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SOCIOLOGY OF RELIGIOUS INSTITUTIONS SOCIAL CHANGE IN BIDAR DIST.

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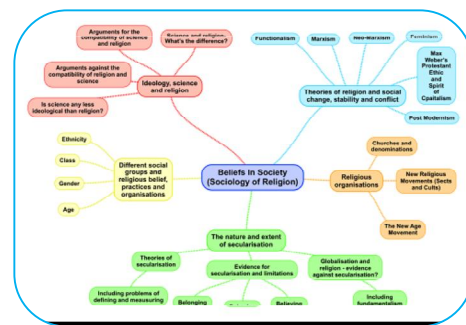
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ABSTRACT:

As we know India is a Religious and Educational Centre. There were Nalanda, taxasheela, Anubhava Mantapa-Basavakaluan, mohammad Gawan Madarsa- Bidar and so on. In 8th cenntry shankaracharya built four(4) mathas all over India namely Shrungeri, Jagannath Puri, Dwaraka and Badrinath. Upto 12th century there were many good thinngs to build.

KEYWORDS: Religious and Educational Centre , Nalanda, taxasheela, Anubhava Mantapa- Basavakaluan.



I. INTRODUCTION :

That is why Indian is specially a Religious centre. Manyacharyas and Gurus saints and Devoties in them Walmiki, Vyas, Buddha, Mahaveer, Basava and his contemporaries like allamaprabhu, Akkamahadevi, Siddhameshwar, Channabasaveshwar, madar Channaya, Dohar kakkayya, Samagar Harallayya, Kumbhar Gundayya, moligi Marayya, akkanagamma, Gangambika, Sulesankawe Bontadevi, Ajagamma muktayakka, Ujuling Peddi, Madival Machayya, Hadappad Appana and so on. Those are called seven senty Amar Ganas specially in 12th century basaveshwar the founder of Lingayat Religion prohibited blind beliefs polytheism and bad activities for constuction of good society.

II. CONCEPT OF RELIGIOUS INSTITUTIONS:-

As we know attending many religious institutions we see the appreciable works of three vidha dasoha i.e literacy, sprichwal teaching and giving teerth prasad to Guru linga jangama. Here jangama means not only a swamy but a society. That is why the poors and down traddens and jangamas concept of Basava and Sharanas fot their aflifment swamies built school, colleges, anubhava mantapas and agricultural motivation died along with tanking goods way before 12th century the hell and heaven are seperately situated but basavvana told hell and heaven are seperately situated but basavanna told hell and heaven are with Us.

III. OBJECTIVES

1. The purposes of Religious Institutions is build a better society
2. The progress of society are modeled on the educational system of Religious Institutions.
3. Growth in childhood level elimination of garbage from Education and spiritual lesson discourse.
4. To carry big plays the the light of society
5. The Role of Educational Institutions in religious Institutions is very much towards the creation of a beautiful society.

IV. REVIEW OF LITERATURE

Many for sake of goodness of society the Vachannas are lite of omni potent, omni present and omni scient. That is why the Religious institutions stated to give knowledge to the regional society society the merukruti vachanas prechness was necessary to open the schools shishuvihars and gurukul by these contributions many mathas like Bhalki Hirematha Basava kalyan- Harkud Matha Hulsoor-Shree Basaveshwar Matha and spiritual are Educational or Cultural man of woman are the talented one not only in karnataka but also in the world that is why International Figure Mahatma Basavehwar satue was established on the bank of them Rivers London in front of U.K Parliament the statue was open the by our honourable Prime minister Narendra Modi. The world is studying the themes of Vachanas. I can say vachanas are flying colours of world is studying the Themes of vachanas. I can say vachanas are flying colours world Literature.

V. SIGNIFICANCE OF STUDIES.

1. By Kalyan Kranti we understand the works of bad people and good people the bad people (Bhavi) lof agree to the sayings of sharanas they were ill minded folytheast. They did the Kalyan a hell but the Sharanas saved the vachanas which were the real route of our lifge by bioth Basavanna was the son of shiava brahmanma madaras and madalambika but he did not accept upanayan on janivar elder sister Akkanamma. It means the main object is here to live together equally the men and women.
2. He refused untouchability he gave permission to all caste and creedpeople por and rich people equally also he gave clone and freedom to tell their viedstrabuls there. That is why the Anubhava Mantapa is called the first democratic parliament of the world.

