

**THE ROLE OF VIRASAIVA MATHAS IN MAINTAINING AND  
DISSEMINATING VIRASAIVISM, WITH SPECIAL REFERENCE TO  
BIDAR DISTRICT**

**A POST DOCTORAL RESEARCH REPORT SUBMITTED TO THE  
UNIVERSITY GRANTS COMMISSION**

**BY**

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## **DECLARATION**

I hereby declare that the thesis entitled **“The Role of Virasaiva Mathas in Maintaining and Disseminating Virasaivism, with special reference to Bidar District** completed and written by me has not previously formed the basis for the award of any Degree or other similar title of this or any other University or examining body.

**Dr. Nalini Waghmare**

Place: Pune

Date: 26 September 2011

## **CERTIFICATE**

This is to certify that “**The Role of Virasaiva Mathas in Maintaining and Disseminating Virasaivism, with special reference to Bidar District**” which is being submitted herewith is in completion of the award of Post Doctoral Fellowship by the University Grants Commission. The work has been carried out under my guidance and has not been submitted for any research purpose earlier.

**Dr. Radhika Seshan**

Place: Pune

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## CHAPTER --1

### HISTORICAL BACKGROUND OF BIDAR

**Introduction:** The district of Bidar is rich in ancient cultural traditions as well as in historical associations. Its several hallowed spots and monuments bring back to memory scenes of its glorious past. Many celebrated spiritual personages strode the earth, worked and taught in this area which witnessed various events of historical, social and religious importance. The district provides many attractions to scholars, pilgrims and others.

Bidar is the northern most district of Karnataka state located between 1735 and 1825 north latitude and 7642 and 7739 east longitudes.<sup>1</sup> Its length from east to west is 93.4 km and from northeast to south west is 115.2 km. Total area of the district is 5458 km.

Bidar is a tiny district comprising five talukas viz. Aurad, Basavakalyan, Bidar, Bhalki and Humanabad. The district founded on the east by Nizambad and Medak district of Andhra Pradesh, on the north and west Nanded and Osmanabad district of Maharashtra and on south by Gulbarga district of Karnataka.

Bidar was controlled by rules of diverse dynasties. The Nandas and Mauraya, who held their sway over the Deccan, ruled the region of Bidar about 3<sup>rd</sup> century B.C.<sup>2</sup> The Satavahanas established their authority over the Deccan region comprising the Bidar area. The Chalukyas of Badami, a powerful ruling dynasty of Karnataka controlled a very large area up to the Southern bank of the Narmada.

About 8<sup>th</sup> century A.D. the Rashtrakutas rose to political prominence after the decline of the Chalukyas. The Rashtrakuta rule, especially under Amoghvarsha, witnessed a stupendous glory in several fields such as literature, art and religion.

Kalyana came to prominence during the rule of Jayasimha, who enjoyed the little 'Cholagra Kalanala'. The glorious chapter of Bidar started when Vikramaditya VI the greatest monarch of the Kalyana Chalukyas came to power.

Bijjala II, Kalachuri prince, was closely connected with the royal family of the Chalukyas of Kalyana.<sup>3</sup> He was the defacto ruler during the region of Tailapa II, the last of the Kalyana Chalukyas. The chief event of his period was the Kalyana movement.

The Kalyana movement was also identified as the Virasaiva movement led by Allamaprabhu, Basaveshwara, Chennabasavanna, Akkamahadevi and other Shivasharanas, who belonged to different strata of society. It was chiefly a socio-religious reform movement to reorganize the caste ridden Hindu society on the basis of equality, dignity of labour, women and human values. A new type of literature 'Vacana Sahitya' in Kannada by Shivasharanas was a unique

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<sup>1</sup> Bidar District Gazette, Government of Karnataka, Government Press, Bangalore, 1977, p.2.

<sup>2</sup> Virendra Simpi, Jagannath Hebbale, Shubhash N.Nelge, Shivraj Kanshetti (ed), Basavaprabhe, 72<sup>nd</sup> Kannada Sahitya Sangha, Bidar, 2006, pp.121-123.

<sup>3</sup> Phalaksha, Introduction to Karnataka History, Shashi Prakashan, Tiptur, 1999, pp.80-81.

contribution of Bidar to world literature. At present the 'Anubhava Mantapa' has come up on the banks of Tripuranta at Basavakalyana in the Shivagashape.

With the decline of the Kalachuris the Yadava kings of the Devagiri assumed control over the region of Kalyan. There after the Kakatiyas of Warangal established their supremacy over the region of Bidar. In 1321-1322 A.D. Mohammad Tughlaq seized Bidar and Basavakalyan.

The second glorious chapter of Bidar began when Ahmed Shah (Bahamani ruler) shifted his capital from Gulbarga to Bidar in about 1429 A.D.<sup>4</sup> Since then this town for more than two centuries remained an important centre of Muslim power in the Deccan. Ahmed Shah turned Bidar into a beautiful and prosperous town by constructing magnificent buildings viz; Mohammad Gawan Madarsa, Kutte ki Khabar, Jama Masjid, Palaces and Fort laying out gardens. His leanings towards the Sufi philosophy brought saints and learned men to the town from the Muslim world. Thus the town acquired international fame as the centre of trade and the Islamic culture.

Gawan who respected learning is said to have founded the Gawan Madrasa in 1472 A.D. This great college of Gawan attracted religious and learned scholars from all over the world.

After the break-up of Bahamani kingdom in 1527 A.D. Bidar became the capital of the Barid Shahi's who exercised power upto about 1619 A.D. On the conquest of the Deccan by Aurangzeb in the 17<sup>th</sup> century, the Bidar area became a part of Mughal Empire. Asaf Jah, a Mughal general, was appointed the Subedar of the Deccan in 1713 A.D. He had the title of 'Nizam -ul-Mulk' and founded the house of the Nizams of Hyderabad. The Hyderabad state ruled this dynasty, included the Bidar area also and its rule lasted upto 1948.

As per the recommendations of the State re-organization commission, Bidar was joined to Karnataka in 1956 and since then it has been the district head quarter.

This tiny district Bidar is very well known for its artistic and metal craftsmanship right from 15<sup>th</sup> century A.D. 'Bidri Ware' being a symphony in metal of copper and lead has earned a great name and fame for Bidar. The Bidar articles are marketed locally and in big cities in India. There is a popular demand for these wares in foreign markets also.

Bidar district is a mini 'India' culturally this tiny district is the cradle of diverse groups and cults. In and around Bidar there are many historical monuments, which even to this day stand as the grand testimony to the architectural beauty and religious harmony.

The renowned Sikh hero and martyr Bhai Sahib Chand (Sahib Singh) who as one of the Panch-Pyaras of Guru Govind Singh, helped the transformation of the Sikhs into warriors, hailed from Bidar. Various striking events in the life of the people of the district have given it diversity and rare tapestry which is highly admirable.

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<sup>4</sup> Basavaraj,B, History and Culture of Karnataka, Chalukya Publication, Dharwar, 1984, pp.179-180.

Geographically and culturally Bidar is called as Karnataka crown. Culturally Bidar has been considered the crown of Karnataka. It was in this district at Kalyana (Basavakalyana) that the Sharana (Virasaiva) movement of radical social and religious reforms was launched in the twelfth century A.D. by a galaxy of personalities reputed for their wisdom, vision and dauntless action; led by Basaveshwara, Allamaprabhu, Akkamahadevi, Chennabasavanna, Siddharamma and others. They drew into the movement intellectuals as also the populace.<sup>5</sup> With revolutionary concepts, they enunciated new values and a new philosophy of life in social, religious, economic and cultural fields. They used the simple spoken language for their exposition for the benefit of all the sections of the society. All were declared to be equal in the eyes of God who was one and had many names. The caste system and untouchability were unequivocally sought to be eradicated by inter-dining, inter-caste marriage and dignity of labour. Elaborate ritualism, animal sacrifice, fetishes and superstitious were abjured. Every one was expected to earn his livelihood by honest work (Kayaka).

The women were given equal status with men. The craze for building temples and shrines was discouraged, and the object of worship, the Istalinga, was expected to be worn on the body by the followers of men, women and children. The Sharana movement attracted thoughtful men and women from distant areas like Kashmir, Gujarat, Bengal, Orissa, Kerala, Nepal, Panday, Chera and Chola. Kalyana became a great centre of reformation. The leading lights of the movement established there Anubhava Mantapa for open deliberations. There enlightened teachings and actions had a profound impact on the people. Many persons of the depressed classes were deeply transformed and emerged as new intrepid men of thought and action.

Anubhava Mantapa assumed the nature of a cultural parliament of the large number of Shivasharanas who coming from distant parts of India could assemble on the platform of the Anubhava Mantapa and could discuss elaborately on various issues of the time. Anubhava Mantapa thus, had proved to be an effective instrument and vehicle of spreading the message of the revolutionary ideas of twelfth century saints.

## **REVIEW OF LITERATURE**

Literature both published and unpublished available in Kannada, Telugu, Hindi, Marathi and English about Basaveshwara, Bidar district and Mathas. Journals, review and a few dissertations of earlier researchers have been consulted.

In addition visits were made to Basavakalyan, Aurad, Humanabad, Bhalki and Bidar in search of secondary sources. Opinions and suggestions of eminent scholars on different aspects and views of Basaveshwara and Bidar Mathas.

A critical review of the research oriented work both on Basaveshwara and Virasaivism in Bidar district Mathas has been undertaken.

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<sup>5</sup> Ibid, pp.510-518.



- S.C.Nandimath in his book 'Handbook of Virasaivism' (The Literary Committee, L.E. Association, Dharwar, India 1941). This book is an outcome of intensive research work. The book is a store house of information about the Tenets of Virasaivism, Philosophy of Virasaivism and concept of God, Linga and other Major and Minor Virasaiva Sharanas.
- K.R.Basavaraja in his book 'History and Culture of Karnataka' (Early times to Unification), (Chalukya Publications, Dharwad, 1984) gives a lucid account of the political history of Karnataka and brings out the cultural development of this region from earliest times to its unification in 1956.
- A.K.Ramanujan's book 'Speaking of Shiva' (Penguin books, New Delhi 1973). There are short biographical notes on each of four saint-poets i.e. Basavanna, Devara Dasimayya, Mahadeviyakka and Allama Prabhu given.
- S.S.Wodeyar (Ed) book 'Sri Basaveshwara A Commemoration Volume' (Government of Mysore, 1967). This book gives full information about Basaveshwara, his life, his reform and literature on Basaveshwara and Comparison of Basava with others.
- H.P.Malledevaru's book 'Essentials of Virasaivism' (Bharatiya Vidya Bhavan Bombay). It discusses the Virasaiva's Philosophy in a simple manner.
- M.Manjappa Hardekar's 'Social structure of the Veerashaiva Saints' (Basava Samiti, Bangalore, 1990). This book is the brochure containing articles on Basava's place among founders of Religion, his sayings, the message of the Vacanakaras and other cognate matters.
- H.Deveerappa (Ed), 'Vacanas of Basavanna' (Annana Balaga, Sirigere, 1967). This is the first time that all the Vacanas of Basavanna are being translated into English and published.
- S.C.Nandimath, L.M.A.Menezes, R.C.Hiremath's 'Sunyasampadane' Vol.I, II. III. IV. V. VI (Karnataka University Dharwar, 1965). So the Sunyasampadane which is to appear in six successive volumes with text, translation, English translation and other critical apparatus, is one of the most important documents of the Virasaiva philosophy and faith.
- Suryakant B.Ghugare "Veerashaivism in India" (Sadhana book stall, Gadchigaj, Kolhapur, 1995). It raised the Virasaiva social system, Virasaiva Social structure, Virasaiva religion, culture and ethics, Virasaiva sacraments and the social philosophy, social problems of Virasaiva community. So this book tried to make an attempt to present a detail analysis of Virasaivism and Virasaiva community.
- Rabindra Kumar Siddhantashree in his book entitled 'Saivism through the Ages' (Munshiram Manoharlal Publisher, Pvt, Ltd, New Delhi, 1975). Gives detailed information of Sects of Saivism.
- K.Ishwaran's 'Religion and Society among the Lingayats of South India' (Vikas Publishing House PVT, LTD, New Delhi, 1983). It gives us valuable information on Basava, his religion, its tenets, Mathas, Modernisation of Lingayat Community.

- C.D.Uttangi's book 'Anubhva Mantapa the heart of the Lingayat Religion' (Pub. By S.R.Gunjal, Gulbarga University, Gulbarga, 1982). It is one of the reference book to know the Basava's Anubhava Mantapa at Kalyana.
- H.Thipperudraswamy's book 'Basaveshwara Makers of Indian Literature' ( Sahitya Academy, New Delhi, 1975) the book gives information about Basaveshwara, his life, his reforms in socio-religious, economic as well as Basava as a poet.
- Kumaraswamiji's book entitled 'Mirror of Virasaivism' (Shri. V.K.Koppal, Navakalyana Matha, Dharwar, 1960). In this book author mentioned the Basava, his reforms, Shivayoga, Basava's mission, mysticism of Basava and Basava comparison related to Basava and virasaivism explained in a systematic and detailed manner.
- S.M.Hunashal's 'The Lingayat Movement' (Karnataka Sahitya Mandira, Dharwar, 1947) it's a useful for the reference to know more about Lingayat religion, Philosophy and their Culture.
- R.C.Hiremath's 'Bhakti Bhandari Basavannanavara Vacanagalu' (Karnataka University Dharwar, 1968). The volume is a critical edition containing nearly 1400 Vacanas. The author divided the Vacanas into six sthalas.
- Veeranna Rajur's (ed) 'Shivasharaneyara Vacana Samputa' (Department of Kannada and Culture, Bangalore, 1993). The author collected the 33 Vacanakarti's of Basaveshwara's period.
- K.B. Shivatharak, 'Karnataka Puraatatva Nelegalu' (A.V.Navada, Kannada University, Hampi, 2001). It gives information about the old places of Karnataka along with their brief history.
- Gurulinga Dabhale's book 'Gadi Nudiya Bedagu' (Basava Dharma Prasara Sansthe Hiremath Bhalki, 2005). It gives information about Bidar district historical literature and its importance.
- B.R Gopal's book, 'Bidar Jilleya Sasangallu' (Mysore University, Mysore, 1973, Vol.III, IV, V, 1973) giveS us information on Bidar and its historical, cultural importance through inscription.
- B.R.Gopal's book 'The Chalukyias of kalyana and the Kalachuri's' (Karnataka University, Dharwar, 1981) it discuss the political history of 12<sup>th</sup> century specially Chalukyias of Kalyana and Bijjala rule and Basaveshwara's Virasaiva movement.
- D.V.Shivananda's book 'Vachana Sahityadalli Samajo-Bhashika Chintanegallu' (Shree Basaveshwara Peetha, Karnataka University, Dharwar, 2003) .it discuss the special lecture series on social thinking, religious aspect and social concept in Vacanas.
- P.V.Narayana book 'Vachana Samagra' (a collection of papers on Vachana movement and literature) (Vasantha Prakashana, Bangalore, 2005). It covers the whole Vachana movement and its importance from 12<sup>th</sup> century to upto now.
- Somanatha Yalavara and Prema Sirshe (ed), 'Bidar Zilla Darshana' (Prasaranga Gulbarga University, Gulbarga, 2005). It discuss the Bidar districts history, monuments, art , culture, religion, education , political, inscriptions and Bidar's development in this 21<sup>st</sup> century mentioned.
- S.S.Basavanal's book 'Virasaivatattva Prakasa' (Sahitya Samithi, Lingayat vidyabirudhi Sansthe, Dharwar, 1941). It gives information on Virasaivism, Vachanas, religion, Basava reforms and historical Matha of Anubhava Mantapa of Basavakalyan.

- P.B.Desai's book 'Basaveshwara and His Times' (Karnataka research Institute, Karnataka University, Dharwar, 1968). It explains the whole life sketch of Baaveshwara's life, reform and historical importance of Bidar and Basavakalyan places.
- Gurulinga Dhabbale and Jagannath Hebbale (ed), 'Chennabasava Kalyana' (Smarana Sancheke), (Shri Chennabasava Pattadevaru 7<sup>th</sup> Akhila Bharata Sharana Sahitya Samelana, Hiremath Samsthana, Bhalki, 2001). It discusses the Bhalki Hirematha's contribution in various field, Bidar district importance and Basaveshwara's reforms in various field.
- Virendra Simpi, Jagannath Hebbale, Subhash.Nelge, Shivaraj Kanshetti (ed) "Basavaprabhe: Souvernir of the All India 72<sup>nd</sup> Kannada Sahitya Sammelana held at Bidar on 27<sup>th</sup> , 28<sup>th</sup> and 29<sup>th</sup> January 2006, Karnataka Sahitya Sangha, Bidar). In this souvernir it discuss Kannada poet Shantarasa, Kannada literature, Basaveshwara's reforms and importance of Bidar and Mathas as well as mentioned present position of Bidar district.
- H.M.Sadasivaiah's book "A Comparative study of Two Virasaiva Monasteries. A Study in Sociology of Religion" (Prsaranga Manasa Gangotri, Mysore 1967). It discusses the relation between the Virasaiva Monasteries and two Mathas of Chitradurga and Siddaganaga Matha from Tumkur are taken for detailed study.
- G.Yazdani's book "Bidar its history and Monuments" (Motilal Banarasidas, Delhi, 1995). It involved the Bidar's history, monuments, art, architecture, drawings and photography and historical data collected in order to present the subject in correct perspective.
- Chandrashekara Naranapura's book "Karanataka Veerahaiva Mathagalu" (an introduction of Veerasaiva mathas in Karanataka) (Geleya Prakashana Vinayakanagara, Chikamagalur, 2002). This book covers 27 district Mathas of Karanataka. Those Mathas brief history, and its religious and social work under that it also mentioned the Bidar's few Mathas and their religious and social work.
- Ramesh Mulage's book 'Bidar Jilleya Veerashaiva Mathagalu-Ondu Adhyana" (Vishwaguru Basavadharama Prachara Kendra Shri Guru Basaveshwara Samsthanamatha, Hulsur, 1998). It's discuss the Bidar's brief history and Bidar districts Mathas and few Mathas importance mentioned along with those Mathas contribution to society, educational, religious fields etc.
- S.A.Palekar's book ' Basaveshwara's political philosophy' ( Serials publications, New Delhi, 2006) It discuss the political philosophy of Basaveshwara, his humanist ideas , present sincere solutions for human problems, conflicts and controversies and also his humanist philosophy can revitalize thoughts and actions of man and society.
- The Gazetteer of Bidar District, published by Government of Karnataka 1977. It illustration of Bidar's general history, talukas, people , agriculture, industries , economic trends, revenue, education, culture and places of interest and few Mathas of Bidar district also mentioned in brief.

### **BRIEF OUTLINE OF VIRASAIVA PHILOSOPHY**

In India many religious teachers appeared on the scene and worked for the upliftment of the masses on moral and spiritual planes. In the 12<sup>th</sup> century the great religious reformers wanted to create a welfare State where all people could live without considering their religion, caste,

sex, creed etc. The teachings and the religious faith later on became the regional environment and cultural background of the age.

This was the time of Basaveshwara. The religious faith and philosophical school that came to prominence through the teachings of Basaveshwara is known as Lingayatism, also called Virasaivism.

The sources to know more about the Virasaivas are some of Saivagamas, Siddhanta Shikamani, and the works of Maggeya Mayideva both in Kannada and in Sanskrit a vast body of Vacana literature in Kannada, Sunyasampadane and Virasaiva Puranas.

Saivism is one of the oldest and widely prevalent religious whose origin can be traced to hoary antiquity. Shiva is the Supreme deity to the followers of this faith. The Shaiva branches are many like Saiva Siddhanta, Kashmir Saivism, Pasupata Saivism, Kapalika etc, which are their own modes of worship of the deity. Virasaiva differed in certain crucial respects from the other schools of Saivism and emerged as an independent religion.

The ultimate goal of the Virasaiva philosophy is 'merging of the soul in the supreme'.

'Virasaiva' literally means a staunch saivite. According one of the Shaiva branches all being graded into three groups based on the stage of development. They are: 1) Pasu (animal), 2) Vira (heroic), 3) Divya (divine). Herein, Vira happens to be the middle stage, Pasu being the initial and Divya the highest. So Virasaiva would mean one who having ascended highest. So Virasaiva would mean one who having ascended from the animal stage and aspiring for the divine is engaged in a discipline heroically towards that end. In the Virasaiva Philosophy the term used for 'Lingangasamarasya'.<sup>6</sup>

So latter 'Vi' stands for the art of uniting Jiva with Shiva, 'Ra' stands for delighting oneself in that practice. So Virsaiva is a Saiva who takes delight in the practice of uniting his Jiva with Shiva.

In another form many followers of Basava philosophy are also called Lingayats. Here also 'Lingayat=Linga+Ayat: Linga is 'Istalinga' and 'Ayat' is 'to carry'. In other words Lingayat is a person who carries or wears Linga. The ultimate goal of a Lingayat is to acquire the 'Nature of Divine' which technically called 'Sunya Sadhane'. To attain this stage, a devotee or Bhakta will have to follow three integral Sadhanas, which are technically called 'Ashtavarna, Panchachara and Shatsthala'.<sup>7</sup> Virasaivas also known as Lingavanta, Lingavan, Jangama, Sirijangama etc.

**Shaktivishistadwaita:** Shaktivishistadwaita is the philosophy of Virasaivism. According to the philosophy of Shaktivishistadwaita, Shiva is Shakti without Shakti, Shiva has no substance and without Shiva, Shakti has no completeness. This type of uniqueness and

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<sup>6</sup> .Malwad, Virasaivism and Vacanakaras, Basava Journal. Vol.5, July 1980, Basava Samithi, Banagalore, p.1.

<sup>7</sup> .B.D.Jatti, Pathway to God through Lingayatism, Basava Journal, July-Sept 2003, Basava Samithi, Bangalore, p.29.

inseparable sense is found in Shaktivishistadwaita. The describing the unique union of Shiva and Shakti, Hunshal has stated out, “Shiva and Shakti are one individual whole. The Lingayat philosophers give a special name ‘Samarasya’ to this intimate union. Samarasya means essential identity and is different from Tadatmya.”<sup>8</sup>

It is significant to note that the integral association of Shiva and Shakti maintained in Virasaivism and this aptly termed Shaktivishistadwaita.

**Shiva and Jeeva:** In Virasaivism, unity between Shiva and Jeeva has been accepted like that of Shiva and Shakti. Jeeva is a part and particle of Shiva. There is similarity between them. While describing the relationship between Shiva and Jeeva, Mate Mahadevi has said, “like paramatma, Jeeva has also sat and chit and Ananda. If paramatma is Sindu (river), Jeeva Bindu (a droplet).”<sup>9</sup>

Shakti –oriented Shiva and Jeeva. Through meditation, union, mingling among Shiva, Shakti and Jeeva is the Shaktivishistawaita. Shaktivishistawaita, which establishes the relation between man and God, soul and super soul and super soul is the unique current thought.

**Lingangasamrasya:** Lingangasamrasya is the ultimate end of Virasaivism. Lingangasamrasya means the ultimate union of man and God, soul and super soul, jeeva and Shiva, i.e. Anga and Linga. Lingangasamrasya is also known as Shivayoga. Shivayoga is the Shiva puja (Shiva puja), which is to be performed regularly in the form of Istalinga. Kumar Swamiji has analysed it, “Shivayoga consists of five aspects, namely, Shivapuja, Shiva bhakti, Shiva-dhyana, Shiva-vrita and Shiva-puja. The last one is the essential of the daily religious life of a Lingayat and forms the first and foremost characteristic of Shivayoga, may it is a synonym for Shivayoga. Thus, Shivayoga practically comes to mean Shiva puja or Istalingachana, which is to be daily, performed once, twice or thrice.”<sup>10</sup>

To conclude the short philosophy of Virasaivism the supreme soul in the form of Shiva and Linga is the only eternal and real entity. The individual soul is Shiva coming to the worldly existence under the influence of Avidya or illusion. Avidya is also called maya. The individual soul can be freed from the influence of maya by Jnana, knowledge of the supreme soul and kriya, proper observance of the prescribed rules. The individual soul can thus attain mukti or liberation and unite with Shiva. This union is described as Bayalu or Nirbayalu, the state where existence is non-existent.<sup>11</sup>

The symbolic Linga, an oval round object, duly consecrated has assumed the highest importance in the Virasaiva religion and philosophy. It symbolises the God Shiva himself. Shiva is to be worshipped in the form of Linga secured only through the Guru, the spiritual preceptor and guide, at the time of Diksha or initiation. This is called Istalinga. This is to be

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<sup>8</sup> Hunshal.S.M., The Lingayat Movement A Social Revolution in Karnataka, Karnataka Sahitya Mandir, Dharwar, 1947, p.9.

<sup>9</sup> Mate Mahadevi, Lingayat Dharma Sara, Viswa Kalyana Mission, Bangalore, 1986, p.15.

<sup>10</sup> Kumar Swamiji, Mirror of Virasaivism, Navakalyana Math Prakashan, Dharwar, 1960, p.5.

<sup>11</sup> .K.R.Basavaraja, Basavesvara His, Life, Vision and Work, Someswara Publications, Dharwar, 2001,p.40.

worn on one's body at all times and never to be separated. On account of this symbolic emphasis, which is its outstanding characteristic, the followers of this system are aptly called Lingayats. Worship of Linga consecrated in a temple or shrine is not favoured in Virasaivism.<sup>12</sup> Strictly speaking, it is even prohibited. This Linga is called Sthavara or immovable Linga.

The worship of Linga or Shiva gives an inner satisfaction to get the salvation. To give more strength these words Tiwari says "The worship of Shiva performed with the help of Istalinga is quite pleasant and blissful. The disciple secures many things through his Istalinga worship like physical comfort, concentration, mental purification, mental satisfaction, self-purification, divine vision etc."<sup>13</sup>

So Virasaivism is essentially a self-initiated and self-inspired original contribution of Basaveshwara, a revolutionary personality. The worship of Istalinga is different from the Vedic ritualism. In this new faith there is no place for fire and sacrificial rituals and the Varna system totally rejected. The human soul is pure and, is free from physical pollution.

### **Tenets of Virasaivism**

#### **Ashtavaranas**

The goal of human life is the union of the individual soul with the supreme. This can be achieved by the rules of Ashtavarana, the eight-fold covering or spiritual aids, which is the means for developing one's individuality; the Panchachara or the five-fold conduct, which elevates the individual in his social environment and Shatsthala, the six-fold stage which leads him on the path of spiritual progress and perfection. Virasaivism expresses its basic tenets through the vacana literature the contents of which emerged from the discussions held at the Anubhava Mantapa.

The eight supportive devices have been designed specifically for the identification of the Lingayat ethical and moral code, which is at once action-oriented, relativistic and universal. The eight supportive devices are these: Guru, Linga, Jangama, Padodaka, Prasada, Vibhuti, Rudraksi and Mantra. These represent both the external and internal symbols of Lingayat religion.

Ashtavarna is one of the basic tenets of Virasaivism. The term 'Ashta' means eight and 'Avarna' generally means covering or protecting. Therefore, Ashtavarna means eight protective coverings according to general notion. But in the tenets of Virasaivism the term Ashtavarna has a special meaning. Here Avarana does not mean physical coverings of an individual. On the other hand it stands for protective Kavaca or aids to protect from the volley of arrows of mundane affairs.<sup>14</sup>

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<sup>12</sup> Ibid, p.141.

<sup>13</sup> See for details: Article by Tiwari Bhagwandas in 'Dnyanaprasad', March 1984, p.9.

<sup>14</sup> H.Tipperudra Swamy, Vacanagalli Virasaiva Dharma, p.184.

The Ashtavarna constitute the religious (Dharmic) tenets of Virasaivism. It is by these doctrines that the Virasaivas are distinguished from the follower of other religions. The eight protective aids of worship are: 1) Guru-spiritual guide 2) Linga (the symbol of Shiva) 3) Jangama-Itinerant religious teacher 4) Padodake –the sacred water after washing the feet of the Jangama or Guru 5) Prasada-the sacred offering of the food. 6) Vibhuti-the holy ash 7) Rudrakshi-the sacred beads 8) Mantra-the sacred six syllable formula or prayer i.e. Om Namah Shivaya.

In the vacana literature the Ashtavarna have been classified into two, viz; Antara Avarana and Bahir Avarana. They are grouped in the following manner:<sup>15</sup>

	<b>Antara Avarana (Internal Aids)</b>	<b>Bahir Avarana (External Aids)</b>
1	Arivu-knowledge or jnana	Guru
2	Acara-practice of virtue	Linga
3	Sujnana-divine knowledge	Jangama
4	Cidrasa-to experience Atma jnana	Padodaka
5	Prasannate-being auspicious	Prasada
6	Citprakasa-inner light	Vibhuti
7	Pratobhiksu- eye of knowledge	Rudrakshi
8	Pranavananda-listening of divine mantra	Mantra

The inner Ashtavaranas are formless and exist within the being of individual. When they are expressed outwardly by the devotee they become external ‘Ashtavarna’, because in Virasaivism the Ashtavaranas are known as the Anga (the living soul).

In Virasaivism the devotee should observe Ashtavarnas to secure spiritual advancement. The eight elements of the Ashtavarna have been explained below in brief:

1. **Guru:** The very first emblem among the Ashtavarna is the Guru or the preceptor. The reverence to the Guru in Virasaivism has no limit. Guru is superior to father and mother. Since it is he who is the cause of the spiritual birth which is more important than the birth of corporal body.<sup>16</sup> The Guru is considered to be worthy of more reverence than is due to Shiva, because it is he who leads the soul or individual to unity with Shiva. The Guru has the capacity to bring about a transformation of the human nature into the divine nature.

Thus the true Guru is one who helps the devotee to come out of the shackles of the Bhava or worldly cares, and make him a Bhakta or a realized soul. So in Virasaivism the Guru is looked upon as something more than a highly respected person.

Virasaivism mentions three kinds of functions of the Guru – the initiator or diksha Guru, the trainer or Siksa-Guru, and the Moksa-Guru, who secures the final goal.<sup>17</sup>

<sup>15</sup> Manjula .M.Kyadiggeri.Virasaivism under Vijayanagar Empire ( with special reference to the legacy of Proudhadivaraya) an unpublished Ph.D.Thesis submitted to Gulbaraga University, Gulbarga, 2001, p.117.

<sup>16</sup> .S.C.Nandimath, Handbook of Virasaivism, the Literary Committee, L.E.Association, Dharwar, 1941, p.54.

<sup>17</sup> .Ibid, p.55.

These functions can be performed either by one or many person. However, all these persons (Guru) are equally honored.

By initiating three diksas Vedhadiksas, Mantradiksa and Kriyadiks (initiation by removal of ignorance, Mantra and Kriya) the Guru removes three kinds of impurities, namely Anavamala, Mayamala and Karmamala impurities arising from the mind, body and action) and establishing the close connection between him (devotee or seeker) and the Istalinga, Pranalinga and Bhavalinga.

It's through Guru's Diksha that Virasaiva gets his second birth. Guru gives the discipline the true insight into the principles of Virasaiva religion. So he has the first place among the eight aids.

2. **Linga:** The Linga is an emblem of the supreme God. To Virasaivas, the Linga is not an image of Shiva, but Shiva himself.<sup>18</sup> The Linga which a Virasaiva wears on the body is called Istalinga and the Virasaiva is styled Linagayata or Lingavanta, because of the Linga he wears. It is called so because it bestows blessings upon the worshipper.<sup>19</sup>

The Linga is always worn on the body from the time of one's birth to the time of one's death. It must on no account be separated from the body. Since its separation is equivalent to a spiritual death.

The Virasaiva who has to worship Istalinga keeping it in the palm of the hand daily and even three times a day and he is be consciously of it all the time.

This Linga is worn both by males and females irrespective of caste, class, colour, age and nationality. Virasaivism keeps the path of realization open to all the persons.

3. **Jangama:** Jangama is a Sanskrit word, meaning 'moving object' or that which is not fixed in one place, the opposite of Sthavara, fixed. It generally applied in Virasaivism to a person of a religious order, who is always travelling from place to place preaching religion and morality to the Virasaivas and to others who like to hear him.

The Virasaiva described a Jangama as one who is free from worldly attachments, free from burdens free from restrictions, free from upadhis, free from bodily cravings, and free from the influence of malas. No discriminations are made between the Guru, Linga and Jangama, all of whom are believed to be equal and to share the reverence.

The Jangamas are classified into 'Svaya' 'Cara' and 'Para' indicating the graded development of God-realisation. In fact, the Guru, Linga and Jangamas are regarded as forms of the ultimate reality.<sup>20</sup>

There is a priestly class especially in north Karnataka who are married. Married people are called 'sthira janamas'.<sup>21</sup> Such Jangamas stay in one place and usually function as priestly in all the religious functions of Virasaivas. Thus the Jangama should be always striving for the welfare of the entire mankind.

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<sup>18</sup> K.R.Basavaraja, Basaveshwara His Life, Vision and Work, Someshwara publication, Dharwar, 2000,p.142.

<sup>19</sup> His Holiness Shri Shivakumar Swamiji: Basava Journal, Vol.17, Issue .1, Basava Samithi, Bangalore,1984, p.42.

<sup>20</sup> Malledevaru, Essentials of Virasaivism, Bharatiya Vidya Bhavan, Bombay, 1973, p.70.

<sup>21</sup> B.Virupakshappa, Basava Journal, Vol.18, Issue 2, Dec.1993, Basava Samithi, Bangalore, 1993, pp.9-10.



It is true that in the post-Basava period, the Guru-Jangama institution became over-institutionalized and still they remain the most important institutional channels for the propagation and revival of the Virasaiva religion.

The Jangama is a travelling religious teacher, representing the community of saints. Ideally he should be free and pure, celibate and without property; he is the 'dynamic Linga the moving Shiva. He tries always welfare of the humanbeing.

4. **Padodaka:** Padodaka literally means the water from the feet of the Guru or Jangama, hence 'Holy water'. The Virasaivas have a perfect faith in the holiness of their Gurus and Jangama, who are believed to lead a life of purity and chastity. It is believed that all objects touched by such holy men became holy. Theoretically, a member of the Virasaiva community is to make use of such objects as are made holy by touch of the Guru, Linga and Jangama. The Padodake is one of them.<sup>22</sup>

'Pada' stands for the supreme and 'udaka' for knowledge. This divine knowledge will help the Bhakta to achieve oneness between himself and his Guru.<sup>23</sup> The union of these both is called Padodaka.

There is a process of preparing Padodaka which is observed very minutely even today in the course of which the Guru utters specific Mantras.<sup>24</sup> According to Virasaiva tradition there are ten modes of the Padodaka, of which four are principal and the remaining are subsidiary. Padodaka is symbol of the washing of three taints attached to soul, Giri and Jangama being Jivamukta are free from all taints and their Padodaka is the embodiment of the washing of the taints. The effectiveness of Padodaka is to be realized by true knowledge and spiritual experience.

Padodaka thus has a special mystical implication in the tenets of Virasaivism. The Virasaivas also believe that the barriers of the mundane world are released by the sipping of the Padodaka.

5. **Prasada:** Prasada is a Sanskrit word meaning 'favour' and used in the sense of an object indicating favour, i.e. an object given by the Guru to indicate his favour towards him to whom he gives it. It generally takes the form of some eatable thing such as fruits; food etc.<sup>25</sup> but in Virasaivism it means consecrated food. It is offered by the devotee to his Guru or sometimes Jangamas who returns it to the devotee thus making it holy. Prasada may be considered the grace of God also.

The Padodaka and Prasada are interpreted ideally in many passages of the Vacanashastra. The founder fathers of Virasaivism had a social and philosophic purpose in introducing the Padodaka and Prasada into the cult. They wanted probably to achieve what they preached by bringing it into practice. Their aim in philosophy was to show the divinity in man, by reason of which man can be raised to the Godhood. He can rise so high as to become one with the supreme, the achievement of

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<sup>22</sup> S.C.Nandimath, Handbook of Virasaivism, op.cit, p.58.

<sup>23</sup> B.D.Jatti, Pathway to God Through Lingayatism, Basava Journal, Basava Samithi, Bangalore, 2003, p.30.

<sup>24</sup> His Holiness Shivakumar Swamiji, Basava Journal, Vol.17, issue.1, sept.1992, Basava Samithi, Bangalore, p.46.

<sup>25</sup> S.C.Nandimath, Handbook of Virasaivism, Op.Cit; p.59.

which stage they designate as Aikya Sthala. Their social aim was to remove all kinds of distinctions such as caste (Brahman, Kshatriya etc), rang (high born or low born, rich or poor etc) and sex (male or female) and to introduce equality and common brotherhood in religion as well as in society. To achieve this, probably, the Prasada was introduced. The Prasada is partaken of by the Guru and the devotee, whatever may be his rank or sect, or vocation in life, in the same place, which fact serves to remove the barriers of caste, rank sex etc. one who is well versed in the traditions of Hinduism can understand the importance of dining together in the same place and appreciate these key-notes, introduced into Virasaivism by its originators under the zeal of religion.

It is obligatory that a Virasaiva should realize this unique philosophical implication of Padodaka and Prasada. Thus Prasada help develop fraternity and unity among Virasaivas.

6. **Vibhuti:** Vibhuti or Bhasma is another aid of Ashtavaranas. Vibhuti is a Sanskrit word meaning ‘great prosperity’ but it is used in the technical sense of holy ash.<sup>26</sup> It is believed to be sacred in all schools of saivism. Shiva is described in the puranas as very fond of merging his body with ashes. But in Virasaivism the Vibhuti does not mean ordinary ash, but holy ash prepared by a virtuous, religious and learned man by special process.

In effect Vibhuti is the term equivalent to the term “light within” of a self-realized soul. There are elaborate rules to be strictly observed in the preparation of Vibhuti. According to rite, the Vibhuti is prepared out of the cow-dung of a strong and healthy cow and then solemnized by Mantras. Vibhuti thus prepared releases in the seekers great wealth and therefore termed as Vibhuti. It is also known as Bhasita because it destroys all desires. And it is also known as Bhasma as it annihilates the past deeds. Vibhuti is also explained as kshara because it removes the impurity of body, mind and action. Finally as it also protects the devotees from the evil effects of the evil spirits, Vibhuti is called Rakse.<sup>27</sup>

7. **Rudraksi:** The Rudraksis are a kind of seeds sacred to Shiva. The Saivas of all schools believe that these originated from the eyes of Rudra; hence they are called Rudrakshas.<sup>28</sup> The Lingayats like other saivas wear them in the form of garland round their neck, wrist, head etc. They also serve the purpose of beads in counting during prayer.

In Vacana literature we find many references. The Saranas opine that a sarana who is fully involved in Shivapuja has to do Bhasmasnana everyday, should smear tripudra on the forehead and always wear Rudraksi.

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<sup>26</sup> Ibid, p.59.

<sup>27</sup> M.M.Kalburgi ( ed ) , Basavannanavara Vacana Samputa, Karnataka University, Dharwar, 1993, p.21.

<sup>28</sup> His Holiness Shivakumar Swamiji, Basava Journal, Vol.17, Issue.7, Sept.1992, Basava Samithi, Bangalore, p.46.

Rudraksha must be worn as a symbol that the wearer has cancelled his evil outlook and sublimated it into an auspicious look. An aspirant with a desire to acquire a divine outlook and see God in every object of the world should wear Rudraksa.

The science of medicine particularly the indigenous system states that the use of Rudraksi beads cures hyper tension, heart attacks and diseases of the skin. Thus, Rudraksi occupies a place of importance in the Virasaiva tenets.

8. **Mantra:** The Mantra is a sacred formula and consists of five syllables, Na-ma-si-vaya, altogether forming a sentence, meaning “obeisance to Shiva”. This is called the ‘Panchakshara Mahamantra’ the great mantra of five letters. The addition of “Om” makes it the six lettered mantra, Shadaksharra. In Virasaivism, the Mantra is styled as mula prana mantra. It is to the saivas what the Gayatri is to the Brahmanas.<sup>29</sup> There are many good consequences of this mantra like obligation of defects, gaining of holiness, prosperity, perfect knowledge, enlightenment and divine illumination. The mantra is also the evidence of socio-religious equality of Virasaivism. Therefore it carries power and capacity of uniting Virasaiva community together. The Virasaivas do not accept any other mantra except this.

Thus the Ashtavaranas or eight aids to Virasaiva faith. It is believed, protects the seeker from all out-ward desires and selfish acts. They form the basic concepts of Virasaivism.

### **Panchachara**

Panchachara is a socially important tenet in the Virasaivas system of religion and philosophy. Panchachara is a code of moral and social conduct. In this regard prof.Sakhare has pointed out, ‘The Panchachara is intended to convey to the members of the community the principles of religion and religious conduct in general. The first two, Lingachara and Shivachara, are purely personal but react on other individuals of the community in the intercourse everyday.’<sup>30</sup> While analyzing the importance of Panchachara, Mate Mahadevi has said “The five disciples are social doctrines, in which ethical rules are incorporated. They have the strength and ability to take Lingayatism a national religion, nay even a world religion”.<sup>31</sup>

Many thinkers and scholars have described the Panchachara by various names like codes, rules, maxims, disciplines, principles of conduct, etc. The Virasaiva householder has to follow strictly the five Acaryas. They are Lingacharya, Sadachara, Shivacharya, Ganachara and Bhrityacharya. The vacanas also gives a clear explanation of the five principle of conduct.

About these Panchacharas the explanation has been given below in brief:

1. **Lingachara:** Lingachara is the first code of conduct in Panchachara. Lingachara is the code of Shiava i.e. about Istalinga, which is worn around neck by a Virasaiva.

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<sup>29</sup> S.C.Nandimath, Handbook of Virasaivism, Op.Cit, p.63.

<sup>30</sup> Sakhare M.R, : “History and Philosophy of Lingayat Religion”, Karanataka University, Dharwar, 1978, p.329.

<sup>31</sup> Mate Mahadevi, A Guide to Lingayatism, Viswa Kalyana Mission, Bangalore, p.58.

Divine spark within Bhakta is transformed itself as Istalinga, Pranalinga and Bhavalinga. This means that the worship of Istalinga is the worship of divinity within himself and therefore he should not worship none other than Istalinga which has been graced by Guru at the time of initiation. The worship of Sthavaralinga or Static linga installed in the temple or any other deity is strictly forbidden. This is known as Linagachara.

For the Virsaiva devotee, there is only one object of worship the Linga. This worship excludes other forms of religious adoration. Shiva is thus exalted above all other divinities. And it is remarkable that Shiva is not presented to the devotee in the colourful fashion of mythological imagination, but in the abstract form of the Linga.

The divine spark within Bhakta is transformed itself as Istalinga, Pranalinga and Bhavalinga.<sup>32</sup> This means that the worship of Istalinga is the worship of divinity within himself and therefore he should worship none other than Istalinga which has been graced by Guru, at the time of initiation. One who believes firmly in the belief of God who is the creator, protector and full of compassion and worships him only in the form of Istalinga is a Virasaiva. After realizing this ultimate truth, one should not think of other God.

There should not be a gap in the worship of Istalinga in any circumstances. However, if the Istalinga is lost, a new Istalinga should be worn after reciting the Agora Mantra.<sup>33</sup> Istalinga achieved the ideal of monotheism. Some features related mention about Istalinga.<sup>34</sup>

The worship of Sthavaralinga installed in the temple or any other deity is strictly forbidden. Many Sharanas have expressed in their vacanas the importance of monotheism as against polytheism. Thus the essence of Linagachara is that a true devotee should be one with the Istalinga.

It is believed that God is and that he is in every individual. It unite the worship of Linga and encourage the persons behave as he preaches, and to suit his belief to his action.

2. **Sadachara:** Sadachara is the second important code in Panchachara. Sadachara means to earn money by moral behavior and spend some part of it for the betterment of the society. It is the reminder of social responsibility. In another words Bhakta should practice Satya-Suddha-Kayaka-honest profession. In fact Kayaka itself is worship of God (Kayakave Kailasa) as declared by Aidakki Marayya in one of his vacanas. Part of the money earned by Kayaka should be used in feeding Jangama, which is known as Jangama Dasoha. If Jangama is satisfied the Linga is also satisfied.

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<sup>32</sup> Virupakshappa.B., Basava Journal, Vol.18, Issue.2, Dec.1993, Basava Samithi, Bangalore, p.1.

<sup>33</sup> See for details: Awalikar Pandit ( ed), " Vivekachitamani", Karnataka University, Dharwar and Pune University, Pune, 1963 ( Marathi), p.38.

<sup>34</sup> Mate Mahadevi, A Guide to Lingayatism, Viswa Kalyana Mission, Bangalore, pp.58-77.

Since the Jangama is the mouth of Linga. Thus Jangama Dasoha is very significant feature of Virasaiva philosophy. Money earned by foul means cannot be used for Jangama Dasoha. This is called Sadachara.

A devotee who has faith in Lingachara should also adhere to Sadachara. Sadachara in simple language is nothing but good character. He should follow true Kayaka and Dasoha. Money earned by foul means cannot be used for Jangama.

This principle holds the second place just behind the principle of Linga worship. It reveals the close connection in the Virasaiva tradition between spiritual act and secular activities, worship and work.<sup>35</sup> Basaveshwara mentioned clearly that purity is not determined by ritual rules but only by a moral attitude towards one's fellow men. He mentions in one of his vacana the seven ethical code of conduct.<sup>36</sup>

Basaveshwara further enhances this idea of Sadachara is a very beautiful manner in one of his vacanas.<sup>37</sup> Here is opinion may be expressed in the following manner-following the seven rules, the devotee, should worship the Guru that is cultivation , worship the Linga , that is carry on feeding the Jangamas, accept the rewards of whatever deeds he does as they are offered and give to society what is showered to him by God.

Thus the life of a Bhakta or devotee consists of worshipping the Guru, Linga and Jangama with devotion, energy and resources. Such a natural and simple way of living is Sadachara.

In other words, it means that when an individual works for society and spend his earnings for its welfare, he must not cherish the pride of being a donor, hence, a superior person. He should rather render service to society with the self-abnegating modesty of a servant or a bhakta. Here it shows the Bhakta must have a good character and a kind heart to serve the human being.

3. **Shivachara:** Shivachara is the third code of conduct in Panchachara. Shivachara gives the unique message of equality because of all Virasaiva men and women carry on element of Shiva in them. Shivachara is the conduct of devotee towards Shiva.<sup>38</sup>

A worshipper wearing the Istalinga and getting rid of his past status should never discrimination between one Bhakta and the other. This is the logical outcome of wearing the Linga on the body and treating every one as equal. No discrimination is to be made after one has received the Shiva Diksha, observes Basaveshwara. After initiation all are one, if he makes discrimination he is considered as having incurred the five sins.<sup>39</sup>

Such doctrine of Virasaivism made its entire devotees equal in status, either it were earlier the followers of the four-fold caste system or belonged to the eighteen castes.

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<sup>35</sup> Schouten, J.P. Revolution of the Mystic on the Social Aspects of Virasaivism, p.253.

<sup>36</sup> Kalaburgi, M.M. Basavannavara Vacana Samputa, Karnataka University, Dharwar, 1993, Vacana no.235, p.59.

<sup>37</sup> Ibid, Vacana No.709, p.178.

<sup>38</sup> Nandimath. S.C. Handbook of Virasaivism, Op.Cit, p.48.

<sup>39</sup> Hiremath, R.C. (ed), Bhakti Bhandari Basavannavara Vacanagalu, Karnataka University, Dharwar, 1968, Vacana No.1210, p.500.

As one lamp lights another, such Bhaktas transform themselves as Sharanas among whom discrimination of position, caste, creed or sex would not come upon once again. Basaveshwara express this ideal in the vacana.<sup>40</sup> The ideal of Shivachara makes the point clear that the Bhaktas are all one. The fact that all are the children of God and that the entire humanity is made of fellow beings is the very basis of the Shivachara. Basaveshwara comments that there can never be a multitude of castes, for that every one, from the priest to the pariah, becomes one as the worshippers of Shiva; every one, from Brahman to lowly born shall observe the ideal of Shivachara.

Thus, Virasaivas unique principle of equality has its genesis in the Shivachara. Because of Shivachara, social brotherhood and the tending of cooperation goes on increasing. As a result, the integrity and coherence is established in the social factors like individual, family and other social organization.

Because of this the inter-dining and inter-matrimonial alliances practiced without consider any discrimination among themselves. Thus Shivachara principle requires that one should respect one's family as well as the families of others.

4. **Ganachara:** Ganachara is the fourth typical code of conduct in the Panchachara of Virasaivism. The zeal to build up the kingdom of God on earth, after fighting out with self-confidence personal evils both internal and external and social evils, is Ganachara.

Ganachara inspires one to face injustice done by other and to protect the Virasaiva community and religion. The feeling of mutual protection, moral aggressiveness and the removal of social pathos are basically found in the necessity of Ganachara. Thus, it states the necessity of moral aggressiveness.

To challenge injustice and aggression, in whatever field they are visible, in the most valiant manner, is the goal of Ganachara principle. Mate Mahadevi has analysed it "to conquer with the weapon of patience and perserverence, wickedness by goodness, violence by non-violence, hatred by love, is Ganachara. It does not denote cruelty or wickedness but courage. To fight valiantly against the evils in the society, being unafraid of death and undaunted by social scandals and calumnies' is Ganachara."<sup>41</sup>

Basaveshwara, in his mystical way explains how the challenging attitude should be, and a Sharana should make it a point not to accept the wealth of others, other women other deities and he should cultivate the faith that the Linga and the Jangama are the one and the same.<sup>42</sup>

The Ganachara explains the purpose for which the devotees should have constancy. One who wishes to a life of true and pure Kayaka (satya-suddha-kayaka) should never desire for the wealth of others, wife of others. Like –wise he should pay homage to Linga, Jangama and Prasada alone and not bow to other Gods. Such a devotee need

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<sup>40</sup> Kalburgi.M.M. ( ed), Basavannavara Vacana Samputa, Op.cit, Vacana No.790, p.281.

<sup>41</sup> Mate Mahadevi, A Guide to Lingayatism, Op.cit, pp.98-99.

<sup>42</sup> Kalburgi M.M.( ed), Basavannavara Vacana Samputa, Op.Cit, Vacana No.677, p. 169.

not yield or fear anyone. The strength and capacity of such a devotee is explained by Basaveshwara in one of his vacana.<sup>43</sup>

The Ganachara gives great strength to the worshipper. He will be even prepared to make a sacrifice of himself if there is violation of this ideal. He bravely condemns unjust acts on the part of the wicked. Even at the time of his death, he accepts the same as though it is the festival of Mahanavami. Facing death most joyfully is the virtue of Ganachara.

Because of Ganachara principle courage, boldness, pride and spirit are created in a Virasaiva individual. An attitude of opposing injustice and accepting the challenge is also created by this principle, together with a sense of sacrifice and responsibility in order to protect the community and religion. Thus, Ganachara is the most important, significant unique and instructive principle of the Virasaiva religion. This Ganachara is his conduct towards Shiva's bands of spirits.

5. **Bhrityachara:** Bhrityachara is the fifth and the last code of conduct in Panchachara. Bhrityachara involves human respect towards all men and women. Humanity is the core of Bhrityachara. While defining it, murthy, V.K.has emphatically pointed out "Bhrityachara means universal brotherhood in its broad sense."<sup>44</sup>

To think oneself as smallest among the small is Bhrityachara. This helps to maintain peace and harmony in the society. Bhrityachara is the behavior or conduct of a devotee towards Shiva's devotee or towards other members of the Virasaiva faith.<sup>45</sup>

This principle teaches the devotees humility: they have to regard the other devotees as superior and to behave themselves like servants. Respect and devotion must determine the spirit in which people live in the Virasaiva community. The feelings of oneself as small as servant, help to maintain peace and harmony in the society.

Along with the ideal of Ganachara i.e. putting up a bold front, the seeker is also supposed to possess humility. Heroism without humility is cruelty. Likewise humility without bereft of heroism, is cowardice. A happy blending of humility and heroism are essential to the development of the individual as well as society.

The observance of this ideal in practice has been expressed by Basaveshwara in one of his vacanas.<sup>46</sup> In the vacana he opines "no one is inferior to I, and no one is superior to Sivabhakta.

It is in the light of this ideal that the whole world regards Basaveshwara as the manifestation of Bhrityachara. A Basaveshwara appeal to the world denotes that the joined palms of hands and bent head towards Kudalasangama give an experience of Bhrityachara.

As individual gets a status, it becomes natural for him to cultivate egoism but Virasaivism points out that egoism is harmful to the worldly and spiritual life, of the Sadakas or the seeker. The Shivasharanas who realized this truth interpreted that if

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<sup>43</sup> Ibid, Vacana No.754, p.188.

<sup>44</sup> Article by Murthy V.K in "Dnyanaprasad", March 1987, p.15 (Marathi).

<sup>45</sup> Nandimath, S.C, Handbook of Veerashaivism, Literary Committee, L.E.Association, Dharwar,1941, p.48.

<sup>46</sup> Kalburgi M.M, Basavannavara Vacana Samputa, Op.Cit, Vacana No.335, p.8.

Sivoham is the expression of outward ego, soham is the expression of inward ego. Rejecting both these Sharanas brought into practice the philosophy of Dasoham. This could include services to the Sharanas, like taking care of their trouses and keeping a watch over the backyard of their houses. This ideal is well brought out in one of the vacanas of Jedara Dasimayya.<sup>47</sup>

Thus social principles of Virasaivism like politeness, respectability, non-violence and humanilitty etc. have originated from the Bhrityachara. Politeness is the quite essential from both the points of view-individual and society. Thus to serve for social work with a sense of social responsibility is Bhrityachara.

**Conclusion:** Thus the Panchachara is the social ethics of Virasaivas. It is the special features of Panchachara that it has been accepted by Virasaivas. The Panchachara have harmoniously blended the Virasaiva individual strong both socially and ethically. Lingachara teaches him the devotion in God. Sadachara, ask him led an ethical life. Shivachara makes him the mental strength to struggle against the inward and outward flaws. Finally Bhrityachara makes him realize that the society is greater than the individual and therefore one should serve society with all humility.

The Panchachara obtained a regular place in the Virasaiva writings, both in Kannada and in the Sanskrit tradition. However the Panchachara is not the only concept expressing morality in the Virsaiva tradition. The Vacana of Chennabasavanna especially contains several classification of virtues and enumerations of duties.<sup>48</sup> In one of his vcana he explained the importance of Panchachara. Such vacanas shows the great significance, which the Virasaivas teachers attached to moral instruction of the masses. Many vacanakaras attempted in this way to promote morality and to strengthen the community.

The panchachara tenet has harmoniously blended the individual and the society. In these codes of discipline we may notice that there is no place for lip sympathy towards fellow beings. One should act what he preached.

The philosophers and the thinkers like Basaveshwara, Chennabasavanna, Allamaprabhu, Akkamahadevi and others systematically spread the Panchachara by analyzing it social nature and importance. They spread Panchachara with the view of controlling individual, family, religious, ethical and social life of Virasaivas, appealing them to behave as per the rules and regulations of Virasaivism.

So these Panchachara control and govern the individual as well as society and with the help of these establish the peace and prosperity in the society.

### **Shatsthala**

Every religion has its own way of spiritual practice which salvation can be attained. In some religious more importance is attached either to bhakti or karma or jnana path. Virasaivism by prescribed the path of Shatsthala. This is the centre piece of in the structure of religious discipline and practice advocated by the Shaktivisistadvaita theology. It is also a unique

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<sup>47</sup> Tipperudra Swami, Makers of Indian Literature, Basaveshwara Sahitya Academy, Delhi, 1975, p.275.

<sup>48</sup> Hiremath. R.C.( Ed), Cennabasavannanavara Vacanagallu, Karnataka University, Dharwar, 1978, Vacana no.1378.p.200.



component of Virasaiva religion.<sup>49</sup> All metaphysical and ontological speculation if they are to be considered worthy of all the intellectual attempts, have to be accomplished in the everyday life of the individuals. It is only then that the philosophical aspects of any religion find its fulfillment. In Virasaivism, philosophy did not remain a mere matter of academic enquiry to gratify the intellect but it became a core of spiritual life. What has been propounded in theory has been realized in practice the spiritual mansion that is built upon the philosophical foundation is the six-fold path of spiritual discipline or Shatsthala as it is popularly known.

Shatsthala is a technical term in Virasaivism. Shatsthala of Virasaiva philosophy indicates the elevation of human soul from one phase to the higher phase of a Sadhaka ultimately mingling with the divine soul. It signifies the absolute, the source of all evolution and phenomenal existence, into which all things are finally absorbed.

Satsthala is made of two words sat meaning six and sthala meaning stages (of spiritual elevation) and ultimately taking him to the stage of self-realisation. While giving the meaning of Shatsthala S.Das Gupta goes a step forward and says” stha means sthana and ‘la means laya. Sthala is defined as one Brahman identified with sat, cit and anand.<sup>50</sup>

In Virasaiva philosophy, many times, we come across the expressions like Linga, Anga and Bhakta. The relation and importance of these three with Shatsthala is viewed by His Holyness Shri Shivakumarji in the following manner. In Virasaiva theology Linga is Upasya, the worshipped; Anga is Upasaka, the worshipper or the individual; and Bhakta is Upasana, the worship. Shatsthala is a hierarchy where upasana grows step by step, gaining in content till the apparent duality between Anga and Linga vanishes and Samarasya or at oneness is achieved.<sup>51</sup>

The complete fusion of Shiva and the individual may be reached, according to the Sharanas, through six-stages or steps. These are : Bhakti( devotion), Maheshwara ( firmness in faith), Prasada( grace), Prana Linga( the life linga), Sharana( the refuge), and Aikya( total fusion).

The Sharanas claimed that the six stage path is an effective means for the realization of what the Bhakti (devotion) Jnana (knowledge) and Karma (Action) modes. As the devotee climbs the step his experience of being identical with Shiva grows stronger until the last step in which Anga (the individual existential soul) and the Linga (Shiva) become fused in a final Shiva state.

Based on spiritual progress of religious seekers the six sthalas may broadly be divided under two heads. As S.C.Nandimath says in his book ‘Handbook of Virasaivism’ ‘the first three are known as Kriyatmaka while the latter three as Jnanatmaka. Kriyatmaka as the basic meaning is work or action, its main feature is action in the form of worship and others. In the Jnanatmaka on the other hand knowledge in the form of philosophical enquiry becomes

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<sup>49</sup> Nayak, H.M. and Gopal B.R. (ed), South Indian Studies, p.485.

<sup>50</sup> Das Gupta, A History of India Philosophy, Vol.5, Motilal Banarasidas, Delhi, 1975, p.48

<sup>51</sup> His Holiness Shivakumar Swamiji, Basava Journal, Vol.16, Issue.4, June 1992, Basava Journal, Banagalore, p.48.

important. It does not mean that 'kriya' is absent in the latter one or 'jnan' in the preceding one. They are blended together from the beginning to the end. It only means that in the first three places, 'kriya' gets upper hand; in the last three 'jnana'.

The Shatsthala process of Virasaivism is a very systematic, scientific and realistic approach for according the final goal of salvation.

However, the interpretation of Allama Prabhu with regard to the main features of each stage in Shatsthala is in the following manner:

Becoming Bhakta by faith,  
Becoming Maheshwara by firmness in faith  
Becoming Prasadi by attention infirmness  
Becoming Prasnalinga by self experience in attention  
Becoming Sarana by consciousness in self experience,  
The consciousness merging in harmony with truth,  
And attaining the state of mindlessness,  
Is the secret of Aikyasthala?  
O Lord Guheshwara.<sup>52</sup>

Thus Shatsthala enables a bounded soul which struggles hard to cross the ocean of worldliness with a view to obtaining eternal bliss. Spiritual life has no meaning, unless there is identity with God assumes the form of 'Lingangasamarasya'. Shiva is Linga and Sharana is Anga. This identity cannot be accomplished all at once; it needs a gradual process, which is attended with six stages or Shatsthala.

So sthala also represents the pilgrim's progress in his spiritual pursuit. The six stages may be briefly explained in the following manner:

1. **Bhakta Sthala:** This is the first stage of Shatsthala. The founding fathers of Virasaivism have assigned certain duties to the Bhakta. Bhakta –sthala means a stage in which the soul remains as Bhakta or devotee. In Virasaivism, therefore Bhakta is an important factor for the realization of the self. This stage is called the Bhakta-sthala.

The first duty of a bhakta is to worship Linga in the early morning. Basava says: "If one worships Linga with ungrudging love in the dawn; one will be freed from the fetters of Karma".<sup>53</sup> This sthala stands for extreme devotion.

The second duty which is equally important is to offer obeisance to the devotees. The third duty is to observe humility, which is denoted by the word Dasoham. In the Bhaktasthala humility is directed towards Guru and Jangama.<sup>54</sup>

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<sup>52</sup> Nandimath, S.C., Menezes.A., Hiremath (ed), Sunyasampadane, Vol.1, Karnataka University, Dharwar, 1965, p.56.

<sup>53</sup> Kalburgi M.M.Basavannanavara Vacana Samputa,OP,Cit, Vacana No.177, pp.45-46.

Strict observance of moral codes, such as adhering to truth, looking on all as equals, leading calm and contented life and service to fellow creatures is another feature of Bhaktasthala.<sup>55</sup> Purity of food, purity of body and purity of work are looked upon as essential observances in the Bhaktasthala.

Main characteristic of Bhaktasthala is devotion and faith in the three divine entities of Virasaiva philosophy like –Guru, Linga and Jangama. Bhakta should take Padodaka and get his body and mind purified as he gets the spiritual power of Guru and Jangama through it. Bhakta should smear Vibhuti. He should wear Rudrakshi, which is an indication of Shivajnana dristi. Bhakta should observe Sadaksari mantra.<sup>56</sup> Thus a Bhakta should observe Ashtavaran in his daily life.

In brief the seeker or Bhakta surrender all his belongings to God by worshipping Linga. Thus by the union of the Bhakta with the Linga, the seeker obtains union of the Bhakta, Mahesa, Prasadi, Pranalinga and Sarana and Aikya.

A Bhakta should lead a life of austerity. According to Basaveshwara more importance is attached to the moral code of conduct. So in this stage, the devotee realizes that he is not Shiva yet, but related to Him dualistically as a servant of Shiva. This leads to self-purification and prepare Sadhaka for next step Maheshwara Sthala.

2. **Maheshwara Sthala:** Devotion gradually develops and the devotee now has a firm and unflinching faith in Istalinga. This stage is technically termed Maheshwara sthala. In other words, expression of Bhaktasthala in its highest form may be styled as Maheshwarasthala.<sup>57</sup> In this stage faith in God or Linga grows in intensity till it ripens into patience. The Mahesa is required to worship and one God in the form of Istalinga. In other words, it is the practice of monotheism. He therefore, looks upon Istalinga as the emblem of the supreme and never parts with it.

In this stage there is no place for deceit, falsehood, going back on one's word, causing harm to others, stealing, adultery and scandalizing others. A seeker need not worship other Gods, visit temples or places of pilgrimage.

Psychologically the object of Maheshsthal is purification, purgation is freedom; freedom from the fetters of the senses, the remove of desire from pride and prejudice, from self-hood in every form. The self, in this stage is to be purged of all that stands between it and goodness. Here asceticism finds its justification, for the Mahesha has to observe certain vows and moral precepts.

Mind is unsteady, capricious and like many of other is no determined will and constancy to pursue the right code of conduct goal cannot be reached.

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<sup>54</sup> Satsthala Article by Shri Shivakumar Swamiji, Basava Journal, Vol.16, Issue.4, June 1993, p.54.

<sup>55</sup> Nandimath.S.C.Handbook of Virasaivism, Op.Cit; p.101.

<sup>56</sup> Virupakshappa , Basava Journal, Basava Samithi , Bangalore, Vol.18, Issue.2, Dec.1993, pp.9-11.

<sup>57</sup> Kalburgi .M.M.( ed), Basavanannavara Vacana Samputa, Op.Cit, Vacana No.235, p.59.

In Maheshwarasthala the Bhakta should see that enthusiasm with which he starts the spiritual progress should be maintained throughout. In Maheshwarasthala sadhaka should sublimate his desire on wealth, woman and earth and avoid indulging in them, as they weaken him to achieve his goal.

The devotee can become a Maheshwara through passionate devotion, worship of Guru-Linga-Jangama and service to mankind. This condition applies to this step as well as the next one.

3. **Prasadisthala:** This is the third stage of Shatsthala system. In Virsaiva philosophy the state of sadhaka in prasadisthala is described as 'undu upavasi and Balasi Brahmachari i.e. he is as good as fasting though he eats and as good as being bachelor though he leads the married life. This step is an indication of disinterested self-less service and complete sacrifice in life.

In other words faith in God and patience of the worldly trials fosters in the individual a sense of obligation to surrender himself and all his belongings to God. This surrender forms the key note of the third or Prasadisthala.

He is a Prasadi who receives the three fold Prasad, viz; suddha, siddha and prasiddha by surrounding body, mind and spirit to Guru, Linga and Jangama.

Psychologically Prasadisthala represents the surrounding and purifying of the cognitive faculties. Consequently the purity of perception and clarity of thought are gained. Gaining of spiritual eye is the goal of Prasadisthala.

In view of purification of body, mind and soul due to devotion and dedication to Guru, Linga and Jangama at earlier stage God's grace descends resulting in Prasadisthala. Sadhaka feels God's presence every where and in all actions. In other words, as he is Sarvangalingi (all body divine) everything he enjoys is first offered to God and then comes to him as Prasada.

Prasada is the main characteristic of Prasadisthala. Everything instead of using for Anga is offered to Linga and is received as Prasada. Basaveshwara mentioned about prasadisthala in one of his vacana.<sup>58</sup>

Thus Prasadi is one who is Sarvangalinga, who is true devotee of Linga and who receives everything after being offered to Linga and getting it transformed as Prasada. Here he worships Shivalinga through Avadhana Bhakti associated with Ichcha sakti,

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<sup>58</sup> Virupakshappa , Basava and His Teachings , Basava Journal, Basava Samithi, Bangalore, 2002, p57.

starts realizing the true nature of parabrahma and prepare himself for Pranalingasthala.<sup>59</sup> Here the devotee will pay undivided attention to the Istalinga.

4. **Pranalingisthala:** A seeker after attaining Prasadisthala elevates himself to the Pranalingisthala by his spiritual attainment. The devotees now withdraw his attention from the world to to direct it inwardly, and realizes that his self (prana) is none other than the universal self (Linga). This stage is characterized by the inner experience of the self (Anubhava bhakti) of the 'caralinga' and it is technically termed the 'pranalingisthala'.<sup>60</sup>

Sadhaka proceeds with dwaita bhava (feeling of dualism) in the three stage mentioned earlier (bhakta, mahesa and prasadi sthalas), prevailing here is to consider worshipper and worshipped i.e. Anga and Linga as separate entities. In the first three stages the sadhaka receives training for his body and mind in which kriya (action) occupies important place and jnana (knowledge) the subordinate position. Advaita bhava (feeling of monoism) predominates from pranalingisthala. Advaita bhakti starts from here. He begins to worship pranalinga through Istalinga worship.

The seeker surrender his mind and body to the Pranalinga and obtains an inward union with the Linga; as the waters of the Aksaganga, offer fragrance, without flowers he meditates in his heart the words Shiva and obtains the goal. Psychologically, the psychic opening or the opening of the heart is fundamental characteristic of the Pranalingisthala.

The Virasaiva saints have uttered many a saying about Pranalingisthala. These saying betray the awakening of Kundalini, the consequent experience of the visions and voices and the psychic opening. The sayings are often clothed in spiritual symbology and it is very well expressed in the vacana of Allamaprabhu.<sup>61</sup>

This pranalinga by practice of Shivayoga (Shivayoga involves starting Istalinga in it) achieves the stage wherein prana and Linga becomes identical with one another. Thus as the self is looked upon as the Linga, the Jiva is known as Prana-lingi, and hence this stage is known as the pranalingisthala.

Here his experimental outlook implies the attitude that he is in Shiva and Shiva is in him. This vision is not the result of mere grace. It is what the individual soul has achieved through self-effort. It is a self-earned bliss. So the individual tries to get the nearness of God within himself.

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<sup>59</sup> Virupakshappa.B.The Path of Shatsthala, Basava Journal, Basava Samithi, Bangalore ,Vol.18, Issus 2, Dec.1993, p.18.

<sup>60</sup> Malledevaru, Essentials of Virasaivism, Bharatiya Vidya Bhavan, Bombay, 1973, p.74.

<sup>61</sup> Article by Shivakumar Swamiji, Shatsthala, Basava Journal, Basava Samithi , Bangalore,Vol.16, Issue 4, June 1992, p.63.

5. **Saranasthala:** This is a fifth stage of Shatsthala system. In this stage of Sarana-sthala there is complete surrender to Shiva. Bhakti here assumes another form, namely self-surrender (sarana), which is a higher form of devotion.

In other words, absolute surrender and devotion to the Pranalinga transforms the seeker to the fifth sthala i.e. Sarana. The Advaita Bhava that has developed in Pranalingisthala increases, to a very great extent in this Saranasthala almost to the full extent. The Sadhaka acquires Linga qualities fully and he becomes Shivarupi. He develops a sense of complete surrender since his body becomes Linga itself. He now develops, 'Sarana Sati and Linga Pati' i.e. Linga being husband and himself his wife.<sup>62</sup> In this stage, the seeker feels that there is no difference between his body and the Linga and he abandons all complexes of superiority of birth, pride and prejudice associated with it.

The Sarana is not an actionless, but all his actions have become actions of Linga. Whatever he speaks his paratatva (Gods doctrine). The path he treads becomes Sivapatha (path of God). His body itself is Kailasa-the abode of God, Shiva.

