



Baandhavya ಬಾಂಧವ್ಯ

Veerashaiva Samaja of North America NEWS LETTER

March 2018

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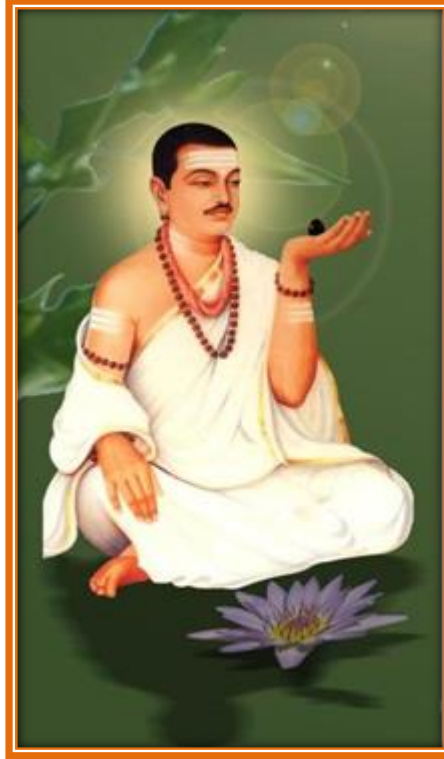
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*



Bhakti Bhandari Basavanna



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Disclaimer:

VSNA and its affiliate chapters including office bearers do not endorse or echo the political / social / economical views expressed by the authors of the articles in this issue and assume that these are personal views of the individuals.



Editor's Note



Namaskara Everyone.

Dr. Sajjan Shiva

Our friends from Detroit Chapter are busy organizing the 2018 Annual Convention. It is bound to be an exciting convention knowing the expertise and enthusiasm there. Hope you have registered already. If not, the early registration discount is still available. See the details elsewhere in the newsletter. The Convention's theme is: Arive Guru (ಅರಿವೇ ಗುರು). Arivu is commonly translated as knowledge or awareness, and it is assumed that the Guru imparts the knowledge to the disciple. Then, how can the knowledge be Guru, as implied by this theme? Probably, the closer translation of Arivu is 'awareness'. Sharanas' usage of the word implies 'self-awareness' or 'awareness of the divine within us'. No wonder, such awareness forms our guiding light, the Guru. The following Vachana (Vachana 2185, Vachana, Basava Samithi) from Sharana Haavinahaala Kallayya, expands on these concepts:


ಅರಿವೇ ಗುರು, ಆಚಾರವೇ ಶಿಷ್ಯ, ಜ್ಞಾನವೇ ಲಿಂಗ.
ಪರಿಣಾಮವೇ ತಪ, ಸಮತೆಯೆಂಬುದೇ ಯೋಗದಾಗು ನೋಡಾ.
ಈಸುವನರಿಯದೆ ವೇಷವ ಧರಿಸಿ, ಲೋಚು ಬೋಳಾದಡೆ,
ಮಹಾಲಿಂಗ ಕಲ್ಲೇಶ್ವರದೇವರು ನಗುವರು.

**Awareness is Guru, Conduct is disciple, Knowledge is Linga.
Fulfillment is Penance, Equanimity is the crop of yoga, you see!
Without understanding these, if one wears the disguise, shaving the head,
Mahalinga Kalleshwara will laugh.**

The articles in this issue cover four of the eight Ashtavaranas (Guru, Linga, Jangama and Vibhuthi). We will cover the remaining (Mantra, Prasada, Padodaka, Rudrakshi) in subsequent issues. Hope you find them illuminating. May I welcome you to share your thoughts on how useful these articles are and how do we accommodate Ashtavaranas in our daily lives here?

How can the VSNA continue to serve the requirements of various age groups in our community? Is it necessary for VSNA to create educational programs on our tenets tailored to the needs of each of these groups? How should we utilize the talents and experience of our members to create such programs? The BOR is exploring possible activities. Please let us know of your thoughts.

As always, we can be reached at newsletter_committee@googlegroups.com. Happy reading!
Sharanu Sharanartha,
Dr. Sajjan Shiva



ಅನುಭಾವದಿಂದ ಹುಟ್ಟಿತ್ತು ಲಿಂಗ, ಅನುಭಾವದಿಂದ ಹುಟ್ಟಿತ್ತು ಜಂಗಮ,
ಅನುಭಾವದಿಂದ ಹುಟ್ಟಿತ್ತು ಪ್ರಸಾದ. ಅನುಭಾವ ಅನುವಿನಲ್ಲಿ ಗುಹೇಶ್ವರಲಿಂಗವನುಪಮ ಸುಖಿ

Anubhāvadinda huṭṭittu liṅga, anubhāvadinda huṭṭittu jaṅgama,
anubhāvadinda huṭṭittu prasāda. Anubhāva anuvinali guhēśvaraliṅgavanupama sukhi

- ಅಲ್ಲಮ ಪ್ರಭು allama prabhu

Publisher's Note



Namasakara Everyone,

We request all VSNA members to submit articles and Chapter presidents to submit Chapter activity reports. The guidelines to submit articles and Chapter activity reports are given below on this page. We encourage you all to bring Young Sharanas' Section to your children's attention and ask them to actively participate and contribute. Please provide your feedback at newsletter@vsna.org. We look forward to

Mrs. Shaila Eswarappa your active participation.

Sharanu Sharanrthigalu,



Guidelines for Submission of Articles

The Editorial committee welcomes your articles and poems for publication in our esteemed Newsletter - Baandhavya. Please adhere to the guidelines below and provide clear, concise, quality articles with facts. The Articles should reflect Veerashaiva / Lingayat philosophy, highlighting its rich religious and spiritual heritage. Submissions may include the life of Sharanas, Vachana interpretations and the philosophy. Please share contributions / achievements of the members in enriching the community around the world.

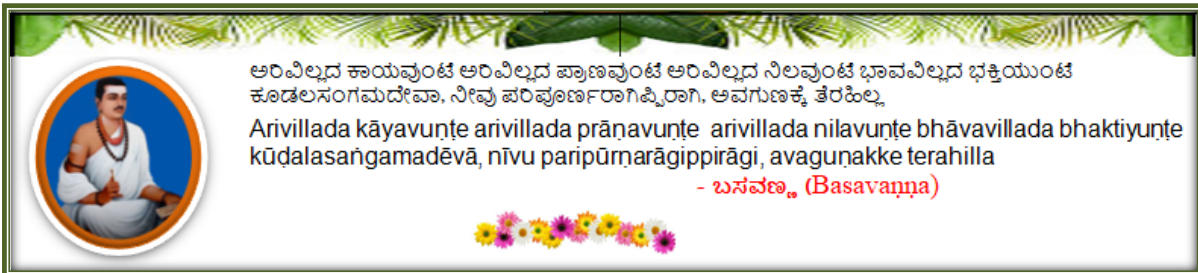
1. Articles should be original in nature and have not been published in any other format / heading in the previous editions of Baandhavya or any other VSNA publications.
2. If the articles contained any part or paragraph of previously published books / articles, appropriate reference should be provided.
3. Articles should be 1-2 pages (exceptions can be made up to 4 pages based on the subject / topic).
4. Up to 2 articles per author / issue will be considered per publication.
5. Editorial committee will review the article within 5 business days and the editor-in-chief will communicate to the writer of its acceptance / revision / rejection.
6. Revised article will be considered as a new submission and due course will be followed.
7. Articles received within the prescribed due date will be considered for publication in the issue. If an article is received after the due date, it will be considered for the following issue.

Guidelines for Chapter Presidents:

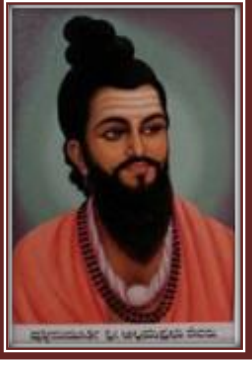
Please follow the guidelines for submitting chapter activities / updates and major achievements of the members to be published in our esteemed Newsletter - Baandhavya

1. One Paragraph write up highlighting each event / program and include pictures.
Note: Please send only 2 – 3 pictures per event / program.
2. Please restrict your chapter report to 1 – 2 pages including pictures.
3. Send the write up in word format only.

VSNA Newsletter Committee - newsletter_committee@googlegroups.com



Sharanara Jayanti



Allama Prabhu Jayanti : March 18, 2018

"ಮಣಿಯನೆಣಿಸಿ ಕಾಲವ ಕಳೆಯಬೇಡ. ಕಣಿಯ ಪೂಜಿಸಿ ದಿನವ ಕಳೆಯಬೇಡ. ಕ್ಷಣವಾದಡೆಯೂ ಆಗಲಿ ನಿಜದ ನೆನಹ ಸಾಕು. ಬೆಂಕಿಯಲುಳ್ಳ ಗುಣ ಬಿಸಿನೀರಲುಂಟೆ ಗುಹೇಶ್ವರಾ?"

- ಅಲ್ಲಮಪ್ರಭು.

ಭಾವರ್ಥ=

ಅಲ್ಲಮಪ್ರಭುದೇವರ ಈ ಒಂದು ವಚನದಲ್ಲಿ ಮುಖ್ಯವಾಗಿ ಕಾಣುವಂತ ಅಂಶ ಯಾವುದೆಂದರೆ ಬಾಹ್ಯದಲ್ಲಿ ಆಚರಿಸುತ್ತಿರುವ ಗೊಡ್ಡು ಸಂಪ್ರದಾಯಗಳ ಬಿಟ್ಟು ನಿಜವಾದ ಅರಿವನ್ನು ಪಡೆದುಕೊಳ್ಳಿರೆಂದು ನಮ್ಮಂಥ ಅಜ್ಞಾನಿ ಮಾನವರಿಗೆ ತಿಳಿಸಿ ಹೇಳಿದ್ದಾರೆ.

"ಮಣಿಯನೆಣಿಸಿ ಕಾಲವ ಕಳೆಯಬೇಡ..."



