



VSNA 44TH SAMANVAYA CONVENTION 2021 SOUVENIR



ವಚನಕಾರ್ತಿ: ಭಕ್ತಿ ಯುಕ್ತಿ ಮುಕ್ತಿಯ ಶಕ್ತಿ!

HOSTED BY:

VSNA, ALL CHAPTERS

2nd, 3rd, 4th JULY 2021 | VIRTUAL EVENT

WWW.VSNA.ORG/LIVE | YOUTUBE CHANNEL: VSNA ALL CHAPTERS



VSNA



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VACHANAKARTI: BHAKTI YUKTI MUKTIYA SHAKTI!



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Sajjan Shiva

Chief Editor

Yash Gaddi

Editorial Committee

Manjunath Nyamathi

Jay Kalmath

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TABLE OF CONTENTS

1	Shubha sandesha by Suttur Math	6
2	Editorial by Yash Gaddi	7
3	Vachanakartis of 12th Century	8
4	State of the Samaja: Address by The President of VSNA, Harish Hiremath	9
5	Message by Chairperson of Board of Regents, Nayantara Swamy	11
6	Message by Director of Veerashaiva International Resource Center (VIRC), Sajjan Shiva	13
7	Convention Committees: Chairpersons	15
8	Convention Committees: Co-Chairpersons & Members	16
9	Convention Committees: Evening Program Mcees	17
10	Convention Program Guide	18
11	Report: Competition Committee- Results, Winners, Prize winning Es-says	26
12	Report: Women's Forum	36
13	Article: Basava's Many Splendored Life Vis-à-vis Bhagavad Gita, Buddha and Christ by Somashekar Munavalli	40
14	Article: ಅಧ್ಯಾತ್ಮಿಕ ಜೀವನ ವರ್ಷಾಂತರವು by Neelaambika Nashi	47
15	Article: Śaiva Philosophy by Guru S Bale	50
16	VSNA President's appeal to the community - VSNA NextGen	54
17	Article: ಭಕ್ತಿ ತರಂಗಿಣಿ: ಅಗ್ನಿದಿವ್ಯ ಪಥದ ಏಕಾಂಗಿ ಸಂಚಾರಿಣಿ by Geetha Patil	55
18	Pictures & Links: Zoom/YouTube Sessions	57



Shubha sandesha



|| SRI SHIVARATHREESHWARAYA NAMAHA ||

**JAGADGURU SRI VEERASIMHASANA MAHASASMSTHANA MATH
SUTTURU SRIKSHETHRA 571 159**

SRI SUTTUR MATH (MYSORE BRANCH), MYSORE 570 025

Date : 9.5.2021

To
Sri Harish Hiremath
President
VSNA

In continuation of your letter dtd. 4.4.2021 to Sri Subash Malghan, President of JSS Spiritual Mission, requesting H.H. Swamiji to take part in the International Basava Jayanthi to be held this year virtually as was done last year in association with Basava Samithi, Benaguru and other organizations. Since it was a virtual event, the request was to deliver a live message or pre-recorded one. However, Sri Aravinda Jatti, President, Basava Samithi, Bengaluru requested in his letter dt.22.4.2021 to send a video message. Upon clarification in this regard, Smt. D.P. Bhuvaneshwari of Basava Samithi stated that a recorded message is required, as it could be helpful in scheduling it appropriately in the programme, and play it on both days. Hence, the recorded message is sent herewith by email, along with the hard copy. Acknowledge the receipt the same. The video and hard copy have also been mailed to Basava Samithi, Bengaluru.

His Holiness Swamiji conveys good wishes for the success of the program and hopes that the message of Basaveshwara would reach every corner of the world.

Regards

Secretary

(S. Shivakumaraswamy)

Copy to with compliments :

1. Sri Aravinda Jatti, President, Basava Samithi, Bengaluru
2. Sri Subash Malghan, President, JSS Spiritual Mission, Maryland, USA

MATH (MYSORE) 0821-254220, 221 SUTTURU, MYSORE DIST. : 08221-232223, 232224
MAHAVIDYAPEETHA: 0821-2548 201 TO 2548218 SUTTURU SADANA, BANGAORE: 080-22970101,
EMAIL: sutturmth@jssonline.org.

Editorial

ಜ್ಞಾನದ ಬಲದಿಂದ ಅಜ್ಞಾನದ ಕೇಡು ನೋಡಯ್ಯಾ
ಜ್ಯೋತಿಯ ಬಲದಿಂದ ತಮಂಧದ ಕೇಡು ನೋಡಯ್ಯಾ
ನತ್ಯದ ಬಲದಿಂದ ಅಸತ್ಯದ ಕೇಡು ನೋಡಯ್ಯಾ
ಪರುಷದ ಬಲದಿಂದ ಅವಲೋಹದ ಕೇಡು ನೋಡಯ್ಯಾ

ಕೂಡಲಸಂಗನ ಶರಣರ ಅನುಭಾವದ ಬಲದಿಂದ ಎನ್ನ ಭವದ ಕೇಡು ನೋಡಯ್ಯಾ. - ಬಸವಣ್ಣನವರು

To all the readers of this Souvenir,

Saprema sharanu sharanartha!

Here is the much awaited Souvenir of the 44th VSNA Samanvaya convention 2021 that was held virtually on July 02-04, 2021

For the first time in the history of VSNA conventions, it was held virtually because of the reasons you all know very well. Most importantly, for the first time, the convention was held with the convention theme: Vachanakarti - Bhakti, yukti, muktiya shakti (ವಚನಕಾರ್ತಿ:

ಭಕ್ತಿ ಯುಕ್ತಿ ಮುಕ್ತಿಯ ಶಕ್ತಿ!), giving importance to lesser known 12th century women-sharanas. The theme didn't just stay as slogan. Every program of the convention was held based on the theme chosen including naming and dedicating the sessions to these vachankartis!



True to the content of the vachana quoted above, ಕೂಡಲಸಂಗನ ಶರಣರ ಅನುಭಾವದ ಬಲದಿಂದ... I personally learnt so many new things about 12th century Vachanakartis. Indeed, as the phrase says vachanakartis of 12th century are the powerhouse and the source of inspiration to achieve mukti, the salvation through bhakti, the devotion. Their vachanas contain yukti, the wisdom! I am sure whoever participated in the convention have the same opinion as that of mine

This Souvenir is probably the shortest of all the Souvenirs you have seen before! But in terms of valuable information, it has more informative, entertaining, philosophical content. If you click on the links given in the Program section and at various sections of this Souvenir, you will re-visit all the sessions of the convention!

Along with the convention related information, this Souvenir also has articles written by learned members of VSNA, articles/poems received from India.

I take this opportunity to thank the convention executive committee and other leaders for providing the necessary information to complete this Souvenir. My sincere thanks to those who gave me valuable suggestions, who helped in proof reading & who helped me in organizing the content.

We welcome your valuable comments on the content of the Souvenir. Please do write to us at vsna.virc@gmail.com. Happy reading and watching!

Sharanu sharanartha!

Yash Gaddi

Chief Editor, Souvenir Committee

Vachanakartis of 12th Century

	ವಚನಕಾರ್ತಿಯರು	ವಚನಾಂಕಿತ
1	ಅಕ್ಕಮ್ಮ	ಆಚಾರವೆ ಪ್ರಾಣವಾದ ರಾಮೇಶ್ವರಲಿಂಗ
2	ಅಕ್ಕಮಹಾದೇವಿ	ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನ
3	ಆಯ್ದಕ್ಕಿ ಲಕ್ಕಮ್ಮ	ಮಾರೇಶ್ವರಪ್ರಿಯ ಅಮರೇಶ್ವರಲಿಂಗ
4	ಉರಿಲಿಂಗಪೆದ್ದಿಗಳ ಪುಣ್ಯಸ್ತ್ರೀ ಕಾಳವ್ವೆ	ಉರಿಲಿಂಗಪೆದ್ದಿಗಳರಸ
5	ಎಡೆಮರದ ನಾಗಿದೇವಯ್ಯಗಳ ಪುಣ್ಯಸ್ತ್ರೀ ಮನಣಮ್ಮ	ನಿಜಗುಣೇಶ್ವರಲಿಂಗ
6	ಕದಿರಕಾಯಕದ ಕಾಳವ್ವೆ	ಗುಮ್ಮೇಶ್ವರ
7	ಕದಿರರೆಮ್ಮವ್ವೆ	ಕದಿರರೆಮ್ಮಿ ಯೊಡೆಯ ಗುಮ್ಮೇಶ್ವರ
8	ಕನ್ನಡಿಕಾಯಕದ ರೇಮಮ್ಮ	ಸದ್ಗುರುಸಂಗನಿರಂಗಲಿಂಗ
9	ಕಾಟಕೂಟಯ್ಯಗಳ ಪುಣ್ಯಸ್ತ್ರೀ ರೇಚವ್ವೆ	ನಿಜಶಾಂತೇಶ್ವರ
10	ಕಾಲಕಣ್ಣಿಯ ಕಾಮಮ್ಮ	ನಿರ್ಭೀತ ನಿಜಲಿಂಗ
11	ಕೊಂಡೆಮಂಚಣ್ಣಿಗಳ ಪುಣ್ಯಸ್ತ್ರೀ ಲಕ್ಷ್ಮಮ್ಮ	ಅಗಜೇಶ್ವರಲಿಂಗ
12	ಗಂಗಾಂಬಿಕೆ	ಗಂಗಾಪ್ರಿಯ ಕೂಡಲಸಂಗ
13	ಕೊಟ್ಟಣದ ಸೋಮಮ್ಮ	ನಿರ್ಲಜ್ಜೇಶ್ವರ
14	ಗುಂಡಯ್ಯಗಳ ಪುಣ್ಯಸ್ತ್ರೀ ಕೇತಲದೇವಿ	ಕುಂಭೇಶ್ವರ / ಕುಂಭೇಶ್ವರಲಿಂಗ
15	ಗಜೇಶಮನಣಯ್ಯದ ಪುಣ್ಯಸ್ತ್ರೀ	ಮನಣಯ್ಯಪ್ರಿಯ ಗಜೇಶ್ವರ
16	ಗೊಗ್ಗವ್ವೆ	ನಾಸ್ತಿನಾಥ
17	ದಸರಯ್ಯಗಳ ಪುಣ್ಯಸ್ತ್ರೀ ವೀರಮ್ಮ	ಗುರುಶಾಂತೇಶ್ವರ
18	ದುಗ್ಗಲೆ	ದಾಸಯ್ಯಪ್ರಿಯರಾಮನಾಥ
19	ನಾಗಲಾಂಬಿಕೆ	ಬಸವಣ್ಣಪ್ರಿಯ ಚೆನ್ನಸಂಗಯ್ಯ
20	ನೀಲಮ್ಮ	ಸಂಗಯ್ಯ
21	ಬತ್ತಲೇಶ್ವರನ ಪುಣ್ಯಸ್ತ್ರೀ ಗುಡ್ಡವ್ವೆ	ನಿಂಬೇಶ್ವರ
22	ಬಾಚಿಕಾಯಕದ ಬಸವಯ್ಯಗಳ ಪುಣ್ಯಸ್ತ್ರೀ ಕಾಳವ್ವೆ	ಕರ್ಮಹರ ಕಾಳೇಶ್ವರ
23	ಬೊಂತಾದೇವಿ	ಬಿಡಾಡಿ
24	ರಾಯಸದ ಮಂಚಣ್ಣಿಗಳ ಪುಣ್ಯಸ್ತ್ರೀ ರಾಯಮ್ಮ	ಅಮುಗೇಶ್ವರಲಿಂಗ
25	ರೇವಣಸಿದ್ಧಯ್ಯಗಳ ಪುಣ್ಯಸ್ತ್ರೀ ರೇಕಮ್ಮ	ಶ್ರೀಗುರುಸಿದ್ಧೇಶ್ವರ
26	ಸೂಳೆಸಂಕವ್ವೆ	ನಿರ್ಲಜ್ಜೇಶ್ವರ
27	ಸತ್ಯಕ್ಕ	ಶಂಭು ಜಕ್ಕೇಶ್ವರ
28	ಹಡಪದಪ್ಪಣ್ಣಿಗಳ ಪುಣ್ಯಸ್ತ್ರೀ ಲಿಂಗಮ್ಮ	ಅಪ್ಪಣ್ಣಪ್ರಿಯ ಚೆನ್ನಬಸವಣ್ಣ
29	ಹಾದರಕಾಯಕದ ಮಾರಯ್ಯಗಳ ಪುಣ್ಯಸ್ತ್ರೀ ಗಂಗಮ್ಮ	ಗಂಗೇಶ್ವರ
30	ಸಿದ್ಧಬುಡ್ಧಯ್ಯಗಳ ಪುಣ್ಯಸ್ತ್ರೀ ಕಾಳವ್ವೆ	ಭೀಮೇಶ್ವರ

State of Samaja

Address by The President of VSNA

After being a life member of this great organization for nearly two decades, I am grateful for the opportunity Guru Basava, Lord Shiva and all of you have given to me to serve you as your first servant. It is a great privilege, humbled by this honor and cherishing every moment in my various interactions with all of you.

While growing up back in our home country, we were all strongly influenced by the diversity among the various faiths, rituals, and belief systems around us. Truly, it was exceedingly difficult to understand the uniqueness of our own faith as the focus of us and our immediate family was to study, compete, find a profession and progress. Hence, whenever we arrived at our adopted land, we were a bundle of mixed beliefs.

Some of us brought young children along with us and few were born here, but we did not make it easy for them too. Now, they are facing more difficult situation to define their identity amidst strong influence of North American Culture and rapid modernization. In this mixture of faith, beliefs and changed circumstances, confusion creeps-in and we ourselves do not see a clear path forward. While we were in that state, our great organization, VSNA stood strong more than four decades and helped us to find ourselves and inculcate the essence of our faith in your children and families in our adopted land.

While going through this transformation state, like many of you, I never realized the important role it was playing. But, after raising a family in this adopted land, VSNA's huge contribution has become very clear to me. We all need to thank our senior leaders who built this organization with their passion, vision and made it available to all of us.

After giving so much to our lives and families, what is expectation VSNA from all of us?

“Loyalty to VSNA” I tell this to many of my colleagues and fellow leaders of VSNA, it is fine if you don't like me, it is okay if you don't admire, no issues if you don't appreciate my work! I like, admire and appreciate you, as long as you are totally loyal to VSNA organization, its mission, goals and objectives.



Our team was given responsibility on first week of Feb 2021, around five months before, which provided an opportunity for the first time for me to watch the organization closely. Having associated with various other Non-profit organization, I am amazed by the vastness, grassroots involvement and strength of VSNA. No doubt, all over the world, many leaders consider VSNA as their role model.

Mahashivaratri: Due to the onslaught of COVID during 2020, from Jun 2020, our organization came to a standstill. Hence, we wanted to try our first experiment by organizing VSNA All Chapters Mahashivaratri, dedicated to Akkamahadevi, at the national level. Even though skeptical, we plunged into organizing the event, but obtained overwhelming support from all the chapters to make that virtual event successful with near 900 families viewing the program live and recorded. I sincerely thank all our Chapter

Presidents for their contributions to this success.

Basava Jayanti: Encouraged by this success, we went with a vision of organizing truly International Basava Jayanti event. With an aim to expand the celebration of our guru message to all Kannadigas and Indians, we solicited support and endorsement from many Kannada and Indian organizations in North America, Europe, Middle East, Australasia including India. Nearly fifty organizations joined our effort and most importantly Basava Samiti of Bangalore joined us formally as organizing partner with the formal approval of Board of Directors of both organizations. Whole day program was coordinated and was split into morning and evening sessions to accommodate the enhanced international participation and was streamed on three YouTube & Facebook Channels. Our message reached more the 140 thousand viewers all over the world.

New Chapters: Our organization expanded its reach, by inducting two new chapters. VSNA San Antonio, Texas and VSNA Alberta, our second chapter in Canada. It is such a pleasure to see both the chapter leaders and members actively participating in our Convention Activities.

Samanvaya Convention: Due to onslaught of COVID, for the first time in past 44 years, VSNA was not able to celebrate the annual convention in 2020. With positive input received from all our seniors and leaders, we did not want to go without our annual convention this year too. Hence, for the first time all the chapters of VSNA have joined hands together, all the chapter presidents are actively involved in organizing this unique VSNA 44th Samanvaya Convention virtually to bring to your homes. We conducted various competitions for our children of all our chapters and please make sure to be present on Saturday and Sunday evening to listen to their Vachana recital, explanation of meanings and

wonderful speeches given by them about our Veerashaiva-Lingayat faith.

Standing just one step ahead of you, I see a strong and robust future for our beloved VSNA. While organically growing from a small to gigantic organization, few structural modification might be needed in near future.

1. Our board is evaluating various ways to strengthen our inter-chapter collaboration, international coordination, and networking by developing various interest groups.
2. We are gravitating towards the concept of "Once you are member of a chapter, you are already member of VSNA All Chapters", an attempt to merge the Chapter and Central Annual memberships.
3. Exploring to develop an integrated website to host all the chapters and provide secure membership data and payment processes.
4. Organize Biannual North American level competitions to provide national platform for our children whose opportunities are of limited at chapter level.
5. We are dreaming to develop an opportunity for our children to understand Vachanas while formally learning Kannada.

Many enthusiastic teams in the past with the same fervor has worked hard for VSNA to develop this organization to this level. With all your blessings, with all humbleness, our team will work hard for remaining period of our term to serve VSNA better. Our convention team has many day sessions and two more evening main programs scheduled for your participation and bring all of you together.

It gives me a lot of pleasure to declare "I am a proud to be life member of Veerashiva Samaja of North America." Sharanu Sharanarathi.

Chairperson - Board of Regents

Sharanu,

As the Chairman of the VSNA Board of Regents, I would like to extend a warm welcome to all our fellow Veerashai-vas, to the 44th VSNA family Reunion.

We the Board of Regents have been in session, only since the March of this year. But we have gotten to a good start. We have prioritized our goals, to develop services, that fit your needs.

Towards that purpose we have produced a questionnaire for you, targeting all age groups from young children to seniors.

These questions seek your opinion regarding, among other things –

- * ways and means of religious education in VSNA, the Resources needed.
- * Enhancing networking within VSNA - for high school students, college students, professionals, and seniors, keeping in mind their particular needs.
- * We would like to know your thoughts regarding- conducting classes and seminars on health, legal and financial issues.
- * We are also seeking your opinion regarding the need, for our own, retirement community.

The Regents would like your suggestions on what VSNA should, or could be doing for its members.

If you have not yet answered our questionnaire, please do so by clicking the below link

<https://vsna.us2.list-manage.com/track/click?u=5038520b8d7cfa5879da04a94&id=cace8310e6&e=3c1b26e30c>

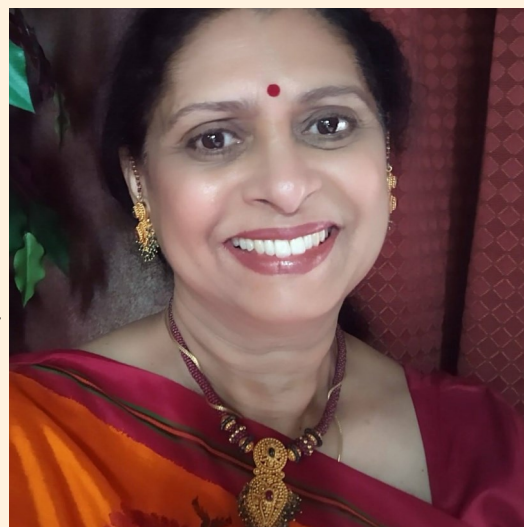
Your responses will help us plan for services we hope to provide.

If for some reason, you have not received it, please reach out to your chapter representatives, or the board of regents directly at vsna_regents@googlegroups.com

Once we get your response, we can move to the development phase, of these projects, and finally devise methods to execute them, on a local level. That is one of the goals we have set for us, and we need your help.

The Board of Regents, is also meant to be a 'think tank', and long-term planning body of VSNA. And that leads me, to what I see, as the 'need of the day,' and the second goal: To recommit ourselves towards unity, solidarity and caring for each other.

VSNA was fashioned to serve as our extended family in North America. I call upon ALL, in this



Veerashaiva /Lingayath family, to work towards strengthening our bonds, and fiercely protecting our unity.

As our bylaws demand, we must distance ourselves from all politically connected activities, in North America or abroad.

Our needs and challenges are different here, hence our goals are also very different in N. America. VSNA's first and foremost priority must always be to address the needs of its members.

We have to remember that we are all in the same boat here. Regardless of our minor differences, we have more that binds us, than separates us.

VSNA can be the shining example of cohesive, flourishing existence that our brethren across the world will look up to, and emulate!

This cannot be accomplished, just in the Board of Regents or Directors, it must be, consciously & consistently, prioritized by you as well.

The 'Samanvaya' theme of this convention reflects VSNA's, staunch belief in the values of equality & unity. We must continue to follow what has always been repeatedly emphasized in our VSNA theme song:

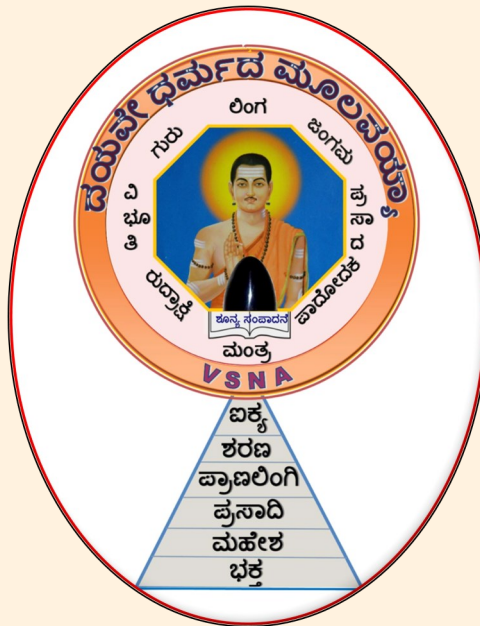
"Naavu ellaru onde, ellarigu Shivanu tande".

May the blessings of Shiva be with you all.

