

Lineage of Pañcapīṭhas

Guru S. Bale, Ph.D.

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To
Thontadarya Bale
And
Dr. Kamalakumari

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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 or an aḥ

Consonants

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

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 š ʳsÀ ʳÄÄ
English	Pa Pha Ba Bha Ma

Kannaḍa	AiÄÄ gÀ ® ʳÀ ±À µÀ ḶÀ ʳÀ ¼À
PÀë	
English	Ya Ra La Va Śa Ṣa Sa Ha Ḷa KṢa

Preface

Pañca Pīṭha refers to five sacred places. They are at Kollipāki, Ujjayani, Kēdāra, Śrīśaila and Kāśī. Five Ācāryas evolved from the five Līngas located at the above five places. The Ācāryas have appeared in each of the four yugas to propagate Śiva philosophy. This book gives a birds eye view of the accomplishments of the heads of the Pīṭha.

To a large extent the history of the Pīṭha either is lost or is not recorded. But, the available history of these Pīṭha suggests their accomplishments not only in propagating Śiva philosophy but also in the field of education and socio-economics of the people. They constructed lodging and boarding facilities for the benefit for travelers and students. It is not worthy that the kings and rulers of India acclaimed with highest regards by granting lands and documents.

The Pīṭhas, even today, are engaged in promoting Śiva philosophy. Many heads of the Pīṭha were students of the boarding houses established by the Pīṭha itself. The Pīṭhas provide education and social services to people of all faiths.

The lineage and the history of the five Pīṭha is based on the book "Vīraśaiva Pañcapīṭha Parampare" by H. H. Chandrashekara Śivācārya Swamiji of Gulegudda, 1988, Chennachana Prakashana, Hirekalmatha, Honnali, 577217. My efforts are rewarded by people who reads this book and appreciate the works of the Pīṭha and their glorious history.

Many thanks to my best friend Mr. John Robertson who spent many hours assisting to edit the manuscript.

I am fortunate for the support of my children Asha and Siddesh. Lastly I thank my wife Rathna for her support in completing this book.

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Guru S. Bale

Indian religious scriptures

There are two types of famous religious scriptures in India. They are Nigama and Āgama. Both are from Śiva. Nigama are those that came from the exhale of Śiva. They are the Vēdas. The sayings "**Niścayēna tattvaṅgamayatīti nigamaḥ**" and "**Āptavaçanād āvirbhūtamārtha viśeṣa saṁvēdanama āgamaḥ**" made the birth of Nigama and Āgamas famous.

Nigama (Vēdas) contain opposing statements. Learning to know their benefits, their meaning and supports are not possible for people. Śaṅkarācārya, Mādvācārya, Rāmunaḥ and others have written explanations. But they only meet their needs. They are not useful to the people. For this reason Śiva taught the philosophy from his mouth to his wife Pārvati. They are called Āgamas. The second part of Bhāskari on page 85 says:

**Āgataṁ śivavakyarāttu
Gataṁ ca girijāmukhē |
Mataṁ śrīvāsudēvēna
Āgamastēna kīrtitaḥ ||**

Śiva spoke from his mouth making it to enter his wife's knowledge in the presence of Vāsudēva as the witness. It was accepted becoming Āgama scriptures. Their meaning is generally accepted. The meaning related to Yōga is evolved as per the statement "**Ā samañtārtha gamayatīti āgamaḥ**"; The one that teaches complete philosophy is Āgama Philosophy

Śrī Vācaspati Miśra praises Āgamas by saying "**Āgaçchañti buddhimārōhañti yasmād abhyudaya niḥsrēyasōpāyāḥ sa āgamaḥ**" (Yogasūtra 1.25 tattvavaiśāradi). Āgama philosophy makes people learn easily to prosper on earth and it leads to salvation.

Āgamas are also called Tantra. "**Tanyatē vistāryatē jñānamanēna**". It means studying the tantra gives all types of knowledge. Kāmikāgama says the same as:

**Tanōti vipulānarthān
Tantramānta samanvitān |
Trāṇaṁ ca kurutē yasmāt
Tantramityabhidhiyatē||**

Āgama (Tantra) Differences

**Āgamā bahudhā prōktāḥ
Śivēna paramātmanā |
Śaivam pāśupatam sōmam
Lākulaṁ cēti bhēdataḥ**

The above is in Siddhānta Śikhāmaṇi 5.9 and it is part of the discourse given by Rēṇukācārya to sage Āgastya. There are many Āgamas because of differences like Śaiva, Pāśupata, Sōma and Lākula and others. Among these Śaivāgamas are of four types namely Vāma, Dakṣiṇa, Miśra and Siddhānta. Śakti philosophy is taught predominantly in Vāmāgama. Bhairava philosophy is taught in Dakṣiṇāgama. Philosophy of Sapta Mātruke (seven mothers) is taught in Miśrāgama and Siddhāntāgama teaches that are agreeable to Vēdas.

Apart from these there are Saura, Gāṇapatya and other Āgamas. In all there are 108 Pāñcārātrāgamas, 64 Śāktāgamas, 327 their sub categories, 28 Śaivāgamas, 127 their sub categories, 75 Vaiṣṇavāgamas, 205 their sub categories. This is the way there are many Āgamas. (Those interested in pursuing to learn may consult Hindutva by Rāmadāsagowd. It is in the language Hindi.)

Śaivāgamas (Siddhāntāgamas)

Śaivāgamas are taught by Śiva. There are 28 Śaivāgamas beginning from Kāmikāgama and ending in Vātulāgama. They are also called Siddhāntāgamas. "Āptōktiratna siddhāntaḥ śiva ēvāptimān yataḥ" is a verse in Śrīkaṇṭha Sūri. Agōraśivācārya while writing explanation to the above Śrīkaṇṭha Sūri writes as "Siddhāntaśabdaḥ pañcakajādi śabdavadyōgarūḍya śivapraṇītēṣu kāmikādiṣu daśāṣṭādaśatantrēṣu prasiddhaḥ" (Ratnatraya, Page 5). The meaning of this is to call the statements as philosophy told by a very dear person. Śiva has no hatred towards persons. He is the one who told Āgamas for the well beings of persons. He is the dearest person. Hence His teachings are said known as philosophy.

"Samau siddhāntarāddhāntau" says Amarasiṁha (Amarakōśa 1.5.4). The final decision is either philosophy or conflicts. How to give the meaning of philosophy to Śaivāgamas? Agōraśivācārya gives the following explanation. Sounding words have two meanings namely the true meaning and the meaning that is in every day use. For example the word "Pañkaja". Pañka means muddy and jāta means that is born. Many things are born in muddy water including the lotus flower. The ordinary meaning of pañkaja is lotus flower. Similarly the word "Philosophy or Siddhānta" as per **"Siddhōṣṇtō nīśāyō yasmin saḥ siddhāntaḥ"** the final decision that is generally accepted. The words came from the face of Śiva. They are final and are accepted as the Āgama philosophy.

There are 28 Śaivāgamas Nīlakaṇṭhaśivācārya listed them in Kriyāsāra. The names of the Āgamas are:

1. Kāmika, 2. Yōgaja 3. Ćīñtya, 4. Kāraṇa, 5. Ajita, 6. Dīpta,
7. Sūkṣma, 8. Sahasra, 9. Amśuma, 10. Suprabhēda,
11. Vijaya, 12. Niḥsvāsa, 13. Svāyambhuva, 14. Anala,
15. Vīra, 16. Raura, 17. Makuṭa 18. Vimala, 19. Ćandrajña,
20. Bīm̐ba, 21. Prōdgīta, 22. Lalita, 23. Siddha, 24. Sañtāna,
25. Śārvōkta, 26. Pāramēśvara, 27. Kiraṇa 28. Vātulāgama.

Time of Āgamas

The artifacts discovered during the excavation of Harappa and Mahōñjōdārō suggests Āgama civilization existed prior to 5,000 years. It is not known how many Āgamas have been lost. We have to find solace for the things we do have now.

Information in Āgamas

Āgamas contain four parts namely Kriyāpāda, Ćāryapāda, Yōgapāda and Jñānapāda (knowledge part). Kriyāpāda includes temple construction, idol construction and their installation. Ćāryapāda includes information about worship of idols, offerings and other things. Yōgapāda includes information about Aṣṭāṅga yōga and Jñānapāda includes information about Pati (master), Paśu (jīva) and Pāśa (that which bonds). It has information about

the 36 philosophies related to the birth of the world and explains the form of this world.

Origin of Viraśaiva

The discourse by Rēṇukācārya to sage Āgastya is compiled as Siddhānta Śikhāmaṇi by Śivayōgi Śivācārya.

Siddhāntākhyē mahātāntre

Kāmikādyē śivōditē |

Nirdiṣṭa muttarē bhāgē

Viraśaivamataṁ param ||

The word "siddhānta" refers the 28 Āgamas - beginning with Kāmika and ending with Vātula. It is believed that all of these are taught by Śiva himself. So they are sacred as is Śiva. The performer achieves his ultimate goal of conquering the cycle of birth by the knowledge he acquires. The words 'vira śaiva mataṁ' mentioned in the verse does not refer to caste, but refers to discussion of life experiences.

After Kriyāpāda, Ācāryapāda, Yōgapāda and Jñānapāda of Āgamas, Aṣṭāvarṇa, Pañcācāra and Ṣaṣṭhālas have been described. Iṣṭaliṅga, Bhasma and wearing of Rudrākṣi are also in Vedas. For this reason Viraśaiva philosophy supports Āgamas and also parts of Vedas that are agreeable to Āgamas. Some call this philosophy as Āgamic-Vedic religion.

Pāramēśvarāga 1/22-23 is shown below. It includes description of Ṣaḍ (six) darśana. They are Nyaya, Vaiśeṣika, Saṅkhya, Yoga, Mimāṃsa and Vedānta. Viraśaivas accept them all which makes Āgamas the basic religious scriptures.

Viraśaivaṁ vaiṣṇavaṁ cā

Śāktaṁ sauraṁ vināyakam |

Kāpālamiti vijñēyaṁ

Darśanāni ṣaḍēva hi ||

Pāramēśvarāga 1/42 is shown below glorifies Viraśaiva philosophy. It is the responsibility of all Viraśaivas to keep and protect its glory.

Na viraśaivasadrṣaṁ matamasti jagatprayē |

Sarvabhōgapradaṁ puṇyaṁ

śivasāyujyadāyakam ||

The meaning of Viraśaiva

Viraśaivism is a religion with its own scriptures. Siddhāṇṭa Śikhāmaṇi 15-17 explain the term Viraśaiva.

**Viśabdēnōcyatē vidyā
Śivajīvaikyabōdhikā |
Tasyaṁ ramaṇtē yē śaivā
Viraśaivāstu tē matāḥ ||**

**Vidyāyāṁ śivarūpāyāṁ
Viśēṣādramaṇaṁ yataḥ |
Tasmādētē mahābhāgā
Viraśaivā iti smṛtāḥ ||**

**Vēdāntajanyaṁ yadjñānaṁ
Vidyēti parikīrtyatē |
Vidyāyāṁ ramatē yaḥ sa
Vira ityabhidhiyatē ||**

The letter 'vī' is the relation between Śiva and jīva. It is the knowledge that frees jīva from the web of saṁsāra and instills devotion to unite with Śiva. The unity of jīva with Śiva is called Liṅga-Aṅga-Sāmarasya. To acquire this state is not easy. It can be achieved through performance of Śivayōga. Jīva having pure mind and body receives the teaching '**Tatvamasi**' with the grace of Guru. Tatvamasi means everything is from God. The performer of Śivayōga follows this teaching to unite with his soul. He receives knowledge and experiences happiness that cannot be obtained elsewhere. This knowledge of the soul once gained is the greatest knowledge.

The next letter in Vira is 'ra'. It means 'be happy'. The person who is always happy is a vira or the strongest. The one that knows about the soul is really a rich person. The saying '**Kavpīnavarṁtaḥ khalu bhāgyavarṁtaḥ**' means the one with the knowledge of the soul is truly happy, rich, and is a Viraśaiva.

Pure and broad-minded people recognize a Viraśaiva. God is omnipresent. Can there be a place without His presence? How can the soul be separate from Him? One should ask these kinds of questions. Who am I? Where did I come from? With increasing interest in learning the answers

to these questions the curtain of darkness is removed. He realizes the true knowledge of Śiva. He is the true Vīraśaiva.

The education that destroys the ill effects of saṁsāra, also removes ignorance about the soul. Upaniṣat has knowledge of the soul. Vēdānta has the knowledge of Śiva. A person becomes happy from the sayings of Upaniṣat and is a vīra. This is the way vīra in Vīraśaiva and Vīramahēśvara are to be regarded.

The word Vīraśaiva does not refer to a caste. But refers to a person who has the knowledge of the soul and God.

Śrīpati Paṇḍitārādyā while writing explanation to **"Athāthō brahmajijñāsā"** (Brahmasūtra 1-1-1) says "Kalyāṇa-kaivalya- vibhūti- trayapradāyakāṣṭhāvaraṇa- pañcācāra-sad guru-karunakataḥkṣa-labdha- śaktiptādyavaçcīna paraśiva syēṣṭa Liṅgadhāraṇātmaka pāśupata dīkṣā naṇtaryamityatha śabdārthō nirṇiyatē" (Śrīkarabhāṣya 1-1-1).

He explains the word "Atha" as above. There are three words in **"Athāthō brahmajijñāsā"**. Atha = after, Athaḥ = Hence, brahmajijñāsā = perform brahmajijñāse. Heaven and benefits are not eternal. The one who seeks eternal happiness should later perform brahmajijñāse. This is the meaning of the above verse.

Sage Vyāsa said "later perform brahmajijñāse". The question arises -after what? Śrīpati Paṇḍitārādyā answers the question - Perform brahmajijñāse after dīkṣe to receive Iṣṭaliṅga from Guru. Vīraśaiva philosophy says after Veda, Maṇtra and Kriyā dīkṣes to lose the three types of taints namely, Aṇava, Māya and Kārmika. Wearing Iṣṭaliṅga on the body follows Pañcācāras with the help of Aṣṭāvarṇas is the master for brahmajijñāse.

A Vīraśaiva is the one who receives dīkṣe from Guru, wears Iṣṭaliṅga on his body, cherishes the knowledge for escaping the cycle of birth. There is no caste involved in Vīraśaivism.

**Vīratvamasya na dhanēna na vā balēna
Nō kāryakataścā vihitam
DṛḍhaSambhubhaktiyā |
Vīrastu rīya iḍi śaṅkarabhāṣaṇēna
Śrīvīraśaivamatagāna parōsti kaścit ||**

The above is from Viraśaiva dharma śirōmaṇi (1-16) supporting Ṣaḍakṣara maṇṭra.

Nīlakaṇṭhācārya in Kriyāsāra part 1, page 11 explains Vira in Viraśaiva as:

**Viśabdō vā vikalpārthō
Raśabdō rahitārthakaḥ |
Vikalparahitaṁ śaivaṁ
Viraśaivaṁ praçakṣatē ||**

Here 'V' means vikalpa and 'ra' means without. Śaiva without vikalpa is a Viraśaiva. This is the explanation given to the word Viraśaiva.

Wearing Iṣṭaliṅga on the body after receiving Viraśaiva dīkṣa has the rule. He gives up his life if for any reason Iṣṭaliṅga separates from the body. He faces the dilemma to lose or not to lose the life. Viraśaiva is the one who does not face such a situation.

A brave warrior facing death on the battlefield continues his fight for his master without saving himself. Similarly, a person who accepts Iṣṭaliṅga as his master does not have thoughts of vikalpa. He is willing to give his life for Iṣṭaliṅga, his master. He is a Viraśaiva.

The following verses from Āṇḍrajñānāgama (Kri. Pa 10/33-34) explains Viraśaiva as follows:

**Iṣṭaliṅgaviyōge vā vratanām vā pariçyutau |
Tṛṇavat prāṇasantāga iti vīravrataṁ matam ||**

**Bhaktyutsāhaviśēṣōpi vīratvamiti kathyathē |
Vīravratasamāyōgād viraśaśaivaṁ prakīrtitam ||**

Iṣṭaliṅga is received from Guru. He takes the oath to give up his life if Iṣṭaliṅga separates from the body. He is a Viraśaiva, a devotee of Śiva.

Guru performs kriyā dīkṣa and gives Iṣṭaliṅga with instruction to wear and worship. He also performs Maṇṭra dīkṣa. Siddhānta Śikhāmaṇi (6-25) says:

**Prāṇavaddāraṇīyaṁ tatprāṇaliṅgamidaṁ tava |
Kadācīt kutraçidvāpi na viyōjana dēhataḥ||**

Guru tells the pupil that the Iṣṭaliṅga is the symbol of Paraśiva. Guru asks to protect Liṅga with his life. He informs them not to separate the Liṅga from body until death; worship Liṅga properly; do not accept things for personal use without offering them first to Liṅga. The pupil

following instructions of Guru enjoys eternal happiness. Liṅga encompasses both inside and outside of pupil. Sages have accepted Liṅga to seek freedom from the cycle of birth.

Vīra in Vīraśaiva refers to devotion. It does not refer to money, strength and pride. The same is mentioned in the following verse.

**Yōhastapīṭhē nijamistaliṅgaṁ
Vinyasya tallīnamanaḥ praçāraḥ |
Bāhyakriyāsaṁkulaniḥspṛhātma
Saṁpūjayatyauṅga sa vīraśaivaḥ||**

Vīraśaiva is the one who worships Iṣṭaliṅga keeping on his left palm and his mind and soul undisturbed in Iṣṭaliṅga, Here the verse indicates the quality of a Vīraśaiva. He does not spend time in things but spends his time viewing Iṣṭaliṅga on his palm. He is absorbed in Liṅga. He has no awareness of the world.

Worship of Iṣṭaliṅga on palm existed prior to sage Vyāsa who wrote the great epic Mahābhārata. Sage Vyāsa was a pupil of Ghaṇṭakaṛṇa Śivācārya of Kēdāranāth Pīṭha. He learnt the Vīraśaiva philosophy from Ghaṇṭakaṛṇa Śivācārya during Dvāpara yuga. There is an idol of Ghaṇṭakaṛṇa Śivācārya in Vyāsa Kāśī worshipping Liṅga on the left palm.

Vātula Śuddhākhyā Āgama (10/27-29) says:

**Viśiṣṭa iryatē yasmād vīra ityabhidhīyatē |
Śivēna saha saṁbandhaṁ
Śaivamityādṛtaṁ budhaiḥ||**

**Ubhayōḥ saṁputibhāvād vīraśaivamiti smṛtaṁ |
Śivāyārpitajīvatvād vīrataṁtra samudbavāt||**

Vīraśaivasamāyōgād vīraśaivamiti smṛtaṁ |

"Viśiṣṭa iryatēiti vīraḥ", "Śivēna saha saṁbandhaṁ śaivam" by examining the origin of the words "Vīra" and "Śaiva" and then joining them together gives the word "Vīraśaiva".

Vīraśaiva wears Iṣṭaliṅga always on the body. He is loyal to Aṣṭāvaṛṇa. He takes care of Pañcācāras. He appears strange among others. He offers everything including his life to Śiva. He follows the Śaivāgamas.

In Kriyāsāra (part 1, page 11), Nīlakaṇṭha Śivācārya says the following:

**Virōdhārthō viśabdaḥ syād raśabdō rahitārthakaḥ |
Virōdharahitaṁ śaivaṁ vīraśaivaṁ vidurbudhāḥ||**

A Vīraśaiva does not oppose any other religion. He treats them equally. He does not discriminate people of other religions.

Rēṇukācārya says the following to sage Āgastya:

**Sāṅkhyaṁ yōgaḥ pāñcārātraṁ
Vēdhāḥ pāśupataṁ tathā |
Ētāni mānabhūtāni na
haṁtavyāni yuktibhiḥ||**

Sāṅkhya, yōga, pāñcārātra, Vēdas, Pāśupata and other philosophies add to knowledge. Sāṅkhya philosophy credited by Kapila gives prominence to puruṣa and pradāna. It has no relation to Śiva. Yōga philosophy by Patañjali deals with yama-niyama relating to the bodily organs. It also has no relation to Śiva. Pāñcārātra created by Vāsudēva deals with Viśṇu, dīkṣe, meditation and others. They deal with cīta-ācīta-Śvara and not with Śiva. Pāśupata deals with paśu, pāśa and pati. They are the basis of the Śaiva philosophy. Vēdas exist portraying the truth of Śiva. It is improper to disqualify them either by logic or by any other means.

The above philosophies look different in many aspects. In fact all philosophies are not complete alone in all respects. Yet they are useful to different people and in different times.

Basavaṇṇa lived in the 12th century. His contribution revived Vīraśaivism enormously by bringing together many Śaiva groups and spreading the truth in the form of vaṇanas. Vaṇanas were written in Kannaḍa, the language of the people. Basavaṇṇa is called Bhakti Baṇḍārī or Devotional Treasury. He has given seven principles in the following vaṇana to please God. All of them are noteworthy.

**Do not steal, do not kill, do not lie;
Do not get angry, do not despise others,
Do not exalt oneself, do not chide others,
It cleans inside, it cleans outside.
It is the way to please Kūḍalasaṅgamadēvā.**

The following four principles, " **Do not get angry, do not despise others, do not exalt oneself, do not chide others**" are important for a Viraśaiva so he cannot discriminate. They are very important for purifying both inside and outside.

Stages of a Viraśaiva

Sūkṣmāgama, kriyāpāda 7/29-30 says:

**Vitarāgādidoṣātvādātmatattva vičaraṇāt |
Vikalpākālpaśūnyatvādviraśaivamiti smṛtam ||**

**Sāmānyam prathamam
prōktaṁ viśeṣam cha dvitīyakam |
Nirābhāram tṛtīyam syāt
kramāllakṣaṇamučyātē ||**

Viraśaivas are free from blemishes. They discuss philosophy related to soul. They do not get into a dilemma. They are free from vikalpa. They go through three stages during life. The stages represents changes in life. The stages are Sāmānya, Viśeṣa and Nirābhāra.

"Sāmānyaniyamān yaipālayati sa sāmānya viraśaivah'". As per this Āgama saying, Sāmānya Viraśaiva is the one who receives Iṣṭaliṅga from Guru and wears on the body. He worships daily as per the instruction from Guru. He follows the Viraśaiva principles.

"Viśiṭadharmāṇṣṭhānādvīṣeṣa iti kathyatē" as per Āgama saying a Sāmānya Viraśaiva is called Viśeṣa Viraśaiva who climbs the Ṣaṣṭhāḷa or the six steps, Bhakta, Mahēśvara, Prasādhi, Prāṇaliṅgi, Śaraṇa and Ikya, leading him towards salvation.

"Nivṛttakarmabhāratvānnirābhāra iti smṛtaḥ'". As per this Āgama saying, a Viśeṣa Viraśaiva is called Nirābhāra Viraśaiva who has completed his work and lives free from all attachments.

For Ṣaṣṭhāḷa Information, please refer to the books by Guru S. Bale listed below:

- 1. Shunya to Shunya**, Pages 728, 2009
- 2. Siddantha Sikhamani**, Pages 881, 2010
- 3. Vachanas of Siddalingeshwara**, Pages 756, 2013
- 4. Vaṇanas of Basavaṇṇa**, Pages 440, 2015

Vīraśaiva Philosophy

Vīraśaiva philosophy has been called Viśeṣādvaita, Śivādvaita, and Śaktivīśiṣṭādvaita.

