CHAPTER VIII

RELIGION

The pre-Ganapatideva period of Kakatiya history witnessed religious developments, characterised by the decline of Jainism, the rise of şaiva sects and the spread of Vaisnavism. A brief review of the trends in the development of religion is given below as a background to Ganapatideva's period under study.

JAINISM

The early Kakatiyas were tolerant towards the Jains. The Śanigaram inscription of Beta I dated A.D. 1051, registers gifts to the Jaina basadi called Yuddhamalla Jināleva. Another from Banājipet refers to the gifts made to a Jaina basati by Medarasa I. The Padmaksi temple inscription dated A.D. 1117, registers the construction of Kadilalsiya basadi at Anumakonda by Mailamba, the wife of his minister Beta. Kadalālāya is believed to be a Kannada name for Padmākṣi. During the reign of Rudradeva his minister Gaṅgādhara renovated the Jaina basadi on the Padmākṣi hill. The Bekkallu inscription of Mallireddi of the same period registers the gift of lands to 24 tīrthāṅkaras at Bekkallu. His predecessor(?
was said to have constructed a Jainagara at that place. Jainism was prevalent in coastal Andhra region.

Several places like Vijayawada, Bikkavolu, Gudiveada, Dharmavaram, Bhogapuram, Ramalirham, Acala, Penugonda, etc., in Coastal Andhra and Ujjili, Konkondia, Peddakadumur, Kambadur etc., in Rayalasima were centres of the Jains.

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district describe the destruction of a large number of Jaina establishment by Trilocana Pallava. The Tenali Kaifiyat tells us that Mukkanti or Trilocana destroyed Jaina basati at Tenali and built at that place the temple of Ramalingesvara.

The Panditarādhya Caritra states that Devera Dāsayya, a Śaivite devotee destroyed 500 basatīs at Potlaceruvu and installed there Śiva in the name of Uttarēśvara. The Jaina basati at Govur was reduced into ashes in the fire of the anger of Govur Brahmayya, another leader. He further caused the city of Ablur and raised a shrine for Basava at Kaṭaka. Adapa Rācayya led the Śaivite campaign against Vengi. In Western Andhra and Karnātaka, Kālacūri generals Vīragoṇgdeva and Vīrupākṣa led this movement. The Annigiri inscription of Vīragoṇgdeva describes him as the hunter of the wild beasts i.e., the Jainas, as a fire to Jaina scriptures (Jaināgama dhūmēkatu), an axe to the followers of Jina (Jina kuthāraka), an eagle to the snakes and God of death to those who professed Jaina creed. He is said to have smashed, pounded and powdered the Jaina temples and raised the Śaiva temples at several centres. Mallikaṛjuna Pandita defeated in debate most of the Jaina scholars including those at Panagal.
The Anumakonda inscription of Rudradeva mentions that he had destroyed all the *Ksudra ksatryas*. Especially the damage he caused to Vardhamānapura resembles that of Lanka by Anjaneya. Since Vardhamānapura was a great centre of Jainism, its rulers were called *Ksudra Ksatryas*, as they were non-Vedic.

Pūḍūr was a great centre of Jainism, where Pallavamalla Jinalaya is situated. A peculiar sculpture from Pūḍūr bears testimony to the destruction of Jainas by the Šaivites. The sculpture is in three rows: 1) an image of Jina with one cāmara bearer on each side and a Śivalinga on a pedestal, 2) the second row contains a horsemen hanging with a sword and an infantry man piercing the horse with his spear and 3) in the third row there is a man in the falling posture and below him a dead body. The entire slab suggests a fight between Jainism and Šaivism and the destruction of the former.

ŠAIVISM

During the 11th and 12th centuries in Āndhradeśa, Šaivism was the dominant religion. The oldest and the principal Pāśupata Šaiva sect was popular till 11th century A.D. and gave way to its offshoot, the Kālāmukhas. The wide prevalence of the Kālāmukha sect in Āndhradeśa is
well attested by a number of inscriptions during the period under study.

The names of the Kālāmukha teachers and with Śaśi, Śakti, Śaśi Pandita, and Śakti Pandita. The Kālāmukhas of Andhra and Karnātaka region were divided into two major groups: 1. Śakti parisad 2. Śimha parisad.

Śimha Parisad: The Tadikonda inscription of Ammarāja II (A.D. 945-70) registers the gift of the village Tadikonda along with three other villages to god Umāmaheśvara in the temple of Samastabhuvanāśīya. The members of Śimhaparīṣad trace their descent from Lakulīśa. The genealogy of the Kālāmukha teachers can be represented as follows:

Table No. XXIX

1. Lakuśipu alias Pāśupati I

2. Prabhutarāśi Pandita

3. Vidyēsvara

4. Vāmeśara

5. Bhuvanaraśi Pandita

6. Pāśupati II 7. Prabhutarāśi alias Kālāmukhendra

8. Pāśupati III

9. Vidyēśvara

10. Prabhutarāśi

Thus the Śimhaparīṣad was widely prevalent in the Cālukya Cōla dominions. Its chief centres were located at Vijayawada, Amarravati, Drāksārāma, Cebrolu etc.
Sakti Parisad: The Sakti parisad is an assembly of the goddess. The most prominent divisions of the Sakti parisad is Moravakondeva sahtana of Parvatavali. This may refer to the sacred mountain Srīparvata or Srīśailam in Kurnool district which by this period developed as a great centre of the Kālamukhas.

