

International Multidisciplinary  
Research Journal

*Indian Streams  
Research Journal*

Executive Editor  
Ashok Yakkaldevi

Editor-in-Chief  
H.N.Jagtap

---

Indian Streams Research Journal is a multidisciplinary research journal, published monthly in English, Hindi & Marathi Language. All research papers submitted to the journal will be double - blind peer reviewed referred by members of the editorial board. Readers will include investigator in universities, research institutes government and industry with research interest in the general subjects.

### Regional Editor

Manichander Thammishetty

Ph.d Research Scholar, Faculty of Education IASE, Osmania University, Hyderabad.

Mr. Dikonda Govardhan Krushanahari

Professor and Researcher ,

Rayat shikshan sanstha's, Rajarshi Chhatrapati Shahu College, Kolhapur.

### International Advisory Board

Kamani Perera

Regional Center For Strategic Studies, Sri Lanka

Mohammad Hailat

Dept. of Mathematical Sciences, University of South Carolina Aiken

Hasan Baktir

English Language and Literature Department, Kayseri

Janaki Sinnasamy

Librarian, University of Malaya

Abdullah Sabbagh

Engineering Studies, Sydney

Ghayoor Abbas Chotana

Dept of Chemistry, Lahore University of Management Sciences[PK]

Romona Mihaila

Spiru Haret University, Romania

Ecaterina Patrascu

Spiru Haret University, Bucharest

Anna Maria Constantinovici

AL. I. Cuza University, Romania

Delia Serbescu

Spiru Haret University, Bucharest, Romania

Loredana Bosca

Spiru Haret University, Romania

Ilie Pinteau,

Spiru Haret University, Romania

Anurag Misra

DBS College, Kanpur

Fabricio Moraes de Almeida

Federal University of Rondonia, Brazil

Xiaohua Yang

PhD, USA

Titus PopPhD, Partium Christian

University, Oradea, Romania

George - Calin SERITAN

Faculty of Philosophy and Socio-Political Sciences Al. I. Cuza University, Iasi

.....More

### Editorial Board

Pratap Vyamktrao Naikwade

ASP College Devrukh, Ratnagiri, MS India Ex - VC. Solapur University, Solapur

Iresh Swami

VC. Solapur University, Solapur

Rajendra Shendge

Director, B.C.U.D. Solapur University, Solapur

R. R. Patil

Head Geology Department Solapur University, Solapur

N.S. Dhaygude

Ex. Prin. Dayanand College, Solapur

R. R. Yalikal

Director Management Institute, Solapur

Rama Bhosale

Prin. and Jt. Director Higher Education, Panvel

Narendra Kadu

Jt. Director Higher Education, Pune

Umesh Rajderkar

Head Humanities & Social Science YCMOU, Nashik

Salve R. N.

Department of Sociology, Shivaji University, Kolhapur

K. M. Bhandarkar

Praful Patel College of Education, Gondia

S. R. Pandya

Head Education Dept. Mumbai University, Mumbai

Govind P. Shinde

Bharati Vidyapeeth School of Distance Education Center, Navi Mumbai

G. P. Patankar

S. D. M. Degree College, Honavar, Karnataka

Alka Darshan Shrivastava

Shaskiya Snatkottar Mahavidyalaya, Dhar

Chakane Sanjay Dnyaneshwar

Arts, Science & Commerce College, Indapur, Pune

Maj. S. Bakhtiar Choudhary

Director, Hyderabad AP India.

Rahul Shriram Sudke

Devi Ahilya Vishwavidyalaya, Indore

Awadhesh Kumar Shirotriya

Secretary, Play India Play, Meerut (U.P.)

S. Parvathi Devi

Ph.D.-University of Allahabad

S.KANNAN

Annamalai University, TN

Awadhesh Kumar Shirotriya

Secretary, Play India Play, Meerut (U.P.)

Sonal Singh,

Vikram University, Ujjain

Satish Kumar Kalhotra

Maulana Azad National Urdu University

# Indian Streams Research Journal



YADAVAS OF DEVAGIRI AND KALAMUKHAS



Hemanagouda R.T

Research Scholar, Dept.of History & Archaeology, Karnatak University, Dharawad.

Co - Author Details :

Iranna. K. Pattar

Professor, Dept.of History & Archaeology, Karnatak University, Dharawad.



Ala-ud-din Khilji

## ABSTRACT

The Seunas dynasty which is also called as the Yadavas of Devagiri. Sevuna dynasty, which was established by the first Sevana Chandra, had Sindaner or Sinnar of today as its capital. After him, Dhadiyappa-I, Bhillama-I, Daddiga-I, and Rajagi ruled respectively. Later Bhillama-II came to the throne. The Yadvas of Devagiri, who administrated like this, had encouraged all the religions. References are found in their inscriptions about their encouragement to Shaiva, Vaishnava and Jain religions. In inscriptions, they are called as 'Dwarawatipuravaradheeshwara', 'Vishnuvam

*shadhbhava*' titled and having 'Suvarna Garuda Dhawaja' (Golden Eagle Flag) as their emblem. They encouraged *Kalamukha* which was a branch of Shaivism by donating to the Sthanapatis of the temples. The study of **Nine epigraphs** refers to **Kalamukha sects and its preceptors etc.** Four of these clearly refer to Kalamukha preceptors two refer to Murujavideva. Another one inscription refer to Bhujangavali next one refers to Parvatavavli , another last one refers to Belliya Santana. In these nine inscriptions two belong to the period of Bhillama-V, Six belong to Singhana-II. One is related to Singhana's grandson Kandharya. In these nine inscriptions four are in Haveri distirct, one in Shimoga district, one in Vijapur district one in Gadag district and one inscription of Bhillama-V is found in Ardhapura village of Nanded district, Maharashtra.