Saranas is an embodiment of extraordinary spiritual power. He is capable of making impossibilities as possibilities. He can transform void into a form and vice-versa. Basaveshwara has brought this capability in one of his vacana.<sup>63</sup> Since the entire body of Sarana is Linga he needs no meditation, no silence, no japa and no tapa.

In this Saranasthala, there is absolute surrender to God or Shiva. If in the Bhaktasthala devotion is initial, in the Saranasthala, it is final. In the Saranasthala the heart is purified of all desires, the intellect of all self-will, every duality is renounced.<sup>64</sup>

In the opinion of Shivakumar Swamiji ahankara or egoism is blotted out in order that the sarana may enjoy the bliss in the phenomenal existence, behold the presence of God. Such a beholding a rising of a radiant consciousness of the other in natural things is the essence of Saranasthala.

In short there is an inseparable relationship between sarana and linga. Sarana and Linga are identical, Sarana is Linga and Linga is Sarana. Since Sarana is in blissful union with Linga. The Bhakti here is called Anandbhakti which is associated with parasakti. The Linga related to this Sthala is called Pranalinga with full sense of advaita the Sarana next enters Aikyasthala.

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<sup>62</sup> Mallapur (ed) Allamaprabhudevara Vacana Samputa, Kannada and Sanskruti Department, Bangalore, 1993, Vacana No.523, pp142-143.

<sup>63</sup> Article by Virupakshappa .B.The path of Shatsthala, Basava Journal, Basava Samithi, Bangalore,Vol.18, Issue.2, Dec.1993, p.23.

<sup>64</sup> Sri Shivakumar Swamiji, Basava Journal, Basava Samithi, Bangalore, Vol.16, Issue.4, June 1992, p.65.

6. **Aikyasthala:** This is the sixth stage which is characterized by a rarified psychological stage of unitary consciousness that implies the invariable sense of unity, which accompanies the mystic experience. This stage represents the final and successful establishment of that unitary consciousness which has been struggling for supremacy through the pilgrim's progress. The soul has at last unified with the supreme.

In view of spiritual achievements in Sarana sthala Advaita Bhava is fully developed at the stage of Aikya. The Sadaka in Aikyasthala develops infinite bliss. Dualism i.e. the difference between Anga and Linga disappears. The Jeeva emanated from infinite becomes infinite. Knowable-know and the knowledge become identical with one another. Here there is no worshipper and nothing to be worshipped. Basaveshwara says that this state of Lingangasamarsya is like the two becoming one i.e. one with the absolute soul. <sup>65</sup>

There are six stages in which the seeker attains salvation (jivanmukti) during his life time. Seeker has to be very careful and patient in going through these six stages. He has to observe regularly and propriety which is well brought out by Basaveshwara in one vacana. <sup>66</sup>

In the following vacana Basaveshwara brings out the propriety with which the seeker has to follow the six stages. Obtaining perfectness in the six stages is the very realization of the Absolute soul without whose Divine grace Bhakta, Mahesh, Prasadi, Pranalingi, Sarana and Aikya stages can never be obtained. In the one of vacana Basaveshwara rightly comments that attainment of the six stages depends upon the level of supreme knowledge and observance of discipline and regularity on the part of the seeker.

Since the Sadaka proceeds with Dwaita Bhava in first three stages (Bhakta, Mahesa, and Prasadi) and Advaita Bhava in latter stages, this is known as Dwaitadwaita philosophy also. <sup>67</sup>

In the soul that has adopted the Shatsthala way, there is no place for selfishness. Self-oriented life has given place to God-oriented life has given place to God-orientation. Hence, one's all senses, internal and external one's desires, feelings and emotions seek only Linga (guru), not Anga (self). The senses become in the pilgrimage towards Linga. Everything is received as grace and enjoyed as such. Every experience becomes a communion. The man who has walked in the Shatsthala path becomes a priest constantly offering through himself the whole creation to Mahalinga. <sup>68</sup>

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<sup>65</sup> Kalburgi.M.M.(Ed), Basavanannavara Vacana Samputa, Op.Cit. Vacana No.848, p.250.

<sup>66</sup> Hiremath R.C.( Ed), Bhakti Bhandari Basavannavara Vacanagalu, Op.Cit, Vacana No.1393, p.591.

<sup>67</sup> Manjula.M.Kyadiggeri, Virasaivism under the Vijayanagara Empire ( with special reference to the legacy of Proudhdevaraya), Op.Cit. p.185.

<sup>68</sup> Basavaraj, Basava His life, Vision and Work, Op.Cit, pp.199-200.

The following vacana give a beautiful and concise description of the Shatsthala:

He who knows  
That he, with humility, should do  
Is a Bhakta  
He who has the sense of discrimination  
Whose devotion is confirmed and  
Whose desires are subdued,  
Is a Maheshvara.  
He who receives not what is not offered,  
But enjoys with Linga what is offered,  
Is a Prasadi.  
He who identifies himself with life  
But is ever vigilant, knowing the times,  
Is a Pranalingi.  
He for whom nothing exists  
Save Linga and who exists for Linga,  
Is a Sarana.  
He who enjoys the indescribable bliss  
Which lies beyond the great experience  
Gained through good conduct  
Is an Aikya.<sup>69</sup>

To conclude the Shatsthala it is related to both-philosophy and experience. Due to Shatsthala social virtues like sympathy, tolerance, understanding, politeness and cooperation are created.

**Conclusion:** In brief ‘Lingadharana’ is the root principle of Virasaivism, ‘Ashtavarana’ is the religious code of conduct, whereas ‘Panchachara’ is the social and ‘Shatsthala’ is the spiritual code of conduct of Virasaivism. These have given specific direction to the religious, social and spiritual behavior of an individual Virasaivism. The building of Virasaivism is based on the foundation of these four basic tenets.

Till today also the distinct tenets of Virasaivism expounded by its founding fathers like the Ashtavarana, Panchachara, Shatsthala and Shivayoga, however continued to have their hold over its followers.

### **Istalinga**

The concept of Istalinga has the supreme significance in religion, philosophy, culture, ethics and social life of Virasaivas. Virasaiva religion can be called the ‘Istalinga religion’. Among the Virasaivas, Istalinga is worn on the body.

The linga is an emblem of the supreme God. To Virasaivas, the Linga is not an image of Shiva, but Shiva himself.<sup>70</sup> The Linga which a Virasaiva wears on the body is called Istalinga and the Virasaiva is styled Lingayata or Lingavanta. Because of it bestows blessings upon the

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<sup>69</sup> R.C.Hiremath ( Ed), Chennabasavanannavara Vacanagalu, Karnataka University, Dharwar, 1978, Vacana No.34. p.13.

<sup>70</sup> Nandimath , Handbook of Virasaivism, Op.Cit, p.34.



worshipper.<sup>71</sup> It is believed that he resides in the discipline in the form of Caitanya, and he is extracted in the form of Linga by the Guru through his spiritual power and given into the disciplines hands for worship. This Linga is given to the infant by the Guru with due Sanskara. The Linga is believed to be equal to the Guru in respect of the reverence due to it; through it is offered by him, since it represents Shiva.

The Linga is always worn on the body from the time of one's birth to the time of one's death. It must on no account be separated from the body, since its separation is equivalent to a spiritual death. It is described as a great mass of light on the palm shining before the eye, mind, and Bhava. Shiva is not to be worshipped in any other form but that of the the Linga obtained from the Guru at the time of the initiation, Diksha. The Lingapuja makes the wearer conscious of his duty to the divine and to discharge his religious duties. This worship offered to Shiva in any other form is condemned.

Basaveshwara removed the imaginary ideas of the Saivas regarding the physical body i.e. reject the existence of the very body itself and after kindling the awareness of the Absolute Soul in him, styled it as the Istalinga. This idea of Basaveshwara is expressed in his following Vacana:

Thy wideness is the wideness of the worth  
The wideness of the firemanent, ay, wider still,  
Thy feet go deeper than the under world,  
Ay, deeper still.  
Thy crown is higher than Brahma's egg,  
Ay, higher still,  
Thou Linga, who are imperceptible,  
Past understanding and beyond compare,  
Did'st shrink to the dimensious of a  
Spect when coming to my palm,  
O Kudala Sanagama Lord.<sup>72</sup>

The absolute soul, which encompasses the entire universe, exists in the form of an atom in the Istalinga. Such of those who worship the Istalinga are the Virasaivas.

The formless God or the Absolute is indicated by the Guru to the devotee, as though having a form by the ceremony of initiation. Such a realization of the concept of the Istalinga moves discrimination between man and woman, the rich and the poor, the learned and the ignorant. Virasaivism keeps the path of realization open to one and all.

Linga is regarded as being responsible for the creation, protection and destruction of the universe. While analyzing the nature and features of Istalinga, Dr. Malledevaru has further "The linga is endowed with the characteristics of existence, consciousness, bliss, eternity and

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<sup>71</sup> Shri Kumar Swamiji, Basava Journal, Basava Samithi, Bangalore, Vol17, Issue.1, Op.Cit, p.42.

<sup>72</sup> Kalburgi .M.M.(Ed), Basavannanavara Vacana Samputa, Vol. I. Op.Cit, Vacana No.744, p.186.

perfection. The Linga is smaller than the smallest and bigger than the biggest. The Linga is the home of all auspicious attributes”<sup>73</sup>.

Istalinga should be worn on the body for ever, because it is the unique link between the disciple and the God. Istalinga worship is simple, easy as well as complex process.

According to Virasaiva way of thinking, the knowledge of Shiva can be gained from the wearing and worshipping of Istalinga regularly. Therefore, Virsaivas wear Istalinga and worship it for purification of heart development of soul and bliss of Shiva.

**Conclusion:** Istalinga is the Virasaivas object of worship. Istalinga is always worn on the disciplines body. Istalinga is the Shiva himself. Istalinga is the worship of ‘Ahamgrahopasana’ (worship of the self), Istalinga is given by the Guru through Diksa ceremony. Istalinga is very convenient for the discipline to worship, it moves anywhere he moves. Thus Istalinga worn on the body is not only the most prominent characteristic feature of Virasaiva religion, but it is also the fundamental basis and the unique central tenet.

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<sup>73</sup> Malledevaru, Essentials of Virasaivism, Op, Cit, pp.10-11.

## CHAPTER-2

### VIRASAIVA MATHAS AND THEIR FUNCTIONS

#### About Matha

India has always cherished the past as the pattern of the present and future. The highest effort of ancient Indians was directed towards training human beings for a state of spiritual perfection. India has been the centre for the spread of the truth in the world all through the ages, through a galaxy of spiritual personalities who have inspired and guided mankind with a sublime vision of the divine and also to achieve Moksha. To achieve Moksha or deliverance, a very high degree of morality was insisted upon. This can be seen in the Ashrama theory of ancient times, which later on became the model for monastic institutions of all other religions on India. Thus, the idea of asceticism has its source in Brahmanism. Such spiritual leaders are known as sages, saints, ascetics, mystics, gurus and the dwelling places of these holy men are called Ashramas or Mathas among Hindus, Viharas and Chaityas among Buddhist and Basadis among Jains.

The religious history of Karnataka took a new turn from the beginning of the tenth century, when there was a revival of Hinduism in Karnataka. The immigration the Kalamukhas in to the South, the impetus given by Ramanuja to the Vaishnava movement in South India, and the spread of Virasaivism under the leadership of Basaveshwara are significant development that changed the course of Hinduism in this part of the country. Especially Saivism, in its various forms, became predominant; and the movement evolved new institutions known as Matha, which began to serve not only as the instrument of spreading the faith, but also as a means if sustaining and establishing Saivism.

In generally Matha was a residential college for students, a free feeding house for the poor and the infirm, and a resort of religious men as well as of mendicants.

It is thus, quite clear that the Mathas besides controlling in a few cases. The affairs of the temple and providing lodging and boarding to devotees were important centers of educational, moral and spiritual activities.

There are two accounts of origin of the Virasaiva Mathas. The first is a traditional account which associates the establishment of the Virasaiva monasteries with the founding of the religion by five traditional Acharyas.

The five Mathas were established to propagate the tenets of religion. They were the main centre of proselytisation. The five Mathas established at five different parts of India –Kedara in the Himalayas, Ujjaini in the South, Sri-Sailam in the East, Rambhapuri in the west, and Benaras in the North.<sup>74</sup> The traditional founders of the Mathas are Revanasiddha, Marulasiddha, Ekorama, Panditaradhya and Visvardhya.

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<sup>74</sup> Suryakant B.Ghugare, Veerasaivism In India, Sadhana Book Stale, Gandhinglaj, Kolhapur, 1995, pp.259-260.

We have another account of the origin of Virasaiva monasticism. This relates to the establishment of Sunyasimhasana or throne of the void in Kalyana. Basaveshwara established the Matha and he invited Prabhudeva to occupy the pontificate. Sunyasimhasana was established at Kalyana during the year 1156 A.D.

These two origins of Virasaiva monasticism bring to light the two fundamental functions of the Virasaiva Mathas. They are the conversion of non-lingayats into Virasaiva fold and the propagation of the Virasaiva tenets.

In every Virasaiva village there is Matha, and each is affiliated to one of the five original Mathas. The gurus are from among the Jangamas. Every Virasaiva must belong to a Matha and have a Guru.<sup>75</sup> The heads of these Mathas have generally divided the Virasaivas into five great divisions, and each head exercises spiritual control within his own legitimate sphere, through all of them have a general jurisdiction over all the Virasaivas generally.

There are two kinds of Mathas in Bidar district, namely Pattada Mathas and Virakta Mathas had specific functions to perform. The Pattada Mathas were primarily concerned with Acara, the liturgical work and supervision of the conduct of the devotees. The heads of Pattada Mathas were given the power to punish those who were founded to be at fault in their religious and social duties as enjoined by Virasaivism.

The Virakta Mathas were mainly entrusted with Vicara the task of interpreting the tenets of religion, writing books elucidating the tenets of Virasaivism and delivering discourses to the people on the tenets of Virasaivism. The main task of a Virakta was to enlighten the devotees about the ways and means of attaining liberation.

There are numerous Mathas throughout Karnataka; Hubli had three thousand Mathas, Murugarajendra Brahman Matha Chitradurga, Totadarya Matha Gadag, Suttur Matha Mysore-like many of Virasaiva Mathas throughout the Karnataka. And these Mathas performed well work in religious, social, educational, cultural field extent its work.

Like this Bidar district Hiremath of Bhalki, Hulsur's Shri Gurubasaveshwara Matha, Harkud Brahmamatha, Bhatambra Viraktamatha etc. Mathas many other Mathas also do their extension work.

These Mathas flourished because people took interest in religious, educational and literary activities. Even though they were not properly educated, they were interested in religion and philosophy. The main purpose of the Mathas was to give encouragement to learning and other cultural aspects of life, and also to give patronage to scholars engaged in the pursuit of spiritual knowledge.

The Matha was primarily and predominantly, an educational centre. Its main aim was the spread of education and furtherance of scholarship. Above all, they felt that it was their duty and responsibility to preserve and continue their literary tradition.

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<sup>75</sup> Desai.P.B.Basaveshwara and His Times, Karnataka University, Dharwar, 1968, p.332.

The functions of the Mathadhisha are being initiation, ceremony and helping the devotees to realize 'mukti' or release from the bondage of rebirths. He instructs the devotees that they should give up socially harmful practices.

Thus it is seen that the Virasaiva Matha not only has trained men to spread the tenets of Virasaivism, but it was also a place of learning, where the literature of the community was preserved and the tradition of writing religious book was kept alive.

In Sharana Movement every home converted as a Matha. In Bidar district approximately there were one thousand three hundred forty one Mathas existed but now if we consider the whole district have Ninety four Mathas under that thirty nine Mathas which existing continue religious work.<sup>76</sup>

Aurad is a village about 25 Kms. South–West of Bidar town. In that taluk the Virasaiva Mathas existed. Under that Sangam, Kamalnagar, Bedkunda, Chikka Allur, Wadgaon, Kautha (B), Jonnikerri, Havagi, Doagaon, Mudhol (B), Santpur, Hedgapur, and Kushnur (Thana) etc. in these place we find Virasaiva Mathas.

Basavakalyan situated about 80 Km. South-West of Bidar towns. It was this place that there was the upsurge of the revolutionary Sharana (Virasaiva) movement led by Basaveshwara, Allamaprabhu and their associates which attracted like –minded persons from various parts of India. The illustrious Sharanas, who came, from all strata of the society composed inimitable Vacanas here and founded the 'Anubhava Mantapa' where they carried on deliberations.

This Basavakalyan is a holy place for the Virasaiva followers. In this Kalyana the Virasaiva become strong and probably one thousand Mathas existed but now only 24 Mathas existed.

In Basavakalyan taluk we find Kambali Matha, Kadagilmatha, Kalli Matha, Hulkunti Matha, Gaduge Matha, Dasoha Matha, Mahanta Matha, Basava Raja Devara Matha, Urillingadevara Matha, Jedara Dasimayya Matha-like from 12<sup>th</sup> century 770 Sharanas homes called as Mathas.<sup>77</sup> Not only this, in this taluk Hirenaugaon, Bellur, Khelgi, Mathal, Tadola, Gadigadgaon, Gorta, Pratapur, Muchalom, Rajeshwara etc many Virasaiva Mathas in these village under that Harkud Brahma Matha and Hulsur Sri Guru Basaveshwara Sansthana Mathas primarily did importance role to spread Virasaivism.

Humanabad preiviously called Jayasingapura situated at a distance of 52 Kms.South-west of Bidar town is the taluk headquarters town of the same name and a trade centre. In this taluk Kempayyana Matha, Kenchena Mtaha, Karena Mtaha, Kumbara Matha, Kari Basaveshwara Matha, Muruga Matha, Basavatirtha Matha, Kashi Matha, Siddeshwara Matha, Hirematha, Hulkunti Matha, Annadanada Matha, Gundana Matha, Falahara Matha, Patri Matha, Gavi Matha, Swantha Matha like many Mathas 108 existed in this taluk. In this taluk the Guru

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<sup>76</sup> Chandrashekara Naranapura, Karnatakada Veerasaiva Mathagalu, Geleya Prakashana, Chikamagalur, 2002, p.790.

<sup>77</sup> Ramesh Mulage, Bidar Jilleya Veerashaiva Mathagalu-Ondu Adhyana, Shri Guru Basaveshwara Samsthana Matha, Hulsur, 1998, pp.4-8.

Mathas many and Virakta Matas very few. Under this Hudagi Matha and Vimalkhed Mathas have popular in this Taluka.

Bhalki is an important town situated about 40 Kms. North-West of Bidar Distirct. The place has been called Bhalluke, Bhaliki and Bhalikki in inscriptions. Dhanura, Janthi, Kanaji, Hunaji, Gaudgaon, Donagapur, Mehakar , Lakhengaon, Syyagaon, Navadheri, Ghatak Chincholi, Bhatambra etc many Virasaiva Mathas existed in this taluk. There are old Virasaiva monasteries know as Chennbasava Hirematha, Bhalkeshwara Matha, Mahanteshwara Matha, Urillingapeddi Matha is existed but Bhalki's Chennbasava Pattadevara Hirematha is very popular until now.<sup>78</sup>

Bidar is situated about 740 Kms. North of Bangalore, 116 Kms. North-East of Gulbarga and 130 Kms. North-West of Hyderabad. In Bidar Navadgeri's Madivaleshwara Matha, Ladgeri's Rudraswami's Matha, Chidri's Eranthi Matha, Shri Pattad Matha, Yadlapur's Charapattadhyaksha Shankaralinga Shivacharaya Samsthana Matha, Kamthana's Virakta Matha, Andur's Hirematha. Not only this Alliyambar, Chambola, Bagdal, Niduvancha and the Basava Mantapa at Bidar is a centre of cultural, literary and historic activities. Siddharud Matha of Bidar not only do religious function and working as a centre of learning.

Like above mentioned there are many Mathas existed in this Bidar district which covered five talukas Bhalki, Humanabad, Aurad, Bidar and Basavakalyan. We find Gurumatha and Viraktamathas in this place. In Bidar district many Mathas existed but these Mathas birth and development, how many types of Mathas? What Matha aim? What are the Mathadhisha Qualifications and duties? Are these Mathas in the real sense working on religious, educational, cultural, social and what their contribution to various fields? There is a saying that Virasaiva Mathas are the mirror of Basaveshwara's philosophy. Is it true or false? Are the Mathas really following Basava's philosophy? How and why did the Mathas continue to exist, and what is the difference between the old and the new Mathas? Why does the society need the Mathas? These are few questions on Mathas of Bidar district and already above few Mathas mentioned.

### **Aims and Objectives of Virasaiva Mathas of Bidar District**

The Matha system has got utmost importance among Virasaivas. Mathas have played an important role in keeping Virasaivism alive. Because today also, hundreds of Virasaiva Mathas are constantly engaged in various activities of social welfare. The existence of Mathas themselves proves their utility to the community.

The Virasaiva community and the Matha are inter-related. Matha have an important and significance role in Virasaiva social system. Basically, Virasaivism is a Matha oriented religion. Mathas are also important places of belief. They are systems which are basically created out of the objectives of the spread of Virasaivism and social organization of the Virasaiva Community.

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<sup>78</sup> Ibid, p.9.

**Following are the objectives of Virasaiva Mathas of Bidar:**

**To bring unity in the Virasaiva Community:** Mathadhishas travelled through many villages and unite the Virasaiva Community and founded the new organization. Through this organization they spread Virasaivism throughout India.

**To abolish blind beliefs and superstitions:** to remove inequality, disparity and to spread equality is the slogan of Mathas. Through the preaching's of Mathadhisha they wanted to remove or eradicate the superstition and blindbeliefs. Lingadharana, to give Linga Diksha to everyone in the community and to spread the Sharana principles among them.

**Protect the Vacana Literature:** to preach the importance or value of the Vacana literature to its community people and visit the villages, cities to spread the Vacana knowledge to them.

**Spread the Basaveshwara Philosophy:** renovation of the Mathas, to establish new Virasaiva organization, travel to each and every village to preach the Basaveshwara philosophy and principles etc. Not only this, in every village the statue of Basaveshwara was erected.

**Provide shelter to Orphanages:** The Mathas provide food and shelter to orphans. They also built orphanages and taught them Virasaiva religion.

**Encourage Inter-caste Marriages:** No discrimination is made on the basis of caste, class, religion and sex. The Mathas arranged inter-caste marriages and helped them maintain relation between two communities.

**Anti-dowry system:** Many married women gave up their lives because of dowry system and many women committed suicide due to harassment by their family members. The Mathas launched their anti-dowry campaigns and arranged widow remarriages.

**Social welfare activities:** To serve the people means to serve the God is the objective of the Mathas. Mathas were against drugs, alcohol, cigarette etc. To preach the morality to its community Mathas arranged conferences, seminars and made them aware of bad habits. They opened the educational institutions to spread education among its community members.

**Respect to other religion and cooperation with other community people:** while spreading the Virasaivism the Mathadhishas maintained good relations with other communities. Both try to maintain peace and prosperity in the society. The slogan of the Mathas is "to be proud of your own religion and to respect other religious".

**National integration:** Maintain the peace in the society and national integration is the aim of the Mathas.

**Encourage the Kayaka and Dasoha System:** The concept of Kayaka as a socio-religious value is unique to Virasaivism. This is the only religion which has smeared the concept of physical labour with the concept of sanctity, divinity and spiritualism. Apparently, the concept of Kayaka is equivalent to the western concept of 'Work is Worship', but in spirit it is something more than that. It starts with the assumptions that the human body is the very abode of God and therefore physical labour should be accepted as the Prasada and excess earnings should ne utilized for the welfare of the community in the form of Dasoha.

The principle of Kayaka discarded the human tendency of earnings by illegal and deceitful means and on the other hand to utilize the earnings for the welfare of the community thinking that there is no better service to God.

So performing Dasoha was considered as the primary duty of every Virasaiva Matha. A large number of rich people, businessmen, officers performed the Dasoha as a socio-religious obligations by distributing their surplus wealth to religious institutions and distributing Prasada during the times religious fairs, festivals and at the times of distresses and famines.

### **Importance of Virasaiva Mathas**

Virasaiva Mathas had important status during ancient times. The contribution of traditional Mathas in various fields like social, religious, educational, literary and cultural is very great. In Indian history as the rulers have great importance, in the same manner, Guru's status and places also hold great importance in Indian culture. The saint's guidance and developable path and their principles have enriched our Hindu culture. Along with material knowledge, saints and sages have given spiritual knowledge to all common people. Many rules have learnt archery, and religious knowledge under the guidance of Guru at their own places called Gurukulas. The Dharma Guru teaches everything to his ruler. The Mathas perform many important functions, for the welfare of the society.<sup>79</sup>

**Propagating the religious principles:** Many Mathadhishas organized programmes to promote Virasaivism among the Virasaiva community. The Mathadhisha travels from village to village and also to spread religion, the Mathadhishas organize various religious and cultural programmes in the Mathas. The first president of India, Dr. Rajendra Prasad said that "Mathas were not only beautiful buildings; they are the centres to preserve religion. The Mathas work for the progress of the society. It is a place of worship. They are the torches to direct the people on the right path. The Indian culture is preserved to because of these Mathas". The above sentence proves that the Mathas had organized religious discourses, lectures and speeches. Through these medium, it preserved religion in the society.

Due to modernization, Mathas adopted new methods. The Mathas as well as Mathadhisha's status is increasing in this period. The Mathas take more steps to propagate religion in the society.

In this way, the Virasaiva Mathas preserve the Vacana Sahitya and propagate Basava philosophy. Besides this, the Mathas has maintained good relations with other religions. Compassion is the root of religion. To show kindness to all human beings and animals too, is the main principle on which the Mathas work on or follow. The Mathas also give Lingadiksha to its devotees and show them right direction to lead a simple and truthful life.

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<sup>79</sup> Ramesh Mulage, Hyderabad-Karnataka Virasaiva Mathagalu-Ondu Adhyana, an unpublished Ph.D. Thesis Submitted to Karnataka University, Hampi, 2002, pp64-68.



**Social service:** The main duty of the Mathas is religious unity and its propaganda. The Matha would serve the society. The Mathadhisha through preaching showed his right direction to its devotees, to reach the sublime divinity. Through Vacana preaching, the Matha tried to reform the personality of common people and help to develop character. The Ahramas aim is to give spiritual knowledge and it is situated in forest area. But the Matha's aim is to give spiritual knowledge as well as endeavor towards the social welfare, keeping equality, brotherhood and humanity among the people in the society. The Mathas encourage education, promote literature, preserving the religion etc. it also gives employment opportunities and encouraging improving the occupations which is useful for the society like arts, painting etc. the Mathas works keeping the peaceful conditions and thus promote good welfare in the society. The Mathas are the integral and inseparable part of society and work day and night. Through the discourses, and committees, spiritual discussions etc., the Mathas try to remove social evils from the society. The Mathas organizes social awareness programmes in the Matha without fail.<sup>80</sup>

The Mathadishes shows the right direction to the society as well as the individual, so that no person can adopt any kind of social misbehavior or evil which is harmful to the society and individual. The Mathadhisha built equality, fraternity in the society without discrimination on the basis of caste, class and sex. The principle which the Matha follows is preached to the devotees, i.e. "all human beings are one". The Mathadhisha give Lingadiksha to the devotees and the divine relation with Istalinga. The Matha gives protection to the orphans who have lost their parents, relatives etc. thus build orphanages for the children and education, clothing and food is provided without considering caste, creed and sex. Along with these Mathas encourage the inter-caste marriages.

The Mathas open the health centers and promote wellbeing of the people in the society. Anna Dasoha or Prasad is shared among the common people in the Dasoha. They help the society at times of disasters like drought, famine, and floods etc.

The Mathas encourages various personalities by giving away awards for their contribution in various fields. Thus people of every generation, new or old are given encouragement and status, which in than, the cultural literary and other arts etc are kept alive in the society. Thus many Mathadhishas not only involve in spirituality but also strive for the welfare of the society. They stay in the Mathas. They remove the social evils from the society. Thus the society always remained pure, free from corruption, robbery, dowry demanding, etc. The Mathadhisha in one way maintained good situation and good behavior of the people. The Mathadhishas work hard for the development of society and save the society continuously. Thus the activities undertaken by the Mathas is described in history as a golden period.

**Literary work:** The Mathas are famous for its literary work. Many Mathadhishas opened schools and colleges to impart education to all. Through cultural programmes, the Mathas encourages and awards intellectual personalities. Many Mathas preserve the manuscript as well as Vacana Sahitya. The Matha has its own publication. Through these, it publishes many

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<sup>80</sup> Ibid, p.65.

books and journals, periodicals etc. through these Medias it propagates religious, spread knowledge in the society. Many Mathadhishas are good writers and thus wrote many books on religion and thus spread religion and culture in the society.

Many Mathas serve the society, contributing to the spread of religion through their writings. They contribute various fields like social, religious and cultural and thus they are popular in the present day also.

### **Use of word 'Matha'**

The use of the term Matha in the sense of an institution or establishment appears to be quite old in the religious history of India. 'A Matha is an abode for scholars and others', so says the Anara. Fleet defined it as a religious institution. It is also defined as the secluded hut of an ascetic, and as a monastery which is both a religious and an educational institution.<sup>81</sup> Thus, it was a residential college for students, a free feeding house for the poor and infirm, and a resort of religious men as well as of mendicants. Mathas are religious and social institutions of Virasaivas.<sup>82</sup>

In the initial stage, the word 'Matha' was used the sense of residence of students or monks. Later on Mathas, besides controlling in a few cases, the affairs of the temple and providing lodging and boarding to devotees, were important centres of educational, moral and spiritual activities.

The head of the Matha had to practice celibacy. Now today some head of the Matha's not practice celibacy. The Virasaiva Community allowed them marries and serve the society.

**Location the Mathas:** The selection of the site for a Matha was carefully made. Usually, Mathas were established on the banks of river, near a tank or spring in the market place, along roads and highways. Some were on the side of a mountain, amidst beautiful natural surroundings and commanding a panoramic view of vast stretches of level ground.

The attitude of the local people was also taken into consideration while selecting the site for a Matha.<sup>83</sup> Since they served as active centers of religious and social life, the Mathas were constructed only in such places as could be frequented by the people.

**Types of Matha:** we find two types of Virasaiva Mathas in Bidar district. Gurusthala (Pattada or Hiremath) Mathas and Virakta Mathas. Virakta and Gurusthala Mathas more than forty in number.

**The purpose of instituting Matha:** There are numerous Mathas throughout Bidar. They flourished because people took interest in religious, educational and literary activities. Even though they were not properly educated, they were interested in religion and philosophy.

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<sup>81</sup> Sircar.D.C.Indian Epigraphical Glossary, p.201.

<sup>82</sup> Suryakant Ghugare, Veerashaivism in India, Sadhana book house, Gandhigalaj, Kolhapur, 1995, 258.

<sup>83</sup> Sadyojata Swamiji, Saiva and Virasaiva Mathas in Karnataka (from 10<sup>th</sup> century to the present period), an unpublished Ph.D.Thesis submitted to Karnataka University, Dharwar, 1974, p.317.

The main purpose of the Mathas was to encouragement to learning and other cultural aspects of life, and also to give patronage to scholars engaged in the pursuit of spiritual knowledge.<sup>84</sup>

The Matha was primarily and predominantly, an educational centre. Its main aim was the spread of education and furtherance of scholarship.

In olden days, imparting education was considered to be a religious act that earned merit. Such acts had a two fold aim: one was to get merit, and the other was to impart education. So people liberally patronized Mathas and other religious institutions.

Above all, they felt that it was their duty and responsibility to preserve and continue their literary tradition. The state did not come in their way. It too, helped such institutions liberally. But it was for society, mainly, to support them. Till today also these types of system continue.

Thus, earning merit for oneself as well as one's near and dear ones was one of the motives in endowing Mathas.

Expiation sin was also a good reason for establishing a Matha. The idea of earning merit by making donations for a religious purpose encouraged the development of these institutions on a large scale. The patronage of rulers, the interest of the officials and the devotion of the common people made the Matha an institution of great importance in the religious history of Bidar.

**Naming of Matha:** It is but natural that, when a new Matha is built, it should be named. They were generally named after the donors, religious leaders, mystical personalities, the place name, or even the profession of the disciples of the Mathas. Many Mathas were given the name of their founder.

In Bidar many Mathas called as Hiremath. It means a great Matha. It may be great in two respects: in extent, with large number of disciples, or because of its importance.

**Gradation of Mathas:** All Virasaiva Mathas, irrespective of their material prosperity, occupy an equal and independent position in respect of religious matters.<sup>85</sup> The religious activities of one Matha cannot be questioned or multified by another Matha. But we find that some principle Mathas occupy a higher status or position of honour and respect than their branches. To make the point clearer the Hirematha of Bhalki, Siddharud Matha and Panchacharya Matha's among Virasaivas, which are considered to be the principal Mathas in Bidar, have several branch Mathas. The heads of these branch Mathas still give precedence to the head of their principal Matha. In any religious or social matter, the opinion and judgement of the Hirematha of Bhalki is held to be final among the mathas; likewise, the opinion of the Panchacharya Mathas carries much weight among the Virasaivas. Thus, they occupy an exalted position among the Mathas of their respective sects.

The causes that contributed to the superior of the people can be said to be as follows:

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<sup>84</sup> Ibid, pp318-320.

<sup>85</sup> Ibid, pp.330-331.

1. The high character maintained by the Mathadhishas all through the history of the Mathas.
2. Their past tradition, associated with some of the outstanding religious personalities of these Mathas.

Thus, we find that, theoretically, there is no difference in status between one Matha and another in respect of religious Mathas, yet, in practice, the difference is maintained on considerations mentioned above.

### **Chief elements of the Matha:**

Ordinarily Matha consists of three principal elements, viz. Mathadhisha, Maridevaru and Sisya. The first two usually reside in the Matha, the Sisyas live in villages outside the Matha, leading the householder's life.

1. **Mathadhish:** The head of the Matha is called Swamiji or Mathadhisha. His position is similar to that of the abbot of a Christian monastery. He is the religious head and spiritual guide of the people. The Diksha ceremony and other religious rites are conducted under his direct supervision.
2. **Maridevaru:** Though the word Maridevaru means any devotee, yet it is popularly applied to those devotees who either held an office in a Matha, or lead the life of a celibate within the Matha area. Celibate devotees are recruited in their early years by elderly celibates, and under the latter's guidance and supervision, remain as apprentices for a few years. When they are sufficiently acquainted with the tenets and practice of their religion, they are formally initiated in the religious order.<sup>86</sup> These apprentices are to wait upon their superiors, and receive lessons in religion from them. These apprentices can also be appointed as heads of Matha.
3. **Sisya:** The disciples of a Matha are called Sisyas. Every Virasaiva house holder in Bidar is variably affiliated to one or other of the Mathas of their sect. customarily, every man belonging to a Virasaiva family must have his initiation from these Mathadhisha at the prescribed age. Formally, this custom was obligatory, and an uninitiated young man or woman was not allowed to take active part in religious functions.

### **Qualification of a Mathadhisha:**

Mathadhisha is also called 'Mathadhipati'. There are two schools of thought about becoming a Mathadhisha. The first can be called traditional school of thought and second, modern school of thought. According to the first, the Mathadhisha must be a Jangama, a male and an unmarried individual. But the modern school of thought has not accepted such type of restrictions. According to it, anyone can become a Mathadhisha. 'Anyone' means a Virasaiva individual who has followed the restrictions of morality, ethics and religion. In other words, according to the second school of thought, any Virasaiva can be a Mathadhisha if he has the

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<sup>86</sup> Sadsivaiah, A Comparative Study of Two Virasaiva Monasteries-A Study in Sociology of Religion, Prasaranga Gangotri, Mysore, 1967, p.95.

requisite qualifications. The characteristics of the Mathadhisha are narrated in a good number of works. The Mathadhisha should possess tranquility of mind, true knowledge, bliss, consciousness, and be free from any sort of attachment and other limitations.<sup>87</sup>

Thus, any Virasaiva individual-male or female, jangama or non-Jangama, touchable or untouchable, married or unmarried –can become a Mathadhisha as per the second school of thought. The incidence of woman, untouchable and married individual becoming Mathadhisha are found in Bidar as well as in Karnataka. For example, Akka Annapurana of Sharana Udayana Bidar, Mate Maitradevi of Niduvancha Matha, Mate Mahadevi of Basava Mahamane of Baasavakalyan.

Qualification of Mathadhisha:

- He must come of a respectable family.
- He must be honest and hospitable.
- He must be well versed in the religious literature.
- He must be trustworthy.
- He must be having a good character.

As the monastery was frequently by people, as it was a residence for students, as it maintained a Satra for the public, the Mathadhisha of a Matha was to be naturally a man of an affable nature, hospitable and broadminded. As a trustee of large property, the Mathadhisha was expected to carry on the Dharma (religion) of a Matha and, therefore, he should be thoroughly honest and trustworthy.<sup>88</sup> If he had a large number of disciples, it should his efficiency no wonder that Mathas flourished under such Mathadhisha.

Among Virasaivas, the Mathadhisha must belong to the Mathasthala or Jangama group. He must be of a calm and pleasing nature. He must be well versed in the Saivagamas and the Virasaiva philosophy and must practice Shivayoga.

A Virasaiva Mathadhisha recites Panchakshari or Shadakshari Mantras.

Thus, if the above qualities are found in a person, he is eligible for the Mathadhisha. Hence Mathadhisha of the various Mathas are held in much reverence and respect by the public.

**Duties of Mathadhisha:** For a Mathadhisha, 'Work is Worship'. Worship is the most important part of his work, and should be his ideal. He can adopt any kind of work so long as it is compatible with a life of prayer and renunciation. Among his various obligations, prayer must always take the first place. Hence, from the very outset it has been regarded as the monk's first duty to keep up the regular prayers of the Matha. In Virasaiva Mathas, the Mathadhishas gave much importance to labour. The name of the Matha itself reveals the

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<sup>87</sup> Suryakant B.Ghugare, Veerashaivism in India, Op, Cit, pp.261-262.

<sup>88</sup> Sadasivaiah, A Comparative Study of Two Virasaiva Monasteries- A Study in Sociology of Religion, Op.Cit, pp.95-96.

profession he follows. Hence every kind of work is considered as noble. A Vacana of Nuliya Chandaiah stressed the importance of work by all sections of society.

“Even a Guru can attain salvation through work alone. Even Linga and Jangama must work in order to be free from limitations. Even Guru must serve living beings. Even Jangama must serve living beings”. Hence every one in society must work and serve his fellow-beings. So it is not wrong if Mathadhisha labours at some good work.

#### **Functions of the Head of the Matha (Mathadhisha):**

- The functions of the Mathadhisha are manifold. The most important functions are initiation, education and helping the devotees to realize ‘Mukti’ or release from the bondage of rebirth.
- The Mathadhisha must be a learned person. He is a realized soul whose main function is to guide the devotees.
- The Mathadhisha has to perform Diksa to a person who wants to be a Lingayat after satisfying himself about the culture and conduct of the individual.
- The Guru has to visit the houses of the devotees and enlighten them about rules of conduct or Acharas, which mark the ideal behavior of a Lingayat.
- One of the important functions of the Mathadhisha was to instruct the devotees that they should give up socially harmful practices.
- The Guru has to instruct the devotees as the right mode of worship and the right conduct.

Along with these the other main functions of the Mathadhishas are as follows:

**To preserve religious and secular literature:** One of the most important works of a Matha was to preserve ancient scripture. In this respect, the results achieved went far beyond what was actually aimed at. The Mathadhisha copied the scriptures for their own use with the development of educational activities it became necessary to copy the scriptures and literary works. Thus, it is not too much to say that today we are indebted to the labours of the Mathas for practically all that survives to us of the secular and religious literature of antiquity.

**Historical and Patriotic work:** As years passed by, the great Mathas accumulated archives of the highest value for the history of the territory where they were situated. It was the custom, too, in many of the big Mathas for an official chronicle to record the events of contemporary history. In more recent times, the seed thus planted bore fruit in many great works of erudition which have won for the Mathadhisha, such high praise among scholars of all classes.

**Missionary Activity:** This was a very important duty of Mathadhishas. They had to tour the country and preach religious doctrines and propagate the drama. The principal Mathas appointed their learned disciplines to carry out their objectives in different places. In due course, they became independent, and they established their own Mathas and carried on the missionary activities.

**Ecclesiastical Tours:** In the case of the tours of the Mathadhisha of the parent Mathas information is usually given in advance through the branch Mathas, and they, on receipt of information, make the necessary arrangements for the sojourn of the Mathadhisha and the devotees who accompany him. In the case of heads of minor Mathas, the Mathadhisha usually puts up with one of his disciples. In the case of a parent Matha, arrangements are made on a large scale. On such visits, the Mathadhishas not only preach the tenets of their religion but also initiate devotees. They also collect Kanika from them, and settle religious and social disputes. The Mathadhisha acts as a moving judicial court while carrying out his religious task.

Tours are generally attended with considerable pomp and dignity. Cultural activities are usually conducted on such occasions. Discourses on religion, spiritual topics are held. Thus, it turns out to be a great festival for the disciples.

### **Types of Virasaiva Mathas in Bidar District**

The Virasaiva Mathas are primarily two kinds in Bidar. Namely Guruvarga Mathas (Hiremath) and Virakta Mathas. We find difference between these Mathas as follows:

<b>Guruvarga Matha</b>	<b>Virakta Matha</b>
1. The Guruvarga Mathas trace their origin to the five traditional Mathas of Panchacharyas.	1. The Virakta Mathas trace their origin to the Thronic of the void or holy Sunyasimhasana established at kalyana by Basaveshwara.
2. The Panchacharyas five Mathas were established at five different parts of India-Kedara in the Himalayas, Ujjaini in the South, Sri-Sailam in the East, Rambhapuri in the West, and Benaras in the North. The Traditional founders of the Matha are Revanasiddha, Marulasiddha, Ekorama, Panditradhya and Visvaradhya.	2. The establishment of Sunyasimhasana at Kalyan by Basaveshwara is a historical fact, which has been referred in the Vacanas of Virasaiva saints. The Sunyasimhasana was established at Kalyana during the year 1156 A.D.
3. The Guruvarga Mathas were primarily concerned with Acara, the liturgical work and supervision of the conduct of the devotees. The heads of Guruvarga Mathas were given the power to punish those who were found to be at fault in their religious and social duties, as enjoined by Virasaivism.	3. The Virakta Mathas were mainly entrusted with Vicara the task of interpreting the tenets of religion, writing books elucidating the tenets of Virasaivism and delivery discourses to the people on the tenets of Virasaivism. The main task of a Virakta was to enlighten the devotees about the ways and means of attaining liberation.
4. The Gusuvara Mathas may have either a married man or celibate as its head.	4. The Virakta Mathas on celibates can be the heads of the Mathas.
5. Among Guruvarga Mathas we have a further divion of Putravarga and Sisyavarga. Among the Putravarga Mathas it is the custom to appoint only close relatives of the Mathadhishas as his successor. Sisyavarga	5. In Virakta Mathas learning and merit alone constitute the criteria of choice. Among the Virakta Mathas the choice is invariably done by the devotees.

Mathas are those where the Swami is installed by the choice of the Sisya or devotees.	
6. The installation ceremony of the head of a Guruvaraga Mathas is done with great pomp. On the morning of the day of installation the person to be installed as the Swami of a Matha's given a ceremonial both. He is brought into the Hall where the Jangamas and devotees are seated. After the ceremonial bath the swami designate is dressed in spotless white and he is adorned with a garland of white flowers. Then the Guru ties the symbol of installation to the forehead of the Swami designate takes him by his hand and makes him, seated on the throne. The insignia of Pattadhikari are, a flag, crown, a throne and an umbrella and a palanquin.	6. The installation of a Swami in Virakta Matha is to be very simple. It has neither pomp nor ostentation. But the ceremony of the installation of the Head of a Jagadguru Virakta Matha is done with the great pomp and ostentation.
7. There are two Swamis in Guruvaraga Mathas. Stira and Chara Swami have to be in Matha mostly. The chara nurthi is the official representative of the head of the Matha and he has to carry out the instructions of the Head of the Matha. The essential point of distinction is that Charamurthy is a wandering monk.	7. There are two swamis in Virakta Matha also. The svaya and Chara in Virakta Matha. In Virakta Matha the swami of the Matha is also called Svaya Jangama. He is expected to stay in the Matha, and enlighten the devotees that come to the Matha and serve them by feeding them. There is also a Chara Jangama whose main task is to carry the message of religion to the various places where devotees live. His main task is to spread the devotion to Shiva by delivering discourses in various places.
8. The Karmakanda or the sphere of action was the field of Guruvaraga Mathas.	8. The Jnanakanda or the field of knowledge was the sphere of the Virakta Matha.
9. Panchacharyas have significant status as Gurus.	9. Basaveshwara and some of his contemporaries have the status of Guru as well as Gods.
10. The Guruvaraga Mathas preserved the Acharas.	10. The Viraktavarga Mathas preserved the philosophy.
11. There is also a stream of thought that the Panchacharyas have founded Virasaiva religion.	11. There is also stream of thought that the Basaveshwara founded Virasaiva religion.
12. The Guruvaraga Mathas celebrated the Panchacharyas birthday with pomp and show. They believe that because of Panchacharyas the Guruvaraga Mathas founded and Virasaiva religion spread by them.	12. The Virakta Mathas celebrated the 12 <sup>th</sup> centuries Shivasharanas birthday and they totally believed that Virakta Mathas founded by them and Virasaiva religion becomes popular by them.
13. Guruvaraga Mathas called as Hirematha. These types of Mathadhishas we call as	13. Virakta Mathas called as Chauki Matha, Sharana Matha, Tyagi Matha, Sanyasi



Shatsthala Brahma Murthi( Sha.Bhra, Ma). Brahmanmatha also called by devotees.	Matha, Tankashali Matha. We call these type of Mathadhishas called as Maniranjana Pranava Swarupi( Ma.Ni.Pra) by devotees.
14. Guruvaraga Mathas while worshipping they use Kumkuma.	14. The Virakta Mathas without fail use the Vibhuti using Kumkum is restricted in Virakta Matha.
15. In Guruvarga Mathas women are restricted to become a Mathadhisha from the beginning.	15. Women are allowed to become a Mathadhisha in Virakata Mathadhisha. Ex.Niduvancha Matha is run by Mate Mahadevi who is women.

**Conclusion:** Both, Panchacharayas and Basaveshwara, are respected by Virasaiva Community as the founder of Virasaiva religion. In fact, Virasaivism is a pre-Basaveshwara as well as a pre-Panchacharya religion. Both of them are responsible for giving the shape and form to Virasaivism. Panchacharyas and Basaveshwara are the two strong pillars on which Virasaiva religion is based.

There are many similarities between them about the basic tenets and concepts of Virasaivism- Monotheism, concept of God, Istalingadiksha and Dharma Sacraments, Ashtavarana, Panchachara, Shatsthala, Shivayoga, preference given to Guru-Linga and Jangama. Agamagranthas, Shaktivishistadvaita philosophy, Lingangasamarsya etc.

However, they differ from each other on many issues-antiquity of religion, founder of religion, some ideology and ritualism, Varnashrama system, acceptance of Veda-authority etc. These differences are basically responsible for the creation of two sects Panchacharya-oriented and Basaveshwara-oriented. Hence the double loyalty is found in many Virasaivas. While explaining this Dr.Ishwaran has said, "The Lingayat community was torn between two Jangama orders-the Gurus and the Virakta. The first Jangama order showed its allegiance to the Five Acharayas, whereas the Virakta-Jangamas were loyal to the traditions bequeathed by Basaveshwara and Allama Prabhu. The general Lingayat community of the day, riven by double loyalty."<sup>89</sup>

Panchacharyas have significant status as Gurus, whereas Basaveshwara and some of his contemporaries have the status of Gurus as well as Gods. Because, it is found that Basaveshwara, Allama Prabhu, Channabasaveshwara, Siddhameshwara, Akka Mahadevi, Danammadevi and some others are being worshipped by establishing their separate temples. Not only in Karnataka but Maharashtra and Andhrapradesh also, there are many such temples. Basaveshwara, Allamaprabhu, Channabasveshwara, Siddhameshwara, Akkamahadevi, Dannamadevi and some other contemporaries of Basaveshwara have become the matter of inspiration for lakhs of Virasaivas. They have also become 'Kuldaivata' (family deity) of thousands of Virasaiva clans and even 'Gramadaivata' (local deity) of many places in India. Therefore about Basaveshwara and the founders of some other religions. Dr.Nandimath has said "Shri Basaveshwara holds the same position among the Lingayats as the prophet Mohammad among the muslims and Shri Guru Nanak among the Sikhs" On the whole it is

<sup>89</sup> Ishwaran.K., Religion and Society among the Lingayats of South , Vikas publishing House, New Delhi, 1983, p.82.

found that Virasaiva community offers respect and gratitude to both. Sakhare has clarified it, “Allama Prabhu, Basava, Channabasava, Virasaiva Sharanas and the Acharyas will ever live on account of the doctrines they have taught, the message they have delivered, the right path to Mukti they have shown, and the work they have done. We have every respect and reverence for all these. We adore, venerate and worship them in deep gratitude for what they have done to the Lingayat religion and the Lingayat world by propagating and stabilizing the religion.”<sup>90</sup>

### **Similar Characteristic of Guruvarga or Gurusthala Matha and Viraktavarga Mathas of Bidar District<sup>91</sup>:**

There are two types of Mathas Guruvarga and Viraktavaraga Mathas existing in Bidar. These two Mathas follows different philosophy, culture and cult. Although two points are found similar in these both Mathas. Gurupeeth and Viraktapeeth are closely related to each other. They are the two sides of the same coin. They are the like two eyes of Virasaiva religion. The main objective of both the Mathas is to preserve culture and spread religion of Virasaiva among the people. To lead the society to the right path, removing the blind- beliefs, superstitions, casteism and building up the unity of the people in the society etc are some of the functions of the Mathas. Both of these Mathas respect the Sharanas and there is no discrimination of any kind find based on caste, class, and sex, shown by the Mathas. Both the Mathas work in their own way. Some of the points based on similarity are mentioned below:

**Importance of Kayaka:** Both of the Mathas Guruvarga and Viraktavaraga give more importance to the concept of Kayaka. Their slogan is ‘work is worship’. The Mathadhisha adopts a Kayaka (as guru). Jangama follows a Kayaka principle. Mathadhishas preach their devotees through discourses on religion and Kayaka. Both the Mathas preach Kayaka principles to their devotees. This is one similarity which are we find in both the Mathas.

**Importance of Lingadharana:** Lingadharana is the main ritual we find in Virasaiva religion. Traditionally Lingadharana is done to the baby who is still in the womb of the mother, during 8<sup>th</sup> month of pregnancy before delivery. Then after the birth of baby from the 5<sup>th</sup> day of birth to 5 years old Lingadharana is performed by the Guru at any time. The family members invite the Guru and get the Lingadharana ritual done by the Guru of the family or the Mathadhisha. There is no hard and fast rule that only Mathadhisha should perform the ceremony. Any spiritual person like swami or jangama also can perform this Lingadharana ritual even in the present day also.

**Linga Diksha:** Lingadiksha has its own place of importance in the Virasaiva religion. Lingadharana shows the person to lead the path from darkness to light. Both the types of Mathas i.e. Viraktavarga and Guruvarga follow the ritual of Lingadiksha. During the performance of Lingadiksha, Guru’s presence is very important. In absence of Guru, the

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<sup>90</sup> Sakhaere.M.R.History and philosophy of Lingayat Religion, Karnataka University, Dharwar, 1978, p.247.

<sup>91</sup> Ramesh Mulage, Hyderabad-Karnataka Virasaiva Mathagalalu –Ondu Adhyana, unpublished Ph.d.Thesis submitted to Kannada University, Hampi, 2002, pp.230-34.

Lingadiksha is not considered legal and spiritual. Lingadiksha is important for a person to purify his or her mind and heart. After the person has obtained Lingadiksha he becomes a Virasaiva. Later on a devotee can become a Jangama. A devotee who has attained Lingadiksha has to follow certain truths or ideals in his life. There are faiths, devotion, work etc. casteism is removed when Lingadiksha is performed. Thus anyone who wears Linga becomes equal and follows Virasaiva religion. There is no discrimination. The same Prasada is given to all persons. Thus many non-Virasaivas convert themselves into Virasaiva community and this practice or ritual is thus performed by both the types of Mathas.

**Performing the Anna Dasoha:** We find Anna Dasoha programme or system performed by both Mathas i.e. Guruvaraga Matha and Viraktavarga Matha. Virasaiva considers the food which is given to the needy to serve the God. The Mathadhisha and his students use the system of Kanti Bhiksha (i.e.-beginning of food). They distribute the collected Kanti Bhiksha in form of Prasada to the devotees. Besides this, the collected income which comes from various sources are distributed in the form of Dasoha, to each and everyone who visits the Mathas. Anna Dasoha distribution is continued even in the present period. This indicates equal sharing, among people of all castes and creed. Thus the quality of humanity is built and inequality is removed.

**Encourage the inter caste marriages:** Guruvaraga and Viraktavarga Matha both the Mathas encourage inter caste marriages. Both the Mathas do not follow Gotra, class, caste etc. They try to diminish the difference between high, low, blind beliefs and untouchability from the society. For this purpose many Mathadhishas take tours from village to village and preached equality, love and humanity towards all.

**To run the orphanages:** Guruvaraga and Viraktavarga Mathas started child orphanages through the Matha. The Mathadhisha looks after children who have lost their parents and no relatives to look after them. Many facilities like education, food and other things are given to the children. The Mathadhishas takes the responsibilities to take care of children, guide them and lead a successful life on grouping up. Thus the Mathadhishas of both types of Mathas have the common feature of orphanages and help the needy persons.

**Cooperation with the society:** The Mathas are the inseparable part of the society. Communication and relation with the society is maintained in a cordial manner. Some times the Mathadhishas run the Mathas under the guidance of the elders in the society, to gain the confidence of the devotees. So that the devotees can attain spiritual satisfaction with their devotion and service to God.

**Performance of religious ceremonies:** Since ancient times, the Matha is considered as a religious centre. The Mathadhisha performs the religious rites and preach Sharana philosophy. The Mathadhishas of both types of Mathas organize many religious programmes on Virasaivism, Vacana and Sharana Culture and philosophy. Through these discourses Mathas popularize the Virasaiva religion. Many talented artists religious experts, poets, saints are invited to attend these programmes. Thus qualities like brotherhood, love, and unity among the Virasaivas etc are developed and thus the religion and culture of Virasaivism is

popularize and preserved also. In this manner both types of Mathas share the similarity of popularizing and preserving the culture and religion of Virasaivism.

**Contribution of the Mathas in the field of education:** The Mathas have contributed greatly to educate the children and adults also. Institutions like primary, secondary, college of medical and engineering have been opened by the Mathas. According to their convenience, capacity to expend, according the resources available, the Mathas run the schools and colleges in the district and villages. Few Mathas have opened Gurukula. Thus through these media or institutions, the Mathas remained a contact with the common people. Today few Mathas earn crores of rupees through these institutions. The institutions are considered as a source of income by the Mathadhisha. Thus presently availability of free educational system has lessened in the Mathas. Both the types of Mathas run schools and colleges and no discrimination is done on the basis of caste, class and sex. The education is imparted to one and all.

**Appointment of Mathadhisha of the Matha:** Guruvarga and Viraktavaraga Matha has a head priest called Mathadhisha. The role of the Mathadhisha is very important, as he guides the individual and the society on the whole. He works hard for the development of the Matha and society also. As the Mathadhisha ages, a new student is chosen as a Mathadhisha, on the merit basis. He then continues the work of former Mathadhisha and follows the rules and regulations previously set up.

Virasaiva Matha is closely related to the society. These Mathas preserve the culture and spread religion in the society. Generally, every Matha has many rooms like puja room, dynana mandir, educational mandir, Dasoha room, guest room. Hostels for students etc. The Mathadhisha strictly follows the Sharana philosophy and preaches Virasaivism. The Mathadhisha preaches the human values like love, peace, truth, faithfulness, and devotion etc-through religious discourses. Mathadhisha have high statues in the Mathas. The Mathas do not exist without a Mathadhisha. Both Guruvaraga and Viraktavarga Matha have Mathadhishas who run the Mathas successfully.

Thus, the common features of Guruvarga Matha and Virakta Varga Matha are discussed in the above mentioned passages. The objective of the Mathas is same only form is different. These Mathas serves and prescribes the Vacana Culture, philosophy and religion. They also work towards welfare of the society like removing the untouchability, casteism and maintaining equality in the society. The Mathas perform Kayaka and Dasoha principles in the Matha. Their main objective is welfare of all.

The Mathas and the Mathadhishas have worked over the centuries to preserve Virasaivism in Bidar District. The Mathas have worked to make sure that the religion still follow and have also contributed to the welfare of all in many ways.

## CHAPTER-3

### VIRASAIVA MATHAS OF BIDAR DISTRICT –A CASE STUDY

#### Bhalki Taluka Mathas

##### Bhalki Hiremath

Bhalki is one of the well-known taluka of Bidar District. Bhalki Hiremath is a renowned Matha in Bidar District. It has a great history of as old as, 800 years. Shri Chennabasaveshwara was the founder of this Matha. After Shri Chennabasaveshwara the other Mathadhishas are as follows:<sup>92</sup>

1. Shri Deshmukh Pattadevaru Swami
2. Shri Siddhabasava Pattadevaru Swami
3. Shri Shadnmukha Swami
4. Shri Nilakanthaya Swami
5. Shri Gurulingayya Swami
6. Dr. Chennabasava Pattadevaru
7. Shri Basavalinga Pattadevaru

After Shri Gurulinga Swami, Dr.Chennabasava Pattadevaru was appointed as a Mathadhisha of Bhalki Hiremath. In his period Bhalki Hiremath contributed in various fields like social, religious, economic, political, education, cultural etc. Dr. Chennabasava Pattadevaru was honoured with a Doctorate degree by the Gulbaraga University for his valuable contribution towards social and economic welfare of mankind. Shri Basavalinga Pattadevaru become the Mathadhisha in 1985.

##### Beginning of the Chennabasava Yuga (Era)

Chennabasava Swami did not believe in an isolated living. He believed in social living and worked for the welfare of the society. He stated that “Swami is a social man; Mathas are the property of the society”.<sup>93</sup> He wanted to build a strong Kannada state for which he worked day and night.

Chennabasava Swami was born in 1890 in Aurad taluka of Bidar district. His father’s name was Rachappa and his mother’s name was Sangamma. He lost his parents at the age of five. In 1924 he became the Bhalki Hirematha’s Mathadhisha. He wanted to implement Basaveshwara’s philosophy. He fought against Razakar and spread the Kannada in Nizam’s period. This Matha follows Ashtavarana, Panchachara, Shatsthala. Non-violence, truth, equality, social welfare was the basic principles of this Matha.

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<sup>92</sup> Ramesh Mulage, Bidar Jilleya Virasaiva Mathagalu-Ondu Adhyana, Guru Basaveshwara Samsthan, Hulsur, 1998, p.45.

<sup>93</sup> Visaji V.G. & Jaganath Hebbale ( Ed), Chennabasava Kalyana, Hiremath Samsthana, Bhalki, 2006, p.13.

**Social contribution as a Mathadhisha:** After becoming Mathadhisha Dr.Chennabasava Pattadevaru tried to remove the social evils. He visited every house to teach the Basaveshwara's philosophy. This Matha invited the Dalit and gave them Linga Dikaha.<sup>94</sup> After receiving Linga all are equal in the eyes of God and society. In 1979 the Matha arranged Inter caste marriages and encouraged such marriages to remove the caste barriers in the society.<sup>95</sup> He worked for unity and brotherhood among the Hindus and Muslims. 200 Dalits were converted as Virasaivas. The Dalits were allowed to enter the Basaveshwara temple and use the common well. Love your religion and respect other's religion was the slogan of the Mathadhisha. This Matha strictly followed the principles like freedom for women, Kayaka, Dasoha etc.<sup>96</sup> this Matha also practiced social service like helping the orphans, removing caste barriers, etc. Shri Chennabasava Pattadevaru also begged the Kantibiksha to serve the society.

**Contribution to Religion:** Mathas are also considered as religious centres. Late Dr.Chennabasava Pattadevaru knew this fact and accordingly he always performed the daily worship of Linga, Kayaka, inner purity, Sadachara, cooperation, right path were followed in the Matha. Welfare of the mankind is the main objective of this Matha. From 1985 Shivanubhava Gosti programme was arranged in this Matha. In this programme the discussion is done on literature, religion, community welfare etc. more importance is given to Kayaka and Dasoha. The Dasoha performance is done daily.

The Matha preached the Basaveshwara philosophy and believed that there is only one God with different names. This is done to preserve the Basaveshwara religion and to spread his philosophy in Virasaiva community.

Basava Jayanti is celebrated by the Matha and awareness about the Basaveshwara religion is spread through 'Padyatra'. These methods are continuously followed by Mathadhisha of Bhalki Hiremath.

**Contribution to Education:** Dr.Chennabasava Pattadevaru gave importance to education. He always gave importance to Kannada language. In Nizam period he preserved the Kannada Language. Outside the Matha he kept a signboard in Urdu, whereas he actually taught Kannada in the Matha. In 1931 he established the first Kannada School at Narayankhed. The Gurukula pattern was followed in the school. The students were providing with food and shelter too. In 1940 he established a primary school at Devani and Manjra. The school was named as Shanti Shikshan Sanstha.<sup>97</sup> Gradually this organization started progressing and spreading education in every village. Other branches of schools and colleges which were established in those days are as follows:

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<sup>94</sup> Ibid, p.13.

<sup>95</sup> Virendra Simpi and Jaganath Hebbale ( Ed), Basavaprabhe, Karnataka Sahitya Sangha , Bidar, 2006, p.144.

<sup>96</sup> Chandrashekar Naranapura, Karnatakada Veerashaiva Mathagalalu, Geleya Prakashan, Chikamangalore, 2002, pp 804-808.

<sup>97</sup> Ramesh Mulage, Bidar Jilleya Veerashaiva Mathagalalu-Ondu Adhyana, Op, Cit, p.49.

Sr.No	Name of the school/college	Place /village
1.	Shantivardhaka High Scholl	Kamalnagar
2.	Akkamahadevi Girl's High School	Bhalki
3.	Akkamahadevi College	Bhalki
4.	Chennabasaveshwara arts, commerce college	Bhalki
5.	Haralaya politicnic college	Bhalki
6.	Gramina Engineering college	Bhalki
7.	Siddharameshwara college	Kamalnagar
8.	Akkamahadevi High school and college	Bidar

Hiremath Sansthan Vidyapeeh (trust) was established by Shri Basavalinga Pattadevaru in 1992 in Bhalki. Today 24 schools and colleges are run by this trust.

Hiremath Sansthan Vidyapeeth Kalamuge (Andhra Pradesh) was founded by Shri Basavalinga Pattadevaru in 2003. (Today 2 schools are run by this trust).

Like these 17 primary schools and 10 High schools, 12 colleges and 3 other educational institutions are run by this Matha. It has ten thousand students, eight hundred teaching and two hundred non-teaching staff.<sup>98</sup> Not only this since 1936 this Matha is helping the poor, orphans by providing free education hostel and boarding facility. Education is spread in the community by providing it to the needy people.

**Contribution to Literature:** December 1, 1971 Chennabasava Pattadevaru started a weekly named 'Shantikirana'. Along with this 'Chenbelaku' was published.<sup>99</sup> Some other published books are 'Vinaya Bhandari', 'Basava Chetana', 'Kayaka Parinami', 'Chennana Mahamane' etc.

Basava Dharma Prasara Samsthe published 36 books.<sup>100</sup> Under the Chennabasava Pattadevaru Pratisthana the institution published a book and circulated four caseets.

The book 'Basaveshwara and Ambedkar' got the Karnataka Sahitya Academy prize. From 1972 to 1982 Bhalki Matha worked for construction of the Anubhava Mantapa at Basavakalyan. This Matha is an idol for other Mathas in Bidar for spreading Basava Dharma and education.

**Role of Bhalki Matha in the Freedom Movement:** In the past, Bhalki was invaded by Razakaras.<sup>101</sup> Matha tried to save the Bhalki people from the invaders. The role of Bhalki Mathadhish, school, teachers and staff and non-teaching staff was considered important for saving the Bhalki from the invaders. Not only this Matha always tried to propagate the Kannada language and disseminating the Basaveshwara Dharma and save the life of the

<sup>98</sup> Visaji.V.G.and Jaganath Hebbale (Ed), Chennabasava Kalyana, Op.Cit, p.14.

<sup>99</sup> Ibid, p.17.

<sup>100</sup> Details of all books, published by Matha are provided in the Appendix-2.

<sup>101</sup> Virendra Simpi and Jaganath Hebbale( ed), Basavaprabe, Op.Cit, p.145.

Bhalki people. Because of this many Nizams officers left the Bhalki. Matha organized a group to fight Razakar and Nizam. In this way Matha participated in the freedom movement.

**Role of the Matha for Karnataka Union:** Regarding the union of Karnataka and the solution to the border conflict, the Matha contributed in its own manner. Menakari V.N.Patil, Bhimanna Gadare, R.V.Bidappa, Shankar Rao Kappikeri, Ganapath Rao Gubha, B.G.Siddha Bhatte, Bhatambras and other members participated in the unionization of Karanataka. All the above members fought for Bhalki, Aurad places involved in the Karanataka State.<sup>102</sup> They organized the Karanataka Kriya Samithi to fight against Maharashtra. Visited Delhi and discussed these matters with Pandit Jawaharlal Nehru.

Because the Bhalki Mathadhisha's fought with government, today we find Bidar in Karnataka State. Not only this, the Matha also tried to spread nationalism and brotherhood in the hearts of the younger generation.

**Contribution to Culture:** Bhalki Hiremath always promoting art, music and cultural development. There are many poor people and orphans in the society having good talent. Bhalki Matha gives them shelter and make independent. Through their talent they earn the name and fame. Shri Basavalinga Pattadevaru started the Nilambika Music School for boys, Nilambika Handicapped Ladies Hostel, Music School for Girls and Nuliya Chandayya Child labour hostel school for children. Due to these facilities many men, women and childrens preserve and use their talent for propagating the awareness about Basaveshwara philosophy through music. No discrimination is made in these schools.<sup>103</sup>

Every month there is a Shivanugosti, Sharana Sangama and in the month of Shravana they arranged many programmes. In the memory of late Dr. Chennabasava Pattadevaru, all the musicians and artist participated and a wonderful work for spreading the Vacana Sangeeta, Vacanabhinaya, Sharanara Rupaka etc. To appreciate this work Dr.Ambharas stated "The Bhalki Matha is fast becoming a centre of knowledge and wisdom".

#### **Other Branches of Bhalki Matha:**

<b>Sr. No.</b>	<b>Village</b>	<b>Taluka</b>	<b>District</b>	<b>State</b>
1.	Kamalnagar	Aurad	Bidar	Karnataka
2.	Boral	Aurad	Bidar	Karnataka
3.	Valepura	Aurad	Bidar	Karnataka
4.	Karamuggi	Narayankhed	Medak	Andhra pradesh
5.	Morge	Narayankhed	Medak	Andhrapadesh
6.	Minalli	Narayankhed	Medak	Andhra Pradesh
7.	Pagadpalli	Narayankhed	Medak	Andhra Pradesh

<sup>102</sup> Ibid, pp 145-146.

<sup>103</sup> Ibid, p.146.



8.	Shahpura	Narayankhed	Medak	Andhra Pradesh
9.	Chakurti	Narayankhed	Medak	Andhra Pradesh
10.	Hograni	Narayankhed	Medak	Andhra pradesh
11.	Shiradole	Kandara	Nanded	Maharashtra
12.	Gadagi	Bidar	Bidar	Karnataka

Originally there were 36 branches of the Bhalki Matha. However today we find only 12 Mathas working.<sup>104</sup>

Dr. Chennabasava Pattadevaru of Bhali Hiremath did wonderful work in social, religious, educational and cultural fields. Bhalki Hiremath is an idol of ideal Matha for other Mathas. This credit goes to Dr. Chennabasava Pattadevaru. He has won many awards and appreciation from many social organizations and institutions. Few of them mentioned below:<sup>105</sup>

1. On 12<sup>th</sup> December 1970 Virasaiva student organization of Udgir had honored him.
2. In 1974 Mahadeva Mandir renovate community of Mudabi honored him.
3. 6<sup>th</sup> May 1976 Kalyana Nadina Sharana Samelana of Hallikhed honored him.
4. Shri Maniranjana Jagadguru Tondatarya Mahaswami of Gadag honoured him on 21<sup>st</sup> March, 1980.
5. Karnataka Republic Celebration Organisation honored offering him with Shawl in 1987.
6. Sharana Samelana of Hulsur honored him on 4<sup>th</sup> February 1989.
7. Basava Samithi of Bangalore honored him in the year 1989.
8. Devadasi Vimochaba Sangha of Athani and Shara Siddhanta Vidyapeeth Camp honored him on 1<sup>st</sup> October 1989.
9. Akhila Maharashtra Virasaiva Mahasabha of Bhalki honored him on 27<sup>th</sup> April 1990 in Basava Jayanti programme.
10. Social welfare organization of New Delhi honored him on 22<sup>nd</sup> September 1990 with the hands of Shri Gyani Jail Singh of President of India.
11. On 21<sup>st</sup> January 1992 Gulbarga University honored him with a degree of Doctorate in Philosophy.
12. Karnataka Government awarded the Karanataka Rajostava award to Bhalki Hiremath on 22<sup>nd</sup> December 1994 with honor.