The Sakti school of the Kālamukhas was further divided into Kriyāsakti and Jñānasakti schools that lay stress on kriya or action and jñāna or knowledge respectively. Alampur and Tripurāntakam were centres of Kriya and Jñānasakti schools. Perur was another centre of Kriyāsakti school of the Kālamukhas.

The Kazipet inscription of Durgaṇāja registers the gift of a village in A.D. 1090 to Rameśvara Pandita of Appa parvatavali, the head of the famous Mallikārjuna śilāmatha of Srīparvata, an ascetic of Kālamukha school. It further mentions that his father Beta II granted Śivapura to the same teacher. Prola I is called the best pupil of Rameśvara Pandita. A grant from Śivapuram states that the king Someśvara II of Kalyanā-Calukyas granted a village to Sureśvara Pandita, a disciple of Gaṅgarāji bhattacharaka for sattrā in the temple of god Mallikārjuna at Śivapuram. Another epigraph from Kottapalli dated A.D. 1067 near Śivapuram states that Someśvara I made
It was during this period Srisailam became a great Saivite centre with allied centres around which there developed a corpus of mahātmya literature. Notable Saivite centres in the cardinal directions of Srisailam came to be reckoned as landmarks in the course of pilgrimage. These are Tripurāntakam towards the East, as the eastern gateway, Siddhāvatam south of Srisailam as the southern gateway, Umanāheśvaram on the north as northern gateway and Alampūr as the western gateway. Besides the royal patronage, the militant form of Saivism had contributed a great deal to the growth of this concept. A brief note on the gateway of Srisailam is given below:

Tripurāntakam: It is otherwise known as Kumaragiri. The presiding deity is Tripurāntakasvēra or Tripurāntakadesa and his consort is Tripurasundari. Several records ranging from A.D. 11th to 16 century from the Western Cālukyas to the Vijayanagara kings reveal the royal patronage extended to the growth of the temples here. During the period of the Kākatīyas it became a great Kālāmukha centre besides being a notable trade centre. The following are some of the Kālāmukha teachers who...
were the Mahasthanapatis at Tripurantakam:

- Caturānā Pandita A.D. 1098
- Kriyāsakti Pandita A.D. 1113
- Jñānasakti Pandita A.D. 1150-80
- Vyāsurāsi Pandita A.D. 1182

**Alampūr:** Alampūr is the Western gateway which came to be known as Daksinakāśi. The principal temples here are called Brahmesvara and they were built during the time of the Calukyas of Bādami. Later, during the 9th and 10th centuries the Śakti elements in the worship became associated with the addition of Kamākṣi and Yogesvari. From the 9th century onwards it was a great Kālāmukha centre and the epigraphy records the pontiffs as Pañcarāsī, Someśvarāsī, Brahmaraśī, Somaraśī, Dhrenindrarāsī and Kesavaraśī in succession.

**Siddhāvatam:** It is the southern gateway of Śrīśailam. Here the presiding deity is Jyoti Siddhāvateśvara. Jyoti is actually a suburb of Siddhāvata (Cuddapah dt.) and is called Jyotisvara or Jyotinatha. These are situated on the bank of the river Penna. The Telugu Gōdas and the Vaidumbas were referred to as the devotees of the lotus feet of Jyoti Siddhāvateśvara.
Umāmāheśvaram: It is the northern gateway situated 6 kilometres from Acchampet in Mahaboobnagar district. Umāmāheśvara is the presiding deity. Inscriptions of the latter period refer to this centre.

Besides those, there were many Śaivite centres of importance of Kālāmukha order. They are:

Eleśvaram: It is the north eastern gateway of Śrīparvata. The place is about 16 kilometres from Nagārjunakonda. The presiding deity is Eleśvaradeva. An undated inscription of that place records the gift of land to Eleśvaradeva.

Somasīla: This place is located on the northern bank of the River Krishna in Mahaboobnagar district. An undated inscription records the gift of the village Lingāla to the temple of Somasīla the South eastern gateway of Śrīparvata.

Sangameśvaram: The confluence of the rivers Bhaṅgaṇāśi and Tungabhadra is at this place. It is the north-western gateway of Śrīparvata. It lies in Nandikotkur taluk, Kurnool district. The temple is locally called Rathāmgudi or Rupalagudi. The famous Śaiva teacher Mallikārjuna Pandita is known to have travelled through Vellatur not very far from Śrīsailam. An inscription from Sangameśvaram dated A.D. 1187, registers the grant of land to Mallikārjuna Pandita by Kānṭa Gokarnadeva for the merit of his father.
Puspagiri: Puspagiri is situated on the bank of the river Penna. Vaidyanātha swamy is the presiding deity and Indreśvara, Santāna Malleśvara and Cennakesāvā were other deities of worship. The earliest inscriptive reference goes back to Rastrakūta Krishna which mentions Puspagiri as the southern gateway of Śrīparvata. Records of the Telugu Cōdas, Vaidumbas, Kayasthas, Yādavas, register the gifts made to the above deities. One of the undated records refers to the establishments of Lakṣminilaya matha by Lakṣmideva dāṇḍānāyaka, the commander of Seuna Singhana II of Devagiri. Another record dated A.D. 1260, refers to the existence of Paṃca mathasthanas at Puspagiri.

