



Baandhavya ಬಾಂಧವ್ಯ

Veerashaiva Samaja of North America

WINTER 2010

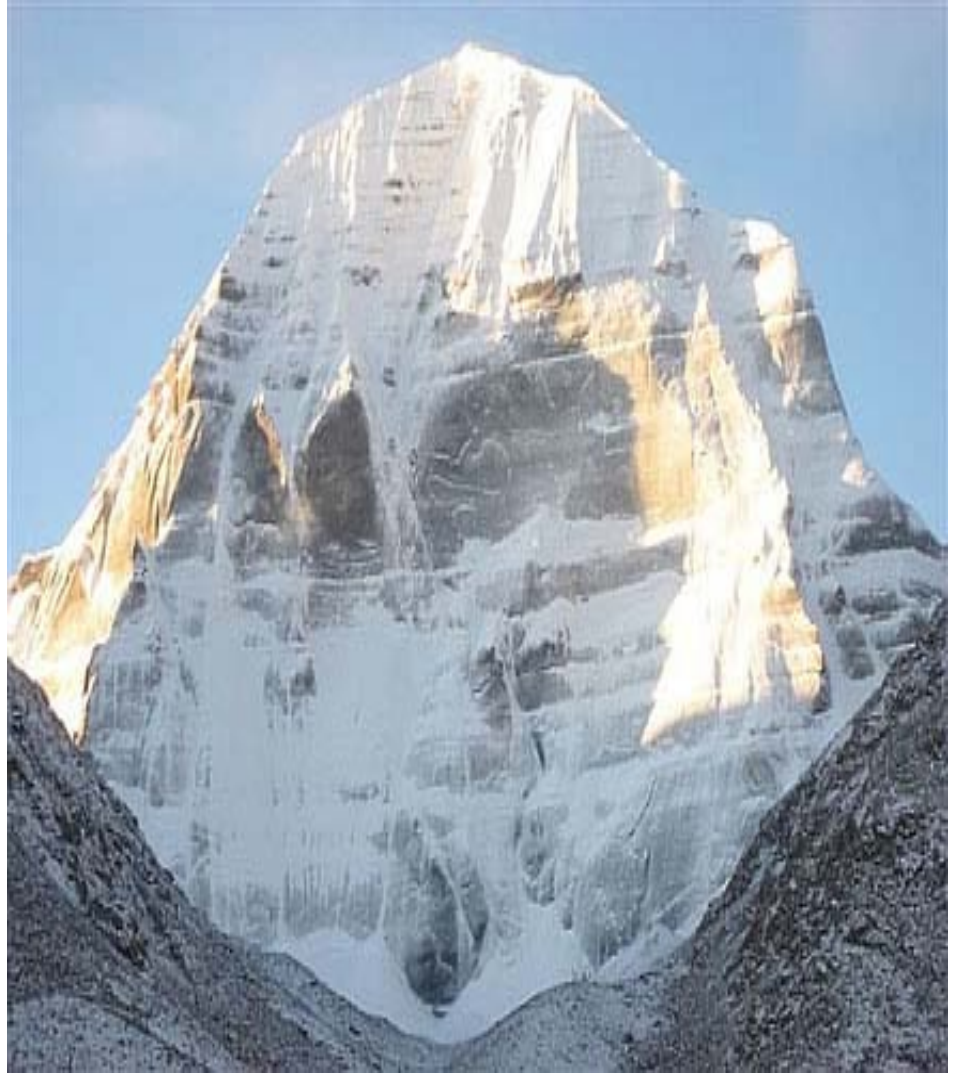
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Happy Holidays & Happy New Year 2011



Mount Kailash

Editors' Note

Dear VSNA Members:

As we celebrated the Dasara in October and Deepavali in November and are enjoying the holiday season in December, we the Editorial Committee, would like to say THANK YOU to all the authors who sent in the articles, and to all the readers who read the newsletters and sent in the comments and compliments. Without your support we couldn't have had four editions of this newsletter in 2010.

The Winter season is the time to enjoy meeting friends and family, the snow, festive decorations and music at home and in the malls and "Ho Ho Ho" – a visit from Santa who is busy all year in North Pole, arrives on the night of Christmas Eve on his sleigh to deliver your gifts.

This edition is full of news, chapter updates and articles on various topics, and a special section with a recap section where we are listing the additions, graduations, weddings and the loss of some of our members.

Thanks to all the writers who sent in their articles for this edition and to all the past editions. A special thanks to Mr. Linga Raju for sending us the articles to all the editions, VSNA youth who shared their experience with the younger VSNA with the tips for applying to college.

The views expressed in these articles solely belong to the authors and are independent from the opinions of the executive committee and the editorial committee.

If you would like to send us the articles for future editions please follow the following format requirements:

- Articles can be English (MS Word or Rich Text - Arial font size 11) or Kannada (Baraha font); and the length of an article to 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 news to share, comments, thoughts or suggestions.

Thank you,

Editorial Committee

President's Note



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Sharanu,

I am pleased to announce that winter edition of Baandhavya, VSNA Newsletter, is ready for release this week. I am proud to mention that this Newsletter will be the fourth edition during this year. The Editorial Team, Mrs. Kusuma Aralere, Ms. Chaitra Kishore, Mr. Tejas Aralere and Mr. Shankar Sagare have done a wonderful job in bringing yet another spectacular Newsletter.

I do appreciate all the writers for their invaluable contributions to our Newsletter. VSNA encourages all members, especially our youngsters, to write articles to express their views and experience in the newsletter.

Baandhavya facilitates a connection to our community members with cultural and religious aspects of Veerashaivism, Basava philosophy, and by spreading the message of great Sharanas. This will help us to understand and practice many practical message of Basavanna like "Work is Worship", Gender Equality, Non-violence, compassion towards all religions, and Dasoha, the community service, all of which are still applicable in the modern world.

I am glad to mention again that VSNA New England Chapter is hosting next annual convention 2011 in Boston in conjunction with International Basava Conference on day one. Chair of the Convention, Mr. Basavaraj Mudenur, and Co-chair, Mr. Shiv Kumar, with Mr. Vijaya Kotrappa, Chair of BOR, and Mr. Sadanand Hebbal, have made important progress in organizing this conference combined with Dasoha on day two.

It is with deep sorrow and sympathy that I notify you of the sad news of the departures of Dr.Koosappa Rajasekhara, past President of VSNA (member of Maryland Chapter), Sri. K. C.Vamadeva (member of Toronto Chapter) and Mr.Rajashekar Murthy (Ex Minister and Rajyasabha Member, India).

VSNA members are grateful for their services to our community. Our prayers are with their families, relatives, and friends. VSNA officers and BODs pray to Lord Shiva and Guru Basavanna to bless these eternal souls in Peace.

I am glad to mention that our VSNA officers team is completing their term successfully, resolving many complicated issues and complex problems. The most significant progress we made during our period was the assignment of specific portfolios to executive BODs, streamlining guidelines for donors to send their donation through VSNA, and the registration of 13 interested chapters as Nonprofit organizations in their states. I thank all VSNA members for your support and cooperation during our term.

The new team headed by Dr Somashekar Pallegar will take over Central VSNA charge from 1st January 2011. I wish them best of luck in their future endeavors.

Once again, I request you to send your articles to the editors of the Newsletter for publication in the future editions of Baandhavya.

Happy Holidays and I wish you and your family a Happy New Year.

With Warm Sharanartha,



(Dr.Nagabhushana Malakkla)

President VSNA.

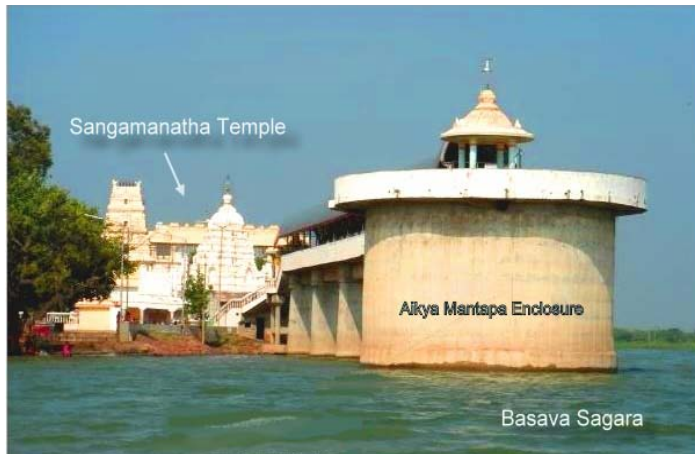
I am proud of Guru Basavanna.

Immortal Souls

- Akka Rupaka, TX

August 14th was Basavapanchami, believed to be the day Guru Basavanna attained his final union with God at Kudalasangama in 1196 BCE. Today, Kudalasangama is a pilgrim place visited by millions every year. This calm, serene place is located at the confluence of the rivers Malaprabha and Krishna. The main attraction of this place is *Aikyamantapa*, the final resting place of Guru Basavanna on the banks of the *Sangama* located behind the ancient temple of *Sangamatha*. The landscape of this blessed place in the 12th century was not what we see today.