Viśeṣādvaita

"Viśā śeśaśā viśeṣau = Iśa jīvau; Tadōradvaitam viśeṣādvaitam". This is the way the name Viśeṣādvaita is formed. **"Viścākṣuṣi vyōmni vātē paramātmani pakṣiṇi"**. This is in Ēkākṣara Kōśa, page 18. It gives five meanings to "Viḥ" as eye, sky, air, bird, and God. From **"Vāti utpādayati jagaditi viḥ"** the one who created the world is called "Viḥ".

"Vi" has the meaning of 'Pakṣi or Bird' in Amarakōśa. But Muṇḍaka Upaniṣat 3-1-1 says **"Dvā suparnā sayujā sakhayā"**. This says both Paramātma and Jīvātma are called as "Pakṣi". So the interpretation of word "Vi" as Paramātma or God and "Śeśa" as Jīvātma the part of Paramātma. Bṛhadāraṇyaka Upaniṣat 2-1-20 says **"Yathā,gnēḥ kṣudrā vispuliṅgāḥ"** the sparks from a fire is part of fire. Similarly Jīvātma is part of Paramātma.

Muṇḍaka Upaniṣat 3-2-8 saying **"Yathā nadyaḥ syaṇdamānāḥ samudrē,staṅgačcchanti"** teaches no difference between Jīvātma and Paramātma. Before joining the ocean, river is different from the ocean. But after joining, the river loses its name and identity. Similarly, Jīvātma, the part of Paramātma, shows different from Paramātma. But in salvation, he is one and the same.

Paramātma referred by the word "Vi" and Jīvātma referred by the word "Śeśa" are one and the same during salvation. For this reason some refer the Vīraśaiva philosophy as Viśeṣādvaita. Śrīpati Paṇḍitarādyā explains the philosophy as Viśeṣādvaita saying in Śrīkarabhāṣya, Maṅgalācāraṇa 16:

Viśabdēnōcyatē śāmbhurhaṁsahamśēti maṇtrataḥ |
Śēśasabdēna śārīrō yathāgnēriti maṇtrataḥ ||
Advaitēnatēna bhavēdyōgō yathānadya itīśrutēḥ |

Śivādvaita

"Śivasċa śivasċa śivau, tayōradvaitam śivādvaitam". This gives the birth to the term Śivādvaita. The first "Śiva" refers to Paramātmā and the second "Śiva" refers to Jīvātma the part of Paramātmā. During saṁsāra there is difference between them. Paramātmā is the one worshiped, and Jīvātma is the worshiper. In salvation there is no difference between the two. For this reason, some call this philosophy as Śivādvaita.

Śaktiviśiṣṭādvaita

"Śaktiśċa śaktiśċa = śakti; tābhyam viśiṣṭau yau jīvēsau", Tayōradvaitam = śakti viśiṣṭādvaitam" is the starter. Śakti with the difference Sūkṣma and Stūla (small and large) becomes two. Paramātmā is with sūkṣma śakti and Jīvātma is with stūla śakti. With sūkṣma śakti Paramātmā is with all knowledge (Sarvajña), with the ability to perform all creation. Jīvātma with stūla śakti is with limited knowledge but is able to create small things. Because of this differences there exist difference between Paramātmā and Jīvātma.

Jīvātma is part of Śiva. He cannot receive salvation without uniting Śiva. Vīraśaiva religious philosophy Śaktiviśiṣṭādvaita teaches the way to unite equally with Śiva.

Jīvātma is with three types of Taints namely Aṇava, Mañtra and Kārmika. Because of these taints Jīvātma is with little knowledge. Guru performs dīkṣe to free jīvātma from the three taints. His little knowledge changes to become devotional. With his steadfast performance to Śiva increases his devotion. As devotion to Śiva increases. it goes from Śradde, Niṣṭe, Avadhāna, Anubhava, Ānāda and Samarasa devotion. With the help of these devotion, he travels the steps of Ṣaṭsthaḷa. He becomes a Bhakta, Mahēśvara, Prasādhi, Prāṇālīngi, Śaraṇa and Ikya states. In Ikya state he unites equally with Śiva. Vīraśaiva philosophy teaches the way to unite equally with Śiva.

Pañca Pīṭha Lineage

Pañca Pīṭha are known as Raṁbhāpuri, Ujjayani, Kēdāra, Śrīsaila and Kāśī. Each Pīṭha through their many branch Maṭhas spread the Vīraśaiva philosophy through the ages.

From the five faces, namely Sadyōjāta, Vāmadēva, Aghōra, Tatpuruṣa and Īśāna, of Paraśiva the five Ācāryas, namely Rēṇukārādyā, Maruḷārādyā, Ēkōrāmarādyā, Paṇḍitārādyā and Viśvārādyā as per the desire of Paraśiva took birth in the beginning of each yuga. During the beginning of Kali yuga the five Ācāryas took birth respectively in Sōmēśvara Liṅga of Kōlanupāka (Kollipāki), in Siddēśvara Liṅga of Vaṭakṣētra, in Rāmanātha Liṅga of Drākṣārāma, in Mallikārjuna Liṅga of Sudhākunḍa and in Viśvanātha Liṅga of Kāśī. They established the Vīraśaiva religion. The lineage of these Pañca Pīṭha will be discussed below.

Lineage of Raṁbhāpuri Vīrasimhāsana Pīṭha

In all four yugas, Rēṇukārādyā raised from Kōlanupāka (Kollipāki) Sōmēśvara Liṅga. He was called Ēkākṣara Śivācārya in Krta yuga; Ēkāvakra Śivācārya in Trētā-yuga; Rēṇuka Śivācārya in Dvāpara yuga and Revaṇārādyā or Rēvaṇasiddha Śivācārya in Kali yuga. This information is in Suprabhēda Āgamāntargata, Pañcācārya Pañcamōtpatti, Page 2 and in Vīraśaiva Sadācāra Saṅgraha, first chapter.

**Atha Tri liṅgaviṣayē kulyapākābhidē sthalē |
Sōmēśvaramahāliṅgāt prādurāsīt sa rēṇukaḥ ||**

The above verse is in Siddhānta Śikhāmaṇi 4.1. It says Rēṇuka Śivācārya took birth from Sōmēśvara Liṅga in Kollipāki at the beginning of Dvāpara yuga. He taught Vīraśaiva philosophy to sage Āgastya in the mountains of Malaya. Śivayōgi Śivācārya compiled them as "Siddhānta Śikhāmaṇi".

Rēṇuka Śivācārya established a Pīṭha in the mountains of Malaya for propagating and to spread the Vīraśaiva philosophy. This place is now famous as Raṁbhāpuri Pīṭha or Vīrasimhāsana. It is located in

Āikkamaṅgalūru, Karnāṭaka State, India. The pontiff of this Pīṭha is head of Rēṇuka Branch.

The following verses in Siddhānta Śikhāmaṇi 21/30-31 indicate Rēṇukācārya took many forms and installed 30 million Liṅgas at the request of Vibhīṣaṇa.

**Tasyēti vaṇanam śṛtvā
Rākṣasēndrasya dhīmataḥ |
Tathēti pratiśuśrāva
Sarvajñō gaṇanāyakaḥ ||**

**Tatra saṁtuṣṭaṇṭasya
Paulastyasyaiṣṭasiddhayē |
Kōṭitrayam tu liṅgānām
Yathāśāstraṁ yathāvidhi ||**

**Trikōṭyācāryarūpēṇa
Sthāpitaṁ tēna tatkṣaṇē |**

One of the greatest Śiva disciple Rāvaṇa of Śrī Laṅka wanted to install 90 million Liṅgas. He installed 60 million Liṅgas before he lost his life in the battle with Rāma. The following verses in Siddhānta Śikhāmaṇi 21/24-25 indicate Rāvaṇa dies after telling his brother Vibhīṣaṇa to fulfill his wish by installing the remaining Liṅgas.

**Navakaṁ kōṭiliṅgānām
Pratiṣṭhāpyamiha sthalē |
Iti saṅkalpitaṁ pūrvam
Mayā tadavaśiṣyatē||**

**Kōṭiṣaṭkaṁ tu liṅgānām
Mayā sādu pratiṣṭhitaṁ |
Kōṭitrayam tu liṅgānām
Sthāpanīyamatastvayā||**

Vibhīṣaṇa was very much worried how to fulfill his brother's request of installing 30 million Liṅgas. For his luck Rēṇuka comes to Laṅka. Learning the greatness of Rēṇuka, Vibhīṣaṇa worships him and requests him to fulfill the dying wishes of his brother. Rēṇuka installs 30 million Liṅgas in Laṅka by duplicating himself to many Ācāryas. He blesses Vibhīṣaṇa. He stayed incognito some of the time and appearing other times. After completing his work on the

earth, he returned to Kollipāki. He attains Ikya in Sōmēśvara Liṅga.

The visit of Rēṇuka to Śrī Laṅka is not imaginary. It is supported by the presence of Rēṇukāśrama, Reṅkavana Maṭha and many houses of Vīraśaivas in the town Kirumalāy situated 15 km from Jāfā.

In June 1969, Vīrayya-svāmy Śāstrimaṭha of Dārūkācārya Āśrama visited Rēṇukāśrama, Rēṇukavana and Vīrabhadra temple in Tānakēsaṁturai, Śrī Laṅka. He came in contact with many Vīraśaivas. He returned with a photo of Rēṇukācārya emerging from Liṅga made on copper sheet. This might create some interest to researchers.

Śrīmadrēvaṇasiddhasya kulyapākapurōttamē |

Sōmēśaliṅgājjananamāvāsaḥ kadalipurē ||

The above verse is from Svayāmbhuvāgama. It says Rēṇukācārya took birth at the beginning of Kali yuga as Revaṇasiddha. He lived for 1400 years spreading the Vīraśaiva philosophy. He performed many miracles. He blessed Ādi Śaṅkarācārya giving him Āṇḍramouliśvara Liṅga and Ratnagarbha Gaṇapathy

Guru Varṇasakāvya is one among many books about Ādi Śaṅkarācārya. This book is written by Paṇḍit Kāśī Lakṣmaṇa Śāstry of Śrīṅgēri Pīṭha, Vāṇivilāsa Printers. This book has the following verse on page 3-33:

Śrīcāṇḍramouliśvaraliṅgamasmai

Sadratnagarbhaṁ gaṇanāyakaṁcā |

Sa viśvarūpāya susiddhadattaṁ

Datvā nyagādīcīramarcāyēti ||

Ādi Śaṅkarācārya before traveling to Kāñcī from Śrīṅgēri transferred both Āṇḍramouliśvara Liṅga and Ratnagarbha Gaṇapathy to his first pupil Surēśvarācārya. He entrusted their worship to him. While writing the explanation to the above verse Paṇḍit Kāśī Lakṣmaṇa himself writes **"Susiddha dattaṁ susiddhēna rēvaṇasiddha mahāyōginā dattaṁ śrī cāṇḍramouliśvara liṅgaṁ"**. Here the meaning of the word **"Susiddha"** as Rēvaṇasiddha mahāyōgi. This suggests that the Āṇḍramouliśvara Liṅga worshiped in Śrīṅgēri Maṭha was given by the Vīraśaiva Revaṇasiddha.

Paṇḍit Baladēva Upādyaḃya has written many books including Śaṅkara Digvijaya in Hindi. In the addendum, on

page 588, after discussion of the above fact, Saĉĉidānaṇḁa Bhāratīmuniṇdra of Śṛṅgēri Pīṭha got the lineage of Śṛṅgēri Pīṭha written by Kāśi Lakṣmaṇa Śāstry. This document confirms Rēvaṇasiddha giving Ćāṇdramouliśvara Liṅga to Ādi Śaṅkarāĉārya.

Niṭṭūra Nanjanāĉārya in the beginning of the book 'Vēdāntasāra Vīraśaiva Ćīntāmaṇi' writes the following verse:

**Śaṅkarāĉāryasannāma
yōgiṇdrāya mahōjjvalam |
Ćāṇdramaulīśvaraṁ liṅgaṁ
dattavāniti viśṛtam ||**

**Śrīrēṇukagaṇēśākhyṁ
Rēvaṇāsiddhadēśikam |
Vīraśaivamatāĉāryaṁ
Vaṇḁē,haṁ taṁ jagadgurum ||**

The verse supports the second Rēvaṇasiddha blessed the Ćāṇdramouliśvara Liṅga to Ādi Śaṅkarāĉārya.

Madyayugīna Ćaritrakōśa is a dictionary of history book published in Marāṭhi. On page 714 of this book says: **"Rēvaṇasiddha"-Yānē Śaṅkarāĉāryānā Ćāṇdramouliśvara Liṅga dilē aśi prasiddhi Āhē. Hē Śaṅkarāĉārya mhaṇajē ādya Śaṅkarāĉārya hōtā. Hā jātīnē jaṅgama hōtā**". It says Rēvaṇasiddha gave Ćāṇdramouliśvara Liṅga to Ādi Śaṅkarāĉārya is a Jaṅgama.

Mahā Nārāyaṇōpaniśat (page 65) by Śrī Vṛṣabhēndra Paṇḁit says **"Kēĉit... .. Rēvaṇasiddha marulasiddha ēkōrāmasiddha paṇḁitārādhyādayaḥ sahasraśīrṣaṁ dēvamityādi paraśiva dharmāṇāṁ nārāyaṇa atmakaviṣṇōḥ pratipādanēspi ētadanu vākasya śivaparatvē na kiṇĉidapi dōṣaḥ"**. The names of the Paṇĉāĉāryas included suggest that Rēvaṇasiddha have written explanations to Vēda and Maṇtras. He was a master of Taṇtra and Maṇtra. He was famous among Navanāthas.

During the years 950 to 1941, there were 59 books explaining the history of Rēvaṇasiddha and his works. Among them 19 are in Sanskrit, 32 in Kannaḁa, 8 in Telugu, 5 in Marāṭhi, 1 in Hindi and 4 in English.

Rēvaṇasiddha returned to Kollipāki. He transferred his responsibilities to Rudramuniṣvara before uniting in Sōmēśvara Liṅga of Kollipāki.

After 28 heads of this Pīṭha lineage beginning from Rudramuniṣvara, Revaṇasiddha becomes the 29th head of the Pīṭha. He was the head of this Pīṭha between 1000 AD and 1157 AD.

Revaṇasiddha performed many mystics. He presented a sword to Vikramāditya and also to Bijjaḷa. He freed 12,000 girls from bondage, constructed Tripurāntaka lake near Kalyāṇa. Suggalādēvi of Sonnalige had a son with his blessing. The above are some highlights of his works.

Rēvaṇasiddha traveled extensively helping people and spreading Vīraśaiva philosophy. People have constructed temples in his name. Also they have named near by hills to commemorate his visit. Some of them are: Rēvaṇasiddhēśvara hills near Klospet, Bangalore district, Revaṇasiddha temple in Śivagaṅge, Siddarabēṭṭa in Thumkur district, Raṭgalla Rēvaṇasiddhēśvara in Gulberga district, Rēvaṇasiddhēśvara temple in Sollāpur and in Mānasur.

In the 13th century another Rēvaṇasiddha became the head of this Pīṭha. Rudramuni, one of the Ācārya of this Pīṭha. Rudramuni wrote Kāḷajñāna. Today it is well known as Rudramuni Kāḷajñāna (Predicts future events).

The lineage of this Pīṭha lists the names of 119 heads. Their history is either lost or not recorded.

The King of Mysore, Ćāmaraja Ōḍeyar visited the Pīṭha on December 21, 1885 (1808 Kārtināma saṁvathsara, Kārtika Wednesday the 11). He received the blessing from the 113th head of Pīṭha Śrī 1008 Jagadguru Ćandraśēkhara Śivācārya.

The 117th head Śrī Pañcākṣara Śivācārya of this Pīṭha visited Kāśī in March 1918. He participated in the Pañcācārya conference. He proposed many programs beneficial to the people.

Without naming his successor, the 117th head Śrī Pañcākṣara Śivācārya of this Pīṭha became Liṅgaikya. This left the Pīṭha without a head for several years. Later with the help of the head of the Ujjayani Pīṭha, Siddhaliṅga

Śivācārya, head of the Śṛṅgēri Pīṭha and of Kāśīnāthasāstry chose Sadāśivaśāstry as the head of the Pīṭha. Sadāśivaśāstry is the son of Siddhavīramma and Siddēśvaraśāstry (Hirēmaṭha) of Hirēhāḷu, Bellāri district. He was born on 1812, Vikṛti saṁvathsara, Śrāvaṇa, Friday 2. He studied Grammar and other subjects at Kāśī. Later he was serving as the head of Jaṅgamavāḍi Maṭha. On November 22, 1925. In the Indian calendar this day is Śālivahana Śaka 1846, Krōdanāma saṁvathsara, Mārgaśīrṣa, Śukravāra 7. Sadāśivaśāstry was chosen as the head of Rāmbhāpuri Pīṭha in the presence of Śrī Siddhaliṅga Śivācārya, the head of Ujjayani Pīṭha. Sadāśivaśāstry was named Śrī 1008 Abhinava Rēṇuka Śivānandarājēndra Śivācārya.

Prior to the selection of Sadāśivaśāstry as the head of the Pīṭha, there were more problems including financial. As the head of the Pīṭha, Śrī 1008 Abhinava Rēṇuka Śivānandarājēndra Śivācārya improved the financial situation reverting Pīṭha to its former glory. The King of Mysore Nalvaḍi Krishnarāja Ōḍeyar visited the Pīṭha on November 30, 1931 and received the blessings. Śhālīvāhana Śaka 1857, Bhāvanāma saṁvathsara Bhādrapada 11 Thursday, the King Krishnarāja Ōḍeyar invited Śrī 1008 Abhinava Rēṇuka Śivānandarājēndra Śivācārya to his house in Mysore and received blessings.

The king of Mysore Jayaçamaraja Ōḍeyar on February 16, 1941 visited the Pīṭha. He received blessings from Śrī 1008 Abhinava Rēṇuka Śivānandarājēndra Śivācārya. The head of the Pīṭha spent time working and preaching Vīraśaiva doctrine to people. He was the head of this Pīṭha for 21 years. On September 1, 1946 he attained Liṅgaikya.

Śrī 1008 Jagadguru Prasanna Rēṇuka Vīraṅgādhara Śivācārya became the head of the Pīṭha. He is the son of Aḍiveyya and Siddamma of Hirēmaṭha, Palikoppa, Dārwad Taluq, Hubballi District. He was born on April 8, 1903. He studied at the Sollāpur Sanskrit school under the guidance of Jagadīśasāstry. Even as a child, he was interested in the worship of Liṅga. Çennavīra Śivācārya of Bṛhanmaṭha was his childhood friend. He is known for his penance performed at Gaṅgībāvi, Śiggāvi Taluq. He was

ordained. As per the wishes of Śivānaṇḍarājēndra, he became the administrator of Vibhūtipura and Maṇḍira Maṭhas in Bangalore. In 1936, he started "Mukti Maṇḍira (House of salvation)" near Lakṣmēśvara. He made this place for performing penance.

As per the will of Jagadguru Śivānaṇḍarājēndra, Viraṅgādhara became the head of the Raṁbhāpuri Pīṭha on May 2, 1947. This day in Indian calendar is Śālivāhāhana Śaka 1868, Sarvadhārināma saṁvatsarsa, Vaiśākha 12th day. The head of Ujjayani Pīṭha Siddhēśvara Śivayōgi and head of Śrīśaila Pīṭha, Paṇḍitārāḍya Śivayōgi were present at this occasion.

Viraṅgādhara was the head of the Pīṭha for 35 years. His motto was "Victory to Mankind; World peace through faith". This is his breath. He took leading religious Guru's pictures in procession to spread religious equality. During festive occasions he worshiped Liṅga. It made the place of worship Kailāsa, the abode of Śiva. The Government of India made a documentary of his Liṅga worship. Many times he expressed sorrow for not having more than 24 hours in a day for his worship of Liṅga.

Though Viraṅgādhara is the head of the Raṁbhāpuri Pīṭha, his heart remained at Mukti Maṇḍira. He gave importance to vairāgya by wearing Bilva leaf garland and Rudrākṣi. He used pots made of mud,... He was called "the king with torn clothes".

Viraṅgādhara retired from the Pīṭha on May 15, 1972. He was interested in installing 30 million Liṅgas at Mukti Maṇḍira. He returned to Mukti Maṇḍira. On May 15, 1972, Paṇcākṣara Śivācārya was chosen as the 119th head of the Raṁbhāpuri Pīṭha. He was the head of Bṛhan Maṭha, Maharāṣṭra. He was given the new name and the title - Śrī 1008 Jagadguru Prasanna Rēṇuka Vīrarudramuni Śivācārya.

At age 79, on Tuesday May 10, 1982 Viraṅgādhara reached Liṅgaikya without fulfilling his desire of installing 30 million Liṅgas (3 Kōti) at Mukti Maṇḍira. Mukti Maṇḍira became his final resting place. Mukti Maṇḍira has idols of Rēṅkācārya, Viraṅgādhara and other religious persons. It gives the impression of Kailāsa to those visiting this place.

Lineage of Śrī Rāmbhāpuri Vīrasīṃhāsana

(Originally the names of the Śrī Rāmbhāpuri Pīṭha lineage is from books Rathnagarbhagaṇapati and Āṇḍramaulēśvra- Liṅga written by T. B. Basavarājayya. Reproduced here from the book Virśaivada Pañcapīṭha Parampare by H. H. Chandrashekhara Śivācārya. Svāmiji, Pañcācārya Electric Press, Mysore, 1988)

At the beginning of Kṛtayuga:

Śrī Jagadguru Ēkākṣara Śivācārya Bhagavatpādaru.

At the beginning of Trētāyuga:

Śrī Jagadguru Ēkāvaktra Śivācārya Bhagavatpādaru.

At the beginning of Dvāparayuga:

Śrī Jagadguru Rēṇuka Śivācārya Bhagavatpādaru.

