



LAKULA SHAIVA CULTS IN BANGALORE RURAL DISTRICT WITH SPECIAL REFERENCE TO DHARMESHWARA AND AVIMUKTHESHWARA TEMPLES

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Abstract: Bangalore rural district happens to be one among the thirty districts of Karnataka. In 1986 A.D Bangalore was divided into Bangalore urban and Bangalore Rural District. In September 2007 Kanakapura, Ramanagara and Channanapattana were separated. Population density is second lowest in Karnataka. In ancient times Gangas, Cholas, Hoysala kings and Yelahanka Nadaprabhus, Sagatur Prabhus and Kukkalanada Prabhus, who were suzerainty of Vijayanagara emperors, have ruled this region. Few places of this district had gone under the control of Mughals for a brief span of time. There afterwards Wodeyars of Mysore became its rulers.

Keywords: Bangalore rural, Bangalore urban, Kanakapura, Ramanagara, Mysore, Yelahanka Nadaprabhus, Hoysala kings, Vijayanagara emperors,

Introduction:

Between Jains and Veerashaivas Lakula Shaivas came to great limelight in Karnataka. Lakula Shaivas who derive their origin from Lakuleesha, have four orders : Pashupathas, Kalamukhas, Kapalikas and Koulas. The spiritual belief of all the four orders is Shiva. Shiva is the beginning, Shiva is the end. But the difference is the manner of worship. And the differences are quite vast. Several Historians think that Kalamukhas and Pashupathas are one and same. But Dr. Vasundhara Philioza finds difference among them. As mentioned in 'Pampa Mahatme' Kalamukhas have the knowledge of Shiva's five Kale. They are Shantyathita, Shanthi, Vidya, Pratista and Nivrutta. Pancha shakthi's and Panchamukhas represent these "Panchakale". Ishana, Uama, Sadroyata, Aghori and Tathpurush happen to be Panchmukhas. Kalamukha is the one who knows these

Panchamukhas of shiva.¹ According to 'Pampa Mahathme ' such a person who takes Diksha (initiation) from guru and observes "Pashupathavratha" religiously becomes Pashupatha.

Khalamukhas are found in all most all corners of Karnataka from 10th century to 13th century. Propagation of worshipping Shivalinga and building Shiva temples in village after village was the contribution of Kalamukhas. Kalamukha Guru Iswara Das name is mentioned in Nandhi inscription of 810 A.D. ² In 806 A.D Rastrakuta king Govinda III also makes a generous grants to Iswara Das, the lord of Nandhi.³ These are the inscription of Bangalore Rural district who have reference of kalamukhas.

Kapalikas and Koulas belong to Vamapantha. Kapalikas worship Shakthi along with Shiva. Koulas worship Shakthi only. Kapalikas were good in Mantra-thastra Vidya and fellow Sadana discipline consisting of sacrifice, human sacrifice, meat eating and consuming liquor. These practices keep them away from people. Kapalikas dedicated themselves to worshipping 'Bairava' in this style and turn them away from building temples.⁴ Kapala means human skull. Skull happens to be the mark of Kapalikas. They eat food in skull only. Thus Kapalikas were identified by this Kapala. Kapalikas who were found from 8th C become extinct by the beginning of 14th century. They were overtaken and lost to other Shaiva traditions rather than Agori and Kanaghata Sects.

DARMESHWARA TEMPLE: Kondrahalli, Hoskote taluk.

Kondrahalli or Hoashalli which is located at 18 K.M. from Hoskote is an ancient center. Nolamba kings (735A.D - 1054 A.D) Gangas, Cholas and Sagatur Prabhus, who were vassals of Vijayanagara emperors, have ruled this region. Inscription dated 950 A.D mentions that the management of all the temples of Kaivaranadu and Nekkundinadu and administration of Nandigudi had been given to Nanadigudi Govinda Basappa.⁵ This inscription happens to be the first one found in Kondrahalli. Chola king Rajendra's inscription of 1056 A.D., Record of 1410 A.D ⁶ and 1562 A.D.⁷ all are related to this temples. These inscriptions clearly show various stages of growth of temple and also the changes that took place in the tradition of temple over the passage of time.

The Indian rural society identifies itself with the great epics like Ramayana and Mahabharata. This tendency is also an effort to find its ancient roots. It also indicates desire to get related to the great epics. Several places and things and symbols like footprints of Bhīma, Mouriya mane, water pools created by Srirama by his arrow-strike for quenching his thirst, are found in village side wherever one goes. But if one looks beyond these village tales and observes it becomes clear that graves of Megalithic age were called as Pandavagudi. over the ages Shivalinga was installed in these gudis and Shiva temples were built on the place.

Temples of this type can be seen in Avani near Mulabagal of Kolar district and in Aigandapura and Begur in Bengaluru rural district.. Nageshwara, Nagareshwarwa, Choleshwara, Kanneshwara

and Kamteshwara temples are seen in Begur. Dharmeshwara, Nakuleshwara, Arjuneshwara, Sahadeveshwara and Kuntishwara temples are located in Aigandapura. Similar temples, KaduMalleshwara (Nandagudi Hosakote), Tablingeshwara (Chowdappanahalli, Devanahalli) temples are found in the region.

