Appendix-I

Details of Questionnaire

1. The first Questionnaire gives information to us Basaveshwara and His Contemporaries.

2. The second Questionnaire gives information to us Virasaiva Mathas of Bidar District.

3. The third Questionnaire gives information to us Vacanas of Basaveshwara and its influence on various subjects.

First Questionnaire:

1. What is your name?

2. How old are you?

3. How many members are there in your family?

4. Who was Basaveshwara?

5. When did he live?

6. Are thought about Basaveshwara?

7. What are you thought about Basaveshwara?

8. Do you know any of his Vacanas?

9. Do you know the Vacanas of other Virasaiva saint?

10. Write any one Vacana, and tell us the name of the Vacanakara?

11. Are you teaching your children these Vacanas?
Second Questionnaire:

Virasaiva Mathas of Bidar District

1. What is the name of your Matha?
2. When was your Matha founded?
3. Who is the founder of your Matha?
4. How many Mathadishas were there for your Matha?
5. What are the names of the Mathadishas of your Matha since the beginning?
6. To whom do you wish to mention as the most renowned & prominent among them?
7. How long have you been the Mathadisha of this Matha?
8. Do all the Mathadishas from Bidar District ever come together?
9. If yes, how many times in a year?
10. What are the reasons/ occasions for them to gather together?
11. How many devotees of your Matha belong?
12. What is the percentage of the devotees coming from Bidar District?
13. On which occasions, festivals do the devotees visit your Matha on a large scale?
14. Whether the permanent donars of your Matha belong to Bidar District or any other places?
15. Are there any organizations like Basava Samiti, Basaveshwara Tarun Mandal etc, in the area of your Matha?
16. Do you know any such other organizations?
17. Is there any mutual-co-operation between you and the other Virasaivas organizations from your areas?
18. Have you ever published any special issues/periodicals through your Matha?
19. If yes, how many special issues have you published upto this time?
20. Do you run any educational Institution? If yes, what is its name?
21. Do you run any hostel for Virasaiva students? If yes, what is its name?
22. Do you offer any educational scholarships and financial assistance to Virasaiva students through your Matha?

23. Which activities i.e. religious, spiritual, cultural, educational & social were performed by the Mathadisas upto this time?

24. Have you continued the performance of the earlier activities in your Matha?

25. Have you prepared any new plan of activities for your Matha?

26. Do you get any response from the public to your activities?

27. Which new plans to wish to implement through your Matha?

28. Which plans do you wish to execute with the help of various Virasaiva organizations as well as the devotees for the awakening and spread of Virasaivism?

29. What is the importance of your Matha?

30. Is this Matha solved some social evils of the society?

31. How many people regularly to Matha?

32. Are there any women saints now?

33. Is the Matha large scale activities for society?

34. Is your Matha follow Basava Philosophy?

35. How the Basaveshwara’s thoughts give encouragement to the people?
Third Questionnaire:

Vacanas of Basaveshwara

1. Write the names of Basava’s Contemporaries.

2. Write a Vacana of Basaveshwara’s concept on Society.

3. Write a Vacana which applicable to Present Economic system.

4. Write a Vacana, which related to Morality.

5. Write a Vacana, which shows the root of Spirituality.

6. Write a Vacana to propagate the religion.

7. Write a Vacana which applicable to present Education system.

8. Explain how the Basava’s Philosophy relevance today.

9. Write a Vacana of Basaveshwara’s on Humanity.

10. Write a Vacana on Women’s status.
1. Detail of Questionnaire and Analysis of Questionnaire

First questionnaire – Basava and His Contemporaries

Second questionnaire – On Matha- Information about the activities of Mathas and how they spreading the Basava’s Philosophy and Vacanas.

Third Questionnaire- Vacanas of Basaveshwara. Under this various categories- Importance among them are Morality, Spirituality, Religion, Society, Economy, Education, Women and Humanity.

First Questionnaire:

1. Personal Information:

The first question regarding their name, surname provides the base for understanding the community to which they belong. It was studied from the analysis that majority of men and women under the consideration according to the surname belonged to the Virasaiva community. Surname like Vidyavati Patil, Sampath Biradar, Vacana Sudha Lingayath, Nagashetti etc.

2. Age of the concerned Respondents:

<table>
<thead>
<tr>
<th>Age Group</th>
<th>No. of persons</th>
<th>Percentage %</th>
</tr>
</thead>
<tbody>
<tr>
<td>10-20</td>
<td>18</td>
<td>45%</td>
</tr>
<tr>
<td>20-30</td>
<td>9</td>
<td>28%</td>
</tr>
<tr>
<td>30-40</td>
<td>8</td>
<td>20%</td>
</tr>
<tr>
<td>40-50</td>
<td>5</td>
<td>12%</td>
</tr>
<tr>
<td>Total=40</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

It can be seen from the above table on age of the respondents that majority of them (45%) belong to the age group 10-20 years, in 20-30 years 28%, in 30-40 years 20% and in 40-50% 12% only.

Majority of teenage persons are interested in Basava’s philosophy and Vacanas. However the other age groups also are interested in Basava’s Vacanas.

3. Size of the Family:

Family members:

<table>
<thead>
<tr>
<th>Total Size of the Family</th>
<th>No. of Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>28</td>
</tr>
<tr>
<td>7</td>
<td>2</td>
</tr>
<tr>
<td>8</td>
<td>3</td>
</tr>
<tr>
<td>9</td>
<td>3</td>
</tr>
<tr>
<td>10</td>
<td>1</td>
</tr>
<tr>
<td>11</td>
<td>1</td>
</tr>
<tr>
<td>12</td>
<td>2</td>
</tr>
</tbody>
</table>
Majority of the respondents have 6 members in the family. However some of them also have larger size of the family upto 12 members.

4. Knowledge about Basaveshwara:

Questions were asked to the respondents regarding their knowledge about who was Basaveshwara. From the data collected, it was observed that majority of them know him as the founder of the Lingayat or Virasaiva religion.

However some of them also consider him as a socio-religion, economic reformer of the 12th century.

5. Period of Basaveshwara:

Fifth question asked regarding the time period of Basaveshwara. Most of them expressed their view that Basaveshwara lived in the 12th century A.D.

6. Contemporaries of Basaveshwara:

So far as learning about Basaveshwara is concerned, it was found that most of them learnt from their contemporaries like Allama Prabhu, Akka Mahadevi, Siddharama, Chennabasava and even the 21st century Lingananda Swami and Mate Mahadevi, the present jagadguru of Lingayats.

7. About Basaveshwara:

Most of them thought that Basaveshwara was a social reformer. He worked for the upliftment of women and downtrodden, against social evils, blind beliefs and Kayaka and Dasoha principles introduced and established the Anubhava Mantapa.

8. Aware of Basaveshwara’s Vacanas:

Majority of the respondents seen to be well aware of the Vacanas of Basaveshwara.

9. Other Vacanakaras:

In addition to Basaveshwara Vacanas, the respondents also seen to be aware of Vacanas of other Vacanakaras like Allama Prabhu, Akkamahadevi, Chennabasavanna, Siddharama, Ambigara Chaudayya, Madivala Machideva etc.

10. Important Vacana and Name of the Vacanakara:

Basaveshwara vacanas:

Let them not say, O Lord,  
‘whose is he, whose, O Whose?’  
Let them say rather, ‘He is ours,  
He’s ours, he’s ours!’
O Kudala Sangama Lord, let me be
A son of Thine own house

Thou shalt not steal nor kill;
Nor speak a lie;
Be angry with no one,
Nor scorn another man;
Nor glory in thyself,
Nor others hold to blame.
This is your inward purity;
This your outward purity;
This is the way to win our Lord
Kudala Sangama.

God is but one, many His names;
The faithful wife knows but one Lord;
Should she fall for another man,
He chops her nose and ears!
Should I, O Kudala Sangama Lord,
Regard them as the sort that eat
The crumbs of several gods?

If you strike the anthill
Will the snake die?
What if you perform
The severest penance,
Will Lord Kudala Sangama
Have trust in those
Whose heart is not pure?

Devara Dasimayya Vacana:

If there see
Breasts and long hair coming
They call it woman,
If beard and whiskers
They call it man:
But, look, the self that hovers
In between
Is neither man
Nor woman
O Ramanatha.

Allama Prabhu Vacanas:

They are neither brave nor resolute
Who cannot ride the ready horse,
Yet ask for another one
Therefore the triple worlds,
O Guhesvara,
Labour and sweat,
Carrying the saddle on their back! (A.V.59)

The motion of the will
All words are dedicate
To Him.
Nay, language has no trace
Of sound;
Nor is there in all Space
A bound
As soon as the Word
Guhesvara
In the soul is heard. (A.V.72)

Akkamahadevi Vacanas:

Hear me. My sister, sister, hear !
I dreamt a dream: wherein I saw
Areca, rice, a plam-leaf, coconut;
A beggar, with his pretty locks
And white teeth, come for alms.
And, as he passed by heedlessly,
I followed him and caught his hand
The moment that I saw
Cenna Mallikarjuna, I woke ! (A.V.13)

Without the senses there's no life;
No senses, too, when life departs
How shall I claim to be
Free from desire? how free from blame?
My happiness is to be loved by Thee;
Not be loved my misery,
O Cenna Mallikarjuna Lord ! (A.V.82)

Siddharamayyana Vacanas:

He seeks them that seek Him.
I will go where my God is,
And saying, Come, O come
I will firmly stamp my Lord,
Kapilasiddha Mallikarjuna,
Upon my heart. (S.V.30)

An elephant in rut will seize
An elephant in rut, none else.
I must seize him wearing that form of his,
For no form else will seize him so.
By investing him with form,

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I will seize the Formless One, 
Kapilasiddha Mallikarjuna ! (S.V.32)

Chennabasavannanavara Vacanas:

Kamadhenu does not give unless desire you desire a thing. 
Kalpavriksha does not give unless you imagine a thing. 
Chinthamani does not give unless you think of a thing. 
Siva does not give unless you pray for it. 
Your Saranas, Kudalchennasanga, give 
Without your desiring, imagining and praying for it. (C.B.V. III. 122)

Awareness within, action without; 
Emerging whole, out of this duality 
The Sarana is without defilement 
Of body or of mind 
His senses have merged with Kudalchennasangaiah. (C.B.V.III. 889)

So the above information shows that along with Basaveshwara the respondents know the other Shivasharanas who were the contemporaries of Basava.

11. Teaching Vacana to others:

Question was asked whether they teach these vacanas to their children and it was observed that majority of them did teach the vacanas to their children.

So the above collected information shows that Basaveshwara was known as Basavanna, Basava. And he was socio-religious, economic, literature and cultural reformer. Basava’s vacanas beacon light to universe. The vacanas of Basaveshwara introduced by his colleagues like Allama Prabhu, Akkamahadevi, Chennabasavanna, Siddharama etc. Basava’s philosophy not only to limit the Lingayat community but it follow the other sects. The community people teach Basava philosophy to their children.
2. Analysis of Virasaiva Mathas of Bidar District

Responses from different Mathas

In all, Five Mathas were visited for collecting information.

