



Bhandhavya ಭಾಂಡವ್ಯ

Veerashaiva Samaja of North America

Spring 2008

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Bhavani Moodabagil
Vidya Betkerur

Central Officer:

Dr. S. Chandramouli



The President, Smt. Pratibha Devisingh Patil, the Vice President, Mohd. Hamid Ansari, the Prime Minister, Dr. Manmohan Singh, the Speaker, Lok Sabha, Shri Somnath Chatterjee along with other dignitaries at the statue unveiling ceremony of Kittur Rani Channamma, in New Delhi on September 11, 2007.

Photo no. CNR - 17973

Dear VSNA Members:

It is a great pleasure to bring you this current issue focusing on Kittur Rani Channamma. A young lady stood up for her country against the invaders and fought till her death. Her bravery and patriotism comes to life through her actions and decisions.

Thanks to Mrs. Madhu Angadi who succinctly summarizes the book written on Kittur Rani Channamma authored by Mr. Sridhar Telkar. Sri Sri Shivananda Shivacharya Swamiji of Tumkur helped us to explain Rani Channamma's character using one of Akkamahadevi's vachana to its fullest. We are also very proud that Mr. Sadanand Desai graciously shared the book, the letters for authorization to erect Rani Channamma's statue in New Delhi.

The front cover is the picture of the unveiling inauguration of Rani Channamma's statue in New Delhi. We all should be very proud and inspired that our very own is hailed as a heroine at the national level.

In this issue we are also very happy to present another young winner's essay on Veerashaivism in North America during the 30th Annual VSNA convention in Detroit. We are more than excited to print these type of articles in Bhandhavya and hope to see more of them in the coming issues. Do not forget to send your pictures along with your articles!

Do not miss another interesting article on Yoga in Veerashaivism and other items in this issue of Bhandhavya. Hope you all had a wonderful and blessed Maha Shivarathri and wishing you all the very best on this occasion.

We are also looking for volunteers to help on this newsletter. Those who are interested in giving some time to help bring the next issues of Bhandhavya please send in the nomination using the nomination form found in the newsletter.

Our next issue focus will be on **Devara Dasimaiya**, his background and his contributions to community. Please send in your articles especially related to Devara Dasimaiya at the earliest.

Some guidelines to send in articles:

- Articles can be English or Kannada; prefer an electronic version in a Word or Rich Text format and the length should be no more than 2 pages. Send your articles and suggestions to vsnanewsletter@yahoo.com.

As always we would love to hear from you, any comments, thoughts or suggestions are very much welcome.

Thank you for your continued interest.

Bhavani and Vidya

ಮಹಾಶಿವರಾತ್ರಿಯ ಹಾಧಿಖ ಶುಭಾಶಯಗಳು.

ನನ್ನಂತೆ ಶಿವಭಕ್ತರಾದ ನನ್ನ ಶಿವಭಕ್ತ ಬಂಧುಗಳೇ, ಮಹಾಶಿವರಾತ್ರಿಯ ಪರ್ವ ಹಾಗೂ ಪುಣ್ಯ ಕಾಲದಲ್ಲಿ ನಿಮಗೆ ಮತ್ತು ನಿಮ್ಮ ಕುಟುಂಬ ವರ್ಗಕ್ಕೆಲ್ಲ ನಮ್ಮ ಹಾಗೂ ನಮ್ಮ ಹಿರೇಮಠದ ಎಲ್ಲ ಭಕ್ತರ ಪರವಾಗಿ ಶುಭಾಶಯಗಳು.

ಸದಾ ಕಾಲ 'ಶಿವರಕ್ತೆ' ನಿಮ್ಮ ಮೇಲಿರಲಿ.

ಡಾ. ಶ್ರೀ ಶ್ರೀ ಶಿವಾನಂದ ಶಿವಾಚಾರ್ಯರು
ಹಿರೇಮಠ, ತುಮಕೂರು





President's Note



Dear VSNA Member,

As we entered into 2008, we are faced with many domestic issues: Economic downturn, Subprime crisis, US Elections etc. In spite of this, I am happy to state that our VSNA members are doing extremely well in their careers and family lives. All our chapters have jump started with "**Shivaratri Function**". We are also highly focused on "**VSNA Convention 2008**". Our California chapters are working extremely hard to put up a great convention for us. Please log on and register to take advantage of early discounts. We are unveiling our new and improved VSNA website that has same look and feel for all chapters and this will be provided to all chapters at free of cost.

Here is a quick update on VSNA programs and activities.

VSNA Program	Update
<p>1. New and Improved VSNA Website</p>	<p>We are happy to announce the new VSNA website that provides common framework and look & feel for all Chapters. Check it out!</p>
<p>2. VSNA Elections</p> 	<p>We are calling for nominations for 2009-2010 Central Officers (President, Vice President, Secretary, and Treasurer), BOD and BOR Members. Please refer to this newsletter section on Announcements for details on eligibility, process and contact information. If you have any questions, please contact Election Commissioner Dr.S.Munavalli at malatimunavalli@yahoo.com</p>
<p>3. VSNA Convention 2008</p> 	<p>VSNA will hold its 2008 National Convention at Bay Area (around San Francisco area) during July 2008. This will be hosted by California chapters. Key facts are:</p> <ul style="list-style-type: none"> • 31st VSNA Annual Convention • Scheduled for 3rd July through 5th July 2008 • At Marriott San Ramon, 2600 Bishop Drive, San Ramon, CA, 94583, (925) 867-9200 • Website: http://www.vsna-convention.org
<p>4. Call For Volunteers</p> 	<p>VSNA is looking for volunteers for the following committees.</p> <ul style="list-style-type: none"> • Election Committee (2 positions) • Fund Raising committee (5 positions) • Fund Investment committee (2 positions) • Web committee (3 positions) • Newsletter (4 positions) <p>Please send your nominations to Raj Adapur at r_adapur@yahoo.com</p>
<p>5. Join VSNA Yahoo Group!</p> 	<p>Please send email to subscribe below.</p> <p>Subscribe: vsna_all-subscribe@yahoogroups.com</p>

This Bhandhavya newsletter is in part sponsored by *Spot Printing* of Oakbrook Terrace, IL. VSNA appreciates and recognizes the continued support.

Rejuvenating Local VSNA Chapters

A Summary of Report to Central VSNA

- By -

Dr. S. Chandramouli

Vice-President

Channu Kambalyal

Member, Board of Director

During the month of September 2006 Central VSNA conducted a Boot Camp to look into all aspects of Central VSNA and to make central VSNA more effective. One of the projects identified was to rejuvenate local chapters. As part of the project – “Rejuvenate Local VSNA Chapters”, a survey was conducted by the project team consisting of Dr. S. Chandramouli, Vice President and Mr. Channu Kambalyal, Member, Board of Directors. A list of thirteen (13) questions was sent out to all the nineteen (19) local chapter presidents to assess the functioning of each local chapter.

The survey indicated that there are about 1139 Veerashaiva families in North America and about 507 families actively participate in functions organized by local chapters. It was found that few chapters are functioning very well and few chapters need guidance and assistance in getting organized. Almost all chapters expressed interest in setting up their web-site and/or sharing the space in www.vsna.org.

In order to rejuvenate local chapters, it is recommended that the central VSNA carryout the following:

1. Central VSNA to focus on web-site improvements; set-up an initial page for all chapters and provide space for all chapters to add their content
2. Proactively interact with local chapters in person and over phone
3. Interact with central VSNA members directly via email besides communicating through local chapter presidents.

Basic guidelines suggested for all local chapters to follow are:

1. The local chapter should have a minimum of 3 executive members namely, President, Vice-President and Secretary
2. The local chapter should have at least 3 programs or functions namely Basava Jayanthi, Shivaratri and one outdoor picnic
3. The local chapter should perform at least one *Dasoha* (charity work) in a year. The Charity may include food service, clothing, or toys to the needy people or organizations such as Goodwill and Salvation Army.
4. All chapters should publish their activities with information about their activities, photos and videos on the Central VSNA web site and through the VSNA newsletter *Bhandhavya*.

