

**SHRI DHARMASTHALA MANJUNATHESHWARA COLLEGE**

**(Autonomous)**

**(Re-Accredited by NAAC at A++ Grade)**

**UJIRE D. K. -574240**

**DEPARTMENT OF HISTORY**

**ENMOOR-DEATH PLACE OF KOTI CHENNAYYA**



**AS A PART OF THE STUDENT RESEARCH PROGRAMME  
2022-23**

## **CERTIFICATE**

This is to certify that the following students of I B.A. have completed the project entitled as “**Enmoor-Death Place of Koti chennayya**” as a co-curricular activity under the guidance of Dr.Sanmathi Kumar, Department of History, S.D.M College, Ujire during the year 2022-23.

<b>Roll No</b>	<b>Name</b>
220070	Manasa K N
220066	Kavana K S
220068	Manoj A B
220069	Manjappa Hosalli
220072	Prithviraj T C
220073	Padmanabha

HOD SIGNATURE

GUIDE NAME AND SIGNATURE

### **ACKNOWLEDGEMENT**

We consider it a great privilege to express a deep sense of gratitude to Dr. Sanmathi Kumar, Assistant professor, History Department, for his valuable guidance in this project work. We are grateful to him for giving us an opportunity to work in this student research program. It is a great pleasure to thank Dr. Sanmathi Kumar Sir, H.O.D. of History Department, who guided us in doing this project. We whole-heartedly thank our college principal Dr.Kumara Hegde and all other lectures for their encouragement throughout our work.

#### **Group members**

<b><u>Roll No</u></b>	<b><u>Name</u></b>	<b><u>Class</u></b>
220070	Manasa K N	I.B.A.
220066	Kavana K S	I.B.A.
220068	Manoj A B	I.B.A.
220069	Manjappa Hosalli	I.B.A
220072	Prithviraj T C	I.B.A.
220073	Padmanabha	I.B.A.

## **DECLARATION**

We hereby declare that this student research project entitled “Enmoor-Death place of Koti Chennayya” has been prepared by us during the year 2022-23 under the guidance of Dr.Sanmathi Kumar, Department of History, SDM College (Autonomous), Ujire, We also declare the result of this research has not been reported and submitted by us for any purposes elsewhere.

<b>ROLL NO</b>	<b>NAME</b>	<b>SIGNATURE</b>
220070	Manasa K N	
220066	Kavana K S	
220068	Manoj A B	
220069	Manjappa Hosalli	
220072	Prithviraj T C	
220073	Padmanabha	



## ಪರಿವಿಡಿ

ಕ್ರಮ ಸಂಖ್ಯೆ	ವಿಷಯಗಳು	ಪುಟಸಂಖ್ಯೆ
೦೧	ಕೋಟಿ ಚೆನ್ನಯರ ಪರಿಚಯ	೦೧
೦೨	ಕೋಟಿ ಚೆನ್ನಯರ ಜನನದ ಕುರಿತು	೦೨-೦೫
೦೩	ಎಣ್ಣೂರಿನಲ್ಲಿ ಕೋಟಿ ಚೆನ್ನಯರು	೦೫-೦೮
೦೪	ಕೋಟಿ ಚೆನ್ನಯರು ಅವರ ಅಕ್ಕ ಕಿನ್ನಿದಾರಿಯ ಮನೆಗೆ ಭೇಟಿ	೦೮-೧೦
೦೫	ಕೇಮಾಳ ಬಲ್ಲಾಳರೊಂದಿಗೆ ಕೋಟಿ ಚೆನ್ನಯರ ಕದನ ಮತ್ತುಕೋಟಿ ಚೆನ್ನಯರ ಸಾವು	೧೦-೧೨
೦೬	ಉಪಸಂಹಾರ	೧೨-೧೩
೦೭	ಗ್ರಂಥಸೂಚಿ	೧೪

## ಕೋಟಿ ಚೆನ್ನಯರು ವೀರ ಮರಣ ವನ್ನಪ್ಪಿದ ಸ್ಥಳ ಎಣ್ಣೂರು

ಕೋಟಿ ಚೆನ್ನಯ ತುಳುನಾಡಿನಲ್ಲಿ ತುಂಬ ಹೆಸರಾದ ಯೋಧರಾಗಿದ್ದು ಅವರನ್ನು ತುಂಬ ಮಂದಿ ದೈವ ಎಂದು ಆರಾಧಿಸುತ್ತಾರೆ. ತುಳುನಾಡಿನಲ್ಲಿ ಪ್ರಚಲಿತವಿರುವ ಭೂತಾರಾಧನೆಯಲ್ಲಿ ಕೋಟಿ-ಚೆನ್ನಯ ಖ್ಯಾತ ಹೆಸರು. ಕೋಟಿ ಮತ್ತು ಚೆನ್ನಯ ಎಂಬ ಸೋದರರು ಯೋಧರಾಗಿದ್ದು ಹೋರಾಡಿ ಮಡಿದ ಕಥೆ ಮುಂದೆ ಅದುವೇ ಭೂತಾರಾಧನೆಯಾಯಿತು.

ಇವರು ಪುತ್ತೂರು ತಾಲೂಕಿನ ಪಡುಮಲೆ ಎಂಬಲ್ಲಿ ಜನಿಸಿದರು. ತುಳುನಾಡಿನ ದಿವ್ಯ ಶಕ್ತಿಗೆ ಸೇರಿದ ದೇಯಿ ಬೈದತಿ(ಇವಳ ಮೂಲ ಹೆಸರು ಸ್ವರ್ಣ ಕೇದಗೆ ಬ್ರಾಹ್ಮಣರಿಗೆ ಮೊಟ್ಟೆಯ ಮೂಲಕ ಜನ್ಮ ತಾಳಿ ಸಿಕ್ಕಳು. ಆದ ಕಾರಣ ಕೋಟಿ ಚೆನ್ನಯ ದೈವ ಕಾರ್ಯ ನಿಮಿತ್ತ ಭೂಮಿಗೆ ಬಂದವರು ಯಾವುದೆ ಜಾತಿಗೆ ಸಂಬಂಧ ಪಟ್ಟವರಲ್ಲ ) ಮಕ್ಕಳಾಗಿ ಜನಿಸಿದರು. ಇವರ ತಂದೆ ತಾಯಿ ಗರ್ಭಿಣಿಯಾಗಿದ್ದಾಗಲೇ ತೀರಿಕೊಂಡಿದ್ದರು. ಪಡುಮಲೆಯ ಪೆರುಮಾಳು ಬಲ್ಲಾಳನಿಗೆ ಬೇಟೆಗೆ ಹೋದಾಗ ಆದ ಗಾಯವನ್ನು ದೇಯಿ ಬೈದತಿಯು ಗುಣಪಡಿಸಿದ್ದಳು. ಇದರಿಂದಾಗಿ ಆಕೆಯ ಹೆರಿಗೆಯ ವ್ಯವಸ್ಥೆಯನ್ನು ಪೆರುಮಾಳು ಬಲ್ಲಾಳನು ತನ್ನ ಬೀಡಿನಲ್ಲೇ (ಅರಮನೆ) ಮಾಡಿಸಿದನು. ಅವಳಿ ಮಕ್ಕಳನ್ನು ಹಡೆದ ನಂತರ ಕೆಲವು ದಿನಗಳಲ್ಲೇ ದೇಯಿ ಬೈದತಿಯು ಅಸುನೀಗಿದಳು.



### ಕೋಟಿ ಚೆನ್ನಯ್ಯರ ಜನನದ ಕುರಿತು:

ಕೇಂಜವ ತಂದ ಮಕರಂದವನ್ನು ಸ್ವೀಕರಿಸಿದ ಕೇಂಜವದಿ ಗರ್ಭ ಧರಿಸುತ್ತದೆ. ಗರ್ಭಧಾರಣೆಯ ಹತ್ತನೆಯ ತಿಂಗಳಿನಲ್ಲಿ, ಆನೆಯ ತಲೆಗಿಂತ ಚಿಕ್ಕದಾದ, ಕುದುರೆಯ ತಲೆಗಿಂತ ದೊಡ್ಡದಾದ ಮೊಟ್ಟೆಯನ್ನು ಇಡುತ್ತದೆ. ಆ ಮೊಟ್ಟೆಯನ್ನು ಹೇಳಿಕೊಂಡ ಹರಕೆಯಂತೆ ದೇವರಿಗೆ ಅರ್ಪಿಸುತ್ತಾರೆ. ದೇವರು ಅದನ್ನು ದಿಂಬಿನಂತೆ ಇರಲಿ ಎಂದು ಬದಿಗೆ ಇಟ್ಟು ಗಾಳಿ ರಥವೇರಿ ಸವಾರಿಗೆ ಹೋಗುತ್ತಾರೆ. ಈ ಸಂದರ್ಭದಲ್ಲಿ, ಹೊಂಚು ಹಾಕುತ್ತಿದ್ದ ನಾಗಗಳು ಮೊಟ್ಟೆಗೆ ನೋಟ ಇಟ್ಟು ಸ್ಪರ್ಶಿಸಿದಾಗ ಮೊಟ್ಟೆ ಒಡೆಯುತ್ತದೆ. ಸಿಡಿದ ತುಂಡುಗಳು ಮೇಲೆ ಆಕಾಶಕ್ಕೆ, ಕೆಳಗೆ ಪಾತಾಳಕ್ಕೆ ಉತ್ತರ ದಿಕ್ಕಿನಲ್ಲಿ ಜರ್ಮನಿಯ ಮಗ ಜಂಬೂರಿಕುಮಾರನ ಮಡಿಲಿಗೆ ಬೀಳುತ್ತದೆ. ಅದು ಮುತ್ತು ಮಾಣಿಕ್ಯವಾಗಿ ಕಾಣಿಸುತ್ತದೆ. ಅದನ್ನು ಅವನು ಕಿವಿಯಲ್ಲಿ ಧರಿಸುತ್ತಾನೆ. ಸವಾರಿಗೆ ಹೋದ ದೇವರು ಹಿಂದಿರುಗಿ ಬಂದಾಗ, ಮೊಟ್ಟೆ ಒಡೆದ ವಿಚಾರ ತಿಳಿದು ಅದೆಲ್ಲಿದೆ ಎಂದು ಹುಡುಕುತ್ತಾರೆ.

ಆಗ ಜಂಬೂರಿಕುಮಾರನ ಕಿವಿಯಲ್ಲಿದ್ದ ಮಾಣಿಕ್ಯ ಪುನಃ ಸಿಡಿದು ಮಣ್ಣುಮುದ್ದೆಯಾಗಿ ಸಮುದ್ರಕ್ಕೆ ಬಿದ್ದು ಸಪ್ತಗಿರಿ ಪರ್ವತಕ್ಕಿಂತ ಹೆಚ್ಚು ಚಂದವಾಯಿತು. ತೆಂಕುದಿಕ್ಕಿನಲ್ಲಿ ಶೋಭಿಸುವ ಹೊಳೆಯಾಯಿತು. ಮಧ್ಯದಲ್ಲಿ ದ್ವೀಪ ಆಯಿತು. ಮೂಡುದಿಕ್ಕಿನಲ್ಲಿ ಘಟ್ಟ, ಪಡುವಣದಲ್ಲಿ ಸಮುದ್ರದ ನಡುವಿನ ಈ ಭಾಗವೇ ತುಳುನಾಡು. ಇದೇ ತುಳುನಾಡಿನಲ್ಲಿ ಕೋಟಿ ಚೆನ್ನಯರು ಮೆರೆದಾಡಿದ್ದಾರೆ.

ಕೇಂಜವ ಪಕ್ಷಿಗಳು ಇಟ್ಟ ಎರಡನೆಯ ಮೊಟ್ಟೆ ಸಮುದ್ರಕ್ಕೆ ಜಾರಿ ಬೀಳುತ್ತದೆ .ಅದು ನಿಂಬೆ ಹಣ್ಣಾಗಿ ತೇಲಿಕೊಂಡು ಬರುವಾಗ ಸಂಕಮಲೆಯ ಪೆಜನಾರ ಎಂಬ ಬ್ರಾಹ್ಮಣನ ಕೈಗೆ ಸಿಗುತ್ತದೆ .ಅದನ್ನು ಮನೆಗೆ ಕೊಂಡು ಹೋಗಿ ಇಡುವಾಗ ಒಂದು ಹೆಣ್ಣು ಮಗುವಾಗಿ ಅಳುತ್ತದೆ .ಮಕ್ಕಳಿಲ್ಲದ ಓಪತ್ತಿ- ಪೆಜನಾರ ದಂಪತಿಗಳು ಈ ಹೆಣ್ಣು ಮಗುವನ್ನು ಕೇದಗೆ ಎಂಬ ಹೆಸರಿಟ್ಟು, ಮುದ್ದಿನಿಂದ ಸಾಕುತ್ತಾರೆ .ಇವಳು ೮-೧೦ ವರ್ಷವಾಗುತ್ತಾ ಬರಲು ಅವಳು ಋತುಮತಿಯಾಗುತ್ತಾಳೆ. ಆಗ ಬ್ರಾಹ್ಮಣರಲ್ಲಿ ವಿವಾಹಕ್ಕೆ ಮೊದಲು ಹುಡುಗಿ ಋತು ಮತಿಯರಾದರೆ, ಅವರನ್ನು ಕಣ್ಣು ಕಟ್ಟಿ ಬೆತ್ತಲಾಗಿಸಿ ಕಾಡಿನಲ್ಲಿ ಬಿಟ್ಟು ಬರುವ ಸಂಪ್ರದಾಯವಿತ್ತು .ಆದ್ದರಿಂದ ಪೆಜನಾರ್ ಕದಾ ತಾವು

ಮುದ್ದಿನಿಂದ ಸಾಕಿದ ಮಗಳನ್ನು ಬೇರೆ ದಾರಿ ತೋಚದೆ ಸಂಬಂಧಿ ಕರ ಮದುವೆಗೆ ಹೋಗೋಣ ಎಂದು ನಂಬಿಸಿ ಕಾಡಿನಲ್ಲಿ ಬಿಟ್ಟು ಬರುತ್ತಾರೆ.

ಆ ಹೊತ್ತಿನಲ್ಲಿ ಸಾಯನ ಬೈದ್ಯ ಮುರ್ತೆಯ ಕೆಲಸಕ್ಕಾಗಿ ಕಾಡಿಗೆ ಬರುತ್ತಾನೆ .ಇನ್ನು ಬೆಳಕು ಸರಿಯಾಗಿ ಮೂಡಿರಲಿಲ್ಲ . ಅವನು ಮರ ಹತ್ತಿ ಕೊಯ್ಯುವಾಗ ಅದರ ಕಸ ಈ ಹುಡುಗಿಯ ತಲೆ ಮೇಲೆ ಬೀಳುತ್ತದೆ .ಆಗ ಅವಳು ನೀನು ಗಂಡಸಾದರೆ ನನ್ನ ಅಣ್ಣ ಹಂಗಸಾದರೆ ನನ್ನ ಅಕ್ಕ ಎಂದು ಹೇಳುತ್ತಾಳೆ . ಈ ಎಳೆಯ ಹುಡುಗಿಯನ್ನು ನೋಡುವಾಗ ಸಾಯನ ಬೈದ್ಯನಿಗೆ ತನ್ನ ಮುದ್ದಿನ ತಂಗಿ ದೇವಿ ಬೈದ್ಯತಿಯ ನೆನಪಾಗುತ್ತದೆ . ದೇವಿ ಬೈದ್ಯತಿಯನ್ನು ಸಂನದರಲ್ಲಿಯೇ ಕಾಂತ ಬೈದ್ಯನಿಗೆ ಮಾಡುವೆ ಮಾಡಿ ಕೊಟ್ಟಿರುತ್ತಾನೆ ಅಣ್ಣ ಸಾಯನ ಬೈದ್ಯ .ಆದರೆ ಅವಳು ಚಿಕ್ಕ ವಯಸ್ಸಿನಲ್ಲಿಯೇ ಹೆರಿಗೆ ಸಮಯದಲ್ಲಿ ಮರನವನ್ನಪ್ಪಿರುತ್ತಾಳೆ .ಕಣ್ಣು ಕಟ್ಟಿ ಕಾಡಿಗೆ ಬಿಟ್ಟ ಈ ಹುಡುಗಿ ಕೇದಗೆಯ ಮೇಲೆ ಅನುಕಂಪ ಪ್ರೀತಿ ಹುಟ್ಟಿ ಸಾಯನ ಬೈದ್ಯ ಅವಳ ಕೈಕಾಲು ಕಣ್ಣು ಬಿಚ್ಚಿ ತನ್ನ ಮುಂಡಾಸಿನ ಬಟ್ಟೆಯನ್ನು ಅವಳಿಗೆ ಹೊದಿಸಿ ತನ್ನ ಮನೆಗೆ ಕರೆದೊಯ್ಯುತ್ತಾನೆ .ತನ್ನ ತಂಗಿಯ ಹೆಸರಿತ್ತು ಅವಳನ್ನು ಸಾಕಿ ಸಲಹುತ್ತಾನೆ .ಕಾಡಿನಿಂದ ತಂದ ಅನಾಥ ಹುಡುಗಿಯನ್ನು ಯಾರೂ ಮದುವೆಯಾಗಲು ಮುಂದೆ ಬರಲಿಲ್ಲವೋ ಏನೋ !ವಯಸ್ಸಾಗಿರುವ ತನ್ನ ತಂಗಿಯ ಗಂಡ ಕಾಂತು ಬೈದ್ಯನಿಗೆ ಇವಳನ್ನು ಮಾಡುವೆ ಮಾಡಿ ಕೊಡುತ್ತಾನೆ. ಅವನು ಮದುವೆಯಾಗುವಾಗಲೇ ತನಗೆ ವಯಸ್ಸಾಯಿತು ಮುಂದೆ ಹುಟ್ಟುವ ಮಕ್ಕಳನ್ನು ಯಾರು ನೋಡಿಕೊಳ್ಳುತ್ತಾರೆ ?ಎಂದು ಕೇಳಿದಾಗ ಆ ಜವಾಬ್ದಾರಿ ನನಗಿರಲಿ ಎಂದು ಹೇಳಿ ಆತನನ್ನು ಒಪ್ಪಿಸುತ್ತಾನೆ. ಸಾಯನ ಬೈದ್ಯ !ಆದ್ದರಿಂದಲೇ ಇಡೀ ತುಳುಜನಪದ ಸಾಹಿತ್ಯದಲ್ಲಿ ಸಾಯನ ಬೈದ್ಯನ ಪಾತ್ರ ಸದಾ ದೇವಿಪ್ರಮಾನವಾಗಿದೆ.

ಮುಂದೆ ದೇವಿ ಬೈದ್ಯತಿ ಗರ್ಭಿಣಿಯಾಗುತ್ತಾಳೆ. ಇತ್ತ ಪಡುಮಲೆ ಬಲ್ಲಾಳರಿಗೆ ಬೇಟೆಗೆ ಹೋಗುವ ಕನಸು ಬೀಳುತ್ತದೆ .ಅದರಂತೆ ಅವರು ನಾಗ ಬ್ರಹ್ಮರನ್ನು ನೆನೆದು ಕಾಣಿಕೆ ತೆಗೆದು ಇಟ್ಟು ಬೇಟೆಗೆ ಹೋಗುತ್ತಾರೆ. ಅನೇಕ ಪ್ರಾಣಿಗಳನ್ನು ಬೇಟೆಯಾಡಿ ಅವುಗಳನ್ನು ಸಲ್ಲ ಬೇಕಾದವರಿಗೆ ಅವರವರ ಸ್ಥಾನ ಮರ್ಯಾದೆಗನುಗುಣವಾಗಿ ಹಂಚುತ್ತಾರೆ.ಬೇಟೆಯಾಡಿ ಹಿಂದೆ ಬರುವಾಗ ಬಲ್ಲಾಳರ ಕಾಲಿಗೆ ಕಾಸರಕನ ಮುಳ್ಳು ತಾಗುತ್ತದೆ.

ಯಾತನೆಯಿಂದ ಬಲ್ಲಾಳರು ನಾನು ಸತ್ತು ಹೋಗುವೆ ಬದುಕಲಾಲ್ತೆ ಎಂದು ನೋವಿನಿಂದ ಕೂಗಿ ನರಳುತ್ತಾರೆ. ಅವರನ್ನು ಪಲ್ಲಕ್ಕಿಯಲ್ಲಿ ಹೊತ್ತು ಕೊಂಡು ಸೇವಕರು ಅರಮನೆಗೆ ಕರೆತರುತ್ತಾರೆ. ಅರಮನೆಯ ವೈದ್ಯರು ಊರ ಪರ ಊರ ವೈದ್ಯರು ಔಷಧ ಉಪಚಾರ ಮಾಡುತ್ತಾರೆ.ಆದರೆ

ಬಲ್ಲಾಳರ ಕಾಲಿಗಾದ ಗಾಯ ನಂಜು ಏರಿ ಇಡಿ ಶರೀರ ವ್ಯಾಪಿಸಿ ಅವರು ಬದುಕುಳಿಯುವುದು ಕಷ್ಟ ಎಂಬ ಹಂತಕ್ಕೆ ತಲಪುತ್ತಾರೆ . ಆಗ ಅಲ್ಲಿ ಯಾರೋ ದೇಯಿ ಬೈದೈತಿ ಒಳ್ಳೆಯ ಮದ್ದು ಕೊಡುತ್ತಾಳೆ ಎಂದು ಅರಸ ಬಲ್ಲಾಳನಿಗೆ ಹೇಳುತ್ತಾರೆ .ಬಲ್ಲಾಳ ಕೂಡಲೇ ದೇಯಿ ಬೈದೈತಿಯನ್ನು ಬರಹೇಳುತ್ತಾನೆ.ಆಗ ಅವಳು ಏಳು ತಿಂಗಳು ತುಂಬಿದ ಗರ್ಭಿಣಿ .ಮೊದಲು ಬರಲು ಒಪ್ಪ ದಿದ್ದರು ನಂತರ ಅರಸನ ನೋವನ್ನು ದೀನ ಅವಸ್ಥೆಯನ್ನೂ ನೋಡಿ ಔಷಧ ಕೊಡಲು ಒಪ್ಪುತ್ತಾಳೆ .

ಬೆಳಗ್ಗಿನ ಜಾವ ಏಳು ಮಲೆಗೆ ಜನರನ್ನು ಕಳುಹಿಸಿ ದೇಯಿ ಬೈದೈತಿ ಏಳು ಮುಪ್ಪಿಯಪ್ಪು ಔಷಧದ ಗಿಡದ ಚಿಗುರನ್ನು ತರಿಸಿ ಕುಟ್ಟಿ ಪುಡಿ ಮಾಡಿ ಬೆಳ್ಳಿ ಕರಡಿಗೆಗೆ ತುಂಬಿ ದಂಡಿಗೆ ಏರಿ ಅರಮನೆಗೆ ಬರುತ್ತಾಳೆ .ಒಳ ಬರಲು ಅಳುಕಿದ ಅವಳಲ್ಲಿ “ನೀನು ಕೊಟ್ಟ ಮದ್ದಿನಿಂದ ನಾನು ಬದುಕಿದರೆ ಇನ್ನು ಹತ್ತು ಹದಿನಾರು ಕಾಲ ಪಟ್ಟವನ್ನು ಆಳುವೆ ,ಸಲ್ಲುವ ಕಾಣಿಕೆಯನ್ನು ನಿನಗೆ ಕೊಡುವೆ ಎಂದು ಹೇಳುವರು . ದೇಯಿ ಬೈದೈತಿ ಅನೇಕ ದಿನಗಳ ತನಕ ಅಲ್ಲಿದ್ದುಕೊಂಡು ಬಲ್ಲಾಳನ ಕಾಲಿನ ಗಾಯಕ್ಕೆ ಔಷಧಿ ಹಾಕಿ ಉಪಚಾರ ಮಾಡುತ್ತಾಳೆ .ನಿಧಾನವಾಗಿ ಗಾಯ ಮಾಗಿ ಅರಸ ಗುಣ ಮುಖನಾಗುತ್ತಾನೆ .ಆಗ ದೇಯಿ ಬೈದೈತಿ ತನ್ನ ಮನೆಗೆ ಹೊರಡುತ್ತಾಳೆ .ತನಗೆ ಬರಬೇಕಾದ ಕಾಣಿಕೆಯನ್ನು ನೆನಪಿಸುತ್ತಾಳೆ .

ಯಾತನೆಯಿಂದ ಬಲ್ಲಾಳರು ನಾನು ಸತ್ತು ಹೋಗುವೆ ಬದುಕಲಾಲ್ತೆ ಎಂದು ನೋವಿನಿಂದ ಕೂಗಿ ನರಳುತ್ತಾರೆ. ಅವರನ್ನು ಪಲ್ಲಕ್ಕಿಯಲ್ಲಿ ಹೊತ್ತು ಕೊಂಡು ಸೇವಕರು ಅರಮನೆಗೆ ಕರೆತರುತ್ತಾರೆ.ಅರಮನೆಯ ವೈದ್ಯರು ಊರ ಪರ ಊರ ವೈದ್ಯರು ಔಷಧ ಉಪಚಾರ ಮಾಡುತ್ತಾರೆ. ಆದರೆ ಬಲ್ಲಾಳರ ಕಾಲಿಗಾದ ಗಾಯ ನಂಜು ಏರಿ ಇಡಿ ಶರೀರ ವ್ಯಾಪಿಸಿ ಅವರು ಬದುಕುಳಿಯುವುದು ಕಷ್ಟ ಎಂಬ ಹಂತಕ್ಕೆ ತಲಪುತ್ತಾರೆ . ಆಗ ಅಲ್ಲಿ ಯಾರೋ ದೇಯಿ ಬೈದೈತಿ ಒಳ್ಳೆಯ ಮದ್ದು ಕೊಡುತ್ತಾಳೆ ಎಂದು ಅರಸ ಬಲ್ಲಾಳನಿಗೆ ಹೇಳುತ್ತಾರೆ .ಬಲ್ಲಾಳ ಕೂಡಲೇ ದೇಯಿ ಬೈದೈತಿಯನ್ನು ಬರಹೇಳುತ್ತಾನೆ.ಆಗ ಅವಳು ಏಳು ತಿಂಗಳು ತುಂಬಿದ ಗರ್ಭಿಣಿ .ಮೊದಲು ಬರಲು ಒಪ್ಪ ದಿದ್ದರು ನಂತರ ಅರಸನ ನೋವನ್ನು ದೀನ ಅವಸ್ಥೆಯನ್ನೂ ನೋಡಿ ಔಷಧ ಕೊಡಲು ಒಪ್ಪುತ್ತಾಳೆ .

ಬೆಳಗ್ಗಿನ ಜಾವ ಏಳು ಮಲೆಗೆ ಜನರನ್ನು ಕಳುಹಿಸಿ ದೇಯಿ ಬೈದೈತಿ ಏಳು ಮುಪ್ಪಿಯಪ್ಪು ಔಷಧದ ಗಿಡದ ಚಿಗುರನ್ನು ತರಿಸಿ ಕುಟ್ಟಿ ಪುಡಿ ಮಾಡಿ ಬೆಳ್ಳಿ ಕರಡಿಗೆಗೆ ತುಂಬಿ ದಂಡಿಗೆ ಏರಿ ಅರಮನೆಗೆ ಬರುತ್ತಾಳೆ .ಒಳ ಬರಲು ಅಳುಕಿದ ಅವಳಲ್ಲಿ “ನೀನು ಕೊಟ್ಟ ಮದ್ದಿನಿಂದ ನಾನು ಬದುಕಿದರೆ ಇನ್ನು ಹತ್ತು ಹದಿನಾರು ಕಾಲ ಪಟ್ಟವನ್ನು ಆಳುವೆ ,ಸಲ್ಲುವ ಕಾಣಿಕೆಯನ್ನು ನಿನಗೆ ಕೊಡುವೆ

ಎಂದು ಹೇಳುವರು. ದೇಯಿ ಬೈದ್ಯತಿ ಅನೇಕ ದಿನಗಳ ತನಕ ಅಲ್ಲಿದ್ದುಕೊಂಡು ಬಲ್ಲಾಳನ ಕಾಲಿನ ಗಾಯಕ್ಕೆ ಔಷಧಿ ಹಾಕಿ ಉಪಚಾರ ಮಾಡುತ್ತಾಳೆ .ನಿಧಾನವಾಗಿ ಗಾಯ ಮಾಗಿ ಅರಸ ಗುಣ ಮುಖನಾಗುತ್ತಾನೆ. ಆಗ ದೇಯಿ ಬೈದ್ಯತಿ ತನ್ನ ಮನೆಗೆ ಹೊರಡುತ್ತಾಳೆ. ತನಗೆ ಬರಬೇಕಾದ ಕಾಣಿಕೆಯನ್ನು ನೆನಪಿಸುತ್ತಾಳೆ .

ಆಗ ಅರಸ ನೋವಿನ ಭರದಲ್ಲಿ ನಾನು ಏನೋ ಹೇಳಿರಬಹುದು. ಈಗ ಏನಾದರು ಕೊಡಬೇಕಾದರೆ ಮಂತ್ರಿ ಬುದ್ಯಂತ ಬರಬೇಕು ಎಂದು ಹೇಳಿದನು ಆಗ ಕೋಪಗೊಂಡ ದೇಯಿ ಬೈದ್ಯತಿ ಏನು ಬೇಡ ಎಂದು ಹೇಳಿ ಹೊರಡುತ್ತಾಳೆ ಆಗ ರಾಜನ ಕಾಲಿನ ಗಾಯ ಮತ್ತೆ ಉಲ್ಬಣಿಸುತ್ತದೆ .ಆಗ ರಾಣಿ ಬಂದು ಪ್ರಾರ್ಥಿಸಲು ದೇಯಿ ಬೈದ್ಯತಿ ಮತ್ತೆ ಅವನನ್ನು ಗುಣಪಡಿಸುತ್ತಾಳೆ .ಆಗ ಬಲ್ಲಾಳರು ದೇಯಿ ಬೈದ್ಯತಿಗೆ ಆಭರಣಗಳನ್ನು ಪತ್ತೆ ಸೀರೆ ರವಕೆ ,ಸೊಂಟದ ಪಟ್ಟಿ ಮೊದಲಾದವುಗಳನ್ನು ನೀಡಿ “ಇನ್ನು ಉಳಿದದ್ದನ್ನು ನಿನ್ನ ಗರ್ಭದಲ್ಲಿರುವ ಮಗುವಿಗೆ ಕೊಡುವೆನು ಹೆಣ್ಣು ಹುಟ್ಟಿದರೆ ಅವಳಿಗೆ ಚಿನ್ನ ಬೆಳ್ಳಿ ಬೇಕಾದ್ದನ್ನು ಕೊಡುವೆನು ಗಂಡು ಮಗು ಹುಟ್ಟಿದರೆ ಅವರು ವಿದ್ಯೆ ಕಲ್ಪು ದುಡಿದು ತಿನ್ನಲು ನನ್ನ ಬೀಡಿಗೆ ಬಂದರೆ ವ್ಯವಸಾಯ ಮಾಡಲು ಕಂಬಳ ಗದ್ದೆ ನೀಡುವೆನು “ಎಂದು ಮಾತು ಕೊಡುತ್ತಾರೆ. ಮುನೇ ಒಂದೆರಡು ದಿನಗಳಲ್ಲಿಯೇ ದೇಯಿ ಬೈದ್ಯತಿ ಎರಡು ಗಂಡು ಮಕ್ಕಳಿಗೆ ಜನ್ಮ ಕೊಡುತ್ತಾಳೆ . ಈ ಅವಳಿ ಮಕ್ಕಳೇ ಮುಂದೆ ತುಳುನಾಡಿನ ವೀರರಾಗಿ ನಾಡನ್ನು ಬೆಳಗುವರು ಬಲ್ಲಾಳರು ಹುಟ್ಟಿದ ಮಕ್ಕಳಿಗೆ ಕೋಟೇಶ್ವರ ದೇವರನ್ನು ನೆಂದು ಕೋಟಿ ಎಂದು ಚೆನ್ನ ಕೇಶವನನ್ನು ನೆನೆದು ಚೆನ್ನಯ ಎಂದು ಹೆಸರಿಡುವರು .ಮಕ್ಕಳು ತಾಯಿಯ ಹಾಲು ಕುಡಿದ ಕಾಲದಲ್ಲಿಯೇ ತಾಯಿ ದೇಯಿ ಬೈದ್ಯತಿ ಸಾಯುತ್ತಾಳೆ .ಮಕ್ಕಳು ಬಟ್ಟಲಿನಲ್ಲಿ ಅಣ್ಣ ತಿನ್ನುವ ವಯಸ್ಸಿನಲ್ಲಿ ತಂದೆ ಕಾಂತನ ಬೈದ್ಯ ಸಾಯುತ್ತಾನೆ . ಈ ಮಕ್ಕಳನ್ನು ಸೋದರ ಮಾವ ಸಾಯನ ಬೈದ್ಯ ಸಾಕಿ ಸಲಹುತ್ತಾರೆ.



ಪಡುಮಲೆ-ಕೋಟಿ ಚೆನ್ನಯ್ಯರ ಹುಟ್ಟಿದ ಸ್ಥಳ



## ಎಣ್ಣೂರಿನಲ್ಲಿ ಕೋಟಿ ಚೆನ್ನಯರು

ಕೋಟಿ ಚೆನ್ನಯ ಮರಣ ಹೊಂದಿದ ಸ್ಥಳ ಎಣ್ಣೂರು. ಇದು ಅತ್ಯಂತ ಕಾರಣಿಕ ಶಕ್ತಿ ಕೋಟಿ ಚೆನ್ನಯರು ಹುಟ್ಟಿದ ಸ್ಥಳವಾಗಿದೆ. ಕೆ.ರಾಮಕೃಷ್ಣ ಶೆಟ್ಟಿ ಇವರು ಎಣ್ಣೂರಿನ ಕಟ್ಟಬೀಡಿನವರು. ಇದು ಕಡಬ ತಾಲೂಕಿನ ಎಣ್ಣೂರು ಗ್ರಾಮದಲ್ಲಿದೆ.



