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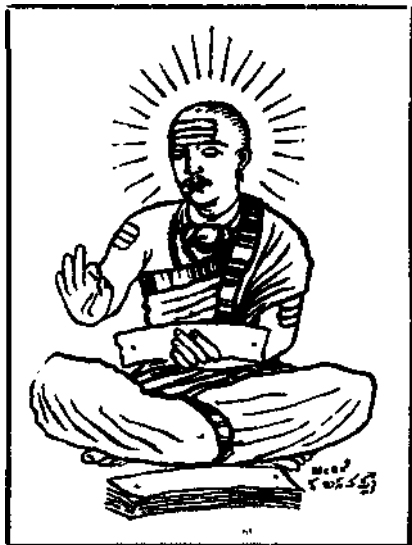
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# BASAVESVARA

THE FOUNDER OF THE VIRASAIVA OR  
LINGAYET RELIGION



" Long before (the wearing of) Kajiya Kankala, long before the destruction of the three Funis, long before Hari and Virinchi, long before the marriage of Uma, long long long before, Thou wert young and I was old. O! Kudala Sangamadeva the Great Giver."

*[Picture by Jeerage K. Basavappa, B.A.]*





## THE AUTHOR



**MR JEERAGE BASAVALINGAPPA**  
RETIREO HEAD-TRANSLATOR  
HIGH COURT OF MYSORE





## PREFACE.

THIS is a translation of the little Kanarese work entitled "ಪೀಠಾಧಿಕಾರಿ ಮಹಾಶಯವು ಯಾವುದು?" written by Mr. Jeerage Basavalingappa, my father.

The foundership of the Virasaiva or Lingayet Religion has, of late, become an open question. It is being discussed and argued from all quarters by all persons, both in print and on platform: and it is a very important question and I am sure it is worth all the discussion and argument, provided they are based on facts and figures and not on whims and fancies.

It is with a view to throw some light on the true history of the religion that this little work was written but never with any party spirit: and with the same view it has now been translated into English.

Quotations which are not found in the original but whose sources only are mentioned, are inserted in this translation with explanatory notes for the ready reference of the reader: and they are shown within brackets.

A short discourse on \* the Scriptural Authorities of the Virasaivas or Lingayets' written in English by the author is appended to this translation.

I must not forget to mention here my thanks due to Mr. Sadasivappa Jeerage, my brother, for his help in compiling the Index to this translation.

2, COTTONPET,  
BANGALORE CITY,  
SOUTH INDIA.

JEERAGE K. BASAVAPPA.



## WHO IS THE FOUNDER OF THE VIRASAIVA OR LINGAYET RELIGION ?

WHEN the celebrated Virasaiva Religion came into existence and by whom it was founded—are matters which have to be investigated. If an enquiry is made as to whether *Virasaivism* existed prior to Basavesvara, it will be found that copious proofs have not, till now, come forth. No mention is made of the word *Vltaiava* or (the fundamental characteristic features of *Viraiivism*, namely,) *Astdvarana*, *Panckachara* and *Salsthala* either in any of the inscriptions or in any of the independent works whose authorship, date and place are known prior to Basavesvara. Mention is made only of *Saiva*, *Lakulisa Saiva*, *Pasupata Saiva*, *Kalamukha Saiva* and other divisions, but no reference has been made to *Vlravaisnu*. No name of any Virasaiva celebrity can be found. It is learnt that there had been in existence prior to Basavesvara only *Lakulisa* and other *Saiva mathas* (monasteries), but not *Vlrasaiva mathas*. The history of the pre-Basavesvara period has to be related after historians make more investigation. Among Revaijasiddha, Marujasiddha, Panditaradhyā, EkOrama and Visvaradhya, who are, of late, addressed as *Panchacharyas*, some are contemporaries of Basavesvara and some are posterior to him. They, who were at first *Kalamukha* and other *Saiva Gurus*, became *Virasaiva Gurus* at the time of Basavesvara and their *mathas* (monasteries) were established after Basava.

That Revarasiddha was at first a *Lakulisa Saiva* may be seen from the "Revanasiddha Ragale" written by Hampeya Harisvara in 1165 (?) A.D. [In the first *sthala* of the said work, Revanasiddha, under the name of Pinnanka, while being taken by the Chola king to the Visrta temple, is described as one having the characteristics of a *Lakula*. It is as follows:—

“ಆಗ ಜೋಳಂ ಕೇಳ್ವು ನಡನಡನೆ ನಡುಗುತುಂ |  
 ರಾಗದಿಂದಲ್ಲಿದೆ ಮೈಯ್ಯುಕ್ಕಿ ಪೊಗಳತುಂ ||  
 ಬಂದು ಪದದೊಳು ಬಿದ್ದ ಜೋಳನೃಪನಂ ಕಂಡು |  
 ಇಂದುಧರನರುಪಿದನೆ ಎಳೆಂದು ಕೈಕೊಂಡು ||  
 ಎತ್ತಿ ವಿಷ್ಣುಗೃಹಕ್ಕಾಗಿ ಬರುತೊಪ್ಪಿದಂ |  
 ಕರ್ತು ಜೋಳಂ ಕೈಗೊಡುತ್ತ ಬರಲೊಪ್ಪಿದಂ ||  
 ಸೋಮಧರಮಹಿಮನಸಮಾನಶೈವಾರ್ಥಕಂ |  
 ಸಾಮರ್ಥ್ಯ ಕಂದತವಲಿಯನಿಳಿಯ ಪಾಲಕಂ ||  
 ಲಾಕುಳದ ಲಾಕ್ಷಣಿಕ ನಮ್ಮಮ್ಮ ಬರುತಿರ್ದ |  
 ನಾಕಸ್ತಿಕಂ ಮರುಳನಂತೆ ನಡೆತರುತಿರ್ದ ||  
 ಇಂತು ವಿಷ್ಣುಗೃಹದ ಕಾಣೈಗೊಲವಂ ಬಂದು !”

Besides, no mention is made of *Lingadharana* or the word *Virasaiva* or *Saisthala* in the said work from the beginning to the end, showing thereby that Revanasiddha was a *Saiva* before he became a *Virasaiva* or *Lingayet*.]