At the beginning of Kaliyuga:

1. Śrī Jagadguru Rēvaṇasiddha Śivācārya Bhagavatpādaru.
2. Śrī Jagadguru Rudramuniśvara Śivācārya
3. Śrī Jagadguru Muktimuniśvra Śivācārya
4. Śrī Jagadguru Digambara Muktimuniśvra Śivācārya
5. Śrī Jagadguru Trilōcana Śivācārya
6. Śrī Jagadguru Yōginātha Śivācārya
7. Śrī Jagadguru Mrutyunājaya Śivācārya
8. Śrī Jagadguru Rudramuni Śivācārya
9. Śrī Jagadguru Gurupāda Śivācārya
10. Śrī Jagadguru Ṣaṇmukha Śivācārya
11. Śrī Jagadguru Śivaliṅga Śivācārya
12. Śrī Jagadguru Nityānāṇḍa Śivācārya
13. Śrī Jagadguru Muktinātha Śivācārya
14. Śrī Jagadguru Ṣaḍākṣara Śivācārya
15. Śrī Jagadguru Gurusiddha Śivācārya
16. Śrī Jagadguru Śivaliṅga Śivācārya
17. Śrī Jagadguru Nīlakaṇṭha Śivācārya
18. Śrī Jagadguru Kaivalyanātha Śivācārya
19. Śrī Jagadguru Pañcākṣara Śivācārya
20. Śrī Jagadguru Ṣarvēśvara Śivācārya
21. Śrī Jagadguru Śambhudēva Śivācārya
22. Śrī Jagadguru Kālāntaka Śivācārya
23. Śrī Jagadguru Śāntavīra Śivācārya

24. Śrī Jagadguru Muktinātha Śivācārya
25. Śrī Jagadguru Śaṅkaraswāmy
26. Śrī Jagadguru Sadāśiva Śivācārya
27. Śrī Jagadguru Mahādēva Śivācārya
28. Śrī Jagadguru Guruliṅga Śivācārya
29. Śrī Jagadguru Rēvaṇasiddha Śivācārya
30. Śrī Jagadguru Paśupati Śivācārya
31. Śrī Jagadguru Śaṁbhuliṅga Śivācārya
32. Śrī Jagadguru Gurupāda Śivācārya
33. Śrī Jagadguru Śrīkaṇṭamūrty Śivācārya
34. Śrī Jagadguru Siddhanātha Śivācārya
35. Śrī Jagadguru Mrutyun̄jaya Śivācārya
36. Śrī Jagadguru Nīlakaṇṭha Śivācārya
37. Śrī Jagadguru Sōmaśēkara Śivācārya
38. Śrī Jagadguru Vīrabhadra Śivācārya
39. Śrī Jagadguru Jagannātha Śivācārya
40. Śrī Jagadguru Pañcānana Śivācārya
41. Śrī Jagadguru Keṇjadē Rajaśēkara Śivācārya
42. Śrī Jagadguru Nagarārambha Śivācārya
43. Śrī Jagadguru Siddhanātha Śivācārya
44. Śrī Jagadguru Rudramuniśvara Śivācārya
45. Śrī Jagadguru Kalyāṇasuṇḍara Śivācārya
46. Śrī Jagadguru Gaṅgādhara Śivācārya
47. Śrī Jagadguru Pañcākṣara Śivācārya
48. Śrī Jagadguru Ćidāmbaradēva Śivācārya
49. Śrī Jagadguru Śivaprasāda Śivācārya
50. Śrī Jagadguru Vīrabhadra Śivācārya
51. Śrī Jagadguru Śivānaṇḍa Śivācārya
52. Śrī Jagadguru Avimukta Śivācārya
53. Śrī Jagadguru Rēvaṇasiddha Śivācārya
54. Śrī Jagadguru Mallikārjuna Śivācārya
55. Śrī Jagadguru Paśupati Śivācārya
56. Śrī Jagadguru Rēvaṇasiddha Śivācārya
57. Śrī Jagadguru Pramathanātha Śivācārya
58. Śrī Jagadguru Gurudēva Śivācārya
59. Śrī Jagadguru Gaṅgādhara Śivācārya
60. Śrī Jagadguru Naṇḍinātha Śivācārya
61. Śrī Jagadguru Muktimuniśvara Śivācārya
62. Śrī Jagadguru Śaṁbhudēva Śivācārya
63. Śrī Jagadguru Tāṇḍavāle Pañcākṣara Śivācārya
64. Śrī Jagadguru Pañcākṣara Śivācārya

65. Śrī Jagadguru Jaṭāvīrabhadra Śivācārya
66. Śrī Jagadguru Śivaliṅga Śivācārya
67. Śrī Jagadguru Virūpākṣa Śivācārya
68. Śrī Jagadguru Śrīkaṇṭha Śivācārya
69. Śrī Jagadguru Agōra Śivācārya
70. Śrī Jagadguru Gurupāda Śivācārya
71. Śrī Jagadguru Īśānadēva Śivācārya
72. Śrī Jagadguru Mallikārjuna Śivācārya
73. Śrī Jagadguru Ćaraliṅga Śivācārya
74. Śrī Jagadguru Puṇyaślōka Śivācārya
75. Śrī Jagadguru Gaṅgādhara Śivācārya
76. Śrī Jagadguru Sōmanātha Śivācārya
77. Śrī Jagadguru Pṛthvithaja mahēśvara Śivācārya
78. Śrī Jagadguru Virēśvara Śivācārya
79. Śrī Jagadguru Ghaṇṭāsiddha Śivācārya
80. Śrī Jagadguru Vṛṣabhēndra Śivācārya
81. Śrī Jagadguru Sadānaṇḍa Śivācārya
82. Śrī Jagadguru Guruliṅga Śivācārya
83. Śrī Jagadguru Rudramuniśvara Śivācārya
84. Śrī Jagadguru Virābhadrā Śivācārya
85. Śrī Jagadguru Gaṇanātha Śivācārya
86. Śrī Jagadguru mallikārjuna Śivācārya
87. Śrī Jagadguru Śaktibhara Śivācārya
88. Śrī Jagadguru Siddhaliṅga Śivācārya
89. Śrī Jagadguru Ćitprakāśa Śivācārya
90. Śrī Jagadguru Śaṁbhudēva Śivācārya
91. Śrī Jagadguru Rudramuniśvara Śivācārya
92. Śrī Jagadguru Sāraṅgadhara Śivācārya
93. Śrī Jagadguru Kumāradēva Śivācārya
94. Śrī Jagadguru Śivaprasāda Śivācārya
95. Śrī Jagadguru Ćaṇḍraśēkara Śivācārya
96. Śrī Jagadguru Ćannavīradēva Śivācārya
97. Śrī Jagadguru Vāmadēva Śivācārya
98. Śrī Jagadguru Nīlakaṇṭhādē Śivācārya
99. Śrī Jagadguru Rēvaṇasiddha Śivācārya
100. Śrī Jagadguru Śivaliṅga Śivācārya
101. Śrī Jagadguru Ćidghanadēva Śivācārya
102. Śrī Jagadguru Nāganātha Śivācārya
103. Śrī Jagadguru Gaṅgādhara Śivācārya
104. Śrī Jagadguru Ćaṇḍraśēkara Śivācārya
105. Śrī Jagadguru Pūrṇajñāna Śivācārya

106. Śrī Jagadguru Śāmbhuliṅga Śivācārya
 107. Śrī Jagadguru Jaṭāvṛśabhaliṅga Śivācārya
 108. Śrī Jagadguru Śāntadēva Śivācārya
 109. Śrī Jagadguru Guruvṛśabharājēndra Śivācārya
 110. Śrī Jagadguru Pañcākṣara Śivācārya
 111. Śrī Jagadguru Gurusiddhaswamy Śivācārya
 112. Śrī Jagadguru Āṇḍrarājēndra Śivācārya
 113. Śrī Jagadguru Āṇḍraśēkaradēśīkēndra Śivācārya
 114. Śrī Jagadguru Śivānaṇḍarājēndra Śivācārya
 115. Śrī Jagadguru Guru Vṛśubharājēndra Śivācārya
 116. Śrī Jagadguru Pañcākṣara Śivācārya
 117. Śrī Jagadguru Abhinava Rēṇuka Śivānaṇḍa Śivācārya
 118. Śrī Jagadguru Prasanna Rēṇuka Vīragāṅgādhara
Śivācārya
 119. Śrī Jagadguru Prasanna Rēṇuka Vīrarudramunidēva
Śivācārya
-
- 121 Śrī Jagadguru Prasannarenuka Veerasomeshwara
Rajadeshikendra Śivācārya 1992-

Lineage of Śrī Ujjayani Saddharma Pīṭha

In all four yugas as per the wishes of Śiva to disseminate Viraśaiva philosophy Maruḷārāḍya incarnated from Siddhēśvara Liṅga located in Vaṭakṣētra on the bank of the river Kṣipra. He was called Dvyakṣara Śvācārya in Kṛta yuga; Dvivaṭra Śvācārya in Trētā-yuga; Dārūka Śvācārya in Dvāpara yuga and Maruḷārāḍya Śvācārya in Kali yuga. This information is in Suprabhēda Suprabhēda Āgamāntargata, Pañcācārya Pañcamōtpatti, Page 2 and in Viraśaiva Sadācāra Saṅgraha (1/37-39) and in Hindūṭva, page 695).

During Dvāpara yuga Dārūka Śvācārya was the head of Ujjayani Pīṭha. He taught Śivādvaita philosophy to sage Dadhiṇi and his pupil in Naimiṣā forest.

**Tadvanmaruḷasiddhasya
Vaṭakṣētrē mahattarē |
Siddhēśaliṅgājjananam
Sthānamujjayinipurē||**

The verse says Maruḷārāḍya raised from Siddhēśvara Liṅga situated on the banks of Kṣipra river in Mālava land or Madya Pradēś, India. He established a Pīṭha for preaching Viraśaiva philosophy. It became famous as Saddharma Simhāsana.

Ujjayani was ruled by Śautrapāla with wife Bhānumati. Śautrapāla anxious of heaven was preparing to perform Aśvamēdha yāga. This yāga includes worship of Gods with animal sacrifices, eating the flesh of the sacrificed animals, drinking alcohol, prostitution and other acts. Knowing these Maruḷārāḍya advised Śautrapāla about the atrocities of Aśvamēdha yāga. He convinced not to perform the yāga. He instructed them the Viraśaiva philosophy and taught them Aṣṭāvarṇa, Pañcācāra and Ṣaṣṭhaḷa after giving Śiva dīkṣa to Śautrapāla and Bhānumati.

Maruḷārāḍya went to Dārūka gardens situated in between the rivers Yamuna and Gaṅga. There he taught Śivādvaita to the sages before going to Kāśi. There he met Viśvārāḍya, the head of Kāśi Pīṭha. He remains in Kāśi for 400 years in Yōga samādhi. Waking from the yōga samādhi he travels to Śrīśaila, He visits the temple of Mallikārjuna. He meets Paṇḍitārāḍya, the head of Śrīśaila Pīṭha. He

instructs Śivādvaita to sages and others before traveling to Kāśmīr. There he starts Saraswati Pīṭha. This Pīṭha spreads devotion to Śiva resulting in numerous Śiva devotees in Kāśmīr.

From Kāśmīr, Maruḷārādyā travels to Kēdāra. There he meets Ēkōrāmarādyā, the head of the Kēdāra Pīṭha. Maruḷārādyā and Ēkōrāmarādyā both go to the Gowrikuṇḍa for bathing. After the bath they come across a person. They were very happy to see him. Ēkōrāmarādyā named him 'Muktimuni' and proclaimed as the next head of Ujjayani Pīṭha.

Maruḷārādyā returned to Ujjayani with Muktimuni, Muktimuni was made the head of Ujjayani Pīṭha. Maruḷārādyā attained Ikya in Siddhēśvara Liṅga in Vaṭakṣētra.

For three hundred years Muktimuni was the head of the Pīṭha spreading the Śiva doctrine. He made Siddhamuni as the head of the Pīṭha before he attained Liṅgaikya.

As head of the Pīṭha, Siddhamuni stayed for two hundred years. Śivānīndraswāmy for one hundred twenty years. Śāntamuni for seventy years. Bhavabhūtimuni for one hundred years. Bhavabhūtimuni Was a great scholar and also a great performer of penance. He received gifts from the king Bōjarāja. He was respected from the great poet Kālidāsa. Later Immaḍi Muktimuni became the head of this Pīṭha.

As head of the Pīṭha Immaḍi Muktimuni stayed for 50 years. Śāktimuni for two hundred years. Siddhamuni for forty years. Immaḍi Śāntamuni for ninety years. Mummaḍi Siddhamuni for fifty-five years. Śāmbhamuni for one hundred years. Śivamuni for thirty years and Īśānyamuni for seventy-five years. They spread Vīraśaiva religious philosophy.

Śāmbhumuni became the 15th head of this Pīṭha. Jain religion also flourished during these years. Virasēna, a Jain king determined to destroy the Vīraśaiva religion. As per the saying **"Śaṭhē śāthyam samācārēt"** The head of the Pīṭha decided to fight the king. With an army he fought the king successfully. Although Śāmbhumuni was successful he was not happy. He decided to keep himself away from conflicts leading to war. He decided to stay in the forest.

For seventy years he stayed in a forest preaching Viraśaiva philosophy. He gave up the responsibility to his pupil Maruḷasiddha before reaching Liṅgaikya.

Relocation of Ujjayani Pīṭha

Maruḷasiddha did not like the harassment from the Jain king of Madya Pradēsh. He left Ujjayani with his pupil traveling in Maharāṣṭra. He constructed Maṭhas with the help of the devotees in different part of Maharāṣṭra. He entrusted the administration of the Maṭha to one of his pupil. Traveling he came to Siddagiri near Kollāpura. There are more Maṭhas belonging to Ujjayani in Maharāṣṭra due to his travel.

Maruḷasiddha meets Rēvaṇasiddha of Raṁbhāpuri Pīṭha at Siddagiri. Siddagiri Maṭha was part of Raṁbhāpuri Pīṭha. Rēvaṇasiddha on hearing the problems faced by Maruḷasiddha he constructed a town near Koṭṭur. He named the town Ujjayani. He suggested Maruḷasiddha to establish the Ujjayani Pīṭha there itself.

As per the wishes of Rēvaṇasiddha, Maruḷasiddha brought down Mahādēvi of Kollāpura. This made him famous. He gave Śivadīkṣe to Karaṭāsura and his followers. He went to Ōraṅga land met the king Gaṇapati and the king Sōmēśvara of Hosakalyāṇa. With their help, he established the Saddharma Pīṭha in Ujjayani, ?It was constructed by the famous sculptor Jakkannācārya. He established the idols of Maruḷasiddha, the starter of the Pīṭha and the idols of fourteen heads of the Pīṭha in succession. A Liṅga of Maruḷārādyā is also established. It is a beautiful structure. There is a proverb "See outside the temple in Haṁpe, inside the Maṭha in Ujjayani".

Maruḷārādyā was officially made the head of the new Ujjayani Sarvadharmā Pīṭha in Karnāṭaka. Rēvaṇasiddha of Raṁbhāpuri Pīṭha, Paṇḍitārādyā of Śrīśaila Pīṭha, head of Rāṣṭrakūṭa Ōraṅgalla and many devotees were present on this occasion. Bhuvanaikamalla Sōmēśvara presented 120 Maṭhas in his kingdom. Maruḷārādyā preached Viraśaiva philosophy traveling in the regions of Ōraṅgalla, Haṁpe, Kūḍala Saṅgama, Kapathaguḍḍa, Harapuri and other places. Many Jains received Liṅga dīkṣē

from him. Maruḷārādyā stayed as the head of Ujjayani Sarvadharmā Pīṭha for 175 years. Before Liṅgaikya Siddhapaṇḍita was named the head of the Pīṭha.

As head of this Pīṭha. Siddhalingācārya stayed for forty-five years. Siddhēśvarācārya stayed for eighty years and Siddhanāthārādyā for thirty years. Siddhanāthārādyā named Maruḷārādyā before Liṅgaikya.

Maruḷārādyā was well versed with yōgas. It made it easier for him to fulfill the wishes of many devotees. The Gowḍa of Kaggalipura blessed with a son. Kurubagowḍa Sōmaṇṇa was blessed with a son also. He was named Amōghasiddha. Later, Maruḷārādyā gave Śiva dīkṣe to Amōghasiddha. He was brought to Hūli. There he was made Guru to Hiriyaḷumbiya Kuruba Vīraśaivas. Later he installed an idol of Maruḷasiddha in Kaggalipura. He traveled in Bētūru and Anēgōḍu. Before becoming Liṅgaikya in Hūli Siddhamallēśvara was named the head of Pīṭha.

Siddhamallēśvara is known as Maḷe Mallēśvara for making rain during drought. He is known as Saṁtāna Mallēśvara for blessing children to devotees. He proclaimed 'a child for a thousand'. Many devotees paid 1000 coins to have a child. Among them are Baṅgēgowḍa of Ujjayani, Basavanāyaka and Ōṁkāranāyaka of Bāgiḷa, Buḷḷanrpaḷa of Harapuri and Prouḍharāya of Vijayanagara. This led to the spread devotion to Śiva. Lakkaṇṇa Daṇḍēśa, one of the ministers of Prouḍharāya, wrote "Śivatattva Ćintāmaṇi". Lakkaṇṇa Daṇḍēśa received the grace of Guru for writing Śivatattva Ćintāmaṇi.

Māra saw his master. Gowḍa of Siṁdōgipura, having a son after giving 1000 coins to Siddhamallēśvara. Māra belonged to a backward group. He too wished for a son. But he did not have 1000 coins to give. So he received the grace of the Guru by performing dāsōha giving 1000 "**kuḷḷas**". His son was named Maruḷasiddha. Later a temple was built in the community of Māra. Śivaliṅga was installed in the temple. Maruḷasiddha, son of Māra, was named to perform the worship of Śivaliṅga in the temple. Maruḷasiddha lived a life of a śaraṇa.

Haraḷa of Siṁdōgi requested Siddhamallēśvara to allow him to worship in Maruḷasiddha temple. He took Haraḷa to Ujjayani. There a temple was built in the

community of Haraḷa. Haraḷa was named to worship in the temple.

Siddhamallēśvara lived for eighty years helping people. On the day of Śivarātri he attained Liṅgaikya. Before Liṅgaikya Siddhanātha was named the head of the Pīṭha. Both Maruḷasiddha of Siṁdōgi and Haraḷa of Ujjayani became Liṅgaikya on the same day.

In this Ujjayani Pīṭha Siddhanātha stayed as the head of the Pīṭha for sixty-five years and Siddhēśvara for ninety-five years. After them Gurusiddha became the head of this Pīṭha.

(Note: The lineage of Ujjayani Pīṭha is from "Śrī Jagadguru Maruḷārādyā Vijaya" by Naṁdīśa Śivakavi, Pañcavaṇṇige, Hūli. Based on the prose edition Śrī Maruḷasiddhāṅka" by Kavali Ćennabasappa, Maridēvaswamy, 1949.)

The following is from Hindutva (Hindi), Published in Kāśī by Rāmadāsa Gowḍa, 1938, page 695:

**"Āvaṅtikāpurī kē Siddhēśvara Liṅga sē,
jō bhagavān kē vāmadēvarūpa hai, bhagavān
Maruḷārādyā jī prakṭahuyē |
Kahatē hai kīvē Āvaṅtikē rājāsē
anabana hō jānēkē kāraṇa,
Ballāri jilēkē ēka gāṇva mē ākara basagayē |
Unakē basanēsē usagṇvakā
nāma bhī Ujjayani paḍagayā |
Āvaṅtī mē bhī isakī ēka
Śākhā maṭha abataka maujūda hai||"**

There were 110 heads of Ujjayani Sarvadharmā Pīṭha between Maruḷārādyā and Maruḷārādyā Śivācārya. Life history of many of the heads are lost.

Siddaliṅga Śivācārya was the 108th head of this Pīṭha. He is the son of Cennabasavārya and Gurusiddhāmba, Baṅgāra Nayakanahalli, Jagalūru Taluq, Ćitrādurga District. He was born Śālivāhana Śake 1812 Vikṛti saṁvatsara, Māgha Bahuḷa Saptami Sunday evening. He was named Siddaliṅgācārya.

@Maruḷasiddha Rājēdēśikēndra Śivācārya was the 107th head of Ujjayani Pīṭha. Knowing the future of this child, on Śālivāhana Śake 1828 (1906) Parabhava saṁvathsara, Vaiśākha Pañcāmi Sunday morning made the head of Ujjayani Sarvadharmā Pīṭha. He was named as Siddaliṅga Śivācārya. Then he was 16 years old. He learnt logic, grammar, Vīraśaiva religious scriptures from Siddhānta Śikhāmaṇi from Umaçigi Śaṅkara Śāstry. He adopted them in his daily life. The place had five types of colored cows namely Naṇḍe, Bhadre, Surabhi, Suśīle and Sumane. The dung from them are used to prepare Bhasma or Vibhūti for daily use. He instructed others to use pure bhasma in their daily life.

Once Ballāry area faced drought. Siddaliṅga Śivācārya performed worship and distributed prasāda in drought areas. It resulted with the rain pouring continuously for several days. He traveled extensively preaching Vīraśaiva philosophy. In 1912, he visited Gulberga on the invitation of Doḍḍappa Appa of Śaraṇa Basavēśvara Saṁsthāna. There he preached Vīraśaiva philosophy to the people. He appointed Siddaliṅgadēśika as secretary, Śaraṇa Basavēśvara saṁsthāna as head of Muḡaṇāgāyi Hirēmaṭha.

Siddaliṅga Śivācārya attended the Pañcācārya conference held at Kāśi in 1918. He introduced 13 proposals for the spread of Vīraśaiva philosophy. To commemorate the conference Viśvārāḍya Gurukula was started. In the Gurukula many heads of Maṭhas from Karnāṭaka, Āndra, Maharāṣṭra and others stayed during their student life.

To spread the Vīraśaiva philosophy, Siddaliṅga Śivācārya traveled extensively. He visited Ballāry on December 12, 1930; Bārsi, Sollāpur on December 7, 1933, Paṇḍarāpura on October 23, 1933, Maṅgaḷavēḍhe on December 31, 1933, Pallāgaṭṭi, Jagalūru Taluq on September 12, 1938, Bīrūru and other places. He participated in and addressed the 9th Vīraśaiva conference held at Bīrūru on December 27, 1919. The conference was also attended by the head of Raṁbhāpuri Pīṭha Śrī Jagadguru Pañcākṣara Śivācārya and the head of Kēḍāra Pīṭha Śrī Jagadguru Viśvaliṅga Śivācārya. Under the assistance of the President Nāganūru Bṛhanmaṭha

Kāśīnāthaśāstry, held a conference of administrators in Ujjayani Pīṭha on December 25, 1926. He was the main speaker.

The head of Kēdāra Pīṭha Śrī Jagadguru Viśvaliṅga Śivācārya got sick during the visit to Karnāṭaka. On July 15, 1920, he attained Liṅgaikya at Ujjayani. He had selected Nīlakaṇṭhaliṅga as his successor. Siddaliṅga Śivācārya took responsibility for the Kēdāra Pīṭha. On October 1, 1921, as per the wishes of Viśvaliṅga Śivācārya, Nīlakaṇṭhaliṅga was made the head of Kēdāra Pīṭha by the Kāśī Jagadguru Śrī Śivaliṅga Śivācārya.

On February 22, 1922, Jagadguru Pañcākṣara Śivācārya, the head of Raṁbhāpuri Pīṭha, became Liṅgaikya without selecting his successor. There was no head for this Pīṭha for the next three years.

Paṇḍit Sadāśivaśāstry performed Śivayōga in the caves of Bukkāmbudhi. He also served in the Kāśī Pīṭha. On November 22, 1925, Śālīvāhana Śaka 1847, Krōḍa Saṁvatsara, Mārgaṣira Śuklapakṣa 7, Sunday at 8.45 am in Danurlagna Sadāśivaśāstry was made the head of Raṁbhāpuri Pīṭha. He was given the name Śrī Jagadguru Śivānāṇḍarājēndra Śivācārya.

Siddaliṅga Śivācārya traveled all over India preaching Vīraśaiva philosophy. He improved the Pīṭha by constructing a cow barn and a hall named after Pañcācāryas for dāsōha and for worship of Śiva.

Contribution to Education

Siddaliṅga Śivācārya was a lover of education. He started Dārūkācārya Sanskrit school at the Pīṭha. From Paṇḍit Umaçigi Śaṅkaraśāstry, Īśa, Kēna, Katha, Muṇḍaka, Siddhānta Śikhōpaniṣat and Brahmasūtra, Śāṅkari Vṛtti related to Vīraśaiva Siddhānta Sudhākāra and other works were written. They were published by the Pīṭha. These books are the text books for the courses Śaktiviśiṣṭādvaita Vēdānta Śāstry and Ācārya examinations started in 1983 at Saṁpūrṇānāṇḍa Sanskrit University, Kāśī. Siddaliṅga Śivācārya started Jñāna Guru Vidyāpīṭha to publish similar books.

Siddaliṅga Śivācārya to encourage Vīraśaiva students in Baḷḷāry region, on October 16, 1916 started Madras Vīraśaiva Vidyāvardaka Saṅga. This organization was registered as Vīraśaiva Vidyāvardaka Saṅga . To day it has grown to such an extent it provides education starting from grade school to college level.

In Sollāpura, Vārada Mallappa established Śrīmadvīraśaiva Vārada Sanskrit School in 1878. Vīraśaiva children received boarding, lodging and clothes while attending the school. He also started a library named Vīraśaiva Grantha Māle. Through this library many religious Sanskrit books were published. The glory of the institution built by Mallappa began to decline after his death. On August 31, 1933 Siddaliṅga Śivācārya came to Sollāpura visited the school made it a public school in Memory of Mallappa. In spite of his encouragement there are not many students interested in learning Sanskrit.