In addition to Śrīśailam and its gateways several other places flourished as the Kālāmukha centres. Records from Gāṅgāpuram in Mahaboobnagar district dated A.D. 1078, 1116, 1143 and 1148 refer to Sodarāśi bhattāraka Vāgeśvara Pandita, Nagarasi Pandita and Rudrākṣi. Vemulawada was another Kālāmukha centre. An undated inscription belonging to the reign of Western Cālukya emperor Vikramaditya VI refers to Brahmesvara Pandita of Simhaparīṣad.

From Śanigaram inscriptions it is known that Prola I, Beta II and Prola II were Paramamaheśvāra. There is
no direct reference to the Guru of Rudradeva. However the Anumakonda inscription refers to Advayamritayati and Ramesvara diksita as the teacher and father of Acitendra, the composer of the record. Probably one of them might be his Guru. Mahadeva's Guru was Dhruvesvara Pandita.

Thus the Kalamukhas had a wide base in the society which naturally resulted in the patronage of the royal court.

NEW DEVELOPMENTS IN SAIVISM

In Andhra, new developments in Saivism began to take shape during the 11th and 12th centuries. Under the influence of Nayanars, bhaktimarga which laid emphasis on absolute surrender to god Siva and equality of Sivabhaktas, irrespective of caste and their opposition to Advaita came to be practised. Sripathi Pandita during the 12th century A.D. became an ardent devotee of Siva and performed miracles to prove the supremacy of Lord Siva. We do not get references to terminology of Virasaivism, such as the worship of Guru, Ista linga, Jangama and satsthala and siddhanta. Sivalemka Mahacana was another notable divine, who propagated Saivism. Mallikarjuna Pandita (A.D. 1100-1185), a
contemporary of Basaveśvara in Karnātaka was a notable figure in the growth of Śaivism. Earlier trends of the Śaiva movement in Andhra and Karnātaka were developing non-Vedic and pro-Vedic tendencies. Basaveśvara had contempt for the Vedas, the Vedic literature and rituals. He denounced the caste system. Basaveśvara had faith in the concept of Maya and the union between Jīva and Śiva. Mallikārjuna did not completely oppose the caste system and in fact he approved of Gayatri mantra and wearing vajūpopavīta. He also endorses the practice of smearing vibhūti in different ways by different castes. Thus Mallikārjuna was not a complete Vīraśaiva as systematised by Basava. On the other hand Mallikārjuna had attempted to synthesise the Pasupata system and devotional Śaivism of the Nāyanaars. Thus a pro-Vedic system based on Vīrabhakti emerged in Andhra. They were described in the Śaivite literature of the period as the Ārādhyaś i.e. the adorable persons.

The followers of Mallikārjuna gradually accepted lingadharana and other principles of Vīraśaivism, but called themselves Ārādhyaś. K.A.N. Sastrī gives a clear picture of the practice of the Ārādhyaś — "The Ārādhya Brāhmaṇas wear the sacred thread and the linga and worship Gaṇapati. They adopt Lingāyat forms in..."
private worship but intermarry with smārtha brāhmānas and will not dine with other Lingāyats. They did not take prasāda (food offered to the deity) from temples because it cannot be offered to the linga, as they are bound to do before eating anything. They bury their dead and have no sraddha (death anniversary) proper, but only an ārādhana (worship) with an apasavya (reversal of sacred thread) so as to carry it on the right shoulder instead of on the left shoulder of the left as usual, no darbha (grass) and no homa (fire oblation) or pinda (ball of rice) all of which are essential to a sraddha. Their widows do not shave their heads. In short they are best regarded as semi-Lingāyats, half converted smārthas.

VAISNAVISM

The advent of Rāmānuja (A.D. 1016-1137) turned a new leaf in the history of Vaisnavism in Andhra. Rāmānuja tried to uphold the doctrine of love and grace. He succeeded his Guru Yamunācārya as the pontiff of Śrīrangam and aimed at the establishment of Śrīvaishnavism or bhaktimārga on the basis of Vedānta which spread far and wide. He reconciled Brāhminism and Bhāgavatism.
Ramanuja insisted on the caste rules in food and other things but converted the sudras into Vaisnavism and allowed even pañcamas the privilege of visiting certain temples once a year.

The Vaikhanasa and the Pancaatra were the principal systems among the Vaisnavites. Ramanuja tried to build up Śrīvaiśnavism as a bridge between Vaikhanasa and Pancaatra. His scrupulous observations of caste rules about eating and social intercourse with other castes were probably intended to meet this end. He further tried to carry the message of Vaisnavism which included branding, wearing the pundram, eating prasadam which ultimately became Ucchistam of the Guru, and adding the suffix dasa to the names and observance of Ekadaśivrata. It seems that the system of Ramanuja was more Vedantic or Brahminical while his religion was more Pancaatra. Ramanuja visited Tirupati several times. Śrīkūmam, Simhāchalam, Tirupati, Nandalur, and Bapatla became the chief centres of Vaisnavism during this period.

BRAHMANaidu AND VIRVAISNAVISM

The influence of Śrīvaiśnavism made a deep impact on the society and politics of 12th century A.D. in Coastal
Andhra. Brahmanaidu, the minister of the Haihayas of Paṅćādu, the subordinate of the Durjayas of Velanādu was a great exponent of Viṅgaṇiśvārmanism. Probably Brahmanaidu was influenced by the teachings of Rāmanuja as well as Basava and propagated Viṅgaṇiśvārmanism.