That Ekorama was at first a *Saiva* and afterwards became a *Vlrasaiva* by the deity Raman&tha Linga of Mudanuru, may be seen from the "Ekorama Purana" written by Haradanahalli Nanjanacharya in 1650 A. D. and the "Ramanatha

Vilasa" written by Sadasivayogi in 1554 A.D. [How Ekorama became a *Virasaiva* is well described in the seventh and eighth chapters of the "Ekorama Purana," an abstract of which is given here in English:—

"Ckorama was devoted to Ramanatha Linga of Mudanuru and was worshipping it. He was performing his religious rites as a *Suddha Saiva*, He was also devoted to Tirujnani, Manikya-vachakar, Tirumuia and others. Just then Sankhukarna Ganadhlsvara came from Kailasa and explained to Ekorama about the greatness of the *Virasaiva* doctrine. Thereupon Ekorama determining himself to receive the *Virasava Dikse*, went to Mudanur temple and there received the *Dikse* at the hands of the deity and became a *Virasaiva*."

As regards "Ramanatha Vilasa", the extract given in the "Kavicharitre," Volume II, showing that Ekorama received *Vlrasaiva Dikse* from the deity Ramesvara Linga, is given here:—

“ಹೊಯಿಸಲ ದೇಶದೊಳ್ ಮುದ್ರಾಪುರದೊಳ್  
 ತ್ರೀರಾಮೇಶ್ವರ ಲಿಂಗಮೂರ್ತಿಯಿಂ ನೀರಕ್ಕೈವದೀಕ್ಷೆ  
 ಯಂ ಪಡೆದು ಅದು ಪುಸಿಯೆಂದು ತಿಳಿದು ಕಂಕೆಯಂ  
 ಮಾಡಿದ ತೈವರ್ಗೆ ಆ ರಾಮೇಶ್ವರ ಲಿಂಗಮಂ ಸಾಕ್ಷಿ  
 ಯಂ ನುಡಿಯಿಸಿ ಮೆರೆದು ಭೋಲೋಕದೊಳ್ ನೀರಕ್ಕೈವ  
 ಮತಮೆ ವೇದಾಗಮ ಶಾಸ್ತ್ರ ಪುರಾಣಂಗಳೊಳ್ ಉತ್ತರ  
 ಮೆಯುಡು ಪ್ರಾಚಾರ್ಯಂಗೈಯ್ದು ರಾಮನಾಥಾಚಾರ್ಯ  
 \* \* \*”]

That Panditaradhya was younger than Basava, that he had gone to Kalyana to see Basava, that Basava had, by that time, become absorbed into

Sangamesa (Linga), that he (Panditaradhya) wrote " Basavamahatmya Gita" in praise of Basava, may be seen from the " Samskrita Pandita Charitra" written by Gururaja Kavi in 1430 A.D., the " Aradhya Charitra" written by Nilakanthacharya in 1485 A.D. and the " GururajaChSritra " written by Siddhananjesa in 1650 A.D. [The substance of all these three works is given in a nut-shell in the " Kavicharitre," Volume I, the relevant portion of which is quoted here:—

" ಈತನು (ಪಂಡಿತಾರಾಧ್ಯನು) ಈಶ್ವರನಿಂದ ಘೋರೋಕದಲ್ಲಿ ಬಸವೇಶ್ವರನೊಡನೆ ಹೋಗಿ ಅವತರಿಸು ವಂತೆ ಅಜ್ಞಾಪ್ತನಾಗಿ ಶ್ರೀಶೈಲದಲ್ಲಿ ಮಲ್ಲಿಕಾರ್ಜುನ ಲಿಂಗದ ಸನ್ನಿಧಿಯಲ್ಲಿ ಪುತ್ರಾರ್ಥಿಯಾಗಿ ತಪಸ್ಸುಬಿಟ್ಟು, ವೆಂಗಿದೇಶಕ್ಕೆ ತಿಲಕಪ್ರಾಯನಾಗಿದ್ದ ದ್ರಾಕ್ಷಾರಾಮ ಪುರದಲ್ಲಿಯೂ ಭೀಮೇಶ್ವರ ಲಿಂಗದ ಪುರೋಹಿತನಾದ, ವಾಣಸಾನ್ವಯಜ ಭೀಮನ ಪಂಡಿತನಿಗೂ ಗೌರಾಂದೆಗೂ ಮಗನಾಗಿ ಹುಟ್ಟಿದನು \* \* \* ಬಸವನು ಕಳುಹಿಕೊಟ್ಟ ಭಸಿತವನ್ನು ಧರಿಸಿಕೊಳಲು ಈತನಿಗೆ ಆಕ್ಷಣವೇ ಕರ್ಕಾಟ ಭಾಷೆ ಬಂದಿತು. ಆ ಭಾಷೆಯಿಂದ ಇಷ್ಟಲಿಂಗ ಸ್ತೋತ್ರ ವನ್ನೂ ಬಸವನು ಮಾತಾತ್ಮ್ಯ ಗೀತಗಳನ್ನೂ ಮಾಡಿದನು. ಈತನು ಕಲ್ಯಾಣಕ್ಕೆ ಹೋಗಿ ಬಸವನನ್ನು ನೋಡ ಬೇಕೆಂದು ಹೊರಟು ಹಾನುಗಲ್ಲಿಗೆ ಬಂದಾಗ ದಾರಿಯಲ್ಲಿ ಒಬ್ಬ ಜರನು ಬಂದು ' ಬಸವಂ ಕೊಡಲ ಸಂಗಮೇಶ್ವರ ನಲ್ಲಿ ಅಡಗಿದಂ; ಬಿಜ್ಜಳನು ಶರಣರು ಕೊಂದರು' ಎಂದು ಹೇಳಲು ' ಬಸವ ಬಯಲಾದೆಯಾ' ಎಂದು ಆಳಲಿ ಗೀತವನ್ನು ಹಾಡಿದನು \* \* \*"]

Tt^t^the aforesaid four persons, namely, Revanasiddha, Panditaradhya, Ekorama and

Marulasiddha came to *Sivdhubhava Mantapa* (the house of religious experience) of Basava and obtained *Jangamasthana* (priesthood) in the presence of Allama may be seen from the *Vacliana* written by Sangana Basavesvara in 1600 A.D. [In his *Vachana* Sangana Basavesvara says that Basava and others requested Allama Prabhu in the *Sivanubkava Mantapa* (the house of religious experience) at Kalyana, to enlighten them on the different ways of *Samadhi* (union with God) they should adopt, and that Allama Prabhu, complying with their request, explained the eight *Pathas* of *Samadhi* (the eight ways of union; through Nirlajja Santiah, to eight different batches of them, of whom Revanasiddha, Marulasiddha, Ekorama, Panditaradhya and some others formed the fifth batch which was shown the fifth *Patha* of *Bayala Samadhi*. The extract relating to this reads as follows:—