Shararnu Sharanarthi

Nayantara Swamy

Chairman Board of Regents

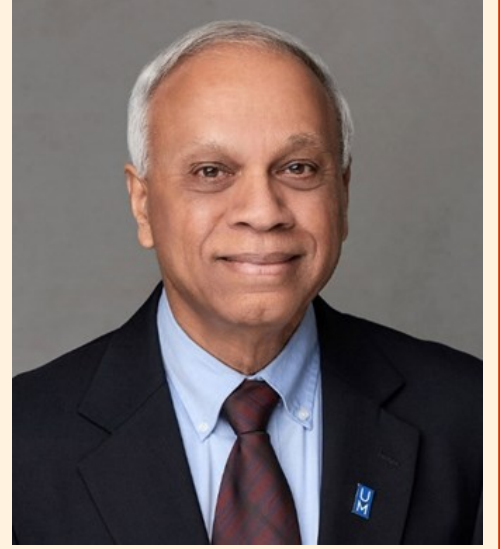


Director - Veerashaiva International Resource Center (VIRC)

According to VSNA Bylaws, the activities of VIRC shall include publications of quarterly newsletters and other publications. The VIRC shall serve as a real and virtual storehouse of all printed literature, disks (CDs and DVDs), paintings, artifacts etc. related to the Lingayat religion and history of Samaja.

Please visit <https://vsna.org/resources> for all the official VSNA documents and Newsletters. Visit <https://vsna.org/publications> for the list of publications available online. Hope you can make use of these in enhancing your knowledge of our beloved religion and ways of life.

Vachana literature and articles on Veerashaiva and Lingayat principles are now extensively available online. VIRC will try to assemble the links to these and make them available on VSNA.org soon.



Our membership now consists of four generations of individuals. We must create programs to introduce our children to Vachana literature. Our youth and young adults (without exposure to Kan-nada) need programs and literature in English to convey the Veerashaiva principles. We also need to create a structured program (along the model of Chinmaya Mission) to educate our membership. These are monumental tasks, and we need volunteers to contribute to these efforts.

I hope you have participated in **VSNA VICHARA VEDIKE (V3)**, the online discussion on Veerashaiva – Lingayat principles and practices. We would like these sessions to be focused on how the principles and practices are pertinent to us here today. We have several scholars in our community, and I am requesting them to volunteer to lead the weekly sessions. We will continue to invite Swamijis and Scholars from everywhere to lead these sessions. The success of V3 depends on your interest, participation and feedback.

Sharanu Sharanarathi,

Sajjan Shiva



VSNA Publications

<https://vsna.org/publications>

Name	Author	Date
Basava-Excerpts from "Sunya Sampadane" by Guluru Sid-daviranna Vol II	Paraphrased by Smt Nayantara Swamy	Aug 1, 2021
40th VSNA Convention Souvenir	Souvenir Committee	Mar 18, 2018
ŚŪNYA SAṂPĀDANE	Linga Raju	Jan 31, 2018
39th VSNA Convention Souvenir	Souvenir Committee	Dec 1, 2016
Sharanara Samagra Kranti (Kannad	Ramjan Darga	Apr 2, 2015
Discovering Self (English)	Sajjan Shiva	Apr 1, 2015
Jangama	Linga Raju	Jan 1, 2015
Veerashaivism: A Guide Book	Linga Raju	Jan 1, 2015
Evolution of Veerashaiva Concepts: Part III	Linga Raju	Feb 3, 2014
Evolution of Veerashaiva Concepts: Part II	Linga Raju	Feb 2, 2014
Evolution of Veerashaiva Concepts: Part I	Linga Raju	Feb 1, 2014
Commentary on Professor M. R. Sakhare's Book 'History and Philosophy of Liṅgāyat Religion' A Critical Review	Linga Raju	Jan 1, 2014
Bhagavad Gita: An Abridged English Rendering	Linga Raju	Dec 1, 2013
Veerashaivism Made Simple	Sateesh Kavi	Apr 12, 2013
Veerashaivism for Preschool	Somashekar Mu-	Apr 12, 2013
A Journey Through Hindu and Veerashaiva Concepts	Linga Raju	Jan 30, 2013
Origin of the People of India and the Vedic Culture	Linga Raju	Jan 29, 2013
A Journey Through Sacred Hindu Scriptures	Linga Raju	Jan 28, 2013
Siddanta Sikhamani	Linga Raju	Jan 27, 2013
34th VSNA Convention Souvenir - JnaanaDaasoha	Souvenir Committee	Apr 7, 2012
32nd VSNA Convention Souvenir - Arivu	Souvenir Committee	Aug 1, 2009
Lingayat Dharma	Somashekar Munavalli	Apr 1, 2007
A Study of VSNA's History	VSNA	Mar 15, 2007
Cardinal Principles of the Veerashaiva Religion	Somashekar Munavalli	Feb 1, 2007
ABC of Lingayat Dharma	Somashekar Munavalli	Jan 1, 2007

Convention Committees: Chairpersons



Harish Hiremath

Programs



Kiran Babladi

Communications/ Promotions



Nagarathana Totada

Entertainment



Bhavani Moodabagil

Finance/Women's Forum



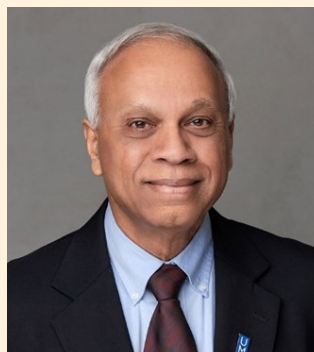
Nayantara Swamy

Competitions



Suresh Shroff

Medical / Health



Sajjan Shiva

Anubhava Goshti, Souvenir



Jay Jayadev

Business



Shrikanth Hanumantappa

Matrimonial



Sudhir Naikar

Technology



Yash Gaddi

Ishtalinga Pooje, Yoga

Convention Committees: Co-Chairpersons & Members



Vidya Takkalaki

Competitions / Flyer Design



Anu Gubbi

Competitions



Chaithanya Mallikarjuna

Medical / Health



Sanjana Gowda

Video Editing



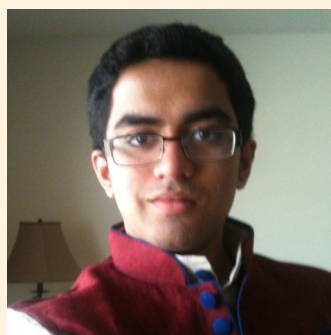
Mahantesh Nashi

Matrimonial



Mahesh Patil

Business



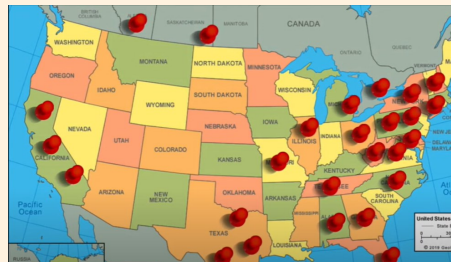
Trishul Nagenalli

Website Editing



Isha Jayadev

Flyers/Website/Video



VSNA All Chapter members

Programs



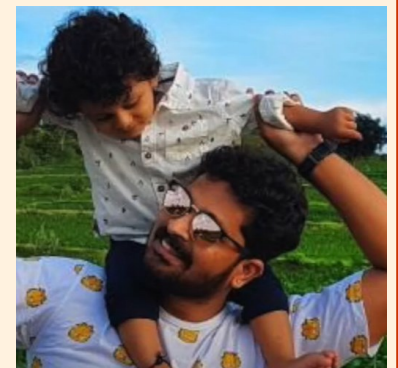
Bruhadeeshwari Muchandi

Flyers



Chandrakanth Kalmady

competitions/technical/flyers



Eashwar Boopalam

Banners, Logo

Convention Committees: Evening Program Mcees



Bhavani Moodabagil
Chicago, IL



Sumangala Desai
Alberta, Canada



Nagarathna Totada
Atlanta, GA



Roopa Guddimath
Virginia, VA



Anuradha Gubbi
Houston, TX



Harish Hiremath
Houston, TX



Mukta Satewar
Houston




Jyothi Tumkur
North Carolina



Guide & Program Viewing Directions

Friday Evening, Jul 2nd, Saturday, Jul 3rd & Sunday, Jul 4th

Organized by: VSNA All Chapters

VSNA 44th Samanvaya Convention Overall Program					
Pacific DT	Central DT	Eastern DT	Friday, July 2nd 2021	Saturday, July 3rd 2021	Sunday, July 4th 2021
Morning Sessions				Akkammana Munjane	Goggavveya Munjane
7:00 to 8:00 AM	9:00 to 10:00 AM	10:00 to 11:00 AM		Pooja & Yoga Session - 1st	Pooja & Yoga Session - 2nd
8:00 to 9:30 AM	10:00 to 11:30 AM	11:00 to 12:30 PM		Anubhava Ghosti - 1st	Anubhava Ghosti - 2nd
9:30 to 11:00 AM	11:30 to 1:00 PM	12:30 to 2:00 PM		Medical & Health Forum - 1st	Medical & Health Forum - 2nd
11:00 to 12:00 PM	1:00 to 2:00 PM	2:00 to 3:00 PM		Noon Break	Noon Break
Afternoon Sessions				Lakkammana Naduhagalu	Sankavvana Naduhagalu
12:00 to 1:00 PM	2:00 to 3:00 PM	3:00 to 4:00 PM		Business Forum - 1st	Business Forum - 2nd
1:00 to 3:00 PM	3:00 to 5:00 PM	4:00 to 6:00 PM		Sammilana Forum	Women's Forum
3:00 to 4:00 PM	5:00 to 6:00 PM	6:00 to 7:00 PM		Evening Break	Evening Break
Evening Session				Satyakkana Sanje	Lingamma's Evening
4:00 to 7:00 PM	6:00 to 9:00 PM	7:00 to 10:00 PM	Satyakka's Evening: Keynote, Inauguration & VSNA Speeches, Chapter & Professional	Invited Speeches, Chapter & Professional Programs	Invited Speeches, Chapter & Final Programs, Closing
Evening Main Programs Details Provided Separately					

Evening Main Programs Details Provided Separately

Resources for Details & Viewing:

Visit www.vشنا.org/convention Web Page for details


Visit www.vشنا.org/live to find the links for VSNA All Chapters YouTube Streaming; Click on **Watch on YouTube**


Visit **VSNA All Chapters** at YouTube, Subscribe, Go to Home, Move to Videos, Look for **Upcoming live streams**.


Or Click on this link: https://www.youtube.com/channel/UC5ivDhhj0pVBYBPoZhTfy4A/videos?view=2&live_view=502


Friday Evening, July 2nd, 2021


Satyakkana Sanje


 **VSNA 44th Samanvaya Convention 2021**
ವಚನಕಾರ್ತಿ ಭಕ್ತಿ ಯುಕ್ತಿ ಮುಕ್ತಿಯ ಶಕ್ತಿ
Satyakkana Sanje
Friday Evening
July 2nd, 2021
7pm EDT/6pm CDT/4pm PDT



Sri Shivarthri Deshikendra Swamiji
Vachanakarti Contributions


Dr. Sri Shivamurthy Muruga Sharanaru
Imaginary to Visionary


Sri Belimath Shivarudra Swamiji
Samanvaya


Sri Siddeshwara Swamiji
Keynote Speaker


Sri Aravind Jatti
Rakshak Samiti, President


Ramesh Kolkunda
Popular Artist


VSNA 44TH SAMANVAYA CONVENTION
YACHANAKAARTHI: BHAKTI, YUKTI, MUKTIYA SHAKTI !
Satyakkana Sanje
Friday, July 2nd Evening
7PM EDT/6PM CDT/4PM PDT
Highlights:
Blessings by Suttur Swamiji, Muruga Sharanaru & Siddeshwara Swamiji; Sharana Gayana by Invited Artists & Star Performers
HOSTED BY:
VEERASHAIVA SAMAJA OF NORTH AMERICA, ALL CHAPTERS
2ND, 3RD & 4TH JULY 2021 | VIRTUAL EVENT
WWW.VSNA.ORG/LIVE | VSNA ALL CHAPTERS - YOUTUBE CHANNEL

YouTube Streaming will start 15 mins before Main Program time.

To View, Click on the link below:

<https://www.youtube.com/watch?v=NBMIF8EAe9s>

VSNA 44th Samanvaya Convention
Satyakkana Sanje, Friday, July 2nd 2021
7pm EDT/6pm CDT/4pm PDT
Program Description (TBD)
Emcees: Bhavani Moodabagil & Sumangala Desai Gowdar
Sharana & Sharaneyarige Namana
VSNA Theme Song, Jaya Guru Basavanna Song & Shiva Deveranama
Sri Shivarthri Deshikendra Swamiji
- Vachanakarti, Power of devotion, Intellect for Liberation
Yenagintha Kiriayarilla Vachana
Dr. Sri Shivamurthy Muruga Sharanaru
- Imaginary to Visionary
Pranati Ide Jyoti Belaguvude Vachana
Beli Matada Swamiji & Aravinda Jatti - Samanvaya
Kalana Mettin Nintavana Vachana
Sri Siddeshwara Swamiji - Keynote Speaker
Yenna Kayava Dandigeya Madaiah Vachana
VSNA Related Speeches
More Vachanas, Group Dances & Skit to follow....

Saturday Morning, July 3rd, 2021

Akkamma Munjane

VSNA 44th Samanvaya Convention
Linga pooje & Yoga sessions



Date: July 03 & 04, 2021

10:00 AM EDT
07:00 AM PDT
07:30 PM IST



LIVE on

WWW.VSNA.ORG/LIVE & **VSNA ALL CHAPTERS**



ಕೂಡಲಸಂಗನ ಶರಣರ
ಬರವಮಗೆ
ಪಾಣಜಿ(ವಾಳವಯ್ಯ)
- ಬಸವಣ್ಣ



Harish Hiremath



Jyothi Murthy



Suneetha & Shekara
Mahadevaswamy



Yash Gaddi

For details please contact:
Yash Gaddi: 860-834-0712



Anubhava Goshti - 1

Discussions led by



Vidya Patil



Ashwini Surpur



Ravi Amblee



Sajjan Shiva



Veer Muchandi

Saturday, July 3rd, 11 AM ET/10 AM CT/8 AM PT

VSNA 44TH SAMANVAYA CONVENTION
VACHANAKAARTHI: BHAKTI, YUKTI, MUKTIYA SHAKTI !

Akkamma Munjane

Saturday, July 3rd Morning
10AM EDT/9AM CDT/7AM PDT

Highlights:
- Istalinga Pooje & Yoga Session – Part 1
- Anubhava Ghosti – Part 1
- Medical & Health Forum – Part 1

HOSTED BY:
VEERASHAIVA SAMAJA OF NORTH AMERICA, ALL CHAPTERS
2ND, 3RD & 4TH JULY 2021 | VIRTUAL EVENT
WWW.VSNA.ORG/LIVE | VSNA ALL CHAPTERS - YOUTUBE CHANNEL

To View, Click on the link below:

<https://www.youtube.com/watch?v=gcVJ1Yo-aU>



VSNA 44TH SAMANVAYA CONVENTION 2021
MEDICAL AND HEALTH SEMINARS

JULY 3RD 4TH @ 12PM EST



Dr. Vivek Jawali

- Cardiothoracic and Vascular Surgeon
- Cardiac disease in Indian women, and
highlights on cardiac surgery status in
India.



Dr. Ajit Rampure

- environment and Covid 19



Dr. Suresh Sharoff

- Covid vaccine status



Dr. Vijaykumar Harbishettar

- Geriatric Psychiatrist
- Forgetfulness or early
Alzheimer's disease



Dr. Chaithanya Mallikarjun,

- Gastroenterology

When is abdominal pain a real problem?

Saturday Afternoon, July 3rd, 2021

Lakkamma Naduhagalu



VSNA 44TH SAMANVAYA CONVENTION

VSNA Sammilana

LOVE LIFE FRIEND SOULMATE

1. Poshakara Sammilana - Matrimonial Forum – Parents meet
@ 4 PM to 6PM EDT
/3 PM to 5PM CDT
/1 PM to 3PM PDT
July 3rd Saturday
@ Zoom Session



Love and Lifelong friendship is a beautiful gift. Especially when you decide and take an oath to be together.

Perfect partner may appear from anywhere, you never know, might be found on VSNA Sammilana.

If you are Interested to get to know someone ☺, please send your profile to vsna_sammilana@gmail.com

Youth will be invited to join Facebook group
<https://www.facebook.com/groups/389657165684672/>

WhatsApp group for parents
<https://chat.whatsapp.com/FJScvVeieDFEDemBjRNUpvV>

Parents can join the VSNA Poshakara Sammilana group
<https://www.facebook.com/groups/391938522190565/>

Google drive link for youth profile
[VSNA Sammilana 2021 - Google Drive](#)

Zoom session links will be shared to all Parents who have registered from VSNA Sammilana email. Parents will have the meeting to introduce their wards bio data and photos - scheduled on July 3rd 2021 4 PM EDT via Zoom Session.

Guidelines: Please do not add exact Birth date and full address in biodata. Share only Birth year and Month and Just the City. Bride or Groom must be staying/studying/working in USA or Canada to register for matrimony.

Contact Details:
VSNA Sammilana group vsna_sammilana@gmail.com
Chair: Srikanth Hanumanthappa (VSNA Pittsburgh) Phone: 4123776075
Co-Chair: Mahantesh Nashi (VSNA Dallas) Phone: 2145298666
VSNA President: Harish Hiremath Phone: 8326073843



VSNA 44TH SAMANVAYA CONVENTION
YACHANAKAARTHI: BHAKTI, YUKTI, MUKTIYA SHAKTI !

Lakkamma Naduhagalu

Saturday, July 3rd Afternoon
3PM EDT/2PM CDT/12PM PDT

Highlights:
Business Forum – Part 1
Sammilana for Parents Session

HOSTED BY:
VEERASHAIVA SAMAJA OF NORTH AMERICA, ALL CHAPTERS
2ND, 3RD & 4TH JULY 2021 | VIRTUAL EVENT
WWW.VSNA.ORG/LIVE | VSNA ALL CHAPTERS - YOUTUBE CHANNEL

To View, Click on the link below:

<https://www.youtube.com/watch?v=gvi1-A1KOpg>



VSNA 44th Samanvaya Convention 2021

Business Forum Fireside Chat

A seminar on entrepreneurship and business principles

Join us and together we will explore business and Dasoha principles with two guest speakers, as well as having opportunities to ask questions and discuss.

Guest Speakers

Prabhu Patil

Ravi Bhoopapur

JULY 3RD-JULY 4TH • 3PM EST

HOPE TO SEE YOU THERE!

Saturday Evening, July 3rd, 2021

Lingammana Sanje



**VSNA 44th Samanvaya
Convention 2021**
ವಜ್ರನಾರಾಧಿಸ್ ಶಕ್ತಿ ಯುಕ್ತಿ ಮುಕ್ತಿಯ ಶಕ್ತಿ

Lingammana Sanje
Saturday Evening
July 3rd, 2021
7pm EDT/6pm CDT/4pm PDT



Sri Siddalinga Swamiji, Tumkur
Women Empowerment



Pooja Maate Gangadevi
Vachanakarti Satyakka



Dr. Sharatchandra Swamiji
Buddha & Basava's Views on Women



Rais Khan
Popular Artist



Hafiz Khan
Popular Artist



Vismaya Bhavikatti
Emerging Artist



**VSNA 44TH
SAMANVAYA CONVENTION**
VACHANAKARTHI: BHAKTI, YUKTI, MUKTIYA SHAKTI !

Lakkammana Naduhagalu

Saturday, July 3rd Afternoon
3PM EDT/2PM CDT/12PM PDT

Highlights:
Business Forum – Part 1
Sammilana for Parents Session

HOSTED BY:
VEERASHAIVA SAMAJA OF NORTH AMERICA, ALL CHAPTERS
2ND, 3RD & 4TH JULY 2021 | VIRTUAL EVENT
WWW.VSNA.ORG/LIVE | VSNA ALL CHAPTERS - YOUTUBE CHANNEL



To View, Click on the link below:

https://www.youtube.com/watch?v=tDBX_GiVYYQ

VSNA 44th Samanvaya Convention

Lingammana Sanje, Saturday, July 3rd 2021

7pm EDT/6pm CDT/4pm PDT

Program Description (TBD)

Emcees: Roopa Guddimath & Anuradha Gubbi

Hiriyarige Namana

Banni Veerashaivare, Om Rudra Chanting & Akka Kelavva Vachana

Sri Siddalinga Swamiji, Tumkur - Women Empowerment

Dayavillada Dharama & Nadapriya Vachanas

Poojya Maate Gangadevi - Vachanakarti Satyakka

Hoydavarenna Vachana

Dr. Sharatchandra Swamiji - Buddha & Basava's Views on Women

Tanuva Bedidadenu, Surara Bedidarilla Vachanas & Shivastuti Dance

Vachana & Speech Winners Presentation

Veena Instrumental Veena Bantu Reeti & Raghuvamsha

Rais & Hafiz Khan Vachanamrutha Concert

Sunday Morning, July 4th, 2021

Goggavveya Munjane

VSNA 44th Samanvaya Convention
Linga pooje & Yoga sessions



Date: July 03 & 04, 2021

@
10:00 AM EDT
07:00 AM PDT
07:30 PM IST



LIVE on

WWW.VSNA.ORG/LIVE & [VSNA ALL CHAPTERS](https://www.youtube.com/channel/UCV3nJTP8V3uw)



ಕೂಡಲಸಂಗನ ಶರಣರ
ಬರವೆಮಗೆ
ಪ್ರಾಣಜೀವಾಳವಯ್ಯ!
- ಬಸವಣ್ಣ



Harish Hiremath



Jyothi Murthy



Suneetha & Shekara
Mahadevaswamy



Yash Gaddi

For details please contact:
Yash Gaddi: 860-834-0712



VSNA Vichara Vedike

Anubhava Goshti - 2

Discussions led by



DP Prakash



Dr Sharathchandra
Swamiji



Ravi Amblee



Sajjan Shiva



Yash Gaddi

Sunday, July 4th, 11 AM ET/10 AM CT/8 AM PT

VSNA 44TH SAMANVAYA CONVENTION
VACHANAKAARTHI: BHAKTI, YUKTI, MUKTIYA SHAKTI !

Goggavveya Munjane

Sunday, July 4th Morning
10AM EDT/9AM CDT/7AM PDT

Highlights:
Istalinga Pooje & Yoga Session – Part 2
Anubhava Ghosti – Part 2
Medical & Health Forum – Part 2

HOSTED BY:
VEERASHAIVA SAMAJA OF NORTH AMERICA, ALL CHAPTERS
2ND, 3RD & 4TH JULY 2021 | VIRTUAL EVENT
WWW.VSNA.ORG/LIVE | [VSNA ALL CHAPTERS](https://www.youtube.com/channel/UCV3nJTP8V3uw) - YOUTUBE CHANNEL

To View, Click on the link below:

<https://www.youtube.com/watch?v=TFNjTP8V3uw>



**VSNA 44TH SAMANVAYA
CONVENTION 2021
MEDICAL AND HEALTH SEMINARS**

JULY 3RD-4TH @ 12PM EST



Dr. Vivek Jawali
- Cardiothoracic and Vascular Surgeon
- Cardiac disease in Indian women, and
highlights on cardiac surgery status in
India.



