Chapter VIII

RELIGIOSITY AND DEATH ANXIETY AMONG THE AGED

Some persons are able to take the wearing out process philosophically and make adjustments to changed circumstances, people and events that are an inevitable part of growing older. But not everyone can accept those implacable facts with quantity of all the adjustments life demands, the realization that most opportunities are gone that old age has come and must be faced, is the stiffest test of mental stability we are called on to encounter.

Empirical studies have shown that religion can serve as a means of helping older people cope with stress. He highlights duke study report as follows. Duke longitudinal study found that older persons who used religion as a coping mechanism were likely to exhibit higher levels of adjustments than others, even during intense life stress, such as bereavement and chronic illness. He also concludes the report that, nearly half of the respondent in the Duke study reported that religious attitude or behavior helped them cope with stressful life events.

It is observed that as the aged gets increase in his age he has been found more worshiping and bent towards the cosmic world. The aged in the village are found thinking more about god and most of the time get engaged in religious practices. But compared to young the aged are more interested in religious affairs. Where in the latter are interested in day-to-day materialistic and scientific life. When gauged sex wise among the aged themselves it is found that the aged women are more involved in prayers and worship, rather then male aged, and particularly the inactive and illiterate aged women. There are very few aged women who take bath daily and pray to gods and goddesses visiting temples. Basappa a lingayat farmer takes holiday from his routine work on monday and go
to Basavanna Temple. He says the bullocks need rest and even I keep on fasting on that day in the name of Lord Basavanna. Muttu goes to hanuman temple on Saturday as he belongs to Korava Caste, he Worships family deities.

The God to people of the Village can be in any form, Boakeshwari, Laxmi, Hanumant, Khotilingeshwar, Lakamavva, Dattatreya, Veerabhadra and Kalmeshwar, Vithoba, Allah, Jesus. He might appear in the form of a child, beggar or a helper. Once a Kammar Caste boy of Eleven years old who understands nothing about this world had gone to river on advise of his mother to get Rupees five hundred from his fathers trousers pocket taken by laundry men to wash at river basin. When he was coming back he could see a long haired, long teeth inclined out of lips with red colored tongue outside, heavy nails on fingers and though of running back, when he turned back he saw Durgamma in her incarnation, ‘avatar’ with a shining trishul putting in to raksha stomach and protecting him from danger. Looking at this he flunged to his house and fell down murmuring that he is there, it is here. The aged objects the young and Say’s how can all these are; a grown-up may construct some story and tell does but how can small children do.

The aged are supposed and worshipped as equivalent or more to God. Hari Swarup has cited in his article Blissful ageing that, Gautam Buddha had conceived of old age as one of the stages of human suffering and thought of Nirvana as the solution.

I was just chatting with the doctor about the patients, the doctor went in, to treat women patient in another room. In the mean time a person by name Narayan Sattyappa Guttannavar appeared and sat on a disc. Mean while the women undergoing checkup in another room by doctor came outside. Narayan was already in discussion with me about village arrairs and mental peace; listening to him she came and touched her forehead to his feet by bending her knees, and their by
sitting, he asked her about her family members, she in a great respect nodding her head signed that all are well and moved away. Than doctor, appeared and asked Swami’s present status of burnt wound at his right ankle. It was again dressed in a new cloth and was told that it is healing fast. So while in discussion Swami told lets go to our house, while we were on the way to his house we could cross Dayanand Badigear, a resident of Tashawali Galli who addressed ‘Narayan’ to Swamiji. When I asked Dayanand that people respect him as ‘Ajja’ and you address his name to this lifening his right hand responded he may be a Swami to Village people but he is just Narayan to me, I call him as Narayan even today, he is Narayan to all the Villagers in our Village,(Samek) under Haliyal taluk. When I saw turning my neck to swami, he moved a head and lifted his head and remembers his days and says I have given up my 20 acres of land and come here thinking that there is nothing in life. By this time we could enter his house at Birji Galli and he says one has to struggle in life; I have to train and educate Children and look after their welfare. In the mean time Swami could see a person Coming to his house just few feet’s away from portraits and addressed Basalingayya in a little high pitch, to this Basalingayya laughs and came and touched his forehead to the legs of Swami. After his touch swami kept his right hand on his head with right thumb exactly at the Center of forehead and chanted few words on him in the name of God, and released him. The Swamiji claims himself that he does adhyatmika work and there are “Shishyas” he gives “Paravachan” and by that whatever he gets will be used for leading a life. When I asked what does he mean by adhyatmika he responded. Scientifically investigating the soul by keeping the soul in front of us is adyatmika. To get self-awareness one has to go for adhyatmika and when one understands oneself, one should have less desire and go towards goal. Awareness is the basic knowledge and when one loses awareness about self he comes to gain it from me, say’s swamiji, ‘Ajja’. Ones soul should become ‘paramatma’ and when one asks how you have become paramatma one should have answer to give.
Jeevatma and Paramatma are two concepts according to swamiji, he says these are not understood by common people like you, but when I said let me know it he says Jeevatma means an individual with bent head and this bent head is nothing but unawareness. And a person to get himself to other end of life must pass from unawareness to awareness that is in other words known as Jeevatma to Paramatma. He argues that every individual on the earth is Jeevatma and according to Varna System it is also a transaction from Shudra to Brahmana that is Jeevatma to Paramatma. Brahmin, Kshatriya, Vaisha and Shudra. He explains that each stratum is found in a single individual in different Context and time. The Jeevatma assembles, Shundra and Paramatma the Brahmins, that is Brahmins means a stage where people think mentally, act mentally and deals rationally.