The late Dr. Chennabasava Pattadevaru of Bhalki Hiremath was thus honoured with all these awards. The present Mathadhisha is also striving for the overall development of Matha and establish welfare state in Kalyana.

<sup>104</sup> Ramesh Mulage, Bidar Jilleya Veerashaiva Mathagalu-Ondu Adyana, Op.Cit,pp 52-59.

<sup>105</sup> Ibid, pp.52-53.

**Shri Basavalinga Pattadevaru:** The present Mathadhisha Shri Basavalinga Pattadevaru follows the path of Dr. Chennabasava Pattadevaru. He worked hard for development of this Matha and spread the Basaveshwara philosophy not only in Bhalki Hirematha's branches but also in other parts of Karanataka and its neighboring states. Today he is leading a role to build strong Virasaiva community and welfare of that society without discrimination of caste, class and sex.

He was born in 1950 at Narayankhed in Andhra Pradesh.<sup>106</sup> His father's name is Rachappa and mother's name is Bhagirathi. He completed his B.A. at Chennabasaveshwara College at Bhalki. He passed M.A. from Kolhapur University. Under the guidance of Lingananda Swami of Bangalore he got one year experience of philosophy. When he was young Chennabasava Pattadevaru of Bhakli liked him. Late Shri Chennabasava Pattadevaru gave him Jangama Diksha in 1979. In the year of 1985 Chennabasava Pattadevaru appointed him as his successor of Bhalki Hiremath.<sup>107</sup> As a Mathadhisha he followed the Basaveshwara's path in his Matha. He also published 'Shantikirana', a monthly magazine through Bhalki Matha. He arranged Shivanubhavagosti and invited knowledgeable personalities to teach the Basaveshwara philosophy to his people. In the month of Shravana the Matha arranged special lectures on Vacana, essay writing, drama, painting, Rangoli etc. for which invited everyone in the society without making any discrimination of caste, class, sex or religion. Along with this many religious discourses organized by the Matha. This Matha also takes the responsibility of spreading education to needy people. This Matha also celebrates the birth anniversaries of great people like Shivasharanas, Dr. B.R. Ambedkar and Chhatrapati Shivaji Maharaj.

**Educational contribution:** To give facility to the students he built hostels and boarding houses. Basaveshwara and his contemporary Sharanas pictures were put on the wall of Bhalki Hiremath. Free hostel and mess facility was given to poor students. He started primary school in the Matha. In the curriculum they give importance to moral and spiritual education. Modern and technical education is introduced in the Matha colleges. Hiremath Sansthan Vidyapeeth trust Bhalki, has many schools and colleges run by Matha. Name of the schools and colleges are as follows:<sup>108</sup>

Sr. No.	Name of the School	Place/ village
1.	Shri sangameshwara Shishuvihara primary and high school	Bhalki
2.	Shri Chennabasaveshwara Gurukula Hostrl	Kardal
3.	Shri Chennabasaveshwara primary High School and junior college and Teacher Training Centre	Kardal
4.	Guruprasad shishuvihara primary and Nilambike Music school	Bhalki
5.	Nuliya Chandayya Child Labour Hostel Hiremath Centre	Bhalki

<sup>106</sup> Simpi Virendra, Jagannath Hebbale (ed), Basavaprabhe, Op.Cit, pp.147-148.

<sup>107</sup> Shantarasa Raichur, Channabasava Bettadur (Ed), Kayaka Parinami, Pujya Channabasava Pattadevaru Shatamahotsava Samithi, Bhalki, 1991, p.50.

<sup>108</sup> Simpi Virendra, Jagannath Hebbale (Ed), Basavaprabhe, Op.Cit, p.149.

6.	Shri Chennabasaveshwara primary and Nilambike Women Handicapped Music school	Aurad
7.	Chennabasaveshwara Pattadevaru High School	Kamalnagar
8.	Allamaprabhu Gurukula and Primary School	Kasatugaon ( Bhalki)
9.	Anubhava Mantapa Gurukula Shishuvihara and primary School	Santapur (Aurad)
10.	Chennabasava Pattadevaru I.T.I.Centre	Aurad (B)
11.	Anubhava Mantapa Gurukula Shishuvihara and Primary School	Karamunji (Medak)

**Social work:** Empowerment of society is the main duty of swamiji stated by Basavalinga pattadevaru. He tried to remove the social evils like ignorance, illiteracy, blind beliefs and superstitions. Along with Vacana message he preached the scientific reason and logic behind those Vacanas. He encouraged the unmarried women for marriage. Provided shelter to needy people, started orphanages and relief to people suffering due to natural calamities like famine. He preached Sharana message to not only Karanata, Andhra Pradesh, Maharashtra but travelled all over India to spread Sharana principles in the hearts of the people.

Every year a prize of Rs.5000/ is given to those who have successfully made contributing towards culture, literature, social work and art.<sup>109</sup> They encouraged the young generation through this. The Matha always accepted new talented people and encouraged them, as for example:

1. Who contributed to Marathi literature -Maharastra Sahitya Parishad.
2. Who are best authors for Children
3. Who is the best social worker.
4. Good Vacana Musician.
5. Bidar's best Kannada writer.
6. Who worked for Kannada Language.
7. Good reader of the year.
8. Who spread Vacana Sahitya for every householder.

Not only this, the Matha also appreciated those who arranged the Shivanugosti and Sharana Sangam program every month.

To disseminate and for maintain Virasaivism the Bhalki Hiremath adopted the following methods:<sup>110</sup>

<sup>109</sup> Visaji .J.B.Jagannath Hebbale ( ed), Chennabasava kalyana, op.cit.pp.36-37.

<sup>110</sup> Ibid, pp.16-17.

Sr.No.	Month/Year	Programmes
1	Every morning 6 am to 7 pm	Group Basaveshwara prayer and discussion on Vacana literature
2	Every month on fullmoon	Monthly Shivanubhava Gosti
3	22 <sup>nd</sup> of every month	Monthly Sharana meeting
4	Every week	Every week there is lecture on Vacana Sahitya
5	Every year in the month of Shravana	Discussion on Vacanas
6	Every year on 22 <sup>nd</sup> December	Late Dr. Chennabasava pattadevar jayanti, discussion on vacana and religious integration
7	Every year on 22 <sup>nd</sup> April (Three days programme)	Basaveshwara Dharamas Mahasabha
8	Every year in Shivaratri festival special programmes	Group Istaliga worship and Lingadiksa
9	Everyday in the Matha after Prasada Appa's worship	Providing the Lingadiksa

**Organizations:** Man is a social animal Basavalinga pattadevaru knew this and for that he organized many organizations like Bharatiya Basava Balaga, Chennabasava Pattadevaru Kannada Sangha, Dr. Chennabasava Pattadevara yuvaka Sangha, Haralaya-Kalyanamma Sarva Dharma Vadu-Vara Mahiti Kendra and Hangal Kumareshwara Uchita Prasada Nilaya, Halleya Vidhatrigala Sanga etc. through these organization he built unity and integrate in the Virasaiva Community.<sup>111</sup>

He had great respect for the people who contributed to literatue. Till this date Shri Basavalinga Pattadevaru arranged 253 Shivanugosti under his guidance. Every month in Chennabasava Ashrama they organize the 'Sharana Sangama' till now 83 Sharana Sangama have been organized by him. Under his guidance late Dr. Chennabasava's birth and death anniversary celebrate in the Matha. In the year of 2006 under his guidance 'Akhila Bharatiya 9<sup>th</sup> Sharana Sahitya' was successfully organized. Lakhs of Shranas participated in this programme. He is fond of books and wrote the 'Basava Nivedya', 'Nanu Kanadanthe Nana Gurudeva', 'Shanti Kiran' is the quarterly issued by him.

He was well versed with three languages Marathi, Hindi, and Kannada. He delivered lectures in these languages everywhere. Shri Basavalinga pattadevaru of Bhalki Hiremath organizes many programmes on religion, philosophy, social and educational with an aim to spread culture among the people in the society. He has established many schools and college of engineering also. He works hard to run the Matha in a successful manner.

**Conclusion:** The 12<sup>th</sup> century Sharanas contributed in the Indian Culture. Bhalki's Mathadhishas following their path. Bhalki's Mathadhisha's main objective is to establish a

<sup>111</sup> Ibid, p.18.

Kalyana Rajya (welfare state). Work is worship was the principle adopted by Bhalki Matha and they spread that in Virasaiva Community. The Matha contributed for cultural, social, economic, religious and educational development in the society. Basaveshwara philosophy will exist only if the Mathas are functioning properly. Hence, Bhalki Matha is an important Matha in Bidar District for spreading the Dharma and enlightening the Virasaiva Community.

### **Hulkunti Viraktamatha**

Hulkunti Viraktamatha is situated in Ghatak Chincholi in Bhalki Taluka in Bidar district. The founder of this Matha is Shri Shantalingeshwara Mahaswami. After Shantalingeshwara, the Matha was ascended by many Mathadhisha. Their names are as follows:

1. Shri Rudramuni Swami
2. Shri Chennavira Swami
3. Shri Jolanda Swami
4. Shri Totada Swami
5. Shri Siddhabasava Swami
6. Shri Shantalinga Swami
7. Shri Prabhulinga Swami
8. Shri Shantalinga Swami
9. Shri Karibasava Swami
10. Shri Shivananda Maha Shivayogi

Since we do not have any sources of information about Shri Shantalingeshwara Maha Shivayogi, it is only understood that he hailed from Andhra Pradesh. From oral sources, in his childhood, Shri Shantalingeshwara adopted the Chara Jangama Diksha. So he came to Hulkunti and resided here.

Every year Dasoha is arranged for every devotee in this Matha. Every devotee whether rich or poor, any caste, any class, accepts Dasoha as Prasada. And the main feature of this Matha is that the Mathadhisha accepts Prasada along with other devotees in the Mantapa. The devotees states Shri Shantalingeshwara as a miraculous (mystic) Mathadhisha.

The tomb of Shri Shantalingeshwara is built in Hulkunti. Many fairs and festivals and other ceremonial functions are held on every Monday in the Month of Shravana every year.<sup>112</sup> In this way the people of the village dedicate their love and respect for Shri Shantalingeshwara.

Hulkunti Matha was ascended by Shri Karibasava Swami from period 1939 to 1985. He built orphanage houses, hostels and also provided education to needy students. He also collected goods and finance from neighboring villages and distributed them among the poor.

Shri Karibasava Swami sold the land which was under authority of the Matha for good purposes like girls marriage, education for orphans, medical facilities etc.

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<sup>112</sup> Gurulinga Dhabale ( ed), Basava Yogi, Vishwaguru Basavadharma Prachara Kendra, Sri Gurur Basaveshwara Samsthana Matha, Hulsur, 2006, pp.297-303.

In 1981 Shri Shivananda Mahaswami was appointed as the Mathadhisha of the Matha. Shri Shantalingeshwara High School was run by the Matha. Many students got scholarships to continue higher studies. Shri Shivananda Mahaswami, who is presently the Mathadhisha, strives for the overall development of this village.

In the month of Shravana devotees participated religious discourses. Late Shri Shantalingeshwara Swami always guided the people of Virasaiva community to follow the principles of equality, liberty, fraternity and freedom.<sup>113</sup> This is how he became popular among his devotees.

Presently Shri Shantalingeshwara Swami strived hard to spread philosophy of Virasaivism and towards the progress of Hulkunti Matha. As no other person was appointed as Mathadhisha, the people of village Hulkunti run the Matha by themselves.

### **Bhatambra Virakta Matha and Basava Mukti Mandir Bidar**

Basava Mukti Mandir comes in Bidar. It is the branch of Bhatambra Virakta Matha, Bhalki. It was founded 500 years ago. We have fewer sources to know more on Matha. Shankarlinga Mahaswami was the renovated the Matha.<sup>114</sup>

The chronology of Mathadhishas is as follows:

1. Shri Shankarlinga Mahaswami (1880-1902)
2. Shri Virupakshayya Mahaswami (1902-1937)
3. Shri Shivayogeshwara Mahaswami (from 1974 to till now)

Shri Shankarlinga Mahaswami serves the society. He begs the Kanti Bhiksha and performed the Dasoha. He was a kind man stated by his devotees. Daily Lingapuja done by Matha. After him Shri Virupaksha Swami became the Mathadhisha and built the building of Matha in a well manner. The Virasaiva philosophy practically performed by this Matha.

From 1937 to 1974 there was no qualified Mathadhisha for that reason Matha was run by village people. Later on in the year of 1974 Shri Shivayogeshwara Mahaswami became the Mathadhisha and successfully run the Matha. He took many steps to development of Matha and spread Basava philosophy all over India.

Shri Shivayogeshwara Swamiji born in 1945 at Abendi of Andhra Pradesh. His parents were father Basavayya and Mother Gujamma. Swamiji completed his primary education in Kamalanagar and high school education in Bhalki. It was the finest hour when he chose to go over to Shivayogamandir in Bijapur district where he imbibed the great tenets of Virasaivism and Basaveshwara at the holy feet of Hanagal Kumar Swamiji during 1955-62 and further left for Banaras where he completed his Postgraduate degree in Sanskrit in the year 1970.

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<sup>113</sup> .Ramesh Mulage ( ed), Bagida Tale Mugid Kai, Sarana Sangam, Viswaguru Basava Dharma Prachar Kendra , Hulsur, 2007, pp.39-40.

<sup>114</sup> See for detail, Lathe.M.S., Nirabhari, Kalyana Karnataka Prakashan, Basava Mukti Mandir, Bidar, 2005, pp.22-38.

Receiving blessings and seeds of great mission of social service from Kumar Swamiji, he came back to his village Bhatambra to propagate the ideals of Basaveshwara and reconstructed some of the old Mathas.

Initiated into the life of austerity, simplicity and dedication by his great master Hangal Kumar Swamiji. Shivayogeshwara Swamiji accepted the headship of Bhalki Virakta Matha and Bhatmara Matha with a meager property of 70 Acres of dry land in 1975 and became famous in this part of the country with the help of his brilliant discourses, in fluent Kannada and Hindi. He believes in plain living and high thinking and has won the hearts of thousands of people in the border districts of Karnataka, Maharashtra and Andhra by his scholarship.

Shivayogeshwara Swamiji's motto in life is mainly social service. It was in year 1984, that he shifted his field of work to Bidar on the constant entreaty of the public and built his Ashrama Basava Mukti Mandir which has literally become an abode of salvation for the devotees. The specialty of Bhatamra Swamiji as he is popularly known lies in the fact that he preaches people to abstain from drinking, smoking and Gambling. What he demands from people who admire him not money but only aims of Bad habits in his Basava Maha Jolige.

Not only this Shivayogeshwar Swamiji started Siddharameshwara Anatha (orphanage) Ashram the home for destitute where fifty destitute boys have found shelter and he also admitted 50 other boys who can afford to pay money to his ideal Pathashala 'Basava Gurukul' where excellent education is imparted. This Anatha (orphanage) Ashrama is unique in Bidar district because it is the only one non-government, destitute house in the whole of Bidar district unaided by the government and unsupported by the Philanthropists. Another noteworthy feature of this Anatha-Ashrama is that it has given shelter to boys of one and years old from Killari in Maharashtra.<sup>115</sup>

Apart from starting these ideal institutions, Swamiji has a number of plans and programmes which he has executed. Swamiji celebrates the birth anniversary of his great master Hangal Kumar Swamiji by arranging a series of lectures by learned men of Karnataka, Maharashtra, and Andhra Pradesh for ten days extending upto Shivaratri every year without a break and without collecting funds from the public.

Shravana is another month in which he conducts his own discourses and speeches of eminent men for Shravana and in two other Mathas of Bhatamra and Bhalki he conducts discourses in two other months. But what distinguishes this Swamiji from rank and file of other Swamiji's is that he does not give more importance to chanting mantras, offering prayers worshipping Istalinga. But lays stress only on social service. He is progressive in his outlook on life and humanist caring for the distress of the downtrodden and the poor. During this period of 25 years of his accession to the Peetha of Bhatambra he has traveled to 1100 villages of Andhra, Maharashtra and Karnataka of his own accord and without being formally

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<sup>115</sup> See for detail, Sangamesh Savadattimath, Bayala Karanika, Shri Shivayogeshwara Mahaswamiji Peetharohana Silver Jubilee Celebration Committee, Bhatambra –Bhalki, 2000, pp.1-30.

invited , on foot and propagated the great ideals of Basaveshwara among the villagers of remote corners. He has enkindled new knowledge in the hearts of the people.

Swamiji delivered many lectures many parts of Andhara, Karnataka and Maharastra. Swamiji has published many articles about Basaveshwara's religion, social reforms and Philosophy in Newspaper. Not only Swamiji spread Basava Philosophy but also became the Kalyana Karnataka Prakashan, Basava Mukti Mandir published up to 35 books under the famous are like: J.B.Visaji-Allamaprabhu Vacana, Deshamsh Hudagi- Siddharameshwara Vacanagalu, Mate Basavanjali- Nilammana vacanagalu, Kashinatha Reddy-Basavannavara Vacanagalu, Veerendra Simpi-Chennabasavannavara Vacanagalu, C.N.Hiremath-Basava and Humanism and so on.

Not only these Swamiji run the Monthly i.e. Chetana Taranga' to aware the people and spread the Basava's Philosophy. Besides these regular features Swamiji has now planned to publish Vacanas of 25 Vacanakaras amounting to 50,000 copies in the form of booklets so far as to reach the common reader. When completed this programme. It would be another feature in his cap conclusion. Swamiji is known for his drive, dynamism and dedicated work. In his own humble way he has brought light and delight to the people by his humanistic outlook on life.

Shivayogeshwara Swamiji has eight plans and programmes in his armour. They are as follows:

1. He exhorts people to eschew drinking, Smoking and eating Ghutaka.
2. He calls upon people not to take dowry in marriages.
3. He fights against Casteism and Superstition which are rampant in the public.
4. He advocates the necessity of wearing and worshipping Istalinga.
5. He takes pleasure in organizing Youth Association and Basava Dals wherever he goes.
6. He believes in Virasaiva Sanghatane. Grama Sanghtane and Desh Sanghtane.
7. He advises people to plant trees for the removal of Environment pollution.
8. He convinces the people of developing the spirit of friendliness towards people of other religion.

So Shivayogeshwara Swamiji very famous in Bidar and other adjoining districts of Andhra, and Maharastra. And he had through knowledge in Basava's religion, Philosophy and work. He practically follows the Basava's Philosophy in his life. He was the Director of Bhalki-Bhatmara Matha and Director of Basava Mukti Mandir, Bidar. Bhatambra Virakta Matha branch Basava Mukti Mandir run many educational institutions like: <sup>116</sup>

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<sup>116</sup> Ibid, p.28.



<b>Sr. No.</b>	<b>Name of the institution</b>	<b>Place</b>	<b>Year</b>
1.	Shri Siddharameshwara Orphanage Basava Mukti Mandir	Bidar	1984
2.	Shri Basava Gurukula School	Bidar	1992
3.	Shri Hangal Kumareshwara Primary School	Bhatambra	1993
4.	Shri Shivayogeshwara High School	Bhatambra	1995
5.	Shri Shivayogeshwara Primary School	Bhalki	1996

The above institutions open to all without discrimination between the Virasaivas or other caste person. Modern education system also introduced in schools. The Matha organized many Sangeeta Mahotsava which related to Vacana importance. The Mathas main object is help the needy people. The Matha took many steps to encourage the women to build self respect and self confident among womens. The Matha strictly follow the Basaveshwara philosophy and wanted to build Kalyana Rajya in Bidar.

### **Sharanagiri Navakalyana Matha of Malkapur**

This Matha was established by Ma.Ni.Pra.Mate Basavanjali in 2005. Mate Basavanjali was born at Anatavadi in Bhalki taluka in Bidar district. Her father's name is Shri Kashappa patil. After completing M.A.Kannada, she took the responsibility of a Mathadhisha in this Matha. She had arranged many religious, social and cultural programmes.

Mate Basavanjali took tours to many villages to remove the superstitions and blind beliefs prevailing in the society. She organized Vacana culture programmes and propagated Basava principles in the society. The Matha also organized Shivayoga camps where the devotees could attend and deliver prayers, Bhajana, Satsanga programmes. The devotee could avail the divine faith and spiritual peace in the Matha. She also wrote few books on Shivasharanas of the 12<sup>th</sup> century.

Mate Basavanjali always encouraged women to come forward and participate in religious and social activities. According to her, every girl child must take education and became literature. Now –a- days, because of cultural and religious programmes this Matha is becoming popular in Bidar district.

Mate Basavanjali encourage the devotees during cultural programmes and awarded the deserving artists, writers, poets and singers. This way, she would serve the society.

Even through the Matha is new, the objective of the Matha is to spread Basava philosophy and preserve the Vacana culture, build unity in the community and serve the society. For these reasons, Mate Basavanjali works hard for the development of the Matha.

## Basavakalyan Taluka Mathas

### Harkud Hiremath

Harkud Hiremath is in Basavakalyan in Bidar district. It is 25 Km away from Basavakalyan. It has four hundred year old history. This Matha is famous for Dadoha, Kayaka, Dnyana, Bhakti and integration. This Matha was founded by Saganabasava Swami. Other Mathadhisha are as follows:

1. Shri Saganabasava Swami
2. Shri Siddhalinga Swami
3. Shri Chennavira Swami
4. Shri Basavalinga Swami
5. Shri Sagana Basava Swami II
6. Shri Chennabasava Shivayogi
7. Shri Gurulinga Shivacharya
8. Shri Chennavira Shivacharya Swami.

Shri Chennabasava Shivayogi worked hard for empowerment of women, poor, dalit and welfare of the society. While serving for the society he performed many miraculous activities. Therefore people called him as 'Kalyana Nadina Karanica Purusha'.<sup>117</sup> During his tenure as Mathadhisha, the Hiremath of Harkud becomes famous for and wide. Some of the miraculous activities of Shri Shivayogi are described below:<sup>118</sup>

1. The gift of life give to the horse by Shri Chennabasava Shivayogi: One day discourses were organized to preach Puranas in Jambagi Village. Shri Shivayogi attended this village along with other devotees. At the time of closing ceremony, Shri Ghangeshwara Matha's Sulapeth came along with a horse to address the people. Suddenly the horse broke down and there was a crowd of devotees surrounding it, wondering as how to save the horse. The devotees requested Shri Shivayogi to do something to improve the conditions of the horse. Shri Shivayogi spoke few mantras in the ear of the horse. After few minutes the horse became alive and started eating its food. Shri Shivayogi was praised by the people. People were astonished by Swami's mystical words.
2. The empty well filled with water, with blessings from Shri Chennabasava Shivayogi: During Summer time, there was shortage of water in Harkud village. People in that village suffered with shortage of water. There was no water for drinking and worship purposes. Shri Shivayogi knew the situation had become worse. So oneday he went to see the well which had stones and grasses grown all over. After touching the well, he instructed the people to clean the water sprouted out from the place where Swami had

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<sup>117</sup> Sangamesh Savadatimath ( ed), Chennavira , Shri Chennabasaveshwara Samsthana Matha, Harkud, 1997, p.7.

<sup>118</sup> See for detail, M.S.Latthe, Kalyananadina Paramjyoti, Shri Gurubasaveshwara Samsthana, Hiremath, Harkud, 2002, pp.38-60.

touched. The people of Harkud village praised Shri Shivayogi for saving their lives and ending their sufferings. After this incident people started believing him, development faith and trust in him.

3. Stopping the rain during worship of God: One day Shri Chennabasava Shivayogi was invited to Hosali. There was Shri Sharana Basavaeshwara Purana discourse programme. This programme ended successfully. Many scholars and devotees attended it. But at the time of Prasad distribution, the sky became cloudy and there was every chance of rainfall any movement. The devotees were worried because there would be lot of destruction if rain fell at that time. Shri Shivayogi was requested by many devotees to do something. Shri Shivayogi looked towards the sky and uttered something. The sky was cleared and there was no chance of rainfall. Shri Shivayogi convinced the devotees to consume the food peacefully as rain would not come. All the other programmes were conducted easily and without any struggle or pain. This incident made the devotees to have faith in Shri Shivayogi once again. They were bewildered by these mystical activities.

Not only had these Shri Chennabasava Shivayogi done many miraculous activities in his time for the welfare of the people and society. He was fond of folk literature and he patronage many artist and musicians. While he delivered lectures people surrounded him. Without any discrimination of caste, class and sex he gave importance to humanity.

After Shri Chennabasava Shivayogi, Shri Gurulingadeva became the Mathadhisha of Harkud Hiremath. His father Shri Revannasiddhaya and mother Shankamma. Shri Gurulingadeva had four brothers. They all helped him in the development of Harkud matha. Harkud Matha not had any property, but devotees are its property. Shri Chennabasava Shivayogi opened Harkud Matha doors to one and all. Shri Gurulingadeva also follows the principles of Shri Chennabasava Shivayogi. In the memory of late Shri Chennabasava Shivayogi, Shri Gurulingadeva started a fair in 1952. In his tenure he also started a bus facility for the devotees. Without fail Dasoha is performed by the Matha. Shri Guru Chennabasaveshwara School is also run by the Matha. Hostel facility is provided to the poor student by the Matha. So Shri Gurulingadeva tried religious and cultural development in the Matha. He was Lingaikya in 1969 A.D.<sup>119</sup> After him Sha.Bra.Shri Chennavira Shivacharya became the Mathadhisha.

Shri Chennavira Shivacharya is the present Mathadhisha of Harkud Hiremath. He was born in Harkud in 1963. His father's name is Karibasayya and mother's name is Subhadramma. His early name is Revannasidda. From his childhood he involve in religious discussion. After completing high school, he went to Gulbarga for higher studies. When he visited Hubballi he participated the Shri Kumareshwara Shivayoga institution. There he got the knowledge about religion and spirituality. He completed his B.A.from Karnataka University. Shri Chennavira Shivacharya was appointed as a Mathadhisha in 1969. After became Mathadhisha he always trying to overall development of Matha. To preach the religion he arranged religious

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<sup>119</sup> Ibid, p.73.

lectures. He gave importance to Art. Literature, Music, Cultural programmes, Anna Dasoha, Shivanubhava Gosti and sporead the Virasaiva philosophy to each and everyone.

Through Bhakti, truth, non-violence, peace, integration, he spread Virasaiva religion. What he preached he practice in his life and in the Matha. He always tried to remove the social evils like illiteracy, blind beliefs and casteism. In centre of the Matha he built a statue of Dr. B.R.Ambedkar.This is a proud thing for the Dalits and because of that also this Matha tries to bring national integration in the hearts of Indian people.

Shri Chennavira Shivacharya Swami gave the importance to education.<sup>120</sup> He founded the Shri Chennabasaveshwara Shikshan Samstha under, many schools run by this Matha like:

<b>Name of the School</b>	<b>Village/place</b>
Shri Jagatjyoti Basaveshwara primary School	Bhalki
Shri Basaveshwara High School	Bhalki
Shri Chennabasava Shishuvihara and primary school	Chincholi
Shri Anubhava Pracharopanysa	Harkud

To educate the rural community the above schools were started by the Matha.

He followed the Sharanas principles in his life and arranged programmes every year on Vijayadashami, on Shri Gurulinga Shivacharya's death anniversary. On this occasion, they called (invited) the writers, poets and intellectual personalities to preach the community. These lectures were published later on. This helped the writers and community people to get the right knowledge. The Mathadhisha have a dynamic role to built his Matha strong and maintain the brotherhood and through Bhalki he developed his Matha.

Harkud Matha's name spread not only in Basavakalyan but other parts of India. This Matha has its own branches, like:<sup>121</sup>

<b>Village</b>	<b>Taluka</b>	<b>District</b>	<b>State</b>
Gadlegaon	Basavakalyan	Bidar	Karnataka
Sarjolaga	Basavakalyan	Bidar	Karnataka
Dubalgundi	Humanabad	Bidar	Karnataka
Sedol	Humanabad	Bidar	Karnataka
Chincholi	Chincholi	Gulbarga	Karnataka
Tururi	Umerga	Osmanabad	Karnataka
Devanagi	Tandor	Rangadeddy	Andhra pradesh

<sup>120</sup> Gopikadevi Deshmukh, Harkud Shri Chennabasaveshwara Charitre, Shri Chennabasaveshwara Samsthan, Hiremath, Harkud, 2000, p.53.

<sup>121</sup> Chandrashekar Naranapura, Karnatakada Veerashaiva Mathagalalu, Geleya Prakashan, 2002, pp.798-800.

Like this, Harkud Hiremath has above branches in Andhra Pradesh, Maharashtra and Karnataka state. Through these branches they spread Virasaivism and contributed in the development of Indian culture.

Shri Chennabasava Shivacharya renovated the Matha and took its development programmes. He founded the Chennabasava Kalyana Mantapa, Gurulinga Shivacharya Anubhava Matha in Chincholi and Hosali. Not only this he took tours to many villages to aware the people on Virasaivism and spread peace, harmony in the nation. Welfare of mankind is the main objective of this Matha.

### **Hulsur Viraktamatha**

Hulsur Viraktamatha is famous in Bidar district. It is famous for its religious work. Hulsur comes between the Bhalki and Basavakalyan's Hoballi village. We have few sources which gives us information about it. It is oldest one and in the beginning it was Chaukimatha. In the 12<sup>th</sup> century Shri Guru Basaveshwara change the Chaukimatha into Viraktamatha and appointed Allamaprabhu as the first Mathadhisha. We find Allamaprabhu's own handwritten inscription in the Matha. Shri Shivananda Mahaswami is the present Mathadhisha of Hulsur Viraktamatha. From beginning to till today the Mathadhishas list as follows:<sup>122</sup>

1. Shri Allamaprabhu
2. Shri Chennabasava Swami
3. Shri Tondatharya Swami
4. Shri Panchakshari Swami
5. Shri Kalyana Mari Mahanta Swami
6. Shri Nilakanta Swami
7. Shri Prabhu Swami
8. Shri Revanasiddha Swami
9. Shri Chintamani Swami
10. Shri Chennamalla Swami
11. Shri Gurubasava Swami
12. Shri Gurupada Swami
13. Shri Panchakshari Swami
14. Shri Gurulinga Swami
15. Shri Chendra Swami
16. Shri Gurubasava Swami
17. Shri panchakshari Swami
18. Shri Gurubasava Swami
19. Shri Basavakumar Swami
20. Shri Shivananda Mahashivayogi

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<sup>122</sup> Ramesh Mulage, Bidar Jilleya Veerashaiva Mathagalu-Ondu Adhayana, Shri Guru Basaveshwara Samsthana, Hulsur, 1998, pp.60-61.

Guru Basaveshwara Samsthana Matha of Hulsur is considered as one of the famous Viraktamatha in Bidar district. This Matha was founded by Allamaprabhu in the 12<sup>th</sup> century. Then 20 Mathadhishas ruled this Matha successfully from 12<sup>th</sup> century to 21<sup>st</sup> century.

Shri Basavakumar Shivayogi was the 19<sup>th</sup> Mathadhisha of this Matha. Shri Basavakumar Shivayogi was born in Chikamagalore. His birth name was Basavaradhya. Since childhood he took interest in religious activities. His parents insisted Shri Shivabasava Swami of Haveri that their son Basavakumar should be the future Mathadhisha. For this reason, Swami should accept the responsibility to impart knowledge to master Basavakumar.

Later on Swami sent him to Hangal Kumar Swami Shivayoga Mandir for acquiring knowledge on religion. Under his guidance, Shri Basavakumar learnt on soul, Vacana Shastra, Vaidyashastra (medicine), agriculture, caring of cows, panchayoga, Ahtayoga and many other topics. For further studies he went to Kashi, Benaras University. He got M.A.degree in Sanskrit and English languages. He stood first in the University received Gold Medal.

From Benaras he came to Haveri Matha. Few days later he visited Nagansur village of Basavakalyan. He spent 4 years at Nagansur village. Then he shifted to Hulsur. He was appointed as a Mathadhisha of Gurubasaveshwara Matha in 1956.

After taking the post of Mathadhisha his responsibilities increased. He started taking steps to improve the conditions of the Matha and the development of society in every field. Gurubasaveshwara Samsthana Matha had 73 hectar lands. This land used for cultivation and hence employment to many people. The income was used to serve the society.

Shri Basavakumar Shivayogi gave importance to educational field also. He founded “Shri Gurubasaveshwara Shikshan Samsthana” school in 1963. This institution provided education to poor and needy people. In 1965 he started high school in Basavakalyan. He appointed well educated, experienced teachers to teach the students. He provided Hostel, Boarding facility to both teachers and students as well.

Shri Basavakumar Shivayogi always gave importance to Istalinga puja. He had knowledge of Ayurveda medicine. So he cured many people of their diseases by providing medicines. He gave medicines for mental disorders also.

Mentioning about his personality he was much disciplined in his action and manners. He never allowed any woman to enter his room. Thus strictly observed purity in his life time. Shri Basavakumar Shivayogi loved Sharana culture and Vacana Shastra. So he organized many programme to inspire people about Basavapurana and other religious knowledge. This was held every year to propagate Virasaiva philosophy and religion among the people who came from all over the states. There was no discrimination on the basis of caste, class and sex.

He lived a very simple life. He wrote many books. One of them is “Shatsthala Dynavardhaka”. He was named by the people as modern “Allama prabhu”. He became a

renowned Mathadhisha of Hulsur, because of his rich contribution to the fields of society, education, culture and religion also.

After Shri Basavakumar Shivayogi, Shri Shivananda Mahashivayogi became the Mathadhisha of Hulsur Matha. He was born on 2<sup>nd</sup> December 1952 at Nigapur village in Bijapur district. His father's name is Shri Gurupadaya and mother's name is Kashemma. Completed primary and secondary education in their own village. In Hubali he studies Sanskrit related to spiritual knowledge. In the year of 1981 Shri Shivananda Mahaswami was appointed as Mathadhisha of Hulsur.

Shivananda Mahashivayogi dedicated his whole life for religious and educational development. Welfare of all human being is the main objective of the Swami's life and he started that religion and society both are the two sides of the same coin. "Kindness is the root of religion" is the slogan of the Mathadhisha. Linga and Anga are the main objective of the Lingayats stated by Swami. "To serve the society is to serve God" stated by Swami. He was fond of Basaveshwara and Sharanas philosophy. No religion teaches us high and low. All are equal. No discrimination on the basis of caste, class and sex.

This Matha encourages the inter-caste marriage and many such marriages done by this Matha. Basaveshwara's principles spread in the society and encourage the Virasaiva community to follow preaching of Basaveshwara's in their life and spend life happily.

The Matha provided Prasada and Nilaya to the visitors. This Matha had 71 hectares land and income generated from this land is used to serve the society by the Mathadhisha.

Vishawaguru Basavadharm Prasara Kendra was founded by Matha. Through that Shivananda Mahashivayogi wrote books like:<sup>123</sup>

1. Shatsthala Vimochane
2. Kannada Kogile
3. Samuhika Prathane and
4. Shivananda Swami Vacana.

The above named books are the reference books for the Basaveshwara's followers. He gave more importance to religion in his Vacanas.

In his Vacanas we find Basaveshwara's Vacanas method, Vacana Dharma, Basaveshwara's principles, thinking about society, education for all, Ashtavarana, Panchacharya, Shatsthala, Lingayasamarasya etc.thoughts find in his Vacanas. Whatever our religion but we all are the same sons of a mother. He not only dedicates his life and follows the Basaveshwara philosophy, but spreads it all around. In this century through preaching he taught the religion to the people, through education he spread Basaveshwara philosophy.

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<sup>123</sup> See for detail, Chanabasappa (ed), Basava yogi Shri Guru Basaveshwara Samsthana Matha, Hulsur,2006, pp.1-11.

In the name of Shri Guru Basaveshwara Matha established many schools. Following are the name of the schools.

Sr. No	Name of the school	Place/village
1.	Guru Basaveshwara High School	Hulsur
2.	Jagatguru Basava Kumareshwara Primary School	Hulsur
3.	Jagatguru Basava Kumareshwara High School	Basavakalyan
4.	Jagatguru Basaveshwara Secondary School	Mukaramb
5.	Jagatguru Shantalingeshwara High School	Hulakunti
6.	Shivanandeshwara Primary School	Basavakalyan

The above schools give education to the people.

In the memory of Shri Basavakumar Shivayogi every year on the 9<sup>th</sup> and 10<sup>th</sup> of January celebration are done. They invite scholarly Mathadhisha to address the community people. Every Sunday prayer in the Matha and every Month in a Shravana home there is a Basava Jyoti programme organized by Matha.<sup>124</sup> In the month of Shravana Matha organized a Vacana programme like done above mentioned religious works done by Matha.

#### **Other Branches of Hulsur Matha:**

The Hulsur Matha has its own branches. Following are the name of branches:<sup>125</sup>

Sr.No.	Village	Taluka	District	State
1.	Bellur	Basavakalyan	Bidar	Karnataka
2.	Pratap pura	Basavakalyan	Bidar	Karnataka
3.	Ghandal	Basavakalyan	Bidar	Karnataka
4.	Gaudgaon	Basavakalyan	Bidar	Karnataka
5.	Sayagaon	Bhalki	Bidar	Karnataka
6.	Byalhalli	Bhalki	Bidar	Karnataka
7.	Hunaji	Bhalki	Bidar	Karnataka
8.	Kanaji	Bhalki	Bidar	Karnataka
9.	Jyanti	Bhalki	Bidar	Karnataka
10.	Dhannur	Bhalki	Bidar	Karnataka
11.	Nirna	Humanabad	Bidar	Karnataka
12.	Kodanual	Humanabad	Bidar	Karnataka
13.	Nagrals	Udgir	Udgir	Maharashtra
14.	Udgir	Udgir	Udgir	Maharashtra
15.	Hyderabad	Hyderabad	Hyderabad	Andhra pradesh

<sup>124</sup> Chandrashekar Naranapura, Karnatakada Veerashaiva Mathagalu, op.cit, pp.802-803.

<sup>125</sup> Ramesh Mulage, Bidar Jilleya Veerashaiva Mathagalu-Ondu Adhyana, op.cit, pp.65-66.



The above branches of Hulsur Viraktamatha are spreading Virasaivism and Basaveshwara philosophy to its community So Hulsur Matha gives importance to religion. It contributed to development of education.

### **Hirenagaon Viraktamatha**

Hirenagaon Viraktamatha is situated in Basavakalyan taluka in Bidar district. It is 25 kms away from Basavakalyan. It is known as Shantalingeshwara Matha as Shri Shantalingeshwara was the founder of this Matha. The information of the successors of Mathadhishas was unknown. Shri Ma.Ni.Pra.Jayashantalingeshwara is the present Mathadhisha of Hirenagaon Viraktamatha.

Shri Jayashantalingeshwara was born in 1953 in the Shashivala village in Hasan district. He is the son of Shri Basavalingayya and Nilamma<sup>126</sup>. Having completed his formal education in the same village, he went to Hubali. There he got B.A.degree from Kadasiddheshwara College. He continued to study and got M.A., degree in Sanskrit from Bangalore University. Further, he studies Sanskrit in Shivayoga Mandir. In 1991, he became Mathadhisha of Hirenagaon.

Shri Shantalingeshwara renovated the Matha. This Matha posse's land property of 22 hectares area. So the Mathadhisha started Jaya Shantalingeshwara institution. This institution runs primary and secondary schools. Thus the Matha also contributed to the spread of education in the village. Along with religious activities the Matha also spread about awareness of literacy. Secondly, the Matha established orphanage houses where the needy children are taken care of. They are provided with shelter and love and understanding.

Shri Jayashantalingeshwara is famous for his miraculous activities. He used his mystic powers for the good will of the society. Few of mystic activities mentioned below:<sup>127</sup>

1. In Kamalnagar area the daughter of Shri Sagana Gauda was blind. The doctors were unsuccessful in curing her blindness. So Shri Sagana Gauda took his blind daughter to Swami Jayashantalingeshwara. She took Prasad offered by Shri Jayashantalingeshwara and went away. As three days passed, she could see properly. How did this happen, is a mysticism, but people believed his powers.
2. To quote another incident is very interesting. There are true and unbelievable. A businessman, a native of Pune, hailing from 'Vasantjan family' came to the Matha. His family was suffering from illness and in spite of having taken many medicines from various doctors; the illness could not be cured. So the whole family was worried about this. Shri Shantalingeshwara Swami gave Prasada to them. Within the 3 days the whole family was recovered from chronic illness. 'Vasant family' was very happy and as a token of love and respect, to express their thanks giving, the family presented

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<sup>126</sup> Chandrashekar Naranapura, Karnatakada Veerashaiva Mathagalalu, op.cit, pp800-801.

<sup>127</sup> Ramesh Mulage, Bidar Jilleya Veerashaiva Mathagalalu-Ondu Adhyana, op.cit,pp79-80.

on 'Ambassador' car to Shri Swami. We find this car today also available in the Matha.

Because of these and other mystic activities the Mathadhisha became popular in his neighboring states.

Everyday Dasoha (Anna Dasoha) is given by Matha. Every year in the Month of Shravana, the Mathas hold fairs which entertain the people as well as spread the message of Virasaivism, and oneness among the people. The Matha also organizes the Ambha Bhavani fair every year. This Matha trying to its own contribution to spread and maintain Virasaivism in the society.

### **Rajeshwara Hiremath**

Rajeshwara village is situated about 20 km South –East of Basavakalyan town. Shri Someshwara Shivacharya was the founder of the Rajeshwara Hiremath.<sup>128</sup> This Matha belongs to 12<sup>th</sup> century. The chronology of Mathadhishas is as follows:

1. Shri Someshwara Shivacharya
2. Shri Mahalinga Shivacharya
3. Shri Someshwara Shivacharya
4. Shri Abhinava Chennamaleshwara Shivacharya
5. Shri Chenna Gurupada Shivacharya
6. Shri Revanasiddha Shivacharya
7. Shri Ghanalinga Rudramuni Shivacharya

Shri Ghanalinga Rudramuni Shivacharya is the present Mathadhisha of Rajeshwara Hiremath. He was born at Chitapur village in Gulbarga district. He secured Sanskrit degree from Bangalore University. He visited the Rajeshwara Hirematha and became Mathadhisha in 1999. Religion was given more importance by him. Through the rituals like prayer, one could attain bliss of God.

Shri Ghanalinga arranged the group Istalinga Puja (worshipping of God in form if Linga). He took interests in delivering the discourses on Virasaiva tenets. So that every common man could understand religion, and thus enrich their lives.

Mathadhisha also organized many religious programmes on Ashtavarna, Panchacharya and Shatsthala. He arranged lectures on Vacana literature, Istalinga worship and prayer in the month of Shravana every year. The Matha gave Diksha to untouchables. This Matha converted non-Virasaivas into Virasaiva. The Matha opens it doors to each and everyone. As the main objective of the Matha is spreading and reaching out the Virasaivism religion to every common man. The Matha runs primary and secondary schools too in the villages.

The Matha has many branches and their names are as follows:

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<sup>128</sup> Jagannath Heballe ( ed), Bidar Jilla Darshan, Jilla Kannada Sahitya Parishad, 2005, p.116.

Sr. No	Village	Taluka	District	State
1.	Molkere	Humanabad	Bidar	Karnataka
2.	Matala	Basavakalyan	Bidar	Karnataka
3.	Mosagi	Basavakalyan	Bidar	Karnataka
4.	Gdavanti	Humanabad	Bidar	Karnataka

This Matha makes on every effort to preserve the cultural and religious literature of Virasaiva and contributes to the popularize the Virasaivism in Bidar district.<sup>129</sup> In this manner, it also helps to keep harmony and brotherhood among other communities also. It also gives Diksha to people without any discrimination between high and low, rich and poor etc. In this way the Matha put efforts to build Kalyana Rajya in Bidar. Thus Mathas are trying to follow Basava dream of leading a simple life and high thing.

### **Belur Hirematha**

Belur is situated in Basavakalyan taluka in Bidar district. It is 10 kms away from Basavakalyan. Belur Matha is an oldest one. Shri Gurulinga Shivacharya Swami was the founder of the Matha.<sup>130</sup> Shri Jagadguru Ghanalinga Rudramuni Shivacharya Gavimatha is the full name of the Matha. According to the available source of information this Matha belonged to pre Basaveshwara period. I.e. before 12<sup>th</sup> century. This Matha follows Panchacharya tradition. Information about former Mathadhishas was unavailable and the sources were imcomplete and sketchy. But the present Mathadhisha is Shri Sha.Bra.Abhinava Ghanalinga Rudramuni Shivacharya.

The chronology of Mathadhishas is as follows:

1. Shri Revanasiddha
2. Shri Ghanalinga Rudramuni Shivacharya
3. Shri Revanasiddha Shivacharya
4. Shri Abhinava Ghanalinga Shivacharya.

Shri Abhinava Ghanalinga Rudramuni Shivacharya was born on 1985 at Chitaguppa in Humanabad taluka. His parents are Shri Rudramuni Swami and mother Chennamma. After completing his schooling, he got B.A.degree in Bidar district. He secured M.A. degree (Kannada) from Manasa Gangotri University, Mysore. He became the Mathadhisha at Belur in 2005.

The Belur Matha organized many religious programmes. The special feature of this Matha is that, it does not distinguish between Gurusthala Matha and Virakta Matha. Both the Mathas were same and same aim and objective of reaching the religious ideas and religion of Virasaivism. On the basis of oneness, the Mathadhisha participated all the functions held by Gurusthal Matha and Virakta Matha.

<sup>129</sup> Chandrashekar Naranapura, Karnatakada Veerashaiva Mathagalalu, Geleya Prakashan, Chikamagalur, 2002, p.798.

<sup>130</sup> Ibid, p.797.

Virasaiva Jyoti and Kumareshwara Jyoti programmes are run by the Matha. The importance is given to Guru, Linga and Jangama by the Matha. Welfare of the society is the main concern of the Matha. The Matha runs a school which has the same curriculum as the State Level and is open to all.

Rambhapuri Matha is the branch of this Matha. The other duties are to preserve the Vacana Sahitya and reach out Virasaiva religion to common man. The present Mathadhisha released a C.D.on the Mathas history and Vacana Sahitya. The Matha organized Diksha ceremony for around 100 people in a year. The Guru works as a mother and guide his devotees. This Matha do not differentiate between Basava philosophy and Virasaiva philosophy.

The other programmes held by the Mathas are public awareness programmes, national integration programmes and Panchacharya birth anniversary programmes. The Belur Matha is recent one. It is making an effort to preserve the Vacana literature and spread Virasaivism every village in its own manner.

### **Gadigaudgaon Hiremath**

Gadigaudgaon Hiremath is situated in Basavakalyan. This Matha is ancient, around 600 years old. The Matha's maiden name is Havagi Lingeshwara Hirematha. There are idols of Havagi Lingeshwara and Renukacharya in the Matha. The Basaveshwara idol is installed in the central part of Matha.

Shri Havagi Lingeshwara was the founder of the Matha.<sup>131</sup> He had acquired divine power with which common people witnessed many happenings for good sake. Some of the events that place earlier are described below:

1. If any person stole things from the Matha, then the thief would find snakes crawling in his house. For his reason nobody would dare to steal anything from the Matha.
2. Few years ago, Matha had organized Renukacharya Charitramurtha Purana. As and when the Purana was being concluded, it started raining. The Mathadhisha used to his stick and pointed towards the sky. The rain stopped immediately. The people, who had gathered at that place, were astonished. The poets, writers devotees etc, who were present during that time witnessed this incident and cited this event in their works,

Shri Basavalinga Desikar succeeded Shri Havagi as Mathadhisha. He served the Matha as well in religious field. Later on, Nagammareppa Swami served the Matha. He visited village to village to create awareness about Virasaivism and religious rites and customs among the people.

Shri .Ma.Gha.Cha.Shantavira Shivacharya became the present Mathadhisha. He was born at Siddagi in Bijapur district. His parents are Shri Girimalayya and Shradbhai. He completed his formal education in Shivayoga Mandir of Hangal Kumareshwara Ashrama and subsequently pre-degree course from Shanpura Charabasaveshwara College.

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<sup>131</sup> Ibid, p.795.

He held the position of Mathadhisha of Gadigaudgaon Hiremath in 1996.<sup>132</sup> He took deep interest in listening Puranas from childhood. That is why he became expert in preaching Puranas. At a very early age of twelve, he started preaching Puranas.

He organized many Shivanubhava programmes. Through these activities, he initiated the spread of Virasaivism. He toured many villages and delivered discourses on religion. He became a famous Mathadhisha in and around region of Bidar and as well as states of Andhra Pradesh and Maharashtra.

Gaddugi puja, Anna Dasoha and fairs are organized by Matha. Shri Shantavira Shivacharya also built the Dvara Mantapa to Matha. Special puja and religious activities also run by new Mathadhisha.

### **Markal Donagapura Hirematha**

#### **Shri .Sha.Bra.Rachoti Shivacharya Swami**

Markal is 19 km North of Basavakalyan town. Markal also called as 'Mirkhal'.<sup>133</sup> Shri Rachoti Shivacharya Swami was born in 1917 at Gorta in Basavakalyan. His father's name was Revanna Siddhya and mother's name was Tangemma. He was ceremoniously named as Shri Prabhudeva. As he lost his parents in early childhood, his elder brother Suresh took the responsibility of educating him. As he grows older, he went to Sholapur to gain Sanskrit knowledge. He learnt Marathi and Kannada languages as well. He had keen interest in religious philosophy and intense devotion to God.

Markal Hirematha's head priest Shri Maridea Deshikendra Swami saw Shri Prabhudeva's intense interest in the religious field and his attitude towards society. He invited him to ascend the Markal Hiremath's Mathadhisha and named him as Shri Rachoti Shivacharya.

After becoming Mathadhisha of the Markal Matha; he started preaching Virasaiva philosophy, its principles to common people. He showed the path of truth, peace and route to gain salvation. His first aim to renovate the Matha. For this purpose he required monetary help. So he managed to achieve this aim he visited devotee's houses and collected donations from them and started his mission. He perspired to build Garbhagudi, Gaddugi, Gopura, Mahadvara etc. He builds branches of this Matha in other places like Donagapura Hirematha's Shri Doneshwara temples, Bhalki Taluka's Donagapura village. Shri Doneshwara temples's condition was in a very critical situation. The people of this village agreed with Shri Rachoti Shivacharya's plan to renovate and went ahead for the new change in the Gudi (temple), Gopura; Mahamantapa etc.<sup>134</sup> every year, religious discourses are held for nearly a week; Japayadnya, Purana, Pravachanas, Music, Rudrabhishek and other discussions. This Matha is famous for above activities.

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<sup>132</sup> Ramesh Mulage, Bidar Jilleya Veerashaiva Mathagalu-Ondu Adhyana, op.cit.p.85.

<sup>133</sup> Bidar District Gazetter, Government of Karnataka, Bangalore, 1977, p.579.

<sup>134</sup> See for detail, Panchakshari G.Hiremath, Minugu Nakshatragalu, Poornima Publication, Gulbarga, 2001, pp.33-42.

Shri Rachoti had keen interest in Music also.<sup>135</sup> He founded Sangeeta Rudra Sangha Stapane in 1942. In Andhrapradesh, Maharashtra and Karnataka, his musical performances succeeded and became famous in all these states.

Japayadnya: Shri Rachoti Shivacharya to tread on a path to attain spiritual realization, he started Japayadnya. All men and women participated in this programme, giving up their lust, desire and anger and other emotional evils. He announced Panchakshari Mahamantra 'OM NAMA SHIVAYA, which is chanted group wise, altogether at a time. Thus one can continue the practice of spiritual life while performing one's own duties. This path was shown by Basaveshwara. In his Japayadnya programme devotees from all over Karnataka participated whole heartedly.

The Japayadnya programme was performed well in places like Basavakalyan, Vajrasagara, Chakur, Gorancha, Donagapur, Usturgi, Hunaji, Kanaji, Bidar, Rachappa Gaungaon, Shambu, Umerga, Bellurm, Hudagi, Devangi, Gangapura, Yedasi etc. Thus form of religious practices has changed many lives of people who were indulged in bad habits like drinking; smoking etc. japayadnya thus, became a model in the field of religion in Indian History.

Publication: literature are religious books are one of strongest mode of spreading knowledge. Ideas about religion and spiritual knowledge could easily be conveyed to the common people through reading books. With this aim in his mind, Shri Rachoti Swami started many publications of books which were written by his brother Shri Suresh Swami Hiremath. His books like Manava Dharmashastra, Dharma Mattu Shastra, Pujajapa Prayoga, Japayadnya Savishana, and Ashprusha Yaru? etc. books published by Matha.<sup>136</sup> Books were released even in Marathi and Hindi languages also.

Gurukula Ashrama: Shri Rachoti Shivacharya founded Gurukula Ashrama at Tadola village in Basavakalyan. Banahatti Shalimatha's Shri Siddhavira Swami guided Shri Rachoti Shivacharya about religion, Diksha, Virasaivism and its tenets, doctrine and principles, etc. everyday Shri Rachoti Shivacharya arranged Abhishek ceremony of Virupaksha Linga. In the meanwhile he used to collect donations of Rs. One thousand from each devotee and was invested in a Bank. Then interest amount was used for needy purposes, to serve the society, for example education, marriage etc.<sup>137</sup>

Shri Rachoti Shivacharya left his breath in 1990 at Tadola village. A beautiful building is built in his memory. Gurukula Ashrama performs various activities and pujas during Shravana month to commemorate his death anniversary. There is Rudrapuja, Japayadnya, Mythological discourses etc.

Shri Rajeshwara Shivacharya Swami was appointed as a successor of Matha. He was the second son of Shri Suresh Swami. Shri Rachoti gave him Diksha and sent him to Tirupati for further studies. Shri Rajeshwara obtained M.A.degree in Sanskrit from Tirupati Kendriya

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<sup>135</sup> Somanath Yalavara, Bidar Jilla Darshana, Prasaranga, Gulbarga University, Gulbarga, 2005, p.201.

<sup>136</sup> Panchakshari G.Hiremath, Minugu Nakshatragalu, op.cit, p.39.

<sup>137</sup> Ibid, p.42.

Sanskrit Vidyapeeth. He too followed his Guru's path in the upliftment and progress of the society.

Shri Rachoti Shivacharya being born in a small town got educated from Sholapur. Later took Diksha from Shri Siddhavira Swami and became Markal Donagapura Mathadhisha in the tender age of 18. His renovation of the temple of Doneshwara activities included founder of Music Rudra Association, Japayadnya, Grantha Prakshana, founder of Gurukula Ashrama etc. The way he tried to spread religion of Virasaivism and his social work will still be remembered in the hearts of the people even today.

### **Basava Mahamane of Basavakalyan**

Basava Mahamane comes in Basavakalyan. It was founded by Mate Mahadevi in 2001. Many Mathadhishas run the Matha. Names are as follows:

1. Shri Mate Mahadevi
2. Shri Allma Prabhu<sup>138</sup>
3. Shri Siddharameshwara Swami
4. Shri mate Nilaganga Devi
5. Shri Lingananda Swami<sup>139</sup>
6. Shri Mate Mahadevi

Her Holiness Mate Mahadevi was born in 1946 at Chitradurga in Karnataka. Couple Dr. Basappa and Smt. Gangamma. From childhood she is interested in religious things. After getting bachelor degree in Science and master's degree in Philosophy, she got initiation from his Holiness Lingananda Swamiji in 1966. While delivering a lecture at Mysore, out of intuition, she declared that she would be founding Mahila Jagadguru Peetha. This declaration, being upheld by H.H.Lingananda Swamiji, culminated in the establishment of the Peetha. After him Mataji became the first Mahila Jagadguru.

She has a mere combination of a gifted writer and a famous orator. So far, she has written more than 100 Books and a number of poems. Her first novel HEPPITTA HAALU has won the State Sahitya Academy award. Another Tarangini (the life story of the great saint Akkamahadevi) won Amminabhavi Memorial Award of Karnataka Vidya Vardhaka Sanga of Dharwar.

Mataji also the editor of Kalyana Kirana socio-religious (spiritual) monthly magazine started in 1970. in 1995 she has written a scholarly book, 'Basava Dharmada Samskara Galu' and she has edited and published Lord Basava's Vacanas. Her other famous works include like Basavatatwa Darshana, Who is Hindu?, Handbook of Lingayat Religion, Revolution in Kalyana,<sup>140</sup> A Guide to Lingayatism, Lord Basava and so on.

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<sup>138</sup> See for detail , Yogesh Nirvikalpa, Poojya Sri Jagadguru Allma Prabhu Swamiji, Vishwakalyan Mission, Basava Mantapa, Bangalore, 2003, pp1-45.

<sup>139</sup> Mate Mahadevi, Dharma Krantiya Dhirayogi, Vishwa Kalyana Mission. Bangalore, 1985, pp.1-25.

<sup>140</sup> Mate Mahadevi, Revolution in Kalyana, Jaganmata Akkamahadevi Ashrama, Dharwar, 1973, pp.1-3.

In 1976, she toured and lectured in Great Britain, being invited as the chief guest in the “Symposium on Indian religious”, arranged by the Oriental Institute of British Universities. Being invited by V.S.N.A. of North America, she undertook the tour of U.S.A and Canada during 1980-81.

In her recent tour to U.S.A. 2003, Mataji has founded and has opened “Universal Centre of Basava Philosophy”. In Austin, San Jose and New York. She has toured the Eight States Texas, California, Illinois, Pennsylvania, Florida, Washington and Michigan States rigorously popularizing Basava Philosophy.

Mataji started the Sharana Mela, the holy annual congregation of Lingayats. Every year Sharana Mela will be on 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> Jan at Kudala Sangama, followed from all over the country as well as various parts of the world congregate in large numbers.

Mataji founded the Rastriya Basava Dala, its aims of that life of an individual and society should go on two rails viz, one the ‘Religion’ and the other the Nation. Its aims at building up “Kalyana Rajya.” At present it has hundreds of branches both in Karnataka and other states.

Mataji decided to install “Gana Linga” of 8 ft. height at Kudala Sangama and this did in the year of 1996. To revive the Sharana culture Mataji started a center on 2001. As Basava Mahamane at Basavakalyan. Mataji has launched a mammoth scheme of 108 ft, on “Sharana Shaila” rolling Land scape with beautiful hillocks.

Mataji is running four Orphanages at Bangalore, Dharwar, Kudalasangama and Basavakalyana which have accommodated more than 150 Orphan children. These Ashramas have provided shelter and food to many destitute and old aged people.

To implement the ideals of Viswa Dharma Mataji has started an institution named Viswa Kalyana Mission which aims at bring together the whole humanity under a single roof of brotherhood. Mataji’s firm belief in the logical and rational thinking has made her a revolutionary religious leader in the annals of modern human history.

Shri Mata Mahadevi was the present Mathadhish of Basava Mahamane. Under her guidance the Matha organized many programmes like Kalyanaparva-April 30<sup>th</sup> and May 1<sup>st</sup> and 2<sup>nd</sup> of every year. It is the pilgrim place of the Lingayats. More than 75 thousands devotees attended the function. The Matha also co-relation with Rashtriya Basava Dala. More than 200 books published by the Matha. Through Vishwakalyana Mission Bangalore many books and periodicals published by Matha. Akka Nagalambike Orphanage Basavakalyan runs by Matha. More than 80 students getting facility of that institution. Matha also give financial assistance to needy students. Every Sunday prayer, Dramas against social evils, Sharanas birth celebration etc programmes done by Matha. The Matha also encouraging people to overcome from social evils proving them proper knowledge and preaching.

The Mathas special feature is it started 108 ft high the statue of Basaveshwara establish in the camps of Matha. The Mathas main object is make this Matha as a cultural model heritage of Lingayats and its eminent Sharanas. This Matha also trying the Lingayatism as



independent religion from central government. And propagate the Basaveshwara philosophy throughout the world. This Matha open to all.

The Mathas founder is women and run by them and fights always their right purpose. The Matha oppose the dowry system. It strictly follows the Basava philosophy and trying to spread other parts of India.<sup>141</sup> Basava Mahamane charitable Trust runs by Matha.

Presently Mataji is the founder –Chairman of Viswa Kalyana Mission, Charitable Trust, Bangalore, Jaganmata Akkamahadevi Ashrama, Dharwar and Present Peethadhyakshe: Basava Dharmada Jagadguru Peetha, Bagalkot, and Basava Dharma Peeth or Basava Mahamane, Basavakalyan, Bidar.

### **Present Anubhava Mantapa, of Basavakalyana**

Basavakalyana one of the Pilgrimage center of the Virasaivas. In the 12<sup>th</sup> century Basaveshwara founded Anubhava Mantapa here.<sup>142</sup> So in the time of Muslim invasion for time being the Anubhava Mantapa closed its history. But after 800 years again the revival of this Anubhava Mantapa with the help of the common people as well as Lingayats. So the Shri Siddharama's effort made this revival Anubhava Mantapa at Basavakalyan.

Shri Siddharama was belongs to Mattihalli of Bellary district. Today the Anubhava Mantapa at Basavakalyana, which has taken its shape because of Shri Siddharama's effort. Once he has taken his Diksha by Bhalki's Puja Shri Chennabasava Pattadevaru. He had suffered to shape the Anubhava Mantapa in the old style and revive it. With help of Sri Chennabasava he becomes the Director of Anubhava Mantapa.

Shri Siddharama's aim in life is to spread the Basava's philosophy throughout the world. Siddharama had given the Istalinga Diksa too many people. Siddharama was fond of music and because of that he given the training to the Virasaivas and others that the Vacanas not only read and write but also sing.<sup>143</sup> And his effort many casetees produced. He also delivered the countless lectures on Basava philosophy and tenets of virasaivism, Dasoha and Kayaka as well as Relevance of Basava's preachings to modern times.

Because of this effort the Government of Karnataka awarded him as a Basavattattvashree. And Siddharama was also known as a writer. He wrote many books on Basava and his contemporaries. Important are like Madara Chennayya, Ellenota, Anubhava Mantapa, Aridode Sharana and so on.<sup>144</sup>

In the present Anubhava Mantapa everyday there is prayer and they also given the shelter to needy people as well as if a new visitor, without taking prasada (anna dana) they not send

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<sup>141</sup> Mate Mahadevi, Kalyana Kirana, Monthly Magazine, February, 2009, Vishwakalyana Mission, Bangalore, p.23.

<sup>142</sup> See for detail C.D.Uttangi's book 'Anubhava Mantapa the heart of the Lingayat Religion', S.R.Gunjil, Gulbarga University, Gulbarga, 1982, pp5-15.

<sup>143</sup> Ramjan Darga (ed), Anubhava Mantapa, Basava Mantapa, Basavakalyan, 2004, pp.1-5.

<sup>144</sup> V.Siddharamanna, Basava Kriyashila Seva Samithi, Davanagere, 1999, p1.

him with bare stomach. Means the Basava's Dasoha system in the practical way we find here. Siddharama swamiji as a head of the Anubhava Mantapa also his kayaka was agriculture.

Shri Siddharama's aim of life that every follower of Linagayt houses is a matha as necessary to build separate matha, as well as establish a Kalyana state where everyone got the equality, liberty, fraternity and live happily with others. Basava's real thinkings must be come in front of this new generation for that Sri Siddharama worked hard to aware the people about Basaveshwara and His Philosophy.

### **Sukshetra Jyotirlinga Ashrama of Yarbaga**

Jyotirlinga Ashrama is situated in Basavakalyan. Shri Basavalinga was the founder of this Ashrama. His original name was Barayya. He was born in 1959 at Tambha village in Bijapur district. His parents were Shri Jaganath and Chandrabai. His father left Bijapur district in 1976. His father took interest in religious activities and possessed mystic powers. Information about his father's mystic personality and a religious figure was given by the Rajeshwara Matha. Shri Jaganathas Samadhi is founded near Rajeshwara Matha.

After establishing Ashrama; he took to curing many patients. Many of his devotees, suffering either from physical or mental diseases, were recovered, with blessings from Shri Basavalingaeshwara. He was of mystic personality. So the devotees visited his Ashrama and became his true devotee.

Shri Basavalinga performed Anna Dasoha daily in the Ashrama. All the people irrespective caste, class, sex received the Prasada here. Women and men, Hindu and Muslims received Prasada in a single row. This practice is continued here.

In this Ashrama, many devotees as a taken of Dakshina, contributed money and materials. Shri Basavalinga used this income for the service of the society. Shri Swami always involved in Bhakti and social welfare activities. He also cared for the animals, birds and showed kindness towards them.

This Ashrama arranged many programmes with an aim for unity, peace, love and cooperation in the community and society as well. Many poets, writers, singers, visit here and praise the works of Shri Basavalingeshwara.

Shri Swami guided many people, taught morals showed to lead a good life in this materialistic world. He told the people to give up bad habits and lead a simple life, showed the path of lightness and removed darkness in their life. Many devotees, who visit here, are not only from Karnataka but from Andhrapradesh and Maharashtra.

This Ashrama has 55 Hectares of land. The income collected is used for the social and welfare activities of the society. Shri Basavalinga has liking for the dumb animals also. This is seen by the bird cages kept in the Mathas. Kindness towards all is the objective of Ashrama. The poor and needy people are also taken care of.

Many writers, poets, singers, visit here to take blessings of Shri Basavalinga. Many poets praise Shri Basavalinga's works in their writings. Serving the people is like doing service to the God; this is the main aim of Ashrama.

Many people praise Shri Basavalinga, for his selfless service towards religion and society. Shri Deshmsha Hudagi wrote a book on Shri Basavalinga's personality. Name of the book is "Basavalinga Bhajanamruta" in 2004. This is in a poetry form. So, in this manner; Basavalinga served humanity through the Ashrama and spread culture in the society.

### **Shri Gonirudreshwara Matha of Batagera**

Batagera is situated in Basavakalyan. It is 35 kms away from Basavakalyan. Shri Gonirudreshwara Matha is in Batagera. Shri Gonirudreshwara was the founder of the Matha. He was a mytic personality. He was praised by many devotees. He visited many places and at last stayed in Batagera. He propogated Virasaivism. After him, in the memory of him his devotees established a Matha in Batagera.

The chronology of the Mathadhishas is as follows:<sup>145</sup>

1. Shri Gonirudreshwara Swami
2. Shri Shantalingseshwara Swami
3. Shri Gonirudradevaru.

Apart from these many Mathadhishas run the Matha. But there was no sufficient information about them. Shri Shantalineshwara renovated the Matha and developed it. He spread Virasaivism. After him Shri Gonirudradevaru became the Mathadhisha of Batagera Matha in 1985. He was born in Shirgur. His father's name is Panditaradhya and mother Rukminibai. He completed his education in native village. Then he leant religious education in Shivayoga Mandir and came back to Matha.

There were three Gadugge's in the Matha. The arrangment made for worship the Gadugges daily by the Matha. Not only this in Amavasya time are Bhajana programmes arranged by Matha. And in the time of Shivaratri five days Shri Gonirudreshwara fair organized by the Matha. In this time Anna Dasoha performed by the Matha. Matha also organized religious and cultural programmes.

### **Khelagi Viraktamatha**

Khelagi Viraktamatha is situated in Basavakalyan taluka. Shri Shantalingseshwara Swami was the founder of the Matha in 12<sup>th</sup> century. This Matha was run by many Mathadhishas, but no information about them. This Matha is famous for its religious propaganda. Shri Jayashantalingseshwara Swami is the present Mathadhisha of Khelagi Viraktamatha. He organized many religious and cultural programmes; through it he spread religion in the society.

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<sup>145</sup> Chandrashekar Naranapura, Karnatakada Veerashaiva Mathagalu, op.cit, pp.796-797.

## Humanabad Taluka Matha

### Vimalkhed (Baemalkhed) Hiremath

Vimalkhed (Baemalkhed) Hiremath which is situated in Humanabad has a long history. The local people called this village as Vimalkhed. According to the people living there, this Matha always strived for the spread of Basava philosophy and Virasaiva religion. Shri Mahanteshwara Shivacharya Swami was the founder of the Vimalkhed Hiremath.

Chronological order of Mathadhishas is as follows:<sup>146</sup>

1. Shri Mahanteshwara
2. Shri Rudradevaru
3. Shri Hiri Shantadevaru
4. Shri Ratotidevaru
5. Shri Gurulinga devaru
6. Shri Shantappa Devaru
7. Shri Saganabasappa devaru
8. Shri Rudradevaru
9. Shri Ayyappadevaru
10. Shri Rachotappa devaru
11. Shri Gurupaddappa devaru
12. Shri shantappa devaru
13. Shri Mahateshwaradevaru II
14. Shri Virabhadrapa devaru
15. Shri Rachotappa devaru
16. Shri Gurupada Shivacharya Swami.

Among the 16 Mathadhishas, some of them were very expert in the delivery of lectures, discourses, etc. they could hold the attention of the audience by their interesting speeches. Some of them could sing well, while others were experts in Yoga practice. Musical programmes were also held. Some Mathadhishas possessed magical powers, which could be used for the benefit of the magical stories by 13<sup>th</sup> Mathadhishas Shri Mahantappa II and Tattavapadas by Shri Virabhadrapa Mathadhisha were very well-known in the community.

Shri Mahanteshwara II was a mystic personality. During his tenure, he performed many miraculous activities. Few mentioned below:<sup>147</sup>

1. Regained the lost material with the blessings of Mahantappa. Once a devotee had lost his cows. Then with blessings of Shri Mahantappa he got back.

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<sup>146</sup> Chandrashekara Naranapura, Karnatakada Veerashaiva Mathagalu, Geleya Prakashana, Chikamagalur, 2002, p.814.