Dr. Ajit Rampure
- environment and Covid 19



Dr. Suresh Sharoff
- Covid vaccine status



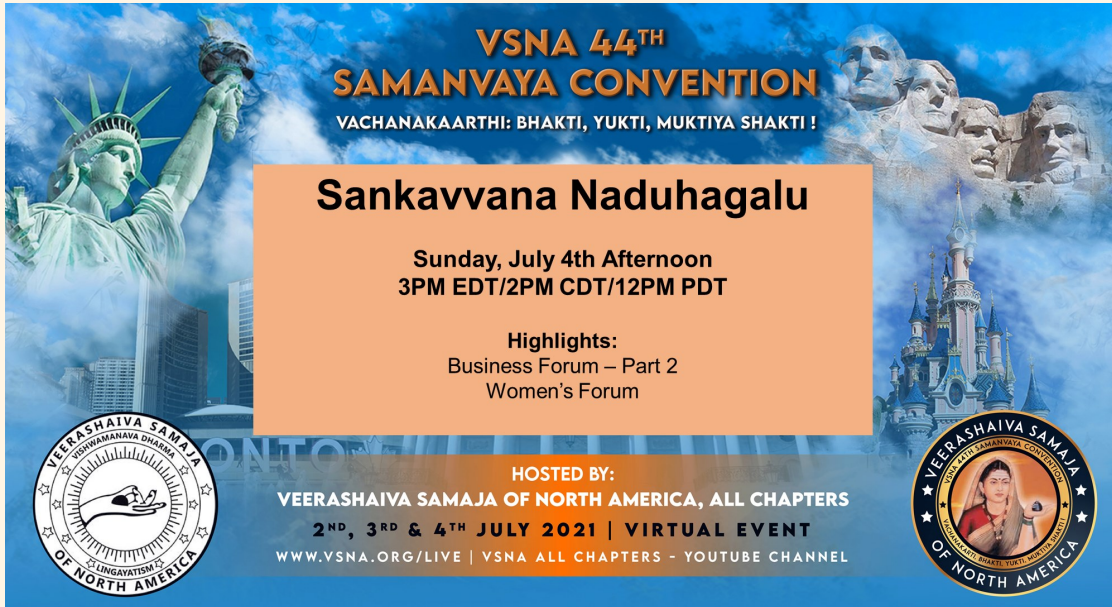
Dr. Vijaykumar Harbishettar
- Geriatric Psychiatrist
- Forgetfulness or early
Alzheimer's disease



Dr. Chaithanya Mallikarjun,
- Gastroenterology
When is abdominal pain a real problem?

Sunday Afternoon, July 4th, 2021

Sankavvana Naduhagalu



VSNA 44TH SAMANVAYA CONVENTION
VACHANAKAARTHI: BHAKTI, YUKTI, MUKTIYA SHAKTI !

Sankavvana Naduhagalu

Sunday, July 4th Afternoon
3PM EDT/2PM CDT/12PM PDT

Highlights:
Business Forum – Part 2
Women's Forum

HOSTED BY:
VEERASHAIVA SAMAJA OF NORTH AMERICA, ALL CHAPTERS
2ND, 3RD & 4TH JULY 2021 | VIRTUAL EVENT
WWW.VSNA.ORG/LIVE | VSNA ALL CHAPTERS - YOUTUBE CHANNEL

To View, Click on the link below:

<https://www.youtube.com/watch?v=moFK95f1mul>



44th VSNA Samanvaya Convention

Women's Anubhava Forum

Taking the lead from experienced Veerashaiva women on hot topics

Women are an increasingly educated workforce bring their knowledge, devotion and work ethic to everything they do, These dynamic women with diverse backgrounds bring perspectives from home to boardroom and back!

Dr. Jayanthi Gudikote
Dr. Ambika Amblee
Laxmi Hiremath
Anu Benakatti
Supriya Antin
Sangeeta Patil
Bhavani Moodabagil Facilitator

Sunday July 4th 2021, Time : 4 - 6 pm EDT
@ www.vشنا.org/live | VSNA ALL CHAPTERS



VSNA 44th Samanvaya Convention 2021

Business Forum

Fireside Chat

A seminar on entrepreneurship and business principles

Join us and together we will explore business and Dasoha principles with two guest speakers, as well as having opportunities to ask questions and discuss.

Guest Speakers

Prabhu Patil
Ravi Bhooplapur

JULY 3RD-JULY 4TH • 3PM EST

HOPE TO SEE YOU THERE!

Sunday Evening, July 4th, 2021

Rayammanna Sanje

 **VSNA 44th Samanvaya Convention 2021**
ವಚನಕಾರ್ತಿ ಭಕ್ತಿ ಯುಕ್ತಿ ಮುಕ್ತಿಯ ಶಕ್ತಿ!
Rayammanna Sanje
Sunday Evening
July 4th, 2021
7pm EDT/6pm CDT/4pm PDT


Pooja Akka Annapoorna
Vachanakarti Lingamma


Ravi Amblee
Vedas to Vachanas


Sheela Shankar
Vachanakartiyaru


Vidya Patil
Vachanakartiyaru


Nachiketa Yekkundi
Priya of our community


Sunjoy Jeergall
Star Performer

VSNA 44th SAMANVAYA CONVENTION
VACHANAKARTHI: BHAKTI, YUKTI, MUKTIYA SHAKTI !

Rayammanna Sanje
Sunday, July 4th Evening
7PM EDT/6PM CDT/4PM PDT

Highlights:
Discourses by Eminent Thinkers of our community, Competitions
Winners Performances; Sugama Sangeeta by Star Performers

HOSTED BY:
VEERASHAIVA SAMAJA OF NORTH AMERICA, ALL CHAPTERS
2ND, 3RD & 4TH JULY 2021 | VIRTUAL EVENT
WWW.VSNA.ORG/LIVE | VSNA ALL CHAPTERS - YOUTUBE CHANNEL

To View, Click on the link below:

<https://www.youtube.com/watch?v=N98LWcxPsYE>

VSNA 44th Samanvaya Convention

Rayammanna Sanje, Sunday, July 4th 2021

7pm EDT/6pm CDT/4pm PDT

Program Description (TBD)

Emcees: Mukta Satewar & Jyothi Tumkur

Shivakarunamruta Keertane

Pooja Akka Annapoorna - Vachanakarti Hadapada Lingamma

Lokamaate Suvikyathe Devara Nama

Ravi Amblee - Vedas to Vachanas

Aanu Male Jenu Male Bhakti Geete

Sheela Shankar - Vachanakartiyaru

Soham Har Damaru Baaje Devara Nama

Vidya Patil - Vachanakartiyaru

Vachanas & Vachana & Speech Winners Presentation

Chakorange Chandramana & Nada Priya Dances

Sugama Sangeeta Orchestra

Competitions Committee Report

The competitions for children have always been an important part of our annual conventions. Except for essay competition, Vachana, dance and coloring competitions have always been held live, at the venue. This year, for the first time in our history, we had a virtual convention. This posed several challenges for conducting these competitions, but also provided different opportunities. We took advantage of this, and expanded the competition categories, to involve members of all ages- from ages 6 to adults for the first time. We added speech competitions and art competition for adults, also for the first time.

The subject for every category was very carefully chosen, with the following purpose in mind i.e to promote the learning of Vachanas and practice of Veerashaiva principles, and also to encourage individual analysis on the subject [rather than rote memorization]. We assured that the evaluation of every presentation also followed this principle. The results were heartening to see. With this approach, our religious philosophy had touched not only the participants, but their parents, teachers and even judges. The participants personal view points were inspiring and thought provoking for the viewing audience as well. Overall it was a very rewarding experience working with a group of talented and hard working team consisting of Harish Hiremath, Vidya Rao, Chandrakanth Kalma- dy, Anuradha Gubbi and Chaitra B. I would like to thank all our highly qualified judges for their time and expertise. It was evident that VSNA continues to have a group of amazingly good looking and talented youngsters! It gives me immense joy to congratulate all the participants and winners!

Nayantara Swamy

Chairperson

Competitions Committee

VSNA 44th Convention 2021 Guidelines for the Virtual Competitions Last Date for Entries Thu, June 17th, 2021 @ 10:00PM EST Organized by: Veerashaiva Samaja of North America (VSNA) All Chapters



"Samanvaya"

- Dear Chapter Presidents, we need your enthusiastic participation and help in conducting competitions for our VSNA Convention this year. We are happy that organizing these first-time virtual competitions which will enable many more participants from 26 chapters, but will also pose challenges and limitations, resulting in some procedural modifications. We are requesting selected entries in each category from every chapter [with exception of Essay & Art competition]. If you have more participants interested in your chapter, please go thru a selection process at chapter level and send the selected participants to represent your chapter.
- All entries must be sent by each chapter presidents to vsna.competitions@gmail.com (for Essay & Art, please send to same email ID and copy your chapter president).
- Include the details below along with "VSNA Competitions 2021" in the Subject Line:
 - Chapter Name: 2. Competition Name: 3. Age Category: 4. Duration Time: 5. Name of the participants: 6. Brief Description of the item.
- For Dance: Audio/video file extension: MP3/MP4/MOV/AVI; Files must be sent with original quality without any compression. Video format: Recording of the video & audio quality must be good and, in a **LANDSCAPE (HORIZONTAL) MODE (especially when recorded in mobile phones)**.
- For any clarification or questions, please contact Nayantara Swamy, Chairperson Competitions, (412) 443-6662 or vsna.competitions@gmail.com or Harish Hiremath, 832 607 3843 (Whatsapp Msg).
- Vachana Competition: ONE entry in each age group, representing/ selected by each chapter. Age group: Juniors 8-12yrs and Seniors 13-19yrs. Recite or sing any one vachana of any WOMAN COMPOSER - VACHANAKARTHI. Participant will be judged on pronunciation, rendition, knowledge of composer, meaning of the vachana, and its application in daily life. First prize winner's vachana will be presented during the convention main program.
- Dance Competition: ONE entry in each age group, representing/ selected by each chapter. Age group: Juniors 8-13 yrs and Seniors 14-19 yrs, all solo items. Theme: Veerashaiva/Shiva related Time limit: 3-7mins. Any form of Indian dance is permissible. Bonus points given to Kannada & Veerashaiva themes. Classical dances will be judged on Nritta, Abhinaya, Anga Shuddhi, and choreography. First prize winner's dance will be presented during the convention main program.
- Speech Competition: To encourage public speaking in English among our children (no reading). ONE entry in each age group, representing/ selected by each chapter. Age group: 6-9yrs [2 to 3mins], 10-14yrs [3 to 4mins], 15-19yrs [4-5 mins] Theme: Any topic related to sharanas, our faith, Veerashaiva history and way of life. Will be judged on content, delivery and personal inspiration & application. More guidelines will be shared shortly.
- Essay competition: Theme: "Vachanakaarti, Bhakti Yukt Mukti Shakti" Women saints embodiment of devotion. Age group: 7-12, 13-18, Page limit: Maximum of 2 pages (8x10). Winning essay will be published in the Convention Souvenir.
- Art Competition: For Adults- age group: Adults 20 & above. Theme: Women in "Kayaka". Submit maximum up to three works of artwork. Artwork can be of any medium. Must be handmade, e.g., charcoal, paint, sculpture- stone/clay/plaster/sand, embroidery etc. No digital art. Must be previously unpublished. Please include description of concept/message, materials used, process if applicable. For selection the arts will be posted without names for VSNA members to vote online. Winning art will be used as the cover page of the souvenir with credit to artist.




VEERASHAIVA SAMAJA OF NORTH AMERICA

VIRTUAL CONVENTION - JULY 2021

Competitions

Deadline Extended
June 23

	Essay <ul style="list-style-type: none"> Age Groups: 7 - 12 years (Juniors), 13 - 18 years (Seniors) Subject: Vachanakaarti - "Bhakti Yukt Mukti Shakti" / Women saints - embodiment of bhakti (devotion) Page limit: Maximum of 2 pages (8x10) First place winning essay will be published in the convention souvenir
	Speech <ul style="list-style-type: none"> Age Groups: 6 - 9 years, 10 - 14 years, 15 - 19 years Subject: Any Shiva Sharanas / Sharanas, Veerashaiva way of life, Importance of religion in one's life Time limit: 2 - 3 minutes (6 - 9 years) 3 - 4 minutes (10 - 14 years) 4 - 5 minutes (15 - 19 years) Judging criteria: Content, delivery, personal inspiration and application Note: Reading not allowed ONE entry in each age group from each chapter First place winning speech delivery will be presented during the main convention event
	Vachana <ul style="list-style-type: none"> Age Groups: 6 - 12 years (Juniors), 13 - 19 years (Seniors) Theme: Women Vachana composers Recite or sing any one vachana of any woman composer / Vachanakaarti Judging criteria: Pronunciation, rendition, knowledge of composer, meaning of the vachana and its application in daily life Note: Reading not allowed ONE entry in each age group from each chapter First place winning vachana rendition will be presented during the main convention event
	Dance <ul style="list-style-type: none"> Age Groups: 8 - 13 years (Juniors), 14 - 19 years (Seniors) Theme: Veerashaiva / Shiva Time limit: 3 - 7 minutes Judging criteria for classical dances: Nritta, Abhinaya, Anga shuddhi and choreography Bonus points awarded to Kannada and Veerashaiva themes Note: This is a solo event Any form of Indian dance is permissible ONE entry in each age group from each chapter First place winning dance performance will be presented during the main convention event
	Art <ul style="list-style-type: none"> Age Group: Adult - 20 years and above Theme: Women in "Kayaka" Each participant can submit up to 3 artworks ONE photo of each artwork must be submitted Artwork can be of any medium and must be handmade, example: charcoal, paint, sculpture - stone/clay/plaster/sand, embroidery, bead work, mixed media etc. No digital art permissible Must not be published previously Entries must include name of artist and chapter, description of concept/message, materials used and process if applicable Artworks will be posted without names of artists for VSNA members to vote online First place winning artwork will be published as the cover page of the convention souvenir with credit to artist

Vachana Competition results



VSNA 44th Samanvaya Convention 2021



ವಚನಕಾರ್ತಿ, ಭಕ್ತಿ ಯುಕ್ತಿ ಮುಕ್ತಿಯ ಶಕ್ತಿ!

Congrats

To our Vachana Competition Winners!

Our winners will be sent Gift Cards of \$100, \$50 and \$25!!!

Thank you to everyone who participated!

Junior Winners

Senior Winners



Riya Khapali

North Carolina chapter
Thumbesh Hahnur, President



Saanchi Braijdar

San Antonio chapter
Dr. Chaithanya Mallikarjun, President



Deetya Mallikarjun

San Antonio chapter
Dr. Chaithanya Mallikarjun, President



Esha Basoor

Dallas chapter
Mahantesh Nashi, President



Sohani Jayadev

Georgia chapter
Jay Jayadev, President



Yashas Mallikarjun

San Antonio chapter
Dr. Chaithanya Mallikarjun, President

Speech Competition Results



VSNA 44th Samanvaya Convention 2021



ವಚನಕಾರ್ತಿ, ಭಕ್ತಿ ಯುಕ್ತಿ ಮುಕ್ತಿಯ ಶಕ್ತಿ!

Congrats

To our Speech Competition Winners!

Our winners will be sent Gift Cards of \$100, \$50 and \$25!!!

Thank you to everyone who participated!

Junior Winners



Saanvi Veerabhadranavar
Northern California chapter
Shivu Vibhuti, President



Ishani Pramod
Virginia chapter
Roopa Gudimath, President



Sharanya Tagadur
Georgia chapter
Jay Jayadev, President

Senior Winners



Siri Harish
New Jersey chapter
Onkara Murundi, President



Vishal Rampur
New England chapter
Rudresha Kottani, President



Dhanvin Yajaman
Georgia chapter
Jay Jayadev, President

Dance Competition Results



Congratulations!

Dance Competition Winners

Juniors

**Maansi
Kedlaya**

Connecticut Chapter



Sona Hanumali

Pennsylvania East
Chapter



Sarayu Varabhi

New England
Chapter



Seniors

**Kiran
Gangadhar**

Florida Chapter



Rina Hanumali

Pennsylvania East
Chapter



Essay Competition Results



Congratulations!



Essay Competition Winners

Juniors

**Simran
Melinamani**

Georgia Chapter



**Veera
Veerabadranavar**

Northern California
Chapter



Trijal Tagadur

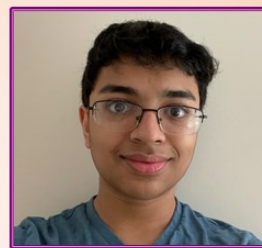
Georgia Chapter



Seniors

Aditya Pallad

Georgia Chapter



Siri Harish

New York Chapter

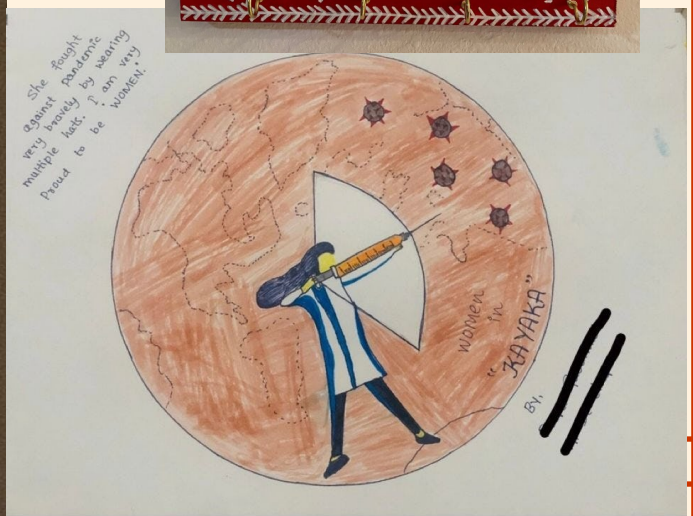
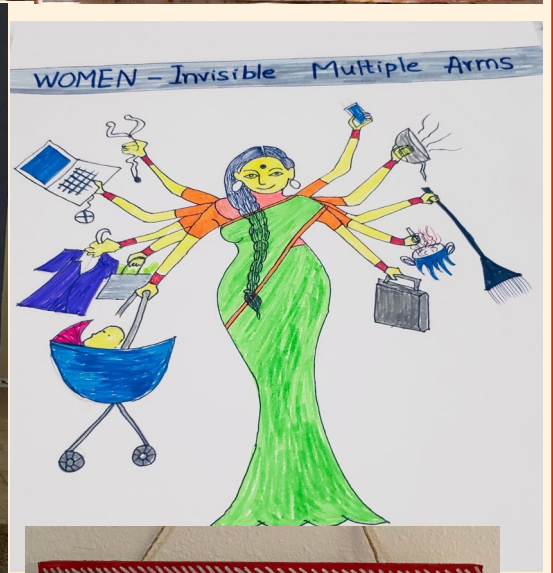
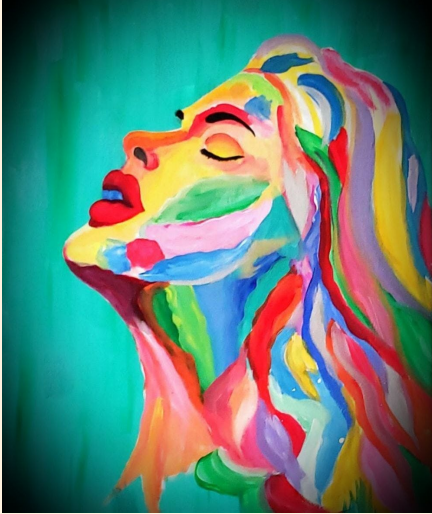


Shreya Harish

New York Chapter



Convention Arts Competition entries



Essay Competition -1st prize, Senior Category

Subject: Vachanakaarti- Bhakti, Yukti, Muktiya Shakti / women saints, embodiment of Bhakti (devotion)

By: Aditya Pallad GA Chapter

There are a plethora of ways one can view the grasp of reality and life. People all across the world wish to achieve enlightenment, without the means or the will to do so.

As Joko Beck once said, "Enlightenment is not something you achieve. It is the absence of something... Enlightenment is dropping all that." The rationale as to why people fail to achieve enlightenment is that they are not willing to drop everything in order to take the steps that are vital to attain this state. This, however, is viewed differently with one person... Vachanakaarti - 'Bhakti Yukti Muktiya Shakti'; the phrase in quotations literally refers to 'Devotion Skill Freedom Strength'. A better translated version of the clause would be Women saints - embodiment of bhakti (devotion). Many would believe that achieving a higher state with God, Shiva, is an insurmountable task due to the sheer number of sacrifices needed to be taken to be with the Lord himself. However, one person, with Bhakti, Yukti, Muktiya, and Shakti was able to do this. She was the woman saint, the one who embodied bhakti, pure devotion, itself. Her journey was written in the form of vachanas that demonstrated what she did for her Lord. She dropped everything in order to adhere and devote herself to Chennamallikarjuna. Her name was Akka Mahadevi.

Mahadevi was born in Uduthadi India, with two parents who were devoted to Shiva. At the age of 7, she was initiated into bhakti (devotion) towards Shiva by a Guru who blessed her with the Istalinga. From then on, she sole purpose in her life was to be with Chennamallikarjuna (a name for Shiva, meaning the beautiful lord). When Ma-

hadevi turned 16, she had become a beautiful saint, and she had the desire to wed the Lord himself. However, Mahadevi had caught the eyes of King Koushika, who forced her into marriage with him. As a result, Mahadevi was in inner turmoil, as she could not continue to be in Koushika's presence with Chennamallikarjuna in her heart. Then, Koushika, seeing Mahadevi in her devastated state, confronted her about her devotion for the Lord himself, with Koushika seeing that Mahadevi felt that she belonged to Chennamallikarjuna. Koushika stated how everything that Mahadevi possessed was provided by Koushika himself, thereby challenging her. This led to Mahadevi leaving behind everything that had belonged to Koushika, including her clothes, resulting in her leaving the palace with only her hair covering her. Mahadevi had gone through a tremendous journey at this point, but her devotion for Shiva kept her going.

