CHAPTER : III

"CULTURAL CONTRIBUTION OF LINGAYATA MONASTIC

INSTITUTIONS IN KOLHAPUR DISTRICT"
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IN KOLHAPUR DISTRICT.

INTRODUCTION: ORIGIN AND DEVELOPMENT OF MONASTIC
INSTITUTIONS (MATHAS)

The Lingayats religion was a well organised movement which spread throughout the length and breadth of Karnatak and in the neighbouring areas like Andhra and Maharashtra. Monastic institutions called mathas were established on a large scale for the propagation and popularising of the tenets of the faith. Almost every village even in the remote corners of the land had one such institution or matha. Many of them have survived to the present day. Though religious in character, the Mathas largely contributed to the promotion of learning and education, secular as well as sacred. Every matha was presided over by a priest or teacher of the Lingayata order, who was pious and well read. The mathas were also noted for their humanitarian service like giving free food and shelter to the travellers and the poor and needy. These institutions played an important part till the present age in educating the masses.¹

From 1167 to 1425 A.D. was a dim age in the history of Lingayatism except few lights kept here and there, darkness pervaded and predominated. Staunch followers of the creed, wherever they went or settled down, preached the new gospel. Lingayata doctrinal literature, imbedded mostly in the sayings of the teacher, his companions and disciples, a priceless treasure.
constituting the core of the new school, was to be saved from oblivion and destruction. To this end, monasteries or mathas and centres of religious lore were established for the propagation of the faith.  

After the final departure of Basaveshvara, his followers experienced difficulties in propagating his faith for some time. In the fifteenth century, under the benign patronage of the Vijayanagar monarchs prosperity dawned on Lingayatism and its advocates. Organised efforts were made to place Lingayata religion and philosophy on a sound footing and to popularise its tenets through monastic establishments and literature.  

In every village there is at least a Shaiva sacred place. Even in the regimes of Muslims and British the monastic institutions and the temples of Lingayata creed were in existence and it is the matter of happiness. Dharmveer Shri. Deshikendra Swami Maharaja has supported to this opinion. After Mahatma Basaveshwar, a lot of self experienced followers spread throughout the country. They established mathas and sub-mathas at various places in order to propagate the Lingayata faith. 

**MONASTERY: (MATHA)**

The house in which the mathadayya (local head priest) lives is called a matha. (Monastery) The monastery is a large building of stone or burnt brick, an open quadrangle generally shaded with trees among which the bel (Aegle marmelos) is conspicuous. The four verandahs of the quadrangle are covered with tiled roofs one of which is set apart as a linga shrine with a Nandi (bull) in front of it. In the central hall place is set apart for the swami (chief
priest), whose authority extends over several villages. In the outer verandas a school is generally held. In the open ground behind the monastery there is a well, and at some distance the tombs of previous swamis are erected those are cube shaped stone structures with a linga on the top. The hind part of the enclosure is generally surrounded with a wall.

There is a close relationship between Lingayata religion and their monasteries. It has an important and significant place in Lingayata religion. Monasteries are religious and social institutions of Lingayata. They are established to spread and preach Lingayata religion. Every Monastery (Matha) has its own tradition.

**TYPE OF LINGAYATA MONASTERIES:**

There are many types of monasteries. All Lingayata monasteries in India are closely related to their original Peethas (a seat of knowledge). There are six original Dharmapeethas of Lingayata community. Among them five peethas belong to panchacharya. These are as follows:

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Today these five main peethas are in existence and they have sub-mathas situated all over India.

The sixth peetha is Shunyapeetha of Chitradurga in Karnataka state belonging to Basaveshwar and his followers. These peethas are also called 'Jagadguru Peethas'. The Shunyapeetha is also called 'Shunyasinhasana peetha'. Lingayata community is divided in Panchacharya peetha and Basaveshwar peetha.

LINGAYATA MONASTERIES IN KOLHAPUR DISTRICT:

There are so many monastic institutions of Lingayata in India, situated in different parts of this country. There are fifteen monastic institutions in Kolhapur district. These are situated in different parts of this district and engaged in propagating the Lingayata philosophy. The places of the monasteries are as follows:

1. Alate, taluka Hatkanangle.
2. Shirol, taluka Shirol.
5. Kolhapur, taluka Karveer.
7. Sangar, taluka Kagal.
8. Sulkud, taluka Kagal.
9. Rashivade, taluka Radhanagari.
11. Hitani, taluka Gadchinglaj.
15. Kudnar, taluka Chandgad.