ಇದು ಸಾಧಾರಣ 500 ವರ್ಷಗಳ ಹಿಂದೆ ಕೋಟಿ ಚೆನ್ನಯರು ದೇವಬಲ್ಲಾಳರ ಆಶ್ರಯದಲ್ಲಿ ಬಂದು ಇರುತ್ತಾರೆ. ಮುಂದೆ ದೇವ ಬಲ್ಲಾಳರ ಆಶ್ರಯವನ್ನು ಪಡೆದುಕೊಂಡು ಎಣ್ಣೂರಿನ ಅಧಿಕಾರವನ್ನು ವಹಿಸಿಕೊಳ್ಳುತ್ತಾರೆ. ಮರಣ ನಂತರ ದೇವ ಬಲ್ಲಾಳರು ಅಲ್ಲಿನ ಆಡಳಿತ ಜವಾಬ್ದಾರಿಯನ್ನು ಎಣ್ಣೂರಿನ ಕಟ್ಟಬೀಡಿನ ವಂಶಸ್ಥರಿಗೆ ನೀಡುತ್ತಾರೆ. ತದನಂತರ ಎಣ್ಣೂರಿನ ಕಟ್ಟಬೀಡಿನ ಹಿರಿಯರು ಇದರ ಆಡಳಿತವನ್ನು ನಿರ್ವಹಿಸಿ ಕೊಂಡು ಬರುತ್ತಾ ಇದ್ದಾರೆ.

ಮುಂದೆ ಅವರು ಬೆಳೆದು ಪೆರುಮಾಳ ಬಲ್ಲಾಳರು ಬೇಸಾಯಕ್ಕೆ ಭೂಮಿಯನ್ನೆಲ್ಲಾ ಅವರಿಗೆ ಕೊಡುತ್ತಾರೆ. ಈ ಸಂದರ್ಭದಲ್ಲಿ ಪೆರುಮಾಳ ಬಲ್ಲಾಳರ ಮಂತ್ರಿ ಹಾಗೂ ಕೋಟಿ ಚೆನ್ನಯರ ನಡುವೆ ಗದ್ದೆಗೆ ನೀರು ಬಿಡುವ ವಿಷಯದಲ್ಲಿ ವಾಗ್ವಾದ ನಡೆಯುತ್ತದೆ. ಕೋಟಿಯು ಸಮಾಧಾನದಲ್ಲಿ ಹೇಳಿದರೂ ಸಹ ಮಂತ್ರಿಯು ಗದ್ದೆಗೆ ನೀರು ಬಿಡುತ್ತಾನೆ. ನಂತರ ದೂರದಲ್ಲಿದ್ದ ಚಿಹ್ನೆಯನ್ನು ಅಲ್ಲಿಗೆ ಬಂದು ಜಗಳವು ಜೋರಾಗಿ ಕೊನೆಗೆ ಮಂತ್ರಿಯನ್ನು ಇವರು ಹೊಡೆದುಕೊಳ್ಳುತ್ತಾರೆ. ಒಂದು ಅರಸುವಿಗೆ ನೀತಿ ನಿಯಮ ಎಂಬುದು ಇದೆ ತನ್ನ ಸಾಕಿದ ಮಕ್ಕಳಾದರೂ ಸಹ ಅವರನ್ನು ಶಿಕ್ಷಿಸುವುದು ರಾಜನಾದವನ ಧರ್ಮ. ಹಾಗೆ ಕೋಟಿ ಚೆನ್ನಯರನ್ನು ಕರೆದು ಅವರ ಬಳಿ ನಿಮ್ಮನ್ನು ರಾಜದಿಂದ ಬಹಿಷ್ಕಾರ ಹಾಕುತ್ತಾಯಿದೇವೆ ಈ ರಾಜ್ಯ ಬಿಟ್ಟು ನೀವು ಹೋಗಬೇಕು ಅಂತ ಹೇಳುತ್ತಾರೆ. ಆ ಸಂದರ್ಭದಲ್ಲಿ ಇವರು ಅವರ ಜನನದ

ಮೊದಲು ಅವರ ತಾಯಿಯ ಬಳಿ ರಾಜನು ನೀಡಿದ್ದ ಮಾತಿನ ಕುರಿತಾಗಿ ಕೇಳುತ್ತಾರೆ. ಆದರೆ ಬಲ್ಲಾಳರು ಕೋಪಗೊಂಡು ನಿಮ್ಮನ್ನು ಗಡಿಪಾರು ಮಾಡಿದ್ದೀನಿ ಅಂತ ಹೇಳುತ್ತಾರೆ. ಅವರು ಪಡುಮಲೆಯನ್ನು ಬಿಟ್ಟು ಬರುತ್ತಾರೆ ಸಾಕಿದ ಮಕ್ಕಳನ್ನು ಬಹಿಷ್ಕಾರ ಮಾಡುವಾಗ ರಾಜ ಮತ್ತು ರಾಣಿಗೆ ತುಂಬಾ ದುಃಖವಾಗುತ್ತದೆ.



### ಕೋಟಿ ಚೆನ್ನಯರು

ಕೋಟಿ ಚೆನ್ನಯರು ಏನು ಎಂಬುದನ್ನು ಜ್ಯೋತಿಷ್ಯರಿಂದ ಪೆರುಮಾಲ ಬಲ್ಲಾಳರು ತಿಳಿದುಕೊಂಡಿರುತ್ತಾರೆ. ಅವರು ಕಾರಣಿಕ ಪುರುಷರು ಎಂಬುದು ಗೊತ್ತಾಗಿರುತ್ತದೆ. ಅವರನ್ನು ಬಹಿಷ್ಕಾರ ಮಾಡಿದಕ್ಕಾಗಿ ಅವರಿಗೆ ತುಂಬಾ ಬೇಸರವಾಗುತ್ತದೆ. ಆದರೆ ಇದು ಅನಿವಾರ್ಯವಾಗಿತ್ತು. ಪ್ರಜಾ ಪರಿಪಾಲನೆ ಮಾಡುವುದು ಅವರಿಗೆ ಅನಿವಾರ್ಯವಾಗಿದ್ದರಿಂದ ಅವರು ಅದನ್ನು ನಿರ್ವಹಿಸುತ್ತಾರೆ. ಕೊನೆಗೆ ಅಲ್ಲಿ ಜನರು ನೀವು ಮತ್ತು ಯಾವಾಗ ಬರುತ್ತೀರಿ ಎಂದು ಕೇಳಿದಾಗ ಕೋಟಿ ಚೆನ್ನಯರು ನಾವು ಮತ್ತು ಬರ್ತೀವಿ ಯಾವಾಗ ಅಂದ್ರೆ ದೀನದ ಭತ್ತ ಮೊಳಕೆ ಬಂದಾಗ ಬಲ್ಲಮಳೆ ಸುರಳ ಮಳೆ ಮತ್ತು ಒಂದಾದಾಗ ಬಿಟ್ಟಿಗೆ ಕೊಂಬು ಬಂದಾಗ ಈ ಕೋಟಿ ಚೆನ್ನಯರು ಬರುತ್ತಾರೆ ಎಂದು ಅಲ್ಲಿನ ಪ್ರಜಾ ಜನರಿಗೆ ನಮಸ್ಕರಿಸಿ ಅರಮನೆಗೆ ಬೆನ್ನು ಹಾಕಿ ಅಲ್ಲಿಂದ ಹೊರ ಬರುತ್ತಾರೆ. ಮುಂದೆ ಅವರು ಬರುವಾಗ ಅವು ತಾಯಿ ಹೇಳಿದ ಹರಕೆ ನೆನಪಾಗುತ್ತದೆ. ಪುಂಡಿ ಪಣವು ಎಂಬ ಹರಕೆ ಅಂದರೆ ಎರಡು ಕೈಯ ಮುಷ್ಟಿಯಷ್ಟು ಹಣವನ್ನು ಹಿಡಿದು ದೇವರಿಗೆ ಸಮರ್ಪಣೆ ಮಾಡುವ ವ್ಯವಸ್ಥೆ. ಕೆಮ್ಮಳ ನಾಗಬ್ರಹ್ಮರಿಗೆ ಸಮರ್ಪಣೆ ಮಾಡುತ್ತೇವೆ ಅಂತ ಹೇಳಿ ಅವರು ಅಲ್ಲಿಂದ ನೇರವಾಗಿ ಕೆಮ್ಮಳಿಗೆ ಹೋಗುತ್ತಾರೆ ಅಲ್ಲಿ



ಹೋಗುವಾಗ ನಾಗಬ್ರಹ್ಮ ದೇವಸ್ಥಾನದಲ್ಲಿ ಪೂಜೆಯನ್ನು ಮುಗಿಸಿ ಬಾಗಿಲು ಹಾಕಿ ಹೋಗಲು ಭಟ್ಟರು ಅಣಿಯಾಗಿರುತ್ತಾರೆ. ಇವರು ಅವರ ಬಳಿ ನಾವು ತುಂಬಾ ದೂರದಿಂದ ಬಂದಿದ್ದೇವೆ. ತಾಯಿ ಹೇಳಿದ ಹರಕೆಯನ್ನು ಸಂದಾಯ ಮಾಡಬೇಕು ಅಂತ ಹೇಳುತ್ತಾರೆ. ಪೂಜೆ ಆದ ಮೇಲೆ ನಾನು ಬಾಗಿಲು ತೆಗೆಯುವುದಿಲ್ಲ ಅಂತ ಭಟ್ಟರು ಅವರಲ್ಲಿ ವಾದಕ್ಕೆ ನಿಲ್ಲುತ್ತಾರೆ. ಅವರು ತುಂಬಾ ವಿನಂತಿಸಿಕೊಳ್ಳುತ್ತಾರೆ. ಆಗ ಕೋಟಿ ಚೆನ್ನಯರು ನಾವು ಸತ್ಯದ ಮಕ್ಕಳಾದರೆ ಸತ್ಯಕ್ಕಾಗಿ ನಾವು ಇರುವುದಾದರೆ ಕುಲದೇವತೆಯಾದ ನೀನೇ ನಮ್ಮನ್ನು ದಾರಿ ತೋರಿಸಬೇಕು ಅಂತ ದೇವರಲ್ಲಿ ಪ್ರಾರ್ಥಿಸುತ್ತಾರೆ. ಕೆಮ್ಮಾಳ ನಾಗಬ್ರಹ್ಮದಲ್ಲಿ ಹಾಕಿದ ಬಾಗಿಲು ತೆರೆಯುತ್ತದೆ. ಭಟ್ಟ ಓಡೋಡಿ ಬಂದು ಕೋಟಿ ಚೆನ್ನಯರ ಕೈಯಿಂದ ಪುಂಡಿ ಪಣವನ್ನು ಪಡೆದು ನಾಗರ ನಾಗಬ್ರಹ್ಮ ದೇವರಿಗೆ ಸಮರ್ಪಿಸುತ್ತಾರೆ. ಕೋಟಿಚೆನ್ನಯರು ದೇವರಿಗೆ ನಮಸ್ಕರಿಸುತ್ತಾರೆ

ನಂತರ ಅಲ್ಲಿಂದ ಅವರ ಕಿನ್ನಿದಾರಿಯ ನೆನಪಾಗಿ ಅಕ್ಕನ ಮನೆಯನ್ನು ಹುಡುಕಿಕೊಂಡು ಹೋಗುತ್ತಾರೆ. ಇವರಿಗೆ ಅಕ್ಕನ ಮನೆಯಲ್ಲಿ ಎಲ್ಲಿ ಎಂದು ಸರಿಯಾಗಿ ತಿಳಿದಿರುವುದಿಲ್ಲ. ಇವರು ತಮ್ಮ ಅಕ್ಕನನ್ನು ನೋಡಿರುವುದು ಬಾಲ್ಯದಲ್ಲಿ ಅವರಿಗೆ ಬಾಯಾರಿಕೆಯಾದಾಗ ಅವರು ತುಂಬಾ ವಿದ್ಯಾಪಾರಂಗತರು, ಕತ್ತಿವರಸೆ ಗೊತ್ತಿದೆ. ಇವರು ತಮ್ಮ ಸೂರ್ಯವನ್ನು ಪಾದೆ ಕಲ್ಲಿಗೆ ಹೊಡೆದು ನೀರನ್ನು ಪಡೆಯುತ್ತಾರೆ. ಅವರು ಆಗ ಮಾಡಿದ ಬಾವಿಯಲ್ಲಿ ಎಂದೂ ನೀರು ಬತ್ತುವುದಿಲ್ಲ ಈಗಲೂ ಅಲ್ಲಿ ನೀರಿನಿಂದ ತುಂಬಿದೆ. ಆ ನೀರನ್ನು ಕುಡಿದರೆ ರೋಗರುಜಿನಗಳು ಶಮನವಾಗುತ್ತದೆ ಎಂಬ ನಂಬಿಕೆ ಇದೆ.

### ಕೋಟಿ ಚೆನ್ನಯರು ಅವರ ಅಕ್ಕ ಕಿನ್ನಿದಾರಿಯ ಮನೆ ಭೇಟಿ

ಪಯ್ಯಬೈದೆ ಎಂಬುವರು ಅಂದರೆ ಪಂಜದ ಕೆಮ್ಮಾರ ಬಲ್ಲಾಳರ ಮಂತ್ರಿ ಇವರನ್ನು ಕರೆದುಕೊಂಡು ಹೋಗುತ್ತಾರೆ. ಅಲ್ಲಿ ಮನೆ ಒಂದು ಸಿಗುತ್ತದೆ. ಇವರಿಗೆ ಯಾರ ಮನೆ ಅಂತ ಇದು ಗೊತ್ತಿರುವುದಿಲ್ಲ. ಕಿನ್ನಿದಾರಿಗೂ ಇವರು ಯಾರು ಎಂಬುದು ಗೊತ್ತಿರುವುದಿಲ್ಲ. ಆಗ ಕಿನ್ನಿದಾರಿ ಹೀಗೆ ಹೇಳುತ್ತಾರೆ ಸಜಾತಿಯವರು ಆದರೆ ಈ ಉಯ್ಯಾಲೆಯಲ್ಲಿ ಕುಳಿತುಕೊಳ್ಳಿ ಬೇರೆ ಜಾತಿಯವರಾದರೆ ಅಲ್ಲಿ ಎಲ್ಲಿಯಾದರೂ ಕಟ್ಟೆಯ ಮೇಲೆ ಕುಳಿತುಕೊಳ್ಳಿ ಎಂದು ಹೇಳುತ್ತಾರೆ. ಕಿನ್ನಿ ದಾರಿಗೆ ಮದುವೆಯಾಗಿ ತುಂಬಾ ವರ್ಷವಾಗಿರುತ್ತದೆ. ತನ್ನ ತಂದೆ ತಾಯಿಗೆ ಅವಳ ಮದುವೆಯ ನಂತರ ಮಕ್ಕಳಾದದ್ದು ಗೊತ್ತಿರುತ್ತದೆ. ಆದರೆ ಅವರನ್ನು ಯಾವತ್ತು ನೋಡಿರುವುದಿಲ್ಲ. ಇವರು ಎಲ್ಲಿ ಮತ್ತೆ ಪರಸ್ಪರ ಮಾತನಾಡಿಕೊಂಡು ಪರಿಚಯ ಮಾಡಿಕೊಳ್ಳುವುದಿಲ್ಲ. ನಂತರ ವಿಚಾರ ವಿನಿಮಯ ಮಾಡಿಕೊಂಡಾಗ ತುಂಬಾ

ಸಂತೋಷವಾಗುತ್ತದೆ. ತನ್ನ ಸಹೋದರರು ಇವರು ಎಂದು ತಿಳಿದು ಅವರನ್ನು ಸಂತೋಷದಿಂದ ಮನೆಯೊಳಗೆ ಕರೆದು ಸತ್ಕರಿಸಿ, ಮರುದಿನ ಅವರ ಅಕ್ಕನ ಗಂಡನೊಂದಿಗೆ ಪಂಜದ ಮಾರ ಬಲ್ಲಾಳರ ಬೀಡಿಗೆ ಹೋಗುತ್ತಾರೆ.



### ಕೋಟಿ ಚೆನ್ನಯರ ಅಕ್ಕ ಕಿನ್ನಿದಾರಿಯ ಮನೆ

ಮೊದಲೇ ಇವರು ಬಂದ ವಿಚಾರವನ್ನು ಪಡುಮಲೆಯ ಪೆರುಮಾಲ ಬಲ್ಲಾಳರಿಗೆ ತಿಳಿಸಿರುತ್ತಾರೆ, ಕೋಟಿ ಚೆನ್ನಯರು ಎಲ್ಲಿ ಇದ್ದರೂ ಪಂಜದಲ್ಲಿ ಬಂಧಿಸಬೇಕು ಎಂದು ಅವರು ಆದೇಶಿಸುತ್ತಾರೆ. ಈ ಜವಾಬ್ದಾರಿಯನ್ನು ಮಂತ್ರಿ ಚಂದುಗುಡಿಗೆ ವಹಿಸಿರುತ್ತಾರೆ. ಅವರಿಗೆ ನೆಲೆಸಲು ವಿಶೇಷ ವ್ಯವಸ್ಥೆಯನ್ನು ಮಾಡಿ ಜೈಲಿನ ರೂಪದಲ್ಲಿ ಮಾಡಿ ಕೋಟಿ ಚೆನ್ನಯರನ್ನು ಅಲ್ಲಿಗೆ ಕರೆದುಕೊಂಡು ಬಾಗಿಲು ಹಾಕುತ್ತಾರೆ. ಈ ಸಂದರ್ಭದಲ್ಲಿ ಅಲ್ಲಿ ಎಲ್ಲೋ ಒಂದು ಕಡೆಯಿಂದ ಬೆಳಕು ಬರುತ್ತದೆ. ಇವರು ತಮ್ಮನ್ನು ರಕ್ಷಿಸಲು ಕೆಮ್ಮಾಳ ನಾಗಬ್ರಹ್ಮರನ್ನು ಪ್ರಾರ್ಥಿಸುತ್ತಾರೆ. ನಾವು ಸತ್ಯದಲ್ಲಿ ಹುಟ್ಟಿದ ಮಕ್ಕಳು ನಮ್ಮನ್ನು ರಕ್ಷಣೆ ಮಾಡು ಎಂದು ಸ್ತುತಿಸಿದಾಗ ಏನೋ ಬೆಳಕು ಬಂದು ಕಲ್ಲಿನಿಂದ ಬಂಧನವನ್ನು ಒಡೆದು ಅವರು ಮುಂದೆ ಹೊರಗೆ ಬರುತ್ತಾ ಇರುತ್ತಾರೆ. ಸುಮಾರು ಒಂದು ಸಾಧಾರಣ ಈ ಮೂರು ಬಲ್ಲಾಳರ ಸಾಮ್ರಾಜ್ಯದ ಬಳಿ ಬರುತ್ತಾರೆ. ಆ ಊರಿನ ಜನರು ಇವರನ್ನು ಕಂಡು ತುಂಬಾ ಖುಷಿಯಾಗುತ್ತದೆ. ಆಜಾನುಬಾಹುವನ್ನು ಹೊಂದಿರುವ ಇಬ್ಬರು ವ್ಯಕ್ತಿಗಳು ಕೋಟಿ ಚೆನ್ನಯರಾಗಿದ್ದರು. ಬಲ್ಲಾಳರನ್ನು ನೋಡಬೇಕೆಂದವರು ವಿನಂತಿಸಿಕೊಳ್ಳುತ್ತಾರೆ ಆ ಸಂದರ್ಭದಲ್ಲಿ ಕಿನ್ಯ ಎಂಬ ವ್ಯಕ್ತಿಯು ದೇವ ಬಲ್ಲಾಳರ ಬೀಡಿನಲ್ಲಿ ಕರೆದುಕೊಂಡು ಬರುತ್ತಾನೆ. ಆ ಊರಿನ ಜನರು ಇವರನ್ನು ಕಂಡು ತುಂಬಾ ಖುಷಿಯಾಗುತ್ತದೆ. ಅಲ್ಲಿನ ದೇವ ಬಲ್ಲಾಳರು ತುಂಬಾ ಸತ್ಯವಂತರು, ಧರ್ಮ ನಿಷ್ಠರು ಆಗಿದ್ದರು ಹೊಂದಿರುವ ಇಬ್ಬರನ್ನು ಕಂಡ ಮಕ್ಕಳಿಲ್ಲದವರಿಗೆ ತುಂಬಾ ಸಂತೋಷವಾಗುತ್ತದೆ. ನಿಮಗೆ ನಾನು ರಾಜಾಶ್ರಯವನ್ನು ಕೊಡುತ್ತೇನೆ ಹಾಗೆ ಎರಡು ನಿಮಗೆ

ನಾನು ನೀಡುತ್ತೇನೆ ಎಂದು ಅಯ್ಯನೂರು ಎಂಬಲ್ಲಿ ಕೋಟಿಗೆ ದೊಡ್ಡ ಭೂಮಿಯನ್ನು ಕೊಡುತ್ತಾರೆ. ಆ ಕಡೆಯಿಂದ ಬರುವ ತೊಂದರೆಗಳನ್ನು ನೋಡಿಕೊಳ್ಳಲು ಕೋಟೆಯನ್ನು ವಹಿಸುತ್ತಾರೆ. ಈ ಕಡೆ ಕಡಬದ ಕಡೆಗೆ ಚೆನ್ನಯ್ಯನನ್ನು ನೇಮಿಸುತ್ತಾರೆ. ಎರಡು ಮೂರು ಭತ್ತ ಬೇಸಾಯವನ್ನೆಲ್ಲಾ ಮಾಡಿಕೊಂಡು ಬರುತ್ತಾರೆ. ಅಲ್ಲಿನ ಜನರಿಗೆ ಗರಡಿ ವಿದ್ಯೆಯನ್ನು ಕಲಿಸುತ್ತಾರೆ. ಯಾಕೆಂದರೆ ಇವರಿಬ್ಬರು ಗುರುಗಳು ಇರುವ ಉಡುಪಿಯಲ್ಲಿ ಕಲಿತವರು ಅಲ್ಲಿ ಕಲಿತ ವಿದ್ಯೆಯನ್ನು ಎಣ್ಣೂರಿನ ಯುವಕರಿಗೂ ಕಲಿಸಿ ಇಡೀ ಸಾಮ್ರಾಜ್ಯವನ್ನು ರಕ್ಷಿಸಲು ಕಾರಣಿಕರ್ತರಾಗುತ್ತಾರೆ.

### ಕೇಮಾರದ ಬಲ್ಲಾಳರೊಂದಿಗೆ ಕದನ ಮತ್ತು ಕೋಟೆ ಚೆನ್ನಯರ ಮರಣ

ಮುಂದೊಂದು ದಿನ ಹಂದಿಯ ಬೇಟೆಯಾಡಲು ಹೋಗುತ್ತಾರೆ. ಏಕೆಂದರೆ ಅಲ್ಲಿನ ಕೃಷಿಗೆ ಹಲವಾರು ಉಪದ್ರವವನ್ನು ಮಾಡುತ್ತಿರುತ್ತದೆ. ಈ ಜವಾಬ್ದಾರಿಯನ್ನು ಬಲ್ಲಾಳರ ತಮ್ಮ ಮಕ್ಕಳ ಸಮಾನರಾದ ಕೋಟೆ ಚೆನ್ನಯರಿಗೆ ಒಪ್ಪಿಸುತ್ತಾರೆ. ಅವರು ಬೇಟೆಗೆ ಹೋಗುತ್ತಾರೆ ಇವರು ಬಾಣ ಹಾಕುತ್ತಾರೆ. ಹಂದಿಯು ಪಂಜದ ಗಡಿಗೆ ಬೀಳುತ್ತದೆ. ಪಂಜದವರೊಂದಿಗೆ ಮಾತುಕತೆಯಾಗುತ್ತದೆ. ಪರಾಕ್ರಮಿಗಳಾದ ಇವರು ಹಂದಿಯನ್ನು ಎಣ್ಣೂರು ಗಡಿಗೆ ತಂದು ಹಾಕುತ್ತಾರೆ. ಈ ವಿಷಯವು ಚಂದುಗುಡಿಗಳಿಗೆ ತಿಳಿಯುತ್ತದೆ. ಕೇಮಾರದ ಬಲ್ಲಾಳರು ದೇವ ಬಲ್ಲಾಳರಿಗೆ ಯುದ್ಧದ ಓಲೆಯನ್ನು ಕರೆಯುತ್ತಾರೆ. ದೇವ ಬಲ್ಲಾಳರಿಗೆ ಆತಂಕವಾಗುತ್ತದೆ ಯಾಕೆ ಈ ಯುದ್ಧ ಎಂದು.. ನಿಮ್ಮ ಕೊಪ್ಪರಿಗೆಯ ಹಾಲನ್ನು ಕುಡಿದು ನೀವು ನೀಡಿದ ಅನ್ನವನ್ನು ತಿಂದು ಶಕ್ತಿಶಾಲಿಗಳಾಗಿದ್ದೇವೆ. ಆದ್ದರಿಂದ ದೇವಬಲ್ಲಾಳರ ಹತ್ತಿರ ಕೋಟೆ ಚೆನ್ನಯರು ವಿನಂತಿಸಿಕೊಳ್ಳುತ್ತಾರೆ. ಒಂದು ಯೋಚನೆಯನ್ನು ಮಾಡದೆ ಕೋಟೆ ಚೆನ್ನಯರ ಬಳಿ ಒಪ್ಪಿಗೆಯನ್ನು ಸೂಚಿಸುತ್ತಾರೆ. ಸುಮಾರು ಏಳು ದಿನಗಳ ಕಾಲ ಅಲ್ಲಿನ ಮಹಾವಿಪ್ಲವ ದೇವಸ್ಥಾನದ ಸಮೀಪದಲ್ಲಿ ಧರ್ಮಯುದ್ಧ ನಡೆಯುತ್ತದೆ. ಪ್ರತಿದಿನ ಇವರು ಜಯ ಸಾಧಿಸುತ್ತಾರೆ. ಚಂದ್ರಗಿರಿಯ ಮಂತ್ರಿಯ ಮರಣ ಆಗುತ್ತದೆ. ಕೋಟೆಯು ಚೆನ್ನಯನ ಬಳಿ ನಾನೇ ಇವತ್ತು ಯುದ್ಧಕ್ಕೆ ಹೋಗುತ್ತೇನೆ ಅಂತ ಹೇಳಿ ಹೋಗುತ್ತಾನೆ. ಕೇಮಾರ ಬಲ್ಲಾಳ ಮತ್ತು ಕೋಟೆ ನಡುವಿನ ಯುದ್ಧ ನಡೆಯುತ್ತಿರುತ್ತದೆ. ಪೆರುಮಾಳ ಬಲ್ಲಾಳರು ಹಿಂದಿನಿಂದ ಕೋಟೆಯ ಎದೆಯ ಭಾಗಕ್ಕೆ ಬಾಣವನ್ನು ಬಿಡುತ್ತಾರೆ. ಆಗ ಕೋಟೆ ನೆಲಕ್ಕೆ ಬೀಳುತ್ತಾನೆ. ಬಾಣವನ್ನು ಹಿಡಿದುಕೊಂಡು ತಿರುಗಿ ನೋಡುತ್ತಾನೆ. ಆಗ ಪೆರುಮಾಳ ಬಲ್ಲಾಳರ ಬಳಿ ನೀವು ನಮ್ಮನ್ನು ಚಿಕ್ಕಂದಿನಿಂದ ಸಾಕಿ ಬೆಳೆಸಿ ನೀವು ಈಗ ಹಾಗೆ ಮಾಡಿದ್ದು ಸರಿಯೇ? ಎಂದು ಕೇಳಿದಾಗ ಪೆರುಮಾಲ ಬಲ್ಲಾಳರಿಗೆ ತುಂಬಾ

ದುಃಖವಾಗುತ್ತದೆ. ದೇವಬಲ್ಲಾಳರು ಕೇಮರ ಬೀಡಿನ ಬಲ್ಲಾಳರು ಪಡುಮಲೆ ಬೀಡಿನ ಬಲ್ಲಾಳರು ಎಲ್ಲರೂ ಒಟ್ಟಾಗುತ್ತಾರೆ. ಚೆನ್ನೈಯನ್ನು ವಿಷಯವನ್ನು ತಿಳಿದು ಓಡೋಡಿ ಬರುತ್ತಾನೆ ಆಗ ಕೋಟಿಯು ಚೆನ್ನಯ್ಯನನ್ನು ಪಕ್ಕದಲ್ಲಿ ಕರೆದು ಸಮೀಪ ಇರುವ ಮಹಾವಿಷ್ಣು ದೇವಸ್ಥಾನದಲ್ಲಿ ಪೂಜೆ ನಡೆಯುತ್ತಿರುತ್ತದೆ ಅಲ್ಲಿಂದ ತೀರ್ಥ ತಂದು ನನ್ನ ಬಾಯಿಗೆ ಬಿಡಬೇಕು ಎಂದು ಹೇಳುತ್ತಾನೆ. ತೀರ್ಥವನ್ನು ಕೋಟಿಯ ಬಾಯಿಗೆ ಚೆನ್ನೈಯನ್ನು ಬಿಡುತ್ತಾನೆ. ನಂತರ ಅವನ ಪ್ರಾಣ ಪಕ್ಷಿಯು ಹಾರಿ ಹೋಗುತ್ತದೆ. ಚೆನ್ನಯ್ಯನಿಗೆ ತುಂಬಾ ದುಃಖವಾಗುತ್ತದೆ. "ನಾನು ನೀನು ಒಂದೇ ದಿನ ಬೆಳಕನ್ನು ಕಂಡು ನೀನು ಹೋದ ಮೇಲೆ ನಾನು ಬದುಕುಡಿಯುವುದಿಲ್ಲ" ಎಂದು ಅಲ್ಲಿ ಪಾದಗಳಿಗೆ ತನ್ನ ತಲೆಯನ್ನು ಹೊಡೆದು ತಾನು ತನ್ನ ಪ್ರಾಣವನ್ನು ಕಳೆದುಕೊಂಡು ನಾರಾಯಣನ ಪಾದವನ್ನು ಸೇರುತ್ತಾನೆ. ದೇವ ಬಲ್ಲಾಳರು ಸಕಲ ವೈಭವದಿಂದ ಯುದ್ಧಭೂಮಿಯಿಂದ ಬೀಡಿನ ಬಳಿಗೆ ಕೋಟಿ ಚೆನ್ನಯರನ್ನು ಕರೆತರುತ್ತಾರೆ. ಬ್ರಹ್ಮಚಾರಿಗಳಾದ ಅವಳಿ ಮಕ್ಕಳಾದ ಅವರನ್ನು ಹೇಗೆ ದಫನ ಮಾಡುವುದು ಎಂದು ತುಂಬಾ ಬೇಸರವಾಗುತ್ತದೆ. ಅಲ್ಲಿದ್ದ ಒಂದು ದೊಡ್ಡ ಕಲ್ಲಿನ ಮೇಲೆ ಮಲಗಿಸುತ್ತಾರೆ. ಆ ಕಲ್ಲು ವಿಭಾಗವಾಗುತ್ತದೆ. ಅವರನ್ನು ರಾಜ ವೈಭವದೊಂದಿಗೆ ಸಮಾಧಿ ಮಾಡುತ್ತಾರೆ.



ಅವರ ಸಮಾಧಿಯನ್ನು ಕಾಯ್ದುಕೊಂಡು ನಾಗದೇವರಿದ್ದಾರೆ, ವಿಶೇಷವಾದ ಒಂದು ಸ್ಥಳದಲ್ಲಿ ಅವರನ್ನು ಸಮಾಧಿ ಮಾಡುತ್ತಾರೆ. ನಂತರ ಮುಂದಿನ ದಿನಗಳಲ್ಲಿ ಕೆಂಪು ಕಲ್ಲಿನಿಂದ ಸಮಾಧಿಯನ್ನು ಕಟ್ಟಿಕೊಂಡು ಒಬ್ಬ ಮೇಸ್ತ್ರಿಯನ್ನು ಕರೆಸಿ ಕಲ್ಲು ಕಟ್ಟುವ ಸಂದರ್ಭದಲ್ಲಿ ಪಿಕಾಸ್ ಅವರ ದೇಹದ ಒಂದು ಭಾಗಕ್ಕೆ ಸಿಲುಕಿ ಮೂರ್ಛೆ ಹೋಗುತ್ತಾನೆ.



ಸುಮಾರು 150 ರಿಂದ 200 ವರುಷಗಳ ಹಿಂದೆ ಅದು ನೆಲದಲ್ಲಿ ಇತ್ತು ಅಲ್ಲಿ ಏನು ಅಪಾಯವಿದೆ ಎಂದು ಶುದ್ಧಾಚಾರ ಮಾಡುತ್ತಾರೆ. ನಂತರ ದೂರದಿಂದ ಕೆಂಪುಗಲ್ಲನ್ನು ಕಟ್ಟುತ್ತಾರೆ. ಲಕ್ಷ್ಮಿನಾರಾಯಣರ ಕಾಲದಲ್ಲಿ ಅಷ್ಟಮಂಗಳವನ್ನು ಇಟ್ಟಾಗ ಈ ಸಮಾಧಿಯ ಜೀರ್ಣೋದ್ಧಾರ ಮಾಡಬೇಕು ಎಂದು ಹಾಗೆ ತಾಮ್ರ ಶಾಸನವನ್ನು ಮಾಡಬೇಕು ಎಂದು ವಿಚಾರ ತಿಳಿದು ಬರುತ್ತದೆ. ಗೋಡೆಯನ್ನು ಬಹಳ ಜಾಗರೂಕತೆಯಿಂದ ತೆಗೆದು ಅದನ್ನು ತೆಗೆಯುವಾಗ ಅದಕ್ಕೆ ಏನೂ ತೊಂದರೆ ಆಗಬಾರದು, ಬಹಳ ಜಾಗರೂಕತೆಯಿಂದ ಇರಬೇಕು ಎಂದು ಅಷ್ಟಮಂಗಳದಲ್ಲಿ ಹೇಳಿರುತ್ತಾರೆ. ಇವರು ಇದನ್ನು ಹಾಗೆ ಬಿಟ್ಟು ಸಮಾಧಿಗೆ ಏನು ತೊಂದರೆ ಆಗದಂತೆ ಆ ಕಲ್ಲನ್ನು ತೆಗೆದು ಬೇರೆ ಕಲ್ಲಿನಿಂದ ಅದನ್ನು ನವೀಕರಿಸಲಾಗಿದೆ. ಒಂದು ವಿಶೇಷವೆಂದರೆ ಅಲ್ಲಿ ಒಂದು ಕಪಿಲೆ ದನ ಎರಡು ಸಮಾಧಿಗಳಿಗೆ ಸುತ್ತು ಬಂದು ಹುಲ್ಲು ಮೇಯು ಎಲು ಹೋಗುತ್ತಿತ್ತು. ಇದರ ಮೂಲಕ ಕೋಟಿ ಚೆನ್ನಯರ ಭಕ್ತಿಯ ಕುರಿತಾಗಿ ನೋಡಬಹುದು. ಒಂದು ಬಾರಿ ಜಾತ್ರೆಯ ಸಂದರ್ಭದಲ್ಲಿ ಕೆಲವರಿಗೆ ಕೋಟಿ ಚೆನ್ನಯರು ಕಂಡದ್ದು ಇದೆ. ಕೋಟಿ ಚೆನ್ನಯರ ಮರಣ ನಂತರ ಬಲ್ಲಾಳರಿಗೆ ಒಂದು ಸ್ವಪ್ನ ಬೀಳುತ್ತದೆ. "ನಾವು ಕೋಟಿ ಚೆನ್ನಯರು ನಾವು ಕಾಯ ಬಿದ್ದು ಮಾಯವಾಗಿದ್ದೇವೆ. ನಮಗೆ ಗರಡಿಯನ್ನು ಕಟ್ಟಿಸಿ ಸೂರ್ಯವನ್ನು ಮಾಡಿಸಿ ಸುಗ್ಗಿ ತಿಂಗಳ ಪೂವೆ ಎಂದು ಎಣ್ಣೂರಿನಿಂದ ನೇಮ ನಡಾವಳಿ ನಡೆಸಬೇಕು ಎಂದು ಸ್ವಪ್ನ ಬೀಳುತ್ತದೆ. ಮರುದಿನ ಆಸ್ಥಾನದ ಜ್ಯೋತಿಷ್ಯರನ್ನು ಕರೆದು ಕೇಳಿದಾಗ ಹೌದು ಎಂದು ಅವರು ಹೇಳುತ್ತಾರೆ.