Kshatriya: A man who works physically rather than mentally, his hands and legs manually work without much in use of mental Capacity.

Vaisha: Is a place ironically known as Stomach, a place where the ideas or thought of an individual gets digested in different, Context and situations? That is it also separate good from bad, gets latrine and gets digested.

Shudra: Are the legs of an individual, and individual stands on his legs that are legs give service to the total body especially when body is to move. The legs are forefront to carry of the body and takes even at dirt, good and bad place. All this leads life to do wrong ways and dirt of life.

Older people and also sometimes adults are found to have dreams in which they see gods and goddesses, either helping them or just being at their sight. An illustration gives us a clear picture about dreams. In one case a Jain caste girl of 20-years-old Laxmi was raped and murdered while she had gone to give lunch box to her father who was working in the field. While she was returning a 30-year-old boy belonging to Muslim Caste had a quarrel because of conflict in the land.
boundaries. In order to take revenge he raped her and dug a pit under the bullock cart and cremated her. When girl was found not returned even at evening the parent’s uncles of the Laxmi started to search her at different places in and around the village. The aged grandfather went to sleep because of tiredness while others were busy searching. The aged could dream about the girl where in he could see the Muslim boy troubling her and she told that he has raped her and cremated into the pit. With this act of dream the aged all with her parents and uncles went away on the same night and dug the soil up and could find the girl placed there. They could find that it done by the Muslim boy. When this was narrated. Chavalgi the other aged told that god has come into your dream and has helped your family. Otherwise how could one know where about’s Laxmi. There are also incidences where the god could help the young. A Kamar boy of 11 years old who understands nothing had gone to river as his mother had told to get rupees five hundred from his father’s pant that was carried by a washer man to wash the clothes at the bank of river. While he was on the way back to home he could see ‘Rakshasha’ with long teeth, long hair with wrinkled nails as it was noon 2 O’clock. Being afraid, in an emotional mood he turned back and could see a women bandit with a long trishul in her hand and a saging fed tongue with red eyes, aiming trishul to put into the Stomach of the Rakshasa. Looking to he ran and fell sub conscious murmuring about incident. Having heard to this incidence the mother started praying goddess Dammavva as she could guess the goddess in her avatar (incarnation) to save her son. Another belief is that the gods are not always benevolent but can be malevolent if they are not propitiated. The persons Who die either go to heaven or hell, if one goes to heaven than he helps the family and Community people but if goes to hell he becomes devil. Besides ole people, the people who die having unfulfilled desires becomes devils, after their death, who occupy a low rank than the gods, deity and goddesses. It was 12 O’clock noon when Siddalingayya 69 years old has expired all the family members informed their neighboring and Community members and decided among
themselves to call the relatives by sending one the community men to each relative Village. Siddalingayya’s affinal relatives were to bring a saree known as ‘Siri’, a coconut, veebhuti, numanstics, and ‘agarbatti’. The saree brought by her brother from her natal house is made to worn to the wife of the aged known as, ‘Randa Munda Saree’. Without bring this saree no activity was done. The dead is given bath and cloths are worn in uneven fashion. The ‘nama’ Vermilion was dragged on the forehead betalnut was kept and flower is garlanded to the neck and wife is made to sit beside her husband. No community people especially brothers and neighbors prepare food or tea. But the tea is brought from hotel to relatives and mourners