

# SANGAMA

Quarterly newsletter published by Veerasaiva Samaja  
of New York

Vol 1

Mar 27, 2010

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## **Bereavement:**



**Photo 1: Mr. Krishna Kumar**

With profound sorrow, we announce the home-going of our good friend Mr. Krishna Kumar, affectionately called K.K.

He attained heavenly bliss and went home to be with his Lord on February 1, 2010 in New Jersey, U.S.A. He leaves to mourn with his passing, his loving wife Mrs. Ruchi Kumar, sons Anish Kumar, Kavish Kumar, relatives and friends.

He was an active VSNY member and known for his great sense of humor and an extremely friendly nature. He and his dedication to the extended VSNY family will be missed.

## **Kudos:**

- Dr. Linga Raju and Uma Raju are pleased to announce the wedding of their son Vinay Raju with Cecilia Chang on Saturday April 24, 2010.
- Samaja wishes Happy Birthday to Shruti and Suvan Sundaresh who celebrated their birthdays in March with family and friends.
- Congratulations to Dr. Vivek C. Angadi, son of Dr. C.V. Angadi and Madhu Angadi, for being selected to the Pediatric Anesthesiology specialty Fellowship program beginning July 2010, at Saint Christopher's Hospital for Children in Philadelphia, PA.

## **Featured Article:**

### **SIVADVAITAS' SIVAYOGA – Part II**

*by Linga Raju*

Editors Note: In the first part author explains the difference between Sivadvaita and Advaita philosophy and the ways and means to attain Sunya and many salient points of Sivadvaita. Now please read the rest of the article...

After discarding the glamour of the phenomenal world and freeing from the sinister influence of Maya, the seeker is qualified to break the fetters of bondage for which one may need the grace and guidance of a Guru. Guru is a master of spiritual knowledge who has realized the state of

identity with Linga. Guru instills spiritual knowledge into the disciple. This **initiation** process can be achieved by a physical process – besmearing the body with sacred ashes, placing the palm on the disciple’s head, whispering the mantra into one’s ear, and investing Istalinga on the seeker’s palm. The physical process holds well in the case of an aspirant who is on the lower plane of consciousness. For one who is on the higher plane, the initiation can be effected through mere will. Guru’s grace helps to purge the triple **malas** (taints/impurities) that obscure the native divinity: Anavamala (anu means atom) is the impurity known as the primordial dirt that subsists in the soul and keeps it separated from God; Mayamala (taint of illusive glamour) is associated with subtle matter subtler than the cosmic matter, and it is not considered an illusion; Karmamala (taint of bad deeds) is the result of actions performed and is associated with the individual soul which suffers or enjoys according to one’s deeds. Wiping out these malas, results in the liberation of the soul. Thus one achieves **purity of the body, clarity of the mind, and perfection of the will**. This results in Divine descent into mind, life and matter. **Love, knowledge, power, bliss and peace** are the radiant expressions of the Divine.

This mere sight of God is not enough to be united with God. The seeker must now ascend in six stages (**satsthala**) to attain Sunya. **Bhaktasthala**: Bhakta is one who is characterized by a state of enlightened faith. Bhakta’s daily life includes worshiping usually in the morning, performing dedicated work (kayaka), and treating everyone with respect and humility. Humility is the crowning characteristic of this stage. Bhakta recognizes that the Absolute has manifested Itself in Guru and Jangama, and equates them with the Linga. Worship of Linga, unconditional service to Guru, and dasoham (self-dedication) to Jangama form the principle features of this stage. Jangama is one who has renounced all earthly attachments and travels to impart spiritual knowledge into people. One should offer things obtained through dedicated work to Jangama. It is said that the real worship of Linga is not with material things but with pure devotion and knowledge – perfect blend of love and knowledge dawns divine consciousness. The concept of discipline or practice (**sadhana**) is important. One has to incorporate love, knowledge, power, bliss and peace – the radiant expressions of the Divine - in one’s inner and outer being, and have these functioning through one’s body, life and mind. There has to be a harmony of what one is thinking, saying and doing.

In **Maheswarasthala** one has to consolidate that faith into unshaken certitude (steadfastness in that faith). Maheswara understands that one who wavers, and lacks faith in one God, is neither brave nor resolute; worships only Linga which is the embodiment of the Absolute. As the devotion becomes intense, external rites and rituals are dispensed with, and only internal concentration is developed. The silent contemplation of the Divine remains the only yearning.

**Prasadisthala** is characterized by vigilance in that steadfastness and undivided attention. The seeker surrenders the body, mind and spirit to Guru, Linga and Jangama. If the dedication is tinged with ego, it ceases to be holy. Everything is offered as Prasada. One who offers it is a Prasadi. One should offer everything with a sense of self-surrender, and it must be free from taint arising out of the attachment of the body and mind. If any attachment or craving persists, the transformation to Prasada can not be effected. When offered properly, the fire of knowledge burns the illusion of desire into an illumination of joy.

Self-experience is the main characteristic of **Pranalingisthala**. The body is a temple that enshrines God. Breath control and meditation performed by the seeker activates the vital force that permeates the whole body. The seeker recognizes the Divine presence in every part of the body, and experiences vivid impressions of light, sound and taste. When breath-force begins to move through the nervous system, a peerless peace wells out, and the external world is kept in abeyance. Pranalingi sees his Self permeating the whole universe.

**Saranasthala** is characterized by pure delight derived from continued contemplation of the Divine. The seeker continues to perform deep and intense meditations. This results in a serene mood where remembrance of work-a-day-world is gone, illusion of will is burnt, awareness of the body is forgotten, and all external phenomena have crumbled. In that mood there is no motion of any kind; the momentary flashes of Pranalingisthala have been replaced by the steady light of knowledge. When the two states of mind – mind that acts with motive and the mind that acts without motive – are stilled, and when the individual consciousness is overcome, the Divine light appears like a resplendent blaze, and ecstasy dwells. Sharana, in whom the empirical knowledge has resolved into supra-mental knowledge, and in whom the sense of duality has been replaced by knowledge of significance of the Union, experiences pure delight.

**Aikyasthala** is characterized by a state of identity with Sunya. A state of unitive consciousness is reached where there is no volition, no motion or sound, no word or speech, and where all consciousness of space and time is suspended. In this super-consciousness state the seeker has reached true Reality which is indescribable where the great white light is everywhere. The six characteristics of an Aikya the transcendent person are said to be:

- one who having known Reality, is past care
- great one who has conquered mortality (of consciousness not body)
- glorious one who is the embodiment of the Most High
- highest one who has attained the blissful state
- perfect one who inhabits Void
- and the spontaneous one with supernal consciousness who has attained perfect Poise.

A realized soul being harmonized by yoga sees one's own Self in all beings; sees all beings in one's own Self; and sees the same in all and makes no distinction whatsoever. The very purpose of a Sivayogi's life is to uplift the people. After Aikyasthala there is final consummation. This state, where one revitalizes the society, is referred to as Jangamasthala. A Jangama moves for the redemption of mankind, and seeks not for ordinary alms but unreserved surrender to God.

As indicated above, the Veerasaivas believe that oneness is achieved during one's life, not after death. Sunyasampadane, the attainment of Sunya, is the essence of Veerasaivism, and is within the reach of anyone and everyone.