It is difficult to give an account of all these fifteen monasteries, so information is given about some important monasteries.

1. **ALLAMA PRABHU AMAR JYOTI MANDIR, ALATE**  
(FOUNDED IN 13TH CENTURY)

A) ESTABLISHMENT: Alate is a small village situated near taluka place of Hatkanangle in Kolhapur district. There is a temple in Western side of this village which known as Allam Prabhu. About the origin of this temple there is a myth. Basavesvara was a great philosopher and a consummate organiser. Devotees from different places and regions came in large numbers to meet him and obtain enlightenment from him. Meetings, assemblies, conferences and congregations were held frequently, some of the meetings were of special importance where most distinguished thinkers participated and discussed intricate philosophical themes. About 1141 A.D., out of such activities emerged, a spiritual organization known as Anubhava mantapa. To popularise the movement, Basaveshwar set up the famous Anubhava Mantapa where people from all the sects and castes gathered to discuss the various aspects of the reforms. Inter-caste marriages were encouraged. The Anubhava Mantapa ultimately proved to be a great integrating force. Allama Prabhu (inhabitant) of Banvashi, district Karwar in Karnataka state was a president of Anubhava Mantapa. Allama Prabhu was a great mystic, he was highly advanced in spiritual pursuits and had attained perfection therein. He visited many places for the spread of Lingayata religion. During his visit, he lighted a flame in Alate,
taluka Hatkanangle in Kolhapur district. A temple is erected at that place, which is known as Allama Prabhu Amar Jyoti mandir, Alate.\textsuperscript{11}

The temple of Allam prabhu which is built in Indo-Saracenic style, is twenty seven feet long, seventeen feet broad and ten feet high. According to a local legend Prabhu was a Lingayat saint who came to Alate. As he could find no further trace of his Guru, he thought that Prabhu had buried himself alive at Alte. To show respect for his teacher, Adiling built the shrine and set up a lamp which is still burning and worshipped.\textsuperscript{12} It is the oldest religious centre and monastery of the Lingayats in Kolhapur district. Today, it has become important picnic centre, too. The flame which was lighted by Allama Prabhu about 850 years ago is still burning there.

This monastery is near about 850 years old, from beginning to 1949 this place remained as a holy place. Many Lingayat people visit this place regularly.

B. WORK AND POSITION BETWEEN 1949-1990:

This monastery is a popular holy place. Due to the lack of income (economic) sources it remained as it was for a long time. Social and educational works are not carried out by this monastery. Many Lingayat people gather here, at intervals, which becomes useful for the spreading of Lingayats religion. Since last 8 years, Shri Mallikarjuna Swami, Bhojakar, mathadhipati of this monastery, trying his level best for the development of this place. As a Mathadhipati he made efforts for spread of Lingayata religion. He delivered sermons on Lingayat religion at many places. He visited
the places like Pandharpur, Sangola, Kavathesar, Danoli, Abdullat Dhahivadi and Ichalkaranji, and delivered sermons on Samuhik Lingpuja, Eastlingpuja, etc. Today it has become important religious and picnic point.

2. **SHRI KADSIDHESHWAR MONASTERY, SIDHAGIRI**
   
   (Founded in 14th century)

A. **ESTABLISHMENT:**

Shri Kadsidheswar monastery is 7-8 Kms away from Kolhapur city at the west of Gokul Shirgaon and one and half Km. away from Kolhapur-Belgaum road. It is situated on the two hundred feet high hill. At the foot of this hill there is a village called Kaneri. This monastery is built on a high hill and is very old. It was founded by Kadsidheswar in the year near about 1320 A.D. who was popular as a Kadappa. In the middle of the monastery there is temple of Sidheshwar, 20' x 20' x 30' high. Around the temple of Sidheshwar there are small shrines dedicated to Adkesvar, Cakresvar and Rudrapad. There is a big hall on the south, which is built in the year 1965. Besides, there are two big halls and the Bhajangraha. On the northern side there are two caves. Adhya Kadsidheshwar used to sit in these caves for meditation. There is the temple of Pawadsidh, near the caves. Small but beautiful garden is maintained in front of the monastery. At the entrance of the temple, there is big idol of black stone many of the research scholars are of the opinion that this idol is of Kadsidheshwar. Near the idol there is Mirasaheb's Katta. High school building is near the monastery. New office buildings are constructed. Kadsidheshwar monastery is ascetic abode and where atmosphere is
This monastery was established during the 14th century and credit goes to Shri Adhya Kadsidheshwar Sidha Shivyogi.