Pañcācārya News Paper

Kāśīnāthaśāsty was very close to Jagadguru Siddaliṅga Śivācārya. On May 16, 1927 the Pīṭha performed the festivities of Dārukācārya. On the same day they blessed Kāśīnāthaśāsty with financial help to publish the religious paper Pañcācārya Prabha. Even today this paper is in circulation disseminating Vīraśaiva philosophy.

Jagadguru Siddaliṅga Śivācārya spent his entire life promoting Vīraśaiva philosophy. On January 12, 1936, Shālīvāhana Śaka 1857, Yuva Saṁvathsara, Puṣya Bahuḷa 4 Sunday morning attained Liṅgaikya.

Trilōcana Śivācārya of Ane Siddhāpura Brāhmaṇa, Moḷakālmūru Taluq, Cītradurga District was named the head of the Ujjayani Pīṭha. The ceremony took place on February 2, 1936. According to Indian calendar it is Shālīvāhana Śaka 1857, Yuva Saṁvathsara, Māgha Daśami Sunday. The ceremony was attended by Śrīmadrambhāpuri Jagadguru Śivanāṇḍarajēśvara and Jagadguru Nīlakaṇṭha Śivācārya of Kēdāra Pīṭha. Trilōcana Śivācārya as the 109th head of Ujjayani Pīṭha was named as Śrī 1008 Jagadguru Siddhēśvara Rājadēśikēndra Śivācārya.

Siddhēśvara Rājadēśikēndra Śivācārya is the head of Ujjayani Pīṭha for over 50 years. During his time he completed the construction of the cow barn. He registered Jñānaguru Vidyā Pīṭha. In addition started dāsōha at Ćitrādurga, Gadag, Turuvanūru, Ujjayani and five Sanskrit schools, High schools and colleges at Ujjayani, Yalivāla, Harapanahalli, Yaśavanānagara and Hoḷalaguṇḍi. To spread the Vīraśaiva philosophy started a paper Saddharmaprabhā. It is published three times a month.

Siddhēśvara Rājadēśikēndra Śivācārya reaching a ripe age on August 28, 1985 Śivaprakāśa Śivācāryaswamy, Mysore Palace Japakatti Brhanmaṭha was made the head of Ujjayani Pīṭha. It is Krōḍa Saṁvathsara Śrāvaṇa Śuddha Trayōdaśi Śrāvaṇa Nakṣtra Wednesday. He was named Śrī 1008 Jagadguru Maruḷārāḍya Śivācārya.

In 1954, Maruḷārāḍya Śivācārya successfully completed the study of Śaktiviśiṣṭādvaita Vēdānta. He started Sanskrit and Vēda schools in Śrī Siddhēśvara boarding house, Ćitrādurga. As President of Jñānaguru Vidyā Pīṭha from Ujjayani Pīṭha started high schools, boarding house and Sanskrit school. In addition he has published the books on Īśa, Kēśa, Muṇḍaka, Siddhānta Śikhōpaniṣat and Brahmasūtra, Śāṅkarīvṛtti and other Vīraśaiva religious books. He has also published the English version of Rēṇuka Gīte by M. Śivakumārasvāmy. He has done a great contribution to the religion and to the literary world by publishing them. He is working to improve the Pīṭha and its services to the community.

Lineage of Śrī Ujjayani Saddharma Pīṭha

(Originally the names of the Śrī Ujjayani Pīṭha lineage is from the book "Ujjayani Jagadguru Śrī Siddhalingēśa Vijaya", by Paṇḍit. Virūpākṣaśāstry of Hirēhaḍagali Purāṇika Maṭha, 1944. Reproduced here from the book Virśaivada Pañcā Pīṭha Parampare by H. H. Chandrashekhara Śivācārya. Svāmiji, Pañcācārya Electric Press, Mysore, 1988)

At the beginning of Kṛtayuga:

Śrī Jagadguru Dvyakṣara Śivācārya Bhagavatpādaru.

At the beginning of Trētāyuga:

Śrī Jagadguru Dvivaktra Śivācārya Bhagavatpādaru.

At the beginning of Dvāparayuga:

Śrī Jagadguru Dārukācārya Bhagavatpādaru.

At the beginning of Kaliyuga:

1. Śrī Jagadguru Maruḷārādhyā Śivācārya Bhagavatpādaru

2. Śrī Jagadguru Mallikārjuna Śivācārya
3. Śrī Jagadguru Siddhēśvara Śivācārya
4. Śrī Jagadguru Gurunātha Śivācārya
5. Śrī Jagadguru Śivayōgiṇdra Śivācārya
6. Śrī Jagadguru Tryāmbaka Śivācārya
7. Śrī Jagadguru Śivānaṇḍa Śivācārya
8. Śrī Jagadguru Marulasiddha Śivācārya
9. Śrī Jagadguru Amitānaṇḍa Śivācārya
10. Śrī Jagadguru Nilagrīva Śivācārya
11. Śrī Jagadguru Naṇḍīśvara Śivācārya
12. Śrī Jagadguru Gururāja Śivācārya
13. Śrī Jagadguru Mahādēva Śivācārya
14. Śrī Jagadguru Māyāṇṭa Śivācārya
15. Śrī Jagadguru Gurusāṇṭa Śivācārya
16. Śrī Jagadguru Vṛṣubhadvaja Śivācārya
17. Śrī Jagadguru Vīravṛṣubhēṇḍra Śivācārya
18. Śrī Jagadguru Dvitiya Mallikārjuna Śivācārya
19. Śrī Jagadguru Śivaliṅga Śivācārya
20. Śrī Jagadguru Dvitiya Siddhēśvara Śivācārya
21. Śrī Jagadguru Liṅgānaṇḍa Śivācārya
22. Śrī Jagadguru Sōmēśvara Śivācārya
23. Śrī Jagadguru Muktaṇṭha Śivācārya

24. Śrī Jagadguru Vāmadēva Śivācārya
25. Śrī Jagadguru Jagadīśvara Śivācārya
26. Śrī Jagadguru Nijānaṇḍa Śivācārya
27. Śrī Jagadguru Śivācāryaiśvēśvara Śivācārya
28. Śrī Jagadguru Māhēśvara Śivācārya
29. Śrī Jagadguru Aghōra Śivācārya
30. Śrī Jagadguru Ćennavīra Śivācārya
31. Śrī Jagadguru Jaṭāsiddha Śivācārya
32. Śrī Jagadguru Gaṅgādhara Śivācārya
33. Śrī Jagadguru Siddhavīra Śivācārya
34. Śrī Jagadguru Rudrēśvara Śivācārya
35. Śrī Jagadguru Śāntaliṅga Śivācārya
36. Śrī Jagadguru Vaiḷḷ Naṇḍīśvara Śivācārya
37. Śrī Jagadguru Gaṅgādhara Śivācārya
38. Śrī Jagadguru Mahāliṅga Śivācārya
39. Śrī Jagadguru Pañcānana Śivācārya
40. Śrī Jagadguru Bilvadhalaḥbhūṣaṇa Śivācārya
41. Śrī Jagadguru Māramarmana Śivācārya
42. Śrī Jagadguru Nāgabhūṣaṇa Śivācārya
43. Śrī Jagadguru Śyāmakaṇḍara Śivācārya
44. Śrī Jagadguru Ćaṇḍraśēkara Śivācārya
45. Śrī Jagadguru Gurusiddha Śivācārya
46. Śrī Jagadguru Bhavahara Śivācārya
47. Śrī Jagadguru Ćaṇḍīśvara Śivācārya
48. Śrī Jagadguru Amṛtēśvara Śivācārya
49. Śrī Jagadguru Sujñānaśēkhara Śivācārya
50. Śrī Jagadguru Siddhaliṅga Śivācārya
51. Śrī Jagadguru Śēṣabhūṣaṇa Śivācārya
52. Śrī Jagadguru Śaṅkarānaṇḍa Śivācārya
53. Śrī Jagadguru Mahāmālikāṛjuna Śivācārya
54. Śrī Jagadguru Śāmbhuliṅga Śivācārya
55. Śrī Jagadguru Śivayōgaprabhākara Śivācārya
56. Śrī Jagadguru Ćinmahōdadhi Śivācārya
57. Śrī Jagadguru Śivajñānaśaṅjīvana Śivācārya
58. Śrī Jagadguru Gaṇēṇḍramaṇḍāra Śivācārya
59. Śrī Jagadguru Siddhēśvara Śivācārya
60. Śrī Jagadguru Parasiddhēśvara Śivācārya
61. Śrī Jagadguru Mahāntadēva Śivācārya
62. Śrī Jagadguru Mālikāṛjuna Śivācārya
63. Śrī Jagadguru Vṛṣṭīśaṅkara Śivācārya
64. Śrī Jagadguru Śāmbhuliṅga Śivācārya

65. Śrī Jagadguru Madanāri Śivācārya
66. Śrī Jagadguru Māyākōlāhala Śivācārya
67. Śrī Jagadguru Śivalīlācennavīra Śivācārya
68. Śrī Jagadguru Pañcākṣara Śivācārya
69. Śrī Jagadguru Ōkāra Śivācārya
70. Śrī Jagadguru Muktinātha Śivācārya
71. Śrī Jagadguru Mahādēva Śivācārya
72. Śrī Jagadguru Bhargōdēva Śivācārya
73. Śrī Jagadguru Bālasiddhēśvara Śivācārya
74. Śrī Jagadguru Ćennavṛṣubha Śivācārya
75. Śrī Jagadguru Vṛddavṛṣubhēndra Śivācārya
76. Śrī Jagadguru Ćennamallikārjuna Śivācārya
77. Śrī Jagadguru Muktimallikārjuna Śivācārya
78. Śrī Jagadguru Siddhamallikārjuna Śivācārya
79. Śrī Jagadguru Ēkōdēva Śivācārya
80. Śrī Jagadguru Ācāryabhāskara Śivācārya
81. Śrī Jagadguru Mōkṣēśvara Śivācārya
82. Śrī Jagadguru Siddhavīrēśa Śivācārya
83. Śrī Jagadguru Bhadrēśvara Śivācārya
84. Śrī Jagadguru Amitānaṇḍa Śivācārya
85. Śrī Jagadguru Ṣaḍakṣara Śivācārya
86. Śrī Jagadguru Bhaktivardhana Śivācārya
87. Śrī Jagadguru Pāśahara Śivācārya
88. Śrī Jagadguru Mahimākāra Śivācārya
89. Śrī Jagadguru Śivalīṅga Śivācārya
90. Śrī Jagadguru Nayanatraya Śivācārya
91. Śrī Jagadguru Virūpākṣa Śivācārya
92. Śrī Jagadguru Marulasiddha Śivācārya
93. Śrī Jagadguru Mahāntamallikārjuna Śivācārya
94. Śrī Jagadguru Vṛṣṭimallikārjuna Śivācārya
95. Śrī Jagadguru Śivalīṅga Śivācārya
96. Śrī Jagadguru Brhaĉcannavīra Śivācārya
97. Śrī Jagadguru Paraĉcannavīra Śivācārya
98. Śrī Jagadguru Siddhaliṅga Śivācārya
99. Śrī Jagadguru Marulasiddha Śivācārya
100. Śrī Jagadguru Jaṭāgurusiddha Śivācārya
101. Śrī Jagadguru Ćinnavṛṣabha Śivācārya
102. Śrī Jagadguru Siddaliṅga Śivācārya
103. Śrī Jagadguru Ćennavīra Śivācārya
104. Śrī Jagadguru Ćinnavṛṣabha Śivācārya
105. Śrī Jagadguru Gurusiddha Śivācārya

106. Śrī Jagadguru Marulasiddha Śivācārya
107. Śrī Jagadguru Āinnavṛṣabha Śivācārya
108. Śrī Jagadguru Siddaliṅga Śivācārya
109. Śrī Jagadguru Siddhēśvara Śivācārya
110. Śrī Jagadguru Maruḷārādyā Śivācārya

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- 111 Śrī Jagadguru Siddaliṅgarājadēśikēndra Śivācārya
Śrī Trilōcana Śivācārya (see Vijayavāṇi 15/11/2020 p-9)

Lineage of Śrī Kēdāra Pīṭha

Himalaya Mountains is in the North. It is the abode for many sages. Ōkhīmaṭha, Kēdāranātha, Guptakāśī, Madyamahēśvara, Kālimaṭha, Kalpēśvara, Sōnaprayāga, Rudraprayāga, Badarināth, and others are worthy pilgrim places.

Ēkōrāmarādyā appeared from the face of Rāmanātha Liṅga (Bhīmanāth) located in Drākṣārāma Kṣētra for establishing Viraśaiva religion. He represents the Aghōra face of Śiva. He was called Tryakṣara Śvācārya in Kṛtayuga; Trivaktra Śivācārya in Trētā-yuga; Ghaṇṭākarna Śivācārya in Dvāpara yuga and Ēkōrāmarādyā Śivācārya in Kali yuga.

**Drākṣārāmē rāmanāthaliṅgādyugaçatuṣṭayē |
Ēkōrāmasya jananamāvāsastu himālayē ||**

According to this verse Śrī Jagadguru Ēkōrāmarādyā took birth from Rāmanātha (Bhīmanāth) Śivaliṅga located Drākṣārāma. He established a Pīṭha for spreading Śiva philosophy. This Pīṭha is called Kēdāra Pīṭha and Vairāgya Siṁhāsana. It is located at Ōkhīmaṭha, Ćimōli District.

The Ācārya in Kali yuga, Tryakṣara Śvācārya taught Viraśaiva philosophy to the Sūrya dynasty king Mādhānta. Mādhānta spent his final days close to Guru and attained unity with Śiva. There is a stone idol of the king depicting this in Ōkhīmaṭha.

The Ācārya in Dvāpara yuga, Ghaṇṭākarna Śivācārya traveled from Kēdāra to Kāśī. During his travel he taught Viraśaiva philosophy. In Kāśī, he taught Viraśaiva philosophy to sage Vyāsa. The proof is in Vyāsa Maṇḍir at Vyāsa Kāśī. There is an idol of Ghaṇṭākarna Śivācārya worshipping Liṅga on left palm.

The following verses from Kāśīkhaṇḍa 95 / 68- 69 suggest Vyāsa was a pupil of Ghaṇṭākarna Śivācārya.

**Pārāśaryastadārabhya
Śambhubhakti parōsbhavat |
Liṅgaṁ vyāśēśvara sthāpya
Ghaṇṭākarnāhradāgrataḥ ||**

**Vibhūtibhūṣaṇō nityaṁ
Rudrākṣabhūṣaṇaḥ |**

Rudrasūktaparō nityaṁ Nityaṁ liṅgārâkōḥbhavat ||

Ushādēvi daughter of Bāṇāsura staying in the Pīṭha studied all śāstras. She was married to Aniruddha. She and her husband stayed in the Pīṭha serving Guru. To clear her debt she constructed a Maṭha. It is known as Uṣāmaṭha or Ōkhīmaṭha.

Ēkōrāmarādyā Śivācārya stayed for many years as the head of Kēdāra Vairāgya Simhāsana Pīṭha. He taught the Vīraśaiva philosophy in many places of North India. Returning to Drākṣārāma Kṣētra he united in Rāmanātha Liṅga (Bhīmanāth).

Jagadguru Ānaṇḍaliṅga Śivācārya

There are many Ācāryas in the Kēdāra Pīṭha. Among them Jagadguru Ānaṇḍaliṅga Śivācārya's has been mentioned. Janamējaya is the son of Parīkṣita. Parīkṣita is the son of Abhimanyu. Abhimanyu is the son of Arjuna the third son of Paṇḍava. Janamējaya is the great, great grand son of Arjuna. He had great respect for Jagadguru Ānaṇḍaliṅga. There is a copper tablet mentioning that Janamējaya gifted the Kēdāra Kṣētra. The copper tablet says the following:

|| Śrī Kēdārēśvara namaḥ ||

"Svasti Śrī Vijayābhyudaya Yudhiṣṭharaśakē Plavaṅgākhyē
Ēkōṇanavatitamavatsarē Sahasi māsē Amāvāsyāyām
Sōmavāsarē Śrīman-mahārājādhirāja Paramēśvara
vaiyāghra padagōtraja Śrī Janamējaya Bhūpālaḥ
Indraprasthanagari simhāsanaṣṭhaḥ sakala varṇāśrama
dharmaparipālakaḥ Uttara Himālayē Śrīkēdārakṣētrē
tatratyamunēruṣāmaṭhasya Śrīgōsvāmy Ānaṇḍaliṅga
Jaṅgama Śrīmaçcḥiṣya Jñānaliṅga jaṅgama dvārā ārādhitā
Śrīkēdāranāthasya pūjārtham̐ çatuḥ sīmā parikramaḥ|
Pūrvabhāgē Dakṣiṇavāhinī Maṇḍākinī, Paścīma
Dakṣiṇabhāgē Kṣīragaṅgā, Uttara Paścīmē Madhugaṅgā,
Pūrvōttarabhāgē Svargadvāranadī, Dakṣiṇē Sarasvatī
Maṇḍākinīyōḥ saṅgamaḥ| Ētanmadyhē Śrī Kēdāra Kṣētram̐|
Bhavaçcḥiṣya parm̐parayā çāndrārkaparyantaṁ nidhinikṣēpa
jala pāṣāṇāgāmi siddhasādyā tējaḥ sām̐ya sahitaṁ

svabuddhyānukūlyēnāsmanmātṛ pitṛūṇāṁ Śivalōka
prāptyarthaṁ Śrī Kēdārēśvara sannidhāvuparāga samayē
sahiraṇya Maṇḍākinī jaladhārāpūrvakaṁ kṣētramidaṁ hastē
dattavānasmi| Ētaddharmasādhanaśya sākṣiṇāḥ -

**Āditya cāṇḍrāvanilōśnalaścā
Dyaurbhūmirāpō hṛdayaṁ yamaśca |
Ahaśca rātrīśca ibhē cā saṇḍyē
Dharmaśca jānaṁti narasya vṛttam||**

**Dānapālanayōrmaḍhyē
Dānārccāhēyōśnupālanam |
Dānāt svargamavāpnōti
Pālanād dviguṇaṁ phalam||**

**Svadattād dviguṇaṁ
Puṇyaṁ paradattānupālanam |
Paradattāpahārēṇa svadattaṁ
Niṣpalaṁ bhavēt||**

**Svadattā putrikā jñēyā pitṛdattā sahōdarā |
Anyadattā tu janani dattabhūmiṁ parityajēt||**

**Anyastu vardhitaṁ bhuṅktē
Sārthasya vardhitaṁ na tu |
Tataḥ kaṣṭastatō nīcāḥ
Svayaṁ dattāpahārakah||**

**Svadattāṁ paradattāṁ vā
Brahmavṛttm harēcchā yaḥ |
Ṣaṣṭi varṣasahaprāṇi viṣṭāyāim
Jāyatē krimiḥ|| Iti ||**

The meaning of the above deed is: Śrī Ānaṇḍaliṅga was the Jaṅgama of Śrī Kēdāra Pīṭha when king Janamēja was ruling. Kēdāra Kṣētra was the center of the area where the rivers Maṇḍākinī, Kṣīragaṅga and Sarasvati and others join. From the income of this area Śrī Ānaṇḍaliṅga Jaṅgama shall perform the worship of Śrī Kēdārēśvara from his pupil Jñānaliṅga Jaṅgama. For this the king Janamēja gives this land to Śrī Ānaṇḍaliṅga Jaṅgama.

This gift was given 89 years after Yudhiṣṭhara took the kingdom. It is on Plavaṅga saṁvathsara, Mārgaśīrṣa māsa, Amāvasya day of sun eclipse. The gift was given by the king for his parents salvation. Based on this Gift Deed, Kēdāra Kṣētra and Ōkhīmaṭha are older than 5,000 years.

Śrī Jagadguru Bhukuṇḍaliṅga Śivācārya

Jagadguru Bhukuṇḍaliṅga Śivācārya was from south India. He was born into the Vīramāhēśvara Jaṅgama family. He was well versed in śāstras. People considered him as the form of Vīrabhadra. He stayed in Kāśī for many years. Viśvārādyā was the head of Kāśī Pīṭha. He went to Kēdāra. There with the grace of the head of the Kēdāra Pīṭha he became the head.

Among many of his pupil, Gaṇēśaliṅga was well educated and well versed in yōga. Bhukuṇḍaliṅga Śivācārya made Gaṇēśaliṅga as the head of Vairāgya Simhāsana before attaining Liṅgaikya in Kēdāra Kṣētra. There is a pond with his name in Ōkhīmaṭha even today. He existed before 3000 years. The proof is in "Gaḍhavālaka Itihāsa (History of Gaḍhavālaka)" by Tehar Gadhavāla Riyāsat Vajīr Paṇḍit Harikṛṣṇa Ratōḍi. With many supporting documents he established the above information.

The king of Tehar Gadhavāla was a devotee of this Pīṭha. The king welcomed the head of the Pīṭha first by applying Tilak on the forehead. Then the head of the Pīṭha was called "Rāval". After, the head of Raṁbhāpuri, Śrīśaila, Ujjayani and Kāśī or any one of them gives the title Jagadguru to the Ravel.

The property given by the king Janamējaya was with the head of this Pīṭha till 1894. The Property had about 1000 villages. In 1894 Gaṇēśaliṅga Jaṅgama was the head of this Pīṭha. The British rulers took away the administration of many villages from the Pīṭha. They gave 143 villages to the Pīṭha - 70 in Gaḍhavāla, 43 in Ālmōra, 27 in Teharī kingdom, 2 in Deharādun and 1 in Nainitāla. The income from these villages went to the Kēdāra Pīṭha.

In addition to the above, the Pīṭha had the ownership of Kālīmaṭha, Udaḱakuṇḍa, Gourīkuṇḍa, Gourīmāyi, Tuṅganāṭha, Triyugīnārāyaṇa, Nārāyaṇatīrtha, Nālībhagavatī, Maikhaṇḍa, Somadvāra and other 22 Kṣētras.

After India's independence, laws were changed. Tax collected from the places that were under the Pīṭha went to the Government. The Pīṭha has the religious

authority. Out of the 22 Kṣētra, Kēdāranātha, Guptakāśi, Madyamahēśvara and Ōkhīmaṭha were given to the Pīṭha. The temples in these places was under the jurisdiction of the Pīṭha. In these four temples the worshipers (priests) are the pupils from South India.

In India the heads of Kēdāranāth and Badarīnāth are highly respected. British Government gave respect to these two heads of Pīṭha with the title "Rāval". According to the British law, Tehar King continues to place Tilak on forehead of the newly selected head of Kēdāranāth. The head of the Pīṭha then gets the title Rāval.

The head of the Kēdāra Pīṭha for a long time selected their successor from among the Jaṅgama families from South India. In 1911, the Government stopped this tradition for the following reason.

Kēdārālīṅga and Gaṇēśālīṅga were the 317 and 318 heads of Kēdāra Pīṭha. During the time of Gaṇēśālīṅga (1894), the Pīṭha spent more than its income resulting in debt of several lakhs (100,000) of Rupees. After examining the financial situation of the Pīṭha by the Government officers they decided to sue the head of the Pīṭha. The 319th head of the Pīṭha was Vīśvalīṅga Śivācārya. The case was decided by the Kumāvu Divisional Commissioner. On September 8, 1911 the Commissioner devised a plan. Accordingly a monthly honorarium was given to the Pīṭha. It also established the number of pupil to the Pīṭha. From this arrangement Pīṭha did not benefit and it lost their independence. As part of the court case every year the accounts are examined by the Tehary officers. The ruling does not provide the head of Pīṭha to appoint their successor. But it provides to name in the will any pupil from South Indian Jaṅgama family. Kāśīnāthaśāstry have discussed this facts in detail in his book "Śrī Jagadguru Pañcācāryara Prācīnatva' (page 95-100).

