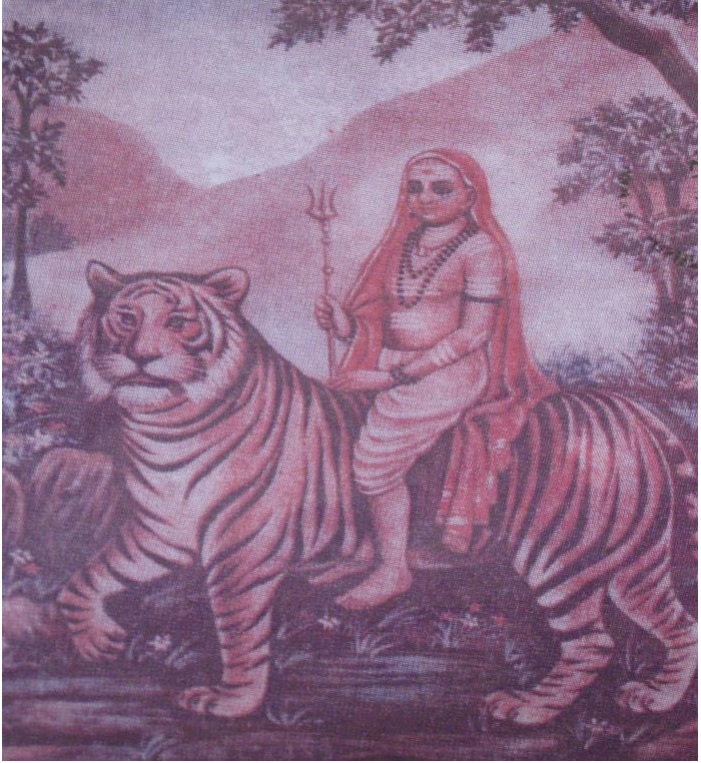


History of Śri Mādēśvara



Guru S. Bale, Ph. D.

History of Śrī Mādēśvara



Śrī Mādēśvara Temple

by
Guru S. Bale, Ph. D.

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Preface

Mr. H. Gaṅgādharaṇ, a noted lawyer and former member of the Legislative Assembly, Karnataka asked me to translate Śrī Mādēśvara Ćaritre written by Padmaśrī Doctor B. Śivamūrti Śāstri. Without saying yes or no, I took the job thinking that some divine force will assist.

After returning to Edison, USA, I have been encouraged constantly by some divine power to complete the translation of the book. It took about a month for complete thw work.

I thank Mr. John Robertson for helping to edit this book. Thanks are due to Mr. Tōṇṭadārya, former Member of Legislative Council, Dr. Kamalakumari and Mrs. Sindu Suresh for their assistance and encouragements. Thanks to Mr. G. R. Paramēśvarappa, President, Śaraṇa Sahitya Pariśat, Mysore Chapter and His brother Mr. Go. Ru. Channabasappa, President, All India Śaraṇa Sahitya Pariśat for their support in printing and introducing this book to the public.

I also thank my wife Rathna Bale and my children Siddesh and Asha for their support.

September 28, 2012

Guru S. Bale

Scheme of Transliteration

Vowels

Kannaḍa	C D E F G H I Ä IÆ J K L
English	A Ā I Ī U Ū Ṛ Ṝ E Ē ai

Kannaḍa	M N O CA CB
English	O Ō av am aḥ

Consonants

Kannaḍa	PÀ R UÀ WÀ Y
English	Ka Kha Ga Gha Na

Kannaḍa	ZÀ bÀ d gÀhÄ k
English	Ĉ Ĉh Ja Jha Ña

Kannaḍa	l oÀ qÀ qsÀ t
English	Ṭa Ṭha Ḍa Ḍha Ṇa

Kannaḍa	vÀ xÀ zÀ zsÀ fÀ
English	Ta Tha Da Dha Na

Kannaḍa	ṡÀ ṡsÀ ṣ̣ ṡsÀ ṡÄÄ
English	Pa Pha Ba Bha Ma

Kannaḍa	AiÄÄ gÀ ® ṡÀ ±À µÀ ṡÀ °À ¼À
PÀë	
English	Ya Ra La Va Śa Śa Sa Ha Ḷa KṢa

Prārthanā Pañcakaṁ

Ślōka || Namō nirmāya nāmnētē
Mādēśvara mahā gurō |
Vyaghra vāhana saṁprīta
Bhaktimukti pradāyaka

Karnatakavasudhānāthaṁ
Jayaçāma mahīpatiṁ |
Satya śānti samārūḍhaṁ
Pāyānmādēśvarassadā

Kaṇḍa || Śrī Mādēśvara bhavahara
Somēśvararūpa śaraṇa saṅkuladīpa
Bhūmīpa jayaçāmarājeṇdraṁ
Gī mahiyō! śubhamanitu
Pore dayeyiṇdraṁ

Bhā|| Śa|| Darāṇiyōlu pariśobisuttiha |
Sarasa Karnāṭākhyā dēśado |
Līruva pāvanakṣētravaha
Mādēśa beṭṭadoḷu ||
Durita saṅkulava nivāripa
Śaraṇajana tinthiṇiya poreyuva |
Biruda dharisutirpa
Guruvē 'jayanrupana' poreye

Sāṅgatya|| Maleya Mādēśane iḷeya pālisuvane |
Neladoḷu maḷebeḷegaḷanittu ||
Saluhu Karnatka neledāṇma nenesiha||
Çeluva Mysore bhūmīṇdraṇaṁ ||

- B. Śivamūrtiśāstri

Incarnation of Mādēśvara

Kept land on ocean not melting
Kept the sky without pillars
My God, without you
Is it possible for other Gods, Rāmanātha?
- Śrī Devara Dasimayya

This world is an amazing museum. The land is surrounded by the ocean glitters. In the sky, sun and moon shine give support to people living on the land. The land has mountains, hills, rivers, falls, forests and other amazing scenes. On top, the blue sky appears without any pillars. In the sky, the stars appear as if they are laughing at the miniscule life of the people. In the middle of the stars, a warm sun and cool moon excite the people performing their tasks at appointed time. Their ascent and descent interest the people. Wind supports life on land breeze freely at will.

The rivers, full of waters travel to their final destination and join in the ocean. The fruit trees provide flowers and fruits to humans, animals and birds. As a friend who helps, the air with his three characteristics (pleasant, furious and in-between) always travels, making people happy. The koel bird with its melodious singing makes people happy. The bees collect honey, travel from flower to flower, from plant to plant, inspiring

poets. The ocean waves, without resting makes noises. Waterfall like the people without any support falls down. Humans are not able to understand the creator of this beautiful world. Scholars say, Knowledge is to learn oneself and ignorance is to forget oneself. People have not learned who gave beauty to peacock, brightness to precious gems and fragrance to flowers. This is the reason Śivaśaraṇas of the 12th century said: **'Learning makes Śaraṇa and forgetting makes a human' (Aridaḍe Śaraṇa, maredaḍe mānava).**

This amazing world has huge animals like elephants, small animals like ants, tall mountains like Himalaya and small heaps and humps. In the same forest both mango tree with its sweet fruit and neem tree with its bitter fruit grow. Though both crow and koel birds have the same color their voice are completely different. There are snakes make milk poisonous. Even after drinking waste water cows give nectar of milk. The huge banyan tree has small fruit but the vine that spreads on the ground gives huge pumpkins. Ocean surrounds the earth yet it cannot give a glass of water to drink. But the coconut tree that grows near the ocean gives sweet tasty coconut water to drink. There are people with the knowledge of the creator of this amazing world. Flea near the cow's udder does not know the taste of milk. The frog near the lotus

flower does not know the taste of nectar. Similarly, there are ignorant people without the knowledge of the creator in which they live.

Man is the most precious and intelligent among all the animals in the world. But he is precious in what way? This needs to be established. Elephant, lion, tiger, water buffalo and other animals are stronger than humans. Humans cannot outrun horses, are not be stronger than lions, cannot out perform an elephant and are not be trust worthy like a dog. This way, humans cannot stand ahead of animals. From the point of value, he is not ahead of animals. The skin of a tiger, the tusk of an elephant, the claws of tiger fetch more money than the human body

Basavaṇṇa says:

Hunter if brings a rabbit,
It is bought for a price.
For the body of the ruler
None pays even a beetle nut
Life of human is harder than a rabbit
Kūḍala Saṅgamadeva.

Basavaṇṇa feels sorry for the human body. Knowing the short comings of this world, the one who learns about himself and makes others to have the knowledge of learning oneself is a true saint.

In Bhagavad-Gita Śrī Kṛṣṇa addresses to Arjuna as follows:

*"Yadāyadāhi dharmasya glānirbhavati bhārata |
Abhuttānamadharmaḥ tadātmānam srujāmya haṁ ||
Paritrāṇāya sādḥūnām vināśāyaca duṣkratām |
Dharmasaṁstāpanārthāya saṁbhavāmi yugē yugē ||*

("When righteousness declines and immorality grows then to uphold the righteous I take birth. To punish the bad and to protect the good I take birth in each of the yugas". These words of Śrī Kṛṣṇa are truly appropriate for the past, current and future.)

In Tētrāyuga, Rāma was born in Bhārata (current India) to uphold the declining righteousness. He demonstrated devotion to father, mother and righteous characters for women, truth, justice, and taught other qualities through actions. In Dwaparayuga, as Śrī Kṛṣṇa destroyed the sinners and protected the righteous ones. He also gave the righteous path through Gīte. Later in Kaliyuga, Buddha through his life of disassociation (Vairāgya) and through his religious teachings made clear the shortcomings of the world. Reṇukācārya taught equality between Dwaithādwaitha philosophy and the knowledge of Karma. Śaṅkarācārya taught the Adwaitha philosophy, and Basavēśvara exemplified devotional path to salvation through his action and teaching. Recently Gandhi lighted the flame of freedom and love towards the world. All of them have shown the path how a man becomes divine.

God has shed light in many ways to uphold the righteousness in Bhārata. Also, He took birth in other parts of the world. Born in Greece, Socrates upheld the truth, took birth as Jesus in Palestine and gave his life to take away the sins of others. Born as Muhammad in the Arabian Desert, he unified the Arabs and as Confucius in China taught compassion towards animals. These are the ways God taking birth in this world has brought harmony. For this reason Gīte says:

*"Yadyadvibhūtimatsatvaṁ śrīmadārjitamē vavā
Tattaddēvāvagacrutvaṁ mamatējōṁśa saṁbhavaṁ"*

11-41

(Kriṣṇa says - Whichever is precious and valuable it is from part of His glow.)

The spirit of God had taken birth both in the world and in Bhārata to bring about equality and to uphold the righteousness. In the land of Kannadigas too, He has taken birth in numerous forms to instruct and to open the eyes of those in the clutches of Māya or illusion. The birth of the great soul is like the sun that chases away the greatest darkness, destroys the bad and establishes the righteous things.

Who is the creator of these amazing things? What is the meaning of the nature that we see? Though from the point of value and strength man is weaker than animals how he

became the most precious? How to learn oneself to become divine? The one who knows these is a saint (Mahatma). Those who receive their grace are the blessed ones. Truly they are the one who make the life of humans to follow the way towards salvation.

Śrī Mādēśvara is one such saint. There is no doubt that he is the soul of Paraśiva. It took birth as Śrī Mādēśvara to uphold the righteous among the people. He is capable of blessing as well as punishing people for their acts.

In Vīraśaiva literature Śrī Mādēśvara is referred as **Nirmāya Gaṇēśvara**. The Kannaḍa meaning of Nirmāya is Māda. In the word Māda, 'Mā' refers to Māye (illusion) and 'da' refers to destruction. Íśvara means the one who has achieved equality with Śiva through his tapas (Meditation). Those who have achieved equality with Śiva are referred by Vīraśaivas by adding Íśvara to their names. For example: Basavēśvara, Ćennabasavēśvara, Siddarāmēśvara, Siddalingēśvara, Śaraṇa-basavēśvara, Revaṇasiddēśvara, Aruḷa-siddēśvara and others.

Lineage of Guru

There is difference
Between Hara and Guru
Guru shows Hara, Hara
Can show Guru? Sarvajña.

Śrī Mādēśvara belongs to the greatest lineage of Gurus. The lineage is pure, bright and without any blemishes.

Basavaṇṇa established Anubhava maṇṭapa in Kalyāṇa for the benefit of the world. The chair of the President in the Anubhava maṇṭapa is called **Śūnya pīṭha**. Vīraśaiva literature refers 'Śūnya' to Śiva and 'pīṭha' to a place of teaching. Śūnya pīṭha refers to a place of Śiva teachings. Śrī Mādēśvara was the sixth president of Śūnya pīṭha. He was given the name Śrī Jagadguru Nirmāya Gaṇēśvara. This is mentioned on page 16th of Niraṅjana Vaṁśa Ratnākara. His Guru is Ādi Gaṇēśvara. Guru of Ādi Gaṇēśvara is Ānādi Gaṇanātha. Guru of Ānādi Gaṇanātha is Siddarāmēśvara. Guru of Siddarāmēśvara is Ćennabasavēśvara. His Guru is Allama Prabhudēvaru. This is mentioned in Niraṅjana Vaṁśa Ratnākara. It is also in Siddēśvara Vaċana by Śrī Toṇṭada Sidda-liṅgēśvara. It says the pupil of Ānādi Gaṇēśvara is Ādi

Gaṇeśvara; the pupil of Ādi Gaṇeśvara is Nirmāya Gaṇeśvara.

Vīraśaiva Purāṇas say the Guru of Allama Prabhu is Animiṣayya. He is the pupil of Naṇdikēśvara. The place of Naṇdikēśvara is Paṭṭadakallu (Bijāpur District) near the banks of the river Malaprabha. From the above there is no doubt that Śrī Mādēśvara belonged to the greatest Guru lineage.

Allama Prabhu received salvation in the Kadalivana of Śrīśaila. Ćennabasavēśvara received salvation at Uḷavi, Karwar District, Siddarāmēśvara received salvation at Sollāpura and Animiṣayya at Animiṣayya Koppalu, Shivamogga District. These places have become places of pilgrimage. The Guru of Śrī Mādēśvara is Śrī Ādi Gaṇeśvara. He received aikya (salvation) at Prabhuliṅga mountain near Kollegāla. Based on the Niraṅjana Varṁśa Ratnākara, the lineage of the pupils follows that of their bright Guru's. In the history this is most interesting and amazing.

At the Siddagaṅga Mountain, Thumkur District we find the aikya place of Śrī Gosala Siddēśvara. Yadiyur, Thumkur District is the place of salvation for Śrī Siddaliṅgēśvara and Gubbi, Thumkur District is the place of salvation for Śrī Gosala Ćennabasavēśvara. Daily worship takes place and each year thousands of people gather to celebrate their birth.

In Karnataka these places are called as the Śaraṇa Aikya places, where Śaraṇas worshiped their Liṅga and performed tapas. These suggest that Śrī Mādēśvara had a great lineage of Guru and lineage of Pupils. Gold is obtained only from good earth; rice is grown only in water and pearl is grown only in shell. Similarly great people take birth among true families. The lineage of Śrī Mādēśvara is the greatest among both Guru's and Pupil's.

The earliest Guru's Naṇḍikēśvara and Animiṣa dēvaru of Śrī Mādēśvara are both saints in Śivāgama ways. Paṭṭadakallu, their place was well known center for religious, cultural and literatures. This was the center for the Bādāmi Ćālukyās dynasty. The famous Aihole is near by. Later, Kalyāṇa became the center for religion. Then Prabhuliṅgana beṭṭa, after Mādēśvara beṭṭa became religious centers. Later it moved to Arapanahalli.

Prabhudēvaru, Ćennabasavaṇṇa, Sidda-rāmēśvara and others shined in the devotional light of Basavaṇṇa at Kalyāṇa. Vaĉanas written by Prabhudēvaru and his followers have unique position in the history of Kannaḍa language. The vaĉanas are known as 'Upaniśats in Kannaḍa and in Śivāgamas. Śrī Mādēśvara was born in this great lineage. Among his pupils, Śrī Tōṇṭada Siddaliṅgēśvara, Svataṇṭra Siddaliṅgēśvara, Gummaḷāpurada Siddaliṅgayati and others were born and made this land a land of pilgrimage. They taught the

philosophy of Śiva. The birth of Śrī Mādēśvara in the lineage of Prabhudēva is like the shining gem in the center of a pearl necklace and is like the sun in the center of the nine planets.

Śrī Mādēśvarahill Kṣētra

On the banks of the river
Kāvēri in Kannaḍa land |
Near the Ponnaḍi mountains ||
The great Naḍumale |
How to explain it ||

-Gurusidda Kavi

Kṣētra refers to a place. In Bhārata consider traveling to Kṣētra, especially for places of pilgrimage is considered sacred. Some of the famous pilgrimage places in Bhārata are: Kāśī, Kailāsa, Rāmēśvara, Paṁpā, Gōkarṇa, Srīśaila, Kañci, Badarkāśrama, Kēdāra, Gaya and others. Visiting these places is considered sacred. Similarly in Karnāṭaka people consider places where Śivayōgi's performed tapas as sacred and worthy of pilgrimage. Some of these places are: Uḷavi, Sonnalige, Kalburgi, Yeḍiyūru, Koṭṭūru, Gubbi, Prabhuliṅgana beṭṭa, Siddara beṭṭa, Siddagaṅga, Kaggere, Kuppūru, Gaddige, Śambuliṅgana beṭṭa, Revaṇa Siddēśvara beṭṭa, Mādēśvara beṭṭa and other places where Śivayōgis performed tapas. They are all considered sacred.

The greatness of these places is in the belief of the people. In Kaggere, the place where Śrī. Siddaliṅgēśvara performed tapas people does not die even if snake bites. In

Revaṇa Siddēśvara beṭṭa demons does not come near. In Siddagiri near Kollāpura non-vegetarian people do not live. On the Prabhudēva's gaddige (place of Aikya or salvation) flies do not come near the sugar. In Kalyāṇa, on front of Nuliya Āṇḍayya's cave the leaves of the neem tree are sweet. In Yaḍiyur devotees request are fulfilled. In Svatantra Siddalingēśvara's place families cannot live. In Kalburgi near Saraṇabasavēśvara there is a child for a thousand. In Mādēśvara's place husband and wife cannot have marital relations, free from cruelty to animals, and cannot desire for things leading to sins. These are seen even today. There is a power to the time so is a power to the place. The poet Rāghavāṅka says 'Baṇḍa kālagaṇavō niṇṭa nēlada gaṇavō'. It means the time of arrival or the characteristics of the place. The first verse of Bhagavad-Gita explains the significance of kṣētra saying 'Dharmakṣētra Kurukṣētra'.

For a long time the places of pilgrimages have guarded the sanctity of the place. Devotees visiting those places experiences peace of mind. The worship and other activities at these places bring out divinity for the visitors. As such they do possess certain mystic atmosphere. They may not be visible but definitely experienced by one and all.

The place of Śrī Mādēśvara is one such

place. Thousands of people both from Karnataka and from Tamiḷnāḍu visit this place each year and obtain peace of mind. This place is situated in the forest of Eastern Mountain ranges. The natural beauty of this place brings much happiness to the people who visit this area. The beauty of this place has instigated poets, artists and yogis. It has brought much needed peace to the mind.