Construction of the Narayanapura Dam across the River Krishna, inaugurated in 1982, drastically changed this terrain. With the construction of the dam, the backwaters started to rise, threatening to submerge the *Aikyamantapa* located right on the river's bank and even the temple of *Sangamatha* several feet higher.



The plan was for the temple to be dismantled and reconstructed at higher grounds. But, the same could not be done for *Aikyamantapa* as the relocation would have compromised the sanctity of the sanctum. Thanks to the determined efforts of the government and brilliant engineering feat of chief engineer Balekundri and others, it was concluded that the *Aikyamantapa* could be saved by ingeniously building a water barrier around it.

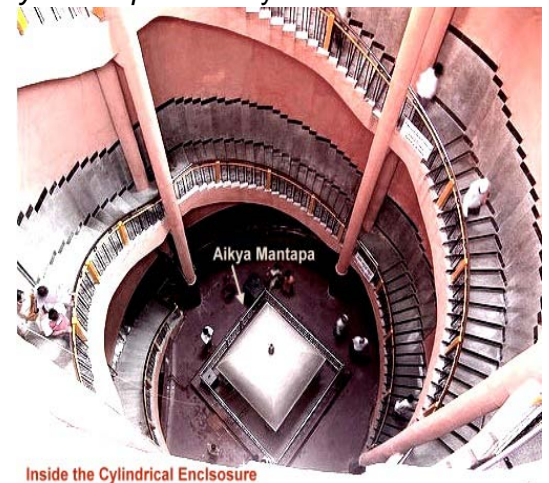
Fortunately, *Aikyamantapa* not only survived the construction of the dam, but the

backwaters helped to enhance the beauty of the place. The backwater, known as Basava Sagara, has become an important part of the ambience here. Even as one crosses the bridge leading into the entrance of the cylindrical barrier leading to *Aikyamantapa*, one is struck by the uniqueness of this place. As one starts to descend the spiral stairs, they cannot help but marvel at the forces that turned a potentially disastrous situation into a blessing.

While *Aikyamantapa* has become a pilgrim place visited and revered by many today, most are unaware of an identical *Aikyamantapa* with an identical enclosure gazing towards the blessed resting place of Guru Basavanna from the opposite banks of river Krishna. This is the *Aikyamantapa* of Neelambike Tayi, a great sharan in her own rights and the beloved wife of Guru Basavanna. There is a heart-rending story behind this.

Guru Basavanna's wife Neelambike was a cultured, educated, and pious lady who stood besides her husband in all his endeavors. Many of the writings of Sharanas reveal the key role she played in running *Mahamane* and conducting *Dasoha* to innumerable Sharanas and Jangamas. Neelambike was also an accomplished mystic who has written many Vachanas. Her spiritual achievement was in par with her conduct and she was regarded very highly by Sharanas.

When Guru Basavanna accepted exile in lieu of going against his belief of equality of all under God, he left Kalyana and traveled to Kappadisangama (name of Kudalasangama in the 12th century) accompanied



by a couple of Sharanas. There, he reflected on the Sharana movement and realized that his life's mission was complete. Having fulfilled his mandate of showing humanity the path towards divinity, he decided that the time to merge with God had arrived. He sent his final instructions to Sharanas and also asked Neelambike, his wife and beloved companion, to join him in Kappadisangama. Sharanas carrying the message hurried to Kalyana and delivered the message to Chennabasavanna, Machitande, and other Sharanas. Neelambike realized the reason behind Basavanna's instructions for her to join him. Eager to be with her revered Guru and husband, she embarked on her journey towards Kappadisangama.

It was in the beginning of the month of *Shravana* and monsoon was in full swing. Despite the hindrances of the weather, she hurried, eager to be with Basavanna. She finally arrived at the banks of river Krishna. She could see the lights of the temple of *Sangamanatha* on the opposite banks of the river. But, the mighty river was in full floods. Without a means to cross the river, Neelambike halted on the riverbank with her longing sights delivering her mind and soul to the feet of Guru Basavanna.

The great seer that she was, she realized that the time for Guru Basavanna to leave his body was imminent. All night she spent immersed in the pooja of her *istalinga*. On the auspicious fifth day of *Shravana*, she witnessed the blessed event of Basavanna merging with God in her *istalinga*. Rather than lamenting over being so close and yet not being with him, this great soul took the occurrence calmly, adhering to the *prasadatatwa*. She gave her final messages to the Sharanas and continued her *istalinga* pooja. This great soul followed her beloved Guru and husband and merged with the divinity the very next day.



There is a monument identical to Basavanna's *Aikyamantapa* built around her final resting place. Even though the Krishna River separates the final resting places of this unique couple to this day, nothing separates the divine souls.

Today, one can take a ferry across the river from Kudalasangama and visit this special place. It is interesting that the walkway to Neelamma Tayi's *Aikyamantapa* jetties out of a bridge built across the mighty river Krishna. This bridge seems to symbolize the bridge between these two immortal souls.

(For more information please visit - www.basavadinivinecenter.org)

DEPICTION OF SAṂSKṚTA AND KANNAḌA WORDS

- Linga Raju, Plainview, NY

Most of the articles written in English, and published in the VSNA Newsletters, have many **Saṁskṛta** (Sanskrit) and **Kannaḍa** words that are written using the English alphabet. Transliteration of these words for proper pronunciation is a challenge to the authors as well as to the editors. It seems appropriate to gain insight into this problem and come up with a practical solution.

Saṁskṛta means perfected or put together perfectly. There is a Vēdic Sanskrit which is the older language of the Vēdas, and a Classical Sanskrit which is the language of the Bhagavad-Gītā. The Vēdic Sanskrit begins with the Ṛgvēda which supposedly was composed more than five thousand years ago. All the Vēdas in this language were passed down orally/verbally from generation to generation by a line of Ṛṣis (Rishis, seers), by Guru (teacher) to disciple, and father to son.

It is believed that the ever-existing vibrations (dēva-vāṇi) were received or perceived by the seers, and the vibrations were reproduced in the form of hymns of the Vēdas. These hymns had to be chanted exactly, so as to produce the same perfect vibrations and sounds every time. Error-free chanting was of prime importance. In addition to transmitting these hymns verbally, over generations, the rules of pronunciation, the pitch and duration of each uttering, how the sounds of words change in different environments (Sandhi rules), and complex grammar rules (Vyākaraṇa), were transmitted without a script or written form.

The present-day written form of Sanskrit known as Dēvanāgari script, 'the language of the city of immortals,' was derived from the Brāhmi script that had been developed about two thousand five hundred years ago. One of the two divisions of the Brāhmi, known as 'Pallava Grantha' was in use in the southern part of India. Kannaḍa is derived from this division of Brāhmi. Many words in Sanskrit and Kannaḍa are same with the same pronunciation and meaning. The standard alphabet of Sanskrit has fifty syllables - akṣaras from a, to kṣa, and that of Kannaḍa has fifty-two.

These two scripts have no capitol letters, and the alphabet is arranged according to the functional structure of the mouth. Each letter of the Dēvanāgari alphabet and the corresponding letter of the Kannaḍa script have only one specific sound of pronunciation. This poses a problem of exactly depicting these sounds, with only about half the number of the letters in the English alphabet. The following is the English representation of the letters of the Kannaḍa (and the corresponding Dēvanāgari) alphabet that is in common use nowadays. The lines, dots and other marks used here are called 'diacritics' or 'diacritical marks'. The diacritics are combined with English letters to represent new sounds.

Vowels: **a, ā, i, ī, u, ū, ṛ, ṝ, e, ē, ai, o, ō, au**

Anusvāra: **aṁ (also aṅ)** Visarga: **aḥ**

Consonants: Five sets of five each of the twenty-five consonants are arranged according to five points of articulation.

Velars or gutturals - the sound is produced in the throat or back of the mouth:

Ka, kha, ga, gha, ṅa

Palatals – the sound is produced with the tongue touching the palate (roof of the mouth): **ḥa, ḥa, ja, jha, ṅa**

Retroflex or cerebrals – the sound is produced with the tongue bent backwards:

ṭa, ṭha, ḍa, ḍha, ṇa

Dentals – the sound is produced with the tongue touching the back of the upper teeth: **ta, tha, da, dha, na**

Labials – the sound is produced at the lips: **pa, pha, ba, bha, ma**

Semi-vowels: **ya, ra, la, va**

Palatal sibilant: **śa** Retroflex sibilant: **ṣa** Dental sibilant: **sa**

Aspirate: **ha** Lateral: **ḷa**

Conjunct (combination of two letters): **kṣa. jña**

A personal note: In the past, I thought that a special software program was required for this purpose. I asked Dr. Guru Bale of Edison NJ, how he is using these marks in his many publications. He was very gracious enough to take me through the whole process. There is no need for a special program. The Microsoft Word word-processor software program has everything. You click on the 'Insert' at the top tool-bar. It opens a list. Click on 'symbol' – this opens a window with a list of Fonts and the corresponding symbols. Select the Font that you prefer. Dr. Bale and I use the 'Tahoma' variety.

You select the symbol you want to insert at the curser, and click on 'insert'. There you will have it. To hasten the process, you can assign symbols to short-cut keys on the key-board. For example, I assign Ā to Alt A keys and ā to Ctrl A keys. And so on. This will simplify the process of symbol insertions.