Dharmeshwara temple at Kondrahalli could be a Pandavagudi also. Nolamba kings, where ever they ruled, have converted Megalithic tombs as temples. Kondrahalli was under the rule of Nolambas during 950 A.D.. Excluding the Shivlinga in main sanctum of Dharmeshwara temple, there is another Shivalinga with Brahmasutra (around 8th century) seated on square shaped peeta in the outer yard of the temple. This is known as Black sage lingu (Kappu soge linga). According to Historian H.S Gopal Rao the Nolambas could have made five lingas in the temple. But the lingas might have got lost due to renovation works over a long period of time.

Keeping aside the guesswork if we look around we find good information about the founding of temple in Chola king Mahendra devar's record dated 1065.A.D. " I-kanavayyan Irugayyan, alias Gandarmanikka- Brahma-marayan, ofkaoundilya-gotra, a brahman of Nandukoli in Kaivaranadu of Vijairajendra- mandalam, made over, Iravi-sandra-Irugisvaram alias the temple of the god Somesvaram-Udaiyar, with its management and the endowments made for providing for obligations, burnt offerings and expenses of worship, to TiruviyalurParanjoti alias Agorasivan- the noble son of Sadashiva-pandita, who had his Matha at Tiruvur invikkur alias Jayagonda-sola-puram of Perumbanappaddi.. I also granted, during eclipse, 150 kuli (of land) below the tank for the god Sommessvaram-Udaiyar.⁸

This record does not mention the word Kapalika. But the name of the manager of the temple - Tiruviyalur Paramjoti Alias Agora Siva happens to be a Kapalika name. The Kolar- Hoskote region can be marked as important places of influence of Kapalikas. The Kolaramma Temple of Kolara was a Kapalika- shaktha center. The mud idols of Sapta Matrikas, customs of sacrifice, human sacrifice that was in practice in and around 11th c., Tantrik traditions connected to the temple make the point very clear. There is a Bairava temple in Siti betta near Kolar, where custom of sacrifice is still in vogue. Bairava is the deity of worship of Kapalikas. The fact that Hosahalli which is located near Kolar would have been under the spell of Kapalikas could not be brushed aside. Likewise Agorasiva could be a Kapalika Yathi. "Burnt Offering" phrase has been used while explaining the rules of worship in the temple. Charity was made to temple at the time of eclipse. Even to this day during Newmoon and Fullmoon days, special poojas are conducted in the night. At the temple Navaranga a 3 feet Bairava idol belonging to 10th century stands. An idol of goddess Duggai belonging to the same period are also symbols of Kapalikas.

God Iravi-sandra-Irugisvaram mentioned in the record was made by Irrugayyaan. During 10-11th centuries the practice was to build graves for any 'muni' when he dies and install a shivalinga on the grave. Because of this custom the grave of Irugesvaram family might have become the temple. Grave temples are subjected to Tantrik rituals and observe as centers of

Kapalikas. It could be said that in 11th Century this temple had become a center of Kapalikas.

The copper plate inscription of 1410 A.D. shows that Dharmeshwara linga was installed by Dharmaraya of Pandavas of Mahabaratha.⁹ It is believed that this was the place where "Yaksha Prashne" episode played out as narrated in Mahabharata. Since Dharmaraya installed the shivalinga it has acquired the name of Dharmeshwara after him. This temple which was founded by Iruggayyan appears to have just sanctum at that point of time. It was renovated around 1410 A.D.. Navaranga, MukhaMantapas, we see today belong to this period. The Yali-pillars and Surya idol are in Vijayanagar style. The story of Yakshaprashne is carved in the Navaranga pillars.

An record of 1562 A.D. maintains that the Sthanika of the temple by name Hariyappa, Dhananjaya's son Jakkanna and others have given grants in charity to Kappaih pandith.¹⁰ The portion of the record which contained the details of grant has become unreadable. "Stanika" word comes from Kalamukha tradition. Kapalikas used to call temples in which kapalika guru resided as 'sthana' and person who were taking care of the temple and attending to its affairs as Sthanika or Sthnadhipathi.¹¹

Iruggeswaram which was a Kapalika center in the middle of 11th century papers as Dharmeshwara in 13th and 14th centuries which signifies the change of tradition of the temple from Kaplika to Kalamukhas. At this period the tale of Pandava Dharmaraya installing Dharmeshwara linga crops up. This could have been an attempt to rid the temple of the influence of Tantrik Kapalikas. In 1562 A.D record the word Sthanika which underlines the influence of Kalmukhas is used in connection with Dharmeshwara temple. But even with all these efforts the Thantrik rituals continues to be held in the temple.

MUKTHANATHESHWARA TEMPLE - Binnamangala, Nelamangala taluk.

