

## Basava Yoga

Dr.B.Magendran  
Assistant Professor of History  
Government Arts College, Ooty  
Tamilnadu  
India

### ABSTRACT:

Lord Basava founded Lingayatism. It is an age old religion. He is omnipotent. Therefore Lord Basava made lingam in the shape of a spherical shape. It is the shape of the whole universe. It is called Isthalinga. Both men and women can do prayer. We can merge the universal energy with cosmic energy.

There are many kinds of yoga's. An attempt has been made here to describe the essence of Basava yoga. This Basava yoga is quite different from other yoga's and is unique in itself. All the other yoga's, only try to retain mind in the Brahmarandhra. But in Basava yoga, an attempt has been made by Lord Basava to achieve the meeting of the universal mind and particular mind. This is possible only by concentrating on Isthalinga (Basava linga). Isthalinga or Basava linga has many meanings they are God, Parashiva, Spiritual energy, Nature, Omkara, Mind and Soul, Chitanya. This Linga contains Aragu, Resin, Ruma mastic, Cinnerbar, Anjanam that are powdered and mixed with heated Geru oil at certain temperature. Then this pasty mixture is placed around Kantisilt (or) Sun stone or Moon stone. The linga should be of thumb size of the left hand.

There are no caste differences in Basava Dharma. Anyone can get initiation from the Guru and worship Linga. They should follow the philosophy of Basava during their lifetime. Various sections of the society, high and low, rich and poor, educated and uneducated followed the philosophy of Basava. They pursued various vocations and were associated with different trades and crafts. All of them participated in Anubhava Mantapa and realized divinity.

**KEYWORDS:** Lord Basava, Isthalinga(or)Basava Linga, Basava Yoga, Universal energy, Cosmic energy.

### INTRODUCTION:

Lingayatism is an age old religion. It is founded by Lord Basava. Lord Basava belonged to a Brahmin family. He removed his sacred thread (poonul) and wore Istalingam. He did not go to any temple. He performed Pooja in his home. The Lingam which is worn around neck is known as Istalingam. The Lingam that is established in a temple is known as 'Sthavara Lingam'. The people who wear Istalingam need not go to any temple to do prayer. They can keep their lingam on their left palm and perform pooja. Thus the wearer's body becomes a temple. He should lead such a disciplined life. They have been practicing this since a long time. This custom has become a tradition.

Thus Lord Basava, founder of Lingayatism has become 'Jagath Guru' to all Lingayats. Even some 900 years ago, Lord Basava fought to put an end to untouchability. He also fought for women's right. He gave equal right to women. He introduced this philosophy and also practiced it in his life time. The Indian Government has given two title to Lord Basava. He is now known as free thinker as well as a social reformer. He is considered as Parashiva's or Nandhi's avathar.

According to Lord Basava, anyone can become a Lingayat, a man who wears lingam is known as a Lingayat. If a Brahmin wants to become a Lingayat he has to lead a disciplined life and wait for three years. A shathriya should wait for 6 years. This traditional custom is followed for so many years. In olden days, a Lingayat would not depend or follow any thing from astrology. He would not believe in fashion. These are against the rules and regulations of Lingayatism. After the birth of a child, the people should clean the house at first. Then they have to invite their Guru. They have to wash the Guru's lotus feet and with the help of that water (Padodaka) they purify their house. Then the child should be given sacred ash and initiation.

They also conduct the naming ceremony. But in the modern days, people get initiation in their 18<sup>th</sup> year. Some of them get initiation during the time of their marriage. A Lingayat should not marry for 12 years after getting initiated. After initiation, a female should marry only after 8 years. But now, Lingayats do not follow the practice. Some people get initiation even after their marriage.

## **LORD BASAVA**



**BASAVA YOGA**



## **BASAVA YOGA METHOD:**

After taking bath with the Isthalinga (Basava Linga) on the body, enter into the room specially meant for meditation purpose. (The room should be dark; if there are doors and windows, draw the curtains so that daylight does not enter the room). The next step is to sit on the wooden plank in any convenient posture. The necessary materials required should be arranged in the room. An oil fed lamp should be placed just above the shoulder level, so that the light of lamp is reflected on the coating of the linga clearly. Take out the linga from cloth pocket and place it on the palm of the left hand. After washing the linga with water, it should be dried and rubbed with the soft cotton or silk cloth.

Apply vibhuti, the sacred ash, on different parts of the body such as chest, stomach, hands, face, Back, etc. Apply vibhuti with three fingers on the forehead, both sides of wrists, upper limb, arm, shoulder, etc. The spiritual seeker is now ready to worship linga. Place the linga again in the palm of the left hand, and apply vibhuti to it with three fingers, put bilva patri and flower on the head of the Linga. Inhale the fragrance of guggala by keeping them. Ring the bell slowly. Put little sugar on your tongue. Raise the left hand palm so as to bring in it in line with the centre of the nose, at a distance of twelve inches from the eyes. With half closed eye (Animish Drusti) the devotee should fix his attention upon the linga. So long as the mind is absorbed in the linga, silently mediate Basavalinga (or your own sacred Mantra).

## **BASAVA YOGA (SADHANAYOGA):**

When the worship is over, please take of bilva and flowers from Linga. Then sit comfortably. Look with half closed eyes towards the point of reflection on Linga without winking the eyes, as long as possible. If the eyes wink, one should again start looking at Linga. When one is concentrating on Linga, electrons are ejected from Linga. This is explained by black body radiation and photo electric theories. These charged electrons, which are beneficial to the organism, are absorbed in the body through the eyes via Pineal i.e., third eye (fig.24). The universal energy flows towards less quantity of energy. It should be noted that the absorption of energy will be cut off, when eyes blink. Then one should again try to look upon Linga, without blinking the eyes. The deeper concentration upon the Linga will give rise to more energy. This is called Sadhana i.e., continuous concentration.