The Palanativira Caritra states that Brahmanaidu attempted at the socio-religious reforms in the kingdom and made the temple of Cennakesava at Macherla the citadel of his activities. He opened its gates to the paṅcama. He offered Śrīvaṅgīśvārmanism to all castes and followed Rāmanuja in this aspect as cited above. He further encouraged inter dining and intercaste marriages. Brahmanaidu is said to have married ladies from all castes and adopted Kannamadāsa paṅcama as his son. He thus created a society of dēsas. His socio-religious radicalism met with strong opposition, which culminated in the great battle of Kārempūdī between himself and his opponents. Literature clearly states that cāṇakūdū was one of the reasons for the great battle of Kārempūdī and it was described as kulāmpūryu. Thus the Viṅgaṇiśvārmanism became popular among the lower classes.

In spite of the preference to the Śaivism in the Kēkatiya period Vaiṣṇavism was gradually gaining importance. Inscriptions from Matedu refer to installation
of Sūrya, Nārāyana and Nārāsīmha by Prola II.

Rudrādeva installed Viṣṇu in the name of Viśnudeva, in
Trikūṭa temple at Ammakonda. The Karimnagar inscription
of Gāhādhara begins with the invocation of Viṣṇu. He
is said to have constructed 24 temples for different
incarnations of Viṣṇu. Mallireddi of Bekkallu epigraph
as cited above also constructed 21 temples for Viṣṇu.

Thus the religious trends in pre-Gānapatideva
period reveal:

1. The decline of Jainism and Buddhism.

2. The rise of militant form of Saivism, opposition
to Vedic ritualism.

3. The growth of strong sectarian identities and
attitudes.

4. The rise of new classes of devotees of Śiva
called Asaṁkhyātās which include Viśramustis,
Viśravabhadras, Mallāra bhatas, Śivasānas etc. and Viśravaśnas among the devotees of
Śrīvaśnavism.

5. The approach with Vedic rituals and
tradition in the form of Viśravas in
Andhra.
The study of the inscriptions of Ganapatideva reveal a change in the attitude of the royalty and patronage to the existing Saivite schools, that were prevalent in Andhradeśa. Śuddhaśaivas won the royal favour. This school was not native to Andhra. As the inscriptions reveal the Śuddha Śaivas of the Golaki matha had migrated to Andhradeśa. Viśvesvara Śambhu Golaki matha had initiated Ganapatideva into the fold of this school. The chief inscriptive evidence to this change is detailed in the Malkāpuram inscription 63. Before going into the origin and spread of this school, we shall discuss the change in the attitude of the royalty. The growing opposition to the Vedism spearheaded by the several forms of Saivite and heterodox faiths in Andhra and a strong section among them called Arādhyas upholding Vedism and yet remaining in the fold of Śaivism probably led to the change in attitude. The spread of Śrīvaishnavism and its reforming zeal also is noteworthy. Similarly the attempts to change the structure of four fold division of the society by the Vīraśaivism and Viravaishnavism might have caused a threat to the Brahminical culture and interests. All these perhaps necessitated Ganapatideva to adopt a moderate form of Śaivism.
The inscriptions from Malkāpuram dated A.D. 1261 and undated record from Tripurahtakam refer to (Vī)suddha Śaivas. The Suddha Śaivas hold the view that the Śaivahood can be attained by the worship of Śiva alone, without any medium of Śakti or Bhairava. According to them the Kriya pāñcakas are 1. sṛṣṭi (creation), 2. sthiti (existence), 3. Samharana (destruction), 4. Tirodhana (removal or concealment) and 5. anugraha (grace or directly accompanied by Śiva himself). They further believe in the three principles of pati (Śiva), pāśu (animal) and pāga (fetters of the world). The system has four padas. They are 1. Vidyā (knowledge), 2. Kriya (action), 3. Yoga (meditation) and 4. Iśvara (God). The first path explains the individual soul, its fetters and determine the importance of forumlae or mantras and the Lord presiding over them or Mantraśāvara. This prepares the initiation to Dikṣa. The second path contains the procedure for initiation. The third part explains meditation and the fourth teaches discipline without which yoga is impossible. The theme of this sect is based on the fact that pati helps pāśu from pāga through vidya, kriya, yoga and Iśvara.
GOLAKI MATHA

Śuddha Śaivism was propagated in Āndhra by Golaki matha which originated in the Cedi Country.

The epigraphs of the Cedi country refer to a large number of Śaiva ascetics belonging to the Mattamayūra school which derived its name from the famous Śaivite monastery at Mattamayura, the capital city of the Haihaya king Avanti Varma. The earliest among the ascetics was Rudra Śambhu. In the succession of Ācāryas of this line Probodha Śiva and Vyoma Śiva flourished in the 11th century. These ascetics were the spiritual preceptors of the Haihaya kings under whose patronage, the Mattamayūra clan had spread far and wide. Their monastic establishment was called Golaki matha which was located at Tripuri. Ranod inscription of Avanti Varma mentions that the Golaki matha was a branch of Mattamayūra clan. Malkapuram inscription of Rudrāmba dated A.D. 1261, provides information regarding the origin of the Golaki mathas in the country known as Dāhala mandala situated between the rivers Bhagirathi and Narmada where a line of Śiva teachers whose founder was Durvāsa flourished. In this line appeared Sadbhava Śambhu who founded a monastery known as Golaki matha and he received a gift of 3 lakh province for the maintenance of the teachers of Golaki matha, from Kālacūri Yuvarājadeva I.
Sadbhava Śambhu was succeeded by Soma Śambhu, the composer of Somasambhupaddhati. He was followed by Vama Śambhu who by his mere sight was capable of blessing or cursing the lords of the earth and who had thousands of disciples. In due course of time Śānta Śambhu and his descendent Vimala Śambhu born in Kerala country became the preceptor of the Kalacuris. The latter was succeeded by Dharma Śiva and Viśvesvara Śiva. The latter initiated Gaṇapatideva into the Śaiva faith i.e. he was the dikṣa guru.