During the same period, in the city of Kalyan, the saint-poet Basavanna was transfiguring the sharana movement. He produced the anubhava mantapa in Kalyana, an open debate where sharanas could discuss a variety of issues, such as social reform and spiritual conflicts. This led to the number of vachanakaras (vachana poets) to proliferate. In the anubhava mantapa, many people with different convictions participated in the discussions, such as Basavanna, Chennabasavanna, and Prabhudeva. At this time, when Mahadevi had left Koushika, she found Kalyan, joining the Veera Saiva group. Then, in order for her to join the anubhava mantapa so that she could participate in the variety of deliberations held there, she went through the acid test which had halted many sharanas before

her. However, Mahadevi succeeded and earned the respect of Allama Prabhu and Basavanna, consequently joining the anubhava mantapa. In the discussions that were held, Mahadevi stood out with her fearless convictions, earning her the title of Akka (older sister). Through her vachanas, she was able to convey her force of devotion through lyrical expanse, setting herself apart with sharanus like Basavanna who commented on socio-political realities of the present state of the world.

Akkamahadevi's vachanas provided much detail of her journey, and the pure devotion she had for Chennamallikarjuna. She was able to convey her bhakti in a way that even the people following along with her vachanas had felt the devotion she possessed. This included her journey and self-abandonment of worldly desires, the freedom she experienced, and her joy of Chennamallikarjuna. As a result, Chennabasavanna, Basavanna, and Allama Prabhu praised and honored her in their own vachanas for her spiritual enlightenment and her prodigious wordplay. After the anubhava mantapa, Akkamahadevi at the age of 25, traveled to the Kadali district in the Srisailam temple, living her remaining life in a cave. Here, her notion of Chennamallikarjuna shifted from Puranic Shiva to the Formless Divine. Thereafter, Akkamahadevi saw the Absolute in every encounter, with bushes being Sanjeevani, water having Amritha, and in other dif-

ferent forms of life. She slowly became one with Chennamallikarjuna, thereby dissolving into him, leaving nothing behind in her end. With over 400 vachanas, Akkamahadevi had become an intense voice that was evident to all the sharanus, and the countless others who had read her texts centuries later, eternalizing her legacy and devotion.

The course of Akkamahadevi's life, and the vachanas that she left behind has left a deep impact on the many who have experienced her words for themselves. Akkamahadevi had surrendered everything to Chennamallikarjuna, leaving her love for the Lord to remain with her. Throughout her entire life, Akkamahadevi possessed Bhakti, Yukti, Muktiya, and Shakti, and she conveyed it in her own vachanas. The enlightenment she achieved, and the powerful will that she possessed provides an example, to the people that succeed her today, of the lessons from her journey and the sincere path for what it truly takes for one to achieve enlightenment. With her spiritual belief, and the strength that she possessed, it is clear to see that for one to become one with Shiva, they would have to sacrifice much. However, if one has the Bhakti, Yukti, Muktiya, and Shakti to withstand the journey that awaits them, then moksha will arrive at the end of their journey.



ದಯವಿಲ್ಲದ ಧರ್ಮವದೇವುದಯ್ಯ
ದಯವೇ ಬೇಕು ಸರ್ವಪ್ರಾಣಿಗಳೆಲ್ಲರಲ್ಲಿ!
ದಯವೇ ಧರ್ಮದ ಮೂಲವಯ್ಯ
ಕೂಡಲಸಂಗಯ್ಯನಂತಲ್ಲದೊಲ್ಲ ಕಂಡಯ್ಯ

-ಬಸವಣ್ಣ

Essay Competition -1st prize, Junior Category

Subject: Vachanakaarti- Bhakti, Yukti, Muktiya Shakti / women saints, embodiment of Bhakti (devotion)

By: Simran Melinamani GA Chapter

Bhakti, Yukti, Mukti and Shakti, all make up devotion. Bhakti, as a concept, means devotion which is dedication of oneself to a good cause and surrender oneself to God. Everyone, men or women are equal in the eyes of God. In the early 7th century, only men and higher caste people were allowed to participate in devotion, and woman and lower caste individuals were not allowed to participate in devotion. The Bhakti movement originated in South India between the 7th and 12th centuries A.D. It propagated the idea that God dwells in everyone, and one could attain God through faith and devotion. It created a platform for women to protest against the caste-based society and the prevailing rituals. When temples closed doors on them, they carried God in their hearts, discouraged idol worship, and substituted God to one of those who lived in their homes or worshipped a nirguna (formless) God. There are many women who devoted their life to God and protested against men and higher caste people who were the only people entitled to worship God. It was a movement that not only aimed at individual salvation and a mystical union with God, but also towards socio – religious egalitarianism. They achieved this through Vachanas, Anubhava Mantapa, and ways of life.

One of the most prominent woman of the Virashaiva Bhakti Movement was Akka Mahadevi, a 12th century Kannada poet, mystic, and a saint. The Virashaivites were social and spiritual revolutionaries in Karnataka. They opposed orthodox Hinduism and its practices like caste and the system of worship through temples and priests. Their key form of communication was through vachanas or sayings which were free verse hymns in their mother-tongue. Akka Ma-

hadevi is highly regarded for her spiritual, social, and philosophical contribution through her deeds and vachanas. It is said that she was the very first woman to write vachanas in Kannada literature. The other Virashaiva saints like Basavanna, Siddharama, Allamaprabhu, etc. conferred her to the honorific term 'Akka' meaning 'an elder sister'. In her vachanas, she expressed her radical views on women's roles, Hindu ritualism, caste, etc. and offered a testimony to the spiritual struggles faced by women in a patriarchal society. Akka Mahadevi rejected her marriage and considered 'Chennamallikarjuna' (the Lord Shiva) as husband. She also believed that woman could devote to God, not just their husbands.

Akka Mahadevi was born in a village called Udatadi, Karnataka and was raised in a spiritual atmosphere. Liberated from a domestic life, Mahadevi traveled to the regions of Kalyan. At Anubhava Mantapa, she became part of discussions around spiritual and social justice to women. She challenged the God like status of her husbands in favor of Lord Shiva. She used Anubhava Mantapa as Yukti to deliver her messages to all women and members of the society. Akka Mahadevi is a force to be reckoned with, even in present day. She is remembered for her faith, courage, and devotion, and she defies the traditional feminine images by giving expression to her desires. Besides being a mystic, poet, she is also seen as a social reformer. With such an alternate religious system in place, many women and the then lower-caste individuals joined the movement and expressed themselves with no inhibitions. In a time when girls were not even allowed to attend school, she became part of a learned group. She is still a defiant spirit

who rebelled against worldly constrictions and prescribed gender roles. Woman Saints wrote poems and songs expressing their devotion to their God and about their oppression and desires for freedom; Mukti from the then prescribed rules for women. They not only challenged the god-like status of their husbands, but also gave up their motherhood and family. In this aspect, Bhakti meant different things to women and men. While a male Bhakta could follow his chosen path and remain a household, this was not possible for women. Most women had to choose between their Bhakti and their married, domestic life. Many women could proceed on their chosen path only by discarding their domestic life. Akka Mahadevi's vachanas, intense and sensual in nature, reflect this bold and radical spirit. The Bhakti movement saw several women saints as well as saints from the then lower castes leading masses in their own regions and singing songs and poems in their own languages. It was not just one movement, but an accretion of smaller regional movements towards salvation and against oppressive hierarchies. She is still a household name in Karnataka, remembered in festivals and folklore. In many ways, her life mirrors that of Mirabai and, much like the latter, had to struggle with social restrictions to achieve union with her lord.

Mirabai, a poet of the 15th century, denied her marriage and embraced Lord Krishna who spent hours worshiping him. Mirabai was a great Bhakti saint, Hindu mystic poet, and a devotee of Lord Krishna. Born in the late fifteenth century into a royal family of Rajasthan, Mira from her childhood, was a great devotee of Lord Krishna and wrote many beautiful poems in praise of her Lord. She lived through her

songs and poems describing her devotion to Lord. She used her Bhakti to convey women empowerment with her poems about Lord Krishna. Just as she refused her marriage, she refused the role as a widow. She would neither wear the mourning garb, nor follow any of the dictated customs for widows then.

A modern-day saint, Mother Teresa, who lived in Calcutta, India, dedicated her life for upliftment of poor children from the streets of Calcutta irrespective of their caste and religion. At the age of 12, she decided to dedicate her life to religion. She felt that Mukti can be achieved by serving the poor and staying with them. Mother Teresa gave up her life for homeless people, but mostly children. No matter how bad a person's past was, bad or good, she would take them in and nourish them. She devoted and dedicated her entire life to help the homeless even though she was a Catholic, which is considered a higher caste.

There are many examples of women who dedicated their lives to a good cause and devotion to God with Bhakti, Yukti, Mukti and Shakti. From centuries ago, and even now women have embodied devotion from Akka Mahadevi to Mother Teresa and this can be by women at any age. Akka Mahadevi has shown us that women can pray at temples and not just to their husband. Mirabai used her Bhakti to convey women empowerment with her poems about Lord Krishna. Lastly, a modern-day saint, Mother Teresa showed us that women do not just have to devote their lives to their husband, but to other beings as well that could be life changing. Anyone can be an embodiment of devotion, men, or women if they strive to do their best.



Women's Forum:

Taking the lead from experienced Veerashaiva Women on today's working women's hot topics

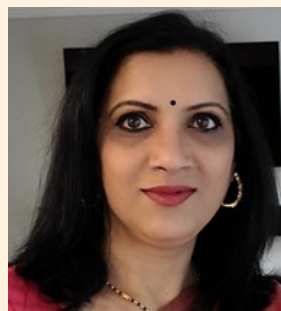
Bhavani Moodabagil

Women as the increasingly educated workforce, bring their knowledge, passion, devotion, and work ethics to everything they do! Given the convention theme – Vachankarthie, Bhakthi, Yukthi, Mukthiya Shakti – it is only befitting for a group of six experienced women to get together for a panel discussion on various topics from women empowerment to retiring.

For the first time in VSNA's history, a panel of diverse professional VSNA women across the country came together in a virtual panel to share their thoughts on Women's Empowerment in the 21st century. As Veershaiva women, it has been ingrained in us to be the forward thinkers with equal footing in their careers and be supportive, leading figures of the family.

During this panel, a wide variety of topics were covered from women empowerment, career development, work-life balance, making 'me' time, to raising Veerashaiva kids in North America, volunteering, and retirement.

"Women empowerment is having confidence in yourself and understanding your strengths and weaknesses", says Sangeetha Patil, a clinical office manager for her husband's solo practice. She also believes that women should be involved in the finances of the family and should take an active role in all decisions.



Sangeetha Patil

Laxmi Hiremath, an author and entrepreneur, founder and creator of Laxmi's Delights, hand-crafted gourmet food line; brought up Guru Basavanna in the 12th century. "Guru Basavanna empowered women during his time. He and other sharanas raised the status of women to

none other than goddess Shakthi. Equality is the core value of Guru Basavanna's principles," says Laxmi. She also reminded that there was no shortage of empowered Veerashiva-Lingayath women back then such as Sharane Akkamahadevi to Rani Chennamma, the brave queen of Kitthuru who faced the British army on the battlefield.



Laxmi Hiremath

For Jayanthi, a Cancer Research Scientist at The University of Texas-M.D. Anderson Cancer Center; women empowerment is standing on your own two feet and be able to take care of your loved ones if the need arises.

The facilitator, Bhavani, suggested that maybe it is time to establish a networking group among Veerashiva-Lingayath women as part of Women's Empowerment in the 21st century.

On the career development front, Supriya, a senior product manager/vice president at JP Morgan Chase, says "personal connections, learning the latest technologies, working hard, and making a mark for



Dr. Jayanthi Gudikote



Supriya Antin Kaddargi

her research, overcoming cultural barriers, and understanding western culture, and adapting to it, which helped her to progress in her career.

Ambika, a practicing Endocrinologist at Cook



Dr. Ambika Amblee

and giving credit to others is equally important," says Ambika.

Anu, Chief Operating Officer of iAsia News based in Dallas, Texas, chimed in to say communications is key to success. No matter what job or career you are in, communicating your ideas and thoughts clearly and succinctly gets you to the conversation table.

Sangeetha feels being proactive and educating yourself, thinking and anticipating what problems may occur, and preparing to face them are also key for a successful career. Jumping in and taking that risk and learning along the way have a lot of benefits. You become your own

yourself, play an important role in furthering your career". It is important to show that as colored women it becomes even more imperative to show your strengths and accomplishment in every step of the job. Jayanthi, believing in "Kayakave Kailasa" principle, dedicated her career towards

County Health and an Associate Professor of Medicine at Rush University Medical Center, added "brown women need to work a lot harder to prove themselves". "Knowing what you want and going after it, asking for help when you need it without any hesitation, providing team spirit,

teacher. For Laxmi, accidentally developing unique and different tasty, healthy food recipes brought her to the gate of success.

Bhavani, a healthcare industry marketing professional, added "to be successful, understanding your strengths seeing what job descriptions match those strengths can be very important while considering job opportunities."

Invariably, it's women who sacrifice the most when managing family and career. Audience questions came upon what sacrifices these women had to make to be successful in their careers while maintaining work-life balance and making time for themselves. Panelists shared their personal experiences. For Jayanthi, the biggest challenge soon after landing in the USA was to continue her career as a postdoctoral fellow and putting her five months old daughter in daycare under the care of strangers from a completely different culture. Ambika missed all her son's school activities while doing her residency. For Sangeetha, it was putting her career on hold to help establish her husband's solo practice. While growing up, Supriya watched her mother building a career in law while managing the family. Anu whose mother suffered from a rare disease learned from her mother to go beyond herself and her health, focusing on soul growth and staying calm during difficult situations. Regardless of how much you sacrifice, when you do spend time with your children, it becomes one of the most precious quality times. Ambika and Bhavani agreed that our kids learn a lot by watching their hard-working parents and they try to emulate in their own lives – the work ethic, the devotion, and the passion.

Everyone agreed that being highly organized and strictly following their schedules are the



Anu Benakatti

keys to have a work-life balance. Panelists felt that making time for yourself is also very important in managing work-life balance. "To save yourself from getting burned out, it is very important for those couples with young kids, to help each other by taking turns to take care of children and give your spouse some me-time", says Supriya. Ambika advises families to take



Bhavani Moodabagil,
Facilitator

vacations and find time to do what they enjoy the most, this will help to refresh and rejuvenate.

Panelists brought their perspectives about raising Veerashiva-Lingayath kids in North America. In this regard, Supriya has taught her young kids

how to do Ishtalinga pooja in a simple way and pointed out that when people applaud during VSNA chapter activities, kids get more encouraged to keep up with their tradition. The challenge most Veerashiva-Lingayath community parents are facing today in North America is to get the attention of adult kids and involving them in VSNA activities. Bhavani and Anu felt that our children grow up getting exposed to multi-national and multi-cultural society here in North America and therefore, parents need to be more open-minded. "Instead of pressurizing them to do things your way, parents should respect their children's view and let them make their own decision. However, keep talking to

them about Veerashiva-Lingayath ways of life and what makes our culture special", says Anu. Laxmi thinks exposing our kids to our beliefs and giving the basic foundation about Veerashiva-Lingayathism helps them as they grow up into their future.

On the topic of volunteering, Anu who serves as a regional service ambassador for bone marrow donations views it as an opportunity to learn about teamwork, to develop communication skills, to give selflessly, and to develop networking skills. For Sangeetha, volunteering is more than just giving monetary help or giving your time. It means you need to have the heart to do things selflessly.

Last but not least, when the topic of retirement life was discussed, for Ambika, retirement means reducing her workload to 50%, as some of us just cannot sit idly. For Sangeetha, getting involved in more volunteering. For Jayanthi, retirement is an opportunity to pursue her other passions such as traveling, reading about ancient history, learning more about space science, in a relaxed way.

The final message from the panelists to the viewers was that you can be whatever you want. Even the sky is not a limit to follow your dreams and empowering yourself!

This honor by Basavanna to Akkamahadevi during his Anubhava Mantapa session encapsulates our discussion beautifully by honoring the womanhood:

*Enna Bhaktiya Shaktiyu neene,
Enna Mukthiya Shaktiyu neene,
Enna Yuktiye Shaktiyu neene!*



VSNA President's appeal to the community - VSNA NextGen

During early February, as a new leader trying to form the VSNA Youth Committee, it was a unsurmountable challenge for me. None of our youth were willing to come forward as they were disillussioned with us. I went around talking to many youths whom I knew and whose names were recommended. After first round of hours of talk, I could not influence or convince any of them. But few said they will come back within few days.

After second and third round of trying to motivate and influence them, I was able to bring five youth together Rudraradhya Hiremath, Trishul Nagaraj, Jasmina Prabhakar, Shivani Mattikalli and Danya Moodabagil by promising them to give the needed freedom for them to plan their own activities with minimal interference "We Seniors" as long as they are totally loyal to VSNA organization Goals, Mission and Objectives.

From last few months, they have worked as a cohesive group and collaboratively created many tools and trying to form their own vision for VSNA youth over 18 and around 29 years age group.

I have repeatedly heard from many seniors that our children come to VSNA events regularly until they are in High School, say around 18 years and after they go to the college, they vanish...We are all deeply concerned why we are failing to attract them and be passionate like us. Why?

Is it normal way of life, where their focus changes to their academic endeavors, career, and other more demanding aspects of life?

Or we as VSNA Organization are failing to meet their needs or expectations?

Are we failing to understand them?

Are we not providing what they are looking for?

Is our Bylaws or standard practice is limiting their interest in our organization?

Is this due to generation gap or the different way we grew up?

As senior leaders, we need question ourselves and introspect about this. One thing is clear that we cannot be here forever and VSNA cannot just sustained by the new Veerashiva-Lingayat Indian immigrants. Our organization must be led by our next generation.

Hence, I request all our senior leaders, life members, chapter members and youth need to listen to our group of youth who have tried to express what they want. If we want them to lead VSNA one day, maybe we have to change the ways we are thinking from more than four decades.

Let us hear from our VSNA Next Generation group and the good work they have done until now.

<https://www.youtube.com/watch?v=DtYa6sjnoYk>

Basava's Many Splendored Life Vis-à-vis Bhagavad Gita, Buddha and Christ

- Dr. Somashekar Munavalli

There are some common denominators that drove me to dwell deep and dig into the lives and living and principles and preaching practices of three great souls, namely Basava, Buddha and Christ, that have graced this planet of ours. The most outstanding common feature of these souls is the fact they were fundamentally Rebels of the First Order. Basava was born a Brahmin, the highest caste of the Hindu religion, Buddha or Siddhartha Gautum was born to Kshtriya parents, the second highest caste of the Hindu religion and Jesus Christ was born to Jewish parents. The three of them started out to fathom and comprehend the age-old questions that the world's great souls have tried to answer; namely, "Who am I?; Where did I come from?; Where am I bound to?; What is the mystery and meaning of my life? How can I achieve Liberation or Nirvana or salvation or Lingaiyka?", etc. Their quests led them to propound thoughts and pronouncements that proclaimed people-oriented precepts and philosophical practices and ways of life that ran contrary to the religions of their parents. Their actions and progressive thoughts were so far ahead of the times of their contemporaries that they were being called and considered as rebels by the statuesque-minded folks of their époques. The second common denominator that binds the three souls is that they were all the products of the socio-economic environment they were born into; meaning the then existing socio-economic conditions carved out their paths. Basava revolted against the exploitation of the down-trodden poor people in the name of religion and caste based social order of the day, Buddha fought against suffering, sorrow and pain and exploitation of the poor; while Christ rebelled against tyrannical oppression and exploitation of the poor and the meek by the powerful and ruthless rulers, namely the Jewish Kings and the Roman rulers. Both Basava and Buddha were born with a silver spoon in their mouths, while Jesus was born with a wooden spoon, meaning his father Joseph was a poor carpenter, who had trouble paying for his living and his taxes to the rulers. Yet, all the three possessed an inexhaustible treasure trove of compassion and kindness towards the poor and hungry folks. Their childhood days were totally different from each other's. While Basava went to Kudal Sangam to study religion, Brahmin teachers came to the royal palace to teach religion to Siddhartha (Buddha); while nobody knows who taught religion to Jesus Christ. His life is cloaked and shrouded in mystery. It is said that his parents took him to Egypt before he was a child to protect him from the clutches of the murderous King, then brought him back to Israel for a short time, and then he disappeared again when he was 13, only to reappear when he was 30 years old and to give sermons whenever he was not watched by the Roman soldiers and wherever he could find listeners. Thus, he appears to be a self-taught and self-made person. All the three, Basava, Buddha and Jesus were firm believers of the equality, fraternity and brotherhood of men and deplored discrimination based on the accident of birth in the high or low caste or rich or poor families. Of the three it was only Basava, who preached and practiced equality of gender. While Buddhism and Christianity keep mum on the role of Shakti (energy) in our ever expanding universe, Veerashaiva religion speaks eloquently on the importance and role of energy in its Shaktivishisthadvaita (supra-energy non-dualism) principle in our ever expanding universe (1). Buddha's story captures our mind for the simple reason, that he sacrificed his luxurious palatial life loaded with pomp and pleasure of the flesh that money could buy, to understand and transcend suffering and sorrow and the cycle of birth and re-birth. He was forced to lead in his formative years a regimented, cocooned life within the four walls of the pal-