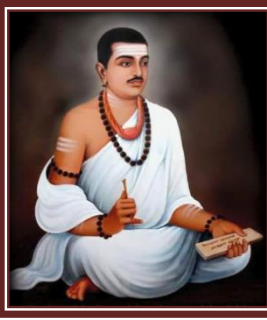
Akka Mahadevi Jayanti: March 31, 2018

ಆಹಾರವ ಕಿರಿದು ಮಾಡಿರಣ್ಣಾ, ಆಹಾರವ ಕಿರಿದು ಮಾಡಿ. ಆಹಾರದಿಂದ ವ್ಯಾಧಿ ಹಬ್ಬಿ ಬಲಿವುದಯ್ಯಾ. ಆಹಾರದಿಂದ ನಿದ್ರೆ, ನಿದ್ರೆಯಿಂದ ತಾಮಸ, ಅಜ್ಞಾನ, ಮೈಮರಹು, ಅಜ್ಞಾನದಿಂದ ಕಾಮವಿಕಾರ ಹೆಚ್ಚಿ, ಕಾಯವಿಕಾರ, ಮನೋವಿಕಾರ, ಇಂದ್ರಿಯವಿಕಾರ, ಭಾವವಿಕಾರ, ವಾಯುವಿಕಾರವನುಂಟುಮಾಡಿ, ಸೃಷ್ಟಿಗೆ ತಹುದಾದ ಕಾರಣ ಕಾಯದ ಅತಿಪೋಷಣ ಬೇಡ. ಅತಿ ಪೋಷಣೆ ಮೃತ್ಯುವೆಂದುದು.

ಜಪ ತಪ ಧ್ಯಾನ ಧಾರಣ ಪೂಜೆಗೆ ಸೂಕ್ತದಿಂದ ತನುಮಾತ್ರವಿದ್ದರೆ ಸಾಲದೆ ತನುವ ಪೋಷಿಸುವ ಆಸೆ ಯತಿತ್ವಕ್ಕೆ ವಿಘ್ನವೆಂದುದು.

ತನು ಪೋಷಣೆಯಿಂದ ತಾಮಸ ಹೆಚ್ಚಿ, ಅಜ್ಞಾನದಿಂದ ವಿರಕ್ತಿ ಹಾನಿ, ಅರಿವು ನಷ್ಟ, ಪರವು ದೂರ, ನಿರಕ ನಿಲವಿಲ್ಲದ ಕಾರಣ. ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನೊಲಿಸ ಬಂದ ಕಾಯವ ಕಡಿಸದೆ ಉಳಿಸಿಕೊಳ್ಳಿರಯ್ಯಾ

- ಅಕ್ಕಮಹಾದೇವಿ



Basava Jayanti : April 18, 2018

ಕಂಡ ಭಕ್ತರಿಗೆ ಕೈಮುಗಿಯುವಾತನೆ ಭಕ್ತ, ಮೃದುವಚನವೆ ಸಕಲ ಜಪಂಗಳಯ್ಯಾ, ಮೃದುವಚನವೆ ಸಕಲ ತಪಂಗಳಯ್ಯಾ, ಸದುವಿನಯವೆ ಸದಾಶಿವನ ಒಲುಮೆಯಯ್ಯಾ. ಕೂಡಲಸಂಗಯ್ಯನಂತಲ್ಲದೊಲ್ಲನಯ್ಯಾ

ಮಾಡಿದನೆಂಬುದು ಮನದಲ್ಲಿ ಹೊಳೆದರೆ ಏಡಿಸಿ ಕಾಡಿತ್ತು ಶಿವನ ಡಂಗುರ. ಮಾಡಿದನೆನ್ನದಿರಾ ಲಿಂಗಕ್ಕೆ! ಮಾಡಿದನೆನ್ನದಿರಾ ಜಂಗಮಕ್ಕೆ! ಮಾಡಿದನೆಂಬುದು ಮನದಲ್ಲಿದ್ದಿದ್ದರೆ ಬೇಡಿದ್ದನೀವ ಕೂಡಲಸಂಗಮದೇವ!

ಸಂಸಾರವೆಂಬುದು ಒಂದು ಗಾಳಿಯ ಸೊಡರು! ಸಿರಿಯೆಂಬುದು ಒಂದು ಸಂತೆಯ ಮಂದಿ ಕಂಡಯ್ಯಾ! ಇದ ನೆಚ್ಚಿ ಕೆಡಬೇಡ; ಸಿರಿಯೆಂಬುದ ಮರೆದು ಪೂಜಿಸು ನಮ್ಮ ಕೂಡಲಸಂಗಮದೇವನ.

- ಬಸವಣ್ಣ



Basavannanigondu Manavi - ಬಸವಣ್ಣನಿಗೊಂದು ಮನವಿ

ಬರಬೇಡ ಬಸವಣ್ಣ
ಇನ್ನೊಮ್ಮೆ ಇಹದಲ್ಲಿ
ಬಂದೇನು ಮಾಡುವೆ
ಆಧುನಿಕ ಜಗದಲ್ಲಿ

ಕಳಬೇಡ ಎಂದೆಯಾ
ನಾವೇನು ಕಳ್ಳರೇ
ಗಿರಿಯ ನೆತ್ತಿಯ ಗುದ್ದಿ
ಖನಿಜಗಳ ಪುಡಿಮಾಡಿ
ಮಣ್ಣನೂ ಧೂಳನೂ ಬಿಡದೆ
ದೇಶಾಂತರಿಸಿ ಸಿರಿತನವ ಪಡೆದಿಹವು
ಕಳ್ಳರೇಕಾದೇವು

ಕೊಲಬೇಡ ಎಂದೆ ನೀ
ಬದುಕೋಣ ಹೇಗೆ
ಒಬ್ಬನನು ಕೊಂದರೆ
ಇನ್ನೊಬ್ಬ ಬದುಕುವುದು
ನಿನ್ನ ಕಾಲಕೆ ನೀನು
ಹೇಳಿದ್ದು ಸರಿಯಾಯ್ತು
ನಮ್ಮ ಬದುಕಲಿ ನೀನು
ತಲೆ ಹಾಕದಿದ್ದರೊಳಿತು

ಹುಸಿಯ ನುಡಿಯವು
ನಾವು ಇಂದಿಗೂ ಎಂದಿಗೂ
ಮುಂಜಾನೆಗೊಂದು ಸತ್ಯ
ಸಂಜೆಗೆ ಇನ್ನೊಂದು
ಮುಂಜಾನೆಯ ಸತ್ಯಕೂ ಸಂಜೆಯ ಸತ್ಯಕೂ ವ್ಯತ್ಯಾಸ
ಕಂಡರೆ ತಪ್ಪು ನಮದಲ್ಲ
ಆಗ ಅದು ಸತ್ಯ ಈಗ ಇದೇ ಸತ್ಯ

ಮುನಿಯುತ್ತಿಲ್ಲ ನಾವು
ಎಂಥ ಸಂದರ್ಭಗಳಲೂ
ಮುನಿದರೆ ಸುಖವಿಲ್ಲ ಎಂಬುದನ ಬಲ್ಲವು
ಬೆಣ್ಣೆಯಲಿ ಕೂದಲೆಳೆದಂತೆ

ಮಾತಾಡಿ ನಗು ನಗುತ
ಮರುಳು ಮಾಡುತ ಜನರ
ಸುಖದಿಂದ ಬದುಕಿಹವು

ಅನ್ಯರಿಗೆ ಅಸಹ್ಯ ಪಡುವ
ಅವಶ್ಯಕತೆ ನಮಗಿಲ್ಲ
ನಮ್ಮಲ್ಲೇ ಸಾಕಷ್ಟಿದೆ ಅಸಹ್ಯಪಡುವಂಥದು
ಮೋಸ ವಂಚನೆ ಈಗ
ಜಗದ ನಿಯಮವಿರಲು
ಸಂಪತ್ತು ಗಳಿಸಿಹವು
ಹತ್ತು ಸಂತತಿಗೂ ಮಿಗುವಷ್ಟು

ನಮ್ಮ ಬಣ್ಣನೆ ನಮಗೆ
ಎಂದಿಗೂ ಮನಸಿಲ್ಲ
ವಂದಿ ಮಾಗಧರಂತೆ ಜನರನ್ನು ಸಾಕಿಹವು
ಪುಟ ತುಂಬ ಹೊಗಳಿಕೆಯ
ಪ್ರಕಟಿಸುವ ಅಭಿಮಾನಿ
ಜನ ದೊರಕುವರು ಎಲ್ಲೆಲ್ಲೂ
ಪುಡಿಗಾಸಿನಾಸೆಗೆ

ಇದಿರ ಹಳಿಯಲು ನಾವು
ಧಡ್ಡ ಶಿಖಾಮಣಿಗಳೇ
ಎದುರಿಗೆ ಇದ್ದಾಗ ಚಂದನೆಯ ನಗೆ ಧರಿಸಿ
ಆಮೇಲೆ ಮಸಲತ್ತು
ಇನ್ನೇನೋ ಕರಾಮತ್ತು
ಮಾಡುವುದ ಬಲ್ಲವು
ಇದಿರ ಹಳಿಯುವ ಚಿಂತೆ ನಮಗೇತಕಿಂದು

ಅದಕಾಗಿಯೇ__.

ನಿನ್ನ ಸಂಗಯ್ಯನೊಲುಮೆ ನಮಗೇತಕೆ ಬೇಕು
ಇಲ್ಲಿ ಸಲ್ಲುವುದ ಬಲ್ಲವು ಅಲ್ಲಿ ಸಲ್ಲಲೇಬೇಕು
ಬರಬೇಡ ಬಸವಣ್ಣ ಇನ್ನೊಮ್ಮೆ ಇಹದಲ್ಲಿ
ಬಂದೇನು ಮಾಡುವೆ ಆಧುನಿಕ ಜಗದಲ್ಲಿ!

-ಡಾ || ಶಿವಾನಂದ ಕುಬಸದ



ನಡೆವುದೊಂದೇ ಭೂಮಿ, ಕುಡಿದೊಂದೇ ನೀರು ಸುಡುವಗ್ನಿಯೊಂದೇ ಇರುತಿರಲು,
ಕುಲಗೊತ್ರ ನಡುವೆಯೆತ್ತಣದು ಸರ್ವಜ್ಞ
Naḍevudondē bhūmi, kuḍivudondē nīru suḍuvagniyondē irutiralu,
Kulagōtra naḍuveyettanadu sarvajña

- ಸರ್ವಜ್ಞ (sarvajña)

When we walk on the same earth When we drink the same water
When we use the same fire Why talk about origin and difference

President's Message



Mrs. Laxmi Hiremath

Dear Fellow Veerashaivas,

Little did I realize when I became VSNA member in the early 1980s as a youth myself that it would lead me to where I am now. I founded the Northern California VSNA Chapter with five families in my home in the 1990s. Today we have 200 Nor Cal members. In the early 2000s I became the Youth Coordinator. We hosted the 2008 Convention in Northern California. As Board of Regents Chairman in 2013, along with my team we started the VSNA Matrimony for our young adults and also formed the Executive Youth Board. In 2017 the Youths hosted the VSNA Convention and made history. We established the Youth Chapter.

This year we have a youth committee working on revamping the VSNA.org website! It has been a long journey and the most gratifying to me.

