CHAPTER-5

RELIGIOUS SYSTEM

Religion has played an important role in moulding the life of the people in India. The rule of the Chalukyas, Kalachuris and Yadavas, who had their sphere of influence over Alande 1000 region is no exception to this. It was in the very blood of the rulers and their subjects to respect religion and to act according to the rules laid down in the Dharmashastras.¹

At the outset the rulers of the age was called as Chatussamaya Sammuddharna clearly mentions 4 Religions interms of Buddhism, Jainism, Saivism and Vaishnavism were in Vague. Those religions advocated kindness, non-violence, peace etc. But there were few religious cults like Lakulisha, Pashupatha, Kalamukha preached and practiced odd type of worship is identified.²

Religion has played an important role in India from remotest time. It has moulded the individual life and has greatly influenced the social and cultural life. Religion has served as the basis of socio-cultural life of the region of Alande 1000.

Bhimakavi’s Basavapurana states that Desingaraya the king of Pottalakere was a devotee of Jaina cult where as his wife by name Suggaladevi was a staunch devotee of Saivism. At the request of Suggaladevi Dasimayya was succeeded in converting Desinga to Shiva faith. The Epigraphical evidences shows the
predecessors of Jaisimha had saiva preceptors in their royal court. The patronization of Satyashraya and Attimabbe to Ranna is quite memorable.

Religious toleration policy was the golden mean policy of the rulers. The people of all creeds lived amicably. Mutugi epigraphical record throws the flood of light on a gift of property by Govindaraja for the endowment of temple Rameshwara. The Trustee was Yogeshwara Pandit. The great grand son of Vishnubhatta, the Paramaradhya of Vikramaditya VI and grand son of Govinda and son of Vishnu though belonging to Vaisnava creed built a Saivate temple.

5.1 NON-VEDIC CULTS: BUDDHISM, JAINISM

Numerous, inscription of the region refered the rulers as ‘Chattussammaya sammudharana” (saviours of the four religions) represents the existence of Buddhism, Jainism, Savism and Vaishnavism.

Buddhism

Buddhism was almost on the verge of its extinct from the region. It is to note hat the religious toleration policy adopted by the rulers gaves crope for the existence of the faith, here and there. Balligave, Dambal, Banavasi, were the centers of its existence. The region around with Alande 1000, once heralded its impetus glory in Sannati, Kanganahalli of the Chittapur Taluka seems to be come to an end.
Jainism:

Aland was known as Alkavati in the hey day of its glory. Jinasena Bhattarka, the reputed preceptor of Amoghavarsha Nrupatunga was the founder of pontifical seat of Jainism in Malkhed who visited the place Aland and made it holy. The Jaina community of the place is still pay their hemage to the pontifical throne of Malkhed.\(^5\)

Alande, the headquarters of the Administrative division seems to be the strong hold of Jainism of Alande. The Epigraphical evidences, relays proved it as the centre of Jainism. Parswanatha and Sanka Jineshwara images of the places are the sufficient indications of the existence of Jainism.\(^6\)

As a result of the religious fervor evinced by the Ketaladevi, the queen of Someshwara I made an endowment of lands and house sites for the up keep of the temple and for the maintenance of the attached Rishis and Ajjis, i.e., Monks and Nun’s in AD 1054 at Honwad.\(^7\) Chunkiraju was a devout follower of the Jain doctrine and a lay disciple of the preceptor Mahasena who belonged to the Mulasangha, Sena gana and Pogarigachcha which is the same as noticed in Anandur-300-\(^8\). Yapania School appears to have been the early pioneers of the reformist movement in the Jaina Church of south India of yapania, D.S. The doctrine of Yapama sect, which testifies to its liberal religious outlook and must have made deep impressions on the social life of the people. They are thus:

1) Paras a sane mokshah; the followers of the other doctrines also can attain salvation.
2) Sagranthaanam mokshah; not necessarily the monks, even the house holders are entitled to freedom from worldly bondage.