Based on the book 'Gaḍhavāla kā Itihāsa' (History of Gaḍhavāla) 320 names of the head of this Pīṭha is available. The 320th head of this Pīṭha is Śrī Jagadguru Nīlakaṇṭhālīṅga Śivācārya. This Pīṭha had a debt of 80,000 Rupees during Śrī Jagadguru Vīśvalīṅga Śivācārya. As suggested by Kāśīnāthaśāstry and Siddhālīṅga Śivācārya of Ujjayani Pīṭha, Vīśvalīṅga Śivācārya came to Karnāṭaka and

participated in many religious functions. On December 1919, he took part in the 9th All India Viraśaiva Conference held at Bīruru. On July 15, 1920 he attained Liṅgaikya at Ujjayani Pīṭha.

Śrī Śivaliṅga Śivācārya of Kāśī Pīṭha as per the will of Śrī Jagadguru Nīlakaṇṭhalīṅga Śivācārya became Nīlakaṇṭhalīṅga as the head of Kēdāra Pīṭha. He was born on 1889, at Kallēdēvaru, Dārwad district. He stayed at Jaṅgamavāḍi Maṭha, Kāśī while he was studying Sanskrit and Hindi. He knew Ayurvēda.

Nīlakaṇṭhalīṅga Śivācārya, the head of Kēdāra Pīṭha, traveled extensively in Karnāṭaka. He collected money from devotees. He not only paid off all the debt but also increased the wealth of the Pīṭha. While traveling in Karnāṭaka, he started Sanskrit schools at Baḷlāry, Hosapet and other places. He contributed generously (6,000 Rupees) to the paper "Pañcācārya Prabha". The paper was started in Mysore on Śhālīvāhana Śake 1848, Prabhava Saṁvathsara, Vaiśākha Śuddha Pañcami or May 16, 1927

Nīlakaṇṭhalīṅga Śivācārya started educational institution "Uttarakhāṇḍa Vidyā Pīṭha" between Ōkhīmaṭha and Guptakāśī. This institution provides education to children living in the mountain areas. Sanskrit, Hindi and Ayurvēda are taught in this institution. This institution has grown to become an independent University. The trust committee of Badarināth and Kēdāranāth and the people of Ōkhīmaṭha are working towards it. In memory they have installed a marble idol of Jagadguru Nīlakaṇṭha Śivācārya.

Jagadguru Nīlakaṇṭha Śivācārya chose Śivamūrty Śāstry of Hiremaṭha, Timmāpura Village, Dārwad district as the head of the Pīṭha. He was named Ādighanaliṅga Śivācārya. He traveled extensively for the benefit of the Pīṭha. He attained Liṅgaikya at Kēdāra on February 16, 1942. Later Jagadguru Nīlakaṇṭha Śivācārya took over the administration of the Pīṭha. He became Liṅgaikya on April 23, 1945 in Ōkhīmaṭha. His resting place is in the Vidyāpīṭha.

Viśvanāthaliṅga, Kailāśaliṅga, Śāntaliṅga and others were the pupil of Jagadguru Nīlakaṇṭha Śivācārya. Kailāśaliṅga belonged to Puragiri Brhanmaṭha, Nijām area. Śivaliṅga is his father. Ādighana Śivācārya was given the

name of Kailāsaliṅga. He was the head of Puragiri. He stayed at the Viśvārādyā Gurukula of Jaṅgamavāḍi Maṭha, Kāśi. He studied logic, Grammar, Sāṅkhya, Yōga, Vēdānta and Siddhānta. He was well versed in Śivasiddhānta. In 1925, he researched and published 'Mahānārāyaṇōpaniṣat' by Vṛṣubhadēva in Śaivabhāṣya. It is the first publication of "Kēdāranātha Śivatattva Granthamāle". He published history of "Ujjayani Liṅgaikya Jagadguru Siddaliṅga Śivācāryaru" in Kannaḍa. For reason unknown he returned to his place Puragiri. He attained Liṅgaikya there.

Śāntaliṅga is the pupil of Nīlakaṇṭha Śivācārya. He became the head of Muttanāḷa Hiremaṭha, Belagām. Viśvanāthaliṅga was the other pupil of Nīlakaṇṭha Śivācārya. He became the 321st "Rāval" for the Kēdāra Pīṭha. He was from Naḍuvina Maṭha, Dārwad district. After Nīlakaṇṭha Śivācārya, he was the Ravel for Kēdāra Pīṭha for 21 years. He did not become Jagadguru. He attained Liṅgaikya in Hāvēri itself.

Śāntaliṅga is the other pupil of Nīlakaṇṭha Śivācārya. He is from Muktanāḷa Hirēmaṭha. On June 10, 1966, Śāntaliṅga was made the head of Kēdāra Pīṭha by Jñāna Simhāsanādhiśvara Śrī 1008 Jagadguru Viśvēśvara Śivācārya of Kāśi Pīṭha and Śrīmadrambhāpuri Vīrasimhāsanādhiśvara Śrī 1008 Jagadguru Rēṇuka Prasanna Viragaṅgādhara Śivācārya. He received the title Vairāgya Simhāsanādhiśvara Śrī 1008 Jagadguru Rāval Śāntaliṅga Śivācārya. He became the 322nd head of the Kēdāra Pīṭha. He was the head of the Pīṭha for 14 years. On February 6, 1980 he attained Liṅgaikya at Mutnāḷa Hirēmaṭha. It is his resting place.

After Liṅgaikya of Śāntaliṅga Śivācārya, the Pīṭha did not have any head for five years. Jagadguru Viśvēśvara Śivācārya of Kāśi Pīṭha, with the help of devotees, Saṅgamēśvara Śivācārya of Hūli Sāmbayya Maṭha and his pupil Umēśvara Śivācārya chose Siddēśvaraliṅga. He is the son of Basavaliṅgayya and Bhāgīrati, Guḷabāḷa, Bijāpur District. Śālīvāhana Saka 1907, Krōḍa saṁvathsara, Jēṣṭha, vadya Pañcāmi Friday the June 7, 1985, Siddēśvaraliṅga was made the head of the Kēdāra Pīṭha by the head of Kāśi and Śrīśaila Jagadgurus. Siddēśvaraliṅga was named as Rāval Śrī 1008 Jagadguru Siddēśvara Śivācārya.

Siddhēśvaraliṅga left his house at an early age. He joined Śrīmadvīraśaiva Gurukula, (Hōtagī Maṭha) at Sollāpur. He went to Kēdāra after studding some Sanskrit. In 1963 he was named Siddhēśvaraliṅga by the head Rāval Viśvanāthaliṅga. He worshiped Kēdāranātha for six months. He returned to Sollāpur because of ill health. He stayed under the care of Yōgīrājēndra Śivācārya. He went with Yōgīrājēndra Śivācārya for a special function at Baradāpura Maṭha in Maharāṣṭra. There Bīmāśaṅkarappa Girivalakara Bēmbali and Saṅgappa Ćākōte made him the head of Śāmbhuliṅga Maṭha in 1970. With the presence of Jagadguru Rēṇuka Prasanna Vīragaṅgādhara Śivācārya, Siddhēśvaraliṅga was initiated as the head by Prabhu Paṇḍitārādyā Śivācārya. He was named Śāmbhuliṅga Śivācārya.

Later Śāmbhuliṅga Śivācārya went to Kāśī. He was a student at the Viśvārādyā Gurukula. He was completing his studies in Ācārasāhitya. After the Liṅgaikya of Śāntaliṅgācārya, the head of Kēdāra Pīṭha, Śāmbhuliṅga Śivācārya was one of the oldest pupil. Kēdāra Trust Committee selected him. In 1983 on Vijaya Daśami, he became Rāval after placing Tilak on his forehead. In spite of many obstacles, he was made the head of the Kēdāra Pīṭha with the help of Kāśī Jagadguru. He was named Rāval 1008 Jagadguru Siddhēśvaraliṅga Śivācārya.

There is no doubt Kēdāra Pīṭha finds its glory days from Jagadguru Siddhēśvaraliṅga. Nirāṅjanaliṅga, Rācāliṅga, Nityānāndaliṅga, Guruliṅga, Rajaśēkaraliṅga and Ćidghanaliṅga are pupils. Crrrently they are serving the Pīṭha. They are all from different villages in Karnāṭaka. Ćidghanaliṅga is serving Jagadguru Siddhēśvaraliṅga. Others perform worship in temples at Kēdāranātha, Guptakāśī, Madhumēśvara and Ōkhīmaṭha.

Lineage of Śrī Kēdāra Pīṭha

(Originally the names of the Śrī Kēdāra Pīṭha lineage is from book "Gaḍhavāla ka Itihāsa", 1924, Gaḍhavāla Press, Deharadun) written by Paṇḍit. Harikrṣṇa. Reproduced here from the book Virśaivada Pañcā Pīṭha Parampare by H. H. Chandrashekhara Śivācārya. Svāmiji, Pañcācārya Electric Press, Mysore, 1988)

At the beginning of Kṛtayuga:

Śrī Jagadguru Tryakṣara Śivācārya Bhagavatpādaru.

At the beginning of Trētāyuga:

Śrī Jagadguru Trivaktra Śivācārya Bhagavatpādaru.

At the beginning of Dvāparayuga:

Śrī Jagadguru Ghaṇṭākara Śivācārya Bhagavatpādaru.

At the beginning of Kaliyuga:

Śrī Jagadguru Ēkōrāmarādyā Śivācārya Bhagavatpādaru.

1. Śrī Jagadguru Bhukunḍaliṅga Śivācārya
2. Śrī Jagadguru Gaṇēśaliṅga Śivācārya
3. Śrī Jagadguru Somaliṅga Śivācārya
4. Śrī Jagadguru Haraliṅga Śivācārya
5. Śrī Jagadguru Viraliṅga Śivācārya
6. Śrī Jagadguru Gargaliṅga Śivācārya
7. Śrī Jagadguru Bhavyaliṅga Śivācārya
8. Śrī Jagadguru Viśvaliṅga Śivācārya
9. Śrī Jagadguru Kāraṇaliṅga Śivācārya
10. Śrī Jagadguru Manōharaliṅga Śivācārya
11. Śrī Jagadguru Jyōtirliṅga Śivācārya
12. Śrī Jagadguru Jaganmaṅgalaliṅga Śivācārya
13. Śrī Jagadguru Jayaliṅga Śivācārya
14. Śrī Jagadguru Mahāliṅga Śivācārya
15. Śrī Jagadguru Śaṅkaraliṅga Śivācārya
16. Śrī Jagadguru Paraliṅga Śivācārya
17. Śrī Jagadguru Kubēraliṅga Śivācārya
18. Śrī Jagadguru Gajaliṅga Śivācārya
19. Śrī Jagadguru Virūpākṣaliṅga Śivācārya
20. Śrī Jagadguru Varaliṅga Śivācārya
21. Śrī Jagadguru Gaṅgādharaliṅga Śivācārya
22. Śrī Jagadguru Dēvaliṅga Śivācārya
23. Śrī Jagadguru Tryambaka

24. Śrī Jagadguru Madanaliṅga Śivācārya
25. Śrī Jagadguru Trilōcanaliṅga Śivācārya
26. Śrī Jagadguru Smarāriṅga Śivācārya
27. Śrī Jagadguru Purāriṅga Śivācārya
28. Śrī Jagadguru Saṁpātiliṅga Śivācārya
29. Śrī Jagadguru Karmaṭhaliṅga Śivācārya
30. Śrī Jagadguru Suraliṅga Śivācārya
31. Śrī Jagadguru Ānaṇḍaliṅga Śivācārya
32. Śrī Jagadguru Śukraliṅga Śivācārya
33. Śrī Jagadguru Rūpaliṅga Śivācārya
34. Śrī Jagadguru Mīnākṣi Suṇḍaraliṅga Śivācārya
35. Śrī Jagadguru Subrahmaṇyaliṅga Śivācārya
36. Śrī Jagadguru Mūrtyaliṅga Śivācārya
37. Śrī Jagadguru Vāriliṅga Śivācārya
38. Śrī Jagadguru Kuṇḍaliṅga Śivācārya
39. Śrī Jagadguru Ćaramaliṅga Śivācārya
40. Śrī Jagadguru Dharmaliṅga Śivācārya
41. Śrī Jagadguru Tīrthaliṅga Śivācārya
42. Śrī Jagadguru Ćaṇḍikēśvaraliṅga Śivācārya
43. Śrī Jagadguru Bhajanaliṅga Śivācārya
44. Śrī Jagadguru Dēvaliṅga Śivācārya
45. Śrī Jagadguru Rāmaliṅga Śivācārya
46. Śrī Jagadguru Naṇḍiliṅga Śivācārya
47. Śrī Jagadguru Bhavāriṅga Śivācārya
48. Śrī Jagadguru Sabhāpatiliṅga Śivācārya
49. Śrī Jagadguru Sunāmaliṅga Śivācārya
50. Śrī Jagadguru Dvajaliṅga Śivācārya
51. Śrī Jagadguru Bhairavaliṅga Śivācārya
52. Śrī Jagadguru Sōmēruliṅga Śivācārya
53. Śrī Jagadguru Giriliṅga Śivācārya
54. Śrī Jagadguru Ōkāraliṅga Śivācārya
55. Śrī Jagadguru Pūrṇaliṅga Śivācārya
56. Śrī Jagadguru Aghōraliṅga Śivācārya
57. Śrī Jagadguru Bhāvaliṅga Śivācārya
58. Śrī Jagadguru Maṇibhadraliṅga Śivācārya
59. Śrī Jagadguru Bhavāriṅga Śivācārya
60. Śrī Jagadguru Nāgahārāliṅga Śivācārya
61. Śrī Jagadguru Murāriṅga Śivācārya
62. Śrī Jagadguru Ratnaliṅga Śivācārya
63. Śrī Jagadguru Giriliṅga Śivācārya
64. Śrī Jagadguru Brahmanāṇḍa

65. Śrī Jagadguru Kāṭhōraliṅga Śivācārya
66. Śrī Jagadguru Purēndra Śivācārya
67. Śrī Jagadguru Śāmbhuliṅga Śivācārya
68. Śrī Jagadguru Varāṇaliṅga Śivācārya
69. Śrī Jagadguru Tārakaliṅga Śivācārya
70. Śrī Jagadguru Varṇaliṅga Śivācārya
71. Śrī Jagadguru Kāmaliṅga Śivācārya
72. Śrī Jagadguru Maṇḍalēśvaraliṅga Śivācārya
73. Śrī Jagadguru Aruṇācāliṅga Śivācārya
74. Śrī Jagadguru Mahēśaliṅga Śivācārya
75. Śrī Jagadguru Harikēśaliṅga Śivācārya
76. Śrī Jagadguru Surēśaliṅga Śivācārya
77. Śrī Jagadguru Mahārudraliṅga Śivācārya
78. Śrī Jagadguru Balāpakaliṅga Śivācārya
79. Śrī Jagadguru Rōhitaliṅga Śivācārya
80. Śrī Jagadguru Bhīmakaṛṇaliṅga Śivācārya
81. Śrī Jagadguru Śaṅkaraliṅga Śivācārya
82. Śrī Jagadguru Kīrtisāgaraliṅga Śivācārya
83. Śrī Jagadguru Mukhyaliṅga Śivācārya
84. Śrī Jagadguru Śuddhaliṅga Śivācārya
85. Śrī Jagadguru Vadānyaliṅga Śivācārya
86. Śrī Jagadguru Vēdasammataliṅga Śivācārya
87. Śrī Jagadguru Manuliṅga Śivācārya
88. Śrī Jagadguru Kumāraliṅga Śivācārya
89. Śrī Jagadguru Yajñaliṅga Śivācārya
90. Śrī Jagadguru Muktimuni Śivācārya
91. Śrī Jagadguru Yajñamūrty Śivācārya
92. Śrī Jagadguru Sātvikaliṅga Śivācārya
93. Śrī Jagadguru Paṇṇaliṅga Śivācārya
94. Śrī Jagadguru Bhūṭaliṅga Śivācārya
95. Śrī Jagadguru Bālaliṅga Śivācārya
96. Śrī Jagadguru Kalādharaṇaliṅga Śivācārya
97. Śrī Jagadguru Niraṇjanaliṅga Śivācārya
98. Śrī Jagadguru Guruliṅga Śivācārya
99. Śrī Jagadguru Gurumūrtyliṅga Śivācārya
100. Śrī Jagadguru Kalādharaṇaliṅga Śivācārya
101. Śrī Jagadguru Satyaliṅga Śivācārya
102. Śrī Jagadguru Vīrabhadraliṅga Śivācārya
103. Śrī Jagadguru Avyaktaliṅga Śivācārya
104. Śrī Jagadguru Kalpaliṅga Śivācārya
105. Śrī Jagadguru Rudrapādaliṅga Śivācārya

106. Śrī Jagadguru Sāmaliṅga Śivācārya
107. Śrī Jagadguru Mrutyuñjayaliṅga Śivācārya
108. Śrī Jagadguru Dhānyaliṅga Śivācārya
109. Śrī Jagadguru Pradhānaliṅga Śivācārya
110. Śrī Jagadguru Purāṇaliṅga Śivācārya
111. Śrī Jagadguru Kalyāṇaliṅga Śivācārya
112. Śrī Jagadguru Aghōraliṅga Śivācārya
113. Śrī Jagadguru Viṣṇuliṅga Śivācārya
114. Śrī Jagadguru Haraliṅga Śivācārya
115. Śrī Jagadguru Kaviliṅga Śivācārya
116. Śrī Jagadguru Nīlaliṅga Śivācārya
117. Śrī Jagadguru Karmaliṅga Śivācārya
118. Śrī Jagadguru Janārdaliṅga Śivācārya
119. Śrī Jagadguru Vrataliṅga Śivācārya
120. Śrī Jagadguru Rājaliṅga Śivācārya
121. Śrī Jagadguru Nītiliṅga Śivācārya
122. Śrī Jagadguru Manōrataliṅga Śivācārya
123. Śrī Jagadguru Guṇādhārāliṅga Śivācārya
124. Śrī Jagadguru Manōrūpaliṅga Śivācārya
125. Śrī Jagadguru Vidyāliṅga Śivācārya
126. Śrī Jagadguru Balaliṅga Śivācārya
127. Śrī Jagadguru Vasāntaliṅga Śivācārya
128. Śrī Jagadguru Jīvaliṅga Śivācārya
129. Śrī Jagadguru Jyōtirūpaliṅga Śivācārya
130. Śrī Jagadguru Nirāñjanaliṅga Śivācārya
131. Śrī Jagadguru Purāṇaliṅga Śivācārya
132. Śrī Jagadguru Sarvēśaliṅga Śivācārya
133. Śrī Jagadguru Pinākaliṅga Śivācārya
134. Śrī Jagadguru Vajraliṅga Śivācārya
135. Śrī Jagadguru Purēṇdraliṅga Śivācārya
136. Śrī Jagadguru Rōmaliṅga Śivācārya
137. Śrī Jagadguru Tryāmbakaliṅga Śivācārya
138. Śrī Jagadguru Kuṇḍaliṅga Śivācārya
139. Śrī Jagadguru Śaṅkhaliṅga Śivācārya
140. Śrī Jagadguru Bhūtaliṅga Śivācārya
141. Śrī Jagadguru Bhavaliṅga Śivācārya
142. Śrī Jagadguru Sthāṇaliṅga Śivācārya
143. Śrī Jagadguru Dhīraliṅga Śivācārya
144. Śrī Jagadguru Svaraliṅga Śivācārya
145. Śrī Jagadguru Sārāliṅga Śivācārya
146. Śrī Jagadguru Haraliṅga Śivācārya

147. Śrī Jagadguru Pañcayajñaliṅga Śivācārya
148. Śrī Jagadguru Jagataliṅga Śivācārya
149. Śrī Jagadguru Kailāsaliṅga Śivācārya
150. Śrī Jagadguru Sūksmaliṅga Śivācārya
151. Śrī Jagadguru Nādaliṅga Śivācārya
152. Śrī Jagadguru Hāraliṅga Śivācārya
153. Śrī Jagadguru Vāyuliṅga Śivācārya
154. Śrī Jagadguru Amaraliṅga Śivācārya
155. Śrī Jagadguru Maṇḍāraliṅga Śivācārya
156. Śrī Jagadguru Sulabhaliṅga Śivācārya
157. Śrī Jagadguru Yōgiliṅga Śivācārya
158. Śrī Jagadguru Suṇḍaraliṅga Śivācārya
159. Śrī Jagadguru Śāntaliṅga Śivācārya
160. Śrī Jagadguru Rūpaliṅga Śivācārya
161. Śrī Jagadguru Svarūpaliṅga Śivācārya
162. Śrī Jagadguru Māyāliṅga Śivācārya
163. Śrī Jagadguru Amṛtaliṅga Śivācārya
164. Śrī Jagadguru Śāntaliṅga Śivācārya
165. Śrī Jagadguru Annaliṅga Śivācārya
166. Śrī Jagadguru Kalāḍharaliṅga Śivācārya
167. Śrī Jagadguru Gaurīśaliṅga Śivācārya
168. Śrī Jagadguru Amēyaliṅga Śivācārya
169. Śrī Jagadguru Jayadrataliṅga Śivācārya
170. Śrī Jagadguru Vīraliṅga Śivācārya
171. Śrī Jagadguru Gambīraliṅga Śivācārya
172. Śrī Jagadguru Kṣētraliṅga Śivācārya
173. Śrī Jagadguru Śivāgamliṅga Śivācārya
174. Śrī Jagadguru Girirājaliṅga Śivācārya
175. Śrī Jagadguru Kālaliṅga Śivācārya
176. Śrī Jagadguru Ćaṇḍraśēkaraliṅga Śivācārya
177. Śrī Jagadguru Krauñcadāraliṅga Śivācārya
178. Śrī Jagadguru Puraṇḍaraliṅga Śivācārya
179. Śrī Jagadguru Kalakāriliṅga Śivācārya
180. Śrī Jagadguru Viṣṇuliṅga Śivācārya
181. Śrī Jagadguru Varmaliṅga Śivācārya
182. Śrī Jagadguru Tripurāriliṅga Śivācārya
183. Śrī Jagadguru Dāmōdaraliṅga Śivācārya
184. Śrī Jagadguru Hēravaliṅga Śivācārya
185. Śrī Jagadguru Haridriliṅga Śivācārya
186. Śrī Jagadguru Jālapādaliṅga Śivācārya
187. Śrī Jagadguru Mādhavaliṅga Śivācārya

