

טַאִילַנְג סוּאָמִי

שְׂרִי טַאִילַנְג סוּאָמִי

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שְׂרִי טַאִילַנְג סוּאָמִי נולד באנדהארה-פראדש, בכפר קטן ליד ויזיאנאגראם, למשפחה ברהמינית. אביו, נריסינגהאנדאר, היה ידוע בנדבנותו והיה איש ירא שמיים, וביחד עם אשתו ...

שנים עשר קווים מנחים שנתנו על ידי Shri Trailanga Swami בספר ...

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שנים עשר קווים מנחים שנתנו על ידי Shri Trailanga Swami בספר ההנחיות שלו – אותם יש להבין וליישם בדיבור, במחשבה ובמעשה. תרגול המידות - שְׂרִי טַאִילַנְג סוּאָמִי ...

ההפנייה למדפסת עשויה לקחת מספר שניות - אנא המתן... כתבים ...

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שנים עשר קווים מנחים שנתנו על ידי Shri Trailanga Swami בספר ההנחיות שלו – אותם יש להבין וליישם ... טיהור הלב, מתוך הספר: ביוגרפיה ופילוסופיה של שְׂרִי טַאִילַנְג סוּאָמִי - מאת: ה.

סרטון על החיים של שְׂרִי טַאִילַנְג סוּאָמִי... - ד"ר אודי בילו, בריגהו יוגה ...

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ترايلاانغا

الحكيم برمهنسا يوغانندا: لاهيري ماهاسايا: كراماته

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Nov 23, 2013 - وكان للاهيري ماهاسايا صديق مشهور هو سوامي [ترايلانغا](#) الذي يقال أنه جاوز سنه الثلاثمائة عام. - وقد ذاعت شهرة ...
وكتيراً ما كان اليوغيان يجلسان معاً للتأمل. وقد ذاعت شهرة ...

مغامرة الحياة: برمهنسا يوغانندا - محمود عباس مسعود - Google Sites

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كما أن [ترايلانغا](#) سوامي عاش قرابة الثلاثة قرون: فهو ولد في عام 1601 وتوفي عام 1881 ميلادية (بل أن هناك من يقول أن عمره تجاوز الثلاثة قرون!) وبالإضافة إلى عمره الخارق ...

المعلم برمهنسا يوغانندا: لاهيري ماهاسايا

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Nov 23, 2013 - وكان للاهيري ماهاسايا صديق مشهور هو سوامي [ترايلانغا](#) الذي يقال أنه جاوز سنه الثلاثمائة عام. - وقد ذاعت شهرة ...
وكتيراً ما كان اليوغيان يجلسان معاً للتأمل. وقد ذاعت شهرة ...

سوامي

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... अभय चरणारविन्द (Prabhupada) بالسنسكريتيّة:

سوامي Beyondananda - InnerSelf

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by Steve Bhaerman (a.k.a. Swami Beyondananda). I'm going to step out from under the turban for a moment, and speak to you about why the cosmic comic ...

سحر سوامي الانتقام! ألعاب فلاش - FlashGameHQ.com

ar.flashgamehq.com/flash.../magic-swamis-revenge Translate this page

اسمحو ماجيك سوامي الخوص في راسك ويشعر له لمسة سحرية في ... سحر سوامي الانتقام! - الحب الآن ...
... Magic Swami toe in je hoofd en verbaas. jezelf over zijn

تريلينغا

٣٤. تريلينغا برجا برگنی

http://fa.wikipedia.org/wiki/%D9%81%D9%87%D8%B1%D8%B3%D8%AA_%D8%AD%D8%B2%D8%A8%E2%80%8C%D9%87%D8%A7_%D8%AF%D8%B1_%D9%87%D9%86%D8%AF%D9%88%D8%B3%D8%AA%D8%A7%D9%86

فهرست حزب‌ها در هندوستان - ویکی‌پدیا، دانشنامهٔ آزاد

Persian Wikipedia ▾ fa.wikipedia.org/wiki/فهرست_حزب‌ها_در_هندوستان

... تیبو سلطان شمال ریابلیک : - تریبال یئویل : - **تریلینگا** یرجا یرگتی : - تریلک شاکتی کنگرس بهرت - ترینمول گنا یریشاد - تهنتی یریر درویدا مونترا ...