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wrongly connected to soul or supreme consciousness and the karmic fruits are said to transcend from one life to the next life via an individual's reincarnation. Buddhism thinks that like everything else in the world, the soul is impermanent and hence constantly changing. In fact, the Buddhist concept of karma was used to classify the spiritual seekers into various categories and considered spiritual inquiry as wasted opportunity. Speaking of Buddha, it is mentioned that there were many skeptical 19th Century Western writers, who could not smell a rose even though it was on the tip of their noses, had the audacity to question the historical existence of Buddha (2). Buddha was a firm believer of the Manu code that denied women the initiation into twice-born status and as such they were neither to hear nor permitted to read the Vedas. Buddha considered women to be ritually impure, particularly during the menstruation period and after they had child birth(s). He regarded women unfit for Nirvana and was reluctant to let women study and preach religion. Buddha seems to have had problem in transcending the gender considerations. After first resisting, until he was persuaded to change his opinion of women at the urging of his aunt Mahaprajapati, who had raised him since he was a few days old baby and at the instance of one of his favorite disciples, Ananda. He seems to have softened his opposition and granted symbolic subsidiary roles to women. Perhaps, his mind was changed because it was a woman called Sujata, who fed him when he was almost on a deathbed during his austerities and thus helped him to live to achieve his life's cherished goal, the Nirvana. For a person, who believed implicitly in Karma, it is hard to understand why Buddha several times dared the angel of death to take his life himself to death; for the angel of death could not dare to touch an individual until her/his time had come. Buddha did not believe in Atma (soul) and hence in God (3). Buddha though had seen throughout his childhood and adult life the leaves on the tree getting greener and then going red, the turn yellow before withering off, little did he realize that suffering, sorrow, aging and dying are natural consequences of life. Perhaps his belief in the theory of rebirth blinded him so that he failed to realize the Nature's dictum. Early Buddhism seems to have had trouble in dissociating the "ego" (self) from soul. Buddha did not believe in the value and virtue of kayaka; in that he seems to suggest that there is no need to earn once livelihood to live. Buddha's life and philosophy are intimately linked. His philosophy reflects his life. He seems to equate himself to Nirvana when he says to his disciples: "He, who sees me, sees the Dharma, he who sees the Dharma, sees me". Buddhism regards the soul, like God, "as a projection of desire driven human mind." This inference suggests that Buddhism had trouble distinguishing between various levels of the human mind and the sublimely spiritual soul, which is almost free from the shadow of the mind. In negating the presence of atma (soul) and God and seeking the nirvana, Buddha seems to be engaging in semantics, for all he did was to replace soul (God) with nirvana with similar attributes. To one who has seen her/his atma (God), there is no returning either to her/his Karma or to the endless cycle of birth and death; the same situation that the Buddha has claimed after he achieved his self-enlightenment. In the firmament of the founders of religions of the world, it must be said to the credit of Buddha, and Basava that they stand alone as twin-stars, in not invoking divine intervention or inspiration or revelation. Whatever they pronounced as their spiritual message sprang out of their personal knowledge, experience and spiritual insight. Buddha had no use for God, while Basava and Christ implicitly and faithfully accepted and believed in God. Buddha's Noble Eight Fold Truths, considered as the path that leads to Nirvana, is composed of (1) right view, (2) right thought, (3) right effort, (4) right speech, (5) right action, (6) right livelihood, (7) right mindedness and (8) right concentration can be conveniently compared with either of the following two vachanas: "If you should speak, your speech should sparkle like the pris-

tine pearls, If you should speak, your speech should sparkle like a sapphire, If you should speak, your speech should shine like a crystal, If you should speak, your speech should please the Lord, If you do not walk your talk; how are you going to please Lord Kudal Sangama.” “Be careful in your talk and walk, -----
----- Be always engrossed in the Linga A person with such qualities is a pristinely true sharana, Akhandeshvara. Thus, Basava and Buddha have fundamental differences on at least 5 aspects; namely the philosophy of Atma, Karma, Kayaka and Rebirth and the status of women. Basava discards and disdains form the consideration of Karma and Rebirth. He regards the atma as a pristinely pure space (‘sthala’), where one’s supreme consciousness resides, and which mingles with Lord Shiva after the Lingaiyaka. Basava told us that the soul in men and women is neither male nor female and that women and men are equal in life and in the eyes of Lord Shiva; meaning men and women are the two wheels of the chariot of life runs and that we cannot have one without the other for a smoother ride in life (5a). Throughout his long-life Buddha seems to have been completely concerned and haunted by misery and its cause and effects rather than treating these aspects as part of the process of living, aging and dying. He developed his concept the Eight-Fold Truth to get rid of the root of misery. Basava showed by his example that one can achieve salvation – nirvana – leading and facing the trials and tribulations of a family life, through detachment, dasoha and kayaka and practicing the Veerashaiva principle of panchachara, namely; Lingachara, Sadachara, Shivachara, Bratyachara and Gana chara (4). Buddha was more of a rationalist than a pragmatist; while Basava was more of a pragmatist than a rationalist. “Basava’s words teach us the best way of living, the noblest way of suffering and the most comfortable way of dying. ” (5b) Basava and Bhagavad Gita The Bhagavad Gita has been recognized and revered both in the East and the West as the World’s second longest meta-

physical, pristinely poignant poetical text dealing with this life and the next. It forms the Bhishmaparva part of the great epic, Mahabharat and is composed of 18 chapters (6). It has been described as the mini-Upanishad and probably dates back 2500 to 1500 years B.C. What has the Bhagavad Gita in common with Basava, who lived in the 12th Century AD? Well, that is a legitimate question. Before answering this question, I have a disclaimer. I do not claim to have studied the Bhagavad Gita per se, meaning in Sanskrit. I have, however, read its English translation and commentaries on it. The only thing I remember from the Sanskrit version is one verse that has been burnt into my memory since I was a fourth grader in the Lamington High School, Hubli and that Krishna admonishes and advises Arjuna, who stood frozen, baffled and bewildered on the battlefield of Kurukshetra. Krishna says, “Forget Dharma and take refuge in me alone”. Let us compare this view to what Basava said to his Isthadeva (God): “Thou art my father, Thou art my mother, Thou art my kith, Thou art my kin, there is none other than Thou for me, Lord Kudal Sangama Deva –” While the Gita extols the value and virtue of the Yajna and idol worship, Basava condemns them in the strongest possible manner. The Gita is comprised of 18 chapters; let us see what these 18 chapters say and how Basava matched them with his deeds. Basava walked Krishna’s talk to Arjuna, who was confronting his kith and kin as his enemies on the battlefield of Kurukshetra. Basava and Christ Even after more than two millennia, Jesus still remains an enigma, a mystery even to the most faithful ones, for his birth date is unrecorded, his birth place unknown, his whereabouts until he was 6 years old are not known and then he vanished from the scene from age of 13 to 29 years. (7) There is no record of his existence, neither are there any of his writings and neither is there any description of his physical appearance (8). The Bhagavad Gita, the world’s second longest poem and a part of Mahabharata narrated in the Bhishmaparva, is composed of 18 Chapters

and deals with various aspects of LIFE. How Basava logically and rationally and realistically approached these 18 aspects of Life as enunciated by the Gita in his own life can be gauged by the following (The author does not lay claim to the summary sentences on the left side*. The Gita means many things to many people.) 1. Life is a Challenge*. Basava Accepted It. 2. Life is a Gift. Basava Shared It. 3. Life is an Adventure. Basava Dared It. 4. Life is a Sorrow. Basava Overcame it. 5. Life is a Tragedy. Basava transformed It. 6. Life is a Duty. Basava Performed It. 7. Life is a Game. Basava Played It. 8. Life is a Mystery. Basava Fathomed It. 9. Life is a Song. Basava Sang Vachanas. 10. Life is an Opportunity. Basava Grabbed It. 11. Life is a Journey. Basava Traveled It. 12. Life is a Promise. Basava Kept It. 13. Life is a Beauty. Basava Dedicated to Linga. 14. Life is a Spirit. Basava Transcended It. 15. Life is a Love. Basava dished it as Dasoha. 16. Life is a Struggle. Basava Conquered It. 17. Life is a Puzzle. Basava Solved It. 18. Life is a Goal. Basava Accomplished It. The end of the 18th Century witnessed an explosion of research by scholars to fathom the mysteries surrounding Jesus (9). The four gospels, which serve as the source of information on or about Jesus and his message were distributed anonymously and were not written until after the 1st Century and contain several inconsistencies and contradictions on several key points. Nobody knows when the original gospels were written and who wrote them. During the time the early churches came to be established, gospels' origin was attributed to the then well known "Jewish Christians", who later came to be known as the Christian sect (10a). "A thread of hatred runs through the New Testament" (10b), the same bias against the Jews comes through loud and clear in the gospels of Mathew and John. It was the aging apostle John who decided to paint the philosophical portrait of Jesus. The earliest copies of the gospels date back to the 4th Century and probably represent the edited versions. The Old Testament, the Jewish scripture, says around 12 centuries BC Moses came down from the mountain and brought the tablets containing the Ten Commandments. Basava, a versatile Sanskrit scholar, who lived during the 12th Century AD, lived among the people he served and pronounced the Seven Commandments: "Steal not, kill not, speak not the untruth, be not angry, show not contempt for others, don't showcase your pride, don't speak ill of others, this is how you can be pure from within and without and you can please Lord Kudal sangam"(4, 5a). The Bible, the most revered and the most widely read religious book in the world, has no single message, its early editors fixed the canons, with the first chapter being more mythological than factual. It is a widely accepted fact that the early Biblical authors have ascribed whatever meaning(s) that suited their personal opinions and biased thinking with total disregard to history and facts. The same is true of almost of all the religions of the world. Jesus was baptized around 20 AD by his cousin, John, the Baptizer, who was later murdered by the Jewish King. This suggests that Christianity existed in some form before Jesus came on the scene. Jesus, who began preaching when he was 30, was a special, self-trained and self-taught individual, who possessed and exhibited extraordinary healing and oratorical gifts, although until after of his death around 30 AD, very few of his disciples thought he was a messiah. Jesus seems to have cured blindness, made the disabled to jump and to walk, the lepers to shed off leprosy. With these miracles and his genteel words, he attracted hundreds of people to listen to his soothing pronouncements and sermons. That he was a powerful, mesmerizing speaker is borne out by the fact that he convinced his trusted 12 followers, who lived like orthodox Jews called the Pharisees and practiced the Torah to the word, to disown him the night before he was arrested by the Roman army. Although it was Jesus himself who proclaimed him-self to be the Son of God, in fact it was Peter Simon, who first added the Greek word Christ, meaning messiah, after Jesus to make it Jesus Christ. There is no doubt that

Jesus touched his followers' hearts with his deeds and words and compassion and kindness. He advocated passive resistance instead of active revolt against the ruthless and tyrannical Jewish King and Roman occupiers of Israel. Knowing the people to be meek, poor and powerless, he changed the tenets of the Old Testament (Torah) from "an eye for an eye, a tooth for a tooth", to "I say to you if anyone strikes you on the right cheek, turn the other cheek and if anyone wants to sue you, and take your coat, give your cloak as well and if anyone forces you to go one mile, go also the second mile. Give to everyone, who begs from you, do not refuse anyone who wants to borrow from you. ----- Not to make any future plans and not to save any money. Do not store-up for yourselves treasures on earth where moth and rust consume ----- store up for your selves the treasures in heaven". (11) "Therefore, I tell you, not to worry about your life, what you will eat, or what you will drink, or what about your body, what you will wear. Is not life more than food and body, more than clothing? Look at the birds of the air, they neither sow nor reap, ----- and yet your heavenly father feeds them. Are you not of more value than they? (12). He also advised, "Love thy enemies. And pray for those who persecute you, for you may be the children of your father in heaven. Do not resist the evil doer" in the New Testament (13). Jesus appears not to have put a greater emphasis on earning one's own livelihood or *kayaka*, to use Basavas' terminology. In other words, he condoned and encouraged living on others' charity and sympathy saying that the God who has created the humans will feed them. Thus, he seems to put the responsibility of feeding and living on God. This should not be surprising, for he did not own any thing, slept wherever he could find a place and lived on whatever others gave him. In his most memorable sermon, called the Sermon on the Mount, he pronounced (14): "Blessed are the poor in spirit, for there is the kingdom of heaven, Blessed are those who mourn, for they will be comforted, Blessed are the meek, for they will inherit the

earth, Blessed are the pure in heart, for they will see God, Blessed are the peacemakers, for they will be called the children of God, Blessed are those who are persecuted for righteousness, for there is the kingdom of heaven." Thus, Jesus advised his listeners to voluntarily live in poverty, to submit to brutal aggression without protestation, to pay taxes to the occupiers as well as to the tyrant king of Israel, not to fight and rebel against the oppressors and to treat others as they themselves wanted to be treated by others. Unlike the Jews of the Old Testament, Christians think that before God created the heaven and the earth, He existed as a "word" and that this word became the "flesh" and lived among humans. (11) There is a dichotomy in Christian theology; 'God created man in His own image.' and 'Men are born in sin.' The question then is: If God created the man, then how could he be born in sin? Christianity claims that after death a person's soul hangs and wanders around until the Day of Judgment, when God judges the deeds of all human beings! Jesus' death raises several questions. When did Jesus realize the purpose of his life? When did he realize that he was not going to accomplish the goals and objectives he had set for himself? What did he decide to do when he got frustrated about the outcomes of his life's goals and objectives? Jesus realized early in his campaign that there was very little he could do; very little to help ameliorate his contemporaries' situation, for they were deeply mired in bondage, ignorance, misery and suffering and the forces he was fighting were too powerful to overcome. He became totally frustrated and came to the conclusion that sacrificing his life was the only way to awaken the sleeping Israelites. That is when Jesus told his trusted followers at the last supper when he broke bread and shared wine, that they were drinking his blood when they drank the wine. Jesus was not the first martyr in the name of the religion. Some 1500 years before Christ, the Persian prophet, Zoroaster (Zoroastrianism) was murdered by the folks who vehemently opposed his new religious ideology,

philosophy and preaching. It is so strange and unfathomable that even after two millennia, the Christian religion that was inspired by Jesus, namely Catholicism, refuses to permit women to teach and preach their religion in a church. This means that the Catholic women are not equal to their men in their ability to preach religion; the privilege and right that the Veerashaiva women folks have been enjoying since the days of the Anubhavamantapa in the 12th Century. Basava stood as the epitome and essence of Lord Shiva and wanted the human beings to be Godlike, for he represented the best among the best, the noblest among the noblest, the greatest among the greatest, the humblest among the humblest, the most pious among the most pious, the most honest among the honest and the most compassionate among the compassionate (5a). Due to the negligence on the part of the followers, who have stayed away, strayed away and swayed away, the universal gospel of Basava appears to be gathering dust and rust. Basava's message is more relevant than ever to stop the carnage that is being wrought in the name of religion and hatred that is burning us both from within and without. The mistrust that has crept is transforming friends into enemies and the mindless cruelty meted out to the meekest in the name of God are calling for the revival of the spiritual and philosophical way of life that our 12th Century saint, Basava, practiced. He walked the talk while others talked and talked and are still talking and talking. The sharanas seeking the supreme goal of the aikya of their spirit (soul) with the Linga are duty bound to tread and traverse with a game plan on a beautiful journey on the Basava 'patha', which presents them with an adventurous challenge, a promise and an opportunity and demands them to struggle to fathom the mysterious puzzle of life by transcending sorrow and tragedy and dishing out the gift of compassion and love through dasoha while performing kayaka and singing the songs of vachanas. This long-winding sentence describes how well Basava's teachings compare with those of the Bhagavad Gita, even excel the latter's message, for Basava's principles neither endorse nor enjoin nor empower taking of human lives as Krishna advised Arjuna on the battlefield. In conclusion, the gospel of compassion, love and respects for individuals that these three great souls preached and practiced transcends the limitations of time and space of the 5-dimensional multi-universe system that some world-renowned modern astrophysicists (15) and sub-atomic particle physicists such as Lisa Randall (16) have speculated and described.

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ಆಧ್ಯಾತ್ಮಿಕ ಚಿಲುಮೆ ವಚನಕಾರ್ತಿಯರು

- ನೀಲಾಂಬಿಕಾ ನಾಶಿ

ಶರಣೆಯರ ವಚನವು ಲಿಂಗದ ಪ್ರಸಾದವು

ಕಾಯಕ - ನಿಷ್ಠೆಯು ಪ್ರತ ನಿಯಮ ಪಾಲನೆಯು

ಜ್ಞಾನ-ವಿಜ್ಞಾನ-ತತ್ವದ ಸಮಾನತೆಯ ಆಗರವು

ಭಕ್ತ-ಭಕ್ತಿ-ಮುಕ್ತಿಯ ಸಾಧನವು

ಎನುತಲಿದೆ ಶರಣರ ನುಡಿಯು

ಸಮಾಜದ ಗೋಪುರ ನೋಡಯ್ಯಾ ಜಗನ್ನಾತೆಯನೊಲಿಮೆಯಲಿ. . . . !!

ವಚನಕಾರ್ತಿಯರನ್ನು ತಿಳಿಯುತ್ತಿದ್ದಂತೆಯೇ ಅವರಲ್ಲಿಯ ಶಕ್ತಿಯು 'ಶಿವಶಕ್ತಿ'ಯಾಗಿ ನಿಲ್ಲುತ್ತದೆ. ಅವರ 'ಧ್ವನಿ' ಏರಿಳಿತಗಳು ಸಮಾಜದಲ್ಲಿ ಸಮಾನತೆಯನ್ನು ತರಲು ಹೋರಾಡಿರುವುದು ತಿಳಿದು ಬರುತ್ತದೆ. 'ವಿಮರ್ಶಕರಾಗಿ', 'ದಾರ್ಶನಿಕರಾಗಿ', ಹೆಂಡತಿ'ಯಾಗಿ, ಸಂಸಾರದಲ್ಲಿಯೇ 'ಪಾರಮಾರ್ಥ'ವನ್ನು ಸಾಧಿಸುವ ಛಲಹೊತ್ತ ಶಿವಶರಣೆಯರಾದ 'ಧೂಪದ ಗೊಗ್ಗವ್ವ', 'ಕಾಳವ್ವ', 'ಪಿಟ್ಟವ್ವ', 'ನೀಲಾಂಬಿಕೆ', 'ಆಮುಗೆ ರಾಯಮ್ಮ', 'ಸತ್ಯಕ್ಕ' ಈ ಮುಂತಾದವರು ಸಮಾಜದ ಶ್ರೇಯೋಭಿವೃದ್ಧಿಗಾಗಿ ಶ್ರಮಿಸಿದ್ದಾರೆ.

ಪತಿಯನ್ನು ನವಿರಾಗಿ ತಿದ್ದಿತ್ತೀಡಿದ 'ಆಯ್ದಕ್ಕಿ ಲಕ್ಕಮ್ಮ' ಸಮಾಜದಲ್ಲಿ ಹೆಂಗಳೆಯರು ತಲೆಯತ್ತಿ ನಿಲ್ಲುವಂತೆ ಮಾಡಿರುವುದು ಶ್ಲಾಘನೀಯ.

“ಈಸಕ್ಕಿಯಾಸೆ ನಿಮಗೇಕಯ್ಯಾ....!”

ಕಾಯಕ ನಿಂದಿತ್ತು ಹೋಗಯ್ಯಾ ಎನ್ನಾಳ್ವನೆ ಬೇಗ ಹೋಗು ಮಾರಯ್ಯಾ....!”

ಎಂಬ ಅವಳ ಧ್ವನಿಯಲ್ಲಿ ಗಂಡನನ್ನು ಹೆಸರಿನಿಂದ ಸಂಭೋಧಿಸಿದುದು ಅವಳ ಧೈರ್ಯವನ್ನು ಎತ್ತಿ ತಿಳಿಸುತ್ತದೆ. 'ಬೇಗ ಹೋಗು' ಎಂಬ ಪದದಲ್ಲಿ ಅವಳು ಎಚ್ಚರಿಸುವ 'ಸಮಯಪ್ರಜ್ಞೆ'ಯನ್ನು ಸೂಚಿಸುತ್ತದೆ.

“ಕೈದಕೊಡುವರಲ್ಲದೆ ಕಲಿತನವ

ಕೊಡುವರುಂಟೆ ಮಾರಯ್ಯಾ !!”

ಎಂಬ 'ಲಕ್ಕಮ್ಮೆಯ' ನುಡಿಗಳಲ್ಲಿ ಕೈಯಲ್ಲಿ 'ಶಸ್ತ್ರಗಳನ್ನು' ಕೊಡಬಹುದು, ಆದರೆ 'ಧೈರ್ಯವನ್ನು' ಹೊರಗಿನಿಂದ ತಂದುಕೊಡಲು ಸಾಧ್ಯವಿಲ್ಲ. ಅದನ್ನು ಅವನು ಆತನ ಶಕ್ತಿಯಿಂದಲೇ ಪಡೆಯಬೇಕು ಎಂಬ ವಿಚಾರವನ್ನು ಸ್ಪಷ್ಟ ಪಡಿಸಿದ್ದಾಳೆ. ಅಂದರೆ ದಾರಿ ತೋರಿಸಿರುವುದು ಮಾತ್ರ ಗುರುವಿನ ಕೆಲಸ. ಗುರಿ ತಲುಪಲು 'ಸಾಧಕನ' ಪ್ರಯತ್ನ ಪ್ರಮುಖವಾದುದು ಎಂಬುದನ್ನು ತಿಳಿಸಿದ್ದಾಳೆ.

“ಶರಣ ಸತಿ-ಲಿಂಗಪತಿ” ಎಂಬ ತತ್ವವು ಅವರ ಸಂಸಾರಿಕ ಜೀವನದ ಕನ್ನಡಿಯಾಗಿದ್ದು ಮತ್ತು ಅವರ ಸತಿಪತಿಯ ಪ್ರೀತಿಯನ್ನೂ ಅವರ ಅನ್ಯೋನ್ಯತೆಯನ್ನೂ ತೋರಿಸುತ್ತದೆ. ಜೊತೆಗೆ 'ಕಾಯಕ', 'ದಾಸೋಹ', 'ಸಮಾನತೆ', 'ವೀರಶೈವಧರ್ಮ'ಕ್ಕೆ ಅಡಿಪಾಯವನ್ನು ಹಾಕಿರುವುದನ್ನು ಕಾಣಬಹುದಾಗಿದೆ.

ಕಾಶ್ಮೀರದಿಂದ ಬಂದ 'ಭೂಂತಾದೇವಿಯ' ದಿಟ್ಟ ಹೆಜ್ಜೆಯು ಸಮಾಜದಲ್ಲಿ ಹೆಂಗಳೆಯರ ಶಕ್ತಿಗೆ 'ಪುಷ್ಟಿ'ಯನ್ನು ನೀಡುತ್ತದೆ.

“ನಡೆದಂತೆ ನುಡಿ, ನುಡಿದಂತೆ ನಡಿ, ಇದೇ ಜನ್ಮಕಡೆ.

ಕಾಶ್ಮೀರದವರಿಗೇಕೆ ತಡೀತಿ, ಅಚ್ಚಾಕ ನಡಿ.....”

ಎಂಬ ಅವಳ ವಚನದಲ್ಲಿ ರಾಜಗತ್ತಿನ ಧ್ವನಿಯನ್ನು ಕಾಣಬಹುದು. “ಶಬ್ದವೇ ಬ್ರಹ್ಮ, ಶಬ್ದವೇ ಸಿದ್ಧಿ ಶಬ್ದವೇ ಶುದ್ಧ ಕಾಣಿರೋ ಬಿಡಾಡಿ” - ಇಲ್ಲಿ “ಮಾನವಜನ್ಮ ಶ್ರೇಷ್ಠ, ಹಾಳು ಮಾಡಿಕೊಳ್ಳಬೇಡಿ ಹುಚ್ಚಪ್ಪಗಳೀರಾ” ಎಂಬ 'ದಾಸರ' ವಾಣಿಯನ್ನು ಸ್ಮರಿಸ ಬಹುದಾಗಿದೆ.