until the diseased is buried. On this day the Bhajan was carried on throughout night people were waiting for other relatives to come in which songs were sung on the diseased aged, gods and goddesses. While this process was going on four people had gone to dug a pit, which measured Aaar Adi Udda, Aaar Adi Aggalla. After the bath the dead was kept on the bamboo mat and ‘Gulala’ is smeared by Rajuni. A little distance from the piece Basppa had already kept a mud vessel to boil down the rice, which was kept on a oven prepared by placing three stones. Basappa asked Rudrappa did you get jute rope, to this, yes its here, taking the roam the diseased placed on bier was roaped attached to bamboo sticks. Than the elder son gave ‘danna’ to Madaru and dakshina to Pooja of Rs 15/- 10/- and than after roping the body is lifted on to the shoulders of the bearers and carried to grave. When everybody was moving Kasappa one of the relative was constantly throwing Navane Kallu, which was totally Kalappa, and Rudrappa used to wave a betel leave and threw on either side of the bier. While this was carried on back of the bier and in middle of all the chief mourners the consecrated fire was carried by his elder son in an earthen pot filled by him from the three-stoned oven placed to boil down rice in front of house. The Shahanaye, shetti pipe and Halagi were the instruments used to remove various music rhythms were leading and followed by chief mourners and shoulder bearers. A Little far distance, from the cremation pit the dead is placed on the land, where in 3 stone were kept under the head. The face
of the diseased is opened which was closed till now and community men put few
drops of water in to the mouth. Then the shoulder bears get exchanged in a manner
where front bears comeback and hind bears come at front and carry the corpse
(bier) to the burial pit. The dead is laid into the pit and face facing towards east or
north and by placing leaves on the body the cloth has been removed. Each relative
on the chest and face put the three Pam full of mud, than was followed by all
community people. The elder son carried the pot on his back and walks anti-clock
wise and taken three rounds. At every round the relative who is made to stand
beside the head of the cremated corpse pricked with ‘sickle’ with his right hang as
an act, which makes water pour for all the three rounds of turn. After the third
round the pot is left back down to earth and without looking back. Than the broken
pot is hit by stone in to small pieces after which a madiga or house holeya comes
and brings any two stones those available easily from nearest place and kept on the
head, where in the stone are prayed by madiga or Holeya facing to north. The aged
wife who will get entered into widowhood by an act where little hair is cut and
bangles are broken on the stone. After Completing this act and before housing the
person who put the first hoe to dig, takes the hoe removes the wooden hand and
hoe and put the hoe into wooden hand into reverse manner standing on the side of
the head of criminated and bends and throws back passing through both the legs
which was repeated for three times. So that if he is hurt while digging it gets all
right very soon. Some distance away from the dead a madiga is found sitting and
people who come to visit the ground throw coins and go away. While going to
house the women standing at portrials of the village go to hanuman temple which
is always outside village and than go and see a lamp lit at a place of dead in the
diseased house and than go away to their houses. The first four shoulder bearers
are made to stand in the same manner as they stood to carry bier. The elder son of
the diseased Uttering, don’t come back, don’t come back, don’t come back, those
who have come to carry, don’t come, he repeated for three times. Here after the
mouths are made fresh by goggling and drinking water by washing face, this
process is known as ‘Issabaye Taluda’ that is washing bitter mouth where in relatives give water and tea to family members. At the initial stage 3 ships of water is drunk and made to spit.

