



# Basava Wani

**BASAVA SAMITI of Washington, D.C. and Virginia**

**Veerashaiva Samaja of North America**



**Republic Day Parade** Tableau from Karnataka showing victory of Good over Evil - called "Dassara in Mysore"

Cavalry of the Bengal Native Infantry stationed at Meerut refused to use a new type of cartridges supplied for use with the newly issued Enfield Percussion Cap rifled musket. These soldiers were stripped of their uniform in public, imprisoned, and sentenced to ten years of hard labor.

To load the new Enfield rifles, the Sepoys (from the Hindi word sipahi or soldier) had to bite a paper-encased cartridge with their teeth to tear it open, pour the gunpowder inside into the muzzle, stuff the cartridge case into the muzzle as wadding, tamp it down, and then load the musket ball (bullet) before firing. The cartridge casings were typically made of paper, coated with some kind of grease to make them waterproof and keep the gunpowder dry. A rumor had spread amongst the Indian soldiers that the grease used to coat the cartridges was tallow (beef fat) or lard (pork fat) – offense to the Hindu and the Muslim soldiers who were forbidden by their religions to eat beef or pork respectively. (continued on page 9)

## Remembering India's First War of Independence

With the inauguration on January 19<sup>th</sup> of a ten-day "Bharat Kranti Utsav," the government of India began a series of events to commemorate the 150<sup>th</sup> anniversary of the First War of Independence from its colonial masters. Held at the Rabindra Sarovar stadium in Kolkata, the Utsav included exhibitions of rare photographs, drawing, artifacts, military armour, and reference material from this little remembered event in Indian history.

Known in Western history books as the Sepoy Mutiny, the Sepoy Rebellion, the Great Rebellion, or the Mutiny of 1857, the event marks a milestone in India's colonial past. While there had been growing unrest and friction, including a number of specific instances of revolt, by the populace against the control over the past 100 years by the British East India Company, this rebellion started on May 9<sup>th</sup>, 1857 when eighty-five troopers of the 3<sup>rd</sup> Light



School children pay tribute to **Mahatma Gandhi** on the anniversary of his death on January 30, 1948 – photo from The Hindu

## Friends and Merriment Come Together

By Tejas Aralere

More than fifty chapter members of all ages gathered at the home of **Nanda** and **Subash Kori** this year again for the Basava Samiti Holiday Party. The evening began with the families arriving, socializing with their friends and having snacks. After all of the guests had arrived, **Niranjan Visweswaraiiah** gave a beautiful bass recital. Not to be outdone, his brother **Nischal** followed-up by singing some Christmas songs and reciting poems he had learned, while **Niranjan** provided the background music. Then, everyone played the white elephant gift exchange game and I must say that there were quite a few nice gifts and everyone had fun playing the game. Then we all had a very tasty potluck dinner. Overall, the party went well and everyone who attended had a lot of fun.

## **From the President's Desk**

Let me start this report by saying that I hope you had a happy American New Year and by wishing you an equally happy and auspicious Indian New Year of Ugadi, which this year falls on March 19<sup>th</sup>.

The Executive Committee has spent a lot of time trying to find ways to make this chapter's activities more successful and to increase participation by all the Veerashaiva families in Washington, D.C. and Virginia. Even with our best efforts, frankly, we are disappointed with attendance at chapter events and in member involvement in the programs. I keep remembering that Basava Samiti is the first and founding chapter of VSNA, that the first and second presidents of VSNA were from this chapter, and that the first Annual Convention was held here. This history is something we should all be very proud of. Right now, however, we seem to be drifting away while the other chapters are growing more active. How do we reverse this trend? We need your opinions, suggestions, and help in planning and conducting our programs. With more of our member families having young children, the Samiti should be a major source of exposure to our culture and a major place to make friends with others in the community. Parents with young children should all attend the program and take full advantage of it. We all should be proud to be Veerashaivas and maintain our tradition and culture, so that our next generation can continue.

To help solicit your thinking and suggestions for chapter activities and programs, a General Body Planning meeting will be scheduled for sometime in April. I will keep you informed of the exact date and place. Please be thinking about issues and ideas.