V.S. Pathak gives the following line of teachers of Golaki mathas by comparing the evidence of Malakkapuram inscriptions with that of the records of the Kalacuris.

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<th>ASCETICS</th>
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<td>Guhavasi</td>
<td>Prabhava Śiva of Chandrehe and Gurgi inscriptions</td>
</tr>
<tr>
<td>Sadbhava Śambhu</td>
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</tr>
<tr>
<td>Soma Śambhu</td>
<td>Yuvarājadeva II</td>
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<tr>
<td>Vimala Śambhu</td>
<td>Kokalla II</td>
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<tr>
<td>Vastu Śambhu</td>
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<tr>
<td>Rudra Śiva</td>
<td>Lakshmi Karna and Yakṣa Karna</td>
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<td>Purusa Śiva</td>
<td>Yakṣa Karna</td>
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<td>Sakti Śiva</td>
<td>Gaya Karna</td>
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<td>Nārasimha</td>
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<td>Jayasimha</td>
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<tr>
<td>Śanta Nandha Dharma</td>
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<tr>
<td>Siva Śiva</td>
<td>Kakati Gaṇapatideva</td>
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<tr>
<td>Viśvesvara Śiva</td>
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mmioi
Viśveśvara Śiva was the resident of Purvagrāma in southern Rādhā country which had been identified with Burdwan and Midnapur division of Bengal. The epithets royal preceptor given to Viśveśvara is more justified by the statement that Cōla, Mālava and Kālacuri kings prostrated before him and were his disciples.

The Malkapuram inscription cited above registers the gifts of villages Mandadam together with the lands on the southern bank of the river Krishna and Velagapudi to Viśveśvara Golaki matha founded by Viśveśvara Śiva the dīkṣāguru of Ganapatideva and Rudramadevi. This gift was intended for the establishment of a monastery for Śuddha Śaivas, Vidyāmandapa, a Vedic school, a sattāra and hospital for general and metempsyche care.

The main line of Golaki mathas in Andhra can be represented as follows:

Table No. XXXI

<table>
<thead>
<tr>
<th>Vimala Śiva</th>
<th>(constructed matha at Tripurantakam)</th>
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<tbody>
<tr>
<td>Dharma Śiva</td>
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<td>Viśvesvara Śiva</td>
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<td>Vidya Paripūrṇa Śiva</td>
<td>Sānta Śiva</td>
</tr>
<tr>
<td>Siva</td>
<td>(Abhinava Golaki) Siva Siva</td>
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<tr>
<td>Uttamaganda Śiva</td>
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</tbody>
</table>
GOLAKI MATHA AT MALKAPURAM

The Malkapuram inscription of Rudrakshadevi dated A.D. 1261 as cited above throws a flood of light on the administration of Saivite matha in Andhra. The village that was founded by him was peopled by 60 brahmana families coming from Dravid country. In the village ten persons bearing the appellation Virabhadras were appointed for the maintenance of peace and order in the village. Further they were charged with the duty of inflicting punishments such as mutilation of limbs, execution, prescribed probably by the law for crimes. In addition to Virabhadras, there were twenty Viramustis who were considered to be the peons or bhatas. The village was provided with a set of ten artisans consisting of a goldsmith, a sculptor, a basket maker, a potter, and a barber headed by a master artisan, sthanapati. An accountant or Kayastha was appointed to keep a record of the income and expenditure of the different wings of the matha.

In the temple of god Viśvesvara, Viśvesvara diva appointed 10 dancing girls, 8 persons to play musical instruments of different sorts, 14 songers, 6 persons for beating drums and a Kaśmirian singer for performing range bhoga of the God.
In Visvēśvara Golaki, a general and a maternity home were established and a doctor was appointed to work in the hospital.

In the sattra attached to the matha at Mandadam, six brāhmaṇa servants were appointed, out of whom two were cooks and the other four performed miscellaneous duties. The mess was open not only to the students of Pāśupata, Śuddha Śaiva and Kālāṇana sects but also to all people from brāhmaṇas to caṇḍālas.

The Vidyāmantapa established by Viśveśvara at Mandadam was probably intended for religious as well as the academic discourses.

The Vedic schools established at Mandadam strove hard for the synthesis of Vedism and Śaivism. He appointed five teachers for teaching Vedas, logic, literature, and Saivagamas. Viśveśvara invited brāhmaṇas of Śrīvatsa gotra from Bengal who were proficient in Ṣāmaṇḍeṇa. Though the matha was established for Śuddha Śaivas (Vidyārthi bhvo param bhāgam śuddha śaiva mathāvacah) the school was open to the students of Pāśupata, Kālāmukha, Śivaśāsana and other Śaivite mendicants with free lodging and boarding facilities.
Visvesvara Śiva further prescribed the qualities of a teacher. He states that the teacher should be conversent in the mysteries of Śaiva faith, well versed in the Śaiva doctrine, the preceptor of Śaiva santāna, pure, resigned, merciful, learned, the foremost among the virtuous brāhmaṇas and should be a great naistika (celibate). He further appointed a presiding teacher who was paid hundred niskas as his fee. If one was found to be negligent of his duties or misbehaved he would be dismissed and a fresh incumbent was appointed.

