

Cultural contribution of Ujjain Sri Saddharma Peetha

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Abstract: Historical Background, Saddharma Peetha, Panchacharyas, Veershaivism Pilgrimage Centres, Balehonnur, Srishaila, Kashi, Kedar, Ujjain, Gurupeethas Dr.J.N.Parhar, C.P. Brown, Fairs and Festivals, Jagadgurus, Shravanamas Lakshdeepotsava, Cultural Contributions, welfare of the People

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1. INTRODUCTION

Pancharcharya, the original Acharya of Veerashaivism, established the Shivadviat Siddhanta. These Panchacharyas who incarnated under different denominations in different eras established their Peethas in various parts of India at Ujjain, Balehonnur, Srishaila, Kashi and Kedar to propagate their Philosophy. He condemned the atheistic sect and established the theistic sect. According to them, Renuka was born in Someshwara Linga of Kollipaki and settled in Balehonnur. Marulasiddha was born in Ujjain Siddeshwar Linga, Madhya Pradesh and settled in Ujjain, Karnataka. Panditaradhya was born in Mallikarjuna Linga of Sudhakunda Kshetra of Srishaila and lived in Srigiri i.e. Srishaila. Ekoramaradhya Himavat Kedara was born in the Ramanath (Bheemanatha) Linga of Rama Kshetra and stayed in the Himalayas, Vishwaradhya was born in the Vishweshwara Linga of Kashi and lived in Kashi. These Acharyas established Mathas in their residences. These are the Panchapeethas. These preceptors are known as Jagadgurus. Veerashaivas are disciples of any one of these Peethas. Sutragotras of respective Peethas apply to them. Each Peetha has its own Branches where Gurus perform the rites of their disciples. Shaivism is heavily devoted to the worship of Shiva and the observance of Vedic traditions. There we find the worship of plant lingam. In Veerashaivism Lord Shiva is worshiped through Dharya Ishtalinga. Among the Panchapeeths, Kashi and Kedar Peethas are in North India while Ujjain, Srishaila and Rambhapuri Peethas are in South India. It is believed that the Ujjain Peeth was originally located in Central India and the Rambhapuri Peeth was originally located in Kolanupake in Andhra Pradesh. These Dwipithas have shifted their original places due to various reasons.

2. PANCHAPEETHS IN LITERATURE

In the Suprabhedagama, Panchacharya incarnated five Gana-dhishwaras as Nandi, Sringeri, Vira, Vrishabha and Skanda from the five faces of Shiva as five gotra men. These Panchacharyas are said to have incarnated by the names of Daruka, Renuka, Shankukarna, Dhenukarna and Vishwa Karna. gotrakaras of India had established five large religious centers at different places. Ekorama Peetha in Kedara in the Himalayas, Vishwaradhya Peetha in Kashi, Marulacharya Peetha in Ujjain, Panditacharya Peetha Srishaila, Renukacharya Peetha Balehonnur are still in existence today. These prelates geographically divide the Lingayats into five major divisions with each prelate exercising religious authority in his own jurisdiction. Yet all of them generally have authority over all Lingayats. Each pedestal is called a throne. Among the important famous centres are sub-monasteries of these thrones. Their administration will be looked after by Pattada swamis. Each sub-mutt has many branches of mutts. They are called as Gurusthal Maths.

Dr. J.N.Parhar in his work entitled The Religious Quest of India has given a short introduction to Veerashaiva as follows. Five Yatis established this tradition: Ekoramaradhya, Panditaradhya, Revanaradhya, Marularadhya and Visvaradhya. He incarnated from time to time with the five faces of Shiva. The Peethas established by him are the oldest Guru Peethas. C.P.

Brown in his English journal Madras Sahitya and Vijnana mentions the names of four Acharyas in these panchapeeths as Revanaradhya, Marularadhya, Ekoramaradhya and Panditaradhya. He is said to have incarnated successively in four Yugas. Thus, the details of all the Jagadgurus of Veerashaivism can be seen mentioned in other works and articles. All these works and reports tell some things about the Panchapeeths.