I also want to remind you that your membership dues of \$25 for this year are due. We need everyone, including the "young adults" not living with their families to join. Please send your dues to **Usha Hakkal** as soon as possible. Please consider paying for multiple years so we won't have to bother you again next year.

Other Upcoming chapter events include Ugadi celebrations on March 25<sup>th</sup> hosted by **Mallikarjun** and **Girija Angadi**. Basava Jayanthi will again be held at SSVT jointly with the Maryland chapter and Kaveri. This year it will be held on May 5<sup>th</sup>. Your involvement in the program and your donations are needed.

One of the best things our chapter does is to produce the **Basava Wani** newsletter. Thanks to **Deepak Kenkeremath** for all his hard work in putting it together. You should all know that a copy of our newsletter is routinely sent to every VSNA chapter. For the last two years, the cost of printing and mailing the newsletter, approximately \$100 every issue, has been borne by generous member sponsors. They have had to do so because our membership dues do not cover the cost of the chapter activities, including the newsletter. We are now at that situation again where funds are low. We need continued financial support to keep this valuable project going. I would like to ask individual members to be generous and sponsor upcoming issues. If we get no sponsors, and the membership dues stay low, we have no option but to stop producing paper copies of the **Basava Wani**. Or we reduce the newsletter to only once a year. We can, optionally, e-mail digital copies, but it is my sense that most people prefer the paper copies. We need your input on what to do, as well as help in the form of donations, articles for inclusion, etc. Contact **Deepak**, me, or any member of the Executive Committee.

We are resurrecting and updating the chapter library. **Subash Kori** is currently making a list of all the books we have in our library, and he will send it out to all members. We hope that everyone will use our library, especially families with children. We have a lot of books oriented to the youth, including a number of the Amar Chitra Katha series of comic books. We have also decided to add to the library by subscribing to the English version of the "Basava Journal" from Basava Samithi in Bangalore. **Deepak Kenkeremath** is taking responsibility for this.

I also want to remind all of you that the VSNA Annual Convention this year will be held on July 7 & 8 at the in Detroit Michigan. Registration information should have been already mailed out by now.

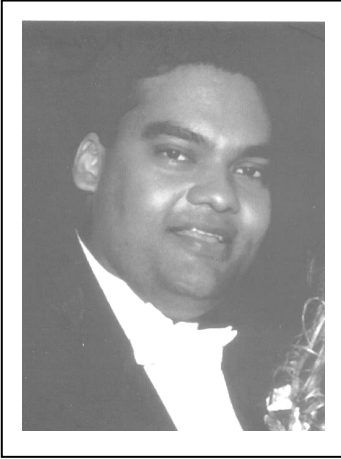
On the fun side of chapter activities, the EC has talked about organizing group trips for chapter families. One is a trip to Atlantic City and the other is a day-trip to New York City. We will keep you posted as the plans firm up. If you have any suggestions or ideas, please contact the EC.

Also, **Usha Hakkal** is looking into organizing a movie and dinner outing in May.

I end this report by asking all of you again to get involved and participate in chapter activities.

Namaskara,  
**Nanda Kori**

## In Memoriam: Dinesh Bangalore Ganganna



**Dinesh Bangalore Ganganna**, 41, the president of Deluxe Transportation of Burtonsville died Friday evening from injuries received in an automobile accident. Mr. **Ganganna**, a native of Bangalore, India is survived by his wife **Mary (Davis)**, children **Priya** 4 and **Meganah** 2, mother **Prema**, sister **Radhika**, numerous aunt's and uncle's, and five nieces and four nephews. The family lives in Northwest DC.

Mr. **Ganganna** was a true entrepreneur with multiple business interests in both the metro area and in India. He was successful in commercial real estate development as well as other business ventures. Deluxe Transportation was started in 1993 with one stretch limousine and grew into one of the area's premier services with more than 30 vehicles and a client list that included a who's who of local business, political and entertainment figures including the Washington Redskins. **Dinesh** was the point person, both home and away for Redskins transportation since 2001. He was extremely proud of his relationship with the team and treasured the friendships and professional relationships with limousine companies around the world.