B. HISTORY UPTO 1949:

There was an ascetic Sidhashivayogi namely Shri Kadsidheshwar. In his life he made many strange and miraculous things. He had innumerable disciples. There were many monasteries and temples bearing his name in Karnataka and Maharashtra. Today there are thousands of devoted, honest and faithful followers of Kadsidheshwar monastery.

PERIOD OF KADSIDHESHWAR:

It is not certain in which century Kadsidheshwar lived. There is unanimity about the period of Kadsidheshwar suggested by thinkers, writers, authors and historians. We can fix the period of Kadsidheshwar with the help of the biographies of his contemporary saints, sages and kings. Ravbahaddur R. Narshinacharya, the great literary man, has given the period of Kadsidheshwar in his 'Karnatakakavi Rachite' and that is shake 1725. King Jayendra Bhupal ruled before 1725 and he has mentioned in one of his poems that Kadsidheshwar was his Guru. So we may say that the period of Kadsidheshwar was prior to Shake 1725. (i.e. 1803 A.D.)

The chiefs of Murasaveer Mahamatha Granthmala of Hubali had actually checked the documents of all monasteries since 1107 and they have published the book in Kannada namely 'Shri Kadsidheshwar Vachane'. With the help of these documents we may state that Kadsidheshwar lived before 300 years.

Shri Karveerappa Shivappa Chhapre, master, the author of 'Shri Kshetra Yedur' is of the opinion that Kadsidheshwar was
contemporary of Basaveshwara.16 however it seems wrong as this opinion gives rise to many problems in this context, such as: Kadsidheshwar was also Viraji, Yogi, Sage, wise and Vachankar and it was a practice that such persons usually participate in 'Anubhav Mantap' then why did he remained aloof from that? When the sages from all over the country used to gather together. We do not come across any reference of Kadsidheshwar in the books of Harihar Raghawank and Chamras that Kadsidheshwar lived in 12th century and was the contemporary of Basaveshwara. Besides, Basaveshwara and his Shivsharanas have not mentioned the name of Kadsidheshwar any where in their vachanas.

Sirasangikar Desai, the sardar, generous and famous personality from Belgaum district, his forefather Vitgonda died in Shake 1442 (i.e., 1520 A.D.). He built the temple of Kadsidheshwar in each of his forts in order to worship Kadsidheshwar. Govind Pai of Mangalur has mentioned in his book that the Kulguru of Sardar Desai family was Kadsidheshwar. The forefather of Kannur Desai and Jamkhandi Desai lived before 400 years ago and erected the idols of Kadsidheshwar in their houses.17 Shri Mirashaeb of Miraj and Shivayogi Danlingshwar from Umalwad in Shirl Taluka were contemporaries of Kadsidheshwar. Kadsidheshwar showed some miraculous experiments to them.

Once Mirasaheb came to see Kadsidheshwar riding on a tiger. Kadsidheshwar was on the katta. When Mirasaheb was away from him, he saw Mirasaheb and went to welcome him alongwith the Katta. At present the Katta of Mirasaheb is in existence at Sidhagiri. Mirasaheb's Darga and dome in Miraj is built in 1491 (or Shake
1413). It means it is built before 450 years ago. The date is clearly mentioned in the Govt. Gazette of Kolhapur. It shows that Kadsidheshwar lived before 14th century. In one of the inscriptions of Bijapur museum it is mentioned that Shri Kaddevdanling and Mirasaheb belonged to the 16th century.

The Kulguru of Kokatnur Desai family, inhabitants of Athani Tahsil, Dist. Belgaum, is Kadsidheshwar. The forefather of this family Shri Kadsidha Godappa (Guru's name) lived in shake 1302 (i.e., 1380 A.D.). Shri Ravbahaddur Dr.P.G.Hallikatti, (the famous historian and a research scholar of Saint literature) has fixed the period of Kadsidheshwar and it was end of the 12th century and beginning of 13th century. We find the names of 26 heirs of this monastery. If we granted 25 years period for each heir, totally 700 years if the period of 26 heirs. 12th century Sharanas did not mention the name of Kadsidheshwar. So we may conclude that Kadsidheshwar lived during the 13th and 14th century, monastery is 700 years old. From beginning to the present day 26 persons succeeded this monastery.

