CHAPTER — TWO.

SAIVISM AND ITS SCHOOLS.
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Saivism is an ancient faith of India, centred round the name of Siva as the Supreme God. The antiquity of this faith is difficult to trace. Some scholars are of the opinion that it is pre-Vedic and non-Aryan. Saivism played a very significant role in awakening the religious spirit and uniting the Hindus through Bhakti. This faith appealed to all sections of the people without any discrimination. Saivism, which seemed to have taken birth in the Indus Valley cities, is the result of the intermingling of different religious doctrines. It became a devotional religion in the Vedic age, owing to its absorption of Vedic religious thought centering round the name of Rudra, and of Upanisadic theism culminating in the Svētaśvatara Upanisad. Later, the well-developed mythology in the epics and puranas round the name of Siva indicates the popularity of the religion.

The worship of Lingam is the main feature of Saivism, as it represents Siva himself. The Hindu devotional mind in the ancient period conceived the
lingam as a sublime, spiritual emblem to be adored and meditated upon with pure and noble faith. Countless worshippers assume that they are in the presence of the transcendent God Śiva himself in his divine splendour. "Lingam is the indwelling soul and the form of beings", says a devotee. The cit-sakti, or divine grace, is the support of the lingam.

Saivāgamas:

The Āgamas, held in great reverence along with the Vedas, are the basic Śaiva philosophical works, and are 28 in number. The origin of monastic order is referred to in the Āgamas.

Saivism in South India:

The history of Śaivism in South India can be traced back to very remote times. The Puranic story of Rāvana and his part in establishing the Mahābalēśvara linga at Gökarna, indicates the antiquity and popularity of
Saivism in the South. We find Siva as the supreme God in the literature of the Sangama age.¹ In the great Tamil epic 'Silappadikaram', Siva is mentioned as the Supreme God. Manimekhalai also mentions Siva and temples dedicated to him.² Some of the Pallava rulers of Kānchi were, at first devoted followers of Saivism. Mahendravarman I (600-630 A.D.) was a Jain, and he was not tolerant of other religions. But he came under the influence of Saint Appar and became a Saiva.³ Mattavilāsa Prahasana, a drama written by Mahendravarman, mentions sects like the Kāpālikas and the Pāṣupatas. After the conversion of Mahendra to Saivism, Kānchi became a stronghold of the Saivas.⁴ He built temples in honour of Siva;⁵ and his successors, too, encouraged Saivism.

The Saiva saints, famous as the sixty-three nāyanārs flourished during this period, and because of them Saivism became even more popular. Tirumular's "Tirumandiram" is all praise for Siva. According to him, the Vedas and the Āgamas are equally authoritative. The nāyanārs inspired the people with devotion to Siva and attracted many followers. The hymns composed by these saint-poets are full of wisdom and devotion, as they had
acquired a thorough knowledge of Saiva Siddhānta. Their role in propagating Saivism is of the utmost importance. Their preaching exercised a considerable influence over large sections of the population.

**Saivism in Karnataka**: 

Saivism has been a popular religion throughout the history of Karnataka. Śiva was worshipped both in iconic and aniconic forms from the earliest times, in South India. B.L. Rice rightly says that "the earliest form of the Brahmin faith was connected with the worship of Śiva"; and further, "the worship of Śiva was from an early period specially associated with an ancient teacher named Lakulīśa".6

The early Kadambas trace their origin to Mukkanna Kadamba. According to tradition, the founder of this family was born from the sweat of Śiva fallen under a Kadamba tree after he had destroyed the three cities.7 The Tālāgunda inscription begins with the invocation, 'Bow to Śiva'. It also refers to a Śiva temple at
Talagunda, which was rebuilt by Kakusthavarman and worshipped earlier by the Satavahana rulers. These factors reveal that Saivism was a popular religion in Karnataka from the time of the Satavahanas (first century A.D.). The Chalukyas of Badami were patrons of Saivism. The Badami caves contain figures of Nataraja, Harihars, and Ardhanarishwara. The Chalukyas also built many temples dedicated to Siva in and around Aihole, Pattadakal and Badami. Lokamahadevi built the great temple to God Siva at Pattadakal. Thus, Saivism was a very popular religion under the early Chalukyas.

Dantidurga, founder of the Rashtrakuta dynasty, was a devotee of Mahakaleshvara of Ujjain. Krishna I who succeeded Dantidurga, showed his devotion to Siva by the construction of the world-famous Kailasa Temple at Ellora. He is credited with having built eighteen other Siva temples, and also a college where many scholars and Saiva acharyas used to reside and propagate the Saiva faith. Siva as Lakulisha, founder of the Pasupata sect and believed to be an incarnation of Siva, became popular with the Rashtrakuta sculptors. This school had several adherents in Karnataka at that time. Govinda III
authorised the construction of the Bhōga-Nandi temple at Nandi and gave a grant to the Āchārya of that place.¹¹

Thus, Saivism flourished in Karnataka from a very early period. The chief sects of Saivism which prevailed in Karnataka were the Pasupata-Lakulīsa, the Kālāmukha and the Kāpālika. They worshipped Śiva in various forms, such as the linga, the four-armed Śiva, Nātarāja and Bhairava. Their tenets were based on the Agamas. The commonest ritual observed by the followers of Śiva was the worship of Śivalinga enshrined in the temples. ³

**Saiva Sects:**

As religious and philosophical thought advanced, there arose differences as to the specific methods of redemption. These differences gradually crystallized among the Saivites into different sects.

The original classification of Saivism was into three schools: Vedic, Tāntric and Mixed (Misra).¹² The first was probably pure Saivism, in which only Śiva was
worshipped. In the Tāntric school, the female principle was made prominent. The followers of Mīśra Śaivism worshipped, besides Śiva, other gods like Sūrya, Śakti, Vignesa and Vishnu. The Malkāpuram inscriptions mention four schools of Śaivism: (a) Śaiva, (b) Kalānana (c) Śiva-Sāsana and (d) Pāṣupata.13 This list of Śaiva schools occurs in the Śiva-purāṇas, the Āgama-pramāṇya of Yāmunāchārya, the Śrībhāṣya of Rāmānuja, and also in the Āgamic literature. Thus, on the basis of these works, we can conclude that the following schools with their sub-sects were popular:—

1) The Śaiva, or more precisely, the Saiva-Siddhānta school.
2) The Kalānana, also known as Kāruka.
3) The Pāṣupata, with a branch of the Lakulīsa-Pāṣupata, and
4) The Kāpālika, with its associate cult of the Soma.

In the South Indian inscriptions, the following six cults of Śaivism are mentioned: (1) Bhairava, (2) Vāma, (3) Kālāmukha, (4) Mahāvrata, (5) Pāṣupata and (6) Śaiva. The first two may be identified with the Kāpālikas. The last four cults are the same with slight differences in
principles. In the course of time, many more sects appeared among the Śaivas. But, for our study, we have to give importance to the following schools of Śaivism, as they very much influenced the later development of the Saiva school, known as Vīraśaivism in Karnataka.

The Pāśupata School:

Pāśupata Śaivism emerged after the age of the Śvetasvatara Upanisad. It had a definite theology and order of its own. In the Śvetasvatara Upanisad itself, we find terms like pāśu, pāśa etc. But in the Atharva Siras Upanisad, the theology of the Pāśupata school is dealt with in detail. In the Vāyu Purāṇa, we find an account of the Pāśupata system. The Mahābhārata mentions the Pāśupata as one of the five religious sects; and says that the Pāśupata vrata was revealed by Śrīkantha, consort of Uma. The tradition recurs in several ancient works belonging to various schools of Śaivism. Śrīkantha, the first teacher of the doctrine, was described as a unique teacher. Many of the Vedic Brahmanas seem to have followed this system. The non-Brahmanic section of
people followed this sect only after the emergence of the Lakulisa-Pasupata school. Like many other human teachers, Lakulissa, Goraksa, etc., Sríkantha is also recognised as a god in the Saiva pantheon. He is sometimes identified with the five-faced Śiva, because he revealed a doctrine having five sources. He is described as guardian of siddhi. A temple for Śrīkantha is referred to in the Cintra Prasasti. 17

The Sarvadarśana-saṅgraha of Mādhava mentions the Lakulisa-Pasupata school. The founder of this school, Lakulisa, is said to be, in the Purāṇas and also in many inscriptions, an incarnation of Śiva. According to the Purāṇas, he was the last and twenty-eighth incarnation of Mahesvara in a Brāhmaṇa family at Karohana, which is identical with Karvan, in Baroda district. He had four ascetic pupils, namely Kuśika, Garga, Mitra and Kauruṣa. 18 R.G. Bhandarkar regards Lakulisa as the founder of the Pasupata system. He observes, "the other general name Pasupata arose by dropping the name of the human individual Lakulin and substituting that of god Pasupati whose incarnation he was supposed to be, as is done in the text of the Mahābhārata. Thus he feels that the
story of the promulgation of the Pasupata doctrine by Srikantha is but a fiction. But the Tantraloka associates Lakulîsa with Srikantha, and further says that they are the only two authorities on Śiva Śāsana. Lakulîsa was considered to be one of the Śaiva incarnations and a proclaimer of the glories of Śrikantha.