“ಅಯ್ಯಾ ಪರಮಾರಾಧ್ಯ ಸಚ್ಚಿದಾನಂದಮೂರ್ತಿ  
 ಶ್ರೀ ಗುರುದೇವನೇ, ಸಕಲ ಪ್ರಮಥಾರಾಧ್ಯ ಗಣಸಮೂ  
 ಹವೆಲ್ಲ ಸರ್ವಾಚಾರ ಸಂಪತ್ತಿನ ಆಚರಣೆಯನಾಡರಿಸಿ  
 ಮುಗಿದಮೇಲೆ ಸವಾಧಿಸ್ಥರಾದ ನಿಲುಕಡೆಯ ಕರುಣಿಸಿ  
 ಬೇಕಯ್ಯ, ಸ್ವಾಮಿ ಕೇಳಯ್ಯ, ಅನಾದಿತರಣನೇ, ಎದು  
 ಕಲ್ಯಾಣ ಪಟ್ಟಣದಸುಭಾವ ಮಂಟಪದಲ್ಲಿ ಬಸವ ವೊದ  
 ರಾದ ಸಕಲ ಪ್ರಮಥ ಗಣಂಗಳು ಪರಶಿವಮೂರ್ತಿ  
 ಪ್ರಭುಸ್ವಾಮಿಗಳ ಬೆಸಗೊಳ್ಳಲು, ಆಗ ಮಹಾಪ್ರಭು  
 ಸ್ವಾಮಿಗಳು ನಿರ್ಲಜ್ಜ ಶಾಂತಲಿಂಗ ದೇಶಿಕೋತ್ತಮನ  
 ಮುಖವಚನದಲ್ಲಿ, ಸಕಲ ಪ್ರಮಥಗೇ ನಿರೂಪವಂ  
 ಕೊಡುತಿದರು ನೋಡಾ. \* \* \* ಪಂಚಮ

ದಲ್ಲಿ ರೇವಣಸಿದ್ಧ ಮರುಳಸಿದ್ಧ ಏಕೋರಾನು ಪಂಡಿ  
 ತಾರಾಧ್ಯರು ವೊದಲಾದ ತರಣಗ್ಗಿ ನಿಜಪ್ರಾಣಲಿಂಗಿ  
 ಸ್ಥಲಕ್ಕೆ ಕಾರಣವಾದ ಜಂಗಮ ಲಿಂಗಾನುಭಾವನ  
 ಬೋಧಿಸಿ, ಸೂರೆಂಟು ಸಕೀಲ ವೊದಲಾದ ಸಮಸ್ತ  
 ಸಕೀಲನನರುಪಿ, ತತ್ತ್ವ ಪಂಚೀಕರಣ ಲಿಂಗ ಪಂಚೀ  
 ಕರಣ ಮಂತ್ರ ಪಂಚೀಕರಣ ಬಸವೋದ್ಧರಣೆ ವೊದ  
 ಲಾದ ಚತುರ್ವಿಧ ಉದ್ಧರಣೆಯ ಕರುಣಿಸಿ ಬಯಲ  
 ಸಮಾಧಿಯ ಪಥವ ತೋರಿದರು ನೋಡಾ. \* \* \*  
 ಇಂತೀ ಅಷ್ಟವಿಧಸ್ಥಲ ಸಂಬಂಧದಿಂದ ಆಯಾಯ  
 ಲಿಂಗಾನುಭಾವನ ಬೋಧಿಸಿ ಅಷ್ಟವಿಧ ಸಮಾಧಿಯ  
 ಬೋಧಿಸಿದರು ನೋಡಾ. \* \* \*"]

That Revanasiddha received *Virasaivopadesa* (initiation in the Virasaiva tenet) at the hands of Allama, may be seen from the "Chaturacharya Purana" written by Sampadaneya Parvatesvara in 1698 A.D.

Revanasiddha not only lived during the time of Basavesvara, but he also lived after him for twenty years. For this, the stone inscription of the Saka year 1109, corresponding to 1187 A.D., in the temple of Siddhalingevara, of Sirivala, the Nizam\* s Dominions [published by Dr.S.C. \$. Nandimatha, M.A., M.R.A.S. (London), in the "Sivanubhava" Magazine for the month of May 1929] may be seen. The incidents mentioned in the six stanzas of this inscription tally, word for word, with those mentioned in Harisvara's "Revanasiddha Ragale", Mallanna's "Revanasiddha Kavya", Bommarasa's "Revanasiddha Purana", Basavanka's "Revana Sangatya" and

a portion of the stanzas of Sacjaksari's "Rajafiekhara" (relating to the story of Revanasiddha). [The inscription containing the six stanzas runs as follows:—

“ ಶ್ರೀಮದ್ಯುಣಿನೂದ್ಯಷ್ಟಗುಣ ಸಂಪನ್ನ ರೂ,  
ಷಟ್ಪ್ರಿಯಾನ್ವಿತರುಂ, ಸಾರಸೌರಭ್ಯ ಸರ್ವನಿಸ್ಸಂಗರು  
ಮಪ್ಪ ತಿವಯೋಗಿ ಶಾಂತಿಮಯ್ಯಗಳ ಪುತ್ರ ರೇಣು  
ಕಾಶಾಯರ ಪ್ರಸಿದ್ಧಿಯೆಂತೆಂದಡೆ ||

|| ಕಂದ ||

ಬರ್ಬಲತಂಡುಲದಿಂದೆ |

ದೋರ್ಬೀಕಂ ರಾಯಕಟಕಮಂ ತಣಿಪಿದನಾ ||  
ಸರ್ವಜ್ಞಮೂರ್ತಿ ಜಗದೊಳು |  
ಗೋರ್ವನೇ ಸಿವಸಿದ್ಧ ಚಕ್ರಿ ರೇವಣದೇವಾ ||

ತೊರೆತುಂಬಿ ಬಂದಡರೆ ತಾ |

ಹರುಗೋಲಂ ತನ್ನಿವೆನ್ನ ದಾಜ್ಞಾಬಲದಿಂ ||  
ತೊರೆಯಂ ದಾಂಟುವ ನಿಂತಿರೆ |  
ರರುಸಿನ ತತುಕಾರನೀಶ ರೇವಣದೇವಂ ||

ಆಂದೊಮ್ಮೆ ಸಿದ್ಧನೆಂದಡೆ |

ನಿಂದಿಸಿದರು ಮನುಜರೆಲ್ಲ ಧರೆ ಭೂರ್ಭುಗಿಲೆನೆಂ ||  
ಬಂದದಿ ಸತ್ವ ರಜಂ ತಮ |  
ವಂದಿನ ಸಿದ್ಧಂ ಪ್ರಸಿದ್ಧ ರೇವಣದೇವಂ ||