The local chapters namely - California-North, Detroit, New England and Toronto chapters are organized very well and are capable of assisting other chapters as well as assist the Central VSNA. The chapters that need assistance and guidance are – Alabama, Georgia, Tennessee and West Virginia chapters.

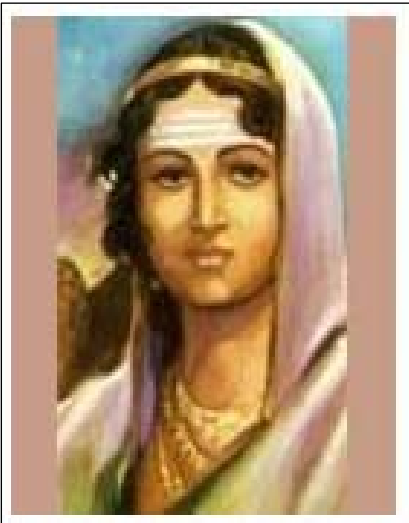
Based on discussion with local chapters, 2 new local chapters namely, Houston and Pennsylvania chapters are suggested. Due to large population and distance considerations the formation of local chapters for New Jersey, Upstate New York and Vancouver may be initiated. All the suggestions and recommendation by the local chapter presidents have been added in the report.

In order to rejuvenate local chapters just a survey and write-up of a report is not sufficient. It is just a beginning. Proactive action on all office bearers of VSNA is the main part. Let us unite and work towards the betterment of our families and our community.

VEERA RANI KITTUR CHANNAMMA

1778-1829

(Madhu Angadi, Hicksville, NY)



Death comes only once to brave ones and cowards die many times over in their life. Dr. Martin Luther King Jr., America's civil rights leader, stated in one of his sermons on November 5, 1967, ".....if you have never found something so dear and so precious to you that you will die for it, then you aren't fit to live."

One day, some great opportunity stands before you and calls upon you to stand up for some great principle, some great issue, some great cause. And you refuse to do it because you are afraid. You refuse to do it because you want to live longer. You are afraid that you will be criticized or that you will lose your popularity. So you refuse to take the stand. Well you may go on and live until you are ninety, but you are just as dead at thirty as you would be at ninety. And the cessation of breathing in your life is but the belated announcement of an earlier death of the spirit.

You died when you refused to stand up for right. You died when you refused to stand up for truth. You died when you refused to stand up for justice....."

Kittur Channamma lived on Dr. King's theory of real living. A noble woman who fought against mighty British empire until her last breath is no ordinary woman! Who is this Channamma who can stand up for right and justice all alone without any fear against a mighty empire?

Channamma was born in 1778 in Kakti, near Belgaum in Desai family. The birth of Channamma was celebrated joyously by Desai family. Her father, Dhulappa Desai was very proud of his growing daughter, Channamma because she was very intelligent, inquisitive and had leadership qualities. So her father encouraged her to learn everything in all fields. Channamma got private lessons at home in different languages. She read Ramayana, Mahabharata, Basava Purana and history books. She learnt horse riding, fencing, swimming, spear throwing, and hunting. She became a very good hunter. At 15, Channamma was grown up to be a beautiful, intelligent young lady. When King Mallasarja of Kittur was trying to fight Tippu Sultan and needed support from neighboring regions he came to

Dhulappa Desai asking for help. When he saw Channamma he fell in love with her instantly and soon they both got married. Now Channamma became the second wife of King Mallasarja. Rudramma was his first wife and she had a son named Shivalinga Rudra Sarja. Channamma had her own son, Sivabasavaraja (who was lovingly called Bala Saheb). Unfortunately he died at a tender age. Channamma loved Rudramma and her children very much. She helped King Mallasarja in all his royal duties. She was a very good administrator. She listened to the grievances of the citizens of Kittur along with King Mallasarja and took part in all the matters of decision-making. A devout Veerashaiva, Rani Channamma gave impartial justice and awarded the good citizens handsomely but she showed no mercy to the traitors.

When King Mallasarja died in 1816, his son Shivalinga Rudra Sarja succeeded his father. He was young, energetic, and daring. At this time wars were being fought between the British and Peshwas. Peshwas were defeated. Soon after this a settlement was made between Shivalinga Rudra Sarja and the British on the basis of Munroe agreement. Under this agreement Kittur had to pay Rs.175,000 to British. But Kittur King felt that they were independent so did not wish to pay the amount to British. So for almost 6 years a battle of wits was fought between Kittur Desai and British.

In 1824 Thackeray, a political agent of the East India Co. started planning and plotting to capture Kittur to expand British empire. On 12th September 1824 Thackeray received a letter from Kittur informing him that Shivalinga Rudra Sarja was dying and that a boy was adopted since he had no heir. When Shivalinga Rudra Sarja died, Thackeray declared that the adoption of the boy was not legal until his government gives permission and until this happens he will take over Kittur. This was a shock to Rani Channamma who was left all alone and all Kittur looked at her for decisions. Thackeray, a cunning diplomat, knew very well Channamma's and Kittur's situation at this time and wanted to take full advantage. He sent his own people to oversee affairs of Kittur and ordered in his letter nothing should be done without the knowledge and consent of his appointed people and if Kittur disobeys this order it will be punished!

Channamma, a noble and proud woman by heritage, was shocked by this rude Thackeray's orders. She drove out the messenger of this letter and started making preparations to war, if it became necessary. Thackeray's eyes were on Kittur's abundant treasury. He cunningly

created a division among Kittur's army officials by bribing them. Thackeray went to Kittur on October 21st, 1824 with the military. He sent messengers to Rani Channamma demanding her to see him but she refused. For Channamma this was an emergency, which she had to face alone. She called her trusted men and ordered them to make all preparations to fight the British. Thackeray concentrated on three things. First treasury, Capture of Kittur and the female members. To achieve this he attacked Kittur.

On 23rd October the gates of Kittur were blown open. A sad day for peace loving, freedom loving people of Kittur. Never before was this proud Fort of Kittur attacked by any invader. Now it was being attacked by foreigners. Bold and brave Channamma gave orders to her army to fight the enemies until the last breath. Chanting the battle cry, "Hara Hara Mahadev" Kittur army fought bravely with British mighty army with all their strength. In the battle captain Black and Lt. Dighton were killed and there was chaos in British camp. Soon Thackeray rushed to Kittur Fort on his horse back with remaining army to take revenge for the loss of his officers. When Thackeray reached Kittur fort Kittur army chief Babasab was ordered by Channamma to shoot Thackeray. Thackeray was shot and killed instantly. Remaining British army officials and sepoys were imprisoned. Rani Channamma treated these prisoners with kindness and courtesy. This proves what a noble lady Channamma was!

Now the British feared that Kittur Fort is strong and wanted to destroy it. On November 30th, heavy British troops arrived in Kittur and British besieged the fort. By now Channamma knew very well that second attack was imminent. She tried to strengthen her army and sent for neighboring regions for help. But unfortunately Thackeray's cunning policy of **divide and rule** had already taken its effect inside Kittur. Majority of people of Kittur wanted to surrender to British but Rani Channamma who had an undying pride for Kittur and loved freedom of Kittur so much she refused to surrender. She wanted to fight until the last drop of her blood for Kittur's freedom.

With the division already existing in Kittur army Channamma's own people (some traitors) betrayed her by tampering with powder-magazines and the gun powder was made useless. When Rani Channamma, who was fighting all alone a losing battle, realized traitor's evil deeds it was too late and British Army seized the Kittur Fort after a fierce battle with Channamma and she was captured along with her daughter-in-law, Veeravva. Kittur was captured and now the bold and proud Channamma was a prisoner of the British. British looted the Kittur treasury. Channamma and Veeravva were taken to Bailhongal fort and kept as political prisoners.

During her last days Channamma never lost her spirit of fighting. Even though she was a prisoner of British she

was still a revolutionary! She never lost faith in God and tried to escape twice from captivity to fight for Kittur Fort. She failed in her attempts to escape and British put her in solitary confinement. She was always dreaming that one day her trusted Lt. Sangolli Rayanna would somehow come to her aide to escape and free the Kittur fort.