1. Basaveshwara Pratisthana Trust or Basava Udyana Vana
2. Basava Mahamane
4. Rastriya Basava Dala or Basava Mantapa.
5. Hiremath Sri Beldala Sharanara Ashrama.

The following was the information collected from Virasaiva Mathas.

2.1. Basava Udyana Vana of Bidar

1. Basaveshwara Pratisthana Trust and Krantiyogini Akkanagalambike Seva Trust was the name of the Matha.

2. Basaveshwara Pratisthana Trust was founded in 2000.

3. Pooja Sri Akka Annapurna was the founder of the Matha.

4. The Matha has two Mathadishas; one is Akka Annapurna and another is Gangambike.

5. Since the beginning to upto now only the Akka Annapurna was the Mathadishas of Matha.

6. Akka Annapurna and Gangambike were the renowned and prominent Mathadishas.

7. Since eight years Akka Annapurna was Mathadishas of our Matha.

8. Yes, all the Mathadishas of Bidar District come together.

9. Three times in a year, they gather together.

10. They gather together in some occasions like summer camps, prayer every Sunday and every fortnight, they gather together.

11. About thousand devotees of have their Matha.

12. The devotees coming from Bidar district is 90% devotees and remaining 10% from out of Bidar like Karwar, Gulbarga and Raichur etc.

13. The devotees visit our Matha in a large scale on the festival like Vacana Vijayosthava and we called that as Chennahunime. More than twenty thousand devotees visit to our Matha.
14. Our permanent donars belong to Bidar District. We surve 100 families as Dasoha.

15. There is no organization like Basava Samiti, Basaveshwara Tarun Mandal etc, in the area of our Matha.

16. Yes, our Matha know other such Organisations like Basava Samiti Bangalore, Viswa Basava Dharma Mahasabha Sangathana.

17. Yes, our Matha has mutual co-operation with other organizations like Bhalki Matha, Basava Matha and Sharana Sahitya Parishad Bangalore.

18. Yes, our Matha published many issues and periodicals


20. No, our Matha not run any educational institution.

21. Yes, our Matha run the Basaveshwara Uchita Prasara Nilaya Hostel and Boarding for Virasaiva students.

22. Yes, our Matha offer the financial assistance to Medical student. Name of the student is Sharnaya Swami.

23. Our Matha performed every activities like religious, social, education and cultural activities upto now.

For Ex. Education-Remove the Exam fear, Summer Camps-Three Thousand Students attended.

Social: Help the needy persons for ex. Earth Quake, Tsunami –Our Matha donated money.

Spiritual: Every Sunday-Prayer.

Religious: 100 Vacanas who by heart we distribute the prizes like Vacana books and Rs. 1000/ it is a competition where the –11 members got the Rs. 1000 in that vacana competition.

24. Yes, above all the activities continued in our Matha.


26. Yes, our all activities run by the help of the public. People or devotees morally, financially supported our Matha.

27. Basava Darshan is a new plan that our Matha wanted to implement.

28. Basava Darshana-where devotees know everything about Basaveshwara. So this is the plan which our Matha wish to execute.
29. Our Matha has given more importance to the Child and Women and it tried to give Compulsary Vacana reading course to Virasaivas. Modern Education and Techniques also adopted in our Matha along with our old culture.

30. Yes, our Matha trying to stop the social evils like Gutka, help the women, child and orphanage and against the dowary system as well as girl infidicide.

31. Above Four hundred Saranas Every Sunday regularly have our Matha.

32. Akka Annapurna And Gangambike is the women saints in our Matha.

33. Our Matha have large scale activities i.e. Environment awareness, fight against Liquor and awareness about women’s right.

34. Purely our Matha follow the Basaveshwara’s philosophy.

35. Basaveshwara’s philosophy gave encouragement to the people in the following manner:

1. Establish the Casteless society.
2. It teaches Metaphysical awareness among the people.
3. Awareness among the people Internal and External relationship in this world.
4. It teaches us the way of living.
5. The right way of thinking also gives us encouragement.
6. It makes the man aware about social, mental, physical and spiritually strong.
7. Vacanas solve many our mental problems.
8. It encourage the man become the morally strong.

The above information shows that people practice and follow the philosophy of Basaveshwara.
2.2 Basavana Mahamane of Basavakalyana

1. Basavana Mahamane was the name of the Matha.

2. Basava Mahamane was founded on 30th April 2001.

3. Sri Mate Mahadevi was the founder of the Matha.

4. Four Mathadishas of our Matha. Allamaprabhu Swamiji, Siddharameshwara Swamiji, Lingananda Swamiji and Mate Mahadevi.

5. Since the beginning Siddharameshwara Swamiji, Mate Nilaganga devi were the Mathadishas of our Matha.

6. Pooja Sri Lingananda swamiji and Sri Mate Mahadevi were the renowned and prominent among them.

7. Since Six years Mate Mahadevi was the Mathadishas.

8. No, all the Mathadishas of Bidar district do not come together.

9. No, they never come together.

10. There is no occasion they come together.

11. Above One Lakh devotees are having our Matha.

12. Only 30% devotees from Bidar District come to our Matha.

13. The devotees visit our Matha in a large scale on the occasions like-Kalyanaparva on April 30th and May 1st and 2nd of every year. It is the pilgrim place of the Lingayats.

14. Very few donars belong to Bidar but most of the donars of other places.

15. In our area one Organisation i.e.Rastriya Basava Dala.

16. Yes, our Matha know other organizations like. Lingayat Samaja and Akkana Balaga.

17. No, Our Matha has no mutual co-operation with other Virasaiva organizations.

18. Yes, our Matha published many issues and periodicals (name of the periodicals is Kalyana Kirana).


20. No, our Matha has not run any educational institution.
21. Yes, our Matha run the Akka Nagalambike Orphanage Basavakalyana. 70 students getting facility of this institution.

22. Yes, our Matha give financial assistance to the needy students.

23. Our Matha performed every activity like religious, social, educational, cultural and spiritual activities upto now.

   For Ex. Religious –Prayer- Every Sunday.
   Cultural –Dramas against the social evils.
   Educational –Hostel for the students.

24. Yes. Above all the activities continues in our Matha. Providing the people proper knowledge and preaching, to over come from social evils.

25. Our Matha’s new Plan is establish the 108ft. height the statue of Basaveshwara in the camps of our Matha.

26. Yes, our activities run with the help of public because they assist the financially to us.

27. Our Matha has a new plan i.e. Make this Matha as a cultural model heritage of Lingayats and its eminent sharanas.

28. With the help of other Virasaiva organization our Matha wish to execute the Lingayatism as independent religion from central Government. And propagate the Lingayatism (Basavatism) throughout the world.

29. It is establish in the place of Basaveshwara where Basava given so much importance to every common person. And preached and practiced the Lingayatism.

   1. Our Matha not follow any caste, creed and colour given importance to everyone by means of their knowledge.
   2. Our Mathas founder is women and run by them and fights always their rights.

30. Yes, this Matha solved the some social evils. Under that by means of Basava’s ethics we oppose the dowary system as well as the caste system.

31. Above six hundred devotees regularly to our Matha.

   If the Full moon day-near about thousand devotees.
   Once in a year-Kalyanaparva –near about 4 lakhs Devotees.
   Apart from this Basava Jayanti –4 to 5 thousand devotees.

32. Sri Mate Mahadevi was the women saints in our Matha.

33. Our Matha has large-scale activities like:

   1. To built a Hostel
   2. Prayer Hall
3. Attractive cave of Sharanas-example. Chennabasavanna, Akkamahadevi etc.

34. Yes, our Matha totally follow the Basava Philosophy.

35. Basaveshwara’s thought give encouragement to the people in the following manner:

1. Basaveshwara’s Vacanas encourage the morality in the minds of the people.
2. Built the brotherhood in the society.
3. Abolish the social evils.
4. Unity among the human beings.
5. Help the needy person.
7. Equal rights to women.
8. Humanism.

The above data collected shows that the Matha is running successfully to make people aware about social evils, encourage the people about their rights and establish the peace, happiness and brotherhood in the society. The Matha follow the Basava’s concept of women not only in theory but in practically to encourage women in every field.

1. Bhatamra Virakta Branch-Bhalki Kalyana Matha-in Bidar Basava Mukti Mandir was the name of the Matha.

2. Bhatamra Math was founded 500 years ago. It was oldest in Bidar.

3. Chennabasava swamiji, Virupaksha swamiji, and Shivayogeshwara swamiji were the founder of the Matha.

4. The Matha had 22 Mathadishas.

5. Since the beginning Chennabasava swamiji, Virupaksha swamiji, and Shivayogeshwara swamiji.

6. Virupaksha swamiji was the most renowned and prominent among the Mathadishas.

7. Shivayogeshwara sawamiji was the Mathadishas of this Matha since 32 years.

8. Yes, all the Mathadishas of Bidar District come together.

9. Many times in a year they gather together.

10. They gather together in some occasions like Sharvana, Shivaratri and Basavajayanti we get together.

11. Above Five thousand devotees of their in our Matha.

12. The devotees coming from Bidar district is 50 % and remaining 50% from other states.

13. The devotees visit our Matha in a large scale on the occasions like Shivaratri, and the Swamiji’s birthday as well as their death anniversary and Basava jyanti.

14. Our permanent donars belong to not only Bidar District along with Maharashtra, Andhra Pradesh and Karnataka.

15. Yes, our Matha know the Basava Kendra, Basava Samiti, Akkana Balaga, Bajana Sanga etc.

16. Yes, our Matha know other organizations like Basava Samiti Bangalore, Akhila Bharatiya Veersaiva Mahasabha Bangalore, and Anubhava Mantapa Basavakalyana etc.

17. Yes, our Matha has mutual co-operation with other organizations like Basava Kendra, Basava Samiti, Akkana Balaga, Bajana Sanga etc.

18. Yes, our Matha published many issues and periodicals.
19. Our Matha’s Publication Kalyana Karnataka Bhatamra –33 Books Published upto now and there is a Monthly –Chaitana Taranga.

20. Yes, our Matha run the educational institution like one middle school and Basaveshwara social, economic and cultural trust Bidar running an orphanage.

   Name of the school is Virakta Matha Vidya Sanstha- Middle and High School.

21. Yes. We run the hostel for Virasaiva students.

   1. Siddharameshwara Orphanage.
   2. Hangala Kumareswara Free Boarding and Hostel.

22. Our Matha without considering the caste, help the poor and needy students.

23. Our Matha performed every activity like social, religious, education, and spiritual and cultural activities upto now. We carried above all the activities but mostly Sangeeta Mahotsava, which related to Vacana Mahotsava.

24. Yes, all the activities continued with small changes along with introduce the modern education system.

25. Our Matha prepared the new plan like Kalyana Mantapa (Marriage Hall) –250 Marriages arranged by him, old age homes, widow houses etc.