<sup>147</sup> Ramesh Mulage, Bidar Jilleya veerashaiva Mathagalu-Ondu Adhyana, Shri Gurubasaveshwara Samsthana Matha, Hulsur, 1998, pp.76-77.

2. A pupil of Shri Mahantappa was staying at Sholapur. One day an unknown person cleans his house. At that time, the pupil came to know that his belongings and other materials were missing. Disappointed, he went to Shri Mahantappa. Shri Mahantappa visited his house and asked him not to worry and that he would find materials soon. Saying this he returned. At that moment, the pupil was surprised to find everything to be present in his house.

These were some of the miraculous work done by Shri Mahantappa of Vimalkhed.

Shri Gurupada Shivacharya became the Mathadhisha of Vimalkhed on 1<sup>st</sup> January 1955. He strived for renovation of Matha and spread Virasaivism. Shri Gurupada Shivacharya born in Gorta in Bidar district. His parents were Shri Revanna Sidayya Swami and Smt.tengamma. as lost his parents at a young age, he went Ramalingeshwara in Sholapur, to gain spiritual knowledge. In 1950, he went to Kashi and Benaras and learnt Sanskrit.

Shri Gurupada Shivacharya as a Mathadhisha built function halls in the Matha for social welfare programmes. He toured all over Andhra Pradesh, Maharashtra and Karnataka for all the welfare of the people. The Matha was open to all. This Matha became famous for its religious activities, and Dasoha (Anna Dasoha) run by Matha.

### **Urilingapeddi Matha of Vimalkhed**

Urilingapeddi Matha is situated at Vimalkhed in Humanbad taluka. Shri S.J.Swami was the founder of the Matha. He was an untouchable one, although his work and service he became the Mathadhish of Urilingapeddi Matha in Vimalkhed. He got Lingadiksha from Shri Shivalinga Swami of Kodalmatha. He used his Guru's name as a gratitude and love towards him in his name. As Shri J.Swami local people called him in this name only. He was simple, hardworker, and ideal Mathadhisha of Vimalkhed.

After taking the responsibility as a Mathadhisha, he travelled village to village. He gave Lingadiksha too many Harijanas. He preached moral values and Basava philosophy among the Harijanas and other community people in Vimalkhed.<sup>148</sup> He taught Harijan people the principles of good and simple living, change the bad habits. At the time of Nizam, he opened the Kannada schools and without any hesitation propagated Kannada language in Vimalkhed. Many ex-students of that time had held higher positions in various fields.

The Harijana community of Vimalkhed practiced animal sacrifices in the name of God. Shri S.J.Swamiji stopped the killing of animals and preached them Basava philosophy. He taught plays like "Jagat Jyoti Basavanna" to his pupils. He also preached everyone to follow Kayaka and Dasoha principles. Many Harijans accepted farming as their Kayaka, i.e.they worked with sincerity and hard work. They accepted their work as devotion to God. Through this beliefs and practices, they performed Dasoha.

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<sup>148</sup> Basavalinga Pattadevaru, Basava Naivedya, Basava Dharma Prasara Samstha Hiremath, Bhalki,2002, pp.107-111.

At the time of Shivaratri festival all pupils were united in the Matha. Group Istalinga Puja was performed by all. Many religious and social programmes were arranged. The programmes of Mahadasoha and preaching were held during Shivaratri festival. In the month of Shravana programmes in the memory of Guru held by the Matha. Bhajanas, kirtanas, etc. and many more. Swamiji's Bhajana Mandal was very famous in village of Vimalkhed. The Bhajan Mandal had participated in Mysore during the Dassera festival and had achieved state level awards.

Through married, swamiji always followed steps of Basava philosophy in his life and in the Matha also. He also took many steps to reform his community as well as others also.

This Mathas has many branches in various places like Bhalki, Basavakalyan, Vimalkhed, Kodala, Chincholi, Belur and Mysore. All these Mathas still existing and working successfully.

These Mathas are opened to all. No discrimination was made on the basis of caste, class and sex. The Mathadhisha balanced marital life as well as religious and social fields. Mathadhisha was born in low caste family. But worked for the welfare of all. He never propagated his name in other place. Because of his humanitarian works, his name spread far and wide.<sup>149</sup>

Many Harijans who converted into Virasaiva religion are following Basava philosophy and principles in their lives. Apart from this practice many programmes are arranged to spread religion to other places. Swamiji 100<sup>th</sup> birth anniversary programme was arranged successfully by the Matha. In these programmes many Mathadhishas and politicians had participated and made it successfully.

This Matha is a good example to build equality, brotherhood, liberty in the society which Lord Basaveshwara started eight hundred years ago.

### **Hudagi Hiremath**

Hudagi is situated in Humanabad taluka in Bidar district. Hudagi Hiremath is the oldest Matha in Humanabad. It was also called as "Kalyana Kattiya Hudagi Hiremath". Shri Someshwar Shivacharya was first Mathadhisha. Shri Digambara Karibasaveshwara was a famous Mathadhisha. During his tenure as Mathadhisha, the Matha became famous in neighbouring villages and outside. He was called as miraculous man.

Hudagi Hirematha's chronology is as follows:

1. Shri Someshwara Shivacharya Swami
2. Shri Basavalinga Pattadevaru
3. Shri Chennamallappa Swami
4. Shri Sagana Basappa Swami
5. Shri Mahalingappa Pattadevaru

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<sup>149</sup> Ibid, p.112.

6. Shri Chennamallappa Swami
7. Shri Digambara Karibasappa Swami
8. Shri Virupakshappa Swami
9. Shri Gurulingaya Shivacharya
10. Shri Someshekar Shivacharya
11. Shri Virupakshapayya Shivacharya

Shri Digambara Karibasava the 7<sup>th</sup> Mathadhisha of Hudagi Matha lived in 18<sup>th</sup> century. By caste a Jangama, Shri Digambara hails from Chalakapur in Bhalki taluka, of Bidar district. He is son of Shri Chennabasava Shivacharya and Jyotyamma. In childhood he spends his time in singing, Kirtanas and Bhakti and other religious activities. He gave up idea of wearing clothes and became Digambara (naked). He acquired spiritual knowledge in Gotamgodge place. Then he visited Hampi. There he took blessings from Guru Gajavirate Mahaswami. Later on he came back to Humanabad and stayed in Ramalingeshwara temple. He was known for his magical and spiritual knowledge. This has reference to the book called “laghu shakti vijay” in Hindi 18<sup>th</sup> section.<sup>150</sup>

He was a mystic. During his tenure, he did many activities mainly for the welfare of the society. Few of incidents mentioned below:<sup>151</sup>

1. One day Karibasappa was visiting the fort of Bidar. There he came across a poor man Jabshetti Basavanna. Shri Karibasappa told him that he was sitting like a richman or Landlord. Within period of six months Swamiji’s words came true. Jabshetti was a poen and with Swamiji’s blessings he became rich. This incident is very true.
2. Another incident is quoted here –a farmer from Hudagi village, was a great devotee of Karibasappa. His name was Madivallappa. One day Shri Karibasappa asked him to bring ox. Madivallappa thought that an ox was not available, and came to tell his Guru. But Karibasappa beat him with a stick very badly. Rural people thought that he would die and asked several questions to Karibasappa. Shri Karibasappa took turmeric and Kumkum and applied on the body of Madivallappa. Within a second Madivallappa gained consciousness. All the people appreciated Shri Karibasappa.

Shri Karibasappa was a Mahayogi, Shivayogi and Bhaktayogi. He also served the society. He became Lingaika in 1807.

Shri Virupakshappa Shivacharya became the Mathadhisha in 1963. He was born in 1935 in Khatak Chincholi in Bidar district. He is son of Swami Tippayya and Nilamma. After completing his formal education in native place, he went to Yadaggiri and Sholapur’s Huttagi Matha, for further studies. He learnt Sanskrit.

Hudagi Matha has many branches and their names are as follows:<sup>152</sup>

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<sup>150</sup> Ramesh Mulage, Bagida Tale Mugid Kai, Viswaguru Basava Dharma Prachar Kendra, Hulsur, 2007, pp.47-49.

<sup>151</sup> Ramesh Mulage, Bidar Jilleya Veerashaiva Mathagalu-Ondu Adhyana, op.cit, pp.83-84.

Sr. No.	Village	Taluka	District	State
1.	Rajeshwara	Basavakalyan	Bidar	Karnataka
2.	Anakura	Basavakalyan	Bidar	Karnataka
3.	Guttivadi	Basavakalyan	Bidar	Karnataka
4.	Dumanasura	Humanabad	Bidar	Karnataka
5.	Hallikhed	Humanabad	Bidar	Karnataka
6.	Sindanakeri	Humanabad	Bidar	Karnataka
7.	Madargaon	Humanabad	Bidar	Karnataka
8.	Talamadagi	Humanabad	Bidar	Karnataka
9.	Kallura	Humanabad	Bidar	Karnataka
10.	Khadak Chincholi	Bhalki	Bidar	Karnataka
11.	Maskal	Aurad	Bidar	Karnataka
12.	Bhoragi	Aurad	Bidar	Karnataka
13.	Vadgaon	Aurad	Bidar	Karnataka
14.	Kandagala	Bidar	Bidar	karnataka
15.	Raichur	Raichur	Raichur	Karnataka

In this way Virasaiva religion was spread far and wide, in Bidar district, and tried to build up cooperation among the community also. Shri Karibasaveshwara educational institution founded a woman's school which is run by Hudagi Matha.

### **Guru Siddheshwara Samsthana Chikamatha, Hallikhed**

Guru Siddheshwara Samsthana Chikamatha is situated in Hallikhed, 22kms, to the North East of Humanabad.<sup>153</sup> Shri Guru Siddheshwara Shivacharya was the founder of the Matha. This Matha is 750 years old. There is no source of information about this Matha. Shri Sha. Brah. Shripati Panditaradhya Shivacharya Swami is the present Mathadhisha.

The chronologies of Mathadhishas are as follows:

1. Shri Gurusiddha Shivacharya
2. Shri Basavalinga Shivacharya
3. Shri Marulasiddha Shivacharya
4. Shri Basavalinga Shivacharya
5. Shri Sha.Bra.Panditaradhya Shivacharya.

Shri Panditaradhya Shivacharya Swami was born in Hallikhed. His father's name is Shri Virayya and mother Smt.Pampavati. He finished his schooling and higher education in Hallikhed village. In 2005 he became the Mathadhisha of Hallikhed. He renovated Matha in many ways.

<sup>152</sup> Ramesh Mulage, Hyderabad –Karnataka Veerashaiva Mathagalu-Ondu Adhyana, an unpublished Ph.D.Thesis submitted to Kannada Vishwavidyalaya ,Hampi, 2002, pp.83-84.

<sup>153</sup> Bidar Gazette, Government of Karnataka, op.cit, p.455.



Religious programmes were given more importance in this Matha. Every year, in the month of Shravana experts delivered lectures on the topics of religion, Lingapuja and Rudrakshi every month Shivanubhava programmes was organized by the Matha. Renukacharya Jayanti programme were held by the Matha every year. The death anniversary of Shri Basavalinga Shivacharya and Shri Marulasiddha Shivacharya were performed by the Matha.

Basava Jayanti was also celebrated every year. A simple Shivayoga and Shri Siddhanta Shivakumar discourse was preached by the Matha. This Matha also has Veda Patshala, where the students learn the religious principles, tenets of Virasaivism. The Mathadhisha toured many places and delivered discourses on Virasaivism and Panchacharya.

This Matha has many branches. Their names are given below:

<b>Sr. No.</b>	<b>Village</b>	<b>Taluka</b>	<b>District</b>	<b>State</b>
1.	Ghani Ranjol	Humanabad	Bidar	Karnataka
2.	Mukurabad	Mukhed	Nanded	Maharashtra
3.	Gudabanabad	Mukhed	Nanded	Maharashtra
4.	Valandi	Latur	Latur	Maharashtra
5.	Shrishaila	Humanabad	Bidar	Karnataka

Thus, the Virasaiva religion and philosophy is reached to each and every common man not only in Bidar but also in neighboring states like Andhra Pradesh and Maharashtra. The present Mathadhisha works towards the welfare of the society besides religion. Religion is inseparable part of the society. This Matha contributed to the spread and keep up the Virasaiva religion in Bidar district.

### **Hirematha Balaji Galli of Humanabad**

Hirematha Balaji Galli Matha is situated in Humanabad taluka in Bidar district. It is as ancient as 400 years old. Raja mohan Rao was the founder of the Matha. Many Mathadhishas rule the Matha but, the source if this information is not available. So the information is incomplete Shri Shivakumar Swami is the present Mathadhisha of Hiremath.

The chronologies of Mathadhisha are as follows:

1. Shri Shivayogi Swami
2. Shri Siddhalinga Shivacharya
3. Shri Mallikarjuna Swami
4. Shri Ramayya Swami
5. Shri Shastri
6. Shri Shivakumar Swami

Shri Shivakumar Swami was born in Humanabad. His father's name is Karbasayya Swami and mother's name is Vimaladevi. He completed his formal education S.S.C and higher studies in his native place.

In the year of 2002 Shri Shivakumar Swami became the Mathadhisha of Balaji Hirematha. He delivered lectures on Virasaivism in many parts of Bidar. Religion and religious activities are given more importance and also social activities to create social awareness among the people in the community.

The Hiremath has its own branches in Humanabad and Bidar. It also has a branch of Rambhapuri Mallihonur Matha in Bidar district.<sup>154</sup> The Mathadhisha renovated the Matha and makes effort to popularize the Virasaivism in the neighboring villages.

### **Basavatirtha Viraktamatha of Humanabad**

Basavatirtha Viraktamatha is situated in Humanabad taluka of Bidar district. This Matha belongs to Virakta Mathas of 12<sup>th</sup> century.<sup>155</sup> This Matha is very big building, many Mathadhishas took the charge of the Matha, but no concrete information is available and nothing could be said about them.

Shri Chennabasava Swami of Shri Inagaleshwara Virakta Matha took the charge of the administration of the Basavatirtha Matha. On educational front, the Matha is developed very well. Shri J.C.B. University is founded by this Matha. Gurukula Hostl School is started by Matha. A fair during Sankranti festival is organized by the Matha.<sup>156</sup> Dasoha is also organized by this Matha. Through religious and social activities, the Matha promotes the spread of the Basava philosophy and Virasaiva religion as well in Bidar district.

### **Murugamatha of Humanabad**

Murugamatha is situated in Humanabad taluka in Bidar district. Shri Murugamatha is one of the branches of Matha of Brahmanmatha in Chitradurga. This Matha established in 12<sup>th</sup> century, is completely built in stone.

The chronologies of Mathadhishas are as follows:<sup>157</sup>

1. Shri Virupakeshwara Swami
2. Shri Siddhalingeswara Swami
3. Shri Mahalingeswara Swami
4. Shri Murugalingeswara Swami
5. Shri Gurulineshwara Swami
6. Shri Kailashalinga Swami

Shri Kailashalinga Swami is the present Mathadhisha of Murugamatha. He was born in Maharashtra. His father's name is Shambhulinga Swami and mother's name is Ratnadevi. He completed his studies and went to Chikkamangalore district. There he became the successor

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<sup>154</sup> Chandrashekar Naranapura ,Karnatakada Veerashaiva Mathagalalu, op.cit,pp.815-816.

<sup>155</sup> Jagannath Heballe (ed), Bidar Jilla Darshan, Kannada Sahitya Parishad, Bidar, p115.

<sup>156</sup> Chandrashekar Naranapura, Karnatakada Veerashaiva Mathagalalu, op.cit, p.815.

<sup>157</sup> Jagannath Heballe ( ed),Bidar Jilla Darshan, op.cit, p.174.

of Shri Beragandi Matha in Aldur Hobaliyi in Chikkamangalore district. Later on in the year 1985, he became the Mathadhisha of Murughamatha of Humanabad.

Shri Kailasalinga Swami carried his responsibility of improving the Matha. Four Gaddugies were founded in the Matha. Many religious programmes were organized by the Matha. Everyday group prayers were conducted. Discourses on Basava philosophy are delivered on 'Amavasya' (new moonday) in every month and in the month of Shravana.

On educational front, the Matha is doing a lot of efforts, like, it runs an Anganwadi, pre-primary school which is government aided. The Matha tries to make the Basava philosophy popular among the people.

### **Kempayya Matha of Humanabad**

Kempayya Matha is situated in Humanabad. Many Mathadhishas rule the Matha. The chronologies of Mathadhishas are as follows:<sup>158</sup>

1. Shri Kepayya Swami
2. Shri Shanmukha Swami
3. Shri Rachayya Swami
4. Shri Basavalinga Swami

Shri Basavalingayya Swami is the present Mathadhisha of Kempayya Matha. He belongs to Bijapur district. He became as a Mathadhisha of Kempayya Matha of Humanabad in 1978. He wrote many articles on Shivanubhava. Old Basava Purana preserved in the Matha. In 12<sup>th</sup> century 63 Shetas practices were lived in this Matha was stated by present Mathadhisha.

The present Mathadhisha focused on religion and social activities. Through them he spread Virasaivism in Bidar.

### **Itaga Virakta Matha**

Itaga Virakta Matha which is situated in Humanabad belongs to medieval period. The Matha is very beautiful building. The past history of this Matha is very interesting. Many devotees visited this Matha. Shri Chennamalleshwara was the founder of Itaga Matha. The chronology of Mathadhishas is as follows:<sup>159</sup>

1. Shri Chennamalleshwara Mahaswami
2. Shri Gurubasavayya Swami
3. Shri Mallyaya Swami
4. Shri Virantaya Swami
5. Shri Gurubasaya Swami

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<sup>158</sup> Ibid, p.114.

<sup>159</sup> Ramesh Mulage , Hyderabad-Karnataka Veerashaiva Mathagalu-Ondu Adhyana, op.cit,p.92.

The Matha was ruled by these above five Mathadhishas. But today the condition of Matha is in critical situation. The area was used as store house. Today it became vacant.

There is another Matha which is one kms away from Itaga. It is named as Shri Chennamalleshwara Tyagi Matha. Shri Chennamalleshwara Sami held discourses and lectures on Virasaivism. He always kept in contact with people of Virasaiva community. Because of his enduring devotion and good nature, Shri Chennamalleshwara Matha's name and its village Itaga became famous all over in neighboring states.

Everyday Dasoha is practiced here. Two cultural programmes are held every month. These activities promote the feeling of brotherhood and social awareness among the community. Virasaiva religion and Basaveshwara philosophy was spread among the devotees and devotees acquired spiritual path for attainment of bliss of God. The Mathadhishas gave right directions to the devotee's every time. This Matha is famous for its religious activities.

### **Shri Guru Ayyappaswami Hiremath of Changaler**

This Matha is situated in Chitaguppa in Humanabad taluka in Bidar district. This Matha follows the Panchacharya tradition. The Mathadhishas chronology is as follows:

1. Sha.Bra.Shri. Ayyappa Shivacharya
2. Sha. Bra.Shri.Gurulinga Shivacharya

Chitagupa is also called as Changlare (beautiful). The present Mathadhisha Shri Gurulinga Shivacharya was born at Jamkhandi in Bangalore district. His father's name was Panchakshara Swami and mother Murigemma. His father was the Mathadhisha of Mutinakanti Matha of Jamkhandi. His Guru was Shri Annadana Shivacharya. He learnt Vedas and Sanskrit from Gangadhar Shstri of Hotgimatha in Sholapur. He then became Mathadhisha of Chitagupa Hiremath in 1970.<sup>160</sup> He worked hard to develop the Virabhadra temple in Changler.

He started the college where degrees are offered on completion of higher education in Chitagup. The name of college is Ayyappa Swami. He wrote many books. One of them was "Shri Veerabhadreshwara Purana" in 2000. This book focused on Lord Veerabhadreshwara God. Who was worshipped by many Virasaivas.

The Matha also organized many religious and cultural programmes through which Virasaivism was propagated in Bidar district. Many devotees visit Lord Veerabhadreshwara temple in Changlare. Many Virasaivas pay obeisance to God Veerabhadra. He was the first author to write Purana about Lord Veerabhadra.

In the month of Shravana religious discourses are arranged by Mathadhisha. He goes on tour from village to village to propagate religion of Virasaivism. This Matha performed the

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<sup>160</sup> Gurulinga Shivacharya, Shri Changler Shri Veerabhadreshwara Purana Hagu Charitre, Shri Guru Ayyappaswami Hiremath-Chitaguppa, 2000,pp.2-10.

Panchacharya culture and strived for the unity of Virasaiva community. Peace and religious awareness was given the priority in the service of the Matha.

### **Aurad Taluka Matha**

#### **Thana Kushnur Virakta Matha**

Thana Kushnur Virakta Matha is situated in Aurad taluka. It belongs to 14<sup>th</sup> century. It was founded by Shri Yadayura Siddhalingeshwara Swami.<sup>161</sup> According to the available source of information, we have few names of Mathadhishas. Their names are as follows:

1. Shri Ma.Ni.Pra. Niranjana Swami
2. Shri .Ma.Ni.Pra.Gurupada Swami
3. Shri Ma.Ni.Pra.Karbasappa Swami
4. Shri Ma.Ni.Pra.Malayya Swami
5. Shri Ma.Ni.Pra.Siddhalinga Swami

No source is available on above four Mathadhishas work for development of Matha. At present, Shri Siddhalinga Swami is Mathadhishas of Thana Kushnur Matha. He was born in 1964 at K.K.Koppal in Belgaum district. He is the son of Shri Basavantayya and Iramma. After become a Mathadhisha of Thana Kushnur Shri Siddhalinga Swami strived for renovation of Matha and spread Virasaivism.

This Matha holds 7 Hectares land. Shivanubhava conference is organized by Matha every month. The Matha also organizes Akkamahadevi and Yodayura Siddhalingeshwara's birthday celebration in the month of April every year, with great interest, happiness and grandeur.

The Matha studies the folk songs of the village and publish them. The Mathadhisha also publishes Vacanas, Translations in books.

The Matha also preserves Basaveshwara philosophy and Vacanas and spread of Virasaivism. Mathadhishas deliver discourses on religion and built social awareness in the minds of Virasaivas<sup>162</sup>. Many cultural and religious activities took place in this Matha.

### **Chambol Hirematha**

Chambol Hirematha is situated near Aurad which is 4 kms away from Januwad. It is considered as the oldest Matha in Bidar district. We do not have any information about the past Mathadhishas, but the founder of the Matha's name was Shri Rudramuni Pattadevaru.

Shri Rudramuni II is the present Mathashisha of Chambol Hiremath. He was born at Ingalesh village in Bijapur district. His parent's names are Shri Siddharammayya and Siddhavva.

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<sup>161</sup> Ramesh Mulage, Bidar Jilleya Veerashaiva Mathagalu-Ondu Adhyana, op.cit, pp.85-86.

<sup>162</sup> Chandrashekar Naranapura, Karnatakada Veerashaiva Mathagalu, op.cit, p.791.

Shri Rudramuni gave up worldly life and he used to Kanti Biksha and stayed in the Matha.he organized religious programmes. Education has been given lot of importance by the Mathadshishas. For this reason, Shri Rudramuni opened many schools. Their names are as follows:<sup>163</sup>

<b>Sr. No</b>	<b>Name of the School</b>	<b>Place</b>
1.	Smt.Nilammatai primary school	Chambol
2.	Shri .Rudrammuni Pattadevaru High School	Chambol
3.	Shri Virabhadra Hostel and Boarding	Bidar

These schools and Hostels are run by “Rudramuni Education Organization”. In this way Chambol Matha was progressing and developing in the educational field as well as religious also. Thus, in this manner its contributions were for the welfare of the society. To keep up its activities a lot of funds were required and so the Matha collected donations from its devotees. Unity in the community was kept and Virasaiva religion was also propagated.

### **Hedagapur Hiremath**

Hedagapur Hiremath is situated at Aurad taluka in Bidar district. It was founded in pre-Basaveshwara period. We do not have exact source of information about this Matha except few information is sought. Shri Shivalingeshwara Swami is the present Mathadhisha.

Hedagapur Hirematha’s chronology is as follows:

1. Shri Shivalinga Swami
2. Shri Siddhamalya Swami
3. Shri Shivalinga Swami
4. Shri Madivalayya Swami
5. Shri Sagana Basava Swami
6. Shri Maleraja Swami Deshikar
7. Shri Shivalingeshwara Pattadevaru

Shri.Ma.Ga.Cha. Shivalingeshwara Swami propagated Basaveshwara philosophy. Cultural programmes and Dasoha is arranged by the Matha every month.

Along with religious discourses and lectures on social awareness, high school is run by this Matha. Later on it was aided by government. Ma .Ga.Cha.Shivalingeshwara Swami always stated that all are equal in the eyes of God<sup>164</sup>. So Mathas were open to all common people.

The Martha’s main objective was spread of Virasaivism and cooperation among the people. Shri Swami visited many villages arranged many lectures on religion, even solved many problems of the devotees.

<sup>163</sup> Ramesh Mulage, Bidar Jilleya Veerashaiva Mathagalu-Ondu Adhyana, op.cit, p.80.

<sup>164</sup> Chandrashekar Naranapura, Karnatakada Veerashaiva Mathagalu, op.cit,p.794.

## Hiremath Beldala Sharanaru Ashrama Kauth, (B)

Hirematha, Shri Beldala Sharana Ashrama was the name of the Matha. It is situated in Kauth (B) in Aurad taluka. Shri Beldala Sharana Ashrama was founded in 1980. Shri Siddharama Sharanaru Beldala was the founder of the Matha.<sup>165</sup> The Matha had only one Mathadhisha i.e. Siddharama Beldala Sharanaru. Since the beginning to upto now only the Shri Beldala Siddharama Saranaru was the Mathadhishas of this Matha. Shri Chennabasava appa bhalki and Beldala sharanaru were the most renowned and prominent among them. Shri Siddharama Sharanaru has been the Mathadisha of this Matha since 31 years.

Shri Siddharama Sharanaru was very well known in Bidar District. Siddharama Sharanaru was born on February 1948 at Beldal (TQ. Aurad, Dist. Bidar). His father was Lalappa and mother Laxmidevi. He belongs to a very poor and a depressed family. His parents were labourar, he was brought up as a sailent boy in the eyes of people, and he was as a mad and dumb.

He was begin to go to school at the age of Eight one of the private school but their also the other people and teachers not touch the boy because he belongs to untouchables. So he studied only up to Third Standard.

He married Akkanagamma at the age of 15, later he choosen tailoring as his career but also taken interested self study the knowledge of Bhakti, Bhajana , reading the Books of sage and saints. Later his mind turned to study the Psychology of Nejjaguna Shivayogi's Vedantha the later taken interest reading Basavadi Sharnaratatva. Then find out the God in internal heart. Spent further like in Yoga. Only at the age of 19 begin to start deep meditation in Shivayoga. This went nearly six years then in his heart peace and calm he finds.

In an occasion of Shri puja Channa Basava Patta Devara Bhalki Jayanthi of Siddharameshwara on 14<sup>th</sup> Jan 1974 at a temple of Amareshwar Devalaya at Aurad. By the force of some people Siddharama Beldala delivered a speech of 15 minutes. The audience as well as Appaji surprised by his knowledge and that day Appaji called we got Siddharamma. That day to today the Siddharama Sharanaru Beldala becomes famous as a Sharanaru. Then on 28<sup>th</sup> Dec. 1974 at Anubhava Mantapa Pujya Channabasava appa given Linga Diksha and Jangama Dikasha to Beldal.

In 1980 the grace of Channabasava Pattadevaru Bhalki and the force of many people Beldala Sharanaru started an Ashrama with those students purpose who have no Thatched hut so founded a Sharana Tatva Prasana Society.

Beldala Sharanaru also founded a hostel in 1981 named "Mahadevi Channayya". This hostel serving the 45 students upto today. In 1982 Sharanaru Beldala established a Haralayya High School. Now this High School taken the shape of Junior College, about 400 rural students getting education.

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<sup>165</sup> Ibid, p.792.

On the basis of social, spiritual knowledge from 1980. Sharanaru Beldala delivered many Lectures of Basava's Sharanaru and Vacana Sahitya, moving from one city to another, one country to another country. To popularize the vacana Literature and awaken the people. He delivered his speeches not only Hubli, Dharwar, Devanagiri, Haveri, Belgaon, Gadag, Gulbarga and other places. He was always busy in social and people welfare works.

Becoming the president of Kalyana Nadina Sharana Parishat, roaming from Bidar, Zahirabad, Delhi, Udgir, Sedum etc. with the co-operation of the people organizing the National Level functions about Basava and his Sharanas Tatva. Beldala Sharanaru wrote many books. Some of them are like: Vacana Tatva Sara, Bhagvan Buddha, Karula Kale, Istalingarchanea Vidhan, Basavanna navorindale Istalinga, Shatsthala Samputa, Sharanara Bedaggen Belaku, Vacana Tatvanubhava, a big epic, Basavatatva Pradeepke, Shivayoga Sukha, Neermitti, Channabasavannanavara Vacana Vyakhana,<sup>166</sup> Samane Harikararu Buddha, Basava, Ambedkar, Shunya Sampadaneya Rahasya Vol.1,2,3,4 and so on.

Not only Beldala Sharanaru as a writer but he was always pain about the poor, women , untouchables etc. for their upliftment purpose Beldala Sharanaru always trying to give good education and facility to them.

The Government of Karnataka as well as the Lingayat and other society honoured him because of his humanity works. And the Sharanaru Beldala got the Basavashri Prasasti, Kumar Kakkayya Prasasti, Karnataka Rajothsava Bidar district Prashasti etc. Beldala's book Sharanara Bedagina Belaku, got the Karnataka Rajotshava Prashasti.<sup>167</sup>

Basavashri awarded brought one lakh amount (1,00,000) from this Saranaru founded 'Basava Shri Hospital at Kautha (B) and at Beldal, Basava Shri hospital Beldal. These two hospitals serving free treatment to all.

Beldala also tried to housing facility to those who lived in thatched huts at Kautha. Beldala Sharanaru not touched any religion and caste. He always tries to social and human welfare on the basis of Evaluation of Basavadi Sharanaru. Believes in equality of Buddha, Basava and Ambedkar. Hindu among Hindus, Muslim among Muslims, and he was invited in various functions all community people.

So what Basava taught in 800 years about equality, integrity, casteless society , remove the blind beliefs, the Beldala Sharanaru always trying these things in this century not only in preaching but practically.

Beldala Sharanaru always trying to spread the precious knowledge of Basava and other Sharanas philosophy to the common people. Beldala sharanaru also busy in forming new

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<sup>166</sup> Siddhrameshwara Sharanaru Beldala, G.S.Kapase (ed), Chennabasavannanavara Vachana Vyakhyaana, Shri Shivarathreshwara Granthamale, Mysore, 2005, p.p.2-5.

<sup>167</sup> See for detail Shri Siddhrama Sharanaru Beldala, Sharana Bedagena Belaku, Mahamane Prakashan , Kauth ( B), Bidar,1991.



Mathas Shivayoga Shadhakas. Giving them correct training in Yoga, Vacana Shastra and Basava Philosophy.

The devotees visit the Matha in a large scale on the occasion like Vacana Vijayosthava , and Sharana Mahotsava and Basava Jyanti , more than two thousand devotees visit the matha. The Mathas donors belong to Bidar District and as well as other States like Maharastra, Tamilnadu and Andhra Pradesh. The Matha know other organizations like Akkana Balaga and Beldala sharanaru himself founded the Basava Kendra at Bidar. The Mathas relations with other organization are like Basava Dal, Kalyana Nadina Sharana Parishat, Basava Samiti, Bangalore etc. The Matha published many issues and periodicals. Matha published upto now 16 Books.

The Matha always fight against social evils like caste problems, help the women against dowry and fight against illiteracy. Above 200 devotees are regularly to our matha. No Women saint in the Matha but the for Yoga Ashrama the new women Mathadishas taking training under the Mathadhisha. The Mathas large scale activities is to establish a big hostel and hospital. And spread the Basava's philosophy throughout the country. This Matha totally follow the Basava's Philosophy.

### **Shri Shivalingeshwara Matha, Mudol**

The Mudhol is situated in Aurad taluka. The Mudhol village is situated 15 km away from Aurad. Shri Shivalingeshwara Matha is situated in Aurad in Bidar district. This Matha is the branch of Donagaon Matha. Donagaon Matha follows the Rambapuri Pitta's culture. It is 600 years old. Today it is independent. Shri Havalingeshwara was the founder of the Matha. He visited many parts of India to spread the religion of Virasaivism. Then he settled in Mudhol village and founded the Matha.<sup>168</sup> This Matha is famous for its religious activities.

The chronology of Mathadhishas is as follows:

1. Shri Havagilineshwara Shivacharya
2. Shri Mahadev Shivacharya
3. Shri Mahalinga Shivacharya
4. Shri Shivalingeshwara Shivacharya Swami
5. Shri Sivalingeshwara Shivacharya Swami
6. Shri Somalingadevaru

The fourth Mathadhisha Shri Shivalingeshwara Shivacharya was miraculous. He possessed divie power with which he could solve the social problems of the common man. Thus his name and fame spread far and wide and became famous in the field religion. He performed many activities for the spread of Virasaivism.

The present Mathadhisha Shri Somalingadevaru was born in Bayaluhogala taluka of Belagavi in 1976. His father's name is Basayya and mother's name Gangamma. He completed his

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<sup>168</sup> Chandrashekara Naranapura, Karanatakada Veerashaiva Mathagalu, op.cit, pp.793-794.

studies; he visited many places like Paravikoppa, Shivayoga Mandira of Mysore, Halagur and Hubali. After gaining educational knowledge, he came to Bidar and became the Mathadhisha of Mudhol Matha. He made every effort to spread Virasaivism by organizing religious seminars, conferences and discourses etc.

Shri Somalingadevaru established three Gadugges in the Matha. The arrangement is made by the Matha to worship God through prayer recitation. Every month during new moon day (Amavasya) and full moon day (Poornima), special programmes are held to worship God, to pay holistic homage and seek blessings from the head priest.

During the month of Ashad (June-July) Shri Shivalingeshwara fair is held every year. Discourses are organized during month of Shravana (July-August) and religious ideas are conveyed to the common man. During Dassera festival Dassera Darbar is organized by the Matha. Similarly in Ugadi festival (March-April) the Matha releases new calendar on religion based.

Dasoha is performed by the Matha. This Matha works for the development of society, Matha itself and also tries hard to spread Virasaivism and preserve the Sharana culture.

Shri Somalingadevaru renovated the Matha. He builds Kalyana Mantapa to hold conferences, to pay homage to god, for spiritual discourses etc. the Matha had 65 Hectares land, utilized for various works. And the income generated, was used for religious purposes and social works. So in Bidar this Matha spreading Virasaivism in its own way.

### **Havagi Hiremath**

Havagi Hiremath is situated in Aurad taluka. It is the branch Matha of Gadigaudgaon Matha<sup>169</sup>. Shri Havagilingeshwara preaches the religious tenets to devotees. He took tours from village to village for spreading religion and maintains the peace in the society. He stayed in Gadigaudgaon and founded the Matha. After him his devotees founded a Matha in his birth place i.e. Havagi. And organised many religious and cultural programmes.

Shri Shantavira Shivacharya Swami was the present Mathadhisha of Havagi Hiremath. He works hard for the over all development of the Matha. He tries to spread religion in the society.

### **Bidar Taluka Matha**

#### **Aliyambar Hirematha**

Aliyambar is situated in Bidar. It is 4 kms away from Janawada which is in Bidar district. Some people name this place as Haliyambar. This place is very interesting tourist place. Here Virabhadrappa's temple is present.

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<sup>169</sup> Ibid, p.796.

Shri Virabhadrappa was born in a poor family of Shri Jitappa and Gynamma in 1875 in Aliyambar. He was the only son of his parents. He finished his education upto 4<sup>th</sup> standard only. He studied in Modi language. Then he left the school and began working as a farmer in his field. While doing his Kayaka, he took interest in religious activities. He gave up food, sleep and always involved in Japa, Tapa and Dnyana etc. He visited many holy places like Papanasha, Mailara Malanna, Guptalingeshwara Dharihanuman, Maniknagar and other places.

Shri Virabhadrappa got married to “Tayamma” on request and guidance of his parents. He had a son named as “Siddappa”. He spends his married life for a short period and left his home in search for real knowledge.

He wanted to serve the society so he visited many villages. He preached ideologies of Guru, Linga and Jangama to the common people. He maintained equality in the society.

Shri Vibhadrappa wrote many Tattavapadas, Anubhavapadas and Bhajans. Through his Tattavapadas and other forms of musical media, he brings people together to unite among themselves. He stayed few days in Baluru and Gayamukha.

Shri Virabhadrappa had a mystic personality. One day his father had been to another village. He put the whole responsibility of looking after the field on the shoulders of Shri Virabhadrappa. During that time when Virabhadrappa was in the field, the birds came and ate all the grains. As Virabhadrappa showed kindness to these birds and offered them water also. Because he loved nature, he couldn't be harsh to birds and animals. As a result, little or no grain was left for the family. Few days later, when his father visited the farm, he saw that 32 bags of grains were present, instead of usual 16 bags. So his father became happy and did not shout at Shri Virabhadrappa. Shri Virabhadrappa explains that whenever bird eats the grain, they do bless us in return. Bags of full of grains were one form of blessings. So this is how he preached that nature should be loved by everyone. This is indeed a miraculous work shown by Shri Virabhadrappa. Whatever people argued about his mystic powers. Shri Virabhadrappa would fulfill their demands. Thus many devotees would follow him. He preached people that elders, Gurus and Parents should be respected and youngsters should be given love. Many devotees called him God. He became Lingaika in 1948.

Today also many devotees visit Aliyambara's Shri Virabharappa's Mandir (temple). Through his ownway, he spread humanity in the hearts of people.

Aliyambar Hiremath is situated 4 kms away from Bidar district via Aurad. This Matha is the oldest but not much popular. It comes in the category of Putravarga Matha of Gurusthala Matha.

On the basis of available information, the sources of Mathadhishas list are as follows:

1. Sha.Bra.Shri.Gaveshwara Shivacharya Swami
2. Sha .Bra.Shri.Kobari Mahantappa Swami
3. Sha .Bra.Shri.Gangadarappa Swami

4. Sha .Bra.Shri.Basavalingappa Swami
5. Sha.Bra.Shri Rachoteppa Swami
6. Sha. Bra.Shri Mahantalinga Shivacharya
7. Sha .Bra.Shri Vishwanath Shivacharya
8. Sha .Bra.Shri.Nagabhushan Shivacharya.

The present Mathadhisha Sha.Bra.Shri Nagabhushan Shivacharya renovated Matha. He knew to read and write many languages like Hindi, Kannada and English, Sanskrit and Nepali too.<sup>170</sup> He is fond of music. He was awarded “Sahitya Ratna”. He used music as one form in delivering lectures on religion. He has completed Shrikanta Charitre. Cultural study in Sanskrit at Benaras.

In the month of Shravana they arranged the Bhajan and Kirtana religious programmes for devotees. Full moon day special worship for Gaddugi done by Matha. This Matha contributed to the spread of Virasaivism through lectures on religion and built social awareness and unity among the Virasaivas.

### **Siddharud Matha of Bidar**

Siddharud Matha of Bidar is famous for its social-religious, educational, literary and cultural contribution to Virasaiva Community. Siddharud was born in Chalkapura. Chalkapura branch is in Bidar’s Siddharud Matha. Actually Siddharud Matha established in Chalkapur. Later on Shri Shivakumar Mahaswami established its branch in Bidar. To know the Matha thoroughly we must mention brief history of Siddharud who was the founder of Siddharud Matha in Chalkapur.

**Siddharud Swami:** Chalkapur lies about 30 km. South–East of Bhalki town. Shri Siddharud Swami was born in family of Shri Gurushantappa and Smt. Dveamamma in Chalkapur. His family practiced Sharana culture throughout their life. In his family, all members practiced Lingapuja, Jangama and they also extended their help to followers of Lord Shiva. Shri Virabhadra Swami gave Diksha to him. And named him as “Siddhappa”. Since childhood, he took interest in religious activities. He was not interested in studies. But on the request of his parents, Shri Veerabhadra Swami taught him Vedanta knowledge. At an age of six years he delivered lecture on Vedanta in a religious ceremony. In search of truth, in to seek true knowledge of God, he left his Gurukula and went to Sadashivapeth village. He went in search of Guru who would lead him the path of devotion to God.

From this purpose, he visited Hyderabad, Govalgonda, Shrishaila, Raichur etc. in Raichur; he took blessings of Rachoti Veerabhadra. From there he came to Gudgundi village. Here in this village he met Gajadanda Swami and Sabbayya Shastri. Shri Shastri called Siddhappa as “Siddharud”. He guided him to go on a tour to various places and preach humanity.

Shri Siddharud followed the guidance and suggestions of Swami and toured to Tirupati, Shivakanti, Chidambaram, Kumbanakonda, Tanjamaru, Gokarana, Madhurai etc and other

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<sup>170</sup> Ramesh Mulage, Bidar Jilleya Veerashaiva Mathagalu-Ondu Adhyana, op.cit, p.87.

holy places. He met various scholars in these places and gained more knowledge from them. After visiting Gokarana he came to Ullavi town, then Hubali. Then he visited Pandharpur in Maharashtra. He visited other holy places like Nasik, Godavari, and Panchavati, Dwaraka etc. on the devotee's request Shri Siddharud built an Ashrama and stayed there for many days. He performed many mystic activities for the cause of mankind. He did not believe in superstitions. Many common people became his devotees. So the Ashrama was named after him as 'Siddhashrama'.

Shri Siddharud loved mankind. He always strived hard to maintain peace in the society. There was no discrimination of what so ever in the society. He directed the people towards right path and right action. He gave more importance on the ideals of spiritualism like Guru, Linga and Jangama. According to him, whatever knowledge you possess in Guru, the knowledge which leads the path towards salvation, attaining spiritualism and peace. The next point is Linga, i.e. practising knowledge making use of knowledge, this is Linga. The last point is Jangama i.e. experience, the feelings you experience, or the thoughts that come to your mind, while you gain on the way to spiritualism is called experience.

He gave up his pride, possessing a good body etc and practiced spiritualism in his life. He always worked towards the welfare of the human being. He preached that character is more important than wealth. He loved nation also. He worked hard to remove blind beliefs among the society. He became Lingaikya in 1929. He became great saint of 19<sup>th</sup> century in Karnataka. Many of his devotees are still present now also in Bidar district. He inspired people through his preaching's to follow Virasaivism in Bidar and other places also. In the memory of Siddharud a Matha was established in Chalkapur. Shri Shivakumar Swami a branch of Matha established in Bidar. Today this Matha run successfully with the help of the Mathadhisha and serving the society.

**Shri Shivakumar Swami:** Shri Shivakumar Mahaswami was born in 1945 at Padanur in Bijapur district. He was born in a rich family.<sup>171</sup> His family participated in Indian Freedom Movement. His father's name is Kallapa and Mother's name is Partvatamma. He completed his primary and secondary education in Bijapur. In his young age he always remembered the God. Later on he left his home and came to Huballi, then he visited Shri Shivaputra Mahaswami's Ashrama and with hard work he completed Shatsthala. To get more knowledge he went to Kashi. In 1973 he did his B.A. from Banaras Hindu University. From S.P. College of Pune he got the B.A. Degree in English. Later he completed his M.A. in Philosophy from Kashi University. Kashi Hindu University awarded 'Getotama' degree.

"Those who have determination they will succeed in their life always" stated by Shri Siddharud Swami. In the name of religion we establish peace in the country, for that purpose he attended not only Virasaiva conferences but also Brahman, Islam, Sikh, Music. In some other conferences he attended and preached them love, peace, brotherhood and national welfare. Because of this he was appreciated by all caste and community people. All religions lead the path to God was preached by Shri Shivakumar Swami of Siddharud Matha of Bidar.

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<sup>171</sup> Ibid, pp.69-70.

God is one but many are his names. To assert this Shri Shivakumar Swami in his Matha established the 12 Jyotirlinga, Navagraha, Navagraha's worship, Goddess worship, Shri Sirdi SaiBaba's worship, Shri Mahalaxmi, Narayana, Lord Ganesh, Goddess Saraswati is worshipped everyday in this Matha.<sup>172</sup> Everyday God and Goddess worship we cannot find in other Mathas of Virasaiva community. Therefore this Matha is totally different from other Mathas of Bidar district. Not only this had we found 49 ft. Nandi statue in this Matha.

Every year Shri Shivakumar Swami visits Bombay and preaches their community people about religion and peace in their life. In the year of 1989-1990 he established the Shri Siddharud English Medium convert School Ambarnath, Bombay.<sup>173</sup>

Religion and society are two sides of the same coin. Religion is necessary for establishing peace, brotherhood in the society. For this purpose tours are necessary. People believe in religion in their life and therefore Shri Shivakumar Swami in 1981 visited North India with his 1000 pupils. In some places he visited and delivered his speech to awaken the people. Even today he visits foreign countries and preaches Indian culture.

**Branch Mathas of Siddharud Matha:** He always works for the welfare of society. He visited wherever his followers invited him and spread the religion. He also arranged thousands of Dnyana (knowledge) Dasoha to people. Due to all these the branches were established in many parts of the country.<sup>174</sup> The list of branches all over country is as follows:

Sr. no	Village	Taluka	District	State
1.	Chalkapur	Bhalki	Bidar	Karnataka
2.	Allure	Bijapur	Bijapur	Karnataka
3.	Bhimrayan gudi	Shahpur	Gulbarga	Karnataka
4.	Yalvantagi	Sangali	Sangali	Maharashtra
5.	Gulbarga	Gulbarga	Gulbarga	Karnataka
6.	Sindagi Rampura	Sindagi	Bijapur	Karnataka
7.	Mahasavalgi	Bijapur	Bijapur	Karnataka
8.	Hosali	Dharwar	Dharwar	Karnataka
9.	Nagpur	Nagpur	Nagpur	Maharashtra
10.	Ambarnath	Mumbai	Mumbai	Maharashtra

As mentioned above the Siddharud Matha encouraged people to aquire education, know about religion and practical knowledge without discrimination. Highly educated Shir Shivakumar Swami gave importance to education and founded the educational institutions. In 1981-1982 Shri Chidambara Educational Institution was established by him and through this instritution many schools and colleges are run by Matha. They are as follows:

<sup>172</sup> Virendra Simpi, Jagannath Hebbale (ed), Basavaprabhe, Karntaka Sahitya Sangha, Bidar, 2006, p.152.

<sup>173</sup> Ibid, p.153.

<sup>174</sup> Ramesh Mulage, Bidar Jilleya Veerashaiva Mathagalu-Ondu Adhyana, op.cit, p.72.

Sr. No.	Name of the school	Place	Year
1.	Shri Siddharud High School	Chalkapur	1981-1982
2.	Shri Kumareshwara Gurukul	Bidar	1982-1983
3.	Shri S.Halwai Sanskrit School	Bidar	1987-1988
4.	Smt .Indirabai Shatkar High School	Bidar	1989-1990
5.	Smt.Fakiramma Anatha Balaka Ashrama	Bidar	1989-1990
6.	Shri Siddharud English Medium Convnet School, Ambernath	Mumbai	1989-1990
7.	Shri Naganna Jabsetti Ayurvedic Medical College	Bidar	1991-1992
8.	Shri Chandrappa Gavarshetti Arts, Science Junior college	Bidar	1994-1995

Not only these in Sindhagi Technical Educational Institution ‘Dayapalisuva Sansthe’—which provides employment to the needy people is established in Basavakalyan.

With the objective of spread spiritual knowledge to everyone, he started the “Shri Siddha Bharati” publication. Along with this in the year of 1989 ‘Arud publication’ founded which many books were published.

Shri Shivakumar Swami knew many languages like Kannada, Hindi, Marathi, Telugu and Sanskrit. Because of the knowledge of language he delivered his lectures in many languages and visited many states to unite the people and make them aware of humanity.<sup>175</sup>

In 1996 February 9, 10 and 11<sup>th</sup> he arranged the Golden Jubilee Celebration of Matha. Welfare of the people was the object of Swami. He propagated not only religion but also humanity and his fame spread in Andhra Pradesh, Maharashtra and Karnataka. Many scholars, Sharanas, Saints, Jagatgurus and intellectual people attended the Golden Jubilee function.

To remove the evils from the mind and hearts of the people ‘Laksha Bilbarchana’ programme was arranged by him. ‘Kumbhabhisheka’ programme was organized by this Matha. To keep away famine, flood and terrorism from the society, he arranged ‘Atirudra Worship’ in this celebration. Group marriage was arranged by this Matha. About 201 bride and bridegroom got married through this Matha. Free eye donation programme also took place. Shri Shivakumar Swami’s biography named ‘Abenanda’ book was released in this period.

So Shri Shivakumar Swami without discrimination in the name of religion brought all the religious people together and tried to build the Kalyana Rajya in Bidar.

### **Basavalinga Hiremath Samsthana Chidri**

Basavalinga Hirematha Samsthana Chidri is situated about 5 kms away from Bidar district. It was founded by Marulasiddha Shivayogi of Ujjain. This Matha is 5000 years old. But we do

<sup>175</sup> Ramesh Mulage, Hyderabad-Karnatakada Virasaiva Mathagalalu-Ondu Adhyana, an unpublished Ph.D.Thesis submitted to Kannada University, Hampi, 2002, p.228.

not have any source of information to prove this. Many Mathadhishas ruled the Matha, but there is no sufficient source of information about them. The present Mathadhisha is Shri Shivananda Shivacharya Swami.<sup>176</sup>

Shri Shivananda Swami was born in 1980 in Bidar district. His parents are Shri Chandrashekar Swami and mother's name Saraswati. After completing his schooling in his native place, he went to Shivayoga Mandir of Badami's taluka in Bagalkot district. He completed his B.A. graduation. Then he visited 3000 Mathas in Hubali district and also Mahateshwara Matha in Bangalore city. He secured "Jyotisha Vibhushan" degree from Jayachamraja Mahanteshwara University in Bangalore. In the year of 2005, he became the Mathadhisha of Chidri.

Shri Shivananda Shivacharya Swami after gaining the post of Mathadhisha carried out his responsibility for the development of welfare of the common people and development of the Matha as well. All the programmes were conducted smoothly and were successfully.

Shri Shivananda Swami worked towards the spread of Virasaiva religion in every place, taluka etc. every year in the month of Shrawana which comes in July-August months many programmes, religious and cultural are held by the Matha. Group prayer, conferences, Dasoha, rituals etc are held everyday. Through these programmes and an effort has been done to bring unity among different castes, religion etc. There is feeling of brotherhood and harmony among many communities in the society.

In the month of Ashada (June-July), 108 preachers of each of Muslim and Jangama castes to perform "Kishti Worship". It is an astonishing fact that this is the only Matha that brings together Fakir and Jangama on a stage to preach the religious ideas and principles. In this way, the discrimination between the castes is dissolved and there is peace and harmony in the society. After worshipping programme is over, Prasada (food) is distributed among the devotees.

For the welfare of the society this Matha contributed 60 Hectares of land in Hyderabad, Karnataka to built International Air Station, secondly irrigation facility was provided to around 3000 people.

As there had been no medical facility available earlier, the Matha gave a helping hand to many patients. This Matha distributed Ayurvedic medicines to around 2500 mentally disturbed patients. The Matha also provided food and shelter to them.

This Matha has many branches and their names are given below:<sup>177</sup>

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<sup>176</sup> Humshakavi (ed), Bhawangna (pujya Shree Shivashankar Shivacharya Kuritada Lekhana Sankalana), Pooja Prakshana, Bidar, 2004, pp2-10.

<sup>177</sup> Ibid, pp.20-22.



Sr. no	Village	Taluka	District	State
1.	Shahaganj	Bidar	Bidar	Karnataka
2.	Janwada	Bidar	Bidar	Karnataka
3.	Nelagi	Bhalki	Bidar	Karnataka
4.	Chilargi	Bidar	Bidar	Karnataka
5.	Hosalli	Humanabad	Bidar	Karnataka
6.	Chincholi	Humanabad	Bidar	Karnataka
7.	Jojana	Aurad	Bidar	Karnataka
8.	Devaragidda	Narayanghed	Medak	Andhra pradesh

The special feature of this Matha is that it has many Manuscripts on Ayurveda, Vanaspati, Homeopathy and Naturopathy.<sup>178</sup> There are some literatures on Shivayoga methods. All these knowledge is available in Modi language. It has preserved Vacana literature also. There are constant efforts taken by the Matha to reach out the Sahitya Knowledge to the common man in the society.

This Matha truly follows the path of Basaveshwara and always tried for progress of life of the common man in the society. Efforts are taken to build Kalyana Rajya in Bidar district. The doors of the Matha will be open to one and all.

#### **Savira Devara Samsthana Matha of Yadlapur**

Yadlapur is situated in Bidar district. It is 7 kms away from Bidar. The name of this Matha is Shrimad Yadkeri Kattimani Savira Devara Samsthana Matha. This Matha belongs to Gurusthala Matha which follows the Panchacharya principles and philosophy. Chronology of Mathadhishas as follows:<sup>179</sup>

1. Shri Shivashankar Shivacharya
2. Shri Shivananda Shivacharya
3. Shri Basavalinga Shivacharya
4. Shri Shivananda Shivacharya
5. Shri Revanasiddha Swami
6. Shri Shivashankar Shivacharya.

Shri Shivashankar Shivacharya was born in Tolanur in Sholapur district. His parents were Shri Basavayya and Sushiladevi. He completed his formal studies in his native place, and then went to Sholapur to continue his higher studies. To gain Shivayoga knowledge, he visited Bangalore in 1983. He took admission for M.A. (Kannada) but his studies were incomplete. During his college days, he was fond of writing poems and books.

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<sup>178</sup> Ibid, pp.50-55.

<sup>179</sup> Ibid, p.42.

In 1994, Shri Shivashankar became the Mathadhisha of Yadlapur Savira Devara Samsthana Matha. With the aim of preaching the ideas of religion, he toured various places in Andhra Pradesh, Maharashtra and Karnataka.

He organized many religious programmes like Diksha, Lingadharana, Virasaiva principles etc. in places like Shivanagar in Bidar, Amalapur, Chiita Maindargi in Sholapur district, and Ambeddi in Andhra Pradesh etc, he organized Diksha ceremony and delivered discourses on Lingadharana and Lingapuja's importance.

He initiated Padyatra to create awareness among the devotees. Thousands of devotees would participated and took blessings of Shri Shivacharya wherever he went, he would preach the remove of untouchability. He would like many examples of Shivasharanas, principles of Renukacharya and religious Guru. He would mention the name of Great personalities like Abraham Lincon, Mahatma Gandhi, Nelson Mandela, and Mahatma Buddha etc. their works and thought are described by the Mathadhisha Shri Shivacharya.

He also preached that equal status should be given to man and woman in every field. Every effort is taken which improve the condition of women in villages. Programmes are organized in Tolanur and Udagi Mathas in Sholapur district. Many group marriages are successfully conducted by the Matha in 1991.

Shri Shivacharya knew many languages like Kannada, Marathi, Hindi and Telugu. He is also a scholar in Ayurveda and Yoga. He also prescribed medicines for the patients.

Shri Shivashankar possessed divine power with which he solved some problems of the people miraculously. He is known to be mystic. A person named Shivaraj Hugar was married but had no issue for the past 9 years of married life. When he visited Matha, Shri Shivashankar told him that he would bear a child within a year. These sayings became true. The family bore a son and had taken blessings of Swami. In this way; he would solve many problems of people. Devotes from all over Andhra Pradesh, Maharashtra and Karnataka visit the Matha and seek the blessings of Swami.

Shri Shivashankar works in Matha's field and he spreads the earnings of income on orpaganage and for the welfare of the society. Below mentioned are the names of Articles published by Mathadhisha are: Late Shri Shivashankar Shivacharya Bhava Guch Divani (Marathi), Panchacharya Prabha Amar Jivan, Sadharma Prabha Praja, Dipti, Dharma Dundibi, Hastraja Sanchar, Kannada Kavaya Gundina Jagatu, Sarvadyana Mata.

Not only are these the names of other books published by Matha as follows: Chiguru, Gelatana Maulaya, Diwani, Renuka Darshana, Samnaraya Jeevi, Meedinudi, Lingaarchane patha, Manisu Matiya Matu and so on.

The names of books published by Yadlapur Matha are as follows:

1. Araluva Munna Badida Hu
2. Yary Yarige Hone?

3. Siddhalinga Shivacharya 108 Namavali
4. Varakavivageshwara
5. Divani ( Marathi )

Thus his literary contribution to the society is considered great. The devotees of Tolanur village and Savira Devara Samsthana Matha Yadlapur conferred on him title of “Sahitya Bhushan”.

The works done by the Matha are as follows:<sup>180</sup>

1. Contributed funds and gave shelter to Maharashtra Khilari earthquake victims.
2. Collected funds for the Kargil war.
3. Participation in Shri Bhimashankar Shivacharya Padyatra and helped the people below poverty line and orphanages.
4. It also Charamurti Shri Shivashankar Shivacharya Charitable trust, established in 2008. Its works has been successful. The widows, poor people and orphanages etc are being given help.

Yadlapur Matha contributed towards development of culture, literature, religious and social also. Many activities initiated spread Virasaivism in other communities also.

### **Nidavancha Matha**

Nidavancha Matha is situated in a small village which is one km away from Manekalli in Bidar district. The special feature of this Matha is that many Shivasharanas stayed here and served the society without any discrimination in caste, class, sex etc. This Matha imparted education and also spread the religion of Virasaivism. Shri Bhadreshwara Swami was the founder of the Nidavancha Matha.<sup>181</sup> After Bhadreshwara Swami, the Matha was ascended by many Mathadhishas. Their names are as follows:

1. Shri Bhadreshwara
2. Shri Bhimaraya Maharaja
3. Shri Muddayya
4. Shri Sultan Saheb Kosam
5. Shri Sangayya Appa
6. Shri Mate Tukamma
7. Shri Bhagayya
8. Shri Guddareddy Chennamalayya
9. Shri Madivaleshwara
10. Shri Mate Maitradevi

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<sup>180</sup> Ibid, pp.43-44.

<sup>181</sup> See for detail, B. Virupakshappa ( ed), Silver Splendour ( collection of articles from 25 volumes), Basava Samithi, Bangalore, 2003, pp.25-27.

Nidavacha Matha's founder Shri Bhadreshwara Swami was born at Nidavancha village in the year 1832. His parents were Siddayya and Rudramma. Right from his infancy he was inclined towards matter spiritual. He completed education at primary level in Nidavancha but later on he lost interest in studies. At the age of eight, he ran away from home, and was found to be in a trance of meditation at the local Mahadeva temple. He was only when his father died. He left home and went to neighboring village. He involved himself in Lingapuja and other rituals. His parents brought him back and forced him into marriage.

He got married to a woman named Kallawwa when he came of age. His marital life did not run smooth. The mother –in-law and the daughter–in–law could not get along. Rudramma as a result, leaves home, and that is what makes Bhadreshwara disgusted with life. He embarks on a life of spiritualist practices, neglecting the duties of a husband. His wife consequently deserts him.

So he left for Udgir where he joined Shankarlinga Matha. There he meets Shri Rachoteshwara, the head of Shankaralinga Matha of Udgir.<sup>182</sup> He adopts Rachoteshwara as his Guru. He speeches his Guru to bless him with true knowledge. The Master places his palm over the head of the Shishya in a gesture of awakening the nascent divinity in him, and disappears. Bhadreshwara engages in the spiritual practice called 'Shivayoga'. He becomes a self-realized soul. He achieves unity of speech and action. He progresses along the spiritual path till he acquires a sort of magic power whereby whatever he says comes true. Then his launchers on a peripatetic life, going to the doors of ordinary folk, and trying to find a solution to their problems as also reform then through enlightenment. It is at that stage that philosophical songs pour forth from him.

133 songs spiritual have been collected by Dr.M.S.Lathe and H.Kashinath Reddy (Humanabad), and published by Shri Bhadreshwara prakashan of Itaga. A short biography of the poet is also given in this book, entitled, 'Nijalinga Bhadeshwara's spiritualist songs.

Bhadreshwara;s songs are indentifiable by their ending in 'Shankar' or 'Udgir Shankaralinga' or yet Nidavancha Bhadreshwara. The themes of his songs are the importance of the Guru, the primacy of the higher understanding (arivu) the necessity of annihilating the ego and secularism. His song beginning in Hindi/Urdu style.

The caste is of a Jangama  
The speech is of a Musalman.

Unholding secular values is quite well known and justly popular. In 195 he left the world. He knew many languages like Marathi, Urdu and Hindi also. He always tried to abolish the discrimination between the high and low and rich and poor etc.

People of Nidavancha say that Bhadreshwara worked several miracles there. We can't vouch for them. But is true that there were wicked elements, which troubled Bhadreshwara, who tried to raise the moral and spiritual level of the people. He was put on trial. He even insulted,

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<sup>182</sup> Ramesh Mulage, Bagida Tale Mugida Kai, Vishwaguru Basava Dharma Prachar Kendra, Hulsur, 2007, p.44.

humiliated. But Bhadreshwara strode forth, unmindful of the pinpricks and showed to the world how a self-respecting man comes out of all crucibles unscathed. There were both Hindus and Muslims among his disciples, which fact bears testimony to his secular outlook.

Succeeding him there were ten Mathadhishas who run the Matha. But there is no valid information about them.

At present this Matha is ascended by Shri Mate Maitradevi. From 1984 Mate Maitradevi and Shri Madivaleshwara, took a step to renovate Matha. They also took steps to spread Virsaivism to its devotees. Anubhava Mantapa was built by Shri Mate Maitradevi.

Nidavancha Chauki Matha established many schools. Name of the schools are as follows:

<b>Sr.No.</b>	<b>Name of the School</b>	<b>Place</b>
1.	Shri Guru Bhadreshwara primary School	Nidavancha
2.	Shri Guru Bhadreshwara High School	Nidavancha
3.	Shri Bhadreshwara Nawodaya School	Nidavancha

Under “Shri Guru Bhadreshwara Educational Institution”, the above schools are run in Nidavancha village.<sup>183</sup>

The present Mathadhisha adopted his own Kayaka. Mate Maitradevi delivered many discourses on Basava Dharma.<sup>184</sup> She always kept unity in the community as a consequence in the nation as whole. In this Matha, Dasoha is being given everyday. And this is done for the benefit and welfare of the society. At the same conditions in Matha was also being improved.

Orphanages were run by Matha. Shri Mate provided facility to needy people systematically. Religious books were preserved. There was no discrimination of any kind with respect to class, caste, religion etc.

### **Ladgeri Hiremath**

Ladgeri village is situated in Bidar district. It is 6kms away from Bidar. It is very ancient and existed in 12<sup>th</sup> century. The source of information is not available and so complete information is not available and so complete knowledge could not be obtained.

After Jagatguru Renukacharya's rule Shri Rudramuneshwara became the Mathadhisha and he was considered the real founder of Ladgeri Hiremath. Shri Gangadhar Shivacharya is the present Mathadhisha of Ladgeri Hiremath. The aim of the Matha is to work for peace and harmony in the society and popularize the religion of Virsaivism in the community.

Many discourses were held in this Matha. Kartika Deepustava programme is organized in the month of Shravana. During celebrations of Jagadguru Renukacharya Jayanti fairs, Kalasaouja, dance (classical), Bhajana, lezims and other programmes are organized.

<sup>183</sup> Ramesh Mulage, Bidar Jilleya Veerashaiva Mathagalu-Ondu Adhyana, op.cit, p.79.

<sup>184</sup> Somanatha Yalawara, Bidar Jilleya Sharana Smarakagalu, Kannada Sahitya Parishat, Bangalore, 2006, p.77.

Intellectuals like scholars, poets, writers and social workers are invited at a common platform and try to maintain the unity in the community.

In this Matha, Goddess Jagadamba Devi fair is organized and worshipping the Goddess. Puja, music, lectures on religious topic are also held by this Matha. Shivayoga program are organized for 41 days in the Matha. The programmes like discourses on Siddhanta Shikamani, group Diksha ceremony, Bhajan and Music are conducted in this Matha.

This Matha follows the Panchacharya philosophy but it also tries to the make Virasaivism popular among the people, in Bidar. The Matha organized many programmes in Humanabad, Basavakalyan, and Bidar. It gives more importance to religion and programmes which enlighten the lives of the people. Shivayoga, Diksha and Jayanti programmes unite the Virasaivas in a single thread. In these ways the Matha contributed to the maintenance of Virasaivism in Bidar. The Ladgeri Matha also helps the needy people and always trying to spread Virasaivism in the society.

### **Shrikshetra Muktidhama Matha of Pratapnagar, Bidar**

It is situated in the main city of Bidar district. Late Shri.Sha.Bra. Basavalinga Shivacharya was the founder of the Matha. This Matha follows the Panchacharya tradition. It is founded in 1987. Information gained from oral sources describes the personalities and saints stayed at this Matha. Among them was Shri Parvatalinga Shivacharya of Ladgeri Hirematha. Shri Basavalinga Shivacharya described that this place should be made a pilgrim centre for the saints and devotees of Virasaivas. He worked hard to succeed towards this aim.

Succeeding Shri Basavalinga, Shri Mahalinga Shivacharya became the Mathadhisha. His desire was to fulfil his Guru Basavalinga Shivacharya's dream to develop the Matha. From the year 1988 to 1996, he stayed at the Matha and worked hard. He named the Matha as "Shrisheshta Mukthidhama". He arranged discourses on religion and preached spirituality to his devotees. He took to tours and spread religion. After him, Shri Sha.Bra.Shivananda Shivacharya became the Mathadhisha of this Matha.

He followed his ancestors' path for the overall development of the Matha. Many devotees, villages, business personalities, administrators, officers and native people of Madavnagar and Pratapnagar helped the Mathadhisha by contributing money, materials and other things.

The special feature of this Matha is that Jagadguru of Shri Rambhapuri and Jagadguru of Shrishaila visited here and blessed the devotees.

The famous personalities of Bidar and Mathadhisha of other states and social workers etc have visited the Matha. They held discourse on religion and Sharana Culture for the last 20 years. Names are as follows: Shri Mahalinga Shivacharya of Baylhalli, Vijanath Swami of Gadagi, Matoshri Laxmibai, Matoshri Siddhama, Shantamma etc.

Many religious programmes are organized by the Matha. In the month of Shravana religious discourses are organized by the Matha. During this period, many religious preachers are

invited for addressing the devotees. Secondly on every Thursday “Gurustotra” programme is held by the Matha. During Shivaratri, Mahalinga Abhisheka Puja is organized by the Matha. On every Monday “Akkana Balaga” is united and many social and cultural programmes are held.

In the month of Shravana, Matha arranges many religious programmes from morning 9 a.m.to 9 p.m. Vacana Sangeeta, Bhajan, discourses on religion etc. are performed by the Matha.

Besides religious social works are also carried on by the Matha. Group marriages, financial facility to poor students, nature care for all, Dyana Mandir and various other programmes which are directed towards the welfare and benefit of the society. The Matha has also started schools for students. The names of various branches are as follows:

<b>Sr. No</b>	<b>Village</b>	<b>Taluka</b>	<b>District</b>	<b>State</b>
1.	Kappildhar	Bhed	Bhed	Maharashtra
2.	Madanur	Nizambad	Nizambad	Andhra Pradesh
3.	Tamlar	Delur	Nanded	Maharashtra
4.	Maskal	Aurad	Bidar	Karnataka
5.	Baramati	Baramati	Pune	Maharashtra

Through these Mathas, many principles and moral values are being taught to the common people. Brotherhood, religious unity, removal of social evils etc are being propagated by the Matha.

This Matha also gave importance to Kayaka and Dasoha. Anna Dasoha is performed during any other religious programmes held by the Matha. Through social and religious programmes, the Mathas disseminating religion in its neighboring states and help in spreading Vacana Culture in the Virasaiva Community.

### **Gavimatha of Gadagi**

Gavimatha of Gadagi is situated in Bidar district. Shri Vijanath Swami Deshikar was the founder of this Matha. It was founded in 1900 A.D. Shri Vijanath was completed formal schooling upto 6<sup>th</sup> standard. From childhood he always involve in religious activities. After becoming Mathadhisha he always worked hard to spread religion. In the month of Shravana religious lectures are arranged by the Matha. Religious experts are invited for delivering discourses. In Veerabhadreshwara temple, Bhajanas, Istalinga Puja and Abhisheka are performed.

This Matha organized many religious, social and cultural programmes. It also organized programmes on “Siddhanta Shikamani” book. It also spread Virasaivism and Basava philosophy. The social awareness is brought among the devotees and spread new knowledge

to them. This Matha also used for performing marriage programmes and other social activities.

For the last 40 years, the Matha runs the private school in Veerabhadreshwara Mandir. This school is open to all and till today, the school is working and progressing well. Devotees and other social workers contributed to run this school. The syllabus or curriculum at State Level is followed in this school. Many students, who have studied here, have acquired higher position in various fields. The programmes held the Matha, are published in many newspaper and magazines. This Matha strives to consolidate the unity among Virasaivas in the society and at the same time inspire for the spreading religion and Vacana Culture. It also tries to preserve the Vacana Sahitya and Basava Dharma as a universal religion of the world.

### **Shivananda Kailas Ashrama of Byalhalli**

Shivananda Kailas Ashrama Byalhalli is situated in Bidar district. This Ashrama was founded by Shri Sachidananda Swami in the year 1995. As a successor of Shri Sachidananda, Shri Shivananda Swami became the Mathadhisha. He tried to build fraternity, peace and harmony in the society. Succeeding him, Shri Gurulinga Swami became the present Mathadhisha of this Matha.