188. Śrī Jagadguru Vāsavaliṅga Śivācārya
189. Śrī Jagadguru Sarvaliṅga Śivācārya
190. Śrī Jagadguru Bhūtiliṅga Śivācārya
191. Śrī Jagadguru Mr̥daliṅga Śivācārya
192. Śrī Jagadguru Prathamādhiliṅga Śivācārya
193. Śrī Jagadguru Bāṇaliṅga Śivācārya
194. Śrī Jagadguru Dhanaliṅga Śivācārya
195. Śrī Jagadguru Dēvēśaliṅga Śivācārya
196. Śrī Jagadguru Guṇātīta Śivācārya
197. Śrī Jagadguru Pītāmbaraliṅga Śivācārya
198. Śrī Jagadguru Viśālaliṅga Śivācārya
199. Śrī Jagadguru Kēvaliṅga Śivācārya
200. Śrī Jagadguru Śūladhāriliṅga Śivācārya
201. Śrī Jagadguru Budhaliṅga Śivācārya
202. Śrī Jagadguru Arajaliṅga Śivācārya
203. Śrī Jagadguru Janakaliṅga Śivācārya
204. Śrī Jagadguru Kālaliṅga Śivācārya
205. Śrī Jagadguru Kaivalyaliṅga Śivācārya
206. Śrī Jagadguru Simhaliṅga Śivācārya
207. Śrī Jagadguru Paśupatiliṅga Śivācārya
208. Śrī Jagadguru Bhadraliṅga Śivācārya
209. Śrī Jagadguru Bahurūpaliṅga Śivācārya
210. Śrī Jagadguru Pūjyaliṅga Śivācārya
211. Śrī Jagadguru Kāntaliṅga Śivācārya
212. Śrī Jagadguru Nirāmaliṅga Śivācārya
213. Śrī Jagadguru Hamsaliṅga Śivācārya
214. Śrī Jagadguru Manasvaliṅga Śivācārya
215. Śrī Jagadguru Viśvahāriliṅga Śivācārya
216. Śrī Jagadguru Virāgaliṅga Śivācārya
217. Śrī Jagadguru Ravinētraliṅga Śivācārya
218. Śrī Jagadguru Pavitriliṅga Śivācārya
219. Śrī Jagadguru Nādaliṅga Śivācārya
220. Śrī Jagadguru Varadaliṅga Śivācārya
221. Śrī Jagadguru Mañtraliṅga Śivācārya
222. Śrī Jagadguru Prathamaliṅga Śivācārya
223. Śrī Jagadguru Sitikañṭhaliṅga Śivācārya
224. Śrī Jagadguru Vidhiliṅga Śivācārya
225. Śrī Jagadguru Viśvēśvarāśramaliṅga Śivācārya
226. Śrī Jagadguru Sōmanāthaliṅga Śivācārya
227. Śrī Jagadguru Kēdāriliṅga Śivācārya
228. Śrī Jagadguru Nāthaliṅga Śivācārya

229. Śrī Jagadguru Kavināthaliṅga Śivācārya
230. Śrī Jagadguru Parṇānāṇḍaliṅga Śivācārya
231. Śrī Jagadguru Tailapattiliṅga Śivācārya
232. Śrī Jagadguru Āitanyaliṅga Śivācārya
233. Śrī Jagadguru Keṇjēśvaraliṅga Śivācārya
234. Śrī Jagadguru Dvaṇdvātita Śivācārya
235. Śrī Jagadguru Āmōdaliṅga Śivācārya
236. Śrī Jagadguru Pañcavaktraliṅga Śivācārya
237. Śrī Jagadguru Siddhēśvaraliṅga Śivācārya
238. Śrī Jagadguru Kāśināthaliṅga Śivācārya
239. Śrī Jagadguru Saṁhārāliṅga Śivācārya
240. Śrī Jagadguru Śarabhaliṅga Śivācārya
241. Śrī Jagadguru Gadhādaraliṅga Śivācārya
242. Śrī Jagadguru Gaganaliṅga Śivācārya
243. Śrī Jagadguru Uttamaliṅga Śivācārya
244. Śrī Jagadguru Vibhavalīṅga Śivācārya
245. Śrī Jagadguru Pārijātakaliṅga Śivācārya
246. Śrī Jagadguru Bālarūpaliṅga Śivācārya
247. Śrī Jagadguru Amaraliṅga Śivācārya
248. Śrī Jagadguru Paramāṇuliṅga Śivācārya
249. Śrī Jagadguru Paraśurāmaliṅga Śivācārya
250. Śrī Jagadguru Nāgēśaliṅga Śivācārya
251. Śrī Jagadguru Udayaliṅga Śivācārya
252. Śrī Jagadguru Udārāliṅga Śivācārya
253. Śrī Jagadguru Kāraṇaliṅga Śivācārya
254. Śrī Jagadguru Padmanābhaliṅga Śivācārya
255. Śrī Jagadguru Aghōraliṅga Śivācārya
256. Śrī Jagadguru Jayanāthaliṅga Śivācārya
257. Śrī Jagadguru Vitarāgaliṅga Śivācārya
258. Śrī Jagadguru Āṇḍraliṅga Śivācārya
259. Śrī Jagadguru Viçitrāliṅga Śivācārya
260. Śrī Jagadguru Suṇḍaraliṅga Śivācārya
261. Śrī Jagadguru Aṣṭamūrtiṅga Śivācārya
262. Śrī Jagadguru Yajñaliṅga Śivācārya
263. Śrī Jagadguru Satyarūpaliṅga Śivācārya
264. Śrī Jagadguru Svarūpaliṅga Śivācārya
265. Śrī Jagadguru Kalyāṇaliṅga Śivācārya
266. Śrī Jagadguru Purāṇaliṅga Śivācārya
267. Śrī Jagadguru Svabhāvaliṅga Śivācārya
268. Śrī Jagadguru Viśēśaliṅga Śivācārya
269. Śrī Jagadguru Vaidyaliṅga Śivācārya

270. Śrī Jagadguru Prāṇēśvaraliṅga Śivācārya
271. Śrī Jagadguru Dhanadaliṅga Śivācārya
272. Śrī Jagadguru Prakāśaliṅga Śivācārya
273. Śrī Jagadguru Brahmaṇyaliṅga Śivācārya
274. Śrī Jagadguru Nirmaliṅga Śivācārya
275. Śrī Jagadguru Svaitaliṅga Śivācārya
276. Śrī Jagadguru Nārāyaṇaliṅga Śivācārya
277. Śrī Jagadguru Gauraliṅga Śivācārya
278. Śrī Jagadguru Prakāśaliṅga Śivācārya
279. Śrī Jagadguru Vidēhaliṅga Śivācārya
280. Śrī Jagadguru Pramāṇaliṅga Śivācārya
281. Śrī Jagadguru Svastikaliṅga Śivācārya
282. Śrī Jagadguru Sadānaṇḍaliṅga Śivācārya
283. Śrī Jagadguru Durgamaliṅga Śivācārya
284. Śrī Jagadguru Āraṇtanaliṅga Śivācārya
285. Śrī Jagadguru Vasāntasaraliṅga Śivācārya
286. Śrī Jagadguru Rahasyaliṅga Śivācārya
287. Śrī Jagadguru Jñānadīpaliṅga Śivācārya
288. Śrī Jagadguru Viśōkaliṅga Śivācārya
289. Śrī Jagadguru Janādanaliṅga Śivācārya
290. Śrī Jagadguru Kṛtajñaliṅga Śivācārya
291. Śrī Jagadguru Darmaṛājaliṅga Śivācārya
292. Śrī Jagadguru Jaṭādharaṇḍaliṅga Śivācārya
293. Śrī Jagadguru Khyātaliṅga Śivācārya
294. Śrī Jagadguru Durlabhaliṅga Śivācārya
295. Śrī Jagadguru Viśūlaliṅga Śivācārya
296. Śrī Jagadguru Kalparājaliṅga Śivācārya
297. Śrī Jagadguru Abhirāmaṇḍaliṅga Śivācārya
298. Śrī Jagadguru Varuṇaliṅga Śivācārya
299. Śrī Jagadguru Ajaraliṅga Śivācārya
300. Śrī Jagadguru Dēvadēvaliṅga Śivācārya
301. Śrī Jagadguru Kapilaliṅga Śivācārya
302. Śrī Jagadguru Bhālaṇḍaliṅga Śivācārya
303. Śrī Jagadguru Murāriliṅga Śivācārya
304. Śrī Jagadguru Amalaliṅga Śivācārya
305. Śrī Jagadguru Kāmaliṅga Śivācārya
306. Śrī Jagadguru Trikāmaliṅga Śivācārya
307. Śrī Jagadguru Āṇḍaliṅga Śivācārya
308. Śrī Jagadguru Vīrabhadraṇḍaliṅga Śivācārya
309. Śrī Jagadguru Śivaliṅga Śivācārya
310. Śrī Jagadguru Śivaliṅga Śivācārya

311. Śrī Jagadguru Sitaṁbaraliṅga Śivācārya
312. Śrī Jagadguru Mahāliṅga Śivācārya
313. Śrī Jagadguru Nīlakaṇṭhaliṅga Śivācārya
314. Śrī Jagadguru Vasuliṅga Śivācārya
315. Śrī Jagadguru Sitaṁbaraliṅga Śivācārya
316. Śrī Jagadguru Vaidyaliṅga Śivācārya
317. Śrī Jagadguru Kēdāraliṅga Śivācārya
318. Śrī Jagadguru Gaṇēśaliṅga Śivācārya
319. Śrī Jagadguru Viśvaliṅga Śivācārya
320. Śrī Jagadguru Nīlakaṇṭhaliṅga Śivācārya
321. Śrī Jagadguru Viśvanāthaliṅga Śivācārya
322. Śrī Jagadguru Śāntaliṅga Śivācārya
323. Śrī Jagadguru Siddhēśvaraliṅga Śivācārya

324. Śrī Jagadguru Bhimāśaṅkaraliṅga Śivācārya

Lineage of Śrīśaila Suryasinhāsana

Mallikārjuna Śivaliṅga in Śrīśaila is one among the 12 Jyōtirīṅgas. The presence of Mallikārjuna Liṅga and Bramarāmba makes the place a Kailāsa. Parvata the son of sage Śilāda did penance near the Mallikārjuna Liṅga. Śiva appeared before Parvata. Śiva asked Parvata what he wanted. Parvata requested Śiva to give dharśan three times a day from Mallikārjuna Liṅga. From that day on Śiva gave dharśan three times a day to Parvata. Mallikārjuna Liṅga is also called Parvata Mallayya.

Arjuna, the third son of Pāṇḍavas, worshiped Śiva with "Mallige (Jasmine) flowers". Śiva was pleased for his devotion and appeared before him. To make the flowers and his devotee immortal, Śiva took the name of (Mallikā + Arjuna) Mallikārjuna.

Āṇḍragupta got his brother Navanaṇḍa killed. Because of his action he lost his kingdom. Roaming he came to Śrīśaila. His daughter Āṇḍrāvati did not get married. She performed many vratas to free the sins of her father. Learning the glory of the Jyōtirīṅga, she came to Śrīśaila. She worshiped the Liṅga with the jasmine flowers. Some give this reason for naming the Liṅga, Mallikārjuna Liṅga.

Interesting Places in Śrīśaila

Apart from the temple, Śrīśaila is the place of Śrī Jagadguru Paṇḍitārāḍya Guru Pīṭha. He is one among the five Ācāryas. Here there are many ancient Maṭhas. Among them Śīlavanṭa Maṭha, Ghaṇṭākarna Maṭha, Sāraṅga Maṭha, Vibhūti Maṭha, Rudrākṣi Maṭha, Naṇḍikēśvara Maṭha, Paṭasiddha Maṭha, Āṇḍraguṇḍa Maṭha, Kamarī Maṭha and others are thriving while many Maṭhas are in bad shape.

**Śrī Śailaṁ śikharēśvaraṁ
gaṇapatiṁ śrīhāṭakēśaṁ punaḥ
Sāraṅgēśvaraḥ śrībhūṭatīrthamamalaṁ
ghaṇṭārkaśiddhēśvaraṁ |
Gaṅgāṁ śrī bhramarāmbikāṁ
girisutāmārāmaṁ vīrēśvaraṁ**

**Śaṅkhaṁ cākravarāhatīrthamaniśaṁ
śrīśailanāthaṁ bhajē ||**

This poem describes glory of Śrīśaila from ancient times. Persons visiting Śrīśaila do not return without visiting the following places - Hāṭakēśvara (Aḍakēśvara), Śikharēśvara, Gaṇapati, Pañcadārā, Palladhārā, Bhramarāmbā, Mallikārjuna, Jagadguru Paṇḍitārādyā Pīṭha and other places. Sages who said "**Salvation is the death in Kāśī**" . They said "**Śrīśaila śikhare dr̥ṣṭē punarjanma na vidyatē**", "**Śrīśaila darśanānmuktiḥ**". It means die in Kāśī for salvation. Free from the cycle of birth just looking at the mountains of Śrīśaila. This indicates the importance of this place.

**Sudhkuṇḍākhyā suksētrē
Mallikārjunaliṅgataḥ |
Jananaṁ paṇḍitāryasya
Nivāsaḥ śrī girau śivē ||**

**Vṛṣagōtrādhināthaśca
Simhāsanapatiśca yah |
Paṇḍitārādyasannāmā
Jagadgurutamaśca saḥ ||**

From the above vācāna of Suprabhēda Āgamāntargata Paṇḍitārādyā is from the Tatpuruṣa face of Śiva. He incarnated from Mallikārjuna Liṅga for teaching religious philosophy . He established a Pīṭha at the Śrīśaila. It is called Sūrya Simhāsana. The head of the Pīṭha is of Dhēnukarṇa having Vṛṣabha lineage

Paṇḍitārādyā took birth in all four yugas from Mallikārjuna Liṅga. He was called Āturakṣara Śivācārya in Kṛta yuga; Āturvaktra Śivācārya in Trētā-yuga; Dhēnukarṇa Śivācārya in Dvāpara yuga and Paṇḍitārādyā Śivācārya in Kali yuga.

Dhēnukarṇa Śivācārya of Dvāpara yuga instructed Śivādvaita (Vīraśaiva Philosophy) to Sage Sānaṇḍa In Kali yuga the name Śrī Jagadguru Paṇḍitārādyā Śivācārya became famous.

This Pīṭha is an ancient one. It is established through historical and mythical documents. In recent part of Śaṅkara Saṁhite in Skāṇḍa Purāṇa of Vyāsa in the part of Śrīśaila, chapter 85 verses 92-94, say:

**Tasmin śrī parvatē puṇyē
Saṁsārabhayabhēṣajā |
Āstē liṅgāṅgasam̐baṁdhī
Sadānaṁdāhvayō muniḥ||**

**Sarvōpaniṣadarthajñāḥ
Śivādhyānaparāyaṇaḥ |
Bhasmāvaliptasarvāṅgō
Rudrādhyāyajapāsraya||**

**Rudrākṣamālābharaṇō
Dhṛtapāśupatavrataḥ |
Ativarṇāśrami yōgiḥ
Jīvanmuktō jagadguruḥ ||**

Describes the existence of Śrī Jagadguru Sadānaṁda Mahasvāmy. He was a mahima and a yōgi. The verses 112-116 explains his mahime as:

**Āhūya piṅgaḷaṁ śiṣyamidaṁ
Vākyamabhāṣata |
Ādya prabhṛti sādho tvaṁ
Tripuṇdraṁ bhasmanā vaha||**

**Sarvāṅgōddhōḷanaṁ nityaṁ
Kuru dharmaparāyaṇaḥ |
Agnirityādibhir maṁtraiḥ
Śrīmatpaṁcākṣarēṇa vā||**

**Rudramaṁtra japābhyāsa
Parō bhava samāhitaḥ |
Yāvajjīvamidaṁ dattam
Iṣṭaliṅgaṁ samarçaya||**

**Karābja piṭhē vinyasya
Taddhyānāsaktamānasaḥ |
Liṅgāṅgasaṅginā vatsa
Punarjanma na vidyatē ||**

**Yugapad jñānasiddhiḥ syāt
Tatō mōkṣamavāpnu yāt |
Tasmāttvaṁ prāṇaliṅga
Āṅgasam̐baṁdhiḥ bhava sarva dā||**

Śvēta was a rich person. His son Piṅgaḷa becomes sick. Śvēta hears the greatness of Jagadguru Sadānaṁda from devotee Harapriya. He goes to Śrīsaila with his son.

Jagadguru Sadānaṇḍa cures his illness with Pādōdaka and Prasāda. He performs dīkṣa by giving Piṅgala with Istaliṅga, Bhasma, Rudrākṣa and Mañtra. He suggests he spend time praying Śiva.

This information in Skaṇḍa Purāṇa indicate Śrīśaila is one of the ancient Kṣētra. On the North wall of Mallikārjuna temple (Śivāji Tower) can see the five images with "Daṇḍa and Kamaṇḍalas" (Arm stick and water pot) with medians in front. This indicates, Paṇḍitārāḍya Pīṭha Jagadguru invited the other four Jagadgurus (Raṁbhāpuri, Ujjayani, Kēdāra and Kāśi) make a procession.

The carved memorial can be seen on the wall even today. Ghaṇṭā Maṭha (Ghaṇṭākarna Maṭha) belongs to Kēdāra Pīṭha. The idol of Ghaṇṭākarna is in the Maṭha. The second is Naṇḍī (Naṇḍula) Maṭha. It belongs to Ujjayani Pīṭha. The third is Rudrākṣi Maṭha. It belongs to Kāśi Pīṭha. The fourth is related to Sāraṅga Raṁbhāpuri Pīṭha. Vāgīśa Paṇḍitārāḍya mentions the above facts in the book "Viśvadharmavāda Viraśaiva" page 5-8.

The Āṇḍra king Nanne Ćōladēva created scripture "Kumāra Saṁbhava" in Āṇḍra language (Telugu). He offered it to Jaṅgama Mallikārjuna. It clearly confirms the knowledge of Jaṅgama Mallikārjuna, mastery in yōga and as the Jagadguru of Śrīśaila Siṁhāsana Pīṭha. This scripture was printed and published in 1909 by Rāmakriṣṇakavi of Rājamahēṇḍra Nagara.

Dāsimayya of Mudanūru attained Śivaikya between 900 AD and 1140 AD. Ćilakūri Nārāyaṇa says the head of the Śrīśaila Pīṭha instructed Śivādvaṭa to Dāsimayya. This suggests the glory of Śrīśaila Pīṭha prior to the 10th century.

From ancient time many ĀĆāryas of this Pīṭha have preached Viraśaiva religious philosophy in Āṇḍra Pradeśa and other parts. Some of the names of ĀĆāryas of this Pīṭha after the first Paṇḍitārāḍya is give below:

Sadānaṇḍa ŚivāĆārya, Mallikārjuna ŚivāĆārya, Gajakarna ŚivāĆārya, Saṅgama ŚivāĆārya, Raṅguṣṭha ŚivāĆārya, Avyaya ŚivāĆārya, Pabhu ŚivāĆārya, Gōkarna ŚivāĆārya, Mañcaṇa Paṇḍitārāḍya, Sukēśa ŚivāĆārya, Mallikārjuna ŚivāĆārya, Mallikārjuna Paṇḍitārāḍya ŚivāĆārya, Īśvara ŚivāĆārya, Paṭṭada Pramatēśvara ŚivāĆārya, Siddha Mallikārjuna ŚivāĆārya, Triliṅga Ćakrēśvara ŚivāĆārya.

Among these Ācāryas, Paṇḍitārādyā, Mañcāṇa Paṇḍitārādyā and Mallikārjuna Paṇḍitārādyā were famous paṇḍits. In Āndra they were called "Paṇḍitatrāya".

Śrīpati Paṇḍitārādyā

Śrīpati Paṇḍitārādyā lived during 10th and 11th century. He wrote Śaktiviśiṣṭādvaita explanations to Brahmasūtra according to Vīraśaiva Philosophy. They are well known as Śrīkarabhāṣya. He wrote at Jemmidōḍḍi (Śamivāṭikā) of Bejavāḍa town, Vijayavāṭikā (presently known as Āndra Pradēśa).

Śrīpati Paṇḍitārādyā tied fire in a silk clothe to a Banian tree near the Bejavāḍa Mallēśvara temple to prove devotees of Śiva are better than sages. This is documented on a stone tablet by the king Pallakēta. The same is also indicated in Basava Purāṇa in Sanskrit.

**Itihāsāntaraṁ vakṣē
Śṛṇu rājan mahāmatē |
Śivabhaktō mahāyōgi
Śrīmān śrīpaṇḍitaḥ ||**

**Śāstravādātikuśalō
brāhmaṇānāṁ sabhāntarē |**

.....
**Anantaṭpālabhūpāla
Samakṣaṁ bhakti tatparaḥ |
Iti pratijñāṁ kṛtvāśu
Nītvāṅgāraçāyaṁ paraṁ ||**

**Paṭṭavastrāntarē nyasya
Babaṇḍha sadṛḍhaṁ paraṁ |**

Śrīpati Paṇḍitārādyā with his mystic showed the greatness of Śiva devotees. Basavaṅṇa reported it to King Bijjaḷa.

Basava Purāṇa by Pāḷkurike Sōmanātha mentions the greatness of Śrīpati Paṇḍitārādyā. Mallikārjuna Paṇḍit wrote Telugu scripture "Śivatattva Sāramu" describing many glories of Śrīpati Paṇḍitārādyā. This suggests Śrīpati

Paṇḍitārādyā lived before Basavaṇṇa, Pālkurike Sōmanātha and Mallikārjuna Paṇḍit.

Mallikārjuna Paṇḍitārādyā

Mallikārjuna Paṇḍitārādyā is well known in Āndra Pradēś. He is a native of Āndra Pradēśa. He wrote "Śivatattva Sāramu" in Telugu. Apart from this he has written Gaṇa Sahasra Nāmāvali, Liṅgōḍbava, Dēvagaddamu, Rudramahime, Amarēśvarāṣṭaka and Parvata Varṇamu. This is mentioned by Gurudēva Śivācārya, Naviluguṇḍa.

Pālkurike Sōmanātha, in 1195 wrote "Mallikārjuna Paṇḍitārādyā" history book in the language of Āndra (Telugu). The poet Gururāja wrote "Śrī Mallikārjuna Paṇḍitārādyā Āṇḍitaṁ" in Sanskrit. Nīlakaṇṭha Śivācārya wrote the history of Mallikārjuna Paṇḍit in Kannaḍa.

The Sanskrit book Mallikārjuna Paṇḍitārādyā Āṇḍitaṁ, verse 40, mentions Mallikārjuna Paṇḍitārādyā Āṇḍitaṁ was the son of Bhīmana Paṇḍit and Gowrāmbādēvi. Bhīmana Paṇḍit was the head priest for Bhīmēśvara Liṅga at Drākṣārāma Kṣētra.

Pratāparudra belonged to the lineage of Ouraṅgal Gaṇapathy. In 1300 he took over the Śrīśaila kingdom. Śrīśaila Śivācārya was the head of the Śrīśaila Pīṭha. He became his pupil and donated 70 villages. He gave the head of the Pīṭha the responsibility for the daily worship of Mallikārjuna with all formalities. There is a stone tablet about this in Śrīśaila Pīṭha. This has been explained in detail by Kṛṣṇaśāstry, Archaeology Department. Gurudēva Śivācārya has printed in the history hand outs.

The 17th century copper tablet of Penagōṇḍa Puravarādhiśvara Kācākṣipāla suggests Jagadguru Pramathēśvaradēvaru of Śrīśaila Sūrya Śimhāsana Pīṭha was very influential.

Till 1791, some of the heads of the Pīṭha were famous for teaching Śiva philosophy to the kings of Kadamba, Vijayanagara and others. During the period 1793-94 the Pīṭha suffered due to the invasion of Muslim rulers. The head of the Pīṭha to save the religion moved to

Kanūl, Ātmakūra and Guṇtakal establishing Maṭhas. Even today they are under the administration of Śrīśaila Pīṭha.

Among the lineage of this Pīṭha, Siddhabikṣāvṛtti Śivācārya was known for his worship of Śiva. Nāgalūṭibikṣāvṛtti Śivācārya became the head of this Pīṭha. He is the son of Saṇṇavīrabhadrayya and Saṇṇarācamma of Isagyālu village, Naṇḍikūṭa Taluq, Karnūl district. He was the head of this Pīṭha for 32 years. He traveled in Āndra, Karnāṭaka and Maharāṣṭra. During his time the Pīṭha found its glory days. He participated in the Pañcācārya conference held in the year 1918 at Kāśī.