VI. STUDY OF METHODOLOGY:-

Attending to every religious institutions of circle level, Taluka level is whole Bidar dist. and i am taking in view all small villages also in for collecting dates by above 625 villages in Bidar District. I visited param poojya Dr. Basavalinga Pattadevaru Hirematha Bhalki and presedent of vishwa Basava Dharma basava Kalyana, Hulsoor parama Poojya Dr. Shivanand maha swamiji Parama poojya Dr. Channaveer Shivacharya Harkood, Dr. Rajeshwar shivacharya Hedagapur Dongapur Basava Mukti Mandir Bidar etc.. For Example:- I want give the name Bhalki Hirematha because this hiremath through a basava dharma Prasar samsthe has published 100 of Religious and social thinking books also this Hiremath gave good hope to the Shree Basava T.V channel by giving lakhs of rupees.

RELIGIOUS INSTITUTIONS AND SOCIAL CHANGE

Bharata Khanda i.e, India is a great religious nation as well as Guru to the world in spirituality. India is a having many Religious namely Sanatana (Hindu), Buddha, Jaina, Sikh and Lingayat (which is to be given the religious status by the govt. of India) out of country born religious are good swing by accepting Hindu people to say the Christian and Islam. Here I have to explain in the speciality of Lingayat religion which is established by Vishwaguru Basaveshwara in 12th century in Kalyana nagar (city). The religious language and script are in kannada. As we know hundreds of Mathas, anubhava Mantapas in Southern India. Lingayat or Basava Dharma is the most valuable and humanitarian religion in the world. So, the many swamiji's have been preaching the Basava Tatva Vachana along with Primary to higher education.

Welfare State
 Religion without Science is blind
 Science without Religion is blind
 A Politician thinks for further education
 A statesman thinks for further generation

The Religious holy centre in Basava kalyana is located in Bidar District. The Lingayat live surrounding Basavakalyana by about in 400 km radius area. That is why we do not see Lingayats at banaras, kedar, Rameshwaram etc.. Basavakalyana attracts thousands of sharanas from all over Indian i.e, bhārata khanda. Many puratans from Afghans, Kashmir, Saurashtra, Odhissa, thousand sharanas and Seven hundred seventy Amara Ganas. They preached the scientific Religion to the human Race. In this religion there is no blind belief, untouchability, partiality. The basava Dharma or Lingayat Religion is the First form of social thinking and behaving democratic equality, Fraternity, brotherhood. Women also are given part in religious aacharanas. That is why we see here the first lady Guru in the world. All types of people all category people all labour and cottage in dirty people live in this religion. That is why the Kayakave kailasa is the greatest saying actual dealing. I can never of some Matha, Peethas and their names here. Basava Dharma Peetha Kardala Sanganna, Akkamahadevi, Peetha, peetha in Dharwad, Belur in Shivaratri Matha Bengaluru, Hiremath Samsthana Bhalki, Suttur Jagadguru Peetha Suttur, Tumkur Siddhanganga matha, Gadag Dambal matha, basava mantapa bengaluru, Chittargi ilkal Matha, Gavi Siddha matha Koppal, Murugha Matha Chitradurga < Hangal Matha etc... Mainly two types of mathas in South India. Guru Mathas and Virakta Mathas. Vikarta Mathas are mainly for the basava dharma and Guru Mathas are for panchpeetha Mathas. But as specially the Bhalki Hirematha in Being Guru Matha but Preaches the Lingayat Religion i.e, Basava Dharma. His holiness Dr. Channabasava Pattadevaru (22-12-1890 to 22-04-1999) served for the social change giving Ishtalinga Deeksha society people. In 1976 at Nanadi Nagur in Aurad (B) Taluk by about 300 people took Ishtalinga Deeksha. In them the Beldala Siddharama Sharana Kautha (B) is the great flying to colour of lingayat Religion in 20th and 21st century. In this Religion all category workers are equally treated. Their works are named by caste but it is not true. Blacksmith, Goldsmith, potter man, Flower worker, Cobbler, Barber, carpenter, farmer. So their names depicted on their Works. They became caste after not goog. The caste system should delete from the society. Many mathas are giving good education, training etc..