The place of Śrī Mādēśvara is located in the middle of the Eastern Ghats (mountain ranges) situated in the south of Karnāṭaka State. It is in Kollegāla Taluq of the Chamarajanagar District. For several centuries this place has preserved the sanctity of the place. To the east of Kollegāla through Maduvanalli, Siṅgānallūru, Kāmagere, Hanūru, Ajjipura, Rāmapura, Kavdalḷi there is a way to the hills. To reach the base of the hill called Tāḷa beṭṭa one needs to travel ahead of Kavdalḷi for nine miles through the forest. From there one needs to climb the hill. Traveling for six miles in the path climbing and descending seven hills to reach the temple located at the Naḍumale. From Tāḷa beṭṭa, one can also travel the 11 miles by a vehicle or a bus to reach the temple.

There are two ways to reach the temple. They are called the Basava (bull) way and the Serpa (snake) way. The Serpa way is steep and the passage is difficult for travel. This is the way a serpent traveled to serve Śrī

Mādēśvara. Basava way is easier to travel. This is the path of Basava traveled to serve Śrī Mādēśvara.

People traveling from Tamiḷnāḍu pass through Salaṁ, Meṭṭuru, Koḷatturu, Kāvēripuraṁ, Pālār enters the Eastern Ghats. From there they walk about 11 miles to reach the temple. Now a day the path has been converted for motor traffic. The place is about 39 to 40 miles wide in the middle of nature. It is the place where Śrī Mādēśvara performed his tapas. This place attracts millions of devotees each year.

Nearby to the temple there is a village called Devarahaḷli. There live the priests belonging to the Tammaḍi group. They all follow Liṅga religion. Villages Aṇṇēvala, Koṁbudikki, Kokkuvāra, Tōkāre, Doḍḍaṇe, Haḷēurina Mārbaḷli, Kaḍūru, Suḷḷuvāḍi, Bidaraḷli, Erasikere, Kīranahola, Toḷasikere, Inḍiganatta, Nāgamale, Paḍisatta, Koṇḍanuru surround this place. In these villages there are priests and followers of Śrī Mādēśvara. They speak Kannaḍa and Tamil. They follow the Liṅga religion.

Jātre takes place on Śivarātri, Yugādi, Dipāvali and Navami days. Devotees in large numbers from Mysore region, Nilagiri, Coimabtoire and Salaṁ districts visit this place.

The temple is surrounded by beautiful halls called maṇtapas. There are 24 aṅkaṇas (demarked area) East-West and 18 aṅkaṇas

South-North. The temple faces West with the pinnacle in the South. To the North is a door called **Alaṁbāḍi Basavēśvara dwāra**. Inside the temple there is an aṅkaṇa called Garbhaguḍi with the idol for worship. There is an aṅkaṇa for Sukhanāsi, mukhamanṭapa with 9 aṅkaṇas and Navaraṅga Maṇṭapa with 25 aṅkaṇas. In front of Śrī Mādēśvara, there is a structure consists of one aṅkaṇa. It is called Basavēśvaraguḍi. According to a tablet, it was built by Guruvasetty son of Honna Malagasetty of Beḷakavāḍi in Yuva saṁvatsara (year), Puṣya māsa (month), bahuḷa bidige. But it is difficult to say which 'yuva' saṁvatsara. There is an idol of Vīrabhadra. This is the reason during the jātre time people prepare a pit with fire to walk and step on it. The idol of Vīrabhadra indicates historically the place belongs to Vīraśaivas. The time of Śrī Mādēśvara is about the 14th century. He was the sixth President of Śūnya chair. This is documented in the Vīraśaiva literatures.

This place also consists of Sālūru maṭha, place of Śēṣaṇṇōḍeya, Aṅtaragaṅge, Nāgamale and other places of importance. Sālūru maṭha was established by Saṅgaṇṇa a pupil of Śrī Mādēśvara who traveled with him to this place.

The temple performs procession of Mādēśvara idol kept on an idol of a Tiger, a Vruśaba (Bull) and also kept in a Rudrākṣi Maṇṭapa. The first two chariots; tiger and vruśaba are made of silver. The rudrākṣi

maṇṭapa was donated by the then ruler Mummaḍi Kriṣṇaraja Oḍeyar. The new chariots were donated by the king Nālvaḍi Kriṣṇaraja Oḍeyar in 1935. The chariot gets decorated by cloth draperies made by the Tanjāvūr artist. During festive occasion many people come to see the decorated Mādēśvara chariots.

In 1838, Mummaḍi Kriṣṇaraja Oḍeyar donated gold coverings to the temple. During the same time the ladies donated silver ornaments. Nālvaḍi Kriṣṇaraja Oḍeyar in 1852 donated Vibhūti tāṭaṅka, Sarpakuṇḍala, Gaṅge alaṅkāra and others decorated with precious stones. Navāb Hydarālikhān while administering in Śrīraṅgapaṭṭaṇa presented a copper tablet on Saka 1698 Durmukhināma saṁvatsara. The Government of East India gave a certificate to the priest on October 31, 1812.

Śrī Mādēśvara was a great śivayōgi belonging to the lineage of Allama Prabhu. He was also the sixth President of the Śūnya Piṭha (Chair). Poet Gurusidda of Miṇya wrote about Mādēśvara in Mādēśvara Sāṅgatyā in 1750. Niranjana Varṁśa Ratnākara also mentions about this place. The Guru lineage of Suttūr also gives some information about this great person. The tablet of Hydarālikhān and the certificate by the East India Company also shed light about this great person. There existed a book explaining the greatness of this place. Unfortunately it is not available.

For the convenience of the travelers the Government and the Temple administrators built roads so devotees can travel in motor vehicles to the temple. The road was opened by the Maharaja of Mysore on February 18th, 1953. The road has been converted to a tar (asphalt) road. There are many books written on palm leaves scattered in the houses of Tammaḍiga's and also in Sālūru maṭha.

In many respect the place of Śrī Mādēśvara is similar to that of the place of Mallikārjuna in Śrīśaila. This is the opinion of those visiting both places.

Nāgamale is located seven miles from the temple. This place is worth visiting because it is the place of tapas by Śrī Mādēśvara. In this region there are wild elephants. It is safer to travel between 9 in morning and 5 in evening. There is no danger to those traveling in a vehicle. Every day, there are buses travel to and from the temple to Mysore, Varuṇa, T. Narasipura, Mugūru, Koḷlegāla, Hanūru, Rāmapura and Kavdaḷli. The maharaja of Mysore constructed a 'Chatra' for devotee to stay while visiting the temple. It was opened for the public use on December 4, 1953 by the mother of Maharaja Keṁpuceluvājammaṇṇi. The temple administrators have built chatras for the use of devotees.

Śrī Mādēśvara spent his younger days at Prabhusvāmy beṭṭa located next to Kuṁtūr. It is eight miles from Koḷlegāla. It has the aikya

place of Ādi Gaṇanātha. It was built by Śāntamallikārjuna Svāmy. At the foot of the hill there is a place where Śrī Mādēśvara kneeled. There is Guru-Pupil relation between Prabhusvāmy and Mādēśvara hills. There is relation between the Sālūru maṭha situated in Mādēśvara place and to the Simhāsana maṭha located in Prabhusvāmy beṭṭa. Niraṇjana Varṁśa Ratnākara says the aikya place in Prabhusvāmy hill is of Ādigaṇa and the Aikya place in Mādēśvara hill is of Nirmāya Gaṇēśvara. Both of them occupied the Śūnya Chair. Śrī Mādēśvara Sāṅgatya explains several works of mystics. Near the Prabhusvāmy hill there is Śambhuliṅga hill where Śrī Nijaguṇa Śivayōgi stayed in a cave. These places are worth visiting.

There is another hill named Mādēśvara near Śrī Revaṇasiddēśvara hills, Bangalore District. Here also Śrī Mādēśvara performed tapas. In Mysore, Mandya, Bangalore, Salaṁ, Nīlagiri and Coimabtoṛe have temples of Śrī Mādēśvara. At Suttūr Vīrasimhāsana maṭha has Mādēśvara Gaddige. This maṭha also contains the hand stone mill used by Śrī Mādēśvara to thrash the grain Rāgi.

Niraṇjana Gaṇēśvara, pupil of Śrī Mādēśvara traveled to Nīlagiri, Coimabtoṛe, Sēlaṁ and other parts to preach the religion. His time spent as a child at Suttūr maṭha has been described in detail. This is the reason Nīlagiri and Coimabtoṛe regions have

Mādēśvara temples. Also, the people of this region named as Mādayya in large numbers. Śrī Mādēśvara's influence is seen in the southern part of Karnataka and in the northern region of Tamil Nādu.

Childhood of Nirmāya

Misuni toḍavenisi bahuvesarudaḷedaṇte bhā |
Visi nōḍalabhavanakhilareṇdenipa gaṇa |
Visaravellakke śaraṇembe ||

Elders say do not to seek the origin of rivers, maṇtras and saints. Advantages of medicine are more important to people than its origin or how it formulated? Who grew it? This kind of information is not essential to the sick. Similar is with regard to great persons. Information about their birth and childhood is not as important as their teachings. Birth and childhood information may not be available or hidden most of the time.

In the history of the world information about great persons is usually incomplete. Bible says that Mary, wife of Joseph the father of Jesus, was pregnant before marriage. Later a divine voice cleared his doubts. Similarly, in Mahābhārata, Kuṇṭy obtained children from the power of maṇtras. Mahābhārata says that Karṇa was born from the Sun God even before Kuṇṭy was married.

Rāmāyaṇa says, Sīte was born when her father Janaka performed yajña. Mahābhārata says Dravpadi was born in the fire and Pārvati, wife of Śiva, was born in the Himālayas. Scripture mentions Agastya took birth in a pot, Narasiṃha in a pillar, Śrī Reṇuka and other Ācāryas from stāvara (fixed) liṅgas.

Siddalingēśvara purāṇa says Śrī Tōṇṭada Siddalingēśvara descended to earth from sky. These great persons were all born of **Ayonija** (born not from the womb).

Some scientists do not agree with ayonija births. They argue that the rules of nature do not change. Basavaṇṇa in one of his vaçana questions saying - 'Kaṇṇadolage huṭṭidavaruṇṭē?' meaning - Is anyone born from ears? Akkamahādevi says 'Saṅgadiṇḍallade dēhavāgaḍu' meaning - cannot have body without union. From these Śivaśaraṇas did not agree with ayonija births. In the history of Sāvitri, Yama, the lord of death, gave boon to Sāvitri to have children. Then he had to give up her husband Satyavaṇta. The meaning of this is that Sāvitri cannot have children without her husband.

Our scriptures advocate both Ayonija and Yonija births. Even the history of Mādēśvara also belongs to the same category.

In this orderly world human birth and death also follow the natural laws. Yet we cannot ignore the argument for ayonija births. When the information about the birth of great persons is not available to devotees and to writers, they take refuge under their pavāḍas (miracles). Eating honey is more important than questioning where from honey came? This is the reason elders suggest not to seek the origin of rivers, maṇtras and Saints. Arguing does not give fruit.

We do not know about the birth place of Śrī Mādēśvara or his parents. But the book Suttūr Guru Parampare (Page 71, Poem 21) mentions that Śrī Mallikānjuna himself in the form of a Jaṅgama appeared to the people at the Śrīsaila Pāthāḷa Gaṅge.

Paraśivana paramāṁśamuṇḍai |
Taruta bālaka rūpiniṇḍava |
Tarisi mādēśvarana nāmadi niṇḍudartiyali ||

(Part of Paraśiva in the form of a child with the name Mādēva stood)

It mentions Mādēśvara had a discussion there. Later his presence was in Suttūr maṭha. Suttūr is located on the banks of the river Kapila. Śrī Mādēśvara is seen with Śrī Siddhananjadēśika, the head of Śrī Suttūr Virasimhāsana maṭha. While staying at the maṭha, Śrī Mādēśvara performed some miracles. He cured the sick cattle. He studied śāstras. He was instructed the Vīraśaiva philosophy -Aṣṭāvarṇa, Pañcācāra, Ṣaṣṭhala Siddhānta.

Suttūr maṭha was well known as a cultural and religious center during the time of Śrī Siddhananjadēśika Svāmy,. Dāsōha at the maṭha brought fame in the country. Probably listening to the fame of Suttūr maṭha at Śrīsaila made Śrī Mādēśvara to come to Suttūr.

Śrī Mādēśvara stayed in Suttūr for several years. As per the tradition of the maṭha

one day Śrī Mādēśvara gets the turn for trashing rāgi for dāsōha. When Śrī Mādēśvara touches the stone mill, it began to trash rāgi as if it was propelled by an electric motor. People were astonished seeing the stone mill turned and the information reached Śrī Siddanañjadēśika Svāmy. Svāmy after seeing personally decided Śrī Mādēśvara is a gifted person. He embraces him with lots of love. His eyes fill with water from over joy. Then he addresses Śrī Mādēśvara as follows:

Śrī Siddanañjadēśika Svāmy:

Mādēśvara, you came here as per the wishes of Śrīśaila Mallikārjuna. I have learnt that you are on this earth for a reason (Kāraṇa Puruṣa). The world knows you better from the miracles that you perform. Your presence in this maṭha made it virtuous. Now I have seen the most precious thing.

Śrī Mādēśvara: O Guru, how can you praise a child like this? What will happen if fruit is cut before ripening? All this is due to your blessing.

Śrī Siddanañjadēśika Svāmy:

Mādēśvara, your humble character is really praise worthy. Basavēśvara says - 'Enagiṇṭa kiriyaṛilla śivabhaktariṇṭa hiriyaṛilla' (None lower than me and none above Śiva disciples). By saying the above does he not show the way?

Śrī Mādēśvara: Śrī Mallikārjuna made me to come here. Here I have learnt Vīraśaiva

philosophy. Daily discourses about Śiva and lectures made me to experience Śiva. They have given me religious information. From your teachings I have been blessed. The dāsōha inspires me to serve people. I have been blessed seeing you.

Śrī Siddhantañjadēśika Svāmy:

Mādēśvara, there is lot of work ahead for you. Prabhusvāmy hill is located near by. There Nirāñjanamūrti Ādi Gaṇanātha is waiting for your arrival. You will receive higher status with his blessings. Many people are waiting for your arrival. From now on, we are unable to receive your service. Let your blessing always be upon us. Remembering your name erases the bonds of bhava (illusions) to your devotees.

Śrī Mādēśvara: I will follow your orders. He bows his head and becomes silent.

Monday the next morning the Suttūr maṭha was decorated. The whole town is excited, the sound of drums and pipes every where. Śrī Mādēśvara is ready to start his journey to Prabhuliṅga beṭṭa. Śrī Siddhantañjadēśika Svāmy appears like Śrī Jagadguru Rēṇukārāḍya and child Śrī Mādēśvara appears like Kumārasvāmy as if he just came from Kailāsa. The people are shouting 'Ughē' 'Ughē'. Śrī Mādēśvara was given a final farewell by the Suttūr Svāmy and the people. He traveled to Prabhudēvara beṭṭa. Compassionate Guru and the action of his pupil have brought surprise in the face of the

devotees. Śrī Mādēśvara arrived at Prabhuliṅga beṭṭa with jaṅgama followers. He remembers Śrī Siddhanājadēśika Svāmy's kindness. There is a proverb 'Came to Suttūr for happiness but there waits a basket full of rāgi'. This proverb is true even today.

Śrī Mādēśvara's gaddige (place of worship) exists today at Suttūr maṭha. The stone mill used by Śrī Mādēśvara is also preserved in front of the Somēśvara temple. Those visiting the Śrī Mādēśvara temple also visit this place to worship at the stone mill. Suttūr has gained prominence from his miracles.

Ādi Gaṇanātha had a dream in which Śiva appears in the form of a jaṅgama to announce the arrival of Śrī Mādēśvara. The next day everyone waited the arrival of Śrī Mādēśvara at Prabhuliṅga beṭṭa. The people of Kuṇṭūr waited to receive Śrī Mādēśvara in a grand scale.

Prabhuliṅga beṭṭa is near the banks of the river Kāvēri and is closer to Talakāḍu and Mālaṅgi. The fifth President of Śūnya Pīṭha Jagadguru Śrī Ādi Gaṇēśvara is engaged in jaṅgama dāsōha. Śrī Mādēśvara arrives from Suttūr. He sees his Guru and seeks his blessings. Guru Śrī Ādi Gaṇēśvara receives Śrī Mādēśvara with open heart and embraces him.

As time passed by Guru teaches the path to Śiva. Śrī Mādēśvara while staying performs several miracles: converting stone

pebbles to flowers, barren cows to give milk, made sick to be healthy and others. These kinds of miracles are possible with the power of yōgas. Guru Ādi Gaṇanātha seeing and hearing Śrī Mādēśvara's accomplishments were very happy and pleased. He gets the idea that he is a fitting person to occupy the Śūnya Pīṭha. Learning that his time for Śivaikya is near and wished to pass on his duties to Śrī Mādēśvara. It leads to the following discussion between Guru and Śrī Mādēśvara:

Guru: Mādēśvara, soon I will be traveling to Śivalōka (Land of Śiva). I waited for a long time for your arrival. With the grace of Śiva you are here to serve during my old age. This has brought immense happiness. Before becoming bayalu, I would like to share some of my experiences.

Śiśya (Mādēśvara): O Guru, why are you saying these? What will happen to a thirsty traveler if the water in the well dries up? Where shall a hungry parrot go if the mango tree dries? Who can protect me? I came trusting you. You are every thing. If you leave me to Kailāsa how can I live without your blessing and compassion? How can a house stand without strong and hard land? Can a puppet play without strings? Can a violin play without strings?

Guru: Son Mādēśvara, I knew you will be sad. The relationship between Guru and pupil is like father and son. When the old leaf

falls it makes sure about the budding leaf under it. Similarly Guru blesses completely his pupils before reaching aikya. You have learnt Viraśaiva ācāras completely from Śrī Siddhantañjadēsikaru. Here you have experienced Ādhyātma. You have mastered Śivānubhava, Śivāgamaśāstra, Aṣṭāvaraṇa, Pañcācāra and Ṣaṣṭhala. Your Brahamacarya (Celibacy) helps to lead a life of vyrāgya (without desires). Your life is complete in all respect.

Śiśya (Mādēśvara): O, Guru. I am your child. If you praise what is going to happen to me? I remembered Basavaṇṇas sayings - 'Ennavaru ennanolidu hogali hogali honna śūlakkidarayya' meaning people fond of me praising put me on a golden gallows. Please do not leave me.