Visveśvara Śiva made arrangements for proper working of all the wings of matha with suitable employees, as mentioned above. The employees were given shares in the lands that could be enjoyed on hereditary basis. The ladies could also inherit the land and get duties performed by their deputies.

Branches of Golaki mathas were established at different places in Andhra. The following table represents the different branches of Golaki mathas in Andhra.
<table>
<thead>
<tr>
<th>S.No.</th>
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<tr>
<td>1.</td>
<td>Tadikalapudi</td>
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<td>Subrahmanya Siva</td>
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<td>2.</td>
<td>Tadikalapudi</td>
<td>Ibid. No.206</td>
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<td>4.</td>
<td>Pedakallepalli</td>
<td>Ibid. No.199</td>
<td>Uttama Siva</td>
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<td>5.</td>
<td>Pedda Kallepalli</td>
<td>Ibid. No.81</td>
<td>Someśvara Siva</td>
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<td>7.</td>
<td>Bhattiprolu</td>
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<td>8.</td>
<td>Bhattiprolu</td>
<td>A.R.,1936-37 No. 303</td>
<td>Uttamaganda Siva</td>
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<td></td>
<td>A.R. Part II Para 19, p.64</td>
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<td>10.</td>
<td>Tripurāntakam</td>
<td>Ibid. No.345</td>
<td>Śanta Siva</td>
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<td>A.D. 1254</td>
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<td>11.</td>
<td>Tripurāntakam</td>
<td>Ibid. No.400</td>
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<td>12.</td>
<td>Tripurāntakam</td>
<td>Ibid. No.340</td>
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<td>A.D. 1254</td>
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<td>13.</td>
<td>Malkālpuram</td>
<td>Ibid. No.395</td>
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<td>14.</td>
<td>Malkāpuram</td>
<td>Ibid. No.452</td>
<td>Kāśīsvara Siva</td>
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<td>18.</td>
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<td>S.I.I. Vol. X., No. 504</td>
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<td>19.</td>
<td>Drēksārāma</td>
<td>Ibid. Vol.IV No. 1056</td>
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<td>Dharma Śiva</td>
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<td>I.A.P. Warangal district, No. 65</td>
<td>Dharma Śiva</td>
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<td>22.</td>
<td>Kaleśvaram</td>
<td>I.A.P. Karimnagar district, No. 32</td>
<td>&quot;</td>
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<td>23.</td>
<td>Khammampalle</td>
<td>A.R. 1968 No. 134, 289</td>
<td>&quot;</td>
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<tr>
<td>24.</td>
<td>Kambhampādu A.D. 1258</td>
<td>A.R. 1915 No. 36</td>
<td>Sadasiva son of Śanta Śiva</td>
</tr>
</tbody>
</table>

All the inscriptions mentioned in the table do not contain the word Golaki. It is interesting to note that the Pontiffs like Paripūrṇa Śiva and Subrahmanya Śiva were said to have been the spiritual sons of Rācaguru Viśveśvara Śiva. Since the relationship was spiritual between the teacher and the pupils, they were said to be the disciples of Viśveśvara, they might be the followers of Golaki system.
During this period the rise of special class known as Bhaktas known as Virabhadras, Mailāra bhāṭabās and the Viramustis is attributed to Śaivism. Inscriptions from Malkāpuram (A.D. 1261), Kanthaṭmakur (A.D. 1258) and Puspaqirī (A.D. 1260) refer to Virabhadras and Viramustis. Kṛdābhīrāmam refers to the heroic acts of Mailārabhatas performed to attain Śaivahood. It is doubtful whether the cruel practices were in strict accordance with the principles of Vīra Śaivima which denounced the rituals and laid emphasis on strict moral and spiritual discipline, leading to self realisation. But during this period cruel deeds were performed in the worship of Śiva. The Virabhadras and the Viramustis appeared to be village servants as in the case of Malkāpuram inscription and sometimes figure in the records among the donees of the grants. It seems that the militant form of Śaivites did not exert much religious influence on the society.

By the time of Gaṇapatideva, Ārādhya Śaivism appears to have been gaining momentum. Yathāvākkula Annamaih, the author of Sarveśvara Śatakā, seems to have been profoundly influenced by both Mallikārjuna Pandita and Basava. He was a disciple of Ārādhya Somesvara of
Dudikonda, in Kurnool district. Later he settled at Satrasāla near Jettipalem on the bank of the river Krishna. He describes Śiva as Astamūrti. He deals with the worship of Śiva and devotion. He stresses the importance of Bhakti as the most efficient means of attaining Śaivahood. He condemned the heroic practices of the Śaivites and Advaitins. He further condemned ritualism including pilgrimage. He attempted at the rapprochement between the scholars of Basava and Mallikārjuna Pandita.

During the period of Ganapatideva, Ārādhya Śaivism became widespread and won royal patronage. According to Siddheśvara Caritra Ganapatideva granted 11 villages to Mallikārjuna Pandita. Two undated records from Dharmaraopet and Gundala refer to the spiritual sons of Panditārādhya to whom vrittis were granted by Ganapatideva. So the villages that were referred to in Siddheśvara Caritra would have been granted to the spiritual sons of Mallikārjuna Pandita, but not to him since the latter lived earlier than Ganapatideva.