ಮುನ್ನೊಮ್ಮೆ ಸಿದ್ಧನಾಗಿಯು |

ವಂನದ ತವನಿಧಿಯ ತೋರೆ ಲೋಕದೊಳೊಮ್ಮೆ ||  
ತ್ತಿನೊಮ್ಮೆ ತೋರ್ಪನೆಂದುಂ |  
ತಂನ ತಾನೊಡು ನೆಗಲ್ದ ರೇವಣದೇವಂ ||

ತಾರದ ಮಂತ್ರದ ಮಧುರದ  
 ಸಾರಾಯದ ಸಪ್ತಸ್ವರದಿಂದಾನರೇಶ್ವರಂ ||  
 ಭೋರನೆ ಕೇಳಿಸುತಿರ್ಪಂ |  
 ಧಾರುಣಿ ತಳದೊಳಗೆ ನೆಗಟ್ಟ ರೇವಣದೇವಾ ||

ನೃತ್ಯಕೆ ನಿಂದಡೆ ಬಳಿಕಾ |  
 ಅತ್ಯದ್ಭುತ ಮರುಕು ತಾಂಡ ರೌದ್ರಮಿವೆನಲುಂ ||  
 ಪ್ರತ್ಯಕ್ಷ ಲಿಂಗ ಬಿಮರಲು |  
 ಸತ್ಯದಲಕ್ಷಂತ ಸಿದ್ಧ ರೇವಣದೇವ ||

ಆ ಮೂಲೋಕ್ತಿಸಿದ್ಧ ಪ್ರಸಿದ್ಧರಪ್ಪ ಸಿದ್ಧ ರೇವಣ  
 ಯ್ಯಂಗಳ ಪಾದಪ್ರಕ್ಷಾಲನು ಮಾಡಿ ಸಿರಿವೊಳಲ ಸರ್ವ  
 ಸಮಸ್ತವಾಗಿ ಧಾರಾ ವೂರ್ವಕದಿಂ ಮಾಡಿಕೊಟ್ಟರು  
 || ಮಂಗಳಂ ಮಹಾಶ್ರೀಶ್ರೀ ||”

The incident mentioned in the first stanza is that Revanasiddha entertained the Royal Town (rook tf Utf) with *Barbala* rice. This is exactly the popular story narrated in the aforesaid works, that when Revanasiddha begged the King Vira Bijjala for alms, at Mangafavada, Vira Bijjala offered him boiling *Payasa* (a kind of sweet gluey food) which Revanasiddha rubbed against a pillar, that, in consequence, the palace of Vira Bijjala caught fire and that thereupon, Vira Bijjala being struck with awe, begged pardon of Revanasiddha, who pardoned him and entertained the whole city with the *Payasa*.

The incident mentioned in the second stanza is that when the stream became flooded, Revanasiddha, without using the ferry-boat, crossed the stream by his own will-power. This is, of course.

the well-known story, related in the said works, that the King Vira Bijjala had, upon the advice of a Karpara Jogi, kept in prison, in Mangalavada, several maidens to be sacrificed to enable him to take out the long-coveted *Suragi* (sword) from the river of Masanuru, that he was short of one maiden to make up the required number, that he asked Sule Mayidevi to give away her only daughter, that, thereupon, she meditated on Revanasiddha for help, that Revanasiddha immediately came from Kasi, defeated the Karpara Jogi and drove him out and walked over the river allowing Bijjala to come in the boat, and that he easily took out the *Suragi* and offered it to Bijjala, who, seeing it assume the form of a serpent, requested Revanasiddha to put it in its original place.

The incident mentioned in the third stanza is that when once Revanasiddha uttered the word *SiddhJa* (one versed in occult science), all people took objection to the same, upon which Revanasiddha made the earth shake. This is, indeed, the familiar story, written in the works referred to above, that Goraksa, at Kollapura, took objection to Revanasiddha's calling himself a *Siddha* and caused a *Suragi* (sword) given to him as alms, **that** Revanasiddha melted the *Suragi* **and drank it and that** Goraksa immediately **feeling a burning** sensation in his stomach **surrendered himself to** Revanasiddha who pardoned him and **saved him.**

**The incident mentioned in the fourth stanza is that Revanasiddha, being himself a *Siddha*, showed**

*Tavanidhi* (treasure). This is again the famous story that is narrated in the above-said works, that when Revajjasiddh\* was working in the house of Ganada Kallisetty, at Mangalavada, he gave *Tavanidhi* to Ganada Kallisetty and his wife and ended their poverty.

The incident mentioned in the fifth stanza is that Revanasiddha entertained the king with music. Unfortunately, it is not clear to what event this refers in the works mentioned above. This is to be investigated.

The incident mentioned in the last sixth stanza is that Revanasiddha took to dancing, put on the appearance of a *Manila* (mad man) and made people think that he was furious. This is again the well-known story, written in the afore-said works, that Revanasiddha behaved as a mad man on one occasion when he worked in the house of Ganada Kallisetty mentioned above and on another occasion when, assuming the name of Pinnaka Nayanar, he stopped the shaking of the Varadaraja deity in Kanchi to the great joy of the devotees.

It will be seen from all this, that the incidents contained in a concise form in the several stanzas of the inscription tally with the incidents narrated **elaborately** in Harisvara's "Revanasiddha Ragale" **and** other works mentioned above.

The date of the inscription is **Saka year 1109 which corresponds to 1187 A.D., as already mentioned. That portion of the inscription which relates to the date is given below:—**

“ಶೀಲಾರ ವಂಶದ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ಎಳಿಮೇಲೆಲ ತಿಂಗಿದೇವರಸರು ಅವೈ ನಾಗಲದೇವಿಯರು ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನ ಸೇನಾಧಿಪತಿ ಶ್ರೀಮತು ಪುಟ್ಟಿಯ ಕೆರೆಯನಾಯಕನುಂ, ಶ್ರೀಮತು ಬಲ್ಲಮದೇವರ ಮಹಾ ಪಸಾಯಿತ ಅಯ್ಯನಾಯಕರುಂ, ಶಕವರುಷಂಗಳು ೧೧೦೯ ನೇಯ ಪ್ಲವಂಗ ಸಂವತ್ಸರ ಭಾದ್ರಪದ ಬಹುಳ ೩೦ ಶುಕ್ರ ವಾರ ಸೂರ್ಯಗ್ರಹಣ ನಿಮಿತ್ತವಾಗಿ ಯೆಳಿಮೇಲೆಯ ವತ್ತರ ಬಳಿಯಬಾಡಂ ಮುರುವಡಿಯ ಮಂನೆಯ ಮೇಲಾಳಿಕೆಯಂ, ಶ್ರೀಮದ್ಧಕ್ಷಿಣವಾರಾಣಸಿ ಸಿಂವೊಳಲ ಶ್ರೀಮತು ಸಿದ್ಧಶಾಂತೇಶ್ವರ ಅಂಗಭೋಗರಂಗಭೋಗ ಖಂಡಸ್ಥಿತ ಬೀರ್ಣೋದ್ಧಾರಕ್ಕಂ ತಿವಯೋಗಿಗಳೆನಾಚ್ಚಾದನಕ್ಕಂ.”]