3) Strinam tad-bhava mokshah; women can attain salvation in this very life.¹⁹

Some notable places of Jainism

Hagargi:

The village included in Saradgi is about 5 miles to the east of Gulbarga was appears to be the strong hold of Jainism. The sculptures scattered near Jaina devara bhavi i.e., well of Jinadeva consists the figure of Parswanath Tirthankar, Dharanendra and Padmavati.¹⁰

Harasur:

The village is located at the distance of 8 miles to the north west of Gulbarga contains the triple shrined Parswanath, Dharanendra and Padmavati.¹¹

Hunsi Hadagali:

The place is situated at the distance of about 8 Miles to the west of Kalaburagi, which is looked upon as a holy place of pilgrimage and visited by Jain’s of these parts. The temple is known as Parswanatha Padmavati Basati. It is designated “Sri Kshetra Hunasi Hadagali Parswanath Padmavati Basti in the official records, Epigraphical records of the place denotes the erection of the temple in honour of Parswanatha ¹².
Ingalgi:

This village is located at the distance of 4 miles to the south of Shahabad. A Jinalaya is situated in the heart of the village, said to be constructed by Jakaladevi.¹³

Yapania cult

Yapania Sangha: Flourished in the Alande Sasira region of Murum is indentified through the Murum Inscription of 1013 AD. Gunasena Vidyadeva was the most celebrated Acharya of yapania sangh, Mahasenapandita the most trusted disciple Gunasena Pandita of Tirtha.

Vasupujya Bhattaraka was the chief priest of the Pogari gachha basadi of Morambe. The said basadi belongs to Mulasangha Senagana of Yapania sect is indentified by epigraphical records of Morambe.

a) Raja Jinalaya:

Muram Inscription of A.D.1013 Rajarasa, who ruled Gejje 700 in Alande 1000 and known as Morambh Singh (Lion of Murum). He liberally granted various gifts to Jinalaya (Raja Jinalaya). The grant was given to Guna Sena Pandita and his student Mahasena Pandita both belonging to Yapania Sangha Senagana¹⁴

b) Rekha Jinalaya:

The epigraphical record of A.D. 1041 of King Someshwara Ahavamalla mentions that, the queen of Uyyal Rajarasa by name Rekha devi constructed a
Jinalaya after her name and gave various gifts to the basadi which belongs to Yapaniya Sangha, of Senagana.\textsuperscript{15}

c) \textbf{Sura Jinalaya}:

The inscription of Murum dated AD 1041 describes the contribution of Sura Jinalaya by Rajarasa the subordinate of Someshwara I in the honour of his mother and granted 700 mattars of land of Koravur, to Vidya Mouni Bhattaraka.

d) \textbf{Pagarigachha basadi}:

Pagarigachha basadi was one of the noted basadi’s of Morambe constructed by Dasi setti fastered by Mahamandaleshwara Magarasa, Mahapradhan Dandanayaka Nachimayya, Satimarasa, Recharasa and others. The grant was entrusted to Vasupujya Bhattaraka.\textsuperscript{16}

The inscription of Tadkal dated AD 1549 refers the said to Sri. Mulasangh and Bhanuchandradeva perhaps place seems to be the chief centre of Yapaniasangh.\textsuperscript{17}

\textbf{Jaina Pontiffs}:

\textbf{Indrasena Bhattaraka}

Indrasena Bhattaraka the receipent of the endowment the pontiff of Ingulige was the family teacher of Jakaladevi, the favourite and foremost disciple of Mallisena Bhattaraka of the Dravida Sangha Senagana.
Nagarjuna Pandiata

Nagarjuna Pandiata composer of the edict, was a source of delight to the Goddess of learning and a bee in the lotus feet of lord Jina.

Balachandra Siddhantadeva:


Moramba Inscription dated AD 1013 of Rajarasa (Lion of Moramba)

Rajarasa (Lion of Moramba) Rajajinalaya Gunasenapandita and his student Mahasanapandita both belonging to Yapania Sangha, Senagana.