Guru: Son, Listening your words made me am happy. Śāstra says 'Jātasya maraṇam daivam'. After birth there is death. Gīte (Chapter 2-22) says:

"Vāsāmsi jīrṇāni yatā vihāya |
Navāni gruhṇāni narō(s)parāṇi |
Tathā śarīrāṇi vihāya jīrṇāni |
Ānyāni samyāti navāni dēhi ||

People change their old clothes to new ones. Similarly Jīva discarding the old body looks for the new one. People call it as death. The wise welcome the death. This is the

reason Basavaṇṇa said 'Maraṇavē mahā navami namage' meaning for me death is a festive occasion. This body is called '**Ghaṭa**' joining with nine holes, with water named '**life**' seen for several years in this world. This is really an amazing fact. Body that took birth from Pañcabūta (sky, air, fire, water and earth) finally ends in būta. It is the natural law. The waves that take birth in the ocean end in ocean. The lightening taking birth in the sky ends in sky. These are all dependent on time. My body has ripened. It cannot stay longer. Very shortly it must join būtas. But I would like the place of aikya to be here itself. You have to fulfill it. This place is sacred because Prabhudēvaru performed tapas in this land.

Śiśya (Mādēśvara): O Guru, after your travel to Kailāsa what is ahead for me? What is your final word for me?

Guru: Son, It has been decided you get the Śūnya Pīṭha tomorrow. The people have accepted you to become the sixth President of Śūnya Pīṭha. You should accept it. The Śūnya Pīṭha started by Bhakti Baṇḍāri Basavaṇṇa with the help of Naṇḍikēśvara, Animiśārya, Allamaprabhu, Cennabasavēśvara, Siddarāmēśvara, Anādi Gaṇanātha and others. After becoming the President of Śūnya Pīṭha I have kept and retained the tradition of this great chair. Now the Presidency of this chair comes to you from me. This requires vyrāgya (no desire), vidatta, anubhava (experience),

anusaṇḍāna, viśva prēma (love of world) , and other characteristics. They are all in you. You are required to accept and help the world. Help those who are bounded in saṁsāra to free themselves. Preach Sivānubhava Sāstra of Siva śaraṇas to the world. It makes your presence in this world worthwhile. The world appreciates. It establishes peace in this world.

Śiśya (Mādēśvara): O Guru, let me know the place where I should stand for Śivayōga?

Guru: Son, near by is Poṇṇaci beṭṭa, on the side of the river Cāvēri, there is Ānemale, Kānamale, Guttimale, Jēnumale, Paṭṭēnīlimalē Tuḷuvamale, Gavḷamale, Ćiruvamale, Gālīpujamale, Maṇjumale and other chains of hills (males). In the middle is Naḍumale. You perform tapas there. Your tapas yield the desired fruits. It is your ground blessed for performing tapas.

Śiśya (Mādēśvara): Today I am truly blessed, O Gurudēva. I will serve the world remembering your feet. So saying he holds the feet of Guru. Guru with compassion and happiness blesses Mādēśvara.

The next day in Prabhuliṅgana beṭṭa, Śrī Mādēśvara was made the President of Śūnya Pīṭha. Śivaśaraṇas witnessing the occasion happily shouted 'Ughē' 'Ughē' in the middle of playing musical instruments. That day there were many good omens. Many scholars thought Śrī Mādēśvara's presence is for the

good of the world. The festive occasion was filled with scholars, head of maṭhas and many people from near and far. The entire place shined like a cap made of precious stones on a golden house.

Guru Ādi Gaṇeśvara witnessed the transfer of the Presidency. He was very happy. Within a few days of the festivities, he received his aikya as if he was summoned to Kailāsa to report personally the events of the festivities to Śiva and Pārvati. According to guru's desire a samādhi was prepared near the beṭṭa. The reason Prābhadēva performed tapas before leaving to Śrīśaila. Devotees built a temple over the samādhi. Today it has become a holy place. Śāntamallikārjuna Maṭha, a Viraśaiva maṭha, is at the bottom of the hill. There are some caves fit for performing tapas. Daily many devotees visit this place.

Śrī Jagadguru Mādēśvara accepted the Presidency of Śūnya Pīṭha. He did not go against the wishes of his Guru. He was anxious to go to Naḍumale but he was not willing to let any misgiving or short comings to the work of Śūnya Pīṭha. He discussed with his close disciples and decided to transfer his responsibility to his trusted pupil Śrī Niraṅjana Svāmy. Śrī Niraṅjana Svāmy became the seventh president of the Śūnya Pīṭha. In addition he asked him to engage himself in spreading the religion. He also transferred his 27 titles to him. He made his riding bull and

the Kriṣṇasarpa (Cobra) that was attending during pūja time to stay in the Prabhuliṅga beṭṭa. Then he traveled towards Naḍumale along with Saṁsāri Saṅgappa, all along remembering the name of his Guru. The people of Kuntūr with many requests tried to stop his travel to Naḍumale. When they failed they reluctantly and with great sorrow gave way to his travel. Before leaving from Prabhuliṅga beṭṭa he kneeled facing towards Mādēśvara beṭṭa. The people have built a temple at that spot. People worship Daily at that spot.

Arrival to Naḍumale

"Namma sanātana dharmadalli
Tīrtha kṣethragaḷa saṁcārakke
Heccina mannaṇeyide,
Ī kṣethragaḷa saṁdarśanavu
Manassige śāṇtiyannū
Buddige prasannateyannu
Jīvanige lōkaparicayavannū
Dorakisikoḍuttave"

- Śrī Śrī Jayacāmarāja Oḍeyaru

(Vīraśaiva religion encourages visits to pilgrim places. Visiting provides peace of mind, makes mind calm and jīva gets the knowledge of the world.)

Śrī Jagadguru Mādēśvara along with Saṁsāri Saṅgappa traveled towards his place of tapas. He remembered the words of his Guru each step of his way. He saw the place from a distance. He passed by Ānemale, Kānamale, Guttimale, Jēnumale, Paĉĉemale, Maṅjumale and other hills. The passage was filled with tall trees, byāmbu trees and many types of plants and bushes. Elephants roamed freely here and there. One could also hear the sound of tigers. The forest also had wild buffalos, bears, ĉiṭas and other wild as well as not wild animals. He was happy to see the beauty of the place. Also he was pleased seeing the free roaming animals. But Saṁsāri

Saṅgappa was afraid of the animals. He was consoled by Śrī Mādēśvara every step of the way.

Saṁsāri Saṅgappa: O Guru, why did you come to this place with full of wild animals. I have doubts. I am afraid hearing the roars of lions and tigers. Prabhuliṅga beṭṭa near the Kāvēri river has calm place for your tapas.

Śrī Mādēśvara: Saṅgappa, staying with me this long, I am amazed you did not lose desire and fear. All the animals are created by Śiva. They are created to complete this world. Without provocation they do not harm any one. Just like the cows, even tigers love people who love them. They hate those who hate them. It is the natural characteristics of animals. Many people after receiving help do bad things to those who helped them. This kind of behavior is not seen in animals. So why can't we love animals?

Saṁsāri Saṅgappa: O, Guru, I cannot understand your words. These animals bring out fear in persons who see them. They may even kill and eat people who come near them. Yet, I am amazed that you see these animals kindly. To save ourselves, we should leave this place and return where we came from. Śāstra says '**Jivan pradāni paśyati**' (first save Jīva). I feel that we are close to danger for our lives.

Śrī Mādēśvara: Son Saṅgappa, I never thought you as a coward. Your words are no longer valid. They are old. Returning is not the

right way. The wise continues his journey. Don't you think there are cruel animals in town? Defenseless animals like sheep, chicken, goat, cow are killed to fill the stomach of people. Such people are everywhere. Tiger, lions have no choice for hunger but to kill. Man has other alternative for his stomach. Is it correct for men to kill non-violent animals? From this point what difference between men and animals?

Lion is the chariot for Pārvati. Gaṇapati is fond of elephants. Tiger is a beautiful animal. Buffalo is the chariot of Yama (god of death). Bear, çīṭa, fox and other animals are all created by Śiva. They are all part of Śiva. The skin of tiger is used to decorate Śiva. Till now the animals have not troubled us. They may not give trouble in the future. They roam freely in the forest. They are content without thinking of today or tomorrow. They are free from desire. Is it right to doubt or to hate these animals? They are the weakness of your heart and also prior hatred notions. It is not correct for you to doubt these animals. Be strong. Trust Śiva. Śāstra says '**Dairyaṁ sarvaṁtra sādhanam**' (from courage everything is accomplished).

Saṁsāri Saṅgappa: O Guru, You have the greatest Ādyatmika knowledge. Your philosophy of cruel animals is of Śiva. It is beyond imagination. How can I secure this kind of knowledge? You are Jagadguru, friend

of the world, always a friend. But I am an ordinary person bounded by desires.

Śrī Mādēśvara: Saṅgappa, there are differences in the way Śivaśaraṇa's look and others. Akkamahādevi, as per the instructions of Prabhudēva, went to Śrīśaila. Śrīśaila is a mountain like this one. There are many hills with many animals both cruel and non cruel. Yet the strong Akka said:

Vanavella nīvē,
vanadoḷagaṇa dēvataruvella nīvē,
Taruvinoḷagāḍuva khagamrugavella nīvē
Ĉennamallikāṛjuna viśvatōbharitanāgi
Nīnenage mukhatōra eṇdu hāḍidarū

(You are the forest, You are the things in the forest, You are the animals too. Ĉennamallikāṛjuna you are the world, when you show your face)

This is the way Akka enters Śrīśaila. Trees, plants, animals, all of them appeared as Śrī Ĉennamallikāṛjuna for her. Upaniṣat says '**Sarva jīvaḍaṁ brahma**' (God is in every thing) and the same is said by Gīte: '**Paṇḍitāḥ samadarsīnaḥ**'. You follow the path of Śivaśaraṇas. It is the truth. Open your inner eyes. Cowardliness is the result of immaturity. Desire leads to hesitation. So get rid of them. Saṅgappā, trust Śiva. Why be afraid of death with trust in Śiva? Does the snake in the neck of Śiva fear of Garuḍa (A huge eagle like bird)?

Seeing Śiva can you expect trouble from Yama?

Saṁsāri Saṅgappa: O Guru, Your advice has opened my eyes and relieved my doubts. You showed me the righteous path. There is no reason to see this world differently. The world is the playground of Śiva. I am now complete. The world that we love must love us. The image in the mirror laughs if we laugh, cries if we cry. Now I have understood it. I am free from all worries. Let us go forward as you wish. I am your shadow. Ox pulling the plow doesn't worry about tax?

Śrī Mādēśvara: Saṅgappa, look, there is Naḍumale. The place suggested by my Guru for tapas. Ah! How beautiful it is! hill, all around and in between, a vast peaceful place. Enough water. Truly it is divine. It is fit for my tapas. Guru's compassion was abundant and so is his grace.

Both arrived in Naḍumale talking. It brought happiness to both. Forrest people named Sōligas lived there. Kārayya was the head of the Sōligas. He saw Śrī Mādēśvara who looked like Siva to him.

Glowing face, fore head like half moon, shining eyes like sun and moon, eye brows like rainbow, long nose, wide ears, radiant hairs, yellow body, vibhūti on his fore head, rudrākṣi in the neck, kamaṇḍala (water pot) in the hand, yōgadaṇḍa in the arm, wooden shoes on the feet (called hāvige), behind him is peaceful

Saṅgappa. This is the way Sōliga Kārayya saw Śrī Mādēśvara for the first time.

Sōliga Kārayya comes near Śrī Mādēśvara and falls on his feet seeking his blessing. He was immensely happy to see Śrī Mādēśvara. His actions made Śrī Mādēśvara to wonder. Saṅgappa was standing dumbfounded.

Śrī Mādēśvara: Who are you?

Kārayya: My name is Sōliga Kārayya. I live in this forest. I am the head of Sōligas.

Śrī Mādēśvara: What is your 'kāyaka' (occupation)?

Kārayya: Hunting, collecting honey, cow herding.

Śrī Mādēśvara: What kind of crops you grow?

Kārayya: Sweet potato, leafy vegetables, grass.

Śrī Mādēśvara: Why you do not grow grains like rāgi?

Kārayya: There are no facilities for cultivation.

Śrī Mādēśvara: If you get the land can you cultivate?

Kārayya: Yes definitely we cultivate. Elders say man is born to work.

Śrī Mādēśvara: Very happy. Kārayya I am very pleased with your simplicity, your honest answers and with your devotion. It is my wish that you and your people should prosper engaging in agriculture. I am going to

stay here to perform tapas. I wish for your prosperity.

Kārayya: Your stay in the forest is our fortune. It is happening because of elder's good deeds. We will serve you to the best of our abilities. We bring sweet potatoes, honey and milk. Please bless us by staying here.

Kārayya: Please tell where did you come from? From what country you came?

Śrī Mādēśvara: Kārayya, I am from your country. I came from the neighboring Prabhuliṅga hill. I am not far away from you. I am a well wisher.

Kārayya: He was pleased and was very happy. Today we are blessed.

Śrī Mādēśvara was very pleased with Kārayya. He was surprised with the simple and honest behavior of a forest man.

Śrī Mādēśvara stayed performing tapas in Naḍumale also called Vajramale. As promised, Kārayya supplied sweet potatoes, milk and honey. The forest people were curious about Kārayya. Kurubara Billayya, Landlord Rāyaṇṇa, Baṇḍaḷḷi Ācāri began to serve Śrī Mādēśvara. As days passed the number of devotees increased. Rāyaṇṇa donated some lands. Devotees prepared them for cultivation. The crop growth was abundant. Śrī Mādēśvara tells Saṅgappa that this place is going to be a place of pilgrimage in the future. He asked him to start a dāsōha maṭha. During that time the Svāmy of Saragūru came to visit

Śrī Mādēśvara. The devotees received religious instructions between tapas. The forest people listening to the instructions learnt the words of Basavaṇṇa - 'Dayavillada dharma āvudayya, dayavirabēku sakala prāṇigaḷalli, dayavē dharmada mūlavu, and kolluvavanu mādigā, holasu tinnuvānu holeya, Kūḍala Saṅgamadēva' They gave up hunting and began to cultivate lands. These changes in the people made Śrī Mādēśvara gave Śivadīkṣā initiation by giving Liṅga to Sōligas, Kurubas, Bēḍas. This was done by the Saragūru Svāmy. The initiation was also helped by the Kuṇtūr Svāmy. Kuṇtūr Svāmy was well known in this area. The Hyderāli tablet says Kuṇtūr maṭha belongs to Bālīhaḷlī Simhāsana. During the same time the bull and the serpent left behind at the Prabhuḷiṅga hill came to Naḍumale looking for Śrī Mādēśvara. Śrī Mādēśvara was pleased seeing his beloved animals. The road took by the bull is called Basava path and the path took by the serpent is called the Serpa path. The Basava path is wider and is easier to travel and the Serpa path is narrower and is not for the feeble bodies.

The bull and the serpent traveled nearly 50-60 miles looking for Śrī Mādēśvara. He was very much pleased for their devotion. Both the animals stayed there for some time serving Śrī Mādēśvara. They received salvation from Śrī Mādēśvara. Whether it is a serpent or a bull the thought is important.

Day after day the number of devotees kept increasing. Billayya and his wife Annasālamma had a son named Śēṣaṇṇōḍeya. Her name is engraved in a copper tablet. It says Annasālamma belongs to Tammaḍi group and she is one of the oldest. Her son Śēṣaṇṇōḍeya was a divine person and there is a place near the temple called Śēṣaṇṇōḍeya's place. Another devotee named Honnidēva became divine through his good behavior. Ellatammaḍi became famous in the lineage of Billayya. Another famous person is Tammaḍi Duṇḍayya. They all served Śrī Mādēśvara. They lived in a village called Devarahalli.

Dēvaki, daughter of Rāyaṇṇa Rāja was the most beautiful girl around this place. Falling in love with her, a Koṅgara king came with an army to Naḍumale. With the grace of Śrī Mādēśvara Rāyaṇṇa defeated him thus saving his daughter. His victory increased Śrī Mādēśvara's fame. People were happy and shouted 'Ughē' 'Ughē' every where.

Saṁsāri Saṅgappa with the help of Sālūru Svāmy established dāsōha maṭha. The land donated by Rāyaṇṇa and the groceries donated by the people made dāsōha possible. Even today the dāsōha maṭha on top of the hill is known as the one started by Saṁsāri Saṅgappa. But, Sālūru Svāmy was the first guru of this place. So it is called Sālūru maṭha. Saṅgappa was responsible for giving Liṅga to the people living in the seven mountains. He

improved the dāsōha maṭha. He was responsible to increase the devotees of Śrī Mādēśvara. Saṅgappa received his aikya thus ending his kāyaka on earth to Śrī Mādēśvara. People show his place where he lived in the mountain.

Teachings of Śrī Mādēśvara

Duṁbi piḍidide puḷupu duṁbiyane nenenenedu
Duṁbiyē tānāda rītiyaṁte
Yōgi mahēśvaranaṁ nenedu mahēśanappaṁte

(Caterpillar thinking of the butterfly
becomes a butterfly, Śivayōgi thinking of Śiva
becomes Śiva himself.)

A woman named Bēvinakālī lived near the foot of the mountain. She was giving trouble to the people. She is none other than Dithi, wife of Kasyapa muni. She reincarnated as Bēvinakālī to take revenge against divines through her two sons Śravaṇa and Durīṇa. Śiva incarnated as Śrī Mādēśvara to kill Bēvinakālī, Śravaṇa and Durīṇa who were a menace to divines and humans. He frees 77 jaṅgamas from jail of Śravaṇa. He protects Joisya Oḍḍina Raṅganātha. He performs many miracles in Naḍumale. One day Śrī Mādēśvara was in Śivasamādhi, elephants stood near keeping away the sun rays from Śrī Mādēśvara. Seeing the elephants when he awoke from Śivasamādhi he blessed them. That place is now called 'Āne Taledimba' (Elephant pillow). The place of Oḍḍina Raṅganātha is in the middle of the hill. He performed tapas in Nāgamale. That place has a temple for Śrī Mādēśvara.

Kuruba Billayya became one of his best

devotees. Appreciating his devotion, Śrī Mādēśvara initiates Śiva dīkṣe by Kuṇtūru Svāmy according to tradition. The Hyderāli copper tablet indicates Kuṇtūr Svāmy is a traditional Ācārya of Bālehalli Simhāsana.

"Āgama śāstradiṇḍali pañcakaḷaśava |
Bēgadiṁ guru padaviḍidu ||
Nīgida bhava baṇḍhanavu billayya ni |
Gāgi liṅgava dharisidaru ||
Liṅgava dharisikoṇḍāgama miḍidu sa |
Nṛāṅgati bhisita rudrākṣi ||
Kaṅgaḷu mūruḷḷa mādēśvaranige
Hiṅgade karava mugidānu |
Nimma pūjeya māḍuva kramavāvudu ||
Gammane krupeya māḍenalu"--

- (Ma sāṅgatya, liṅgava kaṇḍa saṇḍhi,
33,34,35)

Śiva devotee Billayya requests Śrī Mādēśvara to instruct the way to perform Liṅgapūja. Listening to his request Śrī Mādēśvara was pleased and explains how a Liṅga wearer can seek salvation.

Śrī Mādēśvara: Billayya, from Śivadīkṣe, jiva loses fondness towards the body. It develops affection to Śiva. Today you are like assayed gold. Today you have a new life.

Billayya: I am like the iron that touched gold. It is all due to your kindness.