Historical Background of Ujjain Peetha:

The names of Daruka and Marulasiddha are found in the Acharyaparampara of Ujjain Saddharma Peetha in many literary works and there are references in epigraphs. The names of Renuka, Daruka etc. are mentioned in the Maradipur inscription of 1280 AD. The Lakshmeshwara inscription of 1513 AD contains the story of Daruka, the incarnation of Revanasiddha, his life span of 1400 years and the origin of the Marulasiddha linga and more. Daruka Digvijaya Granth and Renuka Bhashyas are known to be in the library of Markandeya Shastri in Secunderabad. The Ujjain Peeth was originally located at Mahakala Ujjain in Malwa, Madhya Pradesh. It is about 60 km from Nagada city in distance and about 2 km from Ujjain. The original Ujjain Peetha is the present Siddhavata Kshetra on the banks of the Ksipranadi flowing in the distance. It was from this Siddeshwara linga of Siddhavata, which was located next to the banyan tree there, that Sri Marulasidha arose in Kaliyuga. Shri Marulasidha traveled around the country and propagated the Veerashaiva principles. At finally he tied the crown to Sri Mukti Munis and got absorbed in the Vatasiddeshwara Linga. A total of 111 Jagadgurus graced the Sri Ujjain Saddharma Peetha and contributed to the growth of Veerashaivism. The cultural activities of Sripeeth are diverse.

Routes to Ujjain:- The Ujjain Saddharma Peetha is today located in the town of Ujjain in Kudligi Taluk of Bellary District, Karnataka. This Ujjain town is 74 km from Davanageri, 14 km from Kottur, 64 km from Hospet, 22 km from Kudligi and 41 km from Harpanahalli

Outline of Sri Peetha: Ujjain Saddharma Peetha is very glorious. The Sripeeth has a vast complex which includes the temple of Sri Marulasad and the grand mutt of the Sripeeth. Sri Marulasidh was the originator of Sri Peetha. Apart from these, there are memorial buildings like Gouramma, Bangarada Basavanna, Nandi temples and Sri Siddhalinga Jagadguru Samadhi etc. Sripeeth Math is the abode of the revered Jagadguru and is a cultural center. Inside the Shrimath are the Jagadguru Shiv Puja Mandir, their dormitory, Daruka Mandir, Goshale Panchacharya and Sabhabhavan and courts are existing. Sculptures of Yathivarya and standing Nandi in Sri Marulasidda Temple, Bhubaneswari, wooden mahadvara and pillars of Sri Math are carved with Kusuri work. The artistic splendour here is unique in the history of Vastu Shilpa art of Karnataka.

Fairs and Festivals: Sri Marulasidda was involved in the cultural activities of Sri Peetha swami chariot festival, shikara thailabhisheka, karthikotsava, nulu hunnime, bharatha hunnime visiting to nine footholds with sriswami in palanquin, Sri Dharuka-Sri Siddhalinga jayanthi are very significant.

Jagadgurus:- The Jagadgurus of Sripeeth are the head of all the peethas. The genealogy of Jagadgurus of Sripeeth is extensive and his palanquin festivals are constantly celebrated across the country with pomp and devotion. Sri Peetha has established 28000 branch mathas. Shree Peetha is making its own contribution in the field of education. Apart from the common man, Sripeeth has opened many educational centres in various places for the welfare of the poor and backward students and is rendering excellent service.

Temples at Ujjain: In the town of Ujjain there are many Veerashaiva Maths, temples, wells and shrines of Jagadgurus of Sri Peetha and other Peethas. The local tradition of bringing rain by the local Maslethi Basappa to deal with drought in this town is very special. Noting the diversity of Sripeeth's architecture and its unique cultural activities, the proverb "Look inside Ujjain Peetha, look outside Hampi" was famous. Noting the richness of Sri Peetha, one is encouraged to see the wealth of Ujjain Peetha.

Festivals of Sripeeth:- Ujjain Sri Saddharma Peetha Pradhan Srimarulasiddha Swamis festivals are being celebrated in a special way. Among them, Shree Swamis Rathotsava, thailabhisheka, Shravanamasa, Kartikotsava, Bharata Hunnima, Sri Siddhalinga Shivacharya Swami's Jayanti are important. People of all faiths celebrate the festivals of Sripeeth with devotion. It seems appropriate that Harijan-Girijans are given special opportunity to participate in some important festivals. Gentiles are given the opportunity to serve in the altar. Such arrangements are helpful in preserving religious tolerance in the society. A short

Introduction of these festivals is briefly mentioned below.

Palaki Uthsav:- There is a tradition of celebrating Sri Swami Palaki Utsav every Monday from 8 to 9 pm. On this occasion, the Utsavamurthy of Srimarulasidda Swamy is worshiped in a palanquin.