AD 1041 King Someshwara I (Ahavamalla): This inscription is the continuation of previous inscription. Rajarasa constructed Surajinalaya at Moramb in the name of his mother and gave various gifts, chief of basadi was Acharya
Chandrasena Bhattaraka. Rekha Jinalaya constructed after the name of Rekhaladevi the queen of Rajarasa and gave various gifts to the basadi.

AD 1118 Vikramaditya VI officers Mahamandaleshwara Magarasa Maha pradhana Dandanayaka Nachimayya, Satimarasa Racharasa and others joined together and gave various gifts to Pogarigachha basadi built by Dasi setti Vasupujya bhattarakaraka of Mulasangha Senagana was the pontiff of this basadi.

Jainism lost its glory due to the sudden emergence of Veerashaiva cult. But the later time inscriptions reveals the steps taken to revive that faith is well depicted. The inscription of AD 1243 of Attinoor 80 Kampana refers to the installation of the statue of 24th Teethankara was made by the Mandaleshwara Bocharasa. Further it is said that A person by name Jaragappa son of Lingappa was revived the grant & responsible for the construction of “Atmahuti Stamba” or self immolation pillar.18

The story of Ekantada Ramayya who hailed from Aland town indicates that there was a bitter struggle between Jainism and Veerashaivism. According to Abbaluru inscription the Jain images, appear to have been destroyed & Several Jains were killed in the act of self defence.19

The patronization of the royalty and mercantile class unfolds the contributions in the form of temples, icons and many Kannada literary treaties.
5.2 VEDIC CULTS: KALAMUKHA SAIVISM

Dr. H.M. Krishna opines that these Kalamukhas were migrated from Kashmir to Karnataka but this statement became nul and void because, it is understood that Kalamukha philosophy of Kashmir was came into existence during 9th Century only where as Lakula Dharma was existed in Karnataka before 8th Century AD it self will be identified by the 754 AD Inscription.

No differences will be there in considering all the three sects such as Lakala, Pashupatha, Kalamukh as one and the same B. Ramayya too opines that the followers of Lakhula are also known as Kalamukha, an important Saiva sect. The only difference between them was pasupatas use to apply Bhasma to their body where as Kalamukas used to apply the black paint on their forehead.

A celebrated priest called by name Kalamukha Niranjana Pandita was the chief Acharya of Davakeshwara Matha of Morkhandi.

Rudrashakti Pandita was the most celebrated among the Pushupata sect was also mentioned as Kalamukha pioneer.

Gunaratnasoori (1363) in his Tarka Rahasya Deepika commentaries on Shatdarshana mentions about the 4 kinds of Saivas viz., Kalamukha, Pashupatha, Saiva and Mahavritadhara. The saint was remains celebi were called as Naisthikas and who got marriage were called as Sa sthrika. Kalamukhas used to wear black
paints on their forehead, three times bathed with Bhasma (Ashes) and the worshipers of the Sthavara lingas of temples.

The Epigraphical evidence of Mahakuta refers to the Kalamukhan existence in Karnataka before 6th Century A.D.

Mitakshara Samhite records the existence of Kalamukhas saints in the Bheemeshwara temple of Kalyan and it is to note that Queen of Jaisimha III by name Chougaladevi accepted Kalamukha sect. 24

The temple building activities was started by the Kalamukhas. Kalamukha priests, stanika were the chief of the Someshwara, Nagareshwara, Manikeshwara a temples of the Alande 1000. 25 Temples of the Alande 1000 served as the centres of education dispensaries and the services to the destitutes is identified by the epigraphical records.