26. Yes, our all activities run by the help of the public and they socially, morally and financially assist our Matha.

27. Our Matha have a plan i.e. Give the light to the orphanage and help the needy persons.

28. Our Matha wish to execute with the help of various Virasaiva organizations, the plan is help the needy, is motto of our Matha. Daridra Narayana ka sevahi bhagavan ka seva hai.

29. Our Matha helps the Orphanage. It’s the speciality of our Matha. Because they also created by the God and they have also right to live on this earth. And we have to help them.

30. Yes, our Matha solve some social evils. It encourage the women education, solve their marriage problem and self-respect and self-confident among womens.

31. Five thousand devotees regularly to our Matha.

32. No, there is no women saint in our Matha.

33. Our Matha has some large scale activities like Kalyana Mantapa Stahapane, Old age home, to solve the women’s problems etc.
34. Yes, our Matha totally follow the Basava Philosophy.

35. Basaveshwara’s vacanas give us knowledge to the commoner in this way:

1. Compassion is the root of the religion.
2. Not to kill, not to tell a lie.... This vacana encourage the common people to become a moral one.
3. Who is he?... This Vacana follows our Matha means, every one consider the human being created by God on this earth.
5. Equality.
7. Encourage the women’s education.
8. Give equal right to every one.
9. Against caste system.
10. Purity in thought, work adopted in every one in their life.

The above information shows that people not only follow the Basava’s philosophy like a Vacana Dayave Dharmada Mulavaya.(Compassion is the root of the religion) but in the real sense they follow and encourage the other people to adopt these moral thoughts in their life.
2.4. Basava Mantapa Bidar or Lingayat Organisation

1. Rastriya Basava Dala or Basava Mantapa was the name of the Matha.

2. Basava Mantapa was founded 14-1-1988.

3. Pooja Sri Lingananda Swamiji was the founder of the Matha.

4. Basava Mantapa had 16 Mathadishas.

5. Since the beginning our Mathadishas names given below:


6. Pooja Sri Mate Mahadevi was the most renowned and prominent among Mathadishas.

7. Since from establishment Mahadevi was the Mathadisha of the Matha.

8. No, all the Mathadishas of Bidar district not come together.

9. No, they never come together.

10. No, only the devotees come here for Sunday prayer.

11. Near two thousand devotees have our Matha.

12. 25% devotees from Bidar District come to our Matha.

13. The devotees visit our Matha in a large scale on the occasions like Basava Jayanti at Bidar local level.

Sharna Mela at Kudala Sangama District Bagalkot
Kalyana Parva at Basava Kalyana Bidar District.

14. The permanent donars of our Matha not only belong to Bidar but also other states Andhra Pradesh, Tamil Nadu, Kerala and Maharashtra.

15. Yes, in our area there is Basava Taruna Mandala and Akkana Balaga.

16. Yes, our Matha know other organizations of Virasaiva like Ganachara Dala and Akka Nagalambike Seva Trust.

17. Yes, our Matha has mutual co-operation with other organizations like Ganachara Dala and Akka Nagalambike Seva Trust.
18. Yes, our Matha published many Issues and Periodicals.

19. Up to now 200 books published and Devapasane (prayer list), Nenahu – Everyday Prayer and Wall Calender.

20. No, our Matha not run any educational institution.

21. Our Matha run three Orphanage houses run at different places over the state. At Basavakalyana one Orphange and an Old age house.

22. Yes, we assist the merit student who is a poor and we also help the needy.

23. We are indulged in so many religious, social as well as cultural activities. Regular prayer-every Sunday, Dramas against the social evil and competition to encourage the students about the Vacanas etc.

24. Yes, above all the activities continued in our Matha. Yes, prayer every Sunday and Basava Jyoti Programme.


26. Yes, our Matha got full response from society for all of our activities.

27. Our Mathas new plan is to run a residential school, which should give quality education with spirituality and morality.

28. Our Matha wanted to run above said residential school provides broad knowledge to the forthcoming citizens, we indulge in propagating Monotheism taught by Basaveshwara.

29. Our Matha give more importance to solve the women’s problem. And encourage the women in various fields. Our organizations aim to remove the caste, creed, colour from the society. Establish a world fraternity society on the basis of Basaveshwara’s Ethics and sharanas called Vacana Literature and Basaveshwara’s philosophy.

30. Yes, presently our Matha tried to establish the casteless society with the help of the people.

31. Above five hundred devotees regularly to our Matha.

32. Yes, supreme of our Matha is women and 80% of Swamiji’s are women in our Matha.

33. Our Matha has large-scale activities i.e. to propagate the Lingayatism with the help of Government of Karnataka.

34. Totally our Matha not only follow the Basava philosophy but also strives to spread all over the world for that purpose it was established.
35. Basaveshwara’s philosophy encourages the people in various fields like:

1. Basaveshwara’s thoughts may guide now also with scientific reasons.
2. Thought of Basava are practical oriented not theoretical, that’s why they has capable to run the society.
3. In Vacana studying we found solutions to our every problem and their remedies.
4. Basava’s sayings help the common man also because those are written in easy language of Kannada.
5. Basava’s thought not harmful to any even the enemies.
6. Establish a casteless society.
7. Encourage the moral values and save the life of even the animals.

So the above information shows us that Basava’s philosophy adopted in their day-to-day life. And they gave the importance to solve social evils like poverty, unemployment, literacy, dowary etc with the help of the people.
1. Hirematha, Sri Beldala Sharana Ashrama was the name of the Matha.

2. Sri Beldala Sharana Ashrama was founded in 1980.

3. Sri Siddharama Shararanu Beldala was the founder of the Matha.

4. The Matha had only one Mathadisha i.e. Siddharama Beldala Sharanaru.

5. Since the beginning to upto now only the Sri Beldala Siddharama Sharanaru was the Mathadishas of this Matha.

6. Sri Chennabasava Appa Bhalki and Beldala Sharanaru were the most renowned and prominent among them.

7. Sri Siddharama Sharanaru has been the Mathadisha of this Matha since 26 years.

8. Yes all the Mathadishas of Bidar District come together.

9. Many times in a year, they gather together.

10. They gather together in some occasions like Prayer, Celebration of Shivasharanas birthdays, Basava jayanti etc.

11. Above thousand devotees had in our Matha.

12. The devotees coming from Bidar district is 50 % and remaining 50% from other places, and out of Karnataka.

13. The devotees visit our Matha in a large scale on the occasion like Vacana Vijayosthava, and Sharana Mahotsava and Basava Jyanti; more than two thousand devotees visit our Matha.

14. Our donars belong to Bidar District and as well as other States like Maharashtra, Tamil Nadu and Andhra Pradesh.

15. Yes, our Matha know other organizations like Akkana Balaga and Beldala Sharanaru himself founded the Basava Kendra at Bidar.

16. Yes, our Mathas know other organizations like Basava Dal, Kalyana Nadina Sharana Parishat, Basava Samiti, Bangalore etc.

17. Yes, our Matha has mutual co-operation with other organizations like Basava Samiti Bangalore, Viswa Basava Dharma Mahasabha Bangalore, and Anubhava Mantapa Basavakalyana etc.

18. Yes, our Matha published many issues and periodicals.
19. Our Matha published up to now 16 Books.

20. Yes, our Matha run the educational institution. Name of the school is Haralayya High School. Later it become as a junior college.

21. Yes, our Matha run by a hostel i.e. Mahadeva Channayya Hostel.

22. Yes, our Matha offer the financial assistance to the 20 poor and depressed class children, Boarding and Lodging, book facility etc.

23. Our Matha performed all the activities like Socio-religious, educational, spiritual and cultural activities along with Yoga classes.

24. Yes, we continued our earlier activities and adopted modern education system in our Ashrama.

25. Our Matha prepared the new plan like, giving the Shivayoga training to becoming new Mathadishas of all over Karanataka.

26. Yes, all our activities done with the association or help of the public.

27. Our Matha had a new plan i.e. establish a Yoga institution and spread the Basava and Sharana Philosophy throughout the Karnataka.

28. Our Matha wanted to establish a big hospital, which helps the needy people.

29. Our Matha not consider any caste and it mainly established by a downtrodden and upliftment of their condition and help the needy people.

30. Yes, our Matha always fight against social evils like caste problems, help the women against dowary and fight against illiteracy.

31. Above 200 devotees are regularly to our Matha.

32. No women saint in our Matha but the for Yoga Ashrama the new women Mathadishas taking training under him.

33. Our Mathas large-scale activities are to establish a big hostel and hospital. And spread the Basava’s philosophy throughout the country.

34. Yes, our Matha totally follow the Basava’s Philosophy.

35. Basaveshwara’s philosophy encourages common people in this manner:

1. It helps the brotherhood in the society.
2. It establishes the casteless society.
3. It against the blind beliefs and superstitutions.
4. It against the idleness and given the importance to Kayaka and Dasoha.
5. It gives the equal rights to men and women.
6. Basava’s philosophy gives us knowledge about how to correct live in this world.
7. It encourages the people against inequality.
8. Live and Let live policy taught by Basaveshwara.

The above data collected shows that Basava’s dream to establish a Kalyana Rajya where without considering caste, creed, colour, sex etc. To give importance to everyone, Basava’s regarded divinity as an equalizing factor. Basava tried to eradicate untouchability by giving freedom of worship to low caste people.

So practicing not only Basava philosophy in their Matha but encourages the people to inter-dining and inter-caste marriages as well as good relation with others.

Conclusion:

1. The Mathas established many years ago like Bhatamra Matha and Beldala Sharanaru Yoga Ashrama. Some Mathas established recently like Basava Mahamane, Basava Udyana Vana and Basava Mantapa.
2. The two kinds of Mathas we find in Bidar district. That is Hiremath and Virakta Mathas.
3. Not only men run the Mathas but also recently women become the Mathadishas of some of Mathas. It shows that no discrimination between men and women to become a Mathadishas.
4. These Mathadishas gather together many times in a year to celebrate the occasions.
5. Every Matha gave the importance to celebrate the Vacana Mahotsava, Sharanas Anniversary and their death ceremony, Basava Jyanti, Chennahunime and compulsory prayer every Sunday.
6. These Mathas have running successfully some educational institutions like primary, middle school, high school, secondary and even junior college.
7. These Mathas donars not only belong to Bidar but other states like Maharashtra, Andhra Pradesh, Karnataka, and Tamil Nadu etc.
8. These Mathas also have Residential school, Old age house and Orphanages.
9. These Mathas have small and large-scale plans, which wanted to implement with the help of Government and public.
10. These Mathas have their own importance –some Mathas give importance to women’s right and others to orphanage and some other to hospital and residential school as well as Yoga Ashrama etc.
11. All most all Mathas performed the religious, social, educational and cultural activities.
12. These Mathas creat the awareness among the people about social evils and encourage them to solve those social evils like Liquor, Dowary, Old age, Unemployment, Environment Pollution and Over Population etc.
13. These Mathas also collect the money and help the needy people.
14. These Mathas adopted the Modern Education techniques in their educational system.
15. Almost all Mathas encourage the devotees to recite vacanas and encouraged in their attempts at writing as well.
16. These Mathas mutual relation with Basava Kendra, Basava Samiti Bangalore, Akkana Balaga, Bhajana Sanga, Akhila Virasaiva Mahasabha, Anubhava Mantapa Basavakalyana and Sharana Sahitya Bangalore etc.