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به عنوان مثال، آمریکایی‌ها در نورنبرگ آلمان‌ها را به کشتن یهودیان اردوگاه **تریلینگا** در اتاق‌های - Jan 14, 2006 بخار (نه در اتاق‌های گاز که امروزه ادعا می‌شود) متهم نمودند.

همه چیز اینجا هست - فهرست احزاب سیاسی در هند

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تریلینگا یرجا یرگتی : تریلک شاکتی کنگرس بهرت ترینمول گنا یریشاد تهنتی یریر درویدا مونترا کزگم دسیا موریکو درویدا کزگم تمیلن سنگم یادی یو

هولوکاست - دانشنامه صهیونیسم و اسرائیل-صفاتاج

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به عنوان مثال، آمریکایی‌ها در نورمیرگ آلمانها را به کشتن یهودیان اردوگاه **تریلینگا** در اتاقهای بخار (نه در اتاقهای گاز که امروزه ادعا می‌شود متهم نمودند. چنین داستانهای ...

فهرست حزب‌ها در هندوستان - پرس آنلاین

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... تیبو سلطان شمال ریابلیک : - تریبال یئویل : - **تریلینگا** یرجا یرگتی : - تریلک شاکتی کنگرس - Jul 31, 2014 بهرت - ترینمول گنا یریشاد - تهنتی ...

سوامی

رادها سوامی - ویکی‌پدیا، دانشنامهٔ آزاد

Persian Wikipedia ▾ fa.wikipedia.org/wiki/رادها_سوامی

رادها **سوامی** سازمانی فلسفی است که متسا آن در هند به قرن ۱۹ در هند برمی‌گردد و ... یا از کل) و سوامی(اشاره به استاد محوی؛ هم ریشه اصطلاح سانسکریت **سوامی** swami یا ...

قدرت نهفته در آساناها ا "سوامی شیواداساناندا Swami - کلوب

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قدرت نهفته در آساناها ا "سوامی شیواداساناندا Swami sivadasananda "هیچ کس قدرت - Jun 12, 2012 آساناها را نمی‌داند" این جمله گفته ی سوامی ویشنودواناندا است که ...

Trailanga

From Wikipedia, the free encyclopedia

Trailanga Swami (also **Tailang Swami**, **Telang Swami**) (Telugu: త్రైలింగ స్వామి) (reportedly^[nb 1] 1607^[2] – 1887^{[2][3]}) was a Hindu yogi famed for his spiritual powers who lived in Varanasi, India.^[2] He is regarded as a legendary figure in Bengal, with many stories told about his yogic powers and longevity. According to some accounts, Trailanga Swami lived to be 280 years old,^{[2][4]} residing at Varanasi between 1737-1887.^[3] He is regarded by devotees as an incarnation of Shiva. Ramakrishna referred to him as the "The walking Shiva of Varanasi".^[5]

Swami Ganapati Saraswati

Born	Shivarama 1607 Vizianagaram
Died	December 26, 1887 (aged 280) Varanasi
Titles/honours	known as "The walking Shiva of Varanasi"
Guru	Bhagirathananda Saraswati
Philosophy	Dashanami

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Life

A member of the Dashanami order, he became known as Trailanga Swami after he settled in Varanasi. His biographers and his disciples differ on his birth date and the period of his longevity. According to one disciple biographer, he was born in 1529, while according to another biographer it was 1607.^[6] His pre-monastic name was Shivarama and was born in Logisa at Vizianagaram in Andhra Pradesh. His parents were Narashingha Rao and Vidyavati Devi, who were devotees of the god Shiva. After the death of his parents, at the age of 40, he was said to have renounced the world and lived the life of a recluse in a cottage near a cremation ground. After practicing *sadhana* (spiritual practice) for 20 years, he met his preceptor swami, Bhagirathananda Saraswati, in 1679 from Punjab. Bhagirathananda initiated Shivaram into *sannyasa* (monastic vows) and named him Swami Ganapati Saraswati in 1685. Ganapati reportedly led a life of severe austerities and went on a pilgrimage, reaching Prayag in 1733, before finally settling in Varanasi in 1737.^[6]