If the diacritical marks cannot be used for some reason, then there are a few accepted ways of representing some of the sounds/letters: aa for ā, ee for ī, oo for ū, and sha for retroflex ṣa. In this version the palatal śa, as in Śiva, seems to have been written both ways – sa and sha. The New York Samāja uses Veersaiva (without the h), where as VSNA uses Veerashaiva (with the h) in their Samāja names.

Another point to make here is that the sounding of the individual words, changes when two or more words are joined together. For example, **the only three descriptions of the Absolute One, Sat** (eternal existence, being), **Āt** (pure knowledge, consciousness), and **Ānanda** (infinite bliss), when put together, become **SaĀcidānanda**. Note that 't' in Sat changes to Ā, and 't' in Āt changes to d. This is because the position of the oral structures for sounding the last syllable of the preceding word has to change to conform to the structural positioning for sounding the first syllable of the succeeding word. Another three-part example: ṣaṣ (six) + sthala = ṣaṣsthala (ṣ changes to ṭ); ṣaṣ + mukha (face) = ṣaṣmukha (ṣ changes to ṇ); ṣaṣ + akṣara (syllable) = ṣaṣakṣara (ṣ changes to ḍ). **The ṣaṣakṣara maṅtra (six syllable maṅtra) 'Om na maḥ si vā ya' is the only maṅtra the Viraśaivas use. It means 'Om obeisance for/to Śiva'.**

It is not too difficult to use this type of representation in the articles. Although it takes more effort to properly depict the Saṁskṛta and Kannaḍa words, it is worthwhile to use the diacritical marks so that the words are sounded properly. The authors and editors are encouraged to do so.

SAMPAADANE OF GHATTVIVALAYYA

- Linga Raju, Plainview, NY

GhatTVivalayya was one of the most eminent śaraṇas of the 12th century. He bore the name of Muddaṇṇa ('lovable person'). He followed the profession of dancer/actor, and he was highly accomplished in the act of playing mṛdaṅga (drum). He could express his devotion in its varied modes by dancing and playing. His talents gave inexpressible delight to others. His earnings were spent, in accordance with the śaraṇa way of life, in the service of the wise and the realized. He was also a bold thinker, and his mind dwelt on the problems of life and its ultimate goal.

He was a strong-willed person, being candid and forthright even when it involved the highest in society. Because of his courage and unshakable determination, he was called GhatTVivalayya which means a tough bold person. His wife was unfaithful to him which made him to leave his house and go to Kalyāṇa. He danced and played his drum, on the way there, in tune with the Absolute. He was not a person to beg for alms. His professional performance earned his livelihood and helped serve the śaraṇas.

One day he went to Basavaṇṇa's courtyard where he observed a crowd of Jaṅgamas, who upon hearing the announcement that the food was ready, competitively rushed to get their meal. He was shocked and amused at the same time. This set him off on an analysis of the Jaṅgamas.

A true Jaṅgama is a moving God. The Jaṅgamaliṅga's garb should not be a means for sustenance or satisfaction of the body. Jaṅgama should accept only when one is convinced that the offering is done with love and devotion. Jaṅgama should never hanker after 'women, land and gold/wealth'. Jaṅgama is not tainted by the threefold malas (taints) - āṇavamala, māyāmala and kārmikamala. In this way, GhatTVivalayya denounced and derided the crowd's behavior, even questioned the sincerity of Basavaṇṇa's piety. The crowd deeply offended by this called him names, and attacked and manhandled him. This did not stop him; he continued to ridicule them. This row drew many of the śaraṇas including Prabhudēva to the spot.

Prabhudēva, intervening, requested GhatTVivalayya not to disparage the Community of the Jaṅgama Order (samaya). GhatTVivalayya replied that the Order should be like an 'ocean'. It should not be upset whenever its defects and shortcomings are pointed out. A true Jaṅgama should not have anything to do with such an Order. **The Community should accept constructive criticism gladly, and should try it's best for the growth and betterment of the individuals of which it is composed of.**

The crowd, not satisfied, forcibly took away GhatTVivalayya's Iṣṭaliṅga from him. This is an extreme punishment for a Viraśaiva. GhatTVivalayya unruffled by this, openly defied the convention. He declared: **"Śivaliṅga is the one that is worshipped in a Static form on earth. Iṣṭaliṅga is the one that is worshipped in the Dynamic form on earth. But that, abiding eternally upon the point of Consciousness, which gets worshipped, is the Viraśaivaliṅga."** He placed a huge round stone at the gate blocking it, and tied a rope to the stone and to his neck. For him the nearest stone could serve as Iṣṭaliṅga.

All the great śaraṇas including Prabhudēva, Basavaṇṇa, Ćennabasavaṇṇa, and Siddarāmayya witnessed what was going on. They acclaimed that GhatTVivalayya is a true bhakta, a great yōgi, and a real practican of the Viraśaiva discipline; and that he is the one who could see no difference between the Iṣṭaliṅga and a big

wayside stone. The great śaraṇas, particularly Ćennabasavaṇṇa, appeared ready to revise their opinion with regard to wearing the Iṣṭaliṅga. In the past when Prabhudēva had brought with him, an already well established great śivayōgi Siddarāmayya, to Kalyāṇa, the śaraṇas were reluctant to admit Siddarāmayya because he was not wearing Iṣṭaliṅga.

After an extensive discussion about the necessity of Iṣṭaliṅga, Siddarāmayya being convinced accepted the Liṅgadhāraṇa procedure from Ćennabasavaṇṇa. Similarly, when Nuliya Ćandayya refused to take back the Iṣṭaliṅga that had fallen off of him while he was intensely engaged in his kāyaka of cutting grass to make ropes, the same śaraṇas had convinced him about the necessity of taking it back and wearing it all the time. Now they seemed to make an exception. **Ghaṭṭivālayya is considered as a Liṅgavanta, 'the one possessed of Liṅga', and does not need the Iṣṭaliṅga. Whatever Ghaṭṭivālayya wears turns into Liṅga; for him there is nothing that is not Liṅga.** Ghaṭṭivālayya, the Liṅgavanta, taught everyone a lesson with regard to Jaṅgama, the Community Order, and Liṅga. His mission being accomplished, he attained oneness with Śūnya – Śūnyasaṃpādane.

Ghaṭṭivālayya was a great Vaĉanakāra with a vaĉana signature Ćikkayyapriya Siddaliṅga. He also authored two other works called Kārajñāna and a separate Kārajñāna Vaĉanagaḷu. Please note that most of what is written in this article is taken from volume IV of Śūnyasaṃpādane, published by Karnatak University, Dharwar, India.

A slice of solitude..... **-Vimala Paranjyothi**

I wake up in the morning, filled with energy and calmness. I walk outside the house in the backyard. I perform sun salutations facing the east. Though this is a routine activity, everyday is unique....a few moments of peacesilence, tranquil environment and reverence to The source of energy. Watching the rising sun, the spreading of the rays of light is delightful and everyday becomes special. These few moments in the morning with my dearest friend Sun brings me the utmost joy, energizes my body, brings solace to my soul and calms my ever transient brain which is otherwise bombarding with flashes of innumerable thoughts. An awesome slice of solitude.

I am having breakfast sitting on a chair in the garden. I have laid out on the table a bowl filled with banana and corn flakes and a cup of milk. My simple breakfast is the most important meal of the day. I am having breakfast leisurely in the midst of nature, enjoying the meal, listening to chirping of birds, feeling the breeze on my face, twirling my unruly strands of hair and bangs with my fingers. The breakfast is like fuel to my body machine, which strengthens and gives power and revitalizes me for the day. A vital slice of solitude.

I am listening to music....it rejuvenates me. Music fills me with zeal and enthusiasm. It is like a breath of fresh air, filling your lungs. It awakens the dancer in me...my body sways to music and I am in my world of music and dance which gives me immense joy and satisfaction. An entertaining slice of solitude.

I am walking on the trails in the park, by the pond enjoying the water fountain and greenery around. Being in the midst of nature, I feel the flow of positive energy in to me. It is so serene and peaceful. It is like walking in a sanctuary of silence. The silence enables me to utilize the precious time for introspection and to ponder on the path of my journey of life. The nurturing environment and tranquil ambience makes me set goals to reach, brainstorm on strategies to adopt, envision myself doing things with great energy, develop joyful thoughts and focus on realizing my dreams. A guiding slice of solitude.

My day is filled with vitality, enthusiasm and meaning. I attribute this attitude in everyday life to the slices of solitude that enrich me, nourish my body and nurture my mind.

Deepavali – Inner Significance **(O God, kindly Lead us to Light!)** - Shankar Sagare, MD

The reasons for celebrating Deepavali are many and varied. Some of the most popular among them are Sri Ram's home-coming to Ayodhya after fourteen years of exile, Sri Krishna's victory of slaying the demon Narakasura, and the destruction of the ego of king Bali by Mahavishnu, in the form of the dwarf Vamana. Though these events happened in different ages, they all carry the universal message to mankind, that light dispels darkness, good triumphs over evil and knowledge overcomes ignorance.