Rathotsava:- This Rathotsava takes place for a period of ten days. Chariot: This chariot has kept in a separate place in the town. It is called Terugadde (Terinamane). From that place before the Rathotsava removed outside. This is known as Terugali expulsion. Every year, on the fifth day of the full moon of Chaitra, Terugali is put out. Then a deity is placed on the chariot. Then they drag the chariot to the foot of the town. On the next night, Swami Utsava Murti, which is enshrined in Sripeeth, is taken to the foothold in a palanquin procession. From the serving Vishwakarma to all the devotees are called to that place. All of them will take an oath in front of Sriswamy that they will do the work assigned to them properly to fulfill the Rathotsava Sanga. From the fifth day onwards, Vishwakarma will gradually construct four tall columns for chariot. After that, on the Basava jayanthi day, a semi-circular bamboo jalli is placed on the chariot. They will climb on it. Beautifully coloured paintings are also placed around the lower column. Wrap coloured cloths around the rest. Flags will be placed here and there. These paintings have images of gods and goddesses and sages and acharyas. They are Shivopadesha from Daruka to Dadhichi Maharishi, Yaksha-Mithuna, Kanchi Kshetra, Vatasiddheshwar Linga of Ujjain in Central India, Daruka Udbhava, Vishveshwara, Lakshmi, Brahma, Saraswati, Mahavishnu, Shanmukha, Parvati and other separate images of gods and goddesses. There are pictures of Sri Jagadguru Rudramuni Shivacharya incarnated from the earth, Sri Neelakantheshwara avatar and two Shaiva gatekeepers etc. This chariot (teru) of magnificent wood is renovated from time to time. This chariot with six circular magnificent wheels was made by Vishwa Brahmin sculptor Parameswaracharya of Goppenahalli in Channagiri taluk. This subject is engraved on the east and west faces of this chariot. Sri. Marulasiddhaswamy Chariot festival starts every year on Vaishakha pure new moon. On that day, Srimarulasiddha Swami and Gauramma will wear bracelets as Lagna dhyotaka. Songs will be sung on the occasion of his Lagna. Then the festival of Shrinagavaha will be celebrated. On the next day, Sri Mayuravahanotsava, followed by Sri Gajavahanotsava, Sri Simha Vahanotsava and Sri Vrishabha Vahanotsava will be held. On the day of Panchami around 4.00 pm in the evening, Rathotsava takes place with much fanfare. On this occasion, they go with musical instruments and put the kitchen in the carriages of the decorated chariot with puja punaskara. Sombadi kitchen consists of rice balls. The Utsava idol of Sri marulasiddha swamy is carried in a palanquin and taken to the floating place with musical accompaniment. The sannidhi of Sripeeth or Pattadayya will accompany Sri Swami. After putting Sri Swami and Pattadaya in this chariot, Theru first drags him a short distance to the north i.e. to the nearby bank of Banni. From there, they bring it back to the vicinity of the tumor and stop it. On the fifth day after the rathotsavam, Srimarulasiddha Swami's bracelet is removed. On that day they will unload the tarpaulin and untie the tarpaulin columns. After that, for five days, chariot will stay at house. In this case Pattadayya is not put in the Teri. Shikara thailabhisheka On the day after the completion of Sri marulasiddha swamy Rathotsava i.e. Shashti Divas, the temple peak of Sri marulasiddha swamy is visited. Anointing with exuberance. According to tradition, oil brought from Jarmale palyegars is first poured on Sriswami peak in the evening. On the fifth day of Rathotsava, Sri Swami's bracelet is untied and discharged. And they will clean the temple of Sri marulasiddhaswamy.

Festival of Shravanamas:- Various programs are held at Sripeeth during Sravanamasa every year. A special Rudrabhishekam will be held for Srimarulasiddha Swami. There is a custom of wearing yarn to Shree Swami on the special yarn full moon day. On that day, the thread will be dipped in sandalwood and tied as a raksha bandhan for the devotees the next day. Calf stone hill tradition about 1 km west of Ujjayani village. There is a high hill in the distance. It is called Karuvina Kalla Gudda. Srimarulasiddha used to graze cattle on that hill when he was a small boy. For fun, he performed a miracle of rolling the calves around their necks and pushing them up and down. Sri marulasiddha swamy goes on a palanquin pilgrimage on the third Tuesday of Shravan to this hill, the place of his miracle. An interesting fact is that the devotees of Sri Swamy send a stone to the Calf hill every day. Along with this, they put the stones brought from the previous year in that hill and bring a new pair of stones from that hill to their home. These stones are symbolic called Calves. These stones are worshiped throughout the year. This is a special festival for Raitapi Bhaktasamudaya.