This Ashrama follows the principle of Siddharud Matha of Bidar.<sup>185</sup> It is consider as a branch of Siddharud Matha of Bidar. Many religious programmes are performed by Matha like one month duration religious programmes, Shivaratri programmes and Basava Jayanti celebrations etc. It propagated the principles that God is one for all and door is open for all irrespective of caste, creed and sex.

Bhajana programmes are held on every Thursday, discourses on religion in every month and in the month of December, cultural programmes are held for seven days. All these activities are arranged by the Matha. Poor and needy persons are helped and even a school is run by the government in Ashrama.

### **Manikprabhu Devasthanana of Andur**

Manikprabhu Devasthanana has a 100 years old history. But there is no source of knowledge about it. Baburao was the founder of this Matha. Now Shri Shankar reddy is the present Mathadhisha of this Devasthanana. It is used for religious celebrations like Dattajayanti, Ganesh Utsav, Shravana religious programmes.

Shri Avadut Maharaj from Aurad did a miraculous activity in this Matha. After his death, his body did not burn with fire, during cremation. His devotees were unsuccessful to carry the cremation for three days. At this time, a wonderer, came to him and threw Bhashma over his body. The body immediately started burning. Thus the cremation was completed.

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<sup>185</sup> Ramesh Mulage, Bidar Jilleya Veerashaiva Mathagalu-Ondu Adhyana, op.cit, p.72.



There is a well in this Matha is known by the name ‘Ghee well’ (Tuppada Bhavi). A religious programmes was organized, and a devotee was desiring Ghee during Anna (Dasoha), distribution programme. But there was no Ghee. A religious saint asked the devotee to go to the well and being Ghee. Astonished that his words came true, he found Ghee in the well and not water. Today also the rural people call this well as Tuppada Bhavi.

Basavalingeshwara primary and high school is run by the Matha. In the morning, religious lessons are taught to the students for one hour. The government curriculum was introduced in this school and taught to everyone without discrimination.

### **Chilargi Matha**

This Matha is situated in Bidar district. Shri Gurupada Swami is the founder of the Matha in 2008. This Matha follows Panchacharya tradition. Renukacharya Jayanti, Gavilingeshwara and Shravana programmes for one month, these and many other religious programmes are held by the Matha. One hour prayer, Bhajana and Basava Jayanti are the daily routine in the Matha. The Matha thus tries to preserve Virasaiva religion and unity among Virasaiva community.

### **Basava Kendra of Bidar**

Basava Kendra, situated in Bidar, does the divine work of giving information about Basaveshwara philosophy to the Virasaiva community of Bidar. Today it strives hard to preserve the Vacana literature which contains the teachings of Lord Basaveshwara, about leading a simple life. It also takes steps to improve the economic and social conditions of the society. Thus it also reforms the society by serving the humankind and preaching the idea of brotherhood.

The founder of Basava Kendra is Dr.Shivamurthy Murugharajendra. He is the Mathadhisha of Murugha Rajendra Matha situated at Chitradurga district. Under his guidance; the devotees of Bidar, united together and founded “The Basava Kendra” in 1990.

Basaveshwara was not only a revolutionist, a social reformer, but also a devoted religious reformer. He was a humanist too. Basaveshwara’s religious philosophy, his messages, songs and Vacanas inspired millions of people all over the world. So Basava Kendra of Bidar, inspired by his thoughts, is trying to build Kalyana Rajya in Bidar district.

The main aim of Basava Kendra is to extend the knowledge of Basava philosophy to each and every common man in the society. To continue the Sharana culture of 12<sup>th</sup> century, to preserve the Vacana literature and to perform the Dasoha activity and at the same time to follow Kayaka principle, this is the main objective of Basava Kendra.

**Few other objectives of Basava Kendra are as follows:<sup>186</sup>**

1. Extending the propaganda of Basaveshwara principles and spread of Virasaiva religion.
2. Preservation of Vacana culture literature and promoting publication of Vacanas in various languages.
3. Travelling various places to reach out common man and preaching these principles of Basava philosophy.
4. To organize various programmes promoting personality development.
5. To run Basava Yoga camps.
6. To organize programmes of group prayers regularly. Mahamane Sharana Sangama programmes to be continued in the house of devotees regularly. The other activities like Vacana reading, conducting Sharana Cultural fairs etc are to be organized regularly.
7. Encouraging widow marriages, inter-caste marriages.
8. To organize groupwise, Istalinga worship programmes.
9. To spread awareness about blind beliefs and superstitions.
10. To take helpful measures to deal with national calamities like floods, draughts, and earthquakes affecting the nation. Thereby, contributing towards national integrity.
11. To cooperate with the followers of Virasaivism.
12. To preach and follow the principles of Virasaivism. And also to take stern action against the people who makes mockery of these principles or doctrines.
13. To organize various discourses to deliver the messages to common people at large.
14. To honour well known personalities like social workers, artists, poets, writers, scientist etc of Virasaiva community.
15. To conduct educational tours to study further and encourage research programmes.
16. To arrange conferences dealing with Agriculture and their problems and solutions.
17. To organize fairs, festivals for the welfare of society.
18. To honour and respect the followers of Virasaiva religion.
19. To open the library of Basava Kendra and preserve the ideals, Vacanas etc.
20. To build new well executive buildings specially to organize literary and other religious programmes.
21. To open houses for orphans and old age people to give shelter to them.

**Scope:** Basava Kendra's main objective is to spread Basava philosophy and principles in Bidar and Andhra Pradesh and Maharashtra states as well.

Under (besides) Basava Kendra, many other institutions are also involved in this work. Names of Kendras are as follows:

1. Mahila Basava Kendra (women's centre)
2. Yuva Basava Kendra (youth Basava Centre)

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<sup>186</sup> See for detail, Shivashankar Tokare, Basavaraj Balurkar ( ed), Yugada Utsaha, Sharana Sanskruit Utsava Dshamanotsava , Jilla Basava Kendra, bidar , 2010, pp.18-20

3. Bala Basava Kendra (children's centre)
4. Centre at Taluka level
5. Centre at Village Level
6. Neighboring and boundary centers
7. Orphanages and old age houses
8. Basava Kendra cooperation society
9. Basava Kendra Library
10. Basava Kendra publishing house

These above mentioned centre are working successfully.

**The programme organized by Basava Kendra has been successfully implemented. Few of them are mentioned below:<sup>187</sup>**

1. Kayaka and Yuva Shakti ( work and youth power)
2. Values inculcated in Vacana Sahitya
3. Integration and cooperation promoting programmes
4. Discussions between executive officers and their speeches.
5. Practical application of Basava philosophy in day –to-day life.
6. Human values in the present situation
7. Guidance from Teachers to Youth regarding life style
8. Globalization and Vacanakaras.
9. The present situation of Agricultural field.
10. Use of medicines and method of meditation.
11. To lead stress free life, laughter is necessary. Laughter camps organizing.
12. To attain peaceful mind and become self reliant.
13. Personality development and good simple life style.
14. Youth power and Basava oath.

**The personalities involved in making these programmes of success are as follows:**

1. Pujya Shri Dr.Shivamurthy Murugaha Sharana of Murugha Matha of Chitradurga.
2. Dr.Mahanta App, Shri Vijaya Mahanteshwara Matha of Irkal.
3. Many Mathadhishas of Bidar district
4. Administrative officers of Bidar district.
5. Devotees of Basava Kendra
6. Dasoha contributors
7. Central volunteers
8. Young group ( youth)
9. Basava followers participating in Vacana programmes.
10. Basava Yoga devotees.

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<sup>187</sup> Ibid, pp.21-22.

## **Future plan of Basava Kendra**

1. Sharana culture should be given more importance.
2. Person contributing to Vacana literature should be honored with “Basava Kendra Award”.
3. Free distribution of books depicting the sketches on the life of Basaveshwara.
4. Financial help to needy and blind children
5. Publishing and distributing the books of prayer, free of cost.
6. Establishing new library.
7. To spread Basava and Shivasharana philosophy organizing cultural and social gathering.
8. Building a separate Hall to hold functions and programmes.
9. Organizing Vacana Gayana, contribution of books, and delivering discourses on Basava in rural area of Bidar district.
10. To create interest of Basava philosophy among rural student, by arranging elocutions, group discussions, enacting drama etc on the life of Basaveshwara.
11. Distributing best writer award to authors.
12. Arranging Drawing Competitions on the life of Basaveshwara and Shivasharanas and awarding and honoring them.

So these are the future plans of Basava Kendra of Bidar. The devotees from rural and urban areas should cooperate and make these programmes a success.

## **Rashtriya Basava Dala or Basava Mantapa of Bidar**

The Basava Mantapa at Bidar is a centre of cultural, literary and historic activities. This institution was founded in 1968 by the efforts of Swami Lingananda, Shri Chennbasava Swami Pattadevaru and others<sup>188</sup>. From 1968 to till now 16 Mathadhishas became as a Mathadhisha of Basava Mantapa. Name of the Mathadhishas are as follows:

1. Shri Lingananda Swami
2. Mate Mahadevi
3. Mate Gangadevi
4. Shri Allama Prabhu Swami
5. Mate Sarvamangala Devi
6. Mate Nishalabai
7. Shri Chennabasavananda Swami
8. Shri Basava Kumar Swami
9. Shri Siddheshwara Swami
10. Mate Jnaneshwari
11. Mate Daneshwari
12. Mate Nilaganga Devi
13. Mate Sharadha

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<sup>188</sup> Somanatha Yalawara, Bidar Jilleya Sharana Smarakagalu, op.cit, p.77.

14. Mahe Mangaladevi
15. Mate Akkamahadevi
16. Mate Basava Ratnadevi

This Basava Mantapa is famous for its various activities on religion, social and cultural. Every Sunday prayer and many devotees attended the prayer. In the time of Basava Jayanti, Sharana Mela and Kalyana Parva occasions, thousands of devotees participated. Through Vishwakalyana Mission Bangalore the Basava Mantapa of Bidar published many books and Devapasane ( prayer list), Nenahu –everyday prayer and Wall Calendar published by Basava Mantapa.

Three orphanage houses run by Basava Mantapa at different places over the state. At Basavakalyan one orphanage and one old age house run by Basava Mantapa. Dramas against the social evil and competition to encourage the students about the Vacanas etc. programmes organized by Basava Mantapa. Basava Mantapa gives more importance to solve the women's problem. And encourage the women in various fields. Our organizations aim to remove the discrimination on the basis of caste, class and sex. To propagate the Lingayatism is the aim of the Basava Mantapa.

The Basava Mantapa arranges lectures by learned persons and group –discussions on the various aspects of Karnataka's past and present, and also encourages youngsters to develop their talents by providing them facilities at the Mantapa to display their proclivities. The institution has its own spacious building in a central locality of the Bidar town. Later, several such Mantapas were started in the various other towns of the district.<sup>189</sup>

### **Basavaseva Prathishana Trust and Krantiyogi Akkanagalambike Seva Trust Or Sharana Udyana Vana, Bidar**

Basavaseva Pratisthana Trust and Krantiyogini Akkanagalambike Seva Trust was the name of the Matha<sup>190</sup>. Basavaseva Pratisthana Trust was founded in 2000. Generally people call this Matha as Shrana Udyana Vana. Poojaya shri Akka Annapurna was the founder of the Matha<sup>191</sup>.The Matha has two mathadishas, one is Akka Annapurna and another is Gangambike. Since the beginning to upto now only the Akka Annapurna was the Mathadishas of Matha. Akka Annapurna and Gangambike were the renowned and prominent mathadhishas. Since Eleven years she was Mathadishas of Sharana Udyana Vana, Bidar.

Akka Annapurna was born on 1<sup>st</sup> June 1963 at Harurgeri a suburb of Bidar town to devote couple father Shri Bandeppa and mother Smt.Sugamma Hungrgi. She did her schooling from public school and high school from government Girls High School Bidar. She passed her middle and higher secondary classes' distinction.

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<sup>189</sup> Bidar District Gazetter, The Government of Karanataka, Bangalore, 1977, p.572.

<sup>190</sup> Somanatha Yalawara, Bidara Jilleya Sharana Smarakagalu, op.cit, p.78.

<sup>191</sup> Gangambika ( ed), Basavagiri, Basava Seva Prathishtan, 2008, p136.

As a child she was very popular among the students and teachers. She used to participate in sports, drama and other extra-curricular activities. She was also very popular in Harurgeri suburb by her participation in religious programmes and extempore speeches.

Later she did her B.A. and L.L.B from Bidar and went for higher studies to Dharwar completed her M.A. from Karanataka University, Dharwar with flying colours in the year 1990-91. She did her B.Ed and took up teaching as career. Shortly she came to be noted as a distinguished educationalist. Teaching is very dear to her heart.

Inspired by revolutionary ideas of Basava philosophy and Vacana Sahitya owed to devotee her life for the cause of Basaveshwara and Vacana Sahitya. Moved by the plight of poor, backward women and discriminated people founded:

1. Krantiyogini Akkanagalambike trust in the year 1999.
2. Basava Seva Prathishana , Bidar 2000
3. Basavagiri, Bidar 2009.

All these trust jointly are doing great service to the people. They run hostel for poor boys and girls, providing home to the old destitute.

She is successfully conducting “Basava Jyoti” programmes in over 10 villages and 3 towns in Bidar district from 13 years. This programme based on Basaveshwara philosophy of “work is worship” has been transform the lives of hundreds of poor, downtrodden and helpless people in the region.

She is invited by government, public, private organizations and NGO’s and Radio-station to deliver talks on varied topics like women and child rights, status of women, welfare of women and child, Human rights and values, crimes and criminality, Basaveshwara and his philosophy, Vacana Sahitya and its relevance to present day society, future of Lingayatis etc. so for she delivered more than 120 talks in places like Basavakalyan, Gulabarga, Bellary, Bangalore, Bidar. Not only these Latur, Sholapur, and Auragabad in Maharashtra. Zahirabad and Hyderabad in Andhra Pradesh.

A fief orator, with deep incisive understanding of Indian philosophy in general and Basava philosophy in particular has been a party for founding and establishing “Basava Dal” in the state and lead the movement to name Gulbarga University after Shri Guru Basaveshwara very notably. Attracted by her deep knowledge and organized capacity noted leaders of religion took her nearer.

She has edited and written more than 24 books on Basaveshwara, Vacana Sahitya and philosophy, noted among them being are Devanedge<sup>192</sup>, Maha Mahima Sagana Basavanna, Vacana Jeeva, Sukha Yavudu and so on.

Her new interpretations of Basava philosophy are attracting all sections of people from far and wide. Hundreds of people visit her daily to seek guidance and blessings.

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<sup>192</sup>See for detail, Akka Annapurna, Devanedge, Basava Seva Prathishthan, Bidar, 2003, pp.1-5

Under her guidance in a special occasion all the Mathadishas of Bidar District come together. Three times in a Year, they gather together. They gather together in some occasions like summer camps, prayer every Sunday and every fortnight. About thousand devotees of have their Matha. The devotees coming from Bidar district is 90% devotees and remaining 10% from out of Bidar like Karwar, Gulbarga and Raichur etc. The devotees visit the Matha in a large scale on the festival like Vacana Vijayosthava and we called that as Chennahunime. More than twenty thousand devotees visit to the Matha. The permanent donors belong to Bidar District. We survey 100 families as Dasoha. The Matha also knows other such Organizations like Basava Samiti Bangalore, Viswa Basava Dahrma Mahasabha Sangathana. The Matha has mutual co-operation with other organizations like -Bhalki Matha, Basava Matha and Sharana Sahitya Parishad Bangalore. The Matha published many issues and periodicals. The Matha published upto now 20 books.

The Matha run the Basaveshwara Uchita Prasara Nilaya Hostel and Boarding for Virasaiva students. The Matha offer the financial assistance to needy student<sup>193</sup>. The Matha performed every activities like religious, social, education and cultural activities upto now. It also organized programmes like education-Remove the Exam fear, Summar Camps-Three Thousand Students attended these programmes and made successful one. In the time of Earth Quake, Tsunami Matha donated money.

Every Sunday Prayer organized by Matha. 100 Vacanas who by heart the distribute the prizes like Vacana books and Rs. 1000/ it is a competition where the –11 members got the Rs. 1000 in that vacana competition.

Matha prepared the New Plan like .Environmental Awareness, Ladies Hostel, Old Age Homes, Naturophathy and Basava Dharshini.

The Mathas all activities run by the help of the public. People or Devotees morally, financially supported the Matha. This Matha has given more importance to the Child and Women and it tried to Give Compulsory Vacana reading course to Virasaivas. Modern Education and Techniques also adopted our Matha along with our old culture. Matha trying to stop the social evils like Gutka, help the women, child and orphanage and against the dowry system as well as girl infidicide. Matha have large scale activities i.e. Environment, awareness fight against Liquor and Awareness about women's right. Purely Matha follow the Basaveshwara's philosophy.

Puja Akka Annapurna and Dr. Gamgambike the matha doing wonderful work in Bidar. It not only involve in social, religious, educational but also contributing the cultural field. Every day Matha has done something for the devotees. In Bidar presently it run successfully and spreading Vacana Culture and Basava Philosophy.

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<sup>193</sup> Gangambika (ed), Basavagiri, op.cit, 138.

## **Basavagiri of Bidar**

Basavagiri of Bidar is situated in the heart of Bidar district. Akka Annapurana is the founder of Basavagiri. It was founded in 2008. The main aim of Basavagiri is to work towards the welfare of the common people. To build Kalyan Rajya and spread Basava philosophy and its Vacana Culture is the main objective of this Matha.<sup>194</sup> It arranged many religious, social and cultural programmes. Devotees from all over neighbouring villages and cities participated in Basavagiri programmes and made it successful. Basavagiri is beautiful surrounded by nature and hence many devotees seek peace here. Thus it has become a pilgrimage place for Basava devotees and Virasaivas.

Basavagiri organized Padyatra from village to village to propagate and inspire others to the Sharana culture and values. It also arranged the Basava Maha mantra of “OM SHRI GURU BASAVA LINGAYA NAMAHA” for 1100 times each person in 41 days. In this programme youngster, children, old age people, men and women participated without any discrimination on the basis of caste, class and sex.

Basavagiri also arranged the discourses on Kayaka and Dasoha. It is also working as missionary of Basava Dharma. Many artists, poets and singers participated in cultural and art programmes arranged by Basavagiri. Through these activities, they spread religion and Basava message. In “Vacana Darshan” art and painting exhibition was held, when one could exhibit their talent by drawing the picture of great saints like Basava Akkamahadevi, Allamaprabhu, Chennabasava etc. shivasharanas in their drawings, visitors of the Art gallery appreciated their work.

Basavagiri organized group Istalinga Puja and also performed Vacana Sahitya; as noble library in Bidar district. Basavagiri is working under Basava Seva Prathisthana of Sharana Udyanavana Bidar. Both Akka Annapurna and Gangambike working hard to development of Basavagiri. Thus it maintain Basava Dharma in its own way in Bidar district.

## **Vedamurti-Shri Shankarayya Swami Matha of Kamthana**

This Matha is founded in March 2010 in Kamthana. Shri Shankaraya Swami is the Mathadhisha of this Matha. It is a Panchacharya oriented Matha. The main objective of the Matha is to spread religion and Vacana philosophy to reach the hearts of the common people. This Matha also arranges many religious and social programmes. These cultural programmes are organized the Matha. The main purpose is to build unity among the Virasaiva community, to create social awareness to spread the religion also. The Matha has its own big building where these programmes are conducted in a successful manner.

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<sup>194</sup> Ibid, pp.110-129.



## CONCLUSION OF MAIN MATHAS OF BIDAR DISTRICT

Bidar is a small district in Karnataka. More than 1000 Mathas had existed in 12<sup>th</sup> century. In the present situation, these are around 50 Mathas totally. I have selected 40 Mathas for my research work. There are few Mathas which are not run by Mathadhishas. The Mathas which receive no income, have been closed by the Mathadhisha. In some cases, the lack of cordial relation between villages and Mathadhishas was the reason behind the closure of the Mathas. Many Mathadhishas were found to be disinterested in small villages. They preferred cities and big villages. Secondly more Virakta Mathas were found to exist and Hiremath were fewer in Bidar district.

After the revolution of Basaveshwara in 12<sup>th</sup> century many Virasaiva Mathas adopted their own form with the change of time. In the modern period many old Mathas were renovated, and Virasaivism was being popularized in the society. On the basis of the principles of spirituality and religion, the Mathas existed and have continued functioning in the society at present also.

Guru, Linga, Jangama, Vibhuti, Rudrakshi, Mantra, Padodaka and Prasada are the Ashtavaranas of tenets of Virasaiva religion. Mathadhishas practice these principles to attain peace and purity of inner and outer self of the person and society on the whole.

There are two types of Mathas existing in Bidar Guruvarga and Viraktavarga Matha. The aim of both Mathas is the same i.e. to remove untouchability, blind beliefs, and discrimination on the basis of caste, class and sex. Implementing equality, liberty, brotherhood, humanity, to form Sharana philosophy in one's life are the other principles followed by the Matha.

Lingadharana, Lingadiksha are the two important rituals in Virasaiva religion. From the child birth till death, the Linga is worn in his neck. After the delivery of a baby, on the fifth day Lingadharana is performed by Mathadhisha. When a child becomes eight years old, Lingadiksha ceremony is performed and taught him to follow Virasaiva religious principles throughout his life without fail. During this period "Om Namah Shivaya" Mantra was also taught to the devotee of Virasaiva.

Whoever has got Diksha has to forget their old system and follow the Virasaiva tradition in life. In the Diksha system, there are two forms, Dnyana Diksha and Kriya Diksha. Under Kriya Diksha there are seven types like Dhyana Diksha, Upana Diksha, Swati Karohana diksha, Kashabeshika diksha, Vibhuti diksha, Lingayat diksha, Linga-Swagat diksha. In Dnyana diksha there are three types: Veda diksha, Mantra diksha and Kriya diksha. Here diksha means purification. But the Guru teaches the tradition to his pupils in different form. In this way, Lingadiksha was given by the Mathadhisha only through the Matha. So the Mathas continued the system till now.

In Hindu culture cow is regarded as God and mother. To save the life of cow and protect the animal is the duty of every person. In Karnataka, cow has a special status. The Vibhuti or Bhasma is prepared from cow dung. It is one of Ashtavarana of Virasaiva tenets. Thus

applying Vibhute on the forehead of the is believed to help the person lead a spiritual life. The Mathadhishas preach the application of Vibhuti on forehead to attain purity. This practice is to be done by everybody. The Mathadhisha preaches the religious principle of kindness to the people.

Many Mathas of Bidar district contribute to the society. Many Mathas work with an aim to remove untouchability, supporting the orphans, Anna Dasoha, group marriages, Free Eye check-ups, fight against dowry, infanticide, encouragement of women's education. Besides these, other social activities like awareness an aids, Gutka, fear from examination etc and other programmes are arranged by Matha. Many religious discourses, social and cultural programmes are arranged by the Matha. Mathadhisha takes tours from village to village for preaching and serving the society. To work for the welfare of all is the main objective of Matha and Mathadhisha. Many Mathadhishas take several steps to work towards social welfare.

The caste system exists in India. There are more than 6000 castes between the people, thus dividing their mutual and physical abilities. Therefore there are so many distinctions in many features like food habits, clothing, life styles, property distribution, occupations, accommodations and many more. This caste system thus stood a hurdle in the development of the nation. This hurdle is being diminished by the Mathadhisha in the Mathas. They try to establish equality. The caste system barriers are removed and equality is established. Untouchability is also tried to be diminished from the society. National integration, equality and brotherhood is built in the society which is the aim of the Mathas.

Dowry system is one of the social evils which is predominating in the society. The life of women must be saved. Female infanticide, dowry deaths, poisoning, hanging and accidental cases has taken lives of many women. To stop all these incidents and take a new path, this is what the Mathas work for. The Mathas arrange simple marriages in the Matha and many programmes to fight against dowry system and other social evils are organized many times in the matha. The Matha also takes positive steps like inter-caste marriages, widow remarriage, equal distribution of property etc and create awareness in the society.

Few bad habits like drinking alcohol, drugs consumption, smoking, robbery etc prevail in the society . These habits destroy the minds and body of the younger generation. Thus to prevent the degradation, the Mathas take steps to create awareness among the people by organizing many programmes. The Mathadhisha tours many villages and preach the people to make their lives pure, and bring peace and purity in the society Bhatambra Mathadhisha, Shri Shivayogeshwara Swami visited 101 villages and begged the people to give up bad habits which destroys their lives. All the Mathas in Bidar organize many social awareness programmes in the Mathas and peace and love, happiness is built in the community and society as well.

Virasaiva Mathas try to build communal harmony bringing unity among different religions in the society. In Bidar Siddharud, Kauth, Bhatambra and many other Mathas work towards building and monitoring communal among people of different religions. The Mathadhishas

preach the people to love and respect all religions. The Mathadhishas try to build harmony mainly between Hindu and Muslim community.

Since ancient times, the Mathas and education are co-related with each other. That is why many Mathas have opened schools in their Matha. Almost all major Mathas in Bidar district have opened schools and colleges to impart education to all. In these Mathas, along with knowledge of Kannada language. English, Hindi and Music are also being taught and encouraged to acquire these skills. The Mathas in Bidar contribute well in educational field. Primary and secondary schools, and medical and engineering colleges have been started. These Mathas earn lakhs of rupees as donation from the students. Virasaiva Mathadhishas are called by various names like Swami, Mahaswami, Pattadevaru, Sharanappa, Appa, Devaru, and Virakta. The educational institutions of the Mathas are open to all. The syllabus according to State curriculum is adopted to teach the student.. However, few Mathas serve education in their own capacity.

The Virasaiva Mathas in Bidar imparts education to one and all. To fulfil this aim, the Mathas established schools and colleges. Hirematha of Bhalki, Siddharud Matha of Bidar, Bruhan Matha of Harkud, Virakta Matha of Hulsur etc big and small Mathas strive hard to spread education and encourage people to acquire knowledge. In this way Bidar Mathas impart education and thus at the same time preserve the Indian culture also.

We find many Mathas of Bidar providing hostel and boarding facilities to the needy poor students. These types of Mathas are called “Dasoha Mathas”. They give financial assistance to students to complete their education and follow their dreams. These Mathas do not discriminate between high and low, rich and poor and work hard to maintain equality in the society. Because of this principle which is being practiced. Love, brotherhood, and other virtues are established in the society. Thus Dasoha Mathas progress culture in their own way.

Ours is an agricultural country. To work for the welfare of the farmers is the welfare of nation. That is why more importance should be given to agricultural progress. For the first time “Krishi Dnyana Pradipika” was written by Shri Ghanamathadharya, a Virasaivite, in Kannada language. Being a farmer he wrote the book on agriculture. The Mathas in Bidar and other places in Karnataka gave more importance to agriculture. The produce that comes from farming is used as food for the students and the remaining to continue studies. They have also opened a Prasada Nillaya and strive to establish good cultural community in the society.

To develop the culture in the heart of the man and society on the whole, knowledge of literature is required. Many Mathas contribute greatly in preserving and developing literature and culture. Through the media of poems, Vacanas, Music, Art and even paintings people can understand the language and messages of the principles to lead a simple life and many other things leading to spiritual satisfaction. Thus their personality could be improved by changing their lifestyle, adopting good culture and habits and thus maintain a peaceful society. Bhalki, Bhatambra, Harkud, Siddharud, Vimalkhed, Hulsur, Kauth, Sharana Udyana Vana, Basava Kendra etc worked hard for literary contribution to the society. Many Mathadhishas

themselves are good writers, poets, singers etc. Every Matha publishes more than 30 books and monthly publication is also run by them. Thus the Mathas contribution to literature is very great. Thus the Kannada literature is promoted to a great extent.

So Mathas and literature have a close relation from the very beginning. The Mathas have preserved Vacana Sahitya, Virasaiva philosophy and culture. In the present day, many books related to Sharanas, saints, great yogis etc are published and have reached the devotees. Many Mathadhishas are good writers. They have written many books on religion, spirituality, Virasaivism and Vacana culture. However, few Mathas have their own publication. Through these they have published many books, articles and periodicals for the devotees.

Majority of Mathas of Bidar district focus more on the society than on an individual to create awareness. Majority of Mathas incline towards the development of Harijan social status. Many people of other community convert into Virasaivism and increase their status or standard in the society. But few Mathas, big and small, strictly follow Virasaiva tradition. These Mathas used their own areas, sources and focus on individual progress. This research was witnessed through study. The intention of majority of Mathas was to spread Basava philosophy, only different forms and methods were adopted in their work. Devotees more in number and economically high, were found to participate in political field. And so, many schools and colleges were established. Although practically, they follow Virasaivism in the Matha.

Bhalki Hiremath is the role model for other Mathas, which preserves and promotes Kannada language and spread in Bidar district. Bhalki Hirematha preserves Kannada literature and spreads it, and this has been continuing since Nizam's period till the present day. Bidar is very rich in culture where unity exists in diversity. It is a place where people from diverse religions stay together, i.e. Jains, Buddhists, Muslims, Christians, Arabs, Sikhs and Hindus.

In spite of vast diversity in religion the Kannada language still remains dominant. The credit goes to the Virasaiva Mathas, who strove hard to preserve Kannada language and culture. In 12<sup>th</sup> century, Bidar was considered as a social, economic, religious and cultural revolutionary centre. Human values like peace, love, truth, liberty, equality, brotherhood and humanity etc; were spread by the Virasaiva Mathas. The values were integrated into practice in everyday life and these values gave way to the development of personalities in a positive way. The idea and value of national integration was widespread among the societies. Thus the Mathas had striven hard to create Kalyan Rajya and are still practicing to maintain it, in Bidar district.

But today the Mathas earn a lot of income. This has given rise to greed and selfish attitudes among the concerned persons. The political powers and various castes among Virasaivism religion has crept in these Mathas to gain profit. Thus the devotees are often frustrated and disappointed in not receiving true spiritual, emotional, satisfaction or attainment of peace and customs hold less value in their lives. Because of internal differences and various opinions, the Guruvarga and Virakta do not hold the common platform. The status of Mathas in today's situation is decreasing in the eyes of the people. Many Mathas did not preserve old culture. They discriminated between high and low, rich and poor..

Few Mathas of Bidar patronage Art, culture, Painting and Music. Harkud, Basavakalyan, Bhalki, Hulsur Mathas patronize art and music. These Mathas opened art and music schools and encouraged students to acquire knowledge in music. Through the media of art and music, Virasaivism was being popularized in the society and Vacana culture was also preserved.

In this research, the researcher is trying to explain brief history of Bidar district, as well as the history of the Mathas, their meaning, functions and types of Mathas existing in the past and present in Bidar district.

Another important point is the role of the Mathadhisha in the development of the Matha. Many modern Shivasharanas of Bidar, modern Vacanakaras and Vacanakartis are explained in this study. A brief review is taken for the benefit of study. The Matha's role in patronizing music, art, and painting are also explained. Many great mystic personalities who served the society, and who worked hard towards building of Kalyana Rajya in the society are mentioned in the study briefly.

On the basis of the research, the work of the Bidar Mathas for preserving the Virasaiva religion is clear. The Mathadhisha worked for this through many means by organizing various programmes, taking tours to many villages, spreading Virasaivism in Bidar district.

Besides these Mathas, other organizations also contribute to spreading of Virasaivism and maintaining peace in the society and community in its own way. Some of these are Akkana Balaga, Rashtriya Basava Dala (Basava Mantapa), Basava Kendra, Basava Giri etc.

In the present day, the Virasaivas of Bidar district along with Linga, worship other Gods and Goddesses like Ganesh, Laxmi, Saraswari, Ambhabhavani, Dattatreya, Hanuman, Virabhadra etc. With change of time, and period, Virasaivas adopted many Hindu practices in their life. Many Mathadhishas of Bidar encourage the devotees to acquire and practice modern culture in their life and thus follow Virasaiva tradition. Mathadhishas themselves being highly educated, encourage others to acquire knowledge and learn other languages. Besides preaching moral values to the common man or the devotees, the preservation of Sharana culture is also taught. The main responsibility of the Mathadhishas is the development of the Matha. Few Mathadhishas of Bidar are still not ready to give up the old tradition. In Bidar, majority of the Mathas contribute greatly in various fields according to their own capacity. They spread Virasaivism in the hearts of the people.

## CHAPTER -4

### CONTRIBUTION OF VIRASAIVA MATHAS OF BIDAR DISTRICT

Virasaiva Mathas shows the direction of development to the society. The Matha's contributions in various fields like social, religious, educational, literature and cultural is vast. In the present situation few Mathas participated with the political parties. But large numbers of Mathas engage in the service of the welfare of the society.

Contribution of Mathas in various fields is described briefly:

**Contribution to Religion:** In olden days, Mathas in any form were considered as religious institutions, because many religious programmes were organized in the Matha. Many of Shivasharanas Vacanas of 12<sup>th</sup> century are considered as religious. As quoted in Siddhanta Shikamani "Dharmadeve Samsthanam Dughava Sham Sadam Nityam Dharmarutu Patya Sugheno Santu Manava". It means a religious thought forgives the mistaken and spread happiness to all. A daily religious practice gives spiritual and immortal feelings to the person. In this many Virasaiva culture preaches the spirituality. The religious Matha adopt new mode of media and means in the competitive present period.

These Mathas have responsibilities and follow new rules. Materialism and scientific changes paved a new path to modernization in 21<sup>st</sup> century. We find Mathas and Mathadhishas, temples increasing in number, and the religious practices and rituals are practiced regularly, and they have been working in religious field from ancient days.<sup>195</sup> Religion and religious practice is an integral part of the Matha.

The main objective of Matha is to preserve the Sharana philosophy and practice the religion in the Mathas. Mathas are a religious institution. "Yada Yadahi Dharamsya Galanirbharati Bharata", is a Sanskrit shloka. The meaning of the shloka is as follows, whenever there is decline in the religious ideals of philosophy a new saint arises during that period, to lead the world to a path of religious devotion and attain peace in the world, thus saving or preserving the religion becomes prime objective. This is stated by Lord Krishna in Bhagawat Geeta. These luminous personalities being born and spreading the religion is a good sign for the development of the society.

The Mathas preserve and propagate the religion of Virasaivism. Principles like morality, peace, love, honesty etc are preached by the Mathas through Vacanas and other religious media. Educational and religious preaching by the Mathas gives the society a direction of overall development of human being. The Mathas performs the work wonderfully to eradicate illiteracy and follows religious principles in one's life.<sup>196</sup> So that health of the people and society there of, is maintained in proper way.

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<sup>195</sup> Yariseme Chennappa, T.R.Mahadevappa (ed), H.M.Marulasiddhaya, Dasoha Siri, 1981, p.354.

<sup>196</sup> Sangamesh Saudantimath (ed), Sanidhi, 1996, p.10.

We find Sharana culture in Virasaiva Matha. These Mathas controlled the social activities of its community people. The Mathas published Virasaiva religious books and also preserved the culture.

The Mathas play an important role in the development of Virasaiva religion. The Mathas guides the people to follow the ideology of Lingacharya, Sadacharya, Shivacharya, brithacharya, and Panchacharya.

Guru, Linga, Jangama, vibhuti, rudrakshi, Mantra, Padodaka, Prasada, Ashtavaranas, Shatsthala all these are strictly followed by Mathas and guides its devotees to practice in their life. This helps in the overall development of the personality. Basaveshwara was the religious teacher of Virakta Mathas. Basaveshwara and Sharanas Vacanas are religious holy books.<sup>197</sup> Virasaivism was popularized in 12<sup>th</sup> century, by the Sharanas. The Sharanas preached Virasaivism religion during this period. There are many reasons behind this.

Virasaiva Mathas of Bidar propagated Virasaivism and practiced religious philosophy. There was no discrimination on the basis of caste, class and sex. The Mathas preached morality and tried to establish peace in the society. Most of the Mathas in Bidar are involved in religious organizations, unity and preserving them. So they are the integral part of the society.

The Matha's contribution to religious fields through various ways:

- 1) Propagating religious philosophy and principles
- 2) Saving the religion
- 3) Lingadharana
- 4) Linga Diksha
- 5) Gadduge Puja

**Propagating Religious Principles:** Religion has an important role in Indian culture. Religion is necessary to reform an individual and improve his or her personality and thereby a well behaved human being. Most of the Virasaiva Mathas of Bidar are involved in propagating religion.<sup>198</sup> Preserving the religion of Virasaivism, developing and organizing the religion, all these credit goes to the Bhalki Matha. These initiations, made by innovative Dr.Chennabasava pattadevaru, made the Bhalki Matha famous in Bidar and as well as in Karnataka.

Dr. Chennabasava Pattadevaru spread Basava philosophy in Bidar and renovated the Matha. He took tours from village to village on foot i.e.Padyatra and popularized Virasaivism.

In the event of Silver Jubilee celebration, along with Shri Chennabasava, Shri Mahadevappa, Mise of Udgir, Basavaraja of Sangam, Baburao Vadde of Karkyal and Hanumatappa Khadke, 5<sup>th</sup> June 1972, all of them visited Donagapur, Sangam, Balat, Hedgapur, Aurad, Bidar,

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<sup>197</sup> Hiremallur Ishwaran, Lingayat Jain Matu Brahman Dharnagalu, Mathagalu–Ondu Taulanika Adhayana, 1997, p.24.

<sup>198</sup> Gurulingappa Dhabhale, Jagannath Hebbale (ed), Chennabasava Kalyan, Hiremath Samsthana, Bhalki, 2006, pp.28-32.

Chalkapur, Dhannur, Dubalgundi, Humanabad, Hunsyal, Basavakalyan, Bhatambra etc and many other villages were visited on Padayatra, to encourage the spread of religion.<sup>199</sup>

Shri Chennabasava was the first person who took steps to spread, religion and Basava philosophy. He often arranged religious discourses and through them, religious philosophy to the people.

He preached the religious principles, Sharana culture, Vacanas and religious thoughts to the common people by organizing various religious programmes. He arranged religious fairs, discourses and singing Vacanas etc. people gathers at these venues and thus shared the common ideas, religious thoughts and learned, accepting each other's sorrows and happiness.

Thus a unity was established among the people in a community. He lived for 100 years and throughout his life, he followed his aim of devotion to god, spreading Basava philosophy and Dharma. He propagated the religion mostly in three states like Andhra Pradesh, Karnataka and Maharashtra.

After Dr. Chennabasava Pattadevaru Shri.Ma.Gha.Cha.Basavalinga Pattadevaru became the Mathadhisha of Bhalki Hiremath. He followed his Guru and contributed the tradition of spreading the religion Virasaivism by maintain the position of Mathadhisha. Dasoha is performed in the Matha. The Matha helped the poor, needy and also the untouchables. He directed the people the right path of behaving, right path to follow the religion and practicing rites and rituals. These activities would control the human behaviour, which is very important for the development of progress of society. He was always busy in his Kayaka and popularized Virasaivism not only in Bidar but also in neighbouring states.

Shri Basaveshwara Samsthana Matha in Hulsur village propagates Virasaivism in Bidar district.<sup>200</sup> The Mathadhisha takes tours from village to village and arranges religious programmes. The Matha organized Basava Jyoti religious programmes every month. Through these Media, Virasaivism is made popular and Sharana principles are taught to the people.

Every Monday "Mahamane" programme is organized in each devotees house. It is here that religious rites and customs are preached to the devotees. The present Mathadhisha Shri.Ma.Ni.Pra.Shivananda Mahaswami strives hard for the development of Matha and propagates religion.

Harkud Matha is onw which plays an important role in spreading religion in Bidar. Bidar became famous and the Matha's name spread far and wide for its many religious activities which take place regularly, Shivanbhava discourses were organized and hundreds of villagers from various villages visited the programme. Religious rites and rituals were preached to the people. Many religious programmes were run successfully by the Matha.

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<sup>199</sup> Shantharasa Raichur, Channabasava Pattadevaru (ed), Kayaka Parinami, Pujya Channabasava Pattadevaru, Shantamanotsava Samiti, Bhalki, 1991, p.43.

<sup>200</sup> Channabasappa (ed), Basava Yogi, Shri Basaveshwara Samsthana Matha, Hulsur, 2006, pp.194-195.



Shri. Sha.Bra.Chennabasava Shivayogi was a mystic personality. Many miraculous activities were carried out by him, mainly for the welfare of the society. People called him as “Kalyana Nadina Karanika Purusha”. In the Matha Shivanubhava Mantapa was established where religious discourses were arranged. Many scholars, poets, experts in religious fields etc were invited and through them spread religion. Not only this, the Matha also promotes art and music.

The present Mathadhisha Shri.Sha.bra.Chennavira Shivacharya took the steps to spread religion. For this purpose, he visited many villages and also other states. He encouraged the people to realize the importance of religious philosophy and its principles. In this manner, he tried to awaken the people from ignorance and illiteracy and make their lives meaningful through spiritual activities.

Shri Siddharud Matha of Bidar also initiated to the spread of religion. Shri Shivakumar Mahaswami travelled many places and spread the religion. He also established religious centres in many places. Many religious programmes are held every month in the Matha and through these activities, the Virasaiva religion is popularized. This takes place not only in Karnataka but also in Maharashtra. Names of religious centers are as follows:<sup>201</sup>

Sr. No	Village	Matha	Year	Taluka	District
1.	Allure	Shriyogashrama	1970	Indi	Bijapur
2.	Chalkapur	Brahmavidyashrama	1973	Bhalki	Bidar
3.	Hosali	Siddharud Matha	1976	Dharwar	Dharwar
4.	Bidar	Siddharud Matha	1978	Bidar	Bidar
5.	Mahalingapura	Basava nandhashrama	1982	Bijapur	Bijapur
6.	Yalvantagi	Shri Siddharud Matha	1983	Bijapur	Bijapur
7.	Nagpur	Siddhrud Matha	1985	Nagpur	Nagpur

The main objective of the Matha was to ‘save the religion and its philosophy’. So the programme of the visiting holy places of the North India was held in 1981. The Matha sponsored the visiting programme to holy places in North India and many villages took advantage of this travel facility and set on pilgrimage. The Matha also taught religious principles and in this way the people were united together, reformed their personality and on the whole, there was progress in the society. The Bidar Siddhrud Matha gave importance to all religions.

Shri Shivayogeshwara Mahaswami of Bhatambra Viraktamatha took tours on foot and visited 101 villages on the mission to propagate Virasaivism.<sup>202</sup> He preached people to save religion and practice it in their lives.

<sup>201</sup> Ramesh Mulage, Bidar Jilleya Veerashaiva Mathagalu-Ondu Adhyana, Shri Guru Basaveshwara Samsthana Matha, Hulsur, 1998, p.98.

<sup>202</sup> Sangamesh Savadattimath (ed), Bayala Karanika, Shri Shivayogeshwara Mahaswami’s Peetharohana Silver Jubilee Celebration , Bhatambra, 2000, p.21.

Vimalkhed Hiremath arranged the religious programmes for spreading religion of Virasaivism.

Chauki Matha of Niduvancha village makes an every effort to preach religious rites and rituals to people. Late Shri Madivaleshwara Mahaswami and the present Mathadhisha Mate Maitradevi visited many villages and preached Basava Dharma and philosophy to the common people. To make this effort successful, they organized many programmes in the Matha. The special feature of the Matha is that, anyone, irrespective of caste, class sex, etc. could become the Mathadhisha of Niduvancha Matha. There was no discrimination of any kind while appointing Mathadhisha. Shri Gurubasaveshwara was the founder of the Matha.<sup>203</sup> Sultan Saheb Kosam also worked as Mathadhisha of Niduvancha village. The Mathadhisha has the control over the functioning of the society. So in this manner, it guides society in a right direction and there by the progressive development of the society. Women also play an important role and they do have equal right.

As a consequence, Mate Maitradevi became popular Mathadhisha and made an every effort in spreading and preaching the religion to the people in Karnataka. They propagated Virasaivism philosophy and preserved the religious books on Virasaivism. The spread religion to its neighbouring states.

The present Mathadhisha of Gadigaudgaon Shri Ma.Gha.Cha.Shantavira Shivacharya organized Shivanugosta. Through this media they propagated Virasaivism. They travelled many villages and arranged religious discourses. They preached religious practices and rituals and in this manner controlled human behavior, directed towards enlightenment and acquire ultimate bliss of God. He preached in the neighboring states of Bidar also.

Shri .Sha.Bra.Shivalinga Shivacharya Swami of Hedgapur Hiremath also propagate Virasaivism. He took tours and preached religious philosophy to people. Religious discourses, programmes were arranged in the Matha. Through these media, religion of Virasaivism was propagated in Bidar district.

**Protection to Religion:** Mathas preserved the Vacana Sahitya. The Mathadhisha visited village to village and made people aware of the religious philosophy and its principles. The religious centres were opened and preachings of Basava philosophy and other religious programmes were carried on. In this manner, the protection of the religion was given importance and its necessity was also stressed, in today's situation.

Bhalki Hiremath is a fine example of preserving religion and protecting the Vacana literature. Late Dr. Chennabasava Pattadevaru renovated the Anubhava Mantapa in Basavakalyan taluka. Many religious programmes were held in the Matha of Bhalki. Thus it not only protects the religion but also popularized the religion in Karnataka, Adhra Pradesh and Maharshtra also. Today Anubhava Mantapa is opened to all, same as it was earlier in 12<sup>th</sup> century.

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<sup>203</sup> B.Virupakshappa (ed), Basava Journal Silver Splendour, Basava Samithi, Bangalore, 2003, p.25.

Hulsur Matha protecting the religion gave more importance to Mathadhisha's personality. Because it is the Mathadhisha, who has the sole responsibility of guiding the society by protecting religious principles and also protecting them. Building unity among Virasaivas is the role of the Mathadhisha. The Virasaiva community organizes the Youth clubs and encourages them to understand real meaning of religion and its principles. The Mathas has the responsibility for the preservation and continuing of the religion in the society and also its cultura." If we protect the religion, the religion protects us". This is the motto of the Mathadhisha.

Shri Shivananda Mahaswami of Hulsur stated that a difference between Guru and Jangama is a diminished. All of them are born in religion and brought up in religion. Mathadhishas maintains good relations with the devotees and spread the awareness of religion and respect towards other religion also. He worked hard for the overall development of the religion. He believed in Basava philosophy and wrote many books on Basava Dharma. He often uttered the Mantra "Shri guru Basava Lingaya Namaha".<sup>204</sup>

He says the Virasaiva religion is protected because of Basavanna. Today Virasaiva religion faces many problems. To solve them, the Virasaivas should come together and unite. Through mutual cooperation and peace the problems should be solved. Shri Shivananda Swami is always ready to protect the religion.

Shri Chennavira Shivacharya of Harkud Bhranmatha organized many religious organizations and gave importance to the protection of him religion. He established 'Anubhava Mantapa' in the Matha. And many religious discourses are organized here. Religious experts and intellectual's people gave lectures on various topics like –protection of religion. He also founded 'Dharma Seva Samithi', through which the message of protecting the religion in conveyed. They also make every effort for the spread of the Virasaiva religion to its devotees.

Bhatambra Viraktamatha's Shri Shivayogeshwara Swami arranged many religious programmes for the spreading religion and also protecting it.

Shri Shantavira Shivacharya of Gadigaudgaon Hiremath preached on religious unity. Through this unity, religious awareness is created and hence the community can protect the religion. This is the opinion held by Mathadhisha.

Chauki Matha of Niduvancha works hard to unite together the religious organizations. They established many Youth organizations and through it they spread awareness about religion and protect it.

Many Mathas of Bidar district organsied religious programmes and protected the religion and built unity in their community. Name of these Mathas are Hiremath of Vimalkhed, Hiremath of Mudhol, Viraktamatha of Thana Kushnur, Hiremath of Chambol, Hiremath of Hedgapur etc.

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<sup>204</sup> Basava Chananarenu, Shivananada Swamigala Vacanagalu, Shri Gurubasaveshwara Samsthan Matha, Hulsur, 1998, vacana.8. p.23.

In this manner, Virasaivism is protected through religious programmes, discourses, lectures organizations, institutions etc and at the same time our culture and tradition is continued.

**Lingadharana :** Lingadharana means wearing of Linga. It is very important in Virasaiva community. In Ashtavarna ‘Linga’ is considered as ‘Shiva’.<sup>205</sup> At the hands of Guru, Linga Dharana is solemnized. At the beginning of birth till death of the person, the wearing of Linga on the body of person is compulsory for every Virasaiva. “Linga” is the symbolic representative of God and wearing them on the body, creates respect and fear from God. The new born is given a Linga before birth and the Linga is tied to the abdomen of the mother. After the birth of new baby, on the 5<sup>th</sup> day of delivery, the baby is made pure and Lingadharana programme is held. And this ceremony is Lingadharana is done by the Mathadhisha or family Guru. Lingadharana programmes are done by the entire Mathadhisha of Bidar district.

**Linga Diksha:** Linga Diksha has an important role in Virasaiva community. It is a sign of holy relation between a man and God. Lingadiksha is compulsory for men and women. It is open for all, whoever accepts Lingadiksha, gives up the old religion and considers himself as Lingayat.

Many of untouchables, Muslims, Minority communities convert into Virasaiva community after performing the Linga Diksha ceremony. There was no discrimination among the people on the basis of caste, class, sex, etc.

Since 12<sup>th</sup> century onwards, Linga Diksha is being made compulsory for the Virasaivas. Basaveshwara fought against religion. That is why whoever wishes to convert into Virasaivism; they do have to possess a Linga, accepting the Linga Diksha ceremony. Then only, Guru preaches them to follow Virasaiva philosophy and Basava Dharma in their life. Linga Diksha is the root to get salvation. All men get equal status after Linga Diksha.

According to Virasaiva religion and Sharana culture, the baby’s 8<sup>th</sup> year to 16<sup>th</sup> year Virasaivites can perform the Linga Diksha. This is the tradition in this community. After the Diksha function, they perform Istalinga puja, Shadkshari mantra and follow according to Guru’s instructions in their life. The principle that one should adopt right path and morality is preached by the Guru.

**Gadduge Puja:** Gadduge Puja is performed in Virasaiva Community.<sup>206</sup> Gadduge means great Mathadhishas Samadhi. Samadhi of those Mathadhishas are considered who truly served the society and also who possessed mystic powers. After the Lingaika of Mathadhisha the devotees build a Gadduge in its own Matha or near the temple, garden or sea etc. They put the Mathadhisha’s picture or statue of his foot print on the Gadduge in silver or gold. The Virasaivites worship Gadduge because; they consider the head priest as Gods representative on earth.

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<sup>205</sup> Suryakant Ghugare, Veerashaivism In India, Sadhana Book Stall, Gadhinglaj, Kolhapur, 1995, pp.145-147.

<sup>206</sup> See for detail , Ramesh Mulage , Hyderabad –Karnataka Veerashaiva Mathagalu-Ondu Adhyana, unpublished Ph.D.Thesis submitted to Kannada University, Hampi, pp.191-199.

**Present trend:** Today the meaning of gaddugi has completely changed. The Mathadhisha Aasana (chair) is called as Gadduge. According to new trend the Mathadhisha's Gadduge is in the Matha. The Samadhi is outside the Matha. The devotees visit the Gadduge and take the blessings.

If the Mathadhisha of the Matha goes to other places, his photo or foot print is kept on the Gadduge. The devotees come and offer salutations to the Gadduge. The devotees strictly follow Guru's instruction, and do not trouble them. Even in the absence of the Mathadhisha, the devotees take the blessings of the Gaddugi. We find this tradition today also in the Virasaiva Matha.

In the present time, there are only few Mathas who do not follow the tradition of Gadduge Puja, because there is no idol worship in Virasaivism. But most of the Mathas continue the tradition.

We find many differences in Virasaiva Mathas of Bidar district. Gadduge are not built in all the Mathas, but only in those Mathas, where the Mathadhishas have genuinely served the society. They have mystic powers which are used for the welfare of the society. Mathadhisha's character and personality is given more importance. Devotees see Mathadhisha as a form of God, their Guru. So after his Lingaika, they build Gadduge, in the memory of their Mathadhisha.

Shri puja Chennavira Shivacharya, who was the fifth Mathadhisha of Brahmanmatha of Harkud, was a mystic person. Utilizing his mystic powers, for the good cause of the society, he served the people.<sup>207</sup> After his Lingaika the devotees built Gaddugi. They put idol of Shri Shivacharya, on the Gadduge. A beautiful temple is also built there. The devotees worship the "Gudi-mandir", By offering flowers and Vibhuti and say their prayer.

The former Mathadhisha's Gadduge is built in Shri Guru Basaveshwara Virakta Matha. They have installed a Linga on the Gadduge. In the front, the foot print of Mathadhisha is placed. The devotees visit here and take blessings here.

The Gadduge of Puja Dr.Chennabasava Pattadevaru of Bhalki Hiremath is also built. In the Gavi (cave) Gadduge is built in Shatsthala form. On special occasions, devotees take blessings after visiting Gadduge. So in Bidar district, few Mathas follow Gadduge puja continuously.

Gadduge means Samadhi. The Jangama or Mathadhisha worked for the development and progress of society. Through this religious and social work, they win the hearts of the people. After Lingaika (death) of the Mathadhisha, Linga or foot print or photo of the great saint is installed in these Mathas. So Gadduge is one of integral features of Virasaivism.

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<sup>207</sup> M.S.Latthe(ed), Kalyanadina Paranjyoti, Shri Channabasaveshwara Samsthan Hiremath,Harkud,2002, pp.38-59.

Many rituals and customs are followed while establishing Gadduge in the Matha. If a Mathadhisha took live Samadhi, his Gadduge is built in the Matha. Otherwise who became Lingaika his Samadhi or Gadduge is built outside the Matha. Many holy words are written on the Samadhi. Linga is consecrated and worshipped by the devotees. The ideals and principles of the Mathadhishas are followed by the devotees and so they purify their life also. This is the reason, the Gadduge are worshipped.

In the above mentioned way many religious programmes are run by various Mathas in Bidar district.

### **Social Contribution of Virasaiva Mathas in Bidar District**

Virasaiva Mathas are the indivisible part of the society. The Mathas are closely related to the society. One reason behind this is that the Mathas always carried out the responsibility of reforming the society in a wonderful manner, touching each human beings heart. So the Mathas always received the prestige of being divine and religious. The Mathas always organized cultural and social programmes for the welfare of the society. All are equal in the eyes of God; this is the principle on which the Matha works. Kayaka and Dasoha are the important principles, which the Mathas follow and implement them in the society. The Mathadhisha holds the responsibility of the society, because his character and works reflects the developing society, where he lives.

The Mathadhisha works hard day and night for the development of the society. They adopted for religious path to attain spirituality and lead the common men to seek blessings of God and happiness. The Mathadhisha ultimately transforms the person's personality or good sake and try to remove social evils and blind beliefs prevailing in the society.<sup>208</sup>

The main objective of Jangama people is to work for the welfare of all and equal distribution of economy.<sup>209</sup> And secondly there should be no discrimination between high and low, rich and poor, castes etc. The Mathadhisha preaches the 12<sup>th</sup> century Basava philosophy and Sharana culture to its devotees. They also maintained cordial relations with each and every devotee. The Mathadhishas play an important role in spreading the Sharana Culture to every society and have work as social revolutionary of the society.

Dasoha is a system with which all people meet on a common platform irrespective of caste, class and sex. This Dasoha programmes brings everyone close to each other, sharing with what one has. The Mathas run many programmes and Dasoha is one of them. Presently also many transforms the personality of the Mathadhisha because the faith and trust the society has put on the Matha, the Mathadhisha, has to remain purity in thought and deeds also. Thus the character of Mathadhisha affects the prestige of the Matha where he undertakes the charge in the society. So the Mathadhisha and Mathas are dependable in each other.

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<sup>208</sup> T.R.Mahadevayya Mahalinga Yalagi (ed), Dasohasiri, 1981, p.466.

<sup>209</sup> Javaregauda, T.R.Mahadevayya (ed), Kayaka Parinami, op.cit, p.691.

The Mathadhisha also plays role in popularizing the Vacana Sahitya to each and every village. Thus giving the message which will lessen the sorrow, or burden the common man has. The Mathas in Bidar district serve the society in building equality, fraternity and freedom in the society. Thus the Mathas guide the society in a right path and in a right way.

Some of the contributions of the Mathas done to the society are mentioned below:

- 1) Removal of Untouchability
- 2) Protection of Orphans
- 3) Dasoha ( Anna Dasoha)
- 4) Group marriage
- 5) Conducting free eye check up camps
- 6) Honoring various personalities who have gained merit in their respective fields.

**Removal of Untouchability:** Dr. Chennabasava Pattadevaru of Bhalki Hiremath worked hard to remove the untouchability in the society. He has Lingadiksha to many people belonging to other castes and made them equal. In 1942, he opened a well for the Harijans in Bhalki town. He abolished the restrictions held for the low people and gave equal opportunity to all. He also gave water facility to Harijan from Bhakeshwara temple well. He preached that all are equal and hence no discrimination is made between caste, class and sex.

Dr. Chennabasava Pattadevaru of Bhalki was the first person who gave Lingadiksha to Harijan people, encouraged intercaste marriages and tried to remove blind beliefs and caste system from the society. For example he gave Lingadiksha to Sharana Beldal and through him Jangama Diksha to other untouchables. This facility was given by Bhalki Mathadhisha. Many people do not trust these things easily.<sup>210</sup>

Dr.Chennabasava Pattadevaru encouraged self confidence and self esteem to the Harijan. He visited many villages for the removal untouchablility and taught the equality to lead a good and simple life. Many cultural and religious programmes were organized to give equal rights to them and encouraged them to participate in these programmes.

Dr. Channabasava Pattadevaru arranged many programmes in Anubhava Mantapa in Basavakalyan. Here also, he considers all people are equal and gave equal opportunity to all. In this manner, Bhalki Mathadhisha worked for the development of welfare of untouchable's community.

Shri.Ma.Ni.Pra. Shivananda Swami of Shri Guru Basaveshwara Samsthana of Hulsur tried to build equality in the society and remove the untouchability from society. He organized many cultural and religious discourses on removal of casteism and blind beliefs and untouchability. Through these ways, the Matha tries to build up brotherhood, equality in the society. This Matha is proud of itself having done many intercaste marriages. The Mathadhisha arranged

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<sup>210</sup> G.B.Visaji, Dr.Chennabasava Pattadevaru, Bhalki, 1990, p.7.

cultural programmes for the removal of untouchability in each and every village he visits them. He also undertakes tours to remove the blind beliefs from the society.<sup>211</sup>

He preached the right knowledge and awareness on blind beliefs. The Matha strives hard day and night to build equality in the society and work for the welfare of all.

**Protection of the Orphans:** Virasaiva religion preaches one more thought or principle that is to save the life of an orphan. Many Mathadhishas work for the welfare of orphans. Give them shelter as there is no one to look after them. Either they have lost parents or relatives do not care for them or for some other reasons. They may not have a guardian.

Shri .Ma.Gha.Cha.Basavalinga Pattadevaru of Bhalki Hiremath opened the ‘Anath Ashrama’ (Orphan House) under which more than 30 children are given protection, food and clothes and education is also imparted. Today this orphanage is well run by the Matha.

Shri .Ma.Ni. Pra.Shivananda Swami of Shri Gurubasaveshwara Samsthana of Hulsur opened the orphanage and more than 32 girls and boys stayed here. The Mathadhisha provided everything to them. If Swamiji comes to know about any orphan in any place, he would visit there and bring the child to the orphanage and provide protection. These children gain education and continue it also. The Mathadhisha sees to it that no harm is done to the Orphans. And also expends whatever is needed for the orphans education and care.

Shr. Ma.Ni, Pra. Shivayogeshwara Mahaswami of Bhatambra Virakta Mathadhisha established “Basava Mukti Mandir” in 1984 in Bidar. He built an orphanage in this Matha and served the responsibility of the orphans. Shri Shivayogeshwara visited Khilari in Maharashtra in the year 1993. At that time earth quake had taken place and many people lost their lives. On humanitarian grounds, Shri Shivayogeshwara, took the responsibility of looking after two girls aged one year and two years. He provided shelter to these girls in his orphanage. He names these girls as Gangambike and Nilambike. These girls took formal education and grew big to follow Sharana Culture in their lives.<sup>212</sup> Many political personalities, businessmen contributed money, material to the orphanage. There were 22 children besides these two living in the Basava Mukti Mandir.

Shri Siddharud Matha of Bidar opened an orphanage in 1986. The name of the Ashrama is “Shrimati Fakiramma Anathabalakara Ashrama”. There are more than 50 children staying here. Everyday two times meals and education facility is provided by the Matha. Hostel facility is well managed. Moral values, religious thoughts and education is imparted to make their lives more fruitful and happy.

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<sup>211</sup> Channabasava Gurulingappa Dhabale (ed), Basava Yogi, Basaveshwara Samsthana Math, Hulsur, 2006, pp.75-77.

<sup>212</sup> Mallikarjun Shivappa Latthe (ed), Nirabhari, Kalyana Karnataka Prakashan, Basava Mukti Mandir, Bidar, 2005, p.69.



Shri .Sha.Bra.Chennavira Shivacharya Swami of Harkud also gave shelter to orphans. He took care of small children to Mathas. Education, food and shelter were provided them. The Mathadhisha fulfils all the requirements of the orphans.

Mate Maitradevi of Niduvancha Matha started orphanage, which eleven children take shelter in this ashrama. All the basic requirements like food, shelter and clothing are fulfilled by the Matha.

Shri Rudramuni Pattadevaru of Chambol Hirematha opened the “Shri Rudramuni Educational institution”. Under this institution they started an orphanage and 15 small children are taken care of. They have opened the hostel facility also.

In this manner, many Mathas of Bidar district protects the orphans and serve the society as well.

**Dasoha:** Kayaka and Dasoha are the twin important principles through which Basaveshwara ensured equality. Basaveshwara attributed significant meaning to the concept of Kayaka and Dasoha. It is not merely work and distribution but something that helps from the basis of socio-economic equality. Kayaka is also regarded as an important means for the removal of all inequalities economic, social, religious and spiritual.

Hence according to Basaveshwara principle of Kayaka, all occupations are equal, have equal dignity and are equally beneficial to society.<sup>213</sup> Another important principle of Basava is Dasoha.

The adaptation and implementation of the concepts of Kayaka and Dasoha would serve as a panacea for the eradication of poverty and other social evils. Basaveshwara preached and practiced methods of hard work and self-sacrifice for the benefit of society. The concepts of Kayaka and Dasoha were the firm foundation essential for the building up of a self sufficient society. The concept of Kayaka dissolving the conflicts in society, showed how individual interest and social interest, their mutual conflict abolished, should become complementary to each other.<sup>214</sup>

Through Kayaka and Dasoha, peace in society is established. Since everyone earns his minimum requirement through Kayaka, he contributes the rest of his labour to society, instead of using the same for the accumulation of personal wealth. Hence Kayaka does not encourage the amassing of wealth; Kayaka is to be done in the spirit of Dasoha. Hence there is an end to all exploitation and to all disparities of wealth. These two basic principles of Basaveshwara could be used in equality among all sections of the society.<sup>215</sup>

Dasoha should not be confused with the traditional Brahmanical concept of Dana and Datti, while the concept of gift was either a part of an exchange transaction or part of an

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<sup>213</sup> See for detail S.A.Palekar, Basaveshwara's political philosophy, Serials Publications, New Delhi, 2006, pp.99-105.

<sup>214</sup> Ibid, p.112.

<sup>215</sup> K.Ishwaran, Religion and Society among the Lingayat of South India, San Francisco, Oxford, 1994, p.62.

exploitative process, Dasoha represents the principle of community sharing and co-operation. It involves the principle that the individual should share spontaneously with the community a part of the earnings from his honest social labour (kayaka). In more economic terms it also implies that surplus produce should be channeled into an institutionalized process resource transfer, resulting in redistribution of society's produce, while gift is inherited and becomes part of private property, its essence is to become socialized and communalized resources.<sup>216</sup> This indicates us that every service must be rendered in the spirit of Dasoha and while rendering it there should be absolutely no sense of pride or ego.

It would be interesting to note that Basaveshwara's concept of Dasoha is not restricted to only material aspect. As we noted he pointed out service should be rendered to the society in the spirit of Dasoha. Thus "Dasoha is selfless service to humanity rendered with the realization that all beings are sparks of divinity and that the spirit of God exists in all creatures. Thus seeking God through service to human being is Dasoha."<sup>217</sup>

Many Virasaiva Mathas of Bidar district give importance to Kayaka and Dasoha. The Mathas performs Dasoha without any discrimination between caste, class and sex. In 1972, when people of Maharashtra and Andhra Pradesh faced drought, they attempted suicides. During this critical situation, Late Dr.Chennabasava Pattadevaru of Bhalki arranged the Anna Dasoha for the needy people. Every day thousands of people would satisfy their hunger in this Matha. The present Mathadhisha Shri Basavalinga Pattadevaru continued the Dasoha tradition in the Matha. Today also we find Anna Dasoha run by Bhalki Matha without fail.

Shri Guru Basaveshwara Samsthana Matha of Hulsur also conducts Dasoha daily in the Matha. Anyone who visits the Matha, would first receive Anna Dasoha and then arrange for the meeting of the Mathadhisha Shri Shivananda Swami of Hulsur become very happy when a strange person receive Anna Prasada from the Matha. Later on Swami interested to have a talk with him.

Shri Brahmanmatha of Harkud also gave more interest in distributing Anna Dasoha. It follows the tradition of serve whoever visits the Matha, with Anna Dasoha and later on fine meeting with Swamiji of the Matha.<sup>218</sup>

The Bhatambra Virakta Matha of Bhalki do not practice Anna Dasoha. Many devotees coming from far away places visit this Matha. But they are disappointed not receiving any Anna Dasoha. One of reason is that no-body contribute to Anna Dasoha. Majority of big Virasaiva Mathas practice the Dasoha in their Matha.

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<sup>216</sup> Neelasingh, Lord Basaveshwara and Dr.B.R.Ambedkar: A Study in the problem of Untouchability and socialism, un published Ph.D.Thesis submitted to Gulbarga University, Gulbarga, 2001, p.108.

<sup>217</sup> Taken from the Keynote Address by Poojya Shri Sharana Basavappa at Vachana Sangeethatosava held at Basavakalyan in April 1998. Please also Review of Maha Dasoha Sutragalu, The Hindu, 7<sup>th</sup> February, 1989.

<sup>218</sup> Ramesh Mulage, Hyderabad –Karnataka Veerashaiva Mathagalalu-Ondu Adhyana, an unpublished Ph.D.Thesis, Submitted to Kannada University, Hampi, 2002, pp.216-217.

**Honoring the Intellectual Personalities:** The Virasaiva Matha of Bidar district honor those personalities who have continued their work in various fields like social, religion, education and cultural. The Matha appreciate the contribution done by the personalities and honoring them with awards, is one way of encouraging them to pursue their interests and hard work in their respective fields. The Bhalki Matha honored personalities like late Shri H.M.Nayak, Dr.M.M.Kalburgi. Dr.Chennavira Kanavi, Dr.S.S.Marulayya, Dr.Hiremallur Ishwaran, Dr.Shantarasa Raichur, Dr.G.S.Sddhalingamma, Dr.L.Basavaraj. Dr.M.S.Latthe, Dr.Basavaraj Sabarad etc and many others also contributed in the literary fields.<sup>219</sup>

Shri Gurubasaveshwara Matha of Hulsur and Brahmatha of Harkud village honored the great personalities in their own way.

The awards also encourage other people and great personalities are honored. These great personalities inspire other people to contribute in their respective fields and follow their path. In the present day, many Mathas of Bidar invite political parties and honor them. These parties contribute financially to the Mathas. This system prevailing in the society is not good for the welfare of society. A literary person is never given any awards, nor honored.

**Group Marriages and Free Eye Check-up Camps:** Group marriages and free eye check up camps organized by many Mathas of Bidar district. The Mathas of Basava Mukti Mandir, Sharana Udyana Vana, Basava Mantapa of Bidar, Basavagiri, Basava Kendra of Bidar organized many social awareness programmes for all.<sup>220</sup>

In the present day situation, the Mathadhishas participate in social awareness programmes like against drugs, alcohol, ghutaka, dowry etc. They organized many cultural programmes to create awareness among the people in the society. Every Virasaiva Matha in Bidar probably involved in social work and intend to the welfare of the society.

The Mathadhishas arranged many group marriages and inter-caste marriages in the Matha. These are arranged on minimal rental basis also. If the person is very poor, the marriage is arranged free of cost and the couples are blessed. The big Mathas of Bidar that have Kalyan Mantapa, arranged group marriages and in his way serve the society. The Matha is also used for social gatherings and whatever money is collected, it is used for serving the poor and needy people.

The Mathadhishas also encourage women's education.<sup>221</sup> They have opened few education schools for the girls. Hostel and Boarding facility is also provided by the Matha.

Widow Remarriage is also encouraged by the Matha. Only few of the Mathas hold the responsibility for in widow remarriage.

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<sup>219</sup> Panchakshari Punyashetti, G.B.Vlsaji ( ed), Chennabsava Kalyan, Akhila Bharata 7<sup>th</sup> Sharana Sahitya parishat, Bhalki, 2006, p.36.

<sup>220</sup> Gangambika ( ed), Basavagiri, souvenir of the Vachana Vijayotsava, Basava Seva Pratisthana, Bidar, 2009, p.110.

<sup>221</sup> M.S.Latthe (ed), Nirabhari, Kalyana Karnataka Prakashan, Basava Mukti Mandir, Bidar, 2005, p.31.

Other programmes which are related for the upliftment women power is organized by the Matha. Saving the girl child, banning the dowry system, banning the infanticide and empowerment of the women's status etc. these are some of the objectives for which the Matha's work in Bidar district.