There after comes “Issa Kulla” that is better food is green by relatives and community men to the diseased family members. After three days ‘Mura Kula’ three food as is done on third day early in morning the diseased who used to eat and drink items are brought and placed on the dead man’s head stone which include, churamuri, shava, tea, bhajji. And other dishes he liked. By all these items ‘Yaddi’ is done in all the four directions and one on the head. By keeping the Yaddi all the community men go and pray for peace, but the relative say join the kin and kiths name of those who are unable to come to ground for cremating (join kin and kiths, than lobana is sprinkled and lit saying He). By saying this everybody goes away a few distance away and sit observing at the Yaddi, as Yaddi will be eaten by crows. If in case the yaddi is not eaten by crows than it is supposed hat the ead has not reached heaven but will exist as spirit. In such case the yaddi’s is given in the mouth of cow. If the crows eat the Yaddi than nothing to worry, anticipation the soul has reached ancestors and is in peace. Than after coming to house the elder son’s head is shaved by the barber in front of the house, this is known as, ‘Talabola Kududu’. On this day ‘danna’ was given to Pogari, and mana madiga in the form of money to each one. On the ninth day dinna is done. All this was done before amavashi and not done keeping a head amavashi. As the amavashi was nine days a head it was done within that for if done in other case could not give to family and diseased. On the ninth day the dead diseased. On the ninth day the dead eatables like five sweet cakes, 5 spoon ‘Sajaka’, 5 spoon ‘Anna’, 5 fruits, garland and one new dhoti, One topagi, one shirt, which happens three. By keeping all these in a room the room is closed and a plate is banged by the elative standing to the closed door says ‘Balaga Kudako’, ‘Balaga Kudako’ and than sees what the dead has touched. Signs have been found that the dead has
come from heaven and touched the food, if not found than is supposed that he
becomes spirit. The People who came to this ceremony put lobana to the diseased
garlanded photograph and eat the sacred food which not compulsory to be eaten.
The house meant for pooja is White washed by (dung) and Clothes, blankets and
carpets are cleaned for this ceremony and Aarti, is done where in some people
kept money in pooja plate. Within one year of the dead, the family gods image is
made by silver and one year's dinna Karma is done. On this day photo of the dead
is placed and prayed and also the house, clothes, blankets are washed. Than
‘Hireyara Habba’ is done. Almost all families in the Village perform the ritual of
worshipping their ancestors. The importance of ancestors are found on the walls
of the house where in we find massive collection of photos arranged on the walls
displaying not only the faces but also educational and occupational achievements
of relatives, their ancestors. These photos are not always clearly distinguished
from the equally numerous framed pictures of deities. Thomas Powers (1977-
1978) in his article “Learning to die” describes when an individual begins to die
much of what he suffers is the result of the fear of death on his own part and on
the part of those around him. He reminds people that they, too, are going to die,
which they naturally are not eager to consider. So problem faced be dying person
is to discover the truth about his condition.

The dead parents or grand parents of the head of the house is always
marked by garlanding of the photo and usually by the presence of the photo and
usually by the presence of incense sticks under neath. Ancestors like household
deities are worshipped on festival days. But there is also special annual ancestors
worship; some on worshipping and constant attention must be paid to them.
Despite of having each family its own Ancestors, known as ‘Hireyara Habba’,
where in Hireyar means elderly and Habba means a ritual? This ritual is
performed during the month of November especially during Deepavali or ‘Gouri
Hunnive’. The ancestor that is considered or taken into reference not be attached
to men or only women it is for both the sex and includes not only Aged dead but includes all the dead as ancestors. Shilpa Gupta, Shubhra Chaturvedi, C.G.V.Murthy in the Article Perspectives and proposals for Gerontocentric society: An Indian scene Freedom from death and rebirth", Say's Access to spirituality, sat sung and discourses of this nature provide tremendous, emotional support to the elderly. Therefore, it should be the responsibility of the society at large and family members in particular to facilitate such an access to the elderly.

The male aged are addressed by young as 'Ajja' Grandfather, which is either father's father or Mother's father. Thus a common name is 'Hiriyaru' (elders). To perform a rital a copper pot and a brass vessel known as Charige are cleaned, filled with fresh water and placed on a pedestal on which a new cloth is spread. The pot is kept on the right side of the brass vessel. Each of the Vessels has on it a coconut, its husk removed. The pot is covered with a new dhoti (italics) and an apron called 'selle', while the small Vessel is clad with a new saree and piece of cloth used for the choli. The Ajji in addition is decorated with gold ornaments. She is always the 'Muttaide', the married women. This shows that the two factors, the marriage and aged are highly valued. The vessels are worshipped and a sweet dish is offered. The relatives gathered there share the grand parents food. Those oldsters who live alone are invited to share in the function.

The ancestors are not only honored in this way but they are also remembered through the widely current system of giving the children the names of their grand parents or the near relatives of the part. One finds that there are very few names in the village, as the grand child, born after the death of grandparent, will be named after the dead. The sex is not consideration if the name of the dead is Basamma, the grand son will be named as Basappa (The suffier indicates the sex of the person). The naming of the children after dead is one of the ways by which the past is linked with the present and the solidarity of the kin preserved.
Of course people name their offspring after the gods and goddesses as well. But in many cases these names of gods and goddesses are also those of the ancestor. However, unless we know after whom one is named it becomes rather difficult for us to say definitely whether one is named after the ancestor or god. In the village ancestors' names are proffered to the gradually.