Kartikotsava:- Kartikotsava is held for 45 days every year. Then Sriswami palanquin festival and Dipotsava are held every day. Margasi: Shriami Vivan Kartikotsava ends. Its last diva is Lakshdeepotsava in Sripeeth, on that day the newly grown nava bird prepares rice for Sri Swami and makes balls from the priest's houses and only after that the devotees use the new nava for food. This harvest starts from Gouda of the village. Mr. Siddhana Gowda, the Gowda of that town, later became his son and MLA.

Shivratri:- On Shivratri, Marulasidaswamy of Sripeeth is worshiped about 25 to 30 times from night to morning. Devotees participate in this puja. On this occasion, the priest dressed in kashi will light the aarti by going backwards so that his back is not seen by Sri Swami.

Jokumar full moon:- On the day of Jokumar birth, his devotees take him in front of the Sripeeth throne. There he will get blessings from the Jagadguru of Sripeeth. From there they take Jokumar and sing songs to the nine feet around the

sreepeeth and around the rails and finally come back to the sreepeeth. The practice of worshiping Jokumar by the priests in the Sripeeth and then offering dadasadhyas from the Sripeeth is still a tradition. Worship of village deities during festivals: It is a special tradition that on the days of Dipawali Padya, Kartika, Shivratri and tying bracelets to Sri Marulasiddha Gouramma, the priests of Sri Marulasiddha temple offer prayers to all the deities of the town by offering aggavani and offering incense, breaking nuts and bowing to them.

Announcing the festivals:- There is a system of announcing the special events of Sripeeth such as festival, coronation, festival, every full moon day and Nadhabba by beating the jagate in the town on the orders of Jagadguru of Sripeeth. The nine feet areas of Sri Marulasiddha swamy of Sri Peetha. On The Full Moon celebration is very unique. Sriswami is taken in a palanquin to the nine footareas in and around Ujjain in the eight directions during the Bharata full moon celebration of the month of Magha. This festival symbolizes the slaying of demons. A demon was infested in this area. To remedy this, Swami, who had returned to Ujjain, entrusted Basappa with the responsibility of taking care of his work area, and started the pilgrim

The following are the footholds of Shri Peetha:

1. Sri Ujjain at Saddharma Peetha
2. Next to Terugadde of Ujjain village
3. Machenahalli feet
4. Beladeri feet
5. Benakanahalli Pada
6. Sokki foot
7. Sasvihalli feet
8. Harakanal feet
9. Nadumanalli Bhujangpada

Festival of Srimarulasiddhaswamy on the full moon of Bharat celebration starts with procession of idols accompanied by musical instruments. Devotees carry this palanquin. First visit the pada on the north side of Terugadde village of Ujjain and from there go to Siddhanavarti. From that place they will visit Machenahalli. From Machenahalli they go to Beladeri Pada. This footprint is in the yard of Sri Kurudi Siddan Gowda. Sriswami stops at BasavannaGudi in Beladeri. Aarti is lit by the devotees at the place and from there they go to Benakanahalli pada. There he stays near the temple of Basavanna God. Aarti will be lit by the devotees there. From there they go to Benakanahalli Pada to Sokki Pada. There they stop to rest in the Karuvina muganna temple. The pujari dressed in kashi will untie the kashi there and perform bath-pooja. Holige from Ujjain Sripeeth Mutt will give in temple. After receiving the prasada, he goes to the feet of Sasvihalli and circumambulates the feet of Sriswami. Arrive at Kalapur at 2.00 pm and stay there at Basavanna temple. In the morning, the devotees of Kalapur perform traditions and after offering kriyaprasad to Shri Swami, come from Kalapur to Nadumavina village clock in the afternoon and light aarti there and welcome Shri Swami with devotion and respect

Shiva Deeksha (Ayyachara):- Apart from these festivals, after Sriswami Chariotsavam, on the Shashti night, Shivalinga Deeksha is performed for Jangama Vatu at Sripeeth Math. For this function, Jangams from different places bring their children here and perform (Ayyachara) Shiv Deeksha. Also, Puranas and religious meetings are held in the presence of Sri Jagadguru from time to time in Sripeeth. Thus, apart from festivals, other religious and cultural programs are held in Sripeeth.

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