I am so very proud of our Board members we always have a full quorum at each Board meeting. There is a lot of enthusiasm, dedication and support from team members this year. We are excited to announce that the 2019 VSNA Convention will be hosted by the Chicago Chapter, and that's not all, the 2020 VSNA Convention will be hosted by the VA&DC Chapters. It has been confirmed!

Chicago Chapter President Mr. Nandish Dhananjaya updated the Board that all their members are in favor of the 2019 Convention. The Executive Committee is already in place and currently the venue is being finalized. The dates are also agreed and fixed July 5 and 6, Year 2019. Mr. Dhananjaya will keep us updated from time to time.

Board of Director Mr. Raj Galagali made the announcement of their intent to host the 2020 VSNA Convention by the VA&DC Chapters. During their Shivrathri event, a unanimous decision was made to host the 2020 convention in VA&DC, he acknowledged. The new Chapter President Mr. Mahesh Kumar has already confirmed and communicated with the Central VSNA officers.

Detroit Chapter is working relentlessly on their upcoming 2018 Convention. Registration is open, it is now available in USD along with Canadian, Indian, Australian and UK currencies. Early Bird registration is \$99 that ends May 1. Convention is scheduled for June 29 and 30, please visit <http://www.vsnaconvention.com/2018/> for details. Please encourage family and friends to register and attend the Convention.

On another front, in regards to the Veerashaiva and Lingayat issues taking place in India, I have received numerous calls and emails on this subject matter for months. As president of VSNA, I have taken a firm stand, as per our Bylaws that we will not participate, communicate, influence or get involved in any religious, politics here or abroad. I don't respond to anyone and never have thus far. We stand as One, United, VSNA Organization. Nonetheless, people have the freedom to express their opinion. It is perfectly alright.

Thank you all for being part of the VSNA Family, your devotion, commitment and dedication toward the community is truly appreciated.

Sharanu Sharanarthigalu

Laxmi Hiremath - VSNA President

BOR Message



Namaskara Everyone,

The BOR is working on identifying services that it can provide to our members. We are in the preliminary stages and plan to collect demographic data from our members, with the help of each chapter president. With this data, we aim to find services that can benefit all age groups. We will provide more details in the coming months.

Thank you very much.

Dadasaheb Patil

BOR Chair.



Youth's Voice

Dear All,

The VSNA Youth Chapter is excited to be involved in the upcoming national convention hosted in Michigan this summer! Some initiatives that it is currently working on is maintaining and expanding Youth programming for the convention in order to provide for a more holistic youth experience. Traditional programming that it will pursue is the Jeopardy tournament based off of Veerashaivism, the open youth forum to discuss the faith and their identities, and the youth trip into the city. The National Chapter board will be working together with the Michigan youth chapter in order to come up with fresh initiatives such as bringing a keynote speaker and having more programming for a myriad of age groups.



Bilva Chandra

President – National Youth Chapter



ಅಂಗದಲ್ಲಿ ಆಚಾರವ ತೋರಿದ
ಆ ಆಚಾರವೇ ಲಿಂಗವೆಂದರುಹಿದ.
ಪ್ರಾಣದಲ್ಲಿ ಅರಿವ ನೆಲೆಗೊಳಿಸಿದ
ಆ ಅರಿವ ಜಂಗಮವೆಂದು ತೋರಿದ.
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನ ಹೆತ್ತ ತಂದೆ ಸಂಗನಬಸವಣ್ಣನು
ಎನಗೇ ಕ್ರಮವನರುಹಿದನಯ್ಯ ಪ್ರಭುವೆ

Angadalli ācārava tōrida
ā ācāravē liṅgavendaruhida.
Prāṇadalli ariva nelegoḷisida
ā arive jaṅgamavendu tōrida.
Cennamallikārjunana hetta tande saṅganabasavaṇṇanu
enagī kramavaruhidanayya prabhuve

- ಅಕ್ಕಮಹಾದೇವಿ akka mahādēvi



2018 Convention Chair's Message

Theme of the Convention is "ARIVE GURU - (ಅರಿವೆ ಗುರು)"

Dear VSNA members,

Wish you all Happy Basava Jayanthi. We have less than two months for the Detroit Convention. We have extended the deadline for early bird registration to May 23rd, 2018. Please take advantage of that.

We have finalized our dignitaries and most of our entertainment activities. We have planned for Basava Meravinge, Anubhava Mantapa and Linga Pooja activities. We've also planned Youth tours, Jeopardy, Golf, Yoga, Zumba activities.

Yashavant Saradeshpande Comedy, Singer Hemanth Group Music Concert and Sunita Ananthaswamy Vacahana and Bhavageete Concert have been planned.

Click here for presentation: https://issuu.com/vsna/docs/vsna_convention_2018-basavajayanti.

Please register early and come to the convention in large numbers.

Please forward to your chapter members and present at Basava Jayanti chapter event.


Early bird registration is extended till May 23, 2018. Please take advantage and register for the convention @ <http://vsnaconvention.com/2018>

With Regards

Tumkur Dayanand

2018 Detroit Convention Chair







41ST VSNA CONVENTION 2018


June 29 - 30, 2018
Detroit - Michigan, USA

HOSTED BY DETROIT CHAPTER







SRI SHIVANAVATHI DESHIKENDRA
SHIVAJI
Purifi of Sri Suttur Math









41ST VEERASHAIVA SAMAJA OF NORTH AMERICA VSNA CONVENTION 2018

HOSTED BY DETROIT CHAPTER
JUNE 29-30, 2018 EDWARD CONVENTION CENTER, DEARBORN, MI-USA




DR. SHIVAKUMAR SHIVACHARYA
SHIVAJI
President of Sri Khetra Hiranmath

DIGNITARIES

 <p>DR. C. SOMASEKHARA Retd. IAS Officer</p>	 <p>SRI. VACHANANAND SRIDHAM Yogi, Social activist, Philanthropist</p>	 <p>DR. SHANKARA BIDARI Retd. DG & EP of Karnataka</p>	 <p>PADMA SHRI DR. A.S. KUMAN KUMAR Chairman SPFO</p>	 <p>SHALEENDRA BABU Kannada Film Producer</p>	 <p>NAVEEN KOTTIGE Founder, International Lingayat Youth Forum</p>
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Early Bird Registration Ends on May 23rd **\$99** (per person) Register online @ <http://vsnaconvention.com/2018>



**Detroit Convention Confirmed Dignitaries
Deadline extended to May 23rd, 2018**

Young Sharanas Activities

Match the SharaNa's Name\ Vachanas

Basavanna →	Jagadagala mugilagala migeyagala nim'magala...
Basavanna →	Beṭṭada mēlondu maneya māḍi...
Jeḍara dasimayya →	ñānada baladinda ajñānada kēḍu nōḍayya...
Basavanna →	Kalyāṇavemba praṇatīyalli bhaktirasavemba tailavaneredu...
Basavanna →	Māḍidenembudu manadalli hoḷedaḍe ...
Allamaprabhu →	Cakōraṅge candramana beḷakina cinte ...
Basavanna →	Nādapriya śivanembaru nādapriya śivanalla...
Akkamahadevi →	Attalitta hōgadante heḷavana māḍayyā tande ...
Basavanna →	Ariyade marahinda bhavadalli bandenallade...
Akkanagamma →	Maṇiyaneṇisi kālava kaḷeyabēḍa...
Allamaprabhu →	Iḷe nim'ma dāna beḷe nim'ma dāna...
Akkamahadevi →	Tanu śud'dha, mana śud'dha...

Fill in the Blanks

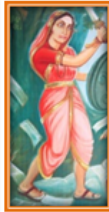
Vachana #1

"Enu _ _ _ _ , haduLaviddire?" _ _ _ _
 nimma maisiri hArihOhudE ?
 kuLLireMdare _ _ kuLihOhudE ?
 oDane _ _ _ _ Sira-hoTTe oDevude ?
 koDalilladiddaroMdu _ _ _ _ _
 keDahi mUga koyyade _ _ _ kUDalasaMgama dEvanu ?



Vachana #2

_ _ _ DoMka nIvEke _ _ _ _ ?
 nimma nimma _ _ _ saMtaisikoLLi;
 nimma nimma _ _ _ saMtaisikoLLi.
 _ _ _ _ _ duHKakke aLuvara mecca
 _ _ kUDalasaMgamadEva.



ಅರಿಯದೆ ಮರಹಿಂದ ಭವದಲ್ಲಿ ಬಂದೆನಲ್ಲದೆ, ಇನ್ನು ಅರಿದ ಬಳಿಕ ಬರಲುಂಟೆ?
 ಹೃದಯಕಮಲಮಧ್ಯದಲ್ಲಿ ನಿಜವು ನೆಲೆಗೊಂಡ ಬಳಿಕ, ಪುಣ್ಯಪಾಪವೆಂಬುದಕ್ಕೆ ಹೊರಗಾದೆನು.
 ಭುವನಹದಿನಾಲ್ಕರೊಳಗೆ ಪರಿಪೂರ್ಣ ನಿರಂಜನಜ್ಯೋತಿಯಾಗಿ ಬೆಳಗುವ ಪ್ರಭುವ ಕಂಡು
 ಬದುಕಿದೆನು ಕಾಣಾ ಬಸವಣ್ಣಪ್ರಿಯ ಚೆನ್ನಸಂಗಯ್ಯಾ

Ariyade marahinda bhavadalli bandenallade,
 innu arida balika baraluṇṭe?
 Hṛdayakalamadhyadalli nijavu nelegoṇḍa balika,
 punyapāpavembudakke horagāḍenu.
 Bhuvanahadinālkarōḷage paripūrṇa
 nirañjanajyōtiyāgi beḷaguva prabhuvā kaṇḍu
 badukidenu kāṇā basavaṇṇapriya cennasaṅgayyā

ಅಕ್ಕ ನಾಗಮ್ಮ (AkkaNagamma)

Arivina Kuruhanariyade – Without the Awareness

Sajjan Shiva and (Late.) Leela Garady - Authors of: [Vachana-A-Week](http://vachanaaweek.blogspot.com) - <http://vachanaaweek.blogspot.com>

Vachana in Kannada

ಅರಿವಿನ ಕುರುಹನರಿಯದೆ ತನುವ ಕರಗಿಸಿ ಮನವ ಬಳಲಿಸಿದರೆ ಏನು
ಪ್ರಯೋಜನವೋ?
ಇಂದ್ರಿಯ ನಿಗ್ರಹವ ಮಾಡಿ ವಿಷಯಗಳ ಬಂಧಿಸಿ
ಆತ್ಮಕ್ಕೆ ಬಂಧನವ ಮಾಡಿದರೆ, ಆತ್ಮ ದ್ರೋಹ ಕಾಣಿಭೋ,
ಹೀಗೆ ಉದ್ವೇಶದಿಂದ ತನುವ ಒಣಗಿಸಿದರೆ
ಹಸಿಯ ಮರನ ತರಿದು ಬಿಸಿಲಿಗೆ ಹಾಕಿದಂತೆ,
ತನು ಒಣಗಿದರೇನಯ್ಯ? ಮನದ ಮಲಿನ ಹಿಂಗದು.
ಮನದ ಮಲಿನ ಹಿಂಗದನ್ನಕ್ಕರೆ
ಭವ ಹಿಂಗಿತ್ತೆಂಬ ಭಂಡರನೇನೆಂಬೆಯ್ಯ?
ಮಹಾಲಿಂಗಗುರು ಶಿವ ಸಿದ್ವೀಶ್ವರ ಪ್ರಭುವೆ.