I have discussed all about this in detail in the "Sivanubhava" Magazine for the month of June 1932 and the same may be seen.

For these reasons, the four or five persons, namely, Renukcharya and others cannot be said to have founded the Virasaiva Religion.

If it is argued, on the contrary, that the afore-said five persons, namely, Revariasiddha and others, who worked in furtherance of the movement of Basava, are of *Kaliyuga*, and that it is written in the "Svayambhuvsgama" that there had been born in the three *Yugas* previous to them, first RSnuka, Daruka, Ghantakarna, Gajakarna, and Visvakarna, next Ekamukha, Dvimukha, Trimukha, Chaturmukha, and Panchamukha, and next Ekaksara, Dvyaksara, Tryaksara, Chaturaksara and Panchaksara,—then, it will have to be noted that it is also written in the same

"Svayambhuvagama" that Allama Prabhu was Niranjana-deva in *Kritayuga*, Nirmaya-deva in *Tretayuga*, Niskala-deva in *Dvaparayuga* and Prabhudeva in *Kaliyuga*. All these things are stated only from a philosophic view, but they are not historical facts. It is written that Basava too was Skandaganaga in *Kritayuga*, Nilalohitaganaga in *Tretayuga*, Vrusabhaganaga in *Dvaparayuga* and Basavaganaga in *Kaliyuga*. If the foundership of the Virasaiva Religion has to be determined only on these philosophic thoughts, even then, Basava alone will be the originator of *Viraiivism* in the previous *yugas*, just as he is the originator in *Kaliyuga*. The authorship, date and place of the *Agamas* are not known. All the *Agamas* which contain the aforesaid facts are those that have been added after Basava in the heat of philosophic imagination. If the *Agamas*, whose authorship, date and place are known, are found out, then, something can be said as regards historical truth. For the present, history has to be built upon the *Vachanas* of Basava and other *Pramathas* (saints), the authorship, date and place of which *Vachanas* are known.

From a philosophic view another point may be noted. All the *Vachanakaras* and all the independent authors have written that Basava is *An&di Bhakta* (*Bhakta* existing from beginningless time). As it is written in the "*Yogajagama*" that Siva came down in the form of *Anadi Bhakta* and preached *Astavarana*, *Panchachara* and *Satsthala*, Siva will have to be considered as the founder of the Virasaiva Religion, from a philoso"

phic view. But from a historical view, Basava alone will have to be considered as the founder of the Virasaiva Religion for the reasons stated previously. There can be no other founders of the Virasaiva Religion than Siva and Basava. It is written in the "Yogajagama" as follows:—

“ಅನಾಶದಿಭಕ್ತರೂಪೇಣ ಭಗವಾನ್ ಪರಮೇಶ್ವರಃ |  
 ಪಂಚಾಚಾರಾಂಶ್ಚ ಸಡ್ವಿಪಾಣ್ಯಾಷ್ಟಾವರಣಾನಿ ಚ |  
 ಲಿಂಗಾಂಗಸಾಮರಸ್ಯಂ ಚ ಮುಕ್ತಿಮಾಹ ಚಗದ್ಗುರುಃ ||”

It is seen that the five persons, namely, Renukacharya, Marujasiddha and others had not got the appellation *Panchdcharyas* at the time of Basava, and it is also seen that they were not known to Basava and other prominent *Saranas* (saints) in the early part of the period. That is why Basava and others have not referred to their names. As Renukacharya and others were at first *Saiva gurus* and as they, according to the "Sangana Basavesvara vachana" and the "Chaturacharya Purana" referred to previously, visited Basava and others in their last period (*i.e.*, during the last period of Basava and others), their names have been left out in the *Vachanas* of the prominent *Saranas*. The names of these four persons appear in the *Vachaitas* of later *Saranas*. But they have been addressed merely by their respective names, instead of being addressed as *Panchacharyas* or *Chaturackaryas*.

It is written in the *Vachanat* of Adisetty as follows:—

“ಬಸವಣ್ಣನ ಭಕ್ತಿಸ್ಥಲ, ಮಡಿವಾಳ ಮಾಡಣ್ಣನ  
 ಮಾತೇಶ್ವರಸ್ಥಲ, ಘಟ್ಟವಾಳಯ್ಯನ ಮುದ್ದಣ್ಣನ ಪ್ರಸಾದಿ

ಸ್ಥಲ, ಚಿನ್ನ ಬಸವಣ್ಣನ ವ್ರಾಣಲಿಂಗಿಸ್ಥಲ, \* \* \* ರೇವಣ  
 ಸಿದ್ಧಯ್ಯ ದೇವರ ನಿಷ್ಠೆ, ಸಿದ್ಧರಾಮ ತಂದೆಗಳ ಮಹಿಮೆ,  
 ಮರುಳಸಿದ್ಧಯ್ಯ ದೇವರ ಅಧ್ಯಷ್ಟ ಪ್ರಸಾದ ನಿಷ್ಠೆ,  
 ಏಕೋರಾಮಯ್ಯಗಳ ಆಚಾರ ನಿಷ್ಠೆ, ಪಂಡಿತಾರಾಧ್ಯರ  
 ಸ್ವಯಂಪಾಕ \* \* \* ಇವರ ಮೂಢಭಕ್ತಿ ಎನ್ನೊಳ  
 ಗೆಂದಿವ್ಯದೊ?”

For these reasons, though Renukacharya and others lived at the time of Basavesa and though they worked in furtherance of the movement of Basava, the term *Panchacharyas* has been given to them at a later time for distinguishment.