On Saturday, February 2, 1829 Rani Channamma died with the dream of Free Kittur in her heart. This great lady, Channamma, who fought for freedom valiantly was buried with full military honor.

Rani Channamma remains immortal in Indian history as the first Indian woman to fight against mighty British empire. Now she is a shining star in the sky always looking down on her beloved Kittur Fort!

Recently people of Karnataka are beginning to realize this great woman's dreams and here love for freedom. Her magnificent statues are being installed in big towns including in parliament building of New Delhi. On September 11, 2007 her statue has been inaugurated in parliament building in New Delhi by president, Smt. Pratibha Patil and prime minister, Mr. M. Singh. Now there are many more memorials for her, naming parks, schools, universities etc.

Referencebook titled Kittur Channamma Rani; published by Sadananda Desai, authored by Telkar, Sridhar (1992).



Queen of Kittur, Channamma (1778-1829)
Detail from an Indian postal stamp

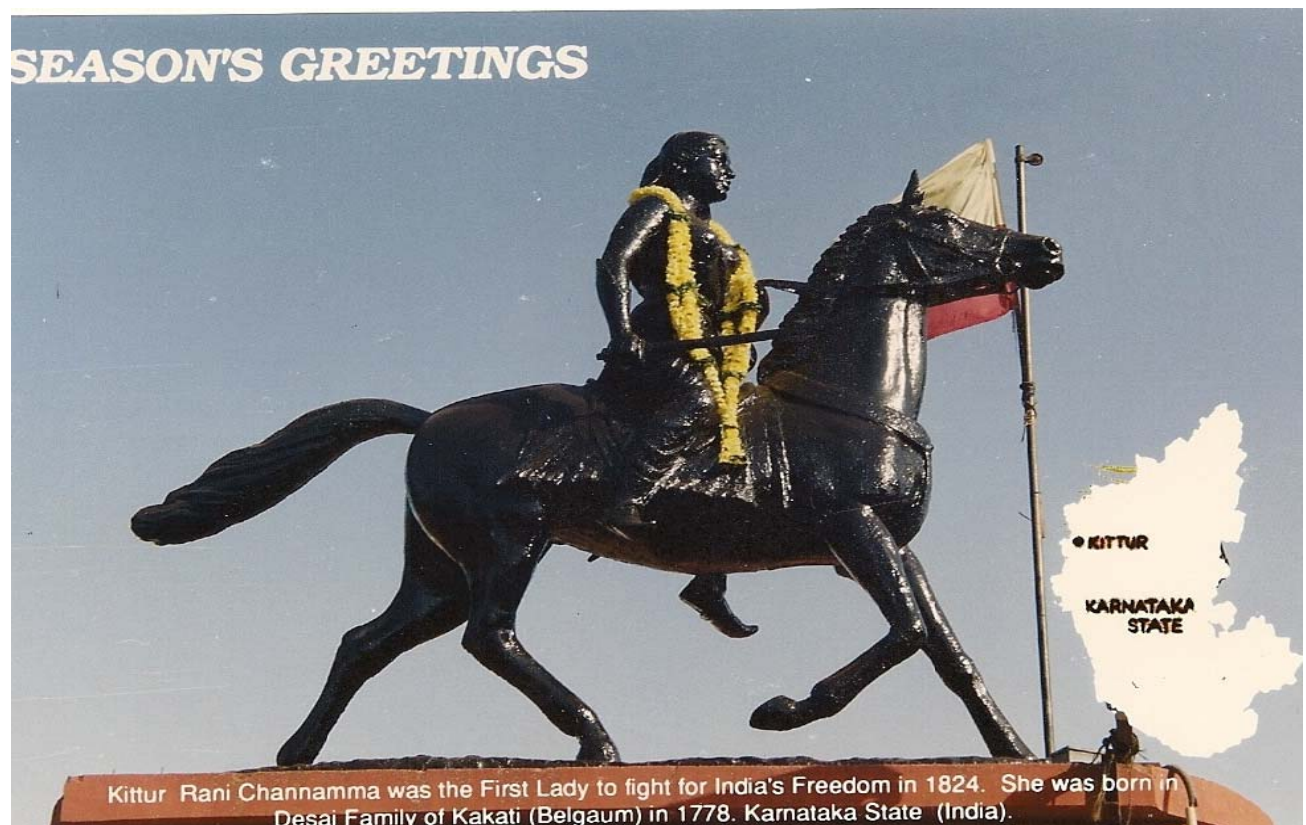




Congratulations to the Kittur Rani Channamma Memorial Committee and the Desai family in getting Karnataka's war heroine Kitturu Rani Channamma's statue erected at Parliament Annex, New Delhi. Unveiling ceremony of the statue was held in November of 2007!

VSNA is very proud to recognize the family on this occasion!

Above Shri Shridhar Telkar's book published in October 1980 was also reprinted for this occasion. Below Greeting card printed and distributed by Desai family.





KITTUR RANI CHANNAMMA MEMORIAL COMMITTEE

KITTUR (Belgaum District) - 591 115. (Karnataka)

☎:(O) (0831) 786239, 787242 Fax : (0831) 787299

* CHAIRMAN

V.S. KOUJALGI

BE (Mech) FIE

Minister for Agriculture
Govt. of Karnataka

* MEMBER SECRETARY

S.G. SAMBARGIMATH

B.Com, FCA

Date:04-12-2003

Dear Shri Desai

You may kindly recall my earlier letter of 4th November 2003.

I am still to receive your reply.

The contents of the letter were in the following lines:

"On behalf of Kittur Rani Channamma Memorial Committee, Kittur, Kittur Rani Channamma statue will be erected at Parliament Annex, New Delhi. Probably unveiling ceremony of the Statue would be held in the latter part of April.

On this occasion the committee proposes to bring out certain brochures, booklets highlighting history and bravery of great lady Rani Channamma for distribution amongst the dignitaries and public at large.

I have a copy of the book published by you during October 1980 authored by Shri Shridhar Telkar on Kittur Channamma Rani.

I therefore request you to kindly consider the reprint of the book, it will facilitate the committee greatly in making the Statue unveiling ceremony a success

You may kindly indicate your views in this regard at your earliest."

May I expect positive response at the earliest?

With regards

Yours Sincerely

Shivakumar G. Sambargimath

Above letter written by the Kittur Rani Channamma Memorial Committee announcing to Shri Desai about the statue erection in New Delhi.

On this occasion this committee proposed to bring out brochures, booklets highlighting history and bravery of great lady Rani Channamma for distribution.

Vachanas and Upanishads are in the Same Philosophical Stream

By Jayadev Tumkur, California

Introduction

A great saint recently said that Veerashaivism is a flowing river and not a stagnant pond. In tracing the path of this river, I am impressed how true this statement is. In this article, I will trace one of the main streams of Veerashaiva thought, trying to go back all the way to the beginnings, to the extent possible. To accomplish this, we have to go back in Indian religious history by thousands of years.

There are two streams:

One stream starts from Indus Valley Civilization, in the period between 3000 B.C. (meaning 5000 years ago) to 1800 B.C.. Some scholars claim that yoga and possibly worship of Shiva started in this period.

The other is the Vedic stream, starting from the period when the four Vedas and their extensions were composed, probably between 2000 B.C. and 1000 B.C.

In this paper, I am going to follow the second one – the Vedic stream.

Vedic Stream

Vedas, considered as one of the earliest religious texts in the world, were in praise of gods representing nature – wind, fire, etc., and *manthras* (incantations) and procedures for conducting rituals and sacrifices to propitiate them. Sometime around 1000 B.C., the saints, who were great philosophers too, began to question the whole belief system. A famous Vedic poem written in this period says, “Who created these gods we are worshipping? From whom this creation arose? Does he know or does he even not know?”

This philosophical enquiry of these saints gave rise to one of the most profound philosophies in the world, which was expounded in a number of texts called *Upanishads*, written in the time period of 800 B.C. to 300 B.C.. There are many more Upanishads written later, but the important ones were written in this period.