Because of poor health, on July 7, 1940, at the Guṇtakal Maṭha, Nāgalūṭibikṣāvṛtti Śivācārya, in the presence of the head of Ujjayani Pīṭha, Jagadguru Siddhēśvara Śivācārya, chose Vāgīśa Śivācārya of Mudēnūru Br̥hanmaṭha as the head of Śrīśaila Pīṭha. He was named Śrī Jagadguru Vāgīśa Paṇḍitārādyā Śivācārya. Nāgalūṭibikṣāvṛtti Śivācārya attained Liṅgaikya on Wednesday July 31, 1940 (Vikra Saṁvathsara, Āṣāḍa, Wednesday the 12th).

Vāgīśa Paṇḍitārādyā

Vāgīśa Paṇḍitārādyā is from Mudēnūru village, Rāṇibennur Taluq, Dārwad district. Basayya and Rudramma were his parents. He was born in Kilaka Saṁvathsara, Jēṣṭha māsa, Kṛṣṇa pakṣa, Trayōdasi Friday the June 26, 1908, afternoon 14 ghaḷige 24 Pāda. His birth was in the star Rohiṇi 2nd part, he was named "Vāgīśa" At age 8, he received dīkṣē from Pañcākṣara Śivācārya, the head of the Raṁbhāpuri Pīṭha, at Yadiyur Kṣētra.

Vāgīśa studied Kannaḍa and Sanskrit in Bāṇāvara, Bāḍagi, Bhāgilakōṭe, Athaṇi and other places. He went to Kāśī for higher studies with the encouragement of Kāśīnāthaśāstry. He stayed at Viśvārādyā Gurukula of Jñānapīṭha. In 1927 with financial assistance he attended Tikāmaṇi Sanskrit school and Śāradā Sanskrit school for higher studies. In spite of many obstacles during his student years he completed examinations "Kāvyatīrta", then "Sāhityācārya" and "Vēdāntācārya". With the help of students he started "Kāśī Vīraśaiva Vidvat Saṅga" in Jaṇgamavāḍi Maṭha. It published Mahānārāyaṇōpaniṣat,

Siddhānta Śikhāmaṇi, Śaktiviśiṣṭādvaita Darpaṇa, Mr̥c̥hakaṭika, Mudrārākṣasa and other Sanskrit books in Kannaḍa.

During his student days, 1936, he marched with Mahatma Gandhi in the Salt March against the British Government. For six years he served in Sēvādaḷa bringing him closer to many influential persons.

On July 7, 1940, Śrī Jagadguru Vāgīśa Paṇḍitārāḍya Śivācārya. became the head of Śrīśaila Pīṭha. On Śivarātri, February 22, 1941 Śrīśaila had grand festivities with the procession of the Jagadguru. He organized Śrīśaila Vīraśaiva Conference. Even today both the festivities and the conference are held on Śivarātri day.

Vāgīśa Paṇḍitārāḍya traveled extensively in Karnāṭaka, Maharāṣṭra and Āndra Pradēśa preaching the Vīraśaiva Philosophy. For the benefit of the travelers, with great efforts and with the help of the government, highway was constructed to Śrīśaila in 1956. He constructed boarding and lodging houses at Guṇtakal and Ātmakūr for the benefit of travelers.

On his Invitation the President of India, Rājēndra Prasād visited Śrīśaila. He introduced the greatness of the place in Hindi to the President. He Persuaded the Committee of Śrīśaila to request the President for constructing a dam at Pātāḷa Gaṅge to produce Electricity which was approved by the President. His effort made the entire Āndra Pradēśa to enjoy light from electricity. President Sarvapally Rādākrīṣṇan visited the Śrīśaila Pīṭha and received blessing from the Jagadguru.

He reconstructed the Pīṭha of Jagadguru Paṇḍitārāḍya located next to the resting place of Jagadguru Jaṅgama Mallikārjuna. They are situated between the temples of Śrīśaila Mallikārjuna and Bhramarāmbā. This was possible by generous financial help from devotees in Bangalore.

In 1961, the temple commissioner argued that there is no Pīṭha of Paṇḍitārāḍya. In 1967 the Government of Āndra, in the court of Karnūl District agreed the existence of Paṇḍitārāḍya Pīṭha and the resting place of Śrī Jaṅgama Mallikārjuna and Śrīśaila Sūrya Simhāsana Paṇḍitārāḍya Śivācārya as the temple administrator. It was

agreed "Pāḍakāṇike" belongs to the Śrīśaila Jagadguru. This is in OS. No 61/64; O.S.N. 24/67.

To help devotees visiting Śrīśaila, he has constructed "Śrī Jagadguru Vāgīśa Paṇḍitārāḍya Nitya Maṇḍira" and "Śrīśaila Jagadguru Yātra Nivāsa". He is well versed with many languages, Sāstras, and also is a poet. In several places he has started schools. He started in Guṇṭakal, Jagadguru Paṇḍitārāḍya Higher Secondary School, in Saṇṭebennūru, Śivamoggā district, Śrī Vāgīśa Paṇḍitārāḍya High School, In Śīrālakoppa, Pañcamaṭṭha Hostel, in Harihara, Viśvadharama Vidyāpīṭṭha and Vāgīśa Paṇḍitārāḍya college.

During the Silver Jubli celebration held at Guṇṭakal in 1965, performed Pañcācārya gathering. Later brought language harmony through literary conference among Karnāṭaka, Mahārāṣṭra and Āndra Pradeśa.

In 1981 golden Jubilee celebration was held at Śrīśaila. At that time Umāpatidēvaru, Basavana Bāgēvāḍi, Bijāpur district was named Śrī 1008 Jagadguru Umāpati Paṇḍitārāḍya Śivācārya. During this occasion the head of Raṁbhāpuri, Kāśi and Ujjayani were present.

Vāgīśa Paṇḍitārāḍya believed in equality. He tried hard to unite debating Guru-Virakta arguments. He believed in:

**Pañcācāra philosophy be the light |
Basava philosophic devotion be the light |
Vitara Śūnya philosophy
With equality | be the light |.**

**Jaṅgama lineage be the light |
Devotees lineage be the light |
Without darkness of
Hate and jealousy be the light |**

Let us hope this brings equality among people Let us hope darkness due to hate and jealousy get replace by the light equality.

Vāgīśa Paṇḍitārāḍya was the head of Śrīśaila Pīṭṭha for forty-six years. He attained Liṅgaikyā on Monday the September 9, 1986. He was eighty-eight years old. As per his wishes, his resting place is at Pañcācārya Maṇḍir,

Davaṇagere. At this place Śyāmanūru Sāvitramma Kallappa marriage hall, Pañcācārya worship hall, Bhramarāmba school, a well named Pātāla Gaṅga are being built. These makes the place replica of Śrīśaila. Also a temple is in the process of construction at the resting place with the generous support of Subhadramma wife of Mārtāṇḍappa and their children.

The head of the Pīṭha is Jagadguru Umāpati Paṇḍitārāḍya Śivācārya. There is no doubt the head of this Pīṭha will undertake more social and religious works.

Lineage of Śrīśaila Suryasimhāsana

(There are many Jagadguru in Śrīśaila Pīṭha. Only the available names are included here from the book Virāṣaivada Pañcā Pīṭha Parampare by H. H. Āṇḍrasekhara Śivācārya Svāmiji, Pañcācārya Electric Press, Mysore, 1988)

At the beginning of Kṛtayuga:

Śrī Jagadguru Āturalakṣara Śivācārya Bhagavatpādaru.

At the beginning of Trētāyuga:

Śrī Jagadguru Āturalakṣara Śivācārya Bhagavatpādaru.

At the beginning of Dvāparayuga:

Śrī Jagadguru Dēnukarṇa Śivācārya Bhagavatpādaru.

At the beginning of Kaliyuga:

Śrī Jagadguru Paṇḍitarāḍya Śivācārya Bhagavatpādaru

Śrī Jagadguru Sadānanda Śivācārya	
Śrī Jagadguru Mallikārjuna Śivācārya	940AD
Śrī Jagadguru Śaṅkara Śivācārya	
Śrī Jagadguru Śrī Paṇḍitarāḍya Śivācārya	1060AD
Śrī Jagadguru Gaṇakarṇa Śivācārya	
Śrī Jagadguru Saṅgama Śivācārya	
Śrī Jagadguru Tirraṅguṣṭha Śivācārya	
Śrī Jagadguru Avyaya Śivācārya	
Śrī Jagadguru Kalyāṇapaṇḍita Śivācārya	
Śrī Jagadguru Umādhava Śivācārya	
Śrī Jagadguru Prabhuṭi Śivācārya	
Śrī Jagadguru Gōkarṇa Śivācārya	
Śrī Jagadguru Maṇḍanapaṇḍitarāḍya Śivācārya	
Śrī Jagadguru Surēṣa Śivācārya	
Śrī Jagadguru Mallikārjuna Śivācārya	
Śrī Jagadguru Mallikārjuna Paṇḍitarāḍya Śivācārya	1195AD
Śrī Jagadguru Īśvara Śivācārya	1300AD
Śrī Jagadguru Paṭṭadapramatēśvara Śivācārya	1700AD
Śrī Jagadguru Siddhamallikārjuna Śivācārya	
Śrī Jagadguru Trīṅgaṇakreśvara Śivācārya	
Śrī Jagadguru Siddhabikṣāvṛtti Śivācārya	
Śrī Jagadguru Nāgalūṭibikṣāvṛtti Śivācārya	1908-1940
Śrī Jagadguru Vāgīśapaṇḍitarāḍya Śivācārya	1940-1986
Śrī Jagadguru Umāpatipaṇḍitarāḍya Śivācārya	1981-
Sri Jagadguru Ānnasiddharama Paṇḍithārāḍya Śivācārya	

Lineage of Kāśī Jñānasimhāsana

In India, Kāśī is well known for pilgrims. "**Kāśyatē prakāśyatē iti kāśī**". Kāśī has its own qualities. There are numerous devotees who cannot afford to travel to Kāśī. They can say "Kāśī, Kāśī, Kāśī" three times with devotion in their own place. It is the belief they receive the benefit of traveling to Kāśī.

People of all faith, all languages and many regions of India live permanently in Kāśī. To see people of different regions of India need only to visit Kāśī. Even many foreign visitors first come to Kāśī.

In Kāśī, there are 300 Maṭhas belonging to different faiths and more than 1500 temples. According to the census, there is a monk for every 240 people. Many of them are devotees of Śiva. Among all the Maṭhas in Kāśī, Jaṅgamavāḍī Maṭha is the oldest. Vaidyanātha Saraswati, in a Hindi daily news paper dated November 26, 1986 wrote the following:

**"Kāśīmē jitanē bhī jīvita maṭhahai unamē
sabasē prācīna hai vīraśaivōṅkā
jaṅgamavāḍīmaṭha, jisakī sthāpanā chtaṭhī
śathābdime huyimānī jātī hai| Inamē
sarvādhika saṅkhyā una mathōṅkī hai jinakī
sthāpanā 1801 sē 1968 kē bīcha huyī hai|".**

The meaning is: Among all the Maṭhas in Kāśī, Vīraśaiva Jaṅgamavāḍī Maṭha was established before 6th century. Other religious Maṭhas in Kāśī established between 1801 and 1968.

After visiting the temple Viśvanātha, devotees visit Jaṅgamavāḍī Maṭha to view the Pīṭha. Many thousands of people visit Maṭha on Śivarātri day.

Incarnation of Viśvārāḍya

Viśvārāḍya incarnated on Śivarātri day. He established the Kāśī Pīṭha. As per the wishes of Śiva, Viśvārāḍya, one among the Pañcācāryas, incarnated to establish Vīraśaiva philosophy on earth. The following verse are from Svāyambhuva Āgama and Suprabhōdha Āgama respectively.

**Kāśyaṁ viśvēśaliṅgāc̣cā
Vśārādyasya sambhavaḥ |
Sthānaṁ śrī kāśikākṣētrē
Śruṇu pārvati sādaram||**

**Skaṇdagōtrādhināthaśca
Mahāsimhāsanāgrāṇiḥ |
Viśvārādyā iti khātō
Jagadgurūttamaścā saḥ||**

As per the Āgamas. Viśvārādyā having a body incarnated from Jyōtirlinga Śrī Viśvanātha Śivaliṅga on Śivarātri day. Svāyambhuva Āgama further says:

**Ētē yugaçatuṣkē tu Pañcārādhya yathāvidhi
Mama liṅgamukhōdbūtā lōkaviśrutakīrtayaḥ||**

From the face of Īśāna of Śiva, Jagadguru Viśvārādyā in each yuga has appeared on earth. He is called Pañcākṣara Svācārya in Kr̥ta yuga, Pañcavakra Śvācārya in Trētā-yuga, Viśvakarṇa Śvācārya in Dvāpara yuga and Viśvārādyā Śivācārya in Kali yuga.

Viśvakarṇa Śvācārya, the head of Kāśī Pīṭha in Dvāpara yuga taught Viraśaiva philosophy to sage Dūrvāsa. The place where Viśvakarṇa Śvācārya taught is known as "Jñāna Pīṭha or Jaṅgamavāḍi Maṭha". In Kāśī Khaṇḍa it is called "Harikēśa Naṇḍanavana". Many sages have performed penance at this place and they have installed Liṅga before passing away. Many visitors to this place also have installed Liṅgas in memory of their elders. Jaṅgamavāḍi Maṭha appears more like a place of Liṅga to those visitors.

Viśvārādyā Śivācārya took birth in Kali yuga from the Viśvanātha Jyōtirlinga. He performed many miracles and taught Viraśaiva philosophy through out North India for 1100 years. He gave the authority of the Pīṭha to his pupil Mallikārjuna. He attained Liṅgaikya in Kāśī Viśvanātha Jyōtirlinga.

Jagadguru Mallikārjuna Śivācārya

After Viśvārādyā, his pupil Mallikārjuna became the head of Kāśī Pīṭha. The Pīṭha lineage indicate he was the head of this Pīṭha before 2040 BC. He was the head of the

Pīṭha for 311 years from the power of Śivayōga. He attained Liṅgaikya through Nirvikalpa Samādhi (buried alive). Because of this he is called "Gādīsvāmy". His samādhi in Jaṅgamavāḍi Maṭha is worshiped as "Kartṛgaddige".

Mallikārjuna Śivācārya was a great person. Those becoming head of this Pīṭha after him all 75 took Mallikārjuna as their name. In the lineage of this Pīṭha their names are mentioned as Mallikārjuna Śivācārya.

Historical Documents

Kāśi Jaṅgamavāḍi Maṭha not only has mythical and historical documents. The most important historical gift document is from Jayanaṇḍa. It is the oldest document that exists about Jaṅgamavāḍi Maṭha.

The 51st head of this Pīṭha, Jagadguru Mallikārjuna Śivācārya (Mallikārjuna Jaṅgama) was head of this Pīṭha for 125 years from 553AD to 674AD. The king of Kāśi, Jayanaṇḍadēva made documents gifting lands to Mallikārjuna Śivācārya on Vikrama saṁvathsara 931 (574AD) Prabhōdhini Ēkādaśi (Kārtika Śuddha Ēkādaśi). This document is more than 1500 years old. The document is written in Hindi as follows:

Śrī Gaṇeśāyanamaḥ

Pāṭa Sahi

Śrī Viśvēśvara

Svasti Śrī Mahārājādhirāja Śrī Śrī Śrī Mahārāja Jainaṇḍadēva
Kāśī Narēsa adēsāti Śrī Śrī Śrī Viśvārādyā Simhāsanakaṁha
gōsāhī Mallikārjuna Jaṅgamakaṁha bhūmidinha
Kardamēśvara Mahādēva gaṅgājīkē madya goucāranavana
madyē Śivaprītine dēśika pramāṇa pūrva paścīma parag 800
uttara dakṣiṇa paraga 800 ēhi bhūmimaha jē kibhu
utpanyahōpa ēsabha gōsāhī Mallikārjuna saṁpradāya sadā
sarvadā bhōga kara hī ēhi bhūmipara jē maṇḍadṛṣṭinē
dēkhēgā sō dhōkhā urāvēgā

Svadattām paradattām

Vā yō harēt pṛthivīmimām |

Ṣaṣṭi varṣasahasrāṇi

Viṣṭāyām jāyatē kṛmih||

**Āditya cāṇdrāvanilōṣṇalakṣa |
Dyaurbhūmirāpō hrdayaṁ yamaśca
Āhaśca rātriśca ubhē cā saṇdyē
Dharmaśca jānāti narasya vṛttam||**

**Dhānapālanayōrmadhyē
Dānācchrēyōṣṇupālanam |
Dānātsargamavāpnōti
Pālanādadbhutaṁ padam||**

**Svadattāddviguṇaṁ puṇyaṁ
Paradattānupālanam |
Padattāpahārēṇa svadattaṁ
Niṣphalṁ bhavēt||**

Miti Kārtika sudi dēvōtthāna ēkādaśī saṁvat 631. ...
631 me Jainarādadēva Kāśī narēśanē jōsanada diyā thā
usakā avikala pratilipi hai yaha hamane dēkhaliyā usakē
purānā hōnēkē vajahasē yaha tāmra paṭpara likhāgayā
saṁvat 1982 miḥ Āṣāḍhā badī 8||

Prabhunārāyaṇa Simhaḥ Kāśīrājah

Seeking the blessing of Śiva from the head of Viśvārādyā Maṭha Simhāsana Mallikārjuna Jaṅgama Gōsāyi (Śivayōgi) the vast land from Kardamēśvara temple to the bank of river Gaṅgā where cows roam is gifted seeking the blessing of Śiva. The use of the crop that grows in this area is under the administration of the head of Maṭha Mallikārjuna Jaṅgama and to their successors. Any one occupying this land definitely experience destruction.

The document was written on paper. The paper was in bad condition. Śrī Prabhunārāyaṇa Simha Kāśīrāja, belong to the same lineage, Vikrama Saṁvat 1982 (1908AD) Āṣāḍa Śuddha Aṣṭami, this document is rewritten on copper plate. It was given to the Maṭha for safe keeping. (I have some doubts about these dates Vikrama Saṁvat 1982 (1908AD)).

Kāśī Hindu University was established in 1916 at the place donated by the king of Kāśī. There is a small village called "Jaṅgamapura" behind the University. Also there are two graves belonging to the head of the Maṭha.

People worship the place of the graves saying they are the "Graves of Jaṅgamabābā".

Jagadguru Vīrabhadra Śivācārya became the 80th head of this Pīṭha in 1879. He worked hard to improve the Pīṭha for twelve years. Before he was the head of Bōdana Maṭha in Āndra Pradēśa. To improve he started a Viśvārādyā Bank in the Maṭha. The bank received deposits from people. The bank even gave interest on the deposit. In time the bank became famous. The Maṭha arranged food for the visitors and also to the local poor. For students who came to Kāśi for studies the Maṭha arranged boarding and lodging.

Jagadguru Vīrabhadra Śivācārya attained Liṅgaikya on August 18th, 1891 at the age of forty-eight. His pupil Rājēśvara was chosen as the 81st head of the Pīṭha as per the will of Jagadguru Vīrabhadra Śivācārya. He belonged to "Rājamahēndra" Maṭha in Āndra Pradēśa. He came to Kāśi for studies. He was chosen to head the Pīṭha by the people for his generosity and other qualities. The people called him "Jaṅgamarājā".

The motivation of Jagadguru Rājēśvara, Śivakumāra Miśra Śāstry wrote explanation to the Vīrāśaiva scripture "Liṅgadhāraṇa Ćāndrika" in Sanskrit. It contributed to the greatness of Vīrāśaiva Vaidika Philosophy. It was published in 1905 from the Pīṭha.

Jagadguru Rājēśvara was rewarding generously the paṇḍits from the Viśvārādyā Bank. While he was returning from visiting Mysore, he brought 200 students from Karnāṭaka, Maharāṣṭra and Āndra Pradēśa to study Sanskrit at Kāśi. He made arrangements for their boarding and lodging. The money deposited in the bank was spent for charity. He was the head of Pīṭha for thirteen years. He attained Liṅgaikya on July 31, 1907. He was 80 years old.

Śivaliṅga Svāmy was from Maharāṣṭra. He was one of his favorite pupil who was caring the Pīṭha. He was chosen as the 82 head of the Pīṭha as per the will. On March 23, 1918, he invited the heads of the other four Pīṭhas. In memory of this he started "Viśvārādyā Gurukula" in the Maṭha itself.

Jagadguru Śivaliṅga Svāmy was the head of the Pīṭha for twenty-five years. He tried very hard to rectify the

bank business. Yet he could not fix the problem. The financial situation of the bank was not publicized. So the bank continued to operate. On 1853 Māgha Śuddha Dvādaśi February 19, 1932, his pupil Pañcākṣara Śivācārya of Hiremaṭha, Tāsagāv, Sāngli district was selected as the head of the Pīṭha. He is the 83 head of Viśvārāya Siṁhāsana Pīṭha. On 1853 Phālguṇa Kṛṣṇa 30, Tuesday the April 5, 1932 Jagadguru Śivaliṅga Svāmy attained Liṅgaikya.

The bank deteriorated after Pañcākṣara Śivācārya became the head of the Pīṭha. Finally the bank became bankrupt. The depositors went to Benāras Sub Judge Court seeking payment by selling the property of the Maṭha. Pañcākṣara Śivācārya informed the Court it cannot sell the gifted property. Jaṅgamavāḍi Maṭha has a long history. Many Hindu and Muslim kings donated lands with documents. He approached the Court on November 12, 1932 to reimburse the depositors with the income the Maṭha derives. He submitted the Court all the gifted documents. Among them the document given by the king Jayanaṇḍadēva in year 524 was the oldest.

Bābu Viṇḍyāvāsi Prasād was the Court Sub Judge. After examining all the documents he gave the judgment in favor of the Maṭha by upholding its historical evidences.

Some argued that Jayanaṇḍadēva was not the king of Kāśi in the year 574. How can he give a gift? The court did not agree that argument and wrote the following:

"True, history shows that about the 5th century the Raja of Kanauj had obtained mastery over Benāras, but there is nothing to show that the Raja of Benāras was deprived of all his powers. What appears to have happened was that Raja of Kanauj became the suzerain power. But the Raja of Kāśi continued under him. He continues unto this day.

The defendants' contentions as regards this document therefore fails. I hold that Ex. 1 is a genuine document and Ex 2 is its copy on copper plate. True about the copper plate theory, there is the evidence of the pontiff only, but it stands un-rebutted and although the defendants had ample opportunity to prove that it was not genuine, yet they did not summon any one from Benāras State to establish it. The presumption is in favor of genuineness."

Vijaya Vajra Vilāsa by Gaṇḍādhara Bhaṭṭa, an ancient history book indicate the people of Kāśī considered Jayanaṇḍadēva as a person of God. He father Anaṇḍadēva. Jayanaṇḍadēva had a son Goviṇḍadēva. He was brave hero (2/5-6). Vyōmakēśa, a writer from Allahābād, in the monthly magazine Navanīta, published in Hindi by Bārati Vidyābhavana, Bombay (Varṣa 33, Aṅka 5, May 1984, page 106-107) says "**Jaṅgamavāḍīmaṭha Kāśī mē surakṣita ḥaudaha sau varṣapurāṇā śāsanādēśa**". This appeared at the right time giving evidence that Jayanaṇḍadēva was the king of Māṇḍalika, Kāśī. From this it is evident Kāśī Jaṅgamavāḍī Maṭha established prior to 6th century and is the oldest.

