RESUME

The foregoing study particularly, from Chapter III onwards, has focussed our attention on the developments, innovations and attempts at harmonisation of the practice and ideals of the various groups of people in the region; not only the ancient religions of brahmanical affinity like Vaishnavism and Saivism continued to develop their ancient beliefs and practices but during this period we find attempts were made to revigorate and make more popular the tenets of this region.

In the immediately preceding period Śaṅkaracharya the great adwaita philosopher was responsible for invigorating the Saivite religion which had fallen on bad days. He also inculcated a new metaphysical interpretation and taught the difficult concepts of Vedantic philosophy to his followers in a more understandable method. In the beginning of this period there appeared on the screen another great acharya viz., Ramanuja, the propagator of Śri Viṣṇuvisāma popularly known as Viśiṣṭadvaita. Ramanuja's work marks an advancement over the work of Śri Śaṅkaracharya while Śaṅkara addressed himself to a larger extent to the elite of the society but projecting the tenents of adwaita in the form of numerous prayers.
and religious compositions to the common people. We find that Ramanuja played the important role of a socio-religious reformer. These reforms in the field of religion were more directed to the lowly in the society and even people belonging to the lower classes were encouraged to enter the select group of the religious savants; of course Ramanuja was the first to propagate his teachings to the so called non-brahmin sections of people, thus bringing about a religious catholicity that was absent among the followers of the orthodox brahminical class of people. It can be said in a way that he anticipated the religio-social upheavel brought about in the Karnataka society by Basaveshwara by about five or six decades later.

The efforts of Basaveshwara to reform the Hindu society particularly bring about a change of outlook among the Saivites also took place during this period. Basaveshwara's uniqueness among these religious reforms is that he who made use of the spoken language of the common people for propagating his teachings. Thus the period under study was to say that the least epoch making one. The efforts of Sankara to inject fresh blood into the veins of Brahmanism of Ramanuja in putting an end to the disparities that prevailed in the religious stratification...
within the restrictions imposed by the orthodox brahminism and the work of Basaveshwara in universalising the tenets of Hinduism without any class or caste distinction were responsible for bringing about a completely changed atmosphere in the religious map of mediaeval Karnataka.

These changed and revolutionary developments in the field of religion which made the history of south India in general and Karnataka in particular forms the subject of this investigation. Jainism which formed a prominent religion from very early times in Karnataka was able to withstand the onslaughts of these new religious movements and to a considerable extent retained its importance among the royalty and nobility in Karnataka. But we can say without hesitation that a very gradual degeneration was setting in this unit due to the growing popularity of the brahmanical cults which spliting themselves into various subjects fulfilled the demands of the different sections of the society other minor religious groups like Buddhists who never become dominant in Karnataka, the Saivite cult like Kalamukhas, Kapalikas, pasupatas and others had small packets of influence in limited regions. It is in this background that the above study has been attempted and a comprehensive, if not expansive, picture of the religious conditions, beliefs and practices have been examined.