On this basis, we can conclude that Lakulîsa was not an immediate disciple of Śrikantha, since references to the Pasupata school occur centuries earlier than Lakulîsa. Thus the Pasupata school was founded by Śrikantha, and later on several branches sprang forth from it. The branch founded by Lakulîsa was called, after him, Lakulîsa-Pasupata.

An inscription from the temple of Natha near Eklingji in Udaipur, Rajasthan, states that Śiva took birth as a human being with a club (lākula) in his hand, in the country of Bhṛgukaccha. The inscription is dated 971 A.D. The Karnataka tradition, which belongs to an earlier period, is proved by an epigraph dated 943 A.D., found at Hēmavati. It says that Lakulîsa was born as munināthachilluka to preserve his name and
doctrine. On this basis, R.C. Bhandarkar, after a careful study of textual and archaeological data, was inclined to place the rise of this system about the 2nd century B.C. But the discovery of the Mathura stonепillar inscription of the time of Chandragupta II, throws very interesting light on the problem of Lakulīśa's date. The inscription records the erection of two images, called Kapālesvara and Upanītesvara, at Gurvatana, by one Arya Mahattara Uditācārya, the Māhesvara teacher. This Uditācārya is described in the inscription as seventh from Kusika and fourth from Parāśara (in the apostolic succession). D.R. Bhandarkar, who edited this inscription, identified Kusika with the first of the four immediate disciples of Lakulīśa, and thus Arya Uditācārya was eleventh in the apostolic succession from Lakulīśa. Thus, allotting twenty-five years to each of the ten predecessors of Uditācārya, one can place Lakulīśa in the first half of the second century A.D.

The Māhesvaras were also a Saiva sect; we find a reference to them in the coins of Vema Kadphises, who styles himself on the reverse as a devotee of Māhesvara, or a member of the Māhesvara sect; while an image of
Nandin, and another of Śiva with a trident in his hand, occur on the obverse. 26 The Chinese traveller Hsüen Tsiang also mentions the Pāṣupatas. In some places, he says, there were temples of Mahēsvaras, at which the Pāṣupatas worshipped; 27 in one or two temples, he says, they resided. These, and those who lived in temples, R.G. Bhandarkar observes, may be bairagis, or ascetics of the modern period. 28 Though there were other minor sects, all of them were called Pāṣupatas; they all smeared ashes on their bodies. Bāna, in the Kadambari, represents Pāṣupatas as wearing red cloth. Bhavabhuti, in the Mālatimadhava, also refers to Pāṣupatas.

The founder of this system, Lakulīsa or Nakulīsa, was born a Brahmin and remained a Brahmin to the last. His teachings were in accordance with the Vēdas. He rejuvenated the declining Pāṣupata system, gave it fresh vigour, 29 and made it a popular sect. His system can be said to have spread to distant parts of India. Many temples have been found in Rajasthan, dedicated to Lakulīsa. He is always represented in a nude posture. Many images of Lakulīsa are found in the Kailāsa temple at Ellora. An image of Lakulīsa belonging to the 7th century is found.
at Jharapatan, Gujarat. In Karnataka, Balligave was the
centre of this system, and the Kālāmukhas are described
to have been well-versed in the Lakulāgama. Thus, the
temples dedicated to Lakulīsa are found from Rajasthan
to Karnataka. It may be that the Lakulīsa-Pāsupata sect
came to Karnataka from the North.

**Philosophy** : The philosophy of the Lakulīsa-
Pāsupata system is propounded in Panchādyayi, a work
attributed to Pasupati. Sankara, in his commentary on
the Brahmaśūtras, mentions the philosophy of the
Lakulīsa-system. Madhava, the author of Sarvadarśna-
sangraha, also mentions a gloss on the commentary on
Panchādyayi. The system mainly deals with five
categories: (1) Effect (kārya) (2) Cause (karma)
(3) Union (of the individual soul with the supreme soul-
yoga) (4) measures (to be adopted by the Pāsupatas for
the attainment of righteousness - vidhi and (5) the
cessation of misery (dukkhānta).

The Kālāmukhas :

The two other Saiva sects, known as Kālāmukha and
Kapalika, almost contemporaneous with the Pasupata, were offshoots of an extreme character. In Karnataka, the Pasupata, Kālāmukha, Kapalika and Viśaiva sects flourished side by side and contributed much to its culture. The first three played a predominant role up to 12th century A.D. After the 12th century, all three sects lost their distinct character owing to their extreme principles. The Viśaiva revolution, with its new orientation based on social equality and simple religious principles, now attracted the masses. In due course, other Śaiva sects probably mingled with Viśaivism. But the part played by the other Śaiva sects in general and the Kālāmukha in particular is very important for our study. Hence, we shall now first deal with the Kālāmukhas and their contribution to Karnataka culture in particular.

The Kālāmukha sect was widely prevalent in Karnataka from the 7th to the 14th century. This is one of the most important Śaiva sects and did valuable service in uplifting the people in the field of education. Besides spreading Śaiva doctrines, the Kālāmukhas were the heads of mathas and temples and maintained these institutions
in very high order. They were revered by many royal families of Karnataka. They also had very good influence over the people. It is mentioned in some of the inscriptions that the Kālāmukhas came from Kashmir to Karnataka.  

The earliest mention of the Kālāmukhas is found in the Nandi plates, dated 806 A.D., of the Rashtrakuta king, Gōvinda III. This king made a grant of a village to Iśvaradāsa, the head of the temple at Nandi. He is designated as a Kālāmukha ācharya. This Iśvaradāsa is described in the Chikka-Ballapur plates, dated 810 A.D., as a disciple of Kālāsakti. The Kālāmukhas are described in many inscriptions as protectors or upholders of the Lakulīsa doctrine. An inscription of Chālukya Vikramaditya, dated 1078 A.D., records that Vālmīkīmuni had in his hand a Lākula. Śrikantha, a disciple of Kēdārāsaktī, was described as another Lakulīsa. His son and disciple, again, was Sōmesvara, praised at length, where he is said to have made the Lākula-Siddhānta flourish. Thus, these ācharyas are described as ornaments to the Lākula-samaya.
The Kālamukhas are described as Mahavratadhārins and also as Lagudadhāras by Rāmānuja in his Śrībhāṣya.37 Thus, in the total, we can conclude that the Kālamukhas adopted the philosophy propounded by the founder of the Lakulīśa sect.38 Though, according to some inscriptions, they followed the tenets of the Śivāgama,39 they preached the principles of Lakulīśa.

Thus, the name of Lākula was generally used for Saiva sects, and the name Kālamukha is associated with the general name in one inscription. The followers of Lakulīśa-Pāṣupata were called Kālamukhas in Karnataka, because they marked their forehead with a black streak; and they are said to have been born of Nara, or Rakṣasā.40 Rāmānuja gives a ghastly picture of the Kālamukhas and their order. He says that the Kālamukhas hold that the following are the means for the attainment of desires in this world and the next: using a skull as a drinking-vessel; smearing oneself with ashes of a dead body; eating the flesh of such a body; carrying a heavy stick; setting up a pot of wine and using it as a mode of making offerings to the Gods, and the like. A bracelet of rudrākṣa on the arm, matted hair on the head, a skull,
be smearing oneself with ashes and such other things are mentioned in Śaiva sacred books. Kālāmukhas also maintain that people of other castes become Brahmans and attain to the highest order of performance of certain rites.

"One becomes a Brahmana immediately after the process of simple initiation, and a man becomes a holy saint by undertaking the vow of a kapāla". This description of Rāmanuja's, and the word Mahāvrata dharins used for the Kālāmukhas, have escaped many scholars including R.G. Bhandarkar, who have identified them with Kapālikas. Though the Kālāmukhas are called Mahāvrata dharins in the Śiva purāṇas, they were not like Kapālikas; they only took a great vow in order to propitiate Śiva. One who takes a great vow can be called Mahāvrata. But different sects might take different types of vows. So, there is the possibility of confusion, though some scholars identify the Mahāvrata with the Kapālikavrata. This view is condemned and criticised by many scholars.