The extensive patronage given to Śaivism is reflected in the erection of several temples. The practice of installing Śivalingas in the name of deceased and at times in their own names was widely prevalent.
Though Saivism was predominant during the period under study, Vaisnavism appears to have attracted the attention of certain sections among people. The subordinates of the Kakatiyas like the Viriyalas, the Gagis, the Telugu Codas of Nellore were Vaisnāvites. Under the patronage of Tikka I the Ranganāyaka temple at Nellore became the chief centre of Vaisnavism. A certain Mārgam Pahimdimukkala Vira Tiruvengala Kumāra could secure patronage under Telugu Pallavas and the Codas. Many of the Kakatiya ministers and the generals were great patrons of Vaisnavism. In almost all the districts of Āndhra we come across the records of the Kakatiyas registering the gifts made to Vaisnāvite temples.

Macherla, Sṛikurumām, Simhāchalam, Bapatla, Nandalur, Nellore, Sṛikakolānu etc., became flourishing centres of Vaisnavism in Āndhra and Lingagiri, Burugugadā and Maktal in the Telengāna region.

Inspite of religious conflict, the period of the Kakatiyas is significant for religious tolerance and synthesis. The reign of Gaṇapatideva is a landmark in the religious history of Āndhradeśa. The devotional
theism represented by the Saivita and the Vaisnavite faiths appeared to have progressed towards the syncretism of smārtha type. Such attempt can be traced back to their reign of Prola II. His minister Rameśvara dikṣita, the grāmanī of village Umāmahēśvara, was praised as 'parivridha srauta kriya karmathah'. Rudradeva installed Vasudeva, Sūrya and Śiva in the Trikūta temple at Anumakonda. His minister Gāṇadāhara, besides constructing several temples, both Vaisnavite and Īaivite, constructed a tank Gahagaciya for conducting daily rituals and rites like sandhya by the brahmanas. Mallireddi though he was a Jain, made lavish donations to the temples of Jaina, Buddha, Śiva and Śiva since he believed that they were different channels to reach the ultimate goal i.e. God.

Ganapatideva's royal pontiff Viśveśvara deśika was pro-Vedic. He invited brahmanas that were proficient in Śāmaaveda from Bengal and belonging to the different gotras to settle at Mandadam. He further provided facilities for the study of Vedas and its literature along with the Śaiva gāmas.

Tradition states that Ganapatideva honoured the poet Tikkana who rendered the Mahābhārata into Telugu. The part played by Tikkana in the religious history of
Andhra is also significant for, he tried to bring out a harmony between the Saivites and Vaisnavites by popularising the concept of Harihara. He further dedicated his work, the Mahābhārata, to Hariharanātha. Tradition states that Gaṇapatideva was greatly influenced by Tikkana.

**RELIGIOUS OBSERVANCES**

During the period under study the religious life was dominated by the growing number of Vratas and dānas. Literature and Epigraphy of the medieval period show a variety of Vratas.

Vratas means laws or ordinances supposed to be laid down by gods or by the individual gods. It is an ethical pattern of conduct. Vrata can be represented in the sense of a religious undertaking of vow in which one has to observe certain restrictions about good or one's general behaviour. The Vratas may be classified into expiatory, obligatory and voluntary. Expiatory means prāyaścitta. Obligatory vratas are to be performed compulsorily like the snātaka. The voluntary Vratas are self imposed ones performed for securing specified end. Almost a similar classification nītya, naimittika and kāmya Vratas exists in religious practices.
However, the bulk of the Vratas practised in medieval times are Kāmya. The Vratas were performed with different aims: getting progeny, wealth, beauty, good fortune, virtues, fame, learning, longevity, purity, enjoyment of pleasure and freedom from widowhood. All Vratas lay emphasis on ten virtues. They were:

1) forbearance, 2) truthfulness, 3) compassion, 4) charity, 5) purity, 6) curbing, 7) worship of deities, 8) offerings into fire, 9) contentment and 10) not depriving another of his property. It is held that a man crosses easily the deep ocean of Samsāra by the boat of Vratas, upavāsa, puja and niyama. It seems that the word 'upavāsa' is the secondary meaning of Vrata. Upavāsa means living nearer to the God, to whom the fasting is intended. Anuśaṇa-parvam proclaims that there is no higher Vrata than upavāsa or even equal to it.

Hemādri held the view that those Vratas should be performed on prescribed days and the time which otherwise deprive the devotee from fruits of the practice. The contemporary literature and inscriptions throw a flood of light on the vratas and other religious observances followed during the period under study. An inscription from Bothpur dated A.D. 1276, refers to
several Vratas like Asunyasyayana, Jalaasyayana, Laksminarayana, Ananta, Arundhatya, Ekadasi and several other Vratas that were mentioned in Kalpasutras. These Vratas were performed by Malyala Kuppambika, wife of Malyala Cunda senani. An inscription from Durgi, dated A.D.1231 refers to the provision made for feeding five Pasupatas a day during the period of Caturmasa. The performer should observe fast on that day and worship Visnu. The performer had to give up some or all the vegetables for all the four months. He is subjected to several restraints like sleeping on the floor, consuming limited food etc. After the completion of the Vrata, the observer should invite the brahmmanas, feed them and give them dakshina.