Traditionally, Deepavali is celebrated with rows of earthen oil lamps lit all around the house, to dispel the darkness and brighten up the surrounding areas. The inner significance of Deepavali is to lead man from darkness to light and show him the way through the journey of life. The flame of the lamp not only banishes the darkness, also it always points upward. The significance being that the flame of knowledge leads to higher states of understanding of the Divine. That is the reason our Sages adore the lamp, as the lamp of wisdom, "Jnana deepam".

From time immemorial, we worship the light as symbol of God, the formless consciousness of light. The light indicates the radiance of wisdom and awareness. It is also the purifier and always illuminates without discrimination. When a man writes a cheque for donation and another one forges a cheque, the same lamp shines for both. Similarly, sun shines for all, irrespective of good or bad, sinner or saint, pure or impure, because light is God and God is beyond good and bad qualities.

In human beings, the light of God is veiled because we are bound under the influence of the qualities of nature with its three constituents – sattva, Rajas and Tamas, called the three gunas. Sattva is of the pure nature, luminous and stainless. But it binds human beings through attachment for happiness that comes through knowledge. Rajas is of nature of passion and binds us by attachment to action, greed and restlessness. Tamas is born of ignorance, binds us fast by inertia, indolence, miscomprehension and delusion. All these three gunas are mixed up and dwell in human beings in different proportions.

The light of our individual consciousness is part of the cosmic consciousness, which is pervading the entire universe. An individual cannot exist independently. A little ray of light cannot exist without the Infinite Light. "The Light, which residing in the Sun, also in the moon and in the fire, illuminates the whole world – know that light to be mine." (Gita, XV-12) The Divine Light, which is one, pervades at the same time the whole universe and is eternally indivisible.

"Narayana Parojyotiratmaa Narayana paraha,"
(Narayana is the Light Supreme, He is the Paramatman.)

The nature of the Light that is within us is described in various scriptures. In the Brihadaranyaka Upanishad there is an enlightening discussion between the sage Yajnavalkya and King Janaka, who was endowed with spiritual insight and Vedic knowledge. One day, when the sage came to his court, the king asked him, "Yajnavalkya, what serves as light for a man?" The sage replied, "The light of the sun. It is through the light of the sun, he sits, goes out, works and returns. When the sun has set, the moon serves as the light."
"When the sun and the moon have both set, what exactly serves as the light for man?" Janaka asks.
"The fire serves as his light."
"When the sun and the moon have both set, and the fire is extinguished, what exactly serves as the light for man?" Janaka persists. "Speech serves as the light. Even when one's own hand is not visible, if a sound is uttered, one manages to go there."

“When the sun and the moon both have set, the fire has gone out and the speech has stopped, Yajnavalkya, what exactly serves as the light for man?”

“By the light of the Self. It is through the light of the self he sits, goes out and returns.”

Janaka was highly pleased by the answer and he asked for further instruction about Self.

Sri Shankaracharya gives a beautiful image to think upon the Light. Imagine a pitcher with many holes and a candle placed in the pitcher. The light shines through all the holes. Our body-mind complex is like a pitcher with holes and the light of the Self in our hearts shines through all the sense organs and through the mind and its activities.

Because of the light of consciousness within, we are conscious of the outside world. When we go to sleep, in our dreams and also in our deep sleep, the Light is always shining within us. Without this Light, we cannot exist.

All light that we see is a reflection of the light of the Self, within us, (the light of consciousness) which is Self-luminous. It is the innermost layer, bright, pure, and the supreme reality. In the Mundaka Upanishad, it is described:

“Na tatra suryo bhati na Chandra tarakam,
neta vidyuto kutoyamagnih,
tameva bhantam anubhati sarvam,
tasya bhasa sarvam idam vibhati.”

“There the sun does not shine, nor the moon, nor the stars; nor do these flashes of lightning shine, how can this earthly fire shine there? Everything shines reflecting His glory; by His Light the whole world is illumined.”

Because of our ignorance caused by our ego, we are plunged in darkness. The light of consciousness is always shining in us, but we are not aware of it. The goal of human life is to wake up to the light of wisdom from the darkness of ignorance. We live in different levels of life: physical, intellectual, and spiritual. Physical light removes external darkness and helps us in our daily work and activities. Intellectual light removes our ignorance by study of books and learning from great teachers. Spiritual light enlightens us about the Self.

For a Hindu, lighting a lamp every day is of great significance. This lighting the lamp outside is a symbol of a great light that we have to light in our hearts every day. Nobody likes darkness. ‘We are infants crying in the night, infants crying for light. And no language but a cry.’ Therefore in our scripture the universal prayer of human heart is found:

“Asatoma sadgamaya.
Tamasoma jyortirgamaya,
Mrityorma amritam gamaya”.

(Lead us from unreal to the real,
Lead us from darkness to light,
Lead us from death to immortality.)

We, human beings are craving for life, light and knowledge. It is by our own effort and hard work we have to reach it. There is no other way. External lights are the symbolic forms to remind us that we should surrender our ego and light the lamp of pure love and devotion to God. The lighting of Deepavali every year is a reminder for us to assess ourselves, our good and bad deeds, our failures and faults, and our progress and achievements. In the light of wisdom, we can eliminate the things that inhibit our progress and cleaning the dark corners of our minds, we can make it a worthy place for the Divine light to shine in our hearts.

SAṂPĀDANE OF ĀYDAKKI MĀRAYYA AND HIS WIFE LAKKAMMA

- Linga Raju, Plainview, NY

Mārayya, later known as Āydakki Mārayya, was one of the great śaraṇas of the 12th century. He was born in a village Amarēśvara, named for its Lord Amarēśvara temple, located about four miles south of the Kriṣṇā River in Raichur District of Karṇāṭaka. The village was also surrounded by tīrthas (places of pilgrimage on the banks of sacred streams and rivers) and other holy places. He seemed to have been drawn to Kalyāṇa, now called Basavakalyāṇa in Karṇāṭaka, by the great movement launched by Basavaṅṅa in the 12th century.

He settled there with his wife Lakkamma until the end of their lives. Every day Mārayya would pick up spilled rice and other grains, from the streets and the courtyard of Basavaṅṅa's place. For this he was called Āydakki Mārayya. Lakkamma would cook using the collected grains and serve food to the śaraṇas, before eating the Prasāda themselves. Afterwards, Mārayya would go to the Anubhava Maṅṭapa to listen, with deep interest, to the śaraṇas' discourses. Lakkamma also would do the same; her motto was duty first and discourses afterwards. For some years, their presence passed unnoticed.

One morning, before picking up the grains for the daily meal, Mārayya went to the śaraṇa assembly in the Anubhava Maṅṭapa to ascertain whether his way of doing kāyaka and dāsōha would take him to the Divine. This time he actively participated in the discussion, particularly with Prabhudēva.

The term **kāyaka**, derived from kāya meaning the body, ordinarily means something related to the body. In the śaraṇa system of life, it means manual labor; the labor may extend to the mental or intellectual field. More importantly, the fruits of one's labor are to be offered to God/God-kind first, and not looked upon as a means for maintaining oneself or one's family. **A bhakta or śaraṇa works and lives for God. Śaraṇa is always moving towards the Divine Life; becomes more and more awake to all-enveloping and all-pervading Reality; and comes to realize that one lives for God, moves for God, and has one's being in God.** Mārayya performed his kāyaka in this firm conviction. He elaborated his view of the nature of dedicated labor. First, in the name of service to God, one should never beg. Such a beggar moves away from, rather than towards, realization.

Second, while engaged in kāyaka, one should not mind anybody, even if it is Guru, Liṅga or Jaṅgama; they are all working with the One, as they are not exempt from kāyaka. Third, the labor of a bhakta should never fetch more than it is worth; may get less, but never more. Furthermore, it is incumbent upon the śaraṇa to do kāyaka with a pure heart and mind, and always put one's best into the work. This is how one tries to express the Divine in oneself through one's work. Such work should never be motivated by greed or egoistic self. It is always dedicated to the Divine.

Dāsōha, the service, (Dāsōhaṁ means 'I am Thy servant') is closely associated with kāyaka. The work and all the earnings from work must first be offered to God. Since God is formless, the offerings are directed through the godly – Guru, Jaṅgama and the community of śaraṇas. **The bhakta's activities are driven by this profound sense of service – Dāsōha.**

Prabhudēva indicated that there was more to it than just kāyaka and dāsōha. **A śaraṇa completely absorbed in the work and service will not be aware of the Reality nearest to the one. One must reach**

beyond 'I am the doer' and 'I am the server'. One must reach the profound depths where there is no sense of the 'I', and must try to reach the depths of silence where the mind's strivings have ceased.

Mārayya accepted Prabhudēva's explanation, and fully appreciated its deep significance. But he still wanted to know how exactly this had to be done. By then, his wife Lakkamma came looking for him, and reminded him that the daily task should not be neglected. Mārayya bowed to the śaraṇas and rushed away to collect the grains. In this hurry, he gathered a lot more grain than the usual daily quantity, and brought it home. Lakkamma was astonished to find that he had brought so much more rice. She remarked that it was greed, and it implied poverty. **True lover of God is not poor. To love is to be rich.** With this she asked him to drop back the surplus rice where he had picked it up from. He complied.