1. Shri. Adhy Kadsidheshwar Sidha Shivyogi
2. Shri. Adrush Kad-Devaru
3. Shri. Kenchakad Swamini
4. Shri. Muppin Kad. Devaru
5. Shri. Sidhakadswamihi
6. Shri. Adrush Kadsidha Swamiji
7. Shri. Gadgeyya Swami Kadsidheshwar
8. Shri. Mappin Kad. Devaru
10. Shri. Kench Kadsidheshwar Swamiji
11. Shri. Pawadi Kadlevara
12. Shri. Viruppa Kadsidheshwar Swamiji
13. Shri. Adrush Kad. Devaru
14. Shri. Sidhakad Devaru
15. Shri. Mappin Kadsidha Swamiji
17. Shri. Gadgeyya Swami Kad-devaru-pattanal Jamkhandi
18. Shri. Pawadi Kad-dev. Savgaon Hukkeri
19. Shri. Gurusidha Kad.Devaru, Jamkhandi
20. Shri. Pawadi Kad-Devaru-Muraki Bavi
22. Shri. Muppin Kadsidha Swamiji- Gokhankar-parasagad
23. Shri. Sidha Kad-dev Swamiji Hubali
24. Shri. Muppin Kad-dev Guru-patgaon Karveer
25. Shri. Virapax Kad-devaru-Galtaga Chikkodi
26. Shri. Virapax Kad-devaru-Lingnoor, Gadhinglaj

INCOME OF THE MOANSTERY:

The income of the monastery is generally partly paid by the government but today it is not possible. Most of the income is collected from the local Lingayats chiefly on marriage and other festive occasions, from trade fees, and from gifts at religious ceremonies. The head of the monastery often gets presents of clothes from cloth dealers and grain from husbandmen and landowners. The monastery has a yearly income of Rs.1300/- The matha had great patronage from kings, Desais and saradar in the past. Matha possessed hundreds of acres of land in the neighbouring
villages. Land presented by Chh. Maharaj of Kolhapur to Matha at present is not under cultivation at present due to tenancy act. The land is acquired by the tenants who were cultivating the land then. Thus Matha is deprived of large income source.

BRANCHES OF MONASTERY:

There are many branches of this original monastery. They are situated in different parts of Karnataka and Maharashtra states. There are big branches at Yedur, Konnur, Gundewadi, and they are administered separately. Besides, there are many branches of this Mahamatha of Kadsidheshwar at Chendur, Rabkavi, Kundal Saswad, Nej, Mangnoor, Horti, Ramankop, Keshavapur, Kusgal, Karajagi, Sanvdatti, Navalgund, Hulikatti, Nagar. Sidhagiri (Hampsagar) Bombay, Goa, Satara, mahabaleshwar, Hubli, Gokak, etc.

C) WORK AND POSITION BETWEEN 1949 TO 1990:

Kadsidheshwar monastery is Dharmapeetha of Lingayat community. The devotees of this monastery are spread in Karnataka and Maharashtra states. This monastery had played an important role in spreading the Lingayata faith by using all the ways. The head of the monastery has great influence and has almost 5000 to 6000 Lingayat disciples spread over Kolhapur, Konkan, Bombay, Mysore and Madras. New branches of monasteries are established for this purpose. Mathadhipatis regularly visits the branches of monasteries. They arrange pravachanas, Lingapuja, Eastlingadixavidhi, etc. religious programmes at that place. From last 33 years the programmes, Sumpuran Shravanamas (July-August months), ten days of Navaratra, Depavali, and three days in Christmas (Natal) are carried out by the Mathadhipatis of the
monastery in Shri Sidharameswar monastery at S.V. Road, Goregaon west, Bombay. Besides this, the daily puja, pravachanas on the occasions of every purnima (full moon day) has been arranged at Kadsidheshwar Monastery.

The second way for spreading the Lingayat faith which is introduced by the monastery is the circulation of books and magazines.

This monastery has established its trust, namely, Shri. Kadsidheshwar Trust, at 27, A, Desaiwadi, D.S.Bhadkamkar Marga, Gokhale road (North) Dadar, Bombay. They govern all the activities from this trust. The quarterly, named 'Sidhagiri Sandesh' has been started and published regularly from Bombay. It is full of information about Lingayat religion, Lingayat saints, teachings of Basavanna, and the activities of the Kadsidheshwar monastery. Besides this, the following books are published by this trust.