In Varanasi, till his death in 1887, he lived at different places including Asi Ghat, the Vedavyas Asharama at Hanuman Ghat, Dashashwamedh Ghat. He was often found roaming the streets or the ghats, naked and

"carefree as a child".^[7] He was reportedly seen swimming or floating on the river Ganges for hours. He talked very little and at times not at all. A large number of people became attracted to him upon hearing of his yogic powers to ameliorate their sufferings.^[7] During his stay in Varanasi, several prominent contemporary Bengalis known as saints met and described him, including Ramakrishna,^[8] Vivekananda,^[9] Mahendranath Gupta,^[10] Lahiri Mahasaya,^[4] and Swami Abhedananda.^[11] Swami Bhaskarananda Saraswati, Vishuddhananda Saraswati, and Mahatma Vijaykrishna Goswami.^[12]



Varanasi in 1922, where the Swami spent considerable part of his life

After seeing Swami Trailanga, Ramakrishna said, "I saw that the universal Lord Himself was using his body as a vehicle for manifestation. He was in an exalted state of knowledge. There was no body-consciousness in him. Sand there became so hot in the sun that no one could set foot on it. But he lay comfortably on it."^{[2][13]} Ramakrishna also stated that Trailanga Swami was a real *paramahansa*^[10] (lit: "Supreme swan", used as an honorific for a spiritual teacher) and that "all Benares was illuminated by his stay there."^[2]

The Swami had taken the vow of *ayachaka* (non seeking) — remaining satisfied with whatever he received.^[7] In the later stage of his life, as his fame spread, pilgrims visited him in multitudes. During his last days, he took up *ajagaravritti* (living like a python) in which he sat still without any movement, and devotees poured water (*abhisheka*) on him from early morning till noon, looking upon him as a living incarnation of Shiva.^[7]

Death

He died on Monday evening, December 26, 1887. His body was given *salilasamadhi* in the Ganges, according to the funeral customs of the monks of the Dashanami sect, in the presence of a multitude of mourning devotees standing on the ghats.^[7]

Legends and stories

There are many stories told about Swami Telang and his spiritual powers, such that he has become a near mythical figure in India. Robert Arnett writes that his miracles are "well documented" and "he displayed miraculous powers that cannot be dismissed as myth" and that there were living witnesses to his "amazing feats".^[14] He was reputed to have lived to be around 300 years, and was a larger-than-life figure, reportedly weighing over 300 pounds (140 kg), though he seldom ate.^[14] One account said that he could "read people's minds like books."^[2]

On many occasions, he was seen to drink deadly poisons with no ill effect. In one instance, a skeptic wanted to expose him as a fraud. The monk was accustomed to breaking his long fasts with buckets of clabbered milk, so the skeptic brought him a bucket of calcium-lime mixture used for whitewashing walls instead. The monk drank the entire bucket with no ill effect — instead, the skeptic fell to the ground writhing in pain. The monk broke his usual silence to explain the law of karma, of cause and effect.^{[4][14]}

According to another story, he often walked around without any clothes, much like the naga (or "sky-clad") sadhus. The Varanasi police were scandalized by his behaviour, and had him locked in a jail cell. He was soon seen on the prison roof, in all his "sky-clad" glory. The police put him back into his locked cell, only to see him appear again on the jail roof. They soon gave up, and let him again walk the streets of Varanasi.^{[2][4]}

Thousands of people reportedly saw him levitating in a sitting position on the surface of the river Ganges for days at a time. He would also apparently disappear under the waves for long periods, and reappear unharmed. [4][14] Swami Sivananda attributed some of his miracles to the *siddhi* or yogic power *Bhutajaya* — conquest over the five elements, "Fire will not burn such a Yogi. Water will not drown him." [15]