They continued their quest to feed the śaraṇas including Basavaṇṇa, Prabhudēva and other notables, Lakkamma somehow found out what each śaraṇa liked, and prepared the dishes to suit each one of them. The śaraṇas were wonder-struck at the couple's devotion to kāyaka and dāsōha. Even Basavaṇṇa expressed that, although they were poor in wealth, they were richly endowed with a great heart.

Mārayya was wholly dedicated to the Divine, leading his life in conformity with the Ṣaṭsthala system. Fortunately for him, he had found in his wife Lakkamma, an ardent and pious soul. She even surpassed her husband in her progress towards self-realization. Mārayya wanted to know from Lakkamma, how he could merge with the Liṅga.

She stated that, **if work and dedication take one to Heaven/Kailāsa, the Heaven is just a worker's wage; it does not lead to the union. All desire in any form or guise is to be eliminated. Once the sense of 'I' and 'do' are gone, the service to Guru, Liṅga and Jaṅgama, itself will lead to the Absolute. One should tread the path with one's own legs. Devotion illuminated by knowledge, unless translated into action, is no devotion. Knowledge, devotion and action should go hand in hand.** Mārayya was then fully ripe for the Divine union. The couple was great in their own way – they had two bodies with one great soul. As Bhakti became manifest in Mārayya, he became one with the Supreme Divine. Lakkamma with her profound knowledge and her unshakable faith in things divine soon followed in the One undivided perfect Absolute.

Āydakki Mārayya's vaṇcana signature is Amarēśvaraliṅga, and Lakkamma's is Mārayyapriya Amarēśvaraliṅga. Please note that most of what is written in this article is taken from volume IV of Śūnyasampādane, published by Karnatak University, Dharwar, Karnataka, India.

YOGA AND SCIENCE

This article 'Yoga and Science' is taken from His Holiness Mahatapsvi Shri Kumarswamiji's book – "Unto the First", published by Tapovan, Dharwad 1993

-Compiled by Shankar Sagare, MD

The frontier of scientific developments have been progressing fast, but it is difficult to predict which direction they will push the image of man in the Universe. Wherever the nature of man has been probed deeply in Eastern or Western tradition, the fact emerging is that duality of his experience. He is found to be both physical and spiritual, both aspects being real. Aldous Huxley wrote the perennial philosophy which reveals the inner core of all the world's religions-Eastern and Western, ancient and modern. It recognizes a Divine reality, substantial to the world of matter and mind, finds in the soul something similar to or even identical with the Divine reality. It places man's final end in the knowledge of the immanent and transcendent ground of all things. Huxley opines that man can under certain conditions attain to a higher awareness, a cosmic consciousness in which state he has immediate knowledge of Reality underlying the phenomenal world in respect of which it seems appropriate to use such words as infinite, eternal and divine ground or Godhead.

The esoteric perennial philosophy forms an intermittently visible stream which has had a profound effect on Western civilization. Willis Hermann gives a graphic account of this situation. Says he, "Thales, Solon, Pythagoras and Plato journeyed to Egypt to be initiated into its then ancient mysteries. Much of it is woven into institutionalized Christianity. In its Hermetic, Cabbalistic, Sufi and Rosicrucian forms, it affected the history of Middle East and Europe. Its freemasonry symbolism in the great seal of the United States testifies to its role in the formation of this nation."

What we need today is a re-examination of science in terms of its fundamental metaphysical assumptions. Today science is limited biased in its outlook. It is true that modern science has generated technology, has placed man on the moon, and has devised new organisms. But in terms of human consciousness it does not tell us much. To recognize that consciousness is casual even though it is not physically measurable is an important factor in science of Yoga.

Dr. Capra in his book, "The turning Point" writes that we are reaching a time in our society, when the old values and the old views of the society are no longer adequate and they no longer represent what has been proven both in science and human studies. Endorsing this view, Teilhard De Chardin says, "The age of nations has passed. The task before us, if we are not going to perish, is to build the earth. We need to build this earth based on Universal values that transcend ideologies and religions that are based on human dignity, compassion and search for peace and preservation of life. Beyond the political borders are citizens of the entire world and each human being has the responsibility of promoting that planetary consciousness."

Dr. Khorana cracked the genetic code, the system of correspondence between the nucleotide sequence in DNA of which the genes are made and the amino-acid sequence. The deciphering of this genetic code will help us to understand the mechanism of making the great variety of protein molecules in a living being, according to the instructions coded in the DNA molecules. This will eventually give man the power to control the biochemical reactions in the body, thereby controlling diseases and specific morphological characteristics. Molecular biology like nuclear physics has opened up new possibilities for man either to improve himself or to degenerate. Maharishi Patanjali himself a great yogi who lived in the 3rd century B.C. says in a simple aphorism of his Yoga-sutra, "*sjatyantara parinamah prakritya purat* – the transformation of one species into another takes place by the filling in of nature". By this Patanjali means that even a unicellular amoeba is a potential man or God. But at its present stage its greater faculties are in a potential condition only. One species evolves into a higher species by the filling in of its potentialities into more active expression. This, according to Patanjali, is the nature of evolution. Man acquired developed mind and intelligence by the filling in of nature. By conscious efforts he can further fill in nature and evolve himself into a superman.

What has all this to do with the cracking of the genetic code? Yes, it has much to do. In the manufacture of the artificial gene, the nucleotide process still remains a mystery. Let us hope that this obstacle may be overcome. Then the advanced molecular biologist may dream of a cosmic gene laboratory. If this dream turns into a reality do you know what the scientist or the biologist can do? He takes new genes from the laboratory and fill them into the human body through injection either to cure disease or to transform human nature. See the similarity between the fillings in of genes as adumbrated by science and as advanced by yoga. In yoga nature does the work of filling in very skillfully but the process is slow and steady. In science man can hasten the process of filling in but to what consequence nobody knows. Man sooner or later gets the power of filling in either to cure disease or to transform human nature. He may transform man into a demon or into deity. But most probably as Aldous Huxley foretold, he may create golems or he may produce robots as envisaged long ago by Bertrand Russell.

The new field of genetic engineering has recently set an example in warning the world of the dangers inherent in its research and involuntary taking measures to offset them. There are groups and scientists now working to formulate guidelines for the employment of science and technology in general whose advices may be sought not only to avoid disaster but to help realize potential good.

It is said that when an electron jumps from an inner orbit to an outer orbit, it does not appear to pass over the intervening space between the orbit of departure and orbit of arrival. About this peculiar behavior philosopher Whitehead said humorously, "The electron seems to be borrowing the character some people have assigned to the Mahatmas of Tibet appearing and disappearing at will." But some of the modern physicists attribute free will as the cause of this mysterious behavior of the electrons. The Nobel Laureate Schrodinger says that the inability to explain this behavior is not merely a practical inability, but is due to the actual nature of things. Thus something like free will is postulated as the basis of natural phenomena. That something which is capable of free will and is the basis of all natural phenomena must be in the nature of consciousness.

Yes, the verdict of yoga is this - that consciousness pervades the whole Universe and it works right up from the unicellular amoeba to the manifestation of the Superman or God in an evolutionary process, attendant with ascension towards the development of spiritual possibilities. Consciousness is a trinity it is sat, existence or being; it is chit, knowledge or enlightenment; it is Anand, bliss or beatitude. This sat-chit-anand or the Divine equally exists in man and in Nature, and to realize this is one end aim of human life.

For more information – <http://www.shivayoga.net> <http://www.veerashaiva.info>

ಸಿಡುಬಿನ ಮಾರಿಗೆ ಬೀಳ್ಕೊಡಿಗೆ

ಓ! ರೌದ್ರ ಸಿಡುಬಿನ ಮಾರಿ - ನಿನಗಿದೋ
ಅಂತಿಮ ಪ್ರಣಾಮ - ವಿರಾಮ.
ಶತಶತಮಾನ ದುದ್ದುಡ್ಡ,
ಎಡೆಬಿಡದೆ ಮುತ್ತಿಕ್ಕಿ, ಹಾಲುಗುಳ್ಳೆ ಹಬ್ಬಿಸಿ
ಸಹಸ್ರ ಸಹಸ್ರ, ಹಸುಳೆಗಳ ಬಲಿ,
ಲಕ್ಷೋಪಲಕ್ಷ,
ಅಣ್ಣಂದಿರ - ಅಕ್ಕಂದಿರ
ದೃಷ್ಟಿಶೂನ್ಯ - ಮುಖ ವಿರೂಪ.

ತೋಳಮೇಲೆ ಅಳಿಸಲಾರದ ಬರೆ
ಎಳೆದುಕೊಂಡ ಯುಕ್ತಿ - ನಿರೋಧಕ ಶಕ್ತಿ,
ಬೆಳೆದುಕೊಂಡ ಶುದ್ಧ - ನಿಶ್ಯಬ್ಧ ಹೋರಾಟ
ಕೊನೆಗೊಮ್ಮೆ ದಿಗ್ವಿಜಯ - ನಿನ್ನನ್ನು ಮೆಟ್ಟಿ
ನಿಂತಿರುವ ಅಜೇಯ - ಬಲಿಷ್ಠ ಜನಾಂಗ.