17. Every Matha had its own publication where they published 16 to 200 books upto now.

18. All most all Mathas follow the Basava’s philosophy totally and encourage the others to follow the Dasoha and Kayaka system in their society.

19. Every Matha has its own monthly or quarterly like Kalyana Kiran and Chetana Taranga and Sharanu etc.

20. So the life education was imported to people by propagating vacanas through existing Mathas in the nook and corner of the country. Medium of instructions was people’s language Kannada.

Thus because of these types of Mathas the Basava’s religion and philosophy at least in some extent continued from 12th century to upto 21st century.
3. Questionnaire about Vacanas of Basaveshwara

1. Contemporary of Basaveshwara

The first question regarding the Basava’s contemporaries. It was studied from the analysis that majority of them mentioned the names like Allama Prabhu, Akkamahadevi, Siddharama, Chennabasavanna, Akkanagamma, Neelambike, Aydakki Marayya, Dohara Kakkayya, Satyakka, Lakamma, Jedara Dasimayya, Molige Marayya, Shanmukha Swami, Ajaganna, Muktayyakka, Shankaradeva, Hadapada Appanna, Madivala Machayya, Bomanna, Madhuvarsa, Haralayya, Chaudayya, Urilingadevaru, Sule Sakave along with 77 sharanas also mentioned in their list.

2. Basaveshwara’s Concept on Society:

Question asked to the respondents regarding their knowledge about Basava’s concept on society. From the Data collected it was observed that majority of them know about Basaveshwara as a social reformer of social evils. From the society and establish the equality, liberty and fraternity in the society.

Some of the vacanas provide clearly information of Basava’s concept of society. The vacanas mentioned many by the respondents but which are many time repeated only those Vacanas mentioned below:

In making a pot
The clay comes first;
In making an ornament,
The gold comes first;
In knowing Siva’s path,
The Guru’s path comes first;
In knowing Kudala Sangama,
The fellowship of Saranas
Comes first. (B.V.70)

Look, Sir, the company of the good
Is good to court. But shun
The obscene company of the bad!
The kinds of company are two:
Leave one, and hold the other--
The Saranas
Of Kudala Sanga, the auspicious form. (B.V.134)

Mark you, virtue and sin
Are your own choice;
To say ‘Sir’ is heaven;
To say ‘you there!’ is Hell...
O Kudala Sangama Lord,
In saying ‘God’ and ‘Saint’
And ‘bless you, Master’-here
Is Kailasa! (B.V.240)
Does not a crow, on seeing a crumb,
Call to its flock?
Does not a hen, on finding a morsel
Call, clacking to her brood?
If ,being a bhakta , a man lacks loyalty
To his own faith,
He's worse than he or crow,
O Kudala Sangama Lord!  

Why should I mind another's business, Lord?
Is not mine own enough for me?
Whether Kudala Sanga loves me or no,
Is business enough and even to spare!

The above Vacanas inform us that Basava adopted the peaceful policy not only his own life but in the society. Basava wanted to change the social system and establish an ideal society where everyone treats equally without considering caste, creed, class and sex.

3. Vacanas on Economic system:

The third question asked regarding the writing of a Vacana which is applicable to the present Economic System.

Most of them expressed their views through Vacanas of Basavanna. Some of important mentioned below:

Unless you pay the toll
After collecting your wares,
You can’t proceed!
Counterfeit coin
Will never circulate:
They don’t permit
Counterfeit coin!
O Lord Kudala Sangama,
Jangama collects the toll
For those wares of piety!

The sinner's wealth serves not a worthy cause--
Only to expiate his sins!
A dog's milk serves only a dog,
Not for a five-fold bath,
Mark, Sir! The wealth you render any one
But our Kudala Sanga's Saranas,
Is given in vain!

Look at their hearth, they’re poor indeed:
Look at their heart, they’re great.
Their simple touch is bliss;
They’re brave from top to toe;
There’s nothing they can spare,
But only for the hour that comes:
Kudala Sanga’s Saranas
Are brave and free!

If I should say
I want, this day, another day,
A single particle of gold,
A single thread of cloth,
Let Thy curse and the Pioneers’ curse
Be upon me!
But for Thy Saranas,
There’s nothing that I know,
O Kudala Sangama Lord!

Those who have money build
Temples to Siva: what can I build?
A poor man, Lord, am I!
My body is the shrine,
Its pillars are my legs,
The golden pinnacle, my head.
Hear me, Kudala Sangama Lord,
There is destruction for what stands,
But not for that which moves!

So the above Vacanas observed and give us information that Basaveshwara given the importance to work. That type of Kayaka where we involve our mind, body and soul then it became a Kayakave Kailasa (work is worship). Everyone should work even Guru, Linga and Jangama not exempted from work. After analysis these vacanas, these help us to solve our present poverty, unemployment and other problem. And maintain the peace in the society.

4. Basaveshwara’s Vacanas on Morality:

The fifth question asked to the respondents regarding their knowledge about Basava’s concept of Morality. From the data collected it was observed that most of them know Basava not only a socio-religious reformer but also a guide to spirituality. Our life must be spending with morality. So every person adopts morality in their life then only we are able to establish peace and prosperity in our society.

Some of the respondent’s Vacanas on Basaveshwara’s concept on Morality mentioned here:

A vowed sheep brought for a festival
Nibbles the tender leaves
Meant for the festoon; and not
Suspecting its approaching death,
It’s anxious to appease
Its belly’s fire.

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The very day it’s born it die;  
But, Kudala Sangama Lord,  
Do those survive who butcher it?  

Teach me, Kudala sangama Lord,  
That I should never beg  
Of others with faint heart;  
That I should never praise  
Others too foolishly;  
That I shouldn’t covet in my heart  
Another’s wife to lust;  
That I should never mix  
With such as turn their backs  
Upon the Siva path;  
That I should never seek  
The friendship of such men  
As boast another caste.  

A lesser man than I  
No, there is none;  
Greater than Siva’s devotees  
No, there is none.  
Witness Thy feet,  
Witness my mind:  
This is a test for me,  
Lord Sangama!  

There is no death unless your life  
Comes to an end: no poverty  
Unless your pledge is broken...  
Why should I fear the public slander,  
Why fear, O Lord Kudala Sangama,  
Being Thy servant-man?  

Should happiness come, I do not say  
It is my merit’s fruit;  
Should sorrow come, I do not say  
It is my sin’s reward.  
I do not say it’s so because  
You’ve made it so.  
I do not say the doer is  
The limit for a deed.  
I do not say ‘I bow to Thee’  
With indifferent mind.  
O Kudala Sangama Lord, this is the way  
You have instructed me:  
I spend my worldly life so it be spent.
The above information shows that Basava tried to establish an egalitarian society based on moral and spiritual codes, which make the person's person as well as society to strong. Unless morality not in the individual a society cannot make strong stated Basava. So everyone adopt the morality in their life and help the others to build moral things adopt in their life.

5 Vacanas on Spirituality:

Question asked to the respondents regarding their knowledge about Basava's vacanas of spirituality. Basaveshwara not only man, he was a universal man. And his thoughts mainly related to bhakti so he was an also a spiritualist. Basava was a pathfinder and show the roots to the commoners i.e. Shaktivishisthadwaita. So without taking the help of the priest, temple, and money he shows the commoner to get the spiritual knowledge to know his own inner sense.

Most of the respondents mentioned many vacanas of Basaveshwara on spiritual categories. Some of them mentioned below:

Look you, my heart
Is like a country fig:
Search it with care,
There is no kernel there!
O Kudala Sangama Lord,
It's you have made
This outer form of mine
And placed me, you,
In this imposture of a world!

If it's Thy will, O Lord,
A log may sprout!
If its Thy will, O Lord,
A barren cow gives milk!
If it's Thy will, O Lord,
Poison is turned to nectar!
If it's Thy will, O Lord,
All things obey one's call,
O Kudala Sangama Lord!

What if you sing
The Gita? What if you hear
The Sastras and Puranas?
What if you read
The Veda and Vedanta?
What if they have
The highest experience of all,
Unless they worship Linga and Jangama--
With all their heart?
Lord Kudala Sangama rejects
The undevout.
Let one be scholar or a fool,
The stored-up kama will not leave
Unless he can consume it.
Look you, the Revelations say
Your current karma will not go
Unless you use it up— it will not leave
In whatever world you be.
Blessed is he
Who makes an offering of his soul
To Lord Kudala Sangama
Along with his karma’s fruit.  

(B.V.773)

O Kudala Sangama Lord,
Thy Maya encompasses the world:
But look, my mind
Is able to encompass Thee!
Thou’rt mightier than the world;
But look, I’m mightier than Thou!
Even as an elephant is
Held in a mirror, so Thou
In me!  

(B.V.903)

The above information shows that we adopt ways and means of improving worldly life along with spiritual progress leading to realization of truth that is the ultimate goal of life.

6. Basaveshwara’s Vacanas on Religion:

The sixth question asked to respondents regarding the write a vacana to propagate the religion of Virasaivism. From the data collection it was analysed that majority of them know the Basava as a Bhakti Bhandari and his vacanas also called as a religious. But when propagate the religious vacanas very less respondents answer this question. Although Basava mentioned pure Bhakti towards God.

Some of the vacanas which respondents mentioned on religion are explained in the following manner:

When the serpent of this world
Instilled its venom into me—
They call it objects of the fivefold sense—
There was no stepping further….I
Reel and writhe and toss in pain!
But then I tell and tell the spell
‘Om Namah Sivaya’!, O Lord
Kudala Sangama!  

(B.V.20)

If, like a frog caught in a serpent’s mouth
Who, hungry, pines for a flitting fly,
A thief already on the gallows drinks
Milk and melted butter, how long
Will he live after?
Look you, my brothers, Lord
Kudala Sangama has nought to do
With those who cram their appetite,
Relying on the perishable flesh
And lying their great big lies.

What principle unites
The servant and his lord?
To speak the truth, and act
According to your word.
Kudala Sangama spurns
The worldly man who lies
In word, and fails in deed.

I spread my mantle hem,
O Kudala Sangama Lord,
And pray you never show to me
Such as
Do not apply the sacred ash,
Nor wear the holy beads,
Nor do their daily rites,
Nor know that jangama
Himself is Linga, nor Live
In the society of the Saranas.

Look at the veil of body, mind and wealth:
Nothing is mine, nor yours- it is
A pure and simple dream!
I will not live within that dream,
I will not leave Thy holy feet,
O Kudala Sangama Lord.

The above data collected shows that Basavanna is the Lord treasure of devotion. He has the Unflinching faith in God, and his sublime and unique devotion in Him is the basis of his life, religion and humanism are not different view opposed to each other. He found religion in humanism and then fashioned a philosophy out of it. In a vacana Basava says compassion for all manner of life is the root of his religion. This, I think, is the further extension of humanism, which includes besides man, all manner of life.