S.C. Nandimath states that we have many epigraphical records in which Kālāmukha teachers have not only commanded the greatest respect from kings and ruling chiefs, but were also worshipped by Mahājanas, or corporations of burgesses, consisting mostly of Brāhmins.
Murthy identifies the Kālāmukhas with Lakulīsa-Pāṣupatas, and also states that in the Kannada inscriptions nowhere are they called Kapālikas. S.N. Dasgupta also says that the Lakulīsa-Pāṣupata and the Kālāmukha sects were the same and Kālāmukhas did not have any different philosophy. Mādhava, in his Sarvadharṣasana-sandeha, mentions the Lakulīsa-Pāṣupatas, not the Kālāmukhas or Virasaivas. This is not because of hatred or ignorance of the other sects, but because these two were identified with the Lakulīsa-Pāṣupata system. Thus, the Kālāmukhas were the same as the Lakulīsa-Pāṣupatas; only to make themselves distinct, they marked their forehead with black streaks. This powerful Kālāmukha sect became, by the 14th century, one with the Virasaivas. The Kālāmukha mathas were transformed into Virasaiva mathas. S. C. Nandimath says that "we have definite evidence on this point." The matha at Pūvalli, the modern Huli in the Belgaum district, is of epigraphical fame. Slowly but steadily, the Kālāmukhas and their institutions were absorbed into Virasaivism. They are the connecting link between Saivas and Virasaivas. It is for this reason that they have found a prominent place in a work which deals with Saiva and Virasaiva mathas.
Organisation:

The Taraka-rahasya-dīpika, a commentary on the Sad-darsanasamuccāya of Guṇaratnasūri (A.D. 1363), tells us that, along with the Pāṣupatas, Saivas and Mahārvatadharas, the Kālāmukhas also were married (sa-strika); but the people that were unmarried (naistika), i.e., celibates, or naistika brahmachārins, were esteemed to be better than the married. In his learned article, A. Venkatasubbaiah observes that the Kālāmukhas had divisions and sub-divisions called Pārśhe, Avāli and Santati. The names of the Kālāmukhas generally end in 'Sakti', 'Siva' and 'Abharana'. While the names ending in Śiva, Rāsi and Abharana are sometimes borne by Saivas not belonging to the Kālāmukha sect, the names ending in Sakti do not seem to be borne by any but the Kālāmukhas.

The Kālāmukhas spread their authority throughout Karnataka. They were generally in charge of the temples. They also managed educational activities, especially in Karnataka. With them, the mathas usually attached to the Saiva temples became popular. In due course, the matha emerged as a full-fledged institution and got
independent existence. For this, the contribution of the Kālāmukha teachers is very significant. The important mathas in their time were Balligave, Kuppatur, Hūli and Śrisaila. At Balligave, it is stated, there was a federation of five mathas called Pañcaliṅga matha, which also included the famous Kōdiya matha. It is said to have been a great seat of learning, and a Kedara (i.e., field) where they grow crops in the shape of the hair of the human body standing erect from joy at the worship of the Śiva-liṅga, the place appointed for the performance of the rites of the Saiva brahmachārin ascetics, the place for the study of the four Vedas, namely, the Rig, Yajur, Sama and the Atharva, with the Āṅgas.

Thus, with their remarkable activities, some of the Kālāmukha priests also acted as Rajagurus; and, eventually, the prefix 'Rajaguru' was added to their names. Some of them are prominently known, e.g. Sarvesvarasakti (1255 A.D.), Rudrasakti (1250 A.D.), both of Kuppatur; Vāmasakti of Balligave, Rudrasakti (1255 A.D.) of Dvārasamudra, and Kriyasakti, the preceptor of Bukka, Harihara and Devaraya of Vijayanagar. The technical term 'Kālam Karcci" (laving the feet) used in the
inscriptions at the time of donating a gift to teachers of this sect, points to the fact that they were held in great reverence. They built, with generous help from kings and commons, many temples and mathas and imparted free education. Being spiritual preceptors of many rulers, they got many temples built and encouraged the royalty to make lavish grants to these institutions for the spread of education. In this way, they dominated the religious and educational field for nearly four centuries and commanded high respect. They were also great Sanskrit scholars. Many Sanskrit works have been ascribed to them. It is surprising that not even a single Kannada work is available which can be ascribed to them. The institutions managed by them imparted education in Sanskrit. This feature makes us assume that they came from outside. This may be one of the reasons why they failed, after the 12th century, to have control over society. The Virasaiva movement made an attempt for the first time to preach religion in the regional tongue, i.e., Kannada. This made the Virasaiva religion immediately popular. Another reason for their failure was their religious practice. It is said that the Virasaivas had their lingadiksha from Kalamukha
ācharyas; but the latter declined to eat in their houses. The Sivasaranas of the 12th century rebelled against such discrimination and condemned it. Thenceforward, the Kālāmukha ācharyas lost their identity and their place was taken by Vīrasaiva Jangamas.

Whatever may be the reason for their failure, their contribution in the field of religion and education and their use of the mathas as a centre of education, worship and social service was remarkable, and so also their administration of the large number of temples. They became the model for other sects in Karnataka, especially for Vīrasaivas. Thus, the era of the Kālāmukhas in Karnataka is a golden age in the field of monasticism and education. In order to establish the fact that the Kālāmukhas were totally different from the Kāpālikas, it is necessary to know more about the latter.

The Kāpālikas:

This was a very ancient Śaiva sect. Its followers were called Kāpālikas, because they worshipped Kapalin,
The term Kapalika means "skull-men", from the fact that they wear a garland of skulls or simply carry a skull with them. The earliest reference to the Kapalikas occurs in the Maitri Upanishad, which was composed in the post-Sutra period. They are mentioned in the Puranas, Tantric works, the Mattavilasa Prahasana, the Malati Madhava etc. As already mentioned, the Sribhasya of Ramana furnishes interesting information regarding their religious practices.

The earliest historical reference to the Kapalikas possibly comes from the narratives of the Chinese pilgrim Yuan Chwang. In Kapisa (Afghanistan), he says, he there was a sect that "wear wreaths of skulls as head ornaments." He also says that "some adorned themselves with a necklace of skulls." They are undoubtedly Kapalikas, a sub-sect of the Pasupatas. They also used human skulls as cups and vessels. It may be noted in this connection that such a custom was prevalent among the Yuch-chi of Central Asia, and, according to Levi, among the Old Germans and Celts also. They practised the horrible custom of cannibalism and of eating filth. It seems that they were not allowed to mix with society, as they engaged
themselves in horrid practices of drinking and sex. Varahamihira states that "their sacred thread consisted of hair, their rosaries consisted of human bones, they held in their hands skulls which were besmeared with blood, and they wore matted hair which they ornamented with pieces of bones." Mahendravaraman, of the Pallava dynasty, refers to the Kāpālikas in his Mattavilasa Prahasana. In it, he says that a Kāpālika always abused other cults, and would drink wine in a shop accompanied by a prostitute. He would quarrel with Buddhist Bhikkus. He would not hesitate to eat the flesh of a dog. Such were the horrible customs practiced by the Kāpālikas. They were ardent devotees of Śiva, but looked fearful because of their dress. They always smeared their bodies with ashes.

The Kāpālikas are described as a horrible and demoniacal sect. In the words of R.G. Bhandarkar, "the fear which some of the phenomena of external nature inspires in the mind of man led to the Vedic conception of Rudra, and this has now culminated into the ideal image of the horrible God Bhairava, with his wife Candika, wearing a garland of human skulls and requiring
human sacrifices and offerings of wine for his propitiation. One could join this sect by performing certain rites: "...a man becomes a holy saint by undertaking the vow of a kapāla".

Mādhava, in Sankardīvijaya, refers to Kapālikas and brings them into contact with Sankara. In it, the Kapālika saint abuses Sankara for not following their customs. They also figure in the Prabhulīṅgalī, wherein it is stated that Allama defeated Gōraksha in eloquence.

It seems that they were not powerful in Karnataka. Copper-plate inscriptions belonging to the seventh century state that Kapālikas lived in the Kapāḷēśvara temple in the Nasik district. Bhavabhuti, in Mālati-Mādhava, refers to Srisaila as the principal centre of Kapālikas. Anandgiri, in his Śankaraviṣaya, says that "Unmatta Bhairava is the preceptor of the Kapālikas and he contemplated on Shambu, Bhairava, Kālisa". In Yasastilaka Champu, there is mention of a people of a sect who sold the flesh of their own body and were called Mahāvratis.
Their Philosophy:

Rāmānuja states that their philosophy is akin to that of the Pāṣupatas, Śaivas and Kālāmukhas. He also says that the Kāpālikas maintain that the man who knows the essence of the six marks (mudrīka) and is skilful in their use, attains the highest bliss by concentrating his mind on the soul seated on the female organ. The six marks are (1) a necklace, (2) an ornament, (3) an ear-ornament, (4) a crest jewel, (5) ashes, and (6) the sacred thread. One who bears these marks frees himself from transmigration. He whose body is marked with these is not born here again and by undertaking a Kapāla rite one at once becomes an ascetic.

Farquhar doubts whether they were at all a sect and opines that 'they have never been more than an order of ascetics'. It is also interesting to note that, like the Carvakas, the Kāpālikas believe in a state of salvation in which there is no pleasure that should not be aimed at. As D.C. Shastri observes, "the founder of the Kapalika school assures that a devotee, having attained salvation, becomes Śiva and enjoys the pleasure arising
from the company of excellent beauties like Parvati. Their aim is kāma-sadhana; they are Hedonists. They used to meet once a year at a particular place and to enjoy, to their heart's content, all sorts of pleasures, without any let or hindrance. The Kāpālikas are lost sight of in the later period, and their sect is replaced by that of the Aghoris. To quote Shastri again, 'it appears that the Lōkayatikas, the Vāmadēvas, the Sisnadēvas, the Kāpālikas, the Kālāmukhas, the Aghoris, the Vamacarins, the Sahajiyas and the Tāntrikas all walk along the same track with slight difference.'