ಇನ್ನಿಲ್ಲ ಪಿಡುಗು-ಸಿಡುಬು
ಇತಿಹಾಸದಲ್ಲಿ ಮಾತ್ರ
ಉಳಿದ - ಅಳಿದ
ಕ್ರೌರ್ಯತೆ - ಭೀಕರತೆ
ಮುಂದೆ ಹುಟ್ಟುವ ಕಂದಮ್ಮಗಳ ನಿರ್ಭಯತೆ.

ಕ್ರೂರ ಆಲಿಂಗನದಲ್ಲಿ ಬೆಂದ ಆತ್ಮ
ಗಳಗಿದೋ ಶ್ರದ್ಧಾಂಜಲಿ, ಹರಿಸು
ನಿರ್ಭೀತ ಪೀಳಿಗೆಯ ಘೋಷಣೆ -
ಮಾರಿ, ಮಾರಿಮರಿಗಳ, ಒಬ್ಬೊಬ್ಬರನ್ನು ಬಂಧಿಸಿ,
ಛೇಡಿಸಿ, ದಹಿಸಿ, ಬೂದಿಮಾಡುವೆ.
ಅಸಾಮಯಾ ಹತಃ ಶತ್ರುಹರ್ಷ ನಿಷ್ಠೇ ಚಾಪಲಾನಿಪಿ:
ಈಶ್ವರೋಹ ಮಹಃ ಭೋಗಿ ಸಿದ್ಧೋಹಂ ಬಲವಾನ್ ಸುಖೀಃ
(ಈ ಶತ್ರುವು ನನ್ನಿಂದ ಕೊಲ್ಲಲ್ಪಟ್ಟನು, ಇತರ ಶತ್ರುಗಳನ್ನು ಕೊಲ್ಲುವೆನು
ನಾನು ಈಶ್ವರ ಭೋಗಿ, ಸಿದ್ಧ, ಬಲಶಾಲಿ ಮತ್ತು ಸುಖಿ).



Highlights of the Year 2010 in our VSNA Community

In this section, we have tried to recapture the major events happened in our VSNA Community.

Awards and Recognitions!

Mallikarjun Nalawadi Awarded Karnataka Rajyotsava Prashasthi

It is a proud moment for the VSNA community to have one of our members honored with the prestigious Karnataka State Rajyotsava Award for his services to Kannadigas and Karnataka performed over 30 years in variety of ways as he lived in different regions all over the world. The Award was conferred on November 1, 2010 by Mr. B.S. Yeddyurappa, Chief Minister of Karnataka State.

Mr. Nalawadi born in the rural town of Naregal in Gadag District assimilated Kannada values from rural and urban Karnataka. Academically, Mallikarjun has B.E. (Mechanical) degree from Karnataka University, Dharwad and M.B.A from Poona University. Mr. Nalawadi started his career in Bharat Electronics Ltd., Bangalore. In 1971, he moved over to TELCO (now Tata Motors), Pune. As an Indian expert in Industrial Engineering for Tata's overseas projects, he established a precision tool room in Singapore, truck assembly plants in Malaysia and Spare parts center in Singapore. Mr. Nalawadi was later deputed to Singapore to turn around the ailing Singapore unit which he accomplished in 3 years time and won praise.



Mr. Nalawadi moved to Canada and started a company and called it Kannada International Business Inc. Interestingly he chose a logo with Kannada alphabet "Ka" framed by a TV screen. During his time in Canada, Mr. Nalawadi provided employment and guidance to many Kannadigas. Mr. Nalawadi hosted many Kannadigas from England, France, Australia and United States, including some of the famous personalities like **Nagathihalli** Chandrashekar, producer of "America America" movie, Mrs. B Sarojadevi and P. Sushila. Mr. Nalawadi organized get-together and Business seminars for communities.

In Canada, Mr. Nalawadi became an active member of Veerashaiva Samaja of North America and organized numerous *Maha-Mane* events when Swamijis visited Canada. Mr. Nalawadi later served as President of Toronto Chapter during 1995-97, as a Member, Board of Directors, Central VSNA during 1997-99, as Vice-President, Central VSNA during 1999-2001 and as President, Central VSNA during 2001-2002. In 2000, Mr. Nalawadi was a key player in the Veerashaiva Millennium Convection in Toronto, which attracted participation of Veerashaivas from Australia, Singapore, England and France and India. About 180 delegates led by Chitradurga and Taralbalu Jagadgurus attended this event, and is hailed as the best Veerashaiva convention.



In the year 2002, Mr. Nalawadi moved to Chicago area to take up the position at HCL as its Director. Mr. Nalawadi has been assisting many businessmen, ministers and MLAs during their visits to US and Canada. He has sponsored many Kannada business persons and got visas for them to visit US and Canada and facilitated them to contact business houses in these advanced countries. He is working with a company famous in the field of education to bring eLearning to all schools, colleges and universities in Karnataka.



Mr. Mallikarjun is happily married to Mrs. Rathna, daughter of Mr. C. B. Handi, another successful *Horanadu Kannadiga* residing in Thirucharpalli in Tamil Nadu. Mr. & Mrs. Nalawadi's have raised 2 sons and a daughter. His elder son and daughter and their spouses are professionals holding managerial positions. Mr. Nalawadi's second son is pursuing his Medical MD at St. George in Grenada. Nalawadis are blessed with two lovely grand children.

Welcome Little Ones!



Welcome **Simran!**
Born on: *Nov 28th 2010*
Lucky Parents: Veena and Sanjay Melinamani
Member of: Georgia Chapter



Welcome **Richa!**
Born on: *December 3rd 2010*
Lucky Parents: Rajashree and Raj Galagali
Member of: DC&VA Chapter



Welcome **Twins!**
Nina and Diya
Born on: *July 2nd 2010*
Lucky Parents: Dr. Deepti and
Dr. Nayan Gowda
Proud Grandparents: Ansuya and
Dr. Shivakumar Annapur
Members of: Chicago Chapter



Welcome **Ajay Veeral Majumdar!**
Born on: *May 26th 2010*
Lucky Parents: Anuja and Veeral Majumdar
Proud Grandparents: Mangal and
Dr. Vijay Athani
Members of: Pittsburg Chapter

Engagements | Weddings | Anniversaries



Shruti Basavaraj,
daughter of
Mrs. Uma and Dr. Basavaraj
of Virginia
engaged to
Pramjeet Ahluwalia,
son of
Mr. and Mrs. Ahluwalia of Newyork
in Richmond, VA
on *December 12th, 2010*



MaryAnne Hoekstra,
daughter of
Mr. Tom Hoekstra and Mrs. Barbara Haner
of Minnesota
wedded
Kiran Shekar,
son of
Mrs. Renuka and Dr. Raj Shekar
of Silver Spring, Maryland
in Bethesda, Maryland
on *October 10th, 2010*



Dr. Neetha Veerabhadrapa
daughter of
Mrs. Gayathri and Mr. Veerabhadrapa
of Virginia
wedded
Dr. Mayuresh Kamath
Son of
Mrs. Jayashree and Mr. Venkatesh Kamath
of Mumbai, India
in Bangalore, India
on *November 12, 2010*

Mangala Murthy
daughter of
Mrs. Jayasheela and Dr. Vamadeva Murthy
of Pittsburg Chapter
wedded
Kaplesh Upadhye
In India
on *November 23rd 2010*

Bindu Swamy
Daughter of
Mrs. Tara and Dr. Nanjunda Swamy
of Pittsburg Chapter
Wedded
Vishal Lokre
in Pittsburg, PA
On *April 10th 2010*

Anniversaries!

- Sudharshini and Dr. Nagabhushana Malakkla celebrated their 25th wedding anniversary



- Kavitha and Raj Mahadevaiah celebrated their 25th wedding anniversary
- Sujatha and Manjunath Neralapur celebrated their 25th wedding anniversary
- Manjula and Manohar Malipatil celebrated their 35th wedding anniversary
- Drs Jalaja and Siddappa celebrated their 46th wedding anniversary

Graduating Class of 2010!