Śrī Mādēśvara: Son, from Liṅga dīkṣe you are free from three kinds of taints namely- Aṇavamala, Māyamala and Kārmikamala. Ācārya of Kuṇṭūru maṭha gave you Liṅga dīkṣe. It made you a Bhakta (devotee) from a bhavi.
Skāṇḍa Purāṇa says:

"Krimikīṭa paṇṭēgēbhya
Paśavaḥ prajñayādhikā
Paśubhōpi narāḥ
Śrēṭhāḥtēṣu śaṅkarapūjākāḥ"

Among all the animals of the world the life of humans are precious. According to Vēdavyāsa Muni, receiving dīkṣe makes a person a Śiva disciple. The life of a Śiva disciple is better than human.

Billayya: O, Guru, what is the secret of Liṅga pūje?

Śrī Mādēśvara: Son, you asked the right question. This is the characteristics of your soul. Listen. Liṅga means it includes creation, protection and absorption of this world by God. That God is called Liṅga by Śivaśaraṇas and by writers of Śivāgama śāstra. The Liṅga has no name or form. Vīraśaivism has three types of Liṅgas. They are Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga. Guru during Śivadīkṣe initiation performs three types of dīkṣes namely - Mēdā, Kriyā and Manu. These dīkṣes are for the three types of bodies namely- Stūla, Sūkṣma and Kāraṇa (Tyagāṅga,

Yogāṅga and Bhōgāṅga) bodies. They are associated with the three types of Liṅgas namely Iṣṭa, Prāṇa and Bhāva. Now you are with these three Liṅgas.

Billayya: The information you just mentioned is difficult to understand. I can only see Iṣṭaliṅga. I do not have Prāṇa and Bhāvaliṅgas. How to worship them? Where are they?

Śrī Mādēśvara: You asked the right question. To climb up you need the support of a ladder. Iṣṭaliṅga is the support to learn Praṇaliṅga-Bhāvaliṅga. Praṇaliṅga is glowing in the heart of a Bhakta. The image of the idol you create in your mind is Bhāvaliṅga. Worship of Praṇaliṅga and meditation on Bhāvaliṅga give you the desired salvation. In this regard Kuṇṭūr Svāmy gives directions. You need not be afraid. The information is not hard to grasp. There is nothing that cannot be reached with devotion and determination. Prāṇa-Bhāva Liṅgas are hidden in you like the friendship of a young girl.

Billayya: O, Guru, What is the name of this religious path I follow? What is its goal?

Śrī Mādēśvara: It is essential to learn the road that takes to the town. Similar is your question. The mind swerves. Make it steadfast. Then it is easy to understand.

Billayya: O Guru, seeing the king can one afraid of prison? Being in your presence

how can my mind go any where? I listen to you.

Śrī Mādēśvara: Son, the religion that you practice is Vīraśaiva religion. It leads to salvation. It is also called the religion of Liṅga, Śivāgama religion, Dwaithādwaita religion, Śivādwaita religion, Śakti Vśiṣṭādwaita and other names. The goal of this religion is to free Jīva from the bonds of saṁsāra and to lead to salvation (Mōkṣa, becoming the Lord).

Billayya: How to perform the religious duties?

Śrī Mādēśvara: The way to perform is through Aṣṭāvaraṇa, Pañcācāra, and Ṣaṣṭhala. Aṣṭāvaraṇa consists of Guru, Liṅga, Jaṅgama, Padōdaka, Prasāda, Vībūti, Maṅtra and Rudrākṣi. As the name indicates Aṣṭa means eight and Āvaraṇa means circle. Action is predominant in these eight. They are like eight forts that give protection from the outside forces. They provide protection to a devotee (Bhakta) increasing his devotion, knowledge and vyrāgya. They chase away lust, anger and miser. They should be learnt from the face of Guru or from listening to Śāstra. They should be followed with truth.

Pañcācāras are Sadācāra, Liṅgācāra, Bhrutyācāra, Gaṇācāra and Niyatācāra. Morality is predominant in them. Morality is very important to humans to live in this world. Not to touch others wealth and others woman, follow the path of Śiva, protect Śiva philosophy

from invasion, devotion to the three Liṅgas, and to follow the path of religion without any deviation. Not to curse others and not to praise self, be polite to others and pure inside and outside. These are the secrets and the goals of pañcācāra.

Ṣaṭsthala are six states of a devotee. They are Bhakta, Maheśa, Prasādi, Prāṇaliṅga, Śaraṇa and Aikya. Stala in this religion means 'Śiva' Jīva passing orderly through the above six sthalas becomes Śiva (Liṅga) himself. Here knowledge is predominant. This information can be learnt from vaṇanas of Śivaśaraṇas or from Śivāgamas. Knowledge is predominant in the Ṣaṭsthala path. It is a difficult path. In the beginning, the Ṣaṭsthala path appears to be dwaitha but at the end it is adwaitha.

By practicing Aṣṭāvaraṇa, Pañcācāra, and Ṣaṭsthala, as per the saying of Śivāgamōkti 'Ekēna janmanāma muktiḥvirāṇāntu mahēśvara', Śivabhakta receives salvation in one life. Previously, Ācārya Rēvaṇasiddha, Saraṇa Dāsimayya, Gurupaṇḍitārādyā, Aṇṇa Basavaṇṇa, Akkamahādevi, Kareya Padmarasa, Pālkurike Somanātha, Sarvaśīle Ćennamma and others following this path became the stars for this world. From many good deeds you are in the path of Śaraṇas. Your accomplishment, family and your lineage will prosper.

Billayya: O Guru, You instructed the path for accomplishing the religious goals.

Could you please instruct the philosophies of this religion?

Śrī Mādēśvara: Billayya, Your questions are meaningful. You are asking me to tell you the secret of the essence of 28 Śivāgamas and 16 million vaṇas of Śivaśaraṇas. This kind of question only comes from divines. Listen carefully. There is only one God as per Śivānubhava Śāstra, Nigamāgama sārasamasva and in the religion of Śivaśaraṇas. He has no parents. His is without and with form. Liṅga has no name or form. He appears in the form of Liṅga for devotees. Basavaṇṇa says the same as 'Dēvanobba nāma halavu' (One God many names). The same in Vēdaśāstra is 'Ekamśat viprābahudā vadaṇti'.

The origin of this world is Śivaśakti. People call it as Pārvati-Paramēśvara. Flower-fragrance, diamond-its shining, sound-meaning, milk-taste, moonlight-coolness, these are inseparable. Similarly Śiva and Śakti are inseparable. Śaraṇas do not accept the 36 varṇāśramas or discrimination by caste. For them the entire world is Bhavi or Bhakta. They do not believe in cruelty to animals. They do not perform or encourage performing yajñas and yāgas because they are cruel to animals. They believe in working. Their motto is 'Kayakavē Kailāsa' (work leads to Kailāsa). Karma cannot bond them. There is equality between men and women in this religion. During the early part of practice they

experience dwaitha and at the later stage adwaitha. Bhakti, knowledge and Yōga are equal in this religion. It did not exist among Śaraṇas. They are in the service of the world with the idea of 'dāsōhaṁ'. Śaraṇas accepts Śivadikṣe as per the ten-traditional ways (Daśa saṁskāras). This is the religion of the Śivaśaraṇas that gives salvation. Seeing Śivācāryas and learning the philosophy you have become the administrator in the Liṅga religion.

Billayya: O Guru, Your instructions have brought happiness to my ears and peace to my mind. I was the water of a small stream. But now I am the water of river Gaṅge after joining the river. I am like the crow reaching the mountain. From your instruction I have been saved.

Caterpillar thinking of the butterfly becomes butterfly itself. I have learnt the form of Śivaśaraṇas religion. Understood 'Harana mūla is Guru' (Origin of Śiva is Guru).

Śrī Mādēśvara: Billayya, understand, learn and practice the instruction I have given so far. For the benefit of others instruct them. Śivaśaraṇas wish well for all. Śivaśaraṇas call this as pūrvayōga or submitting to Śiva (Śivārpaṇa). This religion gives importance to devotion (Bhakti). Basavaṇṇa says 'Bhakti priya namma Kūḍala Saṅgamadēva' (God is fond of devotion). As a Śiva disciple you are blessed.

Billayya: Today, I have been blessed. He kneels and bows his head in front of Śrī Mādēśvara. His wife and children accept Liṅga initiation. It was like the stalk getting to heaven along with the flower. Billayya's family was blessed.

Mādēśvara in the form of Liṅga

For 12 years Mādēśvara performed tapas in Naḍumale. As a result there were changes in the forest. Sōligas, Kurubas, Bēḍas took Śivadīkṣe, gave up hunting and began to cultivate land. Sālūru Svāmy developed the Maṭha started by Saṁsāri Saṅgappa. It served the visiting people seeking the blessings of Śrī Mādēśvara. In addition his power of tapas was extended to the wild animals like tigers, elephants, bears and others. While he was performing tapas, a tiger came daily seeking the blessing of Śrī Mādēśvara. This is possible for miracle persons. Some of the miracle persons are: Śivayōgi Manmata Svāmy of Maharāṣṭra who rode a tiger. Śrī Aḍavisvāmy of Siddagaṅge who trained tigers by the power of his tapas. But the miracle person of Karnataka, Śrī Mādēśvarasvāmy is the first to travel in the forest sitting on a tiger. This fact is recorded in the literature and also well known among the persons of this region. For this reason during the festive occasions the temple performs pūja of Śrī Mādēśvara on an idol of tiger.

In ancient times, Vaṣiṣṭa, Kaṇva and other sages had wild and domestic animals in their huts like tiger, lion along with cows, peacocks, goats and deers. Śrī Mādēśvara had both types of animals in Naḍumale.

Poet Ṣaḍakṣara says the Śivaśaraṇas are great miracle workers.

Vrutta || Paḍivar bāḍabavahnīyaṁ
Miḍivarāditvēṇdu bimbaṅgaḷu
Kuḍivar saptasamudramaṁ
Poḍevrāśāḍaṇṭiyaṁ kīṭumē
Liḍuvar Mēruvanottisuttituḍuvēr
Śēśāhiyaṁ pāytupo ||
Ydoḍevar padmabhavāḍamaṁ
Mruḍana bhaktar ballidar bhuvarā ||
(-Rajaśēkara vilāsa, aśvāsati, padya 118)

Its meaning: Śivaśaraṇas through their mystic power can hold the hidden fire in the ocean. They can stop sun and moon without effort. They can drink the ocean by their powers of yoga. They can catch the elephants coming from eight directions. They are very strong. They are the disciples of Śiva. How can they be ordinary?

The words of the poet should not be taken lightly. Śiva disciple sage Agastya drank the seven oceans. It is in the Purāṇas. Basava purāṇa says Basavaṇṇa stopped the movement of the sun. Vīraśaiva literature says Ćoḷa King Satyēṇdra went to Kailāsa with his people. The King of Palagurja went to Kailāsa with his kingdom. Padmaraja purāṇa says king Padmarasa brought Gaṅge water from the head of Śiva to fill the lake he built at Bailuru. Siddēśvara Purāṇa says Tōṇṭada

Siddalingēśvara gave life to the dead serpent at Kaggere where he performed tapas. In Dāsimayya purāṇa says Dāsimayya brought Śiva with his serpent to a serpent cage in the court of Poṭṭalikere Jayasimha. The great poet Hariśvara while sitting in the court of Haḷēbīḍu put out the temple fire in front of Hampe Virupākṣa. While standing in the back of Virēśvara temple sang 'Mīsalu Kavite', the history of Virēsha made Virabhadra to appear in front of him. They are in Harihara Mahatva and Rāghavāṅka kāvyas. Śivaśaraṇas have accomplished many things that an ordinary person cannot. Similarly Śrī Mādēśvara performed many miracles.

Billayya had a son named Śēṣaṇṇōḍeya. He was married and had a child named Bīrayya. There is a place named after Śēṣaṇṇōḍeya. Later Tammaḍi was born in this lineage of Billayya. Then Dummaḍi was born. They are the original persons for the Tammaḍi families. They are the blessed ones.

The birth of Śrī Mādēśvara is hidden and so is his Aikya. No one knows when or how he became Liṅga. None of the literature gives clues regarding this. But the following information tells how Śrī Mādēśvara Liṅga appeared in this world.

One day Billayya went to the forest to bring fire wood. He went to the forest with an axe. He was cutting a tree for wood. While cutting, his axe touched Śivaliṅga which was in

the bush. It made him to sleep as if he was in a coma. His wife Annasāmma herd the news came running to the spot of Billayya. She began to cry seeing her husband. Many people came there. A lady singer (Kaṇi singer is a story teller) approached Billayya and sings not to worry. Her husband received the blessings of Śrī Mādēśvara. Previously Śrī Mādēśvara was in the form of a jaṅgama. Now he is in the form of Liṅga. Billayya and the people should worship Śrī Mādēśvara who is now in the Liṅga form. At Kālahasti Paraśiva was pleased with the devotion of Bēḍara Kaṇṇappa. Similarly, Śrī Mādēśvara is pleased with the devotion of Billayya. She disappeared so saying. Billayya woke up from his sleep. He learnt what had happened. They worshiped the Liṅga of Śrī Mādēśvara. They were sad for his departure. He proclaimed that Śrī Mādēśvara is the God of Naḍumale and his family.

Baṇḍallī Ācāri installed an idol of Vruṣaba (Bull) in front of Śrī Mādēśvara Liṅga. In addition he donated a chariot of Vruṣaba for use during festive occasion.

Guru-Liṅga-Jaṅgama is the forms of Sat-
chit-ānaṇḍa of Śiva. Baraguru Vīrabhadra,
Palamale Siddēśvara, Poṇṇācīhills Paramēśvara
surrounds Mādēśvara hills. These three are
standing guards to Śrī Mādēśvara.

The news of Śrī Mādēśvara taking the
form of Liṅga spread the entire land. Hearing
the news, the head of maṭhas of Naṇjanagūḍu,

Yaragaṁballi, Suttūr, Hoṇḍarabālu, Kuṇtūr, Kanakagiri and others came to the hills to view Śrī Mādēśvara in the Liṅga form. At the same time Virakta Haṁpayya came to the hills and worshiped the Liṅga with lots of devotion. Naḍumale became a place of pilgrimage. Māgha, baḥuḷa, Śivarātri day is the festive day at this place. On this day thousands of people visit seeking the blessings of Śrī Mādēśvara.

One Śivarātri day the people in the temple heard the following:

"People, today the mountain is a great pilgrimage place. This place is Kailāsa (abode of Śiva) on earth. It is the second Śrīśaila. In this place drinking alcohol, eating meat, relation between husband and wife and other actions leading to sins are prohibited. Those who go against my wishes experience hardship in their life. Those following with devotion are blessed. Bhakta Billayya lineage Tammaḍis serve me. It brings good to them".

The above message of Śrī Mādēśvara was heard by thousands of people. They all agreed to follow his wishes. This message spread the entire country. Even after many centuries people still follow the wishes of Śrī Mādēśvara. Is there any opposition to the voice of Śaraṇas?

Anubhava Ghosthi

Kōṭi janmārjitai puṇyaiḥ
Śivē bhaktiḥ prajāya tē ||
Iṣṭā pūrvāni karmāṇi
Tēvācāratī mānavah ||

-Śivagītā

The news of Śrī Mādēśvara becoming Liṅga spread the country. Śrī Jagadguru Niraṅjana Svāmy, the pupil of Śrī Mādēśvara was traveling in Nīlagiris, Coimabtoṛe region spreading Śiva philosophy. He was very much disturbed by the news. He decided to return to the hills along with his 27 titles to view the Liṅga of his Guru.

The news of becoming Liṅga brought the head of the maṭhas of Naṅjanagūḍu, Yaraḡamballi, Suttūr, Hoṇḡarabāḷu, Kuṇtūr, Kanakagiri and others of this region to Naḡumale. They began to think of the future plans for the hills. Virakta Haṁpayya domiciled in the hills and the Saragūru Svāmy joined in their discussions. They all agreed that the discussions should be held under the direction of Śrī Niraṅjana Svāmy. While this discussion was going on in the hills Śrī Niraṅjana Svāmy arrived from Nīlagiris. They welcomed him happily.

Śrī Niraṅjana Svāmy was sad for losing his Guru. He wore saffron clothes, vibhūti on

his fore head, rudrākṣi garland in his neck, yōgadaṇḍa in his arm, and kamaṇḍala (water pot) in his hand, jaḍe mukuṭa on his head and hāviḡe (wooden shoes) on his feet. At the hills he left behind his 27 titles and went to see his Guru on foot. He bowed his head to his Guru. He remembered his Guru and praised him in many ways. He felt very unhappy that he could not serve his Guru during his final days. His eyes filled with water expressing his sadness.

Śrī Niraṇjana Svāmy welcomed the head of maṭhas who came to see him. He was happy to hear the miracles of Śrī Mādēśvara and his work to propagate the Vīraśaiva religion among the people. Together they decided to call for Anubhava ghoṣṭhi to chalk out plans to improve the hills. They sent out invitations to devotees and to head of maṭhas to attend the Anubhava ghoṣṭhi.

Anubhava ghoṣṭhi near Śrī Mādēśvara Liṅga was organized under the leadership of Śūnya Siṁhāsanādīśvara Śrī Jagadguru Niraṇjana Svāmy. The following three subjects were put forth for discussion. They are:

- 1) Development work of this place
- 2) Promoting teaching of Śrī Mādēśvara
- 3) Festivities and other program in this place.

The above three important topics were placed for discussion before the Anubhava ghoṣṭhi.

The head of the maṭhas of Suttūr, Yaragaṁballi, Saragur, Kuṇtūr, and others

attending the ghosthi unanimously agreed to construct a temple at Śrī Mādēśvara Liṅga and to continue to worship of Liṅga according to the lineage of Śivayōgis. As per the wishes of the Guru even married people should practice brahmaçārya, no consumption of alcohol and no meat eating in this hill. Also, Tammaḍigas of Billayya lineage should continue to worship Liṅga. The assembly agreed to the proposal.

The voice heard by the people at the temple was on Māghamāsa Śudda Çaturdaśi day. That day was selected to perform on a grand scale the annual festivities (Mādēśvara Jātre). If possible perform festivities on a smaller scale during Depāvali, Navarātri, Ugādhī and other days. Jagadguru Niraṅjana Svāmy gave permission for the above festivities at the hill. It was agreed by the head of the maṭhas and the people.

Śrī Niraṅjana Svāmy: We are here to decide upon great things. Though the ghosthi is small its goal is big. Jagadguru Mādēśvara teachings need to be publicized in such a way it leaves no doubts among persons. This is utmost important to both of us. The teachings depend upon how well they are grasped by the people?

Suttūr Svāmy: Niraṅjana Guru, the topic in front of us is very important for all of us. It is necessary for all the heads of the maṭhas, Virakta Haṁpayya and others to share their opinions.

Kuñtūr Svāmy: Śrī Guru Mādēśvara performed several miracles at Kuñtūr during the time of his Guru Śrī Ādi Gaṇēśvara. Behind them shows his devotion to Guru and his Śivaśakti. In his teachings he gave predominance to Bhakti yōga.