Click on the Link for a Recitation
<http://youtu.be/scjnnUrPauA>

English Commentary:

In this Vachana, Thontada Siddalinga Swamigalu is emphasizing the importance of gaining awareness of the Divine and purifying the mind as the only way to realize Self. He stresses that no amount of rituals and excessive disciplining of the body and mind would take us to the divine and free us from the cycle of birth and death.

The Guru has provided us with an icon along with the knowledge of what it stands for and has directed us as to how see past the icon and realize what it stands for, and use it as a mirror to see the Self. In our efforts to do so, we become victims of various types of rituals and practices. We fast and put our body through lot of hardship, and exhaust (tire) our mind. We try to control our desires by controlling our sense organs and imprison our soul. It is very natural to have desires. However, when we study the nature of these desires, understand how and what role they have on our mind, these desires become less and less and even stop naturally. The Vachana says that without this awareness it is like cutting a live tree and spreading it in the Sun. The exterior of the tree dries up, but the interior stays green. Our practices punish the body and tire the mind, but our awareness level still stays green and immature. The Vachana implores such routine practices and says that we can never escape from the cycle of birth and death (ups and downs of this mortal world) unless we gain the awareness of the Divine, i.e. travel within!

Let us not depend on just body and mind bending to reach the Divine!

Kannada Commentary:

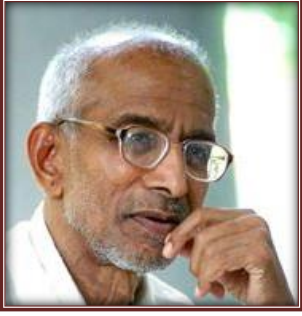
ಇಲ್ಲಿ ಸಿದ್ವಲಿಂಗ ಸ್ವಾಮಿಗಳು ಮನಸ್ಸು ಮಾಗದೆ ಇದ್ದಾಗ ಬಲವಂತವಾಗಿ ಇಂದ್ರಿಯಗಳನ್ನು ತುಳಿದಿಟ್ಟು ತಮಗೆ ಭವದ ಆಸೆ ಇಲ್ಲವೆಂದು ಹೇಳುವಂತಹ ಭಂಡರನ್ನು ಕುರಿತು ಹೇಳುತ್ತಿದ್ದಾರೆ.

ಕುರುಹಿನ ನಿಜವಾದ ಅರ್ಥವನ್ನು ತಿಳಿದುಕೊಳ್ಳದೆ, ಅರ್ಥವಿಲ್ಲದ ಆಚಾರಕ್ಕೆ ಮಹತ್ವ ಕೊಟ್ಟು ದೇಹವನ್ನು ದಂಡಿಸುತ್ತಾರೆ ಜನರು, ಉಪವಾಸ, ವ್ರತ, ನಿಯಮಗಳನ್ನು ಪಾಲಿಸುತ್ತಾರೆ. ಕುರುಹಿನ ಪೂಜೆ ನಾನಾ ರೀತಿಯಲ್ಲಿ ಮಾಡುವುದರಲ್ಲಿ, ವ್ರತಗಳನ್ನು ಪಾಲಿಸುವುದರಲ್ಲಿ ತನುವನ್ನು ಬಳಲಿಸುತ್ತಾರೆ. ಇದರಿಂದ ಮನಸ್ಸು ಬಳಲುತ್ತದೆ. ಇಂದ್ರಿಯಗಳನ್ನು ನಿಗ್ರಹಿಸಿ ಅವುಗಳ ಆಸೆಗಳನ್ನು ಹತ್ತಿಕ್ಕಿ ಆತ್ಮವನ್ನೇ ಬಂಧನದಲ್ಲಿರಿಸುತ್ತಾನೆ. ಇದು ಆತ್ಮದ್ರೋಹ ಎನ್ನುತ್ತಾರೆ ಸಿದ್ವಲಿಂಗರು.. ಇಂದ್ರಿಯಗಳು ವಿಷಯಗಳಿಗೆ ಹರಿಯುವುದು ಸಹಜ. ಅವುಗಳ ಸಹಜಗುಣವನ್ನು ಅರಿತುಕೊಳ್ಳಬೇಕು. ಅವು ಹಾಗೇಕೆ ಮಾಡುತ್ತವೆ, ಎಂಬುದನ್ನು ಗಮನಿಸಿದಾಗ, ಅದರಲ್ಲಿ ಮನಸ್ಸಿನ ಪಾತ್ರ ಏನು, ಎಷ್ಟು ಎನ್ನುವುದನ್ನು ಅರ್ಥಮಾಡಿಕೊಂಡಾಗ ಇಂದ್ರಿಯಗಳು ಹೊರಗೆ ಹರಿಯುವುದನ್ನು ಬಿಟ್ಟು ಬಿಡುತ್ತವೆ. ಎಂದರೆ, ಇಂದ್ರಿಯಗಳು ತಮಗೆ ಹಿಂದೆ ಆದ ಅನುಭವದಿಂದ, ಅಥವಾ ಯಾವುದೋ ಒಂದು ಭ್ರಮೆಯಲ್ಲಿ ವಿಷಯಗಳಿಂದ ತನಗೆ ಸುಖ ಸಿಗುತ್ತದೆ ಎನ್ನುವ ಕಲ್ಪನೆಯಿಂದ ಅವುಗಳನ್ನು ಬಯಸುತ್ತವೆ. ಅವುಗಳ ಆ ಭಾವನೆ ಅಸತ್ಯವೆಂಬ ಆಳವಾದ ಜ್ಞಾನದಿಂದ ಅವುಗಳ ಆಸೆ ತಾನಾಗಿಯೇ ನಿಂತುಹೋಗುತ್ತದೆ. ಅದನ್ನು ಬಿಟ್ಟು, ಅಂದರೆ ವಿಷಯಗಳ ಸುಖವೆಂಬುದು ಮಾನಸಿಕ ಭ್ರಮೆ ಎನ್ನುವ ಜ್ಞಾನವನ್ನು ಗಳಿಸದೆ, ಅನೇಕ ಬಾಹ್ಯ ಆಚರಣೆಗಳಿಂದ, ನಿರರ್ಥಕವಾದ ವ್ರತ ನಿಯಮಗಳ ಪಾಲನೆಯಿಂದ ತನು ಮನವನ್ನು ಬಳಲಿಸುತ್ತಾರೆ. ಈ ರೀತಿ ಮಾಡುವುದು ಹಸಿಯ ಮರವನ್ನು ಕಡಿದು ತಂದು ಬಿಸಿಲಿಗೆ ಹಾಕಿ ಒಣಗಿಸಿದಂತೆ ಎನ್ನುತ್ತಾರೆ ಸಿದ್ವಲಿಂಗರು. ಅಂತಹ ಸಂದರ್ಭದಲ್ಲಿ ಆ ಮರ ಮೇಲೆ ಮೇಲೆ ಒಣಗಿದಂತೆ ಕಂಡರೂ ಒಳಗೆ ಹಸಿಯಾಗಿಯೇ ಇರುತ್ತದೆ. ಅದೇ ರೀತಿ ಇಂತಹ ಜನರು ಮೇಲೆ ವಿರಾಗಿಗಳಂತೆ ಕಂಡರೂ ಮನದಲ್ಲಿ ಇನ್ನೂ ಭೋಗದ ಲಾಲಸೆಗೆ ಒಳಗಾಗಿರುತ್ತಾರೆ. ಮನದ ಆಳದಲ್ಲಿ ಭೋಗದ ಲಾಲಸೆಯನ್ನು ಇಟ್ಟುಕೊಂಡವರು ಮೇಲೆ ಮಾತ್ರ ತಾವು ಭವವನ್ನು ಬಿಟ್ಟವರು ಎಂದು ಹೇಳುವವರು ಭಂಡರು. ಅಂತಹವರನ್ನು ಏನೆಂದ ಕರೆಯಬೇಕೆಂದು ಕೇಳುತ್ತಾರೆ ಸಿದ್ವಲಿಂಗಸ್ವಾಮಿಗಳು.



Religion and Dharma

Extracted from the Facebook Post (April 9, 2018) of [Jnanayogi Shree Siddeshwara Swamiji, Vijayapura](#), Karnataka, India.



The basis of every religion is to take one to God realization. Every religion talks about one God, through different Saints, Guru's. If every religion talks about reaching the same God, why there are so many differences, fights, communal strifes among the people of different community, religions, organizations etc., This issue is clearly observable within every country and every part of the world.

In present times what are reasons for the communal strifes, religion fights? It would never be on the basis of Dharma and Adharma. Rather we fight each other for political gain, beneficial schemes, organization funds, social status, Industrial purposes, vote bank benefits and opportunities etc., Ultimately outcome is violence, enmity, differences in our living.

Does it fulfilling fundamental purpose of Religion, i.e. God realization, Living righteousness life?

How did religions form? When we see to it first person comes to our mind is (we call it as) Saint or Dharma Guru or Gods messenger, God etc. Hinduism, Christian, Islamism, Buddhism, Jainism, Sikkhisam, Parsis etc. Except Hindu, all other religions are formed on the basis of DharmaGuru. Whereas as Hinduism is not like that, it has many Saints, Rishis, Maharshis, Tapasvis, Saptarshis, Munis, Guru's, Dieties, Devatas, Godesses and God. If you take any tattva (Veda, Upanishads and Puranas) of Diety, God or Godess talks about righteous living and God realization.

No saint or Dharma guru insisted or preached to form religions. They all spoke about spiritual living, Dharma, Adharma, God realization. It's all done later in their names when they are not present. If it's done also what's the obeisance one has to pay is living their teaching. Do we see this happening? How much % people of each religion, sects living DharmaGurus teachings? What's the obeisance we are paying? Did we question ourselves about these?