These Upanishadic philosophers proclaimed that there is a unitary divine principle, which they called ‘**Brahman**’ (not to be confused with the Vedic god, Brahma), which is the ‘the source from which the world proceeds, by which the whole world is maintained and ended’.

Criticism of Vedic rituals in Upanishads

An important Upanishad, Mundaka, [1,2] engages in a direct attack on Vedic ritualism and the Vedic texts that embody the ritual tradition. As an example, here is one of the verses from that Upanishad.[Verse 1.2.8]

Referring to men following the path of rituals, it says:

*Wallowing in ignorance, but calling themselves wise,
Thinking they are learned, the fools go around,
Hurting themselves badly, like a group of blind men,
Led by a man who is himself blind!*

Isn't it interesting that Sharanas also said the same in their vachanas, decrying Vedic rituals, and with the same intensity!

Sveta-ashvatara Upanishad (SvU.)

The two paths in the Vedic tradition – one doing the rituals and the other meditating to acquire the knowledge of Brahman – were conflicting. Around 400 B.C., Saint Svetashvatara (he probably had a white horse, we will call him – Saint Sveta, for convenience) brought some integration to this situation. He wrote SvU. In that work, he continued the thesis on Brahman, and, in addition, he introduced the concept of Bhakti, and made a profound contribution to Indian religious thought. He said that **Brahman is indeed ‘Shiva’!** So, all the ideas that Upanishadic philosophers had developed from earlier Upanishads on Brahman could be transposed to describe Shiva (Rudra) also.

This Upanishad is considered as an important landmark in Indian philosophy, because it integrates the theistic concept of worshipping Shiva with the concept of transcendental knowledge of Brahman. Though this work is not as popular as the Bhagavad Gita, which also implemented integration of various religious paths around the same time in a different part of the country, it is of equal importance to us, Veerashaivas, because, we can trace the stream of thought from SvU. of 400 B.C. flowing down to Vachanas of 1200 A.D.

Saint Sveta and Guru Allama

What evidence have we to say that the description of Brahman by Saint Sveta can be found in the vachanas, which Sharanas wrote in 12th century A.D. almost 1500 years later?

Vacahana philosophy, as expounded by Guru Allama Prabhu comes closest to Saint Sveta's ideas of Shiva and Brahman which he expounded in SvU..

It is as though Allama Prabhu is channeling Saint Sveta after 1500 years!

Here is the proof.

Saint Sveta (from his Upanishad):

He is describing the divine, Shiva (Brahman) immanent in all manifestation. [2]

Like oil in sesame seeds and butter in curds, Like water in the river-bed and fire in the fire-drills, That all-pervading Shiva (Brahman) is contained in this body, like butter in milk.

Guru Allama:

Allama Prabhu is describing the essence of the divine in all manifestation also (*Pinda Sthala*).[3]

Like the fire hidden in the rock, Like a reflection in a calm lake,

Like the tree potent in a seed, Like silence as the background of sound,

Such is the relation between me and the divine.

This vachana from Guru Allama and the poem from Saint Sveta are identical in philosophical thought. There are many other such examples in SvU. and vachanas.

The monist philosophy and worship of Shiva first clearly expounded in SvU. written in 4th century B.C. is one of the major streams that has flowed into Veerashaiva philosophy which was expounded by Guru Allama in his vachanas, in 12th century A.D..

References:

1. S. Radhakrishnan, *Principal Upanishads*, London: George Allen & Unwin, 1953, pp.707-751, and pp.669-693.
2. P. Olivelle, *Upanishads*, Oxford: Oxford University Press, 1996, pp.252-266 and pp.266-278
3. Shri Siddeshwara Swamigalu, *Allama Prbhudevara Vachana-Nirvachana*, Mysore: Jagadguru Shree Shivaratreshwara Granthamale, 2001, p.3

Notes:

Verse from SvU. quoted above:

Tilishu tailam dadhineeva sarpir aapas srotassu
aranisu cagihl Evam
atmatmani grhyatesau sayenainam tapasa
yonupashyati

Allama Prabhu's vachana quoted above:

Shileyolagana paavakananthe, Udakadolagana
prathibimbadante,
Beejadolaganavrukshadanta, shabdadolagana
nishshbdadante,
Guheswara, nimma sharana sambandha

‘ಎಲ್ಲಕೂ ನನ್ನವಕೆನ್ನಿ’ ತೊಂದಕೆ ಇಲ್ಲ.

‘ಎಲ್ಲವೂ ನನ್ನದೆನ್ನಿ’ ತೊಂದಕೆ ತಪ್ಪಿದ್ದಲ್ಲ.

ಕೊಟ್ಟ ಮಾತೆಗೆ ತಪ್ಪದಂತೆ ನಡೆದುಕೊಳ್ಳುತ್ತದೆ ಪ್ರಾಣಿಗಳೇ!

ಮಾತು ಕೊಟ್ಟು ಮಾತೇ ಕೊಟ್ಟಿಲ್ಲವೆಂದು ಹೇಳುತ್ತದೆ ಪಾಪಿಗಳೇ!!

ಡಾ. ಶ್ರೀ ಶ್ರೀ ಶಿವಾನಂದ ಶಿವಾಚಾರ್ಯರು

ಹಿರೇಮಠ, ತುಮಕೂರು

Congratulations to New Chapter Office Bearers for 2008

<p><u>Florida Chapter</u></p> <p>President: Mrs. Kalpana Malligere Vice President: Mr. Suresh Belthur Secretary: Mr. Girish Budibetta Treasurer: Mr. Girish Budibetta</p>	<p><u>Northern California Chapter</u></p> <p>President: Mrs. Roopa Guttal Vice President: Mr. Chetan Patil Secretary: Mr. Deepak Gulla Treasurer: Mr. Omesh Lawange</p>
<p><u>Texas Chapter</u></p> <p>President: Mrs. Mamatha Prakash Vice President: Mr. Avinash Sati Secretary: Mrs. Savita Pradeep Treasurer: Mr. Kalyan Kumar</p>	<p><u>Toronto Chapter</u></p> <p>President: Mr. Wagish Yajaman Vice President: Mrs. Nagaveni Kuppa Secretary: Mrs. Usha Navalyal Treasurer: Mr. Sudheer Patil</p>
<p><u>Virginia and Washington D.C chapter</u></p> <p>President: Mr. Ravi Bankapur Vice President: Mrs. Girija Angadi Secretary: Mr. Vikram Hakkal Treasurer: Ms. Jennie Baligar</p>	

ಬರೀ ಎಚ್ಚರವಾಗಿರೋದು ಜಾಗರಣೆಯಲ್ಲ.
ಎಚ್ಚರ ತಪ್ಪದಂತೆ ಇರೋದು ಜಾಗರಣೆ.
ಡಾ. ಶ್ರೀ ಶ್ರೀ ಶಿವಾನಂದ ಶಿವಾಚಾರ್ಯರು

ತುಮಕೂರು 05 : “ಬರೀ ಶಿವರಾತ್ರಿಯಂದು ನಿದ್ರೆ ಮಾಡದೆ ಎಚ್ಚರವಾಗಿರೋದು ಜಾಗರಣೆಯಲ್ಲ. ಬದುಕಿನ ತುಂಬೆಲ್ಲ ಎಚ್ಚರ ತಪ್ಪದಂತೆ ಇರೋದು ಜಾಗರಣೆ” ಎಂದು ಹಿರೇಮಠಾಧ್ಯಕ್ಷರಾದ ಡಾ. ಶ್ರೀ ಶ್ರೀ ಶಿವಾನಂದ ಶಿವಾಚಾರ್ಯರು ಶಿವರಾತ್ರಿಯ ಮಹಾಪರ್ವ ಕಾಲದಲ್ಲಿ ಭಕ್ತಾದಿಗಳನ್ನು ಉದ್ದೇಶಿಸಿ ಈ ಮಾತುಗಳನ್ನು ಹೇಳಿದರು.