Mukthanatheshwara temple of Binnamangala in Nelamangala taluk is not only unique for its sculpture and art but also for its customs and rituals of Shaivists. This temple is mentioned for the first time in the record of Kulothunga Chola dated 1110 A.D.. It is mentioned as the ling granted as devadana for the god Muttisvaram-udaiya- Mahadevar of Vinnanamangalam in kukkanur nadu of Vikkirma-sola-mandalam, the village Nakkur of the same Nadu and the surrounding wet and dry lands with their summer and winter crops, together with the many taxes, including tax on Kummari, the cotton cloth, the cloth on the loom, the tax on the plough.¹²

This temple was in existence before 1110 A.D. and Kulotunga Chola has given donation to the temple already in existence. The Navaranga Mantapa of the temple has Surya, Mahishasuramardni idols belonging to the age of Gangas. Idols of Kapalika priests are also there to see. Simple and short pillars with Bodige, all these go to show that this temple was built in 10th century.

Karnataka State Department Of Archeology has renovated this temple in 2006. The sculpture

of Kapalikas, idol of a male standing with folded hands before the temple, name of the temple , Mukthinatheswara who gives mukthi [salvation] to all, and 5 pieces that appears on the linga, all these symbols, says historian H.S Gopal Rao creates a doubts that it may be a grave temple of Kapalikas. During renovation work the sanctum was dismantled. No sign of this nature was found. But when Navaranga Mantapa was being dismantled, two skeletons were found in the north-east portion besides the temple. One corpse was lying on another corpse, that is, guru's corpse was lying on the corpse of disciples corpse. There were no linga in the hands of the corpse. This is defined as 'Kilgunte samadi'. Dr. H.S.Gopal Rao thinks that these might have been behind after the construction of the temple, probably in 15th-16th century. During Kukkulanada prabhu , Mylai nayaka , temple Mukhamantapa was build. Kukkulanada prabhus who were contemporary of Sagaturu Prabhus, were ruling over Kengeri, Bangalore south and Nelamangala at this time.

The Kapalika guru idols in the Navaranga of the temple, the name Mukthinatheswara - all these suggest that Kapalika custom were in practice at least for some time at the temple. Perhaps in the beginning this was a Kapalika center, towards the end of 11th century this gave up its Kapalika character to embrace Kalamukha. The Brahma idol seen in the outer wall, the Three eyed Venkateshwara seen in the vimana behind sacrum of the temple, Yogini carvings on outer wall- all these tend to show Kalamukha tradition. Kalamukhas are known to be Mishra Shaiva - which means all and everything happens to be shiva to them. All gods including Brahma and Vishnu are shivamaya (all these gods are manifestation of shiva). Their temples are also called as Thaipurushalayagalu.¹⁴ Here Vishnu and Brahma worshipped along with Shiva. Carvings of Yoginis indicates Shaktha sect. Kalamukhas gave equal prominence to Shiva and Shakthi. They believe there could no Shiva without Shakthi and there could be no Shakti without Shiva.¹⁵ On these factors we can say that Kalamukha -shaktha tradition customs and rituals were practice in this temple during 11th and 12th century.

The temple continued to be Muttisvara till the middle of 13th Century. And then in the record of Veera Ballala dated 1252 A.D it becomes Kukkalanada Nadavappa Sri Mukthinatha.¹⁶ This becomes a clean proof of the introduction of Nathapantha tradition in the temple during 13th century. Binnamangala is in the proximity of Shivaganga. During 12-13th century Gangadhara temple was following Natha tradition. The record of Veeraballala II dated 1173 tells about the donation given to 'Shivagangenatha'.¹⁶ In the record dated 1366 A.D. also Gangadhara apperas as Shivaganganatha.¹⁷ In this fashion the ascendance of natha tradition in Shivaganga, we are not wrong, if we think , spread to Binnamangla and changed Sri mukteshwara to Sri Mukthinatha.

Conclusion:

The Veerashaiva order which entered south Karnataka region toward the beginning of 14th century gradually absorbed Pashupatas and Kalamukhas separating them from Lakulashaivas. The Kalyanakranti which took place in 12th C did not bring any benefit to Veershaiva order.

During that period Kalamukhas and Pashupathas were in great ascending. But when the Vijayanagara emperor Proudha Devaraya II gave patronage to Veerashaiva came to prominence in south Karnataka during 14th C.. Likewise one can safely say that due to support given by the Wodeyars of Mysore Shakta sect gained importance in 17th century and spread its wings.

END NOTE:

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4. Gopala Rao H S , Shasanagala Hinnelyalli Kalyani Chalukyara Devalayaglu - Ondhu Adyayana , Prachyavasthu mathu sangrahalayagala nirdheshanalaya, Mysore 1993 -153
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6. ibid Ht-34 dt-1410
7. ibid Ht- 35 dt- 1562
8. ibid Ht- 36 dt-1065
9. ibid Ht-34
10. ibid Ht-37
11. Kannada shasanagala samskruthika adyayana pg- 156
12. E.C- 09 NI-03
13. lakula shaiva jakkanachari pg- 51
14. ibid pg-22
15. E.C.- 09 NI-103
16. ibid NI- 82
17. ibid NI-87

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