

SANGAMA

Quarterly newsletter published by Veerasaiva Samaja of New York

Vol 3

Sep 15, 2008

Shakila Jagadish married Vivek Angadi on August 2, 2008 in the presence of many friends and well-wishers. The Samaja wish them a healthy and prosperous life to the newly weds.

The Samaja extends hearty congratulations to Dr. Niranjan Banav on his promotion. The Banav's are moving to their old state of Georgia. We are sorry to lose them but at the same time we are extremely happy for his promotion and wish them a prosperous life in their new home. Please come back soon with another promotion to New Jersey.

The Samaja held their annual picnic on Sunday the July 20th at the Duke Island Park, Somerville, NJ. Members and children played cricket and other games. Members provided plenty of food and drinks to enjoy while picnicking.

Please keep October 24th date open for attending the Samaj's Dessara and Deepavali celebration. More information will follow. The Samaja encourage members to sponsor events. For information about sponsoring and other please contact the President or one of the Board member. Your support and participation is vital to the growth of the Samaja.

Featured Article:

The following four vachanas of Allama gives a glimpse to Māya and her illusions on every one. Māya has very powerful weapons namely Astāvāna. They are Kāma (lust), Krodha (anger), Lōbha (being miser), Mōha (desire), Mada (pride), and Mathsara (jealousy). There are many stories how each of these affected divines, demons and even humans. These vachanas are from the unpublished manuscript 'Shunya to Shunya' by Guru S. Bale.

14

*Demon with two children, five in the crib,
What happens to children for demon in postpartum!
Rocks the crib, Sings lullaby.
Demon swallowed the crib,
Guheshwara, tell what this is?*

Demon...lullaby: Demon refers to Māya or illusion. Two children are mind and knowledge. Crib is body that is home for mind and knowledge. Five in the crib refers to the five sensory organs. Postpartum refers to desire. Rock the crib means giving information to the mind. Singing refers to information to make the body happy.

Demon...what this is: Māya by supplying information to the mind, she gets holds of the body and mind into its clutches.

In this vachana Allamaprabhu explains how Māya amuse herself. She provides information to the hungry mind and increases desire for more. Thus Māya keeps the soul away from learning its true identity.

15

*A playful parrot born under the sky
Made its house here.
One parrot became twenty-five.
Brahma became the cage
Vishnu became its food,
Rudra tied the parrot.
The former of these three swallowed
Made to forget the past
How can it be Guheshwara?*

A playing...Guheshwara? : Parrot is jeeva or the soul, 25 refers to the 25 Parashiva philosophies (see page 27). Brahma, Vishnu and Rudra came after Māya. According to Hinduism, Brahma is the creator, Vishnu is the protector, and Rudra is the destroyer. As such Brahma is referred to body, Vishnu is referred to food and Rudra is referred to darkness or destruction. Forget the past means not remembering that the jeeva and Parashiva are one and the same.

Summary:

Jeeva came to this world and made home on this earth. Brahma is body; Vishnu is food by supplying information to jeeva.

Rudra kept in darkness. Thus jeeva was caged or made to live on this earth. Māya swallows jeeva makes jeeva to forget that jeeva and Parashiva are one and the same.

16

*Makes a doll from mud, colors with water
Placing bells at various parts
Beautify it with air and fire
Who is the one playing?
Bringing bayalu and establishing truth in it,
They were united
Guheshwara what can You say?*

Making... say? : Doll refers body. Watercolor refers to forms. Bells refer to sense organs because they are engaged with collecting and disseminating information. Air and fire refer to things of happiness and age.

Who is...you say? : It refers to Parashiva who is amused by the illusions of Māya. Bringing bayalu means learning about the Lord that he is eternal and the body is not. They were united refers to the jeeva and Parashiva who becomes one and the same.

The body is a doll of mud and has many colorful forms. The sense organs act like bell, seeking things of happiness. The body has both air and fire. It has two qualities-age and things of happiness. Jeeva associates with this type of body. Who is responsible for this? He is Maheshwara. Jeeva when learns that the body is not eternal, but Parashiva is, then he becomes one with Parashiva. This act of uniting is beyond Māya.

17

*Heads twenty-five, seven breasts, eight faces,
Fourteen mouths, one-twenty teeth!
Played, taking the hidden fire from heart,
Swallowing the sound of Dharma,
Suppressing the vivid colors of heart,
Mother swallowing son, child caring mother
Guheshwara position swallowed by breasts of palm!*

Heads...teeth: Head is prominent for body. Twenty-five heads refers to the 25 philosophies as follows—5 Pancha-bhuthas (sky, air, fire, water, and earth), 5 characters associated with the five Panchabuthas namely sound for sky, movement for air, touch for fire, liquidity for water and smell for the earth, 5 pancha- Jnānendrias; sense organs (eyes, nose, ears, tongue, and skin), 5 Karmendrias; organs for actions (organs that make sound-dwani, organs for holding and releasing-PāNi, organs for walking and stopping-Pādha or feet, organs for creation-upastha and organs for excretion-Pāyu), and 5 pancha-vāyus or air ways (prāna, āpāna, vyana, oodhāna, and samāna). Seven breasts refer to desires related to body, mind, wealth, kingdom, world, eager, and servant. Eight faces refer to eight madhas, prides associated with certain characters or positions. They are kula (belonging to a group), determination, money, beauty, youth, education, position, and tapa or meditation. Fourteen mouths refer to 5 pancha-Jnanendrias (sense organs), 5 Karmendrias (actions), and 4 vāyus or inner sense organs. The 120 teeth refer to the feelings related to different business activities of the body. They are; excluding pride there are 13, each divided into 3 parts and again they are divided into 3 more parts. This gives a total of 117 (13x3x3). There are 3 kinds of pride, namely Sāthvika, Rājasika and Thāmasika. (117+3=120). For example, business of eye is: looking, recognition and picture. Each of these is associated with sāthvika, rājasika and thāmasika.

Played...heart: Hidden fire refers to desire for information. Immersed with desires one forgets about learning his true identity.

Swallowing... heart: As desires are satisfied another desire takes its place.

Mother...mother: Mother refers to Māya or illusion and son is the soul. The illusion swallows the soul because of desires. However, the soul understanding illusion is free of desires.

Guheshwara...palm: The soul is truly the Lord. But the soul has been swallowed by illusion of this world. The world is small when compared with the Lord. Yet, it has swallowed the Soul!

In this vachana, Allamaprabhu explains illusion and its associated characters for netting the soul. The world is small when compared with the Lord. Yet, the soul, which is not different from the Lord, has been immersed with the worldly affairs and is swallowed by illusion.

Opinions expressed are those of the writer and no way reflects the views of the Samaja. Send your comments to the Editor or to the member of the Board.