Yargaṁbaḷḷi Svāmy: Śrī Guru Mādēśvara taught these forest people Śiva philosophy and changed them to engage in agriculture kāyaka. It is my opinion he did not reject karmayōga.

Hoṇḍarabāḷu Svāmy: The teachings of Guru to Kārayya, Billayya and Saṁsāri Saṅgappa contained wisdom and Śiva knowledge. Without the support of knowledge there is no benefit from devotion or from karma. It is my opinion his teachings took predominance with Jñānayōga..

Naṇjanagūḍu Svāmy: In Suttūr Śrī Guru Mādēśvara cured the illness of animals. At Kuñtūr he cured the illness of people. At Naḍumale he taught Saṅgappa all animals are the form of Iśvara. In this region he has asked us to follow non-violence. Guru received services from serpent. Tiger became his chariot for travel in the hills. He gave salvation to both serpent and the bull for serving him. All these events support your sayings.

Virakta Haṁpayya: O Guru, Niraṇjana Svāmy. Everyone is expressing their opinion. You are sitting silently. What is your decision regarding this? Please tell us.

Nirañjana Svāmy: Head of maṭhas, and the people listen. Till now some heads of maṭhas gave their opinion about Guru's teachings. They are all valid to his teachings. Now it is our duty to make them equal.

It is my opinion Guru Mādēśvara taught according to the Śivaśaraṇas experience in achieving salvation. The life of Śivaśaraṇas follow devotional path. According to Śruti, Śāstra and Pañkti, the blessing of Śiva itself give motherly status to devotion. Bhakti and salvation are related. Śaraṇas say without bhakti there is no salvation. This is the reason Basavaṇṇa took the path of devotion and received salvation.

The teaching of Guru gives importance to Karma. The world is made of Pañcabhūtas (Sky, Air, Fire, Water and Earth). Without karma it is not possible to survive. Karma is the natural characteristic of every jīva. But it should enhance jīva not bond Jīva. Life can be compared to a jack fruit. Those who wish to taste the fruit should cut the thorny fruit and get to the fruit evading the sticky material inside. For these reason wise use the help of a knife to cut and smears oil on the palm to avoid the sticky substance. He gets the fruit without any obstacles. Similarly, those seeking happiness from saṁsāra named Jack fruit requires a knife to free from the thorns of the fruit and seeks the help of vyrāgya to keep away from the sticky substance. In other

words, persons in the clutches of saṁsāra desiring to be free require being free from anger, greed and pride. Śivaśaraṇas call them as 'Kri' or kriye. The teachings of Guru Śrī Mādēśvara are free from the bonds of karma. It is called Śivārpaṇayōga.

In jñānayōga, Jñāna provides salvation easily. But to obtain jñāna is difficult. Pure jñāna is like the sky and it is not in reach.

This is the reason Śaraṇas said karma with jñāna is easy and yields fruit. Ćennabasavaṇṇa says - not to see other woman is jñāna but to act accordingly is kriye. Pūrvācārya said the same as 'Kriyājñāna samāyuktam Vīraśaiva lakṣaṇam'. It is like the bird with two wings reaches its place sooner. Similarly jīva with the help of legs named karma and eyes named jñāna reaches his destiny (salvation) sooner. This is what Śrī Guru taught.

Let us consider bhaktiyōga. In the religion of Śivaśaraṇas bhaktiyōga is important. There are four Puruṣārthas namely - Dharma, Artha, Kāma and Mōkṣa. Śaraṇas adding bhakti to this group called them as Pañcā puruṣārtha. The sound of karma and jñāna follow neither masculine nor feminine gender but Napuṁśaka gender (in Sanskrit). Bhakti and Mukti are classified as feminine gender. To see the queen 'Mukti' it is necessary to seek the help of a maid named 'Bhakti'. In other words, to see the lady mukti the help of bhakti is more

important than the help of napuṁśaka karma or jñāna. In the opinion of Guru, bhaktiyōga is closer to salvation than karmayōga or jñānayōga. The writer of Āgamas and Śaraṇas say 'Yōgēna apar' to bhakti. There is no separation between mukti and bhakti. Bhakti with karma - jñāna is what Guru Śrī Mādēśvara taught. Śivaśaraṇas followed the same path.

Virakta Haṁpayya: Guru, I remember well all the things you just said. Even Śrī Mādēśvara often taught the same to the devotees. I have heard myself many times. He answered the following to one of my question.

"Karma is gone walking, jñāna is gone in water and bhakti is like flying in sky". Śrī Guru often mentioned the 63 purāṇas, Basava and Śaraṇas. Harihara and other great poets, Pratāparudrā and other great sages received salvation following the path of bhakti. Your sayings appear like explanation of Śrī Guru's teachings. We are free from many doubts. We are truly blessed.

Sālūru Svāmy: Guru, a question is troubling me. You are the right person to answer it. If you permit me I will ask.

Naṇjanagūḍu Svāmy: Ask. Questions lead to progress.

Sālūru Svāmy: Which path is easier for salvation, the path of saṁsāra or the path of sanyāsa?

Naṇjanagūḍu Svāmy: The question is simple but the answer is not.

The difference between sanyāsa and saṁsāra is desire. With desire jīva becomes saṁsāri and without jīva is sanyāsi. For salvation there is no discrimination between a saṁsāri and a sanyāsi. Listen to the words of Prabhu at this time-

'Heṇṇu māye eṁbaru,
Heṇṇu māyeyalla,
Maṇṇu māye eṁbaru,
Maṇṇu māyeyalla,
Honnu māye eṁbaru,
Honnu māyeyalla,
Manada muṇde āśeyē
Māye kāṇā Guhēśvra'.

(People say gold, woman, and wealth are māya. But they are not. Māya is desire. Desire to seek pleasures, desire to obtain gold, desire to own wealth, and desire to possess woman are all māya).

This vaĉana says desire makes a person experience unhappiness during his life. This is true for both saṁsāri and sanyāsi. Previously, Devara Dāsimayya, Kereya Padmarasa, Pālkurike Sōmanātha and others all led a life of saṁsāri. Winning over their desire they achieved salvation. Even our Saṁsāri Saṅgayya had wife and children received salvation serving our Guru. Many pretend to be sanyāsis wearing saffron clothes end up in hell because

of their desire. The proverb 'Sūlēya pāpa sanyasige' is famous in this regard. Saṁsāra or sanyāsa does not prevent a person achieving salvation but his desires do. Even Upaniṣat says 'Mana eva manuṣyāṇāṁ kāraṇāṁ baṇḍhamōkṣayōḥ'. This is also famous in the above sense.

Kanakagiri Svāmy: Guru, from your discourse we learnt that āśrama does not prevent mōkṣa but desire. Guru Prabhudēvaru, once to bhakti baṇḍāri Basavaṇṇa says 'Basavaṇṇa Śrī pādakke namō namō enutirpanu' (salutation to the feet of Basavaṇṇa). This is appropriate to your teachings. Basavaṇṇa was a saṁsāri. In the religion of Śaraṇas being in saṁsāra is not low.

Kuṇtūru Svāmy: In the religion of Śaraṇas, bhakti is more important than karma and jñāna. The teachings of Guru Śrī Mādēśvara taught the same path. Can we come to this agreement unanimously?

Niraṇjana Svāmy: What I said is true. Basavaṇṇa himself said: 'Omme niĉĉi karedare Ō! ennane namma Kūḍala Saṅgamadēva'. Also he said:

'Vēdapriya Śivanembaru,
Vēda priya Śivanallavayya.
Nāda priya Śivanembaru,
Nada priya Śivanallavayya.
Vēdavanōdida brahmana talehōhitu
Nādavanōdida Rāvaṇaṅge areayuṣyavāyittu

Vēda priyanū alla, nāda priayanō alla
Bhakti priya namma Kūḍala Saṅgamadēva.'
(Śiva is not fond of Vēda or music. He is
the lover of devotion).

The verse of Gīte supporting says:
'Sarvadharmān parityajya māmakaṁ śaraṇaṁ
vajra'. So Jagadguru Śrī Mādēśvara taught
Kārayya and Billayya to uplift the common
man. This is my opinion. 'Śaraṇa sati Liṅga
pati' also has the same meaning.

The head of maṭhas and the people
unanimously agreed Śrī Nirāṅjana Svāmy's
assertion of bhakti. It is the reason for mukti.
They all agreed that bhakti is dominant in the
teachings of Śrī Mādēśvara. Later it got
publicized by word of mouth.

The assembly decided to perform
festival of Śrī Mādēśvara every year on Māgha
Śudda caturdaśi Śivarātri day in Naḍumale.

As per the wishes of Śrī Mādēśvara, the
ghostḥi agreed to keep the hills with
brahmaçarya, free from cruelty to animals and
to perform dāsōha. This decision should be
carried out together by Sālūru, Suttūru,
Eragamballi, Vaṇḍarabālu, Naṅjanagūḍu and
Kanakagiri heads of maṭhas. The head of
Sālūru maṭha should perform dāsōha at the
maṭha and the people who come to the hills
should follow his orders. Jagadguru Nirāṅjana
Svāmy presented the above at the ghostḥi.

They were all approved unanimously. These made things easy for devotees to visit the hill.

Jagadguru Nirañjana Svāmy stayed in Naḍumale for a while serving his Guru Śrī Mādēśvara and worshiping Liṅga. He was very pleased. The work of his Guru was well received by the people in that area and also at other places. He was very happy to see the beauty at Ānedim̐ba, Poṇṇācīhills, Sarpamale and other places where his Guru Mādēśvara performed tapas. Devotees came regularly to hear his teachings and to receive the blessings of Śrī Mādēśvara.

Jagadguru Nirañjana Svāmy knew his place of Aikya. He desired to travel to Kalyāṇa the place of Prabhudēva and the origin of Śūnya Pīṭha. With the permission of the head of five maṭhas and the head of Sālūru maṭha, temple Tammaḍis and numerous devotees Jagadguru Nirañjana Svāmy along with 27 titles traveled to Kalyāṇa with the blessings of his Guru. Kalyāṇa is to the North of Śrī Mādēśvara hills. On the way to Kalyāṇa he visited Bairava Rajana Sāsalu, Kereya Padmarasa, Bēlūru, Harihara, Rāghavāṅkara Pāṃpākṣētra and other places. Finally he reached Mari Devara Guḍḍa near the Tripurāṅtaka Lake in Kalyāṇa. He stayed in Rudramuni cave located in-between thousand bilva trees.

He received liṅgaikya in the Rudramuni cave. Before liṅgaikya he transferred the 27

titles to his successor Śrī Jñānānānda Svāmy with the approval of devotees and others at Kalyāṇa. Even now the gaddige (place of aikya) is there. It is worthy of worship.

After seven heads, the Śūnya Pīṭha of Kalyāṇa returned to Kalyāṇa with Śrī Jñānānānda Svāmy. Śrī Jñānānānda Svāmy is the eighth head of Śūnya Pīṭha. Previously Śūnya Pīṭha was at Uḷavi, Sonnalige Prabhudēvara beṭṭa, and Mādēśvara beṭṭa.

The lineage of Śrī Mādēśvara is still active. The heads of Śūnya Pīṭha at Ćitrādurga, Hubballi, Gadaga, Uravakōḍa are of Kalyāṇa Śūnya Pīṭha lineage. There are many Śākhā maṭha belonging to them. Śrī Murughēndra Śivayōgi and Śrī Hānagallu Mahāsvāmy who started Śivayōga Maṇdira belong to Śrī Mādēśvara lineage.

The lineage of Śūnya Pīṭha has influence in the country. Kalyāṇa, Uḷavi, Sollāpura, Yadiyuru, Siddara beṭṭa, Haradanahalli, Gubbi, Kaggere, Siddagaṅge and other places belong to the Śūnya Pīṭha lineage. This is how Śrī Mādēśvara's mystic work and fruit of his tapas shows even today.

Śrī Mādēśvarāya Namaḥ.
Śrī Mādēśvarāya Namaḥ.
Śrī Mādēśvarāya Namaḥ.

Splendor of Jātre

Sāṅgatya:

Kāśi, Kēdāra, Śrīśaila, Rāmēśvara vi |
Śēṣada kumbha tīrthavanu ||
Sāsiravēḷe snānamāḍida phala vi |
Śēṣavu ida kēḷda janke ||

Gurusidda says listening to the vybhava (splendor) of Śrī Mādēśvara jātre is the same as thousands baths at the pilgrim places like Kāśi, Kēdāra, Śrīśaila, Rāmēśvara and others. On Śivarātri, Yugādi, Navarātri and Dipāvali day jātre takes place on a grand scale. The jātre on Śivarātri day is the biggest, elaborate and most precious. Śivarātri is a holy day for Hindus. Pūrāṇa says that day is most precious if stayed away from food (practicing hunger) during day time and worshiping Śiva through the night leads to salvation. Bēḍara Kaṇṇappa, Śivarātri Saṅkaṇṇa and other devotees got the blessings of Śiva on that day. The ancient and prominent pilgrim places in India - Kāśi, Rāmēśvara, Kañci, Kālahasti, Pāmpā, Gōkaṇṇa, Śrīśaila, Parali, Kollipāki, Savrāstra, Somēśvara, Ghruṣṇēśvara and other places worship Śiva in a grand scale with lots of devotion. Elders say: a year worth of virtues can be secured on a single Śivarātri day. Vēdavyasa describes the greatness of Śivarātri. The following verse is mentioned in Purāṇa.

Rātri śśivākācana sannidattē |
Vilōcanē jāgratamapramuttē |
Samānadharmāyuvayōssakāśē |
Sakhābhaviṣyatya cīrēṇa kaścīt ||

Meaning: O! Eyes, there comes a precious day named Śivarātri. Be awake. Do not forget. Spend Śivarātri night with devotion to Śiva. You will get a friend equal to you.

Vēdavyāsa says by performing Śivarātri gets an equal friend. An equal friend is of significance. In this world it is a greatest gift to secure a friend, that too an equal friend. Even poet Somēśvara says 'Sakhariṇdunnatavastuvē'

The jātre of Śrī Mādēśvara is one of the most famous jātre in Karnataka. Many devotees come walking several miles in hard terrain to the jātre. Mysore and Kollegāla region people sing janapada songs (folk songs) about jātre. The following Janapada songs are written by poet Gurusidda of Miṇya. He describes the jātre's vybhava beautifully. The translation of the Kannaḍa songs follows:

Māgha bahuḷa caturdaśiya divasadali |
Nāgadarana malegāgi ||
Sāgi baruva pariṣeya śruṅgārava |
Nīgi pēḷuva mudadiṇda ||

Koṃbu tammaṭe sammēḷana kaṃśāḷeyu |
Imbāgi nuḍiva ḍhamarīmi ||
Kumbīni doregaḷu poḍeva bhēriya dani |
Sambhramadiṇda naḍedāru ||

Guruva gambīraru sirivaṇtaru guru |
Hiriyara kaṇḍu namisuva ||
Varabhaktaru 'harahara' eṇḍu stutisuta |
Haruṣadi baṇḍararthiyali ||

Kāṇikeyanu kaṭṭikōṇḍu mādēśana |
Māṇade neneva jḡanarige ||
Kāṇisutiha naḍumalege unnataṽgi |
Jāṇaru baruva dāriyoḷu ||

Bella bēḷe haṇṇu kāyi kaḍale kabbu |
Oḷḷeya eḷenīru kāya ||
Ella akkiyu bēḷe hēruḡaḷanu hottu |
Nillade baruva ettugaḷu ||

Kāriyu bēḷḷe keṇḍanu baṭṭa ciṇcenā |
Kāravuḷḷavu modalāgi ||
Dāriyoḷage hēranu hottu |
Baruva śruṅḡāranēna hēḷuvenu ||

Kūḍugom̐begaḷu sēruvegom̐bu modalāda |
Gūḍugoḷeya maṇḍegoṇbu ||
Nīḍida sāgaragoṇbu ettugaḷalli |
Rūḍhigīśana malegāgi ||

Hērina ettu kelavu lekkavillada |
Hērugalaṇu hottutaralu ||
Arāru bhaṇṇisalaḷavē basavanā |
-gārava ballaṇte pēḷve ||

Kombinaṇasu sarapaṇi geḷḷe gaṇṭe mukha |
-raṁbavu kālagaggaravu ||
Naṁbidavara salahuva basavanu bahu |
Saṁbhramavēna hēḷuvēnu ||

Nillade nālku dikkinali saṇḍaṇisiye |
Mellane naḍeda rogginali ||
Ella devarugaḷa vallabhaniha male |
Galli baṇḍaru haruṣadali ||

Śruṅgāravāgi naḍeva satiyarugaḷa |
Aṅgavaninnu hēḷuvēnu ||
Hiṅgade tamma puruṣaru makkaḷu saha |
Heṅgaḷu naḍeva rogginali ||

Paṭṭabaraha saṇṇa sīre biḷidanuṭṭu |
Toṭṭaru misunidoḍigeya ||
Kaṭṭida tōradurubu kaṇṇigaṇjana |
Yiṭṭu tilaka phaṇeyoḷage ||

Haḷadi hasuru tiḷigāvi biḷedanuṭṭu |
Beḷatigegaṇṇa nīreyaru ||
Kaḷenamoga sōgemuḍi perenosalina |
Kaḷahaṃsagamane naḍedaru ||

Baṭṭamukhada bhāvakiyara kucagaḷge |
Druṣṭitāgītenḍu bēga ||
Tōṭṭa ravike uṭṭa dēvāṅgavu aḍi |
Yiṭṭaru madagajadānte ||

Eraḷegaṇṇina teḷugalla aḷiguriḷina |
Koraḷa muttina saradiṇḍa ||
Taraḷeya kucabhārake naḍubaḷukuta |
Teraḷitu eḷe peṅgaḷāga ||

Kāramiṇcugaḷānte kaṇṇa beḷaguva mada |
-vāraṇadaṇṭaḍiyiḍuva ||
Nīrapēru ḍiya mēlmusukittukonḍu tā |
Nāriyareyda rogginali ||

Taḷiraḍi nuṇdoḍe seḷenaḍu naḷitōḷu |
Kaḷasakucada bāleyaru ||
Biḷalu muḍiya baṭṭamukha teḷugallada |
Naḷinākṣiyaru naḍedaru ||

Tanna puruṣanallade anyapuruṣara |
Tanna sōdarareṇdu bageva ||
Mannaṇeyali paṭibhaktiyōḷiruva saṁ |
-panneyareydarogginali ||

Hārava tegedu kucake siṅgaramāḍi |
Hāruvaranya puruṣara ||
Nāri tannaya gaṇḍana manassige baha |
Jāraveṇṇugaḷu naḍedaru ||

Bāla yavvaneyaru lōlākṣiyaru tri |
-śūladharana malegāgi ||
Līleyiṇḍali makkaḷanettikoḷḷuta |
Kālaharana bhajisutali ||

Sutara bēḍuva satiyaru oṇdu lakṣa |
Gatiya bayasuvavaru kelavaru ||
Pativrateyaru muttaide tanava bēḍi |
Atiśayadiṇḍa naḍedaru ||

Allalli annadānavu aravaṭṭige |
Bellada pānakadiṇḍa ||
Nillade dāriyōḷage upacarisuta |
Mellane naḍedararthiyalli ||