Kāpālikas sacrificed human beings with the intention of attaining Siddhis, or the magic science of exorcism. They are ascetics who fall from grace through the lure of beautiful women, or other worldly desires. Thus they were worshippers of Sakti and, to attain superhuman powers and the highest bliss, resorted to human sacrifices and practised Lava Yōga.

Their philosophy was influenced by the Sakta tantra. Their chief centre was Srisaila. They built many monasteries in many places in South India. They were
feared by the common people.

Kashmir Saivism:

Kashmir Saivism, or, as it is otherwise called, the Trika-sasana, is a type of idealistic monism. Kalhana's Rājatarangini gives facts regarding the prevalence of Saivism in the Kashmir valley from an early period. We also find many references to the existence of Śiva temples in Kashmir. It seems that non-monistic Saivism was a popular form of worship prior to the rise of Buddhism in Kashmir. Buddhism must have almost wiped out Saivism there. Śankaracharya, in the course of his tours during which he carried on controversies, must have influenced the Saiva leaders in Kashmir very deeply and acted as a stimulus to the Śiva-sūtras and the movement which followed it. Thus, the role played by Śankara here cannot be underestimated.

A religious upheaval, however, came in the 8th century A.D., as a reaction against the predominance of Buddhism, with the revival of the ancient Śiva faith embodying the tradition of Vedic studies in India. One of the results of this upheaval was the revival of
Saivism in Kashmir. The source literature on Kashmir Saivism may be broadly classified under three heads:

1. Āgama Sastra
2. Spanda Sastra
3. Pratyabhijna Sastra.

Of the three branches of the Trika, the authorship of the Āgama Sastra is attributed to Śiva himself. The notable instance is the Sivasutras—the Śiva's own composition. These are said to have been revealed by Lord Śiva to Vasugupta. The doctrine of Kashmir Saivism is mostly based on the Śivagamas. The more important among these are the Svachchanda, the Mrigendra, the Rudra-Yamala, the Mālinivijaya, the Vijnāna Bhairava, and the Sivasutras with the Vritti and Vartika of Bhāskara and the Vimarsini of Kshemarāja. The Spanda and the Pratyabhijna Sastras are said to have been promulgated by Vasugupta and Siddha-Somānanda respectively. The writings of Vasugupta come to us merely in the form of 'revelations and articles of faith'; it was Somānanda that gave a philosophical background to the system.

Thus, Kashmir Saivism is a system of spiritual
philosophy. It is known by many names, such as Trika-sasana, Trika-Sastra, or simply Trika and Rahasya Sampradāya and Trymbaka Sampradāya. It is also known as Svatantrevāda, Spanda and Ābhāsavāda. This system is called Kashmir Saivism because the writers who enriched its literature belonged to and flourished in Kashmir. This is also called Trika because it accepts as most important the triad—Siddha, Namaka and Mālini, out of the ninety-two Āgamas recognized by it, or because the triad consisting of Siva, Sakti, Anu, or Siva Sakti, Nara, or the Goddesses Para, Apara, Paratpara, is recognised, or because it explains three modes of knowledge of reality; viz., non-dual (abheda) non-dual-cum-dual (bhēdabhēda) and dual (bhēda).

Kashmir Saivism enjoyed popularity till the spread of Islam in Kashmir. The fact that this system finds mention in the Sarvadarsana sangraha of Madhava is an indication of its popularity in that period.

Saiva Siddhanta:

The name 'Saiva Siddhanta' is coined from the
combination of 'Saiva' and 'Siddhānta'. Both point to the kinship of this school with the other schools of Saivism and also differentiate it from them. Being one of the Saiva systems, it is in agreement with those sects for whom the supreme being is Śiva. The point of divergence from these schools is denoted by the terms 'Siddhānta', which means, 'accomplished end'.

The sources for Śaiva Siddhānta system are:

1) The Saivāgamas (twenty-eight) - Constitute the
2) The Nāmarāsis (the four scriptures) - the scriptures
3) The Vedas - Constitute the philosophical writing.
4) The Meykanda Sastram — Constitutes the philosophical
   writing.
5) The twelve Tirumurai — Constitute the devotional works of this school

Saivism in Tamil Nadu can be traced back to a very remote period. The Sangam literature gives a vivid picture of Saivism that prevailed in Tamil Nadu. It also gives information about the building of the temples during this period. With the dawn of the 6th century A.D., we find a new impetus given to it. In fact, a new
theology based on the Agamas and a new school of mysticism begin to make their appearance in the country.

_Silappadikāram_ and _Manimēkhalai_ throw light on Saivism during those days. The sixty-three Saiva saints (Nayanars) gave a new impetus to Saivism. _Periya-puranam_ deals with the lives of these saints. Their main achievement was the establishment of a firm foundation for the systems of Tamil mysticism and philosophy. Though some hatred is shown against Jainism and Buddhism by these saints, there were, in practice, good relations between the Vaishnavas and the Saivas. The Tamil Saivas, like the Vīrasaivas, call themselves Māhēśvaras. They made no distinction of caste, creed or sex in the cause of devotion.

**Philosophy**

The ultimate reality in Saiva Siddhānta is _Pati_. Chandrajñānayana described God as _Pati_, the Lord of all. He is also called Śiva, the pure and supreme, and Hara, the remover of human beings from the bond of the cycle.
of death and birth. He is the creator and preserver. He also destroys, and bestows grace on people. He is invisible, and immune to the effects of the whole world. The Tamil Siddhānta Saivism accepts as real the three categories, Pati, Pasu and Pasa. This system holds God to be omniscient, omnipotent, pure and absolute. He is considered the beginning and end of the universe. He is the source of all knowledge. He is called Supreme Effulgence (paramjyoti) and he is Anandātita—beyond the stage of bliss. He creates the world out of Māya through Sakti. This Māya or Sakti has no independent existence apart from God. Tamil Saivism has given due importance to the Sakti aspect. Thus, Śiva is the efficient cause and his Sakti the instrumental cause; the material cause of this world is Māya.

The Siddhāntins also preached Yoga, but it differs from Patanjali's Yoga. They also give importance to Kundalini Sakti. The Tirumandiram deals with the different aspects of the Yoga system.

Thus, these schools of Saivism and its philosophy influenced the later and the last school of Saivism, i.e., Vīraśaivism very much. The contributions of these schools
are noteworthy. The basis of all these schools are Saivāgamas. Even Viṣṇaṇāya is based on the Saivāgamas.

Viṣṇaṇāya:

Viṣṇaṇāya is one of the offshoots of Saivism, basing its principles on the Saivāgamas. The principles of Kāśmir Saivism and Tamil Saivism influenced the Viṣṇaṇāya philosophy. Also, the contribution of the ācharyas of Kālāmukha monasteries in the development of Viṣṇaṇāya monasticism is not negligible. In the total, Viṣṇaṇāya is much indebted to the early schools of Saivism.

As we have seen, the worship of Śiva in the form of Liṅga is an old one. The liṅgadharana system is also old. Among Pāṣupatas, this system was prevalent. A pure pāṣupata should be a liṅgadhāra, the exact meaning of which is not clear. Kaundinya takes the term 'liṅga' as a distinctive feature and enjoins that a Sanyāsi should carry the danda, kamandalu etc., by which his true character may be known to people. It is not,
however, unlikely that the writer of a sutra means that a Pāṇḍūrāṇa should carry a Śivalīnga with him, as some of the Viśvaśaivas do even at the present. Hence the practice of carrying the līṇga is an old one. (i) To quote the influence of Kāśmir Śaivism on Viśvaśaivism:

"Viśvaśaivism is a synthesis of the realistic, voluntaristic and mystic tendencies. The Saktivasistadvaita of Viśvaśaivism is based on the main principles of Atma Viṃarsa of Kāśmir Śaivism but modified in several ways with distinct characteristics arising from the particular environment and age and with orientation suited to the purpose and temperament of the people. (ii) There are principles where Tamil Śaivism and Viśvaśaivism go together:

1) The sixty-three Nayanars are worshipped as puratanaś among Viśvaśaivas.

2) Like the Tamil Śaivas, the Viśvaśaivas also call themselves Māhēśvaras. Some scholars are of the opinion that the expression 'vīra' in 'vīraśaivas' looks like an imitation of the original expression 'Vīrāmāhēśwaras'.
3) Tirumūlar, while dealing with the system of the Māhēśwaras in the seventh Tantra of his famous work, the Tirumandiram, deals with the topic of Satsthala, and refers to the six liṅgas, i.e., Anda-liṅga, Pinda-liṅga, Sadāsiva-liṅga, Ātmaliṅga, Jñāna-liṅga, and Śiva-liṅga.