## THE FIRST PITHA (PONTIFICAL THRONE) AMONG THE VIRASAIVA GURU PITHAS.

The *Sunya Simhasana* instituted by Basavefia in Kalyana and ascended by Srimanniranjana Jagadguru Allama Prabhudeva, alone is the first *Pitha*. The other *Pithas* of the aforesaid five *Gurus* went on being established after Basava as the rules and regulations of *Virasaivism* got formulated. When the *Pitha* of Balechalli was established is given below:

It is known that when the catastrophe befell the town of Kalyana, the *Sivasaranas* scattered in different directions. At that time, some *Charapatis* remained in Kalysna alone in secrecy. Among them Rudramunisvami is one. This Rudramunisvami had a disciple by name Muktimuni. He was sent out to tour the country. After touring many countries, he came to the throne of Śrigiri and stayed there. Then, in Malenadu the Jains had removed (the image of) Virabhadresvara and had thrown it into a river and had caused trouble. Hearing this news the said Muktimuni invested his disciple Ajata Bhiksavritti Svami with *Patta* at Srisaila and sent another Digambara Muktimuni to Malenadu to vanquish the Jains. Then the said Digambara Muktimuni came to Malenadu, gained victory over the Jains, took out (the image of) Vireia from the river, built a temple near Honnuru, and installed the

image therein. Then, with the intention of punishing the wicked people, he built there the village of Balehalli and ascended the *Simhasana* (pontifical throne). Thereafter, he invested one of his *Champatis with Patta* and attained *Sivayoga Samadhi* (union with God). This fact may be seen in the ninth chapter of the fifth part of the "Channabasava Purana" written by Virupaksa Pandita in 1584 A.D.

It is seen from the work "Keladinripa Vijaya" written by Lingakavi, that some *Plthas* came into existence in the reign of the Virasaiva king Doddasankanna Nayaka who ruled from 1546 A.D. to 1559 A.D. This Doddasankanna Nayaka went touring the country in the disguise of an *Atita Jangama*, had a duel with one Ankusakhana in Delhi and defeated him, received honours at the hands of the *Padusaha* of Delhi and built a *Jangama Matha* called "Chavaliki Mandai" at Delhi. As the *Jangama Matha* formerly built by Sllavanta Nayaka at Kasi had become non-existent, he (Doddasankanna Nayaka) purchased a site and built a *Jangama Matha* again. He also built a *Jangama Matha* at Himavatkedara. It is written in the "Keladinripa Vijaya" as follows:—

“ಕಂ|| ಕರಮೆಸೆವಾ ಕೇತಾರೇ |  
 ಕ್ಷರನದಿದಾವರೆಯನ್ನೆದಿ ಪೂಜಿಸಿ ತಮ್ಮಡಿ ||  
 ವರನಾಸ್ತಾನದೊಳೆ ಜಂಗಮ |  
 ವರಧವರ್ತನಂ ಸುಮತಮನಿರದಾಗಿಸಿದಂ ||”

As it is seen from the "EkOrama Purana," mentioned previously, that Ekorama, who was a

*Saiva* at the time of Basavesvara, was invested with *Patta* at Mudanuru alone when he became a *Virasaiva* after obtaining *Lingadharana* from his personal deity Ramanatha Linga of Mudanuru, it is clear that the *Jangama Matha* at Kedara was built later on by Doddasankanna Nayaka. Similarly, Doddasankanna Nayaka built a *Mat/ia* newly at Nepal. It is written in the "Keladinripa Vijaya" as follows:—

"ಕಂ|| ಅವಿರಳ ವಿಕೃಮಚಿತರಿವು |  
 ನಿವಹಂ ಗಯೆಯಿಂ ತೆರಳ್ವು ದಗ್ಧಿಕ್ಕಿನೊಳೊ ||  
 ವ್ಯವ ನಿಲಕಂಠ ನೇಪಾ |  
 ಇವನೊಲವಿಂ ಸಾರ್ದನಾ ಸೃಪಾಳಕ ತಿಲಕಂ |  
 ಆಕಾಣದೊಳುರೆ ಮತಮಂ |  
 ವೀತಭಯಂ ಸಂಕಣೋರ್ವಿಪಂ ವಿರಚಿಸು ||"

In the same manner, Doddasankanna Nayaka built *Jangama Mathas* at Gaya, Prayag and many other places.

For these reasons, it can be seen that the term *Matasthapaka* is used in the case of Renukacharya and others merely out of people's fancy, but historically Basava alone is the *Virasaiva Matasthapaka* (the founder of the Virasoiva Religion) for the reasons already stated.

Some people, after Basava, have styled themselves as *Matasthapakas* (founders of religion) in their works on the ground of having worked in connection with *Virasaivism*. For example:—

In 1430 A.D. Gurubasavakavi addressed himself as "ವೀರಶೈವ ಮತಸ್ಥಾಪನಾಚಾರ್ಯನಪ್ಪ, ಶ್ರೀಮದ್ಗುರು ಒಸವೇಶ್ವರಂ".

In 1530 A.D. Immadi Tontadayya calls (his) hero Vajrabahu as "ವೀರಶೈವ ಸಂಸ್ಥಾಪನಾಚಾರ್ಯನಾದ ಚಂದ್ರಸೇನ ಸುತ ವಜ್ರಬಾಹು".

In 1560 A.D. Virakta Tontadarya writes about himself in the "Satakatraya Tike" as "ಷಟ್ಸ್ಥಲ ಲಿಂಗಾಂಗ ಸಂಯೋಗ ಸನ್ಮಾರ್ಗ ಸಿದ್ಧಾಂತ ಸ್ಥಾಪನಾ ಚಾರ್ಯ \* \* \* ತೋರಿದ ಸಿದ್ಧಲಿಂಗ ದೇಶಿಕ".

In 1698 A.D. Sampadaneya ParvateSvara in stating the genealogy of his *Gurus* writes, "ವಿದ್ವಾಂಸು ವೀರಶೈವಮುಂ ಸ್ಥಾಪಿಸಿದ ಸಂಪಾದನೆಯ ಸಿದ್ಧವೀರೇಶ".

In 1700 A.D. Basav&rSdhaya writes about himself in the "\$ivay5gapradipike" as "0?d^3 ಮಾರ್ಗ ಸ್ಥಾಪನಾಚಾರ್ಯ".

Though, under inspiration, different people have each, after Basava, called themselves as *Matasthapakas* in the abovesaid manner, they cannot be regarded as *Matasthapakas*. As Basava alone is the cause of *Astdvarana*, *Panchachara* and *Satstha/a*, I say that Basava alone is the founder of the Virasaiva Religion. As it is stated, previously, that according to the "Yogajagama" even Siva came down in the form of *Anadi Bhakta* (*Bhakta* existing from beginningless time) and related *Astavarana*, *Panchachara* and *Saist/tala*, Basava alone is the originator of *Virasaivism*. \*If, philosophically, Siva becomes the founder of the Viraseiva Religion on the ground of his having uttered the *Agamas*, historically Basava becomes the founder of the Virasaiva Religion on the ground of his having uttered the *Vachanas*\*

The statement that Basavesvara is historically the *Matasthapaka* (founder of religion) is a true Statement. From the time of Basava down to the present day, all the Virasaiva independent authors and other authors have written that Basava alone is the originator of *Virasaivism*. I quote here only a few authorities:—

Allama Prabhu writes in his *Vachana* as follows:—

“ ಶಿವಸಮಯಾ ಪೃತಿಷ್ಠಾಪನಾಚಾರ್ಯ ಬಸವಣ್ಣ.”