1. Achara Va Permartha
2. Permartha Va Japanaushtan
3. Permartha Va Satkarama
4. Permartha Va Swadharma
5. Dharma Parmpara rudhi Va permartha
6. Maja Europeacha Doura
7. Sulabha Vedanta Lahari
8. Vedanta Bodha Lahari
9. Vedanta Karya Lahari (Part I and II)
10. Mumuchakacha Vatadhya (Part I and II)
11. Bhajan Sudha
12. Meditation and self realization
Besides the publications, mathadhipatis of this monastery turned their attainment towards the education and problems of aged people. In the field of education the English medium residential school from Vth to Xth standard, has been started by the monastery at Sidhagiri monastery Kaneri. It ran for some years, but unfortunately the work of this school is stopped, like the school, monastery has tried to solve the problems of aged people by establishing 'Vardha Ashram', but the work of this 'Vardha Ashram' is also stopped at present.25

It is necessary to start once again the work of these two institutions. The work of this monastery in religious field is remarkable.

3. SHRI JAGADGURU CHITRADURGA MONASTERY KOLHAPUR (1916):
A) ESTABLISHMENT:

Shri Jagadguru Chitradurga monastery is located in the area of Laxmipuri, near Dasara Chowk in Kolhapur. It is a branch monastery of Shri Rambhapuri pitha of Rambhapuri, Taluka Navshinhinhrajpet, district Chikkamanglur in Karnataka state. Renukacharya was the original Jagadguru of this pitha. The main pitha of Shri. Renukacharya is Rambhapuri. There are many branches of this pitha.26 Shri Jagadguru Chitradurga monastery of Kolhapur is one of them.

The credit of the establishment of this monastery goes to the Shri Chhatapati Shahu Maharaja of Kolhapur state and Shri Jaydev Jagadguru of Chitradurga monastery of Karnataka state. Shri Chhatapati Shahu Maharaja was revolutionary king of the Kolhapur state, with his inspiration, the leaders of Lingayata community
called a conference at Sidgiri, eight miles away from Kolhapur city. In this conference Chhatapati Shahu Maharaja delivered a speech and inspired the leaders to work in social and educational field. Shri Chhatrapati Shahu had studied the thoughts of equality of Mahatma Basaveshwar, and he knew that the religious thoughts of Mahatma Basaveshwar like Martin Luther King. He invited Swami Jaydev Jagadguru of Chitradurg monastery. Shri Jaydev Jagadguru the 24th mathadhipati of Shri Jagadguru Chitradurg monastery. He belonged to the tradition of Shunyashinhs Sandhishwar Shri Allamprabhadev who had studied in Anubhav mantap founded under the leadership of Basaveshwar. He was born at Vimal in 1874 A.D. His original name was Channaurdev. Borabe and Channabasavayya were his mother and father. He learnt Kannada, Hindi, and Sanskrit in Gadag and Kashi. He came to Kolhapur in 1903. At that time Shri Chhatrapati Shahu Maharaj promised him about financial help. Besides he fixed to donate the place at Laxmipuri in Kolhapur where Shahu Maharaja's statue is at present. According to it Shahu Maharaj generously donated four acres of land for this monastery in 1906. There was great resemblance between thoughts of equality of Basaveshwara and that of Raja Shahu. Veerashaiva Lingayat Dharmapita should be established in Kolhapur, was the view of Shahu Maharaj behind it, in this connection Raja Shahu invited Jayadev Jagadguru to Kolhapur in 1928.

When Shri Jayadev Jagadguru came to Kolhapur he was warmly welcomed. There was a procession in a palanquin (Adari palakhi). Thus the land became available by the liberal gift of Maharaja. Jayadeva Jagadguru Mahaswami brought thousands of rupees from
Karnataka, the followers generously helped this work. He started the work of building construction of the monastery in 1906. The construction of the monastery was completed in the year 1916.

B. HISTORY UPTO 1949:

The heirs of the monastery were as follows:\textsuperscript{31}

1. The first Mathadhipati: Shri Shantveer swamiji 1928 to 1932.


3. The third Mathadhipati: Shri Chandrashekhar Devaru from 1980 onwards till this date.

From the very beginning the monastery had wise, studied and learned Swamiji. At first Shantveer Swamiji accepted the responsibility and handled it successfully. He made efforts to aware the Lingayat society in Kolhapur district in religious scene. Then Shri Gurushant Swami became the Mathadhipati of this monastery in the year 1936 and looked after the work of monastery with responsibility for a long period of 44 years. He was born at Bedag. Tal. Miraj in District Sangli on 6-7-1900.\textsuperscript{32}

Sumangala and Basayya were his mother and father. He completed his Marathi and Kannada education in Kadoli, matha, Vantmuri. He learnt Sanskrit at Athani, Gachin matha Poona and Kashi. He has the lion's share in establishing Shri Jayadev Jagadguru free boarding in Kashi-Varanashi in 1929. He was the Mathadhipati at Miraj for some period. He took the charge of Kolhapur monastery in the year 1936.
C. WORK AND POSITION BETWEEN 1949 TO 1990:

Shri Gurushantswami continued the newly started Boarding by Chitradurg monastery. At the beginning there were 25 to 30 students accommodated in this boarding. Today the number of students in this boarding is more than 125. Shri B.D. Jatti, the Ex. Vice President of India, stayed in Chitradurg Boarding as a student for some time. Besides, Shri. S.R. Kanthi, the minister of Education, late Mr. B.A. Patil, Shri S.R. Khot and Shri D.B. Ratnappanna Kumbhar are the former students of the Boarding. Gurushant Swamiji not only cared for the convenience of students in Boarding but also put forth an idea of building an assembly hall for various religious and cultural programmes for the society. By his inspiration, 'Akkamahadevi Mantap' at Bindu Chowk in Kolhapur is completed. The Boarding started by Shri Chitradurga monastery was not sufficient for the students so the Lingayat leaders of Kolhapur city were wanted to construct one more boarding for student. They demanded the land from Chitradurga monastery. He accepted the request and donated the open piece of land of 13,500 sq. feet, available on the north side of the monastery to 'southern Maharashtra Veerashaiva Lingayat sanstha, Kolhapur', Today the building of Veerashaiva Boarding is there. Along with social work, he did not neglect religious mission. He used to celebrate Jayantis and punyatithis of Mahatma Basaveshwara, Shivaji Maharaj and Shahu Raje etc., and the preaching of thinkers and learned people. He passed away on 4th November, 1979. Then, the present Mathadhipati of this monastery Chandrashekhar Devaru took charge in the year 1980. He was born at Belanki, Taluka, Miraj in Sangli district in the year 1938. He
learnt Sanskrit in 'Sanskrit Vaidik Pathashala, Tipatur.' He stayed 13 years in Kashi for education. He passed M.A. in Hindi and Sanskrit. For some years he served as a lecturer in Sanskrit. Since 1980 he has been working as Mathadhipati of Chitradurga monastery. He has been arranging the programmes like Sravanmas, Mahashivaratri, Prabhudev, Akkamahadevi, Shri Jayadev Jagadguru and Basava Jayanthi saptahas. He has been arranging religious, cultural and social mission, pravachanas, Samuhik Lingapuja, prarthana, prasad etc. at Chitradurga monastery for the people of surrounding areas of Kolhapur city. People are lucky that he arranges programmes at various villages. He planned successfully Shri Jagadguru Jaydev Mrugharajendra Mahaswamiji Janmashatabdhi and Shivanubhav conference. It took place at Chitradurg monastery from 21st to 29th May, 1981. In this conference Shri M.N. Mudhol Mrutunjay Mahaswamiji of Kirit monastery, Solapur, Shri Chandrashekhar Devaru, Jagadguru of Chitradurg monastery Kolhapur, Shri Chandrashekhar Devaru, Vasamath of Hubli, Shri Ashok Davaru of Virakta Matha, Miraj, Shri B.M. Basavaraj Shastri of Hiremath, Solapur, Shri Mallikarjun Shastri of Adimath, Shri Nalkant Shivacharya of Kupwad and Vishambhar Swamignapurkar had participated and they delivered lectures on various topics from Lingayat religion.35

This monastery has not any income from land. It has a little income from students of Boarding, rent of shop and gifts from the followers.36 This monastery achieved name and fame in the social life of Lingayat people in the Kolhapur district.
4. SHRI JADIYSIDHESHWAR BILVASHRAM MONASTERY, GADHINGLAJ (1940)

A. ESTABLISHMENT:

Bilvashram monastery is situated at some distance on the west of Gadchinglaj, district, Kolhapur. Before 1940, the place of this monastery was nothing but cemetery. But, today it is like a paradise. This monastery was established in the year 1940. The credit should be given to the common people from Gadchinglaj city and Shri Jadiysidheshwar Shivyogi of Karnataka state.