7. Basaveshwara’s Vacanas on Education:

The Seventh question asked to the respondents to write a Basava Vacana which applicable present education system.

From the data collection it was observed that majority of them know the Vacanas of Basaveshwara and they mentioned he was a leader, teacher, manager and he was a great educationalist. His vacanas show way of life to us.
So some of Vacanas mentioned here:

You learn the lesson of the righteous path,
And yet you act
With all decorum set aside;
And when you have the light to know
‘Thou art That’ you
Repose in darkness none the less!
If you consider carefully,
Kudala Sanga’s vacana suggests--
The lessons and the tests of those
Who gloss the Scriptures, is arch-hell!

What use is it
For a parrot to read?
He cannot say
‘The cat, he comes!’
The eye that sees
The entire world
Is blind to the blade
That cuts him off.
All those who claim
To know what others be
Are ignorant of themselves,
O Lord Kudala Sangama!

Question you may one bitten by a snake;
Question you may one ghost-possessed:
You cannot question one possessed
By the ghost of wealth...But if
The exorcist called poverty
Draw near, he speaks at once,
O Kudala Sangama Lord!

What if you read the Vedas, Sir?
What if you listen to the Sastras, Sir?
What if you tell your beads
Or make your penance, Sir?
What if you do whatever you may,
Unless it touch the heart
Of our Lord Kudala Sanga?

Whatever you will you can attain;
But you, Sir, must attain
Another thing likewise:
You cannot get that which you are
Unless you have
Lord Kudala Sangama’s grace!

(B.V.91) (B.V.123) (B.V.132) (B.V.598) (B.V.925)
So the above Vacanas inform us that every Vacana of Basava give us knowledge of our way of life. And the respondents know very well about Vacanas of Basaveshwara on Education and they also take the benefit of those Vacanas.

So the education for life or education relevant to life is one, which helps the development of both interior and exterior of man. Basava says equal opportunities for material and spiritual aspects of man’s life.

8. Basaveshwara’s Relevance Vacanas:

The Eighth questions asked to the respondents regarding their knowledge about Basaveshwara’s Vacanas are Relevance to today. And if possible write a Vacana on that Basava’s philosophy not only useful to a particular community of Linagayats but it helpful to the whole human being so through his philosophical vacanas we find solution to our problems even today.

From the data collection some people know the philosophical Vacanas of Basaveshwara, which are relevant to us.

Some of the important Vacanas mentioned by the respondents as follows:

Through experiencing Thee, O Lord,
My body is undone;
Through experiencing Thee, O Lord,
My mind has ceased to be;
Through experiencing Thee, O Lord,
My karma’s broke to bits!
Thine own, instructing me at every step,
Have proved me that the thing we call
Devotion, is a truth:
That’s so, Kudala Sangama Lord! (B.V.508)

Cry, cry, O goat,
That you’re slain
In accordance with the Vedas
Cry, cry, before them
That read the Vedas!
Cry, cry, before them
That hear the Sastras!
Lord Kudala Sangama
Will take a fit toll
For what you’ve wept! (B.V.572)

The Sarana must have the constancy to say,
‘I will not have another’s wealth’;
The Sarana must have the constancy to say,
‘I will not have another’s wife;
The Sarana must have the constancy to say,
I will not have another god:  
The Sarana must have the constancy to say,  
‘Linga and Jangama are one’;  
The Sarana must have the constancy to say,  
‘Prasada is the Truth’;  
Lord Kudala Sangam disdains  
Such men as have no constancy

Make me, O Father, a crippled man  
Who will not wander here and there.  
Make me, O Father, a sightless man  
Whose glances will not rove astray.  
Make me, O Father, hard of ear  
Lest I should hear of aught but Thee.  
Lord Kudala Sangama,  
Keep me from all enticements free  
But what will draw me to Thy feet!

I do not know what week it is;  
I do not know what day;  
Nor anything at all!  
I do not know or day or night;  
Nor anything at all!  
Adoring Thee, I have forgot  
Myself, Kudala Sangama Lord!

The above collected information shows that Basava’s religion and philosophy practice to the present age. These will be even more relevant when practiced. Basava’s teachings issue forth from the heart. Hence they are convincing, practicable and certain to yield the sweetest fruits, experience is the foundation of his thinking and therefore his understanding of human psychology is unequalled. He was able to create heaven on earth without waiting for God’s kingdom to come. His teachings relevance to all times and everywhere.

9. Basaveshwara’s Vacanas on Humanity:

Question asked to the respondents regarding their knowledge about Basava’s concept on Humanism. From the data collected most of them know him as the Basaveshwara was a Vishwa Manava (Universal Man). Basava’s whole life spend only to unify the all human being in one form and give everyone to liberty, equality, fraternity which was very necessary things to built a good human life.  
Basaveshwara’s Vacanas as analysised on Humanity mentioned below:

Let them not say, O Lord,  
‘Whose is he, whose, O whose?’  
Let them say rather, ‘He is ours,  
He’s ours, he’s ours!’  
O Kudala Sangama Lord, let me be  
A son of Thine own house!

(B.V.62)
Thou shalt not steal nor kill;
Nor speak a lie;
Be angry with no one,
Nor scorn another man;
Nor glory in thyself,
Nor others hold to blame.
This is your inward purity;
This your outward purity;
This is the way to win our Lord
Kudala Sangama. (B.V.235)

Does it make you ugly if you say
'Come right in, how do you do?'
Does you floor cave in when you say
'Do sit down please'?
Or does your head, or belly, burst
If only you speak it one?
If you have nothing to give, not even a grace,
Lord Kudala Sangama, be sure,
Will pull you down and chop your nose! (B.V.241)

What sort of religion can it be
Without Compassion?
Compassion needs must be
Towards all living things;
Compassion is the root
Of all religious faiths:
Lord Kudala Sanga does not care
For what is not like this. (B.V.247)

The man who slays is a pariah
The man who eats the carrion is a low-caste person
Where is the caste here-where?
Our Kudala Sanga’s Sarana
Who loves all living things,
He is the well-born one! (B.V.590)

The above information shows that Basava was a great humanist. The ultimate aim of humanism is to achieve only one’s happiness but to seek the good and happiness of one and all in this worldly existence. Basava’s humanism is a very important and unique kind of Philosophy. It is the conscious striving of one’s own free will for the betterment and welfare of all humanity.

10. Basaveshwara’s Vacanas on Women Status:

The last question asked to the respondents regarding their knowledge about Basaveshwara’s Vacana on Women. From the data collected it was observed that Basava was the father of Women’s Emancipator and he was given socio-religious and economic rights to women in the society.

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Majority of them expressed Basava’s views on Women through his Vacanas. Some of vacanas mentioned here:

Maya, as mother, gave me birth;
Maya, as daughter, is my delight;
Maya, as wife, must share my bed:
What difference ways she has,
This Maya, to worry me!
Not in my power to exorcise
This Maya. But then, thou knowest,
Lord Kudala Sangama!

One who still can stand where burnt the hearth:
But could you stand where burnt the earth?
When the bank, thirsty, drinks the stream,
And the fence turns around to graze,
The wife at home to thievish ways,
And mother’s milk to poisonous cream—
And all seems part of a crazy dream—
To whom should I complain, O Lord?

The husband venerates
Sivalinga divine;
The wife’s devotion is
For the goddess of graves!
The husband takes the Grace
From washing of the feet;
The wife takes meat and wine!
The piety of those
Whose pots and pans are not kept clean
Is like the washing of a toddy-vat
But on the outer side,
O Kudala Sangama Lord!

The Lotus lends the water grace,
And billows to the sea;
A woman’s virtue is her grace,
The sky’s the moon!
The ashmark on the brow
Lends grace to a Sarana
Of our Lord Kudala Sangama.

As long as, letting go, you look behind
Once more, and hesitate
In your desire to wed,
That is adultery: it’s certain hell
This is my test, O Kudala Sangama Lord:
Another’s wife if Thine own queen!
Thus the data collected shows that Basava gave the woman’s socio-religious status. They were educated and made cultured. They made no distinction between man and woman. Woman was treated equal on par with man in society.

**Basaveshwara’s Vacanas Categories in Many Form:**

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<thead>
<tr>
<th>Subject (Vacanas)</th>
<th>% of People Answered</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morality</td>
<td>100%</td>
</tr>
<tr>
<td>Spirituality</td>
<td>100%</td>
</tr>
<tr>
<td>Humanity</td>
<td>100%</td>
</tr>
<tr>
<td>Social</td>
<td>98%</td>
</tr>
<tr>
<td>Economic System</td>
<td>87%</td>
</tr>
<tr>
<td>Religion</td>
<td>85%</td>
</tr>
<tr>
<td>Contemporaries of Basava</td>
<td>80%</td>
</tr>
<tr>
<td>Women Status</td>
<td>65%</td>
</tr>
<tr>
<td>Education</td>
<td>60%</td>
</tr>
<tr>
<td>Relevance of vacanas of Basava</td>
<td>50%</td>
</tr>
<tr>
<td>philosophy</td>
<td></td>
</tr>
</tbody>
</table>

**Note:**
1. Total Number of Respondents = 40

- All most all the respondents have written Vacanas on Morality, Spirituality and Humanity.
- Majority of them (98%) have also written Social Vacanas.
- Similarly, Majority of them are also aware of Economic Vacanas and Religious Vacanas.
- 65% of the respondents also mentioned the Vacanas on the Status of Women.
- It is also interesting to note that the respondents are aware of the Vacanas on Education. These reflect the fact that the Education has also been an important aspect of the Vacanas.
- 80% of respondents have mentioned the names of Basava’s Contemporaries like Allama Prabhu, Akkamahadevi, Siddharama, Molige Marayya, and Hadapada Appana etc.
- Only 50% of the respondents have expressed a positive Relevance of Basava’s Philosophy in today’s life. Though majority of the respondents are aware of the Vacanas on Morality, Spirituality, Humanity, Social, Economic, Religion, Education, and Women etc.
Appendix-II

Interview with Eminent Sharanas of Bidar District

Interview with the eminent personalities who are involve in teaching and spreading the Basava’s religion and Philosophy throughout the India as well other countries. I have taken the five personalities Interview when I involve my research work. So these personalities spread their whole live involve to preaching the Basava’s Philosophy through various works. Some consider social work, some consider through Kayaka and other consider through the unity. So all these things necessary to build a strong social an ideal state. So the person’s information gives in a brief manner:

2.1. Interview with Akka Annapurna, President, Basava Seva Pratishthan Bidar, Karnataka Sharana Udyan Vana Bidar

Akka Annapurna was born on 1st June 1963 at Harurgeri a suburb of Bidar town to devote couple father Sri Bandeppa mother Smt. Sugamma Hungrgi.

She did her schooling from public school and high school from Government Girls High School Bidar. She passed her middle and higher secondary classes with distinction.

As a child she was very popular among the students and teachers. She used to participate in sports, drama and other extra-curricular activities. She was also very popular in Harurgeri suburb by her participation in religious programmes and extempore speeches.