Divya Paramesh
Graduated from: Council Rock High School
Now attending: Drexel University

Jeevan Topgi
Graduated from: Palatine High School
Now attending: Illinois Institute Technology

Krutika Mallikarjuna
Graduated from: New York University; Communications, Film & Television Production

Meghana Moodabagil
Graduated from: Lake Forest High School
Now attending: University of Illinois at Urbana-Champaign

Mithun Neral
Graduated from: University of Michigan; Biomedical Engineering
Now attending: University of Pittsburg Medical School

Neel Kotrappa
Graduated from: The Webb Schools
Now attending: Claremont McKenna College

Neha Parker Surrender
Graduated from: Amundsen High School
Now attending: Trinity College

Rayshma Sharoff
Graduated from: The Wellington School
Now attending: University of California, Los Angeles

Saniha Shankar
Graduated from: Saratoga High School
Now attending: University of California, Berkeley

Sathish Suresh
Graduated from: Waubonsie Valley High School
Now attending: University of Illinois at Urbana-Champaign

Suma Hiremath
Graduated from: Northern Illinois University; Biology & Psychology
Now attending: Boston University; Post-baccalaureate Pre-medicine

Teja Neral
Graduated from: West Bloomfield High School
Now attending: University of Michigan

Tejas Aralere

Graduated from: Thomas Jefferson High School for Science and Technology

Now attending: The College of William and Mary

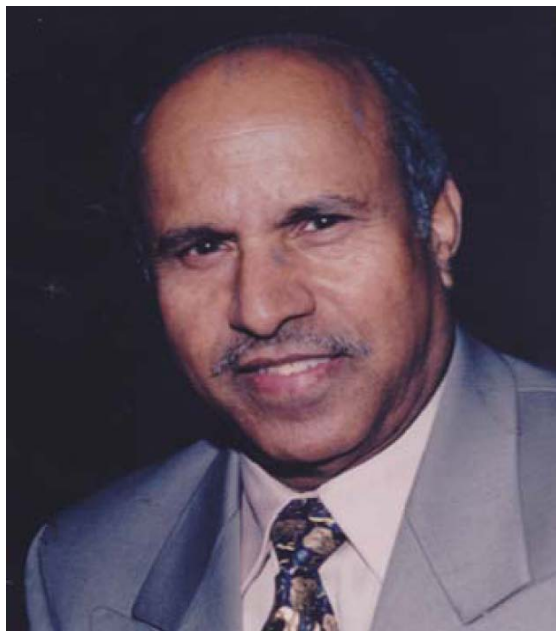
Vinay Hiremath

Graduated from: Huntley High School

Now attending from: University of Illinois at Urbana- Champaign

Obituaries:

Sri. K. C. Vamadeva of Toronto Chapter attained Lingaikya. VSNA is grateful to his contribution to the VSNA community. He is survived by his wife Smt. Shailaja, family and friends.



Dr. Koosappa Rajasekhara, of Maryland Chapter attained Lingaikya on November 26, 2010.

Dr. Rajasekhara was one of the founding members of VSNA and served the Samaja at the local and at the central level by holding various positions including President of Central VSNA. His support and guidance to the Samaja will truly be missed.

He is survived by his wife Smt. Saroja, children, grandchildren, family and friends.

VSNA - Chicago Chapter Update

– Channu Kambalyal, IL

VSNA Chicago Chapter celebrated two important events as the current President and officers were set to end their tenure during the last two months of 2010– Deepavali Celebrations and felicitation for Mr. Mallikarjun Nalawadi on being awarded the 2010 Karnataka Rajyotsava Award.

Members celebrated Deepavali with ever enthusiastic participation by VSNA kids assisted by their moms and dads. Ms. Meghana Basavaraju and Ms. Shreya Dhananjaya became the youngest masters of ceremony who coordinated the cultural and entertainment efficiently. They took this challenge with inspiration from older kids. Some of the major items presented were - “*Astha Laxmi*” dance coordinated by Mrs. Danashree Suresh, “*Chaluvayya Chaluvo*” kolata, “*Cinemayana – Ramayana*” skit directed by Mrs. Veena Hullur, and “*Gudi Churchu Masjidigala Bittu Horabanni*” dance for a song written by Kuvempu coordinated by Mrs. Indira Reddy. As a tribute to Puttaraja Gawaigalu, Mrs. Roopa Jayadev sang a song “*SaReGaMa PaDaNiSa Sapthaswara*” written by Naganagowda Sirigeri. Photos of the occasion as well as Chicago Chapter events for the past two years can be viewed online at: <http://picasaweb.google.com/channuk>.



The members of VSNA Chicago elected their office-bearers for the next two years. Dr. Shrishail Hadimani, will perform his duties as Chapter President, Mr. Deepak Patil as Vice President, and Mrs. Veena Hullur as Secretary and Treasurer. VSNA Chicago would like to congratulate the new office-bearers and wish them success in carrying forward the legacy of Chicago chapter in making this a role model chapter for VSNA and thanks the outgoing President and office bearers for their contribution over last two years.

VSNA Chicago chapter hosted a function to felicitate Mrs. Rathna and Mr. Mallikarjun Nalawadi on being conferred the 2010 Karnataka State Rajyotsava Award. We all had the opportunity to learn from Mr.

Nalawadi his self-less services to the development of Karnataka, his assistance and guidance to Kannadigas wherever he went and lived around the world in places such as Pune, Singapore, Malaysia, Canada and the United States. (For more details of Mr. Nalawadi, see separate article in this newsletter).



VSNA – Maryland Chapter Update

– Doronal Basappa, MD

The members of the VSNA-MD Chapter celebrated the Gowri-Ganesha festival at the residence of Dr. Somashekhar and Mrs. Suma Bellary residence at Cumberland MD, on Saturday, the 25th September 2010. Many thanks to Dr. Somashekhar & Mrs. Suma Bellary for hosting this auspicious event and for their warm hospitality.

The event was very well attended in spite of the long drive. The program started on time as scheduled with sumptuous (late) breakfast. The main function began with a welcome statement from program emcees Kumari Megha Guggari and Shivani Mattikalli which was followed by the invocation song by Saanika Mahashetty. Trishul Nagenahalli sang a song praising Lord Ganesha on this Ganesh Chaturthi occasion. The event was followed by a formal welcome to all members by the president, Dr. Jagadeesh.

As a customary ritual, children and adults performed linga pooja under the guidance of Mrs. Sulochana Ayya and Mrs. Jayashree Jagadeesh. This was followed by group singing of prayer songs. Tarun Mattikalli narrated the story behind the elephant head of Lord Ganesha and why we worship him at auspicious occasions. Mr. Guruswamy Ayya spoke about Lord Ganesha and Veerashaivism. It was a vachana based narration on how adults can help promote Veerashaivism in young children.

After this the stage was thrown open for children to sing vachanas. Emcees encouraged all kids to come forward & participate in prayer/devotional songs. Many talented kids and adults came forward and eloquently sang a few songs of their choice. Among those who sang were, Saanika Mahashetty, Trishul Nagenahalli, Anvi Kalyan, Sameeksha Mahashetty, Megha Guggari, Amit Raveesh, Simran Mattikalli. All participating kids and adults did a wonderful job and they all deserved a great applause.

The program emcees continued their elegant performance & presentation by keeping the audiences' attention. Megha and Shivani thanked all the participants for giving a wonderful performance. This was followed by chapter meeting where members discussed a few issues related to Central VSNA and the upcoming International Basava Convention in Boston.

Program emcees sincerely extended their thanks and appreciation to everyone for attending the function and made an announcement about the delicious lunch that was awaiting the attendees. This was followed by a formal vote of thanks by the host Dr. Somashekhar Bellary.

As a special gesture, Dr. Siddalingaiah announced the recognition of Saanika Mahashetty who won the first place in AKKA Idol competition in recently held AKKA convention in New Jersey.

The extravagant lunch, the fabulous weather, the vibrant ambiance were all great. We profusely thanked the host and all the members who prepared a wonderful, delicious meal that included luscious *Holige* and *Kadabu*.

All attendees enjoyed the program, the picnic and walks, which was followed by a wonderful musical evening. This was well participated by many talented kids and adults and we discovered many new talents. Special thanks to Bellary family for extending the event into a beautiful musical evening.

Deepavali celebration

The members of the VSNA-MD Chapter also celebrated Deepavali festival at the residence of Mrs. Kavita and Dr. Nandish Mattikalli in Potomac, MD, on Saturday, November 13th at 5:30 PM.

The main function began with an invocation song by Sony Siddalingaiah and the emcees for the occasion were Tarun Mattikalli and Trishul Nagenalli. Both of them did a wonderful job in conducting the function. They deserve a big applause from all of us. Kids and adults performed linga pooja under the guidance of Mrs. Jayashree.

The executive committee introduced a new item to the routine events performed during the Chapter celebrations. The first series of this new routine was the preamble on 'Anubhava Gosthi' given by Dr. Siddalingaiah. It was an excellent speech by Dr. Siddalingaiah. He was able to capture the context and events that led the social revolution in 12th century that took place under the leadership of Lord Basaveshwara. He set the stage for a new movement based on democracy, equal rights to all, equal treatment for men and women, and the idea of work is worship. Is it not great that all these modern thoughts are the basis of social reformation founded by Basavanna? Once you listen to this preamble, you will not only learn what you should know about Veerashaivism at minimum but also appreciate the fact that we are into it whose tenets are fought for even today.

The biggest attraction of the day was the children and youth talent show. Nearly 25 children and youth showcased their hard-learned talents in many ways. It was awesome. Thanks to both parents and the participants for making it a memorable evening. Thanks to Mrs. Poornima and Mr. Shanmukha Kori for sponsoring the cultural event. Megha and Deepa Kori distributed the gift-containing goody bags to all participants.

Thanks to everyone for sharing scrumptious and mouth-watering dinner. We profusely thanked the host family, Mrs. Kavitha and Dr. Nandish Mattikalli, for their generous support in hosting the event.

Please note that with the celebration Deepavali we conclude our last activity for this calendar year. We plan to begin our 2011 activities with Maha Shivarathri. We will notify you the dates in the 2nd week of January.

VSNA – North California Chapter Update

- Anuradha Burji, CA

Deepavali Celebration - November 20th, 2010 at Fremont High School, Sunnyvale, CA.