4) Both discard superstition, Social equality and spiritual freedom are granted to one and all without distinction of caste, creed, or sex.

Although Virasaivism resembles Tamil Saivism in many respects, yet it has followed its own path in a few respects, like Satsthala, Astavarna, Panceśara.

(iii) If Kashmir Saivism and Tamil Saivism influenced the principles of Virasaivism, the Kālāmukha monasteries changed the course of Virasaiva monasticism. The ācharyas commanded respect and devotion from all sections
of people. Their scholarship, penance and self-sacrifice for the sake of society became the model for the Virasaiva monks.

Thus, the nature of the Sivatatva of the Virasaiva religion is the path of synthesis of all faiths and srutis.

**Etymology of the Term Virasaiva:**

The Siddhānta Śikhāmāni is a book in Sanskrit expounding Virasaiva philosophy, in which the etymology of the term Virasaiva is as follows:

'Visabotenocyate vidya, Siva jivaikyabodhika tasyam ramante ye saiva virasaivastute nata'.

i.e., the letter 'Vee' teaches the art of the union of Siva and jiva, which is of the nature of oneness of linga and Aṅga. Those who delight in such an art are said to be Virasaivas.
Virasaivism is an ancient faith. S.N. Dasgupta observes, "The kernel of Virashaiva thought is almost as old as the Upanisadas, and it may be found in a more or less systematic manner by way of suggestion in the writings of Kalidasa, who lived in the early centuries of the Christian era." It is said that the religious revolution that took place in Karnataka in the 12th century gave it an added sharpness and brilliance. The great band of Śivasaranas who rallied together under the able guidance of Basava, enriched the Virashaiva philosophy by their mystic utterances. However, there are two theories about the origin of Virasaivism. We shall consider them one by one briefly.

(1) Pancācāryas: According to the traditional history of the religion, the founders of this religion are five ācharyas. Virasaivas trace their origin to these five teachers, namely Renuka, Dāruka, Ghaṇṭākarna, Dhēṇukarna and Viśvakarna, who, according to tradition, were the early manifestations of the five aspects (faces) of Siva, viz., Sadyōjāta, Vāmadeva, Aghora, Tatpurusa and Isāna. These five ācharyas are said to
have incarnated, in Kaliyuga, as Revanasiddha, Marulasiddha, Ekörama, Panditärādhya and Visvärādhya. These are the pancācāryas mentioned in the Suprabheda Agama. 82

Fleet is inclined to believe that the real leader of the Virasaiva school was Ekantada Ramayya. 83 Some scholars hold the view that Basava is the founder of the Virasaiva religion. 84 But recent research has revealed that this religion is an old one, only reformed and systematised, and given new strength by Basava and the Sivasaranas of the 12th century A.D. 85 K.C. Pandey states that Rajasekhara, who belonged to 900 A.D., refers to a Śaiva sect which wears the Prānaliṅga, i.e. Īstaliṅga, on the arm, and concludes that "literary evidence makes us believe that the characteristic religious practices of Virasaivism go back to a very much earlier period than the 12th century A.D., and that Basava was a great upholder and propounder of the Saiva religion and emphasized the wearing of the liṅga." 86 Dr. Nandimath is of the same opinion regarding the existence of Virasaivism before 12th century A.D. He points out: "...that the Saiva movement is very ancient and was spread all over India centuries before the birth of
Basava. In the Kannada country too there was an ancient form of Saivism, the cause of which was upheld by Basava. The very fact that hundreds and thousands of people from different parts of India flocked to Basava within a very short time is sufficient proof of the existence of a kind of Saiva movement of which Basava cannot be the originator. If we study carefully the history of religions we find that an old faith when revived will emerge in a considerably different form, though it retains the old name and professes to be exactly the same. Present day Hinduism, which is a revival of the old Vedic and Upanisadic Āryanism, is a case in point. Similarly Virasaivism as revived in the 12th century may not be exactly identical with that existing before, although it professes to be identical with the old form and in all probability retained the cardinal doctrines unbroken. The outstanding feature of the revived Virasaivism is its zeal for social reform. Without going into controversies about its origin, we can conclude that Virasaivism existed even earlier than Basava.
A COMPARATIVE STUDY OF KODIYA MATHA OF BALLIGAVE

AND

GOLAKI MATHA OF MALKAPURAM

We shall here make a comparative study of the origins, organisation and social contribution of two important Saiva mathas. Both contributed a great deal to the development of the Saiva monastic order.

The Kodiya matha of Balligave, which belongs to the Pasupata-Lakulisa branch of Saivism, influenced the religion, philosophy and monastic organisation of Karnataka. The Golaki matha of the Pasupata Saiva branch with its headquarters at Malkapuram did a similar service in Andhra and Tamilnadu. Hence, a comparative study of the work and contribution of theacharyas of these mathas is instructive. Both these institutions had the same aims. Hence it is necessary to observe how they tried to realise them in practice. Later monastic institutions were very much influenced by the functions of these two organisations.
The Kōdiya matha of Balligave, being an institution belonging to Karnataka has been fully studied as follows. The Gōlaki matha of Andhra realised the aims of the mathas much more fully in certain respects. Now, without going into a detailed history of this matha, we have compared the achievements of this matha with those of the Kōdiya matha.

The Kōdiya Matha of Balligave 87:

A series of epigraphic records in South India relate to mathas connected with Śaivism which grew in power and popularity from the 10th century. They tell us in detail of the activities of Śaiva teachers, and also throw light on many historical facts. Specially in Karnataka, the Pāsupata-Kālāmukha ācharyas and their mathas were respected by the people of all sections of society. They had much influence over the public. One of the most celebrated examples of a matha in Karnataka was the Kōdiya matha. As we know, the Kālāmukhas were divided into many divisions and sub-divisions. This matha belongs to the Mūvara-koneya-samtati of the
Parvatāvali of the Śakti-parṣe. Though this division had its influence over many other places, the Kōdiya matha was the centre and chief of all of them. The ācharyas were rāja-gurus of many royal dynasties. They were great intellectuals. Their deep scholarship, strict celibacy and discipline made them leaders in education and religion. Here, an attempt is made to study its origin and organisation, and its contribution to the culture of Karnataka. The life and work of the ācharyas and the organisation and contribution of their mathas, became the model for monastic development in the later period in this region.

History of the Matha:

The Kōdiya matha was situated in the southern corner of the city of Balligave. This place was the 'royal city' of the Banavasi twelve thousand. It was a place of such antiquity, even in the 12th century, that it was styled the Anāmi Rājadāni and also described as Paṭṭanagala Tavarumāne, the mother of cities.
This Kōdiya matha was attached to the temple of Dakshina Kēdāresvara, Lord of Southern Kēdāra. This was on the bank of a tank called Tavaragere, or Tavareyakere, 'the tank of water lilies'. As it is near the kōdi, or outlet (entrance), of this tank, the matha is named Kōdiyamathā.

No inscription has as yet been found which gives an account of the foundation of the matha. The earliest epigraph, dated 1094 A.D., mentions the matha indirectly and speaks of Sōmesvara Pandita Dēva, chief disciple of Śrīkanta, who was himself a senior disciple of Kēdara-sakti. All these three ācharyas are said to have been heads of the matha. On the basis of these inscriptions, we can infer that, in 1093 A.D., Sōmesvara was the head of the matha and the third person to hold that office. We can, therefore, put the date of origin of this matha about 1073 A.D., as this matha is not mentioned in the earliest inscription dated 1054 A.D., in which mention of other mathas is made. It is obvious that the matha came into existence some time later than 1054 A.D., and before 1093 A.D. Thus, we can approximately fix the date of its origin at 1070 A.D.
Acharya Kēdārasakti may be the founder of this pontificate. The latest epigraph of this monastic order is dated 1215 A.D., although a collateral line at Gadag has left a record dated 1225 A.D. If we can identify the priesthood at Devasthana Hakkalu as another collateral line, the period may be extended to the twelfth year 1280 A.D. This is one of the latest dates of all Kālamukha inscriptions in Karnataka.