“ಬಿಡಾಡಿ”- ಎಂಬ ಪದವು ಆಡು ಮಾತಾಗಿದ್ದು, ಕಲ್ಯಾಣಕ್ಕೆ ಬರುವ ಮುಂಚೆ ಕಾಶ್ಮೀರದಲ್ಲಿ 'ಕನ್ನಡದ ಕುಸುಮ' ಅರಳಿರುವುದಕ್ಕೆ

ನಿದರ್ಶನವಾಗಿದೆ. ಇದರಲ್ಲಿಯ “ಬಿಡಾಡಿ” - ಎಂಬ ಪದವು ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಸೂಚಿಸುತ್ತದೆ ಮತ್ತು ವಾಕ್ ಶುದ್ಧಿಯಾಗಿರಬೇಕು ಎಂದು ಹೇಳುತ್ತದೆ. . . ಶಬ್ದವೇ ಎಲ್ಲದಕ್ಕೂ ಮೊದಲು ಅದು ನಾದಮಯವಾಗಿರಬೇಕು. ಅಂದರೆ ನುಡಿಯಲ್ಲೂ ‘ಶಕ್ತಿ’ ಇದೆ ಎಂಬುದನ್ನು ಸಾರಿದ್ದಾರೆ. (ಜಪ, ಪ್ರಾರ್ಥನೆ, ಶ್ಲೋಕಗಳ ಉಚ್ಚಾರದಲ್ಲಿ ಸಿದ್ಧಿಶಕ್ತಿ ಇದೆ ಎಂದು ತಿಳಿಯಬಹುದು) ಒಳಾರ್ಥದಲ್ಲಿ ಹೆಂಗಳೆಯರಿಗೆ ಗಟ್ಟಿದ್ದನಿ ನೀಡಲು ಪ್ರಯತ್ನಿಸಿರುವುದು ತಿಳಿಯುತ್ತದೆ. ಅವಳ ಸತ್ಯಸಂದತೆಯನ್ನು ತೋರಲು ಶಿವ ವೇಷ ಹಾಕಿಕೊಂಡು ಬಂದಿದ್ದು, ಅವನನ್ನು ಅವಳು ಗುರ್ತಿಸಿದುದು, ಅವಳ ‘ಆಂತರಿಕ ಚಕ್ಷುವಿನ’ ಸಾಧನೆಯನ್ನು ಎತ್ತಿ ತೋರಿಸುತ್ತದೆ. ಮುಂದೆ ಅವಳು ‘ನಿಜದೇವಿ’ ಎಂದು ಪ್ರಖ್ಯಾತಿಯನ್ನು ಪಡೆದುದನ್ನು ಕಾಣಬಹುದಾಗಿದೆ.

ಮನಶಾಸ್ತ್ರಜ್ಞರಲ್ಲೂ ವಚನಕಾರ್ತಿಯರು ಮೇಲುಗೈ ಸಾಧಿಸಿದ್ದಾರೆ ಎಂಬುದಕ್ಕೆ ‘ಅಮುಗೆ ರಾಯಮ್ಮ’ ನವರು ಪ್ರಮುಖರಾಗಿದ್ದಾರೆ.

“ಹೆದರದಿರು ಮನವೆ ಹಿಮ್ಮೆಟ್ಟಿದಿರು ಮನವೆ
ಹಿಡಿದ ಛಲವ ಬಿಡದಿರು ಮನವೆ ಜರಿದರೆಂದು ರೋಂಕರಿಸಿದರೆಂದು....”

ಮನಶಾಸ್ತ್ರಜ್ಞರು ಹೇಳಿರುವ ‘ಪ್ರಜ್ಞೆ’ ಮತ್ತು ‘ಉಪಪ್ರಜ್ಞೆ’ಯಾದ ‘ಪ್ರತ್ಯಕ್ಷ ಘಟನೆ’, ‘ಅಪ್ರತ್ಯಕ್ಷ ಘಟನೆ’ಯು ಮನನವಾಗಿ ಮನಸ್ಸಿನ ಚಂಚಲತೆಯನ್ನು ಮೂಡಿಸುತ್ತದೆ. ಚಂಚಲತೆ ಉಂಟಾದಾಗ ‘ಸಾಧನೆ’ಯು ಸಾಧ್ಯವಾಗುವುದಿಲ್ಲ ಎಂಬ ವಿಚಾರವನ್ನು ‘ರಾಯಮ್ಮ’ ಒಳಗಿನ ವಿಚಾರಕ್ಕೆ ‘ಸನ್ಯಾಸಿ’ ದೀಕ್ಷೆಯನ್ನು ನೀಡಿ, ಪವಿತ್ರ ಮನಸ್ಸಿನಿಂದ ಎಲ್ಲವನ್ನೂ ಸಾಧಿಸ ಬಹುದು ಎಂದು ಹೇಳಿದ್ದು, ಹಿಂಜರಿಕೆ, ಹಿಮ್ಮೆಟ್ಟುವಿಕೆಯಿಂದ ದೂರ ಸರಿದು, ಧೈರ್ಯದಿಂದ ಎಲ್ಲವನ್ನೂ ಸಾಧಿಸ ಬಹುದೆಂದು ಮತ್ತು ಇಲ್ಲಿ ಸಾಧನೆಗೆ ಏಕಾಗ್ರತೆ ಮುಖ್ಯ ಎಂಬುದು ಸುಸ್ಪಷ್ಟ ಪಡಿಸಿದ್ದಾಳೆ. ಸೂಕ್ಷ್ಮವಾಗಿ ನೋಡಿದಾಗ ಹೆಂಗಳೆಯರ ‘ಆತ್ಮಶಕ್ತಿಯು’ ‘ಸಮಾಜದ ಶಕ್ತಿಯಾಗಿ’ ನಿಂತಿರುವುದು ಕಾಣುತ್ತದೆ.

‘ಹೆಣ್ಣು’ ಕೇವಲ ‘ಹೆರುವ’ಯಂತ್ರವಲ್ಲ ಎನ್ನುತ ಸಮಾಜವನ್ನು ಎಚ್ಚರಿಸಿ ಹೆಣ್ಣಿನ ಸ್ಥಾನಮಾನಕ್ಕಾಗಿ ಹೋರಾಡಿದವಳು ಕೇರಳದ
‘ಗೊಗ್ಗವ್ವ’.....

“ಗಂಡು ಮೋಹಿಸಿ ಹೆಣ್ಣು ಹಿಡಿದಡೆ,...
ಹೆಣ್ಣು ಮೋಹಿಸಿ ಗಂಡ ಹಿಡಿದಿಡೆ ಉತ್ತರವಾವುದೆಂದರಿಯಬೇಕು...” ಎಂದು

ಇಲ್ಲಿ ಸಮಾಜವನ್ನೇ ಪ್ರಶ್ನಿಸಿದ್ದಾಳೆ, ನೇಯಲುಬೇಕು, ಒಗೆಯಲುಬೇಕು, ಅಡುಗೆ ಮಾಡಲುಬೇಕು, ಬುಟ್ಟಿ ಹೆಣೆಯಲು ಬೇಕು ಎಲ್ಲವನ್ನು ಮಾಡಲು ಬೇಕು, ಆದರೆ ‘ಆಧ್ಯಾತ್ಮಿಕತೆ’ಯಲ್ಲಿ ಏಕೆ ಬೇಡ? ಇಲ್ಲಿ ಸೂಕ್ಷ್ಮವಾಗಿ ಅವಲೋಕಿಸಿದಾಗ ಸಮಾಜದ ಉತ್ಪಾದನೆಗೆ ಹೆಣ್ಣು-ಗಂಡು ಎರಡೂ ಬೇಕು ಎಂದು ಸಮಾಜದ ಅಂತರಂಗವನ್ನು ಶುದ್ಧೀಕರಿಸಲು ಪ್ರಯತ್ನಿಸಿದ್ದಾಳೆ ಎಂಬುದು ಅಭಿವ್ಯಕ್ತವಾಗಿದೆ.

ಜೀವನಕ್ಕೆ ‘ಕಾಯಕ’ ಪ್ರಮುಖವಾದುದು, ಅದು ನಿಯಮ ಬದ್ಧವಾಗಿರಬೇಕು. ಪ್ರಾಮಾಣಿಕವಾಗಿರಬೇಕು. ಅದು ವೃತ, ನಿಯಮಕ್ಕೆ ಪೂರಕವಾಗಿರಬೇಕು ಎಂದು ಹೇಳಿದ್ದು ಮತ್ತು ‘ ಪುರುಷ ಪ್ರಧಾನ ’ ಸಮಾಜವನ್ನು ಖಂಡಿಸಿದ್ದಾಳೆ ‘ಕದಿರರೆಮ್ಮವ್ವ’. ಅಲ್ಲದೇ ದುಡಿದು ತಂದು ಹೆಂಡತಿಯ ಕೈಯಲ್ಲಿ ಕೊಟ್ಟು ಊಟ ಬಡಿಸಿಕೊಳ್ಳುವುದು ಗಂಡಸಿನ ಅಹಂಕಾರವನ್ನು ತೋರಿಸುತ್ತದೆ ಎಂದು ಗಂಡಿನ ದಬ್ಬಾಳಿಕೆಯನ್ನು ಟೀಕಿಸಿದ್ದಾಳೆ. ಸ್ವತಃ ಕದಿರು ಕೆಲಸ ಮಾಡುವ ರೆಮ್ಮವ್ವ ಹಣಕಾಸಿನಲ್ಲಿ ಆರ್ಥಿಕ ಸ್ವಾತಂತ್ರ್ಯ ಹೆಂಗಳೆರಿಗೆ ಅವಶ್ಯಕ ಎಂದು ಸ್ಪಷ್ಟ ಪಡಿಸಿದ್ದಾಳೆ ಮತ್ತು ಬಹಿರಂಗ ನಿಯಂತ್ರಣಕ್ಕಿಂತ ಆಂತರಿಕ ನಿಯಂತ್ರಣ ಪ್ರಮುಖ ಎಂಬುದನ್ನು ಮಾನವ ಜನ್ಮಕ್ಕೆ ತಿಳಿಸಿದ್ದಾಳೆ.

ಆಧ್ಯಾತ್ಮಿಕ’ ವಿಷಯದಲ್ಲೂ ‘ಶರಣೆಯರು’ ಮುಂಚೂಣಿಯಲ್ಲಿದ್ದಾರೆ ಎಂಬುದಕ್ಕೆ ‘ಮೋಳಿಗೆ ಮಹಾದೇವಿ’ ಯವರು ನಿದರ್ಶನವಾಗಿದ್ದಾರೆ. ಗಂಡನು ದೇಹವನ್ನು ತ್ಯಜಿಸುತ್ತೇನೆಂದು ಹೇಳಿದಾಗ, “ಕಾಷ್ಟವ” ಸುರ್ವರ್ಣವ ಮಾಡಿದನೆಂಬ ಘಾತಕತನವೆ.....” ಎಂದು ಪತಿಯನ್ನು ಎಚ್ಚರಿಸಿ “ನಿಮ್ಮರಿವೇ ನೀವಾದಾಗ, ನಿಮ್ಮರಿವೇ ಲಿಂಗವಾದಾಗ ಮತ್ತೆ ಲಿಂಗದಲ್ಲಿಕೂಡುವ ಪ್ರಶ್ನೆಯೇ ಇಲ್ಲ’... ಎಂದು ಅರಿವನ್ನು ಜಾಗೃತಗೊಳಿಸುತ್ತಾಳೆ.

ಕಾಯಕದ ಪರಿಕಲ್ಪನೆಯನ್ನು ಸುಂದರವಾಗಿ ಕೊಟ್ಟಿದ್ದಾಳೆ. 'ಕೇತಲದೇವಿಯವರು.'

ಕಾಯಕ ಶುದ್ಧವಾಗಿರಬೇಕು, ನಿಯಮಬದ್ಧವಾಗಿರಬೇಕು, ವೃತದಿಂದ ಕೂಡಿರಬೇಕು ಎಂಬುದಕ್ಕೆ 'ಕೇತಲದೇವಿಯ' ವಚನದಲ್ಲಿ ಕಾಣಬಹುದಾಗಿದೆ. "ಹದ ಮಣ್ಣಲ್ಲದೆ ಮಡಿಕೆಯಾಗದು..."ಎಂಬ ವಚನದಲ್ಲಿ "ದ್ವಂದ್ವಾರ್ಥ" ದಲ್ಲಿ ಮಡಿಕೆ , ದೇಹ ಎಂದು ಹೇಳಬಹುದು. ಕುಂಭದಂತೆ ಮನಸ್ಸು ಶುದ್ಧವಾಗಿರಬೇಕು ಎಂದು ಸೂಚಿಸಿದ್ದಾಳೆ.

ದುಡಿಮೆ 'ಸ್ವಂತದ್ದು' ಆಗಿರಬೇಕು ಅದು ಯಾರಿಂದಲೂ ಪಡೆದಿದ್ದಾಗಿರಬಾರದು ಎಂಬುದನ್ನು ವಚನಕಾರ್ತಿ "ಕಾಳವೈಯ" ವಚನದಲ್ಲಿ ನೋಡಬಹುದಾಗಿದೆ.

"ಉಂಡುಡೆಯರಲ್ಲ ಕೊಂಬ ಪ್ರಸಾದ ಕಾರಿದ ಕೂಳು
ಸಣ್ಣವರೆಲ್ಲಕೊಂಬ ಪ್ರಸಾದ ಸೂಳೆಯ ಎಂಜಲು....."

(ಸಂಬಂಧಿಗಳು ಯಾರೇ ಆಗಿರಲಿ ಅವರ ದುಡಿಮೆಯನ್ನು ಆಶ್ರಯಿಸಬಾರದು ಎಂಬುದು ಇಲ್ಲಿಯ ತಾತ್ಪರ್ಯ)

ನಮ್ಮ 'ಸ್ವಂತ'ದುಡಿಮೆ' ನಮ್ಮ 'ನರಮಂಡಲಗಳನ್ನು' ಗಟ್ಟಿಗೊಳಿಸುತ್ತದೆ ಎಂಬ ಜೈವಿಕ ಅಂಶವು ಗೋಚರಿಸುತ್ತದೆ ಮತ್ತು 'ಬಾಲಕಾರ್ಮಿಕ' ಪದ್ಧತಿಯನ್ನು ವಿರೋಧಿಸಿ ಸಮಾಜ ಶುಶ್ರುಷೆಯನ್ನು ಮಾಡಿರುವುದು ಕಾಣುತ್ತದೆ. "ಮುಂದಿನ ಅವಳ ನುಡಿಯಲ್ಲಿ 'ಭಕ್ತಿ' - 'ಭಕ್ತಿಯ' ವಿಶ್ಲೇಷಣೆಯನ್ನು ತಿಳಿಯಬಹುದು. ಭಕ್ತನಿಗೆ ದೃಢ ಮನಸ್ಸು, ದೃಢನಿಶ್ಚಯ ಆಗತ್ಯ. ಇಲ್ಲದಿದ್ದರೆ "ಅಡಿ ಒಡೆದ ಕುಂಭದಂತೆ." ಎಂದು ಹೇಳಿದ್ದಾಳೆ. ಇಲ್ಲಿ ಬಳಸಿರುವ 'ದೃಷ್ಟಾಂತಗಳನ್ನು' ನೋಡಲಾಗಿ ಕನ್ನಡ ಭಾಷೆಯ ಕೃಷಿ ಉತ್ಪನ್ನತೆ ಯಾದುದನ್ನು ಕಾಣಬಹುದು.

'ಭಕ್ತಿ' ಎಂಬುದು 'ಅಗೋಚರ ದೈವವಲ್ಲ', 'ಮೌಢ್ಯಗಳ ಮೊತ್ತವಲ್ಲ' ಅದು ಭಕ್ತ ಮತ್ತು ಭಕ್ತಿಯ ಎರಡರ ಸಮಗ್ರ ಬೆಳವಣಿಗೆಯು. ಹಾಗೂ ಉತ್ತಮ 'ಪ್ರಜೆ'ಯಾಗಲು ಬೇಕಾಗುವ ಸಕಲಗುಣಗಳ ಅನುಷ್ಠಾನ, ಇದುವೇ ಜೀವನದ ಮುಕ್ತಿ.. ಎಂದು ಹೇಳಿದ್ದಾರೆ, ಇಲ್ಲಿ ಅವರ 'ಆಧ್ಯಾತ್ಮಿಕ ಚಿಲುಮೆ' ಪುಟಿದಿರುವುದನ್ನು ಕಾಣಬಹುದಾಗಿದೆ

ಈ ಎಲ್ಲಾ ವಚನಕಾರ್ತಿಯರನ್ನು ನೋಡಲಾಗಿ ಸಮಾಜದಲ್ಲಿ ಹೆಣ್ಣುಮಕ್ಕಳು ಸರ್ವಕಾಲಕ್ಕೂ 'ಸರ್ವ ಶಕ್ತರು' ಎಂಬ ವಿಚಾರವು ಸುಸ್ಪಷ್ಟ ಮತ್ತು ಸಮಾಜದ ಸಮಾನತೆಯ ಏಳಿಗೆ ಶ್ರಮವಹಿಸಿದುದು ಕಂಡುಬರುತ್ತದೆ. 'ಭಕ್ತಿಯು ಯುಕ್ತಿಯಾದ' ..ವೈಚಾರಿಕ ವಿಷಯಗಳೂ... ಮುಕ್ತಿಯನ್ನು ಸಾಧಿಸುವ ಮೆಟ್ಟಿಲಗಳಾಗಿರುವುದು ಅವರ ವಚನದಲ್ಲಿ ತಿಳಿದು ಬರುತ್ತದೆ, ಜೊತೆಗೆ ಭಾಷಾಭಿವೃದ್ಧಿಯ ಕುಸುರಿ ಕೆಲಸ ವಿಜ್ರಂಭಿಸಿದೆ. ಸಮಗ್ರವಾಗಿ ವಚನಕಾರ್ತಿಯರನ್ನು ವಿಶ್ಲೇಷಿಸಲಾಗಿ ಸಮಾಜದ ತಾರತಮ್ಯವನ್ನು ಹೋಗಲಾಡಿಸಿದ ಕೀರ್ತಿಯು ಶರಣೆಯರಿಗೆ ಸಲ್ಲುತ್ತದೆ. ವಚನಕಾರ್ತಿಯರು ಮಾನವ ಸಂಕುಲದಲ್ಲಿ 'ಸೂರ್ಯ' 'ಚಂದ್ರರಂತೆ' ಪ್ರಕಾಶಮಾನವಾಗಿದ್ದಾರೆ ಎಂಬುದನ್ನು ಘಂಟಾಘೋಷವಾಗಿ ಸಾರಿ ಹೇಳಬಹುದಾಗಿದೆ.

ಆಧಾರ ಗ್ರಂಥಗಳು :

ಬಸವ ಪಥ- ೨೦೦೭

ಬಸವ ಪಥ- ೨೦೦೯

ಬಸವ ಪಥ- ೨೦೧೦

ಕಾಯಕ ಮತ್ತು ಶರಣರು --- ಎಂ.ಟಿ. ವಿಶ್ವನಾಥಯ್ಯ.



Śaiva Philosophy

- Guru S. Bale.

Sadāśiva has five faces. They are Satyōjāta, Vāmadēva, Aghōra, Tatpuruṣa and Īśāna. From the face of Sadyōjāta, Kāmika, Yōgaja, Ćintya, Kāraṇa and Ajatāga āgamas came. The first Kāmika āgama was heard first by Kravaṇa, then by Trikala from Kravaṇa and by Hara from Trikala. It has three parts namely Vīṇa, Śirō and Uttara. Yōgaja āgama was heard by Sudākhyā, from him Bāhu, then Vibhu from Bāhu. It has five parts namely Tāraka, Taṇtra, Sāṅkhyā, Śānta and Ātma yōgas. Ćintya āgama was first heard by Yōgāhu from Dīpta, Am̐bika from Yuva. It has six parts namely Kāraṇa, Pāvana, Daurjña, Mahēndra, Bīma and Māraṇa taṇtras. Kāraṇa āgama was heard first by Prajāpati from Sarvana who heard it from Kāraṇākhyā. It has five parts namely Īśāna, Prabhūta, Virōdbhūta, Pārvaṭi and Padmasaṁhite āgamas. Ājata āgama was heard first by Suśiva from Śiva. Ācyuta heard from Suśiva. It has four parts namely Padma, Pārvaṭa, Virōdbhūta and prabhūta āgamas.

From Vāmadēva face of Sadāśiva, five āgamas came. They are Dīptā, Sūkṣma, Saḥasra, Am̐śuda and Suprabhōda āgamas. The first Dīpta āgama was heard by Hutāśa from Trimūrty who heard it from Īśa. It has nine parts namely Amiya, Aprati, Apya, Asaṅkhyā, Amitāja, Ānaṇḍa, Mādhavyōdbhūta, Adbhuta and Amṛta. Sūkṣmāgama was heard by Suprabhaṅja from Vaiśravaṇa who heard it from Sūkṣma. Saḥasra āgama was heard by Vṛṣabha, the form of dharma, from Bhīma who heard it from Kālarudra.

It has ten divisions. They are Ajita, Amala, Śuddha, Hasta, Alaṅkāra, Subhōda, Apramēya, Jyōtirbhāva, Prabuddha and Vibuddha. Am̐śuda āgama was first heard from Ourasa from Rudra who heard it from Prabhu. It has twelve divisions. The twelve āgamas are Vidyāpurāṇa, Bhāskara, Nīlālōhitataṇtra, Prakaraṇa, Bhūtataṇtra, Kaśyapa, Ātmālaṅkāra, Goutama, Mahēndra, Brahma, Vāsisṭha and Īśānōttara. Suprabhōda āgama was heard by Śaśi from Vignēśvara who heard it for the first time from Śēṣa. It has three divisions. They are

Suprabhōda āgama, Pramōda āgama and Bhōdāṅkura āgama. All of them are part of Śiva philosophy and they praise Śiva.

From Aghōra face of Sadāśiva, five āgamas came. They are Vijaya, Niśvāsa, Svāyaṁbya, Anala and Vīra āgamas. Vijaya āgamas was first heard by Rudra. Parama heard from Rudra. Īśvara heard from Rudra. It has eight divisions. They are Vijaya, Udbava, Saumya, Aghōra, Mr̥tyunāśaka, Kubērēśa, Vimala and Mahāghōra taṇtras.

Girije heard Niśvāsa āgama first from Udaya. It has eight divisions. They are Niśvāsa, Uttara niśvāsa, Niśvāsa mukhōdaya, Niśvāsa nayana, Niśvāsa kāraka, Ghōra saṁhite, Yamākhyā and Guhya. Svāyaṁbya āgama was heard first by Svayaṁbu from Nidhanēśa. It has three divisions. They are Svāmbhūta, Prajāpati and Padmatantra āgamas. Anala āgama was heard first by Hutāśa Gaṇēśa from Vyūma Gaṇēśa. It is called Āgnēya. Vira āgama was first heard by Prajēśa Gaṇēśa from Tējasvaṇta Gaṇēśa. It has thirteen divisions. They are - Prastara, Praspura, Prabhōdhaka, Bhōdhaka, Bhōdha, Amōha, Mōha, Samaya, Śakaṭa, Hala, Vilēkhana, Bhadra and Vīra taṇtras.