How are these religions surviving? On the basis of spirituality or money or social work or political leaders etc. Larger % is money, businesses and work not spirituality. This we can easily sum up by the number of God realized souls (Saints and Guru's) among different religions. This shows the forgotten nature of religious communities. It's very apparent if we question like say: Do we have another Christ like after him? Do we have another Buddha like after him? Do we have Bhahubali like after him? Do we have another Ramakrishna like after him? Do we have another Vivekanand like after him? Do we have another Allama Prabhu like after him? Do we have another Basvaeshwar like after him? Do we have another Renukacharya like after him? Do we have another WaheGuru like after him? etc., Do we have another DharmaGuru like after him? If not what's that we are paying to our Dharma Gurus? Every Guru wants their disciples to grow more than themselves, so that his work continues later when Guru is not their physically (ಶಿಷ್ಯರು ಗುರುವನ್ನು ಮೀರಿಸುವನಂಗ ಇದ್ದರೆನೆ ಮುಂದಿನ ಕಾರ್ಯ ಸುಗಮವಾಗಿ ಸಾಗುತ್ತಂತೆ).

Yet knowing all these teachings we are involved in violence, communal strifes, religion fights, corruptions, differences among societies, terrorism, political gain fights, these communities fight each other, spend money on irrelevant things without actually using it for the community. This creates differences among community people, where one tries to rise above the other just for the benefit of Money and worldly enjoyments. These things have completely spoiled Righteousness among major part of people living.

Can we live the fundamental concept of Dharma that's Righteous living, Fighting unrighteousness, Spiritual practice, God realization and Moksha? This is the greatest obeisance one can pay to his/her Dharma.



Ashtavarana (Part 1)

Please note: This issue covers three of the eight Ashtavarana in Part 1 and one in Part 2; remaining four will be covered in the next issue of Bhandavya -- Editor.

Guru, Linga, Jangama

By Srishail Hadimani, VSNA – Chicago Chapter

Ashtavarana, Panchaachara and Shatssthala are the major segments of Lingayat philosophy (Basava Philosophy). They define the spiritual path of the seeker in attaining the Aaikya Sthala or becoming one with the eternity. In other words it's a journey from Lingavanth (One wearing the Linga) to Lingayat (becoming one with the Linga). In the Saadhana-Patha ಅಷ್ಟಾವರ್ಣವೇ ಆಂಗ, ಪಂಚಾಚಾರವೇ ಪ್ರಾಣ, ಷಟ್ಸ್ಥಲವೇ ಆತ್ಮ. Astavarna is the body, Panchachara the life and Shatssthala the Soul (Aatma).

The Ashtavarana are the eight fold shields of the seeker (Anga / Bhakta). They shield the Anga from the evils (maya) attached to the worldly life by putting the Anga out of the three taints and five sheaths. They guard and guide him on the enduring happiness by means of spiritual discipline and exercises. These eight Avranas or guards have special significance of their own and are means of Upasana in this religious path. The eight Avranas are Guru, Linga, Jangama, Vibhuti, Rudrakshi, Mantra, Padodaka and Prasada.

Guru

Guru has the precedence over the other 7 Avaranas. "ಶಿವಪಥ ಅರಿವಡೇ, ಗುರುಪಥ ಮೊದಲು"

In order to experience the divinity, one has to first seek and surrender to Guru. Guru is the one who sheds the light in the darkness meaning the one who sheds the light of knowledge on the ignorance of the disciple. Who gives the devotee real insight into the principles of the religion explains the inner meaning of the practices and guides on the path of the final beatitude or final liberation or emancipation. He provides the necessary instruction and training to enable *bhavi* (Seeker/ disciple) to get through the arduous courses of spiritual discipline and initiates the knowledge in religious practices and spiritual culture. Guru is the one who has knowledge, wisdom and guides others as a teacher. Guru consists of three individuals, such as Dharma Guru, Deeksha Guru and Siksha Guru.

Dharma Guru:

Dharma Guru is the one, who founded the religion / religious practice. Based on the Vachanas composed by contemporary Sharanas and religious manuscripts indicate that the Dharma Guru for Lingayat Religion is Guru. Basaveshwara (1134-1196). Shivayogi Siddharameshwara and Allama Prabhudeva explains in their Vachanas :

*Basavanna is the Guru who hoisted the bewildered one,
subjected to the fruits of action.*

*Basavanna is the Guru who pointed at the right practice of revering the Almighty.
When everything was offered, he rendered me to be like him,
O Lord Kapilasiddhamallikarjuna.*

*He showed the entirety in Linga ,
he showed the light of that Linga in entirety,
By revealing the extraordinary to the mind he saved me.
He disclosed himself within me, and he disclosed me within him.*

Again, unifying the two, he became Guheshwara within me and prevailed as MahaLinga outside, Him, that Sri Guru Linga Basavanna.

*One who is aware that Shiva is Guru is indeed the Guru ;
One who is aware that Shiva is Linga is indeed the Guru ;
One who is aware that Shiva is Jangama is indeed the Guru ;
One who is aware that Shiva is Prasada is indeed the Guru ;
One who is aware that Shiva is Achara is indeed the Guru ;
Thus, being aware of the five-fold to be the five-bramhas,
Supreme soul Sangana Basavanna is the Guru to me,
Guru to you, and the Guru to the entire world, O Lord Guheshwara.*

Deeksha Guru:

One who initiates into the spiritual path is known as Deeksha Guru and provides his blessings (Ashirwaad) with the Mantra chanting (Mantra Gopya). Deeksha Guru explains the significance and teaches Ishtalinga Puja. Hence he is rendered as a spiritual mother, by his gracious look of the eyes, tender expressions and wisdom filled words calms down and comforts the mind of the disciple. He has gained first-hand knowledge of the world by experience. His affection, tenderness, and saintly life, his vast insight of life charms the pupil, who therefore finds great delight in serving him and acquiring knowledge from him.

Siksha Guru:

One who provides the literary knowledge (teacher), a person can learn from many teachers, all are treated as Siksha Guru.

The seeker proceeds with the study of the principles and philosophy of the religion with the help of guru and takes guidance from him. The Guru at the same time is worshipped in his meditative stage while contemplating the Ishtalinga. Hence Guru not only provides percepts but also is model in Linga – worship and moral and religious life for others to follow.

Linga

The word ‘Linga’ has mystic significance. It is a combination of “Li” meaning loss or dissolution and “ga” meaning disappearing or going quickly. Thus the “Linga” denotes the salvation by spontaneous disappearance into divinity, leaving no body behind. Like a camphor on fire. The Linga is also considered to be the source of entire creation, the ultimate, inexhaustible and infinite source of energy behind the creation of both spiritual and material world and is the luster of knowledge that shines through the spiritual path. In other words, it is the visible symbol of invisible divinity.

The Ishtalinga worn on the body is the first of the three modifications of Linga called Istalinga, Bhava Linga and Praana Linga. The worship of the Ishtalinga is not the worship of a deity or an image but the Divinity itself. Both the seeker (Anga) and the Linga are the two forms of the same Divinity. As the Anga and Linga are evolved from the same Divinity, in the process of Upasana, Anga looks on the Linga as his associate, as a protector, as a reflection of his own soul. Thus making him (soul) as part and parcel of himself. In other words the Anga is microcosmic reflection of the macrocosmic Linga. By the subjective worship of Linga in all the

three phases such as (Ishtalinga, Bhavalinga and Pranalinga), the 'Anga' gets totally absorbed into the Divinity and become one with the Divinity (Samarasa). This path is called 'Linganga – Samarasya' meaning the worshipper and the object being worshipped become one that is total absorption of Anga into Linga.

Jangama

Jangama is an itinerant Jivanamukta (liberated person from the worldly feelings) and moving around to guide the devotees in their spiritual journey. Who has endowed the true knowledge and attained / experienced the Divine happiness. The word Jangama is a Sanskrit word, etymologically means 'that which moves'. When this word is applied in the religious context, it symbolizes the one who moves from place to place and preaches spiritual, religious and moral values. There are two classes of Jangamas namely Sthira Jangama and Chara Jangma. Sthira-Jangama is the one who stay in a math (spiritual monastery) and carries out mass education, preaching and offers necessary guidance for the spiritual growth and conducts the rituals. Chara - Jangama is the one who moves constantly moves and preaches as he goes without any attachment to worldly possessions.

Jangamas are considered as the liberated souls and are liberated from the illusions of the materialistic world and are the omniscient of the Divinity. They are Jivanmukta – Jangama.

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3. 'Lingayat Philosophy' - Prof. Basrur Subbarao
4. The Lingayat Philosophy – Prof. S. M. Hunsal
5. 'Being One With' – Dr. John Davidson
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Answers to Young Sharanas Activities:

Match the SharaNa's Name\ Vachanas:

1. Basavanna 2. Akkamahadevi 3. Basavanna 4. Allamaprabhu 5. Basavanna 6. Basavanna
7. Basavanna 8. Basavanna 9. Akkanagamma 10. Allamaprabhu 11. Jedara dasimayya

Fill in the Blanks :

Vachana # 1:

1. baMdiri 2. eMdare 3. Nela 4. nuDidare 5. guNavilladiddare 6. mANbane

Vachana # 2:

1. lOkada 2. Tidduviri 3. Tanuva 4. Manava 5. Neremaneya 6. namma

Ashtavarana (Part 2)

Preparation and importance of Vibhūti – By Guru Bale

Aṣṭāvaraṇa are eight things that surrounds devotees. They are Guru, Liṅga, Jaṅgama, Vibhuthi, Rudrākṣi, Mantra, Padōdaka and Prasāda. They keep devotee in the path of devotion.

Vibhūti, bhasma and bhasita are sanctified ash. This section describes their preparation and use in various religious activities. The benefits from wearing bhasma in every day life are described.

Basavaṇṇa says:

For water lotus is beauty,

For ocean waves are beauty,

For woman quality is beauty,

For sky moon is beauty,

For our śaraṇa's of Kūḍalasaṅgama

Vibhūti on forehead is beauty.

