

## Veerashaiva religion and philosophy in the shaivagamas

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**Dr. Annapurna F. Hattimattur\***

The literature of the Aagamas puraanas and Upanishads are the main source to the study of shaiva religion. These agamas have been written in sanskrit language. There are 28 Agamas. Kaamika, yogaja, Chinthya, Kaarana, Achit, Deeptha, Sukshma, Saahasraka Anshumaan, Suprabhedha, Vijaya, Niswasa, Swayambhuva, Anila, veera, Rauvrava, Mukuta, Vimala, Chandrahaasa, Bimba, Udgeetha, Lalitha, Siddha, Sanaathana Naarsimha, Parameshvara, Kirana, and Vaathula.

The time of the Agamas is first century Ac. At the same time veerashaiva agamas have been brought out in 13 th century AD. During that time Tirumala is the famous Achaarya. He wrote the theory of shaivism. From the reference of Agamas that Acharyas used three languages namely Kannada Tamil and Kaashmeeri. Bhoja the king of Dhaara This is wrote the book that 'Thatwaprakasha' 'Second one is 'Shivajnana bhodha' from the reference of 'Rauvravagam' Meyakondadeva who wrote this book. Aghorashiva gave the interpretation of the Mrugendragam in his book 'Mrugendraagam vrutti deepika' and 'Sarva darshana sangraha' written by Madhavaa chary. In his book he introduced to some Agam and Acharyas names. 'Lingadharana chandrike' written by Nandikeshwara. It refers about Swayambhuvagam. The introduction of this book Sakhare mention the names of veerashaiva acharyas – Revansidha, Marulasidha, Panditharadya, Ecoramaradya and vishwaaradya.

Sidhantha shikhamani was written by Shivayogishivaacharya. It refers about Kamikagam and Vathulagam. Then it is clear that Veerashaiva philosophy is similar to the principles of the code of Sootha. (Sootha samhite ) This Sootha samhite emphasis the special Kamikaagam. It refers that veerashaivas to build the temple of shiva, but agam imitated to the construction of the Temple. The method of worship, and spells etc are imitated by the shaiva agama. Thus it clear that followers of 'veerashiva' ( veerabhadra) is called as veerashaivas

\*Asst. Prof., Govt First Grade College , Kundagol, Dharwad, Karnataka

and similarly followers of shiva called as shaivas. veerashaiva religion is ancient than the shaiva religion. According to vaathulagam "Maheshvara sahasramshadruda deva samudbhavaha" According to Atharva sirassu - Rudradeva is the first and the only responsible person to this world.

The aspect and origion of the Rudradeva is luminary flame and the latter is aspect. Omkara is the nature of the original. The nature of the idea is omkara the emergence of Anaadirudra from omkara. All these matters are discussed in the panchabrahmodaya bhashya.

According to shruti the Rudr is that ' vishvaadhiko Rudraha and vishvaadhiko Rudro Maharshihi "Veerabhadra is the son of Rudradeva. shiva and Veerabhadra are contemporaries. Influence of the Rudradeva and Veerabhadra, all the shivaganas to follow their faith. Pioneered not only shivaganas, devaganas too have been influenced by veerabhadra. He is proved his strength oppugnation against the Daxayajna . Heavenly host surrendered to shiva. And he brought reconciliation among the veeragana and devagana. Aryan and Dravidian synthesis led him. Then came an emphasis on shiva panchakshari.

According to parameshvaraagam "na veerashaiva sadrashyam matamasti jagatraye sarvabhogapradam punyam shiva saayujyadayakam " This reveal the status of the pure soul and its purpose is to convert veerashaivism. It is the compass of the world. This is the veerashaiva tract. In this veerashaiva religion tyaga (sacrifice ), yoga and Bhoga have no difference at all. It is to device the everyone to get the salvation . so it is clear that veerashaiva is supreme.

There are seven types of shaivas. Among them - veerashaiva is supreme and other six are its affiliates. This was proved in the parameshvaragama. Then other six groups of shaivas are anadishaiva, Adishaiva , Anushaiva, Mahashaiva, yogashaiva and Jnanashaiva. Veerashaiva is the main philosophy of veerashaiva is against In six tantras and six walkthrough. Dogmatize the parameshvaragam. "Pashupati matha " is another name of the Veerashaiva as it was quoted by Veerashaiva tantra.

There is no philosophical differences between the paashupatha and veerashaiva. These two kinds of shaivas are retention the Linga to their neck. The number of people wearing the linga in the style of Quadrilateral. In kannada language it was called as Gundagadige, ekkekayi , mavinakayi, bilvakayi and lingadakayi. For worship peal , conch sounds are to get the place in parameshvara tantra. ' Lingadhari visheshena shankh naadena pujayet sarva bhavepi yatnena yatah shambo mama priyaha”

According to sidhanthagam (Maaye) Illution is nature ( soul ) . Hence obtaining the illution is called as maheshvara. But in the Veerashaiva the reason of the creation of everything called shakthi (strength ), the power of prakruti. Parashive ( the wife of shiva ) all shaastras called “sarvaloka prakruti.” She is shivadharmacharini on that. From her sake shiva called by various names like maheshvara, shambhu, Isha, Ishvara, shankara etc. shivakari prakruti. she is figura of the proclivity, (will) knowledge , and functuional aspect. This is called Veerashaiva way of the receiving.

There are thirty six angasthala tatvas - Bhakthanga sthala tatvagalu, Maheshvaranga sthala tatvagalu, Prasadi sthala tatvagalu, Pranalinga sthala tatvagalu, Sharananga sthala tatvagalu, Iekanga sthala tatvagalu. In the same way thirty six lingasthala tatvas. -Acharalinga sthala tatvagalu, Gurulinga sthala tatvagalu, Shivalinga sthala tatvagalu, Charalinga sthala tatvagalu, Prasadalinga sthala tatvagalu, Mahalinga sthala tatvagalu,

How the leaf, flower and are from the original seed, In the same way corpus–function. Ghost- knowledge, creation -vision , purusha - prakruti is the same principle in the sight of all men by the nature. This all is to get the truth of the completion of the purpose of the veerashaiva. The relationship of husband and wife, the marriage of shiva and shive as well as the relationship seems to have been called as Sivadvaita. As husaband and wife are not different, similarly there no difference between prapancha and paramartha. This is variant with the spiritual world. The tree is located with the seed. Milk and ghee are within as a counter point duality the whole principle of the obsolute truth. In the

guise of preaching is ween the spirit of lord shiva. Do not worry about variant of shiva. Feeling of shiva and thinking of shiva and everything is dedicated to lord shiva. This is what is known as shivadvaita. Hence it is Irrespective of shiva himself.

In the veerashaiva sidhantagama “pravratav shaktirakhyata nivruttav bhaktiruchyate “human devotion is god’s power. Concentration of devotion is of decentralization of power. Finally elucidate that the vathulagam says “sarveshamapi shaivanam veerashaivam mahattaram alpa kriya bahu phalam veerashaivam ch Shnmukha.” It means everything comes from the lord and goes back to him.

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