Vikramaditya VI was known for his generosity and liberally granted to Jaina, Buddha, Saiva, Vaishnava hence called as “Chatusamaya Samudharana”. He was given much priority to Kalamukh-saivism. Trilochana Maneendra of Kashmir was the most adorned Acharya of the time. 26

Kalamukha sect is called as Ekkoti Samaya in several inscriptions. 27 Even to date the followers of Mailar used to have their slogan “Elukote Elukoti Ughe Chagu Bhala”. 28 The centres of Shaiva philosophy were the Mathas & Temples which were
under the strict supervision of Sthanapati or Sthanikar, Naishtika Brahmachari’s used to follow the strict celibacy in their life. It is evident that the name of Saivate pontiffs were ends with Rasi, Pandit, Shakti and Jeeya. Many epigraphical records of the Alande-1000 region depicts the names such as Brahma Rasi, Aghorashakti. An Epigraphical record of Ingulgi dated 1209 refers to Guddavve, an eminent women made a grant to God Siddharama and Nageshwara temple by washing the feets of Ballavve of the Ganamatha.29

Ganamatha was found in the name of Basaveshwara, where Somavve, A woman was pontiff, that was the very rare example. A woman headed a Matha.30 She was also called as Mahanubhave for her liberal attitudes.

Kalamukha Saints were the outstanding scholars of their kind, who were called as ‘Lakulagama Samaya Samudharana’ in inscriptions.

Sthanika were incharge of the particular Mathas Kalamukha saints used to get respect and honour both by the Kings and peoples for their scholarship, penance and personality. Vamashakti, the most celebrated Sthanika of Balligave received the grants from the Kalyana Chalukya, Kalachuris and Hoysalas, was called as ‘Rajaguru’ in Shikaripur Inscription A.D. 1056.31

The epigraphical record of Alande dated AD 1082 mentions Sureshwara as the most revered Pandita as the most revesed Pontiff who converted Kaliyaga to Krutayuga by his versatility.32 The yatis were not only concentrated in the
construction of temples and ritual activities but also interested much in providing education, dispensaries and feeding to the destitute as social services.\textsuperscript{33}

The inscription of Ingalagi dated AD 1209 reveals a significant event of a female Sanyasin by name Balavve received grants by Guddavve.\textsuperscript{34} Vidyashankara observes in his work ‘Kalamukhas’, on the evidences of the Brahmeshwara temple of Abbalur which bears three generations Kalamukha chief upto 1144 A.D. reveals the close contact with Sri.Ekantada Ramayya of Aland with the Kalamukha chiefs.\textsuperscript{35}

**The most reputed pontiffs of the Kalamukhas**

**Rudrashakti Panditadeva:** The most celebrated Kalamukha pontiff got Shivani as a donation for the performance of angabhoga and rangabhoga through to God Mallikarjuna of Sriparvata, he was chief of the temple (Matha) of Shivani.

**Vimalashakti Panditadeva:** Was known as Samaya Samuddnaran (Saviour of Religion) and proficient of Lakula Saiva sect. He had the control over most of the temples during that time.

a) Mahamandaleshwara Jogamarasa gave the various gifts to the temples of Sri Rameshwaradeva at Tirth, located near the Kumbargave of Ananduru 300 division is mentioned in Tirth Inscription of A.D.1082.

b) AD 1080 Inscription of Tirtha refers to the grant of a village of Dindavur situated in Anandur 300 division. Vimalashakti Panditdeva the Acharya of Rameshwara Temple of Tirtha was the recipient of the grant. Vimala Shakti
panditadeva was mentioned as Lakulagama Samaya Sammuddharana and Pandita Gana Gunadhara reflectc his supremacy over the temples of the time.\textsuperscript{36}

- Vimala Shakti panditadeva of Lakula Saiva sect had his control over Sri Rameshwaradeva temple of Tirtha which is located near Kumbarigave of Ananduru 300.

- Vimala Shakti Panditadeva is mentioned as Samadi sila Sampanna and Lakulagama Samaya Samuddhara in the inscription of Tirtha dated 25-12-1082.

- Vimalashaktideva was extended his sphere of influence as the outstanding pontiff of this region to be seen through the Dindavura inscription. The earlier receieved grant made by Mallikarjuna.\textsuperscript{37}

- Brahma Rasipanditdeva was a Acharya of Bhandarkarate situated in the Mundeva 30 subdivision to the temple of Nageshvaradeva is refleced the AD 1069 Inscription Bhandarkavute.

- Brahmarasi was the head of the Nagareshwara temple of Bhandarkavate.