Basavaṇṇa praises vibhūti as follows:

Sir, for me vibhūti is my family God,

Sir, for me vibhūti is my house God,

Sir, for me vibhūti is for reasons,

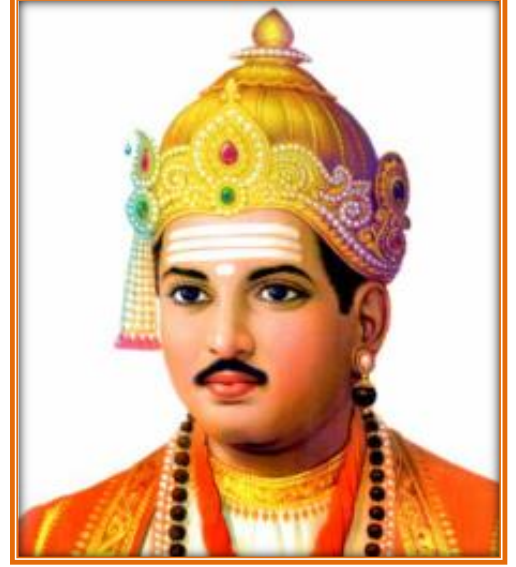
Sir, for me vibhūti is all results,

Sir, for me vibhūti is all needs,

Sir, Kūḍala Saṅgamadēva,

You the great light as Mahāvibhūti

For me vibhūti is for every achievement.



Wear the three lines of bhasma on fore head. It is simple and clean. It glorifies the devotee with valuable ornament. Basavaṇṇa says:

Without the three lines of vibhūti

On face is not acceptable

It cannot be seen.

The place without liṅga

It is like the abode for evil

It cannot be visited.

The town without devotees of God

It is a ruined town

Kūḍala Saṅgamadēva.

There are two types of bhasmas namely, nirupādhika and sōpādhika. Paraśiva has no form, no qualities. He is nirupādhika or free from the influence of māye. He is free and is not attached to things. He is called bhasma. Śakti, a type of power, is in Śiva. The power is the reason for His appearance. Śakti is pure with knowledge and is in the form of fire. Gīta 4-37 says 'Jñānāgniḥ sarvakarmāṇi bhasma sāt kurutēsrjuna'. The knowledge destroys all doubts in minds and hearts. It is called nirupādhika bhasma. It is called bhasita because it glows Mahadēva. Wearers of bhasita have feelings of pure heart and do not have impurities of mind. Thus, he is in the form of Paraśiva. Nirupādhika bhasma is prepared by burning cow dung. The burnt cow dung represents the

suppression of anger and lust, fire is knowledge, and rituals are Paraśiva's actions. By wearing bhasma jīva is pure as his various desires are burnt. This is the reason why Yōgis and others wear nirupādhika bhasma.

Paraśiva is sat, cit, ānaṇḍa, nitya, paripūrṇa. These five correspond to the five brahmas namely, Sadyōjāta, Vāmadēva, Aghōra, Tatpuruṣa, and Iśāna. Sōpādika bhasma is prepared from the maṇtras of the five Brahmas and from the fire of Śiva.

The colors of the five cows are tawny (kapila), black (kriṣṇa), white (davalā), brown (drūma), and red (rakta). From these five vibhūti, bhasita, bhasma, kṣāra and rakṣē respectively are prepared. The Śiva worshipper uses these five for various religious purposes. For example; vibhūti is used routinely and rakṣē is used to perform final rites.

From the five cows namely, Naṇḍa, Bhadrā, Surabhi, Suśīla, and Sumanā with colors kapila, black, white, brown and red, the vibhūti, bhasita, bhasma, kṣāra and rakṣa respectively are prepared. The Śaiva philosophers call these as kalpa, anukalpa, upakalpa and akalpa. Kalpa bhasma is the most precious. When it is not available another bhasma is substituted. Reciting Sadyōjāta maṇtra new dung is collected before falling to the ground, reciting Vāmadēva maṇtra dung balls are formed. Reciting Tatpuruṣa maṇtra the balls are dried and burn them in fire reciting aghōra maṇtra. Repeating Iśānya maṇtra the ashes are kept in a vessel and it is guarded. This is the procedure for preparing kalpa bhasma. Anukalpa bhasma is prepared by burning dried dung collected in forest. Upakalpa bhasma is prepared by mixing bhasma brought from market with cow's urine. It is then burnt as per the rituals. Akalpa bhasma is the bhasma prepared by those not knowing the maṇtra. One of these four types of bhasma is used to bathe three times a day or at least once a day. Before bathing with bhasma both hands and feet are washed; the following saṅkalpa (Given by Sri Siddeshvara Swamiji) is made in a sitting position:

*Om asya vibhūtidhāraṇa maṇtrasya pippalāda ruṣiḥ|
Dēvī gāyatrī cchāṇḍaḥ|
Kālāgni rudrō dēvatā|
Āgniriti bījam|
Śiva iti kīlakam|
Mama śrīraśuddidvārā|
Śivajñāna sampatyartham bhasmadhāraṇa viniyōgaḥ||*

Then bhasma is placed on the left palm and covered with the right palm. The bhasma is sanctified silently uttering mūlamaṇtra eight times. Then he applies bhasma by saying 'ōm hra yaṁ Iśānāya namaḥ' to head; 'ōm hrām vām tatpuruṣāya namaḥ' to face; 'ōm hraiṁ śiṁ aghōrāya namaḥ' to the chest; 'ōm hrūṁ maṁ vāmadēvāya namaḥ' to kukśi (chest); 'ōm hrīm naṁ sadyōjātāya namaḥ' to feet; and 'ōm hrām ōm sadāśivāya namaḥ' to all organs of the body.

Bathing with bhasma gives the feeling of bathing in fire. It relates to knowledge. It destroys parasites. Bathing with bhasma is better than bathing in water. 'śa vā ēṣaḥ puruṣaḥ annarasamayah' Man lives by food and water. Blood and semen associate with water. They bind a person with nature. Fire destroys water and bhasma associates with fire. So bhasma destroys the bond between man and nature (implies removes illusion with nature).

Bhasma is applied to various parts of body as follows: Say the maṇtra 'na ma śi vā ya' seven times. Apply bhasma to head saying 'ōm hra yaṁ Iśānāya namaḥ' five times; to face saying 'ōm hrām vām tatpuruṣāya namaḥ' four times; to chest saying 'ōm hraiṁ śiṁ aghōrāya namaḥ' eight times; to navel saying 'ōm hrūṁ maṁ vāmadēvāya namaḥ' thirteen times; to feet saying 'ōm hrīm naṁ sadyōjātāya namaḥ' eight times. This is called uddhūlana. Then, with the three middle right fingers three lines of bhasma is applied to the forehead. Bhasma applied this way destroys all impurities of the body. This is the reason for divines, sages, yōgis, and humans

wears vibhūti.

Akkamahādevi describes the benefits of wearing vibhūti as:

There is goodness for all humans
There is protection from śruti and purāṇas
There is prosperity from devotion
Wearing vibhūti with acceptance
It eliminates bonds of saṁsāra
It keeps close to Hara
Trust these every day
With fears of death due to birth
Kasyapa and other sages wore vibhūti
Vibhūti is the way to please
Sriśaila Ćennamallikārjuna

Vibhūti glows in the forehead and removes ignorance. It provides happiness by destroying the fear of life. So many sages wear vibhūti daily without fail on their forehead. As a result, they realize the light of light or Paraśiva.

Wear vibhūti on all parts of body. It protects the body. Wear vibhūti on forehead leads to peace of mind and it controls feelings of the body. Wearing vibhūti on the forehead is better than on the body. It changes what was written on the forehead or the results of past karmas.

Siddharāma praises vibhūti by saying that Guru with the help of vibhūti gave a new life to pupil and illuminates his form with the radiance of vibhūti. Pupil gets ever lasting knowledge from vibhūti.

Wear bhasma at fifteen places on the body. They are: head, forehead, left and right ears, neck, left and right shoulders, heart, navel, back, left and right chests, back of neck and left and right wrists.

Keep bhasma on the left palm and cover it with the right palm. Then say the following maṅtra ‘ *agniriti bhasma, vāyuriti bhasma, jalariti bhasma, sthālamiti bhasma, vyōmēti bhasma, sarvaṁha vā idaṁ bhasma, mana ētāni ĉakṣūṁṣi bhasmanīti*’. Then repeat seven times while mixing bhasma with water. It is worn in the fifteen places of the body. The wearer of bhasma has no doubts about the results.

Brahma, Viṣṇu, Ruḍra, Īndra and other divines wear bhasma on their forehead. Vaśiṣṭa and other sages always wear bhasma on their foreheads. Vēdas, śāstras, purāṇas and other religious books mention the importance of wearing bhasma on the forehead. It is important that Śiva devotees wear bhasma on their forehead. Those wearing bhasma are free from past sins.

References:

Sri.Siddeshwara Swamy, Siddantha Sikhamani (In Kannada), Jagadguru Sri Shivaratrishvara Grantha Mala, 1999.

Guru S. Bale, Siddantha Sikhamani (in English), Asha-Sid Publishing Company, 2010.

To be continued.....



Chapter Activities

VSNA – Maryland Chapter:

The members of VSNA Maryland Chapter celebrated Mahashivarathri, with great strength and passion on February 24, 2018. The function started with a vachana “**Suprabhata samayadalli artiyalli....**”. Kids and adults performed the linga pooja and offered prayers by singing the devotional songs, followed by maha mangalaarti. For Anubhava Goshti, kids and adults took turns in reading and understanding following vachanas.

1) “**Suprabhata samayadalli artiyalli...**” which speaks on the importance of Worship of Linga and in the service of Jangama (serving the society so that the devotee can be in union with the God).

2) “**Enege nimma nena-hAdAga udaya...**”. In this vachana, we learnt Guru Basaveshwara’s absolute devotion to Lord Shiva. For Basavanna, the day begins when he remembers Shiva and the day ends when he forgets Shiva. Devotion has become part of his life and breath. He wants God to permeate his whole body. He urges God to inscribe ‘Shadakshri mantra’ (OM, NAMA SHIVAAYA) on his face.

3) “**hottAre eddu, agha-vani patreya tandu.....**”, worshipping the Istalinga before the Sun rise. Before the time passes, before the death carries you, make the best use of your time. Don’t let that precious time at your disposal vanish without rendering service to the Society. Engage yourself in the service of humanity, do your kayaka/work and dasoha/charity. Be productive all the time!

At the Chapter meeting, our oldest member, Dr. Siddalingaiah, expressed his happiness about the growth of the VSNA and shared his experiences on his lifelong involvement with the VSNA. Chapter President gave the updates on forthcoming 2018 VSNA convention at Detroit and urged all members to attend the event in large numbers. Two new families were introduced to the chapter, and members gave them a warm welcome. We concluded the event with a variety of delicious food prepared by all the members.





VSNA – OHIO Chapter

Shivarathri was our second event this year, hosted by Smt. Vaishali and Sandeep Hattarki. Around 50 of us gathered for this event. Kids did the Linga Puja, by chanting Om Namah Shivaya. This was followed by the Linga Abhisheka by the host. All of us sang Brahma Murari and did the Arathi by singing Jai Jagadisha Hare. Rameshwar – one of our VSNA family member and parent, engaged the kids by explaining the meaning of the Vachana (Nudidare muthina haradanthirabeku) and how it can be implemented in our everyday life. The event was concluded by Mahaprasada.