Mr. **Ganganna** was married to **Mary Davis** in 1999. It was a joyful partnership in both business and in life. **Mary**, an Ohio native, became an expert at Indian food and culture and enjoyed the melding of the two worlds. **Dinesh** and **Mary** were truly each others best friends sharing long days in the office and the constant demands of their growing business. They adored their extended families and **Dinesh** especially loved to entertain.

He was an enthusiastic father and found great personal satisfaction watching his daughters grow. **Priya** and **Meganah** share their father's mischievous sense of humor and loved being "daddy's girls." **Dinesh** was especially close to his mother **Prema**, who shared his home and has been instrumental in caring for his children.

**Dinesh's** role as a father extended to his "Deluxe family." He was a kind and decent boss who truly cared about the well being of his staff. Whether it was financing a personal loan or solving a personal problem, he extended himself far beyond the normal employer-employee relationship. Numerous former Deluxe employees kept in touch with **Dinesh** and **Mary** and many say they never had a better boss or friend.

**Dinesh Ganganna** will be missed by all.

## ANNOUNCEMENTS

- Membership dues for 2007 are now due. These dues are used to offset chapter cost for activities such as this newsletter, printing and mailing, functions and meeting, Basava Jayanthi, annual picnic, etc. Our dues are modest as compared to dues of many of the other VSNA chapters. Please send in your dues as soon as possible to **Usha Hakkal**, Treasurer.
- The 2007 VSNA Annual Convention will be held on July 7<sup>th</sup> & 8<sup>th</sup> at the Dearborn Ford Community and Art Center in Detroit, Michigan. Registration information is available at [www.VSNA.org](http://www.VSNA.org).
- The VSNA Student Scholarship application is available from the VSNA website. Scholarships are available to high school students who excel in academics, are active in VSNA (local or central) activities or other local community services, and have been admitted to an accredited college. Parents of the applicants must have been fully-paid members of central VSNA for at least the last three years. The amount of the scholarships will depend on the number of qualifying applicants. Applications should be sent to Dr. **Chandramouli**.
- The New Zealand Chapter of the Basava Samithi of Australasia is planning an International Basava Convention in Auckland on March 23, 2008. Preliminary information can be found at [www.bsoaa.org](http://www.bsoaa.org).
- The Government of Karnataka's Kannada and Culture Department has developed a website containing over 2100 vachanas. Established in order to preserve and showcase vachana sahitya to a larger audience, the site provides a variety of ways for the visitors sample, study, and enjoy vachanas. Visitors can listen to vachanas set to music by various artists and can search the collection by first lines or by vachanakaras. The audio versions are sung in both Hindustani and Carnatic styles. For those who want to discuss the vachanas, they can post questions or comments on the website's vachana blog. The only drawback of [www.vachanasahitya.org](http://www.vachanasahitya.org) is that it is all in Kannada. Look it over for yourself.

## **Shoonya Sampadane**

By **Saroja Ullagaddi**

**Note:** This is the first of a planned, multi-part series summarizing the *Shoonya Sampadane*, one of the most important Veerashaiva literary works which contains over 1500 key vachanas by the twelfth-century sharanas. This first article introduces the *Shoonya Sampadane* and provides a context and overview. Subsequent articles by other writers will explore selected sections in more detail. This entire series is coordinated and edited by Dr. **Saroja Ullagaddi**. This series parallels the group discussion series led by Dr. **Basavaraj** on the *Shoonya Sampadane*, and the group vachana discussion series led by **Shashikala Chandrasekharappa**, both held at the JSS Mission.

In the history of south Indian literature there have been a few prominent movements. First was the Sangam Sahitya (literature) at the beginning of Christian era; second was the 7<sup>th</sup>-8<sup>th</sup> century Bhakti literature in Tamil Nadu by the **Alvars**; and third was the Jain literature in the 10<sup>th</sup> century. The fourth of these important literary movements was vachana literature of the 12<sup>th</sup> century by the prominent sharana **Basavanna** and his contemporaries.

The vachana literature distills the philosophy, feelings and teachings of the Veerashaiva movement sharanas (devotees) in stylized prose-poetry form. It is estimated that over 20,000 vachanas have been written by over 150 prominent sharanas. Individual vachanas speak of the importance of moral values, service to society and the uselessness of empty rituals void of true feelings or practice. They also focus on the importance of the need to understand and experience God in one's life.