## ಉಪಸಂಹಾರ

ಎಣ್ಣೂರು ಗರಡಿಯಲ್ಲಿ ಈಗ 10 ಸಂಕ್ರಮಣಗಳು ನಡೆಯುತ್ತದೆ. ಸಂಕ್ರಮಣದ ದಿವಸ ತಂಬುಳಿ ನಡೆಯುತ್ತದೆ. ದೀಪಾವಳಿ ದಿನಗಳಂದು ದರ್ಶನ ತಂಬಿಲ ನಡೆಯುತ್ತದೆ. ಅಂದು ಅವಳಿ ಮಕ್ಕಳು ಬರಬೇಕು ಅಲ್ಲಿ ದರ್ಶನ ತಂಬಿಲ ನಡೆಯುತ್ತದೆ. ಪತ್ತನಾಜಿಯ ದಿವಸ ಬಾಗಿಲು ಹಾಕಿದರೆ ಚೌತಿಗೆ ಬಾಗಿಲು ತೆಗೆಯುವುದು. ರಾಮಕೃಷ್ಣ ಶೆಟ್ಟಿ ಆಡಳಿತದಲ್ಲಿ ನಾಲ್ಕು ಪರ್ವ ಸಂಕ್ರಮಣ ನೇಮ ನಡಾವಳಿ ನಡೆಯುತ್ತದೆ. ಹಲವಾರು ಜನ ಭತ್ತದ ರೋಗರು ಜನಗಳಿಗೆ ಹರಕೆ ಹೇಳುತ್ತಾರೆ. ಮಕ್ಕಳು ಇಲ್ಲದವರು ಅವಿವಾಹಿತರು ಹರಕೆ ಹೇಳುತ್ತಾರೆ. ಅಭಿಷ್ಠೆ ನಡೆಯುತ್ತದೆ ಎಂಬ ನಂಬಿಕೆ ಇದೆ.

ಕೋಟಿಚೆನ್ನಯರ ಅನೇಕ ಸಮಾಜಮುಖಿ ಕೆಲಸಗಳು ಪಾಡ್ವನಗಳಲ್ಲಿ ಉಲ್ಲೇಖವಾಗಿವೆ. ಶ್ರೀಮಂತರ ಶೋಷಣೆಯ ವಿರುದ್ಧವಾಗಿ ಕೋಟಿಚೆನ್ನಯರು ಆರಂಭದಿಂದಲೇ ದನಿಯೆತ್ತಿದರು. ತಮ್ಮ ತೋಳ್ಬಲದಿಂದ ಅನೇಕ ಕೆರೆ ಕುಂಟೆಗಳನ್ನು ನಿರ್ಮಿಸಿದರು. ಕಾಡುಮೃಗಗಳಿಂದ ನಾಡಿನ ಕೃಷಿಯನ್ನು ರಕ್ಷಿಸಿದರು ಮೊದಲಾದಂತಹ ಅನೇಕ ವರ್ಣನೆಗಳಿವೆ. ಆದ್ದರಿಂದಲೇ ಕೋಟಿಚೆನ್ನಯರನ್ನು ದೈವತ್ವಕ್ಕೇರಿಸಿ ತುಳುನಾಡಿನ ಅನೇಕ ಕಡೆಗಳಲ್ಲಿ ಗರಡಿಗಳನ್ನು ಕಟ್ಟಿಸಲಾಗಿದೆ. ಸುಮಾರು 232 ಕೋಟಿ ಚೆನ್ನಯರ ಗರಡಿಗಳಿವೆ. ಅದರಲ್ಲಿ ಎಣ್ಣೂರು ಗರಡಿಯ ಮೂಲ ಗರಡಿಯಾಗಿದೆ. ಕೋಟಿ ಚೆನ್ನಯರು ವೀರಮರಣವನ್ನು ಈ ಸ್ಥಳವು ಸುಳ್ಳು ತಾಲೂಕಿನ ಎಣ್ಣೂರು ಗ್ರಾಮದಲ್ಲಿ ಇದೆ. ಈ ಗ್ರಾಮವು ಪುತ್ತೂರು ತಾಲೂಕಿನಿಂದ ಸುಮಾರು 30 ಕಿಲೋ ಮೀಟರ್ ದೂರದಲ್ಲಿದೆ. ಪುತ್ತೂರು ದರ್ಬೆಯಿಂದ ಸುಬ್ರಹ್ಮಣ್ಯ ರಸ್ತೆಯ ಮಧ್ಯೆ ಸಿಗುವ ಸ್ಥಳವಾಗಿದೆ.

# ಗ್ರಂಥಸೂಚಿ

ಎನ್ ಜಿ ಲೋಕನಾಥ್ ರೈ ಅವರ ಸಂದರ್ಶನ

<https://m.facebook.com/media/set=a.1645939782192090&type=3>

[https://en.wikipedia.org/wiki/koti\\_and\\_Chennayya](https://en.wikipedia.org/wiki/koti_and_Chennayya)

**SHRI DHARMASTHALA MANJUNATHESHWARA COLLEGE**

**(Autonomous)**

**(Re-Accredited by NAAC at A++ Grade)**

**UJIRE D. K. -574240**



**DEPARTMENT OF HISTORY**

---

**HISTORICAL PALACES OF BAILANGADY.**

---



**Parshwanath Jain Temple (Basadi), Bailangady**

**AS A PART OF THE STUDENT RESEARCH PROGRAMME**

**2022-2023**



## **CERTIFICATE**

This is to certify that the following students of **1<sup>st</sup> B.A** have completed the project entitled as **“Historical Places Of Bailangady”** as a co-curricular activity under the guidance of **Dr. Sanmathi Kumar**, Department of History S.D.M College, Ujire during the year 2022-23.

<b>Roll No</b>	<b>Name</b>
<b>220085</b>	<b>Keerthan. R</b>
<b>220086</b>	<b>Gowrav</b>
<b>220087</b>	<b>Durgaprasanna</b>
<b>220088</b>	<b>Amitha Prajna</b>
<b>220089</b>	<b>Umesh.B</b>
<b>220090</b>	<b>Dhanush D</b>
<b>220091</b>	<b>Vijeth</b>
<b>220092</b>	<b>Smruthi .R</b>

HOD SIGNATURE

GUIDE NAME AND SIGNATURE

## **ACKNOWLEDGEMENT**

We consider it a great privilege to express a deep sense of gratitude to **Dr. Sanmathi Kumar**, Assistant professor of **History Department**, for her valuable guidance in this project work. We are grateful to her for giving us an opportunity to work in this student research program. It is a great pleasure to thank to **Dr. Sanmathi Kumar** H.O.D of **History Department**, who guided us in doing this project.

We whole-heartedly thank our college principal Dr Kumara Hegde BA and all other lecturers for their encouragement throughout our work.

<b><u>Roll No</u></b>	<b><u>Name</u></b>	<b><u>Class</u></b>
<b>220085</b>	<b>Keerthan. R</b>	<b>1st B.A</b>
<b>220086</b>	<b>Gowrav</b>	<b>1st B.A</b>
<b>220087</b>	<b>Durgaprasanna</b>	<b>1st B.A</b>
<b>220088</b>	<b>Amitha Prajna</b>	<b>1st B.A</b>
<b>220089</b>	<b>Umesh.B</b>	<b>1st B.A</b>
<b>220090</b>	<b>Dhanush D</b>	<b>1st B.A</b>
<b>220091</b>	<b>Vijeth</b>	<b>1st B.A</b>
<b>220092</b>	<b>Smruthi. R</b>	<b>1st B.A</b>

### **Group Members**

## **DECLARATION**

We hereby declare that this student research project entitled “Historical Places Of Bailangady” has been prepared by us during the year 2022-2023 under the guidance of **Dr. Sanmathi Kumar**, Department of History, SDM College (Autonomous), Ujire. We also declare that the result of this research has not been reported and submitted by us for any purposes elsewhere.

<b>ROLL NUMBER</b>	<b>NAME</b>	<b>SIGNATURE</b>
<b>220085</b>	<b>Keerthan. R</b>	
<b>220086</b>	<b>Gowrav</b>	
<b>220087</b>	<b>Durgaprasanna</b>	
<b>220088</b>	<b>Amitha Prajna</b>	
<b>220089</b>	<b>Umesh.B</b>	
<b>220090</b>	<b>Dhanush D</b>	
<b>220091</b>	<b>Vijeth</b>	
<b>220092</b>	<b>Smruthi. R</b>	

## INDEX

SL.NO	CONTENTS	Page. NO
1	ಬೈಲಂಗಡಿಯ ಹಿನ್ನೆಲೆ	6
2	ಸೋಮನಾಥೇಶ್ವರ ದೇವಸ್ಥಾನದ ಹಿನ್ನೆಲೆ	7-8
3	ಸೋಮನಾಥೇಶ್ವರ ದೇವಸ್ಥಾನಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಚಿತ್ರಗಳು	9-12
4	ಬೈಲಂಗಡಿ ಅರಮನೆ, ಸೋಮಲಾದೇವಿ ಮತ್ತು ರಾಜನ ಸಮಾಧಿ ಹಾಗೂ ದೈವಸ್ಥಾನ	13-15
5	ಬೈಲಂಗಡಿ ಬಸದಿಯ ಹಿನ್ನೆಲೆ	16-19

ಕರ್ನಾಟಕದಲ್ಲಿ ಸಮುದ್ರ ತೀರದ ಭಾಗಗಳನ್ನು ತುಳುನಾಡು ಎಂದು ಕರೆಯಲಾಗುತ್ತಿತ್ತು. ಈ ಭಾಗಗಳನ್ನು ಹೊಯ್ಸಳ ಮತ್ತು ವಿಜಯನಗರ ಸಾಮ್ರಾಜ್ಯವು ಆಳುತ್ತಿತ್ತು. ತುಳುನಾಡು ದೇಶವು ಬಂಗಾಡಿ ಬಂಗರ ಸಾಮಂತದಲಿತ್ತು. ಬಂಗಾಡಿಯ ಬಂಗರು ಒಂದು ಕಾಲದಲ್ಲಿ ರಾಜ್ಯದ ಕರಾವಳಿ ಪ್ರದೇಶವನ್ನು ಬಹಳ ಆಡಂಬರ ಮತ್ತು ವೈಭವದಿಂದ ಆಳಿದರು, ಶತಮಾನಗಳ ಹಿಂದೆ ರಾಜ್ಯದ ಕರಾವಳಿ ಪ್ರದೇಶವು ಈ ಪ್ರದೇಶದಲ್ಲಿ ಪ್ರವರ್ಧಮಾನಕ್ಕೆ ಬಂದ ಅನೇಕ ರಾಜವಂಶಗಳಿಗೆ ನೆಲೆಯಾಗಿತ್ತು.

ತುಳುನಾಡು ಅಥವಾ ತುಳು ಮಾತನಾಡುವ ಭೂಮಿ ಎಂದು ಕರೆಯಲ್ಪಡುವ ಈ ಪ್ರದೇಶವು ಶ್ರೀಮಂತ ಇತಿಹಾಸವನ್ನು ಹೊಂದಿದೆ ಮತ್ತು ವಿವಿಧ ರಾಜರು ಹೊಯ್ಸಳ ಮತ್ತು ವಿಜಯನಗರ ಸಾಮ್ರಾಜ್ಯದ ಸಮಾಂತರ ಆಳ್ವಿಕೆ ನಡೆಸಿದ ಅದ್ಭುತ ಅವಧಿಯನ್ನು ಅನುಭವಿಸಿತ್ತು. ಪಶ್ಚಿಮ ಘಟ್ಟಗಳ ಪ್ರಾಚೀನ ಕಾಡುಗಳಿಂದ ಸುತ್ತುವರೆದ ನೇತ್ರಾವತಿ ನದಿ ಮತ್ತು ಅದರ ಉಪನದಿಗಳು ಫಲವತ್ತಾದ ಬೆಟ್ಟದಲ್ಲಿ ವಾಸಿಸುವ ಈ ರಾಜವಂಶಗಳು ತಮ್ಮ ಹುಚ್ಚ ಸ್ಥಿತಿಯಲ್ಲಿದ್ದವು, ಬೈಲಂಗಡಿಯು ಇವರ ರಾಜ್ಯದ ಒಂದು ಭಾಗವಾಗಿತ್ತು, ಇದನ್ನು ಎರಡನೇ ರಾಜಧಾನಿ ಎನ್ನಬಹುದು. ಸುಮಾರು 12ನೇ ಶತಮಾನದಲ್ಲಿ ಬೈಲಂಗಡಿಯು ರಾಣಿ ಸೋಮಲಾದೇವಿಯಿಂದ ಆಳ್ವಿಕೆಯಲ್ಲಿ ಒಳಪಟ್ಟಿದ್ದು. ಬಂಗಡಿಗಿಂತ ಬೈಲಂಗಡಿಯು ಸಮೃದ್ಧಿಯಿಂದ ಇತ್ತು. ರಾಜ್ಯವನ್ನು ರಕ್ಷಿಸಲು ಸುಸಂಘಟಿತ ಸೈನ್ಯದ ಜೊತೆಗೆ ಪಟ್ಟಣಗಳು, ಕೋಟೆಗಳು ಮತ್ತು ಅರಮನೆಗಳು ಇದ್ದವು. ಭತ್ತ ಮತ್ತು ಸಾಂಬಾರ್ ಪದಾರ್ಥಗಳ ಬೇಸಾಯ ಕೇರಳವಾಗಿತ್ತು ಮತ್ತು ವ್ಯಾಪಾರವು ಅಭಿವೃದ್ಧಿ ಹೊಂದಿತ್ತು. ಬೆಲೆಬಾಳುವ ಲೋಹಗಳನ್ನು ಮಾರುವ ವ್ಯಾಪಾರಿಗಳು, ಶಿಲ್ಪಿಗಳು, ಕಲಾವಿದರು ಮತ್ತು ತತ್ವಜ್ಞಾನಿಗಳು ಸಹ ಜನರಲ್ಲಿ ಇದ್ದರೂ.

## ಸೋಮನಾಥೇಶ್ವರ ದೇವಸ್ಥಾನ,ಬೈಲಂಗಡಿಯು



ಸುಮಾರು 900 ವರ್ಷಗಳ ಹಿಂದೆ ಹೊಯ್ಸಳರ ರಾಜರಿಂದ ಸ್ಥಾಪಿಸಲ್ಪಟ್ಟ ಬೈಲಂಗಡಿಯ ಶ್ರೀ ಸೋಮನಾಥೇಶ್ವರ ದೇವಾಲಯವು ಅವರ ಸಮಾಂತರರಿಂದ ಮತ್ತು ವೀರಶೈವ ವಂಶಸ್ಥರಿಂದ ನಿರ್ಮಿಸಲ್ಪಟ್ಟಿರುವುದು ಕಂಡು ಬರುತ್ತದೆ.

ಇವರ ಆಡಳಿತ ಕಾಲದಲ್ಲಿ ದೇವಸ್ಥಾನದಲ್ಲಿ ಉತ್ಸವದಿಗಳನ್ನು ನಡೆಯುತ್ತಿದ್ದ ಬಗ್ಗೆ ಪ್ರಶ್ನಚಿಂರನೆಯಲು ತಿಳಿದು ಬಂದಿದೆ.

ಈ ದೇವಸ್ಥಾನವು ಆ ಕಾಲದಲ್ಲಿಯೇ ಸಂಪೂರ್ಣ ಶಿಲಾಮಯ ದೇಗುಲವಾಗಿ ನಿರ್ಮಾಣಗೊಂಡಿತ್ತು, ನಂತರದ ಕಾಲಘಟ್ಟದಲ್ಲಿ ವೀರಶೈವ ಲಿಂಗಾಯತರು ಈ ಪ್ರದೇಶಕ್ಕೆ ಬಂದು ಈ ದೇವಸ್ಥಾನದ ಆಡಳಿತದ ಹಾಗೂ ಉತ್ಸವವಾದಿಗಳನ್ನು ನಡೆಸುತ್ತಿದ್ದರು. ಇವರು ದೇವಸ್ಥಾನದಲ್ಲಿ ಪೂಜಾ ಸೇವೆಯಜೊತೆಗೆ ಶ್ರೀ ಕ್ಷೇತ್ರದಲ್ಲಿ ಔಷಧೀಯ ಸಸ್ಯಗಳನ್ನು ಬೆಳೆಸಿ ಪ್ರಜಾವರ್ಗದವರಿಗೆ ಔಷಧಿಗಳನ್ನು ನೀಡುತ್ತಿದ್ದರು ಎಂಬುದು ಕೂಡ ತಿಳಿದು ಬಂದಿದೆ.

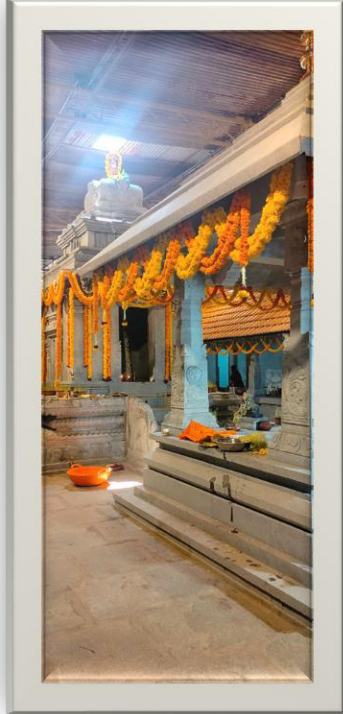
ಆದಕಾರಣ ಶ್ರೀ ಸನ್ನಿಧಿಯಲ್ಲಿ ಸಕಲ ರೋಗಾದಿಗಳ ನಿವಾರಣೆಗೆ ಪ್ರಾರ್ಥಿಸಿಕೊಂಡರೆ ಭಕ್ತಾದಿಗಳು ಅಭಿಷ್ಠ ಈಡೇರುವುದು ಎಂಬ ವಿಚಾರ ತಿಳಿದುಬಂದಿದೆ.

ಅನಂತರ ರಾಣಿ ಸುಮಲದೇವಿ ಅಧಿಕಾರಕ್ಕೆ ಬಂದರು. ಸೋಮಲಾದೇವಿ ದೇವಸ್ಥಾನದ ಜೀರ್ಣೋದ್ಧಾರ ಕಾರ್ಯಗಳನ್ನು ನಡೆಸಿದ್ದರು ಇಂದು ಪ್ರಶ್ನಚಿಂತನೆಯಲ್ಲಿ ತಿಳಿದ ವಿಚಾರ. ಸೋಮಲಾ ದೇವಿಯ ಕಾಲ ನಂತರ 400 ವರ್ಷ ದೇವಸ್ಥಾನವು ಅನಾಥವಾಯಿತು. ಇಲ್ಲಿನ ಸಂಪತ್ತು ಕಳ್ಳಕಾಕರ ಪಾಲಾಯಿತು ಎಂದು ತಿಳಿದುಬಂದಿದೆ. ಇದೀಗ 400 ವರ್ಷಗಳಿಂದ ಅನಾಥವಾದ ದೇವಸ್ಥಾನದಲ್ಲಿ ಸುಮಾರು 22 ವರ್ಷಗಳಿಂದ ಉರ, ಪರವೂರ ಭತ್ತರು, ಹಾಗೂ ಯುವಶಕ್ತಿ ಸೇರಿ,ಭಜನೆ ಹಾಗೂ ಇನ್ನಿತರ ಸೇವಾ ಕಾರ್ಯಗಳನ್ನು ಆರಂಭಿಸಿಕೊಂಡು ಬಂದರು. ಇವರೆಲ್ಲರೂ ಒಗ್ಗೂಡಿ ದೇವಸ್ಥಾನದ ಜೀರ್ಣೋದ್ಧಾರದ ಬಗ್ಗೆ ನಿರ್ಧಾರಕ್ಕೆ ಬಂದು, ನೆಲ್ಮಾಡಿಯ ಶ್ರೀ ಶ್ರೀಧರ ಗೋರೆಯರು ಮತ್ತು ಶ್ರೀ ಶಶಿ ಪಂಡಿತ್ ಮಂಗಳೂರು ಇವರಿಂದ ಪ್ರಶ್ನ ಚಿಂತೆಯನ್ನು ನಡೆಸಲಾಯಿತು. ಪ್ರಸ್ತುತ ಪ್ರಶ್ನ ಚಿಂತನೆ ಪ್ರಕಾರ ಶ್ರೀ

ದೇವಾಲಯದ ಜೀವನೋದ್ಧಾರ ಕಾರ್ಯಕ್ರಮವನ್ನು ಪೂರೈಸಲಾಗುತ್ತಿದೆ. ಆ ಪ್ರಕಾರ ಗರ್ಭಗುಡಿ, ತೀರ್ಥ ಮಂಟಪ ಮತ್ತು ತೀರ್ಥಬಾವಿಯನ್ನು ಶಿಲೆ ಕಲ್ಲಿನಿಂದ ನಿರ್ಮಿಸಲಾಗಿದೆ. ಸುತ್ತಪೌಳಿಯ ಕಾಮಗಾರಿಗಳು ಪೂರ್ಣಗೊಂಡಿವೆ. ಇವೆಲ್ಲವೂ ಗ್ರಾಮದ ಎಲ್ಲಾ ಮನೆಗಳ ಭಕ್ತರ, ಪರವೂರ ಭಕ್ತರ, ಕರ್ನಾಟಕ ಸರ್ಕಾರದ ಧಾರ್ಮಿಕ ದತ್ತಿ ಇಲಾಖೆಯ ಹಾಗೂ ದಾನಿಗಳ ನೆರವಿನಿಂದ ಸುಮಾರು 1.5 ಕೋಟಿಯ ವೆಚ್ಚದಲ್ಲಿ ಸಂಪೂರ್ಣ ಶಿಲಾಮಯ ದೇಗುಲ ನಿರ್ಮಾಣಗೊಂಡು ಜೀವನೋದ್ಧಾರ ಕಾರ್ಯಕ್ರಮ ಅಂತಿಮ ಹಂತದಲ್ಲಿದೆ. ಇಲ್ಲಿನ ಶಿವಲಿಂಗವನ್ನು ಮಧ್ಯಪ್ರದೇಶದ ನರ್ಮದಾ ನದಿಯಿಂದ ತಂದು ಪ್ರತಿಷ್ಠಾಪಿಸಬೇಕೆಂದು ಪ್ರಶ್ನೆ ಚಿಂತನೆಯಲ್ಲಿ ಕಂಡು ಬಂದ ಪ್ರಕಾರ ಶಿವಲಿಂಗ ಪ್ರತಿಷ್ಠಾಪನ ಕಾರ್ಯಕ್ರಮವನ್ನು ನೆರವೇರಿಸಿದ್ದಾರೆ.



ಜೀರ್ಣೋದ್ಧಾರದ ಹಿಂದಿನ ಚಿತ್ರ. ದೇವಸ್ಥಾನದ ಸುತ್ತ ಬಯಲು ಪ್ರದೇಶ ಇದ್ದದ್ದು



ಜೀರ್ಣೋದ್ಧಾರದ ನಂತರದ ಚಿತ್ರ. ಬ್ರಹ್ಮ ಕಲಶೋತ್ಸವದ ಸಮಯದಲ್ಲಿ ತೆಗೆದ ಚಿತ್ರ.





ದೇವಸ್ಥಾನದ ಪಕ್ಕದಲ್ಲಿ ಇರುವಂತಹ ನಾಗಬನ.



ಸ್ಥಳೀಯಲ್ಲಿ ಸಿಕ್ಕಿರುವ ನಾಗರಕಲ್ಲು.



ದೇವಸ್ಥಾನದ ಪಕ್ಕದಲ್ಲಿ ಇರುವಂತಹ ಭೂತಸ್ಥಾನ.



ದೇವಸ್ಥಾನದ ಬಳಿ ಸ್ಥಳೀಯರ ಜೊತೆಗೆ ನಮ್ಮ ತಂಡ.

ಬೈಲಾಂಗಡಿ ಅರಮನೆ, ಸೋಮಲಾದೇವಿ ಮತ್ತು ರಾಜನ ಸಮಾಧಿ ಹಾಗೂ ದೈವಸ್ಥಾನ.

ಬೈಲಾಂಗಡಿಯ ಅರಮನೆ ಬಗ್ಗೆ ಅಷ್ಟಾಗಿ ಹಿನ್ನೆಲೆ ತಿಳಿದಿಲ್ಲವಾದರೂ. ಅದರ ಹತ್ತಿರದಲ್ಲೇ ಇರುವ ಎರಡು ಸಮಾಧಿಯ ರಾಣಿ ಸೋಮಲಾದೇವಿ ಮತ್ತು ಇನ್ನೊಂದು ಸಮಾಧಿ ರಾಜನದ್ದು ಎಂದು ಸ್ಥಳೀಯರು ಅಭಿಪ್ರಾಯಪಟ್ಟಿದ್ದಾರೆ. ಈ ಸ್ಥಳದಲ್ಲಿ ಎರಡು ದೈವಸ್ಥಾನ ಮತ್ತು ಜಾಲಟ ಇದೆ. ಜಾಲಟ ಅಂದರೆ ಒಂದು ಜಾಗದಲ್ಲಿ ಹತ್ತರಿಂದ ಮೂವತ್ತು ದೈವಗಳು ಕುಣಿಯುವ ಜಾಗ . ಅ ದೈವಗಳಿಗೆ ಕಡುಬು ತಯಾರಿಸಬೇಕು . ದೈವ ಕುಣಿದು ನಾನು ಚಿಕ್ಕ ಗಣ ಅಂತ ಹೇಳುತ್ತದೆ ಆಗ ಅ ದೈವಕ್ಕೆ ಒಂದು ಕಡುಬು ಅನ್ನು ಕೊಡಬೇಕು . ಅ ಕಡುಬು ಅನ್ನು ಓಡಿ ಹೋಗಿ ಬಿಸಾಕುತ್ತದೆ ಅದೇ ರೀತಿಯಾಗಿ ಇನ್ನೊಂದು ದೈವ ಒಂದು ನಾನು ದೊಡ್ಡ ಗಣ ಅಂತ ಹೇಳುತ್ತದೆ ಈ ದೈವವೂ ಕೂಡ ಇದೆ ರೀತಿ ಮಾಡುತ್ತದೆ . ಅಲ್ಲಿನ ಒಂದು ದೈವತಾಣಕ್ಕೆ ಮಾತ್ರ ನೆಮೋಸ್ಥವ ನಡೆಯುತ್ತದೆ ಅದೂ ಕೂಡ ಹನ್ನೆರಡು ವರ್ಷಗಳಿಗೊಮ್ಮೆ . ಈ ಸಂಪ್ರದಾಯ ರಾಜರ ಆದಿ ಕಾಲದಿಂದ ಕೂಡ ನಡೆದು ಕೊಂಡು ಬಂದಿದೆ . ಇದನ್ನು ಪ್ರಸ್ತುತ ನಡೆಸುವವರು ಪ್ರಭಾಕರ್ ಭಟ್ ಅವರು . ದೈವತಾಣದ ಹತ್ತಿರ ಇರುವ ಕೋಣೆಯೊಂದರಲ್ಲಿ ದೈವಕ್ಕೆ ಪ್ರಸಾದವನ್ನು ತಯಾರಿಸುತ್ತಾರೆ . ಇದನ್ನು ತಯಾರಿಸಲು ಜೈನ ಸಮುದಾಯದ ವ್ಯಕ್ತಿಯಾಗಬೇಕು.

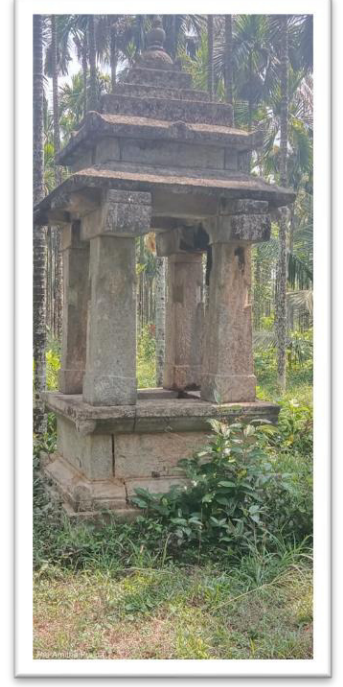


ಬೈಲಾಂಗಡಿಯ ಅರಮನೆ. ಮತ್ತು ಸ್ಥಳೀಯರ ಜೊತೆ ತಂಡದವರ ಸಂವಾದ





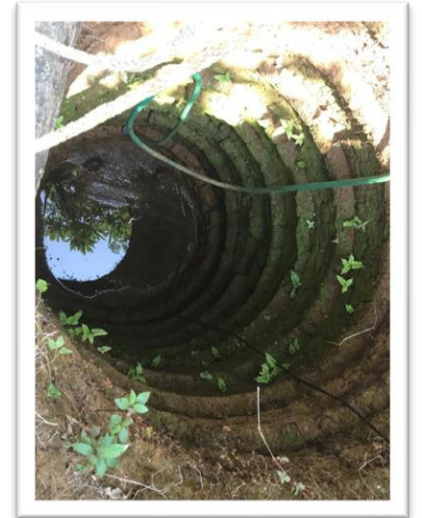
ರಾಣಿ ನೋಮಲಾ ದೇವಿಯ ಸಮಾಧಿ



ರಾಜನ ಸಮಾಧಿ



ಬಯಲ್ ಅಂಗಡಿಯ ಅರಮನೆ ಬಳಿ ಇರುವ ಭೂತ ಸ್ಥಾನ



ಸುಮಾರು 900 ವರ್ಷದ ಹಳೆಯ ಬಾವಿ



ಭೂತಸ್ಥಾನದ ಬಳಿ ನಮ್ಮ ತಂಡ

## ಬೈಲಂಗಡಿಯ ಬಸದಿ

ಬೈಲಂಗಡಿಯ ಬಸದಿ ಸುಮಾರು 900 ವರ್ಷದ ಹಳೆಯದಾಗಿದ್ದು ಹೊಯ್ಸಳರ ಕಾಲಕ್ಕೆ ಸೇರಿದ್ದು. ರಾಣಿ ಸೋಮಲಾದೇವಿ ಇಂದ ಜೀರ್ಣೋದ್ಧಾರವಾಗಿದೆ ಎಂಬುದಕ್ಕೆ ಪುರಾವೆಗಳು ದೊರೆತಿವೆ. ಬಸದಿಯ ಕಂಬದ ಮೇಲೆ ಕೆತ್ತಲ್ಪಡುವ ಶಾಸನ ಹೊರತು, ಇನ್ನಷ್ಟು ಲಿಖಿತ ಪುರಾವೆ ಲಭ್ಯವಿಲ್ಲ. ಬಸದಿಯ ಪಾಲಕರಿಂದ ತಿಳಿದು ಬಂದ ಹಿನ್ನೆಲೆ ಎಂದರೆ " ರಾಣಿ ಸೋಮಲಾದೇವಿ ಬಂಗಾಡಿ ರಾಜನನ್ನು ವರಿಸುತ್ತಾಳೆ, ನಂತರ ಒಂದು ಪೂಜೆಯಲ್ಲಿ ಪತಿ ಪತ್ನಿಯಿರಿಬ್ಬರನ್ನು ನಿಲ್ಲಲು ಹೇಳುತ್ತಾರೆ ಆಗ ಸೋಮಲಾದೇವಿಯನ್ನು ರಾಜನ ಎಡಬದಿಯಲ್ಲಿ ನಿಲ್ಲಲು ಹೇಳುತ್ತಾರೆ, ರಾಣಿ ಸೋಮಲಾ ದೇವಿಗೆ ಈ ವರಸೆಯು ಇಷ್ಟವಾಗುವುದಿಲ್ಲ. ತಾನು ರಾಣಿಯು, ತನ್ನ ಬಳಿಯೂ ಸಿರಿವಂತಿಕೆ ಸಾಕಷ್ಟು ಇದೆ, ಒಂದು ಸಾಮ್ರಾಜ್ಯವನ್ನು ಆಳುವ ಸಾಮರ್ಥ್ಯವಿರುವವಳು ಎಡ ಬದಿ ಯಾಕೆ ನಿಲ್ಲಬೇಕೆಂದು ಆಕ್ಷೇಪಿಸಿ ಪೂಜಾ ಕಾರ್ಯದಿಂದ ಹೊರ ನಡೆಯುತ್ತಾಳೆ. ನಂತರ ಬಯಲ್ ಅಂಗಡಿಯಲ್ಲಿ ಬಸದಿಯನ್ನು ನಿರ್ಮಿಸಲು ತೊಡಗುತ್ತಾಳೆ. ಈ ವಿಷಯ ಬಂಗಾಡಿಯ ರಾಜನಿಗೆ ತಿಳಿದು ತನ್ನ ಪತ್ನಿ ಒಂದು ದೇವಸ್ಥಾನವನ್ನು ನಿರ್ಮಿಸುವಷ್ಟು ಸಾಮರ್ಥ್ಯದಲ್ಲಿದ್ದಾಳೆ ಎಂದು ತಿಳಿದು ಖುಷಿಯಿಂದ ದೇವಸ್ಥಾನಕ್ಕೆ ಭೇಟಿ ಕೊಡಲು ತನ್ನ ಸೈನ್ಯದೊಂದಿಗೆ ಹೊರಡುತ್ತಾನೆ. ಆದರೆ ಗುಪ್ತಚಾರರು ರಾಜನು ರಾಣಿ ಸೋಮಲಾ ದೇವಿ ಕಟ್ಟಿಸಿದ ಬಸದಿಯನ್ನು ನಾಶ ಮಾಡಲು ಬರುತ್ತಿದ್ದನೆಂದು ತಪ್ಪು ಮಾಹಿತಿಯನ್ನು ನೀಡುತ್ತಾರೆ. ಇದನ್ನು ಕೇಳಿದ ರಾಣಿ ಸೋಮಲಾದೇವಿ ಬರಕೂರು ರಾಜನಾದ ದೇವಪುಂಜ ನಲ್ಲಿ ತಂಗಿಯ ಸಮಾನಳಾದ ತನಗೆ ಬಯಲ್ ಅಂಗಡಿಯ ರಾಜನಿಂದ ರಕ್ಷಣೆ ಕೊಡು ಎಂದು ಬೇಡುತ್ತಾಳೆ. ಇದಕ್ಕೆ ಒಪ್ಪಿದ ರಾಜ ದೇವಪುಂಜ ಬಂಗಾಡಿಯ ರಾಜನನ್ನು ದಾರಿಯಲ್ಲೇ ನಿಲ್ಲಿಸುತ್ತಾನೆ ಸಿಟ್ಟಿಗೆದ್ದ ಬಂಗಾಡಿ ರಾಜನು ಯುದ್ಧ ಯುದ್ಧಕ್ಕೆ ನಿಲ್ಲುತ್ತಾನೆ ಇದಕ್ಕೆ ಪ್ರತಿ ಉತ್ತರವಾಗಿ ರಾಜ ದೇವಪುಂಜ ಬೈಲಂಗಡಿಯ ರಾಜನ ತಲೆಯನ್ನು ತನ್ನ ಕತ್ತಿಯಿಂದ ಕಡಿಯುತ್ತಾನೆ. ಬಸದಿಂದ ಪೂಜಾ ಕಾರ್ಯವನ್ನು ನಿರ್ವಹಿಸಿ ಬಂದ ಸೋಮಲಾದೇವಿಯು ತನ್ನ ಪತಿಯ ರುಂಡವನ್ನು ನೋಡಿ ಅಲ್ಲೇ ಹೃದಯ ಆಘಾತದಿಂದ ಮೃತಪಟ್ಟಿರುತ್ತಾಳೆ. ಎಂಬುದು ಸ್ಥಳೀಯರ ಅಭಿಪ್ರಾಯವಾಗಿದೆ ನಂತರ ಕಾಲಾನುಕ್ರಮಣ ಆ ನೆಲವು ಬರಕೂರು ರಾಜನಿಗೆ ಸೇರಿದ್ದು ಹೀಗೆ ಹಲವಾರು ಪೀಳಿಗೆಗಳು ಆ ವಂಶಸ್ಥರಿಗೆ ಹಸ್ತಾಂತರವಾಗಿತ್ತು. ನಂತರ ಬಸದಿಯ ಪಾಲನೆಯನ್ನು ಲಿಂಗಾಯತ ಸಮುದಾಯದವರು ವಹಿಸಿಕೊಂಡರು.