Thanks

VSNA OH Committee - 2017-18



VSNA – New Jersey Chapter

VSNNY NJ Samaja celebrated Shivaratri and Ugadi festival on Mar 17, 2018. The activities started with Ishtalinga Pooja by Samaja members and kids, co-ordinated by Basavaraj Hiremath.

Songs and Dance by kids entertained all members. For the first time, Kushi Murthy, talented daughter of our own long time member of Samaja, Satish & Asha Murthy choreographed dance performance of small kids. All the kids and Samaja members totally enjoyed the performance.

Onkar Murundi, the treasurer of our Samaja presented Annual report during the AGM. Also, with ending of two year term of the current board, the Samaja elected Shivashankar (Shankar) Sanikop as new President. We welcome two new members of BOD, Rajendra Mahadevappa in place of Shankar Sanikop, and Sunil Hulikere in place of Puttamma. We thank Harsha Gurukar - past president, Puttamma for their service to Samaja.

In the end, friends from Harrisburg PA played an awesome number of songs in both Kannada & Hindi and entertained Samaja members.

Finally the event concluded with Maha-Mangalarathi.

Variety of food along with Holige and mango Seekarane (Thanks to Puttamma), was Fabulous and Delicious. Overall the event had a great participation and was a grand success.



Event Photos: <https://photos.app.goo.gl/cGgJxxTPr5hJ8BwQ2>

Event Videos: <https://goo.gl/orXgNK>

VSNYNJ Samaja conducts Dasoha on Second Saturday of every month. Samaja members bring, cook and serve food at a soup kitchen. Both, monetary and event participation is entirely voluntary from Samaja members. On an average the Samaja serves food to 150-175 people every month.



Our next major event is Basava Jayanthi celebrations on June 16, 2018 @ Monroe Senior Center, Monroe Township, NJ. If you are in NY-NJ area, please attend. Festivities start at 4:30 pm.

ಚೆನ್ನಬಸವಣ್ಣ(Cennabasavaṇṇa)

ಅಂಗದ ಮೇಲೊಂದು ಲಿಂಗವು, ಲಿಂಗದ ಮೇಲೊಂದು ಅಂಗವು. ಆವುದು ಘನವೆಂಬೆ ? ಆವುದು ಕಿರಿದೆಂಬೆ ?

ತಾಳೋಷ್ಠಸಂಪುಟಕ್ಕೆ ಬಾರದ ಘನ, ಉಭಯಲಿಂಗವಿರಹಿತವಾದ ಶರಣ. ಕೂಡಲಚೆನ್ನಸಂಗಾ ಲಿಂಗೈಕ್ಯವು.

aṅgada mēlondu liṅgavu, liṅgada mēlondu aṅgavu. Āvudu ghanavembe? Āvudu kiridembe?

Tālōṣṭhasamputakke bārada ghana, ubhayaliṅgavirahitavāda śaraṇa. Kūḍalacennasaṅgā liṅgaikyavu.

VSNA – Connecticut Chapter

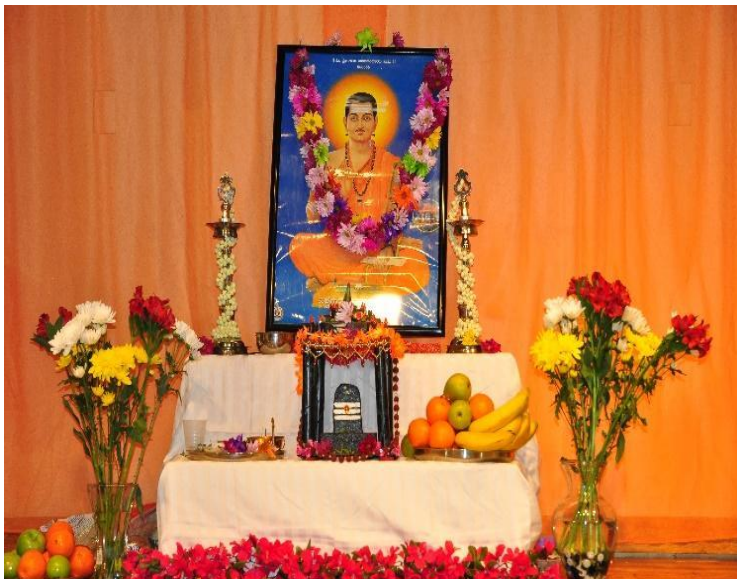
Daffodils are starting to come up which means spring is finally here! On behalf of VSCT wish you all a Very Happy New Year.

In the first quarter, the new BOD's spent time in understanding the various initiatives done in all these years, ongoing meetings is helping us plan for various activities for rest of the year. The highlight of this quarter is the celebration of Shivarathri, kids performed the linga pooje followed by theme related cultural activities. It was amazing to see the creativity from the kids, the vachana recitals, puppet show, Powerpoint Presentations and last but not the least, the kids hosted the programs. About 150 people attended the event, Applauses were all over.

Shivarathri event was a great opportunity to hear from the previous BOD's about Gyana Dasoha and Shivanidhi Dasoha and how the community service helped various organizations that needed support.

Monthly Vachanamrutha are continuing and we just concluded the 78th Vachanamrutha, good to see the kids are showing interest in coming up with something new every month.





VSNA – Northern California Chapter

Sharanu Sharanartha Central Committee bandhugalu,

VSNA-NC 2018 committee is thankful for your continued support and guidance.

As part of our first cultural event - MahaShivratri and Ugadi celebrations, we had over **400** members attended the event. The event was held in Jain Temple in Milpitas on March 17, 2018. The event began at 4 pm and concluded at 10 pm with a sumptuous dinner having holige, shikarani, Kattina Saaru and bevu bella. The event was a huge success in terms of audience appreciating the programs, logistical arrangements and finally the food.



Membership and Information Desk:

The registration for the year 2018 for VSNA was led by Ratna Ullagaddi, Sid Shettar Basavaraj Banakar and team. The number of membership renewals that were done was a record of **165** families. The registration team was on the spot for the entire duration of the event providing the members with the necessary information about VSNA and it's activities.

As part of VSNA membership, all members got magnets with the image of Basavanna. The VSNA committee members also got badges in a different color.

Decoration:

The decoration for the event with a huge Shiva Linga and electrical lights was done in front of the auditorium by Ashvini Hiremath and Vishwanath Hiremath.

Logistics:

Around 300+ chairs were put up in the auditorium. A huge TV was set up beside the stage. Besides TV, a screen was set up in the backdrop of the stage. The following sponsors advertisements were displayed:

- Chat Bhavan
- Thali Restaurant
- Sameer Choudhary
- Anil Halappa - Financial Advisor
- Mantra India

A powerpoint presentation of the committee members along with their family members was also played on TV. The VSNA NC banner was also setup on the stage. The directions to the venue were pasted on the walls from the main door of the building to help the members reach the entrance of the hall.

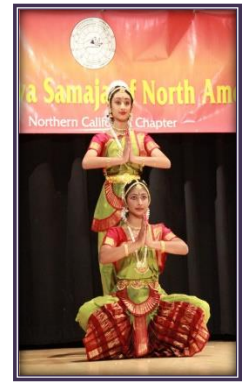
The following members were in charge of the logistics : Manjunath Patil and Nithin - stage management, Shiva Goudar - welcome gifts, trophies and medals, Anand Patil - Computer coordination, Amruth Murthy, and Harsha.

Events:

The programs started with the prayer by Manjula Math and Bharat, followed by vacahna recital by Usha Hungud. The Linga pooja followed it and this was performed by Sheela Shankar.

Lots of emphasis was given to youth programs. Nearly 80% of programs were done by kids less than 10 years of age. A small girl of around 4 years recited the vacahna very well. The following members names need to be mentioned without which we could not have come up with good youth programs:

- Sumitra Basavarajappa
- Shreya Nadagowda
- Neha Angadi
- Anita Adagadde
- Siddhant Hullur
- Rupali Mallikarjun
- Smeeksha Sunil, Prateksha Kallesh
- Shreya Patil and Siddi Maddinur
- Manjula Bhadrswamy



All the participants of the programs done on stage were felicitated by the VSNA NC with a momentto.

The new committee members for VSNA NC 2018 were introduced by the 2017 VSNA President Vinay Patil. The new committee along youth committee was introduced on the stage by our current President Shilpa Harsha.

There was also standup comedy by Ashok Handigol, Shobha Handigol, Ashwini Hiremath

The photography team was led by Deepak Gulla and Rajesh Munavalli.

Food:

Holige, Shikarni along with Kattina saaru were the star attractions of the food. These would not have been possible without the dedicated effort of more than **18 hours** preparing more than **500 holige's** lead by VSNA ladies Kavitha, Vinutha, Manjula along with 12 volunteers.

The Ugadi special item of BevuBella was prepared by Vijaya Hebbal.

The food was sponsored by Chat Bhavan. Thanks to Kallesh Kumar and Sunil KJ for getting the food from the Chat Bhavan. Not to mention Vinay Patil who controlled the crowd entering the dining area and ensured smooth functioning. Prakash, Kallesh, Sunil, Sadanand, Madhu Gowda were instrumental in food serving and cleaning.

Volunteers:

The program would not have been huge success without the support of volunteers.

Committee:

President	Shilpa Harsha
Vice President	Veena Sadanand
Secretary	Prasanna K L
Treasurer	Ratna Ullagaddi & Bharath Kumar Dayanand
Communication	Deepak Avanna
Membership team	Manjula Bhadrswamy
Entertainment Team	Ashwini Goudar
Food Team	Anitha Kallesh & Suma Sunil
Youth Committee Lead	Neelu Vibhuti & Manjula Math
Hospitality & Decoration	Ashwini Hiremath, Lakshmi Prakash & Vidya Nagaraju

Some Photographs



VSNA – Georgia Chapter



The VSNA GA chapter celebrated its annual Basava Jayanthi function on April 21, 2018. Celebrations started off with lighting the lamp followed by a multitude of cultural programs - skits, songs, and dances by the chapter's kids and adults. The skit, depicted by the youth of the chapter, focused on Basavanna's life when he entered Kalyana Kathaka. A few solo vocalists enlightened the audience, in addition to the harmonious kid and adult group vocal performances .



The dancers embodied grace as they portrayed our culture and religion. The three guest speakers Drs. Guru Bale, Sajjan Shiva, and Tumkur Shivashankarq discussed the relevance of Basava philosophy in modern life and the contribution of female Vachanakaaras to Vachana Sahithya and Veerashaivism. More than a 100 people attended the event.