The *Shoonya Sampadane* is considered the cream of that literature. Written in the form of question and answer-style debates, the *Shoonya Sampadane* is actually a collection of key vachanas of the most important religious leaders of the movement. While the individual vachanas may be found in other literature or collections, the author/editor of the *Shoonya Sampadane* has woven the discrete vachanas into a cohesive structure of a story narrative. This format provides a context for the individual vachana and allows the common man to understand the difficult subjects of spirituality, morality, theology, and philosophy and to take inspiration to follow that path.

The historical context for the origins of the *Shoonya Sampadane* is important to note. The 13th-16th centuries saw the rise and consolidation of power by the Muslim Sultanates in the northern part of India. The Muslim rulers tried to establish their culture and religion in the conquered lands. It was in this context that the *Shoonya Sampadane* was compiled in the famous Hindu Vijayanagara Empire of south India. Founded sometime in the early to mid-fourteenth century, Vijayanagara became a unified Hindu barrier to the expansion of the Muslim Sultans. Its kings patronized the Hindu arts and encouraged literary works in Sanskrit, Kannada, and Telugu, reflecting the values, cultures, and ideals of non-Muslim India. Among the important groups comprising the Vijayanagara Empire were the Veerashaiva philosophers, thinkers, and writers. Under the patronage of Devaraya II (1419-1447) and his two ministers, Jakkanyarya and Lakkanna Dandesh, the compilation and editing of vachana literature started. Veerashaiva vachanas, and the *Shoonya Sampadane*, found a receptive audience. Besides the *Shoonya Sampadane*, other important Kannada literature of this period includes the *Basavapurana*, the *Padmaraja Purana*, the *Shivatatwa Chintamani*, and the *Veerasaivamrita*.

There are actually four different clearly distinguishable versions of the *Shoonya Sampadane*, compiled by four different editors. The first version is believed to be compiled by **Shivagana Prasadi Mahadevayya** around 1420 C.E. He took vachanas from each of the major Veerashaiva sharanas and edited them into a form of debates as they may have occurred in the twelfth-century Kalyana. Sometime later, probably around 1495 C.E., either **Haligeya Deva**, or his student **Kenchavirannodeyaru**, compiled the second version, adding a new section on **Siddharama's** initiation at the hands of **Chennabasava**. A third version was produced around 1500 C.E. by **Gummalapurada Siddhalingayati**, who mainly added more vachanas to each of the sections, as well as adding new episodes to the hypothetical debates. The fourth and last known version of the *Shoonya Sampadane* was edited by **Goolur Siddhaveera**. While all four versions follow the same basic format and outline, each shows significant variations in interpretations by their selection of which vachanas to include and which ones to leave out of the stories. The fourth version, by **Goolur Siddhaveera**, is the most well known and most published. This version was edited and printed by P.G. Halakatti in 1930 and was republished by S.S. Bhoosanurmah in 1958 with some revisions. The 1958 edition is also the only version translated into English.

'Anubhaava,' or collection of experiences, is the foundation of *Shoonya Sampadane*. "Shoonya" in Kannada is zero or nothing. In the vachanas of sharanas, shoonya is 'balayu' – void or nothingness. However, shoonya encompasses everything. Shoonya here is equal to **Shiva**, the Universal Soul, the Absolute. 'Sampadane' means to earn (as in earn a living). In the context of this literature, then, sampadane is the building of experiences to merge in sublime union with the Ultimate Soul. That is the entire purpose of jiva or individual soul according to the Veerashaiva philosophy. It is the union of individual soul and the Ultimate soul that is Shiva --- the Absolute, the Void, the Shoonya. The earning (sampadane) of that union with shoonya then, is Shoonya Sampadane. *Shoonya Sampadane* is the record of this attainment by the 12<sup>th</sup> century sharanas.

In *Shoonya Sampadane* the central figure is **Allama Prabhu** (also called **Prabhu Deva** or **Prabhu**) who presided over discussions at the Anubhava Mantapa – the spiritual assembly of the 12<sup>th</sup> century sharanas. The discussions are focused on shatsthala philosophy (six-fold pathway to God), aspirant's trials and tribulation, and doubts and difficulties in his journey to attain the sublime union. There are twenty-one lessons or chapters in the **Goolur Siddhaveera** version, containing more than 1500 vachanas. Each lesson contains an episode in the life of a sharana, presenting the arguments in a question and answer form. The lessons lead the reader from understanding a partial spiritual insight to the next higher insight to the next higher more comprehensive insight.