With respect to his reportedly yogic powers, miracles abound in his biographies and exceptionally long life, Swami Medhasananda writes that according to the "science of yoga", attainment of these is not "impossible". [16]

Teachings

His teachings are still extant and available in a biography by Umacharan Mukhopadhyay, one of his disciples. He described bondage as "attachment to the world" and liberation as "renunciation of the world and absorption in God." [17] He further said that after attaining the state of desirelessness, "this world is transformed into heaven" and one can be liberated from *samsara* (the Hindu belief that life is a cycle of birth and death) through "spiritual knowledge". He remarks that attachment to the "evanescent" world is "our chronic disease" and the medicine is "detachment". [17]

He described man's senses as his enemy and his controlled senses as his friend. His description of a poor person as one who is "very greedy" and regarded one who always remains content as rich. [17] He said that the greatest place of pilgrimage is "Our own pure mind" and instructs to follow the "Vedantic truth from the Guru." He described a *sadhu* as one who is free from attachment and delusion. [17] One who has transcended the ego-self.

Notes

- [^] The Guinness Book of Records states that the longest confirmed lifespan in human history is 122 years 164 days (44,724 days in total) [1]

References

- [^] The Guinness Book of Records, 1999 edition, p.102, ISBN 0-85112-070-9.
- [^] *a b c d e f g h* Varishthananda 2007
- [^] *a b* McDermott, Rachel Fell (2001). *Mother of My Heart, Daughter of My Dreams* (http://books.google.com/?id=2PrChFaXgf0C&pg=PA145). Oxford University Press. p. 145. ISBN 978-0-19-513435-3.
- [^] *a b c d e* Yogananda, Paramhansa (1948). "Chapter 31". *Autobiography of a Yogi* (http://en.wikisource.org/wiki/Autobiography_of_a_Yogi/Chapter_31). Philosophical Library.
- [^] Rao 2004, p. xii
- [^] *a b* Medhasananda 2003, p. 218
- [^] *a b c d e* Medhasananda 2003, p. 219
- [^] Gupta, chapter 7 (http://www.belurmath.org/gospel/chapter07.htm).
- [^] Noble, Margaret E. (August 2005). *The Master as I Saw Him* (http://books.google.com/?id=zuuITres1hsC&pg=PA240). Kessinger Publishing. pp. 214–216. ISBN 978-1-4179-7407-8.
- [^] *a b* Gupta, Mahendranath (1942). *The Gospel of Sri Ramakrishna* (http://www.belurmath.org/gospel/introduction.htm). Ramakrishna Mission. pp. Introduction.
- [^] Page, Mary Le (1947). *An Apostle of Monism*. Ramakrishna Vedanta Math. p. 52.
- [^] Medhasananda 2003, p. 220

13. [^] Isherwood, Christopher (1980). *Ramakrishna and His Disciples* (<http://books.google.com/?id=6qVMrumO-g0C&pg=PA133>). Vedanta Press. ISBN 978-0-87481-037-0.
14. [^] ^{*a*} ^{*b*} ^{*c*} ^{*d*} Arnett 2006, p. 23
15. [^] Swami, Sivananda. "Chapter 39 The Powers Of A Yogi". *MIND--ITS MYSTERIES AND CONTROL* (http://www.sivanandadlshq.org/download/mind.htm#_VPID_42). DIVINE LIFE SOCIETY.
16. [^] Medhasananda 2003, p. 219
17. [^] ^{*a*} ^{*b*} ^{*c*} ^{*d*} Medhasananda 2003, p. 221

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- Arnett, Robert (2006). "Introduction". *India Unveiled* (<http://books.google.com/?id=Tmn91va2e4UC&pg=PT23>). Atman Press. ISBN 978-0-9652900-4-3.
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- Varishthananda, Swami (November 2007). "Varanasi: The City of Saints, Sages, and Savants" (http://www.advaitaashrama.org/pb_archive/2007/PB_2007_November.pdf). *Prabuddha Bharata* **112** (11): 632–633.