ಶ್ರೀ ಶ್ರೀಗಳು ಮತ್ತೆ ಮುಂದುವರಿದು ಆಶೀರ್ವಚನವನ್ನು ನೀಡುತ್ತ “ಶಿವ ಒಂದು ನಿಮಿಷ ಕೂಡ ಮಲಗದ ಹಾಗೆ ಯಾವಾಗಲೂ ಎಚ್ಚರವಾಗಿದ್ದುಕೊಂಡು ನಮ್ಮನ್ನೆಲ್ಲ ಕಾಯ್ದುಕೊಂಡಿರುತ್ತಾನೆ. ಶಿವ ಒಂದೇ ಒಂದು ಕ್ಷಣ ಮಲಗಿದರೂ ಸಾಕು, ಸಕಲ ಜೀವ-ಜಗತ್ತು ನಷ್ಟ-ಭ್ರಷ್ಟವಾಗುತ್ತದೆ, ಪ್ರಳಯವಾಗಿ ಹೋಗಿಬಿಡುತ್ತದೆ. ತಾನು ಸೃಷ್ಟಿಸಿದ ಜಗತ್ತು ತನ್ನಿಂದಲೇ ನಾಶವಾಗಬಾರದೆಂಬ ಏಕೈಕ ಉದ್ದೇಶದಿಂದ ದೇವರು ರೆಪ್ಪೆ ಕೂಡ ಬಡಿಯದೆ ಕಣ್ಣಲ್ಲಿ ಕಣ್ಣೆಟ್ಟು ಈ ಜಗತ್ತನ್ನು ಅಹರ್ನಿಶಿ ಕಾಪಾಡುತ್ತಿದ್ದಾನೆ. ಅಂಥ ಪರಮಾತ್ಮನಿಗಾಗಿ ಒಂದು ದಿನ, ಅದೂ ಬೇಡ, ‘ಒಂದು ರಾತ್ರಿ’ ಕೂಡ ಮೀಸಲಾಗಿಡದಿದ್ದರೆ ಏನು ಪ್ರಯೋಜನ ಹೇಳಿ? ಮನುಷ್ಯನಿಂತೆ ತಾನು ಮನುಷ್ಯನೆಂದು ಹೇಳಿಕೊಳ್ಳುವುದಕ್ಕೆ ಅರ್ಥವೇ ಇರುವುದಿಲ್ಲ.

ಭಗವಂತನಿಗಾಗಿ ಒಂದು ರಾತ್ರಿ ಕೂಡ ನಾವು ಎಚ್ಚರವಾಗಿರುವುದಿಲ್ಲವೆಂದರೆ ಏನು ಮಾತು? ಏನು ಕತೆ? ಭಗವಂತ ನಾವು ಅತ್ಯಂತ ‘ಕ್ರಿಯಾಶೀಲ’(ಬಿಜಿ)ರಾಗಿರುವ ನಮ್ಮ

Swami Vivekananda's Hymn to Lord Shiva

Salutation to Shiva! Whose glory
Is immeasurable, Who resembles sky
In clearness, to Whom are attributed
The phenomena of all creation,
The preservation and dissolution
Of the universe! May the devotion,
The burning devotion of this my life
Attach itself to Him, to Shiva, Who,
While being Lord of all, transcends Himself.

In whom Lordship is ever established,
Who causes annihilation of delusion,
Whose most surpassing love, made manifest,
Has crowned Him with a Name above all names,
The Name of "Mahadeva", the Great God!
Whose warm embrace, of Love personified,
Displays, within the heart that all power
Is but a semblance and a passing show.

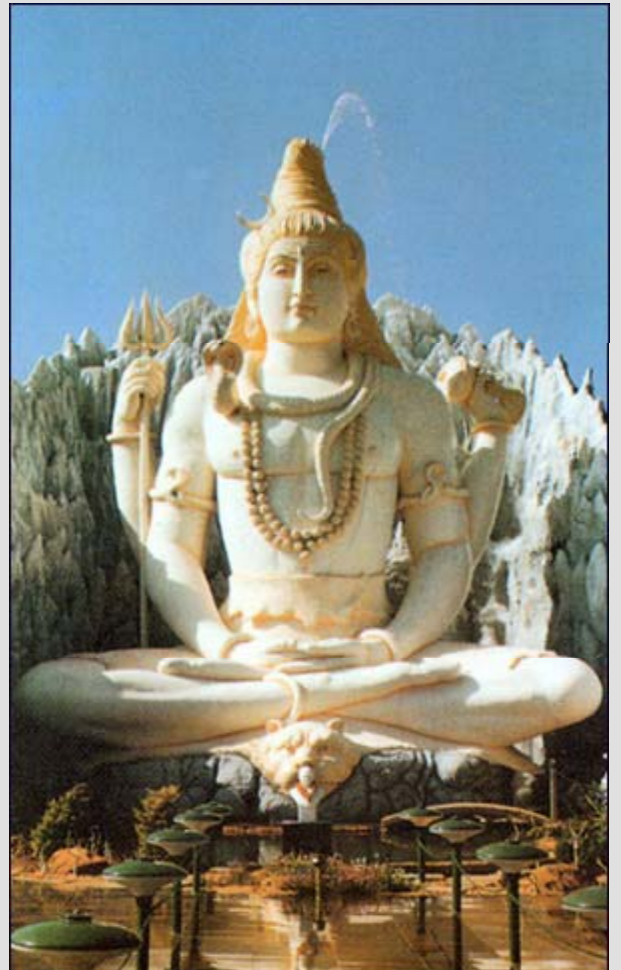
In which the tempest of the whole past blows,
Past Samskaras, stirring the energies
With violence, like water lashed to waves;
In which the dual consciousness of "I" and "Thou"
Plays on: I salute that mind unstable,
Centered in Shiva, the abode of calm!

Where the ideas of parent and produced,
Purified thoughts and endless varied forms,
Merge in the Real one; where the existence ends
Of such conceptions as "within", "without"--
The wind of modification being stilled--
That Hara I worship, the suppression
Of movements of the mind. Shiva I hail!

From Whom all gloom and darkness have dispersed;
That radiant Light, white, beautiful
As bloom of lotus white is beautiful;
Whose laughter loud sheds knowledge luminous;
Who, by undivided meditation,
Is realized in the self-controlled heart:
May that Lordly Swan of the limpid lake
Of my mind, guard me, prostrate before Him!

Him, the Master-remover of evil,
Who wipes the dark stain of this Iron Age;
Whom Daksha's Daughter gave Her coveted hand;
Who, like the charming water-lily white,
Is beautiful; who is ready ever
To part with life for others' good, whose gaze
Is on the humble fixed; whose neck is blue

With the poison swallowed: Him, we salute!



Veerashaiva Samaja of North America
30th Annual VSNA Convention
July 7th & July 8th, 2007
Hosted by Veerashaiva Samaja of Michigan – Detroit Chapter

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Veerashaivism in North America

By Vaishak Babu, Chicago, IL

Second Place Winner in the Essay Competition at the 30th Annual VSNA Convention in Detroit

Veerashaivism today is sometimes considered a sect of, or even against, traditional Hinduism. In reality, it is a unique religion in itself that does have strong ties to traditional Hinduism, but retains its own distinctive features. It is based on the worship of Lord Shiva, but it is so much more than that. It is a way of life, guided by virtuous spiritual and social values. It encourages spirituality as a means to achieve happiness, peace towards all life, and discourages materialism and greed. It promotes social equality and justice, while condemning social superiority and the victimizing of the “lower classes.” Its values and morals transcend gender, racial, or cultural limits; they are applicable in anyone’s lives. One does not have to be born a Veerashaiva; instead, the promise to uphold and practice these values and morals in your life is what makes a Veerashaiva.

Veerashaivism existed in some form in Southern India even before the 10th century. Before Veerashaivism, the Hindu religion was ruled by the Brahmin castes, and was banned to members of the lower castes and women. It was not until the 12th century, with the arrival of major Sharanas (gurus and/or spiritual leaders) like Basavanna, Allamaprabhu and Chennabasavanna, that Veerashaivism started to become a mainstream religion. It was meant to unify all castes of society under God. It spread like wildfire across Southern India, appealing to all people who had been oppressed by the “superior” ruling castes, who were restricted from knowing God and religion.