ಬೈಲಂಗಡಿಯ ಬಸದಿ

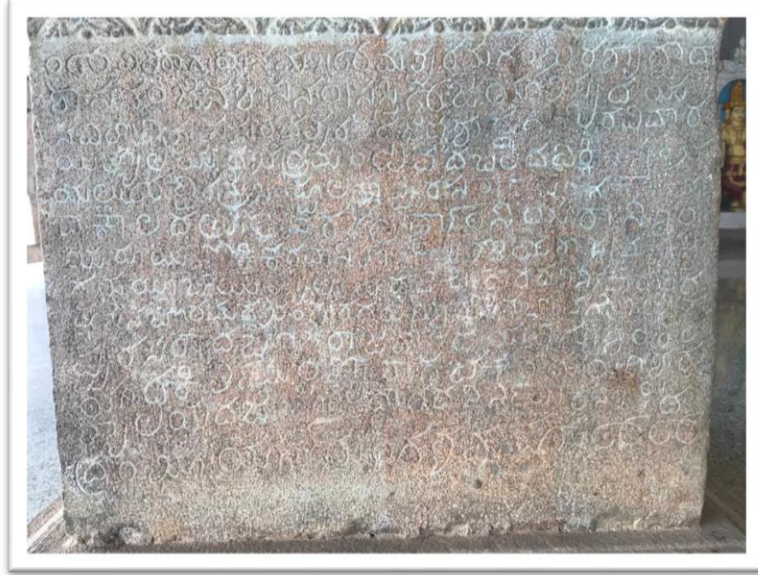


ಬಸದಿಯ ಪಾಲಕರ ಜೊತೆಗೆ ತಂಡದ ಸಂವಾದ





ಬೈಲಂಗಡಿಯ ಬಸದಿಯಲ್ಲಿ ನಮ್ಮ ತಂಡ



ಬೈಲಂಗಡಿಯ ಬಸದಿ ಕಂಬದಲ್ಲಿ ಕೆತ್ತಲ್ಪಟ್ಟಿರುವ ಶಾಸನ. ಈ ಶಾಸನವು ರಾಣಿ ಸೋಮಲಾದೇವಿಯು ಹುಣ್ಣಿಮೆಯ ರಂದು ಬಸದಿಯ ಜೀರ್ಣೋದ್ಧಾರ ಮಾಡಿದ್ದಾರೆ ಎಂದು ತಿಳಿಸಲಾಗಿದೆ.



ಸುಮಾರು ೨೦೦ ವರ್ಷದ ಹಳೆಯ ಗೋಪಾಲಕೃಷ್ಣನ ದೇವಸ್ಥಾನ. ಇನ್ನು ಶಿವಲಿಂಗದ ಸ್ಥಿತಿಯಲ್ಲಿ

**SHRI DHARMASTHALA MANJUNATHESHWARA COLLEGE**

**(Autonomous)**

**(Re-Accredited by NAAC at A++ Grade)**

**UJIRE D. K. -574240**



**DEPARTMENT OF HISTORY**

---

**SHRI PRAKARA PANCHALINGESHWARA TEMPLE**

**HANNERDU KAVALU**

---

**AS A PART OF THE STUDENT RESEARCH PROGRAMME**

**2022-2023**

## **CERTIFICATE**

This is to certify that the following students of 2nd B. A. have completed the project entitled as **“HANNERADU KAVALU”** as a co-curricular activity under the guidance of **Dr. Sanmathi Kumar**, Department of History, S.D.M College, Ujire during the year 2022-23.

<b>Roll No</b>	<b>Name</b>
210104	Thejaswi
210107	Manikanta
210108	Prajwal H.P
210109	Prekshitha
210110	Kshitheeksha
210111	Neha

HOD SIGNATURE

GUIDE NAME AND SIGNATURE

## **ACKNOWLEDGEMENT**

We consider it a great privilege to express a deep sense of gratitude to **Dr. Sanmathi Kumar**, HOD and Assistant professor, Department of History, for her valuable guidance in this project work. We are grateful to her for giving us an opportunity to work in this student research program. It is a great pleasure to thank **Dr. Sanmathi Kumar** H.O.D of **History** Department, who guided us in doing this project.

We whole-heartedly thank our college principal **Dr. Kumar Hegde B. A** and all other lecturers for their encouragement throughout our work.

### **Group Members**

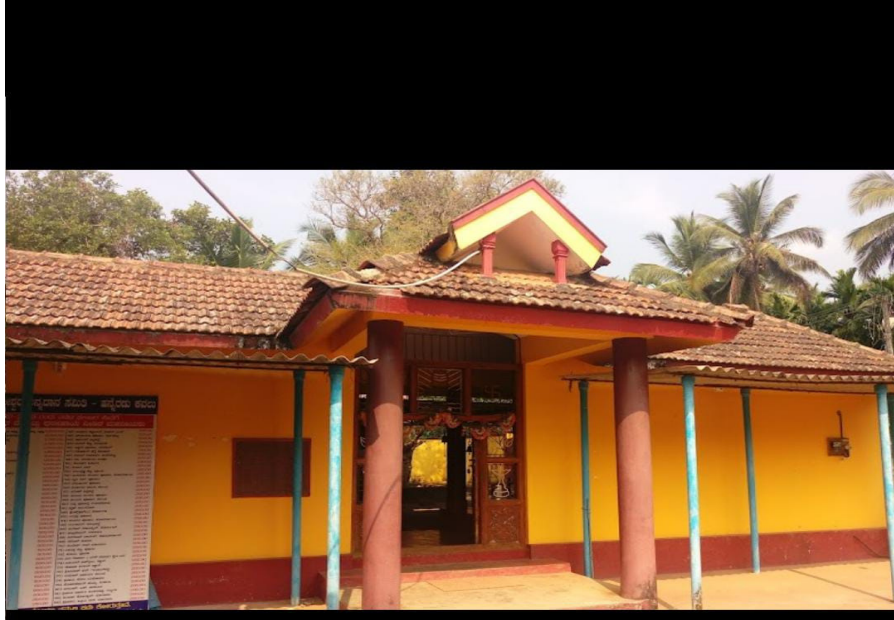
<b><u>Roll No</u></b>	<b><u>Names</u></b>	<b><u>Signature</u></b>
<b><u>210104</u></b>	<b><u>Thejaswi K</u></b>	
<b><u>210107</u></b>	<b><u>Manikanta</u></b>	
<b><u>210108</u></b>	<b><u>Prajwal H. P.</u></b>	
<b><u>210109</u></b>	<b><u>Prekshitha</u></b>	
<b><u>210110</u></b>	<b><u>Kshitheeksha</u></b>	
<b><u>210111</u></b>	<b><u>Neha</u></b>	

## **DECLARATION**

We hereby declare that this student research project entitled “**HANNERADU KAVALU**” has been prepared by us during the year 2022-2023 under the guidance of Dr. Sanmathi Kumar Department of History, SDM College (Autonomous), Ujire. We also declare that the result of this research has not been reported and submitted by us for any purposes elsewhere.

## **INDEX**

SL.NO	CONTENTS	Page. NO
1	Introduction	5
2	Scope and objectives of the research	6
3	Significance of the place	7
4	Legendary background	8
5	Historical background	9
6	Architecture of the temple	10
7	Pujas and other rituals	12
8	Festivals	12
9	List of the service to the God	14
10	Administration of the temple	14
11	Hanneradu Kavalu dam	15
12	Nearby historical places	16
13	Conclusion	17
14	Reference	17



### **Introduction :**

Hanneradu Kavalu is one of the renowned historical places situated in the village of Maruru of Mudabidire Taluk in Dakshina Kannada district, 7 kilometers away from the town of Mudabidire. The place has a temple dedicated to Lord Shiva, named as Shri Panchalingeshwara temple. It draws thousands of devotees and tourists every year who come here to seek the blessings of Lord Shiva.

The temple is situated in the middle of a river and has the two Sanctums or Garbhagriha. The glory of Sri Panchalingeshwara is such that sometimes he is also compared with Shri Kashi Vishweshwara and it is believed that praying to Sri Panchalingeshwara is equal that to Kashi Vishweshwara. It has a history of 5000 years from the Treta Yuga. The temple provides spiritual heaven for devotees to seek enlightenment, knowledge & blessings. The temple aims to facilitate the spiritual and social welfare of the community by organizing Poojas rituals and ceremonies. It is actually known as Shri Prakara Panchalingeshwara Temple, Hanneradu Kavalu.

### **Scope and objectives of the research:**



The scope of the research project on Hanneradu Kavalu would be to explore and analyze various aspects of the significance, history and management of the place and temple located there. There is also a brief study of the Dam and Hydro Power Project.

The objectives of the research project can be listed as follows:

- To study the historical significance of the place and temple and their evolution over the centuries.
- To examine the architectural features of the temple, including its design, materials used, and decorative elements.
- To investigate the religious significance of the place, rituals, practices, and the role of the main deity and other idols of the temple.
- To analyze the social significance of the temple in the context of the local community, including its influence on the people, cultural values, and community engagement.
- To evaluate the economic significance of the temple, including its contributions to the local economy, tourism, and job creation.
- To assess the temple's management structure and functions, including the role of the temple trust and the government in the administration of the temple.
- To explore the challenges faced by the temple management in areas such as conservation, environmental sustainability, and community development.
- To analyze the temple's role in promoting cultural and spiritual tourism and its impact on the local economy.
- To suggest measures for the conservation, preservation, and promotion of the cultural heritage of the place.
- To provide recommendations for improved management practices that can enhance the temple's significance, and ensure its long-term sustainability.

By addressing these objectives, the research project seeks to provide a comprehensive and multifaceted understanding of Hanneradu Kavalu, Sri Panchalingeshwara temple, Dam and its contribution to the religion, culture, and economy of the region.

**Significance of the place :**

The place Hanneradu Kavalu has various specialities in terms of mystery and religious beliefs. Earlier it was said that the river flowed in twelve branches. But now only six branches can be seen. The Prakara Panchalingeshwara temple of Hanneradu Kavalu is the village diety to the nearby seven villages. Another speciality of the temple is that it has two sanctums, one is in the modern temple built and another one is in the ancient temple in the middle of the river. Both the sanctums (Garbhagudi) receive various worships and rituals. The temple in the middle of the river receives Puja once in a year on Ellamavasya as it is impossible to worship there in the entire year, while the modern temple of Panchalingeshwara recieves Puja everyday.

The temple recieves the thousands of devotees every year. The "Theertha Snana" on the day of 7th Amavasya in the month of Dhanu according to Hindu Lunar calendar is very famous. The devotees from all the parts of Karnataka state and even from the other states along with their family visit in large numbers to this temple. On this day, the devotees can enter into the Theertha Guhe (cave) situated on the shore of the river and have their holy bath and pooja. They perform rituals with the utter devotion and faith that their wish can come true.

Another ritual that is very famous here as

"Pinda Pradana". The devotees bring the ashes of their cremated ancestors and let it flow in the waters of the river as they believe that this ritual can give good position (Sadgathi) or Salvation (Moksha) to their ancestors. There are only some places in Dakshina Kannada dedicated for this ritual of "Pinda Pradhana", Hanneradu Kavalu is one of them. They also perform Tilahoma on the shore of river praying for the Salvation for their ancestors. Hence the place is also known as "Pitru Moksha Dhama" (The place for salvation of ancestors). The cracked stones of Naga can also be delivered here other than that in Subramanya.

### **Legendary background :**

There are various legendary strokes around the origin theories of "Hanneradu Kavalu". As villagers say, Some 40 years ago, the Phalguni river on this place was flowing in 12 branches. So a news reporter who had visited the place, reported that the river flowed here in twelve branches. Hence,

other visitors also started to call it as "Hanneradu Kavalu" or "12 branches". Thus, that name came to that place.



According to Stala puranas, during Treta Yuga it was the place for huts of ancient sages. Once a sage named Mruganda Muni lived here, prayed to God Brahma for Goddess Ganga to appear here as it is suitable and holy for her to flow. Thus the Goddess Ganga emerged and flowed from the Kamandala of Mruganda Muni then on the earth. During that time, twelve damsels of the heaven(Gandharva Kanya) became free from their curse and flowed like water through river Phalguni in twelve branches. Henceforth, the name "Hanneradu Kavalu came into existence. The river is also called as "Dwadasha Kanya Tirtha" (12 heavenly damsels' river) and "Kamandala Thirtha". It is also called as "Moksha Dhama" as it freed the damsels from curse. Mruganda Muni blessed that the devotees who take bath in this river can gain as much as Punya gained by doing that in River Ganga at Kashi. So thus the Theertha Sthana became very famous here. The Sthala Purana text called "Polali Rajarajeshwari Mahatme " which is the complete story of the origin of one of the renowned temples of Tulunadu, Polali Rajarajeshwari temple, has the mention of this place. Its first chapter itself talks about "Kamandala Theertha Prabha" and "Mrugando Kshetra", and tells the story of "Dwadasha Kanya Theertha".

During Dwapara Yuga, Pandavas i.e Yudhishtira, Arjuna, Bhima, Nakula, Sahadeva during their exile, came to know about the holyness of the place and flowing goddess Ganga as "Gupta Ganga" at Dwadasha Kanya Thirtha. So they came to the South and lived here for some days. For the worshiping purpose, they built a temple in the midst of the river and installed five lingas inside the

temple. They are called Sadyojata, Vamadeva, Aghora, Tatpuruasha, Ishana. Thus that temple is called Panchalingeshwara temple.

The Pandavas also built a cave and named it as "Gomukha ". They gave a boon that going through that cave and taking the Theertha Sthana or holy bath in the river is equal to borning through the stomach of a cow or Govu. There is another legend that when Pandavas suffered from the lack of fire to prepare food, a fisherman arrowed to a seed of a fruit to produce fire. Thus Pandavas gave him a boon to have a large number of fishes from that river. So the villagers believe that it is because of that blessing that some fishermen are able to catch plenty of fishes during the month of September & October in this place even today.

### **Historical Background :**

As said in the legends, the original temple of Panchalingeshwara was built almost five thousand years ago in the middle of the Phalguni river flowing at Hanneradu Kavalu, by Pandavas in Dwapara Yuga.



During the rainy season, the river Phalguni will be filled and flow rapidly. So it is impossible to go between the smashes of river waves and conduct Puja in the temple. Thus a new temple was established later during the 21st century solely for the reason of worshipping Shiva. The construction project of the new Panchalingeshwara temple was taken up by Bobba Power Project Company under the guidance of Shri Shri Shri Bharathi thirtha Swamiji of Sharada mata, Sringeri. Even the Hanneradu Kavalu Dam project was also done by the same company. All the works are

done under the leadership of the then chief priest of the temple, Ramakrishna Bhat of Deradi family. The great contribution towards the construction was done by the owner of that company Smt and Shree Veeraswaminatham Bobba. The temple construction was completed and Brahmakalashotsava was held on 11<sup>th</sup> may of 2006. From that time, the daily Pujas and other rituals are done in the newly built temple.

At present the temple is under renovation. We can expect Brahmakalashotsava of the temple in the next year. The ongoing works are under the guidance of present chief priest Sadashiva Bhat of Deradi family.

### **Architecture of temples :**

The Pancha(five) Lingas established by Pancha Pandavas are named as Sadyojata, Vamadeva, Aghora, Tatpurusha, Eshana. In Shaivite temples the Linga is often at the center, it is distinctively an iconic. It is a smooth cylindrical mass. Often it rests in the center of a lipped, disk-shaped object, the yoni, which is an emblem of the goddess Shakti. Ancient Sanskrit texts such as the Mahabharata and the Puranas relate narratives and identify the Linga as the phallus of Shiva. Practicing Hindus consider the linga and yoni together to symbolize the union of the male and female principles and the totality of all existence.

The original temple of Panchalingeshwara has 4 walls on four sides often closed with an iron gate as devotees are unable to reach that place due to the heavy waves of the river during rainy season. Even for this reason, puja for this temple will be conducted only once in a year on the day of Ellamavasya in the month of Dhanu normal falls between December and January.



Instead of 5 Lingas in the original temple, a single linga has been established in the new temple to represent God Panchalingeshwara. Here The linga is outer covered and it is made up of brass material. It has Prabhavali with dhwaja on top. The Linga is venerated with offerings of milk, water, fresh flowers, young sprouts of grass, fruit, leaves, and sun-dried rice. The image sculpted on both the sides of foot stairs at the temple depicts the face of the lion. Floral decoration and garland motif is also seen carved on the stone, also a flower and her attendant between two small pillars. Inside the temple, there is a Daivasthana for the Daiva Rakteshwari, a closed room having a cot or Bhutada Mancha with all other materials. The temple is simply built in the modern style without any touch of artistic style.



**Pujas and other rituals :**

The Puja to the God Panchalingeshwara has been conducted every day since ancient times. The original temple receives the Puja once in a year on Ellamavasya of Dhanu month. When the Lord was worshiped during the ancient period, sages used to get up and have holy bath in Phalguni river early in the morning. Henceforth even to date all the Pujas and other rituals should be done before 7 am or if it is late for some reason, the Puja must end within 8 o'clock in the morning. There will be no Puja in the evening. But it is except on Monday and the festival days i.e. Mahashivratri and Ellamavasya. On every Monday, there will be Puja for the whole day.

### **Festivals :**

Mainly two festivals are celebrated in Sri Prakara Panchalingeshwara Temple. The one is on Ellamavasya and another one is on Mahashivaratri.

#### **1. Ellamavasya :**

It is celebrated on the day of Amavasya Or Black moon day known as Ellamavasya in the month of Dhanu. It generally falls during the months of December and January in the Gregorian calendar. According to the legends, the river Phalguni started to flow down on the earth from the Kamandala of Mruganda Muni on this day. Thus it is celebrated in huge pomp as the temple fair.

Theerthasthana on this day is considered as auspicious. This ritual of taking holy bath in Phalguni river is believed to vanish all the sickness of our body and Doshas we have from our ancestors or from Navagrahas like Shani Dosha. It is believed that if the devotees took bath in the holy river and then prayed to God Panchalingeshwara, then their wishes would be fulfilled. It has significance in the matter of Pinda Pradhana ritual as Kashi. The holy bath taken on this day is equal to that taken in all the twelve months of the year. It also gives the same amount of Punya or Sacredness that is earned from the holy bath in Ganga river in Kashi. All these facts and beliefs made the place as sacred and to draw devotees even from outside of karnataka.

There is a small hole in a rock situated near the shore of the river through which devotees pass for the theertha sthana. It is called Theertha Guhe. Any mass bodied man can enter into this hole by



lifting up his hands. The special Pujas are done to the god and God Panchalingeshwara is worshiped in his place of origin only on this day. Temple fair will be conducted with hundreds of shops near the temple having their business with devotees. Annadana is also organized to feed the devotees very recently. It is continued every year on this day. Once Yakshagana was also held on the occasion of Ellamavasya.



## **2. Mahashivaratri**

Maha Shivaratri Or 'The Great Night of Shiva' is a Hindu festival celebrated annually in honor of the deity Shiva, between February and March. According to the Hindu calendar, the festival is observed on the fourteenth day of the dark (waning) half of the lunar month of Phalguna or Magha. The festival commemorates the wedding of God Shiva and Goddess Parvati, and the occasion that Shiva performs his divine dance, called the Tandava.

Every temple dedicated to Shiva is common with Mahashivaratri. The Panchalingeshwara Temple also celebrates this festival to its chief deity Shiva. There will be special Puja on this occasion and Annasantarpane.

**List of Service to the God :**



There are several types of Pujas done to God Panchalingeshwara. The devotees can be blessed by performing these Pujas. They are :

- Halu payasa
- Theertha snana
- Hoovina pooje
- Kumkumarchane
- Mangalarathi
- Rudrabhisheka
- Bhasma Abhisheka
- Pushparchane
- Namarchane

#### **Administration of the temple :**

Sadashiva Bhat of Deradi family is incharge of administration of the temple. He is also the main priest of the temple. Daily pooja is done by him and for the festive occasions priests from other places are called. Administration of the temple on routine days are also supervised by him and he is also incharge of renovation happening now. During the special occasions, the works are looked after by the people of the village.

#### **Financial Management of the temple :**

From ancient times, the Guttu and Barke families (who are the lowest levels of administrators in ancient tulunadu) have donated in large numbers to the temple. There are many Guttu families situated in Maruru village. They treat the Panchalingeshwara Temple of Hanneradu Kavalu and Gopalakrishna temple of Hosangadi as their two eyes and look after the needs of these temples.

#### **Address :**

Sri Prakara Panchalingeshwara Temple,  
Dwadasha Kanyaa Theertha,  
Sri Kshetra Hanneradu Kavalu  
Maruru village, Takode Post,  
574197 - Moodubidire,

Phone number : 9481509964.

There is no certain Email address or particular website dedicated to the temple. So the sources for the study of temples is derived from various tv programs.

#### **Hanneradu Kavalu Dam :**

Hanneradu Kavalu Dam is a beautiful dam in the middle of heavenly nature. It is the best place to visit during summer. But the people are not allowed during the rainy season as there is a huge risk to life. There will be twelve whirls during that season, so jumping into the river during that time would be inviting death. Further, electricity is also generated from rainwater during monsoon in this dam. The Soham Hydro Power Project established in 2009 is still going on. Rainwater is harvested and electricity is generated with the help of this. Then the water joins the stream. Two to three lakh units of electricity are being produced per day. This is supplying electricity to the whole city of Moodbidire. A beauty of nature, water flows like milk from the dam during the rainy season. Especially during the rainy season only 2-3 lakh units of electricity are generated per day from the dam water. This will supply electricity to the entire Moodabidri.



### **Nearby historical places :**

Hanneradu Kavalu is situated in the locality of Moodabidri which is known as Jain kashi. Moodabidire is one of the main centers of Jainism in Karnataka with various Basadis like Savira Kambada Basadi Or Thousand Pillar Temple, Chaturmukha Basadi, Neminatha Basadi, Shantinatha Basadi etc. and Bahubali Statues in Karkala and Venoor. There are other historical monuments that tourists can enjoy while visiting this temple.

- Konaje Kallu, Shirdady
- Padyar bettu temple, Hosangadi
- Shri Mahalingeshwara temple, Venoor
- Gouri temple, Moodabidire
- Shri Durgaparameshwari temple, Kateelu, Mulki
- Polali Rajarajeshwari temple, Gurupura
- Marigudi temple, Gantalkatte
- Bappanadu Sri Durga Parameshwari Temple, Mulki
- Shri Krishna temple and Mata, Udupi
- Shri Manjunatha temple, Dharmasthala
- Kukke Subramanya temple, Subramanya

- Mahalingeshwara temple, Alangaru
- Hanuman temple, Moodabidire
- Kadale kere, Moodabidire
- Palace of Chowtas, Moodabidire
- Annapoorneshwari temple, Kodyadka.

### **Conclusion :**

The historic and holy city of Hanneradu Kavalu is a lesser known temple for many people as it is situated in the rural area. Yet, it receives large numbers on festive occasions and that is because of its glory and power of the God. The Dam is also a hot favorite place for tourists. We can observe some polluting things around the dam and temple that should be avoided in the future. Otherwise the temple can't maintain its glory.

### **References :**

- Sadashiva Bhat, Chief priest of Shri Prakara Panchalingeshwara Temple, Hanneradu Kavalu.
- [https://youtu.be/\\_exbXIT3xy4](https://youtu.be/_exbXIT3xy4)
- <https://youtu.be/c6Ac7hxrt8M>
- <https://youtu.be/SPjIIndGedNA>

**SHRI DHARMASTHALA MANJUNATHESHWARA COLLEGE**

**(Autonomous)**

**(Re-Accredited by NAAC at A++ Grade)**

**UJIRE D. K. -574240**



**DEPARTMENT OF HISTORY**

---

**JAINA BASADI**

---



**AS A PART OF THE STUDENT RESEARCH PROGRAMME**

**2022-2023**

**CERTIFICATE**

This is to certify that the following students of **2<sup>nd</sup> BA** have completed the project entitled as **“CHANDRANATHA SWAMY BASADI”, “VENOOR KALLI BASADI”** as a co-curricular activity under the guidance of **DR.SANMATHI KUMAR**, Department of **HISTORY**, S.D.M College, Ujire during the year 2022-23.

<b>Roll No</b>	<b>Name</b>
210127	PAVAN
210128	ROHINI G

HOD SIGNATURE

GUIDE NAME AND SIGNATURE

## **ACKNOWLEDGEMENT**

We consider it a great privilege to express a deep sense of gratitude to **DR.SANMATHI KUMAR**, Assistant professor, History Department, for her valuable guidance in this project work. We are grateful to her for giving us an opportunity to work in this student research program. It is a great pleasure to thank **DR.SANMATHI KUMAR**, H.O.D of **History** Department, who guided us in doing this project.

We whole-heartedly thank our college principal **Dr. B.A.KUMAR HEGDE** and all other lecturers for their encouragement throughout our work.

<b><u>Roll No</u></b>	<b><u>Name</u></b>	<b><u>Class</u></b>
210127	PAVAN	2 <sup>ND</sup> BA
210128	ROHINI G	2 <sup>ND</sup> BA

## **DECLARATION**

We hereby declare that this student research project entitled “**CHANDRANATHA SWAMY BASADI**”, “**VENOOR KALLI BASADI**” has been prepared by us during the year 2022-2023 under the guidance of **Dr. SANMATHI KUMAR**, Department of History, SDM College (Autonomous), Ujire. We also declare that the result of this research has not been reported and submitted by us for any purposes elsewhere.

<b>ROLL NUMBER</b>	<b>NAME</b>	<b>SIGNATURE</b>
210127	PAVAN	
210128	ROHINI G	



## **INDEX**

SL.NO	CONTENTS	Page. NO
01	<b>Introduction</b>	06
02	<b>Brief Note on CHANDRANATHA SWAMY BASADI</b>	07
03	<b>Brief Note on VENUR KALLU BASADI</b>	08
04	<b>Photo Gallery</b>	09
05	<b>Conclusion</b>	11
06	<b>References</b>	11

## **“CHANDRANATHA SWAMY BASADI”, “VENOOR KALLI BASADI”**

### **Introduction**

Jainism is one of the oldest religions in the world and traces its roots back to ancient India. The religion was founded by a man named Mahavira who lived in the sixth century BCE. Mahavira was born into a wealthy family, but he renounced all material possessions and became an ascetic. For the next twelve years, he lived an austere life, meditating and fasting. At the age of thirty, he achieved enlightenment and began to preach his message of non-violence.

Jainism teaches that all living beings are equal and should be treated with respect. The religion also advocates for ahimsa or non-violence. Jains believe that violence is never justified, no matter what the circumstances.

Jainism is a minority religion in India, but it has a significant presence in other parts of the world, including Europe and North America. The religion is divided into two main sects: the Digambaras and the Svetambaras. The two groups have different beliefs and practices, but they both share a commitment to non-violence and respect for all life.

**Digambaras:** The Digambaras, or “sky-clad” Jains, believe that nudity is a symbol of renunciation and purity. Male monks of this sect do not wear clothes, even in cold weather. Female monks used to go naked as well, but most now wear white saris.

**Svetambaras:** The Svetambaras, or “white-clad” Jains, believe that clothing is not necessary for renunciation. They wear simple white clothes

## **Brief Note on CHANDRANATHA SWAMY BASADI**

The confluence of faiths makes Dharmasthala, the abode of dharma, a unique legacy entrenched over the years. The centuries old Shri Chandranatha Swamy Basadi at Dharmasthala has been maintained in the pristine condition and is amongst the one of the most revered and celebrated Digambara shrines in South India.

The growing fame of Dharmasthala Shri Manjunatha Swamy temple has often obscured the fact that for centuries that Dharmasthala is also a revered Jain Basadi. With the novel thought of protecting the Jain legacy, a pious and methodical renovation of the temple in May 2001 by Shri Veerendra Heggade has made Shri Chandranatha Swamy Basadi, one of the most beautiful edifices in Dharmasthala and the south of India. Standing against the azure blue sky and the lush foliage around it, this temple clad in white marble is a sight to behold and to cherish, imbibe and nurture the teachings about our mortal life by Shri Chandranatha Swamy, Jain Theerthankara Mahaveer and his disciples.

## **Brief Note on VENUR KALLU BASADI**

If time allows, then tourists are recommended to visit the Kallu Basadi that is otherwise known as Dodda Basadi. This basadi was constructed using rocks and that is why the site was named Kallu Basadi. The existence of a palatial courtyard is the reason why the site was also called Dodda Basadi . Upon reaching the Kallu Basadi, travellers will get a chance to explore the 5-feet statue of Shantinatha. Tourists can also see rock formations of Yakshi Mahamanasi and Yasha Garuda on both sides of the idol. The main attraction of Kallu Basadi is the Tirthankara idol that can be seen in Padmasana with a meditation stance. The idols of two Tirthankaras, namely Chandranatha and Mahaveera, are also kept inside the Kallu Basadi. On close observation, visitors can see an inscription on the base of the pedestal of the 24 bronze idols of Tirthankaras. This pedestal has been given the name Hari Peeta. Slate rock has been used for constructing the entrance (only the exterior part) of the Kallu Basadi. Travellers can also see the Saraswati idol (right side) and the Padmavathi Devi idol (left side) inside the sanctum sanctorum. Due to the presence of the above mentioned idols, the site is known as Ammanavara Basadi.

## Photo Gallery





## Conclusion

When we look into the religious history of South canara contribution of jaina kingdom was Incredible they not only ruled south canara but also contributed in architecture. They built many Basadi's along with temple. Heggade's of nelyade beedu built the chandranath Swami basadi at Dharmasthala which was main basadi of this Region and Ajila's of venue built kallu basadi at venur name which says kallu which means Basadi built by Rock ston is.

## References

GOOGLE

<https://www.jainheritagecentres.com/jainism-in-india/karnataka/venoor/>

<https://www.shridharmasthala.org/chandranatha-basadi/>

# SHREE DHARMASTHALA MANJUNATHESHWARA COLLEGE (AUTONOMOUS) UJIRE-574 240

(Re-Accredited by NAAC at 'A' Grade with CGPA3.61 out of 4)

## DEPARMENT OF HISTORY



## STUDENT RESEARCH PROJECT 2022 – 2023

### STUDY ON KELADI TEMPLE

### RESEARCH SUBMITTED BY

Name	Roll number
Pooja	200025
Abhiram bhagavath	200026
Bheemana gowda patil	200027
Haripriya	200028
Mohith R	200029
Sujatha	200030
Tresiyamma	200021
Vasundhara H	200032



**Submitted to,**

**Department of History**

**SDM College, Ujire**

**Under the Guidance of**

**Mis. Abhijna Upadhyaya**

**Assistant professor**

**Department of History**

**SDM College, Ujire**

# **SHREE DHARMASTHALA MANJUNATHESHWARA COLLEGE (AUTONOMOUS) UJIRE-574 240**

**(Re-Accredited by NAAC at 'A' Grade with CGPA3.61 out of 4)**

## **CERTIFICATE**

This is to certify that following students of III BA have successfully completed the Student Research Project entitled study on keladi temple as co- curricular activity under the guidance of mis. Abhijna assistant professor department of history SDM College, during the year 2022-23

<b>Name</b>	<b>Roll number</b>
Pooja	200025
Abhiram bhagavath	200026
Bheemana gowda patil	200027
Haripriya	200028
Mohith R	200029
Sujatha	200030
Tresiyamma	200021
Vasundhara H	200032

**Date:**

**Place:** Ujire.

Mis. Abhijna Upadhyaya  
Assistant professor  
Department of History

### **DECLARATION**

We hereby declare that we submitted the Student Research Project on “**A study on keladi** the Deparmnt SDM College have research under the Mis.Abhijna Dept of SDM Ujire. We the project not been published else.