B. HISTORY UPTO 1949:

Shri Jadiysidheshwar (1846-1946)

He was born at Dhannur, district Bidhar in Karnataka state in the year 1846. Parvatiamma and Shivbasayyaswami were his parent. He spent his time, from the age of ten, with Shri Gurubasav Brahanathadhishe Shri Basavling Swami. He was educated in Gulbarga monastery in Karnataka state. He lived there for sixteen years. Then he went on pilgrimage and wandered in north, central and south India for 45 years. In 1915, he set up a hut at Gaonbhag area in Sangli city and settled there. Then he stayed in "Veerashaiva Vidhyarthi" Boarding in Sangli. According to the request of the main social leaders like Shivarudrappa Ghewari, Hiremath, Dadage, Chougule etc., he dug a well and created a garden there. He started Sanskrit pathashala. Every day he started performing puja, meditation, puran kathan etc. He located an idol of Akkamahadevi in Sangli. In 1923 he went to Vantmuri in Belgaum district because of Basavpuran, while living there, he used to visit Belgaum, Sankeshwar and Gandhinglaj, according to the request of his followers. He carried out the function of Basavapuran at Gadchinglaj.
in 1927. In 1940 he left Vantmuri and came to Gadhinglaj to live there. There were Sharannamma Chandramma mataji and two or three disciples with him. People from Gadhinglaj and Hiremath gave 12,000 sq. feet land on the west side of Gadhinglaj city to Jadiysidheshwar, Swami. In that land he dug a well, planted the plants of Bilva and flowers. There was an old house, after the efforts of Jadiysidheshwar, the place was changed and became known as Bilvashram monastery. He passed away in 1946. His samadhi is at Belbag in Gadhinglaj.

WORK AND POSITION FROM 1949 TO 1990:

SHRI VIRABHADRAYYA SAMBAYYA SWAMI: (1946 TO 1961).

He was the loyal disciple of Shri Jadiya Swami. After Jadiya Swamiji's death the responsibility came on his shoulders. He looked after the work of the monastery carefully. In 1960, with the help of followers he built a two storey samadhimandir. In 1961 he passed away. His samadhi is also there.

MATAJI SHARNNAMMA CHANDRAMMA:

Mataji has been carrying responsibility of Bilvashram monastery for the last 24 years. She is 76 years old now. She was born at Mama Parasharam Kagatikar's house, at Bailhongal, in 1912. From 1938 she served Jadiyaswami and still her mission is continuing.

RELIGIOUS MISSION OF MONASTERY:

It is not the branch or sub matha of any pitha. There is a trustee to manage the monastery. Names of trustees are as follows:

1. Shri. Ravasaheb Kitturkar. Chairman
2. Shri. Shekhar Krishnnappa Parmane Secretary
3. Shri. Mahalingappa Kolhapure Member
4. Shri. Mahalingappa Patane Member
5. Shri. Channabasappa Ajari Member

The mission of the monastery continued under the guidance and leadership of these trustees. It has not any branches elsewhere. In a short period after the establishment of the monastery it has added a lot of in the cultural history of Gadchinglaj city and the surrounding areas. From the very beginning samuhik Puja, Namasmaran, Bhajan Pravachan, Gayan etc. cultural programmes are going on daily. The programme of narrating Basavapurana, which is started from its beginning and continued to the present day is well contribution in religious field. At first, Jaddysidheswar arranged the Basavapurana in the year 1927 at Gadchinglaj. Then lapse of 28 years the programme of second Basavapurana was arranged in the year 1956 by Virbhadra Swamiji and Chhandramma mataji at Gadchinglaj. Then the programme of Basavapurana and 63 mantap puja performed from 16.11.1984 to 26.11.1984 is the golden event in the history of monastery. For this function Kiritmathadhyaksha Mudhol Mrutunjay Mahaswami Mathadhipati, Shastri and followers were present. The land is purified by their arrival and it became a holy place. Collective marriages and Lingadixavidhi are also arranged by this monastery. For the spread of Lingayat philosophy lectures of following eminent persons were organised by this monastery.

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Name of person.</th>
<th>Place and Qualification</th>
<th>Subject</th>
<th>Date</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Kalburgi (Dr.) M.M.</td>
<td>M.A. Ph.D.</td>
<td>Basavapurana</td>
<td>1.5.1984.</td>
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<td>Kannada Adhyanpeeth and Basavapeeth,</td>
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</table>
Karnataka University Dharwad.

3. Toro (Dr.) A.R. Ajra Mahavidyalaya Saints 2.5.1984.
(Sou) Lalitamba

Varbhedraswami M.A.
(Kou) Lalitamba
University Dharwad.

5. Rajur (Dr.) Viranna M.A. Ph.D. Basaveshwar 4.5.1984
Kannada Adhyan & ladies.
Sanstha, Dharwad.

6. Vijayraje (Sow) Dharwad Basaveshwar 5.5.1984
Shakuntaladevi & ladies.

Prasarrang of Basaveshwar
Karnataka
University Dharwad.