Further reading

- Tattwananda *The Saints of India* (<http://books.google.co.in/books?id=qUgqAAAAYAAJ>)

External links

- "A Boatman's story" (<http://books.google.co.in/books?id=fekDAAAAMBAJ&pg=PA176&lpg=PA176&dq=Telang+swami>) in Yoga Journal.

Retrieved from "http://en.wikipedia.org/w/index.php?title=Trailanga&oldid=637139687"

Categories: Yogis | 1887 deaths | Indian Hindu monks | Longevity traditions | People from Andhra Pradesh | People from Varanasi

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Trilinga Kshetras



● Bhimeswaram
 ● Srisailem
 ● Kaleswaram

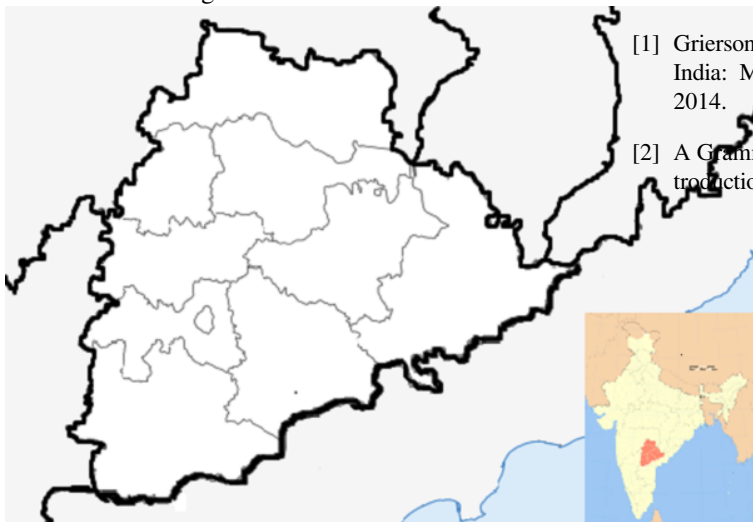
Locations of Trilinga Kshetras

The etymology of *Telugu* is thought to have been derived from *trilinga*, as in *Trilinga Desa*, “the country of the three lingas”. According to a Hindu legend, Shiva descended as *linga* on three mountains namely, Kaleswaram in Telangana, Srisailem in Rayalaseema and Bhimeswaram in Coastal Andhra, which marked the boundaries of the Telugu country. Roughly today's Telangana state. It also thought to be believed that the word Telangana derived from Telingana, Telinga, Trilinga. ^[1]

In *Andhra Kaumudi*, a Telugu grammar book it was mentioned that Āndhra Viṣṇu having built an immense wall, connecting Sri Sailem, Bhimeswaram, and Kaleswaram, with the Mahendra hills, formed in it three gates, in which the three eyed Ishwara, bearing the trident in his hand and attended by a host of divinities resided in the form of three lingams. Āndhra Viṣṇu assisted by divine angels having fought with the great giant Nishambhu for thirteen yugas killed him in battle and took up his residence with the sages on the banks of the river Godavari, since which time, the Telugu country has been named Trilingam. ^[2]

- Bhimeswaram
- Srisailem
- Kaleswaram

Locations of Trilinga Kshetras



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[1] Grierson, G.A. (1967). *Linguistic Survey of India*. Delhi, India: Motilal Banarsidass. p. 576. Retrieved 12 June 2014.

[2] A Grammar of Telooگو Language - A D Campbell , introduction.

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2.1 Text

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Lingam

“Linga” and “Shivling” redirect here. For the mountain, see Shivling (Garhwal Himalaya). For other uses, see Linga (disambiguation).