Exploring the *Shoonya Sampadane* is one of the best avenues into understanding Veerashaiva philosophy.

Lesson 1: The editor announces the purpose of the text, which is to record the teachings of **Allama Prabhu**. The essence of shatsthala philosophy is briefly described.

Lesson 2: **Muktayakka** is grieving over the death of her brother, **Ajaganna**. **Prabhu** helps her understand the meaning of death and helps her attain self-realization.

Lesson 3: **Siddharama**, a karma yogi, was engaged in philanthropic work by building temples and water tanks in Sonnaligi. He meets **Prabhu**, who convinces him to concentrate on self-discipline and develop inner spirituality. They go to Kalyana.

Lesson 4: **Basavanna** gives spiritual instructions to his nephew **Chennabasava**.

Lesson 5: **Prabhu** and **Siddharama** come to Kalyana and are received by **Basavanna** and the rest of the sharanas. In this lesson there is a discussion of true devotion or bhakti.

Lesson 6: **Marulu Shankaradeva**: The sharanas of the assembly thought of their fellow sharana **Marula Shankara** just as an ordinary man or a simpleton and they don't care to see who he is. **Prabhu** recognizes **Marula Shankara's** prominence, and reveals his greatness to the other sharanas.

Lesson 7: **Basaveshwara** – **Prabhu** tells **Basavanna** and the other sharanas the mystery of time and eternity. He also shows how **Basavanna** has attained great heights in spirituality through bhakti or devotion.

Lesson 8: **Chennabasava** – **Prabhu** explains to **Chennabasava** the essence of bhakti.

Lesson 9: **Madivalayya** - **Prabhu** explains to **Madivala Machayya** the meaning of Guru, Linga and Jangama, the nature of right knowledge and Union with Linga.

Lesson 10: Guru bestows grace on **Siddharama** - **Chennabasavanna** initiates **Siddharama** and invests him with an Istalinga.

Lesson 11: **Prabhu** is worshipped by other sharanas. Sharanas sing praises of **Prabhu**.

Lesson 12: **Aydakki Marayya** – who lives a humble life on a handful of rice grains with his wife **Lakshmma**, is instructed by **Prabhu** as to the way to attain realization.

Lesson 13: **Moligeya Marayya** – also known as **Mahadeva**, was a king in Kashmir who renounced his kingdom to come to Kalyana, where he earned his living as a woodcutter. The discussion in this lesson is about simple bhakti.

Lesson 14: **Nulilya Chandayya** – a rope maker, demonstrates how dedicated, honest work for one's family and society leads to realization of God.

Lesson 15: **Ghattivalayya** – the true nature of a Jangama, Linga, individual and society are discussed.

Lesson 16: **Mahadevi Akka** – the great sharane of the 12<sup>th</sup> century and her growing personality is discussed. When **Akka Mahadevi** arrives in Kalyana, **Prabhu** has many questions for her and she answers them all and she is welcomed and is addressed with respect as the older sister.

Lesson 17: **Prabhu's** tour and return – Wherever he travels, he dispels ignorance and spiritual progress begins.

Lesson 18: **Prabhu's** ascension to the throne - *Shoonya Simhasana* in the spiritual assembly is described.

Lesson 19: **Prabhu's** strange feast - where whatever food is offered is consumed by **Prabhu** and no food is enough. Finally, **Chennabasava** explains to **Basavanna** that if the offering is laced with egoism, that is 'I' am offering, no offering is enough. Only when egoism is removed, then love for God becomes perfect.

Lesson 20: The prophecy of sharanas' end – **Prabhu** has the clear understanding of things to come. He feels that **Basavanna** has accomplished his mission of building a society of devotion and has no more need to live on this earth.