From the literature of this period we learn that childless ladies were observing several Vratas. According to Basavapuram, Medambika observed Nandikesuninomu and was blessed with Basavesvara, the exponent of Vira-vaivism. The Palanativira Garitra refers to Vidhiveluquinomu, Visnukanta nomu, Cikatinti nomu, Sanjavatti nomu, Jagajoti nomu, Ekavillanu nomu, Paccavillanu nomu, Kedaresuni nomu and Gajanimmu nomu. By observing these Vratas Itambika was blessed with Balacandra. The Krudabhiraman refers to Kamesvari Vrata in which seven married ladies, known as Akkalu were worshipped for the longevity of their husbands.
In addition to these nomus and vratas, there existed a unique practice of transferring merit from one person to the other. It seems to be the underlying idea in making gifts for the merit of one’s own self or of their parents or of their masters. The brahmanas were deputed to perform certain religious observances by the devotees on their behalf. Mogalutla grant of Kota Ganapāmba, refers to the gift made on the occasion of srāddha of her husband at Gaya to a brahmana by name Rudra, who performed the observance.

PILGRIMAGE

Pilgrimage to the tīrtha was an important feature of these times. Even listening to the tīrtha mahātmya will make one above for all sins. Śrīśailam, Tripuraśāntakam, Drākaśāramam, were the great centres of śaivism. Śrī Panditārādhya Caritra refers to the huge crowds of pilgrimage going on to Śivarātri mahotsava at Śrīśailam. The Karimnagar and Pakhal inscriptions refer to Hidimba and Maudgalya tīrthas respectively.

Even the distant places of pilgrimage like Setu, Rāmeśvaram, Vāranāsī, Somaṇātha, Gaya etc., were held in high esteem. An undated inscription from Warangal refers to the pilgrimage made by Gaṅgādhara, minister of Rudrādeva to
Prayāga and Vāranāsī where he bathed in the waters of Gāṅga at Dāsāśvamedha (ghāṭ) at the latter place.

DĀNAS

Since dānas constitute part and parcel of Vratas, a great deal of importance was attached to the donation and gifts made on certain occasions to attain religious merit. Devala prescribes six constituent elements in dāna. They were: 1) donor, 2) donee, 3) sraddha, 4) subject, 5) the gift which must have been acquired by the donor in a proper way and 6) proper time and proper place.

The dānas are ten in number according to Agnipurāṇa. They are: 1) gift of gold, 2) horse, 3) sesame, 4) elephants, 5) maids, 6) chariots, 7) land, 8) house, 9) bride and 10) dark brown cow. Puranas also refer to sixteen dānas. They were: 1) Tulāpurusa (weighing a person against gold or silver which is then distributed to the brahmanas), 2) hiranya garbhādaṇa, 3) Brahmadāna, 4) kalpavrikṣa, 5) gosahṛt, 6) kāmadhenu, 7) hinanyasiva, 8) hiranya svardha, 9) hemahasti rathe, 10) pānca lingalu, 11) cara dāna, 12) Viṣṇu cakra, 13) kalpalatha, 14) saptasāgara, 15) ratnadhenu and 16) mahābhuta ghata. Generally the dānas of these times
were Naimittika or of Kārṇa type. The dānas were made on the occasions of lunar and solar eclipse, paunima, Amāvāsyā, ekādaśī, makara sankrānti, vīsuva sankrānti, tula sankrānti, kanya sankrānti, mahādvādaśī, srādha, upanayana, marriage and other samskaras.

SAPTASAṬANAS

In addition to the vratas and nomus, the people performed saptasaṭānas or seven meritotious deeds viz: construction of tank, having son, taking a kavya in dedication, the hoarding of treasure, the planting of a groove, the construction of temple and the marriage of a girl to a brahmāna. Nidubrolu and Yanamadalakuduru inscriptions both dated A.D. 1132, refer to the above mentioned deeds as saptasaṭānas. But the records from Bezawada (A.D. 1146), Draksarama, Peravali (A.D. 1156), Nudrupādu (A.D. 1158), Timmapuram (A.D. 1161), Karimnagar (A.D. 1171), Perūr, Inugurti (A.D. 1207) and Konidena (A.D. 1224) mention nallillu on founding of an agraḥāra omitting the dharma vivaha or marriage of a brahmāna. Telugu literary works like Maṇcana's Keyūrabāhu Caritra and Nannecōda's Kumāra Sambhava also support the information supplied by the above records. Vedām Venkataraya Sastry interprets nallillu as follows:
"In Tamil naila means beautiful and sacred, illu generally means house. The houses were beautiful and sacred since they resounded with Vedic lore, recited by the brāhmaṇas. The marriage of a brahmana appears to be followed by the donation or establishment of nallilu to that couple. Gradually nallilu and agrahara became synonymous." 103

Several inscriptions of this period refer to the erection of the temples, excavation of tanks, donation of gardens to the temples, founding of agraharas, granted as vrittis to the poets and scholars.

Of all the gifts, land gifts were considered to be the highest and violation of such a gift was regarded as the most heinous of sins. People tried to offer the gifts sanctioned by the Purāṇas. Gifts were generally made to the brahmanas of respectable families of good character and profound scholarship. The donee by his character and attainment should deserve the gift and it was intended of him to discharge his religious duties as brahmanas are expected like satkamas and pañcavajñas. Gifts were made for perpetual lamps, maintenance of staff, priests etc., and to carry an āngarāṅga bhoga in temples. 104
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60. Ibid., No.56, p.169, v.l.
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