The main line of this monastic order in an inscription dated 1078 A.D., is as follows: "In the world-renowned Śaktiparṣe, in the Mūvara-kōṇeyā-samātati, shone Kēdārasakti munipati. His disciple, an ornament to the Lākula-samaya, is Rudrabharana. His disciple was Vālmikimuni, a hand of Lākula". The succession of this monastic order passed from Kēdārasakti, through Śrikantha pandita, to Sōmesvara-panditadēva. Ignoring some minor variation, the four grants written during Sōmesvara's reign describe Kēdārasakti as follows:

"In the line named Parvatāvali, which was esteemed to be foremost of the sect, celebrated in the world by the name of Śakti-parṣe, the eminent ascetic Kēdārasakti, an
ornament to the succession named Mūvara-kōneya-saṁtati became famous. The other inscription, dated 1113 A.D., adds the important information that this ācharya and his disciple were included among the Kālāmukhas, "who... have caused themselves to be spoken of as the very burst of the rainy season for the cātaka-birds that the disciples are". Sōmeśvara is styled a 'Kālāmukhācharya' in the Gadag record of 1192 A.D., and his disciple, Siddhānta-Candrabhūsana, is said to have 'sprung from the lineage of Kālāmukha ācharyas. Other inscriptions, too, of these branches of the Sakti-parse establish beyond any doubt the connection between it and the Kālāmukha order. From a study of these inscriptions we can presume that, as the first two ācharyas of this matha are described in the past tense in the epigraphs, it is difficult to fix a definite date for them. Kēdārāsakti I and Śrikantha I were described as eminent ascetics. Śrikantha I is said to have been almost omniscient and, as it were, Lākula in person. A diagram of the genealogy of this matha is given below:
<table>
<thead>
<tr>
<th>Sequence</th>
<th>Title</th>
<th>Date/Period</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>KEDARASAKTI - munipati</td>
<td></td>
</tr>
<tr>
<td></td>
<td>RUDRABHARANA</td>
<td></td>
</tr>
<tr>
<td></td>
<td>VALMIKI-muni</td>
<td>(c. 1078)</td>
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<tr>
<td></td>
<td>SRINKANTA-pandita I</td>
<td></td>
</tr>
<tr>
<td></td>
<td>SOMESVARA-pandita-deva</td>
<td>(1094, 1103, 1113) (1101-4 Ablur)</td>
</tr>
<tr>
<td></td>
<td>VIDYABHARANA</td>
<td>(1129)</td>
</tr>
<tr>
<td>2</td>
<td>VAMASAKTI-munisvara I</td>
<td></td>
</tr>
<tr>
<td></td>
<td>JNANASAKTI I</td>
<td></td>
</tr>
<tr>
<td></td>
<td>GAUTAMA-muni</td>
<td>(Ibid. 1129, 1139, 1149)</td>
</tr>
<tr>
<td></td>
<td>CANDRAHUSHANA</td>
<td>pandita-deva</td>
</tr>
<tr>
<td></td>
<td>VAMASAKTI-pandita-deva II</td>
<td>(1156, 1159, 1160, 1162, 1164, 1168, 1171, 1181, 1181, 1193) (1165 Hale-Nidnagila)</td>
</tr>
<tr>
<td></td>
<td>KRIYASAKTI-pandita</td>
<td>(1213, 1225 Gadag)</td>
</tr>
<tr>
<td></td>
<td>JNANASAKTI-deva II</td>
<td>(?1181)</td>
</tr>
<tr>
<td></td>
<td>SRINKANTHA-deva II</td>
<td></td>
</tr>
<tr>
<td></td>
<td>VAMASAKTI-deva III</td>
<td>(1215)</td>
</tr>
</tbody>
</table>
The third in the succession of this matha, Somesvara-panditadeva, is the reigning acharya, according to three records from Balligave and in two identical grants from Ablur, all dated 1094 and 1113 A.D.\(^\text{100}\) He may also be identical with the Somesvara who was presiding over the Nagaresvara temple in nearby Südi between 1060 A.D., and 1084 A.D.\(^\text{101}\) The inclusion of verses eulogising him in many records of his successors indicate that he was an important member of this priesthood. The earliest inscription, dated 1094 A.D., from Balligave, tells us that Somesvara panditadeva was 'the disciple of Srikantha, proficient in philosophy, logic, grammar, poetry, drama, music and many other branches of literature and learning'.\(^\text{102}\) He is further described as 'proficient in the doctrines of the Jains, Lokayatas and Buddhists, in Sánkhya, Yoga Mîmâṃsa, Nyâya, Vaiseshika, Vyâkaraṇa and Lâkulasiddhânta'.\(^\text{103}\) The grant, dated 1103, A.D., to the temple by the Dandanâyaka Govindarasa was for incense, lights, offerings to the God while washing the feet of Somesvara.\(^\text{104}\) In 1113 A.D., Govinda made another grant for sandal, flowers, incense, lights, offerings and others there.\(^\text{105}\) The inscription begins with an invocation to Siva as Lakulîsa, who is 'the heart of Brahma' shining as a stone on which
is inscribed the 'sāsana of the Vēdas which extol the abode of Viśvanātha'. The same record identifies the ascetics Kēdārasakti, Śrikanṭha and Śomeśvara as Kālāmukhas.

Śomeśvara was succeeded by Vidyābharana, also called Vādividyābharana, to the headship. He is so described as '...a faultless ornament of learning, and ornament of the lady fame. A thunderbolt in splitting the great boulder, the Buddhas, a lion in tearing open the frontal globes of the elephant, the Mīmāṃsa creed, a sun to the cluster of water-lilies, the Syādvāda, shines Vidyābharana, a true ornament and muni of the Naiyyāyikas'. He thought that the care and labour involved in looking after the affairs of the maṭha were incompatible with the studious life which he wanted to lend, and therefore deputed his senior disciple Vāmasakti I to manage the affairs of the maṭha. 106

Vāmasakti I, mentioned above, must have died or gone away elsewhere not long after the date of the grant. The same inscription, which tells us that Vidyābharana had deputed his disciple Vāmasakti to look after the maṭha, informs us, a few lines later, that Vidyābharana deputed another disciple, Gautama, to look after the maṭha. 107 For
the pontificate of Gautama, we have two dates—December 26, A.D. 1137, on which day Gautama made a grant of some lands for the temple of Kusuvesvara; and November 9, 1147 A.D., on which day he received a grant of some villages from Mahāmandalēvara Jagadevarasa.

Gautama was succeeded by his senior disciple, Vāmasakti II, to the ācharyaship, who claims the exalted rank of Śajaguru in seven grants dated between 1159 and 1183 A.D., during the reigns of the Kalachuris—Jijjala, Somesvaradeva, and Āhava-Malladeva, and of the Boysala Viraballāla. 108) He was described as the most illustrious of the heads of the Kōdiya mātha. The inscription describes him as being, 'a very Pāṇini in grammar, a very Śrībhūṣanacārya in philosophy and polity, a very Bharata in the nātya and the science of music, a very Sucandhu in poetical composition, a very Lakulēvara in Siddhānta, and a very Skanda in Śiva devotion'. 109) Another inscription dated 1193 A.D., contains a long string of laudatory epithets covering more than one quarter page. According to this inscription, of all "the ascetic virtues.... surrounded with disciples devoted to the aṣṭāṅga-yoga which he expounded to them; his lotus feet covered with a cluster
of bees; the large sapphires set in the crowns of friendly kings bowing before him, the swords in whose right hand were able to protect the whole earth girdled with the ocean, which is the treasury of all precious things; a portable tree of plenty for giving joy to poets, declaimers, orators, conversationalists and other manner of learned men; able in giving decisions on the meaning of the Vedanta, Siddhānta, Āgama, the six systems of logic, all branches of grammar, pure dharmaśāstra, and all other sciences; skilled in splitting, as with a thunderbolt, the pēṭāna of the mountains—the adverse speakers; a chakora to the moonlight from the moon; the rays from the toe-nails of the man-crested—(Siva) which are irradiated with the large and brilliant constellations in the crowns of the ever-adoring deities; a supporter of all the companies of poets; devoted to gifts of food, gold, virgins, cows, lands, and gifts of freedom from fear, a medicine, and all other benefactions, a bee at the lotus feet of Hara; the ten points of the compass tinted with his fame as white as the autumn cloud, quicksilver, the starry mountain (Kailāsa), the milk ocean, the autumn moon, the light of the moon, rock crystal, pure sandal, beautiful cow's milk, snow, a conch shell; or Sankara's body; a pleasant abode for the lady penance; a
raincloud showering gold to gratify those of his eulogists who are consumed by the fire of dreadful poverty; putting far from him the sinful; impenetrable by untruthfulness; beloved by his dependants; worshipper of the holy lotus feet of the God Dakshina Kedāresvara of the immemorial city, the royal city (rājadhāni) Balipura; master of all kinds of spells; was Vāmasaktideva. According to the dates mentioned in the inscriptions, Vāmasaktideva II was the head of this matha for more than fifty years. During his tenure, he brought his matha to the zenith of its renown, as testified to by the patronage of many royal dynasties. The reason for such patronage was, the inscriptions say, the extraordinary scholarship and sanctity of Vāmaśakti, compared with whom his successors must have been nonentities.

Vāmaśakti II was the last great ācharya of this matha. The last grant of the Kōdiya matha is dated 1215 A.D., during the reign of Simhanadeva of the Deヴァगiri Yādavas. The grant records a gift to the matha by an official named Hemayya-Nāyaka and his wife Ruppabāyi, and was given in trust to the ācharya's disciple, the mahābharati Vāmasaktideva II. This is the latest record that
mentions the Kōdiya matha and its pontiffs.

These inscriptions begin with an invocation to Śiva as Lakulīśa, who is 'the heart of Brahma shining as a stone on which is inscribed the sasana of the Vedas which extol the abode of Visvanātha'. On the basis of these records, we can infer that the ascetics of this great matha were great Kālāmukha Ācharyas.