The **lingam** (also *linga*, *ling*, *Shiva linga*, *Shiv*

plest sign of emergence and mergence.^{[10][11]}

1 Definition and meaning



Traditional flower offering to a lingam in Varanasi

ling, Sanskrit: लिङ्ग, *liṅgam*, meaning “mark”, “sign”, or “inference”^{[1][2]}) is a representation of the Hindu deity Shiva used for worship in temples.^[3] In traditional Indian society, the linga is rather seen as a symbol of the energy and potential of God, Shiva himself. ^{[4][4][5][6][7]}

The lingam is often represented alongside the yoni, a symbol of the goddess or of Shakti, female creative energy.^[8] The union of lingam and yoni represents the “indivisible two-in-oneness of male and female, the passive space and active time from which all life originates”.^[9]

Linga represents Cosmic Egg ('Brahmanda' in Sanskrit) who has no beginning nor end. It is believed that this changing world('Jagat' in Sanskrit) merges or dissolves into the Formless in the end. So, the Linga is the sim-



Linga-base at the Cát Tiên sanctuary, Lâm Đồng Province, Vietnam



Sivalingam at the Sri Meenakshi temple in Madurai

The Sanskrit term लङ्गिणं *liṅgam*, transliterated as *linga*, has diverse meanings and uses, ranging from mark, sign or characteristic to gender. Vaman Shivram Apte's Sanskrit^[12] dictionary provides the many definitions:

1. A mark, sign, token, an emblem, a badge, symbol, distinguishing mark, characteristic
2. A false or unreal mark, a guise, disguise, a deceptive badge
3. A symptom, mark of disease

4. A means of proof, a proof, evidence
5. (In logic) The hetu or middle term in a syllogism
6. The sign of gender or sex
7. The male organ of generation
8. The genital organ of Siva (phallus)
9. Gender (in gram.)
10. The image of a god, an idol
11. One of the relations or indications...which serve to fix the meaning of a word in any particular passage
12. (In Vedānta philosophy) The subtle frame or body, the indestructible original of the gross or visible body
13. A spot, stain
14. The nominal base, the crude form of a noun
15. (In Sāñ. phil.) Pradhāna or Prakṛiti
16. The effect or product (that which is evolved out of a primary cause and itself becomes a producer).
17. Inference, conclusion

The Hindu scripture *Shiva Purana* describes in its first section, the *Vidyeshwar Samhita*, the origin of the lingam, known as Shiva-linga, as the beginning-less and endless cosmic pillar (*Stambha*) of fire, the cause of all causes.^[13] Lord Shiva is pictured as emerging from the Lingam – the cosmic pillar of fire – proving his superiority over gods Brahma and Vishnu.^[14] This is known as Lingodbhava. The *Linga Purana* also supports this interpretation of lingam as a cosmic pillar, symbolizing the infinite nature of Shiva.^{[14][15][16][17]} According to *Linga Purana*, the lingam is a complete symbolic representation of the formless Universe Bearer - the oval shaped stone is resembling mark of the Universe and bottom base as the Supreme Power holding the entire Universe in it.^[18] Similar interpretation is also found in the *Skanda Purana*: “The endless sky (that great void which contains the entire universe) is the Linga, the Earth is its base. At the end of time the entire universe and all the Gods finally merge in the Linga itself.”^[19] In yogic lore, the linga is considered the first form to arise when creation occurs, and also the last form before the dissolution of creation. It is therefore seen as an access to Shiva or that which lies beyond physical creation.^[20]

2 History



Lingobhava Shiva: God Shiva appears as in an infinite Linga fire-pillar, as Vishnu as Varaha tries to find the bottom of the Linga while Brahma tries to find its top. This infinite pillar conveys the infinite nature of Shiva.^[14]

2.1 Origin

Anthropologist Christopher John Fuller conveys that although most sculpted images (murtis) are anthropomorphic, the aniconic Shiva Linga is an important exception.^[21] Some believe that linga-worship was a feature of indigenous Indian religion.^[22]