<b>Name</b>	<b>Roll number</b>
Pooja	200025
Abhiram bhagavath	200026
Bheemana gowda patil	200027
Haripriya	200028
Mohith R	200029
Sujatha	200030
Tresiyamma	200021
Vasundhara H	200032

**temple”**to of History, Ujire, we completed project guidance of Upadhyaya, History, College, assure that work has presented or anywhere

**Date:**

**Place:** Ujire.

### ACKNOWLEDGMENT

A good project certainly cannot make without the guidance of peer. Hence with the gratitude we acknowledge all the valuable comments, suggestions and the encouragement which made our work smooth.

We extend our thanks to Dr. Kumar Hegde sir . our beloved Principal for providing us this opportunity to undertake this project.

We would like to thank our Guide Mis. Abhijna Upadhyaya Assistant professor department of history, SDM College Ujire for giving ideas, suggestions and instructions which were useful to conduct study.

We are extremely grateful to our parents whose inspiration and support kept us going on.

SL.NO	CONTENT	PAGE NUMBER
1.	Introduction	01
2.	Other temples in Keladi	2-3
3.	Chaudappa nayaka	3
4.	Rameshwara temple	3-9
5.	Islamic influence on architecture	9
6.	Keladi museum and historical bureau	9-10
7.	Pictures of Keladi	11-14
8.	Conclusion and bibilography	15

## **INDEX**

Name	Roll number
Pooja	200025
Abhiram bhagavath	200026
Bheemana gowda patil	200027
Haripriya	200028
Mohith R	200029
Sujatha	200030
Tresiyamma	200021
Vasundhara H	200032

## **INTRODUCTION**

Karnataka's rich heritage and culture attract travellers from all spheres irrespective of age and interests. The architecture and detailing of the time speak a thousand words. Some of the offbeat or unexplored and lesser travelled places include the Shivamogga district in Karnataka. Although Shivamogga is famous for its magnificent Jog Falls, there are many other tourist attractions that one must visit. One such place is the ancient Keladi Rameshwara Temple. Keladi Rameshwara temple in Sagar, Shivamogga district is also known as a twin temple to Ikkeri Temple which is a few miles away from the Keladi temple.

For any Historian or History student, it is very mandatory to understand the background of any piece of work. History itself says it is the study of the past. So before narrating regarding keladi temple we should glance regarding the dynasty which build these amazing temples.

Nayakas were the one who build these amazing temples of keladi. declared independence. Nayakas of Keladi (1499–1763), also known as Nayakas of Bidanore and Ikkeri Nayakas, were an Indian dynasty based in Keladi in present-

day Shimoggaa district of Karnataka, India. They were an important ruling dynasty in post-medieval Karnataka. They initially ruled as a vassal of the famous Vijayanagar Empire. After the fall of the empire in 1565, they gained independence and ruled significant parts of Malnad region of the Western Ghats in present-day Karnataka, most areas in the coastal regions of Karnataka, and parts of northern Kerala, Malabar and the central plains along the Tungabhadra river. In 1763 AD, with their defeat to Hyder Ali, they were absorbed into the Kingdom of Mysore. They played an important part in the history of Karnataka during a time of confusion and fragmentation that generally prevailed in South India after the fall of the Vijayanagar Empire. The Keladi rulers were of the Vokkaliga and Banajiga castes and were Veerashaivas by faith. The Haleri Kingdom that ruled over Coorg between 1600 A.D and 1834 A.D. was founded by a member of the Keladi family.

## **OTHER TEMPLES OF KELADI**

### **Lord Ganesha Temple Keladi**

Nestled in the town that was ruled by Nayaks also known as Keladi rulers, the temple dating back to 1500 AD are an outstanding historic example of heritage and architecture. The temple was commissioned by Nayakas ruler, Chowdappa Nayaka. Nayakas, once a part of the Vijayanagara Dynasty ruled Ikkeri and Keladi and hence constructed the temples in these towns based on Hoysala- Dravidian style of architecture. Intricate and exquisite wooden carvings inside and outside the temple depicting various stories will leave in spell-bound. Carvings of a woman paying homage to the deity Ganesh on a 24 feet high pillar in the backyard are believed to be of Keladi queen Chennamma who bravely fought Sultan Aurangzeb. Popularly known as Rameshwara Temple, the temple showcases the glorious past of the empire depicting the rich heritage, culture, and art from the era.

### **Gandaberunda**

Keladi was the first capital of the eminent Keladi Nayakas. The capital later was shifted to Ikkeri under Chandrappa Nayaka (A.D 1499-1544) and to Bidanur in A.D 1639 by Virabhadra Nayaka (A.D 1629-1645).

As you enter the neatly maintained lawns of the premises, this 16th-century temple, the main temple boasts of a Garbhagriha with Mukhamandapa and Mahamandapa. Notice a Nandi in front of Rameshwara temple facing the lord Shiva. These mandapas are common for both Rameshwara as well as lord Veerabhadra. The temple is sited on an elevated platform with a tall Dwajasthambam just outside the Veerabhadra temple. Nandi, the vehicle of Lord Shiva sits on this Dwajasthambam

### **Veerabhadra temple**

The inside structure of the Veerabhadra temple has some astonishing works of craftsmanship with structures of various animals like lions, tigers, elephants, horses, and many other birds. The sanctum ceiling has a beautifully carved Gandaberunda. Gandaberunda is a two-headed bird symbolizing strength and power and was a symbol of Vijayanagara Kings, Wadiyars of Mysore, and the Keladi Empire. This Gandaberunda is a symbol carried on most of the heritage buildings and monuments in Karnataka. Although the temple is still active, it is maintained and protected by the Archaeological Survey of India.

## **Chaudappa Nayaka**

Chaudappa nayaka, originally Chauda Gowda, was from a village called Pallibailu near Keladi. He was the son of couple Basavappa and basavamambe, who were into farming. He was the earliest chieftain to rule the area surrounding Shivamogga, rose through selfcapability and acumen and was a feudatory of Vijaayanagara empire.

According to the folklore Chaudappa nayaka has always witnessed a cow giving milk to the bamboo tree. One day he decided to see what was there? So he dig the root of bamboo tree and he found a 'Linga'. Later he worshipped the Linga and constructed temple. That temple is Rameshwara temple of Keladi. After that Rameshwara became the chief deity of that dynasty.

There are few other stories are available regarding Chaudappa nayaka. Regarding how he became the subordinator of vijayanagara empire; there was a beautiful story. Once Chaudappa nayaka was tierd of working in afied so he took a nap. While sleeping a snake protected him from the sunrays. At that time a prominent man of that period,



Venkatappa Joyisa was passing through that route. He woke up Chaudappa Nayaka and asked him to follow the snake. Snake started giving instruction to dig the land, when he dig the land he found 'Nagamuri' and treasury. Later it is believed that Chaudappa nayaka meant to be e Ruler.

During that period Devaraya II was ruling the Vijayanagara empire. When he heard about the incident related to Chaudappa Nayaka he personally invited him to the court and honored him and made him one of the subordinate ruler of Vijayanagara empire. Chaudappa Nayaka defeated Muslim invaders and sent his army when Devaraya II fought against Shahis. He always remind loyal to the vijayanagara empire. In 1514 he lost his life .

## **RAMESHWARA TEMPLE**

Karnataka has many offbeat places, some of which include Rameshwara Temple in Keladi and Agoreshwar temple in Ikkeri, both in Karnataka. Rameshwara temple Located just 8 kilometers away from the Sagar town in Shivmogga or Shimoga district, the present sleepy village of Keladi was once the epicenter of the once powerful Keladi Kingdom, ruled by Keladi Nayakas or Keladi rulers. Towards the magnificent Rameshwara Temple in Keladi, we can observe the huge lake and soothing greenery that surrounded the ancient temple.

### **Architecture of Rameshwaram Temple**

The medium sized Rameshwara Temple was built from greenish grey schist. This 16<sup>th</sup> century temple which has an East West Orientation, has a small Garbhagriha or sanctum sanctorum along with its own Pradakshina.

Also known as temple of Rameswara, it also boasts of a Mahamandapa (Navagraha) as well as a Mukhamandapawe can observe a relief sculptures and the figures of Hindu deities from Shaivite tradition on the eastern and western ends of the *Mahamandapa*.

Gardens flank the either side of the pathway on the austere main entrance. As we go further inside the manicured lawns of the Rameshwara Temple, there is a simple façade of the temple. It looked ordinary (yet elegant) from outside, like any other ancient house in rural Karnataka, where people still live. What it hides inside left me agape mouthed! It sure is a top place to see with family and kids.

### **Balcony of the temple**

As soon as the enter the unguarded balcony of the temple at the main entrance, the spectacular wood carvings rivetted. The brick tiled roof of balcony or pavilions was supported with beautiful wooden pillars which, to my astonishment, have survived the elements. Rain, sun, wind, the works! In fact, this area receives a lot of rainfall which explains why wood carvings are found in both temple as well as the nearby Government run museum.

Also notable is the Dhvajastambha, located in the courtyard area. Chiseled and engraved on all 4 sides, it stood out! I notice a female figure wearing what looked like a North Indian *vastra* or costume. It is debatable if this figure is that of Queen Chenamma, who once reigned over Keladi.

This figure also shows the mingling of cultures and lifestyles in the 16<sup>th</sup> century India. There is a sculpture of Chinese man on a pillar in Lepakshi Temple which . And not to forget Greek faces on Sanchi Stupa in Madhya Pradesh. It takes a while to admire the flower patterns on wood before entering the massive courtyard complex.

### **Inside the temple**

As soon as entered the expansive courtyard, it was like stepping on to a different world. Plethora of carvings on stone and wood vied for attention even as the sun rays enhanced their beauty by played artistic patterns of light and shadow on the weathered walls and floor. These are some of the main sightseeing attractions of Keladi. The impressive Rameshwara Temple in Keladi was built in the typical Hoysala-Dravidian and Nayaka style of architecture. It has 3 separate shrines dedicated to God Rameshwara, Parvati and Veerbhadra , the fierce form of Shiva.

### **Rameshwara temple**

Rameshwara Temple is the top place to see in Keladi. There is an idol of holy Nandi bull facing the Shivlinga in the Rameshwara Temple. Also watch out for the sculpture of Lord Rameswara in Yogasana.

It is interesting to note that both Virabhadra temple and Rameswara Temple have a common Mukhamandapa and Jagati. The temple is enclosed by the local tile roofed cloister and is supported with sturdy wooden pillars.

You can also notice the carvings of Hindu God Hanuman and Garuda, in the low relief of the walls of the Garbhagriha. Above the eave (Kapota) you can see carved images of Lord Virabhadra, Tandavsvara, Mohini and Bhairav.

A striking and unique characteristic of the temple is the stone tower depicting images of bulls rising above the *Garbhagriha*. Figures of Ganesh Bhagwan and Mahishasura Mardhini in the niches are good specimens of Vijayanagar provincial style of architecture. The ceilings of the Mandapa also deserves accolades for its amazing carvings of lotus flowers.

### **Parvathi Temple**

Parvati Temple, on the other hand is rich in wooden carvings on the pillars as well as the ceilings. Exquisite wooden carvings done on deep red sandal wood and stone and other unique such architectural features of this medieval Hindu temple took my breath away. It is a must-visit place in Keladi.

### **Veerabhadhra temple**

The most beautiful carvings of animal figures can be seen on the walls, ceilings and pillars of the Veerabhadra temple. Built in typical Vijayanagar fashion, I noticed many known and imaginary hybrids if animal such as goat face on a human torso. The figures of lions, horses, parrots and other animal and birds are noteworthy here.

Navagraha, Gandaberunda and Nagamandala figures are located right here. I also noticed a sculpture of *Varaha*, the third avatar of Vishnu bhagwan. Also spelt as Virabhadra temple, it has a projected porch. This is a must-see place of Keladi.

### **Wooden carving**

Admire the superlative carvings done on the wooden ceiling of the Parvati temple the best part of these carvings was that, the beautiful lotus flower patterns were well crafted on pure wood, which is unusual as most of the carvings we can see in ancient Hindu temples, whether it is North India or South India, are done on stone.

What's more? None of these carved flowers are same. Even the components of each lotus flower are carved intricately and differently. The reddish or dark brown wooden pillars located here were richly carved as well. These are made with a single piece of wood.

### **Wooden Chairot**

Occurrence of Ratha or a chariot is a common recurring theme in the ancient Sanatan Dharm or Hinduism. Whether it is the colossal Rath Yatra of Puri in Odisha or Ratha of Arjun in Hindu epic Mahabharat, you will find its mention in one form or another throughout India. Rameshwaram Temple in Keladi is no exception! It is not possible that you will not notice the colossal wooden Rath exhibited in an enclosure in the Rameshwaram Temple in Keladi. Heavily carved, I noticed the figures of ganesh , Shiva and their vahanas/savari or carriers. Also notable are the figures of **elephants** with one head conjoined with two bodies sculpted on the Rath.

### **Rare sculpture of the Rameshwara temple**

The amazement that many of the sculptures present in Rameshwaram Temple of Keladi were nowhere to be seen in other South Indian Hindu Temples. For example, the statue of Navagraha or Gods of nine planets which are worshipped

by Hindus and Nagamandala, the serpent God stood out in the heavily carved temple. It is impressive to see that every inch of wood and stone of the Rameshwaram Temple was deftly carved, often with huge life-size figures of Gods and Goddesses from the Hindu pantheon.

It is a Shaivite temple, which means a Shiva temple. This is why, most of the deities belong to Shaivite sect and family. This is why you will see many figures of Shivlinga, Ganesh and the Nagas. Ashtadurga with Ganesh deserves special mention. Other things we can see is a carelessly lying old palki or palanquin, a mossy well, and a place for the holy Tulsi (basil) plant in the courtyard.

Did you know that the ancient version of the emblem of Karnataka State Road Transport Corporation right on the walls of the Veerbhadra temple located in Rameshwaram Temple, Keladi. The carving of the two headed mythical bird called as Gandaberunda in Karnataka. While it held one lion each in both beaks, its claws were tightly holding elephants. Of course, the size of Gandaberunda bird is shown more than that of the lions and elephants. It symbolizes strength and power! This unique sculpture is located on the ceiling of the Virbhadr Temple.

Mahastambha or the grand pillar is another notable feature of the Rameshwaram Temple in Keladi. As ventured inside this green grey maze of brilliantly carved pillars, gasped at the breathtaking carvings of Ganesh and Rani Chenamma paying respect to him along with her consorts on a 24 feet tall stone pillar, adorned by floral patterns. There is an statue of prajapathi Daksha having head of goat which can't be seen anywhere else.

One of the carvings depicted Vastu Purush, the God of structures. Vastu Shastra, which is followed by crores of Hindus, is the Indian equivalent of the Chinese Feng Shui. It is the ancient science of architecture with roots in the magical land of India. Other carvings show rituals practiced in those times.

Soul Window Observations, Women in India were powerful in those times as was seen on some carvings. I saw sculptures of many *female warriors*, sitting atop horses, waging a fierce battle. These panels are called as Veergals or the 'brave's glory'. Similar war scenes and dancing poses, carvings of Shiva Parvati with Nandi bull, several pillars showing the mythical Yeli or Yali (A combination of cat, lion, elephant and serpent) and men beating drums which looked like damru of Shiva. transported me to a bygone era. Many more such carvings can also be seen in the temple complex. Just keep your eyes peeled and ask around!

### **Islamic Influence on Architecture**

It is noticeable that many geometric patterns that adorn the walls and ceiling panels. Hindu temples, especially in South India are devoid of geometric designs. It is more of an Islamic feature. 16<sup>th</sup> century was the time when Islamic invaders were attacking India from all sides. It was a traumatic time for India and as a result of which culture, food habits and even architecture styles of both Hindus and Muslims started to merge and give birth to new culture.

During the period of shivappa nayaka he constructed a temple and mosque in Ikkeri , both has the same entrance, through this we can observe the religious tolerance of that dynasty.

### **Keladi Museum and Historical Research Bureau**

the Government runs Keladi Museum and Historical Research Bureau which is located right opposite the Rameshwaram Temple of Keladi. No one is allowed to take pictures and videos of any historical items inside the museum which is housed in 2-3 modest room with very basic upkeep.

The simplicity of the place belies its historical significance. This small museum is a great repository of ancient artefacts, unique exhibits and belongings of the great Nayaka rulers of Keladi empire.

- Paintings,
- Antiques,
- Brass Items,
- Textile items,
- Household items,
- Ruined sculptures,
- Copper Inscriptions,
- Old utensils and cutleries,
- Engravings on Palm leaves,
- Clothes worn in those times,
- Well-preserved ancient coins,
- Manuscripts and even handwritten letters.
- Old weapons such as amours, shields and swords
- Idols from Chalukya and Hoysala period (16<sup>th</sup> to 18<sup>th</sup> century)

Despite not being as well-known as say, the Shore temple in Tamilnadu or Jagannath Puri in Odisha, the offbeat Keladi Museum and Historical Research Bureau near Rameswaram Temple in Keladi is worth a visit.

Despite the small size of the museum, the collection of ancient items is pretty impressive.

You can also see that even in those days, binary system was present and practiced. Many of these historical displays have also been donated by private donors. You must visit this museum for the most comprehensive information on the times and lives of the illustrious Nayaka rulers and the mighty Keladi dynasty.

Since it is located just stone's throw away from Rameshwaram Temple, you can simply walk up to here after visiting the ancient Hindu temple. I hope the museum that preserves the precious relics from past is upgraded for posterity.

### Pictures of the temple



















## Conclusion

Any temple for that matter, depicts the cultural and social matter of that particular dynasty. Temples of Keladi is not exempt from this. So these temple resembles the Keladi dynasty. The study of the temple serves historical details about that particular period.

Karnataka can be referred to as the town of temples, with its own unique style of architecture. The rich heritage of the state reflects the enormous influence of Pandyas, Cheras, Cholas, and Pallavas. One such amazing piece of art is the Keladi Rameshwara temple. The temple has stood the test of time, carrying within itself knowledge of the past and inspiration for the future. Undeniably, the emperors that ruled the region over different ages have heavily impacted all the religious structures and temples. Artisans from different eras have poured their knowledge of architecture into these monuments and temples. Karnataka is a land of temples and the Keladi Rameshwara temple is among the common ones. Mainly dedicated to Shiva and

Parvati, the temple has been a place of tourist attraction for numerous years. The people of Keladi have done an excellent job at preserving and maintaining this piece of fine architecture.

Here this research project has served it's purpose for the study of those prominent dynasty of Karnataka. For the most of time we forget to learn those leaders or a historical figures. Keladi is one among them.

## **Introduction:**

This Tulunad created by Parashurama is adorned with various types of rituals from its natural beauty to spirituality.

This is our Tulunadu, a land with dense natural beauty and surrounded by the sea. Not only limited to natural beauty but also from the perspective of spirituality, this land can be called the Gangotri of spirituality.

In this Tulunad of Parasurama Srishti, many temples, shrines, many mandirs are seen in many ways. From the point of view of folk ethics, many different styles of rituals are still present here.

Gangotri can be called as Gangotri as our coast is a place with many types of Shiva temples.

Since there was a large number of Lingayats here in the past, Shiva temples are often seen here. History mentions that Shiva worship was very common during the Harappan civilization. The Harappans worshiped non-violently. In India today we find many types of Shiva worshippers.

Kapalaka and Kalamukh follow the violent path. Naga and Veerashaiva follow the non-violent path.

We will explore the temple Nandikeshwara temple, Nandibetta is a Shiva temple as the name suggests. The specialty of this temple is Nandi Murthy, built during the centuries of kings. This temple is located in a place called Nandi Betta when we go to this temple by Venur road. Most of the devotees come to this temple and offer their prayers. This temple is built in a unique style and this temple is a foundation in the lap

In opposition to that, the temple built by his elder brother was set on fire, and the temple was destroyed in the fire. This is an Ishwara temple.

Later, the people of the town who came forward for the restoration of the temple formed a restoration committee in 1982-1983 (BhojarajaHegde, Muttanna Poonja, Para Bimbu Shetty, Venkatesh Pai Gardadi Paddange Narayana Rai).

All these things came to light when the Ashtamangala question was asked. Lingayat community was worshiping and his influence was high.



### **Background of the name of the town**

Earlier this place was known as PanjurliKatte, so it was named Nandi Betta because one day Ashtamangala passed through it for restoration. Earlier there was only GramaDeiva here so the name Pancharlikallu after the temple was called Nandi Betta

### **Specialityof the temple**

If there is a Nandi in the TirthaMandapa opposite the Shiva Sannidhi of the temple then we will find a huge Nandi idol in the entire outside of the temple. This Nandi idol is made of panchaloha and later it was stolen and now it is made of stone.



## **Tower**

The tower is surrounded by a dome



## Entrance gate

Apart from the Theertha Bavi today, there is also a lake and a borewell





**Tulsi Katta: we can see**





## **Naga Sanidhya**

Naganabana is located in the north northeast part of the temple.

There was a Naganakallu which was a ½ fit size idol.

A special pooja is performed on the day of Nagar Panchami. Abhishekam of milk is done and crystal, jaggery and banana are given as prasad.

Abhishekam of siyala and milk is done

The naga is under the Hitti (Kinnigoli) tree and the naga is associated with the temple and the village.



## **VIP GUEST**

To bring the history of the temple to the people, a special program called “Tana Yana” has been aired by Chandana TV. Eminent persons like Nalin Kumar Kateel, Vasant Bangera, Virendra Heggade, Ganesh Kannik (MLC) visited.

## **Department of Mujarai**

Earlier this temple was owned by 4 families in Gardadi and these families used to conduct the temple program especially during the renovation.

## **Brahma Kalash**

Brahma Kalash has held two major Lokotsavas so far, the first one was held in 1998 and the second one was held in 2011 and the third annual Brahmakatossav will be held next year.

## **Sabarimala pilgrims**

Sabarimala pilgrims also come and wear garlands here for two years.

## **Direct connection**

No direct connection with other temple. But there is a trend of going out of the town due to the relationship with the town. MechchavaniMuguli The temple has a mezzanine roof with a shrine on top which is a brass muguli.

## **The way**

The temple is located on the side of the main road that crosses the Venur road.

## **The main door**

The main door has a mirror. Has a door.

## **The shape of the temple**

It has 4 windows from the front. There are 2 entrances



### **Brahma Rakshasa Sthana**

As per the legend of the temple there is a place of Brahma Rakshasa. If you look at the source of the calls, it is immediately on the side. The previous worship priest had died due to some accident and that is why this Brahma Rakshasa place is there.

In the temple from 8:30 a.m. to 12:30 p.m. in the temple period, two sets of rice are offered daily. An offering of crystal in the morning and two sets of rice in the afternoon are offered to the deity.

According to

The temple is rectangular in shape with one round inside and one round outside.

**Specialty**

Since this temple is very ancient, it is a temple with Karnika. A huge idol of Nandi can be seen on the hill beyond the temple.

**Double pillar**

The flagpole is made of sago wood with a copper sheathing on it which was brought from Padangadi Ashok Movie Govi's solar house.

**Ariyuttade****Ashwathkatte**

Earlier there was no stable here. Now on the left side of the temple an Ashwat tree has been planted, earlier there was a lot of mango tree and bova tree.

**Pushkarani**

There is a lake on the left side and now it is in the hands of the Christians and they give it away during Kerekatte Puja and Jalaka.

**Source of water**

Palguni river flows near the temple ie at a distance of two kilometers

Even today, special pujas and rituals are held

## **Conclusion:**

Nandikeshwar Temple is a temple in the lap of nature. It has many special features. And many kinds of special pujas take place here daily. And on special days food offerings have been going on. With the encouragement of the devotees of the town, the temple will tread the threshold of restoration in the coming years.

The temple has added to its grandeur due to the environment related to the atmosphere of the Shiva temple and many special pujas. The government grant is an agreement for the development of this temple.

The unity in the temple and the unity of the people of the town is a testimony to the progress of the temple on the path of development.



**SHRI DHARMASTHALA MANJUNATHESHWARA COLLEGE**

**(Autonomous)**

**(Re-Accredited by NAAC at A++ Grade)**

**UJIRE D. K. -574240**



**DEPARTMENT OF HISTORY**

---

**SHRI MAHAPURUSHA SANYASI AJJA, SHRI BHAGAVATHI AMMA MATTHU  
SHRI GULIGA DAIVADA SANIDHYA,**

**PERLA-MUNDATTHODI, UJIRE**

---



**AS A PART OF THE STUDENT RESEARCH PROGRAMME**

**2022-2023**

## **CERTIFICATE**

This is to certify that the following students of **2<sup>nd</sup> BA** have completed the project entitled as **“SHRI MAHAPURUSHA SANYASI AJJA, SHRI BHAGAVATHI AMMA MATTHU SHRI GULIGA DAIVADA SANIDHYA, PERLA-MUNDATTHODI, UJIRE”** as a co-curricular activity under the guidance of **DR.SANMATHI KUMAR**, Department of **HISTORY**, S.D.M College, Ujire during the year 2022-23.

<b>Roll No</b>	<b>Name</b>
210112	Prathima M N
210113	Shreemathi
210114	Madhavi N S
210122	Dhanush
210124	Keerthana
210125	Mohammad Thayyub

**HOD SIGNATURE**

**GUIDE NAME AND SIGNATURE**

**Dr.Sanmathi Kumar**

## **ACKNOWLEDGEMENT**

We consider it a great privilege to express a deep sense of gratitude to **DR.SANMATHI KUMAR**, Assistant Professor, History Department, for his valuable guidance in this project work. We are grateful to her for giving us an opportunity to work in this student research program. It is a great pleasure to thank **DR.SANMATHI KUMAR**, H.O.D of **History** Department, who guided us in doing this project.

We whole-heartedly thank our college principal **Dr. B.A.KUMARA HEGDE** and all other lecturers for their encouragement throughout our work.

<b><u>Roll No</u></b>	<b><u>Name</u></b>	<b><u>Class</u></b>
210112	Prathima. M. N	2 <sup>nd</sup> BA
210113	Shreemathi	2 <sup>nd</sup> BA
210114	Madhavi. N. S	2 <sup>nd</sup> BA
210122	Dhanush	2 <sup>nd</sup> BA
210124	Keerthana	2 <sup>nd</sup> BA
210125	Mohammad Thayyub	2 <sup>nd</sup> BA

### **Group Members**



## **DECLARATION**

We hereby declare that this student research project entitled “ **SHRI MAHAPURUSHA SANYASI AJJA, SHRI BHAGAVATHI AMMA MATTHU SHRI GULIGA DAIVA SANIDHYA, PERLA-MUNDATTHODI, UJIRE**” has been prepared by us during the year 2022-2023 under the guidance of **Dr. SANMATHI KUMAR**, Department of History, SDM College (Autonomous), Ujire. We also declare that the result of this research has not been reported and submitted by us for any purposes elsewhere.

<b>ROLL NUMBER</b>	<b>NAME</b>	<b>SIGNATURE</b>
210112	Prathima. M. N	
210113	Shreemathi	
210114	Madhavi. N. S	
210122	Dhanush	
210124	Keerthana	
210125	Mohammad Thayyub	

## **INDEX**

SL.NO	CONTENTS	Page. NO
1.	Introduction	6
2.	Brief Note on Shri Bhagavathi Amma	6-7
3.	Brief Note on Shri Guliga Daiva	7
4.	Shri Mahapurusha Sanyasi Ajja, Shri Bhagavathi Amma Matthu Shri Guliga Daiva Sanidhya, Perla-Mundatthodi - History and Details	8-9
5.	Photo Gallery	10-12
6.	Conclusion	13
7.	References	14

## **SHRI MAHAPURUSHA SANYASI AJJA, SHRI BHAGAVATHI AMMA MATTHU SHRI GULIGA DAIVA SANIDHYA, PERLA-MUNDATTHODI, UJIRE.**

### **Introduction**

Tulu Nadu, the land of Tulu speaking people spreads over to parts of present Karnataka and Kerala. This region consists of the Dakshina Kannada and Udupi districts of Karnataka and the northern parts of the Kasaragod district of Kerala up to Chandragiri River. Daivaradhane or Bhuta Kola is a ritual of worshipping the deity of a village or forest through dance. In this, people celebrate the festival by wearing colorful costumes and doing expressive make-up. Offerings are made to the demigod Bhuta while dancing in the Kola. In Bandi, along with the dance, a chariot is also drawn on which Bhuta sits. Nema is a private ritual that is performed once a year. Agelutambila is a tamasic worship in which rice, alcohol, meat, and other dishes are offered on a leaf to the guardian spirit.

One of the most worshipped Daiva throughout Tulunadu is Koragajja and Sanyasi Ajja. Anything which is lost or any work to be done or any issue to be solved, first and foremost people recall this divine. Dravidian of Indian worship their ancestors who did extraordinary works for the greater goodness of their community due to which they are recognized and worshipped by their later descendants. Tulunadu has few Sanyasi Ajja Sanidhyas. One of them is Sanyasi Ajjana Sanidhya of Perla, Ujire. It is one of the popular Sanyasi Ajja Sanidhyas. Along with sanyasi ajja, the other powerful daivas like Bhagavati amma and Guliga Daiva are also worshipped here. Earlier it was worshipped on a 'Katte'. But recently the area has been renovated.

### **Brief Note on Shri Bhagavathi Amma**

Shri Bhagavathi Amma is a mostly worshipped deity of few parts of Tulunadu including high worship in Kasaragod. Shri Bhagavathi Shakthi is not an immediately created power. It is the fusion of many other powers. The beautiful process of plantings by Mother Earth and the divine process of a mother conceiving is the most noticeable fact in the world. History says this fact has also led to the worship of Shakthi. In other words, there are many other scenarios where there is mention of Shri Bhagavathi amma. It is seen the 10<sup>th</sup> mandala of The Rigveda, also engraved in the commandments of Mahabharata, seen in the ancient work of Kerala that is 'Keralothpatthi', is also mentioned in the history of Kings of Kolatthunadu and the history of Chirakkal Palace, is also mentioned in Adi Kavi Pampa's 'Vikramarjuna Vijaya'. Many histories and proofs of Kerala state the existence of Shri Bhagavathi Amma. A folk work of Kerala "Thutham" which dates back to 16<sup>th</sup> century, mentions many types of Bhagavathi. At a place called Thrikannad of Kerala, there is a stone called Pandya Kallu at the middle of the sea is believed to be burnt by Shri Bhagavathi; At Neeleshwara, it is believed that by the foot stamps of Shri Bhagavathi Amma a stone has been transformed to a crocodile shape and it

is called Mudalapaara; copper plate inscriptions related to Sashihithlu Kshetra; Ammunje Inscriptions about Sapthamathrikas; Madanantheshvara temple of Manjeshwara consists of few stories regarding Shri Bhagavathi Amma; all these and many other state the origin and spirituality and power of Shri Bhagavathi Amma.

The worship of Shri Bhagavathi Amma is not recent. It dates back to many centuries. In Dr. Amrutha Someshwar's book named "Bhagavathi Aaraadhane", he mentions about 147 Bhagavathi Shakthi. Few researchers have found 403 Bhagavathi Shakthi. There are Bhagavathis based on Vaidika moola and folk. In Vaidika moola Bhagavathi is considered as a Devi. In folk, she may be referred in the theyyam as a daiva. Shri Bhagavathi Amma's headspring place is Kodangallur of Kerala's Thrissur. Shri Bhagavathi worship in Tulunadu is a migrated form of worship. In Tulunadu, various communities worship various forms of Shri Bhagavathi. Main communities are Theeya, Moya, Shaleeya and Vaaneeya. There are many types of Shri Bhagavathi Amma's worship like Kaliyaata, Perungaliyaata, Yearly worships called as Nadaavali, Tulaa path in the time of Tulaa masa, etc.,

### **Brief Note on Shri Guliga Daiva**

The story related to a daiva named Guliga tells that it was born from a stone that Mother Parvati found in a heap of ashes. Lord Shiva had thrown those ashes into the water from which Guliga was born. Guliga was sent to serve Lord Vishnu as his servant. But Guliga failed to do so. Instead of serving him, he disappointed Lord Vishnu. Being fed up, Lord Vishnu sent Guliga to earth in the form of a daiva. Guliga, as per legend was born out of a stone. The goddess Parvati discovered this stone in a pile of ash. Guliga was created when Lord Shiva flung this ash into the water and was sent to Lord Vishnu after his birth so that he may serve him. However, Guliga was extremely destructive and this greatly annoyed Lord Vishnu. Lord Vishnu exiled Guliga to Earth as a result. Another legendary story tells that when Mother Parvathy took the form of Saptha Mathrikas, she brought along with her the most loyal Shivabhaktha Guliga to the Earth and after he was appointed as the Kshetrapaala of Tulunadu. Few Paddnas say that Guliga was born as the 24<sup>th</sup> son of Mother Nelabaari Sankhye. It also says that he came out from the breast of his mother, due to unfulfilled hunger he drank the entire blood of his mother twisted the small intestine around his neck and played Kolata by removing his Father's backbone. He was served with many chickens, horses and other things but his hunger did not end, Lord Narayana kept his foot's small finger in Guliga's mouth, Suddenly Guliga absorbed all the blood from Lord Narayana. But still his hunger continued to prick. At the end Mother Lakshmi put a flower from her head to the mouth of Guliga which stopped Guliga's hunger urge. Later, Guliga was made to stay at Bhooloka and protect the people of Tulunadu. He stayed at the Devi Kshetras and was called The Kshetrapala Guliga.

## **Shri Mahapurusha Sanyasi Ajja, Shri Bhagavathi Amma Matthu Shri Guliga Daiva Sanidhya, Perla-Mundatthodi - History and Details**

Shri Mahapurusha Sanyasi Ajja is a most powerful deity worshipped in Tulunadu. Shri Sanyasi Ajja is considered different from Swami Koragajja. Sanyasi Ajja has a jangama or a saint form in nature. Whereas Koragajja is depicted as an old, aged senior man. An old aged man, who is now worshipped in Perla-Mundatthodi, is said to have come all the way from Ghat region or the Western Ghats who brought along with him Shri Bhagavathi Amma and Shri Guliga daiva who were worshipped by the man from Western Ghats. The man used to sit near the area where the new temple is built now. It is believed that the place got much better after the entry of this man to that place. After that man's death he was worshipped and daily lamps are lightened both morning and evening by The Gowda of that area. All the people believed in the spirituality and the great power of that man and the daivas he brought along. Three of them are now worshipped at Perla-Mundatthodi.

