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## ORIGIN OF HAVYAKA BRAHMIN



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### ABSTRACT

In Indian society people are called with different terminology. Brahmins also called in different terms. They have migrated from different places in part of Karnataka, Yellapur, Sirsi, Siddapur, Sagar, Honnavar, Kumta etc. Brahmins originated and are settled in various areas. Different scholars have given different opinion for their origin and settlement.

**KEYWORDS** :Havyak Brahmin, Brahmana, Haviga

### INTRODUCTION

Each human community in society is different from each other through culture, biological, numerical, religious, socio economic status etc and Havyakas are no exception to this rule.Havyakas are mainly knowing through their culture which makes them different from other Brahmins in Karnataka. This is the attempt to lightening the roots (origin) of Havyak Brahmins.

### OBJECTIVES OF THE STUDY:

- To know the origin of Havyak Brahmins.
- To know the views of various scholars.

### METHODOLOGY:

The methodology of the research is based on secondary data. The secondary data collected

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from the books, journals and inter-net. This enables the researcher to study of the Havyak Brahmins in a micro level.

### UNIVERSE OF THE STUDY:

According to 2011 census of Karnataka, based on secondary data, Havyak Brahmins population is increased. At the same time education, westernization much more influenced on people.

### THE SAMPLE:

According to the researcher indirect observation data obtained from journals, books, professionals, and mass media.

1. Blakrishna N. Nair (1959) in his *The Dynamic Brahmin* stated that The root of the word Brahmin is “brh” which means to grow or to spread.

2. Baidynath Saraswati (1977) *Brahmanic Ritual Traditions*. In the crucible of time –Brahmanosya mukhamasid buhu rajanyah kritah, Urutadasyavad vaisyah padbhyam sudro ajayata.

The Brahman was the (Purasha’s) mouth; the Rajanya was made his arms; the being called the vaisya, he was his thighs; the sudra sprang from his feet: (RV x. 90.12.)

3. Aravind Dass, Sita Deulkar in their (2002) *Caste System A Holistic View* opinion “Brahmana is born to fulfil dharma, whatever exists in the world is the property of the Brahmana. On account of the excellence of his origin he is entitled to all. The Brahmana eats but his own food, wears but his own apparel. Other mortals subsist through the benevolence of the Brahmanas”.

4. Baidynath Saraswati in his *Brahmanic Ritual Traditions*, In the crucible of time stated “Brahmana is the potency or principle from which all things are derived; It is the ultimate basis of the world”.

5. K.S. Singh (2003) in his *People of India Karnataka*, About the etymology of the word ‘Havyak’, some people, in ordinary parlance, say that as they were named Havyak.

6. Further Indra Deva Shrirama, (1999- *Society and Culture in India*), stated that,

‘The Brahmana was his mouth,  
The Rajanya was made of his two arms;  
His thighs became the Vaisya,  
From his feet was produced the Sudra’.

The Brahmana has been called the mouth of the Purusa and is placed highest in society. His special function pertains to speech. Being a priest, invoking gods is his privilege. The second rank, Rajanya, is born of the arms of Purusa and has the privilege of wielding arms. The thighs of the Purusa became Vaisya. The occupation of Vaisya is agriculture and trade. From feet was produced the Sudra. Just as the feet are the lowest in the body, Sudras are the lowest in society.

Brahmin (also called Brahman; from Sanskrit brahmana) is a name used to designate a member of one of the four *varnas* (castes) in the traditional Hindu societies of Nepal and India.

Brahman, Brahmin and Brahman have different meanings. Brahman refers to the Supreme Self. Brahmin or Brahmana refers to an individual, while the word Brahma refers to the creative aspect of the universal consciousness. The English word *Brahmin* is an anglicised form of Sanskrit word Brahmana. In the Smriti view there are four “varnas”, or classes: the Brahmins, the Kshatriyas, the Vaishyas, and Shudras. The Atreya smriti 141-142 enjoys that

“janmana jayate shudrah  
One is a Shudra by birth  
Samskarad dvija ucyate

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By observing Sanskara one becomes a Dvija  
Vedapati bhaved viprah  
By studying the Vedas one becomes a vipra  
Brahma janati brahmanah”  
'One who knows Brahman is a Brahmana'

Traditionally Brahmin was the name given to persons who had attained the highest spiritual knowledge (brahmavidya) and who adhered to different branches (shakhas) of Vedas.

In Wikipedia, the Encyclopedia It is said that the origin of Havyaka Brahmins in present day Karnataka can be traced to 3rd century AD when Raja Mayura verma, the Brahmin King brought them to perform royal rituals and related functions, since the very purpose of bringing these families was to perform Havana (Havya) and Homa (Gavya), we were optimally called, Havyaga or Haveega which has been transcended to present day 'Havika' or 'Havyaka'. It is said the first few families were settled in Banavasi, the capital of Kadambas and there after their inhabitations were extended to other places of Uttar Kannada, Dakshin Kannada, Shimoga, Chickmagalooore, Kodagu and Kasaragodu.