The weeks of planning and dedicated efforts of our committee comprising of: Anuradha Burji [President], Shanta Vajragiri [Vice President], Deepak Bevinamara [Secretary], Harsha Hanji [Treasurer], Provin Dhawan [Website Support], Shilpashree Hanji and Manu Hiremath [Entertainment Committee], Kalpana Rajendra and Suma Moogi [Food Team], Dhruva Seelin and Karan Kurbur [Youth Secretaries] made sure this was a successful celebration. Want to take this opportunity to thank Poornima Vonti and team for their support throughout the year! Thanks to our volunteers Rajendra Mahadevappa, Virupaksha Vajragiri, Ravi Hiremath, Satish Moogi, Dev & Kavya Kurbur, Vishwanand & Shobhalatha Pattanshetty, Chandra Shirshyad, Rajesh Goudar, Thipeswamy Hariyaplar, Rajesh Munavalli, Chandrashekar Kamadolli, Gangadhar Murthy, Raju & Leela Policepatil, Samyukta Patil, Sachin & Naina Pattanshetty, Sushma & Dharmesh Bhagatwala, Manthan Shirshyad, Vinod Angadi, Basavaraj Banakar, Madhu & Kavitha Gowda, Madhu Asuti, Mamatha & Chandra Shekar, Prakash Shivaswamy, Prasad Wali, Sandhya Mallikarjun, Shobha Patil, Sunitha Dinesh, Suma Sridhar, Chetan Burji, and many more who helped us organize the celebration!

The day of the event turned out to be cold and rainy so our members and guests were greeted with the much needed hot tea/badam milk, churmura and vada prepared by our food team. The whole auditorium was decorated in the Deepavali spirit with flowers, garlands, deepas and lights. Our members and guests dressed up in the colorful, traditional clothes made us bring back the color and festive feeling in to the hall. We started the evening with lighting of the deepa by our Chief guest Dr. Shashidhar Kori and vachana singing by Manjula Math.

The solo performances by our young performers from Bharatnatyam to Kathak to Bollywood dances were awesome. Kudos to Shilpashree Hanji and Manu Hiremath for putting together an excellent program by involving so many kids of all ages and presenting such an entertaining dances with all the flavors from folk songs to movie songs in Kannada and in Hindi. Suma Moogi's melodious singing, group singing of "Jogada Siri Belakinali" by the ladies, Bharatanatyam by the chapter ladies to a contemporary piece of music choreographed by Anitha was very nice.

Dr. Kori received our congratulations on his win of the VSNA 2010 Professional award and addressed the audience and shared his thoughts with us. As president, I thanked the 2010 committee for their hard work and dedication to make this a successful year for VSNA. I also welcomed and congratulated Chandra Shirshyad and his new team for taking up the challenge for the year 2011, when the new President, Chandra gave a very interesting introduction of his team members and continued with his standup comedy. We also congratulated Mahantesh Hiremath on becoming an ASME fellow and he gave the awards to our 2010 graduates and kids who have made outstanding achievements beyond school curriculum.

Now was the time for some yummy "habbada oota" which our food team of Kalpana Rajendra and Suma Moogi had arranged. Everyone sat with friends and family at the candle lit tables and enjoyed the holigae oota, rounded it off with a paan that Shanta and team had prepared. It was time to head back to the auditorium for more fun. Our Treasurer, Harsha Hanji, presented the accounts for the year 2010. Special

thanks to him for all the help in setting up and arranging this year's programs. We then had the participation medal distribution. It was now time for programs by the adults. It started off with a bang.

The couples dance got the whole audience involved whistling and singing along with our star performers. The ladies medley dance choreographed by Samyukta Patil was beautiful and graceful and everyone cheered. Now was the time for the much awaited award winning north-Karnataka comedy directed by Shobha & Ashok Handigol – "Hale Ariveege Hosa Bhaandi." And I must say people were in splits and it was a fitting end to a great evening!

Thanks to Virupaksha Vajragiri for the video coverage throughout the year, Raju Policepatil for the photos and Sachin Pattanshetty for managing the control room to have a smooth evening filled with entertainment. Thanks to our hosts Sushma Bhagatwala and Ravi Hiremath who kept the evening lively and the audience connected with their interesting introductions, jokes and quiz. Thanks to our Secretary Deepak Bevinmara for working towards smooth running of the show!

Celebration of Deepavali which is the last event for VSNA in 2010 was memorable. Thank you everyone for coming and making it a successful event! We are looking forward to all of you coming to celebrate and support VSNA events in the next year and always!

Here are Virupaksha Vajragiri's videos playlist:

http://www.youtube.com/view_play_list?p=B75D8A890EECDAA00

and videos playlist by Sachin Pattanshetty:

http://www.youtube.com/view_play_list?p=04D949427D77ED3F

Enjoy the photos shared by Ravi Shekar:

<http://picasaweb.google.com/ravishekar/DeepavaliVSNA?authkey=Gv1sRgCPeS3onKopujvAE>

VSNA – Pittsburg Chapter Update

-Mahesh Mallikarjun

It is my pleasure to let you know about the activities we did in our Pittsburgh Chapter for the past year.

Our chapter consists of around 23 families from in and around Pittsburgh, Pennsylvania.

In the past year we had the following celebrations:

1. **Shivarathri celebrations**: Sponsored by Dr.Mahesh R Mallikarjun and Dr.Siddu Mallikarjun and family in the month of Feb-2010 at their residence. We had Shiva pooja, bhajans, Vachanas and Yoga demonstration. Kids talked about why we do Shiva pooja and why we celebrate shivarathri.
2. **Basavajayanthi celebrations**: Sponsored by Mr.Gangadhar and Dr.Sumana Gangadhar and family in the month of June 2010 at their residence. We discussed about Basavanna and his teachings, Vachanas and real qualities of a veerashiva.

3. **Ganesha Pooja:** Sponsored by Dr. Vishwanath Khajuri and Mrs. Shoba Vishwanath and their family at their residence during sept 2010. Kids learned about Lord Ganesha and why do we do pooja to lord Ganesha. We did bhajans and some Vachanas.

4. **Deepawali Pooja:** Sponsored by Dr. Mahadevappa Prasad and Mrs. Shoba Prasad and their family at their residence during Nov-2010. We did Bhajans, laxmi pooja and children activities like singing, story about deepawali and importance about Dasoha and its significance.

5. **Vachana Concert:** A Vachana concert on October 22nd 2010 by Mr. Nagesh Hegde and Mrs. Radha Desai from India attended and sponsored by our chapter members. It was a very successful event and a lot of our members really appreciated and enjoyed the Vachanas.

We did conduct chapter elections for the upcoming year 2011-2012.

I would like to congratulate **Mrs. Shaila Sonth** for accepting the position of Pittsburgh Chapter **president**, and **Mr. Arjun Bangalore** for accepting **Treasurer/vice-president** position for the upcoming years 2011-2012.

Regularly during our meetings and pooja's we do the following activities:

1. **Children's activities:** Stories by kids, coloring god's pictures, importance of pooja's.
2. **Bhajans and laxmi asthothram**
3. **Vachanas**
4. **Shiva pooja**
5. **Yoga and meditation:** we had about 4 classes so far on yoga and meditation and more will be planned in the near future.
6. **Adult group discussion** about importance of celebrating different pooja's and doing theertha yathra to Mount kailash and other holy places.
7. **Dasoha project:** we are involving children to make them aware about the importance and significance of Dasoha.

Once again i would like to welcome the newly elected President Mrs. Shaila Sonth and Treasurer/Vice-President Mr. Arjun Bangalore for the upcoming years 2011-2012.

Top Tens of 2010**Top Ten Grossing Movies of 2010** (According to Wikipedia)

Hollywood	Bollywood
1. Toy Story 3	1.Dabaang
2. Alice in Wonderland	2.Golmaal 3
3. Inception	3.Rajneeti
4. Harry Potter and the Deathly Hallows: Part 1	4. My Name is Khan
5. Shrek Forever After	5.House Full
6. The Twilight Saga: Eclipse	6.Once Upon a Time in Mumbai
7. Iron Man 2	7.Kites
8. Despicable Me	8.I Hate Love Stories
9. Clash of the Titans	9.Anjaana Anjaani
10. How to Train Your Dragon	10.Khatta Meetha

Top Ten Songs of 2010 (According to Yahoo)

1. “Hey, Soul Sister” by Train
2. “California Girls” by Katy Perry featuring Snoop Dog
3. “Love the Way You Lie” by Eminem featuring Rihanna
4. “Airplanes” by B.O.B featuring Hayley Williams
5. “Dynamite” by Taio Cruz
6. “OMG” by Usher featuring will.i.am
7. “Not Afraid” by Eminem
8. “Break your Heart” by Ludacris
9. “Need You Know” by Lady Antebellum
10. “Tik Tok” by Ke\$ha

Answers to last issue’s questions:

1. Who established the Shunya Peeta in the Anubhava Mantapa? – Basavanna
2. Who was Basavanna’s first wife and the daughter of Baladeva? – Gangambike
3. Kayakave Kailasa means ____ is worship. – Work

4. What mutt is shown in this picture:



Siddaganga Mutt

5. Who was Basavanna's second wife and the daughter of Siddarasa? - Neelambike

Central Officers:

President:

Dr. Nagabhushana Malakkla

Secretary:

Mr. Shiva Maganahalli

Treasurer:

Mrs. Latha Mallikarjuna