Lesson 21: **Gorakshanath** – **Prabhu** bids farewell to the sharanas and goes to Shrishaila where he meets **Gorakshanath**, who had attained powers and had made his body strong and thought that he had conquered death. **Prabhu** explains the futility of this thinking and initiates **Gorakshanath** in the knowledge and continues his journey. **Basavanna** goes to Kudala Sangama. **Akka Mahadevi** goes to Shrishaila. **Akka Nagamma** and **Chennabasavanna** go towards Ulvi, where all these sharanas merge their souls in the Ultimate soul.

## Surya Namaskar – Sun Salutation



### STEP ONE:



Stand facing the direction of the sun with both feet touching. Bring the hands together, palm-to-palm, at the heart.

### STEP TWO:



Inhale and raise the arms upward. Slowly bend backward, stretching arms above the head.

### STEP THREE:



Exhale slowly bending forward, touching the earth with respect until the hands are in line with the feet, head touching knees.

### STEP FOUR:



Inhale and move the right leg back away from the body in a wide backward step. Keep the hands and feet firmly on the ground, with the left foot between the hands. Raise the head.

### STEP FIVE:



While exhaling, bring the left foot together with the right. Keep arms straight, raise the hips and align the head with the arms, forming an upward arch.

### STEP SIX:



Exhale and lower the body to the floor until the feet, knees, hands, chest, and forehead are touching the ground.

### STEP SEVEN:



Inhale and slowly raise the head and bend backward as much as possible, bending the spine to the maximum (as in the *naga-asana*).

### STEP EIGHT:



While exhaling, bring the left foot together with the right. Keep arms straight, raise the hips and align the head with the arms, forming an upward arch.

### STEP NINE:



Inhale and move the right leg back away from the body in a wide backward step. Keep the hands and feet firmly on the ground, with the left foot between the hands. Raise the head.

### STEP TEN:



Exhale slowly bending forward, touching the earth with respect until the hands are in line with the feet, head touching knees.

### STEP ELEVEN:



Inhale and raise the arms upward. Slowly bend backward, stretching arms above the head.

### STEP TWELVE:



Stand facing the direction of the sun with both feet touching. Bring the hands together, palm-to-palm, at the heart.

From: [www.santoshashop.com](http://www.santoshashop.com)

# Cost of Owning a Home and Alternative Investments

By Sunil Kololgi

Home prices have been on a roll for about five years but appear to have peaked about a year ago in the Washington, D.C. area. Everyone who owned real estate since 2000 has done well. It probably will be very different in the next 5-10 years. A simple formula to quickly calculate the true cost of owning a home or other real estate will help us make decisions not only on whether to buy or sell real estate, but also to determine what size home makes financial sense. Putting it another way, the formula should help us decide if we truly think our hard earned money is best spent on housing or invested elsewhere.

The three main components of the cost of home ownership are interest payments, taxes & insurance, and maintenance and repairs. Taxes and insurance vary from state to state. Repairs vary a lot primarily based on the age of the house. Roofs need to be replaced in 15-25 years, appliances every 15-17 years and so on. All percentages below are based on the value of the house. (If the mortgage amount is much smaller than the value, you are paying less in interest, but you are earning nothing on the equity in the house.

A round figure of 6% of the cost of the house for the interest component is reasonable. While some of us were lucky or smart enough to refinance at 4% (15 yr. fixed) in 2002-2003, 6% is a fair figure for today. After tax this comes to around 4.5%. Taxes at 0.8% in Fairfax County and insurance at 0.1% with no claims add up to around 1%.

Maintenance like lawn care, painting etc. add up to around 0.5%. Unexpected repairs, like appliances breaking down and expected repairs like roof replacement spread out over the 15-20 year expected lifespan, add up to about 1.5% on the average, even if they are spread out unevenly over the years.

Thus, we have a realistic home ownership cost of about 7% of the value of the home, after tax savings ( $4.5\% + 1.0\% + 1.5\% = 7.0\%$ ). For those of us with little taxable income and thus little use for deductions, or very high income where the deductions are phased out, the cost of home ownership can be as high as 9-10%

On the practical side, let us consider a house worth about \$ 1 million, not too high a price in Fairfax. The annual cost is around \$70,000-\$100,000. Whether that is high or not depends to some extent on one's yearly income and net worth. So how can the \$ 70,000 (or \$ 100,000) cost of home ownership be justified? There are basically three ways the house pays you back:

1. Enjoyment of the home. We all need a home but do we need a 10,000 sq. ft. home with 6 bathrooms?
2. Rental income: If you have more than one home, you can rent the rest out. However, rental income these days is 3-5% of the value, per year.
3. Appreciation in the value of a home. This has been fantastic so far this decade. It is likely to be very low or negative next 5-10 years.