- Somarasijija: Who received the reviewed grant by yuvaraja Mallikarjuna in 1109 AD was the noted religious head of Bhandarakhavate.

The Pasupata cult was popularized in this region by the Kalamukha teachers who belonged to this school. The teachers were the predominant scholars, well
versed in many branches of knowledge. They were known for the construction of temples monasteries and administered as head of these establishments.

Their Manasteries were repositories of learning and centres for education. Many of them belonged to Srishaila and Belligame, which were eminent strong holds of the Kalamukha teachers.

Sureshwara Pandita of Alande “ The greatness of Sureshawara Deva was mentioned with the phrases that Aland became in out standing religious centre due to his presence he was chief pontiff of Swayambhu Someshwara deva Temple.

Ekantada Ramayya:

Ekantada Ramayya Originally hailed from Aland. It seems he has proceeded to puligere where he performed penance alone and got the name as Ekantad Ramayya. Ekantada Ramayya is stated as a senior contemporary of Basaveshwara. Ekantada Ramayya went to Abbaluru and he succeeded in achieving his lifes Mission of mitigating the Jainas in their home town and strong hold place as depicted in Abbaluru epigraph. He converted large number of Jainas to Saivism. Ekantada Ramayya renowned as a champion of Old Saivism even before 1160 A.D. Ekantada Ramayya followed militant and aggressive methods to retain the traditional orthodox creed.
5.3 **TEMPLES BUILDING ACTIVITIES**

The temples being the centres of religious fervor and dedication played the vital role moulding the character of the people and make the life of individual meaningful and praise worthy. Inspite of the place of worship, temples became the hall of assembly where the peoples use to meet and discuss their common problems and get solutions. Temples remained as the place of solace and peace since the ancient times. People in large scale use to offer their prayers with ritual ceremonies to attain Merit or Moksha. Thus the temples became the nucleus of all socio-religious activities in the society. Temples even acted as the centres of learning and scholarship, where the children of the village learnt the three Rs. Viz. reading, writing and anthramatics.  

Good number of Inscriptions refers to the grant made by the rulers, provincial governers and the chief of the villages for the performing of pooja, imparting education and offering food and shelter to the travellers. From the historical point of view the region of Alande 1000 seems to be possessed with certain temples as the centres of education.

Swayambhu Somanath Deva temple of Aland was acquented with a residential school where the provision for the study of Kannada language at the primary level and the feeding arrangements for the pupil was provided. Traipurusha Devalaya of Nagavi was a noted Maha agrahara and a Stanika sthana where the arrangement for
the study of 4 Vedas and Vedangas i.e., Vyakarana, Nirukta, Ganita, Jyotisha, Alankara and Chandas was provided.

The temple construction was started during 8th and 9th Century in Karnataka. Land grants were extended to the temple. For the maintainance of temples separate provision by name Devabhaga or Devabhoga was made. The Epigraphical record of Bhulokamalla dated 1075 of Lakkundi records the exemption of taxes and oil mills for the perpetual lamp was extended with granting a form (garden) to the Mahajananas of Lakkundi. ¹⁴¹

Jogamarasa the subordinate of Vikramaditya VI gave 200 mattars of land 4 mattars of gardens and 2 oil mill, to Chandreshwaradeva temple was mentioned in Akkalkote insxription dated 1092 A.D.

The temples of the period played a multifaced role to make the life of the people more meaningful and worthy. It was not only a place of worship but also the community centres to their problems, paving way to lead a peaceful life.

Usually the temples of the Alande 1000 region were associated with a matha where the provisions was to importing education, maintaining Chhatras and promoting the cultural and moral value among the people. Education was under the Patronization of society without interference of state. For this purpose, the temples used to receive the grants and endowments offered by the Doners has been viewed with the several epigraphical records. The Devur Inscription records a gift by
Suggaladevi, the queen of Jaisimha II, to the temple of Marasingaharsa for the maintenance of students besides arranging for worship in the temple.