**KEYWORDS** :Political History of Yadavas, Inscriptions, Kalamukha sects, preceptors, Murujavideva, Bhujangavali, Parvatavavli, Belliya Santana.

## 1. POLITICAL HISTORY OF YADAVAS OF DEVAGIRI:

The Seunas dynasty which is also called as the Yadavas of Devagiri. This dynasty got its name by the founder of this dynasty Sevana Chandra first. Several scholar's have opined that the word 'sevuna' is the prakruta form of the Sanskrit word 'Sadguna' (Good character).<sup>1</sup> Sevuna dynasty, which was established by the first Sevana Chandra, had Sindaner or Sinnar of today as its capital. He was there in the middle period of the rule of Amoghavarsha-I. After him, Dhadiyappa-I, Bhillama-I, Daddiga-I, and Rajagi ruled respectively as the subordinates of Rashtrakutas. Later Bhillama-II came to the throne.

Bhillama-II became the subordinate ruler during the ending period of Rashtrakuta Krishna-III. In 973 A.D. Rashtrakuta Empire declined and Chalukya's of Kalyan. At that time, like all other subordinates Bhillama-II opposed the sovereignty of Tailapa. But he was defeated by Tailapa and accepted the sovereignty of Tailapa. By helping Tailapa in the wars between Chalukyas and Parmars, Bhillama improved his positions. He had a queen named Lachchiyavva. After him, his son Vesugi came to throne in 1005 A.D. and ruled till around 1015. Bhillama-III succeeded him. He was in power upto 1055 A.D. By marrying Chalukyan princes Avvaladevi, he developed blood relationship with Chalukyas. After him, his son Vesugi-II and later Sevuna Chandra-II ruled. He was the contemporary of Vikramaditya-VI and in the internal war against Someshwara, he stayed with Vikramaditya. Hence he got preference from Vikramaditya. After him his elder son Aarmmadeva took the power and ruled from 1080 A.D. to 1110. After Singhana-I took the power and ruled till 1143 A.D. Singhana participated in the various wars Vikramaditya-VI raised against enemies and extended his influence and province. After Singhana, Mallugi Deva-I and Malugi-Deva-II ruled.

Mallugi Deva-II ruled from 1155 to 1165 A.D. During this in 1156, Bijjala of Kalachuri, who was the subordinate of Chalukyas, usurped the Chalukyan throne. Many subordinates opposed Bijjala. Some others accepted the sovereignty of Bijjala. Sevana Bhillama also opposed. But Mallugi continued as the subordinate under Bijjala. After him, his son Bhillama ruled till 1173 A.D.

Bhillama-V ruled from 1173 A.D. to 1192. From his time, Sevunas became independent and made Devagiri as the capital and started to rule. Till now two inscriptions are available which refer to Kalamukhas. After him, his son Jaitugi-I came to throne in 1192 A.D. and ruled till 1199 A.D. After his death his son, Singhana-II came to throne in 1199 A.D. He was the most famous king among the Sevanas. He ruled for a period around forty-eight years. In his reign, the strength of Sevunas reached the zenith of prosperity. Total six inscriptions belonging to his time, have the reference about Kalamukhas. Among these inscriptions, three are the donated ones to the Kadambeshwara temple of Rattehalli.

Due to the untimely death of Singhana's son Jaitugi, after him, his grandson, Krishna became the Sevuna King. Krishna-II or Kannara became king in 1282 A.D. Though he didn't expand his empire, he ruled efficiently. After Krishna, in 1261 A.D., his second son Mahadeva became king by usurping the rights of his eldest son Ramachandra. He administered till 1271 A.D., for a period of around ten eyars. After that he ruled for around forty eyars. He died in 1312 A.D. After that his son Singhana-III became the king. In 1313 A.D. Malikkafar came to Devagiri with army. Singhana-III was caught by him killed at the end. It is found that, later the other sons of Ramachandra, Billama and Mallideva tried to re-establish Sevuna empire but failed. In 1318 A.D. Sevuna dynasty came to an end.

The Yadvas of Devagiri, who administrated like this, had encouraged all the religions. References are found in their inscriptions about their encouragement to Shaiva, Vaishnava and Jain religions. In inscriptions, they are called as '*Dwarawatipuravaradheeshwara*', '*Vishnuvamsadhbhava*' titled and having '*Suvarna Garuda Dhawaja*' (Golden Eagle Flag) as their emblem. They encouraged Kalamukha which was a branch of Shaivism by donating to the sthanapatis

of the temples.