There are land grant documents from 1530 to 1668 from Humāyūn, Akbar, Jahāṅgīr, Šājahān, Ōuraṅgazēb and Mahamad Šā. In all there are 17 land grant documents. The land gifted in these documents cover 300 to 480 bīghā. One bīghā is 3 acres. The Mogul kings gifted 1440 acres of lands to Jaṅgamavāḍī Maṭha. Among this land 480 acres is in Kāśī. The rest is in Ćunāra (Virjāpura district), Allahābād and Gayā.

During that period there were more Jaṅgama monks in Ćunāra (Virjāpura district), Allahābād and Gayā. They were great vairāgis. They were pupil of the head of Jaṅgamavāḍī Maṭha. The Mogul kings were with the impression to pass new laws with the grace of Jaṅgamas. There are many documents in the Maṭha with new laws that indicates their belief.

Benāras Gazette page 123 reports the head of the Jaṅgamavāḍī Maṭha traveled in air (not by plane) to their Śākhā Maṭhas located at Nepal, Allahābād, Gayā and other places. It says:

"The Mahants are credited with power of performing miracles and it was through the display of this power in the shape of a journey through the air to Nepal and elsewhere before Auraṅgzeb that maṭha building was preserved".

It is said - Ōuraṅgazēb was cruel and hated Hindus. He destroyed the Viśvanātha temple. He then went to Jaṅgamavāḍī Maṭha. At the gate of the Maṭha he saw a dark broad idol with red eyes that stopped him and went

towards him to swallow him. Afraid Ōuraṅgazēb submitted by giving land as gift to the Maṭha with documents. In that his experience is documented with his signature. The document is in the Maṭha.

Land grant documents to the Maṭha was given during the 71 through 77 heads of the Maṭha. All the documents were presented to the Bemires District Court in Allahābād. All of them were examined by the court in 1932 for their authenticity. The court accepted their authenticity.

There is a Sākhā Maṭha at Bhaktapur (Bhātagāṇva), Nepal. There also it is called Jaṅgam Maṭha. The King of Nepal, Viśvamalla gifted lands to the 51st head of the Pīṭha Jagadguru Mallikārjuna Śivācārya. The gift was given on Vikram Samvatsara 692, Jēṣṭha Śuddha Aṣṭami (Year 618). It is imprinted on stone. It exists in the Nepal Maṭha. In the Maṭha the Jaṅgamas are viraktas but they are gruhastas. They all have Jaṅgama as their family names. Govindahari Jaṅgama's sons Bharatamaṇi Jaṅgama, Puṣkaramaṇi Jaṅgama and other are living there. They visit Kāśi often for dīkṣē, Liṅgadhāraṇe and other religious performances.

Jaṅgamavāḍi Maṭha at Śisōriyā extension of Gayā was under the Pīṭha till 1932. The Pīṭha lost it because no one belonging to this Pīṭha lived there. But the Maṭha Dārāgaṇja extension, Allahābād is under this Pīṭha. It has ample facilities for travelers to stay. A Jaṅgama is appointed to perform worship and other functions.

Kāśi Pīṭha, so far had 84 heads. The 79th head of this Pīṭha Hariśvara (śiddhalinga) Śivācārya was the head between 1825 to 1879 or for 54 years.

Kṛṣṇarāja Ōḍeyar, the king of Mysore invited Hariśvara Śivācārya and requested to provide prasāda to 12 Māhēśvaras daily. He promised to send 600 Rs every year on his Birth day. On July 10, 1846 the king gave a copper tablet indicating his wishes. The Maṭha received the funds till it got united.

All the heads of this Pīṭha are well educated and were Śivayōgis. The 84th head of this Pīṭha was Jagadguru Mallikārjuna Śivācārya alias Jagadguru Vīrabhadra Śivācārya. He was well educated and was highly respected among the scholars.

Vīrabhadra Śivācārya was born to Nāgabhūśaṇaśāstry and Sāmālāmbha, Vīra Ghoti Ćidire Maṭha, Nalagoṇḍa, Āndra Pradēśa. It is near Kolanupāka, the place of Jagadguru Rēṇukārāya's incarnation. His father Nāgabhūśaṇaśāstry was well versed in Vaidika, Astrology, Ayurvēda, and others.

Śivalēṅkayya, Prāṇaliṅgayya, Gaṅgādharayya and others of Ćidire Maṭha were known in their own way. At the age of 45, Nāgabhūśaṇaśāstry had his son. He was named Vīrabhadrayya.

Vīrabhadrayya alias Vīrabhadra Śarma got his primary education in his village Nalagōṇḍa. By the age of thirteen he studied unto 9th grade Telugu. Because of difficulties faced by the family, he became a primary school teacher for a year.

Vīrabhadra Śarma was not happy with his education. He went to Hydrābad and studied Sanskrit and Urdu. After studying for one year. He went to Nīraḍagumbha for higher Sanskrit studies. He joined Siddhaliṅgasvāmy Sanskrit school. He did not know the Kannaḍa language. He studied hard for six months resulted in learning both Kannaḍa and Sanskrit well. Interested in higher studies he went to the Sanskrit School located in Nārāyaṇapet. Staying there for three years he became proficient in Pañcakāvya, Laghukaumudī, Sanskrit drama, Mathematics, Astrology and other subjects.

Sāntavīrasvāmi of Gurumaṭha conducted Nijām province Vīraśaiva conference at Itagi. The conference was presided by the High Court lawyer Bāpurao Dēśmukh. Vīrabhadra Śarma became the favored speaker of the conference by addressing eloquently. Haraḍekar Maṅjappa and Mṛtyuṅjayasvāmy, the head of Murughā Maṭha, Dārwad were very much pleased. He was given 80 Rs honorarium as a token of appreciation.

Lawyer Bāpurao Dēśmukh was very much pleased with the presentation and oratory of Vīrabhadra. He announced to the conference that he will pay all educational expenses of Vīrabhadra. Vīrabhadra was happy to hear the words of the lawyer Bāpurao Dēśmukh.

There was some discussion and disturbance at Vaidyanātha Kṣētra. There was some argument whether

Vīraśaivas has the right for the Vēda. Vīrabhadra went there and learnt the greatness of studying Vēdas. He went to Kāśi to study Vēdas. He stayed in the Jñāna Pīṭha. After three years of study he completed the "Vēda Tīrtha" examination in 1930 securing first rank. The examination was conducted by the Bengal Sanskrit Association, Calcutta. After completing the examination, he came to Paraḷi Kṣētra. He performed Rudra Ābhiśēka to Vaidyanātha. Thus he proved Vīraśaivas has the authority for Vēdas.

Indian culture is the oldest. Scholars believe Indian culture is beneficial to the world. This culture is in Vēda, Āgama, Purāṇa, Upaniṣat, Sāṅkhya, Yōga, Mimāṃsā, Nyāya, Vaiśeṣika, Jyōtiṣya, Vyākaraṇa and other Śāstras. To safeguard the culture it is necessary to guard the above Śāstras. Knowing this, Vīrabhadra stayed in Kāśi for ten years. During these years of his efforts resulted in successfully completing "Kāvya Tīrtha examination in 1931, Smṛti Tīrtha in 1934 and Darśana Tīrtha in 1935. None of the Southern Indian scholars have completed this many Tīrthas till today. In addition, Vīrabhadra completed "Sāhityaviśārada" and "Dharmācārya" examination conducted by Mathurāvajra Maṇḍala. Vīrabhadra was well versed in Vēda, Vēdānta and other Śāstras.

Sanskrit Sāhitya Samāja of Kāśi is the oldest organization. Each year it organizes annual celebration. As part of the celebration it selects a scholar and gives a certificate of award. On March 2, 1935, it held its 10th anniversary celebration. Mukundajā was the Presiding guest. On that Virabhadra was chosen. He was honored by awarding the title "Vidyāratna". This is one of the proudest days for Vīraśaivas. The head of the Kāśi Pīṭha, Jñāna Simhāsanādhiśvara 1008 Jagadguru Pañcākṣara Śivācārya honored him awarding the title "Vidyānidhi".

Virabhadra was a bright and intelligent person. He had mastery in Sanskrit, Kannaḍa, Hindi, Telugu, Marāṭhi, Prākṛta, Pālī languages. He had some knowledge of Urdu, Beṅgālī, Tamil and English.

Vīrabhadra wrote many books. They are Liṅgadhāraṇa Siddhānta, Sanskrit Vājñnamaya Pariḷaya, Mālavikāgni Mitra Drama, Vīraśaiva Vivāhavidhi, Liṅgadhāraṇavidhi, Ṛgvēdānuvāda (Prathamāṣṭaka),

Śivapañcastava, Rēṇukavijaya Purāṇa and others books in Telugu; Āndra Virāśaivaru, Mīmāṃsā Paribhāṣā, Tarka Saṅgraha and others in Kannaḍa; Kāśī Pīṭhācē Prācīnatva and others in Marāṭhi. They are the proof Vīrabhadra was a master of several languages.

He wrote several books to curb bad traditional habits. Samāja kā Agnikuṇḍa", "Lagna Yā Bhagna", "Varaśulka Vyāghra", "Rupayāṅkārūpa" and other short stories promoting to curb bad habits in the society. They are useful to the Samāja even today.

Ha gave many speeches and also published many articles. He himself collected them and they are available at the Library of Jaṅgamavāḍī Maṭha. Also available are his radio speeches made at Mysore Ākāśavāṇi.

Vīrabhadra not only a master of several languages, he was also had mastered about 40 ancient Indian scripts. While traveling in Gaḍavāla, Uttar Pradēś researching for ancient documents, he came across a pillar with inscriptions. He read them and published the explanation in Hindi paper "Purātatvāṅka". He was praised by many historical scholars. Even the Royal Asiatic Society praised him. Till 1933 the writings on the pillar was not explained to every one satisfaction.

Vīrabhadra wrote an article on "Vijayādityana Ammaṇagi Tāmraśāsana" (Copper tablet of Ammaṇagi of Vijayāditya). Rao Bahuddur Gowriśaṅkara Hirācāṇḍa Ōjhā, famous historian, in his congratulatory book published on 1937 (Vikram Saṁvathsara 1991) in Prayāga. It gave new light to the history of India.

The book "Kalikāla Pariçaya" is very helpful to historians. This book starting from the beginning of Kali yuga till 1986 he introduces the time line. Also he has given direction to continue the future time line.

His collection of stone and copper tablets and other ancient documents and artifacts are beneficial for the historians.

Vīrabhadra was in Kāśī for 10 years for his studies. In 1934 he started an organization "Kāśī Virāśaiva Vidvat Saṅga". Through this organization students were encouraged to write articles and to be good public speakers

in Sanskrit, Hindi and other languages. This organization still exists performing many useful works.

"Kṣaṇaśaḥ kaṇaśaścaiva vidyāmarthañca sādāyēt". As per this verse Vīrabhadra without wasting time studied hard for ten years. During that time he gained a wealth of knowledge. To share that knowledge he was invited to Sollāpura, Darśanāḷa, Bārsi, Paṇḍarāpura and other places where Vīraśaiva meetings were held. For his services he was recognized by many scholars with awards. He was invited by Ćennavīra Śivācārya of Bṛhanmaṭha, Hoṭagi to many village meetings to share his knowledge about Vīraśaiva philosophy.

Yādagiri Śaṅkara Sanskrit College Committee was very much impressed by the knowledge possessed by Vīrabhadra Śarma. In 1935 the committee appointed Vīrabhadra as the Principal of the college. Vīrabhadra was very much interested in education. He accepted the job. He stayed there for a year. He resigned the job because of internal quibbles. He returned to Sikaṇḍrābād.

Teaching Sanskrit at the college gave the name Vīrabhadra Śāstry. He left teaching at the College but teaching did not leave him. He wanted to start an independent school to teach Sanskrit. He left Yādagiri to Sikaṇḍrābād. He met one of his pupil Maṭhake Nāgayya. To fulfill the desire of his Guru he donated a house worth 25,000 Rs. On September 1936, Vīrabhadra Śāstry started Vīraśaiva Gurukula at that place. He himself taught the students. He arranged boarding and lodging facilities for the students attending the school.

Vīrabhadra was very much interested in research. He collected many historic documents and copies of documents. He started a library at 4265 Sajan Lāla Street. It was named "Śaivabhāratī Bhavana". It housed printed and hand written documents in Sanskrit, Hindi, Marāṭhi, English, Tamil, Urdu, Beṅgālī languages. It was one of the best library in the Nijām province.

Vīrabhadra learnt the usefulness of paper than books to spread the Vīraśaiva philosophy to many households. He started "Vībhūti" paper in Telugu. It helped to spread his knowledge throughout Āṇḍra Pradeśa.

Virabhadra was gifted. He had the title "Bālyakavi". In Sanskrit, Hindi, Telugu, and Kannaḍa languages, he had the gift to compose poems. Many occasions he has come up with orderly poems.

Virabhadra and his work was known to the 83 head of Jñāna Śimhāsana 1008 Pañcākṣara Śivācārya. On April 20, 1944, he wrote a will naming Virabhadra to become the head of the Pīṭha. On April 26, the head of Kāśī Pīṭha attained Liṅgaikya.

On Wednesday, September 27, 1944, afternoon of Vijayadaśami day Virabhadra was made the 84th head of the Kāśī Pīṭha. The head of Raṁbhāpuri Maṭha, Jagadguru Śivānanda Rājendra Śivācārya was present on this occasion.

Within a few days after becoming the head of Kāśī Pīṭha, Virabhadra constructed a library building "Jñāna Maṇḍir". It was opened on March 2, 1946. He transferred the contents of "Śaiva Bhārati Bhavana" he started at Sikaṇḍrābād. Today, the Kāśī library has more than 10,000 printed books and many thousand documents written on "Tālegari Leaves". This has been one of the best library of ancient documents in Kāśī. The Oriental Research Library in Mysore made copies of many documents for their use.

Virabhadra through the library in Jaṅgamavāḍi Maṭha have published religious books in different languages. He wanted to prepare "Viraśaiva Viśvakōśa in Sanskrit. Before completing many things of the Pīṭha, he attained Liṅgaikya on January 25, 1948 (Puṣya Āturdāśi). Though he was the head of the Pīṭha only for four years, he accomplished many memorable things.

Virabhadra made a will on January 7, 1948. He chose Jayaguru Śivācārya, the head of Kyāsanūr Maṭha, Sivamogga Taluq to succeed him. As per his will, on Monday the November 14, 1948 (Shālivāhana Śaka 1870 Sarvadhāri saṁvathsara, Kārtika , Trayōdaśī morning 9.43 to 9.57 in Dhanur lagna Śimhāśa) Jayaguru became the 85th head of the Kāśī Pīṭha in the presence of the head of Ujjayani Pīṭha Siddhēśvara Śivācārya and the head of Raṁbhāpuri Pīṭha Vira Gaṅgādhara Rājendra Śivācārya. He was named 1008 Jagadguru Viśvēśvara Śivācārya.

Jayaguru was born on March 20, 1917 to Hirēmaṭhada Paramēśvarayya and Rudramma, Masūru,

Hirekarūru Taluq, Dārwad District. He had his primary education at Rattīhalli, Kaḍenañḍihalli and at Śrī Madvīraśaiva weekly Sanskrit Pāṭhaśāle (School). He went to Kāśī for higher studies. In Kāśī, he studied law from Śivadatta Miśra at Government Sanskrit Mahā Vidyālaya. He also studied literature from Tārācāraṇa Baṭṭācārya at Tikāmaṇi Sanskrit Vidyālaya.

At the age of 39 he became the head of Kāśī Pīṭha worked enthusiastically to improve the status of the Pīṭha even at the age of 69. After he became the head of the Pīṭha the income from thousands of houses in twelve towns during 1951 and 1956 were lost. This loss was due to the new laws by the Government. In addition there was pressure to pay previously existed loan of lacks of Rupees all at the same time. Jagadguru Viśvēśvara Śivācārya did not lose faith. With the grace of previous heads and the generosity of devotees made the Pīṭha free from all loans.

As the head of the Pīṭha for 38 years Jagadguru Viśvēśvara Śivācārya took care of the Pīṭha. To improve the financial situation, he constructed Viśvārāḍya Market. Students coming to study Sanskrit and other subjects and the visitors to Kāśī are provided with lodging and boarding from the rent received from the market.

Jagadguru Viśvēśvara Śivācārya traveled extensively in the 26 districts of Maharāṣṭra for the awareness of Vīraśaiva philosophy. He started "Viśvārāḍya Boarding House" in Puṇe, and in Maṅgalavēḍhe for the benefit of students. Both are under Kāśī Jaṅgamavāḍi Maṭha. He collected funds in support of Vīraśaiva hostels in Nāgapur and Ouraṅgābād.

One of the greatest achievements of Jagadguru Viśvēśvara Śivācārya was the start of Śakti Viśiṣṭa Vēdānta division at Kāśī Saṃpūrṇānaṇḍa Sanskrit University. This University taught many different religious philosophy for 200 years. But it was not teaching Śakti Viśiṣṭa Vēdānta philosophy of Vīraśaivas. This gap was filled by Jagadguru Viśvēśvara Śivācārya. Āṇḍraśēkharaśarma of the University Vēdānta Division helped to a great extent.

Śakti Viśiṣṭa Vēdānta Division started in 1983. at the Saṃpūrṇānaṇḍa Sanskrit University. In the Śakti Viśiṣṭa Vēdānta Division, Āṇḍraśēkhara Śivācārya himself teaches

both Śāstry (under graduate, B.A.) and Ācārya (Post graduate, M.A). He is instrumental in providing financial aids to students by contacting various organization both in Karnāṭaka and Maharāṣṭra.

Jagadguru Viśvēśvara Śivācārya giving more interest about publishing religious books. The Pīṭha published Śakti Viśiṣṭādvaita text books used at the under graduate and post graduate levels. The Pīṭha plans to publish many ancient Sanskrit books.

This Pīṭha from ancient times spread knowledge without regard to caste and religion. It provided both boarding and lodging facilities for those coming in search of knowledge. Among those studied here many became heads of this Pīṭha, Nirāṅjanamūrties, Śivānanda, Śāstry and Siddhārūḍa ways. Kāśi Viraśaiva Vidvat Saṅga plans to publish a document about Great Lineage of Kāśi Pīṭha (Kāśi Pīṭhada Bhavya Paraṁpare).

Lineage of Kāśī Jñānasimhāsana

(There are many Jagadgurus in Kāśī Pīṭha. The names are included here from the book Virśaivada Pañcā Pīṭha Parampare by H. H. Chandrashekhara Śivācārya. Svāmiji, Pañcācārya Electric Press, Mysore, 1988)

At the beginning of Kṛtayuga:

Śrī Jagadguru Pañcākṣara Śivācārya Bhagavatpādaru.

At the beginning of Trētāyuga:

Śrī Jagadguru Pañcavakra Śivācārya Bhagavatpādaru.

At the beginning of Dvāparayuga:

Śrī Jagadguru Viśvakarma Śivācārya Bhagavatpādaru.

At the beginning of Kaliyuga:

Śrī Jagadguru Viśvārādyā Śivācārya Bhagavatpādaru

(Note: The head of this Pīṭha are all named Mallikārjuna Śivācārya. They are addressed Śrī Jagadguru Mallikārjuna Śivācārya. Their names are mentioned when available)

1. Mallikārjuna Śivācārya (Gādīswamy) 2001-1690 BC

2. 1690 - 1576BC 3. 1576 - 1501BC 4. 1501 - 1400BC

5. 1400 - 1275BC 6. 1275 - 1195BC 7. 1195 - 1131BC

8. 1131 - 1076BC 9. 1076 - 1019BC 10. 1019 - 956BC

11. 956 - 881BC 12. 881 - 847BC 13. 847 - 802BC

14. 802 - 765BC 15. 765 - 699BC 16. 699 - 668BC

17. 668 - 643BC 18. 643 - 626BC 19. 626 - 611BC

20. 611 - 590BC 21. 590 - 513BC 22. 513 - 478BC

23. 478 - 438BC 24. 438 - 393BC 25. 393 - 342BC

26. 342 - 314BC 27. 314 - 300BC 28. 300 - 233BC

29. 233 - 214BC 30. 214 - 190BC 31. 190 - 168BC

32. 168 - 116BC 33. 116 - 78BC 34. 78 - 36BC

35. 36 - 7BC 36. 7 - 5AD 37. 5 - 59AD

38. 59 - 81AD 39. 81 - 105AD 40. 105 - 131AD

41. 131 - 155AD 42. 155 - 214AD 43. 214 - 228AD

44. 228 - 285AD 45. 285 - 354AD 46. 354 - 417AD

47. 417 - 438AD 48. 438 - 449AD 49. 449 - 521AD

50. 521 - 553AD 50. 553 - 674AD 52. 674 - 759AD

53. 759 - 793AD 54. 793 - 829AD 55. 829 - 882AD

56. 882 - 940AD 57. 940 - 996AD 58. 996 - 1009AD

59. 1009 - 1057AD 60. 1057 - 1103AD 61. 1103 - 1122AD

62 1122 - 1187AD	63 1187 - 1201AD	64 1201 - 1275AD
65 1275 - 1347AD	66 1347 - 1356AD	67 1356 - 1429AD
68 1429 - 1442AD	69 1442 - 1460AD	70 1460 - 1527AD
71 1527 - 1547AD	72 1547 - 1583AD	73 1583 - 1631AD
74 1631 - 1639AD	75 1639 - 1663AD	76 1663 - 1710AD
77 1710 - 1750AD		

78 1750 - 1825AD	(Alias Śivaliṅga Śivācārya)
79 1825 - 1879AD	(Alias Harēśvara Śivācārya)
80 1879 - 1891AD	(Alias Vīrabhadra Śivācārya)
81 1891 - 1907AD	(Alias Rājēśvara Śivācārya)
82 1907 - 1932AD	(Alias Śivaliṅga Śivācārya)
83 1932 - 1944AD	(Alias Pañcākṣara Śivācārya)
84 1944 - 1948AD	(Alias Vīrabhadra Śivācārya)
85 1948 -	(Alias Viśvēśvara Śivācārya)

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(Alias Chaṇdraśekara Śivācārya)

Originator of Vīraśaiva religion

In the Vīraśaiva religious documents - Śivāgamas namely Kāmikāgama to Vātulāgama say Śiva himself taught Vīraśaiva philosophy to his wife Pārvatī. Rudra taught the philosophy to Brahma. Since they taught the philosophy in the heaven they are not considered as the originators of this religion.

Siddhānta Śikhāmaṇi 3/70-71 has the following:

**Madadvaitaparaṁ śāstraṁ
Vēdavedāntasammataṁ |
Sthāpayiṣyasi bhūlōkē
Sarvēśaṁ hitakārakaṁ||**

**Mama pratāpamatulaṁ
Madbhaktāṁśca viśēṣataḥ |
Prakāśaya mahibhāgē
Vēdamārgānusārataḥ||**

Śivādvaita philosophy that I have taught is complete in all respect. Establish this philosophy on earth for the benefit of humans. On earth show them Śiva devotees are higher than Śiva. As per the desire of Śiva, Rēṇuka and other Pañcā Ācāryas taught this Śiva philosophy on earth. Rēṇukācārya taught the philosophy to sage Āgastya. It is compiled by Śivācāra Śivayōgi as Siddhānta Śikhāmaṇi. It is also called as Rēṇuka Gite. Vīraśaivas agree that Pañcā Ācāryas are the originator of Vīraśaivism on earth.

The head of the Pañcā Pīṭha are selected from Vīramāhēśvara (Jaṅgama) families. They practice celibacy through out their life. Once selected they are given the title of "Jagadguru". The five Pañcācāra Maṭhas are located in Baḷehonnur, Ujjyani, Srisaīla, Kāśī (Vāraṇāsi) and Kēdāranath. These five Maṭhas have established many Maṭhas in many parts of the country. They provide religious, economical, educational and other services to the communities.