There is a hymn in the *Atharvaveda* which praises a pillar (Sanskrit: *stambha*), and this is one possible origin of linga-worship.^[22] Some associate Shiva-Linga with this *Yupa-Stambha*, the sacrificial post. In that hymn a description is found of the beginningless and endless *Stambha* or *Skambha* and it is shown that the said *Skambha* is put in place of the eternal Brahman. As afterwards the Yajna (sacrificial) fire, its smoke, ashes and flames, the *soma* plant and the ox that used to carry on its back the wood for the Vedic sacrifice gave place to the conceptions of the brightness of Shiva's body, his tawny matted-hair, his blue throat and the riding on the bull of the Shiva. The *Yupa-Skambha* gave place in time to the *Shiva-Linga*.^{[16][17]} In the *Linga Purana* the same hymn is expanded in the shape of stories, meant to establish the glory of the great *Stambha* and the supreme nature of Mahādeva (the Great God, Shiva).^[17]

2.2 Historical period



A Shiva lingam worshipped at Jambukesvara temple in Thiruvanaikaval (Thiruvanaikava)

According to Shaiva Siddhanta, which was for many centuries the dominant school of Shaiva theology and liturgy across the Indian subcontinent (and beyond it in Cambodia), the linga is the ideal substrate in which the worshipper should install and worship the five-faced and ten-armed Sadāśiva, the form of Shiva who is the focal divinity of that school of Shaivism.^[23]

The oldest example of a lingam which is still used for worship is in Gudimallam. According to Klaus Klostermaier, it is clearly a phallic object, and dates to the 2nd century BC.^[24] A figure of Shiva is carved into the front of the lingam.^[25]

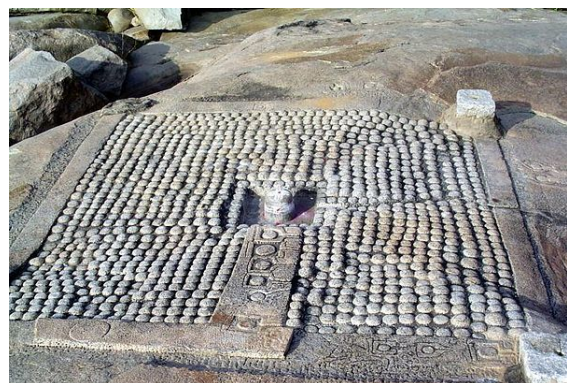
The lingam also figures importantly into various forms of Buddhism. Perhaps most notable is the use of penis images in the teaching of Drukpa Kunley, a Buddhist monk.

2.3 Modern period

British missionary William Ward criticized the worship of the lingam (along with virtually all other Indian religious rituals) in his influential 1815 book *A View of the History, Literature, and Mythology of the Hindoos*, calling it “the last state of degradation to which human nature can be driven”, and stating that its symbolism was “too gross, even when refined as much as possible, to meet the public eye.” According to Brian Pennington, Ward’s book “became a centerpiece in the British construction



A 10th-century four-headed stone lingam (Mukhalinga) from Nepal



1008 Lingas carved on a rock surface at the shore of the Tungabhadra River, Hampi, India

of Hinduism and in the political and economic domination of the subcontinent.”^[26] In 1825, however, Horace Hayman Wilson’s work on the lingayat sect of South India attempted to refute popular British notions that the lingam graphically represented a human organ and that it aroused erotic emotions in its devotees.^[26]

Monier-Williams wrote in *Brahmanism and Hinduism* that the symbol of *linga* is “never in the mind of a Saiva

(or Siva-worshipper) connected with indecent ideas, nor with sexual love.”^[27] According to Jeaneane Fowler, the linga is “a phallic symbol which represents the potent energy which is manifest in the cosmos.”^[3] Some scholars, such as David James Smith, believe that throughout its history the lingam has represented the phallus; others, such as N. Ramachandra Bhatt, believe the phallic interpretation to be a later addition.^[28] M. K. V. Narayan distinguishes the Siva-linga from anthropomorphic representations of Siva, and notes its absence from Vedic literature, and its interpretation as a phallus in Tantric sources.^[29]