## **UNION OF PARTICULAR ENERGY AND UNIVERSAL ENERGY:**

Universal energy, the macrocosm merges with microcosm the particular energy. Sharanas call it, 'Linga Anga Samarasya'. This Samarasya (union) means fusion of universal energy and particular energy. The relationship between Linga and Anga can be compared, in modern scientific language, to Macrocosm and Microcosm, Isthalinga is the medium that connects the two.

This phenomenon is known as 'Jnan' or 'Arivu' i.e., intuitive knowledge. Basavana said that this Samarasya state is possible only to those who hold Linga on their palm. According to Socrates, knowledge (Jnan) means conviction, not information. Knowledge is power, Knowledge is Energy.

## **PADODAKA OR WONDER WATER:**

After completion of Basavayoga, take a cup of water mixed with vibhuti (sacred ash), dip all the five fingers of the right hand, in the water, leave it on Linga drop by drop. Drink the water that is collected in the middle palm without wasting a drop. This water is known as Padodaka or Wonder water. The protons and electrons which have adhered on and around the Isthalinga mix with the water. By drinking this water, the digestion increases and any disturbance in intestine is also completely reduced.

There are many yogas in practice. All the yogas say how to control the mind (energy). The energy that is expended by the activities of the organs of the human body should be saved and conserved, eg., when a vehicle is running with speed, even if the fuel link is disconnected, it will traverse some distance, say about one kilometre without using fuel (energy). Here fuel is saved, and it can be used to run one more kilometre. Similarly, when we see a particular black point on a wall, for a period of one hour the energy in the body comes to middle brain and stays there for an hour. So the energy that would have been expended by physical activities will be saved during that time. But in Basavayoga not only the energy is saved but also the energy will be gained from the universal energy (by Basavalinga).

Shivayoga is consubstantial union of Anga with Linga. "Anga" is purified state of Jeeva, which is in mid-brain and Linga is "Soul" which is in the third eye. It makes the energy to flow upward through chakras one by one and collects all energy in the mid-brain only. Then those are called "Shatstahala Brahmi". This is shivayoga and this is the sunrise in the inward sense. But Basavayoga is different from this.

## **WHY SHOULD ONE WORSHIP?**

Each chakra is connected with a sense organ and working organ. For instance, excreting organ contains Adhar chakru, where it is connected by four dalas (nerve ganglions) that is two nerve ends in nose, and two in knees. Nose is sense organ, whereas excretory organ is working organ. The inhaling of the odour of guggala, the sense of that odour goes by nose to Gudasthana (i.e., where excretory organ lies) and then to a particular sense centre in brain (i.e., mastak), and fragrance of guggala odour is realized there. The path, which takes the sensation to the brain is called Husta (i.e., Suchita), and brain is called Mustaka. By this process both organs like sense organ (Nose) and working organ (Guda) are stimulated at once. This phenomena is known as "Hasta Mastaka Sanyoga".

## **WHY SHOULD WE SIT IN THE DARK ROOM TO WORSHIP?**

The pineal gland is extremely sensitive in darkness. In darkness, the amount of melatonin secreted by the pineal gland is very high. In darkness, the pupils of eye open fully, and it helps more number of ejected electrons to pass, and reach the pineal.

## **WHY SHOULD LINGA BE HELD IN FRONT OF THE EYES, AT 12" TO 16" DISTANCE?**

Brain is situated in the skull. Brain and spinal cord are covered with three layers called durametre. It is filled with cerebrospinal fluid. The power or energy is there in the middle of the brine. The middle of the brain is not directly connected with any part of the body, except the eyes. Photo receptors are found in the eyes only. The energy from our body flows out through the eyes up to a distance of 12" to 16".

## **WHAT HAPPENS DURING BASAVAYOGA?**

Sharanas compare the mind to a bird. The bird always flies here and there. It does not rest at one place for a long time. If we tie the legs of a bird, it cannot fly even though the wings are free. The mind is also like a bird. The eyes are compared to its legs and wings to breathing nostrils.

## **CONCLUSION**

A Basava yogi should worship Lingam thrice a day. When the worship is over, one should look with half closed eyes towards the point of reflection on Linga without blinking the eyes. When one is concentrating and Linga electrons are ejected from Linga the charged electrons are absorbed in the body through the eyes via pineal. Because of this worship melatonin is secreted, universal energy unites with particular energy. This phenomena is know as intuitive knowledge. This is called Basava yoga. Lord Basava has given an easy way to achive intuitive knowledge. The philosophy of Basava plays an important role, One should worship Linga according to philosophy and should follow Ashtavarna, 'Pancha chara' and 'shatas thalam'. These were practiced and tested at Basavanna's Anubavamantapa. So many people withoutany practiced the philosophy of Basava. They attained enlightenment.

## **NOTES AND REFERENCES**

1. Basavaraj Guru Siddappa Menasinkai, The book the Light of Basavalinga.
2. Divakar. R, Secrets of Vachana sasthra.
3. Anubhava Mantapa Inscientific prespective Basava Samithi, Bangalore.
4. Sri Basaveswara (Beacon of the Universe) by Jagadguru Mathe Mahadevi.
5. Malwas.S professor, Veerasaivism and vachanakaras (Bangalore, Basava Samathi 1980).
6. Personal Interview Thiru. Late B. Sivakumar MA, Med, Mphil. (Govt. Higher Secondary School Headmaster) Dhoddanni.