An inscription of Nippani of Chitapur taluka mentions a ‘Saraswati Mantapa’ for the purpose of the preceptor and the Vidyarthi, which was said to built by Durgasimha, the Alande Vedarga was an educational centre of good size 300 Mattars of land and two gardens were given for the maintenance of the school.

The various Kannada inscription found in the adjoining area particularly in Anadur 300, the sub-division of Alande 1000 reveals the existence of important temples like Chandreshwara temple in Akkalkot, Belleshwara in Kumbarigave, Mamkeshwara at Ananduru, Bhogeshwara at Narangvadi and Keshava temple at Dalimb are the examples of temples found in inscriptions. It is found that several duities were installed in a single complex belonging to one temple.

The inscriptions reveals that the royal family members of the king, subordinates, Merchants etc., who liberally given donations were also provided finance for the smooth functioning and maintenance. The priests, carpenters, blacksmiths, potters and the flower suppliers of the temples were provided with the amenities for thin services.
Bammaladevi

Bammaladevi was a noted queen of Someshwara III is depicted in Nimbarga inscription of AD 1134 Rajaladevi is referred as the another important queen of Someshwara III in Anandur record of AD 1136. Rajaladevi extended her patronization through the gift for the maintenance of a perpetual lamp for God Manikeshwara.

Jainas too also believed in the idea of getting merit by giving gifts to the ‘Teerthasthana’ is mentioned as Teertha Jinalaya at Murum granted by Rajarasa, the chief tendatory of Vikramaditya VI.

Sri Siddarameshwara temple at Ummarga

Epigraphical record of Omerga dated AD 1120, refers to the donation made by village headman Naranaras with the superintendent Devaraya along with the Mahajanases to the God Sri Siddarameshwara.

Mahadeva and Keshav temple Martur

Martur record of AD 1124 Registers the grant made by Bichiraj, the pergade of Martur to the Mahadeva and Keshava temple at Martur in association with Bibbarasa and Gonkarasas, the renowned Mahammandaleshwara of Alande 1000.
Channakeshava temple of Rudrawadi:

Epigraphical record of Rudrawadi dated AD 1118 reveals Sri Madayya donated huge wealth and a revenue of a village for the upliftment of the temple Channakeshava (800 Mattars of land for the utilization of the chiefs of temple).46

Chandreshvaradeva temple at Handikkadi:

The temple is mentioned in the record of Akkalkot dated AD 1092. Kavitasarasa, the Mahamandaleshwar of the Silahara family, chandraditya the Prabhu of Handikkadi and his son Mallarasa offered donation to the temple.

Manikeshwara – temple of Anandur:

Enormous grant was given to the Manikeshwara temple on the request of the Nachimarasa to Yuvaraj Sri Mallikarjuna is mentioned in the Anandur Inscription dated 16th Dec. 1107. The Inscription dated AD 1136 of Morambe, which belongs to the reign of Kalyana Chalukya king Bhulokamalla (Someshwara III) records that Piriyarasi Pattamahadevi Rajaladevi, Heggade Malliyanna nayaka of Hannipalli and others joined together and gave gifts to Manikeshwara.47

Gatrisvara temple at Marudi:

Maradi located as a part of Ananduru 300 possess Gatrishwara temple. Anandjiya seems to be the chief priest of this temple. The officials and the various merchants of the same village by name Maripanayaka, Kesiyanayaka were given the grants to the temple is recorded in the inscription of Marudi dated 23rd Oct. AD 1121.
**Sri Rameshvaradeva temple at Tirtha:**

Jogamarasa was the subordinate of Vikramaditya VI the Mahamandalesvara of the Kalachuri family given the grant to this temple.\(^{48}\)

**Nageshvara temple at Bhandarkavate:**

Nageshwara temple is located at Bhandarkavate was the noted temple was under the headship of Brahmarasipandita.