According to K.S. Singh, in his People of India Karnataka, Anthropological Survey of India, (2003) explains The Havyak Brahmins are considered to be an immigrant group. Legend has said that they were brought by Mayur Varma, Kadamba king, for performing yajnas (sacrifices) and yagas. There are two opinions about their place of origin. According to one version, they came from the Ahichchatra from North India; according to another, they were from the Ahichchatra of Telengana. Buchanan speaks of the latter origin as he had spoken to these Brahmins in the year 1801 who had then confirmed the Ahichchatra as existing in Telengana. However, present day Havyaks believe that they were an immigrant community from North India.

According to the account given in the Sahyadri Khand of the Skanda Purana, Sage Parasurama had created seven divisions in the west coast, when he got a piece of land from the sea king, out of which Haviga was one, and the Brahmins who had come to settle down in this part, therefore, were known as the Havyak Brahman.

Sahoja Patrike Published in the Year (2000), Mentioned that Havyaka Brahmins were invited and brought to present day Karnataka around the end of 3rd century ACE or beginning of 4th century ACE from called Ahicchatra. Other sect like shivalli, smartha etc., are believed to have arrived later around 7th century ACE. The Brahmin king Moyoovarma was instrument the first Havyaka families. It is proven through Talangunda and Varadahalli inscriptions that Kadambas brought 32 Havyaka families to perform the royal ritual and they relate to their archeological site of Ahicchatra that lies in the district Bareilly UP. Thus the first few families were setteled in Haigunda ( a small island in sharavati river, Honnavar takluk, Uttar Kannada district, Karnataka) and also in Banavasi, the capital of the Kadambas and the place was adored by Pampa. Because there were vedic Brahmins in the Dravida country as attested by Skaandha and other Puranas also because Havyakas are a subsect of Pancha Dravida Brahmins, Vidwan Timmappa Kalasi hypothesizes that Havyakas are the descendants of Brahmins who left Dravida country during ascent of jaina tradition and support for vedic traditions waned in the south during 3rd century ACE king Mayoovarma's act of inviting Havyaks to Banavasi has been inscribed on a stone stab ( shilashasana) from the period of the Kadambas, which now lies near the village of varadahalli in Sagar Taluk of Shimoga district.

The Brahmins are denoted by different names and different kinds of history in Karnataka. L.K.A Iyer in his book The Mysore (2005) said that , "All traditions unite in attributing the introduction of the



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Tulu Brahmana to Mayura Varma, but they vary in details as to the manner in which they obtained a firm footing in the land. One account says that Habashika, chief of the Koregas (Pariahs), drove out Mayura Varma, but was in turn expelled by Mayura Varma's son-in-law Lokaditya of Gokarnam who brought the Brahmanas from Ahikshetra, and settled them in thirty-two villages. Another tradition makes Mayura Varma himself the invader of the country, which till then had remained in possession of the Holeyas (Prasiah), and fishermen who had turned out Parasurama's Brahmins.

The traditions prevailing in Malabar and Canara regarding the introduction of the Brahmins to the West coast are ascribed to Mayura Varma who was in power about 750 A.D. They are to some extent corroborated by the fact that Brahmins attested the Malabar grant to the Christians in 774 A.D., but not of the Jews about 700 A.D. In very early times Gokarnam is believed to have been a Brahmin settlement, and there was a large influx of the Brahmins owing to the advance of Muhammadan conquest in the North.

Havikas are another class of Tulu Brahmins brought by Mayura Varma who settled them in Haiga which forms the southern part of North Canara and the extreme north of South Canara. They remained as followers of Sankaracharya. They speak Canarese. Though originally of the same stock, a distinction has risen between the Shivalli Brahmins with whom they do not intermarry though no objection is held for interdining. They follow the same customs and manners as the Shivallis.

The Havigas are held together as a body, and their social disputes are settled at meetings of the adult members of the caste held under the guidance and control of the chief head of the Ramachandra matha or under the headman of the caste who is appointed by the spiritual guide and who holds power as delegate.

The Havigas (Havyaka) are smartas who are the followers of Sankaracharya, and worship with equal reverence both Vishnu and Shiva as also their consorts. They also worship some village deities whom they regard as mothers, and they are called Durgamma, Kamma, Karikamma and Bhairamma. Besides the family and temple priest, they have their gurus at Ramachandrapur math, Sonda math, Srangeri. They hold the title of Bharati, Saraswati and they are Havig's by caste. There are also other gurus who are held in great reverence. These gurus have the power to settle all religious disputes that are referred to them. The delinquents according to the gravity of offence are either fined or passed through a course of expiatory ceremonies or excommunicated.

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