Nowadays changes are gradually creeping in. Urban contacts have influenced people in naming their children after religious leaders, social reformers, and political leaders; and those are strange names, not easily pronounceable or understandable, as it was put by an elderly lady. Can this change be treated as an evidence to show that the 'authority' of the aged persons is declining?

All the worship of the aged in the form of Hireyar habba or any general worship is to protect from evil spirits. It is believed that if an aged has some unfulfilled desires before his death, he turns to devil. It is not only aged persons death but also death at pre-delivery stage, young's death before marriage if the dead has some disease. The devils always live nearer to the burial ground, nearby trees, such as tamarind 'bhaveena' tree, mango trees, Allada mara. Most of the trees at the outskirts of the village are known for this. If the child born is smart and taken out of house it is said kalleggeto means davabadadayti. If the puberty girl goes out at noon hours. After noon 12 ‘o’clock and within 2pm and after 11pm to 3-30pm are the time supposed that the level’s appear. If the person happens to cross these areas he gets caught by dava. Once my grandfather used to follow or come into legs. When he happened to cross the stream hallu it could appear in different manner as if long haired person, and used to lift and throw him in stream. He shows his wounded mark which he got when he was thrown. After throwing me I used to get unconscious and when I felt afraid and could come back looking at the way from where he had gone so long and so bad road.
In another case the aged highlights that it was a day of Amvashi I had been to 9pm to 12pm movie, When I was back to my home I could see the way leading to my house, I walked for a long time but could not approach the house. In the mean time the night turned to day where I could see the first light. When I saw it I was actually walking in a field up to 4 am where in I could see my footprints, there after getting completely conscious I came to my house.

Another aged remembering his past days say's when we were young the community bhavan, which was half ruined, was left so in a long way where many people used to go for toilet there. One day a pig was hunted, boiled down and was eaten by the total group. After the dinner as usual everybody went to their bed in other community bhavan. One of them by name Ravi got out at 10 o’ clock and beat him black and blue and threwed him. When sham got up he did not find Ravi and awaked other friends, when they went in search, behind the bhavan they could see him falling by himself. When they went and pulled his hands, to this Ravi shouted live me, live me. When everybody left him and came back at his shout he was found sleeping by there itself till next morning. In the morning when he waked up he was asked by friends as to why were you been sleeping there, he in a low tone could reply my friend had come from another village and he left me there. All started to chitchat and said oh, its not your friend but pangala ‘davva’ where in it means a physically handicapped devil, has brought you here.

Mallavva Ramling Bhalkar, when asked about her religious stand, yallamma her and now I have brought her and I am okay I do pooja of Yallamma and I was sick because I had not brought yallamma and now I have brought her and I am okay other wise I was on coconut water for many days which my daughter provided me. In general, the fear of death has been broken down into the specific fears of pain, loneliness, abandonment, and mutilation and of self(1978. 1960 Thomas Powers).
Shivarudrappa Adavappa Agsar is attacked by paralysis, I used to do pooja but I do not pray now as I cant pray now only, I sit and sleep I will be always on the plank now.

Neelavva Shivputra Kolli, I do pooja both the time, it has not been stopped, Pattri Yarasudu, ‘Huvahakodu’ is done for by me even today.

Nagappa Omana Lotalkar, says Yallamma is there in house, my wife does pooja now I do not do much pooja or prayer to god as I have no strength to sit and walk and go to pray. I just join hands and pray once that’s all. No any more praying to God and all. In the past as I had strength I used to pray.

Sunita Govind Kulkarni aged 65, works as Ayya in hospital who gets rupees fifty per day does pooja once in a week. If I do in the morning I feel better and if I do not wake up I do not do. If my mind is ok ay pooja will be done otherwise no pooja.

Shantabai Ramachandra Mugalihar aged 65 years has passed VI standard does pooja every day. In young age I used jappa but fifty percent of the time has dedined now.

Morabasappa Basalingappa Koppadar, I do pooja, I also do ‘namaskar’ but at present I do not do pooja, they do pooja by ‘Yadi’ because of Basavanna as I belong to Lingayat. I pray to ‘Dana Kara’. Now I believe less in god if they tell me to pray than only I will do namaskar, why to tell you lies, now my eyes have gone dim and lingas happen to be small and cannot manage washing and doing pooja.