Later she did her B.A. and L.L.B. from Bidar and went for higher studies to Dharwar completed her MA from Karnataka University, Dharwar with flying colours in the year 1990-91. She did her B.Ed. and took up teaching as career. Shortly she came to be noted as a distinguished educationalist. Teaching is very dear to her heart.

Inspired by revolutionary ideas of Basava philosophy and Vacana Sahitya owed to devotee her life for the cause of Basaveshwara and Vacana Sahitya. Moved by the plight of poor, backward women and discriminated people she sounded.


Both these trusts jointly are doing great service to the people. They run a hostel for poor boys and girls, providing home to the old and destitutes.

She is successfully conducting “Basava Jyoti” programmes in over 10 villages and 3 towns in Bidar district from past ten years. This programme based on Basava
philosophy of “Work is Worship” has been able to transform the lives of hundreds of poor, downtrodden and helpless people in the region.

She is invited by Government, public, private organizations and NGO’S and Radio-station to deliver talks on varied topics like women and child rights, status of welfare of women and children. Human values, crimes and criminality, Basaveshwara and his philosophy, Vacana Sahitya and its relevance to present day society, future of Lingayatism etc. So for she has delivered more than 100 talks in places like Bidar, Basava Kalyan, Gulbarga, Bellary, Belgaon, Bangalore in Karnataka, Latur, Sholapur and Aurangabad in Maharashtra. Zahirabad and Hyderabad in Andhra Pradesh.

A fiery orator, with deep incisive understanding of Indian philosophy in general and Basava philosophy in particular has been a party for founding and establishing “Basava Dal” in the state and lead the movement to name Gulbarga University after Sri Guru Basaveshwara very notably. Attracted by her deep knowledge and organized capacity noted leaders of religion took her nearer.

She has edited and written more than 24 books on Basaveshwara, Vacana Sahitya and philosophy, noted among them being.

1. Devanedge (published by Basava seva pratishthan)
2. Maha Mahima Sangana Basavnna (drama)  
   (Published by Kannada sahitya parishad)
3. Vacana jeeva (Vacana philosophy and practice)
4. Sukha yavudu (Human values and happiness)

Her new interpretations of Basava Philosophy are attracting all sections of people from far and wide. Hundreds of people visit her daily to seek guidance and blessings.

Currently she has embarked on an ambitions project to develop “Basava giri” on a serene and scenic spot outside Bidar on a hill slopes on the lines of “Akshara dham” in Gujarat. Apart from being an unmatched landmark in Basava dharma it will be hub of activities for rural development in the state.

2.2. Interview with Mate Mahadevi

Founder –Chairman : Vishwa Kalyana Mission  
Charitable Trust, Bangalore,  
Jaganmata Akkamahadevi Ashrama,Dharwar and Present Peethadhyakshe:  
Basava Dharmada Jagadguru Peetha, Bagalkot, and Basava Dharma Peeth or  
Basava Mahamane, Basavakalyan, Bidar.

Her Holiness Mate Mahadevi was born in 1946 at Chitradurga in Karnataka. Couple Dr. Basappa and Smt. Gangamma. From childhood she is interested in religious things. After getting bachelor degree in Science and master’s degree in Philosophy, she got initiation from his Holiness Lingananda Swamiji in 1966. While delivering a lecture at Mysore, out of intuition, she declared that she would be founding Mahila Jagadguru Peetha. This declaration, being upheld by
H.H.Lingananda Swamiji, culminated in the establishment of the Peetha. After him Mataji became the first Mahila Jagadguru.

She has a mere combination of a gifted writer and a famous orator. So far, she has written more than 100 Books and a number of poems. Her first novel HEPPITTA HAALU has won the State Sahitya Academy award. Another Tarangini (the life story of the great saint Akkamahadevi) won Amminabhavi Memorial Award of Karnataka Vidya Vardhaka Sanga of Dharwar.

Mataji also the editor of Kalyana Kirana socio-religious (spiritual) monthly magazine started in 1970. In 1995 she has written a scholarly book, ‘Basava Dharmada Samskara Galu’ and she has edited and published Lord Basava’s Vacanas.

Her other famous works include:

1. Basavatattwa Darshana
2. Who is Hindu?
3. Handbook of Lingayat Religion
4. Revolution in Kalyana
5. A Guide to Lingayatism
6. Lord Basava and so on.

In 1976, she toured and lectured in Great Britain, being invited as the chief guest in the “Symposium on Indian religious”, arranged by the Oriental Institute of British Universities. Being invited by V.S.N.A. of North America, she undertook the tour of U.S.A and Canada during 1980-81.

In her recent tour to U.S.A. 2003, Mataji has founded and has opened “Universal Centre of Basava Philosophy”. In Austin, San Jose and New York. She has toured the Eight States Texas, California, Illinois, Pensylvania, Florida, Washington and Michigan States rigorously popularizing Basava Philosophy.

Mataji started the Sharana Mela, the holy annual congregation of Lingayats. Every year Sharana Mela will be on 13th, 14th and 15th Jan at Kudala Sangama, followed from all over the country as well as various parts of the world congregate in large numbers.

Mataji founded the Rastriya Basava Dala, its aims of that life of an individual and society should go on two rails viz, one the ‘Religion’ and the other the ‘Nation’. Its aims at building up “Kalyana Rajya”. At present it has hundreds of branches both in Karnataka and other states.

Mataji decided to install “Gana Linga” of 8 ft. height at Kudala Sangama and this did in the year of 1996.

To revive the Sharana culture Mataji started a center on 2001. As Basava Mahamane at Basavakalyan. Mataji has launched a mammoth scheme of 108 ft, on “Sharana Shaila” rolling Landscape with beautiful hillocks.
Mataji is running four Orphanages at Bangalore, Dharwar, Kudala Sangama and Basavakalyana, which have accommodated more than 150 orphan children. These Ashramas have provided shelter and food to many destitute and old aged people.

To implement the ideals of Vishwa Dharma Mataji has started an institution named Vishwa Kalyana Mission which aims at bringing together the whole humanity under a single roof of brotherhood.

Mataji’s firm belief in the logical and rational thinking has made her a revolutionary religious leader in the annals of modern human history.

2.3. Interview with Sri Shivayogeshwara Swamiji

**Director of Bhalki-Bhatmra Matha**

**Director of Basava Mukti Mandir, Bidar**

Sri Shivayogeshwara Swamiji born in 1945 at Abendi of Andhra Pradesh. His parents father Basavayya and mother Gujamma. Swamiji completed his primary education in Kamalanagar and high school education in Bhalki. It was the finest hour when he chose to go over to Shivayogamandir in Bijapur district where he imbibed the great tenets of Virasaivism and Basaveshwara at the holy feet of Hanagal Kumar Swamiji during 1955-62 and further left for Banaras where he completed his Postgraduate degree in Sanskrit in the year 1970. Receiving blessings and seeds of great mission of social service from Kumar Swamiji, he came back to his village Bhatamra to propagate the ideals of Basaveshwara and reconstructed some of the old Mathas.

Initiated into the life of austerity, simplicity and dedication by his great master Hangal Kumar Swamiji. Shivayogeshwara Swamiji accepted the headship of Bhalki Virakta Matha and Bhatmra Matha with a meager property of 70 Acres of dry land in 1975 and became famous in this part of the country with the help of his brilliant discourses, in fluent Kannada and Hindi. He believes in plain living and high thinking and has won the hearts of thousands of people in the border districts of Karnataka, Maharashtra and Andhra by his scholarship.

Shivayogeshwara Swamiji’s motto in life is mainly social service. It was in year 1984, that he shifted his field of work to Bidar on the Constatnt entreaty of the public and built his Ashrama Basava Mukti Mandir which has literally become an abode if salvation for the devotees. The specialty of Bhatamra Swamiji as he is popularly known lies in the fact that he preaches people to abstain from drinking, smoking and Gambling. What he demands from people who admire him not money but only aims of bad habits in his Basava Maha Jolige.

Not only this Shivayogeshwar Swamiji started Siddharameshwara Anatha (orphanage) Asram the home for destitute where fifty destitutes boys have found shelter and he also admitted 50 other boys who can afford to pay money to his an ideal Pathashala ‘Basava Gurukul’ where excellent education is imported. This Anatha (orphanage) Ashrama is unique in Bidar district because it is the only one non-government, destinate house in the whole of Bidar district unaided by the government and unsupported by the Philanthropists. Another note worthy feature of
this Anatha-Ashrama is that it has given shelter to boys of one and years old from Killari in Maharashtra.

Apart from starting this ideal institution, Swamiji has a number of plan and programmes, which has executed. Swamiji celebrates the birth anniversary of his great master Hangal Kumarswamiji by arranging a series of lectures by learned man of Karnataka, Maharashtra, and Andhra Pradesh for ten days extending upto Shivaratri every year without a break and without collecting fund from the public.

Shravanna is another month in which he conducts his own discourses and speeches of eminent men for Sharavanna and in two other Mathas of Bhatamra and Bhalki he conducts discourses in two other months. But what distinguishes this Swamiji from rank and file of other Swamiji’s is that he doesnot gives more important to chanting mantras, offering prayers worshipping Istalinga. But lays stress only on social service. He is progressive in his outlook on life and humanist caring for the distress of the downtrodden and the poor. During this period of 25 years of his accession to the Peetha of Bhatamra he has travelled to 1100 villages of Andhra, Maharashtra and Karnataka of his own accord and without being formally invited, on foot and propagated the great ideals of Basaveshwara among the villagers of remote corners. He has enkindled new knowledge in the hearts of the people.

Swamiji delivered many lectures many parts of Andhra Pradesh, Karnataka and Maharashtra. Swamiji has published many articles about Basaveshwara’s religion, social reforms and philosophy in Newspaper. Not only Swamiji spread Basava Philosophy but also became the Kalyana Karnataka Prakashan, Basava Mukti Mandir published upto 35 books under the famous:

1. J.B.Visaji-Allamaprabhu Vacana
2. Deshnsh Hudagi- Siddharameshwara Vacanagalu
3. Mate Basavanjali-Nilammana vacanagalu
5. Veerendra Simpi-Chennabasavannavara Vacanagalu
6. C.N.Hiremath-Basava and Humanism.

Not only these Swamiji run the Monthly i.e.Chetana Taranga to aware the people and spread the Basava’s Philosophy.

Besides these regular features Swamiji has now planned to publish Vacanas of 25 Vacanakaras amounting to 50,000 copies in the form of booklets so far as to reach the common reader. When completed this programme. It would be another feature in his cap conclusion. Swamiji is known for his drive, dynamism and dedicated work. In his own humble way he has brought light and delight to the people by his humanistic outlook on life.

Shivayogeshwara Swamiji has eight plans and programmes in his armour. They are as follows:

1. He exhorts people to eschew Drinking, Smoking and eating Ghutaka.
2. He calls upon people not to take dowary in marriages.
3. He fights against Casteism and Superstition, which are rampant in the public.
4. He advocates the necessity of wearing and worshipping Istalinga.
5. He takes pleasure in organizing Youth Association and Basava Dals wherever he goes.
7. He advises people to plant trees for the removal of Environment pollution.
8. He convinces the people of developing the spirit of friendliness towards people of other religion.