From Tatpuruṣa face of Sadāśiva, five āgamas came. They are: Tāra, Makuṭa, Vimala, Ćāndrajñāna and Bīmā āgamas. Tāra āgama was first heard by Naṇḍīśa from Brahmanēśa. It has six divisions. They are - Kāraṇōttara, Kāladahana, Kaumārāgama, Kālāgama, Mahākālāgama and Īndrāgama. Makuṭa āgama was first heard by Mahadēva from Śaśākhyā. It has two divisions namely Makuṭa and Makutōttara āgamas. Vimala āgama was first heard by Vīrabhadra from Sarvātma. It has six divisions. They are - Anaṇtabhōdha, Akrāṇta, Hrdvāha, Avikṛta, Udbhūta and Māraṇataṇtra āgamas. Ćāndrajñāna āgama is first heard by Bṛhaspati from Anaṇta. It has fourteen divisions. They are - Sthira saṁhite, Sthāṇu saṁhite, Mahatsa saṁhite, Naṇḍi saṁhite, Naṇḍikēśvara saṁhite,

Ēkapāda purāṇa saṁhite, Śaṅkarāga, Nīlabhadra taṅtra, Śivabhadra āgama, Kālābhēda āgama, Śrīmukha āgama, Śivaśāsana āgama, Śivarēkhā āgama and Dēvimatāa āgama. Bīm̐ba āgama was first heard by Dadīci from Praśānta. It has fifteen divisions. They are - Āturmukha taṅtra, Malaya taṅtra, Mahāyōga āgama, Saṁstōbhāga, Pratibīm̐ba āgama, Arthālīkāra āgama, Vāyavya taṅtra, Kauṭa taṅtra, Tṛṭanīlakara taṅtra, Tulāvṛta taṅtra, Tulāyōga taṅtra, Kuṭṭima taṅtra, Sarvaśēkhara taṅtra, Mahāvidya taṅtara and Mahāsāra taṅtra.

From Īśāna face of Sadāśiva, eight āgamas came. They are: Pōdgīta, Kiraṇa, Lalita, Sidda, Śānta, Sarvōttara and Pāramēśvara āgamas. Pōdgīta āgama was first heard by Kavačākya Gaṇēśa from Śūli. It has sixteen divisions. They are: Kavača āgama, Varaha taṅtra, Piṅgaḷa taṅtra, Paśubaṇḍu taṅtra, Daṇḍadhara taṅtra, Kuśa taṅtra, Dhanurdhāraṇa taṅtra, Śivajñāna āgama, Vijñāna āgama, Tivrajñāna āgama, Āyurveda, Dhanurveda, Sarpadaṁṣṭra vibheda āgama, Saṅgīta, Bharata āgama and Ātyudya āgama. Lalita āgama was first heard by Lalita Gaṇēśa from Yama. It has four divisions. They are: Lalita, Lalitōttara, Kaumāra taṅtra and Vighnēśvara āgamas. Sidda āgama was heard by Āṇḍīśa from Īndra. It has four divisions. They are: Sārōttara, Dēvēśōttara, Kālābhēda and Śaśimaṇḍala. Śānta āgama was first heard by Śatapāya from Vaśiṣṭa Brahma. It has seven divisions. They are: Liṅgādyakṣa āgama, Suradyākṣa āgama, Śaṅkara taṅtra āgama, Mahēśvara āgama, Asaṅkha taṅtra āgama, Anila āgama and Dvaṇḍva āgama. Sarvōttara āgama was first heard by Nṛsimha from Sōma. It has three divisions. They are: Uttara āgama, Tattvōttara āgama and Viśayōttara āgama. Pāramēśvara āgama has seven divisions. They are: Mātaṅga taṅtra, Yakṣīṇīśāstra, Padma āgama, Pauṣkara āgama, Suprayōga āgama, Haṁsa āgama and Sāmānya āgama. Kiraṇa āgama was learnt by Saṁvartha from Dēvapita. It has nine divisions. They are: Garuḍa, Nairutta, Nīlataṅtra, Rūkṣa, Bāna, Vaitra, Buddha, Prabuddha and Kālataṅtra

āgamas. Vātula āgama was learnt first by Mahākāḷa from Śivarudra. It has twelve divisions. They are: Vātula, Uttara Vātula, Kālajñāna, Parājita, Sarva, Sarvāṣṭa, Śrēṣṭha, Divya, Śuddha, Divahada, Viśvāsa and Viśvāt-maka. These eighteen āgamas teach by saying "Ēka ēva rudraḥ" (Rudra is one only).

Vikaṭabhōdhārādyā, now listen to the greatness of Śiva. This world is all Śiva. It glows from Śiva. It praises Śiva. It has become Śaiva. Listen to the declaration "*Īśāna ssaṛva vidyānām īśvaraḥ*". Every life is of Śiva. That Śiva is :

"Sahasraśīṣā sahasrāṇi sahasraśaḥ

Ṛtagaṁ satyaṁ parabrahma

Darśayāmāsapārthāya paramaṁ

Rūpamaiśvaraṁ aṣṭamūrti

Rajaśśivaḥ rudrōnara

Umānārītasmaismaitasmai namōnamaḥ

Viṣṇuryōniṁ kalpiyatul

Yōrudrō agnaśivassarvaṁ

It is preaching. Śiva is that. Śiva is this. He is Śiva. I am Śiva. Śiva does it. Śiva makes us do. Śiva is dharma. Śiva is the truth. Without Śiva there is no peace. Learn this.

Vikaṭabhōdhārādyā listen. There are 51 letters beginning from "A" ending in "Kṣa". There are 81 wordings like "Ōm Śi Vā Ya Na Mō Na Maḥ". There are eleven Maṅtrādvaṅgas like "*Hṛdayāyanamaḥ*"(?), two hundred sixteen Buvanādvās like "*Kālāgni*", five Nivṛtyādis. There are thirty-eight Kālādvās. There are thirty-six Tatvādvās like "*Prṭhvyādi part of Śiva*". Nirvikalpa Śiva is responsible for all creation.

Remember the names of the twenty-eight āgamas from Kāmika to Vātula āgamas. They are 70 million Mahāmaṅtras. Half of them are for performing dīkṣa of Paramēśvara. They belong to Jaṅgamas. The other half belongs to Guru for performing dīkṣa for Īśvara. The five letter maṅtra "Śi Vā Ya Na Maḥ" gave raise to

the seventy million mañtras. Liṅga became the philosophy for Mōkṣapati (Śiva in the form of Liṅga is the one who is the head for salvation).

Pramatagaṇas take birth on earth to promote Śiva philosophy and devotion to Śiva. They win over other religious debaters. At the end they unite with Śiva. Those with hatred towards śaiva philosophy experience much difficulties and stays in the cycle of birth. Aṣṭāvaraṇa (Guru, Liṅga, Jaṅgama, Bhasma, Rudrākṣi, Mañtra, Prasāda and Pādōdaka) is the armor for devotees of Paraśiva. It cannot be broken. Seek their blessings. They will satisfy your desires.

On earth Pramatagaṇas to fulfill the order of Śiva takes birth here and there from Liṅga. They keep away from prākṛta Śaiva ways for establishing aprākṛta Vīraśaiva ways. They condemn those ways that lead to the cycle of birth. They show the ways for salvation. At the end they unite with Śiva like mixing milk with milk, water with water. Some others receive sālōkya and other type of salvation. They curse those who debate against and those who are dishonest to stay in the cycle of birth. They exist on earth even now.

Śiva Ṣaḍakṣari mañtra "Ōm Na Ma Śi Vā Ya" is the source for the seventy million mañtras. Śiva is in the form of mañtra. Manus, Sages, Hari, Fate, Humans and Demons were unable to find the greatness of this mañtra. It is the body for the devotees of Śiva. It is not for asking or for accomplishment by prākṛtas. It is easy for those who practice and follow Aprākṛta Vīraśaiva philosophy. They get salvation easily like hand held mirror. It becomes easy that is not. Aṣṭāvaraṇa is the eight armors for the body of a devotee. He follows Pañcā ācāras, enjoys unity with Liṅga, practices Ṣaṭsthala philosophy with motivation and determination. He travels through Baktha, Mahēśa, Prasādhī, Prāṇaliṅgi, Śaraṇa and Aikya States. He could split mountains. He even play throwing mountains like balls. He can drink the ocean. He can pierce the universe. He protects those who surrenders. He is greater than Śiva.

Not seeking the wealth of others is the

first virtue. Not killing animals is the second virtue. Assisting others to alleviate their problems is the third virtue. They can create things like Śiva.

The twenty-eight āgamas taught from the five faces are told and heard by the disciples of Śiva in the four yugas. There are 190 orderly divisions in some parts of āgamas.

The entire universe is encompassed with "Nāda". The talk of the soul, Pare, Paśyaṅti, Veda, āgamas, purāṇas, śrīti and smṛti are all the form of 51 praṇava. Learn them. Talking without Āgamas is not possible.

"Paraśiva is in the world. He is with all knowledge. He is for all time. He has no beginning or end. He is pure without any blemishes. There is no second. He is visible always to his devotees". Can he be seen.

Fire is in sun rays, fragrance is in flower, Paraśiva always is complete. Paramātmā is in every thing. He lives in the heart of all animals. He is in the heads of Munis. He is in the minds, hearts and meditations of yogis. He is in the Brahmaraṇḍra (pulse) of Śivayōgis who are in samādhi. He is there when fools remembers. He is in temples for the worshipers. He is in Kāśi and other pilgrim places for the sinners. He is in the soul of wise. He is in the palm, mind and sense of aprākṛta Vīraśaivas. Learn this is true.

Vṛṣabha is the form of praṇava of Paraśiva. He is dharma. He is bhakti (devotion). His four feet refers to dharma, artha, kāma and mōkṣa. Tell truth always. It is important. Sat-ĉit-ānaṇḍa is its head. Pure and impure māye belonging to other groups are its horns. Truth and false are its ears. Śivaliṅga and Mahēśvaraliṅga are its eyes. The talk is Pañcākṣari mañtra. The good essence of Śiva comes from its tongue. The knowledge of ṣaṭsthala is its body parts. A, U, Ma is its navel. In fact Paraśiva is Basava.

The things described is the words of Śiva. Basavēśa is the form of Śivadharmā. He is the prime minister among the eighteen ministers for the Ćōḷa King Bijjaḷa. Give up your

anger. He is the second Śiva who fulfills the desires of the people. He gave seven pots of wealth to king Bijjala. He lights the glory of Śiva. He erases the light of your clan by giving Śiva dharma on earth. It is better to live remembering Basava.

Basavēśa preached Śiva philosophy to numerous prathama gaṇas. He is the guru for the ancient Gaṇeśācārya. He is staying in the city of Kalyāṇa. He is fulfilling the desires of 196,000 jaṅgamas and devotees. He is uplifting the aprākṛta Vīraśaiva philosophy. The place he is staying is a place of pilgrimage. The water of that place is tīrtha (sacred). The place he walks is Kailāsa. The people there are happier. They are free from bhavas. Basava is mythical cow (kāmadēnu), mythical tree (Kalpavṛkṣa) and mythical gem (Āṇṇamāṇi). It is better to pray and meditate his name. Not good to end up in hell dying.

Aprākṛta creation

Parabrahma is the master for all. He has no second. He is for all times. He is pure without blemishes. He is omnific, omnipresent, omnipotent and omniscient. He has all the knowledge. He can create any thing and every thing. Without body and organs. He has no hatred or jealousy. He can destruct and bless. He looks weird for those in bondage with impurities. He can give salvation to those with taints. He is above creation, existence, destruction, illusion and grace. With parentic from Para and Aparā śaktis gives salvation. He is with Ācāṇṇa. He is true, pure, illuminous, happy always, complete. He created Ācāṇṇa for his own amusement.

Ācāṇṇa with knowledge, memory and work related is called Parāśakti. She supports the Śiva philosophy. She becomes the greatest due to shyness and evolution of Śiva. She creates many śaktis like Ādhi, Īcā, Jñāna, Kriya, Para and many others of equal strengths. She stays with Paraśiva like heat in fire, rays in moon and sun, fragrance in flowers and sweetness in milk.

Paraśiva created from his thousandth part the philosophy of Śiva and many Śivas. It

is due to the difference between unity and destruction. The philosophy is for all reasons. Śiva was made the master for the six namely creation, existence, destruction, illusion, grace and salvation. Śiva is with body that is superior, without any blemishes always, complete, happy always, without a second, without taints. He is in pilgrim places in the form of Liṅga. He is with Kriyaśakti. He is famous with many names and is the reason for all. He is given the name Śiva. He is made the master for creation, existence, destruction, illusion and grace. He gives salvation. Salvation is unity with Śiva. It is the only way to escape the cycle of birth.

Paraśiva, with the disturbances of his power, resulted in the philosophy of Śakti. From that Śakti many Śiva's stayed happily. That Śiva himself with the unrest of Śakti is Sadāśiva. He is revered by yōgis. He is pure like crystal. He is with five faces, ten shoulders and fifteen eyes. He holds sword, diamond, trident, Paraśu and abhaya in the south hands, snake, shell, aṅkuśa, bell and fire in the left hand. He is served by many Sadāśiva gaṇas with Kriya and Jñāna śaktis.

He is with Karma, Kartr, Mūrti, Amūrti and Śiva sadākhya. He is with Sadyōjāta and other 36 kales. He created the third Sadāśiva philosophy as the master for blessing Dharma, Artha, Kāma and Mokṣa to those who worships and meditates. He is made the master for the third Śuddhādvaya or destruction.

Sadāśiva is with Jñāna and Kriyā śaktis. With the disturbance of the Śiva philosophy he created eight Rudrēśvaras from his thousandth part. They are Anaṇṇa, Sūkṣma, Śivōṭṭama, Ēkanētra, Ēkarudra, Trimukha, Trikaṇṭha and Sikaṇḍi Rudras. He gave them forms. Anaṇṇa Rudra was made the master for the fourth śuddhādvā (existence). He gives enjoyment and salvation to all souls from the philosophy of Īśvara. He is with one head with three eyes, mated hair and wears a crown. He is with śakti Āmbika. He is served by many Rudras. He is known as Īśvara.

Mahēśa is thousandth part of Īśvara. He is the master for all. As a primary gaṇa for the

Universe of Rudra he orders to create the prakṛta world. He performs creation, existence and destruction for those in the ocean of saṁsāra. He gives pleasure and salvation to those who worship and meditates. He created twenty-five dalliance. He suppressed the pride of Hari and Brahma giving them their true position. He is the master for the universe and he is the reason for the prakṛti.

Paraśiva with the disturbance of Śakti created the five pure philosophy namely Śiva, Śakti, Sadāśiva, Īśvara, and Mahēśvara. They are in Rudraṇḍa. Then he ordered Brahma to create Prakṛta world. He created twenty-eight equal positions. To protect the Brahmāṇḍa (later created by Brahma) and to memorize the knowledge of the twenty-eight Āgamas, Kāmi-ka to Vātula, gave bodies. He appointed 70 million maṅtras that are above Kriya śakti. He took the form of a Jaṅgama. He kept 3.5 million maṅtras to perform Niradhikaraṇa dīkṣēs. The remaining 3.5 million maṅtras are used by Īśvara, the master for the third śuddādva, and by those in the form of Guru to perform sādḥikaraṇa dīkṣēs. The maṅtra are used by the 51 Srī Rudra pramata gaṇas who took birth from the philosophy of Vidye. They are assisted by 51 Rudre's who are created from the thousandth part of Śakti.

Evidence to the above statements are in Viśvāsakārāgama, Pavṣkarāgama, Pāramēśvarāgama, Suprabhōdāgama, Viśvasārōttrāgama Murugēndrāgama, Kiraṇāgama, Vātuḷāgama, and Śaivārtha saṅgraha.

Prākṛta Creation

Brahma receiving the order from Paraśiva released the tapo-sperm into the water created by Śiva śakti in the aprakṛta Rudraṇḍa. After many years it became ripe and took the shape of a shining golden egg. Brahma entered the egg breaking it in the middle. After entering he closed the two halves. Staying inside the egg he created fourteen worlds. Then with a part of

Pañcabhūtas created life supports for their movements and existence of eighty-four types of animals during their life time.

For many reasons Viṣṇu, Brahma, Īndra and others were created by desire. Sages Bhṛugu, Aṅgīra, Paulasya, Pulaha, Dakṣa Brahmas performed penance for many years and received boons from Śiva. From their boon they too created. Thus they becoming masters in the world. The animals were bonded into this world due to impurities (Mala, Māya and Karma pāśas). They are ignorant from Pañcakaṇḍukes. Pañcabhūtas, Pañcatanmātres, Pañcakarmēndrias, Pañcājñānēndrias, Aṅtakaraṇas, three qualities, seven prakṛus stay from creation to destruction. Some get salvation by losing their sins. Those who do not lose their sins spend their lives in the fourteen worlds as devils, yakṣas, demons, Īndra, Hari, Brahma, Sōma, animals, birds, snakes, wild animals, trees, humans. Some caught in the web of Māye become food to different ātmas.

The fourteen worlds of Brahmaṇḍa formed by Pañcabhūtas has ninety-six and two hundred sixteen houses. There are animals born from Aṇḍaja (egg), Svētaja (sweat), Udvhija (seed), Jarāuja (womb) and Maṅtraja (maṅtra). There are two million different immovables like trees and stones. There are 100,000 different types of movable animals. A million each types of birds, snakes and animals with many legs. There are 100,000 varieties of watery animals, 1.4 million types of divines, 900,000 each types of humans and maṅtra divinities. There are 8.4 million monthly lives with sthūla and sūkṣma bodies that are difficult to count. This is Prākṛta creation.

(Source: From the book Sri Śivātra Gaṇēdra Vijaya. Name of the author is not available. The book is in Kannada language)

ಭಕ್ತಿ ತರಂಗಿಣಿ: ಅಗ್ನಿದಿವ್ಯ ಪಥದ ಏಕಾಂಗಿ ಸಂಚಾರಿಣಿ

-ಡಾ.ಗೀತಾ ಪಾಟೀಲ, ಕಲಬುರಗಿ

ಹೆಣ್ಣಾಗಿ ಹುಟ್ಟಿ ಬದುಕುವುದೇ ಬಹು ದೊಡ್ಡ ಸವಾಲಾಗಿರುವ ಇಂದಿನ ದಿನಗಳಲ್ಲಿ 'ನಾವಂದು ಕೊಡಂತೆ ಬದುಕುವುದು' ಅಷ್ಟು ಸುಲಭ ಸಾಧ್ಯವೇ? ದ್ವಂದ್ವಗಳೇ ತುಂಬಿರುವ ಈ ಸಮಾಜದಲ್ಲಿ 'ಬೇಡ' ಎನಿಸಿದ್ದನ್ನು ನೇರವಾಗಿ, ಸ್ಪಷ್ಟವಾಗಿ ಹೇಳುವ ಧೈರ್ಯ ಹಾಗೂ ಸ್ವಾತಂತ್ರ್ಯ ಇವತ್ತು ಎಷ್ಟು ಹೆಣ್ಣು ಮಕ್ಕಳಿಗೆ ದಕ್ಕಿದೆ!? ಲಿಂಗ ತಾರತಮ್ಯ ಇನ್ನೂ ಜೀವಂತವಾಗಿರುವ ಹೊತ್ತಿನಲ್ಲಿ 'ನಾನು ಹೆಣ್ಣು' ಎಂಬ ಪ್ರಜ್ಞೆ ಮೀರಿ 'ನಾನು ಅಪಾರ ಚೈತನ್ಯದ ಚಿಲುಮೆ' ಎಂಬ ಅರಿವನ್ನು ಬೆಳೆಸಿಕೊಂಡು ಉನ್ನತವಾದುದನ್ನು ಸಾಧಿಸಲು ಮುಂದೆ ಬರುವವರೆಷ್ಟು?? ಇವೆಲ್ಲ ನಮ್ಮ ಮುಂದಿರುವ ಮಿಲಿಯನ್ ಡಾಲರ್ ಪ್ರಶ್ನೆಗಳು! ಈ ತೆರನಾದ ಪ್ರಶ್ನೆಗಳು ಮನದಲ್ಲಿ ಮೂಡಿದಾಗಲೆಲ್ಲ ವಚನಯುಗದ ಆಧ್ಯಾತ್ಮಿಕ ಚಳವಳಿಯಲ್ಲಿ ಭಾಗಿಯಾಗಿದ್ದ ಎಲ್ಲ ಶಿವಶರಣೆಯರ ಹಾಗೂ ವಿಶೇಷವಾಗಿ ಅವರೆಲ್ಲರ ಮಧ್ಯೆ ದಿವ್ಯ ಕಳೆಯಿಂದ ಹೊಳೆದು ಬೆಳಗುವ 'ಮಹಾದೇವಿಯಕ್ಕ' ಮತ್ತೇ ಮತ್ತೇ ನೆನಪಾಗುತ್ತಾಳೆ. ತನ್ನೆಲ್ಲ ದೈಹಿಕ ಮತ್ತು ಐಹಿಕ ಇಚ್ಛೆಗಳನ್ನು ಮೀರಿ ನಿಂತು ಅಗ್ನಿದಿವ್ಯದ ಪಥದಲ್ಲಿ ಸಾಗಿ ಅಧ್ಯಾತ್ಮದ ಮೇರು ಶಿಖರದ ಶೃಂಗವನ್ನು ತಲುಪಿದವಳು ಅಕ್ಕ! ಅನುಭಾವದಂಬುಧಿಯಲ್ಲಿ ಮಿಂದು, ಸಮಸ್ತ ಹೆಣ್ಣುಕುಲಕ್ಕೆ ಆತ್ಮಸಂಗಾತದ ಪರಿಕಲ್ಪನೆಯನ್ನು ನೀಡಿದ ಅಕ್ಕನ ಬದುಕೇ ಒಂದು ವಿಸ್ಮಯ! ಭವ ಬಂಧನ ಕಳಚಿಕೊಂಡು, ಅರಸೂತ್ತಿಗೆ ಧಿಕ್ಕರಿಸಿ ಅರಿವಿನ ಪಥವನಪ್ಪಿ ಏಕಾಂಗಿಯಾಗಿ ನಡೆದ ಮಹಾದೇವಿಯಕ್ಕ ತನ್ನ ಬದುಕನ್ನೇ ಬಂಡಾಯಗೊಳಿಸಿಕೊಂಡವಳು. ತನ್ನ ದಿಟ್ಟ ಹಾಗೂ ಅನುಭಾವಿಕ ನಿಲುವುಗಳಿಂದ ಶರಣ ಸಂಕುಲವನ್ನು ಬೆರಗುಗೊಳಿಸಿದವಳು. ಗುರಿಯನ್ನು ಸಾಧಿಸಿ ಗಮ್ಯ ಸೇರಲು ತನ್ನ ಕಾಯವನ್ನೇ ಕಂಗಡಿಸಿಕೊಂಡ ಈ ಕದಳಿಯ ಕರ್ಪೂರದ ಅನುಭವದ ಮೂಸೆಯಿಂದ ಹೊರ ಹೊಮ್ಮಿದ ಪ್ರತಿಯೊಂದು ವಚನ ಅತ್ಯದ್ಭುತ, ನಿತ್ಯ ಸ್ಮರಣೀಯ. ತನ್ನ ವೈರಾಗ್ಯ ಮತ್ತು ವೈಚಾರಿಕತೆಯ ಪರಿಣತಿಯಿಂದ ಹೊಳೆದು ಬೆಳಗುತ್ತ 'ಅಕ್ಕ' ಎಂದು ಕರೆಯಿಸಿಕೊಳ್ಳುವ ಗೌರವಕ್ಕೆ ಪಾತ್ರಳಾದದ್ದು ಅನನ್ಯ!