“Vedic rites were restricted to only small portion of the public – Brahmins, where as all were considered equal in the eyes of Basavanna. The Vedas shut their door to women, while Basavanna treated men and women alike.”

Veerashaivism’s attitude of equality and tolerance was the primary reason it was so widely accepted. As stated before, Brahmins exercised a monopoly over religion, and prohibited religious knowledge to the lower castes; they were not even allowed inside a temple. Veerashaivism introduced the concept of home-worship of the *Ista-Linga*, a holy miniature Linga model that a Veerashaiva carries with him always, which represents Lord Shiva. It was no longer necessary to go to the temple to pray, one could access God anywhere through their *Ista-Linga*, without restriction. In today’s modern world, this concept is very practical for the traveling devotee, or the devotee who doesn’t live near a temple.

As Lingayats (worshippers of the Shiva-Linga) immigrated to North America, they brought their religion with them. Veerashaivism is widely practiced by its Western devotees, as is proven by the several Veerashaiva Samajas that exist here in N. America. I cannot speak for all my peers, but as kids who have grown up in America, we try our best to follow the values of our religion.

At Veerashaiva functions, especially Basavajyanthi, we narrate some of Basavanna’s most famous vachanas, and try to understand and learn something from them. We listen to discussions on the vachanas, Veerashaivism, or Basavanna’s life, and consider how this can apply to us.

In my daily life, I try to keep the values of Veerashaivism alive as best as I can. One of the most important values Basavanna teaches us is the equality of all people under God, regardless of gender, color, wealth, age, background, or social class.

“The true religion keeps its door open to all people without any distinction.”

Basavanna preaches this philosophy in this vachana:

What sort of religion is it
Without Compassion?
Compassion should be shown to all beings,
Compassion is the very root of religion,
Of anything other than this.

This vachana declares that devotees of Lord Shiva have no caste:

Of one who eats food blessed by you
What is his caste?
Of one who is fit for your service, O Master
What is his caste?
Of one who is drawn to your bosom, O God
What is his caste?
O Kudala Sangama Deva.

Any act of discrimination against a soul, is an act against God. All people are children of God, and all people should be respected as such. I believe in treating anyone and everyone with as much equality, respect and kindness as they show towards me.

An excellent example of Veerashaivism's attitude of equality, especially towards women, is the great *Sharani* (female guru) Akkamahadevi. She was regarded as a superb *Yogini* and a first-class saintly poetess. Once a queen, Akkamahadevi gave up her royal life, and devoted herself to a life of piety and worship of Lord Shiva. Because of her unique vachanas and deep piety, she was considered an equal to Basavanna himself.

Besides equality, another attractive concept of Veerashaivism was Basavanna's philosophy that there is no heaven or hell, but that life on Earth itself is either a heaven or hell depending on how you live it. He preached the philosophy of *karma*, that your fate is the consequence of your actions. This encouraged people to lead a moral and peaceful life, to try and make their lives a heaven. This philosophy is more useful and beneficial in today's "modern" yet increasingly corrupt world, than it ever was.

A key pillar of Veerashaivism is the importance of work that helps society: community service. Community service can be volunteering: at school, the hospital, the temple, or any other public/community locations. Giving back to society and promoting service to the community benefits everyone, and keeps the individual spirit healthy.

Ahimsa or non-violence toward all living creatures is another important teaching of Veerashaivism. It is considered a sin to harm, kill, or promote the killing of other living creatures for personal benefit. "All beings are entitled to the same treatment of happiness and kindness in life. Hence, it is *Papa* (injustice) to harm any creatures." As a result, practicing Veerashaivism means being a vegetarian.

As Basavanna cleverly points out in this vachana:

*If a huntsman brings a rabbit,
They purchase it for money
But none prices the corpse of a ruler
Even for a betel nut
The man's life is inferior to the rabbit's
O Lord Kudala Sangama Deva.*

The point he is trying to make is that one should consider all life equal and blessed, whether it be a man or animal, because they are all God's creations. Killing another life, in whatever form, is a sin.

Most importantly, worship of Lord Shiva, is the essential core of the Veerashaiva religion. No matter where one lives, North America or India, devotion and reverence for Lord Shiva is what binds us all together, despite any social barriers. Through our love and respect for one other and God, the Veerashaivism has the potential to thrive anywhere.

Om Namah Shivaya

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Continued from page 11

ಮಾತು? ಏನು ಕತೆ? ಭಗವಂತ ನಾವು ಅತ್ಯಂತ 'ಕ್ರಿಯಾಶೀಲ'(ಬಿಜಿ)ರಾಗಿರುವ ನಮ್ಮ ದಿನವನ್ನು ಕೇಳುತ್ತಿಲ್ಲ. ಆತನಿಗೆ ನಾವು ದಿನವನ್ನು ಕೊಡುವುದು ಬೇಡ. ನಾವು ನಿದ್ರೆ ಮಾಡಿ ಕಳೆದು ಹಾಕುವ ರಾತ್ರಿಯನ್ನು ಕೂಡ ಕೊಡುವುದಿಲ್ಲವೆಂದರೆ ಏನು ಮಾತದು? ಸಕಲ ಜೀವಾತ್ಮರನ್ನು ಮತ್ತು ಈ ಜಗತ್ತನ್ನೆಲ್ಲ ಪೂರೆಯುವ ಶಿವನಿಗಾಗಿ ನಾವು ಇಷ್ಟು ಕೂಡ ಮಾಡದಿದ್ದರೆ ಹೇಗೆ? 'ಸರ್ವೇ ಭವಂತು ನಿರಾಮಯಾಃ' ಅಂದರೆ 'ಎಲ್ಲರೂ ನಿರಾಮಯರಾಗಿರಬೇಕು, ನಿರೋಗಿಗಳಾಗಿರಬೇಕು' ನಮ್ಮ ಋಷಿ-ಮುನಿಗಳು ದೇವರಲ್ಲಿ ಪ್ರಾರ್ಥಿಸಿಕೊಂಡಿದ್ದಾರೆ. ನಾವೆಲ್ಲ ನಿರಾಮಯರಾಗಬೇಕೆಂದರೆ ಶಿವಧ್ಯಾನ, ಶಿವಚಿಂತನ ಮಾಡುತ್ತ 'ಶಿವಮಯ'ರಾಗುವ ಅವಶ್ಯಕತೆ ಇದೆ. 'ಶಿವ ಶಿವ ಎಂದರೆ ಭವವಿಲ್ಲ ಮತ್ತು ಶಿವ ಶಿವ ಎಂದರೆ ಭಯವಿಲ್ಲ' ಎಂದು ಶಿವಭಕ್ತರು ಪ್ರಮಾಣಸಹಿತವಾಗಿ ನಿರೂಪಿಸಿಬಿಟ್ಟಿದ್ದಾರೆ. ಅಂಥ ಶಿವಭಕ್ತರನ್ನು ಅದರ್ಶವಾಗಿರಿಸಿಕೊಂಡು ನಾವೆಲ್ಲ ಶಿವಧ್ಯಾನ, ಶಿವಚಿಂತನಗಳಲ್ಲಿ ತೊಡಗಿಕೊಂಡು ಶಿವಮಯರಾಗೋಣ ಬನ್ನಿ" ಎಂದು ಹೇಳಿದರು.

ಹೇಡಿಗೇ ಸುಖವಿಲ್ಲ, ಏನ ಮಾಡಿದಡೇನಯ್ಯಾ?
 ಕಲೆಗೆ ಭಯವಿಲ್ಲ, ಎಲ್ಲಿ ಹೋದಡೇನಯ್ಯಾ?
 ನಿವಾತಂಗೇ ಅವಗುಣವಿಲ್ಲ. ಕರುಣವಿಡುವಂಗೇ
 ಶಾಪವಿಲ್ಲ.
 ನಿಮ್ಮ ನಂಬಿ ಪರಧನ ಪರಸ್ತ್ರೀಯ ತೊರೆದವಂಗೇ
 ಮರಳಿ ಭಯವಿಲ್ಲ ಕಾಣಾ ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನ!

heDige sukhavilla, Ena
 maaDidaDenaYYaa?
 kalege bhayavilla, elli
 hOdaDenaYYaa?
 nivaataMge avaguNavilla.
 karuNaviDuvaMge Saapavilla.
 nimma naMbi paradhana parastrIya
 toredavaMqe maraLi

Let us dig deep – The insights of this vachana ...