Thus, to make it real simple, if there is a 21% appreciation per year, like in the last few years and your cost is 7%, you are ahead 14% EVERY YEAR! If you have more than one home and you have been renting the home for rent equal to 7% (can't do that anymore) you are ahead 20% of the value of the home, EVERY YEAR!

Online calculators, like that found at <http://finance.yahoo.com/calculator/real-estate/hom-06> can be used to compare the costs of renting vs owning. One has to input assumptions such as the rate of appreciation, how much you can make in other investments before tax, etc. But the online calculator is more of a rough guide only. Also, it does not take into consideration, intangibles like pride of ownership, putting down roots, insecurity of possibly being asked to leave a rented house, etc. In a low appreciation environment, the cost of owning is much more than that of renting.

Fast appreciating markets allow for a profit even after 1-2 years of ownership. In low appreciation environments like we have been in for 12-18 months, it does not make financial sense to own for anything less than 5 years. The only exceptions are if you are able to buy a house on the cheap and/or can get rehab done, again on the cheap. Then you can make money anytime in the cycle. But, tread this path carefully and after a lot of preparation.

For the real estate investor, money is made only or mainly in appreciation. Since expected appreciation is low to negative over the next 5-10 years, it does not make financial sense to own properties going forward. This is the opposite of what happened from 2000-2005, where every real estate investor made money. If you do decide to rent, the down payment money and the savings can be invested in short term treasuries with an approximately 5% return on the conservative side to the S&P 500 Index fund where 8-10% per year return is probable. Of course, if you know how to spot great companies and have the discipline to buy on the cheap and wait, then you could have a 15-25% per year return. Unfortunately, 99% of the people cannot do that. But 100% can get the 5-10% return, which is much more of an accomplishment than you might think.

Send your questions or comments on this article to the author or the **Basava Wani** editor.

## Ugadi

[From Wikipedia]

Ugadi marks the beginning of the New Year according to the lunar calendar used in the southern Indian states of Andhra Pradesh, Karnataka, and Maharashtra. This calendar reckons dates based on the **Salivahana** era (Salivahana Saka), which begins its count from the supposed date of the founding of the Empire by the legendary hero **Salivahana**. The Satavahana king **Shalivahana** (also identified as **Gautamiputra Satakarni**) is credited with the initiation of this era known as **Shalivahana**. The **Salivahana** era begins its count of years from the year corresponding to 78 AD of the Gregorian calendar. Thus, the year 2000 C.E. corresponds to the year 1922 of the **Salivahana** era.

In the terminology used by this lunar calendar, Ugadi falls on *Chaitra Sudhdha Paadyami* or the first day of the bright half of the Hindu month of *Chaitra*. This generally falls in the months of March or April of the Gregorian calendar. This year, Ugadi falls on March 19, 2007.

In Karnataka, people celebrate the festival with great fanfare; gatherings of the extended family and a sumptuous feast are de rigueur. The day, however, begins with ritual showers followed by prayers, and then the eating of a specific mixture of

- neem buds/flowers – which is bitter
- bella (brown sugar) – which is sweet

This mixture, called "Bevu-Bella" in Kannada, symbolizes the fact that life is a mixture of bitterness and sweetness, which should be accepted together and with equanimity. Later, people traditionally gather to listen to the recitation of the religious almanac (Panchangam) of the coming year, and to the general forecast of the year to come. This is the Panchanga Sravanam, an informal social function where an elderly and respected person opens the new almanac pertaining to the coming year and makes a general benediction to all present. Ugadi celebrations are marked by literary discussions, poetry recitations and recognition of authors of literary works through awards and cultural programs. Recitals of classical carnatic music and dance are held in the evenings.