**Siddanatha temple at Mandrupa:**

Siddanath temple of Mandrupa situated at Anandur 300 Sub-division Madrupa 30. The Inscription dated 1187 AD belongs to Seuna king. Bhilamha ruled from Elamela – which introduces Bhilammas subordinate officer Kheiyldeva and his wife Hamsaladevi and their 4 sons Lakhmideva, Vijjanna, Sangama and Kheyideva gave various gifts to the temple of Siddeshvara of Mondubbe.\(^{49}\)

**Kapilasidda Mallikarjuna Temple at Mallikarjun**

Epigraphical records of Itkal dated dEc. 26 AD 1217 belongs to the reign of Seuna King Singara, introduces subordinate Mahapradhan Sangameshvaradeva nayaka and Singhana’s sons Jayatugideva Ganeshvaradak, Paragideva, Shivamudu and Sambhudeva – all joined together and replaced the name of Yittinuru to Lingapura and gave various gifts to God Kapilsidda Mallikarjuna at Sonnalige.
Jamagaon Inscription of AD 1195 Dec. 31, belongs to the reign of Seuna King Jaitugi. It also refers to Senapati Damugi and his Son Dandanayaka (Goural) Honnaja, together gave various gifts to Kapilasidda Mallikarjuna.

**Bhogeshwara Temple at Narangawadi**

Narangavadi Inscription dated AD 1129, Oct. 29 belongs to Someshvara III reveals according to the directions of Mahamandaleshwara Mangmasa his buordinate Bocharasa gave gifts to Bhogasvarva temple’s Sri Gurudeva. It also records Gonneyanayaka, the tax officer of Alande-100 gave gifts to the same temple.\(^5\)

**Swayambhu Somanath Deva temple of Aland**

Dr.P.B.Desai opines Alande as the city of Swayambhu Somanath. The temple also provided residential boarding and lodging arrangements for the students.\(^5\)

Keshava Deva temple at Rudrawadi of Aland Taluka, this temple was attached with an educational institution called by name Brahmapuri is proved by the inscription from Afzalpura dated July 19 1117 AD. Sarvakratuvati, Vikramaditya, Bhattopadhya, Somayaji of this place was a renowned scholar in Vedic studies he was recorded as the Paramaradhya of Vikramaditya VI.\(^5\)

**Shiva Temple at Mashala of Azlapur Taluka**

An inscription from this place dated. AD 1119 gives some important information about the studies in Vedic Education centre attached to this place. A separate school was run for Balashiksha.
Chandreshwara Deva Temple Handikadi

Kandarpeshwara and Keshavadeva Temple in Daithana constructed by Shree Dankarasa. Kavilaswara, Mallidevarasa Ajjirasa, Kuppudevarasa (Son of Rajarasa), the brother of Chandarasa) have donation to this temple as mentioned in Ankulige inscription of AD 1122. Temple of Mallikarjuna Deva Samanthana Dudani is situated at Modern Dudhani of Solapur Disrtict.

Kshemalingeshwara at Narona It is an ancient temple but simple temple the place has possessed with eight several Teerthas called Gupta, Narasimha, Laxmi, Sarva Bhavamrutha and Rudra etc., It is known as Kshetrapala.53

Mallikarjun temple at Kadaganchi:

Mallikarjun temple is located at Kadaganchi considered as the holy shrine of the period to which Hemmadi Arasa the Mahamandaleshwara along with the prabhu of Kadaganchi by name Kesimarasa were gave gifts to the temple the grant was entrusted to the head of the temple by name Govindjiya.

Sri Svayanbhukoti Shankara Devaru at Madiyala:

The temple is located in Madiyala, the modern Madiyala of modern taluka had its credit of Sarveshwara, the outstanding scholar as its sthanikar. The loyal officer of Bibbarasa54 by name Gonkarasa was ruling the Gonknadu 120+60 and responsible for the grant of 200 Mattars of land as Sarvanamashyadaagrahara. Nimbarga
inscription AD 1098 and Madiyala inscriptions of AD 1184 refers to Chavanayya Dandanayaka as Chalukya raya Dandanatha.