Channabasava Pattadevaru born on 22-12-1891 and his parents are Rachappa Sangamma Bulla while he has four years aged child he lost his parents. This his name was Veerbhadra he became cowherd boy eating weekly in separate houses living at the branch Matha of Bhalki. Kamalnagar at Shenkayya Swamy his friends were Madolappa Patil and Ganapati Jheldapke, Channabasappa Somlingayya etc. His activeness made in himself to Mudhol (B) at Shivaling Swamiji. Swamiji give him rectual diksha and sent him learn Kannada in Galangalappa at Aurad (B). Studied there up to 4th std. He read a newspaper called Mangaluru Samachar. He wanted to become Sadhaka so on the amrk of Galangalappa and Roy Kashayya Deshmukh Bhalki. He was sent to Shivayoga mandir near badami of hanagalla Kumar swamiji Haveri. He was sent with Shivalingappa Khandre by Roy Kashiray deshmukh he returned to bhalki and became Peethadhipati of Bhalki Hiramatha Samsthan in 1924. His Death date is 22-04-1999. After became inhereter uttaradhikari Basavalinga Pattadevaru Swamiji of Bhalki Hirematha Samsthan. As we know Historically there are thousand of virakta mathas and hiremathas in south India. Before forming lingwestic status there are hundreds of famous Matha Peethas surrounding the Religious centre Basavakalyana by about 300kms. now the villages are in Maharashtra, Telangana, Andhra Pradesh etc.. Especially in North Karnataka there are many famous mathas then I want to look into the Bidar District Religious institutions and social change regarding religious form started in Bidar District at Basavakalyan in 12th century Basaveshwara and 770 Ganadheeshas and 126000 Bhaktas the ever lasting work for the people virakta mathas are teaching basava philosophy as we know Bhalki hirematha samsthan being a additionally veershaiva matha but it teaches basava religion from 19th century especially his holiness Dr. Channabasava Pattadevaru taught the themes of Basavanna, Akkamahadevi, Allamaprabhu, Siddarameshwar, Channabasava, Madara Channaya, Channaya, Kinnari

Bommayya, Bashurupi Choudayya, Vakkaliga Mudanna, Hadapada Appanna, Molahi Marayya, Laddi Somanna, Bontadevi, Neelambika.

Dr. Channabasava Pattadevaru being a Lingayat he saved for Religious and educational field his holiness Dr. Channabasava Pattadevaru established Shanti Vardhaka Educational Society giving names of Sharanas to the Schools and Colleges. For ex. Channabasaveshwar Pattadevaru, Sri Siddhrameshwar College, Akkamahadevi High school and college, Haralayya Polytechnic, Channabasava Primary school etc..

Channabasava Pattadevaru is also Lingayat cult his holiness Dr. Channabasava Pattadevaru reestablished the Anubhava Mantapa in Maridevara deeksha to the 300 pariachs (SC/ST) Dalits in them Poojya Siddrama Sharanayya Beldal Koutha (B) a muslim candidate was renamed as Navalanga Patil and made engagement to a Lingayat Girl now he is agreed T.V. comedeyen And radio star presently Bhalki Hirematha established by about 42 institutions. School are Colleges now his holiness Dr. Basavalinga Pattadevaru become the President of Anubhava Mantapa Basavakalyana the Religious centre Basava Dharma are Lingayat Religion is His place in bhalki Hirematha inheritor Pujya Gurubasava Pattadevaru His continue Holy works and Educational Works.

Bhalki Hirematha published hundreds of books and selling in half price the same Bidar District in 8 Talukas Chidaguppa, Hulsur, Kamalnagar hirematha samsthana Bhalki Harkud Channaveer Shivalingayya Dongao Chembal hiremath halembur hiremath husloor hiremath veeraktamath.

Gurubasaveshwar Samsthan Chidaguppa Kalibasaveshwara hirematha Hudugi Bembalkheda hirematha veeraktamatha siddarudha matha Bidar Chowli matha humnabad veerkta math manika prabhu aaradhya math.

Sonal channaveera mahaswamy veerkta matha Gorta hirematha muclamb hiremath veerakta matha nagabhushan swamy math Dogao hawagi swamy matha hodgapur hiremath shivanagi halbarga mannaekhelli veerkta math.

CONCLUSION:-

The math peetas were established in every villages and towns for literacy for religious teachings and social restrictions we see mathas in every villages they go to home to home and teach many ethical and humanitarium thoughts surrounding the Anubhava Mantapa basavakalyana by above four hundred kilometer radius hundreds of mathas pithas were doing there spiritual deeds indenting the sharanas the mathas Peethas will Proceed giving practical knowledge by teaching alphabets and cultural activities dramas, dancing, singing, monoyats etc.. By the historical, social and prehistorical dramas had educated the people that is why the people living with mathas peetha I wanted to explain from Indur vally Civilization for dravidians and Aryans because Bidar comes in Draw idean. A area the dravidians who were harappa Sanskrit were shaivas. It means south India being drawidia are all use Vibhuti (Bhasma) Rudrakshi and shwalinga's of temple and devotees of Shiva-parwati and used Ashamaru (Vibhuti) on forehead and other 36 Places of body, these shanvas of all India become Lingayats. Some a may call Veershaiva but veershaiva is nothing but Shaiveism this central idea gives a good knowledge to (divert) merge in Lingayatism.