Appanna Nagappa Kambar – I have heartly bhakti even my wife does not pray to god seriously the photos and other pooja materials. We both believe in god to
hundred percent no doubt. Even today I have increased the bhakti but has not declined.

Deemappa Bhistappa Pennikar a 61 year old Maratha, I believe in god. There is nothing without god. I do not go against god; I alone can’t do, without god. In his case I believe in god more than previously I read religious books (Adhyatamika) more than previously because I feel time passed.

Kashavva Rudrappa Budihal a resident of Pururvantar Galli aged 62 years, brought up in a Jangama family has lost her husband and also her son 2 years back. She says my son has left and gone, I have not gone near to praying place. I do not even think of god, I have left god he has deceived me. What I feel is what to do by remembering god in spite of his remembering I have problems to face.

Rachayya Charantaya Kalacharantimat, a 60 aged Navalgi caste says he often prays god and believes in god, now my dependence on god, has increased I feel to go to god, now I am becoming disable I cant work so now I will go towards devotion and praying god and get peace. I will not go in wrong direction. I will do good to all. I expect good from all.

Jakappa Sangappa Jakati, 68 Panchamsali we look at god during festivals and Hunnavi and Habba, my wife does habba and we go on. I have to pray to god, I pray to god because I have problems and have and to come out of mental problems one has to remember god.

Abdulsahib Dadasahab Bidikar aged 72 years goes to Namaz once in a year I do not go daily and do like those that go daily to Namaz. People of our caste have come to beat me at masjid that is why I don’t believe and go to masjid to pray god.
Abhiyadabhi Ismilesaheb Kittur, I do namaz and roza, now I have very little interest on it now as I don't have strength.

Paravtavva Ramachandra Kadarollli says I have faith in him because he has given birth to me and I remember him and stay. I even do ‘Upavaas’ fast on Friday and Tuesday but at present I do it only on Tuesday as it unhappens to me now as much as possible I do. Now I feel lazy even to have bath now.

Kallappa Somaling Davatar 75 years old Maratha does Rayataki, now I cannot see gods place and gods so I call children and get the lamp lit, so these are the changes in me brought by time.

There is one dargh in Bidi, its urs is attended by Muslims, Hindus, Christians and Jains. This urs is celebrated by people by cleaning the house a day before. New stitched clothes are adorned, sweets are prepared and rice and mutton curry among non-vegetarian people. Money is collected from the village people and music is carried on and played by tashawalli. On the same night Quawali was brought which was under competition between them up to whole night they gave some gift and some rupees and gift to Quawali people. A procession was taken out on the occasion of urs which went around the whole village and stopped at Darga. In this way all Muslims in this urs enjoyed the celebration along with village people.

Generally for every 12 years the people of the village perform the garm deity fair but due to financial position of village people this fair is postponed. A wooden chariot (Ratta) is prepared of 5 to 7 steps levely as per the local people’s interest. The ratta is decorated with full of colours and put photos sugar cane and plantain trees and also mango leaves garland to Devi or gram devatha before 15 days they colored devasthan with a paint and dresses, bangles patti sliver girdle. The date is fixed before this day for dragging chariot
Rathooschawa, before this ceremony there is ceremony observed called Devi play Honatha. There goes on procession by visiting each door going through streets. In this connection people performed pooja to the Goddess and presents a saree or Kanna and coconut, plantain fruits to these Goddess and there by arathi is done. This ceremony goes on for two or three days. According to authorities of the village (paradority’s) (Patil, Kulkarni, Shetty etc) on the first day or Rathooschawa day she is placed on Chariyat than local people gathered and drew the Chariyat at this time the devotees threw flowers, plantains, fruits, Khareka, (dates) on the goddess. The procession starts from temple to corner of the puruvan far street than passes to south and joins to Veerabhadra temple road it passes up to the main road (khanapur to Kittur) then stop. Animal sacrifice was done in the 25 years back but due to ban by government it has been stopped. Except animal sacrifice every thing is performed by the devotees, in the fair. All the relatives enjoy looking circus, drama and wrestling competition (matches) who attend coming from different village for 2 to 3 days advance. They stay here at least for a week expense more than their own expectations; this is why it is celebrated once in 14 year says Mallavva. They prepare all varieties of sweets, such as Kadabu, Huggi, savoury Payasa, Holige, Godhi Huggi wheat savoury.