So Shivayogeshwara Swamiji very famous in Bidar and other adjoining districts of Andhra, and Maharashtra. And he had through knowledge in Basava’s religion, philosophy and work. He practically follows the Basava’s philosophy in his life.

2.4. Interview with Sri Siddharama Sharanaru Beldal

Director of Hiremath Beldala Sharanaru Ashrama Kauth.,
Tg. Aurad, Dist. Bidar

Sri Siddharama Sharanaru was very well known in Bidar District. Siddharama Sharanaru was born on Feb. 1948 at Beldal (TQ. Aurad, Dist. Bidar). His father was Lalappa and mother Laxmidevi. He belongs to a very poor and a depressed family. His parents were labourar, he was brought up as a sailent boy in the eyes of people, and he was as a mad and dumb.

He was beginning to go to school at the age of eight one of the private school but they’re also the other people and teachers not touch the boy because he belongs to untouchables. So he studied only upto Third Standard.

He married Akkanagamma at the age of 15, later he choosen tailoring as his career but also taken interested self study the knowledge of Bhakti, Bhajana, reading the books of sage and saints. Later his mind turned to study the Psychology of Nejaguna Shivayogi’s Vedantha the later taken interest reading Basavadi Sharnarattatva. Then find out the God in internal heart. Spent further like in Yoga. Only at the age of 19 begin to start deep meditation in Shivayoga. This went nearly six years then in his heart peace and calm he finds.

In an occasion of Sri Pooja Channa Basava Patta Devara Bhalki Jayanthi of Siddharameshwara on 14th Jan 1974 at a temple of Amareshwar Devalaya at Aurad. By the force of some people Siddharama Beldala delivered a speech of 15 minutes. The audience as well as Appaji surprised by his knowledge and that day Appaji called we got Siddharamma. That day to today the Siddharama Sharanaru Beldala becomes famous as a Sharanaru. Then on 28th Dec. 1974 at Anubhava Mantapa Pooja Channabasava Appa given Linga Diksha and Jangama Dikasha to Beldal.

In 1980 the grace of Channabasava Pattadevaru Bhalki and the force of many people Beldala Sharanaru started an Ashrama with those students purpose who have no thatched hut so founded a Sharana Tatva Prasana Society.

Beldala Sharanaru also founded a hostel in 1981 named “Mahadevi Channayya”. This hostel serving the 45 students upto today. In 1982 Sharanaru
Beldala established a Haralayya High School. Now this High School taken the shape of Junior College, about 400 rural students getting education.

On the basis of social, spiritual knowledge from 1980. Sharanaru Beldala delivered many Lectures of Basava’s Sharanaru and Vacana Sahitya, moving from one city to another, one country to another country. To popularize the Vacana Literature and awaken the people. He delivered his speeches Hubli, Dharwar, Devanagiri, Haveri, Gadag, Gulbarga and other places. He was always busy in social and people welfare works.

Beldala Sharanaru wrote many books. Some of them:

1. Vacana Tatva Sara
2. Bhagyan Buddha
3. Karula Kale
4. Istalingarchanea Vidhan
5. Basavanna navorindale Istalinga
6. Shatsthala Samputa
7. Sharanara Bedaggen Belaku
8. Vacana Tatvanubhava, a big epic
9. Basavatatva Pradeepke,
10. Shivayoga Sukha
11. Neermitti
12. Channabasavannanavara Vacana Vyakhana
14. Shunya Sampadaneya Rahasya Vol.1,2,3,4.( in print)

Not only Beldala Sharanaru as a writer but he was always pain about the poor, women, untouchables etc. for their upliftment purpose Beldala Sharanaru always trying to give good education and facility to them.

The Government of Karnataka as well as the Lingayat and other society honoured him because of his humanity works. And the Sharanaru Beldala got the Basavashri Prasasti, Kumar Kakkayya Prasasti, Karnataka Rajothsva Bidar district Prashasti etc.

Basavashri awarded brought one lakh amount (1,00,000) from this Saranaru founded ‘Basava Sri Hospital at Kautha( B) and at Beldal, Basava Shri hospital Beldal. These two hospitals serving free treatment to all.

Beldala also tried to housing facility to those who lived in thatched huts at Kautha.Beldala Sharanaru not touched any religion and caste. He always tries to social and human welfare on the basis of evaluation of Basavadi Sharanaru. Believes in equality of Buddha, Basava and Ambedkar. Hindu among Hindus, Muslim among Muslims, and he was invited in various functions all community people.
So what Basava taught in 800 years about equality, integrity, casteless society, remove the blind beliefs, the Beldala Sharanaru always trying these things in this century not only in preaching but practically.

Beldala Sharanaru always trying to spread the precious knowledge of Basava and other Sharana’s philosophy to the common people. Beldala Sharanaru also busy in forming new Mathas Shivayoga Shadhakas. Giving them correct training in Yoga, Vacana Shastra and Basava Philosophy.

2.3 Interview with Sri Siddharama Sharanaru

Director of Present Anubhava Mantapa, Tq.Basavakalyana, Dist. Bidar

Basavakalyana one of the Pilgrimage center of the Virasaivas. In the 12th century Basaveshwara founded Anubhava Mantapa here. So in the time of Muslim invasion for time being the Anubhava Mantapa closed its history. But after 800 years again the revival of this Anubhava Mantapa with the help of the common people as well as Lingayats. So the Sri Siddharama’s effort made this revival Anubhava Mantapa at Basavakalyan.

Sri Siddharama was belongs to Mattihalli of Bellary district. Today the Anubhava Mantapa at Basavakalyana, which has taken its shape because of Sri Siddharama’s effort. Once he has taken his Diksha by Bhalki’s Pooja Sri Chennabasava Pattadevaru. He had suffered to shape the Anubhava Mantapa in the old style and revive it. With help of Sri Chennabasava he becomes the Director of Anubhava Mantapa.

Sri Siddharama’s aim in life is to spread the Basava’s philosophy throughout the world. Siddharama gave the Istalinga Diksa too many people. Siddharama was fond of music and because of that he given the training to the Virasaivas and others that the Vacanas not only read and write but also sing. And his effort many caseees produced. He also delivered the countless lectures on Basava philosophy and tenets of Virasaivism, Dasoha and Kayaka as well as Relevance of Basava’s preachings to Modern times.

Because of this effort the Government of Karnataka awarded him as a Basavattattvashree. And Siddharama was also known as a writer. He wrote many books on Basava and his contemporaries. Important are:

1. Madara Chennayya
2. Ellenota
3. Anubhava Mantapa

In the present Anubhava Mantapa everyday there is prayer and they also given the shelter to needy people as well as if a new visitor, without taking prasada (anna dana) they not send him with bare stomach. Means the Basava’s Dasoha system in the practical way we find here. Siddharama swamiji as a head of the Anubhava Mantapa, also his Kayaka was agriculture.
Sri Siddharama’s aim of life that every follower of Linagayat houses is a Matha and not necessary to build separate Matha, as well as establish a Kalyana Rajya where, everyone got the equality, liberty, fraternity and live happily with others. Basava’s real thinking must be come in front of this new generation for that Sri Siddharama worked hard to aware the people about Basaveshwara and His Philosophy.
Appendix-III

### List of Virasaiva or Lingayat Mathas of Bidar District

<table>
<thead>
<tr>
<th></th>
<th>Matha Name 1</th>
<th>Location 1</th>
<th>Distric 1</th>
</tr>
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<tbody>
<tr>
<td>1.</td>
<td>Hirematha</td>
<td>Post-Hadagapura Taluq-Aurad Dist-Bidar</td>
<td></td>
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<td>2.</td>
<td>Sri Beldala Sharanara Ashrama Sri Beldala Siddharama Sharanaru Post-Kautha (B) Taluq-Aurad Dist-Bidar</td>
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<td>3.</td>
<td>Sri Shivalingeshwara Shri Somalinga Devaru Post-Muthol (B) Taluq-Aurad Dist-Bidar</td>
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<tr>
<td>4.</td>
<td>Hirematha Sri Shantalinga shivacharya Post-Havagi Taluq-Aurad Dist-Bidar</td>
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<td>5.</td>
<td>Virakta Matha Sri Siddhalinga Swamiji Post-Kushnur Thana Taluq-Aurad Dist-Bidar</td>
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<td></td>
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<td>6.</td>
<td>Hirematha Sri Basavalinga Pattadevaru Post-Kamalnagar Taluq-Aurad Dist-Bidar</td>
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<td>7.</td>
<td>Virakta Matha Sri Jayashantalingeshwa Swamiji Post-Khelagi Taluq-Aurad Dist-Bidar</td>
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<td>8.</td>
<td>Hirematha Sri Vijayamahanta Swamiji Post-Khed (B) Taluq-Aurad Dist-Bidar</td>
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<td>9.</td>
<td>Hirematha Sri Shantavirashivacharya Swami Post-Gadigaudagau Taluq-Basavakalyan Dist-Bidar</td>
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<td>10.</td>
<td>Sri Gonirudreshwara Matha Sri Gonirudra Devaru Post-Badger Taluq-Basavakalyan Dist-Bidar</td>
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<td>11.</td>
<td>Hirematha Sri Gurulinga Shivacharya Swami Post-Belluru Taluq-Basavakalyan Dist-Bidar</td>
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<td>12.</td>
<td>Sri Guheshwara Matha Sri Guheshwara Swami Post-Maathala Taluq-Basavakalyan Dist-Bidar</td>
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<td></td>
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<td>13.</td>
<td>Hirematha Sri Ghanalingarudra Muni Shivacharya Swami Post -Rajeshwara Taluq-Basavakalyan Dist-Bidar</td>
<td></td>
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<tr>
<td>15.</td>
<td>Virakta Matha Sri Jayashanta Lingeshwara swami Post-Hirenagaum Taluq-Basavakalyan Dist-Bidar</td>
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<tr>
<td>No.</td>
<td>Matha Name</td>
<td>District/Taluq</td>
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<tr>
<td>19.</td>
<td>Sri Sansthan Hirematha Sri Basavalinga Pattadevaru</td>
<td>Post-Bhalki Dist -Bhalki</td>
<td>Dist -Bidar</td>
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<td>20.</td>
<td>Virakta Matha Sri Shivayogeshwara swamiji</td>
<td>Post-Bhalki Taluq-Bhalki</td>
<td>Dist-Bidar</td>
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<td>21.</td>
<td>Hirematha Sri Nagabhushan Shivacharya swami</td>
<td>Post-Alliambar Taluq &amp; Dist-Bidar</td>
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<td>22.</td>
<td>Hirematha Sri Rudramuni Shivacharya Swami</td>
<td>Post-Chambola Taluq&amp; Dist-Bidar</td>
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<td>23.</td>
<td>Sri Chauki Matha Sri Mathe Maitradevi</td>
<td>Post-Nidavancha Taluq &amp; Dist-Bidar</td>
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<td>24.</td>
<td>Hirematha Gurupada Sri Shivacharya Matha</td>
<td>Post-Vimalkhed Taluq-Humanabad Dist-Bidar</td>
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<td>25.</td>
<td>Basava Mantapa Sri Mate Mahadevi</td>
<td>Post &amp; Dist-Bidar</td>
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<tr>
<td>26.</td>
<td>Basava Udyana Vana Sri Akka Annapurna</td>
<td>Post &amp; Dist-Bidar</td>
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<td>27.</td>
<td>Sri Chennamalleshwara Tyagiyogeshrama</td>
<td>Post- Itaga Taluq-Humanabad Dist-Bidar</td>
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<td>28.</td>
<td>Hirematha Sri Gurulinga Shivacharya swami</td>
<td>Taluq-Humanabad Dist-Bidar</td>
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<td>29.</td>
<td>Sri Basavatirtha Virakta Matha</td>
<td>Post &amp; Taluq-Humanabad Dist-Bidar</td>
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<tr>
<td>30.</td>
<td>Sri Murugha Matha Sri Kailasalinga Swami</td>
<td>Post &amp; Taluq-Humanabad Dist -Bidar</td>
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<tr>
<td>31.</td>
<td>Hirematha Sri Siddharamayya swami</td>
<td>Post-Balaji Galli Taluq-Humanabad Dist-Bidar</td>
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<tr>
<td>32.</td>
<td>Hirematha Sri Virupakshappa swami</td>
<td>Post –Hudugi Taluq-Humanabad Dist -Bidar</td>
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</tr>
<tr>
<td>33.</td>
<td>Virakta Matha Sri Chennamalla Devaru</td>
<td>Post- Hudugi Taluq-Humanabad Dist -Bidar</td>
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</tr>
<tr>
<td>34.</td>
<td>Virakta Matha Post-Hulakunti</td>
<td>Taluq –Humanabad Dist -Bidar</td>
<td></td>
</tr>
</tbody>
</table>