As explained by Dr. Sri Sri Shivananda Shivacharyaru Swamiji of Hiremutt, Tumkur

ಸತ್ಯಕ್ಕೆ ಸಾವಿಲ್ಲ, ಸುಳ್ಳಿಗೆ ಸುಖವಿಲ್ಲ, ಎಂಬ
 ಮಾತೊಂದು ಕನ್ನಡ ನಾಡಿನಲ್ಲಿ ತುಂಬ
 ಪ್ರಚಲಿತದಲ್ಲಿದೆ. ಅದೇ ರೀತಿ ಕಲೆಗೆ ಅಂದರೆ
 ವೀರನಿಗೆ ಭಯವಿಲ್ಲ. ಹೇಡಿಗೇ ಸುಖವಿಲ್ಲ ಎಂಬ ಅಕ್ಕ
 ಮಹಾದೇವಿಯ ಮಾತು ಪ್ರತಿ ಮನೆ ಮನೆಯಲ್ಲೂ
 ಮೊಳಗಬೇಕಾಗಿದೆ. ಅಕ್ಕ ಮಹಾದೇವಿ ಬರೀ
 ವಚನಕಾರ್ತಿ ಅಷ್ಟೇ ಅಲ್ಲ, ಅವಳು ಓರ್ವ ಶ್ರೇಷ್ಠ
 ಚಿಂತಕಳು ಕೂಡ.

ಹೇಡಿಯ ಕೈಯಲ್ಲಿ ವಜ್ರಾಯುಧವನ್ನು ಕೊಟ್ಟರೂ
 ಸರಿ, ಪಾಷುಪತಾಸ್ತ್ರವನ್ನು ಕೊಟ್ಟರೂ ಸರಿ, ಎನೂ
 ಪ್ರಯೋಜನವಿಲ್ಲ. ಮೂಲಭೂತವಾದ ಪೌರುಷವೇ
 ಇಲ್ಲವೆಂದಾದ ಮೇಲೆ ಒಬ್ಬ ವ್ಯಕ್ತಿಯ ಕೈಯಲ್ಲಿ
 ಹೊರಗಿನ ಎಷ್ಟೇ ಪ್ರಬಲ ಸಲಕರಣೆ-ಸಾಮಗ್ರಿಗಳನ್ನು
 ಕೊಟ್ಟರೂ ಸಹ ಅವೆಲ್ಲಾ ಪ್ರಯೋಜಕವೆನಿಸುತ್ತವೆ.
 ಉತ್ತರಕುಮಾರನಂತಿರುವ ಆತ ತನ್ನ ಕೈಯಲ್ಲಿರುವ
 ಆಯುಧಗಳ ಮರ್ಯಾದೆಯನ್ನೇ ಕಳೆದುಬಿಡುತ್ತಾನೆ.
 ಇನ್ನು, ಹುಟ್ಟು ಯೋಧನಾಗಿರುವ ವೀರನಿಗೆ ಭಯದ
 ಪರಿಚಯವೇ ಇಲ್ಲ. ಆತ ಯಲ್ಲಿದ್ದರೂ ಸರಿ
 ಸಿಂಹದಂತೆ ಗರ್ಜಿಸಿಕೊಂಡಿರುತ್ತಾನೆ. ವೈರಿಪಡೆಯ
 ಮಧ್ಯದಲ್ಲಿದ್ದರೂ, ಸ್ವತಃ ಚಕ್ರವ್ಯುಹದ ಮಧ್ಯದಲ್ಲಿ
 ಬಂದಿಯಾಗಿದ್ದರೂ ಅಭಿಮನ್ಯುವಿನಂತೆ ತನ್ನ ಕೊನೆಯ
 ಉಸಿರಿನವರೆಗೂ ಹೋರಾಡಿಕೊಂಡಿರುತ್ತಾನೆ.

ಪುಟ ೧೯ರಲ್ಲಿ ಮುಂದುವರಿದಿದೆ

*There is no happiness for a coward, what is
 good to make him happy
 There is no fear for a hero, and there is no
 place for it
 He won't have any bad qualities, who feel sorry
 Those who believe in you oh
 chennamallikarjuna!
 Who rejects others' wealth and ladies with no
 fear?*

“There is no death for truth, there is no
 happiness for untruth” this is a proverb popular
 in Karnataka. In the same way there is no fear
 for the brave man. There is no happiness for
 the coward and these words from
 Akkamahadevi should proclaim in every house.
 Akka was not only a vachanakarthi, she is one
 of the best thinkers also.

What is the use of giving “best weapons like
 sword or arrow to a coward? There is no use.
 There is no use to give help of powerful
 instruments to a person who is not brave
 enough to use to these things against enemies.
 He will defect the greatness of the weapons
 like Uttarakumara (in Mahabaratha) who is
 afraid of sharp weapons. Those who were
 born brave, do not experience any fear. No
 matter where he is, he will roar like a lion.
 Even in the midst of enemies, or even
 surrounded by army confrontation like
 Abhimanyu (in Mahabaratha) he will fight until
 death.

Answers from the last issue's matching game – cities/towns famous for... Match them to the right answers - What are these towns and cities of Karnataka famous for? Send in the right answers with your name and we will announce your name in the next issue.

Aihole	→	Early Chalukya temples of 6 – 8 th centuries
Badami	→	Red sandstone town with rock-cut cave temples
Basavana Bagewadi	→	Birth place of 12 th century social reformer, Basavanna
Basava Kalyana	→	Once the capital of 12 th century Chalukya dynasty
Bijapura	→	Place with 2nd largest tomb in the world called Gol Gumbaz
Kitturu	→	Where Rani Chennamma fought against British
Kudala Sangama	→	Place of holy samadhi - Basavanna's Aikya mantapa
Pattadakallu	→	Famous for Virupaksha temple of 7 & 8 th century

GREAT WARRIORS OF KARNATAKA

A few Great Warriors of Karnataka are hidden in the box full of words. There is a total of 6 names, circle them as you find them. Find them all and send your answers to the editors (vsnanewsletter@gmail.com), we will publish your name in the next issue of the VSNA Newsletter. Answers will be posted in the next newsletter.

A	E	Q	T	Y	V	Y	U	I	O	P	M	N	B	X
X	C	F	G	C	F	D	X	R	O	P	M	D	X	S
A	X	R	A	N	I	C	H	E	N	N	A	M	M	A
B	C	U	A	Y	C	E	A	W	R	R	T	U	I	N
N	F	K	S	I	V	S	I	F	H	J	K	L	M	G
M	H	Y	F	O	B	F	D	C	V	N	C	V	M	O
C	J	T	H	L	N	G	E	S	F	M	G	K	I	L
V	K	R	J	K	M	M	R	H	S	K	L	S	V	L
F	L	E	K	J	J	N	A	K	L	M	R	Y	Z	I
X	T	I	P	U	S	U	L	T	A	N	X	N	M	R
H	B	R	K	T	S	C	I	N	M	L	H	T	R	A
J	N	T	L	G	D	M	X	B	N	H	L	M	R	Y
B	M	H	N	A	F	N	B	N	W	D	F	H	K	A
M	X	A	B	B	A	K	K	A	R	A	N	I	X	N
S	M	G	B	V	H	B	N	M	K	L	F	Z	X	N
D	S	V	A	X	O	N	A	K	E	O	B	A	W	A

Learning to speak Kannada... General conversation. Thanks to Tejas Aralere of Washington, DC for sending this example