### **Educational Contribution by Virasaiva Mathas in Bidar District**

Today we have achieved material progress and are advanced in civilization but lagging behind in culture. In a way our forefather's were backward in civilization but they were at the top in inner qualities of life. Thus we have not retained them in our lives today. Human values are disappearing today. Lack of inner values in us is responsible for this. Uncultured attitude of life has degraded us. Good education imparts good inner training to our mind.

Education for life or education relevant to life is one which helps the development of both interior and exterior of man. Life for education provides equal opportunities for the development of material and spiritual aspect of man's life.<sup>222</sup>

A great socio-religious revolution took place in Karnataka in 12<sup>th</sup> century under the leadership of Basavanna. It discarded all the man made barriers and main aim of this movement was to work for the welfare of all beings. As a result of which egalitarian society based on moral and spiritual values was established.

Anubhava Mantapa known as Open University came into existence.<sup>223</sup> Here the principles were laid down for the development of both the inner and outer aspects of human personality. Teaching was through Vacanas of Sharanas in mother tongue Kannada instead of Sanskrit which was not understood by all. Sharanas taught these values to people after experimenting them in their own lives.

The above valued Sharana culture and moral religious, spiritual, education is impart to its devotees by the Matha and Mathadhishas.

There is close relation between Mathas and education. The place where students stayed is called as Matha. It is the first time Virasaiva Mathas involved in religious propaganda. Few years ago, school was called as Ayya's Matha. Here the material and spiritual education was taught to the students like language, Mathas, Ayurveda, Jyotisha Shastra etc. Till the present day, Sanskrit language was preserved. Its credit goes to Virasaiva Mathas. Today also, many Mathas propagate the use of Ayurveda, Panchanga preaching and the Mathas always helped the society. It is the pillar of the society. Public education facility is provided by the Mathas.

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<sup>222</sup> B.Virupakshappa (ed), Basava Journal Silver Splendor, Basava Samithi, Bangalore, 2003, p.2.

<sup>223</sup> See for detail B.S.Swamy (ed), Anubhava Mantapa, Basavatathva Panchara Hahu Samshodhana Kendra , Prakashan, Bangalore, 2008, pp.1-7.

Many Mathas preserve the Manuscript. Odisuva Mathas are found in Bidar district. In olden days Odisuva Mathas existed in the society. Odisuva Matha has its own importance and every Matha gave preference to Odisuva Mathas.<sup>224</sup>

The other class is Shalimatha, which also existed earlier. These Shalimathas taught the professional courses to students. Here teachers taught professional syllabus only. In Odisuva Matha, only reading and writing is taught. In Shalimatha, only reading and writing is taught. Offer after completion of the syllabus, the students get involved in literary and cultural programmes.

“At the beginning of 19<sup>th</sup> century these Odisuva Mathas were converted as only Sanskrit teaching schools. Today these Odisuva Mathas are called as Udasina Matha. In many villages the Hiremathas work as a Odisuva Mathas”.<sup>225</sup>

According to the tradition many professional courses were taught in Virasaiva Mathas. Krishi Dnyana Pradipika inscription is of an opinion, that we find many Shalimatha's spread all over the Karnataka.

The entire big Mathas of Bidar district opened the school and colleges for all without making any discrimination on the basis of caste, class and sex.

In the modern period, the Matha is considered as a religious centre. According to the modern period's concept, only religious programmes run in the Matha. But in the medieval period, the Matha meant to be a larger space occupying religion, cultural and educational centre also. From 6<sup>th</sup> century to 12<sup>th</sup> century these Mathas involved more in educational field.<sup>226</sup>

As mentioned earlier also, the Virasaiva Mathas of Bidar district take more interest in spread of education. Many Mathas have their own schools and colleges. But today many Mathadhishas make use of this available amount through these educational institutions in other social areas of work.

In ancient days, Shalimatha, Odisuva Matha and Viraktamathas took interest in spreading education. The main aim of Matha was to spread education. School meant Matha and vice versa. Today also many Mathas are called as Odisuva Matha and Shalimatha. In earlier days, professional education was provided to follow Kayaka without any selfishness.

Many Virasaiva Mathas of Bidar district run schools and colleges. Shantivardhaka Shikshan Samstha of Bhalki runs more than 12 schools and colleges. Hiremath Samsthana Vidyapeeth Bhalki runs 7 schools and colleges. The present Mathadhisha Shri.Ma.Gha.Cha.Basavalinga Pattadevaru followed the foot prints of his Guru Dr.Chennabasava Pattadevaru in spreading education not only in Karnataka but also in Maharashtra and Andhra Pradesh. The Mathas opened their branches in other areas also to provide educational facility to all of them. Bhalki

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<sup>224</sup> Ramesh Mulage, Hyderabad-Karnataka Veerashaiva Mathagalu-Ondu Adhyana, op.cit, pp219-221.

<sup>225</sup> Shantaras Raichur ( ed), Kayaka Parinami, op.cit, p.471.

<sup>226</sup> G.Shivarudrappa , H.P.Malledevaru ( ed), Archana, 1981, p.1006.

Matha is the first Matha which took interest to spread education since the Nizam period until now<sup>227</sup>. It provides religious, social and cultural education along with state curriculum adopted in the schools and colleges. Colleges relating to Art, Science, Engineering, Music and other professional courses and medical colleges are run by the Matha in Bhalki district.

The Matha opened its schools and colleges to one and all. It has adopted modern educational system in these institutions. Hostels, Boardings, Library, Auditorium facility are provided here. Till the present day these institutions are running successfully in Bidar district.

“Shri Guru Basaveshwara Shikshan Samsthana” founded by Shr.Ma.Ni.Pra.Shivananda Mahaswami of Hulsur is famous for its valuable contribution in the field of education. There are more than 6 primary and secondary schools established in various villages of Bidar; for e.g.-Hulkunti, Mukrambi, Basavakalyan and Hulsur.<sup>228</sup> These schools are working well and are open to all community people without any discrimination. Along with religion, State curriculum is followed here, in these schools. Shri Shivananda Swami was more interested in spreading education and making every person literate, with this aim, he established more schools for children to acquire knowledge.

Shri Chennavira Shivacharya of Harkud Brahmata established “Chennabasaveshwara Shikshan Samstha”. Under this Matha many schools are run in various places like Bhalki, Chincholi, Harkud etc.The Mathadhishas encouraged the students to acquire higher education. More than 4 schools are run by this Matha.

Shri Shivakumar Mahaswami of Siddharud Matha of Bidar provides educational facility to all. Many schools and colleges are run by the Matha in various places of Bidar.<sup>229</sup> Primary, Secondary, Sanskrit, Ayurvedic, Science and Technical schools and colleges are successfully run by the Matha. Apart from this, Shishuvihara and convent English Medium School situated at Ambarnath in Mumbai is also run by the Matha. This Matha adopted modern education system and spread it through its entire branch Mathas. All these institutions provide every facility to all students. In Basavakalyan, an institution is opened which provide employment facility to students. In this manner, the Mathadhishas work towards their objective in spreading the knowledge and development of the institution.

Shri Shivayogeshwara Swami of Bhatambra Virakta Matha of Bhalki runs educational institutions in Bhalki and Bidar district.<sup>230</sup> The Matha runs 5 primary and secondary schools. Among these schools, few have adopted Gurukula system pattern in their institutions. All these schools are open without any discrimination.

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<sup>227</sup> Basavalinga Pattadevaru, J.B.Visaji ( ed), Chennabasava Kalyana, Hiremath Samsthana, Bhalki, 2006, pp.14-15.

<sup>228</sup> Ramesh Mulage, Bidar Jilleya Veerashaiva Mathagalu-Ondu Adhayana, op.cit , p.65.

<sup>229</sup> Ibid, p.72.

<sup>230</sup> Sangamesh Savadattimath ( ed), Bayala Karanaika, Shri Shivayogeshwara Mahaswami Peetharohana Silver Jubilee Celebration Bhatambra, 2000, p.20.

Hiermath of Chambol opened an education institution, named as “Rudramuni Shikshan Samsthaha”. Under this institution, 3 primary schools and a hostel is run by the Matha successfully.

The Chauki Matha of Niduvancha also worked towards education. “Shri Guru Bhadreshwara Shikshan Smastha” was opened and under this, 3 schools are run by the Matha in Niduvancha.

Shri Ma.Ni.Pra.Guheshwara Swami of Mudhol also encouraged the spread of education. He opened “Guheshwara Shikshan Samsthan” for educational purposes. Under this institution primary and secondary schools are run by the Matha.

Shri Jayashanta Lingeshwara Mahaswami of Hirenaugaon established the “Shri Shantalingeshwara Shikshan Samsthan” with objective of contributing in educational field.<sup>231</sup> Under this institution, primary and secondary schools are run by the Matha successfully.

The above mentioned Virasaiva Mathas of Bidar district helped in building the future leaders of the nation, through providing education to every child from its various braches. These Mathas follows modern educational system and so keep the child informed and updated. Religious preaching is adopted at Pre-Primary level. But most of the Mathas follow State Curriculum to be taught in the schools. Medical and technical education is also imparted by the Mathas. The Mathas promote learning of language and to prepare themselves to complete in this world.

### **Contribution of Mathas to Literature**

Literature and Mathas are closely related. They are the two sides of a coin. In ancient times, the Mathas worked for the development of literature. They were the source of inspiration for the development or creation of literature. As the Mathas held the responsibility of preserving the literature, it wouldn't have been possible to obtain the literature which reflects our culture in the society. Virasaiva Mathas has important status not only in stated but also in nation also. Many Mathadhishas were good writers, poets and Vacana composers. Many books are available which are written by Mathadhisha in the present day also.

Most of Kannada literature was developed because the Mathas were the source of inspiration.<sup>232</sup> They also preserved the old religious books and that is why these books are made available today also. The Mathas played a great role for the development of literature and culture. The Mathadhisha were highly intellectual and side by side they encouraged the poets, writers, artists to contribute to the society. The Mathas also patronized the good writers, poets, artists with purpose or aim to bring out the rich culture out of these personalities. Then on the basis of these literature, they many influence the minds of the people who are generally ignorant. In this manner they would serve the society. Virasaiva

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<sup>231</sup> Ramesh Mulage, Bidar Jilleya Veerashaiva Mathagalu-Ondu Adhayana, op.cit, p.79.

<sup>232</sup> K.Ravindranath, Kannada Sahityake Mathamanyagala Kodige, op.cit, p.2.

believed that it was their duty to write on religion and serve God and religion. So many Virasaiva Mathas involved in providing literature through the Matha.

To preserve the religious literature was one of the responsibilities of the Mathas. The Mathas gave more status to researchers, poets and writers. The Mathas also produced and printed good religious books. Many of the writers Manuscripts are related to religion and spirituality.

Many old Mathas taught various courses to devotees, and student like fine arts, folk lore, music, literary, art, etc. Religious books were produced by the Matha with the help of experts in literature. Many Mathas not only gave importance to Virasaiva but it has opened doors to all. The people of other castes also have equal right to produce literature on Virasaivism.

Almost all the Mathas in Bidar district patronized the literature and published many religious, social, culture and Kannada books. The Mathas worked towards the protection of literature and preserved culture of Vacanas that is poems which contained messages in them. Mathadhishas are working as a preserver of literature in the society.<sup>233</sup> Through Vacana literature and religion, they played a role in maintaining and disseminating Virasaivism in Bidar district.

Most of the Virasaiva Mathas in Bidar district made the books available in Kannada<sup>234</sup>. But now –a-days, few Mathadhishas encourage others to translate Kannada into other languages like Hindi, Telugu, Marathi and English.

Hiremath of Bhalki started a weekly magazine on 21<sup>st</sup> December, 1971. But later on, it was converted as monthly and then again as a quarterly magazine. This magazine is named as “Shanti Kiran”. Many poems, articles review, cultural programmes etc are described in this magazine. The Basava Dharma Prasara Samsthan, Hiremath Samsthana Bhalki publication published more than 25 books upto now.<sup>235</sup> Most books are focused on religion tenets, and Vacanakaras, Sharana culture, also on the biography of Dr.Chennabasava Pattadevaru of Bhalki.

The present Mathadhisha Shri.Ma.Gha.Cha.Basavalinga Pattadevaru of Bhalki Hiremath organized many religious and literary programmes. Through these programmes they encouraged the new artists, writers, poets etc. The Mathadhisha also honored them. Many of the artists were also awarded because of their excellent contribution in literary field.

The Bidar devotees of Virasaivas were proud of Bhalki Hiremath, because along with religion, social, culture the Mathas contributed to the development of literature and preserved the Vacana culture.

Shri Guru Basaveshwara Samsthana Matha of Hulsur patronized the poets, writers and artists. The present Mathadhisha, Shri.Ma.Ni.Pra. Shivananda Mahaswami took keen interest for the

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<sup>233</sup> Ramesh Mulage , Bidar Jilleya Veerashaiva Mathagalu-Ondu Adhyana, op.cit, p.40.

<sup>234</sup> All the Mathas book and their publication mentioned in Appendix –I.

<sup>235</sup> Virendra Simpi, Jagannath Heballe ( ed), Basavaprabhe, Karnataka Sahitya Sangha , Bidar, 2006, p.45.



development of literature. The publication “Vishwaguru Basavadharm Prachara Kendra Gurubasaveshwara Samsthana Matha, huslur” was started by Matha.<sup>236</sup> Through this publication many books were published by Matha. Uptill now, more than 15 books have been published by Matha. Religious and cultural books were published by the Matha.

Harkud Hirematha’s Mathadhisha Shri Chennavira Shivacharya Swami organized many religious programmes in the Matha. But every year a religious book publication is released by the Matha. In this manner, the Matha contribute to development and preserving literature and culture. “Shri Chennabasaveshwara Samsthana Hiremath” is the publication started by the Matha. Through this medium, more than 21 books were published by the Matha uptill the present day<sup>237</sup>. These books focus mainly on Vacana culture, Virasaivism, Sharana Philosophy, Kayaka and Dasoha, Sunyasampadane etc. In this way, the Harkud Matha’s contribution towards literature is great.

Shri Siddharud Matha of Bidar also contributes in the field of literature. The present Mathadhisha Shri Shivakumar Mahaswami has received many titles like “Shivadvaitha Bhushan”, “Vedantavagesh Gitotama Acharya”. He wrote many books in Kannada and Sanskrit languages. “Chidamarashrama Shri Siddharud Matha Bidar” is the publication, which was started by the Matha.<sup>238</sup> Through this media, more than 10 books have been published uptill now. The Siddharud Matha of Bidar has also started “Shri Siddhabharathi” printing press in the Matha. The monthly magazine “Shri Siddha” is being published by the Matha. Many of the books gave more importance to the topics like religion, Virasaivism, Bhajan, Puja, Vacana etc. To spread the spiritual philosophy to each and every corner of the country is the main aim of the Matha. To work towards this aim, the Matha strives day and night, and also encourages the literary personalities like poets, writers and artists. In this manner, the Siddharud Matha contributes greatly to literature and culture.

The Bhatambra Virakta Matha of Bhalki played an important role in spreading literature. The present Mathadhisha Shri.Ma.Ni.Pra.Shivayogeshwara Mahaswami, himself being a writer has started “Kalyana Karnataka Prakashan, Basava Mukti Mandir, Bidar” publication. Until now more than 20 books has been published by the Matha<sup>239</sup>. Besides this “Chetana Taranga” a monthly magazine is published by the Matha. Many books are focused on Vacana culture, Virasaivism, Sharana philosophy etc. The Basava Mukti Mandir also contributes to literature and culture in its own way.

Basava Seva Pratisthana of Bidar also contributes to literature and culture. The Mathadhisha Akka Annapura is a great writer and has written many books. The Matha has started “ Basava Seva Prathisthana” publication. It has produced and published more than 25 books till the present day.<sup>240</sup> The Matha organized many religious and cultural programmes, invited

<sup>236</sup> Gurulingappa Dhale ( ed), Basava yogi, Shri Guru Basaveshwara Samsthana Matha, Hulsur, 2006, p.55.

<sup>237</sup> M.S.Latthe ( ed), Kalyananadina Paramjyoti, Shri Chennabasaveshwara Samsthana Hiremath, Harkud, 2002, pp.76-77.

<sup>238</sup> Ramesh Mulage, Hyderabad-Karnatakada Veerashaiva Mathagalalu-Ondu Adhayana, op.cit, pp.245-246.

<sup>239</sup> Sangamesh Savadattimath (ed), Bayala Karanika, op.cit, p.19.

<sup>240</sup> Gangamike (ed), Basavagiri, Basava Seva Pratisthana, BIDAR, 2009, P.137.

personalities like poets, writers, authors. It has encouraged them by honoring them. The books contain many topics relating to Vacana Culture, Basava philosophy and Virasaivism. The Basavagiri is run under Basava Seva Prathisthana. All the programmes and activities are published successfully by the Matha.

Basava Yograshrama Kautha (B) Aurad taluka matha contributes greatly in the field of literature. The Mathadhisha Shri Sharana Beldala himself being a good writer has written many books on religion, Shunyasimahasane and Vacana Shastra. Shri Beldala has received “Basava Shriprasti” and “Kannada Sahitya Award” for his great work in Kannada language and propagating culture. The Matha has its own publication. “Mahamae Prakashan Kauth (B)” has published more than 15 books, all of which were on religion, Vacana Shastra, Shunasamadane, Yoga, principle of Virasaivism. The Mathadhisha also tries to develop more knowledge on Virasaivism and contribute these to the society.

Besides these the other Mathas of Bidar like Niduvancha, Virabhadreshwara Matha of Humabad, Hudagi Matha, Chincholi, Gadigaudgaon, Hulkunti, Vimalkhed, Thana Kushnur, Yadlapur etc Mathas involve in their own way in contributing to literature for publishing discourses on religion. Mathas brief history in religious magazines, articles in various news papers etc.

Basava Mantapa of Bidar, Basava Mahamane of Basavakalyana and Anubhava Mantapa of Basavakalyan also wrote many books on Virasaivism. In this way they are trying to develop the religion and culture.

Basava Mantapa of Bidar and Basava Mahamane of Basavakalyan is run by Mate Mahadevi. Mate Mahadevi herself being a good writer, has published more than 200 books at Vishwakalyana Mission, Bangalore”. This mission is established by Mate Mahadevi.<sup>241</sup> A monthly magazine “Kalyana Kiran” is also published by her. Most of her books containing many topics on religious programmes organized by Basava Mantapa of Bidar are published in the Magazine “Kalyana Kiran”. In this way, the Mathas contribute to literature and culture.

Anubhava Mantapa of Basavakalyan also patronized art, culture, and literature. Shri Siddharamma Swami is present Mathadhisha. He is a good musician, writer and a poet also. He wrote many books on music, drama and religion. Under the Anubhava Mantapa publication, more than 10 books have been published. Many of these books are focused on presentation of Vacana Sahitya, culture and philosophy.

Thus, in this manner, the Mathas contribute to the development of literature and the preservation of culture also. During those days (i.e.-12<sup>th</sup> century) devotion and faith could be traced in their work. The Mathadhishas hold never involved in profit making. But in the present situation, the time has changed. The Mathadhishas would first consider the profit along with name and fame for the work which they would undertake. But all Mathadhishas are not like this, only some of them. The small and branches of Mathas publish their work

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<sup>241</sup> Mate Mahadevi (ed), Basava Vachana Deepti, Vishwa Kalyana Mission, Basava Mantapa, Bangalore, 1996, pp.318-323.

under the affiliation of head Mathas. The Mathadhishas of branches or small Mathas publish their articles in daily Newspaper, Magazines, Monthly magazines etc. they try hard to come forward, through their publications by the Matha.

## **Contribution to Culture**

### **Contribution to Music:**

Bhalki Hirematha's contribution to Music: Bhalki Hiremath is situated in Bhalki. From beginning this Matha contributing to Music. Many Vacanakaras are also great musicians to mention some of them are Shri Ragada Sankanna, Bahurupi Chaudayya, Kinari Brahamayya, Sakalesh Madarasa, Akkamahadevi, etc. Through recitation of Vacanas, many ideas were conveyed to the common man and at the same time the music also became famous. It became easier for the common man to understand Lord Basaveshwara philosophy and implement those ideas in their daily life. Thus leading a peaceful and simple life, not only this adopts easier way to worship God in form of meditation and music.

Bhalki Hiremath's Mathadhisha late Dr.Chennabasava Pattadevaru followed Basaveshwara's philosophy thoroughly. The Mathadhisha adopts musical way to spread the philosophy and Vacanas.<sup>242</sup> Dr.Chennabasava Pattadevaru fondly called as "Bhalki Appa", by the people. He sang songs of Sharanas, Vacanas, and folk songs, Songs of Shivayogi, Sarvabhushana and Nijaguna Shivayogi sons, Milara Basavalinga's poems very heartily. He himself being a great singer had knowledge of Rhythm and Thal etc. He used to praise those who used to sing Vacana Sangeeta.

During Nizam rule, the Music had influence of Marathi and Hindi languages on Kannada language. At the same time the Kannada musicians even in the neighboring states. In the year 1940, Nizam, the Mughals ruler sent Kasappa Gadre to learn music. He also invited expert musicians from Gadag and gave training to people of Bhalki village. Shri Kashappa Gadre is called as "Gavai Kashappa" even in the present day. He was a great musician of Bhalki and the credit goes to the Mathadhisha of Bhalki.

Akkana Balaga is the women's organization.<sup>243</sup> Late Dr.Chennabasava Pattadevaru stated that this would help to popularize the Akkamahadevi message to all. He encouraged every woman to step out of the house and participate in social activities. As a woman in the part of society, he that messages can be reached to every family and thus create peace and harmony in the community. Ladies, thus, participated and were given training of music in form of Bhajans and Vacana Sangeeta. Thus these organizations of woman were formed in many places like Bhalki, Ratnapur, Thagaon, Kamalnagar, etc.

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<sup>242</sup> Panchakshari Punyashetty, Akhila Bharat 7<sup>th</sup> Sharana Samelana, Hiremath Samsthana Bhalki, 2006, pp.25-32.

<sup>243</sup> Kashinath Reddy, Kalyan Kalashree, P.B.Tankasalimath Sri Basaveshwara Fine Arts College Basavakalyan, 2003, p.47.

Pujya Shri V.Siddharamanna was encouraged and given support by Bhalki Hiremath. He took tours to many villages and in the form of music Vacana Sangeeta Shivanubhava became popular all over in Bidar. Not only music, but also dramas were exhibited and conducted to create awareness and spread Vacana Culture and Basava philosophy. To mention a few dramas like Shivasharana Haralayya, Shivasharana Nanayya, and Ambigara Chaudayya etc. These programmes are successfully run by the Matha to this present day also.

**Nilambika Music School:** Bhalki Hiremath Samsthana Vidyapeetha (trust) founded the Nilambika Music School in 1994. This school is recognized by the government students from various places like Gulbarga, Maharashtra, Andhrapradesh, apart from Bidar district, come over here to learn music. There is no age bar for the students. Free hostel and boarding facility is available here. Students come out as great musicians after the training in over. Mr. Nyamat who was a musician, had been a student of this centre. He adopted Virasaivism and named himself as “Navalinga”. Today he teaches music in Mannekali. Shri Sheshappa Gavai from Basavakalyan contributed to spread of music and credits to Bhalki Hiremath.

Shri Sheshappa Gavai taught music to Handicapped people and he got Jangam Diksha from Late Shri Chennabasava Pattadevaru. He started Nilambika Handicapped women’s music school and hostel. He spread music to all other parts of Bidar. He received many awards from the government to his credentials.

Shri Ravindra Handiganuru stayed one year in the Matha and visited many villages to popularize Basaveshwara philosophy and Vacana Sangeeta through music. Smt. Shantadevi Gunjal spent her own money and released the music cassette of Shri Chennabasava Pattadevaru.

Bhalki Hiremath also arranged Vacana Sangeeta Mahotsava. Many wellknown and reputed musicians were invited and through the medium of music, they made the people aware of importance of Vacanas.

From the year 2003 onwards the Santpur Anubhava Mantapa decided to organize Vacana Sangeeta Mahotsava every year. The first Utsav was celebrated with great pomp and splendor.

### **Nilambika Handicapped women music school and hostel –Khed-Sangam**

This music school is run by Bhalki Hiremath. Admissions are given to handicapped women only. Presently 15-20 women are learning music here in this institution. Free hostel and boarding facility is being provided to them. Women hail from Andhra Pradesh and Karnataka. This music school has set an example in front of others. Special awards and honors are given to the best musicians. Not only music, but also cultural values are being taught by the Matha.<sup>244</sup> The real knowledge of life and experience are being guided by the Matha.

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<sup>244</sup> Ibid, p.48.

## **The patronage of Harkud Hiremath to Music**

Shri Chennabasaveshwara Samsthana Hiremath Harkud is situated in Basavakalyan. Shri Chennabasava Shivayogi carried out the responsibility as Mathadhisha in Harkud. He was well known for his activities that prospered the Matha and the society. He was known as “Muttya” by the people, or “Harkud Muttya” meaning “grandfather of Harkud Village” for his miraculous activities.<sup>245</sup> He took deep interest in music also. He always supported the musicians. He was fond of music and patronized the musicians. Through this musical media he reached out to the common men, lord Basaveshwara’s Vacanas and philosophy.

Shri Shivayogi arranged many musical programmes where writers, singers, poets and devotees participated. He favored music because music relieves stress of mind and body and at the same time person attains happiness leading to peace and satisfaction. He always remained a patron of music.

In the year 1952 he left the world and Shri Gurulinga Shivacharya became the successor. Shri Shivacharya continued to patronize music culture and thus music held an important place in Harkud village. Succeeding him was Shri Chennavira Shivacharya, the present Mathadhisha. He too, continued the culture of patronizing the music and thus spreading the religious philosophy along with music.

Shri Karibasavayya Swami was the first musician of Harkud Matha. He was a great actor and Dramatist. The names of other musicians are Shri Basavatirtha Sajan Shetty, Shri Bhimsen Mulage, Shiragapur, Shri Nagendra Biradar, Shri Shantappa Shilwant, Shri Husan Kohinoor, etc. Shri Annarao, Master Rajeshwar worked hard to continue the tradition of music in the Matha.<sup>246</sup>

Shri Shantappa Shilwant composed the Haradesi Nagesi songs and sang them during festivals and in fairs. Shri Basavannappa, Gundamma, Bhaghipargad Nabhisahab. These are the students of Shri Shivayogi and they contributed the development of the music in Harkud Matha.

Many musical programmes were arranged during Amavasya (new moon day) every month; of course these musicians were religious based. This tradition continued in Chincholi Hiremath which is also the branch of Harkud Hiremath.

Many wellknown musicians were invited and they are –Shri Manebabu Kuvarkar, harmonium player of Pakistan. The names of other artists being invited to perform at the Matha are Shri M.Venkatesh Kumar of Dharwar, Shri Kupendrabhat who remained a student of Shri Bhimsen Joshi; Shri Narasimha Vadamatti; Shri Sadashiv Patil Beyanur; etc.

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<sup>245</sup> See for detail, M.S.Latthe (ed), Kalyananadina Paramjyoti, Shri Basaveshwara Samsthana, Hiremath, Harkud, 2002, pp.38-60.

<sup>246</sup> KH.Kashinath Reddy, Kalyan Kalashree, Kalaniketan Prakashan, Tankashalimath, Basaveshwara fine Arts college, Basavakalyan, 2003, pp.43-45.

The famous musician of Basavakalyan is Shri Sheshappa Gavai, Gabbur; who adopted the musical media to spread the religion of Virasaivism in the society. Thus the Vacanas of Basaveshwara was made popular among the people in the present period.

Referring the book of M.S.Latthe's (ed) , Kalyana Nadina Paramjyoti, we get information about the Harkud Matha as well as the poets, artists. The songs remained the central focus, written by many poets and are in Bhajan form.

Recently Harkud arranged a "Tulabhara" programme on this occasion Dr.Pandit Puttaraj Gavai. Shri Shivacharya of Harkud Hiremath said that this programme is musical one and the musical knowledge has thus become popular.<sup>247</sup>

To carry on the tradition of musical knowledge the Harkud Matha strived a lot. Many poets, Tattavapadagaras, writers, singers and other personalities contribute to keep up the tradition of music from generation to generation. The religion of Virasaivism also can be made known to the people through the form of music.

### **Shri Manikprabhu Samsthan of Humanabad patronage the Music**

Shri Manikprabhu Smasthan, Humanabad has been contributing towards music and literature for the last 150 years. Shri Shakala Matacharya Sadguru manikprabhu Maharaj was the founder of Samsthana. He was a poet and a writer as well. Chota Kahayal, Bada Khayal, Drupada Anga, Drumi Anga, Abhanga, Lavani, Ghazal, Dhohore etc and gave a touch of Raaga and Tal as a music director. Many Hindustani musicians adopted his style of music. He knew many languages like Kannada, Hindi, Marathi, Urdu, Parsi, and Arabic and composed songs on all of the above languages. His followers and devotees belong to all communities.

Many musicians soon followed after him and contributed to the continuation of the music culture. Few of them to be mentioned are Shri Manohar Manikprabhu Maharaj, Shri Martanda Manikprabhu, Maharaj and Shri Shanka Manikprabhu. Thus the music relating to the philosophy of Basaveshwara became popular in Bidar and other parts of India too.

The famous and renowned musicians of India visited here. Ustad Hadukhan, Ustad Hassukhan, Pandit Bhimsen Hoshi, Pandit Hariprasad Chaurasia (Basuri Vatak), Ustad Allakhan ,Ustad Zakir Hussain ( Tabla), Pandit Brijbhushan Kabra (Guitar), Pandit Shivakumar Shrama (Santur), Lata Mangeshkar and Usha Mangeshkar, Mohammad Rafi (film singers). Ashwini Bhede, Ajit Khakade, Ambra Prasad etc, these and other musicians visited here and praised the Samsthan for its contribution to make music and Indian culture famous all over the world.

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<sup>247</sup> Gopikadevi, Harkud Shri Chennabasaveshwara Charitre, Shri Chennabasaveshwara Samsthana, Harkud, 2000, p.69.

Today it is one of the renowned music centres and it also works towards the spread Basava philosophy and Vacana Sangeeta in its neighboring states. Apart from these the other music institutions of Bidar helping the musicians to preserve the music along with religion.

### **Music institutions of Bidar**

Many music institutions have an aim of making music famous in Bidar. The Mathas also patronize the music and musicians.<sup>248</sup> Among them are mentioned below:

- 1) Basaveshwara Mandir Sangeeta Darbar near Shahganj, Bidar.
- 2) Shri Virabhadreshwara Sangeeta Darbar-Chitaguppa.
- 3) Shri Dattamandir Snageeta Darbar-Tadalapur.
- 4) Sangeeta Mahotsava-Gorta.
- 5) Shri Hanuman Sangeeta Darbar-Kuntegaon
- 6) Shri Rudreshwara Samskrutika Pratisthan Hyderabad-Karnataka Sangeeta Sabha-Gorta.
- 7) Shri Virabhadra Sangeeta Darbar-Haliyambar
- 8) Devinagarada Dasara Sangeeta Darbar-Bhalki
- 9) Shri Mahadeva mandira Sangeeta Mahotsava-Madakatti
- 10) Sangeeta Mahotsava Bhatambra and Mehkar
- 11) Shri Virabhadreshwara Sangeeta Mahotsava-Changlera.

In this manner the Sangeeta Utsavas spread the Vacana Culture with musical media. To preserve the Indian Art and Culture and to follow the tradition of music is the main aim of these Sangeeta schools in Bidar district.

The music institutions train many musicians, and create love and interest for music in students and common people also.<sup>249</sup> Thus the Vacana philosophy reaches every common man and religion spread. Some of music institutions are:

- 1) Shri Sharada Sangeeta Vidyalaya-1959-Gorta.
- 2) Bharatiya Saraswati Sangeeta Vidyalaya-Humanabad
- 3) Ghandarva Sangeeta Patashale and Smt.Guramma Siddaraddi Sangeeta Vidyalaya-Humanabad.
- 4) Shri Sangeeta Kalamandir-Bidar.
- 5) Shri Rudreshwara Sanskrutika Pratisthana-Gorta.

Bidar district has created its own status in the musical field in Karnataka. You will find various forms of music-Hindustani, Classical music, Sugama Sangeeta, Folk songs, Dramas, Sangeeta etc. Many artists have achieved state and national awards.

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<sup>248</sup> Virendra Simpi, Jagannath Hebbale ( ed), Basavaprabhe, Karnataka Sahitya Sangha , Bidar, 2006, pp.196-198.

<sup>249</sup> Kashinath Reddy, Kalyana Kalashree, op.cit, pp.85-90.

Bidar district has its own history in musical field of Indian culture. “Manasolasa” was a book on Indian Music written in Basavakalyan during Chalukya period in 1116-1123 A.D. It is also called as “Ambeshitarta Chitamani”. Later on the Karnataka University translated this book and published in Kannada language. Kalyana Chaluka patronized music and Art.

Gorta was University of Music Education in Bidar. During Shivasharanas period music was heard which was religious based. Vacanas were sung.<sup>250</sup> This kind of music became famous all over in Bidar district.

Many singers contributed to spread music in Bidar. Few of their names are as follows:<sup>251</sup>

<b>Sr. No.</b>	<b>Name of the Singer</b>	<b>Place</b>
1.	Late .Rajyoti Swami	Gorta
2.	Late Revannayya Mathapati	Gorta
3.	Pandit Virupakshayya Swami	Gorta
4.	Prof. Siddyya Swami mathapati	Bagalcote
5.	Kasheppa Gavai Ghandere	Bhalki
6.	Sheikh Hanumiyya	Bhalki
7.	Annarao Master	Gadlegaon
8.	Chitte Siddramappa	Humanabad
9.	Karibasayya Swami	Harkud
10.	Siddramayya Swami	Dubalgunde
11.	Basavannappa	Sangam
12.	Mahavrao Lambe Guruji	Mehkar
13.	Ishwarappa Panchala	Merkundi
14.	Fati Ahmed Gavai	Kamalnagar
15.	Chenayya Swami	Manthal
16.	Munsi Gavai	Hallikhed
17.	Prabhulinga Swami	Maniknagar
18.	Aneppa Master	Rajeshwar
19.	Sheshappa Gavai	Gabbur
20.	Rajkumar Hugar	Madakatti
21.	Navalinga	Madakatti

Sugam Sangeeta singer’s names are as follows:

<b>Sr. No.</b>	<b>Name of Singer</b>	<b>Place</b>
1.	Shivalingayya Swami	Basavakalyan
2.	Bhadrapa Patil	Tripuranta
3.	Rachayya Swami	Yadlagundi
4.	Dulayya Swami	Bembalagi

<sup>250</sup> Jagannath Hebbale, Bidar Jilla Darshan, Jilla Kannada Sahitya Parishad, Bidar, 2003, pp.35-37.

<sup>251</sup> Basavaraj Sabarad, Bidar Zilla Darshan, Prasaranga Gulbarga University, Gulbarga, 2005, pp.198-203.



5.	Chennabasayya Swami	Vadgaon
6.	Manikapp	Basavakalyan
7.	Basavannappa	Pratapura
8.	Revappa master	Muchalam
9.	Panchakshari Swami	Gaudgaon
10.	Kashinath	Hedgapur
11.	Virshettappa	Belur

Names of Tabla Artists are as follows:

<b>Sr. No.</b>	<b>Name of the Artist</b>	<b>Place</b>
1.	Chennabasayya and Basayya Swami	Mehkar
2.	Bhimrao	Sangamkar
3.	Janarthan Waghmare	Humanabad
4.	Keshvrao Suryavamshi	Bhalki
5.	Nagashettappa Hugar	Madakatti
6.	Chendrashekar Babu	Gorta
7.	Rajshekar Swami	Gorta
8.	Vamanrao Kulkarni	Bidar
9.	Laxmanrao Ambarkhan	Basavakalyan
10.	Sudhkar Karnade	Basavakalyan

Every artist was famous in playing musical instruments.

- 1) Pandit Virupakshaya Swami of Gorta place and his son Shri Rudreshwara were famous for Sitar Vadan.
- 2) Pandit Virupashya Swami from Gorta village was famous in playing the instrument of Pitlu.
- 3) Shri Hanumantappa was a flute player.
- 4) Shri Manebhau Kunvar, Bhimrao Master, Rajendra Singh Pawar of Bidar, Mudrendra Swami Gadigaud, Shankagudi Guru Padayya Basavakalyan, Kalayya Laddi and others were expert in playing Harmonium instrument.
- 5) Among women artist, were Smt.Surekha Vaikunta Datta Maharaj, Ashakumar Nanebhau, and Smt.Vijayalaxmi Kulakarni etc from Bidar.<sup>252</sup>

The above mentioned artists and singers made an effort to popularize Virasaivism religion through the mediation of music of Bidar.

<sup>252</sup> Virendra Swami ( ed), Basavaprabhe, op.cit, p.198.

## Virasaiva Mathas contributing to Art and Painting

Kalyana Karnataka painting and Art gallery influenced the art of painting development in Bidar district. Most of artists became famous in painting pictures of Sharanas, Basaveshwara, Anubhava Mantapa and others. The artists who became famous are M.B.Lohar, Shri Prabhulingaya Tankasalimatha, Shri Vithal N.Jadav, Shri Chandrashekar Chekki, Shri Chendrashekar Shomshetty, Shri Shivananda Islambura, Shri Tippanna Rajeshwara, Shri Basavaraj Swami, Shri Ashok kumar Hiremath, Shri Basavraj Swami, Ramesh Kamble , Shri M.S.Matha etc professional artists of Bidar district.

In the same way Shri Gurunath Prabhat, Shri Basavaraj Mugali Hudagi has contributed this valuable service in painting many temples, Basaveshwara drawing, painting the Kalyana Mantapas of Virasaivas, Anubhava Mantapa. They also drew pictures of many Shivasharanas of 12<sup>th</sup> century in a beautiful way.<sup>253</sup> The other painters of Bidar are Revanappa of Chitaguppa, B.k.Tanga of Bidar, and K.K.Venkat. These artists serve the society in spreading the religion of Virasaivism and keeping the harmony in the society, through their impressive paintings.

The life sketches of few artists of Bidar who influence many Virasaivas through their paintings are described in brief below:

1. **Shri M.B.Lohar:** Shri.M.B.Lohar stayed in Bhalki. He was the student of famous painter G.S.Khanderao. He secured diploma in fine arts. And today he is in the post of principal of Fine Arts College in Bhalki. He got financial assistance from Karnataka Lalit Kala Academy in 1983. His paintings were exhibited in Jehangir Art Gallery in Bomabay in the year 1993. His works were also exhibited in International exhibition held in Delhi, Madras and Bombay. He was awarded many prizes like drawing Binalale Prasthi of Bhopal, Academy Prasasthi of Uttarpradesh and Avantika Prasasthi of Delhi. He became famous for his art and paintings. He also encouraged others in fine arts.

2. **P.B.Tankashali** Matha: He belongs to Humanabad. He was famous painter and a student of Shri.V.G.Andani. He then became the principal of Shri Basaveshwara Chitrakala Mahavidayala of Basavakalyan. He worked hard for the development of the institution. He opened a library. He encouraged the students and gave best student award. Disciplined students who are hard working are guided well here. Many famous artists like V.G.Andani, G.S.Ghavderao, Prof.Basavaraj Uppen, Baburao Kandol etc. Even poets Dharmaguru of many Mathas also visited here. Few names are mentioned like Shri Chennavira Shivacharya of Harkus, Shri Shivayogeshwara Swami of Bhalki Viraktamath, Shri Basavalinga Pattadevaru of Bhalki Hiremath, Shri Shivananda Swami of Hulsur etc appreciated the Shri Basaveshwara Chitrakala Mahavidyala. Under the supervision of P.B.Tankashalimath and within the span of ten years, the institution gained its name and fame not only in Bidar but

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<sup>253</sup> Shri Prabhulingaya B.Tankashalimath ( ed), Kalyana Kala Pratibhe, Kalaniketan Prakashana, Basavakalyan, 2004, pp.29-30.

also outside India. Shri Tankashalimath also had a desire to build an “Art Gallery” which featured Basaveshwara and Sharana culture through the paintings and make its historical.

3. **Sangameshwara:** He was born in Humanabad. He completed his primary education in his native place. He went to Basavakalyan to pursue higher studies. He learnt Art and Painting in Shri Basaveshwara Chitrakala Mahavidyala of Basavakalyana. He joined as drawing teacher at Latur Lingeshwara English Medium School in Humanabad. He drew many pictures and idols, statues and painted them well. He became famous for his work in painting the picture of Basava and Sharanas.

### **Art and Painting Centers of Bidar District**

The Bidar district does not lag behind in the contribution of rich culture to the society. Many Mathadhishas encourage the people to acquire the knowledge of art and painting. Through these art and painting centre’s Mathadhishas spread religion of Virasaivism. Names of centre’s are as follows:<sup>254</sup>

1. **Yogesh Chitrakala Mahavidyalaya of Bidar:** This art college was founded in 1900 by Shri.C.S.Matha. The present principal of this college is M.D.Sharif. This is the first Art College in Bidar district.

2. **Shri Chennabasava Pattadevaru Chitrakala Mahavidyala of Bhalki:** It was founded by Shri Suryakant Swami in 1993. The present principal of this college is Shri Parameshwara M.Kadale. it encourages the students to gain knowledge in painting and drawing.

3. **Shri Basaveshwara Chitrakala Mahavidyala of Basavakalyan:** It was founded in 1994 by Shri Prabhulingayya, B.Tankashalimath being the principal of the college. He works hard to develop the institution and guide the students in the field of Fine Arts. He has invited many well known personalities from various fields like Administrative, Social, Political and Religious Gurus. Shri Tankashalimath has preserved the well known paintings by M.FHussain, Picaso, Pabilo, Nandlal Basu, S.m.Pandit etc in his college. The students get more inspiration from these works by great painters. This college is popular in Bidar district.

4. **Shri Virabhadreshwara Chitrakala Mahavidyala of Humanbad:** It was founded in 1994 by Shri.T.Gundappa Dodamani. Shri Vithal S.Jadhav is working as present principal of this art college. Shri Baburao Kadagol works for the development of college. It has given shelter to many students and has become popular in Humanabad.

5. **Dr.S.M.Pandit Chitrakala Mahavidyala of Bidar:** Late S.Chandrashekar Chekki was the founder of this Art College in 1996. He was an artist. The present principal is Shri Pratap Singh Bharati. He encourages students to acquire knowledge in Art.

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<sup>254</sup> Ibid, p.31.

6. **Sukruti Chitrakala Mahavidyala of Bidar:** Shri Suryakant Swami Dubalgunde is the founder of this Art College in 1998. He is working as a principal of this college. The Art and Painting is made popular in Bidar district due to this college.

7. **Natural Fine Arts College of Bidar:** It was founded by Shri Suryakant Swami of Dubalgunde in 1999. This college is also trying to encourage students to acquire knowledge to art.<sup>255</sup>

The above mentioned Arts colleges in Bidar district, promotes the drawing of Basaveshwara and many Sharanas. Thus indirectly it is inspiring the people to follow Virasaiva religion and culture and help people to reform their personalities devoting their lives in a positive way of living.

### **Fairs and Festivals of Virasaivas**

Fairs are held on Makar Sankranti and Mahashivarati days at the Virasaiva chief Shiva temples as well as the temples of Mahashivasharnas. Example Virabhadreshwara temple of Humanabad. Virasaivas have a typical outlook towards the festivals. In this connection, Mate Mahadevi has said ,” Whenever the milkpot is boiling over, i.e. when the home is full of happiness and well being that day be considered the festive day...Some major festivals of Virasaivas are Ugadi (birth anniversary of Allamaprabhu), Chaitra Pournima (birth annivaersary of Akkamahadevi), Akshaya Tiritiya (birth anniversary of Basaveshwara), Makar Sankranti (Basava Revolution Day), Deepavali (birth anniversary of Channabasaveshwara) and Mahashivaratri (a devotional day in the memory of all Mahashivasharnas)”.<sup>256</sup> Besides, Nagapanchami is also celebrated as Basava Panchami among the Virasaivas as his ‘Mahanirvandin’. Besides these days, birth anniversaries of Panchacharayas are also celebrated as festivals.

Virasaivas have their separate yearly calendar. The information regarding the birth anniversary of great Virasaiva saints and personalities as well as Virasaiva festivals is mentioned in it.

Matha is a major place of belief and centre of pilgrimage of Virasaivas. Apart from Mathas, there are many pilgrimage centres in the states Karnataka, Maharashtra, Andrapradesh etc. Kudala Sangama as well as Ulavi in Karnataka, Shrishaila in Andhra Pradesh and Sholapur in Maharashtra is major among them.

Basaveshwara was a social reformer of Karanataka. He was a religious icon of Karnataka. He argued that one should wear Linga and become a Lingayat. He was against idol worship and worshipping a man. But most of his followers follows many rituals, customs and worship other Gods and Goddesses. There are many reasons behind these. The Virasaiva community of Bidar participated in many fairs and festivals of Hindu religion. Some of them are mentioned below:

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<sup>255</sup> Ibid, pp.32-34.

<sup>256</sup> Mate Mahadevi , Lingayat Dharma Sara, Vishwa Kalyana Mission , Bangalore, 1996, pp.29-31.

1. **Bakkaprabhu Fair:** Bakkaprabhu was a Sharana of Karakanhalli in Humanabad. He was a miraculous personality. In the memory of Shri Bakkaprabhu, a fair is organized in the month of March, every year. Many devotees visited here and accept Anna Dasoha. Bhajan , Puja and Sangeeta programmes are organized here. Many Virasaivas, Hindus participated in this fair.

2. **Digambara Manikeshwara Shivayogi's Fair:** Shri Digambara Manikeshwara Shivayogi was of a great personality. He credited the feeling of brotherhood between Hindus and Muslims. Being a Virasaiva by birth, he belongs to 19<sup>th</sup> century. His native place was Yarnalli village in Bidar district. The Yarnalli Matha organized a fair to show respect and remember Shri manikeshwara Shivayogi, because he contributed to the welfare of society, maintaining religious harmony and cultural development of fellow beings. Many devotees of Bidar and Gulbarga participate in this fair happily.

3. **Allamaprabhu Fair of Ashtoor:** It is about four kms east of Bidar town in low lands. The Bahamani Monarchs like other illustrious Sultans were fond of constructing huge sepulchers. Several majestic mausoleums of their period are found here.

Ahmad Shal al-wali appears to have been held in high esteem and annual Urus is held here in his honor even now<sup>257</sup>. It is also called "Allama Parabhu Jatra" by the people. It commences on the twentieth day of the month in which the Holi festival is celebrated and lasts for three days. For this Urus, the chief priest if a Virasaiva Jangama, who comes from Madiyal village in Gulbarga district, dressed as a darvesh in flowing robes and reaches this place by walking and inaugurates the celebration of the Urus. A large number of people gather here at the time of Urus, make offerings and perform religious ceremonies according to their own customs. Along with Hindu, Muslim, Christain Virasaivas also gathered in this Urus.

4. **Basaveshwara's fair in Basavakalyan:** To commemorate the fond memory of Basaveshwara this fair is organized for 3 days at the temple of Basaveshwara. Everyday discourses on religion are organized by the committee of Basava temple. Many people from other states visit here. Bhajans, Kiratans and other religious programmes are organized by the committee. During the period of this fair, many stalls are installed which sell religious items and goods like Linga, Rudrakshi, vibhuti, Photos of many Vacanakaras. Many social, cultural and religious programmes are arranged during this period. Additional to this programme, other fairs are also conducted in Basavakalyan. Shri Chennabasaveshwar fair is held in the month of January for 3 days in Harkud and Shri Virabhadreshwara fair in the month of January for 2 days in Hulsur.

5. **Bhadreshwara fair of Humanabad:** Shri Bhadreshwara lived in Niduvancha in Humanabad from 1762 to 1832. He tried to eradicate the social evils and taught humanity to people. He was a great Shivayogi. In the fond remembrance of him, a fair is organized by

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<sup>257</sup> Bidar District Gazetter, Government of Karnataka, Bangalore, 1977, p.553.

Gurubhadreshwara Matha of Niduvancha in the month of March-April for 4 days.<sup>258</sup> Many social and cultural programmes are organized by Matha like Puja of Shri Bhadrashwara Gaduge, Lingapuja, Rudrabhishek, lecture on religion, Bhajan. Even some programmes on Bhadrashwara's Gigipada are held. Anna Dasoha programmes is held here. Many devotees of Virasaiva visit this fair.

6. **Shivalingeshwara Fair:** Shri Shivalingeshwara was of mystic personality of 16<sup>th</sup> century in Kelagi in Basavakalyan. In his fond memory a fair is organized by Shivalingeshwara temple of Kelagi in Basavakalyan. Many programmes like Puja, Shivanama, Abhisheka and Bhajams are organized by the temple. The people who participated in these programmes would receive Prasada from the temple. Many people of Virasaiva sect and other Hindus also participated in this fair.

7. **Basaveshwara Fair at Chinghoda:** Chinghoda is a small village where most of the Virasaivas lived. In the memory of Basaveshwara they organized a fair in Basava Jayanti celebrations. Religious programmes, worshipping Basaveshwara etc are held during this fair.

8. **Chennabasaveshwara Shivayogi fair:** Shri Chennabasaveshwara Shivayogi lived in 1852-1952. He was of a mystic personality from Harkud. In his memory a fair is organized in the month of January for 3 days in which many devotees would participate with complete devotion. The present Mathadhisha Shri Chennavira Shivacharya of Harkud arranged many religious, social, cultural programmes. Rudrabhishek, Rathamahotsava, Bhajan and Sangeeta programmes arranged by Matha.

9. **Madivaleshwara fair of Navadgeri in Bidar:** Madivala Machideva is a popular Sharana of the 12<sup>th</sup> century. He was a Madivala-a washerman by profession. He attained great respect by following the righteous path. He was also a contemporary of Basaveshwara. The availability of both folk and historical sources reveals that Machideva was an influential personality of his time.

Four days fair is organized in the month of Phalgun (March) by the Madivaleshwara Gaddigi organizers. This is done to remember Shri Madivaleshwara and his devotion to God. Discourses on Siddhanta Shikamani, 63 Lingapuja, Bhajan, Dasoha, Rudrabhishek, 63 Sharana Padapuja, 63 Ganapuja, Shivananada Swami's lecture etc and various other religious programmes are held. Many devotees from Bidar and neighbouring states visit here and receive the Prasada.

10. **Veerabhadreshwara Fair in Humanabad:** Veerasaivites or Virasaiva worship Veerabhadra God. Many temples are built in Karnataka and one such temple is situated in Humanabad. According to tradition, Veerabhadra was born with blessings of Lord Shiva.<sup>259</sup> A fair is organized in Humanabad in the month of January from 15<sup>th</sup> to 27<sup>th</sup>. Many programmes are organized like Puja, Kirtana, Agnipuja, Ratosthava, Darbar, elephant

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<sup>258</sup> Jagannath Heballe, Hyderabad –Karnataka Jaatregalu-ondru Samskrutika Adhayana, Kannada Sahitya Parishat, Bangalore, 2008, pp.37-38.

<sup>259</sup> Suryakant B.Ghugare, Veerashaivism in India, Sadhana Book Stall Gandhingalaj, Kolhapur, 1995, p.

exhibition etc. Anna Dasoha is also organized by Veerabhadreshwara temple trust. Devotees from all over Karnataka, Andhra Pradesh and Maharashtra visit this holy fair and temple in Bidar.

**11. Papanashini Fair in Bidar:** It is a centre of pilgrimage for the devotees in Bidar.<sup>260</sup> Lord Shivas Swambhulinga exists here. People use the water from this temple to clear away their sins from their life. People of all castes visit here to offer prayers to God. A fair is organized in the month of Shivaratri by the temple committee members. During Shivaratri and on every Monday devotees visit the temple to offer prayers to God. Rudrabhisheka, Bhajan, Puja programmes are performed at the time of Shivaratri. People come here with devotion and attain ultimate bliss and happiness.

**12. Mailara Lingana Fair of Bhalki:** Mailara Linga (Khanapur) is situated in Bhalki taluka. It is also called as “Dakshini Kashi”. Mailara Linga temple is situated here. A fair is organized by the temple every year from December to January. Lord Mailara was from with the blessings of Shiva. In Maharashtra he is called as “Khadoba”. During these 30 days fair, we find many devotees like Lingayat, shepherds and Brahmins offering prayers to God here.

**13. Yellamma Fair of Benaknalli:** Benaknalli is a small village in Bidar district. A fair is organized in this Yellamma temple. Animals are sacrificed during the fair. Many devotees visit here on Tuesday and Fridays from all over Karnataka, Andhra Pradesh and Maharashtra. Marathas and Harijans visit here in small numbers.

**14. Sangam Fair in Aurad:** Sangam a small village about 32 kms south-west of Aurad lies at the confluence of the Karanja and Manjra rivers.<sup>261</sup> There is an ancient shrine here of Sangameshwara. On the right and left sides of the walls of the Mantapa, in front of the Garbhagriha, there are paintings of some figures done in modern times which are pointed out as those of Gangadhareshwara, Akkamahadevi, Narayana, Nilambike, Ganapati, Laxmi and Basaveshwara. A fair is held here for a week at the time of the Shivaratri festival. Many devotees like Hindus and Virasaivas offering prayers to God.

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<sup>260</sup> G.Yazdani, Bidar its History and Monuments, Motilal Banarasidas, Delhi , 1995, p.207.

<sup>261</sup> Bidar district Gazettee , Government of Karnataka, Government press, Bangalore, 1977, p.582.

## CHAPTER 5

### VIRASAIVA MATHAS IN THE MODERN AGE

We find modernization in the Matha. The Matha's structure, organization, beliefs, practices and modern thoughts have been adopted by the Matha. We find many changes in the Mathas and its functions.

**Nature of organization:** The Head Mathas would guide and supervise the branches of Mathas. These are established in the coming industrialization, modernization and modern educational system, Virasaivites are influenced and therefore many changes have taken place in their life style and beliefs. Government has introduced many new laws. Matha's status has decreased in religious field. At present Mathas are working as religious centre. In few Mathas, its property and income is personal advantage. Other Matha's face financial crisis. Therefore many Mathas are closed by the Mathadhishas and rural people. Many cases are registered in the court for the misuse of property and arguments and fights occur among the men. Now the Mathas work as teaching institution as informal centres.

After basic Mathas failure, the Virakta Mathas adjusted according to time and circumstances and become popular in the society. These Mathas also involve in social welfare activities. Therefore many people cooperated with the Mathas. For this reason, Virakta Mathas earn a lot of money and property. These Mathas gave up asceticism and established the Mathas in the heart of cities and villages. Many devotees through the Mathas seek spiritual guidance and offer prayers. Their standard of living also became high. There were clashes between Gurus and Virakta Mathas and quarrels began in the community. We find no love, peace and unity in the Virasaiva community. This is because of influence of modernization.

In this modern period, many inventions took place in the field of science, technology and education. These technologies proved miraculous things as baseless and brought changes in the society. The converted Virasaivas have not given up their inherited religious rituals and practices. Many changes are found in Lingadharana, Lingapuja, and Bhashmadhari. Because of changes, many Virasaivas along with Lingapuja worship other Gods and Goddess. Because of these practices, Virasaiva Mathas became a temple and centre of Vedic teachings.

Vacanarakas and Basaveshwara preached principles to lead a simple life. Basaveshwara showed the path of devotion to God by preaching Lingadharana, Lingapuja and Vibhuti. Due to change in life style, people have not taken any interest in these activities. Many of Virasaivas do not wear Linga around their neck and no importance is given to Guru, Linga and Jangama. But to improve the conditions of Virasaivas, Matha and Mathadhisha have to work hard, and preach the devotees Virasaivism and its principles.

There are few Mathas who have not given up the tradition. In these Mathas, Lakulisa, Shaiva rituals are practiced and they believe in Tantra, Mantra and Magic. There is the hurdle to the development of Virasaiva religion.



## **Aims of Modern Mathas**

Modern Mathas involve in preaching religion and spreading religion in various places. But the new generation with modern ideas are not interested in religion and its activities. The old Mathas strictly follow the Ashtavarana, Shatsthala and Panchacharya. But today, these tenets are not taking any shape the development of religion. More and more Virasaivas are interested in worldly life than religious life. The Mathadhishas also preach few religious things to its devotees because of lack of time. Apart from these reasons, today's generation does not take any interest in religion, and hence its activities also. The old values have lost its importance. Mathadhishas also do not take strict steps to spread religion. Only few Mathadhishas follow to preserve the culture and spread religion in society, mainly Virakta Mathas.

Dasoha is one of the rituals in Virasaiva community. In earlier times many Mathas performed Dasoha without any hurdles in their way. But now, situation is different. Few Mathas perform Dasoha, where hostel is run for its students. In ancient days, kings, landlords, patronized the religion and without any problem, the Mathas performed Dasoha successfully. In the present situation because of economic crisis, when people themselves find difficult to meet their square meals in a day, to perform Dasoha is a big question for them. Many devotees totally depend on Mathas to perform Dasoha. Mathas also depend on government subsidy. Free Dasoha is good idea, but practically it is not possible for few Mathas.

Guru has a highest status in Virasaiva religion. In ancient times the ruler use to take advises of Guru. The Virasaiva Gurus have responsibilities to teach the culture, tradition, moral values, principles and philosophy to its devotees. The Guru of Virasaiva family worked as a judge; to solve the people's problem in the villages. With the beginning of modernization, Guru has lost its judicial powers. The Mathadhishas role also decreasing and Mathas are being shut down. Educational system is modernized and the society is ruled by political powers. Hence the Mathadhisha's role in diminished. New laws are being introduced everywhere. Cases of many Mathas are pending in the court.

In the present day, Virakta Mathas have organized many social welfare activities. Virakta Matha gave more importance to spread religion and preserve the culture. Many Mathas which were outside village now were built in the villages and Mathadhishas stayed there. They preserved the property and perform welfare activities also. Many Jangama Mathadhishas adopted Modernisation organized welfare activities. Virakta Matha took the responsibility to spread education and built Dasoha houses and students hostels. Medical programmes and publication activities are arranged by the Mathas<sup>262</sup>.

Mathas along with its function of preaching religion has the responsibility to organize welfare activities for its devotees. Many of Virasaivities do not show interest in religious activities. The Mathas work towards the intention of the devotees, their objectives and changes that

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<sup>262</sup> Mahesh Tippashetti ( ed), Basavatatwa, Samajika Badalawane , Karnataka University, Hampi, 2009, pp.69-86.

have taken place and perform the activities according to the necessity of the work for the people.

Because of modernization, many people have given up old Vedic and religious work. The Virakta Mathas find the devotees priority and organize welfare activities in the Matha to the satisfaction of all the people of society.

Virakta Matha started many schools and colleges. The Matha has increase in their income and along with religion. These Mathas spread knowledge in the society. Because of educational institutions, many people unite work, cooperating, and spread religion in the community.

Today Mathas, depend upon its devotees, government, NGO's and political parties. Many political parties gave concession to its own caste, class and people. For this reason politician used Mathas as a media for their popularity. Because of this reason the Mathas are losing its importance in religious and moral fields. Today many Virakta Mathadhishas involve in functions and increase their status in the society. This is their primary duty of Mathadhisha.

**Dasoha Residence:** In olden times king (rulers) patronized the religion, gave land and money for Dasoha performance. But today, situation is changed totally. The Mathas themselves have lost their status and property. Only few Mathas organize Dasoha successfully, where devotees come together in large numbers. Few Mathas have its devotees who contribute regularly. Because of this the Mathas run student's hostels and few Mathas got recognition from government. Many Mathas build Kalyan Mantapa, where many marriages were held. Even group marriages are being held by the Mathas. And other Mathas involve in preaching and spreading religion in the society.

**Organizing Health Programmes:** From the very beginning the Mathadhisha would use Siddi, Yantra, Mantra to cure diseases, the devotees suffered from. The Mathas used Ayurved to cure the problem of patients. Not only these activities, the Mathadhisha also arranged awareness programmes, to control the diseases like cholera, plague. Today Mathas established medical colleges. Free checks up camps were organized by the Mathas with the help of the experts and doctors. The needy and middle class poor were being helped by the camps.

Because of modernization, many government and private organizations, teachers involve in publishing Virasaiva books. Many Mathas through their publication published many books on Virasaiva , religion , Vacanas and special features of their Mathas.

Every Matha of Virasaiva celebrates the ceremonies of Basava Jayanti and other Sharana birth anniversary, Vacana Utsava in grand manner. These programmes united the devotees and Mathadhishas on a single platform, to build up unity and cooperation in Virasaiva community. Many organizations were started like for e.g: Akhila Sahitya Parishat, Akkana Balaga, Basava Balaga, Basavadala, Basava Kendra etc. These organizations promote the spread of Virasaiva religion and preserve their culture.

**Given importance to publication:** Most of Mathadhisha themselves are a good writers and they have written many books. Few Mathas have their own publications. Thus they would publish many books, periodicals, newspapers and other articles. Every Matha had a periodical journal. Because of these Medias, people were made aware of the Mathas, their functions and religion.

The Matha and Mathadhisha's main aim is the welfare of all and thus they work hard to popularize Virasaiva religion. They went build casteless, classless society and give equality to all. Mathas play good role in spreading education and this make the Mathas famous in Karnataka.

### **Present Status of the Bidar Mathas**

- Virasaiva religion is undergoing an active process of resurgence in the present century. This has involved a process of re-structuring based on critical self-examination in response to the challenge of modernization.
- As a reason of modernization forces include western-type education, the new mass media such as the radio and newspaper facilitating more effective propagation of religious values and ideas and the systematic and scientific study of literature institutionalized in the modern universities in Karnataka region.
- As a consequence Virasaiva religious literature, the Vacanas and theological texts have been more objectively and scientifically studied and analyzed, leading to the development of what may best described as a modern critical Virasaiva consciousness.
- Modernization created a climate most congenial for a genuine resurgence, restoration and renovation of the religion and its institutional structures.
- The Bidar Mathas, which provided a predominantly religious education in the medieval period, have now come forward to offer modern scientific and technological education. They have themselves become modernized in order to participate in the overall process of populist, Virasaiva modernization in this century. In this time, the Guru and Jangama compted for personal power, status and prestige.
- Not only had this Guru-Jangamas abused their authority to promote self-interest and family interest.
- Reviewing the conflict between the Guru-Jangamas and Virakta-Jangamas, a modern commemorator on Virasaiva religion has argued both of them were hostile to Sharana tradition to some extent.

### **Positive results:**

- The positive and encouraging aspects of the contemporary Virasaiva Mathas should not be lost sight of in this task. They have done a good deal for the discovery, preservation and publication of material in palm-leaves.
- They have also encouraged independent writing on religious and theological themes.

- They have done much of educational progress of the community. They have brought religion into society as a living principle of conduct.
- In this (resurgent) stage, the personal Guru has been replaced by the corporate Guru. This has certainly some advantages in terms of modern life. Nonetheless, it has produced one serious problem. It has politically fragmented the community by infusing factionalism and divisiveness among the Mathas.
- However, the Mathas do more than merely mirror the Virasaiva community and behavior.
- The institutional resource of the Mathas is available to modern Virasaivas. What is required is that resource should be used for the benefit of the community as a whole by shifting its target from the personal aggrandizement of individuals to the welfare of the community.
- This is to say that the Mathas can still be used to promote the ideals, values and behavioural norms set forth by the Sharanas and eventually enable the community to realize the vision and dream that Basavanna saw in Sangama eight hundred years ago!

#### **Negative results:**

- In Bidar district some Virasaiva Mathas have sound financial condition. But the most of the Mathas are facing financial difficulties.
- Some Mathas are on the verge of bankruptcy due to their miserable financial condition.
- Many Mathas are capture by other people. Acharyas are not efficient enough to look after the lands donated by the community.
- Some Mathadhishas have taken the disadvantages. They are utilizing the lands and other properties of the Mathas for selfish purpose.
- Some Mathadhishas are running after the materialistic pleasures and neglecting their duties. Some Mathadhishas are allowing their previous relatives and making misuse of the Matha's income. The vices have entered into some Mathas rather than the virtues.

#### **Income of Mathas**

- The Bidar Mathas are getting income in the form of money, gold, land, plots, articles, corns etc. However, the lands which have been donated are the main source of income of Mathas. The plots of lands in the cities are also becoming another source of income for some Mathas. Generally every Matha has got a lot of land.
- Commercial complexes, hostels, Mangal Karyalayas, etc, built on their plots bring good income to some Mathas.
- On the whole, the sources of income on Mathas are seen increasing these days.
- Some Mathadhishas are spending money for the welfare of the community through different schemes and activities.

## Modern Vacanakaras of Bidar District

In 12<sup>th</sup> century, socio-religious revolution took place in Bidar. Many Shivasharanas wrote many Vacanas. It was a new reform movement in the history of Karnataka. More than 770 Vacanakaras and 33 women Vacanakaras have written Vacanas. Today these Vacanas are considered as a Bible of Virasaiva religion. After the 12<sup>th</sup> century, many changes took place in Virasaiva community. During Vijayanagar period witnessed the preserving Virasaiva religion and Vacana culture. In modern period many writers, authors, poets wrote Vacanas and some are being written in the present day.

Most of the modern Vacanakaras are inspired by the 12<sup>th</sup> century Vacanakaras writing. But the theme of Vacanas of 21<sup>st</sup> century focused on present situation, individual personalities and praise about their own Gurus or Mathadhishas as well as contemping against social evils. but we find in the 12<sup>th</sup> century, religion morality, spirituality leading to the balanced life.

In the post-Basaveshwara period, these Vacanakaras were influenced by the Sharanas and wrote Vacanas. Through these Vacanas, they give the message to bring about religious and social change in the community.

Considering the Bidar district, modern Vacanakara's strength is 84. Among then 15 Vacanakaras are women. The Vacanas of these Vacanakaras were gave importance to the religious tenets and abolishing the social evils from the society and build welfare state.

In 12<sup>th</sup> century every Vacanakaras used an Ankitha. But in this modern period Vacanakaras used more than two Ankithas. The best part of this is that many Mathadhishas are good Vacana writers. There are more than 6000 Vacanas written by these modern Vacanakaras out of which 2000 have been published in various books, which remaining Vacanas are still to be published.

Modern Vacanakaras are different from 12<sup>th</sup> century Vacanakaras. During this period, men, women, Mathadhishas as well as children were all writing Vacanas. The Vacanas of 12<sup>th</sup> century convey the message of guidance in the field of religion, culture, spiritual and moral values. On the basis of these Vacanas, revolution took place in Kalyan and we also find social reformation in that period. But today, preaching and practicing are totally different issues. Because of this change, we cannot find positive aspects in the society. In today's Vacanakaras Vacana, we find peace, love, casteless society, harmony and nationality. Whatever may be the reason, the Vacanas affect social change slowly in their own way. They have introduced subjects like corruption, stealing, murder, fight against dowry etc and they worked for the welfare of all. No discrimination on the basis of caste, class and sex. God, religion and spiritual aspects are given less importance. The main reason is the scientific influence on the intellect of the people.

Many modern Vacanakaras continued their old tradition in the new form with aspects of rationality, experience, religion, spirituality and moral values in their writings. But these

Vacanas, do not exhibit purely the Vacanas of 12<sup>th</sup> century. But to some extent. These Vacanas reforms the society, giving peace and spiritual satisfaction, to the people. Most of the Vacanakaras criticize the blind beliefs, superstitions, inequality, discrimination, social evils etc.

Mr. B.S.Ghubha's Vacanas mostly focused on women's status in the family and society. Ms.Karuna Salagara writes with the topics of social evils like alcoholism demolition. Shri Deshamsha Hudagi wrote more than 1000 Vacanas and these give the message of women's status in the society, dowry system and suicidal attempts of girls unmarried and married.

Shri Chenkera Shivaswami wrote Vacanas against the untruth and gave importance to truthfulness. He used two Vacana Ankitha in his Vacanas like Nirupalinga and Lingadeva.

The other modern Vacanakaras used three Vacana Ankitha in their Vacanas. For eg.Prema Maharudra Hugar used 3 Vacana Ankhita like Gurusiddha linga, Magasiddhalinga and Patisiddhalinga.

Personalities from other communities also wrote Vacanas. Mrs. Muktambi wrote Vacanas and her Ankhitanama is "Namah Shivaya". She was the first women Vacanakara mulim community of Bidar district. Most of her Vacanas focused on life, Bhakti and Linga worship.

Shri M.G.Ganganapalli's Vacanas focused on God, truth and morality. M.G.Deshpande Vacanas given importance to God and Bhakti. Recently he published "Vacana Chandrika". Shri Ganesh Avadhutaru wrote Vacanas. He also focused on God, Bhakti and religion in his Vacanas in a reasonable way.

Shri Virashetty Bahugi wrote Vacanas. His Vacanas focused on Mathadhisha of Bhalki and Kayaka system. Muge's many Vacanas give importance to social reform and present the real situation of the society.

Kalyanamma wrote Vacanas. Her Vacana style is in a prose manner and in a simple language also. Many of her Vacanas focused Lingapuja, Bhakti and religion.

The other modern women Vacanakaras of Bidar are Girija Dharmareddy, Jagadevi Dubalgunde, Pushpa J.Kanaka, Ma.Mukatambi and Karuna Salagar.

Girija Dharmareddy was influenced by Gangambike Patil and Akka Annapurana of Sharana Udyana Vana. She used "Basavalinga" as her Ankitha. Many of her Vacanas focused on Sharana philosophy.