Ramakrishna practiced *Jivanta-linga-puja*, or “worship of the living lingam”.^{[30][31]} At the Paris Congress of the History of Religions in 1900, Ramakrishna’s follower Swami Vivekananda argued that the *Shiva-Linga* had its origin in the idea of the *Yupa-Stambha* or *Skambha*—the sacrificial post, idealized in Vedic ritual as the symbol of the Eternal Brahman.^{[16][17][32]} This was in response to a paper read by Gustav Oppert, a German Orientalist, who traced the origin of the *Shalagrama-Shila* and the *Shiva-Linga* to phallicism.^[33] According to Vivekananda, the explanation of the *Shalagrama-Shila* as a phallic emblem was an imaginary invention. Vivekananda argued that the explanation of the *Shiva-Linga* as a phallic emblem was brought forward by the most thoughtless, and was forthcoming in India in her most degraded times, those of the downfall of Buddhism.^[17]

According to Swami Sivananda, the view that the Shiva lingam represents the phallus is a mistake;^[18] The same sentiments have also been expressed by H. H. Wilson in 1840.^[34] The novelist Christopher Isherwood also addresses the interpretation of the *linga* as a sex symbol.^[35] The Britannica encyclopedia entry on *lingam* also notes that the lingam is not considered to be a phallic symbol;^[5]

According to H el ene Brunner,^[36] the lines traced on the front side of the linga, which are prescribed in medieval manuals about temple foundation and are a feature even of modern sculptures, appear to be intended to suggest a stylised glans, and some features of the installation process seem intended to echo sexual congress. Scholars like S. N. Balagangadhara have disputed the sexual meaning of lingam.^[37]

3 Naturally occurring lingams

An ice lingam at Amarnath in the western Himalayas forms every winter from ice dripping on the floor of a cave and freezing like a stalagmite. It is very popular with pilgrims.

Shivling (6543m) is also a mountain in Uttarakhand (the Garhwal region of Himalayas). It arises as a sheer pyramid above the snout of the Gangotri Glacier. The mountain resembles a Shiva linga when viewed from certain angles, especially when travelling or trekking from Gangotri



Lingam in the cave at Amarnath

to Gomukh as a part of a traditional Hindu pilgrimage.

A lingam is also the base for the legend of formation (and name) of the Borra Caves in Andhra Pradesh.

4 See also

- Axis mundi
- Banalinga
- Danda
- Dhyanalinga
- Hindu iconography
- Lingayatism
- Mukhalinga
- Pancharamas
- Pindi (Hindu iconography)
- Shaligram
- Phallus

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Swami

For other uses, see [Swami \(disambiguation\)](#).

A **swami** (Sanskrit: स्वामी *svāmī* [sua:mi:]) sometimes abbreviated “sw.” is an ascetic or yogi who has been initiated into the religious monastic order founded by some religious teacher.^[1] It is believed to be originally used for the ones who were initiated into to the Advaita Vedanta movement started by Adi Shankara.^[2] The usage of this word is not just for a yogi but also used for a religious guru, with or without disciples.

The *Oxford English Dictionary* gives the etymology as

Hindi *svāmī* master, lord, prince, used by Hindus as a term of respectful address, < Sanskrit *svāmin* in same senses, also the idol or temple of a god.^[3]

In the Bengali language, the word (pronounced [ˈʃami]), while carrying its original meaning, has a dual meaning of “husband”. The word also means “husband” in the Malay language, where it is spelled “Suami”.^[4] Swami also means husband in the Khmer language.

1 References

- [1] Brewer’s Dictionary of Phrase and Fable. London: Chambers Harrap, 2009. s.v. “Swami,” OL2527037W.
- [2] Merriam-Webster’s Encyclopedia of Religion, page 958.
- [3] "swami, n.". *OED Online*. June 2011. Oxford University Press. (accessed August 31, 2011).
- [4] “Istilah Malaysia”. *Pusat Rujukan Persuratan Melayu*. Dewan Bahasa dan Pustaka Malaysia. Retrieved 31 May 2013.

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