English Version

I want it	Idhu nanage beku
I don't want it	Idhu nanage beda
Come tomorrow	Naale banni
I will come back	Nanu vapas baruthene
This is good	Idhu chennagidhay
Let us go	Hogona
Go	Hogee
I want water	Nanagay neeru beku
Food	Oota
Snacks	Thindi
This food is too spicy	Ee oota khara jasthee

Kannada Translation

**Notice of the VSNA Elections for Officers (2009 – 2011),
Members of Boards of Directors (2009 – 2011) and Regents
(2009 – 2013).**

**CALL FOR NOMINATIONS
(General Form)**

Pursuant to the VSNA By-laws, nominations are solicited for various positions. The deadline for receipt of the nomination is March 15, 2008. The voting shall be via postal balloting system. Only life-members and bona fide dues paying members will be eligible to cast ballots. Nominations should be forwarded to the Election Commissioner: Dr. S. Munavalli, 700 Paige Circle, Bel Air, MD 21014

Nomination Form

Candidate's Name _____ Phone # _____

Candidate's Address _____

If elected, are you willing to serve the VSNA? _____ Yes _____ No

Candidate's Signature _____ Date _____

Position Contesting (Circle the position)

- | | |
|--------------------|------------------------------|
| 1. President* | By-law: Article VI Section 2 |
| 2. Vice-President* | By-law: Article VI Section 2 |
| 3. Secretary* | By-law: Article VI Section 2 |
| 4. Treasurer* | By-law: Article VI Section 2 |

* These positions are normally filed as a slot by the interested group. Hence, the nominations for the above offices ought to be as a slot of four names.

- | | |
|----------------------|-----------------------------------------------------|
| 5. Member of the BOD | By-law: Article V Section 2 (<u>2 openings</u>) |
| 6. Member of the BOR | By-law: Article VII Section 1 (<u>3 openings</u>) |

1. Name of the Bona fide Nominating Member _____

Signature _____ Date _____

Address of the Seconding Member: _____

City ----- State ----- Zip -----

2. Name of the Bona fide Nominating Member _____

Signature _____ Date _____

Address of the Seconding Member: _____

City ----- State ----- Zip -----

(For Eligibility to Vote: See VSNA By-Law Article IV Section 8.)

ಯಾರೂ ಪ್ರಾಣಾಯಾಮ ಪರಾಯಣರಾಗಿ ತಮ್ಮ ಪ್ರಾಣಶಕ್ತಿಯನ್ನು ಸ್ಥಿರಗೊಳಿಸಿಕೊಂಡಿರುತ್ತಾರೋ ಅವರನ್ನು ಯಾವುದೇ ತೆರೆನಾದ ಅವಗುಣಗಳು (ದೋಷಗಳು) ಬಾಧಿಸಲಾರವು. ಯಾರು ಕರುಣ ರಸವನ್ನು ಹೃದಯದಲ್ಲಿ ತುಂಬಿಕೊಂಡಿದ್ದಾರೋ ಅವರು ಯಾರನ್ನು ಶಪಿಸಲು ಹೋಗುವುದಿಲ್ಲ. ಅವರು 'ದಯವೇ ಧರ್ಮದ ಮೂಲ' ವೆಂಬ ಮಹಾಮಂತ್ರವನ್ನು ಆತ್ಮಸಾತ್ ಗೊಳಿಸಿಕೊಂಡಿರುತ್ತಾರೆ. ಅವರು ಎಲ್ಲರನ್ನು ಪ್ರೀತಿಸುತ್ತಾರೆ. ದ್ವೇಷಕ್ಕೆ ಅವರಲ್ಲಿ ಪ್ರವೇಶವೇ ಇಲ್ಲ. ಇನ್ನು ಅವರಿವರನ್ನು ಶಪಿಸುವ ಪ್ರಶ್ನೆಯೇ ಉದ್ಭವಿಸುವುದಿಲ್ಲ. ಯಥಾವತ್ತಾಗಿ ಭಗವಂತನು ನಂಬಿಕೊಂಡಿರುವ ಮತ್ತು ಪರಧನ, ಪರಸತಿಯರನ್ನು ಕನಸು-ಮನಸಿನಲ್ಲಿಯೂ ಕೂಡ ನೆನೆಯದಿರುವ ಪರಮ ಭಕ್ತನಿಗೆ 'ಭಯ'ವೆಂಬ ಪದದ ಪರಿಚಯವೇ ಇರುವುದಿಲ್ಲ. ಈ ಪ್ರಪಂಚದಲ್ಲಿ ಪರಧನ ಮತ್ತು ಪರಸ್ತ್ರೀ ಇವೆರಡೂ ಭಯದ ಮೂಲದ್ರವ್ಯಗಳೆಂದು ಪರಿಗಣಿಸಲ್ಪಟ್ಟಿವೆ. ಇವೆರಡರ ಮೇಲೂ ಆಸೆ, ಮಮಕಾರಗಳಿಲ್ಲದ ಮನುಷ್ಯ ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನಿಗೆ ಪರಮಾಪ್ತನಾಗುತ್ತಾನೆ.

ವೀರ ರಾಣಿ ಕಿತ್ತೂರು ಚನ್ನಮ್ಮ ಸ್ವಭಾವತಃ ವೀರಳು, ಧೀರಳು. ಹೇಡಿಗಳ ನೆರಳು ಕಂಡರೂ ಆಗದು ಅವಳಿಗೆ. ಅವಳಲ್ಲೊಬ್ಬ ಕಲಿ (ಯೋಧ) ಮನೆ ಮಾಡಿಕೊಂಡಿದ್ದರಿಂದ ಬ್ರಿಟಿಷ್ ಸಾಮ್ರಾಜ್ಯವೇ ಎದುರಾದರೂ ಅವಳು ಹೆದರಲಿಲ್ಲ. ಬ್ರಿಟಿಷ್ ಸಾಮ್ರಾಜ್ಯದ ವಿರುದ್ಧ ಅವಳು ವೀರ ಕೇಸರಿಯ ಹಾಗೆ ಆರ್ಭಟಿಸಿದಳು. ಅವಳೇನೂ ಪರರ ಸೂತ್ತಿಗಾಗಿ ಆಸೆಪಟ್ಟವಳಲ್ಲ. ತನ್ನ ಸೊತ್ತು, ಸಂಸ್ಥಾನ ಮತ್ತು ಸ್ವಾಭಿಮಾನವನ್ನು ಹಾಗೂ ಆತ್ಮಗೌರವವನ್ನು ಕಾಪಾಡಿಕೊಳ್ಳುವುದಕ್ಕಾಗಿ ಹೋರಾಟ ಮಾಡಿದಳು.

ಈ ಕಾರಣದಿಂದಾಗಿಯೇ ಅವಳು ಭಾರತೀಯ ಇತಿಹಾಸದಲ್ಲಿ "ವೀರಾಗ್ರಣಿ" ಮತ್ತು "ವೀರವನಿತೆ" ಎಂದು ದಾಖಲೆಯಾದಳು.

The shortcomings cannot bother a person who maintains one's own "power of prana" (soul power) by practicing "pranayama" (yoga) regularly. Those who store 'sympathy' in their heart, do not abuse others. This practice of 'dayave dharmada moolavaiyya' – kindness is the essence of dharma is their mantra. They love everyone, there is no place for hatredness. Then there is no question of abuse. Likewise those who believe in god and those who does not aspire for wealth and women of others, there is no fear for such devotees. They do not know what fear is. In these words, 'wealth and women', are considered as basic elements for fear. Men who do not aspire for these are very close to Chennamallikarjuna.

Brave woman Kittur Rani Channamma was naturally brave and a warrior. She hated the mere shadows of the cowards. Since bravery had made home within her she did not fear even when the British Empire came to fight. She roared like a lioness against the British power. She never wished or wanted others' wealth, she gave brave fight to protect her own self respect, her own state and to protect her own prestige and of the people of the state.

For this reason she is regarded as "a great heroine" and a "great woman" in the history of India.

Translation of Swamiji's explanation to English provided by Mr. H.S. Jayaswamy, Lake Forest, IL



Announcing the 31st Annual VSNA Convention

July 3 – July 5, 2008

Marriott Resort
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