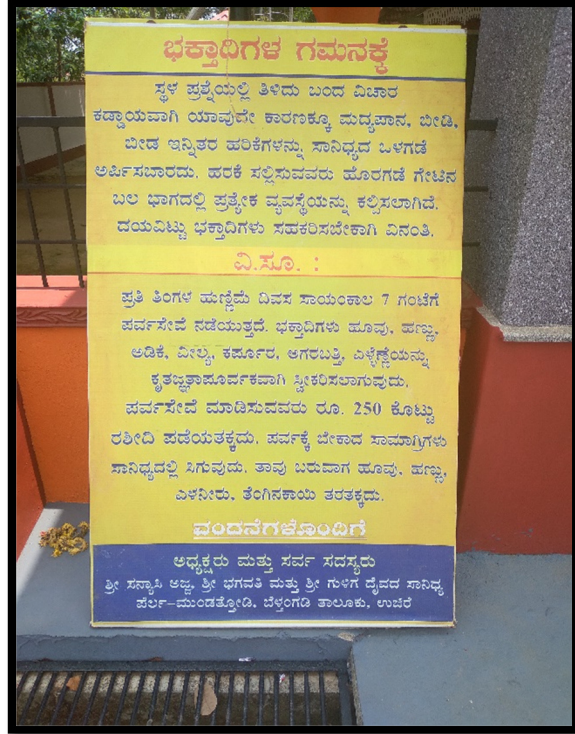
At the beginning days, Shri Mahapurusha Sanyasi Ajja was worshipped only as a stone or Katte. After the sthala puranas and prashnes it was commended that there was a need for the temple to be built in order to make Shri Bhagavathi Amma and Shri Guliga Daiva settle. Before the offerings were served in front of the stone or the katte. Later the land was self-interestedly donated by a man named Koragu. In the year 2022, the whole place was renovated. A gudi was built for the settlement of Shri Sanyasi Ajja. Now, there is a stone idol in sitting posture of Shri Sanyasi Ajja is kept and worshipped inside the main Gudi. And two separate kattes were built for Shri Bhagavathi Amma and Shri Guliga Daiva. Every month, on the day of Pournami the door of the Gudi is opened and a special pooja is organized. Monthly once, this Pooja is conducted by Shri Durga prasad Kermunnaya of Belal village. But on the rest of the days, every day and night a lamp is lightened by a person named Baby Gowda. At present, Shri Lakshmana Saphalya is administrating head of the Saanidhya.

The temple is built in some modern and some ancient style fusion. The main gudi is built using cement, red stones and the idol is made of black stone, the seat upon which the idol is kept is made with steatite stone or the crayon stone. The stone seats or the kattes are also made using red stones and cement. But the Bhagavathi katte is surrounded by steel bars. The Guliga katte has the powerful weapon of Guliga that is the Thrishoola as he is the one among the Shivagana.

People of all caste and tribe are allowed to enter the temple. There is no caste jurisdiction. Offerings of Liquor, Chakkuli, Beeda are served to Shri Sanyasi Ajja. It is believed that whatever one wishes it is fulfilled. Even though the temple does not have much elaborate history its level and power of spirituality is very much

superior. Even the college students visit the temple often and more during the day of Pournami and seek blessings of the deities. Once a year, Kola is organized and people participate in large number to watch the spiritual dance form of Bhootharadhane. In that Shri Mahapurusha Sanyasi Ajja is dressed as a saint conducting Yagas and Yajnas. Guliga , as his character, the Narthaka performs in such a way which makes the worshippers dumb of words. Guliga daiva kola is very much attractive to watch. The narthaka rolls over carpet, he jumps, he runs, in an overall way tries to show the real character of Guliga as told in legends. However, the Daiva Narthakas will have to maintain their temper in any performances. They will manage the scenarios and offer blessings.

## Photo Gallery











## **Conclusion**

The worship of Daivas does not include the idea of idolizing and doing Pratishtha inside the temple. They chose to worship Daiva with them or in an open environment. There were no temples for them, instead, they may be under the shadows of a big tree, inside the house or inside the Bhutha sthana or (Bhuta Strain). Some Daiva are just worshipped only through strains or idols or kattes. Some Daiva are just worshipped only through prayers without any of the idols or strains. Depending on the background of the spirits, the Daivas are worshipped. “Katt kallu, Thoda neer, Gudde purpa” (Normal stone, flowing fresh water, flower from the forest) are the only things required to worship the daivas.

Even though the place Perla-Mundatthodi is in interior area, nowadays it is being recognized by many people orally as well as by the news. The places with such importance must be recognized by the people so that the legend can be passed from one generation to another and the strength of Tulunadu that is the Daivas remain worshipped.

## **References**

1.Tulunada Daivole Udipu : 4<sup>th</sup> Edition

Uggappa Poojary, Swayam Prakashana, Moodubidre

2.Locally Assisted by Shri Anil Kumar, Sampoorana Textiles, Ujire

Shreemathi Sundari, Perla-Mundatthodi, Ujire

Many others have guided a lot about the Daivas and their worship.

3.<https://youtu.be/9qMnojbAPHc>

4.[https://youtu.be/a\\_uRxZqDi0I](https://youtu.be/a_uRxZqDi0I)

5. <https://youtu.be/5tnDp9o9gMI>

6. <https://vishalbabukadri.blogspot.com/2021/05/daivaradhane-ritual-of-tulunadu.html>

**SHRI DHARMASTHALA MANJUNATHESHWARA COLLEGE**  
(Autonomous)  
(Re-Accredited by NAAC at A++ Grade)  
UJIRE D. K. -574240



**DEPARTMENT OF HISTORY**

---

**PUTTUR MAHALINGESHWARA TEMPLE**

---



**AS A PART OF THE STUDENT RESEARCH PROGRAMME**  
**2022-2023**

## **CERTIFICATE**

This is to certify that the following students of **2<sup>ND</sup> BA** have completed the project entitled as **PUTTUR MAHALINGESHWARA TEMPLE** as a co-curricular activity under the guidance of **DR SANMATHI KUMAR SIR** Department of HISTORY S.D.M College, Ujire during the year 2022-23.

<b>ROLL NUMBER</b>	<b>NAME</b>	<b>CLASS</b>
<b>210097</b>	<b>DEEKSHITH</b>	<b>2<sup>ND</sup> BA</b>
<b>210098</b>	<b>DEV DAS</b>	<b>2<sup>ND</sup> BA</b>
<b>210099</b>	<b>AJJAYYA</b>	<b>2<sup>ND</sup> BA</b>
<b>210100</b>	<b>SONA</b>	<b>2<sup>ND</sup> BA</b>
<b>210101</b>	<b>VISHNU VINEETH</b>	<b>2<sup>ND</sup> BA</b>
<b>210102</b>	<b>AMEENAPPA</b>	<b>2<sup>ND</sup> BA</b>
<b>210103</b>	<b>APKESHA</b>	<b>2<sup>N</sup> BA</b>

**H.O.D SIGNATURE**

**GUIDE NAME AND SIGNATURE**

**DR SANMAHTI KUMAR**

## **ACKNOWLEDGEMENT**

We consider it a great privilege to express a deep sense of gratitude to **DR SANMATHI KUMAR SIR** Assistant professor, HISTORY Department, for her valuable guidance in this project work. We are grateful to her for giving us an opportunity to work in this student research program. It is a great pleasure to thank **DR SANMATHI KUMAR** who guided us in doing this project.

We whole-heartedly thank our college principal **DR BA KUMARA HEGADE** and all other lecturers for their encouragement throughout our work

### **Group Members**

<b><u>Roll No</u></b>	<b><u>Name</u></b>	<b><u>Class</u></b>
<b><u>210097</u></b>	<b>DEEKSHITH</b>	<b>2nd BA</b>
<b>210098</b>	<b>DEV DAS</b>	<b>2<sup>ND</sup> BA</b>
<b>210099</b>	<b>AJJAYYA</b>	<b>2<sup>ND</sup> BA</b>
<b>210100</b>	<b>SONA</b>	<b>2<sup>ND</sup> BA</b>
<b>210101</b>	<b>VISHNU VINEETH</b>	<b>2<sup>ND</sup> BA</b>
<b>210102</b>	<b>AMEENAPPA</b>	<b>2<sup>ND</sup> BA</b>
<b>210103</b>	<b>APEKSHA</b>	<b>2<sup>ND</sup> BA</b>

## **DECLARATION**

We hereby declare that this student research project entitled “**PUTTUR MAHALINGESHWARA**” has been prepared by us during the year' 2022-2023 under the guidance of **DR SANMATHI KUMAR SIR** Department of HISTORY SDM College (Autonomous), Ujire. We also declare that the result of this research has not been reported and submitted by us for any purposes elsewhere.

<b>ROLL NUMBER</b>	<b>NAME</b>	<b>SIGNATURE</b>
<b>210097</b>	<b>DEEKSHITH</b>	
<b>210098</b>	<b>DEV DAS</b>	
<b>210099</b>	<b>AJJAYYA</b>	
<b>210100</b>	<b>SONA</b>	
<b>210101</b>	<b>VISHNU VINEETH</b>	
<b>210102</b>	<b>AMENNAPPA</b>	
<b>210103</b>	<b>APEKSHA</b>	

## **INDEX**

<b><u>SL.NO</u></b>	<b><u>CONTENTS</u></b>	<b><u>PAGE NO</u></b>
1	INTRODUCTION, BACKGROUND ,SCOPE AND OBJECTIVES	1
2	MYTHOLOGY AND HISTORICAL BACKGROUND	2 TO 3
3	RELIGIOUS SIGNIFICANCE ,INSCRIPTION ,ARCHITECTURAL SIGNIFICANCE	3 TO 4
4	ADMINISTRATION OF TEMPLE , MEMBERS OF COMMITTEE	5
5	PRESERVATION METHODS	6
6	FAIRS AND FESTIVAL	7
7	SEVA LIST OF GOD	8
8	SURROUNDING HISTORICAL PLACES	9
9	ADDRESS OF THE TEMPLE	9



## **INTRODUCTION**

### **BACKGROUND**

Puttur Mahalingeshwara Temple is a Hindu temple situated in the town of Puttur, in the Dakshina Kannada district of Karnataka, India. It is one of the most significant Shiva temples in Karnataka, drawing thousands of devotees and tourists every year. The temple is dedicated to Lord Shiva and is renowned for its intricate architecture, magnificent sculptures, and rich history. The temple is also known as Mahatobhaara Shree Mahalingeshwara Temple, Puttur. It is common that we find a river or pond near each and every temple. But there is a burial-ground straight opposite to the temple, this feature can also be found in Kashi only. This is the specialty of Puttur temple. Maybe there is no other temple in this coastal region like this. Puttur mahalingeshwara temple is as famous as Kashi Vishwanath temple and puttur Sri mahalingeshwara is a sort of faith of the people. It has a history of more than 800 years old. The water is a symbol of life and the graveyard is the symbol of salvation, both can be seen in the front and the back of this temple.

### **SCOPE AND OBJECTIVE**

The scope of the research project on Puttur Mahalingeshwara Temple would be to explore and analyze various aspects of the temple's significance, history, and management.

The objectives of the research project can be listed as follows:

1. To study the historical significance of the temple and its evolution over the centuries.
2. To examine the architectural features of the temple, including its design, materials used, and decorative elements.
3. To investigate the religious significance of the temple, its rituals, practices, and the role of the main deity and other idols.
4. To analyze the social significance of the temple in the context of the local community, including its influence on the people, cultural values, and community engagement.
5. To evaluate the economic significance of the temple, including its contributions to the local economy, tourism, and job creation.

6. To assess the temple's management structure and functions, including the role of the temple trust and the government in the administration of the temple.
7. To explore the challenges faced by the temple management in areas such as conservation, environmental sustainability, and community development.
8. To analyze the temple's role in promoting cultural and spiritual tourism and its impact on the local economy.
9. To suggest measures for the conservation, preservation, and promotion of the temple's cultural heritage.
10. To provide recommendations for improved management practices that can enhance the temple's significance, and ensure its long-term sustainability.

By addressing these objectives, the research project seeks to provide a comprehensive and multifaceted understanding of Puttur Mahalingeshwara Temple and its contribution to the religion, culture, and economy of the region.

### **MYTHOLOGY AND HISTORICAL BACKGROUND OF SHREE MAHALINGESHWARA TEMPLE**

In the long past, three old and very learned Shaiva-cult Brahmins were going through the southern part of India. Worshipping a Shiva Linga which they got from the Hindu holy 'Kshetra of Kashi'. All the three were ardent devotees of Shiva. In their spiritual journey, one day they happened to arrive at a place called 'Gayapada Kshetra' now known as Uppinangady in Puttur Taluk, Dakshina Kannada. At Uppinangady, one out of those three Brahmins, decided to move towards Puttur leaving behind the other two and accordingly reached Puttur one evening having the 'Shiva Linga' with him. The Brahmins got up early in the next morning and after a holy bath went to the palace of the 'Banga King'; who was ruling this part of the region; Monday, quite auspicious for the Lord for collecting flowers and other essential pooja materials for the worship of Shiva. At that time the Banga King did not pay attention to the arrival of this Brahmin, as he was much worried about the labor-pain of his loving sister. However, the minister of the Banga-King, looking at the Divine Brightness in the face of the Brahmin, made an appeal regarding the problem of the King and on that, the Brahmin worshipped the 'Linga and blessed the King's sister assuring that she would deliver, safely a baby boy. Later to the astonishment of all, she gave birth to a child-a boy and a god fearing King, having felt very happy over the event and thanked the Brahmin and arranged for the worship of the Lord. Later on a particular day, the Brahmin,

knowingly or otherwise, kept the 'Shiva-Linga' on land, without a stand or seat, worshipped it and after the pooja, when he lifted the Linga from the land, in order to keep it again in the container box (samputa) it would not be detached from the surface of the earth. The Brahmin used all his force to lift the Linga, but all went in vain. He became very sad, but, perhaps it was the will of God, the Almighty that he remained, firmly, in the soil of Puttur thereafter, forever, blessing and being worshiped by his devotees. But before God's will prevailed all human efforts were made to uproot the Shiva Ling- King's army men applied force to their ultimate disappointment. Later King's elephant was summoned to lift the linga. As the elephant was struggling hard, the linga grew into huge proportions. (Mahalinga) shattering the elephant into pieces. The different body parts of the gigantic animal spread out in different direction hence, the place where its horn (Khombu) fell came to be called 'Kombettu', Kari fell 'Kariyala', legs fell (kalu) 'Karjala', hand(Kai) fell 'Kaipala' tail fell 'Beedimajalu', head(Tale) fell 'Taleppady' and back (Beri) fell ' Beripadavu'. These are the place names noted and likewise called even today in the surroundings of Puttur. And since the elephant fell dead into the temple tank, even to this day there is a strong belief that elephants cannot survive drinking the tank water. The Banga King was fascinated by all these events and had an idea of constructing a temple to the linga. He constructed a river nearby the temple with the intention of offering it to the Shiva linga. But, unfortunately the river was dry even at the long depth. So the King prayed to God Varuna, decided to serve and offer food to Brahmanas near the river. Brahmanas stomachs were full as they were provided with food, in the same way the river filled with water. Later they left their leaves there itself and soon the river was gifted with pearl shells. People believe the leftover rice from the leaves became pearl and leaves became shells. Therefore, they exclaim that the birthplace of the pearl (muttu huttida ooru), Mutturu, later modified as Putturu. The word Muttu in Kannada means pearl. This brought the name Muttur which later became Puttur. And there is a burial-ground straight opposite to the temple, which is the speciality of the temple. Mahalingeshwara is the head of 10 surrounding villages, so he was popularly known as 'Hattoora odeya'. Chera Nattoja family of Smartha (Sthanika brahmin) brahmin belonging to the Vishwamitra gotra are the founders (Sthapanacharya) and The Chief priest "Thantris" of Puttur Mahalingeshwara Temple and also Polali Rajarajeshwari Temple. But they lost their reputed position because of the acute Smartha-Vaishnava (Madhva) rivalry, the changed political set up, the British revenue policies and as they joined their hands in freedom fights supporting the local rulers of that time. Sri Mahalingeshwara, the cause of all actions, was then praised as Bhaktibhavadanda Mahadeva. Worshiped in the Agamokta system. Mantra Jal abhisheka was worshiped with Tumble, Karaveera flowers, Narikela Rambhadi fruits, Bilva Patra leaves, Camphor, Agar, Chandana incense. Lord Shiva, who became auspicious, settled in the holy land of Puttur as Mahalingeshwar.

## **OPEN AND CLOSE TIME OF THE TEMPLE**

5:30 AM to 1:00 PM | 4:00 PM to 8:00 PM

On Shivarathri Day, Laksha Deepothsava Day and during Jathra temple opens whole day and night.

## **DISTANCE FROM THE CITY TO TEMPLE**

The temple is situated at a distance of about 0.5 kms from Puttur Main Bus Stand. This temple is located in the center of the town, north-east of the temple is Shiva's favorite graveyard and west is a lake.

## **ELEPHANT FORBIDDEN**

They strongly believed that, Elephants are not allowed in Puttur temple. Because, once the king used an elephant to raise the Shivalinga from the ground. Unfortunately they failed. There is no carvation of elephants in temple architecture. If elephants are brought here for any purpose, they should be taken by evening. They are not allowed to stay at night in temple just because, 10 years ago one of the elephants came to Puttur as if it got drunk. So it became very difficult to control it by the surrounding people at night. Then it spent it's night in the surroundings of Puttur. The next day, the elephant killed its mahout, giving impetus to the saying that elephants were forbidden in Puttur. The pit where the elephant fell became a lake and the water of the lake became poisonous to the offspring of the elephants, and even today the elephants cannot drink that water. Even the devotees are also not allowed to enter this lake. There is a belief that skin diseases can be cured by feeding the fish in this lake.

## **RELIGIOUS SIGNIFICANCE**

People enjoy the festival of 9 - 10 days with great pomp and show in the month of April every year. A large number of people belonging to Puttur and nearby villages take their part in it and get blessed. Then the Brahma Ratha or the Chariot Festival of Puttur Mahalingeshwara will be held with a lot of enthusiasm. It's considered as the tallest brahma ratha in south India with a height of 72 feet. Puttur dazzles with a beautiful display of lights and fireworks. Around one lakh

devotees visit the Puttur Mahalingeshwara Temple during this time. Procession of Brahma Ratha will be held only after the fireworks for about 2 hours. It is another speciality of the temple. People enjoy the whole environment of this festival. The traditional Brahmin priests of the Puttur Mahalingeshwara Temple belong to the family of Barekere Kedilaya. During the procession of the God, bulls also take part in it.

## **INSCRIPTION**

There are three inscriptions in the temple. It is in kannada script and it is stone inscriptions located on the right side of the sanctum. An inscription of the Vijayanagara kings of the twelfth century mentions the offering of paddy to the temple, and about the ruler. In a 12th century statute, it mentions that it is forbidden to fish in the lake where pearls grow. There will be an inscription yet to be read. Also there are Veeragallu and Mastikallu.

## **ARCHITECTURAL SIGNIFICANCE**

Mahalingeshwara Temple is built over a period of time. Puttur Mahalingeshwar temple is dome shaped. The temple is seen in the Toulava and Dravida style of temple architecture. This is a vast temple in a rectangular shape. It is fenced by stone walls by all of its sides. It has got a porch gateway with a small complex on its top. The main deity is placed in the center of this temple. It is a traditional type of half stone and half wooden structure with clay tiles on its roofs. The important feature of this temple is its huge statue of Lord Shiva in a crossed legged meditation position on the entrance of this temple. This is placed over a mandapa and is visible from all parts of these areas. On its west end a large pond is built here. There is very fine craftsmanship found on stones and woods in this temple. This temple has a huge beautiful Chariot made out of wood. It has excellent carving works. On the western side of the temple is a pond. People believe that in ancient times, pearls were found in this pond. The pond has stone steps which can lead one to the water. Place history and Shiva history are carved beautifully on the walls of the temple. It's the glory of the temple. In the 20th-21st century, a beautiful Rajagopuram was constructed by the temple committee at a cost of around 1.20 crores, with a step mandapam on both sides. The main sanctum of Shilamaya Gajaprishta style and Chaturashra style shrines, Nandi Mantapa, Vasant Katta, Sattu Gopuram are made of teak wood and covered with copper.

1. Ganapati Gudi is located in the south-west corner of the main sanctum.
2. At the south-west corner of the main sanctum is the Shastara Gudi.
3. Devi Gudi is located in the northwest corner of the main sanctum.
4. At the south-east corner of the main sanctum is the Subrahmanya Gudi.

5. There is a temple of the Naga God in the north-east direction of the exterior of the temple.
6. On the south-east side of the east tower of the main sanctum is the shrine of the deity.
7. Navagraha Gudi is located on the north-east side of the outer side of the temple.
8. There is an Ayyappa Gudi on the north-east side of the outside of the temple.
9. On the south-east side of the main sanctum is the spring wall.
10. In front of the main sanctum is the Nandi Mandapam facing west.

The main sanctum and prakara sanctuaries have stone adhisthana and wall reliefs of Bhittistambha, Panjarakoshtha, Jalaka, Nandisalu, Saripali, spinning ball, lions etc.

In the wooden lamps of the main sanctum and prakara shrines, there are reliefs of history of the region, Shivapurana, Navagraha, Ashtadikpalakas, Dwadshadhityas, Daiva gudi, Gajapakshi, 108 different postures of Nataraja, Nandisalu, Trishul, Shivlinga, 32 postures of Lord Ganesha, Nagabandha, spinning ball, 10 Chodhyas of Puttur etc.

#### **ADMINISTRATION OF TEMPLE**

On 13-06-2012 by the Management Committee and the Restoration Committee, Shree Mahalingeshwar who was enshrined in Balalaya was compressed in a wooden cage in the sanctum by the tantris of the temple and was enshrined again in the original sanctum on 13-05-2013 after the restoration work of the temple was completed. The Brahmakalashotsava was held on 16-05-2013.

- **EXTETIVE OFFICER**

Shri Naveen Kumar Bhandari H

- **TEMPLE MANGEMENT COMMITTEE**

By Mr. Keshav Prasad Muliya

- **MEMBERS OF THE COMMITTEE**

1. Shri Venkatesh Subrahmanya Bhatt
2. Shri B. Aitappa Naik
3. Shri Ganapati
4. Mahesh bhat
5. Govinda pai
6. Suresh Banta
7. Shri Rabindranath Rai
8. Shri Ramdas Gowda
9. Shri Shekhara Naravi
10. Shri Ramachandra Kamat
11. Mrs. Dr Sudha Sripati Rao
12. Mrs. B. K. Veena

Currently members of the administrative committee have constructed and rebuilt a deck completely using stone in the middle of the lake. After opening the earlier deck of the lake, the idol of Varuna Deva which is located under the river has been worshiped and devotees were allowed to visualize it.

### **PRESERVATION METHODS**

The temple is protected by a 1961 act which was created to safeguard historical sites in the state. The temple is currently maintained and conserved by the Directorate of Archaeology and Museums, under the Mysore division of the Government of Karnataka.



## FAIRS AND FESTIVAL CELEBRATED AT TEMPLE





1 NAGAR PANCHAMI ;-

Taking place on the Panchami Tithi of Shukla Paksha in the month of Shravan.

2 KADIRU ( THENE UTSAVA);-

Walking on the Hasta Nakshatra of Bhadrapada Shukla.

3 GANESHA CHATRUTI ;-

On Bhadrapada Shukla Chauthi, 108 pieces of Ganahoma will be performed followed by midday Mahapuja.

4 NAVARATRI POOJA ;

From Padya Tithi of Ashwayuja Shukla Paksha to Navami Tithi special puja is done to goddess Durga

5 BALINDRA OF DIWALI ;-

Starting on Ashwayuja Amavasya Tithi, the Pooja Bali Utsav is held every day till Pattanaje (end of May),

6 JATRA MAHOTSAVA ;-

Every year from 10th to 20th April

7 RATHOSTAVA ;-

Takes place on 17th April every year.

8 PUNAR PRATISTAPANA UTSAVA ;-

It is held on the 30th of Mesha Masa every year. (Coming in May).

9 POOKARI FESTIVAL ;-

The Hasta nakshatra day of the month of Kartika takes place

10 LAKSHADEEPA UTSAVAM ;-

Festival are held on the day and night moon day of the month of Karthika takes especially the rafting in

11 MAKARA SHANKRANTI ;-

Kanaka abhisheka

12 SHIVARATRI FESTIVAL ;-

On the day of Shivratri, there is excitement and rafting in the lake. Devotees perform bhajan and vigil till morning

13 ANNUAL FAIR ;-

Varshik Jatre is held every year from 10th to 20th April at Sri Puttur Mahalingeshwara Devasthanam. Especially the arrival of Balnadu Dandunayaka Ullalti Sri Kshetra Mahalingeshwara on April 16. After the festival there is a small chariot festival Palaku (Pallakki) festival and Teppotsava in the lake. Every year on 18th April as part of the fair, Tulabhara Seva is performed in the morning and the Lord Viramamangala is bathed in the evening.

14 PATTANJE ;-

Every year at the end of May, the Deva Bali Utsav is held and the Utsava idol of the Deva is placed in the Panipeeth and the festival ends with the worship of the Deva as Mangal Arati.

## SEVA LIST OF GOD

The temple consists of a list through which we can understand and serve God . The service list of God goes like Annadana seva, big seva, Garbhagudi alankara seva and other seva, vahana pooje, visheasha Pooja seva, etc. The big seva list contains- Brahmarathotsavam Seva, Small Chariot Seva, Annasantharpane, Pallakki Utsava, Sarvaseve (Afternoon), Ranga pooja, Ekadasharudra (without santarpane), Ashlesha bali, Sarvaseve (evening), Navagraha pooja, Shree Satya narayana pooja, Daivatambila, 3 kai Ganahoma, Sarvaseve (morning), Naga Tambila, Ganapathi homa, Ondu graha pooja, Maha pooja, Karthika Pooja, Durvaahoma, Mrityunjaya homa, Dhanu pooja, Aksharabhyasa, Vasantha pooja, Katte pooja, Durga pooja, Huvina pooja, Balivadu seve (for 3 members), Kalasa Snana, Prarthane, Annaprashana, Grahajapa (for 100) Garbhagudi alankarika seva list goes like- Shree Devara garbhagudi, Ullalthi nade, Shree ganapathi gudi, Shree devi gudi, Shree Subramanya gudi, Shree Shasthara gudi, Shree Daivagala bhandara, Shree Raktheshwari daivada, Shree Vaasuki naagana gudi, Shree Ayyappana gudi, Shree Navagraha gudi, Basavana aahara hagu alankaara.

Other services are- Maharudra service with donation of Ekadasha Vasana (garment), Maharudra service with vasanadana (garment), Maharudra service with tiladana, Maharudra Seva. Sevas at Ayyappa gudi are- Special Thuppa Abhisheka, Sarvaseve (3 times), Kalabhabhisheka, Deeparadhane, Huvina Pooja, Vibhuti Abhisheka, Thrimadhura Seve, Thuppa Seve, Panchamrutha Seve, Sahasranamarchane,

Neelanjana, Kshirabhisheka, Ashtothara Archane, Thuppa Prasada, Seeyalabhisheka, Karpurarathi. Small sevas are- Ashvatha pooja, Rudrabhisheka, Astothara, Appakajjaya, Kankumarchane, Shiva pooja, Bilvarchane, Durvarchane, Panchambrathabhisheka, Naga Pooja, Sahasranaamarchane, Panchakajjaya, Ksheerabhisheka, Halu Payasa, Theertha Bottle, Kumbabhisheka 5, Karpurarathi/Mangalarathi, Hand bag, Siyalabhisheka, Hannukai, Kumbhabhisheka 1. Vishesha Pooja seva are- Brahmarathosva seva, Sannarathosva seva, Vishesha pallakki uthsava seva, Pushpa kannadi alankaara seva, Rudra havana seva (Annadana seva sahitha), Rudra havana seva (Saamuhika), Brahmaratha alankaara seva(samuhika) (laddu prasada sahitha), Brahmaratha alankaara seva(saamuhika), Laddu prasada seva. If Tulabhara Seva is performed for childbirth, lake water bath for mentally ill people and pallakki seve for employment, marriage yoga and Rudrabhisheka, Ekadasharudra, Shatarudrabhisheka will get worldly wishes.

#### **NEARBY HISTORICAL PLACES AS FOLLOWS :-**

1. Shree Sahasralingeshwara Maha Kaali Temple (Uppinangadi) in 12 KM
2. Kadamba Dynasty Palace (Kadaba) in 45 KM
3. Januvaru Sante (Kalkunda) in 45 KM
4. Bhandaje Abbi Falls (Banjadi) in 48 KM
5. Ullalti & Malaraya Daivas(Balnadu) in 3.7 KM
6. Dr. Shivarama Karanta House, Zoo (Balavana) in 4 KM
7. Thrishulini Temple (Balpa) in 34 KM
8. Gundya Stream & Forest (Bisle Ghati) in 4 KM
9. Hot Water Lake (Bendre Theerta) in 16 KM
10. Shree Durga Parameshwari Temple (Kateel) in 45 KM
11. Shree Manjunatha Temple (Dharmastala) in 72 KM
12. Shree Krishna Temple (Udupi) in 115 KM
13. Shree Subramaneyshwar Temple (Subramanya) in 57 KM
14. Puddottu Chandranatha Basadi (Saavanur) in 12 KM
15. Shree Raja Rajeshwari Temple, Polali in 48 KM

#### **ADDRESS OF THE TEMPLE**

Executive Officer

Sri Mahalingeshwar Temple,

Department of Religious Endowments,

Puttur, Dakshina Kannada District, Karnataka.

Pin Code : 574 201

Call :- 108251 230511

Email :- putturshreemahalingeswara@gmail.com

#### **CONCLUSION ;-**

Puttur Mahalingeshwara is the lord not only of Puttur but also of Hattur, apart from Kashi another temple with a graveyard opposite the temple is Sri Mahalingeshwar Kshetra of Puttur. The daily routine of the people of Puttur does not begin without the remembrance of Mahalingeshwar's name. The people of

Puttur, wherever they are in the world, regularly worship the portrait of Lord Shri Mahalingeshwar in their homes.

#### **REFERENCE ;-**

1. [https:// Puttur temple .org / webpages/news and event .aspx #](https://Putturtemple.org/webpages/newsandevent.aspx#)
2. [https://en.m.wikipedia. org/ wiki / puttur shree mahalingeswara temple](https://en.m.wikipedia.org/wiki/puttur_shree_mahalingeswara_temple)

# **SHRI DHARMASTHALA MANJUNATHESHWARA COLLEGE**

**(Autonomous)**

**(Re-Accredited by NAAC at A++ Grade)**

**UJIRE D. K. -574240**



**DEPARTMENT OF HISTORY**

---

## **SHRINGERI SHARADHA TEMPLE**

---



**AS A PART OF THE STUDENT RESEARCH PROGRAMME**

**2022-2023**

## **CERTIFICATE**

This is to certify that the following students of **I B.A** have completed the project entitled as “**Shringeri Sharadha Temple**” as a co-curricular activity under the guidance of **Sanmathi kumar**, Department of **History**, S.D.M College, Ujire during the year 2022-23.

<b>Roll No</b>	<b>Name</b>
220061	Sandeepa A S
220064	Supritha M S
220065	Swasthik

**HOD SIGNATURE**

**GUIDE NAME AND SIGNATURE**



## **ACKNOWLEDGEMENT**

We consider it a great privilege to express a deep sense of gratitude to **Sanmathi Kumar** , Assistant professor, **History** Department, for her valuable guidance in this project work. We are grateful to her for giving us an opportunity to work in this student research program. It is a great pleasure to thank **Sanmathi Kumar**, H.O.D of **History** Department, who guided us in doing this project.

We whole-heartedly thank our college principal **Dr. B.A.Kumar Hegde** and all other lecturers for their encouragement throughout our work.

### **Group Members**

<b><u>Roll No</u></b>	<b><u>Name</u></b>	<b><u>Class</u></b>
220061	Sandeepa A S	I B.A
220064	Supritha M S	I B.A
220065	Swasthik	I B.A

## **DECLARATION**

We hereby declare that this student research project entitled “ **Shringeri Sharadha Temple** ” has been prepared by us during the year 2022-2023 under the guidance of **Sanmathi Kumar**, Department of **History**, SDM College (Autonomous), Ujire. We also declare that the result of this research has not been reported and submitted by us for any purposes elsewhere.

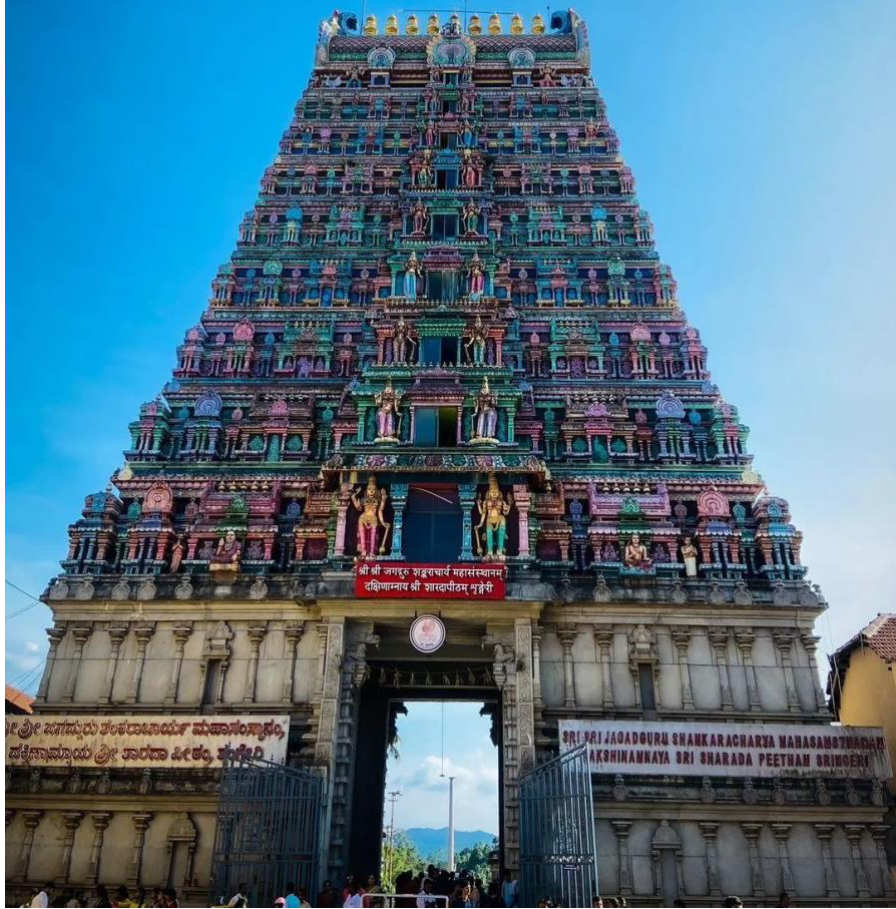
<b>ROLL NUMBER</b>	<b>NAME</b>	<b>SIGNATURE</b>
220061	Sandeepa AS	
220064	Supritha M S	
220065	Swasthik	

## INDEX

SL.NO	CONTENTS	Page. NO
1	ಶೃಂಗೇರಿ	6-7
2	ದೇವಸ್ಥಾನದ ಸ್ಥಾಪನೆ	7-8
3	ಶೃಂಗೇರಿಯ ಪ್ರಮುಖ ದೇವಾಲಯಗಳು	8-11
4	ತುಂಗಭದ್ರಾ ನದಿ	11
5	ಶೃಂಗೇರಿ ಶಾರದಾ ದೇವಸ್ಥಾನದ ಕೆಲವು ವಿಶೇಷತೆಗಳು	12
6	ಪೀಠಾಧಿಪತಿಗಳು	12-16
7	ಶಾರದಾಂಬೆ ರಥೋತ್ಸವ	17
8	ಉಪಸಂಹಾರ	18
9	ಗ್ರಂಥ ಸೂಚಿ	19

ತುಂಗಾ ತೀರ ನಿವಾಸಿನಿ,  
ವಿದ್ಯಾಧಿದೇವತೆಯ ನೆಲೆ

# ಶ್ರೀ ಶೃಂಗೇರಿ ಶಾರದಾ ಪೀಠ



ತುಂಗೆಯ ದಡದಲ್ಲಿ, ಮಲೆನಾಡಿನ ತಡಿಯಲ್ಲಿ, ಸಹ್ಯಾದ್ರಿಯ ಮಡಿಲಲ್ಲಿ, ಪ್ರಕೃತಿ ದೇವಿಯ ರಮಣೀಯ ಸೌಂದರ್ಯದ ಗಣಿಯಲ್ಲಿ ಮೈ ತೊಳೆದು ನಿಂತಿರುವ ಶೃಂಗೇರಿ, ಚಿಕ್ಕಮಗಳೂರು ಜಿಲ್ಲೆಯ ಹಲವಾರು ಧಾರ್ಮಿಕ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ಒಂದಾಗಿದೆ.