Smt. Jagadevi Dubalgundi also wrote more than 500 Vacanas. Her Vacanas gave the message to lead a life in a right path. The aspect of truth holds more importance than any other values in life.

Pushpa J.Kanaka's Vacanas has the theme of humanity and leading the life peacefully.

Many modern Vacanakaras are experts in their respective fields like teaching, weaving, carpentry, agriculture, doctors, writers, businessmen, social workers etc. Their profession is not considered while writing Vacanas. It is only their thoughts which are related to humanity are the main thing which is expressed in their Vacanas. Their objective is the same i.e. to give message to the common people about the spirituality, rationality and forming casteless society, unity etc. These objectives were the same even in the 12<sup>th</sup> century Basava period. And these Vacanakaras wanted to build Kalyana Rajya in Bidar.

Many Vacanakaras of 20<sup>th</sup> century belong to Bidar. Following are the names of Vacanakaras as : Shivananda Swami of Hulsur, V.Siddharama Sharanaru of Basavakalyana, Virashetty Bhaugi of Dannur, prof.Kalyan Langoti of Biragi, Siddharameshwara Sharanaru of Bagdal, Basavalinga Pattadevaru of Bhalki, M.Badeppa of Karamungi, Prof.Rochappa of Madnur, prof.Madera Nagaraj of Hulsur, prof, Dhanraj Pulare of Halbarga, Shrikant Biradar of Kauth, Nilalingappa Tagare of Bidar and H.C.Khake, Rajkumar Sali of Changlera , Umadevi of Kolar, Vijayakumar patil of Hedgapur, Shivarudrayya Swami of Lakhangapur, Vishwanath Biradar of Biragi etc<sup>263</sup>.

These highly intellectual wrote many Vacanas and propogated religion of Virasaivism and inculcated humanism in the common people.

The information of few of Vacanakaras of Bidar district is mentioned below:

**Shri.Ma.Ni.Pra.Shivananada Mahaswami:** Shri Shivananda Mahaswami was the Mathadhisha of Shri Gurubasaveshwara Samsthana Matha of Hulsur. He published “Hulsur Shivananda Swamigala Vacanagalu” in 1986. His Vacana Ankitha is “Shivananda Priya Gurubasava Prabhuve”. We find 101 Vacanas in his book. He is the first modern Vacanakara of Bidar district. The moral thoughts, principles of religion, service to the society, and the pride of being a Kannadiga, all these are described in the Vacanas. According to Shri Shivananda Swami, if the Virasaivites performs the Istalinga puja at his place, he would seek ultimate bliss and spiritual happiness, even if he does not visit holy places which are far away. These and other thoughts like cooperation and humanity in the community, morality are described beautifully in the Vacanas.

**Veerashetty Bhaugi:** He hails from Dhannur village in Bhalki taluka. ‘Viprabhada Bidar’ is his penname. He wrote many poems, dramas, biographies, Vacanas, stories etc. He became famous for his writings like Rudaya Tarangagalu, Vacanajyoti, Vacanasiri, Nondu Bendavaru, Dasohada Vacanagalu, Viragya Nidi Lingagayogi, Shatyaushu Dr.Chennabasav Pattadevaru and Kayakada Vacana etc. These and other many books are composed by Virashetty Bhaugi.

He wrote 80 Vacanas. His Ankhita is “Viraprabhade Pujya Varaguru Basavesha”. 10 Vacanas composed by him is published in “Basava Belagu” in 1986. Other seven Vacanas is published in “Nutana Vacangalali Shatayushi Dr.Chennabasava Pattadevaru” in 1996.

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<sup>263</sup> R.D.G.,Adhunika Vachanakararu, Sapna book House, Bangalore, 2009, p.74

Most of his Vacanas convey the ideas on removal of blind beliefs, social evils and strive for social welfare in the community. His Vacanas focused on the topic relating to environment and society.

**Shri Siddharamanna Sharanaru:** He was born in Bellary. But for the last 40 years he stayed in Anubhava Mantapa of Basavakalyan. He wrote many Dramas and books like Shivasharana Haralayya, Shivasharana Nanayya, Shivasharana Ambigada Chaudayya, Viraviragini Akkamahadevi, Shatsthala Jyoti Shanmukha Shivayogi Vishwaguru Basavanna etc.

He has written more than 13 books. He was the first Dramatic writer of Bidar district. “Lokha Guru Basava Prabhu” was his Ankhita of his Vacanas. Most of his Vacanas focus on Basaveshwara and Virasaiva religion.

**Prof. Kalyanamma Langoti:** Kalyanamma was born in Bhalki Taluka. She worked as Kannada teacher in Ramdurga. Her Kavyanamma (pennname) is Basava Samjate Bidar. She wrote many books like Maranava Mahanavami, Madivala Machideva, Basavanna, Devadasi Padatti Vimochane, Akkamahadevi Vacanagalu, Shivasharaneyara Vacanagalu, Nilambika Vacanagalu, Siddhalingeshwara Kanda Basavanna, Shanmukha Shivayogigalu Kanda Basavanna.

“Bachha Bariya Basavanna” is the Ankhita of Kalyanamma Langoti.

In her Vacanas she gave more importance to the message Shivasharanas of 12<sup>th</sup> century and the necessity of improving women’s status in the society.

**Siddharameshwara Sharanaru Beldala:** He was born at Beldala in Aurad taluka in Bidar district. He got Jangama Diksha by Dr.Chennabasava Pattadevaru of Bhalki Hiremath. He was the Mathadhisha of Siddharameshwara Yogashrama of Kauth (B). He wrote many books like Vacana Tattavasara Karalukale, Istalingarchane Vidhana, Basavannananda Istalinga, Bhagvan Buddha, Shatsthala Sampatu, Sharana Bedagina Belagu, Vacana Tattavanubhava etc.

He received many awards like Basava Shri Prashsthi and Kakayya Prasasthi, “Basavalinga” is the Ankhita used in his Vacanas. Many Vacanas composed by him were related to the topic of untouchability and caste system. He conveyed the message for the dissolving discrimination between castes and spread spirit of humanity and spirituality among the people.

**Shri .Ma.Gha.Cha.Basavalinga Pattadevaru:** Shri Basavalinga Pattadevaru is the present Mathadhisha of Bhalki Hiremath. He wrote Chembelaku, Kayaka Parinami, Istalinga Pujavidhana etc. He wrote many Vacanas. His Vacana Ankhita is “Guru Chennabasaveshwara”. His Vacanas conveyed the message of spread of Virasaiva religion, humanity, unity, national integration and cooperation among Virasaiva community.

**M .Bandeppa Karamugi:** He was born at Karamugi in Andhrapradesh. But he was settled at Bhalki. He wrote many poems and Vacanas. His Vacana Ankhitanama is “Basavadeva



Chennabasava". Through his Vacanas, he gave the message of charity, peace, love, non-violence, truth and humanity.

**Prof .Rachappa Mashetty:** He belongs to Alivala village in Bidar district. He wrote many Vacanas. "Vacana priya Basava Guruve" is his Ankhita. Most of his Vacanas focused on Basava's philosophy, morality and Vacana culture and unity.

**Deshamsha Hudagi:** He is one of the modern Vacanakara of Bidar district. His original name is Shri Shantappa Devarayya. He became famous in the name of Shri Deshansha Hudagi. He was born in 1936 at Hudagi village in Humanabad. His father's name was Shri Sharanappa Devarayya and mother Bhimabai. He has completed B.A., B.Ed and joined primary school as a teacher in the year 1945. He was then promoted to High School as a teacher in 1965. Further he became a superintendent of the school. He got retired as a teacher in the year 1994.

Being a teacher by profession, he was a good writer, poet, author, a vacanakara, singer etc. He has got many attributes to his name, a multifacet personality in a field of literature and culture. He participated many programmes organised at the State and National level. He was a good orator on Akashwani (Radio) and T.V. programmes. His articles were also published in the newspaper.

Deshamsha Hudagi organised many groups and through these organisations are primary school teachers organisation, district writers groups, Dharinadu Kannada Sangha etc. He was a great writer of Bidar district. More than 12 books are written by him. Names of the books are Grama Shilpigalu (1980), Badukina Suta (1988), Akshara Jyoti (1993), Adyatmavali Vishwavibhuti Mahatma Basaveshwara (1995), Bidar Jilleya Bharahagararu (1998), Siddharameshwara Vacanagalu (1998), Bidar Jilleya Tattavapadagararu (1998), Dharinadu Kavya (2001), Basava Shishu (2003), Guruputra (2003), Kavya Karanji (2003). Along with these he also translated many Kannada books into Hindi.

He was also a great dramatist. He has performed more than 25 social dramas and plays. Most of the plays were directed by him. His plays and dramas depicted social issues and created awareness among the people.

He was a president of 8<sup>th</sup> Kannada Sahitya Samelana in 2004. In his tenure, he served to promote Kannada language.

His many Vacanas were published in "Vacana Kranti" newspaper. "Digambara Karibasaveshwara" is the Ankhitha of his Vacanas. Many of his vacanas convey the message on social, religious and philosophy contents. He gave the message to build unity in the society.

He also wrote many Tattavapadas which focused on principles and philosophy, morality etc. he participated many programmes organised in various places like Bhalki, Basavakalyan, Humanabad, Kamalnagar, Hulsur etc. He worked hard for the spread of Virasaiva religion.

He also participated in Sharana Sahitya Samelana, Basavattava Chintana Ghosta etc., i.e. stroies based on Basaveshwara's life and his mission of devotion.

He took tours village to village to spread the message of literacy among the people. Literacy programmes like Akshara programmes were organised by him. He also participated in Bidar Literacy Mission. He encouraged and promoted new writers and poets. He founded Dharinadu Kannada Sangha where the upcoming writers and poets would meet a common platform and share their views and opinions. So, in this way, a Virasaiva by birth, Shri Deshamsha achieved titles of a good teacher, writer and a Vacanaka. He became famous for his available works in Bidar district.

**Hamshakavi:** He is a good wrtier of Bidar district. Hamshakavi is his Kavyanama. His original name is Hanumantappa Valapure. He is a police officer by profession. Through his writings, he became agood Vacanakara, writer and a poet also. To enrich Kannada language, he wrote about 23 books. His "Vacana Karanji" brought him name and fame. His other books are Kalyana Kala Pratibhe, Kalyana Kavya, Basavalinga Bhajanamruta, Bidar Jilleya Ayada Kathegalu, Sharana Gaudayya, Adhunika Vacanagalu, etc.All these books are in Kannada. The book named "Vacana Sangama" is written by him. This book contains 182 modern Vacanakaras Vacana which is beautifully expressed and easily understood. He is a noted writer; no doubt, it could be noticed from his research work. He studied many vacanas from various books and wrote in a simple and systematic manner in his book named "Vacana Sangama". This is one way of contribution to literature of Virasaiva religion and a good service to the community.

**Trimbakappa Mangalore:** He was born at Madanur village in Aurad taluka. He strictly followed Basava philosophy. His Vacana Ankitha name is "Bhalkipura Chennabasava". Most of his Vacanas focused on the topic of Bhalki's Hiremath's Mathadhisha late Dr. Chennabasava Pattadevaru. His other messages were about humanity, moral values, and the pride of being Kannadiga.

**Shri Shivashankar Shivacharya:** Shri Shivashankar Shivacharya of Yadlapur is also modern Vacanakara. His Vacanas show the system of Tripadi culture. "Bahavadnya" is his Vacanas Ankithanama. He wrote many Vacanas, which mainly focused on the issues of religion, purity, truth and peace<sup>264</sup>.

**Karuna .A.Salagara:** She belongs to Humanabad. She is a teacher in a High school. She wrote many Vacanas. Her Vacana Ankitha is "Shivalingeshwara". Her Vacanas focused on life, religion and social welfare issues.

### 12<sup>th</sup> century Vacanakaras of Bidar District

Many Vacanakaras were born in 12<sup>th</sup> century in Bidar district. They composed Swaravacanas and Tattavapadas. Many sources of information about Vacanakaras have been destroyed. And

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<sup>264</sup> Jagannath Hebbale, Bidar Jilleya Sahityavalokana, Bidar Jilla Hagu Taluka Kannada Sahitya Parishat, Bhalki, 1998,pp.56-65

which are available is mentioned below. These Vacanakaras have composed Vacanas during 12<sup>th</sup> century and these have touched the hearts of the people. They have uplifted their souls and enlightened them with hopes and divine power, bringing in them peace and happiness in their lives.

**Bahoor Bommanna:** Bahoor is situated in Basavakalyan. Bommanna belongs to Bahoor village. His Kayaka was agriculture. Then also he composed many Vacanas, among them only 41 are known. “Sagana Basavanna Sakshiyagi Lord Brahmeshwaralinga” is the Ankitha used in his Vacanas.

Bahoor Bommanna had great faith in Lord Sagana Basavanna. He practice and advocated the principle of coordination between the speech and action. In his Vacanas, he has advised us to be honest in speech and action. He has advised us to keep the mind pure and honest. Only then, we would be blessed blissfully in the observance of Shatsthalachara. According to Bommanna, richness of heart is greater than any other treasure. His Vacanas are based on faith and trust in God. He has keen interest in spirituality.

**Galada Kannappa:** Kannappa, fisherman by occupation was born in Basavakalyan. His Kayana was fishery and carried out fishing in Tripurantaka Lake. Only 10 Vacanas were available. Kannappa composed Vacanas on “Kanayya Priya Guheshwara Sharana” and “Guheshwara Nalayaya” dual Ankitha used for composing Vacana.

His wife Rekavva was a great worshipper of Lord Shiva. Many of Kannappa’s Vacanas were focused on Kayaka and Bhakti. Rekavve was contemporary devotee of Lord Basaveshwara. Her name is mentioned in 1160 Sharana Lilamruta.

**Gupta Manchanna:** He belongs to Basavakalyan. His parent’s names were Shri Damodar and Smt. Mayadevi. His father worked as an accountant of treasure. He was a great believer of God. He involved himself in Japa, Tapa, secretly. That is why he is called by people as “Gupta Manchanna”. Out of many Vacanas composed by him, only 99 are available. His Ankitha was “Narayan Priya Ramanath”. We find tremendous devotion to Lord Hari and Lord Shiva in his Vacanas. He was a great devotee of Lord Shiva.

**Lingamma:** Lingamma hails from Basavakalyan. She was wife of Hadpad Appana. She was the best composer of Vacanas. She composed 113 Vacanas. Most of Vacanas gave the message of removal of untochability. Her Vacanas Ankitha was “Appna Priya Chennabasavanna”.

**Thalavara Kamidevaiah:** Kamidevaiah was a watchman by profession. He was one of the trustworthy guards of the city of Kalyana. “Kamaharapriya Lord Ramanatha” is the Ankitha used in his Vacanas. In his Vacanas, Kamidevaiah has mentioned the noble principles followed by true devotees, Sharanas and Jangamas. According to him, good conduct, noble values and kindness are the prerequisite qualities of true devotee. He opines that practice of Bhakti –devotion is a simple way to win over passion and illusions.

Kamidevaiah advised that unselfish Bhakti brings prosperity. Devotion should not be a showy ritual. It should be free from worldly calculations. Kamidevaiah explored his potentiality and experiences to guide the people. According to him, unselfish Kayaka and Bhakti are the shortest routes to attain enlightenment. He insisted on dedication to a noble cause that brings spiritual prosperity.

**Siddhanti Virayya:** He came from Bidar. Since childhood, he used Siddhanta. For this reason, he was known by the people as “Siddhanti”. Only 4 Vacanas are available. His Vacana Ankitha was “Golakara Vishwa Rahita Linga”. He preferred solitary life. He sang many Tattavapadas.

**Kumbara Gundayya:** He was born in Bhalki in Bidar district. He worked as a pot maker and made pots out of clay. Because of his profession, he was called as “Kumbara Gundayya”. He had composed many Vacanas. But at present his Vacanas are not available.

**Bahuroopi Chowdaiah:** Sharana tradition encouraged exploring the talent of an individual for a noble cause. Bahuroopi Chowdaiah was a talented and devoted person who laid foundation to a new tradition in Sharana culture<sup>265</sup>.

Chowdaiah was born in a village called Rekalike in Bidar district. Janasevya and Dharmrathi were his parents. He had unique interest in music and dance. He used to wear different costumes and play different roles to entertain the people.

Chowdaiah belonged to Brahmin community basically. Later, he developed affinity towards Virasaiva Dharma. He underwent the ritual of Virasaiva Deeksha and became the follower of Virasaiva Dharma. Shri Renanathacharya was his guru. He enlightened Chowdaiah regarding the rituals and principles of Virasaiva Dharma.

Chowdaiah formed a dance and drama troop and travelled far and wide. He performed Shivalleela Divine deeds of Lord Shiva. He entertained and enlightened people by different disguises and attained the title “Bahuroopi”. The troop performed the shows in the places around Shivaganga. Chowdaiah’s troop became very popular by its distinct efforts of disseminating noble thoughts.

Chowdaiah has composed Vacanas which are classic form from the literary point of view. They are rich in their simile and metaphor. 50 Vacanas of his compositions are available. “Rekannapriya Naginatha” is the Ankitha used by Chowdaiah. In his Vacanas, Chowdaiah was praised Basavanna wholeheartedly.

As mentioned earlier, Rekanathacharya enlightened Bahuroopi Chowdaiah about Virasaiva Dharma. Another Guru, Naginath taught him to live according to Virasaiva Dharma. He guided Chowdaiah to explore the folk art, drama and music to reach common people. Chowdaiah’s efforts revived the folk arts and made them more resourceful besides entertaining.

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<sup>265</sup> R.Shivanna, B.S.Swamy (ed), 101 Shivasharanas (brief biographical sketches), Basavathatva prachara hagu Samshodhana Kendra Prakashana, Bangalore, 2008, p.32.

‘Shiva Parijatha’ and ‘Ramakriyaraga’ are the two unique performances contributed by Chowdaiah to the field of stage art. Bahroopi Chowdaiah established a new trend in disseminating the principles of Sharana tradition.

**The modern Vacanakaras of Bidar district is as follows:**

<b>Sr. No.</b>	<b>Name of the Vacanakara</b>	<b>Ankitha</b>
1.	Chennappa morge	Guru Basava
2.	V.Siddharamanna Sharanaru	Lokguru Basava Prabhu
3.	Dr.J.B.Vijaji	Chennabasava Priya Gurulinga
4.	Pujya Shivananda Swami	Shivananda Priya
5.	S.Ghubha	Huliya Siddheshwara
6.	Deshamsha Hudagi	Digamabara Karibasaveshwara
7.	H.Kashinath Reddy	Basavanna
8.	Pujya Ganeshwara Avabhutaru	Guru Siddhalinga
9.	Pujya Shivashankara Shivacharya	Bhavadnya and Tolanura Shri Yadlapur yarushwara
10.	Shivaswami Chinakeri	Lingadeva ,Nirupalinga
11.	Prof. Manshetty Belkere	Managnya
12.	Nagalinga Kavi	Vishwa Manava
13.	Vishwanath Mukta	Mukta Vishweshwara
14.	Shankareppa Bhudhara	Siddhayogeshwara Mahaprabhu
15.	Mamma.R.Patil	Mamarapriya Lingeshwara
16.	M.A.Patil	Sivam
17.	B.N.Sholapur	Chennabasava Balaka
18.	Virupaskappa Tankashalimath	Shri Guru Revannasiddheshwara
19.	Virashetty Bhaugi	Viprabhad priya Varaguru Basavva
20.	Sharamaya Mathapati	Bhaktiguddada Yadlagundi Parameshwara
21.	Prakash Tippanna Rudnure	Holapu Lile
22.	Basavaraj Hadnure	Giri Siddhalinga
23.	M.J,Ganganapalli	Sharanakirana priya Manika
24.	Muralishar Metre	Paramatma
25.	S.M.Janavadkar	Tathagat
26.	Mastan Ghureshi	Mastan Khureshiya
27.	Ganapati Bhure	Nagchennabasava priya
28.	Jaganathappa Pansali	Mahajagatguru Basavaprabhu
29.	M.G,Deshpande	Manic Vithal
30.	Dr.Raghushanka Bhatambra	Raghushakeshwara
31.	Pusta. J.Kanaka	Kalur Linga
32.	Girija Dharmareddy	Basavalinga
33.	Kalyanamma Lamgoti	Batta Bariya Basavanna

34.	Dr. Vijayashri Sabarada	Vijayapriya Basava
35.	Trimpakappa Mangalore	Bhalki Purada Chennabasava
36.	Dhanraj Phulare	Gurusiddhrama
37.	Shrikanth Biradar	Kauth Kashammapiya Dnyeshwar
38.	Shivarudrayya Swami	Shivabasava prabhu
39.	P.Basavaraj	Gurupriya Basava
40.	Shivakumar Dakulagi	Jagadisha Jagapriya
41.	Chendrappa Hebbalkar	Chendranna
42.	M.R.Shrikanth	Shri Ramdev
43.	Ramesh Biradar	Manjula Priya Papanshinga
44.	Vijakumar Patil	Vijalingshwar
45.	Pujya Basavalinga Pattadevaru	Guru Chennabasaveshwara
46.	Racheppa Mashetty	Vacanapriya Basava Guruve
47.	Shobavati R.Mashetty	Basava priya Mahalinga
48.	Nandavei Bhaugi	Akkapriya Basavapriya
49.	Shantamma Ballur	Shashaneshwari
50.	Machendra P.Annakal	Harahara Harkudeshwara
51.	Omprakash Dadde	Krishnadeva
52.	Hanumatappa Melkeri	Shri Gurupadeshwara
53.	Mahananda Dadde	Mandapriya Kareshwara
54.	Samukhya Swami	Bhavani
55.	Haumanth Panchala	Byalhalli Shri Guru Lingadeva
56.	Rajkumar Shali	Gururaj Chennabasava
57.	Nijalingappa Tagare	Nijalinheshwara
58.	Vishwanath Biradar	Biragi Ramlingeshwara
59.	Hanumantappa Khadge	Chennakhad keshwara
60.	Pujya Siddheshwara sharana Beldal	Basavalinga
61.	Akka Annapurna	Basavalinga
62.	Kavita Malappa	Kavita Sangama
63.	Karuna Salagar	Shivalingshwaru Vacanagalu
64.	Chennamma Vallepure	Basava Lingeshwara
65.	Jayadevi Yadlapure	Jayaravi priya Basavalingadeva
66.	K.S.Karanji	Guptalinga
67.	Hamshakavi	Data Digambara
68.	Prema Gugara	Guru Siddhalinga, Maga Siddhalinga, Pati Siddhalinga
69.	Pradiparaddi Shayireddy	Gandugali
70.	Praveen kumar Ishwara kalburgi	Rachoteshwara
71.	Prof. Vajra Patil	Guru Tande Siddharud
72.	Jagadevi Dubalgundi	Basava Shishu Siddharama priya

73.	Jayraj.S.	Samina
74.	Nagasheety Patil Gadagi	Istalinga priya
75.	Shivappa Parashetty	Shivadande
76.	Maruti Master	Shri Guru Tande
77.	Dr. Somanath Yalvara	Lochana Priya Shiva
78.	Chidananda Talmadagi	Sachidanda
79.	C.R.Vaddanakeri	Chennapriya Nikalka Mallikarjuna
80.	Niramkar Bandi	Sharana Kikmkara Niramkara
81.	Dr. Gavisiddhappa.H.Patil	Patil Gavisiddha
82.	Prof. Manikrao Biradar	Sharana
83.	Prof. Kalyannamma Lamgoti	Bachabariya Basavanna

**Modern Vacanakaras of Bidar district published many books.**

<b>Sr. No.</b>	<b>Name of the Author</b>	<b>Name of the Book</b>	<b>Year</b>
1.	Pujya Shivananda Swami	Hulsurina Shivananada Swamigala Vacanagalu	1989
2.	M.G.Ganganapali	Vacana Mandara	1999
3.	B.S.Khuba	Shatakantayada Vacanagalu	2001
4.	Rajendra Yarnale	Huchangichu	2003
5.	Karuna Salagar	Shivalingeshwara Vacanagalu	2004
6.	M.S.Janavadkar	Dharmamruta Geete	2005
7.	Virashetty Bhaugi	Kayakada Vacanagalu	2006
8.	Deshamsha Hudagi	Digambara Vacanagalu	2006
9.	Girija Dharmareddi	Vacana Pushpanjali	2007
10.	Hamshakavi	Vacana Karanji	2007
11.	M.Muktambi	Nana Shiva	2008
12.	Pushpa J,Kanaka	Vacana Suma	2008
13.	Jagadevi Dabalgundi	Vacana Kusuma	2008
14.	Nagshetty Patil Gadagi	Sneha Vacanajali	2008
15.	Hanumantappa. G.Panchal	ShriGurulingadeva Vacanagalu	2009
16.	Shankareppa Sajjanshetty	Sadananda Lahari	2009
17.	Chennappa Morge	Guru Prasada	2009
18.	M.G.Deshpande	Vacana Chandrike	2010

**Modern Shivasharanas of Bidar District**

Bidar district, which witnessed a new era of enlightenment in the 12<sup>th</sup> century, received an accession of renewed intellectual vigour and spiritual fervor from the mystical poets of folk

origin. These mystical poets have, like flowers hidden behind foliage, handed down a unique spiritual experience through their philosophical musings. If the project of collecting all the songs sung by these folk poets of mystical character, and making a systematic study of them as well as preserving them intact, is not undertaken before long, this precious literature may be lost to posterity, and the poets will be consigned to oblivion.

The tradition of mystical poets: The composition of what are known as ‘Swara Vacanas’ began in Bidar in the 12<sup>th</sup> century. Basavanna, Channabasavanna, Allamaprabhu, Akkamahadevi, Sakalesh Madarasa and others, besides composing vacanas, have also composed ‘Swara Vacanas’. The tradition of Swara Vacana composition has already found mention in the recorded history of classical literature.

The mystic –philosophical poets of folk origin attained a high level of spiritualism while engaged in the operations of daily life, and by simplifying the poetic form of the ‘Swara Vacana’ to adopt it to the level of the masses. Their compositions are accounted for as folklore manifestations. This tradition started in Bidar district with Marakudi Basavannappa in the 18<sup>th</sup> century. Basavannappa composed hundreds of mystic philosophical songs and lived the life of a Sharana. A collection of his songs was published in 1995. The tradition that began with Markundi Basavannappa, has continued unbroken to this day besides Markundi Basavannappa, Kohinoor Bhadrappa, Nijalinga Bhadrashwara, Shillappa of Chitaguppa, Husana of Kollur, Siddaprabhu of Dhummanasur, Hanamantappa of Markal are among the chief folk mystic poets of this district. The number of those who lived during the period from 1780 to 1947 touches 30<sup>266</sup>. We give an account of only the outstanding among them.

### **Markundi Basavannappa (1780-1850)**

M. Basavannappa happens to have been the first folk mystic poet of Bidar district. He was born in 1780 at Bagodi of Chittapur taluka in Gulbarga district. But Markundi village is where he spent the major part of his life and carried on his work of composing philosophical songs and enlightening the masses through them. He was born of Jangama stock and his surname was ‘gudi’. At a very young age itself, Basavannappa became inclined towards the life spiritual and Shri Siddheshwara of Siradigepura seems to have given him that initiation into the spiritual quest. In the course of his aimless wandering, after quitting his native village, he came to settle at Karamukli, where he married one sugamma, (this had in fact been the name of his first wife too, and she had died an early death). The couple was blessed with a son named Panchakshari and two daughters named Akkanamma and Chikkamma.

Basavannappa it is learnt developed a disaster for life as a result of his differences, with his son in the matter of his matrimony. That is when he left his place and came to settle at Markundi. He is said to have composed hundreds of songs of a spiritualist nature, as also a prayer song titled ‘Navakantha Bhajana’, consisting of nine cantos. He adopted various self-identification symbols such as, ‘siddha’, ‘siddhalinga’ ‘Revannasiddha’ and ‘Kadasiddha’. Basavannappa was a contemporary of Kadakol Madivalappa, the folk mystic poet of

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<sup>266</sup> Virupakshappa .B, (ed), Basava Journal Silver Splendour, Basava Samithi, Bangalore, 2003, pp.19-25



Gulbarga district. Basavannappa had contact with Sharanabasava of Gulbarga, too. One may classify Basavannappa's compositions into three kinds: 1. Philosophical songs 2) paeans (songs of praise) and 3) Abhangas. Eighty of Basavannappa's songs have been edited and brought out by Dr.Manikrao Dhanashree and H.Kashinathreddy. The book has been published by the Basavatirth Prakashan of Humanabad (1995).

The themes of these songs happen to be devotion the greatness of the Guru, spiritualism and social satire. In songs like the following:

Right understanding  
Is to pierce through the cloud of unknowing  
But to cleanse the mind  
Before perceiving is transcendent knowledge  
The poet is stressing the importance of 'purity of mind'.

Basavannappa has delivered himself of many a valuable thought that we would do well to turn over in our minds, time and again. The poet must have passed away in 1850. His Samadhi is at Markundi.

#### **Kohinoor Husanasab (1894-1964)**

Husanasab of Kohinoor was Bidar district's first Muslim folk philosophical poet. He was born at Kohinoor (also known as Kollur) in 1894. His parents were Lalsab and Imambi. Hunsanasab, though born to unlettered parents, grew up in the company of spiritualist seekers. Though a devotee of Jindamadar Saheb, he came under the influence of Bhadrappagouda and adopted Chennabasava Shivacharya of Harkud as his cult figure. Thus religions mixed and mingled in Husanasab, and he stands as a symbol of communal harmony, as also the basic unity of all religion.

Though born at Kollur, Husanasab wandered off to one neighbouring village after another till he finally settled in Sirgapur in Basavakalyan taluka. Husanasab had three sons and two daughters from his wife, Chandbhi. The sons were named Madarsab, Mashyaksab and Gulabsab and the daughters Bismillabi and Rosahanbi. This information was given to us by Mashyaksab. Shri Chennabasava Shivayogi of Harkud is understood to have given 'Lingadiksha' (initiation into Virasaivism) to Husanasab. And that is how he came to write several songs embodying Virasaiva philosophy. He composed many songs about the Swamiji of Harkud also.

#### **Bhadrappa of Kohinoor (1846-1946)**

Bhadrappa was born in 1846 at Kollur village of Basavakalyan. He was born in a Virasaiva family and was addressed by the villages as Bhadrappagouda. In fact, if the village Kollur has acquired so much name and fame it is because of Kohinoor Husanasab who though born a muslim, adoted the Virasaiva creed and composed his songs on that basis. And that Husanasab himself was a disciple of Bhadrappagouda. The latter, who could such as Husanasab among his disciples, was indeed a spiritual stalwart.

One Karabasavappa Mahajan, who was a small-time businessman of Kohinoor, happened to be a friend of Bhadrappagouda's and we are told, they together used to compose songs for the folk open air. Theatre plays (bayalatas) and Husanasab used to sing Bhadrappagouda's song very melodiously<sup>267</sup>. Thought the master composed his songs with the self-identifying signature Bhadrappagouda the collection of his songs under one volume has not yet been undertaken by anyone. Some of the songs have strangely the 'signature' Jindamadarsaheb. It is true that Jindamadarsaheb was a saint and there is a masjid in his name at Kohinoor. Unfortunately, no details are available about Bhadrappagouda's personal life. We only know that he lived to be a hundred.

### **Muchalam's Saint Shri Nagabhushan Shivayogi**

Muchalam is 12km North-East of Basavakalyan town, was the birth place of Saint Nagabhushan Shivayogi. Shri Nagabhushan Shivayogi followed the path of Basaveshwara and spread his philosophy. He followed prophetic principles and religion in Basavakalyan.

Shri Nagabhushana Shivayogi was born in 1910. He was the only son of Shri Shrivarma Shetti and mother Nimbeva. He lost his parents at an early age. So, he was under care of his aunt.

During his childhood Nagabhushan spent his days in playing with his peers. He was a good artist. He took keen interest in singing and listening and performing Bhajans and Kirtanas. He used to listen and understand the Puranas. He proved himself a good singer by singing Dasara Padas, Sharanas Vacanas etc.

In the Nizam period he completed his education up to 5<sup>th</sup> std. He got married with a girl named Gundamma at early age. But before he could take the responsibility of a family, he lost his wife Gundamma. Nagabhushan left his house for the quest of truth. Fortunately he met his Guru Shri Banabhatti Shashtri. And touched by his bays desire for truth and God, he was welcomed to Shrishaila. Their completed his four years of education and obtain religious knowledge, he went to Ghorakpur.

In Ghorakpur he learned Hindi language. Under the guidance of his Guru Chanchala Malayya, he completed Astagayoga. Then he started delivering religious discourses in Hindi. After spending few years, he came back to his native place in Karnataka. He studied Kannada language with the help of Guru Shri Erappa Knedda in Gulbarga. He also stayed at Hubali, Andhra Pradesh for few years. After gaining complete knowledge of his religion, he decided to serve the society. So he returned to native place Muchalam.

Shri Nagabhushan Shivayogi contributed to society in many ways like he started school where Yoga is given due importance. He taught the importance of Pranayam to his students and he taught 84 Asanas. In the same way he gave medicines which cured cancer, cold, cough and other chronic diseases. He also gave antidotes of snake bites and scorpion bites and saved many lives of people.

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<sup>267</sup> Ibid, pp.25-27

Because of his helpful and humble nature, he became famous. He spread the knowledge of importance of Ayurveda in day-to-day life of people. Thus many people became devotees and followed his principles<sup>268</sup>.

Shri Nagabhushan Shivayogi arranged three months religious meetings, gatherings for the spread of religious preaching. The path to attain salvation, is divine, wearing Rudraksha, and playing Veena; those who visited these conferences arranged Anna Dasoha to them.

Shri Nagabhushan arranged conferences not only in his native place but also other places like Dhannur (K), Togalur, Gorta (B), Basavakalyan etc. here he preached religious scriptures like Puranas, Vacanas, Dasara Padas etc. He served the society financially also. He even sold his own land for the benefit of needy people.

Shri Nagabhushan Shivayogi left this world, serving his people, his motherland in the year 1970, when he met with an accident. Nagabhushan carved his own niche, an unforgettable name in lips of people of Basavakalyan. He believed not only in religious preachings but also in sacrifice researcher in field of Ayurvedic medicine. His contribution to mankind will be remembered forever.

In Muchalam there is a small shrine containing his marble image. In his honor, an annual fair is held about December. He was delivering impressive Pravachanas (discourses) in many places of area for the benefit of the common people who loved and respected him greatly. He founded the ashrama at Muchalam.

### **Shri Revappayya of Nawadgi**

Shri Revappayya has a renowned sharana of modern times. The famous personality of Nawadgi which is situated about 12 kms to the South-West of Bhalki. Using his spiritual knowledge, Shri Revappayya showed the people to lead the right path of life, discarding blind beliefs and innocence.

Shri Revappayya was born in Nawadgi. His father Havayya and mother's name is Nagamma. Their occupation is agriculture and belongs to Jangama community. They give importance to three aspects in life. That is, Guru, Linga and Jangama. Among their various religious activities, Dasoha is performed without fail. They express their happiness when a devotee is given food by them. The Jangam community or a family became popular because of their good nature and cultural background.

Shri Revappayya was involved in worship with his parents since childhood. Shri Siddhalingeswara Mahaswami of Gorta gave Diksha to Revappayya Swami. Having completed his formal education in native place, he learnt many languages like Marathi, Urdu, and Telugu. He had good command over Kannada language. Thus he read many Kannada books and conveyed religious ideas while touring many villages.

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<sup>268</sup> Ibid, p.28

Shri Revappayya got married to Revamma who hails from Humanabad. Revamma with full co-operation and love stood by her husband in preaching religious knowledge and managing the family in the society as well.

Shri Revappayya worked as a teacher in Ghatak Chincholi. He preached spiritual and religious thoughts to the rural people. He contributed some money to the poor students aspiring to gain knowledge<sup>269</sup>.

One day Shri Revappayya punished a student for he did not do his work in a right manner. But student's mother shouted at him and told that he was fit to become a Sanyasi and not a teacher. So he should leave the school and go away. These words hurt Shri Revappayya so much, that he left the school immediately and set out in search of true knowledge. Then he started visiting places like Kudalasangama, Shrisaila, Ullavi, Bagevadi, Gokarna, Ujjaini, Kashi, Rameshwaram, etc. in search of truth. Later on he came to Kalyana, there he joined his wife Revamma and once again continued his martial life. But at the same time he did not give up his preaching of religious teachings. He toured many villages and preached religious philosophy.

Among his various social activities, one was that he gave Diksha to many downtrodden and taught the Sharana Vacanas. This way he discarded the untouchability aspect from the society and taught the people that everyone was equal in the eyes of God. We find a temple today also, where Shri Revappayya would sit and preach religious thoughts and encouraged many untouchables to convert into Virasaivism.

To commemorate his anniversary, Harijans fair are conducted in his memory every year. Anna Dasoha, Bhajanas etc are organized by them even today also. He taught to worship Linga, Vibhuti and cleanliness and to keep our heart pure. These thoughts were given to Harijans. That is why Harijans look upon Shri Revappayya as God, as their community was uplifted in the society. They were given Diksha by him.

To spread message of building a casteless society, Shri Revappayya took Padayatra in Andhrapradesh, Maharashtra and Karnataka. Shri Revappayya preached that everyone should perform good work in their life. As this is one way to secure salvation. Many people followed his path and accepted Diksha from him. Many people, who were misleading by their own bad behaviour, were changed as a humble human being due to his preaching.

One day a devotee from Bijapur had invited Shri Revappayya. Shri Revappayya preached many religious thoughts and gave Diksha to many people of Muslim community. These people who were converted, spend their lives happily, even to this day. Shri Revappayya strived to keep up the national integration in the society. He followed the Sharana philosophy truly in his life and preached them.

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<sup>269</sup> Ramesh Mulage, Bagida Tale Mugida Kai, Vishwaguru Basava Dharma Prasara Kendra, Hulsur, pp.2-10

Throughout his life, he performed Dasoha whenever there was deficit for money; he would adopt Biksha, and then performed Dasoha. He became one with God in 1936. As this news spread, many people crowded during his cremation, to a last look of Shri Revappayya. He was a great humanist. He became famous even in social works.

A building is constructed over his Samadhi. A fair is held on three auspicious days in the month of December every year in the fond remembrance of Shri Revappayya.

### **Shri Manikeshwara of Yaranalli**

Yarnalli is situated in Bidar district. Shri Manikeshwara was born in Yarnalli village in a rich family. His parents were Shri Veerasangappa and smt. Virasangamma. Since childhood he was interested in religious activities and was involved in thoughts of God. He was not at all interested in materialistic world. So he was involved in religious paths of devotion towards of God like Japa, Tapa, Puja and Bhakti. He would live by himself did not like others company. At the age of 15 years, he left home without the consents of his parents. He went in search he had to cross the Manchara River at night. He had to face many troubles during his journey at a very young age. He reached 'Dhari Hanuman' which is in Laddi village. He stayed at the temple, worshipped God Hanuman and tried to concentrate his mind. After few days he visited Hallikhed and took Diksha by Hallikhed Saheb.

He learnt Yoga also from his Guru Shri Nilakanta Mahaswami of Nilanga, which is situated in Osmanabad district. Afterwards he came to the holy place of 'Amruta Kunda' in Basavakalyan. For 41 days continuously he did Japasya in Shri Ramlingeshwara temple near Amrutkunda.

Shri Manikeshwara visited the Gotangiri by foot. Here in this place he gave up his clothes and became a Digambara. He always preferred loneliness. He never likes the company of others.

The next visit was to Shrisailam. He reached the Mallikarjuna temple by foot. He practiced Tapasya for 12 years near a pond. Later on, he came to Chemgata, which is in Gulbarga district. He stayed in Someshwara temple by his mystic powers. We still find water being supplied at the place where Manikeshwara had halted. Devotees express their astonishment and satisfaction in present day also.

After few days he visited Bhyara in Gulbarga, Rangeen Mahal, Mallamari Rivers and at last he reached the mountain Kalnuda village. Kalmuda is situated between Gulbarga and Humanabad road.

He became Lingaika in 1970. He made no discrimination among the people on the basis of caste, class and sex. He blessed everyone equally and to all community.

Shri Manikeshwara hated the vices like murder, falsehood, jealous, greediness etc. He encourages good virtues to prevail in the society like love, peace, tolerance etc. He discouraged the people to follow blind beliefs. Many devotees followed his principles in this life. Shri Manikeshwara spent his whole life in the religious path of devotion that is Japa, Tapa , Yoga etc.He never struggled to gain money, status etc and lead a simple life. He preached morality to his devotees.

Today also many of his devotees visit the Yaranalli village and follow his principles, thoughts of living and spreading love and brotherhood to every human being. He gave the value of humanity as utmost important thing in life. Human values are more valuable than any other things in life. Shri Manikeshwara strived hard to remove evils from the society.

### **Bhommagondeshwara of Bidar**

Shri Bhommagondeshwara was born in poor family in Chidri in Bidar district. His parent's names were Shri Shivagonda and Smt.Gangavva. Being poor, their occupation was shepherds rearing. The name of their family God was Mailara Malanna. This place is known as Kashi of the south.

Since Bhommagondeshwara was not interested in education and also he did not have a chance to study. He became involved in rearing of shepherd in the grasslands. He remembered God while performing his Kayaka. As he was interested in God and religion, he became engrossed in religious devotion to God. He performed Puja, Japa and Bhakti. He prayed to his God Mailara Mallana heartily. As a child, he wished to become a saint and a preacher.

He followed Sharana culture in his lifetime. He never gave up his Kayaka. He preached kindness should be expressed to all human being. Kindness is religion. He performed his duties first and other works later on he practiced what he preached to others.

It was summer and one day Bahamani king along with his soldiers reached Bidar. The animals, elephants and horses were thirsty. The soldiers were also thirsty. But water was not available because of summer season. As they reached Chidri village, they saw Bhommagondeshwara busy in shepherd rearing. They asked him to serve water. He said to the soldiers to move a big stone, under which water was present. All soldiers and Army people did not succeeded in moving the stone. The king went near Shri Bhommagondeshwara and asked for forgiveness if any mistakes had been made. The king requested him to help him move the stone. Shri Bhommagondeshwara used small stick, kept beneath the stone and moved it. All of sudden, water spurted out. Everyone was overjoyed on drinking the water.

The king asked him if he could do anything for him. In reply Shri Bhommagondeshwara asked the king to dig a well for the welfare of people<sup>270</sup>.

The king agreed to his proposal and a well was built in a fort. Today also we find the well in the fort. All the people used the water irrespective of any caste, class and sex. It is called Shri Bhommagondeshwara well. People from all caste and community can use this water without anybody's permission.

In this manner, he helped the society in preaching morality, love and peace. Qualities and good virtues like tolerance, happiness, self control, and happiness in one's own Kayaka etc all these are preached by Bhommagondeshwara to his devotees.

Helping needy people is one way to serve the society. Work is worship is explained by Bhommagondeshwara. He says one should not forget to worship God and life should be balanced between spiritual and material life. Humanity should be expressed to one and all. All these Sharanas principles are being taught to his devotees by Bhommagondeshwara. He was therefore a well-known social and spiritual personality of Chidri.

### **Manikprabhu of Maniknagar**

Manikprabhu is situated in Humanabad taluka in Bidar district. Manik prabhu was born in 1817 at Harkud in Basavakalyan taluka. He was born in a rich family. His parents were Shri Manohar and Smt. Bayamma. His father was a businessman dealing gold jewellery. He came from a conservative family. They followed Sharana culture during their life time. Manik prabhu spent most of his childhood days in his grandfather's village at Ladvanti. At home, he learnt Vyakanna, Gayatri Mantra, Vedas, etc. He also learnt Marathi, Hindi, Kannada and Urdu languages. Though he was admitted in Basavakalyan School, he did not show any interest in his studies.

In his early age, he lost his father. His grandfather took the responsibility of the family. Manik prabhu was sent to school but instead he went Tripuranta Lake and enjoyed every moment with the nature. He visited many Shivasharanas Gavi (caves). He sang songs very happily and whole heartily. His uncle observed all his activities and appointed him as an accountant in a shop. Manik prabhu collected all money and distributed that money to the poor. Seeing the generous behaviour of Manik prabhu his uncle removed him from his job. Manik prabhu's mind was diverted to serve the society. He had composed many poems and sang them whole-heartedly.

One day Manik Prabhu sat on a bed and started singing. His uncle suddenly appeared before him and insulted him. He asked Manik prabhu not to sit on a cushion, as he was not a lord. Suddenly prabhu removed all his clothes over his body and only with Langoti over his butt;

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<sup>270</sup> Ibid, pp.25-28

he left his home for Basavakalyan. He reached Amruta Kunda near Basavakalyan and sat in meditation as a Yogi. He stayed there for six months and visited Shankar temple, near Amruta Kunda. Many people liked his songs and became devotees of Manikprabhu. He met his mother and brother and they were happy. But Manikprabhu refused to go back home.

After some days, he visited Hanuman Mandir of Bhalki, Mailara Malanna of Bidar, Bhaleshwara Mandir of Bhalki etc. In these places, he preached religious thoughts to common people.

Manikprabhu wanted to visit holy places and seek blessings from Lord Shiva. To fulfil this desire, he visited Kashi, Benaras, Haridvar, Kedara, Bhadri, Prayag, Jaganathpuri, Venkatgiri etc and then halted at Pandharpur. Then he went to Gottam Gottiyya forest. Here he sat in meditation in Yoga form for 41 days. During this period he composed many Tattavapadas. His devotee Annarao Deshmukh requested him to visit his village Nyalgal. Later on he visited him to visited Narasimha Zarana of Bidar district. Here he took some rest and traveled to Humanabad.

During his journey, he performed many mystic activities. Then he reached Manikprabhu near Humanabad. The devotees requested and pleaded him to stay at Manikprabhu. They had arranged Peeta (throne) and appointed him as a Peetaadhyaksha. A big Gaddi (cot) was arranged in the seminar hall. At that moment, he remembered his uncle's sayings "sit on a Gaddi like a king". Today people themselves have arranged a special Gaddi for him to be comfortable.

The devotees arranged many programmes like Bhajan, Kirtana, dance programme etc. Many people like artists, poets etc visited here and performed well. Anna Dasoha was also arranged by them. A gathering or conference was held among poets, saints, artists, Jangamas etc. Shri Manikprabhu spread the knowledge of equality, unity and integration in the hearts of the common people. He stayed and served within the society and maintained peace and harmony in the society through his preachings.

Manikprabhu with his mystic personality did many miraculous things and removed superstitions and ignorance from the minds of people. With his blessings, the childless couples got a child.

"Manik" was his penname. He wrote more than 350 Tattavapadas in Marathi and Hindi. His Tattavapadas gave importance to the elders, Gurus and nation. Nizam of Hyderabad appreciated his writings and other social activities.

His devotees have spread everywhere, not only in Karnataka but also from Maharashtra and Andhrapradesh. Today, the Maniknagar is called "Sakamatacharya" for the universal acceptance of his religious outlook.



In the honor of saint Manikprabhu a fair is held for about 4 days in Maniknagar during December month. This month also celebrates Datta Jayanti on a grand scale. The Manikprabhu Samsthan establishment, which is headed by the successor of the first Manikprabhu, takes the responsibility of all celebrations, with its blessings and cooperations, many programmes are held during this month. The Samsthan runs residential public school, a high school and a Hindi Vidyalaya here. Manikprabhu has developed the feeling the humanity in the hearts of the people.

### **Shri Shambulingeshwara of Rekulagi**

Rekulagi village is situated at Humanabad in Bidar district. Shri Shambhulingeshwara was a well known (renowned) sharana of Rekulagi. He never mentioned his family background and relativist known as “Shambling”. He gave up worldly life, materialistic life and got involved in spiritualism. People called him in same but he never gave up his way of thinking, and always led his way towards God for achieving salvation.

Shri Shambhulineshwara traveled throughout India. Then he came back and settled in Rekulagi, where the village people built an Ashram in 1908. The one among the many devotees, who followed the footsteps of Shri Shambulingeshwara, was sharani Basamma.

Later, he went to Menkari village where “Lingapayya” temple was situated. The rural people hesitated to go to that place, but Shri Shambhulineshwara practiced yoga in that place. One day a farmer spotted him, and requested him to visit his village. So he went there and preached principles of morality to the people. Shri Shambhulineshwara propagated the Shri Siddharud culture to the village people.

He traveled many places to preach the ideologies of Guru, Linga and humanity. He visited holy places like Kashi, Prayag, Kedar, Haridvar, Trimbakeshwara, Rameshwara, Bhadrinath, Charudham, etc and took darshan of Jyotirlinga. He visited Shri Virupaksha temple of Hampi and stayed for about 6 months. He prayed to God and with his blessings, he stayed wearing snake around his neck. This was witnessed by many people during that time.

Shri Shambulingeshwara devoted his time in worshipping God by the way of Japa, Tapa and Dyana i.e. meditation and concentration. He used to apply Bhasma on his forehead and would sit in a posture of a Yogi. He founded water Kunda (pool of water) in Rekulagi. He had built two Samadhi, one was for himself and another one was devoted for Sharani Basamma in the same place.

He became Lingaika in 1938. Villagers built two temples. Shri Shambulingeshwara started fairs to promote religious ideas and unity among the people in Rekulagi.

In the present day also during Makar Sankranti, fairs are organized with the purpose of people coming together and promoting integration. Many devotees participate in this

religious fair. By the way of Padyatra promote the ideas of morality, simple life, good manners and importance of Linga worshipping and humanity to his devotees. Because of his teachings, many devotees follow his principles in their life today also.

### **Chakrakoti Bayavva of Lakhangaon**

Lakhangaon is situated towards 23 kms North- East of Bhalki taluka. Bayavva was born in Bhalki in a rich family. Her father's name was Sharana Shivamurthi and mother Sharani Parvati. Her father was a businessman dealing with Ghee, in Lakhangaon.

Shri Chennabasavayya Swami of Hulsur gave the Diksha to her<sup>271</sup>. Since childhood she was very much involved in religious activities. She would often talk about God and religion as well as spirituality also. She left school as she was not interested in studies. She was an introvert. So her parent decided to get her married to Lingayya, son of Shri Chennabasayya.

Even after marriage she continued her meditation and Jappa, Puja and other forms of worshipping God. She arranged Dasoha, i.e.distributing food to the poor and needy. She receives help and cooperation from her husband and father-in n-law fulfilling her commitment of Dasoha.

One day she visited her parent's house. There she met her friend and she had food along with her at her place. Bayavva's father did not like this. He told her that she should not have consumed food at her friend's place, because they were rich enough and should not accept anything from outside, but gave food to needy people. At this point, Bayavva got angry because her father discriminated between high and low, rich and poor and high caste and low caste etc.

As her father insulted in front of her friend, she did not wish to stay at her parent's house. The next day she left for her husband's house. She traveled her husband's house which is 40 kms away from Lakhangaon to Hulsur by foot. On reaching Hulsur, Bayavva requested her father –in-law to perform Dasoha. She did Dasoha regularly from then onwards.

She used to work with her husband in the morning and in the evening she performed Dasoha and distributed food to the needy people. For the past four years she contributed this commitment truly. During this time she became pregnant and gave birth to a baby boy. By that time her in laws had expired.

In the fond remembrance of her father- in –law she named her son as Chennabasaya. When her son became 8 years old, Basavva lost her husband Lingayya. Day-by-day her economic conditions began to worsen. But still, she continued to perform Dasoha. She sent her son to school also.

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<sup>271</sup> Virendra Simpi, Jagannath Heballe ( ed), Basavaprabhe, Karnataka Sahitya Sangha, Bidar, 2006, pp.154-156

One day an old lady came to her place and begged to get a Saree from Bayavva. But Bayavva had only two saree. Then also she donated her one saree to that old lady. On observing her attitudes and behavior, Bayavva's son commented. He did not like this and told her that one the same thing will happen to them. They would have to go to another's house and beg for necessities. Bayavva could not tolerate these words. She told her son that his father and grandfather never stopped her doing Dasoha, now why was he doing to her?

As she was insulted by her son, she left her own house and went to live near Manjara river. There she built a hut and got involved in nature. Uttering God's name, she became one with God in devotion. As days gone by, the village people of Lakhangaon found her in meditation in the natural environment, full of trees around her dwelling. They requested her to return to her village. Knowing that the son had insulted her the villagers assured her to do Dasoha everyday. Bayavva had a desire to build an Ashrama. With the cooperation of the rural people an Ashrama was built. In Putanapura village, she used to beg Kanti Bhiksha and whatever she used to get, was distributed among the poor. Anna Dasoha was performed happily everyday.

Bayavva started Kantibhiksha in Vijayanagar, Badanapur, Kakanal, Shivanagi and Lakhangaon everyday. Whoever came to asahrama she gave Anna Dasoha to them without fail. She took Samadhi in 1897 and at that time she was aged 100 years old. Villagers built a beautiful Matha in that place. Anna Dasoha is performed here everyday. Cultural programmes are arranged here without fail. All these activities inspire the people to worship God, to seek salvation.

Bayavva served society and inspired the people of happiness of being oneness with God. She knew Panchacharya philosophy. In this manner she was described as Sharani by the people.

### **Shri Siddhaprabhu of Dhummanasur**

Dhumannasur is situated in Humanabad in Bidar district. Shri Siddhaprabhu was born in 1892 by kelapyati in Humanabad taluka. His parents names are Shri Basappa and Smt.Sanagamma. his family was very poor and so he did receive any kind of education. He could not go to school. Since childhood, Siddhaprabhu was involved in Bhalki, Siddhi, Sadhana etc. He worked as a field worker in the forms. At a very young age he got married. To carry out his family responsibilities, to earn money he came to Bhalki village. In Bhalki, he met Revappayya and with his blessings and guidance, he followed the Shivasharanas principles of 12<sup>th</sup> century practically in his life.

He also composed many Tattavapadas. And through musical medium, he conveyed messages to the common people. As many as 1200 Tattavapadas were composed by him. And these were published by Gulbarga University. "Shri Siddhaprabhu" in the name of the Devidas was his penname.

There was no discrimination of any kind between any caste, class and sex. People of other community also became his devotees. Shri Siddhaprabhu knew many languages like Telugu, Hindi, Kannada, and Marathi. We find dialect of these languages in his writings.

He wrote Bhukailasa, Chandra Shiromani, Gegepada, Moharam Pada, Kolatada Pada, Bhajan etc poems were composed and sung well by him. That is why language never became a hindrance to him to convey the principles of religion to common people. In Hyderabad and Karnataka, he received the best Tattavapada composer award.

He followed the Sharana culture throughout his life and inspired others to follow the same. His Tattavapadas conveyed the message of eradication of social evils, to abolish looting, cheating, falsehood, murder etc. He preached in many ways to the people. Today also many people sing his Tattavapadas. Many devotees accepted the principles of Virasaivism.

Though he was poor, his perseverance and hard working nature made him famous all over Bidar district.

### **Shri Bakkaprabhu of Karaknalli**

Shri Bakkaprabhu was born in 1780 at Atmur in Medak district in Andhrapradesh. Agriculture is the main occupation of the people of Atmur village. His family includes Shri Bhojappa and Smt.Bhoramma. They were happy in their Kayaka of agriculture. His parents registered his name as “Bakkappa” in government school at Atmur. But he had no interest in studies and always found playing with his friends.

One day he left his friend and reached the forest. His parents searched for him but in vain. Bakkappa had not returned home. Dejected, his parents prayed to God for his safe return. Bakappa came back after about 4 days, during night time when his parents were sleeping. Bakappa again left his house and visited Ganga ashrama. The next morning his parents came to know about he was in Ganga ashrama. They visited there and insisted him to come back home. At first Bakappa refused but later on agreed to return home.

He lent a helping hand in his family’s business of selling jaggery. He thought that work is worship. We should not feel low to do any kind of job. Shri Bakappa spent his life doing his business satisfactory. His efforts of selling jaggery became known to the neighboring states of Maharashtra and Andhrapradesh. His business led day by day. How much ever money he earned was spent on the poor, saints and needy people.

In the morning he spent his time in business and during night in the company of religious groups and saints. He preached that there should not be any discrimination on the basis of

caste, class and sex. He also preached that life should be balanced with materialism and spiritualism also<sup>272</sup>.

He procured Guru Diskha from Gangadhar yogi and under his guidance he went to Gotamgutti forest. Later on, he went to Vikarabad, Sulepet of Andhrapradesh. For around 3 months he was busy in Shivadynana continuously. He wrote many Tattavapadas. Through them he preached the importance of Kayaka and Dasoha and service to the society.

### **Bhadreshwara of Bhaugi**

Shri Bhadreshwara hails from Bhaugi village in Bidar district. With the blessings of Shri Madivaleshwara he was born in Bhaugi. His parents are Shri Rachayya and Smt. Viramma. his family Guru was Shri Basavalinga Shivayogi of Hallikhed. He gave Linga Diksha to Bhadreshwara. Since childhood Bhadreshwara was involved in religious activities. He had no interest in studies. So his mother advised him to do a Kayaka of selling Rudrakhi, Vibhuti and Linga. They have a shop for marketing religious materialistic the market. As he was an introvert, his parents decided to get him married.

Shri Bhadreshwara got married to Virasangamma from Sindbandagi village. After marriage, he started to take keen interest in Kayaka and religious rituals. He stated that work is worship and practically practiced this philosophy in his real life. He showed the people that path to salvation is through devotion (Bhaktimarga).

Then and there his family interest stated declining and took keep interest in preaching. He began his first Anusthana in Shri Madivaleshwara Mandir in Sindgeri village. From that day onwards he gave up his family responsibility and took second Anusthana in Tangelli village near Malkhed.

The devotees got whatever they desired from Shri Bhadeshwara. Thus they started perceiving him as God. And he becomes a mystic personality. He became Lingaikaya for his various miraculous activities. For this reason many devotees received blessings from him.

One day a rich couple, named Shri Kalappa and Smt. Kalavva visited Bhaugi village. For many years, they had remained childless. They visited Shri Bhadeshwara and sought blessings from him to beget a son. Thus Shri Bhadeshwara fulfilled their wish and told that within a year. They would beget a son. Smt Kalavva gave birth to a lamb boy.

The incite another mysterious work performed by Shri Bhadreshwara appears to be incredible. There was a devotee from Tandur village in Andhrapradesh. He wanted to perform Javala ceremony of his child in Bhaugi village. He took an oath that he would travel by foot from his Tandur to Bhaugi village, take the blessings from Shri Bhadreshwara and then proceed to

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<sup>272</sup> Ibid, p.159

start the ceremony. To his disappointment the people at Bhaugi village insulted him and did not give an opportunity to seek the blessings from Shri Bhadreshwara. But the devotee did not lose his courage and waited for hours to take darshan. As he slept at night, he dreamt of Shri Bhadreshwara appearing before him. Shri Bhadreshwara stated that the devotee should start his journey in a bullock cart. And the place where the bullocks would stop, he would definitely see him at that point. The next day devotee started his journey on bullock cart. On the way he found the two Linga which risen in the ground. He became very happy at the view of God, and performed the Javala programme.

Later on, the people of Tandu village built temples at this place which became holy and famous. Many business people, workers etc would pay their homage and say prayers at this temple and the begin their work. Till today this practice is going on. Thus many of them would receive the blessings of Bhadreshwara of Bhaugi. He preached the common people to perform Kayaka and practice religion in day- to –day life.

### **Sommanna of Laddhe**

Laddhe village is situated in Bhalki taluka in Bidar district. There is a temple of Someshwara in Laddhe village. Sommanna got his name from Lord Someshwara. His parents would worship the God and named their son as Sommeshwara. He was nicknamed by the people of “Sommanna”.

Sommanna worked as a Laddhe and worshipped his work as Kayaka. “Laddhe” means collecting grass for the animals fodder. Sommanna used to collect grass and sell them to the rural people.

He was famous for his Kayaka. According to his principles, no one should sit silently. One should adopt any kind of work and work hard towards achieving their goal. Becoming lazy is one kind of illness. So everybody should work hard and remain healthy. Work for the purpose of their own health and wealth also. He would perform Dasoha from whatever money he earned.

Throughout his life, he would give importance to Kayaka and Dasoha. Not only this he followed Sharana culture strictly and practiced the religious ideologies or principle of Guru, Linga and Jangama<sup>273</sup>.

He had mystic powers with which he used for the welfare of society. He should many problems prevailing in the families and society at large.

One of the incidents to maintain was his own life Mukambike was suffering from an illness. She prayed to God to get cured. But he became angry and asked her to improve herself first. We should not do any kind of business with God. If God cures, her then she has to return

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<sup>273</sup> Ramesh Mulage, Bagida Tale Mugida Kai, op.cit, p.45

something to God. Saying these words, he went to work. When he came back, he was his wife cured of illness, with blessings of God. He got angry and went to cut his nose. All of sudden God appeared before him and told that her Bhakti or devotion was pure one. And he was told task what he wished for? Sommanna asked the supreme to stay in front of him. Today also we find Umameshwara temple which was established in Hulsur.

According to the known sources of information he lived in from 1040 to 1130. He inspired for the spread of Basava philosophy in Hulsur. After he became Lingaika , his statue was installed in Hulsur. Linga was enlightened on his statue and today also people worship him.

### **Hudagi Mutya of Chalkapur**

Chalkapur village is situated in Bhalki taluka in Bidar district. Shri Chennayya swami was born in Chalkapur in a jangam community family. His parents name was Shri Shivarudraya swami and Smt.Sharanamma. shri Chennayya was of inquisitive nature. Since childhood he used to often ask questions to elders and then he may or may not be satisfied with the answers given by teachers and parents. Questions, not related to subjects, were sometimes asked by him. He would always raise questions, which worry his parents. Once he left home and went away. His parents searched him and brought him back to Chalkapur village. He used to not listen to elders advice.

At the age of 12, he gave up wearing clothes and became a Digambar. He says he came naked and at birth, in the world, he would die naked. So shed off his clothes and took an oath to become a Digambar. Having stayed at Hudagi Hiremath for few days, people started calling him as “Hudagi Muttya”. He became Lingaika in 1994.

He strived hard to bring peace and unity and brotherhood in the society. Many devotees visited Ashrama and took his blessings. Thus he preached and practiced religion whole heartedly.

### **Saint Gundyya of Rudanur**

Saint Gundayya was born in Rudanur in Bidar district. His father’s name Shri Guruvayya and mother’s name Bhadravva. His family followed Sharana culture. Though his family was poor, his parents encouraged Gundayya to join the school. But he was not at all interested in studies.

Gundayya was of stubborn personality. He would ask many questions which would never fulfil his curiosity. He was anxious of the answers given by the elders. He would also debate on certain topic. Thus he would argue if he would not get satisfactory answer. This seems to worry his mother. He would consider himself as God and so people called him insane person.

One day when his parents were asleep, he removed his clothes and started dancing. He put on fire and started dancing. On waking up, his mother was surprised to see this and was frightened. Seeing this incident, his parents were worried about him. So his parents decided to get him married. But Gundayya rejected and left home, in search of true knowledge and God.

Gundayya became pupil of Arjun Maharaja of Gulbarga. He took blessings of his Guru and practiced fast. His mother took ill. He started off to see mother to his native place. During this time people were performing puja for the Monsoon to come. One of them said that Gundayya had a sweet tongue, so is he would sing, the rain would come definitely. Shri Gundayya started uttering God's name "Shiva Shambo Shambo Shiva" with his mystic powers; rain started pouring in that place.

He became Lingaika in 1987. He was praised by many of his devotees thereafter.

### **Madivalappa Kencha of Chikka Allur**

Madivalappa Kencha was born in Allur in 1842 in Aurad taluka. His parents were Shri veerabasavappa and mother Sharanamma. Since childhood he took interest in Basava philosophy and Shadakshari, Mantra, Gayatri Mantra. He used to chant these slokas daily. Regularly performed Lingapuja and during worshipping God, he used to forget himself.

On his parent's advice, he got married to Nilamma. But as he was not at all interested in material life, he left his wife on the first day itself and left home. He reached Mandanur village in Nizamabad district in Andharapradesh. There met a great saint named Shri Siddhalinga Mahaswami and became his student. Madivalappa on questioning about past life, told everything his Guru Siddhalinga Mahaswami. His Guru insisted him to return home and spend happy life with his family. According to Guru Shri Siddhalinga, it is possible for one to achieve salvation, while performing his family responsibility.

He told Madivalappa to believe in God, practice Puja and other rituals taught by Guru himself. So Madivalappa returned to Allur. His family was abounding with happiness on seeing him. On the advice of elders he started forming and settled with his wife. At the same time he continued worshipping God, puja and other religious activities.

He composed many songs and chanted the holy name of "Basava Basava". He composed Tattavapadas, Anubhavapada, Bhajana padas and sang well and spread the message of spirituality. It was through music that he would lift every soul to the higher plane near to God. He used to sing that God in every where and one would reach the supreme through songs sang heartily and prayed from one's soul. He also composed 108 Namavali Guru Siddhalingeshwara. He took active participation in religious programmes. He would always be found in the company of religious minded people like poets, saints. The three ways of



devotion to God are Dnyana, Bhakti and Brahmacharya. This was the principle followed by him.

He took keen interest in building up the Kalyan Raja in the society. He became Lingaika in 1914. He will always be remembered by the people for his religious philosophy and the respect he showed to the elders and his Guru.

### **Kedara Galamgappa of Aurad**

Shri Kedara Galamgappa belonged to kedara family. He was born at Aurad Taluka. His father's name was Shri Mademppa. His parents totally followed Sharana culture and philosophy. Since childhood he involved in various religious activities like Bhajan, Puja, respect to guru etc. Shri Kedara started his business in cloth merchant shop, jeweler, grocery shop etc for Kayaka purpose. He himself never visited the shops. He was a generous character. He made use of the money earned through business in performing Dasoha for the needy and service of the people. He performed Anna Dasoha everyday.

Shri Revappayya of Nawadgi and Dr.Chennabasava Pattadevaru of Bhalki were his Gurus. On the advice and cooperation of Dr.Chennabasava Pattadevaru of Bhalki, Shri Kedara started Varshaka Shikshan Samsthana near Manjara River at Sanagam. It's a Kannada Medium institution.

Apart from this Shri Kedara also became president of Shri Revappayya Matha of Nawadgi. Thus, with a pleasing personality, he took active part in social activities. While worshipping God, either Japa or Tapa devotional ways, he would forget himself and became involved with God, in prayers.

He brought two Lingas from Kashi holy place where he travelled on foot. He installed one Linga in his own temple of Sangameshwara and another one was installed in his field Maleshwara temple. The rural people said that these Lingas. Devoting God, made several strange things. Snakes would always be found behind the Lingas. There would be crawling prints of the snakes on the ground near the Lingas.

Many devotees would travel from far and wide to seek blessings from these Lingas. Enlightened with the supreme places like Tulajapur, Aklara, Aurad, Boral etc. today also we find many devotees coming from these places and take blessings.

Shri Kedara was Lingaika in 1957. During his entire life, he contributed towards social and religious activities by propagating Virasaivism. He is still present in the hearts of the Aurad people. Through his Kayaka and Dasoha, he got involved in service of the society.

### **Tagemma of Harurgeri**

Tagemma was born in Bidar in a village Harurgeri. Her parent's names are Shri Kalappa patil and mother Smt.Siddhamma. She took deep interest in religious activities during childhood. She had gone to Basavakalyan and stayed at Anubhava Mantapa. Being S.S.L.C.qualified she concentrated on spiritual matters. Since childhood she would put Vibhuti on her forehead, wore a Rudrakshi and performed Linga puja. Unsatisfied worldly life, she left home in search of truth and knowledge of God.

Tagemma got Diksha from late Chennabasava Pattadevaru of Bhalki. She followed his instructions strictly and would never tolerate any kind of mischief in religious practices. She would always be in conversations on religions, spiritual matters. She kept the rituals like Japa, Tapa routinely. She participated in the religious programmes arranged by "Basava Mantapa" in Bidar district.

She uttered the spell of God "Om Basava" frequently. Her parents forced her into marriage. She did not continue her marital life. She left her husband and became a yogi. Chanting the Shivacharana Vacanas she spends her life happily.

Shri Chennabasava Pattadevaru would sometimes advice Tagemma to perform religious rites. He was surprised to see her performing with much concentration and interest in religious matters.

She took shelter in Gauramma's Ashrama which is in Basavakalyan. She performed religious rites and rituals.

She strictly followed Virasaivism and uttered the Godly name of "Basava". She practiced Dnyana for 48 hours. Then people found her dead in the same Dnyana moment.

Tagemma practiced and propogated Virasaivism. She loved to get involved in religious rituals, Bhajans and Vacanas. Chanting these songs, she would convey the messages to the people and inspire them to achieve the supreme Lord and experience the bliss. She is fondly remembered by everyone in the society as a Sharani.

### **Bhimraya of Bhorgi**

Shri Bhimraya was born in a poor family in Bhorgi village in Aurad taluka. His fathers name is shri Badeppa and mother Smt.Honamma. He lost his parents when he was one year old. His sister Sidamma took care of him. She admitted his brother Bhimraya to Marathi Medium School. But the reality is that Shri Bhimraya never went to school. He was sent to rear the cattle. He had to look after the cows. His sister knew that he loved the company of nature. He loved the animals so much that whatever food given to him, was distributed to the animals.

He would drink water to satisfy hunger. His sister came to know about his behavior and stopped sending him to the farm. Then he started writing on stones.

One day Shri Revappayya came to the Lingadalli village. He delivered lecture on propagating Virasaivism. During this time, Bhimraya was so impressed that he requested Shri Revappayya to adopt him as a student.