Greatness of This Matha:

An inscription of 1162 A.D., describes this matha as follows: 'A Kēdara (i.e., field) where grow crops in the shape of the hairs of the Śiva-liṅga; the place appointed for the performance of the rites of the Śaiva brahmacharin ascetics, the place for the study of the four Vedas, namely, the Rig, Yajur, Sāma and Atharva-Vedas, with their āṅgas; the place where are expounded the grammatical works of Kumāra, Pāṇini and Saktāyana, the Sabdānusāsana and other such works; the place where the six systems of philosophy (darsana), namely, the Nyāya, Vaiseshika, Mīmāṃsa, Sāṅkhya, etc., as well as the philosophies of the Buddhists and
others are lectured upon; the place where the yoga-sastras of Lakula, Patanjali and others are expounded; the seat of the eighteen purāṇas, of the books on dharma-sastras, of all the kāvyas, nāṭakas and the various other sciences; the place where food is freely distributed to the poor, the destitute, the lame, the blind, the deaf, story-tellers, singers, drummers, flute-players, dancers, eulogists, the naked, the wounded, kṣhapanakas (Jain sanyāsins), ekadandins, tridandins, hamsas and paramahamsas (four orders of Brāhmin sanyāsins) and other beggars from all countries; the place for the treatment of the diseases of destitute sick persons; and a place of security for all living things.  

From this description, the activities of this matha may be summarised as follows:

1. it afforded opportunities for the worship of Śiva-līṅga.
2. it was a place devoted to many branches of learning and teaching.
3. it had some quarters attached to it in which Śaiva ascetics could live and pursue their religious observances.
4. it had a Choultry for mendicants of different 
religions and all countries;

5. it had a hospital in which all kinds of 
diseased persons were treated.

6. a place of security for all living beings.

Thus these manifold activities, and the succession 
of learned Ācharyas who presided over this pontificate, 
account for its reputation and the respect it commanded.

Subjects of Study:

The popular subjects: Vēdas, Vēdaṅgas, grammar, 
philosophy, purāṇas, kāvya, nātaka and music, and even common 
text-books, like Pāṇini, Kāmagrā, and Nyāsa for grammar, 
and Prabhākara for the Mīmāṁsa philosophy—the variety of 
the courses of study is very interesting. To our surprise, 
at Kōdiya matha, in addition to the six systems of Indian 
philosophy, also Buddhist philosophy and the yoga sutras of 
Lōkāra were studied. 113 There was even encouragement for 
witty speech, dialectics and oratory; and the professors
knew various languages and understood the letters on stone. 114 At Nagai, 100 students studied Sukra, another 100 Vyasa and a third 100 studied Manu. On account of the fragmentary nature of the record, we do not know what the fourth 100 studied. 115 At Ummachige, the akkariga (man of letters) could teach and compose works on mathematics, astronomy, prosody, poetics, grammar. 116 At Huli, along with the usual subjects, we find mention of Economics. 117 These were the subjects taught in the mathas along with religious discourse. There was no rigid rule or law in these institutions. They treated every religion and subject as equal.

Discipline:

In these mathas, strict rules of student discipline were observed. One set of these rules required that students study hard, and another required them to be celibate while in these institutions. Thus, in these institutions, the moral training was as important as the mental training. The building of the student’s character was deemed to be one of the essential objects of education.
Manu states: "Neither the study of the Veda nor donations, nor sacrifices nor any self-imposed restraint nor austerities can ever procure the attainment of rewards to a man whose heart is contaminated by sensuality. It shows that mere intellectual development without the development of character, learning without poetry, proficiency in the sacred lore with a deficiency in the practices may defeat the very end of studentship." The residents of monasteries were expected to observe strict celibacy. Thus, in one monastry, it is said; "whether they are acharyas of their establishment or ascetics, it is not open to any person except such as observe strict celibacy to abide in the monastery; the villagers, the burghers and the king, after mutual consultation, shall expel those who do not observe celibacy". Hence, we can conclude that the object of education was three-fold; 'acquisition of knowledge, inculcation of social duties and religious rites and, above all, the formation of character'.

Gōlaki Matha At Malkapur:

The history of the branch of the Gōlaki matha at Malkapur starts with Vīśveśvara Śiva, as the rajaguru.
as well as spiritual guru of Ganapatideva, he administered the diksha to the king and seems to have wielded considerable influence on him. He was a Vedic scholar. His other royal disciples were the Chola and Malava kings; also, the kings of Kalachuri. Ganapatideva actually styled himself the son of this teacher, evidently after receiving the Saiva initiation. Numerous Saiva teachers and poets were rewarded by the king at the ācharya's instance. The ācharya initiated a number of kings in the Saiva faith, by cutting asunder their pāsa, 'with hanging ear ornaments and high tuft of gold coloured matted hair, a brilliant face and necklaces, the teacher Visvesvara-Sambhu seated in the hall of instruction (vidyāmandana) of Ganapati's place was indeed an object worthy of sight'.

Queen Rudradevi gave to the ācharya Visvesvara-Siva, on 25th March 1261 A.D., the village Mandāra, together with the lanka-lands of the river, situated in Kandravatia district of Velanadu-vishaya, on the southern bank of the Krishnāveni, in accordance with the desire of her father, who had already orally made a gift of it to the ācharya. She also gave, on this occasion, as a subsidiary gift, the village of Velangapundi to the same ācharya.
Administration Of The Donated Land:

The acharya, in his turn, amalgamated the two villages into one and named it after himself. He established a temple for God Visvesvara, built a matha, a satra, a college, a hospital and a maternity home. The village was peopled with sixty Dravida-Brahmana families. It is to be presumed, perhaps, that these families followed the \textit{kalhana} form of Saivism, which was represented by Visvesvara. He granted two puttis of land, each measured by the well-known rod of Penukonda, for their maintenance with full powers of disposal, exchange or mortgage. The remaining land was divided by him into three and, one of the portions was reserved for the maintenance of the \textit{Siva} temple. The income from the second part was allotted for the expenditure on the students and the \textit{matha} of the \textit{Saiva} \textit{puratanas}. The third portion was reserved for meeting the expenditure of the maternity home, hospital and the feeding house. A physician and a clerk were appointed for the hospital. Six Brahmmin servants were provided for the \textit{Choultry} and the \textit{matha}, two for cooking and four for performing other miscellaneous duties. Arrangements were made for feeding, at all times without any restriction,
all people, from the Brahmmin down to the chandala who came and asked for food. In the presence of hundreds of Saivacaryas, Visvesvara-sambhu ordered that the chief of the Saiva temple, the feeding house, the matha and the whole village was to be one who was installed by a preceptor of the Golaki-line, an adept in the mysteries of the Saiva faith, well-versed in the Saiva doctrine, a protector of the Saiva-sanatana, pure, resigned, merciful, learned, the foremost among virtuous Brahmmanas and a great naiśṭīka ācharya. For this work of supervision of the above-mentioned charities, the presiding ācharya was given 100 nishkas as his fee. If the ācharya happened to be negligent of his duties, or otherwise misbehaved, the whole Saiva community was empowered to remove him and appoint a new one in his place.

The ācharya appointed three teachers for teaching the Vēdas—Rig, Yajur and Sama, and five teachers for teaching logic, literature and the āgamas. This was the teaching staff of the college. Each of these eight received two putris of land.

The temple establishment consisted of ten dancing-girls, eight persons to play musical instruments of various
sorts, who received one putti of land each, besides one Kāsmirian, 14 songsters, 6 dancing-women and Karadadrumers.

The āchārya appointed ten village guards known as Virabhadrās, who, belonging to the Chola country, wore matted hair, belonged to one of the four castes and did such acts as 'cutting off their scrotum, head or stomach' for the protection of the village. There were twenty other Saiva devotees, who were also servants of the village, were known as Viṟamushti-servants and had to do the duties of goldsmith, coppersmith, mason, bamboo-worker, blacksmith, potter, architect, carpenter, barber and artisan. They were all given one putti of land each. For the garden allround the matha, the āchārya gave one-sixteenth of a nivartana of land. A number of Brāhmaṇas from Viśvesvara-Siva's native village were employed to supervise the income and expenditure of the village and to maintain accounts. Women held hereditary rights in the above arrangement and were permitted, when they had no sons, to enjoy their shares, provided they kept their ṛechara and arranged through their men for the proper discharge of the services for which the grants were made.
The inscription also mentions a few other activities of this great Āchārya at various other places. At Kaliśvara, he founded a monastery called Upāla-mathā and gave it the village Poonagama-agrāhāra, founded by himself. At Mandakuta, he set up a linga named after himself, and gave for the maintenance of the temple and the feeding-house, the villages of Manepalli and Uttupalli. He also installed a linga after his own name, and donated the village of Kommu for its maintenance. Having founded in Anandapada a town called Visveśvaranagara after himself, he set up lingas and gave to it the two villages. At Elisvarapura, north-east of Srisaila, he founded a matha to which his disciple Ganapati granted for the feeding-house the village of Avari and, as āchārya-dakṣiṇa ('the teacher's fee') the village of Kandrakota. At Nivritti also he founded a linga and donated a village. At Uttar-somasila, the linga called Visveśvara was installed and, for its maintenance, he gave away the village of Aitaprolu.