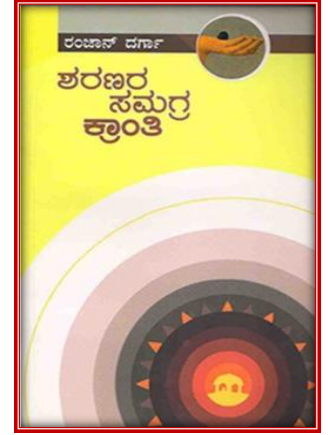
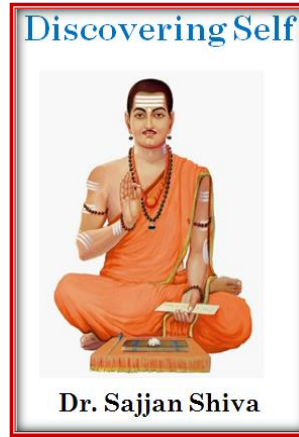
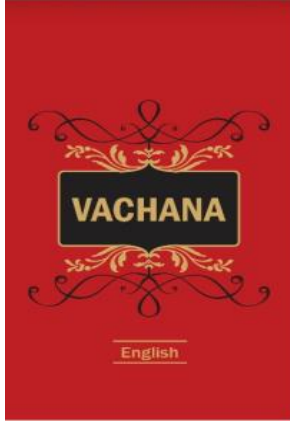


VSNA – Publications

Note: For latest updates please visit: <http://www.vsna.org>

E- Publications:

ePub (Android and ibooks):

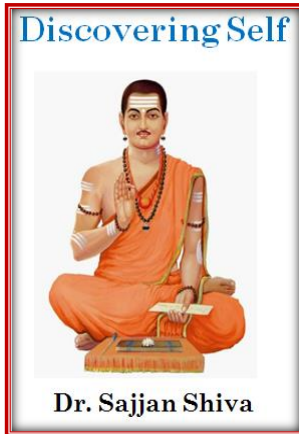


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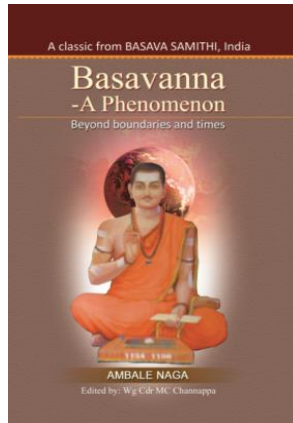
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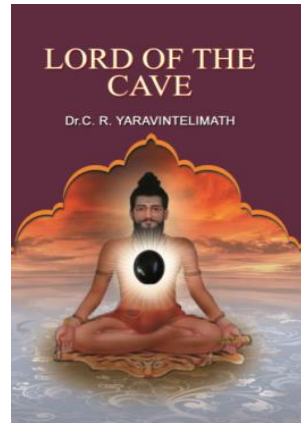


Volume-1

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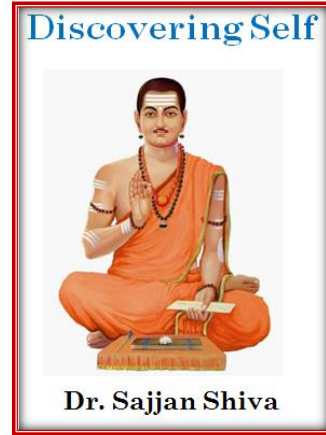
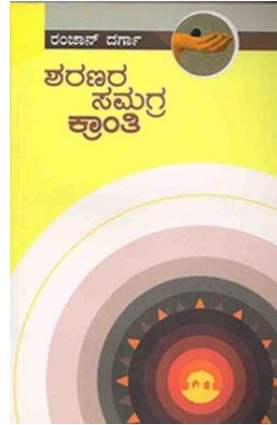
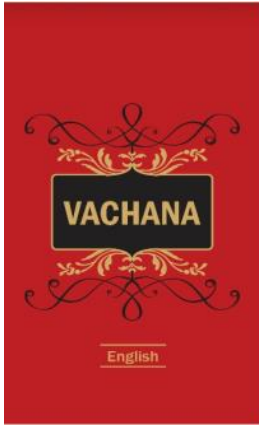


Coming Soon...

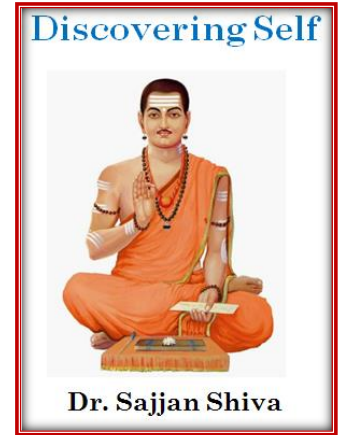


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mobi (Kindle Version):



Volume-1



Volume-2

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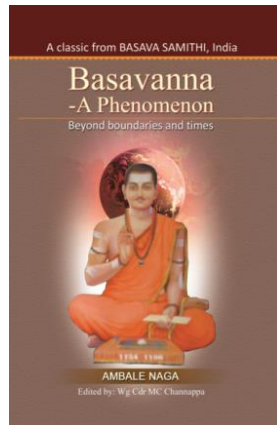
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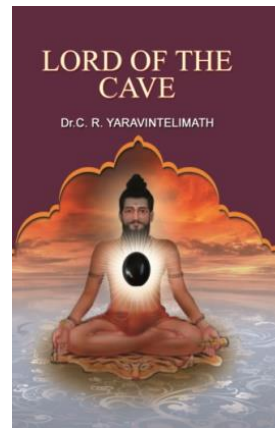
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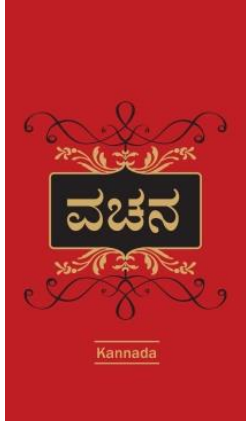


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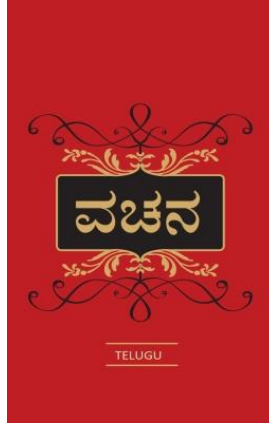
Coming Soon...

PDF Versions:



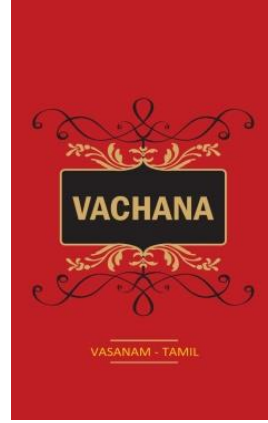
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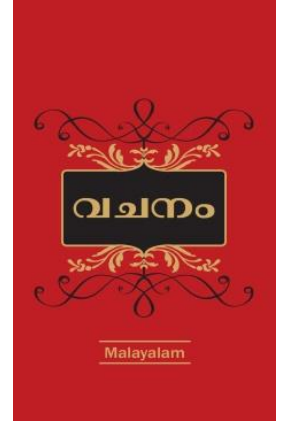
Vachana – TELUGU

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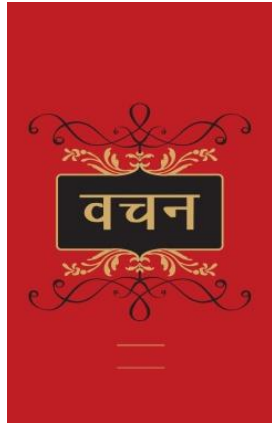
Vachana – TAMIL

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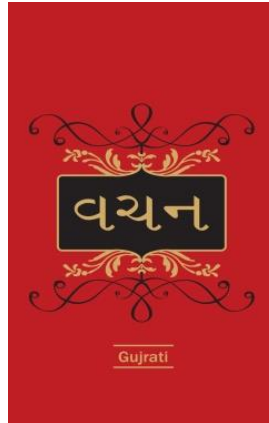
Vachana – MALAYALAM

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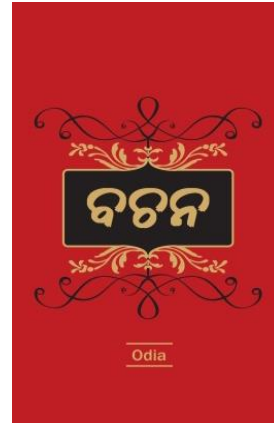
Vachana – MARATHI

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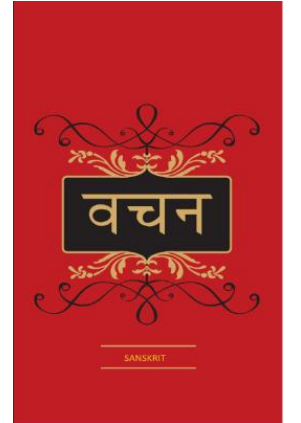
Vachana – GUJARATI

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Vachana – ODIYA

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Vachana – SANSKRIT

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With Best Wishes to All VSNA Members

ತನಗೆ ಮುನಿವರಿಗೆ ತಾ ಮುನಿಯಲೇಕಯ್ಯ?
ತನಗಾದ ಆಗೇನು? ಅವರಿಗಾದ ಚೇಗೇನು?
ತನುವಿನ ಕೋಪ ತನ್ನ ಹಿರಿಯತನದ ಕೇಡು.
ಮನದ ಕೋಪ ತನ್ನ ಅರಿವಿನ ಕೇಡು.
ಮನೆಯೊಳಗಣ ಕಿಚ್ಚು ಮನೆಯ ಸುಟ್ಟಲ್ಲದೆ
ನೆರೆಮನೆಯ ಸುಡದು ಕೂಡಲಸಂಗಮದೇವ.

ಬಸವಣ್ಣ

tanage munivarige tA muniyalEkayya?
tanagAda AgEnu? avarigAda cEgEnu?
tanuvina kOpa tanna hiriyanada kEDu.
manada kOpa tanna arivina kEDu.
maneyoLagaNa kiccu maneya uTTallade
neremaneya suDadu kUDalasaMgamadEva.

Basavanna



Why should you be angry with those
who are angry with you?
What do you gain? What do they lose?
Anger exhibited is loss of your dignity
(magnanimity)!
Anger (felt) within is loss of your sense
(wisdom)!
Fire started in your house, unless burns
your house (first),
does not burn your neighbor's house,
Oh! Lord Kudala Sangama Deva.



From VSNA Newsletter – Committee