After reading the face of Bhimraya Shri Revappayya agreed to teach him principles of religion. He taught him Puja practice, Dnyana, Mantra etc and also daily worship of God through Japa, Linga worship and Tapa. Bhimraya decided to follow Sharana's path and propagate the principles in the society. He went to Gotamgutti forest for meditation for 3 months, and then returned to serve the society as he believed it in one way to serve God.

His sister came to know about whereabouts of Bhimraya. So he went to Shri Revappayya and begged him to return her brother. She wanted him to get married and settle down. Bhimraya married to Shivamma and gave birth to a son and named him as Vaijanath.

Marital life did not stop him to follow the principles of religion. So he started visiting village to village and inspired the people to follow Virasaiva religion. He also brought and united people to follow the path of devotion to God.

Many of the devotees followed his principles. They got solutions to their problems in advice of Bhimaraya. So he was fondly called by the people of the village as "police patil".

Bhimraya gave Lingadiksha to many people because it was his duty or Kayaka. He explained the philosophy of religion and helped to develop harmony in the society.

He composed many Anubhavpadas and sang these as well. Chantings these padas in a wonderful voice and expressing love towards Virasaivism, he spread the message of God not only in his native place but also in neighbouring places. He became Lingaika in 1903. Many devotees saluted to honour him.

Bhimraya through his talent and love for God, he became a great person even though he was born in a poor family. He encouraged spread Virasaivism and humanity among the mankind.

### **Mahadevappa Mise of Lakhangaon**

Mahadevappa mise was born in Lakhangaon in 1917. His parents were Shivamurthy and Kalyani. Since childhood he was interested in religious matters. He followed Sharana philosophy. He wanted to become independent, so he came to Latur in Maharashtra, where he worked as a peon. He considered his work as Kayaka and remained truthful. During this period he got married to Saraswati of Devani village. He led a happy married life. In later years he acquired business techniques and opened his own principles of Mahatma Gandhi

after meeting him at Vardha. There was drought in Udgir village. At that time Mahadevappa strikes against the government.

He was proud of religious ideologies Guru, Linga and Jangama. He worked as an administrative officer of Hyderabad's Virasaiva hostel. The hostel was built at the cost of selling his home. This was what said by the people.

To seek more knowledge, he visited holy places like Shri Somanath temple, Bayavva Matha, Bhalki Hiremath, Parali Vijnath temple and prayed to God for 8 years. From there he visited Shri Virupaksha temple on foot and reached Basavakalyan.

Shri Mahadevappa contributed to social, religious and cultural and educational fields. Gokak paper mill was started by him. He worked for the welfare of the person and society at large. He spread Virasaivism in his own way in Bidar district. He became a great personality in the Virasaiva list.

### **Gundappa of Nagure**

Sharana Gundappa was born in "Nagure" village in Medak district in Andhrapradesh. His parents were Shri Siddhappa and Smt. Girijamma.

Sharana Gundappa of Nagure practiced and followed sharana culture and philosophy. He inspired many people for the spread of Virasaivism in Bidar. Though the family status was not good, they practiced philosophy and religious rituals regularly. As he was not interested in the studies, Gundappa joined his father to work in the farm. His work was considered as Kayaka. Work is worship was the philosophy that he followed. Later on he got married to Shivamma. To earn his livelihood, he set out to Bidar in 1968. As the resources were limited in village, he came to Bidar with his wife to start a business.

In Bidar he started a tea stall. Then slowly he increased his business by starting a Lingayat Kahanavali (mess), where he served food on regular basis. Day by day members increased. He considered his work as Kayaka. He worshipped God through his work and thoughts of God was shared with everywhere. He did not consider his work or any kind of work as high or low.

His son Siddhappa, too, followed his father's footsteps and run the business well. He was a devotee of Basava and his philosophy. He gave importance to religious ideologies Guru, Linga worship and Jangama. He became popular as a great sharana in Bidar. He was married to Vidyavati in 1972.

He loved humanity and served to help the society in every manner. In the fond memory of his parents, he contributed financially to release "Sharana Sangama".

Thus Gundappa and his son both considered their work as “Kayaka” and worshipped God through their work. They served the society as well. They practiced Basava philosophy and throughout their life and propagated the religion in Bidar district.

### **Mahadaohi Mahima Purusha Puja Mahadevappa Sharanaru**

Mahadevappa was famous for his Dasoha service. He spent his whole life in serving the people and propagating Virasaivism.

Mahadevappa was born in 1924 at Alamela village in Bijapur district. His parents are Shri Revappa and Golamma. Mahadevappa’s parents later on shifted to Morambi village in Bhalki taluka of Bidar district.

In 1967 they came to Morambi and took the advice of their family Guru late Shri Mallikarjuna Kallimatha. He spent two years with his guru. From childhood Mahadevappa was a simple, sincere and devoted person. He married Siddamma in 1945. He adopted Jangama principles in his life. Whatever he earned during his life, he spent something to serve the society. He had 8 children, 4 boys and 4 girls. His wife cooperated with him while doing social work. Mahadevappa was the true devotee of Sharana Basaveshwara in Gulbarga. In the year 1968, he arranged “Sharana Basaveshwara Purana” at Morambi in the moth of Shravana for the first time. With the help of people in rural village, he captured government land and built the Shri Sharana Basaveshwara Statue there and built the temple also. Any devotee, who was visited this place, got peace, satisfaction and along with Anna Dasoha, the blessings of God.

Shri .Ma.Gha.Cha.Chennabasava Pattadevaru and leader Shri Bhimanna Kahandre visited Morabi and gave lecture to the people. With the advice of Bhalki Hiremath they built the two Gavi (caves) and beautiful Mantapa. They spent 10 lakhs for Mantapa construction. In this place poor people arranged marriages. Other religious activities also took place here. With minimal or no free charges, this place could be used for functions and other festivals for the common people.

On the left side of Mandir, Shri Mahadevappa built Shri Sharana Basaveshwara Tirtha Kunda. During Yugadi festival, many devotees visited here and took blessings of Sharana Basaveshwara. It is believed that any family, who has no issue, would beget a child, when they visit the temple here.

Mahadevappa was a great Jyotisha (astrologer) spiritualist and also a good orator. Many devotees visit here for solving problems. They come from all over Karnataka, Andhrapradesh and Maharashtra also. He gives advice on any problems like building a house, well or land purchase etc. As it is said his suggestions come true. As a token of love, they give gains, money and other materials. Shri Mahadevappa uses these gifts in the form of Dasoha.

Mahadevappa was a friend for the poor, a doctor who treats the patients and a helper to the needy. For the people of Morambi village, he was sharana Basaveshwara.

Today also we find Bhajanas, Ved Patana, preaching of principles etc during sharana Basaveshwara fairs every year. During the month of Shravana Shri Mahadevappa organized “Shri Sharana Basaveshwara” purana, Mahanavami period nine days of Devi puja, Muttyadara food and other programmes.

Shri Vedamurthi Shantaya Swami Matha also gave up his family life and he helping the Mahadevappa in his works.

Mahadevappa strove hard to built Kalyana Rajya in Morambi village; in the same way as it was build in 12<sup>th</sup> century by Shri Basaveshwara in Kalyana. Because of his selfless works Mahadevappa called his people as Mahadasohi.

Throughout his life, Mahadevappa was involved in Kayaka, Dasoha and other programmes in service of the society. Today also people of the village take his name proudly and follow Virasaiva religion.

### **Sharanamma of Kanaji**

Sharanamma was a great sharana of 20<sup>th</sup> century. Due to insufficient source of information and little evidence, only little knowledge about her is mentioned. It has been said that she was a strict follower of Basava philosophy and was always interested in religious activities. Throughout her life, she has been inspiring for the spread of Virasaivism religion in her village and neighboring places also.

### **Bhimrao of Kadava**

Bhimrao belongs to Gulabarga. His parents’ names are Shri Sharanappa and mother Nilamma. Since childhood he was busy in religious activities. He followed the instructions of the elders and strictly followed Basava philosophy in their life. He was married to Putalabai. Even after marriage he continued to practice religious activities and followed the Bhakti Marga or devotional path in his Kayaka or work. He was Lingaika in 2007. He set an example for others as a great sharana of Kadava in Bidar district. He followed Virasaiva philosophy in day-to-day life.

### **Basavalingayya of Sindhol**

Sindhol village is situated in Bidar district. Basavalingayya was born in Sindhol in 1882. His parents were Shri Sangayya swami and smt. Shankamma. Their occupation was agriculture. They always performed religious activities in the family. Since childhood, Basavalingayya took interest in Japa, Bhakti, Puja and other religious activities. He got married to Kamma.

He pursued his religious rites and rituals even after marriage. He accepted agriculture as his Kayaka and also performed Dasoha. He is got 10 children. He followed sharana culture and philosophy in the family. He became Lingaika in 1980.

Basavalingayya of Sindhola said that family life never became a hurdle in the service of the society. He said even after shouldering family responsibilities. One can continue to serve the society through Kayaka and Dasoha. One can reach the supreme God while serving the society and spread religious thoughts in the community.

### **Late Vijayakumar Nagamarpalli**

Nagamarpalli is situated in Aurad taluka in Bidar district. Vijayakumar was born in 1963 at Nagamarpalli. His parents were Shri Gurupadappa and mother Saraswati. His father was involved in politics. He was the forest minister of Karnataka and held the post two times. He was a famous person and contributed to the development of State and Nation on the whole. His mother Saraswati was involved in religious activities and thus Vijayakumar was influenced by these religious activities.

Shri Vijayakumar completed his formal schooling in Bidar. He completed graduation in B.E. (Civil). He was in company of sharanas. He considered everyone as equal. Though busy at work, he served the society to great extent. He never discriminated on the basis of caste, class and sex. He was praised by one and all. He considered his work as worship and making it in pure form. He served the society and was very social.

### **Shivasharaniyaru of Bidar district Kannadada Siridevi Jayadevi Tai Lingade**

Puja Jayadevi Tai was a social reformer of 20<sup>th</sup> century. She was a great writer. Through her writing she preserved Kannada language and propagated Virasaivism. Jayadevi was born in Sholapur in 1912. Since childhood Jayadevi used to read Puranas, Kathas, Vacanas, regularly. Her maiden name was Jayadevi Madaki. As her mother tongue was Marathi and she knew Marathi language fluently. She completed her formal education in Marathi medium. This is how; she knew both languages very well. Jayadevi learnt Tripatis. She also took part in social activities.

She was married to a rich man named Chennamalappa Lingale. She had five children. When she was 34 years old, she lost her husband. The family responsibility was on her shoulders. Jayadevi never gave up reading Kannada books even after marriage. Virasaivism was practiced in her family and Kannada language was known by everyone in her family.

She was politically aware and took part in National Independence Movement in Sholapur. She said the women should come out of the family, educate themselves and become more independence and improve their self confidence. They should not depend on others for their

sake. “Work and earn money” was her slogan. Thus she tried to reform the society through the Vacana literature and gave new direction to the women of the society.

Her contributions to the society are great. She opened an orphanage to shelter the widows and orphanages and then an Abhala-Ashrama for the old people. She wore a white sari for Swadeshi movement as a mark of non-cooperation against the Britishers.

She was influenced by Gandhiji’s Harijan movement. She took steps to improve the conditions of Harijans in the society. She strictly adopted Sharana culture in her life. She called for Virasaivism organization where all women would participate to propagate Virasaivism. Thus she would participate religious also. She founded organizations through which the awareness would spread among the Harijans and message of literary and self respect would be given.

She helped many needy people by providing food and shelter during the invasions of Hyderabad Rajakar. She also participated in Dr.Modi’s eye check up camp and helped many patients.

During Nizam period, Kannada language was critical. She along with few great personalities worked towards preserving Kannada language and making people aware of Kannada language. She arranged many camps. She participated in 1948 in 5<sup>th</sup> Kannada conference without any fear of Nizam rule. She did not hesitate to take part in any programme promoting Kannada language. She took part in Hyderabad –Karnataka freedom movement. Thus she was a great reformer from border area. She gave her last breath in 1986. She was a great writer of Virasaiva literature, both in Kannada and Marathi language.

Her first book of “Jayagita” published in 1952. This book deals with the message of love towards motherhood and struggle against the caste and unity etc.

The “Taiya Padagalu” book was published in 1956. This book contains the compositions of Jayapada style. The next famous book was “Shri Siddharameshwara Purana”. This book deals with Basavakalina sharanas, their religious principles and philosophy. The publication of this book brought her name and fame. “Taraka Tamburi” and “Siddharameshwara” book was published in 1968. These books focused on the topic of “Siddharama”. In 1982 “Bandeve Kalanake” was published. It contains 32 poems, which has style of Bhajanas. Another book named “Savirada Padagalu” includes Shivasharanas and their spiritualism.

She also wrote book in Marathi language like “Mahaviravani”, “Basavanna”, “Akkamahadevi”, “Siddharama”, “Tondata Siddhalingayya” and other Vacanas. These vacanas were translated systematically in Marathi.

“Karnatakada Ruparesh” book was written by her who focused on the problems of people living on the borders of Karnataka and Maharashtra.



Jayadevi Tai Lingade was 20<sup>th</sup> century poetess. Her contributions in the field of religion, social, politics, literature etc is tremendous. She wrote 15,000 Tripadi in Kannada and Marathi. She worked as a president of Kannada Sahitya Sammelana. She received Doctoral Degree from University. She was of great personality and always strived to build Kalyan Rajya in the society.

Though Maharashtrian by birth, she loves the Kannada language. Through her writings, she won the hearts of Kannadigas. Virasaivite by practice she adopted Sharana culture in her life. She spread awareness to the welfare of the mankind on the whole. She set an example to the upcoming generation. The Virasaiva community will always be proud of her.

### **Mate Lalleshwari Mugi**

Mate Lalleshwari was the daughter of Smt.Jayadevi Tai Lingade and Sharana Channmallappa. She married Shankaranna, who was a famous lawyer of High Court. But Lalleshwari was least interested in family life. So she left Sholapur and came to Basavakalyan. She stayed at Basavakalyan. She devoted her whole life for writing Virasaivism and Basava philosophy. She wrote many books like Viradaohi Yedayur Siddhalingeswara, Hutatma Mallappa Dhanasetti, Basavayugada Shivasaharaneyaru etc. through her writings, Virasaivism religion is made popular. After the death of Jaidevi Tai Lingade, she started composing Tripadi writing in her books.

She strictly followed Basava philosophy in her life and tried to spread these principles through her writings. She became famous in Basavakalyan. She worked hard to build cooperation among Virasaiva community. She became a role model for other women of Virasaiva community<sup>274</sup>.

### **Kodala Mahadevamma**

Kodala Mahadevamma is the daughter of Hanumant Rao and Kalyanamma. She was the student of Dr.Chennabasava Pattadevaru of Bhalki Hiremath. Her uncle Shri Basavaraj Sangamraj encouraged her to spend unmarried life. She took Jangama Diksha by Shri Dr. Chennabasava Pattadevaru in her childhood. She spent five years Shivayoga training at Anubhava Mantapa in Basavakalyan. Further, she learnt the puja-Dnyana, Japa under the guidance of Yogini Manikeshwara of Yangundi. Then she started to preach Basava philosophy.

In Manikgiri of Yangundi the practice of sacrificing a buffalo and goat to the main deity of the village, was the tradition, carried a form many years. Mahadevamma had love for humans and also for animals. So for the well being of the animals, she took up satyagriha as a protest against killing of the dumb animals. And finally she gain success over her mission.

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<sup>274</sup> Jagannth Hebbale, Bidar Jilla Darshan, Kannada Sahitya Parishat, Bidar, pp. 170-172.

Then she came to Kodala village and renovated the Shambhulinga Matha. She started her solid service for progress of society. The rich people of Reddy community of Lingayat, was often involved in merry making in the Matha. Mahadevamma, with the help of the rural people she fought against the drunken people and others following bad habits. She then gave Lingadiksha to these people and thus reformed their lives, for the betterment of the society.

Majority of the people used to attend her lectures and follow Basava principles. In this manner she showed the right path to the ignorant people, who enlightened their lived with knowledge of Basava principles. She used to inspire people in spiritual and social activities. She was one of the famous personalities who spread Virasaivism in Bidar district.

### **Mate Maitradevi**

Mate Maitradevi is the present Mathadhisha of Shri Guru Basaveshwara Chauki Matha of Niduvancha. She was born in Humanabad in a family of Shri Barappa and Smt.Gunavatamma. Her maiden name was Prabhavati. She was afraid of punishment in school. So she did not go to school. She took more interest in religious matters than in studies. In 1960 shri Lingananda Swami had came to Bidar on his mission by Padyatra. During that time, she took Linga diksha from him. Since then, she decided to dedicate her life to devotion to God. She got married to Shri Chennabasavappa of Kandagol at the age of 12 years. Her husband, being a drunker, started troubling her. He was never allowed to do Istalinga Puja. She left her house and came to Malchapur village. Here she got Jangama diksha from Puja Shri Shivananda Swami and became Maitradevi.

She influenced the 12<sup>th</sup> century sharana philosophy. She organized women's groups and fought against social evils like alcoholism. Her teaching influenced Shri Madivalapp. His personality was reformed by her preachings and he became Madivaleshwara Swami. Today both of them run the Shri Guru Bhadreshwara Chauki Matha of Niduvancha.

Mate Maitradevi gave shelter to the poor, orphans and widows. She built hostel and preached sharana culture to them. In this manner, she worked for the welfare of needy people. She popularized the Vacana culture in Bidar district.

### **Mate Laxmidevi**

She was born at Shahganj in Bidar district in 1953. Her father's name was Sharanappa and motehr's name was Ratnamma. Since childhood she took interest in sharana culture and read sharana Sahitya. She secured B.ADegree in Kannada language. She got Diksha in 1977 fro Shri Shivakumar Swami. In 1978, she joined N.F.S.H.Junior College as lectures.

She was not interested to get married. As her parents forced her, she was compelled to leave the house. She wore white clothes.

She spread the knowledge of Basava philosophy through her lectures and writings. She is one of those personalities who spent their lives for the sake of propagating Virasaivism in Bidar district<sup>275</sup>.

### **Mate Gangadevi**

She was born in the Chenhalli village in Bidar district. Her father's name was Manikappa. Since her childhood, she was influenced and inspired by Mate Mahadevi. She got Jangama diksha from her and decided to spread Basava philosophy.

Mate Gangadevi visited every village in Bidar for months together. She inspired the common people about Virasaiva religion. She preached the Basava philosophy in other states like Andhrapradesh, Maharashtra, Tamilnadu also. She holds lectures, delivered discourses on religion and inspired many people to follow Basava path. She was one of the famous personality who spread Basava philosophy in the neighbouring states. She carried on tours to many places, organised Basava Dharma programmes and propagated them. Many of devotees reformed and accepted Virasaivism and also built unity among Virasaiva community.

### **Nijanubhavi Sudnyanidevi**

She was born in Chitradurga. Her parents are Shri Obayy and Obavva. Since childhood she took great interest in reading great saints and leaders of the nation like Ramkrishna Paramahansa, Arvind Ghosh. She admired and adored Gautam Buddha's preachings. She worked as a teacher, but her inner mind was always involved in spiritual matters. In 1973 she got Jangama Diksha from Mate Mahadevi. Later on she came to Bidar and became the first preacher of Basava Mantapa of Bidar district. She finally decided to stay at Bidar.

Under the guidance and guardian of Dr.Chennabasava Pattadevaru of Bhalki, she stayed at Anubhava Mantapa of Basavakalyan. In 1980 Khedi Ranjola's Basavamma guided her to attain spirituality. According to Sudnyanidevi Shivayogi Siddharameshwara's soul was involved in Basavamma's mind.

“Sharana Shaktiya Sandesh” is a book written by Sudyanidevi. This book gives us the information about Basavamma's preaching. This book contains 5 volumes. “Bhakti Kusumajali” book is also written by Sudyanidevi.

Today she is involved with women's progress and development in the society. She helps the poor and needy women. She also shows devotional path to women to attain spiritual bliss which calms the body and mind. She also encourages the propagation of Basava philosophy

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<sup>275</sup> Ibid, p.175

in Bidar district. She arranged many cultural and religious programmes for propagating Virasaivism.

**Conclusion:** The above Sharanas and Shivasharanevaru of Bidar adopted the 12<sup>th</sup> century Sharanas philosophy and propagated in the heart of the people of Bidar. They tried to build Kalyana Rajya in Bidar without any discrimination. They always preached the welfare of mankind and serve the society. Through these Shivasharana also Virasaivism and Basava philosophy spread in the corner of the Bidar district. Till today also many religious discourses, fairs and festivals organized in memory of them. The devotees participated and spread their principles in the their community and through it unity, brotherhood, peace and equality find in the Virasaivas.

### **Modern Shivasharan and Shivasharneyaru of Bidar District**

<b>Sr. No.</b>	<b>Name of Sharana</b>	<b>Place</b>
1.	Shri Revappayya	Nawadgi
2.	Shri Bhadreshwara	Bhaugi
3.	Shri Bakkaprabhu	Karakanalli
4.	Shri Manikprabhu	Maniknagar
5.	Shri Basavakumar Shivayogi	Hulsur
6.	Dr.Chennabasava Pattadevaru	Bhalki
7.	Shri Shantaligeshwara	Hulkunti
8.	Shri Guru Bhadreshwara	Niduvancha
9.	Shri Karabasappa	Hudagi
10.	Shri Shambhulingeshwara	Rekulagi
11.	Chakrakoti Bayavva	Lakhangaoon
12.	Sommanna	Laddhe
13.	Shri Siddhaprabhu	Dhumanasur
14.	Shri Virabhadrappa	Aliyambar
15.	Shri Manikeshwara	Yarnalli
16.	Shri Bomagoteshwara	Bidar
17.	Hudagi Mutya	Chalkapur
18.	Nagabhushan Shivayogi	muchalamb
19.	Bhimrao	Borage
20.	Tagemma	Harurgeri
21.	Santgundayya	Rudranura
22.	Madivalappa Kencha	Chikka Allur
23.	Mahadevappa Mise	Lakhangaoon
24.	Kedarga Galamgappa	Aurad
25.	Gundappa	Nagur
26.	Bhimray	Kadava
27.	Basavalingayya	Sindhol

28.	Late Vijayakumar	Nagarmarpalli
29.	Bhadrappa	Kohinoor
30.	Basavannappa	Markundi
31.	Shillappa	Chitaguppa
32.	Husana	Kollur
33.	Siddhaprabhu	Dhummanasur
34.	Hanumantappa	Markal
35.	Sharanamma	Kanaji
36.	Shri Siddharud Swami	Chalkapur

## APPENDIX -1

### DIFFERENCES BETWEEN OLD AND NEW MATHAS IN BIDAR

Sr. No.	Old Mathas	New Mathas
1.	Old Mathas follow the Panchacharya tradition.	New Mathas follow the Basaveshwara philosophy in the Matha.
2.	Old Mathas are more conservative in their ideas and practices.	While new Mathas have more liberal attitudes.
3.	Old Mathas follow Virasaiva philosophy, tenets and religion strictly.	New Mathas follow the Basaveshwara, Vacana culture and Virasaiva philosophy.
4.	The heir appointed Mathas are the persons in heredity, belonging to the same family, only these persons can become Mathadhishas.	The Mathadhisha is appointed on the basis of merit in the new Mathas.
5.	Only men can become the Mathadhishas.	Here, both sexes man and woman can become a Mathadhisha in the Matha.
6.	These Mathas give more importance to religion and philosophy and follow old tradition in schools.	New Mathas adopt the modern educational system in the curriculum.
7.	In these Mathas, various other Gods and Goddesses are worshipped by Mathadhisha.	Here only Basaveshwara is considered as a God and Linga is worshipped strictly.
8.	Only a Jangama can become a Mathadhisha.	No discrimination is made while appointing Mathadhisha. Anyone irrespective of caste, class or sex can be made a Mathadhisha.
9.	Majority of Mathadhishas possess mystic powers.	These personalities do not possess mystic powers.
10.	Agma , Siddhantashikamani are the religious books.	Vacanas are the religious books.
11.	Old Mathas had organized many discourses on religion and spirituality.	They have organized many discourses on religion, social and cultural activities.
12.	The Mathas succeeded in creating religious awareness through various programmes.	The Mathas in the social and cultural programmes more successfully.
13.	In the Mathas, moral development of the person is given more importance.	More importance is given to material and spiritual also.
14.	The number of schools and colleges opened by old Mathas are very limited.	New Mathas imparting education to each and everyone and hence many schools and colleges have be opened.

15.	Old Mathas situated in remote area of villages.	New Mathas are found in every village and also in the city.
16.	The Mathadhishas were less educated but were highly knowledgeable in the religious and cultural fields.	The Mathadhishas are highly educated and have more knowledge on various languages.
17.	The Mathadhishas of this Matha are Brahmachary and strictly follows its principles in their life.	These Mathadhishas may be married or unmarried. It is not compulsory to be a Brahmacharya.
18.	These Mathas may not be rich but was in a good form. It had everything to create spiritual environment and maintained purity.	These Mathas are well built, and more influential.
19.	Dasoha in any form was strictly followed in the Matha.	Not all the Mathas performed Dasoha, only few of them.
20.	In these Mathas, people followed Hindu religion and culture.	In these Mathas people followed Basava philosophy and Linga worship.
21.	These Mathas have less number of devotees.	These Mathas have Large number of devotees.
22.	There were no competitions in these Mathas.	There is lot of competitions in these Mathas.
23.	In these Mathas, devotees follow purification, temple worship and participated fairs and festivals of Hindus.	These Mathas devotees participated Basava Jayanti and celebrated their Mathadhishas birth and death anniversary and organized Vacana Utsav programmes.
24.	These Mathas gave more importance to Guru, Linga and Jangama.	These Mathas gave less importance to Guru, Linga and Jangama.
25.	The Mathadhisha still follow Kanti Bhiksha.	The Mathadhisha do not follow Kanti Bhiksha.
26.	The coronation ceremony of the Mathadhisha is done with great pomp and show.	The coronation ceremony of the Mathadhisha takes place in a simple manner.
27.	These Mathas have many acres of land.	They do not have much area of land.
28.	The aim of Mathas was teaching and preaching the people.	Besides teaching and preaching many new ideas and concepts are adopted by the Mathadhishas.
29.	The Mathas did not give much importance to improve the conditions prevailing in the Mathas.	The Mathadhishas always tried to improve the condition and worked for the development of the Mathas.
30.	An only Kannada language is the medium of instruction.	Many languages like Kannada, Hindi, Urdu, Marathi, Telugu, and English etc is the medium of instructions.

31.	These Mathadhishas used oral media for propagating Virasaivism.	Many new mass media like Radio, T.V., Newspaper, Internet, etc used for propagating religion.
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**APPENDIX -2**

**Literary contribution of Virasaiva Mathas of Bidar District**

**Basava Dharma Prasar Samsthe Hiremath Samsthana, Bhalki (publication)**

<b>Sr. No.</b>	<b>Name of the Autor</b>	<b>Name of the Book</b>	<b>Year</b>
1.	Ramalingappa Ambugee	Viragya Nidi Akkamahadevi (Bhajana Series)	1969
2.	M.Badeppa	Samuhika Prathane	1978
3.	Shri Siddramanna	Shivasharana Ramayya (play)	1983
4.	Shri Siddramanna	Shanmuka Shivayogi ( Drama play)	1984
5.	Shri Basavalinga Pattadevaru	Istalinga Pujavidhana	1984
6.	Vithal Rudrappa Biradar	Istalinga Puja Vidhana Marathi Anuvadha	1985
7.	Shri Basavalinga Pattadevaru	Samuhika Prathane	1986
8.	S.R.Gunjaj	Lingayat Biographics	1986
9.	G.B.Visaji	Chennabasava Pattadevaru	1990
10.	G.B.Viraji	Chintana	1990
11.	Shri Chantimath	Chennabasava	1990
12.	Shri Siddhramanna	Shivasharana Haralayya	1991
13.	Shantarasa (ed)	Kayaka Parinami	1991
14.	D.Javaregauda	Basaveshwara-Ambedkar	1992
15.	Shivarudrayya	Chennana Mahime (Kavana Sagraha)	1993
16.	V.S.Charatimath	Basavannavara Vacanagalali Dalita Darshana	1994
17.	Shashikala.R.Madaki	Basaveshwara Ambedkar (Marathi Translation)	1994
18.	Vijayalaxmi	Basaveshwara Atma Katha (Hindi Translation)	1995
19.	Shri Basavalinga Pattadevaru	Basava Jyoti	1997
20.	Shalini Shrisaila	Kayaka yogi Dr.Chennabasava Pattadevaru ( Marathi Translation)	1998
21.	Bhagavandas Tivari	Vachana Sahitya Chintana Sar (Hindi Translation)	1998
22.	Jagadevi Tai Lingade	Akkana Vacanamruta	1999
23.	A.L.Shivarudrappa	Sharana Dharmatil Vaishwika Molleye	2000
24.	Shashikala R.Madaki	Krantigangotri Akkanagambika	2000
25.	Shri Basavalinga Pattadevaru	Dharmagur Basavanna Ani Ashtavarana	2000
26.	Shalini S.Dodamani	Sharana Andolana	2000
27.	Balachandra Jayashetty	Veerasharana Haralayya	2000
28.	Ramjan Darga	Basaveshwaracha Deva	2000
29.	Avinash Hari Limaye	Basava Bhavanjali	2000

30	Siddharama Sharanaru Beldala	Anubhava Mantapa	2004
31.	Panchakshari Punyashetty	Dr.Chennabasava Pattadevara Horatada Baduku	2002
32.	Gurulingappa Dhabale , Jagannath Hebbale	Chennabasava Kalyana	2007
33.	Shri Basavalinga Pattadevaru	Basava Naivedya	2008
34.	S.S.Patil	Vacanagalali Vaidya Vidnyana	2008
35.	Shri Basavalinga Pattadevaru	Basavatattavagala Acharne mattu nude	2008
36.	Channappa morge Khanapur	Guru prasada ( Adhunika Vacanagalu)	2009

### Harkud Hiremath

#### Shri Channabasaveshwara Samsthana Hiremath Harkud (publication)

Sr. No	Name of the Author	Name of the Book	Year
1.	Sugayya Hiremath	Janapada Sahityadali Jivana Moulayagalu	1991
2.	V.S.Chanrantimath	Anubhava Sahityadali Virasaiva Samskruti	1992
3.	M.S.Latthe	Vacana Sahityadali Jivana Maulagalu	1992
4.	S.R.Gunjali	Anubhaviya Atma Katha	1993
5.	Sugayya Hiremath	Antara	1993
6.	S.R.Shasri	Sharanara Vacanagalali Samaja, Karya Darshana	1994
7.	Shivaraj J.Patil	Sharanara Dasoha mattu Kayaka	1994
8.	Sagamesh Saudatimath	Shunyasampadaneya Mughagalu	1995
9.	Panchakshari Hiremath	Punya Chitaru	1995
10.	Sagamesh Saudatimath	Chennavira	1996
11.	B.R.Hiremath	Virasaiva Sampada	1998
12.	D.V.Mallapur	Siddharam-ondur Samikshe	1999
13.	Virana Rajur	Basavotara Yugada Vacanakararu	2001
14.	Ramesh Babu Yalagi	Kariyantide Vale	2002
15.	M.S.Latthe	Kalayanadina Paranjyoti	2002
16.	Nahabhusan	Alandeya Akanta Ramayya	2004
17.	Somanath Yalwar	Puligereya Adayya	2005
18.	Shanta Imrapur	Ududadiya Mahadeviyakka	2005
19.	Basavaraj Puranik Magadi	Allamprabhu: Beragu Bedagu, Belagu	2006
20.	Sangamesh Savadatimath	Harkoor Hiremathada Sadguru Shri Channabasava Shivayogigala Purana	2006
21.	Mallikarjuna.B.Paraddi	Vacanagalalli Veerashaiva	2009
22.	L.B.K.Aldal	Harkud Shri Channabasava	2009

		Shivayogi Mahatme ( Charitre)	
23.	T.M.Bhaskar	Vacana Samskruti	2009
24.	Acharya Nandisha	Rudralinga Sanskruti	2009
25.	Gopikadevi Deshmukh	Harkud Shri Chennabasaveshwara Charitre	2009
26.	V.S.Mallapura	Siddhrama –ondu Samikshe	
27.	S.Vidyasankar	Shivasharanaru Hagu Vaicharikate	
28.	Minakshi Bali	Kadkola Madivaleshwara Shishayara Tattavapadagalu	
29.	S.M.Hiremath	Virasaiva Sahitya	
30.	Sangamesh Savadatimath	Sanidhi	
31.	Puranik Sharanaya	Harkud Hiremath Shri Sadguru Chennabasava Swamigala Astotara Shatanamavali	

### Hulsur Hiremath

#### Shri Guru Basaveshwara Samsthana Matha, Hulsur-(publication)

Sr. No.	Name of the Author	Name of the Book	Year
1.	Shri Shivananda Mahaswami	Hulsur Shri Shivananda Swamigalu	1998
2.	Ramesh Mulage	Bidar Jilleya Veerashaiva Mathagalalu-ondu Adhyana	1998
3.	Basavaraj Sabarad	Bidar Zilleya Anubhavi Kavigalu	2001
4.	Shri Shivananda Mahaswami	Kalyan Kailas Tattava Padagalu	2001
5.	Shri Shivananda Mahaswami	Kannadada Kogele (72 Kavya Sankalana)	
6.	Shri Shivananda Mahaswami	Prativrateya Prabhavavenuva (play)	
7.	Shri Shivananda Mahaswami	Samuhika Prathane	
8.	Shri Shivananda Mahaswami	Shri Basavakumar Mahaswamigala Sandesha	
9.	Shivaswami Chinakera	Hulsoor Sriganda ( Kavana Sankalana)	2003
10.	Virashetty Bahuge	Kalyana Shri	2003
11.	Ramesh Mulage	Lesane Bayasidavaru	2005
12.	Ramesh Mulage	Shivabimba	2006
13.	Virashetty Bahuge	Shivakale	2006
14.	Gurulinga Dhabale	Basava yogi	2006
15.	Ramesh Mulage	Bagida Tale Mugid Kai	2007
16.	Gurulingappa Dhabale	Bidar Jilleya Anubhavi	2007

**Basava Mukti Mandir, Bidar**

**Kalyana Karnataka Prakashan ( publication)**

<b>Sr. No</b>	<b>Name of the Author</b>	<b>Name of the Book</b>
1.	Mate Basavanjali	Madivala Machidevara Vacanagalu
2.	Mate Basavanjali	Lingammanavara Vacanagalu
3.	Raghushankar Bhatambra	Shanmukha Shivayogigala Vacanagalu
4.	Mate Basavanjali	Sarvadnyana Vacanagalu
5.	Mate Basavanjali	Amuge Rayyamma Hagu Kalavva Vacanagalu
6.	Mate Basavanjali	Nilammana Vacanagalu
7.	Mate Basavanjali	Shivasharenayara Vacanagalu
8.	Mate Basavanjali	Molige Marayyana Vacanagalu
9.	Mate Basavanjali	Ambigara Chaudaiahna Vacanagalu
10.	Mate Basavanjali	Totada Siddhlingeshwara Vacanagalu
11.	Mate Basavanjali	Sharanara Druhtiyali Basavannanavaru
12.	Shivamurthi Swami	Basava's lights of Soul
13.	Shivamurthi Swami	Maha Balidan
14.	Mate Basavanjali	Sharana Geetanjali
15.	Shivamurthi Swami	Basava Vacana Taranga
16.	C.N.Hiremath	Basava and Humanism
17.	Sangamesh Savadattimath	Bayala Karanika
18.	Mallikarjuna Shivappa Latthe	Basava and Humanism
19.	Sangamesh Savadattimath	Akkana Akareya Nudimutugalu
20.	Shivamurthy Swami	Bhakta Bhumika
21.	Shivamurthy Swami	Lingapuja Vidi
22.	Shivamurthy Swami	Hanonda Shivasharana Nudimutugalu
23.	Shivamurthy Swami	Prathana Sourab
24.	Mate Basavanjali	Bhajananjali
25.	Deshamsha Hudagi	Mahatma Basaveshwara
26.	S.Phalasha	Devara Dasimayagala Vacanagalu
27.	J.B.Visaji	Allama Prabhudevara Vacanagalu
28.	H.Kashinath Reddy	Basavannanavara Vacanagalu
29.	Virendra Simpi	Chennabasavannanavara Vacanagalu
30.	Deshamsha Hudagi	Siddharameshwara Vacanagalu
31.	Mate Basavanjali	Akkamahadeviyavara Vacanagalu

**Mahamane Prakashan Basavayogashrama Kouth (B), Aurad**

<b>Sr.No</b>	<b>Name of the Author</b>	<b>Name of the Book</b>	<b>Year</b>
1.	Basavasri Siddharama	Sharana Bedagina Belaku	1991
2.	Siddharama Sharanaru	Shatsthala Sampatu	1992
3.	Siddharama Sharanaru	Vacana Tatvanubhava	2000
4.	V.D.Shivanand	Vacana Sahityadali Samajo-Bhashika Chintanegalu	2003
5.	Siddharama Sharanaru	Shunya Sampadane Rahasya Vol.1	2004
6.	Siddharama Sharanaru	Shunya Sampadane Rahasya Vol.II	2006

**Shri Arud Prakashan Siddharud Matha, Bidar**

<b>Sr. No.</b>	<b>Name of the Author</b>	<b>Name of the Book</b>	<b>Year</b>
1.	Shivakumar Swami	Shatakathakusumanjali	1992
2.	Shivakumar Swami	Anubhava Sara	1994
3.	Shivakumar Swami	Japavidnayana	2004
4.	Shivakumar Swami	Anubhava Sara	2004
5.	Shivakumar Swami	Vedanta Sara	2004
6.	Shivakumar Swami	Om Shri Siddharud Namaha	2006
7.	Shivakumar Swami	Pujayoga	
8.	Shivakumar Swami	Bhajamala	

**Sharana Udyana Vana Matha, Bidar, Basava Seva Prathisthana, Bidar**

<b>Sr. No.</b>	<b>Name of the Author</b>	<b>Name of the Book</b>	<b>Year</b>
1.	Akka Annapurna	Devanedege	2003
2.	Akka Annapurna	Vacana Jeevana	2004
3.	Gangambike	Bayala Dhare	2005
4.	Akka Annapurana	Mahamahima Sangana Basavanna	2006
5.	Akka Annapurana	Prathana Hagu Istalinga Puja Vidana	
6.	Akka Annapurana	Basava Sampada ( part-I)	
7.	Akka Annapurana	Akkana Sampada	
8.	Akka Annapurana	Chennana Sampada	
9.	Akka Annapurana	Prabhu Sampada	
10.	Akka Annapurana	Machidevara Sampada	
11.	Akka Annapurana	Siddha Sampada	
12.	Akka Annapurana	Basavalinga Prathana	
13.	Akka Annapurana	Shri Basaveshwara Puja Vrata	
14.	Akka Annapurana	Basava Sampada ( part II)	
15.	Akka Annapurana	Shivasharanevara Sampada	

**Basava Mahamane, Basavakalyan, Bidar**

**Vishwakalyan Mission, Bangalore publication books in many languages**

**Kannada Books**

<b>Sr. No.</b>	<b>Name of the Author</b>	<b>Name of the Book</b>
1.	Swami Lingananda	Devaru
2.	Swami Lingananda	Devapuja Vidana
3.	Swami Lingananda	Akkana Vacana
4.	Mate Mahadevi	Samuhika Prathane
5.	Mate Mahadevi	Hindu Yaru?
6.	Mate Mahadevi	Basava Vacana Suda
7.	Mate Mahadevi	Akkana Amaravani
8.	Mate Mahadevi	Matru Harake
9.	Swami Linganada	Vacanamruta
10.	Mate Mahadevi	Kalyana Kranti
11.	Mate Mahadevi	Devara Makallu
12.	Mate Mahadevi	Patitodaraka Basavanna
13.	Mate Mahadevi	Lingayat Dharma Kaipede
14.	Mate Mahadevi	A guide to Lingayatism
15.	Mate Mahadevi	A revolution in Kalyana
16.	Mate Mahadevi	Hebbeta Halu ( novel)
17.	Mate Mahadevi	Adytama Mattu Mahile
18.	Mate Mahadevi	Tarangini ( Akkamahadevi kuritu kasambari )
19.	Mate Mahadevi	Vishwavibhuti Basavanna
20.	Mate Mahadevi	Lingayatism
21.	Mate Mahadevi	Vishwakalyana Geete
22.	Mate Mahadevi	Mataji –a profile
23.	Mate Mahadevi	Vishwaguru Basavannanavara Jivana charitre
24.	Mate Mahadevi	Validu Hadida Geete
25.	Swami Lingananda	Vacana Navanita
26.	Mate Mahadevi	Lord Basava
27.	Mate Mahadevi	Vishwajoti Basavanna ( brief life sketch )
28.	Mate Mahadevi	Sparata Kirana
29.	Mate Mahadevi	Puranavatari Basavanna
30.	Mate Mahadevi	Krantiyogi Basavanna
31.	Mate Mahadevi	Samase? Samadana!
32.	Mate Mahadevi	Shri Basaveshwara Pujavrata
33.	Mate Mahadevi	Rudaya Vine Minidaga
34.	Mate Mahadevi	Lingayat Dharma Sara
35.	Swami Lingananda	Chulukada Chetana
36.	Swami Lingananda	Vacana Rashmi
37.	Mate Mahadevi	Druhtanta Sarasi
38.	Mate Mahadevi	Basava Banuli

39.	Mate Mahadevi	Viramate Akkanagalambike
40.	Mate Mahadevi	Who is Hindu?
41.	Mate Mahadevi	Virashiromani Keladi Chennama Rani
42.	Mate Mahadevi	Vishwa Dharma Pravarchana Part-I
43.	Mate Mahadevi	Vishwa Dharmi Basavanna
44.	Mate Mahadevi	Alarige Belada Kalyana Basavayya
45.	Mate Mahadevi	Vacana Sangama ( Kannada)
46.	Mate Mahadevi	Vacana Sangama ( Tamil)
47.	Mate Mahadevi	Vacana Sangama ( Marathi)
48.	Mate Mahadevi	Basava Kirana
50.	Mate Mahadevi	Vishwaguru Basavanna
51.	Mate Mahadevi	Basava Dhamada Habba Hunimegalu
52.	Mate Mahadevi	Basava Dharmada Samskaragalu
53.	Mate Mahadevi	Dharmapeta Basavannanavara Kalanirnaya
54.	Mate Mahadevi	Kudala Sangamadali Sarana Mela
55.	Mate Mahadevi	Lingayataru Virasaivarala
56.	Mate Mahadevi	Basava Vacana Deepti
57.	Mate Mahadevi	Sachidananda priya Vacanagalu
58.	Mate Mahadevi	Lingadevan Lila Vishesha
59.	Vijaya Srinivas	Basavananavara Ashtotara Sasranamavali
60.	Mate Mahadevi	Paripurna Manava Basavanna
61.	Mate Mahadevi	Devopasane
62.	Mate Mahadevi	Dr.Chi.Mu.Avarigonda Kaikannadi
63.	Mate Mahadevi	Basava Darshan
64.	Mate Mahadevi	Allamaprabhu Devara Vachanagalu (Artha Sahita)
65.	Mate Mahadevi	Gana Geetegalu
66.	Mate Mahadevi	Sharanalaya ( gadduge) puja vidhana
67.	Mate Mahadevi	Basava Dharma Svikara mattu Basavayata
68.	Mate Mahadevi	Shri Siddharameshwara Virachita Stotra Male
69.	Siddharammappa Patil	Istalinga Nishta Vacangalu
70.	Siddharammappa Patil	Vedakke Varaya Kattuve
71.	Vanaja Srinivas	Shad Ganadishara suttu Pathana
72.	Hardekar Manjappa	Basava Bhodamruta
73.	Mate Mahadevi	Siddharameshwara Vacana
74.	Pujya Allamaprabhu	Chennabasavannanavara Vacana
75.	Pujya Allamaprabhu	Sarvadnyana Vacanagalu
76.	Siddharammappa Patil	Basavannanavara Kanda Sharanaru
77.	Siddharammappa Patil	Shadacharada Vacanagalu
78.	Siddharammappa Patil	Karma Siddhantada Vacanagalu
79.	Mate Mahadevi	Jedara Dasayyana Vacanagalu
80.	Sarojamma Nagaraju	Basava Kandala Atmagana
81.	Sarojamma Nagaraju	Vacana Sarasi

82.	Sachidananda Chatnalli	Matembudu Jyoterlinga
83.	Mahadevi Chatnalli	Shad Ganadishara Gunagana
84.	Sachidananda Chatnalli	Vacana Dndubi
85.	Mate Mahadevi	Sharana Vandane
86.	B.Gangamma	Nenapinaladinda
87.	Sachidananda Chatnalli	Anubhavadadige
88.	Siddharamappa Patil	Sharanaru Ghandisida Mudacharnegalu
89.	Sachidananda Chatnalli	Lingayat Dharma Mattu Sikh Dharma
90.	Mate Kasuri	Kayakave Kailas
91.	Mate Mahadevi	Lingayataru Hindugala.

### English Books

Sr. No.	Name of the Author	Name of the Book
1.	Mate Mahadevi	Basaveshwara –Beacon of the Universe
2.	Mate Mahadevi	Vishwadharimi Basavanna ( photo comics)
3.	Mate Mahadevi	Lord –Basava
4.	Mate Mahadevi	Who is Hindu?
5.	Mate Mahadevi	Mataji-a profile
6.	Mate Mahadevi	A Guide to Lingayatism
7.	Mate Mahadevi	A Revolution in Kalyana
8.	Mate Mahadevi	Lingayatism

### Hindi Books

Sr. No.	Name of the Author	Name of the Books
1.	Mate Mahadevi	Vishwaguru Basaveshwara
2.	Mate Mahadevi	Basaveshwara Puja vrata
3.	Mate Mahadevi	Vishwa Vibhuti Basavanna
4.	Mate Mahadevi	Lingayat Dharma Darpana
5.	Mate Mahadevi	Samuhik Prathana
6.	Mate Mahadevi	Vishwajyoti Basaveshwara
7.	Ganga Mataji	Matajika Paricheya
8.	Mate Mahadevi	Dushtanta Sarasi

### Telugu Books

Sr. No.	Name of the Author	Name of the Book
1.	Mate Mahadevi	Vacana Sangama
2.	Mate Mahadevi	Lingayat Dharma Darpana



## Marathi Books

<b>Sr. No.</b>	<b>Name of the Author</b>	<b>Name of the Book</b>
1.	Lingananda Swami	Deva Puja Vidhana
2.	Mate Mahadevi	Vishwaguru Basavanna
3.	Mate Mahadevi	Vishwavibhuti Basavanna
4.	Mate Mahadevi	Lingayat Dharma Darpan
5.	Mate Mahadevi	Tarangini
6.	Mate Mahadevi	Basava Dharma Samskar
7.	Mate Mahadevi	Samuhika Prathana Ani Istalingarchana
8.	Mate Mahadevi	Vacana Sangama
9.	Shashikala Madaki	Siddharameshwara Vacanajali
10.	Mate Mahadevi	Basaveshwara Puja Vrata
11.	Mate Mahadevi	Vishwajyoti Basaveswara
12.	Mate Mahadevi	Basava Dharmache San-Utsav
13.	Shashikala Dodamani	Jagatguru Mate Mahadevi
14.	Mate Mahadevi	Ivalasa Jhala Paramatma
15.	Mate Mahadevi	Kalyana Kranti

**APPENDIX -3**

**LIST OF INTERVIEWS WITH MATHADHISHAS AND OTHER SUBJECT EXPERTS OF BIDAR DISTRICT**

<b>Sr.No</b>	<b>Name of the person</b>	<b>Age</b>	<b>Occupation</b>	<b>Address</b>
1.	Shri Gurupada Shivacharya Swami	78	Mathadhisha	Vimalkhed Hirematha Taluka –Humanabad Dist –Bidar
2.	Shri Chennamaleshwara Tayagi	55	Mathadhisha	Chennamaleshwara Tayagi Matha, Itaga Taluka –Humanabad Dist –Bidar
3.	Pujya Chennavira Shivacharya	50	Mathadhisha	Harkud Bruhanmatha, Harkud Taluka –Basavakalyan Dist -Bidar
4.	Dr.Jagannath Hebbale	50	Head of the Kannada department	Karnataka college, Bidar
5.	Nagashettappa Biradar Gunalli	78	President	Virasaiva Mahasabha Center, Bidar
6.	Shri Nagabhushan Swami	55	Mathadhisha	Aliyambar Hiremath, Aliyambar Taluka and district-Bidar
7.	Panchakshari Punyashetty	80	Retired teacher	Shri Siddharud Matha road, Kunabarwadi, Dist-Bidar
8.	Mate Mahadevi	55	Mathadhisha	Niduvancha Chaukimatha Taluka –Humanabad Dist –Bidar
9.	Pujya Shri Virupakshappa Shivacharya	89	Mathadhisha	Hudagi Hirematha Taluka –Humanabad Dist -Bidar
10	Pujya Shri Shivananda Mahaswami	55	Mathadhisha	Shri Gurubasaveshwara Samsthana, Virakta Matha, Hulsur Taluka –Basavakalyan Dist -Bidar
11.	Pujya Shri Shivakumar Mahaswami	62	Mathadhisha	Shri Siddharud Matha Bidar
12.	Shri Shivayogeshwara Mahaswami	66	Mathadhisha	Basava Mukti, Bidar
13.	Shri Basavalinga Pattadevaru	50	Mathadhisha	Shri Chennabasaveshwara Samsthana, Hirematha,

				Taluka –Bhalki Dist –Bidar
14.	Shri Rudramuni Pattadevaru	70	Mathadhisha	Chambol Hirematha, chambol Dist -Bidar
15.	Prof .Virendra Simpi	80	Retired teacher	Vidyanagar colony, Bidar
16.	Shri Shantaligeshwara Mahaswami	55	Mathadhisha	Viraktamatha, Hirenaugaoan Taluka –Basavakalyan Dist -Bidar
17.	Shri Siddharama Sharana Beldala	70	Mathadhisha	Shri Beldala Sharana Ashrama kautha ( B) Taluka –Aurad Dist -Bidar
18.	Shri Shantavira Shivacharya Swami	38	Mathadhisha	Hirematha,Gadgaudgaon Taluka –Basavakalyan Dist -Bidar
19.	Shri Jayashantalineshwara Swami	55	Mathadhisha	Viraktamatha Taluka –Basavakalyan Dist -Bidar
20.	Shri Gurulinga Shivacharya Swami	70	Mathadhisha	Hirematha Taluka –Humanabad Dist –Bidar
21.	Shri Shivananda Swami	70	Mathadhisha	Viraktamatha ,Hulkunti Taluka-Humanabad Dist -Bidar
22.	Shri Akka Annapurana	55	Mathadhisha	Sharana Udyana Vana Bidar
23.	Dr. Gangambika Patil	40	Kannada lecturer	Akkamahadevi college, Bidar
24.	Mate Basava Ratnadevi	68	Mathadhisha	Basava Mantapa, Bidar
25.	Dr.B.R.Konda	70	Retired political science lecturer	Bhumreddi college,Bidar
26.	Dr. Ramesh Mulage	47	Kannada lecturer	Udayagiri college , Udgir
27.	Pujya Dr.Rajshekara Gorta	38	President	Shri Rudra Mangaladhama Gorta Taluka –Basavakalyan Dist –Bidar
28.	Dr.Bandayya Swami	37	Kannada Lecturer	R.R.K.Degree college, Bidar
29.	Shri Gangadhar Shivacharya	36	Mathadhisha	Ladgeri Hirematha Bidar
30.	Pujya Mate Mahadevi	67	Mathadhisha	Basava Mahamane Taluka –Basavakalyan

				Dist-Bidar
31.	Dr.Basavaraj Balurkar	35	Kannada lecturer	Karnataka college, Bidar
32.	Shri Somalingadevaru	40	Mathadhisha	Shivalineshwara Matha Mudol ( B)Taluka – Aurad Dist -Bidar
33.	Shripati Panditaradhya Shivacharya Swami	32	Mathadhisha	Guru Siddheshwara Samsthana, Chikamatha Hallikhed, Taluka –Humanabad Dist -Bidar
34.	Late .Shri Shivananda Shivacharya Swami	35	Mathadhisha	Hirematha Samsthana, Chidri, Dist -Bidar
35.	Shri Gurulinga Shivacharya	38	Mathadhisha	Shri Guru Ayyappaswami Hirematha ,Changler-Chitaguppa Taluka –Humanabad Dist -Bidar
36.	Shri Vijanatha Swami Deshikar	65	Mathadhisha	Gavimatha ,Gadagi Dist –Bidar
37.	Shri .V.Siddharamanna Sharanaru	65	Director	Anubhava Mantapa, Basavakalyan Taluka- Basavakalyan Dist -Bidar
38.	Shrimat Kashi Dyanasimhasanadhishwara shri shri shri 1008 jagadguru Dr.Chendrashekara Shivacharya Mahaswami	70	Mathadhisha	Shri Jagamukti Matha, Varanasi
39.	Shri Vedamurthi Shri Shankaracharya Swami	72	Mathadhisha	Shri Vedamurthi Shri Shankaracharya Matha Kamthana Dist –Bidar
40.	Hanumantappa Valapure (Hamshakavi)	47	Kannada author	Nagur ( B), Hedgapur , Taluka –Aurad Dist –Bidar
41.	Shrimati .Chenamma Valapure	40	Vacana writer	Puja printers, Baccha complex, Bidar
42.	Basavaraj Bharshetti	50	President	Jilla Basava Kendra, Bidar Dict –Bidar
43.	Shrimati Bhagirati Konda	53	Kannada lecturer	Karnataka college , Bidar Dist-Bidar

44.	Dr. Rajesh Yarnalle	58	Author	Kannada Samskruti Department, Gulbarga Dist –Gulbarga
45.	Shri Shivacharya Swami	55	Mathadhisha	Shrikshetra Muktidhama Matha, Pratapnagar' Bidar Dist-Bidar

**APPENDIX -4**

**LIST OF VIRASAIVA OR LINGAYAT MATHAS OF BIDAR DISTRICT**

1.	Hirematha Shri. Shivalingeswara Pattadevaru Post-Hadagapura Taluq-Aurad Dist-Bidar	2.	Shri Beldala Sharanara Ashrama Shri. Beldala Siddharama Sharanaru Post-Kautha ( B) Taluq-Aurad Dist-Bidar
3.	Shri Shivalingeswara Shri .Bra. Sri Somalinga Devaru Post-Muthol ( B) Taluq-Aurad Dist-Bidar	4.	Hirematha Shri Shantalinga shivacharya Post-Havagi Taluq-Aurad Dist-Bidar
5.	Virakta Matha Shri Ma.Ni.Pra.Siddhalinga Swamiji Post-Kushnur Thana Taluq-Aurad Dist-Bidar	6.	Hiremath Shri Basavalinga Pattadevaru Post-Kamalnagar Taluq-Aurad Dist-Bidar
7.	Virakta Matha Sri Jayashantalingeshwa Swamiji Post-Khelagi Taluq-Basavakalyan Dist-Bidar	8.	Sukshetra Jyotirlinga Ashrama of Yarbag Shri Basavalinga Swamiji Post-Yarbag Taluq-Basavakalyan Dist-Bidar
9.	Hirematha Sha.Bra.Shri Shantavira Shivacharya Swami Post-Gadigaudagaon, Taluq-Basavakalyan, Dist-Bidar	10.	Sri Gonirudreshwara Matha Sri Gonirudra Devaru Post-Badger Taluq-Basavakalyan Dist-Bidar
11.	Hirematha Shri. Abhinava Ghanalinga Rudramuni Shivacharya Swami Post-Belluru Taluq-Basavakalyan Dist-Bidar	12.	Donagapura Hirematha Late Shri Rachoti Shivacharya Swami Post –Donagapura Taluq-Basavakalyan Dist-Bidar
13.	Hirematha Sha.Bra.Shri. Ghanalingarudra Muni Shivacharya Swami Post –Rajeshwara Taluq-Basavakalyan Dist-Bidar	14.	Hirematha Sha. Bra.Shri. Channavira Shivacarya swami Post-Harkud Taluq-Basavakalyan Dist –Bidar
15.	Virakta Matha Shri .Ma.Ni.Pra.Jayashanta	16.	Sri Gurubasaveshwara Sansthana Matha Shri. Ma.Ni.Pra. Shivananda Swami

	Lingeshwara swami Post-Hirenagaon Taluq-Basavakalyan Dist –Bidar		Post-Hulsur Taluq-Basavakalyan Dist- Bidar
17.	Anubhava Mantapa Shri Siddharamanna Sharanaru Taluka –Basavakalyan Dist -Bidar	18.	Basavana Mahamane Mate Mahadevi Taluka –Basavakalyan Dist -Bidar
19.	Hirematha Post-Mehakar Taluq-Bhalki Dist-Bidar	20.	Virakta Matha Shri .Ma.Ni.Pra.Shantavira Swami Post-Navadgeri Taluq-Bhalki Dist-Bidar
21.	Shri Sansthan Hirematha Shri.Ma.Gha.Cha.Basavalinga Pattadevaru Post-Bhalki Dist -Bidar	22.	Virakta Matha Shri .Ma.Ni.Pra. Shivayogeshwara Swamiji Post-Bhatambra Taluq-Bhalki Dist-Bidar
23.	Hirematha Sha.Bra.Shri. Nagabhushan Shivacharya Swami Post-Alliambar Taluq & Dist-Bidar	24.	Hirematha Shri .Rudramuni Shivacharya Swami Post-Chambola Taluq& Dist-Bidar
25.	Sri Chauki Matha Shri. Mate Maitradevi Post-Nidavancha Taluq& Dist-Bidar	26.	Shri Siddharud Matha Shri Shivakumar Swami Taluka & Bidar
27.	Savira Devara Samsthana Matha Shri Shivakumar Swami Post-Yadlapur Taluka & Bidar	28.	Gavi Matha Shri Vijanath Swami Post –Gadagi Taluka & Dist-Bidar
29.	Shivananda Kailas Ashrama Shri Shivananda Swami Post –Byalhalli Taluka & Dist-Bidar	30.	Sharanagiri Navakalyana Matha Mate Basavanjali Post- Malkapur Taluka & Dist-Bidar
31.	Basava Mantapa Shri Mate Mahadevi Post & Dist-Bidar	32.	Basava Udyana Vana Shri Akka Annapurna Post & Dist-Bidar
33.	Chilargi Matha Shri Gurupada Swami Taluka & Dist-Bidar	34.	Basavagiri Dr. Gangambiki Taluka & Dist-Bidar
35.	Vedamurthi Shankaryya Swami Matha Shri Shankarayya Swami Post- Kamthana Taluka & Dist-Bidar	36.	Basava Mukti Mandir Shri Shivayogeshwara Swami Taluka & Dist -Bidar
37.	Basava Kendra	38.	Ladgeri Hirematha

	Basavaraj Bharshetti Taluka & Dist-Bidar		Shri Gangadhar Shivacharya Post-Ladgeri Taluka & Dist-Bidar
39.	Hirematha Samsthana Post- Chidri Taluka & Dist -Bidar	40.	Hirematha Sha .Bra.Shri.Gurupada Shivacharya Swami Post –Vimalkhed Taluka-Humanabad Dist-Bidar
41.	Sri Chennamalleshwara Tyagiyogeshrama Shri Gurubasavayya Swami Post- Itaga Taluq-Humanabad Dist-Bidar	42.	Hirematha Sri Gurulinga Shivacharya swami Taluka-Humanabad Dist-Bidar
43.	Sri Basavatirtha Virakta Matha Shri .Ma.Ni.Pra.Chennabasava swami Post & Taluka-Humanabad Dist-Bidar	44.	Sri Murugha Matha Shri Kailasalinga Swami Post & Taluka-Humanabad Dist -Bidar
45.	Hirematha Sri Siddharamayya swami Post-Balaji Galli Taluq-Humanabad Dist-Bidar	46.	Hirematha Sri Virupakshappa swami Post –Hudugi Taluq-Humanabad Dist -Bidar
47.	Urilingapeddi Matha Shri J.J.Swami Post- Vimalkhed Taluq-Humanabad Dist -Bidar	48.	Virakta Matha Shri Shivananda Maha Shivayogi Post-Hulkunti Taluq –Humanabad Dist -Bidar
49.	Kempayya Matha Shri Basavalinga Swami Taluka –Humanabad Dist -Bidar	50.	Guru Siddheshwara Samsthana Chikamatha Sha.Bra.Shri.Panditardhya Shivacharya Post –Hallikhed Taluka –Humanabad Dist -Bidar

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**APPENDIX -5**  
**Details of Questionnaire**

1. The first Questionnaire gives information to us Basaveshwara and His Contemporaries.
2. The second Questionnaire gives information to us Virasaiva Mathas of Bidar District.
3. The third Questionnaire gives information to us Vacanas of Basaveshwara and its influence on various subjects.
4. The Fourth Questionnaire gives information to us Mathas Maintaining and disseminating Virasaivism in Bidar.

**First Questionnaire:**

1. What is your name?
2. How old are you?
3. How many members are there in your family?
4. Who was Basaveshwara?
5. When did he live?
6. Are thought about Basaveshwara?
7. What are you thought about Basaveshwara?
8. Do you know any of his Vacanas?
9. Do you know the Vacanas of other Virasaiva saint?
10. Write any one Vacana, and tell us the name of the Vacanakara?
11. Are you teaching your children these Vacanas?

**Second Questionnaire:**

*Virasaiva Mathas of Bidar District*

1. What is the name of your Matha?
2. When was your Matha founded?
3. Who is the founder of your Matha?
4. How many Mathadhishas were there for your Matha?
5. What are the names of the Mathadishas of your Matha since the beginning?
6. To whom do you wish to mention as the most renowned & prominent among them?

7. How long have you been the Mathadhisha of this Matha?
8. Do all the Mathadhishas from Bidar District ever come together?
9. If yes, how many times in a year?
10. What are the reasons/ occasions for them to gather together?
11. How many devotees of your Matha belong?
12. What is the percentage of the devotees coming from Bidar District?
13. On which occasions, festivals do the devotees visit your Matha on a large scale?
14. Whether the permanent donors of your Matha belong to Bidar District or any other places?
15. Are there any organizations like Basava Samiti, Basaveshwara Tarun Mandal etc, in the area of your Matha?
16. Do you know any such other organizations?
17. Is there any mutual-co-operation between you and the other Virasaivas organizations from your areas?
18. Have you ever published any special issues/periodicals through your Matha?
19. If yes, how many special issues have you published upto this time?
20. Do you run any educational Institution? If yes, what is its name?
21. Do you run any hostel for Virasaiva students? If yes, what is its name?
22. Do you offer any educational scholarships and financial assistance to Virasaiva students through your Matha?
23. Which activities i.e.religious, spiritual, cultural, educational & social was performed by the Mathadhisas upto this time?
24. Have you continued the performance of the earlier activities in your Matha?
25. Have you prepared any new plan of activities for your Matha?
26. Do you get any response from the public to your activities?
27. Which new plans to wish to implement through your Matha?
28. Which plans do you wish to execute with the help of various Virasaiva organizations as well as the devotees for the awakeing and spread of Virasaivism?
29. What is the importance of your Matha?

30. Is this Matha solved some social evils of the society?
31. How many people regularly to Matha?
32. Are there any women saints now?
33. Is the Matha large scale activities for society?
34. Is your Matha following Basava Philosophy?
35. How the Basaveshwara's thoughts give encouragement to the people?

### **Third Questionnaire:**

#### **Vacanas of Basaveshwara**

1. Write the names of Basava's Contemporaries.
2. Write a Vacana of Basaveshwara's concept on Society.
3. Write a Vacana which applicable to Present Economic system.
4. Write a Vacana which related to Morality.
5. Write a Vacana which shows the root of Spirituality.
6. Write a Vacana to propagate the religion.
7. Write a Vacana which applicable to present Education system.
8. Explain how the Basava's Philosophy relevance today.
9. Write a Vacana of Basaveshwara's on Humanity.
10. Write a Vacana on Women's status.

### **Fourth Questionnaire:**

#### **Mathas of Bidar District contribution to various fields like social, religious, educational and literary field**

1. What is the name of Matha?
2. Who was the founder of Matha?
3. When was Matha founded?
4. Who is the present Mathadhisha?
5. Write the Mathas History in brief?
6. Write the religious functions of Matha and how Matha spread Virasaiva religion?

7. What are the social functions of the Matha?
8. Write the educational functions of the Matha?
9. Write the branch Matha of Big Matha?
10. What is the Literary Contribution of Mathas? Give the information about the publication of Mathas?
11. What are the contributions of your Matha to preserve the Vacana Sahitya?
12. How Basaveshwara philosoph help for the development of Nation?
13. Write more information about present Mathadhisha and his life sketch in brief?
14. Write difference between old and new Mathas of Bidar district?
15. Give few Photos of Matha?

### **Details of Questionnaire**

First questionnaire –Basava and His Contemporaries

Second questionnaire –On Matha- Information about the activities of Mathas and how they spreading the Basava’s Philosophy and Vacanas.

Third Questionnaire-Vacanas of Basaveshwara .Under this various categories-Importance among them are Morality, Spirituality, Religion, Society, Economy, Education, Women and Humanity.

Fourth Questionnaire –On Mathas contribution to various fields like religious, social, educational and literary filed. Along with Mathas preserving the Vacana culture and maintaining the Virasaivism in Bidar District.

### **Basaveshwara’s Vacanas Categories in Many Form:**

<b>Subject ( Vacanas)</b>	<b>% of People Aswered</b>
Morality	100%
Spirituality	100%
Humanity	100%
Social	98%
Economic System	87%
Religion	85%
Contemporaries of Basava	80%
Women Status	65%
Education	60%
Relevance of vacanas of basava philosophy	50%

**Note:**

1. Total Number of Respondents =40
2. Non-Addictive Percentages.

- All most all the respondents have written Vacanas on Morality, Spirituality and Humanity.
- Majority of them (98%) have also written Social Vacanas.
- Similarly, Majority of them are also aware of Economic Vacanas and Religious Vacanas.
- 65% of the respondents also mentioned the Vacanas on the Status of Women.
- It is also interesting to note that the respondents are aware of the Vacanas on Education. These reflect the fact that the Education has also been an important aspect of the Vacanas.
- 80% of respondents have mentioned the names of Basava's Contemporaries like Allama Prabhu, Akkamahadevi, Siddharama, Molige Marayya, Hadapada Appana etc.
- Only 50% of the respondents have expressed a positive Relevance of Basava's Philosophy in today's life. Though majority of the respondents are aware of the Vacanas on Morality, Spirituality, Humanity, Social, Economic, Religion, Education, Women etc.

**About Mathas Questionnaire:**

**Conclusion**

1. The Mathas established many years ago like Bhatamra Matha and Beldala Sharanaru Yoga Ashrama. Some Mathas established recently like Basava Mahamane, Basava Udyana Vana and Basava Mantapa.
2. The two kinds of Mathas we find in Bidar district. That is Hirematha and Virakta mathas.
3. Not only men run the Mathas but recently women become the Mathadhishas of some of Mathas. It shows that no discrimination between men and women to become a Mathadhishas.
4. These Mathadhishas gather together many times in a year to celebrate the occasions.
5. Every Matha given the importance to celebrate the Vacana Mahotsava, Sharanas Anniversary and their death ceremony, Basava Jyanti, Chennahunime and compulsory prayer every Sunday.
6. These Mathas have running successfully some educational institutions like primary, middle school, high school, secondary and even junior college.
7. These Mathas donors not only belong to Bidar but other states like Maharashtra, Andhra Pradesh, Karnataka, Tamilnadu etc.
8. These mathas also have Residential school, old age house and orphanages.
9. These Mathas have small and large scale plans which wanted to implement with the help of Government and public.
10. These Mathas have their own importance –some Mathas give importance to women's right and others to orphanage and some other to hospital and residential school as well as Yoga Ashrama etc.
11. All most all Mathas performed the religious, social, educational and cultural activities.

12. These Mathas create the awareness among the people about social evils and encourage them to solve those social evils like Liquor, Dowary, Old age, Unemployment, Environment Pollution and Over Population etc.
13. These Mathas also collect the money and help the needy people.
14. These Mathas adopted the Modern Education techniques in their educational system.
15. All most all Mathas encourage the recite Vacanas and encouraged in their attempts at writing as well.
16. These mathas mutual relation with Basava Kendra, Basava Samiti Bangalore, Akkana Balaga, Bhajana Sanga, Akhila Virasaiva Mahasabha, Anubhava Mantapa Basavakalyana and Sharana Sahitya Bangalore etc.
17. Every Matha had its own publication where they published 16 to 200 books upto now.
18. All most all Mathas follow the Basava's philosophy totally and encourage the others to follow the Dasoha and Kayaka system in their society.
19. Every Matha has its own monthly or quarterly like Kalyana Kiran and Chetana Taranga and Sharanu etc.
20. So the life education was imported to people by propagating Vacanas through existing Mathas in the nook and corner of the country. Medium of instructions was people's language Kannada.
21. These Mathas contributing the various fields like social, religious, educational, cultural and literary field.
22. Every Mathadhisha of a Matha trying to hard for the over all development of the Matha.
23. Few Big Mathas have their branches in various places. Through their branch Mathas, spread religion and establish social harmony, peace in the society.
24. All most all Mathadhisha are educated and try to spread education in the district.
25. Apart from Virasaivism few Mathas of Bidar district follow the Hindu rituals in the Matha.

Thus because of these types of Mathas the Basava's religion and Virasaiva philosophy at least in some extent continued from 12<sup>th</sup> century to upto 21<sup>st</sup> century.

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