Inṭu baruva pariṣeya śruṅgārava |
Neṇṭu pēluvaraḷavalla ||
Kaṇṭuharana rūpaniṇḍe carisuvaru |
Muntusuruve mudadiṇḍa ||

Kṣatriya Brāhmaṇa Vaiśya Śūdraruḷu |
Mattāśrayadali janisi ||
Vistarisiye pūrvavaḷidu śrī guruliṅga |
Vittamahātmara pūgaḷe ||

Irade janara bhaktara māḍi muktara |
Karuṇisi krupeyiṇḍa kōḍuva ||
Ssurana vairiya rūpatāḷdu martyadoḷage |
Yiruva mahimeya pogaluvenu ||

Aṣṭamaṇḡaḷa meṭṭi karaṇēṇḍriya |
Suṭṭūruhida yōgigaḷa ||
Sruṣṭigilidu baṇḍu druṣṭava tōrida |
Druṣṭimūruḷḷa kaṇḍa ||

Sappeyaliṅga uppinahaḷḷiya swāmi |
Kappugoraḷa tōṇṭadayya ||
Muppuravairi koṭṭūra basavaliṅ |
Gappanu bōḷabasavēśa ||

Kaṭṭigayyanu bikṣada mahāntayyanu |
Diṭṭanu paśupatiswāmi ||
Neṭṭane nirvāṇa basavaliṅgēśanu |
Sruṣṭiyōḷage pogaḷuvēnu ||

Vasudheyōḷackariyesuva mahātmaru |
Hesaru paḍeda malegāgi ||
Bisigaṇṇa mādēśvarana nōḍuvanēndu |
Daśamukhadayya cittaisi ||

Śaṅku burugu cinnagāḷe nagāriyu |
Ōṅkāra gaṇṭejāgaṭeya ||
Biṅkadi carisuva caraliṅgamūrtigaḷu |
Bhōṅkane cittaisidaru ||

Kaṇte khaṭvāṅga kamaṇḍalu karadalli |
Piṇte piḍida daṇḍu kōlu ni ||
-ściṇtaru kappara jōḷige saha kā |
Lāṇtakarugaḷa. cittaise ||

Bhasita rudrākṣi keṇjeḍe sulipallina |
Misuniya karṇapatragaḷu ||
Eseva atīta pūjeya gaṇādhīśaru |
Paśupati iha malegāgi ||

Kāse kaiyoḷage maṇḍa katti vaṅkuḍi |
Pāśava jareda viraktar ||
Āseya kaḷeda udāsi mūrtigaḷu bhava |
Nāśavappavaru cittaisi ||

Jaṅgama liṅgavu maṅgaḷa hRudayaru |
Aṅgaḷa vairiya rūpa ||
Hiṅgade tāḷdu martyadoḷu calisuva be |
-ḍaṅgina mahimaraididaru ||

Naṅjanagūḍeragaṇbaḷi sūttūr |
Hoḍarabāḷu kuṇtūru ||
Raṅjisutiha pañcamaṭhada mahātmaru ni |
-raṅjana yatigaḷaididaru ||

Prutviyoḷage carisuva mahattige |
Bhaktanāgiruva virakta ||
Muktiya paḍedu oppuva haṇpayyanu |
Cittaisida naḍumalege ||

Gavi gahvaradoḷagiruva tapasvigaḷu |
Bhavaharanaḍiya dhyānisuta ||
Tave bhajisuta munipatigaḷu baṇḍaru |
Bhuvanakadhika malegāgi ||

Viraśaivaru vrataśīlaru paramā |
-cāryaru harana pūjakaru ||
Ō raṇte śivaśaraṇaru baṇḍaru nere |
Mārāriya malegāgi ||

Baṇḍaru sure gaṇḍharvaru malegāgi |
Saṇḍaṇisitu gaṇavruṇḍa ||
Kuṇḍade allalli liṅgada mahime mu |
Kuṇḍa ajanu pēḷalaridu ||

Ādēśadi nelasiruva liṅgavu kūḍi |
Māḍēśaniha malegāgi ||
Bhēdavillade cittaisidareṇbuda |
Ādaradiṇḍa pēḷuvenu ||

Saṇḍaṇiyānu tolagisi hā hā eṇḍu |
Inḍudharana ōlagadi ||
Naṇḍi maḥaṅkāḷaru eḍabaladalli |
Niṇḍu binnaisidarāga ||

Pōḍavigadhikavenisuva sthalaveduyeṇdu |
Maḍivāḷadoḷage tānelasi ||
Biḍadevolidu sōlagittige mūjaga |
Doḍeya baṇḍavane cittaisi ||

Naṇtumāḍiye paravage naṇbyaṇṇage |
Kuṇṭaṇiyāgi naḍesida ||
Daṇṭahaḷḷiya śivalaṇkāṛēśa viṣa |
-kaṇṭhadharane cittaisi ||

Haṇbalisuva bhaktarige naṇbigeyittu |
Kaṇbāḷadoḷage tānelasi ||
Aṇbu aiduḷḷana vairi siddēśa tri |
Yaṇbakathēva cittaisi ||

Baṇṭanāgiyē bāṇana bāgila kāyda |
Gaṇṭakaddanu gaṇapatiya ||
Kuṇṭanāgiye marehokka śālyada nīla |
Kaṇṭhēśvarane cittaisi ||

Vūsaraviya nelasida vairikappura |
Iśanu sarvēśanu ||
Śēṣabhūṣaṇa śivalaṇkāṛēśanu baṇḍa |
Yīśa mādēśa cittaisi ||

Kaṇḍiheveṇdaḍi muḍiyavādisi muṇ |
Koṇḍu nuḍiye haribrahma ||
Baṇḍeha||iyali nelasidaḷamēśa bhū |
Maṇḍaladoḍeya cittaisi ||

Halavu padārthava olidu pākavamāḍi |
Tolagisi hiṅgaḍisidanu ||
Alagumūleya mallikārjunadēvaru |
Sulabhadēvane cittaisi ||

Baṇṇisipāḍi śivana mareyanu hokka |
Heṇṇige gaṇḍu rūpitta ||
Kaṇṇanūrūḷu niṇḍa śivalaṅkāreśa mu |
Kaṇṇa harane cittaisi ||

Kuṇbhiṇi pati ballāḷa satiya koḍe |
Raṇbige śiśuvāgirdu ||
Tryaṇbakadēvanu tummanāciya liṅga |
Śaṇbhu baṇḍavare cittaisi ||

Hemādriyiṇḍali premadi kaṇpaṇa |
Sīmeya bhaktarigolidu ||
Ī mahimeyoḷu gājinoroḷu nelisida |
Somēśvara cittaisi ||

Mannaṇeyiṇḍali munna kalyāṇadi |
Cennāgi nīḍi jaṅgamakke ||
Innu bhaktara saluhuvēṇḍu nelasida |
Miṇyada basava cittaisi ||

Āgamaśāstra kagōcara kāśiya |
Bēgadi kṣētradi baṇḍu ||
Yōgadi nelasida śivanāṅkāreśvara |
Nāgabhūṣaṇane cittaisi ||

Ballida mūjagadoḍeya nenasikoṇḍe |
Billinoḷage pārtha baḍiye ||
Nallūroḷiha śivanāṅkāreśvara kabbu |
Villana vairi cittaisi ||

Hammanāḍina brahmanige śikṣeyamāḍi |
Gammane nimma pūjisalu ||
Nirmaḷa padaviya nittamāraṭaha||i |
Brahmaṇḍave cittaisi ||

Aṇḍu dakṣanige śikṣeya māḍēṇḍu |
Kaṇḍa vīrēśage pēlei ||
Baṇḍīga baragūru beṭṭadoḷage niṇḍa |
Paṇḍēśvarana cittaisii ||

Kālana śūladekaṭṭi bēgadi matte |
Līleyīndali tānu volidu ||
Pālamaleya siddēśvara dēvare |
Śūladharane cittaisi ||

Ponnācibeṭṭadoḷage tā bhaktara |
Mannisi karedvaravittu ||
Cennāgi salehuva panna gābharaṇane |
Ponnemallēśa cittaisi ||

Oṇdu kusuma kaṇditeṇdu kaṇḡaḷakittu |
Aṇdu nimmaḍiyōḷagirise ||
Baṇdu hariyu bēganiṇdu kaimugidanu |
Iṇdudarana cittaisi ||

Ajanu haṇseya vāhanavērikoṇḍāga |
Trijagava srjisaḇēkeṇdu ||
Nijavāgi appaṇeyanu kēḷibaṇdanu |
Bhujagābharaṇane cittaisi ||

Surapati gajavāhanavērikoṇḍīga |
Yirade baṇdanu naḍu malege ||
Purahara mādēśvarane salahu eṇdu |
Eraginiṇdavane bhaktiyali ||

Nuggudaivada gaṇḍa mādēśvaragemana |
Higgiyeragi bhītiyali ||
Agni tagaravāhanavērikoṇḍu tā |
Śighradi baṇḍanu malege ||

Yamanu kōṇanēri gamanisi alliṇḍa |
Kramadiṇḍa payaṇagatiyalli ||
Dyumaṇiyasuta tanna maṇihadolīruvanu |
Yamanu binnaيسانāga ||

Niruti naravāhanavērikoṇḍu tā |
Baruta prītiyali nōḍidanu ||
Purahara mādēśvaraniha malegāgi |
Haruṣadi baṇḍanartiyali ||

Varuṇa dikkina gaḍiyanu kādirutiha |
Biḍade negaḷa nērikoḍu ||
Saḍagaradiṇḍa varuṇa sāgi baṇḍanu |
Biḍade mādēśana baḷige ||

Vāyavya dikkinolageyiru nīneṇḍu |
Dēvaru kaṭṭumāḍiḥanu ||
Vāyuvu tanna vāhanavēri baṇḍanu |
Bhāvajavairiya baḷige ||

Uttara dikkinolage oppirdanu |
Kīrtivaḍedu haruṣadali ||
Matte turugavērikoṇḍu kubhēranu |
Kkatru mādēśana baḷige ||

Naṇdivāhana vērikoṇḍu īśānyanu |
Baṇdanu tanna dikkiniṇḍa ||
Niṇdunōḍida naḍumaleyoḷu nelisida |
Inḍudharana baḷigāgi ||

Āvāva maṭṭada hiriya mahattu ma |
Ttāva gaviya yatigaḷu ||
Āvava sthaḷada liṅgavu baṇdavu yeṇḍu |
Devanu keḷda mādēśa ||

Baṇdaru hariyaja suramuni nikaravu |
Niṇdaru dikku pālaru ||
Inḍu mādēśvara nelesida maleyoḷu |
Saṇḍaṇisittu allalli ||

Mulokadoḍeyanu nelasiha giriyoḷu |
Kālada gelida mahimara ||
Śūladharanu mādēśvaranōlaga |
Śāleyōḷirparartiyali ||

Raṇbe urvaṣīyu tilōttame mēnaki |
Yeṇba satiyaru saṇbramadi ||
Tuṇbara nārada garuḍha gaṇdharvaru |
Inbāgi pāḍalogginali ||

Kinnara kiṇpuruṣaru suralōkada |
Kanneyarugaḷondu deseya ||
Pannagadharana ōlagadoḷagirdaru |
Munnūru muvattu kōṭi ||

Maddaḷe tāḷagatige naliyuta bēga |
Muddu mukhada nāriyaru ||
Diddimi dhimirendu maddaḷegatige ma |
Tteddu nRutyava nāḍidaru

Intoppuva ōlagadoḷagirdaru |
Kuṇtuharanu mādēśa
Saṇtōṣadali bhaktargemuktiya koṭṭu |
Ciṇtāyaka krupeyiṇda ||

Allalli liṅgavu allalli jaṅgama |
Allalli munitapasigaḷu ||
Allalli paruvavu allalli pariṣeyu |
Yella ṭhāvinoḷedevidade ||

Harivahaḥlavu keretōpina taḍiyali |
Hiriyaru śivanapūjeyanu ||
Parimaḥlavuḥla patreyu puṣpamodalāgi |
Harana arcaneya māḍidaru ||

Biṇḍige pāsāle aḍḍaṇigegaḷanu |
Taṇḍu harivāṇadoḷirisi ||
Ceṇḍavāgiye taṭṭe baṭṭalu eḍemāḍi |
Niṇḍu kaimugidu ciṭṭigaru ||

Mounadiṇḍali japadyānavu maṇimaṇtra |
J~jānayetigaḷu māḍuvaru ||
Bāna prakāśa liṅgavu karadalli suyi |
Dāni hiriyaressediharu ||

Māgha bahuḷa caturdaśi caṇdravāra śiva |
Yōgavārātri jāgaradi ||
Āgama stōtra maṇtravanācarisuta |
Bhōgibhūṣaṇana arciparu ||

Aṣṭadidhārcane ṣōḍaśa upacāra |
Iṣṭaliṅgārcanemāḍi ||
Ghaṭṭigoḷisi manavanu saṇcalisida |
Diṭṭa mahātmaralliharu ||

Mūḍitu pariṣe paruvavu allallige |
Rūḍhigoḍeyana maleyoḷu ||
Bēḍida pañcāmrutava jaṅgamakeḍe |
Māḍisidanu mādēśa ||

Happaḷuppinakāye kaḍubu kajjāyadi |
-tuppa tailavu bēgadali ||
Tappade nīḍisidanu hiriyarige kaṇ |
Darpaharanu mādēśa ||

Kuṇbaḷa badane bāḷeya hāgala hīre |
Yeṇba kāygaḷa pākamāḍi ||
Saṇbāradiṇdalesava padārthava |
Saṇbhramadiṇda māḍidaru ||

Gulladahaṇṇu māvinakāyi niṇbeya |
Ālli haraḷeya haṇṇugaḷu ||
Kalleḍe māgaḷe kaḷale uppinakāyi |
Nillade eḍeya māḍidaru ||

Bīsuhorige gārike eṇṇehorige |
Lēsāda uddina kaḍubu ||
Sāsaluṇḍege dōseyu kajjāyava |
Īsa jaṅgamake nīḍidaru ||

Pāyasa tuppavu parikara keladalli |
Tōyaśālyānnada bhakṣya ||
Māyākōḷāhalanenṇa viraktarige |
Kāyaja haranu nīḍisida ||

Bhakta mahēśaru satyasadācāri |
Nitya prasāda dēhigaḷu ||
KatRu va neneva janakke mādēśvara |
Arthiyiṇḍali nīḍisida ||

Hālu sakkare jēnu pānaka eḷanīru |
Bāḷeyahaṇṇu bēgadalli ||
Śūladharana rūpatāḷda jaṅgamarige |
Kālaharanu nīḍisidanu ||

Uttara dakṣiṇa pūrva paścimadoḷu |
Matte carisuva jaṅgamake ||
Nityanīḍisida mādēśvaranahudeṇḍu vi |
-raktamūrtigaḷu koṇḍāḍi ||

Ārtiyiṇḍali ṣaḍuruciya mahattige |
Bhaktaradēva nīḍisida ||
Matte dēvālayake mādēśvara baṇḍa |
Itta tammaḍi beḷagāge ||

Baṇḍaru mādēśvarana sēvakarāgi |
Gaṇdapuṣpavu modalāgi ||
Biṇḍige aggaṇi abhiṣēkavanamāḍi |
Caṇḍadi pūje māḍidaru ||

Kāṇikeyanu kailipiḍidu kūḍida jana |
Māṇade bhayabhaktiyiṇḍa ||
Kṣōṇiyodeya mādēśanōlagake |
Jāṇaru stutisutta baheru ||

Honnu haṇavu kāsu baṇṇa baṅgāradi |
Kaṇṇu maṇiyu modalāgi ||
Cinna mādēśvaranaḍige kāṇikeyikki |
Kanne sutara bēḍikoṇḍu ||

Cinnadapuṣpa beḷḷiya puṣpavataṇḍu |
Cennaḍigirisi kaimugidu ||
Binnaisi bēḍikoṇḍaru bēga satiyaru |
Ennayya sutana koḍeṇḍu ||

Bhūta sōṅkidavaru baṇje baraḍiyaru |
Sūtaka tappiyiddavaru ||
Bhītipaṭṭiruvāṇtha satiyaru duritakke |
Dhātuguṇḍiye barutiharu ||

Vāsa kaṁsāḷeya nuḍisikoṇḍu mā |
-dēśaṅghrige namōyeṇḍu ||
Bhaṣepālaka duritana poreyeṇḍu vī |
-rēśana koṇḍāḍidaru ||

Dakṣanavairi vīrēśana duritana |
Śikṣemāḍeṇḍu tā besasi ||
Ā kṣaṇadalli kēśaṇṇanigoppisi |
Takṣaṇadalli horaḍisida ||

Duritakke kuḷita satiyaru taledūge |
Tirugutta mātanāḍidaru ||
Iralamma veṇḍu beraḷakacci bhūta pa |
-lgiridu binnaisidudāga ||

Biṭṭōḍuva bhūtana hiḍitarisāga |
Kaṭṭumāḍida vīrēśa ||
Muṭṭalammevu nimma pādadāṇeyu yeṇḍu |
Sṭadikkige ōḍidavu ||

Uriva uddnḍane harana kumāranē |
Karuṇisu varava bēgadali ||
Harasi kāṇikeyikki karaṇiye salahēṇḍu |
Karava mugidu bēḍidaru ||

Bēḍida varava koṭṭu mādēśvara |
Rūḍhiya janarige bēga ||
Āḍida līleyīndale maleyoḷu here |
-sūḍiva abhavanoppidanu ||

Jātreya pariṣe hariyitu tammūrige |
Khyatipaḍeda liṅgavanu ||
Prītiyīndali liṅgava kaḷudarāga |
Bhūtaḷadoḍeya mādēśa ||

Oṇḍajaharisurapati dikpālara |
Iṇḍudaranu kaḷuhidanu ||
Eṇḍinaṇḍadi naḍumaleyoḷoppirdanada |
Naṇdivāhananu mādēśa ||

Sruṣṭigadhika kailāsavenipa naḍu |
Beṭṭadoḷage nelasirdu ||
Iṣṭārtha varavanu bēgadi janarige |
Koṭṭanu mādēśvaranu ||

Gurusiddappa has described the jātre with devotion. He has seen the jātre. He says jātre is attended by the three Gods, their followers, kings, scholars, heads of maṭhas and thousands of devotees.

The song '**Tēru sāgitamma nōḍidare, I dēhaven̄ba tēru sāgitamma nōḍirē**' brings out devotion. Tēru is chariot to carry the idol of Śrī Mādēśvara in a procession. There are six wheels to a tēru. In the center is the idol of God. The body is compared to a tēru. The pinnacle on top of the tēru resembles the human head. There are six wheels of power inside the body of a person and the soul is in the center of the body. Jātre consists of many types of procession. Jātre ends with 'Teppōtsva' (procession of idol on water).

Śrī Mādēśvara jātre takes place on Śivarātri, Dipāvaḷi, Navarātri, Yugādi and monthly on Śivarātri days and also on Bahuḷa Ćaturdaśi days in each month. Thousands of devotees visit the temple during Mondays in November, on Gowri festive day and in December. Jātre supports business but devotion is given importance.