Thus, the charities of Visveśvara śambhu were so varied and remarkable that they deserve attention. He made the matha a centre of manifold activities. For
the first time, provision was made for a hospital. He patronised artists and artisans, and improved and reorganised the administrative system. Varied functions were added to the matha. To the best of his powers and opportunities, he made the matha a centre of socio-religious activities.

There are some other references to branch Gōlaki-mathas in and round Andhrapradesh. At the beginning of the 13th century, at Tiravarur, in the Tanjore district, there was a Śaiva monastery called Krishna Gōlaki-mathā, which was evidently connected with that founded by Saddhava-sambhu in the Dāhala country. A similar matha is mentioned in other inscriptions, which provided for the reading of the Tirujñana in the temple, and the maintenance of a flower-garden, respectively. Another inscription mentions Gōlaki-mathā and a certain Aghoradeva of that matha. The Chola kings, Rājarāja and Rājendra, and the later Kālottunga-Chola III are well known to have taken active interest in the propagation of this creed.
Conclusion:

For a few centuries, the Gōlakī matha played a significant role and moulded the social, religious, and economic life of the people. The ācharyas, with honest sacrifice, worked for the all-sided development of society. The fact that new provision was made for a maternity home, a hospital, a college, a satra, is further epigraphically evident. These features were prevalent among all the well organised mathas. In addition, music and dancing also received due patronage from the ācharyas. Some special singers and songsters from Kāshmir were maintained. Even the protection of the village was the responsibility of this institution. For that purpose, the village guards, called Vīrabhadras or Vīra-muṣṭis, were appointed. Many families were invited to settle in the village. Education was encouraged and intellectuals were patronised. A free lodging and boarding for all sections of people, regardless of caste and creed, was maintained. Even a chandāla was treated with the same hospitality as was shown to higher classes of people. This is a special feature of this matha. Strict behaviour and discipline were followed both by the āchary and
the disciples. The community of Śaivas were empowered to remove the ācharya whose behaviour was questionable. Thus, merit and character ranked higher than birth, power and position. These qualities and principles influenced the later monastic development in the South.

Comparison:

i. It is interesting to note that the originators of both these mathas came from outside. If the Kalāmukha ācharyas of the Kodiya matha were from Ķīṣhmir, the Śaiva ācharyas of Gōlaki-matha were from the Dāhala country.

ii. The ācharyas of both mathas were described as rāja-gurus, and had a great influence over the contemporary royal families.

iii. Both mathas were centres of free boarding houses. Here, not only students and the ascetics who received instruction at the matha, were provided with food and clothes free of charge, but also the poor and the infirm found there
free boarding and lodging. Thus, the matha was a source of knowledge for students, a remand home for destitutes, and a home for ascetics.

iv. The ācharyas of both these mathas were highly learned scholars, besides being saints and religious leaders. They had intellectual power, spiritual strength, political support, and universal affection towards men and beasts. Thus, the ācharyas were treated with great reverence by the ruler and the ruled of the area. The rulers and their officials made liberal grants after washing the feet of the ācharyas.

v. Education was imparted to students in all fields of knowledge both religious and secular. It is interesting to note that though they were Saivas, they taught such other religions as Jainism and Buddhism. The ācharyas were the representatives of real knowledge and not sectarian in outlook, and thus they maintained religious harmony in the society.
vi. Celibacy was a compulsory rule followed by the ācharyas. They were described as Naistika Brahmacharis. This rule was strictly observed. Any lapse in this was followed by severe punishment.

vii. No caste restriction was observed in these institutions. All religious literature was taught, and people from all classes were treated on a par. The Malkapuram inscription tells us that both Brāhmins and chandalas were fed and given a place in the matha. Thus, caste had no place in these institutions.

viii. The ācharyaship was opened to all. Seniority and scholarship were important qualifications.

ix. There was no rigid rule that the ācharyas of these mathas should be from a particular place clan. For example, the ācharyas of the Gōlakimatha were from Kerala and Bengal. Thus, regional feelings, caste restrictions had no place. Merit, scholarship, celibacy were the factors on which ācharyas were selected or appointed.
x. Hospitals were maintained by these mathas. Medicine was provided free of cost to one and all. The Gélaki-matha contained a maternity home and a hospital, and maintained a physician. To our surprise, veterinary hospitals were also maintained.

xi. Artisans were encouraged and patronised. The five arts, and crafts like basket-making and pottery, were also maintained. In short, the matha was a state within a state.

xii. Musicians, dancers, singers were also patronised. They were given a proper place and a chance to develop their art. We find from many epigraphs that donations were made by dancing-girls to these mathas for maintaining these activities.

xiii. Both mathas influenced their royal disciples and others to make magnificent donations to learned assemblies, where provision was also made for the encouragement of various classes of craftsmen.

xiv. The protection of the village was also the responsibility of the scharyas of these mathas.
For this purpose, Visvesvara Sambhu of Golkai maṭha appointed 'Virabhadras'. An epigraph from Balligave refers to the inability of Vamasakti II to protect cows from raiders.

Conclusion:

The services and sacrifices of the ācharyas of both maṭhas influenced the later monasteries and their heads. Later, slowly but steadily, these maṭhas were transformed into Vīrāsaiva maṭhas. The tradition and practices of these maṭhas have been followed by later ācharyas.
NOTES


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4. Ibid., p. 432.

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6. B.L. Rice, Mysore and Coorg from Inscriptions, p. 205.


8. K.A.N. Sastri, Development of Religion in South-India, p. 103.


10. Ibid., p. 262.

11. ARMAD, 1914, pp. 30-32.

12. *Kurma Purana* as quoted in *Srikara-bhashya*.

13. JAHRSS, IV, p. 147.


15. JIH, XXVII, p. 44.


17. MI, I, pp. 274-275.

23. EC, XII, p. 92.
30. R.G. Bhandarkar, *Vaishnavism*, p. 120.
31. EC, VII, Sk. 19, 20, 114.
32. ARMAD, pp. 30-32, 39-41.
33. Ibid., pp. 29-30, 35-37.
34. EC, VII, Sk. 107.
35. Ibid., Sk. 94.
36. Ibid., Sk. 98.
38. EC, VII, Sk. 275, 276.
39. Ibid., Sk. 275.
42. Ibid., p.127.
43. JAHS, XIII, p.173.
45. M. Chidananda Murthy, Kannada Sasanagal Sanskritika Adhyayaka, p. 129.
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48. AR, of 1908, p.76 and AR, of 1939, p.95.
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53. OJMS, VII, p.179.
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70. Ibid., p. 131.
71. Ibid., p. 132.
72. Ibid., p. 135.
73. J. Rudrappa, Kashmir Saivism, p. 8.
74. Ibid., p. 8.
75. A Basu, 'The Religions, Kāśmir Saivism,' The Age of Imperial Kanauj, p. 79.
76. Ibid., p. 79.
77. Ibid., p. 79.
78. P. Mathiah Pillai, 'Saiva Siddhānta Paribhāsa', p. 11.
81. S.N. Dasgupta, History of Indian Philosophy, p. 46.
83. El, V, No.E.


87. A scholarly and authoritative article, published in the Quarterly Journal of the Mythic Society, (Vol.VII, 1917) by Dr. A. Venkatsubbaiah entitled 

"A twelfth century university in Mysore" furnishes a detailed history and contribution of the Kodiya matha of Balligave, which I found much.


89. EC, VII, Sk. 94.

90. Ibid., Sk. 98, 99, 100.

91. Ibid., Sk. 118.

92. Ibid., Sk. 95.

93. SL, XV, No.609.

94. EC, VIII, Sb. 275.

95. EC, VII, Sk. 107.


97. EC, V, p.221.

98. El, VI, pp.96-97.

99. EC, VII, Sl. 94.

100. EC, VII, Sk. 94, 98 and 99 and El, V, no. A-B.


102. EC, VII, Sk. 94.

103. Ibid., Sk. 98 and 99.
104. Ibid., Sk. 98.
105. Ibid., Sk. 99.
106. EC, VII, Sk. 100.
107. Ibid., Sk. 100.
109. Ibid., Sk. 92.
110. EC, VII, Sk. 105.
111. Ibid., Sk. 95.
112. Ibid., Sk. 102.
113. Ibid., Sk. 102.
114. Ibid., Sk. 123.
115. HAS, VIII, p. 36.
116. EL, XX, p. 64 ff.
117. EL, CVII, p. 170.
118. EL, II, p. 290.
120. ARSIE, of 1910, p. 97.
121. Ibid., No. 359 and 641 of App. B.
122. Ibid., No. 364.