ಶೃಂಗೇರಿ ಶಾರದಾ ಪೀಠ ದೇವಸ್ಥಾನವು ಕರ್ನಾಟಕ ರಾಜ್ಯದ ಚಿಕ್ಕಮಗಳೂರು ಜಿಲ್ಲೆಯ, ಶೃಂಗೇರಿ ತಾಲೂಕಿನಲ್ಲಿ ಬರುವಂತಹ ಸ್ಥಳವಾಗಿದ್ದು, ದಾರಿಯುದ್ದಕ್ಕೂ ಕಾಫಿ ತೋಟ, ತೆಂಗಿನ ತೋಟ, ಹಾಗೂ ಅನೇಕ ಗಿಡ ಮರಗಳಿಂದ ಆವೃತವಾಗಿದೆ.

ಈ ಊರಿಗೆ ಶೃಂಗೇರಿ ಅಂತ ಹೆಸರು ಯಾಕೆ ಬಂತು ಅಂತ ನೋಡಕ್ಕೆ ಹೋಗೋದಾದ್ರೆ ವಿಬಂಧಕ ಎನ್ನುವ ಮುಷಿಯ ಮಗ ಮುಷ್ಯಶೃಂಗ ಈ ಪ್ರದೇಶಕ್ಕೆ ಬರಗಾಲ ಬಂದಾಗ, ಆ ಬರಗಾಲ ಹೋಗಿಸಲು ಪರ್ಜನ್ಯ ಯಜ್ಞ ಮಾಡ್ತಿ ಈ ಪ್ರದೇಶಕ್ಕೆ ಮಳೆ ತರುತ್ತಾನೆ. ಮುಷ್ಯಶೃಂಗನ ಈ ಉಪಕಾರದ ಸಲುವಾಗಿ ಅವನ ಹೆಸರಿನ ಶೃಂಗ ಎನ್ನುವ ಪದದಿಂದ ಈ ಪ್ರದೇಶಕ್ಕೆ ಶೃಂಗೇರಿ ಎಂಬ ನಾಮ ಬಂದಿತು .

## ದೇವಸ್ಥಾನದ ಸ್ಥಾಪನೆ



ಶೃಂಗೇರಿ ಶ್ರೀ ಶಾರದಾ ಪೀಠವನ್ನು ಶ್ರೀ ಶಂಕರಾಚಾರ್ಯರು 8ನೇ ಶತಮಾನದಲ್ಲಿ ನಿರ್ಮಿಸಿದರು. ಶಂಕರಾಚಾರ್ಯರು ಅದ್ವೈತ ಸಿದ್ಧಾಂತವನ್ನು ಪ್ರತಿಪಾದಿಸಿದರು. ಈ ಪೀಠಕ್ಕೆ ಸುಮಾರು 1200 ವರ್ಷಗಳ ಕಾಲದ ಇತಿಹಾಸವಿದೆ. 1200 ವರ್ಷಗಳ ಹಿಂದೆ ಬೌದ್ಧ ಧರ್ಮದ ಪ್ರಭಾವದಿಂದಾಗಿ ಹಿಂದೂ ಧರ್ಮವು ಅವನತಿಯೆಡೆಗೆ ಸಾಗಿತ್ತು. ಆಗ ಶಂಕರಾಚಾರ್ಯರು ಹಿಂದೂ ಧರ್ಮವೂ ಅವನತಿ ಹೊಂದಬಾರದು

ಎಂದು ಅದರ ಉಳಿವಿಗಾಗಿ ಮಠವನ್ನು ಸ್ಥಾಪಿಸಿ, ಮಠದ ಮೂಲಕ ಹಿಂದೂ ಧರ್ಮದ ಬಗ್ಗೆ ಜನರಿಗೆ ಧರ್ಮದ ವಿಶಿಷ್ಟತೆ, ವಿಶೇಷತೆ, ಅದರಲ್ಲಿ ಅಡಗಿರುವಂತಹ ಶಕ್ತಿ ಬಗ್ಗೆ ಜನರಿಗೆ ತಲುಪಿಸಿ ಸ್ಥಾಪಿಸಬೇಕೆಂದು ನಿರ್ಧರಿಸಿ, ದೇಶದ ಹಲವಾರು ಪ್ರದೇಶಗಳಿಗೆ ಭೇಟಿ ನೀಡಿ ಎಲ್ಲಿ ಮಠ ನಿರ್ಮಿಸಲು ಸೂಕ್ತ ಪ್ರದೇಶವೆಂದು ಹುಡುಕ್ತಾ ಇದ್ದ ಸಂದರ್ಭದಲ್ಲಿ ಶಂಕರಾಚಾರ್ಯರು ಶೃಂಗೇರಿಗೆ ಬರುತ್ತಾರೆ. ಶೃಂಗೇರಿಗೆ ಬಂದಾಗ ಒಂದು ಕಪ್ಪೆ ಪ್ರಸವ ವೇದನೆಯಲ್ಲಿ ಇದ್ದ ಸಂದರ್ಭದಲ್ಲಿ ಕಾಳಿಂಗ ಸರ್ಪ ತನ್ನ ಎಡೆಯನ್ನು ಬಿಚ್ಚಿ ಕಪ್ಪೆಗೆ ಬಿಸಿಲು ಬೀಳದ ಹಾಗೆ ನೆರಳನ್ನು ನೀಡುವ ಮೂಲಕ ಕಪ್ಪೆಯ ಪ್ರಸವಕ್ಕೆ ಸಹಾಯ ಮಾಡುವುದನ್ನು ನೋಡುತ್ತಾರೆ. ಹಾವು ತನ್ನ

ಜೀವನಕ್ಕಾಗಿ ಕಷ್ಟೆಯನ್ನು ಹಿಡಿದು ತಿನ್ನುತ್ತದೆ. ಆದ್ರೆ, ಇಲ್ಲಿ ಅದೇ ಹಾವು ತನ್ನ ಆಹಾರ ಬಗ್ಗೆ ಯೋಚಿಸದೆ ಒಂದು ಜೀವಿಯ ಬದುಕಿಗೆ ಸಹಾಯ ಮಾಡುತ್ತೆ. ಈ ಘಟನೆಯನ್ನು

ನೋಡಿದ ನಂತರ ಶಂಕರಾಚಾರ್ಯರು ಈ ಪ್ರದೇಶದಲ್ಲಿ ಯಾವುದೋ ರೀತಿಯ ಧಾರ್ಮಿಕ ಮಹತ್ವವಿದೆ ಎಂದು ಈ ಮಹತ್ವವನ್ನು ಹೆಚ್ಚಿಸುವ ಸಲುವಾಗಿ ಇಲ್ಲೊಂದು ಪೀಠವನ್ನು ಸ್ಥಾಪನೆ ಮಾಡುತ್ತಾರೆ. ಶಾರದಾ ಪೀಠವನ್ನು ಸ್ಥಾಪಿಸಿದ ನಂತರ ಇಲ್ಲೊಂದೇ ಕಡೆ ಪೀಠವನ್ನು ಸ್ಥಾಪಿಸದೆ ದೇಶದ ಹಲವಾರು ಕಡೆ ಪೀಠವನ್ನು ಸ್ಥಾಪಿಸಬೇಕು ಅಂತ ಅನ್ನೊಂಡು ದೇಶದ ನಾಲ್ಕು ಮೂಲೆ ಪೂರ್ವ, ಪಶ್ಚಿಮ, ಉತ್ತರ, ದಕ್ಷಿಣ ಪ್ರದೇಶದಲ್ಲಿ ಪೀಠವನ್ನು ಸ್ಥಾಪನೆ ಮಾಡ್ತಾ ಬರುತ್ತಾರೆ. ಉತ್ತರದ ಬದರಿಯಲ್ಲಿ ಜ್ಯೋತಿರ್ಮಠ, ಪಶ್ಚಿಮದ ದ್ವಾರಕದಲ್ಲಿ ಕಾಳಿಕಾಪೀಠ, ಪೂರ್ವದ ಪುರಿಯಲ್ಲಿ ಗೋವರ್ಧನ ಪೀಠ ಹಾಗೂ ದಕ್ಷಿಣದ ಶೃಂಗೇರಿಯಲ್ಲಿ ಶಾರದಾ ಪೀಠವನ್ನು ಸ್ಥಾಪನೆ ಮಾಡ್ತಾರೆ. ಶೃಂಗೇರಿಯ ಮಠವು ಯಜುರ್ವೇದದ ಉಸ್ತುವಾರಿ ಹೊಂದಿದೆ.

## ಶೃಂಗೇರಿಯ ಪ್ರಮುಖ ದೇವಾಲಯಗಳು

ಶೃಂಗೇರಿಯಲ್ಲಿ ಶ್ರೀ ಶಾರದಾಂಬಾ ದೇವಸ್ಥಾನ, ತೋರಣ ಗಣಪತಿ, ಆದಿ ಶಂಕರಾಚಾರ್ಯ, ಮಹಾಲಯ ಬ್ರಹ್ಮ, ಕೋದಂಡರಾಮ ಸ್ವಾಮಿ, ಹನುಮಾನ್, ಗರುಡ ಇವುಗಳಿಗೆ ಸಮರ್ಪಿತವಾದ ಇತರ ದೇವಾಲಯಗಳಿವೆ. ಆದಿಶಂಕರರು ಕಾಶ್ಮೀರದಲ್ಲಿ ಸ್ವಲ್ಪ ಕಾಲ ಕಳೆದು ಹಿಂತಿರುಗಿ ಬಂದಾಗ ಅಲ್ಲಿಂದ ಶೃಂಗೇರಿಗೆ ಶಾರದಾದೇವಿಯನ್ನು ಕರೆದುಕೊಂಡು ಬಂದಿದ್ದರು ಎನ್ನಲಾಗಿದೆ. ಕಾಶ್ಮೀರದ ಮೂಲ ಶಾರದಾ ಪೀಠ ಈಗ ಪಾಕ್ ಆಕ್ರಮಿತ ಪ್ರದೇಶದಲ್ಲಿದೆ.

## ಶಾರದಾಂಬಾ ದೇವಸ್ಥಾನ :-





ಇಲ್ಲಿ ಶಾರದಾಂಬೆ ಸರಸ್ವತಿ ದೇವಿಯನ್ನು ಪ್ರತಿನಿಧಿಸುತ್ತಾಳೆ. ಇಲ್ಲಿ ದೇವಿಯನ್ನು ಮಂದನ್ ಮಿಶ್ರನ ಪತ್ನಿ ಉಭಯ ಭಾರತೀಯ ಅವತಾರವೆಂದೂ ಪರಿಗಣಿಸಲಾಗಿದೆ. ದೇವಾಲಯದ ಒಳಗೆ ಶಾರದಾ ದೇವಿಯು ಕೈಯಲ್ಲಿ ಜಪಮಾಲೆಯೊಂದಿಗೆ ಚಕ್ರದ ಮೇಲೆ ಆಸೀನಳಾಗಿದ್ದಾಳೆ. ಶಾರದಾ ದೇವಿಯ ಮೂಲ ವಿಗ್ರಹವನ್ನು ಶ್ರೀಗಂಧದ ಮರದಿಂದ ಮಾಡಲಾಗಿತ್ತು. ನಂತರ 14 ನೇ ಶತಮಾನದಲ್ಲಿ ಸಂತ ವಿದ್ಯಾರಣ್ಯರು ಚಿನ್ನದಲ್ಲಿ ನಿರ್ಮಿಸಲಾದ ವಿಗ್ರಹವನ್ನು ಸ್ಥಾಪಿಸಿದರು. ಶಾರದಾ ದೇವಿಯ ವಿಗ್ರಹವನ್ನು ಅನೇಕ ಬಟ್ಟೆಗಳು, ಆಭರಣಗಳು ಮತ್ತು ಹೂವುಗಳಿಂದ ಅಲಂಕರಿಸಲಾಗುತ್ತದೆ. ಪ್ರತಿ ಶುಕ್ರವಾರ ಹಾಗೂ ನವರಾತ್ರಿಯ ಸಮಯದಲ್ಲಿ ಮತ್ತು ಇತರ ಕೆಲವು ವಿಶೇಷ ದಿನಗಳಲ್ಲಿ ದೇವಿಯನ್ನು ಮೆರವಣಿಗೆಯಲ್ಲಿ ಪಲ್ಲಕ್ಕಿಯಲ್ಲಿ ಕರೆದೊಯ್ಯಲಾಗುತ್ತದೆ. ದೇವಾಲಯದ ಸಂಕೀರ್ಣದಲ್ಲಿ ಚಿನ್ನ ಮತ್ತು ಬೆಳ್ಳಿಯಿಂದ ಮಾಡಿದ ದೊಡ್ಡ ಪಲ್ಲಕ್ಕಿ ಇದೆ.

### ವಿದ್ಯಾಶಂಕರ ದೇವಸ್ಥಾನ :-

14ನೇ ಶತಮಾನದಲ್ಲಿ ವಿಜಯನಗರ ಸಾಮ್ರಾಜ್ಯವು ಹಂಪಿಯಲ್ಲಿದ್ದ ಕಾಲದಲ್ಲಿ ಗುರು ವಿದ್ಯಾಶಂಕರರಿಗೆ ವಿದ್ಯಾಶಂಕರ ದೇವಾಲಯವನ್ನು ನಿರ್ಮಿಸಲಾಯಿತು. ಈ ದೇವಾಲಯವು



ವಿಜಯನಗರ ಸಾಮ್ರಾಜ್ಯದ ಮೊದಲ ಹೊಯ್ಸಳ ರಾಜವಂಶ ವಾಸ್ತುಶಿಲ್ಪದ ನೋಟವನ್ನು ಹೊಂದಿದ್ದರು, ಎತ್ತರದ ವೇದಿಕೆಯ ಮೇಲೆ ಸ್ಥಾಪಿತವಾದ ಇದು ಒಂದು ಆಯತಾಕಾರದ ದೇವಾಲಯವಾಗಿದ್ದು, ಇವೆರಡೂ ಗಜಪಜ್ಜತ ಅಂದರೆ ದುಂಡನೆಯ ಆಕಾರವನ್ನು ಹೊಂದಿವೆ. ದೇವಾಲಯದ ಹೊರ ಗೋಡೆಗಳ ಮೇಲೆ ಕೆತ್ತಲಾದ ಅನೇಕ ಪ್ರತಿಮೆಗಳಿವೆ. ಶಿವ,



ವಿಷ್ಣು, ಷಣ್ಮುಖ, ದೇವಿ, ಗಣೇಶ ಮತ್ತು ಸೂರ್ಯಗಳಂತೆ ದೇವಾಲಯಗಳಿವೆ. ಪ್ರತಿ ಮೂಲೆಗಳಲ್ಲಿ ಒಂದಕ್ಕೊಂದು ಹೆಣೆದುಕೊಂಡಿರುವ ಕಲ್ಲುಗಳ ಸರಣಿಯಿದೆ. ಇದು ವಿಜಯನಗರ ದೇವಾಲಯದ ವಾಸ್ತುಶಿಲ್ಪಕ್ಕೆ ಸಾಕ್ಷಿಯಾಗಿದೆ. ಸಂಕ್ರಾಂತಿಯಂದು ಸೂರ್ಯೋದಯದ ಕಿರಣಗಳು ನೇರವಾಗಿ ವಿದ್ಯಾಶಂಕರ ಲಿಂಗದ ಮೇಲೆ ಬೀಳುತ್ತವೆ. ಧನು ರಾಶಿ ಮತ್ತು ಮಕರ ರಾಶಿಯ ಕಂಬಗಳ ನಡುವೆ ಸುಂದರವಾದ ಲೋಹದ ಪ್ರತಿಮೆಯನ್ನು ಕೆತ್ತಲಾಗಿದೆ. 12 ಇಂಚು ಎತ್ತರದ ಈ ಪ್ರತಿಮೆ ಪೀಠದ ಮೇಲೆ ನಿಂತಿದೆ. ಈ ವಿಗ್ರಹವು ಧನು ರಾಶಿಯ ಅಧಿದೇವತೆಯಾದ ಶನಿದೇವನದ್ದಾಗಿದೆ ಎಂದು ಹೇಳಲಾಗುತ್ತದೆ.

### ಆದಿ ಶಂಕರಾಚಾರ್ಯ ದೇವಾಲಯ :-

ಶಾರದಾಂಬ ದೇವಾಲಯದ ಸ್ವಲ್ಪ ಹಿಂದೆ ಆದಿ ಶಂಕರಾಚಾರ್ಯರಿಗೆ ಸಮರ್ಪಿತವಾದ ಚಿಕ್ಕ ಸುಂದರವಾದ ದೇವಾಲಯವಿದೆ. ಅವರ ಜೀವನಚರಿತ್ರೆಯ ಆಧಾರದ ಮೇಲೆ ಆರಾಧ್ಯ ವರ್ಣಚಿತ್ರಗಳನ್ನು ದೇವಾಲಯದ ಹೊರ ಗೋಡೆಗಳ ಮೇಲೆ ಮಾಡಲಾಗಿದೆ. ಗರ್ಭಗುಡಿಗೆ ಹೋಗುವ ಮೆಟ್ಟಿಲುಗಳ ಎರಡೂ ಬದಿಯಲ್ಲಿ ಬಂಡೆಯಲ್ಲಿ ಮಾಡಿದ ಎರಡು ಆನೆಯ ಶಿಲ್ಪಗಳನ್ನು ಇರಿಸಲಾಗಿದೆ.

### ಕಪ್ಪೆ ಶಂಕರ ದೇವಸ್ಥಾನ :-



ಶಂಕರಾಚಾರ್ಯರು ಶೃಂಗೇರಿಗೆ ಬಂದ ಸಂದರ್ಭದಲ್ಲಿ ಕಂಡ ಹಾವು ಕಪ್ಪೆಯ ಪ್ರಸವಕ್ಕೆ ಸಹಾಯ ಮಾಡುತ್ತಿದ್ದ ದೃಶ್ಯ ನಡೆದ ಅದೇ ಜಾಗದಲ್ಲಿ ಕಪ್ಪೆ ಶಂಕರ ದೇವಸ್ಥಾನವನ್ನು ನಿರ್ಮಿಸಿದ್ದು, ಇದು ತುಂಗಾ ನದಿಯ ತೀರದಲ್ಲಿದೆ.

### ಚಂದ್ರಮೌಳೇಶ್ವರ:-

ಶಿವನು ಶಂಕರನ ಭಕ್ತಿಗೆ ಮೆಚ್ಚಿ ಇಲ್ಲಿಗೆ ಚಂದ್ರಮೌಳೇಶ್ವರನ ಸ್ವಟಿಕದ ಮೂರ್ತಿಯನ್ನು

ಆಶೀರ್ವಾದವಾಗಿ ನೀಡಿದ್ದು ಎಂದು ಇಂದಿಗೂ ಕೂಡಾ ಪ್ರತಿ ರಾತ್ರಿ 8.30ಕ್ಕೆ ದೇವಾಲಯದಲ್ಲಿ ಚಂದ್ರಮೌಳೇಶ್ವರ ಪೂಜೆ ನಡೆಸಲಾಗುತ್ತದೆ.

### ಇತರೆ ದೇವಸ್ಥಾನಗಳು :-

ಪಾರ್ಶ್ವನಾಥ ಜೈನ ದೇವಸ್ಥಾನ, ಸ್ತಂಭ ಗಣಪತಿ, ಜನಾರ್ದನ ದೇವಸ್ಥಾನ, ಹರಿಹರ ದೇವಾಲಯ ಹಾಗೂ ಕಾಲಭೈರವ ದೇಗುಲ.

### ತುಂಗಭದ್ರಾ ನದಿ



ಶೃಂಗೇರಿ ದೇವಸ್ಥಾನವು ತುಂಗಭದ್ರಾ ನದಿಯ ತಟದಲ್ಲಿದ್ದು ಇಲ್ಲಿ ತುಂಗೇಯು ನಿರ್ಮಲವಾಗಿ ಹರಿಯುತ್ತಾಳೆ. ಇಲ್ಲಿನ ಇನ್ನೊಂದು ವಿಶೇಷವೆಂದರೆ ಈ ನದಿಯಲ್ಲಿ ಹಲವಾರು ಮೀನುಗಳಿದ್ದು ಇವುಗಳನ್ನು ದೈವ ಮೀನುಗಳು ಎಂದು ಕರೆಯುತ್ತಾರೆ. ನದಿಯಲ್ಲಿ ಹಲವಾರು ಮೀನುಗಳಿದ್ದರೂ ಕೂಡ ಯಾರೂ ಬಲೆ ಹಾಕಿ ಮೀನನ್ನು ಹಿಡಿಯುವುದಿಲ್ಲ.

ಒಂದು ದಿನ ಒಬ್ಬ ಮೀನು ಹಿಡಿಯುವವ ಮೀನನ್ನು ಹಿಡಿದು ಅದನ್ನು ಫೈ ಮಾಡಿ ತಿನ್ನಲು ಹೊರಟಾಗ ತಟ್ಟೆ ತುಂಬಾ ರಕ್ತ ಹರಡಿತ್ತು ಎಂಬ ದಂತಕಥೆ ಇದೆ. ಹಾಗಾಗಿ ಇಲ್ಲಿ ಯಾರೂ ಕೂಡ ಮೀನನ್ನು ಹಿಡಿಯುವುದಿಲ್ಲ. ಅದನ್ನು ದೈವ ಸಂಭೂತವೆಂದು ಭಾವಿಸಿ ಅಲ್ಲಿಗೆ ಭೇಟಿ ನೀಡುವಂತಹ ಭಕ್ತರು ನೀರಿಗೆ ಪುರಿ ಹಾಕುತ್ತಾರೆ. ಇದೊಂದು ಹರಕೆಯ ರೀತಿಯಲ್ಲಿ ನೋಡಲಾಗುತ್ತದೆ. ಮತ್ತೊಂದು ಈ ಮೀನುಗಳ ವಿಶೇಷವೆಂದರೆ ಶಂಕರಾಚಾರ್ಯರು ಕೇರಳದಿಂದ ಒಂದು ಮೀನನ್ನು ತಂದು ಅದಕ್ಕೆ ಚಿನ್ನದ ಮುಗುತಿಯನ್ನು ಹಾಕಿ ಈ ನದಿಯಲ್ಲಿ ಬಿಟ್ಟಿದರಂತೆ ಆ ಮೀನು ಈಗಲೂ ಇದೆ ಎನ್ನುವುದು ನಂಬಿಕೆಯಾಗಿದೆ.

## ಶೃಂಗೇರಿ ಶಾರದಾ ದೇವಸ್ಥಾನದ ಕೆಲವು ವಿಶೇಷತೆಗಳು

### ಅಕ್ಷರಭ್ಯಾಸ :-

ಶೃಂಗೇರಿ ಶಾರದಾ ದೇವಸ್ಥಾನಕ್ಕೆ ದೇಶದ ಮೂಲೆ ಮೂಲೆಗಳಿಂದ ಭಕ್ತಾದಿಗಳು ತಮ್ಮ ಮಕ್ಕಳಿಗೆ ಅಕ್ಷರಭ್ಯಾಸ ಮಾಡಿಸಲು ಹೆಚ್ಚಿನ ಸಂಖ್ಯೆಯಲ್ಲಿ ಬರುತ್ತಾರೆ. ಇಲ್ಲಿ ಅಕ್ಷರಭ್ಯಾಸ ಮಾಡಿಸಿದ ಮಕ್ಕಳಿಗೆ ವಿದ್ಯೆಯು ಚೆನ್ನಾಗಿ ಒಲಿಯುತ್ತದೆ ಎಂಬ ನಂಬಿಕೆ ಇದೆ. ಹಾಗಾಗಿ ಮಕ್ಕಳಿಗೆ ವಿದ್ಯಾಭ್ಯಾಸ ಮಾಡಿಸಲು ಅಕ್ಷರಭ್ಯಾಸ ಶಾಲೆಗೆ ಬರುತ್ತಾರೆ. ಎರಡರಿಂದ ಐದು ವರ್ಷದ ಒಳ ಒಳಗಿನ ಮಕ್ಕಳಿಗೆ 'ಓಂ' ಬರೆಸುವ ಮೂಲಕ ವಿದ್ಯಾಭ್ಯಾಸವನ್ನು ಶುರು ಮಾಡಲಾಗುತ್ತದೆ.

### ಅನ್ನದಾಸೋಹದ :-

ಇಲ್ಲಿಗೆ ಆಗಮಿಸಿದ ಭಕ್ತಾದಿಗಳು ಹಸಿದುಕೊಂಡಿರಬಾರದೆಂದು ಇಲ್ಲಿ ಅನ್ನದಾಸೋಹದ ವ್ಯವಸ್ಥೆಯಿದ್ದು ದಿನಕ್ಕೆ ಹೆಚ್ಚಿನದಾಗಿ ಆಹಾರವನ್ನು ತಯಾರಿಸುತ್ತಾರೆ. ಮಧ್ಯಾಹ್ನ ಹಾಗೂ ರಾತ್ರಿಯ ಅನ್ನ ದಾಸೋಹ ವ್ಯವಸ್ಥೆಯಿದೆ. ಮಧ್ಯಾಹ್ನದ ಊಟವನ್ನು ಶಾಲೆಗಳಿಗೆ ದೇವಸ್ಥಾನದ ವತಿಯಿಂದ ನೀಡಲಾಗುತ್ತದೆ.

ದೇವಸ್ಥಾನದ ಟ್ರಸ್ಟ್ ಜನರಿಗೆ ಸಹಾಯ ಮಾಡಲು ಅನೇಕ ಶಾಲೆಗಳನ್ನು, ಆಸ್ಪತ್ರೆಗಳನ್ನು, ಮಠಗಳನ್ನು ಸ್ಥಾಪಿಸಿದೆ. ಶಾರದಾಂಬೆಯ ದೇವಾಲಯದಿಂದ ತುಂಗೇಯ ಒಂದು ತೀರದಿಂದ ಇನ್ನೊಂದು ತೀರಕ್ಕೆ ಹೋಗಲು ಸೇತುವೆಯಿದ್ದು ಇದರ ಮೂಲಕ ಮೂಲಕ ಗುರುಗಳ ಮಠಕ್ಕೆ ನಾವು ತೆರಳಬಹುದು. ಗುರುಗಳ ಮಠದ ಜೊತೆಗೆ, ವೇದಗಳ ಶಾಲೆ, ಗೋ-ಮಠಗಳನ್ನು ಕಾಣಬಹುದು.

### ಪೀಠಾಧಿಪತಿಗಳು

ಶಂಕರಾಚಾರ್ಯರು ಈ ಮಠದ ಮೊದಲನೆಯ ಪೀಠಾಧಿಪತಿಗಳು.

### ಜಗದ್ಗುರು ವಿದ್ಯಾರಣ್ಯ :-

1911 ಮಲ್ಲಿಕಾರ್ಪಣ್ ಎಂಬ ದಂಡನಾಯಕ ದ್ವಾರಸಮುದ್ರದ ಮೇಲೆ ಆಕ್ರಮಣ ಮಾಡಾನೆ. ಆ

ಸಮಯದಲ್ಲಿ ವಿದ್ಯಾರಣ್ಯರು ಬಳ್ಳಾರಿಯಲ್ಲಿ ಇರ್ತಾರೆ ಶೃಂಗೇರಿ ದ್ವಾರಸಮುದ್ರದಿಂದ 120 km ದೂರದಲ್ಲಿದೆ ಇಲ್ಲಿಗೆ ಬಂದು ಅವನು ಈ ಪ್ರದೇಶವನ್ನು ಹಾಳೆ ಮಾಡ್ತಾನೆ ಅಂತ ಅನ್ನೊಂಡು ಈ ದೇಶವನ್ನು ರಕ್ಷಣೆ ಮಾಡಬೇಕು ಅನ್ನೋ ಉದ್ದೇಶದಿಂದ ಒಂದು ಸಾಮ್ರಾಜ್ಯವನ್ನು ಸ್ಥಾಪನೆ ಮಾಡ್ತಾನೆ, ಹಿಂದೂ ಧರ್ಮದ ಉಳಿವಿಗಾಗಿ ಅದೇ ವಿಜಯನಗರ ಸಾಮ್ರಾಜ್ಯ ಅವರ ಮೊದಲ ಹೆಸರು ಅಕ್ಷರದ ಅವರ ಹೆಸರ ಮೊದಲ ಅಕ್ಷರ ವಿ ಈ ಪದದಿಂದ ವಿಜಯನಗರ ಎಂಬ ಸಾಮ್ರಾಜ್ಯ ಶುರುವಾಯಿತು ಎನ್ನುವ ಎನ್ನುವ ಕಥೆ ಶೃಂಗೇರಿಯಲ್ಲಿ ಕೇಳಬಹುದು ಹೇಗೆ ಚಂದ್ರಗುಪ್ತ ಮೌರ್ಯನಿಗೆ ಚಾಣಕ್ಯ ಗುರು ಮೌರ್ಯ ಸಾಮ್ರಾಜ್ಯ ಸ್ಥಾಪನೆಗೆ ಸಹಾಯ ಮಾಡ್ತನೋ ಹಾಗೆ ವಿದ್ಯಾರಣ್ಯ ಕೂಡ ವಿಜಯನಗರ ಸಾಮ್ರಾಜ್ಯಕ್ಕೆ ಸ್ಥಾಪನೆಗೆ ಸಹಾಯ ಮಾಡ್ತಾನೆ ವಿದ್ಯಾರಣ್ಯರು. ಇವರು ಶಾರದಾ ಪೀಠದ 12ನೇ ಪೀಠಾಧಿಪತಿಗಳು.

### ಪೀಠಾಧಿಪತಿಗಳ ಪಟ್ಟಿ:-

ಕ್ರಮಸಂಖ್ಯೆ	ಪೀಠಾಧಿಪತಿಗಳು
1	ಶ್ರೀ ಶಂಕರ ಭಗವತ್ಪಾದರು
2	ಶ್ರೀ ಸುರೇಶ್ವರಾಚಾರ್ಯ
3	ಶ್ರೀ ನಿತ್ಯ ಭೋಧ ಘನ
4	ಶ್ರೀ ಜ್ಞಾನ ಘನ
5	ಶ್ರೀ ಜ್ಞಾನೋತ್ತಮ
6	ಶ್ರೀ ಜ್ಞಾನ ಗಿರಿ
7	ಶ್ರೀ ಸಿಂಹಗಿರಿ

ಕ್ರಮಸಂಖ್ಯೆ	ಪೀಠಾಧಿಪತಿಗಳು
8	ಶ್ರೀ ಈಶ್ವರ ತೀರ್ಥ
9	ಶ್ರೀ ನರಸಿಂಹ ತೀರ್ಥ
10	ಶ್ರೀ ವಿದ್ಯಾಶಂಕರ ತೀರ್ಥ
11	ಶ್ರೀ ಭಾರತೀ ಕೃಷ್ಣ ತೀರ್ಥ
12	ಶ್ರೀ ವಿದ್ಯಾರಣ್ಯ
13	ಶ್ರೀ ಚಂದ್ರಶೇಖರ ಭಾರತೀ ತೀರ್ಥ
14	ಶ್ರೀ ನರಸಿಂಹ ಭಾರತೀ ತೀರ್ಥ
15	ಶ್ರೀ ಪುರುಷೋತ್ತಮ ಭಾರತೀ ತೀರ್ಥ
16	ಶ್ರೀ ಶಂಕರ ಭಾರತೀ ತೀರ್ಥ
17	ಶ್ರೀ ಚಂದ್ರಶೇಖರ ಭಾರತೀ ತೀರ್ಥ
18	ಶ್ರೀ ನರಸಿಂಹ ಭಾರತೀ ತೀರ್ಥ
19	ಶ್ರೀ ಪುರುಷೋತ್ತಮ ಭಾರತೀ ತೀರ್ಥ

ಕ್ರಮಸಂಖ್ಯೆ	ಪೀಠಾಧಿಪತಿಗಳು
20	ಶ್ರೀ ರಾಮಚಂದ್ರ ಭಾರತೀ ತೀರ್ಥ
21	ಶ್ರೀ ನರಸಿಂಹ ಭಾರತೀ ತೀರ್ಥ
22	ಶ್ರೀ ನರಸಿಂಹ ಭಾರತೀ ತೀರ್ಥ
23	ಶ್ರೀ ನರಸಿಂಹ ಭಾರತೀ ತೀರ್ಥ
24	ಶ್ರೀ ಅಭಿನವ ನರಸಿಂಹ ಭಾರತೀತೀರ್ಥ
25	ಶ್ರೀ ಸಚ್ಚಿದಾನಂದ ಭಾರತೀ ತೀರ್ಥ
26	ಶ್ರೀ ನರಸಿಂಹ ಭಾರತೀ ತೀರ್ಥ
27	ಶ್ರೀ ಸಚ್ಚಿದಾನಂದ ಭಾರತೀ ತೀರ್ಥ
28	ಶ್ರೀ ಅಭಿನವ ಸಚ್ಚಿದಾನಂದಭಾರತೀ ತೀರ್ಥ
29	ಶ್ರೀ ನರಸಿಂಹ ಭಾರತೀ ತೀರ್ಥ
30	ಶ್ರೀ ಸಚ್ಚಿದಾನಂದ ಭಾರತೀ ತೀರ್ಥ
31	ಶ್ರೀ ಅಭಿನವ ಸಚ್ಚಿದಾನಂದಭಾರತೀ ತೀರ್ಥ

ಕ್ರಮಸಂಖ್ಯೆ	ಪೀಠಾಧಿಪತಿಗಳು
32	ಶ್ರೀ ನರಸಿಂಹ ಭಾರತೀ ತೀರ್ಥ
33	ಶ್ರೀ ಸಚ್ಚಿದಾನಂದ ಶಿವಾಭಿನವನರಸಿಂಹ ಭಾರತೀ ತೀರ್ಥ
34	ಶ್ರೀ ಚಂದ್ರಶೇಖರ ಭಾರತೀ ತೀರ್ಥ
35	ಶ್ರೀ ಅಭಿನವ ವಿದ್ಯಾ ತೀರ್ಥ
36	ಶ್ರೀ ಭಾರತೀ ತೀರ್ಥ

## ಭಾರತಿ ತೀರ್ಥ ಸ್ವಾಮೀಜಿಗಳು



ಭಾರತಿ ತೀರ್ಥ ಸ್ವಾಮೀಜಿಗಳ ಜೊತೆಗೆ ಶ್ರೀ ವಿದುಶೇಖರ ಭಾರತಿ

ಭಾರತಿ ತೀರ್ಥ ಸ್ವಾಮೀಜಿಗಳು ಪ್ರಸ್ತುತ 36ನೇ ಪೀಠಾಧಿಪತಿಗಳು.