Gururaja Kavi, in the "Gururaja Charitre" writes, as told by PanditSrSdhya, as follows:—

“ಶ್ರೀ ವೀರಶೈವಸ್ಯ ಧರ್ಮಸ್ಯ ಸರಣಿಂ ಪರ  
ಮೇಶ್ವರ ಅನಿಚ್ಛಿನ್ನಾಂ ಸ್ಥಾಪಯಿತುಂ ಕೋ ವಾ  
ಶಕ್ತೋ ಮಹೀತಲೇ \* \* \* ಬಸವೇಂದ್ರಸ್ಯತು  
ಪ್ರಾಣಾಃ”

The King of Keladi (Basavappa Nayaka) writes in his "Sivatattvaratnakara" as follows:—

“ಭಗವಾನ್ ಬಸವೇಶ್ವರಃ \* \* \* ವೀರಶೈವ  
ಮತಂ ಸ್ಥಾಪ್ಯ ಪ್ರಕಾಶನಮಕಾರಯೇತ.”

Mogge Mayideva writes in his "Satakatraya" as follows:—

“ಜಯ ಬಸವೇಶ \* \* \* ವೀರಶೈವನಿರ್ಣಯ  
ಪರಮಾವತಾರ \* \* \* ಜಗದಾದಿ ದೇಶಿಕ ಪುರಾತನ  
ಪುಂಗವ.”

Chamarasa writes in his "Prabhulinga Lile" as follows:—

“ rook ^KT^rtT^o riorttf lite afctomr.”

Mr. C. V. Vaidya, M.A., LL.B., of the Bombay University, writes in his " History of Mediaeval Hindu India," written in English, as follows:—

[" Basava's doctrine was so distinct and novel that he must be considered the founder of a new sect."]

Mr. J. N. Farquhar, M.A., D.Litt., writes in his " Primer of Hinduism " as follows:—

[" At Kalyan in the Marajha country in the 12th century, the prime-minister of the state founded the Virasaiva sect."]

Thus it will be seen from some of these investigations, that Basaveavara alone is the founder of the Virasaiva Religion. But if any scholars make more historical investigations and show that the Virasaiva Religion was founded by some others prior to Basava, then all the Virasaivas will have to accept the same.

Sri Jagadacharya Virupaksa Vodeyar says that Nandisvara alone is the originator of *Viraiavism* according to a dictum of a *Risi* which runs as follows:—

“ಚತುರ್ಥಂ ಶಿವಧರ್ಮಾಚ್ಯಂ ಸಾಕ್ಷಾತ್ ಸ್ವಂದೀಶ ಭಾಸಿತಂ.”

## ADDITIONAL FACTS.

(1) Dr. S. C. Nandimatha, M.A., M.R.A.S. (London), writes in the "Sudarsana," a Maharaja paper of Sholapur, dated 12th March 1934, that it is the opinion of the scholars that the Virasaiva Religion could not have been in existence prior to the eleventh and twelfth centuries A.D. according to historical investigation.

(2) Sri Gurulingadevaru of Belgaum (Camp Kasi) writes in the "Sudarsana," a Maharaja paper of Sholapur, that after Basavesa a certain *Saratta* by name Kalaketi Brahmayya obtained, at Kasi, under the name of Silavantanaayaka, a *Vana* (wood) known as "Harikesavananda" from the King Jayachanda in 1185 A.D. and established there a *Jangama Matha*, that it fell into the hands of the Mussalmans, that Doddasankanna Nayaka, the King of Kejadi, went on a tour round the country, pleased the *Padusaha* of Delhi by his valorous deed, obtained help from him and got again the very site and established a *Jangama Matha*, that the work "Kejadinripa Vijaya" written by Lingakavi and the work "Sivatattva Ratnakara" written by Basavaraja Kavi are authorities for the same and that the present "Jangamavadi Matha" is the same *Matha* (mentioned above).

## WORDS OF ADVICE TO THE COMMUNITY.

There are no caste distinctions among the Virasaivas. There are different occupations. Anybody can take up any occupation. People of all occupations are equals. Differences exist only in religious status. *Bhakta* (layman) has one kind of status and *Guru* (clergyman) has another kind of status. It is the *Bhakta* who becomes the *Guru*. It is the *Guru* who makes the *Bhakta*. Among the Virasaivas nothing is won by caste. Everything is won by occupation. One should not become proud that he is a *Bhakta* and one should not become elated that he is a *Guru*. All should work for the Virasaiva community on the principle that all who wear *Linga* are one. Lingayets should always wear *Linga* on the body. *Linga* is always a religious symbol for the Lingayets. It should be borne in mind that only the *Vachanas* of Basava and other *Pramathas* are the scriptural "authorities" of the Virasaiva Religion. The Lingayets should be zealous about their religion. They should work for its progress.

[Let Basava be their friend, philosopher and guide and let his *Vackana*—"None is lower than myself and none higher than the *Sivabhaktas*"—be ever their motto. ]

## APPENDIX.

### Scriptural Authorities of the Virasaivas or Lingayets.

There is much confusion as to what the scriptural authorities of the Virasaivas or Lingayets are. The *Vedas* are not their scriptural authority. The chief tenets of the Lingayets which are embodied in what are called *Satskala* (the six steps to salvation), *Astavarana* (the eight environments) and *Panchachara* (the five religious observances) are not related in the *Vedas*. The *Linga dharana* (the wearing of *Linga* on the body) which is also a distinguishing characteristic of the Lingayets is not treated in the *Vedas*. The word *Siva*, which is the name of the deity of the Sivaworshippers in general, is also not found in the early part of the *Vedas*. It begins to make its appearance in the *Upanisats* in place of the word *Rudra* which is the name of the Storm-God in the "Rigveda".

Sri Basavesvara, though accepts the monotheistic conclusion and the omnipresence of God in the last part of the *Vedas*, he condemns outright the polytheism of the earlier part of the *Vedas* and the killing of animals in the *Yejnas* (Sacrifices) which is the essence of the *Vedas* throughout.