ತನ್ನ ಕನಸುಗಳನ್ನು ಸಾಕಾರಗೊಳಿಸಿಕೊಳ್ಳಲು ಹರೆಯ ಕಣ್ಣೆರೆಯುವ ಸಮಯದಲ್ಲಿಯೇ ಲೌಕಿಕದಿಂದ ದೂರಸರಿಯುತ್ತ ಅಲೌಕಿಕದತ್ತ ನಡೆದ ಈ ವೀರ ವಿರಾಗಿಣಿ ಇಂದು ನಮಗೆಷ್ಟು ಪ್ರಸ್ತುತ!? ಬಹುತೇಕ ನಮ್ಮೆಲ್ಲ ಆಧುನಿಕ ಸ್ತ್ರೀಯರನ್ನು ಕಾಡುವ ಪ್ರಶ್ನೆ ಇದು! ಲೌಕಿಕದಲ್ಲೇ ಬದುಕುತ್ತಿರುವ ನಮಗೆ ಇಂದು ತ್ವರಿತವಾಗಿ, ಅವಶ್ಯಕವಾಗಿ ಬೇಕಾಗಿರುವುದು 'ಅಸಮಾನತೆಯನ್ನು ಸಂಪೂರ್ಣ ತೊಡೆದು ಹಾಕುವ, ಪ್ರೀತಿ, ವಿಶ್ವಾಸ, ಅಂತಃಕರಣ ತುಂಬಿದ ಪರ್ಯಾಯ ವ್ಯವಸ್ಥೆ'. ಇಂತಹ ಸುಂದರವಾದ ವ್ಯವಸ್ಥೆಯನ್ನು ಕಟ್ಟುವಲ್ಲಿ ಮಹಾದೇವಿಯಕ್ಕ ತನ್ನ ಸುತ್ತಲಿನ ಪ್ರತಿಕೂಲ ವ್ಯವಸ್ಥೆಗೆ ತನ್ನನ್ನು ಒಡ್ಡಿಕೊಂಡ ದಿಟ್ಟತನ, ಅವಳ ಅಭಿವ್ಯಕ್ತಿಯಲ್ಲಿನ ಪ್ರಾಮಾಣಿಕತೆ ಹಾಗೂ ಅಕ್ಕನ ಆತ್ಮ ಶೋಧನಾಗುಣಗಳು ನಿಜವಾಗಿಯೂ ನಮಗೆಲ್ಲ ಮಾದರಿಯಾಗಬಲ್ಲವು.

ಈ ದಿನೆಯಲ್ಲಿ ಅಕ್ಕಮಹಾದೇವಿ ಎಂಬ ಮಹಿಳಾ ಲೋಕದ ಧೀಮಂತ ಶಕ್ತಿಯನ್ನು
ಈ ತೆರನಾಗಿ ↓ ನಿರುತ ನಾನು ನೆನೆಯುವೆ, ಮತ್ತೇ ನೀವು !?

ನೆನೆಯೋಣ ನಾವು ಕಲ್ಯಾಣ ನಾಡಿನ ವೈರಾಗ್ಯ ನಿಧಿಯನ್ನು

ನೆನೆಯೋಣ ನಾವು ಕಲ್ಯಾಣ ನಾಡಿನ ವೈರಾಗ್ಯ ನಿಧಿಯನ್ನು
'ಮಹಾದೇವಿ ಅಕ್ಕ' ಎಂಬ ಮೇರುಗಿರಿಯ ಬಾಳಿನ ವಿಧಿಯನ್ನು ||ಪ||

ಹೆಣ್ಣೆಂದು ಕಂಗಡದೆ ಉಡುತಡಿಯ ಕುವರಿ ಅರಸನ ಧಿಕ್ಕರಿಸಿ
ಶ್ರೀಶೈಲ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವನ ಒಲಿಸಲು ಹಂಬಲಿಸಿ

ಉಸಿರು ಉಸಿರಲಿ ಚೆನ್ನನ ನೆನೆಯುತ ಅರಸುತ ಅಡವಿಯಲಿ
ಮಾಮರ ಕೋಗಿಲೆ ಶುಕ ಸಂಕುಲಕೆ ಗಮ್ಯವ ಕೇಳುತಲಿ

ಅಲ್ಲಮ ಬಸವ ಕಿನ್ನರಯ್ಯರ ಒಲುಮೆಯ 'ಅಕ್ಕ'ಳಾಗಿ
ಕಲ್ಯಾಣ ಕೀರ್ತಿಯನ್ನುತ್ತುಂಗಕ್ಕೇರಿಸಿ ವಿಶ್ವ ಮಾನ್ಯಳಾಗಿ

ಗುರಿಯನು ಸಾಧಿಸಿ ಗಮ್ಯವ ಸೇರಲು ಕಾಯವ ಕಂಗಡಿಸಿ
ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವನ ಸೇರಲು ಶ್ರೀಶೈಲವನ್ನರಸಿ

ಹೆಪ್ಪಿಟ್ಟ ಹಾಲು ಭಕ್ತಿಯ ಬಲದಿ ಗಟ್ಟಿಫೃತವಾಗಿ
ಕದಳಿಯ ಬನದಲಿ ಮಹಾದೇವಿಯಕ್ಕ ಬಯಲು ಬಯಲಾಗಿ

ಮಂದರಗಿರಿಯ ಬೆಳಕಿನ ತವನಿಧಿ ಜಗದ ಕಾಂತಿಯಾಗಿ
ಮರ್ತ್ಯ ಲೋಕದ ಭಕ್ತರ ಮನೆಯ ಸ್ವಾಭಿಮಾನವಾಗಿ

ಕನ್ನಡ ಸಾಹಿತ್ಯ ಕ್ಷೇತ್ರದ ಮೊದಲ ಕವಯಿತ್ರಿ
ಮಹಿಳಾ ಲೋಕದ ಧೀಮಂತ ಶಕ್ತಿ ಆತ್ಮಕೆ ಸಂಗಾತಿ

(ಫೃತ: ತುಪ್ಪ, ವಿಧಿ: ಪೂರ್ವ ನಿರ್ಧರಿತ ಪಥ, ತವನಿಧಿ: ಎಂದೆಂದಿಗೂ

ಕಡಿಮೆಯಾಗದ ಸಂಪತ್ತು, ಗಮ್ಯಸ್ಥಾನ: ಉದ್ದಿಷ್ಟ ಸ್ಥಳ, ತಲಪು ದಾಣ)

ದೃಶ್ಯಕಾವ್ಯ ಸವಿಯಲು ಇಲ್ಲಿ ಈ ↓ ಕೊಂಡಿಯನ್ನು ಬಳಸಿ..

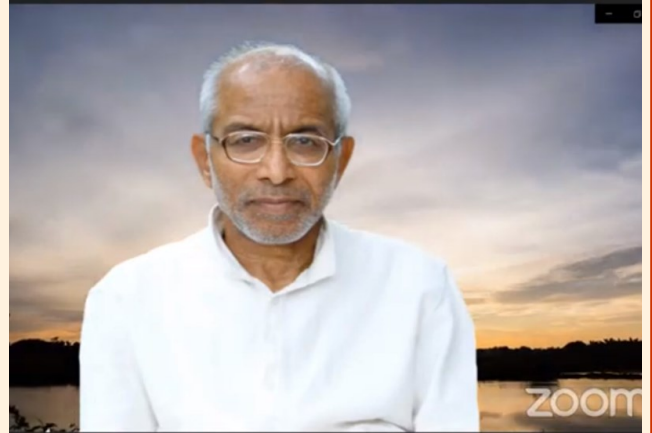
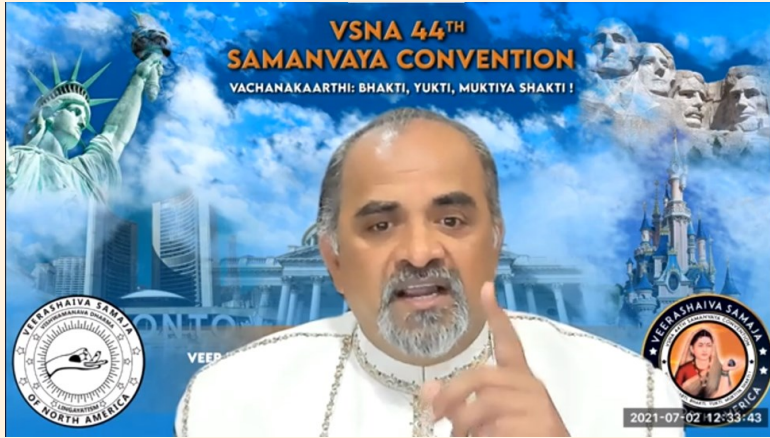
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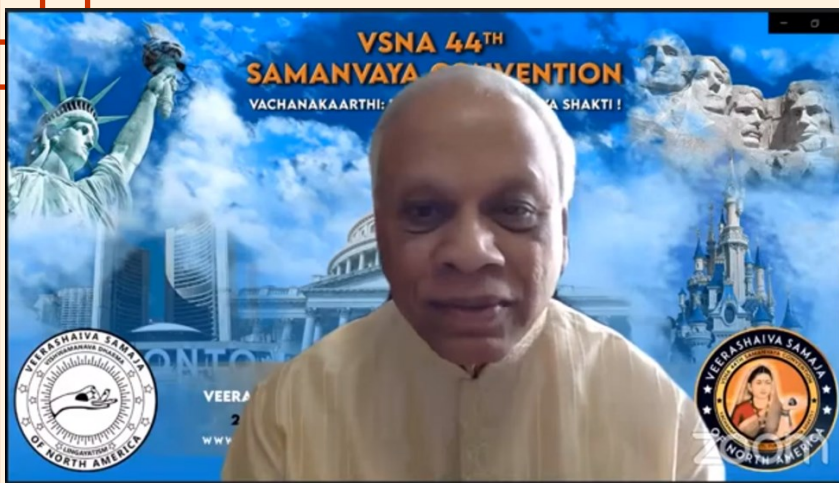
Zoom / YouTube Sessions

Friday Evening, July 2nd, 2021

Satyakkana Sanje

<https://www.youtube.com/watch?v=NBMIF8EAe9s>



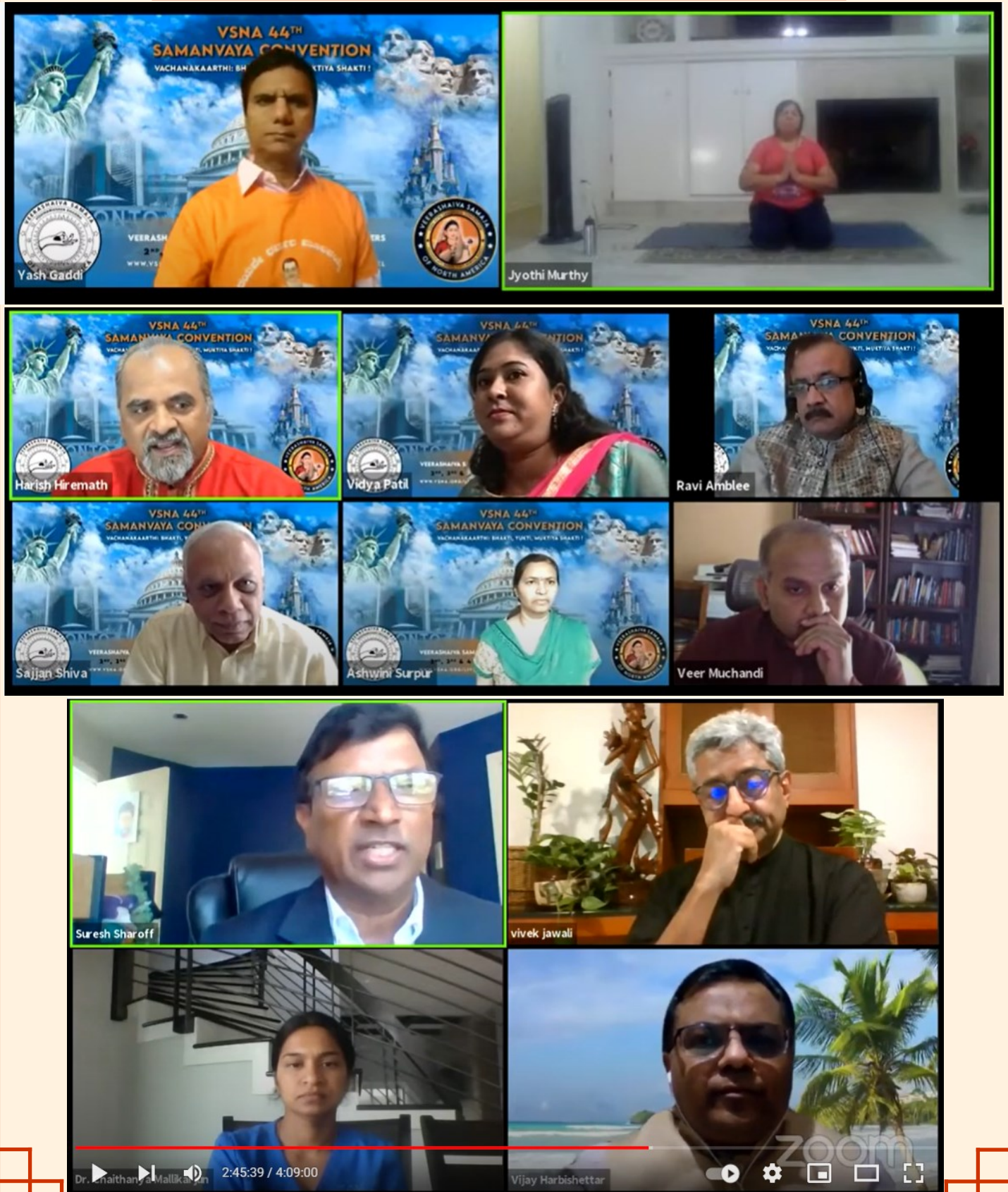




Saturday Morning, July 3rd, 2021

Akkammana Munjane

<https://www.youtube.com/watch?v=gcVJ1Yo-aU>



Saturday Afternoon, July 3rd, 2021

Lakkammana Naduhagalu

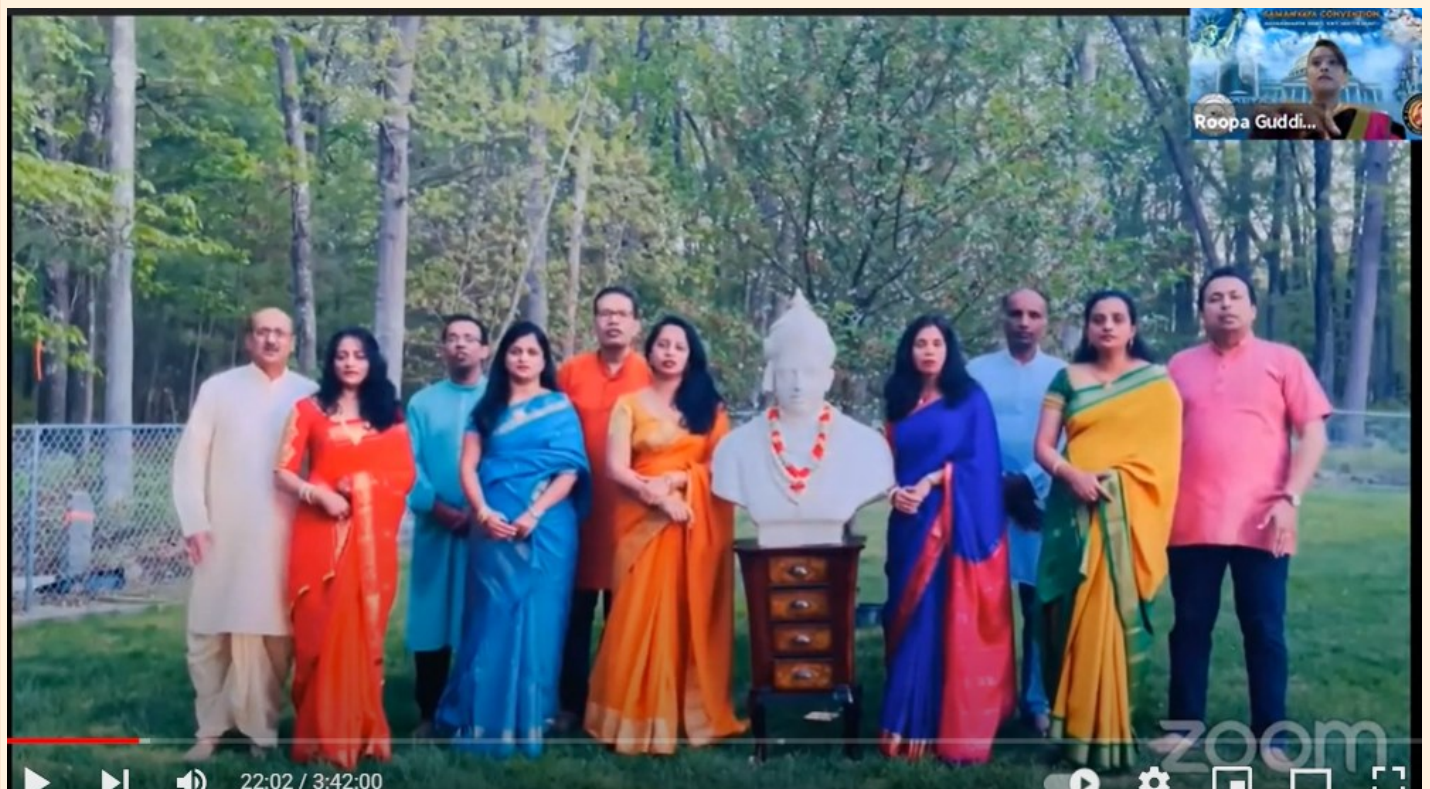
<https://www.youtube.com/watch?v=gvi1-A1KQpg>



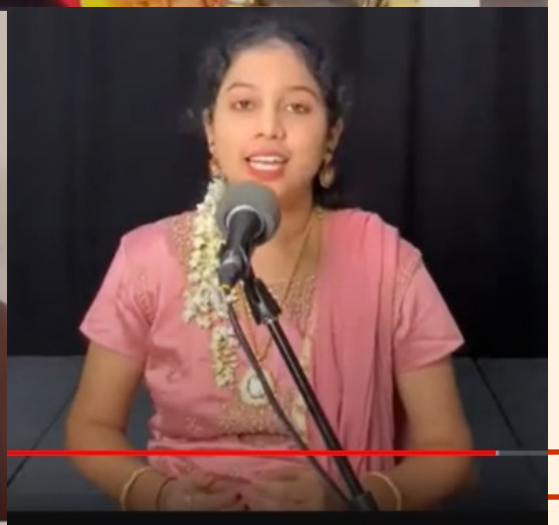
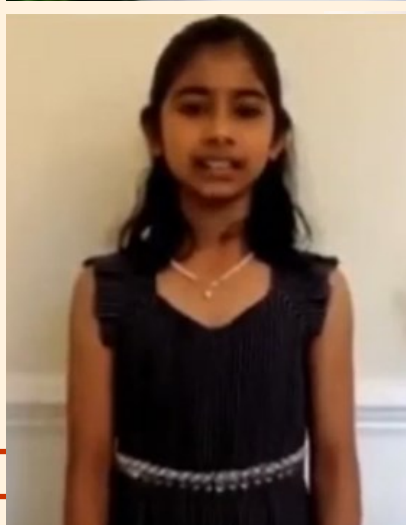
Saturday Evening, July 3rd, 2021

Lingammana Sanje

https://www.youtube.com/watch?v=tDBX_GiVYYQ









Sunday Morning, July 4th, 2021

Goggavveya Munjane

<https://www.youtube.com/watch?v=TFNjTP8V3uw>





Sunday Afternoon, July 4th, 2021

Sankavvana Naduhagalu

<https://www.youtube.com/watch?v=moFK95f1mul>





Sunday Evening, July 4th, 2021

Rayammana Sanje

<https://www.youtube.com/watch?v=N98LWcxPsYE>







<https://www.youtube.com/watch?v=sarwW1r3Jk8>

VSNA 44TH
SAMANVAYA CONVENTION
VACHANAKAARTHI: BHAKTI, YUKTI, MUKTIYA SHAKTI !

*Samanvaya Sharana
Ankitanama Ashtottara!*

HOSTED BY:
VEERASHAIVA SAMAJA OF NORTH AMERICA, ALL CHAPTERS
2ND, 3RD & 4TH JULY 2021 | VIRTUAL EVENT
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<https://www.youtube.com/watch?v=L9-W-MwBvos&t=239s>

VSNA 44TH
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*Our Sincere
Thanks!*

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Dedicated to all super women! Believe in yourself!
Woman is shakthi ("Ability, strength, effort, power, capability"), the primordial dynamic that is thought to take challenges. Shakthi is the personification of the energy that is creative, sustaining, uplifting and mastering".

Artist: Srilaxmi Gunda

"Shakthi" ▪ Medium: acrylics on canvas ▪ Size: 16x20

1st Prize winning Art in Convention Arts Competition

<https://vsna.org/convention/arts-competition>