Once in twelve years the temple performs jātre for Śēṣaṇṇōḍeya, the devotee of Śrī Mādēśvara. Āntaragaṅge (lake) water is considered sacred. People take bath here. It is the same as taking bath in the river Gaṅge. This is similar to the Pāṭāḷagaṅge located at Śrīśaila. In Nāgamale the Śivaliṅga is decorated in the form of a serpent. This is also a place of Tapas.

Temple Administration

Scriptures say visiting pilgrim places like Kāśi, Rāmēśvara and others, at least once during life time, is an essential part of every Hindu family. Rāma, the incarnation of God, Ramaṇa Maharṣi, Śrī Vivēkānāṇḁa took pilgrimages. Visiting such places provide peace of mind and creates feelings of God.

- People close to Śrī Madyuvarāṇi

For the last 650 years, Śrī Mādēśvara temple has been improved in an orderly way. Hyderāli tablet says Alambāḁi Junjēgowḁa constructed the inner house of the temple (Garbhaguḁi where the Liṅga is housed). That room has a door in the north called Alambāḁi Basavēśvara. This door probably led to Alambāḁi from the temple. Currently, there is no town named Alambāḁi except in the Government records. It is difficult to pinpoint the expansion of the temple when and by whom it took place. Till 1914 there was a stone wall around the temple. Temple administrator Rao Sahib G. P. Mallappa of Kollegāl constructed maṇṁapas around the temple. This work was done with the help of the Sālūru maṁṁa Svāmys - Paṁṁada Śrī Keṁpanaṇjasvāmy, Paṁṁada Śrī Sāṁtaliṅga Svāmy and Paṁṁada Śrī Mudduvīrasvāmy. These improvements contributed to increase the number of devotees attending the temple.

The administration of this temple for over 650 years was entrusted to the head of Sālūru maṭha and to the temple Tammaḍiṣ. The Tammaḍi's belong to Billayya and Śēṣaṇṇōḍeya's lineage. It is mentioned in the copper tablet of Hyderālikhān. The development of this temple is mainly due to the head of Sālūru maṭha Svāmijis and the Tammaḍiṣ. This is indicated both in the tablet given by Hyderālikhān and in the notice given by the East India Company.

Now a day Tammaḍi's perform pujas. The temple administration was taken over by the Government.

In earlier days the chariots -Tiger, Vruśabha were made of wood. They have been replaced by silver chariots. The glory of the procession increased with the silver chariots. In 1935, Śrī Nālvaḍi Kriṣṇarāja Odeyar, the king of Mysore, donated new chariots of Rudrākṣi and precious jewels. They increased the splendor of the procession. Inside the temple there is a wooden well. It has been replaced with stones. The administration has built a flower garden. They have built resting houses for the use of travelers. The travel was difficult and they were not sure they will return from the pilgrimage. People visiting the temple were send off with tears in their eyes. Yet many traveled to the temple. Even today people believe violating the rules of the hill make a person to become food for the tiger.

In 1917, the walkway from Tāla beṭṭa to the temple was improved. The road was improved so motorized vehicles can reach the temple. Now a day the roads leading to the temple from Mysore and Madras side have been asphalted.

Earlier the administration was entrusted to the Taluq committees. In 1926 administration was transferred under the Madras Endowment Act. In 1951, Madras Mujarāhi department performed work with the assistance of the Trust and the Executive offices. On January 11, 1956 the area belonged to greater Mysore and its administration was entrusted to the Government of Karnataka.

The income derived from various sources is used for the pūja, pay remunerations and to improve facilities to the travelers. The roads have been improved so motorized vehicles can travel with ease. To help devotees to stay in the hills, Śrī Jayachāmarāja Oḍeyar have constructed a rooming house. Also other rooming houses have been constructed by temple authorities.

To provide good water to travelers, several projects were undertaken. As a result running water is available in the hills. There is a pump house with diesel engine to pump the water. More projects are on paper for the benefits of devotees. Dāsōha at Sālūru maṭha

is also getting bigger every day. This definitely made Śrī Mādēśvara happy.

The pinnacle of the temple faces south. It is not known who built the entrance door to the temple. The idol Gaṇapati at the entrance of the temple was due to Śrī Timmaṇṇācār, Mysore Palace Contractor. In 1930, Śrī Timmaṇṇācār as per the tradition of putting the 'Dūpa' after viewing Śrī Mādēśvara Liṅga left the temple in a hurry. Somehow he lost his way and spent the entire night in the forest. There he realized his mistake of not putting 'Dūpa'. He requested forgiveness of Śrī Mādēśvara. Next morning he returned to the temple and decided to establish the idol of Gaṇapati at the entrance. People narrate many similar events even today.

People visiting the hills without devotion and those who do not serve Śrī Mādēśvara with the feeling of brahmaçarya do not get fruit of their visit. The person who visit with the idea 'Ādantāgali Mādappana jātre' (whatever happens at Jātre) is like an idiot who sows the land without tilling first. His efforts are wasted!

Summary

Yadyedācarati śrēṣṭhaḥ tata dēvō tarōjanā |
Sayat pramāṇam kurutē lōkasta dhanuvartatē ||
-- Bhagavadgītā

The history of Śrī Mādēśvara is hidden in many ways. There is more hidden than known. More experienced than heard. Śrī Mādēśvara is well known but his early and later history is not clear.

The history of great souls encourages people. The light from sun and moon, water from rivers like Gaṅga and others, cool breeze are helpful to the world. Similarly, for the life to improve with morality, history of great personalities is essential. From this point Śrī Mādēśvara's history is important and worth examining. The famous Rāmāyaṇa and Bhārata, recently history of Gandhi-Nehru, Paramhansa Rāmakriṣṇa, Vivēkānanda, Rāmatīrtha, Ramaṇamaharṣi, Araviṇdaghoṣa Ṭhāgūr, Māḷaviya and others have impacted the lives of many individuals. Similarly, in the land of Karnataka, history of Śivaśaraṇas and others with their teachings have made lasting impact on many lives.

The great souls of the world can be classified as knowledge (Śira, head, mind) based. The other group is heart (words touched heart) based. Śrī Śaṅkarācārya,

Rāmānujācārya, Ānaṇdatīrtha, Sāyaṇācārya, Mādvācārya, Bāskarācārya, Lōkamānya Tilak, Dayānaṇḍa, Sarasvathi, Śrīkarācārya belong to the knowledge group. In this group knowledge is predominant.

In the heart group, Śrī Kriṣṇa, Govtama Buddha, Jesus, Sākratis, King Aśōka, Śrī Basavēśvara, Prabhudēvaru, Tālstoey, Rāmakriṣṇa. Vivēkānaṇḍa, Gandhi, Martin Luther King and others belong. This classification does not mean the former group did not have heart or the latter did not have knowledge. It means they depicted knowledge over heart and the latter depicted heart over knowledge. Śrī Mādēśvara belongs to the second group (heart).

There are no existing documents mentioning Śrī Mādēśvara's teachings. The document containing the history of - Nirāṇjanavarṁśa Ratnākara was not available. The information in this document was collected from the glory of this place.

Śrī Mādēśvara hills are not only a place of pilgrimage but it also a place where Śrī Mādēśvara is in an awake status. It is the belief of the devotees that Śrī Mādēśvara is still performing tapas. The truth lies in the miracles experienced by devotees.

Food, Knowledge and God are the three things required for an individual, to a society and the country. With these three there will be peace. Where there is peace there is no desire,

hesitation and greed. The secret of Śrī Mādēśvara's presence is to create such an atmosphere. He had no desire in women, wealth and gold. He did not have any fear of ferocious animals. There is no harm in calling him as a great reverend. Kāyaka of Śivaśaraṇas rid hesitation and increased his virtues and strength.

Śrī Mādēśvara did not wish salvation for himself. With the people of his town Satyēndra Ćola and with his country Palugurja got salvation. For this reason, Śrī Mādēśvara elevated the Sōligas, Kurubas, Okkaligas and Bēḍas by giving Liṅga initiation. This indicates Śrī Mādēśvara was strong in all respect. The lotus flower stays in water but not attached to water, copra staying inside the coconut is not attached to the shell. Similarly, Śaraṇas stayed in saṁsāra without being attached to it.

Staying in saṁsāra without attachment is called Karma Yōga (Yōgaḥ karmasu Kavśalaṁ). Śaraṇas called it Śivārpaṇa yōga. Gandhi called it Ānāśakti yōga. One of the Śivaśaraṇas says 'Good to play with snake after removing teeth, good to play with tiger after removing the paw and canine teeth'. Snake is referred to saṁsāra and its teeth to pride. Also love towards tiger is referred to canine teeth. Removing them is to stay in saṁsāra. It is not easy. We see Saṅgappa, Kārayya, Billayya leading a life of śaraṇa's staying in saṁsāra. It

was possible through the blessings of Śrī Mādēśvara.

Śrī Mādēśvara became Liṅga needs some explanation. In the religion of Śivaśaraṇas there are three forms of God namely Guru, Liṅga and Jaṅgama. These are the forms of Sat-Īit-Anaṇḁa of Paraśiva. Guru is the form of knowledge, Jaṅgama is the form of Anaṇḁa and between them is Liṅga with a form. This is interesting. Śivāgama says "Ekamūrty trayōbhāgaṁ guruliṅgaĉa jaṅgama"- three forms of Paraśiva is Guru, Liṅga and Jaṅgama.

The face of Liṅga is Jaṅgama and 'Liṅgabhōgōpa bhōgigaḷ liṅgigaḷ' both indicating adwaita form of Liṅga and jaṅgama. Service to jaṅgama is service to liṅga. It is the secret of śaraṇa religion. Worship of Liṅga ignoring jaṅgama is against śaraṇa religion. This is supported by a story in Basava Purāṇa.

One day Basavaṇṇa was engaged in Liṅga pūja in his house. At that time Allama Prabhu with Siddarāma came to Basavaṇṇa's house from Sonnalige. In spite of hearing the news of Prabhu's arrival, Basavaṇṇa continued Liṅga pūja ignoring Allama Prabhu at the door of his house. Then the radiance of his Iṣṭaliṅga disappears. Basavaṇṇa remembers Jaṅgama is the face of liṅga. He rushes to the door to welcome the jaṅgama Allama Prabhu. He seeks forgiveness for not coming earlier. Allama feels sorry for Basavaṇṇa and says 'Stāvarakke

aḷivuntu jaṅgamakke aḷivilla' (There is no end to jaṅgama, a moving Liṅga but there is to a stāvara or fixed liṅga).

According to Upaniṣat part of Parabrahma is more in Jaṅgama than in stāvara. Keeping this in mind, Basavaṇṇa said 'Kallanāgara pūjisi diṭada nāgara hoḍe eṁbudu' (worship stone idol and kill living) is not correct. Saravjña says 'Uṇuva jaṅgama baralu uṇabaḍisalollaḍē eḍemāḍi namisuva baṇagugaḷa nōḍa' (not feeding the live but offer food to liṅga. He calls them lower class. The bottom line is jaṅgama is higher than stāvara. This is the reason Śrī Mādēśvara took birth as a jaṅgama and taught the philosophy of Liṅga before becoming Liṅga himself. Even today there is preference to please jaṅgama in his presence. Śivāgama says about liṅga:

'Līyatē gamyatēyatra jagadētaâcārâçaram |
Tadē talliṅga mityuktvam ligatatva viśāradaih ||

It means Liṅga is the reason for creation, existence and its ending

Liṅga puje and wearing of Liṅga is an ancient tradition in Bhārata. Kāśī, Kēdāra, Rāmēśvara, Paṁpā, Gōkarṇa, Śrīśaila and other places in Bhārata are pilgrim places for Śiva devotees for a long time.

Viṣṇu brahma dayōdēvāḥ munayō gavtamādayaḥ
Dārayanti sadāliṅgam uttamāṅgē viṣēṣataḥ

Viṣṇu, Brahma and other divines, Sānaṇḍa, Agastya, Dadīcā, Upamanyu and other sages wore liṅgas. The idols Viṭhala at Pañḍarāpura, Bhavānidēvi at Tuḷajāpura Padmanābha at Anantaśayanem, Lakṣmīdēvi at Kollāpura, all have liṅgas on their head. According to a story in Skāṇḍa purāṇa, Śrī Anjanēya the pupil of Śrī Virabhadra has Liṅga on his fore head. It is seen at the Praḷayakāla Virabhadra temple of Gavīpura, Bangalore. Liṅga established by Anjanēya at Rāmēśvara is well known. Father Herass says worship of Liṅga existed during Harappa and Mohenjadāro time. During the time of Rāmāyaṇa, Rāma in Pāṃpā and in Rāmēśvara worshiped liṅga. In Mahābārata, Arjuna worshiped Liṅga made from sand at Indrakīla. Liṅga worship was famous at one time in Śrīlaṅka, Malēṣiya, Jāvā, Arabistan, Egypt, Afghanistan and other places.

The form of Liṅga is round and the color is black. It need some explanation. The round form shows Liṅga has no beginning or end. The black color shows it is like the sky, or like the ocean, it is hidden. The history of Liṅga is great. It is the reason for Śrī Mādēśvara took the form of liṅga.

Disappearance from this world by Śivaśaraṇas is called liṅgaikya. The presence of Śrī Reṇuka and other Ācāryas are called 'liṅgōdbhava' (rise from liṅga). It is the practice to install Liṅga on the Aikya ground of

Śivaśaraṇas. From these it is easy to understand the reason for Śrī Mādēśvara is in the form of liṅga.

Devotees believe Śrī Mādēśvara is engaged in yōga secretly. Yet he is fulfilling the wishes of devotees.

Svāmy Rāmatīrtha says of five types varga (groups) namely; Śilāvarga (stone), Sasyavarga (plants), Prāṇivarga (animals), Manuṣyavarga (humans) and Dēvavarga (Divines). The wise wished to move up from human to divine. To reach the divinity, Stone, plants and animals need to rise up to the level of humans. Then they can rise to the level of divines. How to rise to the level of divine without losing the feeling of jīva?

Today Bhārata is a free country. Bhārata is ruled by her own citizens. It is the duty of the citizens to protect, preserve the religion, its culture and the scriptures of the country. In this regard the great saints like Śrī Mādēśvara and their teachings, reading and hearing them play an important role. This book is written to fill that role. Let us not forget Śrī Mādēśvara is a Kannaḍiga, did miracles in Karnataka, taught in Karnataka, and finally decided to stay in the hills of Karnataka. They made the land a blessed one before, now and in future.

॥ Ōm Sāntiḥ Ōm Sāntiḥ Ōm Sāntiḥ ॥

Appendix

Some Related Information:

This section gives some additional information regarding the history Śrī Mādēśvara.

1. Mādēśvara Sāṅgatya: This book is written about Śrī Mādēśvara. It describes many of his mystic works at Naḍumale. The book has three chapters and 362 poems. The author Gurusiddappa is from Miṇya, Kollegāla Taluq. His father is Halagūru Akkaśāle Dēvaṇṇa and Guru is Basavaliṅgayati of Vāṭālamāṭha. He lived during 1750 according to History of Kannaḍa poets, Part 3, Page 105. The poems are easy to read. It describes the Jātre. It is published by Śaraṇa Sāhitya Māle.

2. Niraṅjana Varṁśa Ratnākara: This book is published by Śivānubhava Granthamāle, Bijāpura, 1933. It describes Śrī Mādēśvara as the 6th President Nirmāya Gaṇēśvara, Sūnya Pīṭha. The author says he collected the information from the history of the hills. So the information in this book is acceptable.

3. Suttūru Vīrasimhāsana Guruparampare: This is a book in Ṣaṭpadhi (six line poems) printed in 1933 at Mysore. This book contains information regarding Śrī Mādēśvara's history. This book says Śrī

Mādēśvara first visited Jaṅgama tiṅthiṇi at Śrīśaila before coming to Suttūr. At Suttūr he performed several miracles. There is a Gaddige at the Vīrasimhāsana maṭha, Suttūr. The stone mill at the Somēśvara temple is witnesses to his mystic works. Devotees visiting Mādēśvara hills also visit Suttūr maṭha. The tablets and scriptures related to this maṭha are well known. From them the history of maṭha can be traced.

4. Kuṇtūr Vīrasimhāsana Maṭha: It is well known. Śrī Mādēśvara stayed in Kuṇtūr, Kollegāla Taluq. There are many stories about Śrī Mādēśvara in this region. At the foot of the Kuṇtūru beṭṭa, Śrī Mādēśvara kneeled before proceeding to Naḍumale. It is preserved by constructing a maṇṭapa. Kuṇtūru has a Vīrasimhāsana maṭha. As per the instruction of Śrī Mādēśvara, the Svāmy of this maṭha performed Liṅga initiation to Billayya and his wife Annasāmma. Billayya was the head of the Tammaḍi tribe. Hyderalikhan copper tablet indicates Kuṇtūr maṭha belongs to Bāḷehalli Simhāsana and also mentions Liṅga initiation ceremony to Billayya. There are stone tablets and scriptures indicating relationship between Kuṇtūru maṭha and Sālūru maṭha located in Naḍumale. Śrī Mādēśvara served as Jagadguru Ādhigaṇanātha at Prabhuliṅga beṭṭa located near Kuṇtūru.

5. Pañcā Mahā Maṭhas: In Mādēśvara Sāṅgatya and in the Hyderāli tablet the five

maṭhas located at Nanjanagūḍu, Suṭṭūru, Vaṇḍarabāḷu, Kuṇtūru and Eragamballi have prominence. These five maṭhas were in the forefront during Śrī Mādēśvara's time. The famous singer Śrī Muppina ṢaḍakṣaraSvāmy belonged to Eragamballi maṭha. The famous vaḥana writer Śrī Ghanaliṅgadēvaru was the head of Śrī Suṭṭūru Vīrasimhāsana.

6. Lineage of Tammaḍis: For several hundred years the priest at the temple belonged to the lineage of Bīrayya and Annasālamma. The son of Billayya is Śēṣaṇṇōḍeya. His son is Bīrayya. In his lineage, Ellatammaḍi, Kālamāda, Kem̐pumāda, Ćiṇṇamāda, Bōlamāda, Tōlamāda, and others belonged. Among them Duṇḍayya is a well known Tammaḍi. Hyderāli Tablet mentions Tammaḍi's belong to Annasālamma lineage.

From the Hyderāli tablet and from the notice by the East India Company, it is clear that Tammaḍi's are the worshippers of Śrī Mādēśvara for several hundred years. Even the Sāṅgatya indicates they are the original people of this area.

7. Sālūru Maṭha: Sālūru maṭha is famous in Mādēśvara hills. It was started by Suṁsāri Saṅgappa. The first Svāmy of this maṭha performed liṅgadhāraṇe and also was responsible for improving the temple. Even today the head of this maṭha receives first prasāda from the temple. There is close

relationship between the temple and maṭha. Here dāsōha is performed.