**Singeshwara temple at Patta Savalgi (Padasavaligi)**

The modern Padasavaligi is possessed with a temple by name Singheswara to which Kalidevaru and Haggade Kesiraja and Prabhu of the village Narana deva offered the endowments of 12 Matters of land.\(^{55}\)

**Shree Prasanna Rameshwara Temple at Hodal**

The temple was constructed during the reign of Kalachuri Sankarasa, Chavundige Devarasa, the Bhattar Niyogadhipathi, Hiriya Sovanayya, Danda Nayak were gave gifts to the said temple, which was also became sarvanamashyadaagrahara.

**Trikuta Temple at Bodhan**

Epigraphical records placed Bodhan as piriya bodhana. It is was regarded as Saraswatipura during the time of Malayamati, the Principal queen of Vikramaditya VI.

Naranadeva Dandanayaka the prabhu of bodhana was the responsible for the construction of Trikuta Temple for Gods, Mallikarjuna, Keshava and Moolasthanadeva to which Bhammannayya Nayak gave land grant in AD 1142 88.
Brahmeshwara Temple at Chinchanasooru

The inscription of the same place dated. AD 1380 informs about a grant for God Brahmeshwara made by Mayanna and eulogizes the poetic excellence of his son Gangadhara. The exterior wall of the temple contains with note worthy scultures.56

Mathas

Mathas, the counter parts of European monasteries played a vital role in enriching the Educational and Cultural heritage of Alande-1000 region. 90 Mathas as a place of learning all its branches, a chow try for mendicants and a hospital, a place of security for all living beings.

The Mathas were mainly meant for Tapodhanar who were engaged in religious performances. The purpose of the Mathas can be classified as shown below.

1. To give encouragement to leaning and other cultural aspects.
2. To patronize the scholars in the pursuit of spiritual knowledge.
3. To provide free feeding houses and water sheds to the people.

Turning to the period understudy. It is noted that, “Mathas were attached to temple or had some temples attached to them. The important Mathas were of three categories 1. Virakta Matha (Emphasized the philosophical teachings), 2. Odisuva Matha (Concerned with reading and writing), 3. Salimatha (Teaching a craft in addition to teaching and writing) like Spinning, Weaving and Agriculture 92.
Important Mathas around Alande-1000 region.

‘Gana Matha’ at ingalagi of Chittapur Taluka, the village Ingalagi had five Mathas attached to the God Siddarameshwara Temple, among these Gana Mathas was prominent. It appears that this Matha had a school to teach Shaiva Philosophy. It is said that Balavve, the head of this place is described as Kshetra sanyasini and Mahanubhave.57

“Chikka-Sanja Matha”

Diggavi inscription dated. AD 1107 refers to Chikka-Sanja Matha near the Janardhana Deva temple seems a school was attached to this temple.58

“Aland Pancha Mathas”

Aland had five Mathas during Chalukyas time, Sureshwara Muni the great Kalamukha sage is said to be the head of the Matha attached to temple God Someshwara. It appears there were educational facilities for the students as one Matha had already a residential school for Kannada studies.59

“Siddeshwara Temple Matha” at Nagavi

Siddeshwae Temple at Nagavi was attached to a Matha, inscription dated. AD 1093 informs this as an Naishika Matha. It appears that it belongs to Shaiva Philosophy.
Handarki of Sedam Taluka

Handarki centre of Kalamuka Saivism the inscription of the same place dated AD 1118 mentions Acharya Aghora Shakti Pandita Deva as the head of the Matha. He was well versed in Saiva philosophy and provided the facilities to study the Kannada language along with the Sanskriti.60

The Madhusudhana Temple Matha at Nagai

The Madhusudhana temple was magnificently built with the Golden Kalasa, a Matha was attached to this temple contained three storied building full decorated with various Salabhanjikas. There were residential places for the ascetics like Ekdandi and three dandies in the same say the Snathaka Brahmacharies, Hamsa and Paramahamsa were also residing there and engaged to their studies.

It’s clear that, the ascetics Ekdandi and Tridandies were well versed Upanishath and Philosophies particularly the “Manduka’ and Madukya Upanishads’ as there two books Expound the philosophy of Sanyasa Dharma.61
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