## The Day Dreaming Priest

[Story from the Panchatantra]

Once upon a time there lived a priest who was extremely lazy and poor at the same time. He did not want to do any hard work but used to dream of being rich one day. He got his food by begging for alms. One morning he got a pot of milk as part of the alms. He was extremely delighted and went home with the pot of milk. He boiled the milk, drank some of it and put the remaining milk in a pot. He added some curds in the pot to convert the milk to curd (yogurt). He then lay down to rest.

He was extremely delighted at the pot of milk he found and started dreaming about the pot of curd while he lay asleep. He dreamt that if he could become rich somehow all his miseries would be gone. His thoughts turned to the pot of milk he had set to make curds. He dreamt on: "By morning, the pot of milk will have become curds. I will churn the curds and make butter from it. I will then heat the butter and make ghee out of it. I will go to the market and sell that ghee, and make some money. With that money I will buy a hen. The hen will lay many eggs, which will hatch and there will be many more hens. These hens will in-turn lay hundreds of eggs and I will soon have a poultry farm of my own." He kept on imagining.

"I will sell all the hens from my poultry and buy some cows, and open a milk dairy. All the town people will buy milk from me. I will be very rich and soon I shall buy jewelry and sell it for profit. The king will buy all the jewelry from me. I will be so rich that I will be able to marry an exceptionally beautiful girl from a rich family. Soon I will have a handsome son. If he does any mischief I will be very angry and to teach him a lesson, I will hit him with a big stick." During this dream, he involuntarily picked up the stick next to his bed and thinking that he was beating his son, raised the stick and hit the pot. The pot of milk broke and he awoke from his sleep. Only then did he realize he was daydreaming.

**MORAL:** There is no substitute for hard work. Dreams cannot be fulfilled without hard work.



## First War of Independence (from page 1)

During the long march to the jail, the imprisoned soldiers goaded and shamed the other Indian soldiers for obeying their British officers and betraying their religion or caste. The next morning, the 11<sup>th</sup> and 20<sup>th</sup> Cavalry of the Bengal Army turned on their officers. They liberated the imprisoned soldiers from the day before, and reportedly killed all the British stationed in Meerut. The rebellion spread beyond the town and it took a while for the British to regain control.

This rebellion ultimately resulted in the end of control by the British East India Company, and in 1858, Queen Victoria issued a proclamation transferring power over colonial India to the Crown and appointed a Crown Viceroy. Interestingly, 1857 marked the 100<sup>th</sup> year of control by the British East India Company, which solidified its position as the colonial ruler of India after its military victory over the Nawab of Bengal in the short-lived Battle of Plassey (a westernization of the spelling for the Bengali town of Palashi, north of Kolkata) in 1757.

While the events of 1857 did not directly lead to India's independence from its colonial rulers, and there is some controversy as to its significance to the cause of independence, it has come to be known as the *First War of Independence*. Last October in the Lok Sabha, Somnath Chatterjee of the Office of the Speaker said:

***“The War of 1857 was undoubtedly an epoch-making event in India’s struggle for freedom. For what the British sought to deride as a mere sepoy mutiny was India’s First War of Independence in a very true sense, when people from all walks of life, irrespective of their caste, creed, religion and language, rose against the British rule....***

***Not only did these martyrs give up their lives for the sake of the country’s freedom but also left a message for the future generations --- a message of sacrifice, courage of conviction, a strong belief in the ultimate victory of the people in their war against oppression.....***

***With these words, I once again pay my humble tributes to the martyrs of the 1857 War of Independence...”***

## 2007 Festival Sign-Up Sheet

Festival	Actual Date	Date of Celebration	Host
Ugadi	March 19	March 25	Mallikarjun and Girija Angadi
Basava Jayanti	April 20	May 5	MD Chapter, D.C & VA Chapter, Kaveri (at Sri Siva Vishnu Temple)
Basava Jayanti	April 20		
VSNA Annual Conference	July 7-8	July 7-8	Detroit Chapter, VSNA
Summer Picnic			
Ganesha Chaturthi	September 15		
Deepavali	November 9		Halappa and Usha Hakkal
Holiday Party	December 25		

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***So long as millions live in hunger and ignorance, I hold every person a traitor who, having been educated at their expense, pays not the least heed to them.***

**- Swami Vivekananda**

***Basava Samiti***

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