8. Alambāḍi Bēḍagaṃpaṇa Rājya:

When Śrī Mādēśvara arrived to Naḍumale only Sōligas, Bēḍas and Kurubas were present. That area was called the kingdom of 'Bēḍagaṃpaṇa'. Rāyaṇṇanāyaka was the head of this area. He donated lands to Śrī Mādēśvara. This is mentioned in Sāṅgatya book. Hyderāli Tablet also mentions his name. It says he is the Paṭṭēgāra of the land. The King of Koṅga came with an army seeking Dēvaki, the daughter of Rāyaṇṇa. With the grace of Śrī Mādēśvara, Rāyaṇṇa defeated the King of Koṅga. It is described in detail in Sāṅgatya book. It is also in the copper tablet. Many songs mention Alambāḍi. It is the capital for the kingdom of Bēḍagaṃpaṇa. This place does not exist any more. Juṇjēgowda who built the inner temple (Garbhaguḍi) belongs to this place. It is mentioned in Hyderāli tablet.

9. Information about some people related to the history: Some names are mentioned in Sāṅgatya, Hyderāli tablet and also in Janapada literatures. Among them Suṃsāri Saṅgappa, Bhakta Kārayya, (Sōliga) Virakta Haṃpayya, Saragūrayya(?), Baṇḍalli Ācāri, Śēṣaṇṇōḍeya the son of Billayya, Bīrayya son of Śēṣaṇṇa, Honnidēva, Kuṇtūr maṭha Svāmies(?), Saragūru Uppligaśeṭṭi (?) are important. Saragūrayya is important among

these. There are stories he traveled with Śrī Mādēśvara on a tiger.

10. Hyder's Copper Tablet: In 1761 Hyderālikhān was the sole administrator at Srīraṅgaṇa. Till the death of Tippu in 1799 the administration was in their hands. Fourteen years after Hyderāli became the sole administrator he went to Śrī Mādēśvara hills (Sālivāhana Śaka 1698, Durmukhi saṁvatsara Śrāvaṇa śudda 3rd) and gave the copper tablet. It contains historical information about Śrī Mādēśvara. The story mentioned in the Sāṅgatyā agrees with the information in the tablet. Also it confirms Tammaḍigas performed pūjas as priests in the temple. Hyderāli decided disputes regarding who the priests should be in the temple.

This tablet indicates Kuṇṭūr Svāmy performing liṅgadāraṇa to Bēḍagaṁpaṇa and Rāyaṇṇa. The army of Koṅgas crossed Tuṅgabhadra river(?)(It should be Kāvēri and not Tuṅgabhadra. Not knowing the name of the river the person engraved wrong name of the river).

The tablet says to expand the temple from Gaṭṭimadanāri. But Gaṭṭimadanāri who was or what is not known.

In this tablet, Hyderāli addresses Śrī Mādēśvara as 'Jagadguru Mādēśvarasvāmy'. It shows his tolerance to other religions. This tablet is more than 200 years old. The tablet has the pictures of Sun, Moon, Liṅga and

Basava (bull). This tablet resides with the Tammaḍi in the hill.

11. East India Company Notice: This document is in Tamil language. It was written on February 16, 1842 at Coimabtoṛe. It is about 172 years old. The Company made Kāḍu Māda Tammaḍi as the Dharmakartha (administrator) of the temple.

12. Śrī Mādēśvara in Janapada Sāhitya: Many poets have written about Śrī Mādēśvara. There are many tablets from kings. More than these people sing divine folk songs. They can be heard during festive occasions and while people traveling to the hills to participate in the festivities.

13. Stories about Śrī Mādēśvara: There are many stories about Śrī Mādēśvara in Naḍumale, Kuṇtūr, Suttūru, Nīlagiri and other places. Some of the stories are: Winning over Bēvina Kāḷi, Release of Jaṅgamas from prison, Killing of Śravaṇa, Saving of Raṅganātha, blessing of elephants, war over the king of Koṅga and others. It is difficult to prove all of them. Yet, Śrī Mādēśvara was a mystic person and there is no doubt that he has done some marvelous things. This may be the reason for people sing about him.

14. Toru Gaddiges of Śrī Mādēśvara: Temples and Gaddiges of Śrī Mādēśvara are at Mysore, Kollegāla, Nīlagiri, Coimabtoṛe and other places. His temple and place of tapas is Naḍumale. People built

gaddiges in the places where tapas and Śivapūja and miracles were performed. In Mysore and other parts of Karnataka, children are named Mādayya for boys and Mādamma for girls. It shows belief of people in Śrī Mādēśvara. Near Bangalore, near Revaṇasiddēśvara beṭṭa there is a Mādēśvara beṭṭa. Śrī Mādēśvara performed tapas here. Also another Mādēśvara beṭṭa is near Arasikere.

15. Śrī Naṇjuṇḍa Oḍeyar, Kuṇtūru?,

Śrī Naṇjuṇḍa Oḍeyar was the head of Śrī Vīrasimhāśana maṭha when Śrī Mādēśvara came to Kuṇtūr. For some time Śrī Mādēśvara served him. Also he ruled as the king of the region under the name of Mādarasa. He was famous as Mādarasa. This is in the book Maleya Mādēśvara Āṇṇam. It is written based on Rājāvali stories. There is no historic proof. Also it is questionable that a vyraḡi ruled as a king. The stories in Rājāvali are of recent times and so it is hard to accept without further proof. Information about Śrī Naṇjuṇḍa Oḍeyar needs to be confirmed from the history of Kuṇtūr maṭha.

16. Śravaṇa:

In Naḍumale Śrī Mādēśvara initiated liṅgadhāraṇe to forest people, cured the sickness of cattle, and performed other miracles. He won over Śravaṇa who poisoned 77 jaṅgamas and also some divines. (See History of Mādēśvara by Śrī Puttamallappa) This story is also in Mādēśvara

Sāṅgatyā. Who is this Śravaṇa - Jainamuni? Where did he come from? There is no information about this person. In the 6th century there was a Jain named Pūjyapāda in Bastihalli, Kollegāla. So it is possible during the time of Śrī Mādēśvara there may be some Jains. It may be possible some of the Jaṅgamas were poisoned by them and Viraśaiva Jagadguru Mādēśvara might have released them from prison. These require historical proof.

Bahaddūru Hydarālikhan Copper Tablet

Śrī Māhādēvrāda Mādēśvarasvāmi |
Śiddēśvarasvāmy Brahmēśvara
Śivaleṅkāreśvara |
Yirimaḍuvāḷada svāmy |
Pañcamaṭhakke kartarāda guruvē namaḥ

Śālivāhana śakhābaḥ 1698 nē durmikhi
saṁ| Śrāvaṇa 3, Śrī Mādēśvarasvāmy devara
sannidige Śrīraṅgapaṭṭaṇakke adhipatiyādaṇṭa
Bāddara Sābiyavaru Śrī mahā Jagadguruvāda
Mādēśvarasvāmy taṁmaḍigaḷu Ānasālaṁmana
vaṁśastharāda Kemṇamaḍavaḍeru
Kāḷamaḍavaḍeru Bōḷamaḍavaḍeru saṇṭatiyāda
kāḍuvīra taṁbaḍi makkaḷige baresikoṭṭa
tāṁbrada śāsanada kramavēneṇḍare yī
Mādēśvarasvāmy kartalli rājyada ripu koṇkana
8 ḷaka dēśakke baṇḍu śravaṇaralli samasta
dēvarugaḷellā sereśikkiyidduddu nōḍi ā
śravaṇanaṇṇu saṁhāravannu māḍi jagakkēlla
tānē dēvarāgi vajramaleyalli nelegōḍa
Alaṁbāḍi Junjēgowḍanida 1 aṅkaṇa nivēśana
kaṭṭisikoṇḍu bhūsuraniṇḍā byāḍara
kaṁnaiyaniṇḍa pūjisi kōṇḍu byāḍara
kaṁnaiṁyyani druḍakke meḇḇi avanige
mōkṣākōṭṭu guṇḍippe nāgaśīmeyalliy idduṁ tā
byāḍakaṁpaṇada rayaṁṇa nāykanamaneyalli
kōṅgadōrehṁṇaṁ kēḷiddariṇḍa yivaru

kāṇadahāge barutāyiralu tuṅgabhadranadi (?)
dāṭalārade Śrī Mahādēvana bajisalu
nadhiyibbāgavāgi dāri biṭṭitu yivaru taṁmali
śiṣuhuṭṭidare bhadrā |

Bhadri yēmbanāmadēhaviḍuttēveṇdu
niścāisi ānadhi baṇdudāṭi nēriya kereyalli
sthaḷavāgiyiralu bāḷaḷli Śimhāsana Kuṇtūru
maṭhada svāmiyavaru baṇdu bēḍagaṁpaṅke
liṅgadhāraṇemāḍi rāyaṁṇanāykanu ōkuḷi
śavege kartanamāḍi ī Mahādēvanu saragūrinalli
iruva Uppalige Seṭṭige validu guḍḍanamāḍi
yaṇṇimajjana syāvege kartanamāḍi yiralu gaṭṭi
madanāriyiṇda vistāravāgi dēvastāna
vuddhariśitu. Yidakke pūjākartaru kāḍuvīra
taṁmaḍi makkaḷu pūjāviruddha māḍikōṇḍu
piriyāḍige baralu yidakkāgi piriyāḍige
yaduḷāliyāda yī huḍugara mānavanige
muṁṇepālinaśivāgada (śivayōga) śāvege
nēmiśi yī huḍugara pūjākattara māḍi ivaru
vutta bhūmige terigeyilla dāgu paṭṭagāranāda
Rayaṁnāya(ka)nige biḷi cātri paḇcī maḍi
tōḍābaḷe śālu nāme saha koṭṭu yīkaṁpaṇakke
kartaneṇdu nīnu jāti paddhati prakāra
anācāraṣṭarana śikṣiṣabahudeṇdu nēmiśidakke
uṇṭāda tāṁbrada śāsada. Śrī Vahādēvanāda
Mādēśvarasvāmy | Siddēśvara | Brahmēśvara
| Śivalaṅkāreśvara | Hirimaḍavāḷa dēvaru |
Paṇcā dēvasthānada karta Śrī Mahādēva |
Paṇcamaṭhakke karta Kuṇtūru maṭha |
Idakkellā Paṭṭagāra Rāyaṇa Nāyka kartaneṇdu
niścāisitu. Śrī Guruvēnamah
Liṅgarāja araśinavara kai barahā

Mādrēśrira Odaṇṇa Śdresri Odaṇṇa
Bramisi Odaṇṇa | Nalaru aiṁya Odaṇṇa |
Maḍuvalla aiyanige Odaṇṇa |

(The copper tablet contains the image of sun, moon, Liṅga and bull. It weighs 56 Tolas, length 15 inches and width 8 inches. Reproduced the contents of the copper tablet in English transliteration)

Giving the authority to worship Śrī Mādēśvara to the children of Kāḍavīra Tammaḍi, Calling Śrī Mādēśvara as Jagadguru and honoring Paṭṭegāra Rāyaṇṇa Nayaka by giving Silver umbrella, tōḍā bangles, shawl and others show the generosity of Hydarālikhān.

B. Śhiva Mūrty Śāstrī.

East India Company Contrct

(Written in Tamil)

Principal Collector J. E. Rāṭṭen,
Coimabtoṛe District

To
Kāḍumāda Tammaḍi
Mahadēśvara beṭṭa
Kollegāla Taluq

Notification

On February 16, 1842, the Government notifies, deciding to appoint a Dharmakarta to oversee all works of the temple. This order has been notified. Based on the proceedings on dates of July 5th and September 19th, the following is ordered:

1. Based on the decision to appoint a Dharmakarta you are appointed as the Dharmakarta for the Mādēśvara temple. It is ordered to the Kollegāl Tahaśildār, you to take possession on November 1, this year, the idols, ornaments made of gold and silver, clothing, bronze and other vessels, chariots, flag posts and iron and wooden articles, cattle and other animals, account books of the temple, Gobbaḷi and other trees. You should take possession on that day and prepare a list in triplicate of all

items including their approximate weights with the signature of you, temple officers, Śyanubōg, Patel and related people. The document should have the seal of the Tahasildār, Sirastedār. Two copies of the list is left there and the other copy should be with the accounts of the temple. The list should not be kept with you.

2. The income derived in the temple is reported to the Government. The amount given to the temple for performing puja and for other expenses is now stopped. You as the Dharmakarta should see pujas and all other traditions are continued. The wages for employees are given from the income derived by the temple. Hindu tradition is followed.

3. The regular employees cannot be removed. A vacant position because of death, their next of kin is appointed to that position. Any illegal actions of Dharmakarta belong to the court jurisdiction.

4. Government employees have no jurisdiction over the information about the administration of the temple. Any disputes and thefts are handled by police as per the law.

5. If you are not willing to accept the position of Dharmakarta, or due to death, becomes vacant, the vacant position is filled by a qualified next of kin. If there are no qualified next of kin, then they can select a qualified person among themselves.

6. All the work of the temple should be performed so that the people appreciate the temple development. Let the temple prosper.

Coimabtoze

(Witnesses 4 persons)

(Translated from Tamil to Kannaḁa and then to English. Translation portrays the content of the order).

Services to Śrī Mādēśvara

The following are the timings for services and to perform 'Utsava' in the temple:

1. Abhiśēka, Arĉana and other services are performed from 4.30am to 6am and from 10.30am to 12 noon. During evenings they are performed from 6.30pm to 8pm.
2. Viewing is from 8am to 10.30am and from noon to 6.30pm. At these times Arĉana and 'Utsava' are also performed.
3. Viewing is between 8.30pm and 9pm.
4. On new moon days (Amāvāse), during the monthly worship with oil, in the month of Dhanurmāsa (December) and during jātra time, pūja is performed at 3am to 6am instead of 6am and 10.30am worships. Only ticket holder during jātra time is allowed for viewing. Other times ticket holder and an additional person are allowed for viewing.
5. Prasāda is served for devotees in the dāsōha between 1pm to 3pm and between 7pm to 9.30pm.

To fulfill the wishes of devotees the following pūjas are performed. There is a fee for each pūja. Devotees wishing the pūja

service should pay the fee at the office and obtain a receipt.

Name of Services	Fee* (Rs)
1. Maha Rudrābhiṣēka	7,500
2. Sāmrajyōtsava	10,000
3. Pañca Kaṣa with Navaratna crown wearing	500
4. On ēkadaśi days Rudrābhiṣēka Wearing the crown	600
5. Śiva astōtara bilvārṇane During Jātre time	150
Other times	100
6. Śiva sahasra bilvārṇane	250
7. Pañcāmṛutha abhiṣēka During Jātre time	250
Other times	125
8. Rudra Triśati	125
9. Naming Ceremony (Nāmakaraṇa)	50
10. Lāḍu service – Jātre time	150
Other time	125
11. Uroṭṭi service	125
12. Gaṇapati saṅkaṣṭa caturthi	150
13. Golden chariot	2,001
14. Morning special utsava	400
15. Tiger chariot	150
16. Basava chariot	150
17. Silver crown chariot	150
18. Electric lighting - 1 hour	1,000
1/2 hour	600
1/4 hour	400

19. Lāḍu each	12
20. Kallu sakkare each packet	12
21. Anna Brahmōtsava-25kg lavajave	2,500
22. Sahsra Kumbābhiṣēka (in Sravaṇa month)	400
23. Sahsra Rudrābhiṣēka (1 Kumbābhiṣēka)	200
24. Lakṣa Bilvārċane	200
25. Sahasra Vāhanōtsava	200
26. <u>Special Entrance fee</u>	<u>40</u>

*The above fees are as of August 2013. Check in the Office for any changes in the fee schedule.

During Jātre time Rs 500 is charged for special Utsava. The service is performed in the name of the person who pays the fee. Each year the service is performed in the name of the person depositing Rs. 5,000. The interest earned is used towards the fee.

Gifts (Kāṇike) of gold, silver and bronze should be given in the office. They should receive a receipt for the things given to the temple.

There are several locked boxes at various places in the temple. They can be used to put any valuables and currency. Do not give or place in boxes that are not sealed and locked. Inform any short comings to the temple administrator.

Rooms are available for devotees to stay during their visit to the temple. Devotees have the option to have their own rooms by paying 50% of the estimated cost of the room. Room can be reserved for their use by writing to the Temple office at least one week prior to their visit.

The following fee is charged for the rooms:

Name of place	Fee
Gurudarśini (24 rooms)	300
Gurudarśini (2 rooms 25&26)	250
Mahadeśvara Bhavana	200
Mahadeśvara Atiti Gruha	300
Sambram vēdha Gruha 1 & 6	200
Sambram vēdha Gruha 1 to 5	150
Śiva Dārśini	350
Śrīśaila Bhavana	300
Sriman Maharajara Ćhatra 5 & 6	100
D type Kutīra	300
D type Kutīra (first level for 10)	300
D type Kutīra 1 and 2	125
D type Kutīra 3	100
E type Kutīra	150
E type Kutīra first floor	150
E type Kurīra 2	250
BSPS	150
PRH Kutīra	150
SCCP Lipigram Śed	400
RCPP Lipigram Śed	400
1,2,3,4 BPS Rooms	200

Saṅkamma Nilaya Rooms	125
Kārayya Nilaya Rooms	125
Billayya Nilaya Rooms	125
Śēṣaṇṇa Nilaya Rooms	125
Mat Rental	2

Useful telephone numbers

STD code	08225
Fax No	272123
Temple	272121
Office of Administrator	272126
Administrator – Residence	272122
Giridarśini guest house	272119
Giridarśini counter	272131
Dasōha house	272109
Gurubhavana (President)	272129
Mahadeśvara Guest house	272124
Saṅkamma Nilaya	272152

Notice and facilities

Shops can be set up in the temple Jātre ground which is in front of the tourist bungalow. Those setting a shop should pay the prescribed fees to get permission from the temple administrator. Shops are not permitted at other places.

For the benefit of devotees coming to the temple buses have been arranged. There is a separate bus stand for this purpose. There are daily bus services from Mysore and Kollegāla to the temple. Also there is bus service from Pālār to the temple. There are special bus services during jātre time.

During Jātre time drinking water facilities are provided. Also street lighting are made for those traveling by foot from Taḷaguppa to the Temple.

Deevotees donating money and other valuables should give them in the office and receive printed receipts. Money may be deposited in the sealed boxes placed in the temple premises.

Services like Rudrābhiṣēka, Bilvārçane are performed during Jātre time. During the worship time entrance to the inside of the temple is prohibited. After the worship prasāda is distributed inside the temple to those offering services.

During jātre time between 6 and 8 in

the morning and between 6 and 8 in the evening devotees can offer camphor (karpūra) service. During this time only those offering Rs. 1 camphor service get admission to the temple. At this time there is no entrance to the public.

Devotees sending gifts by mail to the temple administrator receives both Prasāda and a receipt by mail.

Before the start of jātre, devotees who have constructed rooms should reserve them a week in advance by writing to the administrator of the temple. Else rooms cannot be reserved.

To fulfill the wishes of devotees, the big and other silver umbrellas are available for the procession every Vijaya Dasami day between the hours of 4 and 5 in the evening.

Devotees are requested to follow the rules of the temple and assist the administration. Administration requests devotees and travelers to be peaceful during their visit to the Temple and receive the blessings of Śrī Mādēśvara.



View of Sri Mādēśvara hills



Inside view of Śrī Mādēśvara Temple