## ಶಾರದಾಂಬೆ ರಥೋತ್ಸವ

ಶ್ರೀ ಶಾರದಾ ಪೀಠದಲ್ಲಿ ಹತ್ತು ದಿನಗಳ ಕಾಲ ನಡೆಯುವ ಶರನ್ನವರಾತ್ರಿ ಮಹೋತ್ಸವದ ಅಂತಿಮ ದಿನ ಶ್ರೀ ಶಾರದಾಂಬೆಯ ಮಹಾರಥೋತ್ಸವ ಹಾಗೂ ಜಗದ್ಗುರುಗಳ ಅಡ್ಡಪಲ್ಲಕ್ಕಿ ಉತ್ಸವ ವಿಜೃಂಭಣೆಯಿಂದ ನಡೆಯುತ್ತವೆ. ಶಾರದಾ ದೇವಿಗೆ ಚಂಡಿಕಾ ಹವನ, ರಥೋತ್ಸವ, ಕುಂಕುಮಾರ್ಚನೆ, ಚಿನ್ನರಥ ಸೇವೆ ಮುಂತಾದ ಸೇವೆಗಳು ನಡೆಯುತ್ತವೆ.

ನವರಾತ್ರಿಯ ಒಂಬತ್ತು ದಿನ ವಿವಿಧ ಅಲಂಕಾರಗಳಲ್ಲಿ ಕಂಗೊಳಿಸಿದ ಶಾರದೆಗೆ ಹತ್ತನೆ ದಿನ ವಿಶೇಷ ಅಲಂಕಾರ ಮಾಡಲಾಗುತ್ತದೆ. ಬೆಳಗ್ಗೆ ಉತ್ಸವ ಮೂರ್ತಿಯನ್ನು ಪ್ರತಿಷ್ಠಾಪಿಸಿ ರಾಜಬೀದಿಯಲ್ಲಿ ಉತ್ಸವ ನಡೆಸಲಾಗುತ್ತದೆ. ಸಾವಿರಾರು ಭಕ್ತರು ಜಯಘೋಷಗಳೊಂದಿಗೆ ರಥ ಎಳೆಯುತ್ತಾರೆ.

## ಉಪಸಂಹಾರ

8ನೇ ಶತಮಾನದಲ್ಲಿ ನಿರ್ಮಿತವಾದ ದೇವಾಲಯವಾಗಿದ್ದರು ಈಗಲೂ ಕೂಡ ಹೆಚ್ಚಿನ ಪ್ರಸಿದ್ಧತೆಯನ್ನು ಪಡೆದಿದೆ. ಇದು ಕರ್ನಾಟಕದ ಪ್ರಸಿದ್ಧ ದೇವಾಲಯಗಳಲ್ಲಿ ಒಂದು. ಇಲ್ಲಿಗೆ ಹೆಚ್ಚಿನ ಜನಸಂಖ್ಯೆಯಲ್ಲಿ ದೇಶದ ರಾಜ್ಯದ ಮೂಲೆ ಮೂಲೆಗಳಿಂದ ಜನಗಳು ಬಂದು ತಾಯಿಯ ದರ್ಶನವನ್ನು ಪಡೆಯುವುದರ ಜೊತೆಗೆ ತಮ್ಮ ಮಕ್ಕಳ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕೆ ತಾಯಿಯ ಆಶೀರ್ವಾದವನ್ನು ಪಡೆಯುತ್ತಾರೆ.

ರಾಜ್ಯದ ಅನೇಕ ಧಾರ್ಮಿಕ ಮಠಗಳು ರಾಜಕೀಯ ಪ್ರಭಾವಕೊಳಗಾಗಿ ಅನೇಕ ಈ ರೀತಿಯಲ್ಲಿ ತಮ್ಮ ಪ್ರಾಮುಖ್ಯತೆಯನ್ನು, ತನ್ನ ಮಹತ್ವವನ್ನು ಕಳೆದುಕೊಂಡಿದ್ದರು ಈ ಮಠವು ಯಾವುದೇ ರೀತಿಯ ರಾಜಕೀಯಕ್ಕೆ ಒಳಗಾಗದೇ ಧಾರ್ಮಿಕತೆಯಲ್ಲಿ ಪ್ರಸಿದ್ಧತೆಯನ್ನು ಪಡೆದಿದೆ

ಪ್ರಾಚೀನ ವಾಸ್ತುಶಿಲ್ಪವಾದರೂ ತನ್ನ ಹೊಳಪನ್ನು ತನ್ನ ಸೊಬಗನ್ನು ಕಳಚದೆ ನೈಜವಾಗಿ ತನ್ನ ರೂಪವನ್ನು ಈಗಲೂ ಸಹ ಈ ವಾಸ್ತುಶಿಲ್ಪವು ಮುಂದುವರಿಸಿಕೊಂಡು ಬಂದಿದೆ.

## ಗ್ರಂಥ ಸೂಚಿ

- ನಂದಿತ ಗಾಮಸ್ಥರು,ಶೃಂಗೇರಿ.
- ರಮೇಶ್ ಎಸ್. ಮಾಲೀಕರು, ಶಾರದಾ ಫ್ಯಾನ್ಸಿ ಸ್ಟೋರ್ ಶಾರದಾ ದೇವಸ್ಥಾನದ ಹತ್ತಿರ, ಶೃಂಗೇರಿ.
- [https://kn.wikipedia.org/wiki/%E0%B2%B6%E0%B3%83%E0%B2%82%E0%B2%97%E0%B3%87%E0%B2%B0%E0%B2%BF\\_%E0%B2%B6%E0%B2%BE%E0%B2%B0%E0%B2%A6%E0%B2%BE%E0%B2%AA%E0%B3%80%E0%B2%A0](https://kn.wikipedia.org/wiki/%E0%B2%B6%E0%B3%83%E0%B2%82%E0%B2%97%E0%B3%87%E0%B2%B0%E0%B2%BF_%E0%B2%B6%E0%B2%BE%E0%B2%B0%E0%B2%A6%E0%B2%BE%E0%B2%AA%E0%B3%80%E0%B2%A0)

**SHREE DHARMASTHALA MANJUNATHESHWARA  
COLLEGE (Autonomous),  
UJIRE D.K.- 574240**

(Re-Accredited by NAAC at A++ Grade)



**DEPARTMENT OF HISTORY**

**‘SHREE SHISHILESWARA TEMPLE’**



**AS A PART OF THE STUDENT RESEARCH  
PROGRAMME**

**2022-23**

## **CERTIFICATE**

This is to certify that the following students of I B.A. have completed the project entitled as “**Shree Shishileshwara Temple**” as a co-curricular activity under the guidance of Dr Sanmathi Kumar, Department of History, S.D.M College, Ujire during the academic year 2022-23.

<b>Roll No</b>	<b>Name</b>
220075	Tilak Das K C
220076	Kusuma Shree N
220080	Bhavith

HOD SIGNATURE

GUIDE NAME AND SIGNATURE

## **ACKNOWLEDGEMENT**

We consider it a great privilege to express a deep sense of gratitude to Dr Sanmathi Kumar, Head of the Department and Assistant Professor of History Department, for his valuable guidance in this project work. We are grateful to him for giving us an opportunity to work in this student research program. It is a great pleasure to thank Dr Sanmathi Kumar Sir, H.O.D. of History Department, who guided us in doing this project. We whole-heartedly thank our college principal Dr Kumar Hegde B A, and all other lectures for their encouragement throughout our work.

### **Group members**

<b><u>Roll No</u></b>	<b><u>Name</u></b>	<b><u>Class</u></b>
220075	Tilak Das K C	I.B.A.
220076	Kusuma Shree N	I.B.A.
220080	Bhavith	I.B.A.

## **DECLARATION**

We hereby declare that this student research project entitled “Shree Shishileshwara Temple” has been prepared by us during the academic year 2022-23 under the guidance of Dr Sanmathi Kumar, Department of History, SDM College (Autonomous), Ujire, we also declare the result of this research has not been reported and submitted by us for any purposes elsewhere.

<b>ROLL NO</b>	<b>NAME</b>	<b>SIGNATURE</b>
220075	Tilak Das K C	
220076	Kusuma Shree N	
220080	Bhavith	



## **INDEX**

<b>SL.NO</b>	<b>CONTENTS</b>	<b>Page. NO</b>
<b>01</b>	<b>Introduction</b>	<b>01</b>
<b>02</b>	<b>History</b>	<b>02</b>
<b>03</b>	<b>Temple</b>	<b>03 - 06</b>
<b>04</b>	<b>Legends</b>	<b>07 – 09</b>
<b>05</b>	<b>Kapila River</b>	<b>09 – 10</b>
<b>06</b>	<b>God Fish (Mahseer)</b>	<b>10 – 12</b>
<b>07</b>	<b>Hulikallu-Kapilekallu</b>	<b>12</b>
<b>08</b>	<b>Annual fair – Kuronthayano</b>	<b>13</b>
<b>09</b>	<b>Fairs, festivals, Sevas and Development works</b>	<b>14 - 17</b>
<b>10</b>	<b>Conclusion</b>	<b>18</b>
<b>11</b>	<b>Bibliography</b>	<b>19</b>

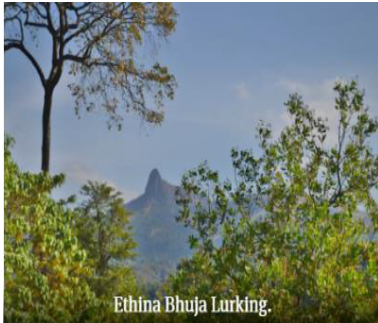
## SHREE SHISHILESHWARA TEMPLE, SHISHILA

### Introduction

Dakshina Kannada being the hub of religious places has no dearth of temples, churches and other worshipping centres. Among all the temples that are located in the district, few temples have been held high for the grandeur of the temple structure, few for their power to eliminate the problems of devotees and the rest for the blissful atmosphere in which the temple is located in.



Shishila is a remote village and last village which comes under the jurisdiction of Beltangady taluk of Dakshina Kannada District has been drawing devotees to its lap since time immemorial apparently for the last two aspects. It has a significant place for its sheer natural beauty coupled with healing powers of God Shishileshwara. It is spread between the beautiful coast of Dakshina Kannada district and the scenic Western Ghats, Tulunadu is the abode of thousands of gods and goddesses. Among the hundreds of divine temples worshiped here, the Shishileswara temple, which has been worshiped since ancient times, is one of them. This is a rare temple with the name of the village. Adjacent to Shilamaya Shisileswara Temple on the banks of the Kapila River is a mesmerizing Matsya tirtha sheltered from the river. This is the visual feature here. It is situated in boundary of Dakshina Kannada district on the north and the towering Sarvekallu famously known as Amedikallu, Ettina Bhuja and Udaya hill range on the east, Shingani on the west. Kalbar Hills, Kumara Parvata to the south, the fort gate's line of hills. As a whole, the nature itself is a picturesque location.



## History

The History plays a major role by providing information and knowledge about the place since ancient time to till today. Though there are no documents available in particular to provide accurate information about the year in which the temple was constructed, an engineer from the Archaeology Department who studied the temple 15 years back had said, the temple has a history of 1000 - 800 years. There is strong evidence here that Shishila was an important trading center during the historical period. Here is a road connecting to the plains and Tulunadu. There is a road neatly built with stones. It was called Peratada sadi. The scattered forts, resting places, plains where goods are lifted and unloaded, and the place names attached to them bear witness to the fact that goods and essentials were transported from Tulunadu to the plains, similarly from plains to Tulunad on horses or bullocks. Proceed this way to Bairapura in Mudigere taluk, then it used to go near the Bhairaveshwar temple. Even now, the large almanacs in the forests, riverbanks, wide plains near Shishila, traces of paddy fields, betel vines the size of coconut trees, stones on the edge, lakes with canals for irrigation are surprising. Shishila may have been the center of towns like Shibaje, Shirdi, Shirabagilu around here, but it is doubtful that there was a large population in this area in the past.

According to few peoples “This temple was built by a King of Kadamba dynasty, but there is no evidence regarding these” says temple committee President Srinivas Moodithaya. He further added that by seeing the Temple structure one can say that it was built by Jains in ancient times but at present not even a single family of Jains are residing in that village.



A hanging bridge across River Kapila to reach temple during monsoon.

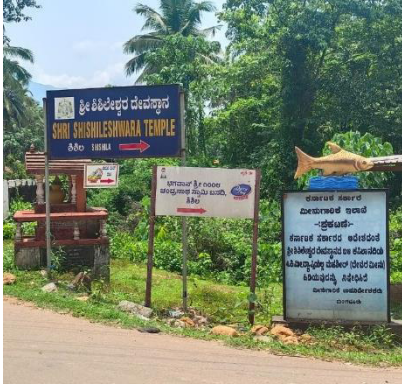
## Temple

The main attraction of Shishila is a temple dedicated to Lord Shishileshwara (Shiva). Lord Shishileshwara is worshipped in this rocky temple in the form of 'Udbhava Linga'. The temple is situated on the banks of river Kapila. The river flowing here enhances the natural richness of this place. One has to cross the Kapila River by walking on hanging bridge to enter the Shishileshwara Temple premises. Though the temple has been renovated in the year 2000, the antiquity of the temple has been restored.



The Garbhagriha is completely stone sanctorum but externally it looks like a Jain basadi. Its length is similar to elephants back and have navaranga and mukha mandapam, namaskaramantapa, Dhvajasthamba and Gopura. There are some relief sculptures. A naked girl sitting on the wall at the back of the temple, a warrior holding a bow and arrow, a steering wheel carved on the roof of the porch, a dancer dancing with a drumstick, a monkey holding a snake in its grip and jumping with fear, a sage, an angry lion, a peacock eating a twig and many more pictures are attractive. There is a shrine of Lord Mahaganapati in the temple premises. A little distance from the temple there is a Durgaparameshwari temple. Nearby are Rajan daiva, Basadi nayaka, Guliga Kodamanitthaya, Raktheshwari, Rudrandi, Shiradi Bhuta, Bachanayaka Bhuthalaya and at a far distance there are temples of Bolina Kale and Kilamaratthayana. On the south-east side of the temple is the Kumara Gudde, where Shisileswara's base is located, Mahishantaya, Kumara Ishta Deity, Panjurli Deity temples are located. There are nearby positions. There is a rock symbol of Pili Chamundi at Kodi Pade, the abode of Vanadevate in Kavina Kana, which is a short distance away. About 2 km to the east of the temple a Kudakallu stone-floored Durga temple is there. Shisila temple was built by Jain kings. About 1 km there is a Chandranatha swamy Basadi which is also ancient as Shree Shisileshwara Temple, recently renovated by Dr Veerendra Hegde before it was ruined temple no one was worshiping there said one of the local residing family near to temple. There is a Nagabana in front of Shree Shisileshwara Temple and stone called 'Sri Shila' inside temple premises which is connected to the 'Udbhava Linga'. At present, free lunch is provided to the devotees by the temple management every Monday.





Temple entrance



Garbha Gudi



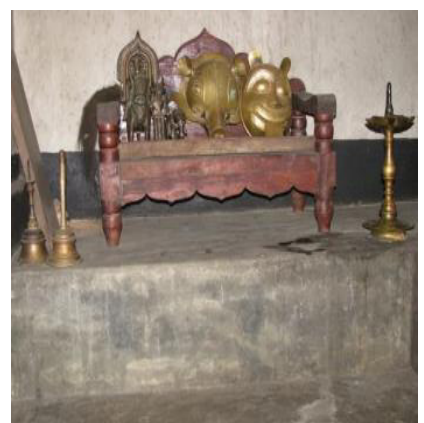
Nandi





*Inscription*

A model of fish carved in wood hung from a beam inside temple premises.



*Bhutas*







## Legends

There are few legends related to Shree Shishileshwara Temple, mentioned in detail below:-

1. The deity in the temple is Lord Shiva (Shishileshwara) who is in the form of Linga which is said to have manifest itself i.e., Swayambhu. The temple dates back to 800 years. According to a legend, the original place of the deity was in the nearby Kumaragiri hill. Priests used to carry water from this river (Kapila) to the temple to perform 'abhisheka'. Once it so happened that the priest carrying water from this river slipped and fell down. He (the priest) prayed to God that if He chose to manifest Himself near the river, he would worship Him daily. God was pleased with his prayer and decided to manifest at the place where we see the deity now. There is a stone called 'Sri Shila' within the temple premises very close to Kapila river, which is connected to this incident. Even today on the last day of the temple fair, the priest along with the villagers visits the original place where the Linga was found and performs the religious rituals.
2. Maheshwara, who was a devotee, was once reigning as Bhadrasanarudha on Mount Kailasa. Goddess Parvati and Ganapati Shanmuk were seated with him. Vrishabhesvara, the vehicle, was standing in front. Veerabhadradi Prathamaveera and Kumaradi Bhutas were present in the meeting. The gods and goddesses worshiped Maheshwar. Yatigadana bowed and praised. At the same time Narada Maharshi, who was the traveller of three worlds, came there after completing his journey to the three worlds and paid his respects to Lord Shiva. Then Shiva asked Narada about the matter of his devotees on earth, and Narada said, "In the past, the great ascetics were contented with meditating on the impersonal God. However, since it is impossible for the devotees of Pamara to remember it with concentration, they should manifest themselves as an incarnation and be blessed to facilitate their worship. Understanding this, Mahadeva appeared in the form of gender in many sacred areas of the earth so that the devotees could worship him in his proper form. Similarly, Shisileshwara appeared in the form of a Linga on a mountain in the central area of Shisila village. Along with him, the guardian of the field, Kumara-

Ishtadevata Mahishana's Varahamukha, four daiva also resided. It later got the name 'Kumara Giri' because of Kumara, the guardian of the field.

3. In the past, the Sahyadri region was ruled by a demon named Vyaghrasa. Once he entered the Shishila region with his army of demons and created an uproar. The army of Danavas, who killed and ate the wild animals of the environment indiscriminately, drooled when they saw the earth-sized fish population of the Kapila river. They started grabbing them with the desire to eat them too. Noticing this, Shishileshwara ordered his field guards to kill these evildoers. As per the order of God, the guardians of Kumaradi started killing the evildoers. Several demons were killed. They advanced to occupy the region of Sri Shishileswara Temple. Then the Shaivabhutas who were protecting it defeated that Asura army. Vyaghrasa was killed by Kumara. All the demonic groups were destroyed, peace was established in the region and a peaceful life was found. Satisfied by this, he praised the valor of Kumara, the supreme deity, and named his abode that hill as Kumaragiri. Since then Kumaragiri became a refuge for Bhutaganas. At the foothills of the hill, the arrows used by the Kumaradi field guards and the demons pierced the earth and the stone carvings are still visible here and there.

In the foothills of Kumaragiri lived people belonging to the Mugeru sect (Scheduled tribe), among whom Kilamaratthaya was their leader. One day his wife Desilu was engaged in collecting kurudu and nare tubers for food at Kumargiri. While digging the jackal with a bamboo stick and cutting it with a sword, the sword hit a stone in the ground and blood gushed out from it. Shocked by this, she called Kilamaratthaya who was there on the tree and told him the details. He rushed from the tree and pressed the stone wound, the bleeding did not stop. Intrigued, he tried to lift the stone with a pickaxe, but it did not budge. The blood continued to flow. Deciding that the strange stone must have miraculous powers, he descended from there and explained the incident to the villagers. On hearing this news, the villagers reached Kumargiri in droves and returned after seeing the scene. The incident had been going on for a long time. This caused hardship to Shishila region. Desilu was stressed and started speaking like a mouthful. Her husband accompanied her

consolingly. Nine days passed. All the people of the town who thought that the trouble had come to the town because of this incident, gathered together and asked a scholar to examine the stone. The scholar examined the stone and informed that it is a symbol of God. Everyone was filled with devotion and prayed that they would worship it every day and that no calamity would befall the town. Desilu, Kilamarathaya, who was standing there, decided to atone for his crime and cut his forehead with a sword. As the scalp fell from his forehead to the ground, the blood flow from the divine stone stopped. The Desilu couple was physically and mentally exhausted and collapsed due to malnutrition. Then, as instructed by the scholar, the companions applied the dead body at the foot of the stone soaked with the blood of the Shiva symbol to his forehead. Then he recovered. The blood coming from the idol of Ishwara stopped. But the wound did not disappear and remained so. When the scholars instructed that the rock should be worshiped as Atmalinga of God, they performed pure rituals on it and the entire village asked and appointed that the scholars should worship it from the next day. The scholar himself began to perform Trikala puja to the idol. Because of this, Desilu and Kilamarathaya started lamenting the incident every day. Then Shiva appeared in a dream and repented of the mistake he had made without realizing it, so they did not have to worry. He said to be brave, every year from the twenty-second day of the month of Aries, scratch your forehead at night for ten days and offer the blood to the earth to be pure. All their pains, sufferings and embarrassments were relieved by their distance. Shishileswara was born. Thus, the villagers kept the name of this woman who was the first to find the whereabouts of this Shivalinga and informed the town. Hence, the name 'Desilu' has been customary for this town since ancient times. Both Till today villagers' worship Desilu and Kilamarathaya are till today villagers worship them as Daiva (Bhuta).

### **Kapila River**

The Kapila River flowing from the side of this Shivalaya originates in the Hullya Male near the town of Devaramane in Guttigrama of Mudugere Taluk and flows through Bairavapura village and then it falls from Malnadu, flows in Gundyaforest, then after

passing many holes and wells it flows beside Sri Shishileshwara Temple, later it joins with Netravathi in the Patrame village. It is named as Kapila River as this river flows from within the Gomukha rock formation. There is a legend that Kapila river is said to have derived its name from Kapila rishi who used to meditate at this place in the hoary past. This river is considered holy as hundreds of Mahseer (Peruvelu in Tulu language) fish are found here, freely moving about without any fear. This place is known as “Matsyatheertha” as this gigantic mesmerizing fish population cleans the waters of this area. As in all temples, there is no well in this temple. The special feature of this place is to anoint the god.

### **God Fish (Mahseer)**

The Shishila Temple Fish Sanctuary is a unique example of people's effort to protect the ancient and sacred aquatic life in the area, it is one of the finest such sanctuaries in the country, with the Mahseer taking precedence over the other 40 varieties of fish that live in these waters.

The Hundreds of mahseer, a fish from the carp family reported to be the Deccan Mahseer or the Blue-finned Mahseer (Tor khudree), congregate in the Kapila river by the side of the temple are the special attraction of this place. As soon as the devotees hand out their offering of puffed rice, a feeding frenzy ensues. The mahseer compete for food by frantically swimming over each other until the last grain of puffed rice disappears. Although the temple is dedicated to Lord Shiva, the mahseer here are seen as ‘Matsya’ – the fish avatar of Lord Vishnu. These fishes are considered as God's fishes and for the same reason, the place is also called as ‘Matsya Theertha.’ To protect the sacred fish, a 4 km stretch of the river in the vicinity of the temple has been declared formally as a fish sanctuary where fishing is strictly prohibited.

The dark memory of the mass death of fishes in the Kapila river in the year 1996 is still haunting the people of this region. After being rebuked by the temple authorities and villagers for fishing within the sanctuary limits, a few individuals, as an act of retaliation, poisoned the sanctuary by pouring pesticide into the river. The Mahseer fishes which used to amuse in the Kapila river relishing their freedom were mercilessly killed. The poisoning decimated the fish population locally. According to eyewitnesses, tearful devotees watched

several truckloads of dead fish ferried out of the river and buried nearby. As many as 10 truckloads of fishes were dead. A memorial 'Matsya Smaraks' has been constructed in the temple premises to pay tribute to the fishes which were killed in large numbers.

After the poisoning event, the Karnataka fisheries department introduced captive-bred mahseer fingerlings into the fish sanctuary, to help augment the fish stock lost due to poisoning. Today, the mahseer numbers in the Shishileshwara temple fish sanctuary have more or less recovered. However, it is unclear which species of mahseer was introduced, and if the introduction had an effect on the recovery.

"We set up Matsya Samrakshane Vedike (Fish Protection Forum) 15 years ago after the poisoning incident. Our main aim is to protect the fish which are both ancient and sacred," says Jayaram Nellithaya, MSV's founder-president. The organisation has around 40-50 members.

"People like the Mahseer which is an exhibitionist of sorts, jumping in the air to catch the food crumbs thrown by visitors. But they also like to touch the fish, especially children, and injure it in the process. The injured fish often fall prey to other fishes," says Nellithaya.

Another issue that has got people up in arms is the Yettinahole Dam project, which is coming up just 15 km away from the sanctuary. "This is a 1,500-crore project and if it comes to fruition, it is sure to upset the ecology of the region and have a direct bearing on the fish sanctuary and other wildlife," says Nellithaya.

The Forum is not funded in any way. Whenever required, funds are collected. "We need personnel to patrol the place. We have put up sign boards. In 1930, the Madras Government had passed an order that 2 km upstream and downstream the river from the temple, would be a protected area. Later, the Karnataka Government also upheld the order. It now falls upon the fisheries and the police departments to enforce the law strictly. Besides, the fisheries department needs to check on the health of the fishes," says Nellithaya.

"The fishes are quite safe now, but then we can't guard them the whole day. There are few people who violate the rule and carry out fishing in the night. But we are helpless as we won't have any proof to pinpoint someone," says temple committee President Srinivas Moodithaya.

An incident took place on “June 24 2020, locals caught seven people from Arasinamakki, who arrived in this environment at night, started fishing with fishing tools in the Matsya Tirtha area of Sri Shishileswara temple in Shishila, where fishing has been banned since the time of the British, and handed them over to the police,” says temple committee President Srinivas Moodithaya.

**Belief:-** The fish in the Kapila River at Shishila are believed to be sacred and Naivedyam is offered to them after offering daily pujas. It is also believed that one can get rid of all types of skin disease after worshipping at Shishileshwara temple and feeding the fish in Kapila River.

### **Hulikallu-Kapilekallu**

There are two small and big rocks on the side of the Matsya theerth of the river Kapila which flows next to the Sri Shishileswara temple. These proclaim the glory of Sri Shisileshwar and the sanctity of Kapila river.

One day in ancient times, a cow named Kapile came to graze in the foothills of Kumargiri, and tiger grabbed it, fearing for its life, it ran and plunged into the Kapila river. The tiger chased it and jumped into a river to kill it and eat it, but the tiger could not catch the cow because Shiva had helped it! Purified by the holy water of the river Kapila, the tiger turned around and saw the Udbhavalinga of Sri Shishileswara and its ferocious nature disappeared. While looking at the Linga, it became aware of its sins and repented. When the cow returned to see tiger, which had followed it, standing still like this, cow too had a vision of Shivalinga. Then, when Lord Shiva decided that those tiger and cow would remain in his presence as stones, they became divine rocks in niches, surpassing the divine intention, they were named Hulikallu-Kapilekallu. Among them, people identified the big rock as Hulikallu and the smaller rock as Kapilekallu.

These two giants stand still in the Kapila river to announce to the world that the evil beings who come to the presence of Sri Shishileshwara leave their animosity and live in alliance with each other. These two rocks are worshipped during the annual festival every year.



## Annual fair - Kuronthayano

The annual fair at Shishila is held at the end of May and celebrated for 7 days with unique feature in each day. It popularly known as Kuronthayano, which starts with the hoisting of Nandisha's flag on the eve of the transit of Taurus, is the last of the temple fairs in Tulunad. In this fair, after Darshana Bali, Rathotsava, Teppotsava, Avabhrata Utsav is held at Meenagundi, which is about a mile away. On the day after the flag hoisting, a one-day fair and Daiva Aradhana are held at Kumaragudde, the abode of God. On the same day night at the door of the temple and on the Rathabidi, the nemas of various deities are held till the morning of the next day.



A priest offers puffed rice to the sacred mahseer at Shishileshwara temple on the banks of River Kapila. Photograph courtesy of Creative Commons

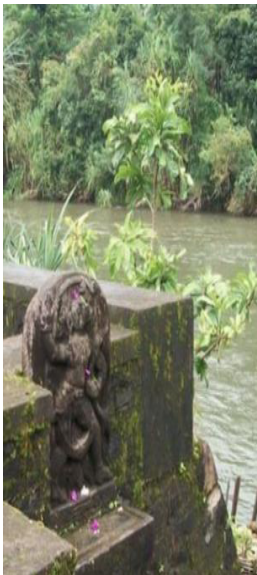


Left: Notifications from 1930 and 1996 stating the formal sanction of the fishing ban in the sanctuary. Right: A memorial to commemorate the death of sacred mahseer due to poisoning.





"Hulikallu" (Tiger stone) and "Danskallu" (cow stone) Rocks in the River Kapila.







Sri Shishileshwara Temple premises – Seva Counter with price chart of different sevas.



### **Fairs, festivals, Sevas and Development works**

There are shrines of Bhuta Gana and other family deities around Shishileshwar. In 1921, has per the information about the temple a Brahmakalashotsava was held under the leadership of Lakshmayya Shetta of Shibaraje Parappu Gutta's Jain family. In 1953, under the leadership of Sediyaapu Sitarama Bhatta and under the supervision of Hittilu D Sitarama Moodattaya's governing body, Brahmakalashotsava was celebrated with grandeur. In the year 1999-2000, With help of Sri Dharmasthala Manjunatheshwara Trust and donations from devotee's temple was renovated.

Then in 2014 during the reign of Srinivasa Moodattaya, an Anjaneya Gudi was built and installed near the shrine in the northern direction of the outer courtyard of the temple.

Trikala Puja is performed daily in the presence of Sri Shisileshwara. From the Deepavali day of Amavasya to the tenth day of Vrishabha month, the daily sacrificial festival of Sri Shisileshwara Murthy takes place, on the first day of Mesha month of Solar Ugadi, Panchanga narration of the new year takes place. Snake worship is done on Nagara Panchami. On Maha Shivratri, Shivaratri Mahotsav is celebrated grandly on the day after Pooah after the darshana of Sri Shishileswara. Vigil special pooja is held. Lakshadeepotsava takes place on the new moon day of Kartika month.

Sesame seva, Shatarudra, Ekadasha Rudra, Ashtotara, Bilvarchane, Kartika Puja, Maha Puja, Ranga Puja and other sevas are performed in the presence of Shishileshwar.

In cooperation with the Department of Religious Endowments, Mr. D. Committee. Srinivasa Mudettaya as the Chairman of the Management is serving. In addition, some development has been carried out with the cooperation of fellow members and devotees of the village.

A blueprint has been drawn up to carry out the work of Kapila river with kindi dam, outdoor barrier on the northern side of Kapila river, drinking water system, (with tank), commercial complex, Yatri Niwas, installation of intercom on the opposite side of the temple and especially the meeting house and Annachhatra which need to be constructed in Sri Kshetra. one crore amount has been sanctioned to the development work with the help of Harish

Poonja, MLA of Belthangady taluk presently, but few works have been stopped due to only half amount has been released, says Srinivas Modettaya.



## **Conclusion**

A gem hidden in nature's bounty perhaps could not have been greater, with thickly forested mountains bordering on all sides, wisps of clouds dancing across the tree tops and the monsoon-fed Kapila River flowing with all her might, is the ancient Shishileshwara temple. The temple is quiet and peaceful due to lack of commercialization and this is the best part. No queues at all and one can spend enough time to relax and meditate. There is a small hanging bridge for photo enthusiast. Temple authorities and devotees could be powerful stewards of biodiversity conservation as well. Temple fish sanctuaries encourage tourism because they are one of the few places where people can interact with fish. The revenue generated by tourism could potentially be used for conservation-related activities such as raising awareness about freshwater fish and river ecosystems. The Atmalinga of Lord Shiva who never abandons the believers. There are many scenic places around the Shishila temple that is a nature lover's delight. Kumara hill, Meena Gundi, Kavina Kana, Remnants of an old fort and other places are all very close to Shishila.



## **Bibliography**

<https://jlrexplre.com/explore/on-assignment/the-conundrum-of-sacred-mahseer-the-story-of-a-temple-fish-sanctuary-in-the-western-ghats>

<http://www.shishileshwara.templeinfo.in/templeinfo/shishileshwara/history.htm>

<https://www.newindianexpress.com/magazine/2013/oct/06/The-sacred-fish-tales-of-Shishila-523411.html>

[https://www.google.com.pk/travel/entity/key/ChoIsvu3x7eBx7DoARoNL2cvMTFjNXh3Z3dkYhAE/photos?utm\\_campaign=sharing&utm\\_medium=link&utm\\_source=htls&ts=CAESABoECgIaACoECgAaAA](https://www.google.com.pk/travel/entity/key/ChoIsvu3x7eBx7DoARoNL2cvMTFjNXh3Z3dkYhAE/photos?utm_campaign=sharing&utm_medium=link&utm_source=htls&ts=CAESABoECgIaACoECgAaAA)

Srinivasa Mudettaya, Temple Administrator