**Reference:**

2. Ramesh Mulage, A Cultural Study of Veerasaiva Mathas in Bidar District.
### Appendix IV

#### List of Vacanakaras in Anubhya Mantapa

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Name of the Vacanakara</th>
<th>Kayaka or Work</th>
<th>Native Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Basaveshwara</td>
<td>Prathamagane</td>
<td>Bagewadi</td>
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<tr>
<td>2.</td>
<td>AllamaPrabhu</td>
<td>Prathamagane</td>
<td>Shivamogya</td>
</tr>
<tr>
<td>3.</td>
<td>Siddharamayya</td>
<td>Prathamagane</td>
<td>Sholapur</td>
</tr>
<tr>
<td>4.</td>
<td>Chennabasaveshwara</td>
<td>Prathamagane</td>
<td>Kudala Sangama</td>
</tr>
<tr>
<td>5.</td>
<td>RduraMuni</td>
<td>Prathamagane</td>
<td>Mangalveda</td>
</tr>
<tr>
<td>6.</td>
<td>Molige Marayya</td>
<td>Molige selling</td>
<td>Kashmir</td>
</tr>
<tr>
<td>7.</td>
<td>Amugideva</td>
<td>Vinakari</td>
<td>Sholapur</td>
</tr>
<tr>
<td>8.</td>
<td>Madivala Marayya</td>
<td>Dhobi selling</td>
<td>Bijapur</td>
</tr>
<tr>
<td>9.</td>
<td>Kakayya</td>
<td>Remove the dead skin from particular place</td>
<td>Madya Pradesh</td>
</tr>
<tr>
<td>10.</td>
<td>Haralayya</td>
<td>Cobbler</td>
<td>Gulbarga</td>
</tr>
<tr>
<td>11.</td>
<td>Hadapada Appanna</td>
<td>Garments work</td>
<td>Bidar</td>
</tr>
<tr>
<td>12.</td>
<td>Rayasad Mayanna</td>
<td>Garments work</td>
<td>Kalyan</td>
</tr>
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<td>13.</td>
<td>Shantrasee</td>
<td>Letter writer of Basaveshwara</td>
<td>Kalyan</td>
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<td>14.</td>
<td>Marula Shankaradeva</td>
<td>Prasad selling</td>
<td>Afghanistan</td>
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<tr>
<td>15.</td>
<td>Madara Chanayya</td>
<td>Farming and give the food to horses</td>
<td>Tamil Nadu</td>
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<td>16.</td>
<td>Sakalesh Madarasa</td>
<td></td>
<td>South India</td>
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<td>Molayya selling</td>
<td>Nanded</td>
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<td>Pot making</td>
<td>Telangana</td>
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<td>Madura bhakti</td>
<td>Sholapur</td>
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<td>Dress changing and magician</td>
<td>Karnataka</td>
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<td>Burud work</td>
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<td>Tamil Nadu</td>
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<td>Kalayya Havinahal</td>
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<td>Bagalkote</td>
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<td>Oil selling</td>
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<td>Andhra Pradesh</td>
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<td>Karnataka</td>
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<td>In the market collecting the thrown grain</td>
<td>Raichur</td>
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<td>Nuliya Chandayya</td>
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<td>Bijapur</td>
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<td>Hedadd Marayya</td>
<td>Mug or selling material</td>
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<td>39.</td>
<td>Ngayya Maritandhe</td>
<td>Entertaining the people</td>
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<td>40.</td>
<td>Ekantapriya Ramayya</td>
<td>Brahmin (priest)</td>
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<td>41.</td>
<td>Dayamurthi Dasarayya</td>
<td>Researcher and non-violence one</td>
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<td>42.</td>
<td>Sunyanedeva</td>
<td>Propagator</td>
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<td>43.</td>
<td>Madara Chanayya</td>
<td>Shoe maker</td>
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<td>44.</td>
<td>Nijalinga Chikayya</td>
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<td>Amugi devayya</td>
<td>Shimpi work</td>
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<td>46.</td>
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<td>Musician</td>
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<td>Vegetable seller</td>
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<td>51.</td>
<td>Shivadevaru</td>
<td>Business</td>
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<td>52.</td>
<td>Ratnad Rachayya</td>
<td>Finding the gold</td>
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<td>53.</td>
<td>Mariyya</td>
<td>Sutar</td>
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<td>54.</td>
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<td>Making the shoes using skin of animals</td>
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<td>55.</td>
<td>Bhimanna</td>
<td>Milk man</td>
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<td>56.</td>
<td>Sujkayakada</td>
<td>Tailoring</td>
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<td>57.</td>
<td>Kotanada Ragamabari</td>
<td>Gildering</td>
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<td>58.</td>
<td>Sukanda Bekanna</td>
<td>Collecting the tax</td>
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<td>59.</td>
<td>Dulayya</td>
<td>Chandalla or watchman</td>
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<td>60.</td>
<td>Talvar kamideva</td>
<td>Chaukidar or watchman</td>
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<td>61.</td>
<td>Kayankkada Ammideva</td>
<td>Barber</td>
<td></td>
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<td>62.</td>
<td>Kalakitayya</td>
<td>Bahurupi or dramatician</td>
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<tr>
<td>63.</td>
<td>Kol Santayya</td>
<td>Saving the life of the Saranas</td>
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<tr>
<td>64.</td>
<td>Dankayya Bonayya</td>
<td>On his head kept the Marideva’s and dancing</td>
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<tr>
<td>65.</td>
<td>Shivanagamayya</td>
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<td>66.</td>
<td>Golala</td>
<td>Shepherd</td>
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<tr>
<td>67.</td>
<td>Aydakki</td>
<td>Collecting the Rice</td>
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</table>

**Source:** Ashok Gangadar Menkudale, Baravya Shatakatil Adya Samajshuddharak Mahatma Basaveshwara, 2003 (Marathi).
## Appendix - V

### List of the Women saints who participated in the Anubhava Mantapa at Kalyana in the time of Basaveshwara

<table>
<thead>
<tr>
<th>Sr. No.</th>
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<th>Kavaka</th>
<th>Place</th>
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<tr>
<td>1</td>
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<td>Madura Bhakti</td>
<td>Shivamogya</td>
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<tr>
<td>2</td>
<td>Nagalambike</td>
<td>Religious Propagator</td>
<td>Bijapur</td>
</tr>
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<td>Gangambike</td>
<td>Religious Propagator</td>
<td>Mangalaveda</td>
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<td>4</td>
<td>Nilambike</td>
<td>Mystic poetess</td>
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<tr>
<td>5</td>
<td>Mahadevi</td>
<td>Molige Selling</td>
<td>Kashmir</td>
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<td>6</td>
<td>Nijadevi</td>
<td>Virakta Digambas</td>
<td>Kashmir</td>
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<tr>
<td>7</td>
<td>Aydakki Lakamma</td>
<td>Collecting grains which</td>
<td>Raichur</td>
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<tr>
<td></td>
<td></td>
<td>thrown in front of the shop</td>
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<td>8</td>
<td>Rechavve</td>
<td>Fishery</td>
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<tr>
<td>9</td>
<td>Ramavve</td>
<td>Selling the Prasada</td>
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<td>10</td>
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<td>11</td>
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<td>Thread selling</td>
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<td>12</td>
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<td>Selling the make up things</td>
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<td>13</td>
<td>Sommavve</td>
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</tr>
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<td>14</td>
<td>Kalavve</td>
<td>Helping the Carpenter</td>
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<td>15</td>
<td>Satyakka</td>
<td>Sweeper</td>
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<td>16</td>
<td>Danamma</td>
<td>Religious propagator</td>
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<td>Sule Sankavva</td>
<td>Pashapatda Ganika</td>
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<td>Muktayakka</td>
<td>Shivamogya</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Sommavve</td>
<td>Dasi or slave</td>
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<td>20</td>
<td>Timmavve</td>
<td>Tailoring</td>
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<td>21</td>
<td>Ammavve</td>
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<td>22</td>
<td>Gudakka</td>
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<td>Satyakka</td>
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<td>Bhadragayakka</td>
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<td>Bhajjavve</td>
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<td>Ramavve</td>
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<td>Spinning</td>
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<td>Pitavve</td>
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<td>31</td>
<td>Ganesh Masayashi’s</td>
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<td></td>
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<tr>
<td></td>
<td>wife</td>
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<td>Kotala Devi</td>
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<td></td>
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<tr>
<td>33</td>
<td>Gogavve</td>
<td>Help the devotees</td>
<td></td>
</tr>
</tbody>
</table>

**Source:** Ashok Gangadar Menkudale, Baravya Shataktil Adya Samajsudharak Mahatma Basaveshwara, 2003 (Marathi).
## Vacana-Writers and their Mudrikas (writers personal God's name)

<table>
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<tr>
<th>Sr No</th>
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<th>Mudrikas</th>
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<tbody>
<tr>
<td>1</td>
<td>Adayya</td>
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<td>Ahamkara Bhimayya</td>
<td>Nirahamkara Bhimayya</td>
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<td>Akkanagayi</td>
<td>Basavannapriya Channasanga</td>
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<td>Allamaprabhu</td>
<td>Guheshwara</td>
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<td>Anataguru Allamamaprabhu</td>
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<td>Bhogabankeshwaralinga</td>
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