It can be seen from the *Vachanas* of Basavegvara and his colleagues that it is Basava that gave *Linga* first to Animisayya and through Animisayya to Allama Prabhu, and through Allama Prabhu to

many others. He also gave *Linga* to Channabasava, who in turn gave *Linga* to Siddharama. In a dialogue between Allama and Channabasava as to from whom they got *Linga*, Channabasava says to Allama in his *Vachana* as follows:—

“ಅನಿಮಿಷಂಗೆ ಲಿಂಗವಕೊಟ್ಟಾತ ಬಸವಣ್ಣ. ಆ ಲಿಂಗ ನಿನಗೆ ಸೇರಿತ್ತಾಗಿ ಬಸವಣ್ಣನ ಸಾಂಪ್ರದಾಯದ ಕಂದನು ನೋಡಾ ನೀನು. ಭಕ್ತಿದಳದುಳದಿಂದೆ ಚೆನ್ನ ಸಂಗಮ ನಾಥನೆಂಬ ಲಿಂಗವನವಗ್ರಹಿಸಿಕೊಂಡೆನಾಗಿ, ಬಸವಣ್ಣನ ಸಾಂಪ್ರದಾಯದ ಕಂದನು ನೋಡಾ ನಾನು, ಇಂತೀ ಇಬ್ಬರಿಗೆಯು ಒಂದೆ ಕುಳಸ್ಥಳವಾವ ಕಾರಣ ಕೂಡಲ ಚೆನ್ನ ಸಂಗಯ್ಯನಲ್ಲಿ ಬಸವಣ್ಣನ ಮಹಾಮನೆಯ ಪ್ರಸಾದ ಇಬ್ಬರಿಗೆಯು ಒಂದೆ ಕಾಣಾ ಪ್ರಭುವೇ.”  
(Vide Chapter on *Channabasavarajadevara Sampadane* in the "Sunya Sampadane," by Guluru Siddavlrana charya.)

According to Hampeya Harivara's "BasavarajadSvara Ragaje", Basava, at the age of sixteen, quarrelling with his parents, gave up the Brahmanical thread and going to his personal deity Sangamesvara and sleeping there in a night, dreamt that Sangamesvara appeared in human form and told him that next morning he would see a *Linga* coming out from the mouth of the image of Nandi (sacred bull) in the temple and that he should wear it on the body. Accordingly, after waking up in the next morning, he found the *Linga* and wore it on the body. From this story it can be inferred that Basava wore the

*Linga* himself in the presence of the deity and that no one else gave it to him. As the poet Hampeya Harisvara is one nearer in time to Basavesvara than the other Lingayets authors, his narration may be more relied upon than those of the later authors.

It can be seen from the above facts that it is Basava that is the cause of all the achievements regarding the Virasaiva or Lingayets Religion. In doing all that is necessary for propounding his liberal doctrines, he gave rise to what is called the Vachana Literature which is vast in extent. This Vachana Literature is the source of all the subsequent authorities which rose up after Basava. The Vachana Literature must be considered as the original scriptural authority of the Virasaivas.

As regards the *Agamas* and other works, I have to say a few words. There are what are called twenty-eight *Sivagatnas* which are considered as the authorities of the Virasaivas, But the whole of them are not the authorities. The earlier portions relate to the *Saivas* and the later portions relate to the *Virasaivas* or *Lingayets*. In the work " Siddhanta Sikhmani" it is **thus** stated:—

“ ಸಿದ್ಧಾಂತಾಚಾರ್ಯೇ ಮಹಾಶಂಕ್ರೇ |  
 ಕಾಮಿಕಾರ್ಯೇ ತಿವೋದಿತೇ ||  
 ನಿರ್ದಿಷ್ಟಮುತ್ತರೇ ಭಾಗೇ |  
 ಎರಕ್ಕನಮತಂ ಪರಮ್ || ”

Thus it can be seen that some special portions of the twenty-eight *Sivagatnas* are the authorities of

the Virasaivas. For the purpose of making a distinction, many authors such as Mogge Mayideva, Gubbi Mallanarya and others call the special portions as "Virasivagamas". By 'special portions' it should not be understood that the *Saiva* portions and the *Vlraiaiva* portions are mixed up. Each te quite separate from the other. If there is a *Saiva* " Paramesvaragama", there is a separate *Virasaiva* " Paramesvaragama". It can be seen that the separate *Agamas* treating of *Virasaivism* or *Lingayetism* have been added later on to the older *Saivagamas*.

The same thing has been done with the *Puranas* also, only in one instance. While all. the *Purayas* treat of Siva, Visnu and other matters, the portion treating of *Virasaivism* has been added to them *in toto* later on and is given the name of " Sankara Samhite ".

The *Upanisats* also have not been left out. In the earnestness to give prominence to the Virasaiva Religion, works called " Lingadhatanti-panisat " and " Vlralaingyopanisat", treating of the Virasaiva Religion, have been compiled and added, just as it was done in the case of the *Agamas* and the *Puranas* as mentioned above.

Whatever it may be, as the tenets of *Virasaivism* or *Lingayetism* are quite distinct from the tenets of other sects and as *Virasaivism* or *Lingayetism* has got an independent characteristic, it is necessary that the religious works of the Virasivas of Lingayen must be separately grouped together and treated as additional

scriptural authorities, to the independent scriptural authority of the *Vachanas* which stand separate unlike the other works referred to above.

In the order of scriptural authorities, the *Vachanas* of Basava and his colleagues occupy the first rank and the others a secondary rank.

Subsequent to Basavevara there have been some departures in some works in point of history and doctrine, which the research scholars must not lose sight of, in forming their judgment about the Virasaiva or Lingayet Religion.

It is unfortunate that the independent, bold and anticaste spirit, with which Basava and his colleagues worked in proclaiming their world-wide doctrines and in starting a new schism, began to fall down after about two hundred years from Basava for the reason that some later Lingayets began to be swayed by the influences of the surrounding society with regard to social and religious practices and began to cover up the liberal principles taught by Basava and his colleagues in their *Vachanas* to give a false orthodox appearance to Basava's society.

It is for this reason that, while Basava and his colleagues condemned caste system and the animal sacrifices of the *Vedas* although they accepted the monotheism of the final part of the *Vedas*, some of the later Lingayets have made bold to say that their religion is *Vedic* and have striven to prove it by trying to give an import of *Lingadhrana* to some passages of the *Vedas*.

**Conclusions have to be scriptural authorities, proclaimed in the *Vachanas* by Basava and his colleagues as to the true doctrines of *Virasaivism* or *Lingayetism* and not from some later scholars who have deviated from the paths of Basava and his colleagues.**

**Basava is an original man and has proclaimed his own doctrines and has founded his own schism and has handed down his own scripture.**

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