8. Bhureddi S.S. M.A. Nilabika 7.5.1984
Kannada (wife of Basaveshwara)
Adhyan Sanstha, Dharwad.

9. Malgonda Parvatibai Ex-Minister of Speech 8.5.1984
Education, Maharashtra State.

10. Morula Siddappa Govt. College Parameswar 9.5.1984
Bidar. in Modern age.
Sou. Parvatiodevi S.C. Gangabika 9.5.1984
Belaum Akkanagama & Akkanahadevi

11. Yalgar (Dr.) Ku. M.A. Ph.D. Thinking of 10.5.1984
Channaka. Shivsharans
Shri Mrutyunjay Commerce College
Dharwad.
Besides this, Vishesa Bodhamrut Malika programme was arranged from 17.5.1988 to 26-8-1988. In this programme 108, Jamgamapuja, Mahaprasad, were performed. Many scholars delivered the lectures in this programme also.42

The work of this monastery is marked in the awakening the people of Lingayat community of Kolhapur district in religious scene.

5. OTHER MINOR MONASTERIES IN KOLHAPUR DISTRICT:

Besides the above main monasteries in the Kolhapur district, there are some minor monasteries in the district. They are situated in the villages like Shirol, Sheddshal, Kurundwad, Sangar, Sulkud, Rashivade, Hitani, Nool, Ningunde, Ajra and Kudnur. Among them the monastery of Nigunde Taluka. Ajra is one of the oldest monastery of Lingayats in Kolhapur district. This monastery is also known by the names - Nigunde.
monastery and Mahadev Basavanna Monastery. There is a nandi (bull). Another old monastery of Lingayats of Kolhapur district is Nool monastery in Gadhinglaj taluka. This monastery is also known by the name Ramnathgiri Baba monastery. There is an idol of Ramnathgiri baba in this monastery. Near this there is another idol, which is known as Bhagawangiri Baba's idol. Adilshah of Vijapur donated 200 acres of land for the maintenance of this monastery. But at present this land is not under the control of the monastery, because many pieces of this land are acquired by the tenants and the income coming from the same tenants is very low.

These monasteries have no educational institutions of their own. Any student boarding also not run by them. The sources of income of these monasteries is very low. They collect the money from local Lingayata people on festive occasions. But still the work of these monasteries is important in the religious field. The work like collective Lingapuja, pravachanas, lectures of scholars on Lingayata religion are carried out by these monastic institution. Thus they are engaged in preaching the Lingayatism.

CONCLUSION:

Monastic institutions are useful in many ways for Lingayata community. There is a close relation between Lingayata community, religion and monastic institutions. Monastic system is in existence since a long ago. They gave guidance about Lingayata religion to the people. They arranged lectures of the scholars on Lingayatism. They make provisions
for lodging during travel. The Kadsidheshwar and Chitradurga monasteries started student boardings. Shri B.D. Jatti, the Ex. Vice President of India, Shri. S.R. Kanthi, Shri Ratnappanna Kumbhar, are the former students of Chitradurga monastery boarding. The programmes like Sravanmas, Mahashivaratri, Basava Jayanti, Akkamahadevi Jayanti, pravachanas, Samuhik Lingapuja, prayers are arranged by every monastery regularly. As regards the economic position, the economic position of the Kadsidheshwar and Chitradurga monastery is sound as compared with other monasteries in the district.

Here it is observed that some monastic institutions are far away from their main objectives of spreading Lingayatism. Some Mathadhipatis are involved misuse of property of the monastery. They are participating in local politics. A mathadhipati should be a recluse and should not indulge in worldly affairs like this, however, their behaviour seems to be contrary of their preaching and religious tenets. Hence it is the need of the time that some collective efforts should be made to change this situation in the monasteries. Serene and religious atmosphere should be maintained by the Mathadhipatis.
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14. Interview with Shri Mappin Kad-devarv Mathidhipati, Kadsidheswar Monastery, Kaneri.

15. Personal visit to the place.


23. Shri Kadsidheswar Swamiji, Published by Mathadhipati of Kadsidheswar Monastery Kaneri.


25. Interview with Shri Muppin Kad Devaru, Mathadhipati, Kadsidheswar Monastery, Kaneri.


30. Prabuprasad Samaraniik Published by Chandrashekhar Devaru in 1981. p.33.

31. Prabuprasad Samaraniik Published by Chandrashekhar Devaru in May 1981. p.35.


36. Interview with Shri Chandrashekhar Devaru, Head priest of the Chitadurga Monastery, Kolhapur.