## 2. KALAMUKHA:

We can see the Shaivism of earlier stage was divided into several branches due to ideological disagreements or personal stands in later stage. There is confusion about their names and numbers. These are mentioned differently in Agama, Puranas, commentaries of Brahmasutra and other several works. **Shri Ramanuja** in his commentary names Shaiv, Pashupata, Kapala and Kalamukhas. Where as **Shri Shankaracharya** mentions four sects such as: Shaiva, Pashupata (Karunika), Siddhanta and Kapalika. According to Haribhadra, the commentator of **Haribhadra** Suri's Shaddarshana Samuchchaya, Shaiva, Pashupata, Mahavritadhara and Kalamukha are the four branches of Shaivas. In **Yamunacharyas** 'Agama Pramanya, Shiva, Pashupataka, Kapalika and Kalamukha are mentioned.'<sup>2</sup> In one of the vachanas of **Arivina Maritande**:

*'Yogi, jogi, sharavaka, sanyasi, pashupati, kalamukhi,  
Aaru bheda muraralli adagi eradu alindige olagagittu  
ondu nindu samaya roopavagittu Samayakke  
horagadudu Sadashivamurti lingakke Shaktinamavilla'*<sup>3</sup>

In six 'samaya's three are hidden, Two are destroyed. Only one has taken the shape of 'samaya'. But for not having the shaktinama it is also apart from real samaya (veerashaiva) as said in the vachana. In another vachana, **channabasavanna** says, "*yogi, jogi, shravana, sanyasi, kalamukhi, pashupati emba shad-darshanada shaiva- karmigala guruvu guruvembudakke nachadavarane nerubenayya*" channabasavanna mentions the shaddarshan (six darshanas). which were in practice during that time, kalamukha is one among them.<sup>4</sup> Brahmashiva in his 'Samaya Pareekshe' names kalamukha, kapla, pashupata and shaivas.

**Dr. M.M. Kalaburgi** in his 'Marga volume-3' in an article named 'Kalamukha: what does it mean?' gives three kinds of explanation that is like this.

"In kalamukha, kalamukha, kalamukha, if the later half of the word is left, the forms such as kala (kala), kala, kala remain, conceiving the meaning of black to these words, yashastilaka champoo and kondumbaru inscriptions use the alternate word "*Asitavaktra*". By seeing this word some scholars said, they worn black line on their foreheads and some other scholars said, they used to wear black ash on their foreheads.

In "Pampa Mahatme" there is another explanation about this-

*'Kalamukhyek sambandhee yatkalamukham matam |  
Tadanushtanavanto ye tepi kalamukhah smrita' | |*

(Shiva has five 'kale's such as – 'shantyalakale, shantikale, vidyakale, pratishtana kale Nivruti kale .The representative of these 'kale's named Shashana Vamadeva, Sadyajata, Aghora, Tatpurushamukhas are kalamukhas). The one which is relate to these kalamukha's is kalamukha. The kalamukhas are one who worships these kalamukhas. That is the meaning of this poem, which has developed as kalamukha, kalamukha-kalamukha form and it is like this-

"This meaning suits to the kalamukhas who build temples and setup any one among the five kalamukhas of Shiva, especially the fifth one Tatpurushamukha in the form of linga".

In the sixth prakarana of Siddhasiddhanta of Natha sect, the explanation about the character of Avadhutas relating to Shuddhashaiva, Kalamukha, mahavrita, kala, shakta, Vaishnava, Bhagavata,

bhedavadi, pancharatrika is given, in that, about kalamukhas this is said.

*“Paranandamayam lingam nijapeethe, sadachare .|*

*Tallingam poojitam yena sarvam kalamukho bhavathe ||42||*

“One which is always constant and the incarnation of supreme happiness and is stable in ‘Nijadhama’ that is linga – means linga is one which is the cause for the world. One who has worshipped such linga, means, by external pooja with leaf and flowers and mental pooja with meditation and other spiritual things, he will be of the sect of kalamukha, one who has won mahakala.”

In three ways to tell the meaning of kalamukha by ‘Kala’ word is correct. This took the form of kalamukha in the meaning of worshippers of shiva’s face related to ‘Kale’ (a mark) and due to the pronunciation of amsha chandassu, kalamukha became kalamukha. In later days, it seems that our ancestors forgot the original meaning related to ‘Kale’. by watching the ‘yatis’ applying bhasma (black ash) on their face, formulated words like ‘asitavakra’. This made way for the misconception that they are the people who apply black to their faces”. This is what Dr. Kalaburgi says about the meaning Kalamukha.

### 3. INSCRIPTIONS:

The study of Nine epigraphs refers to Kalamukha sects and its preceptors etc.. four of these clearly refer to Kalamukha preceptors two refer to *Murujavideva*. Another one inscription refer to *Bhujangavali* next one refers to *Parvatavavli*, another last one refers to *Belliya Santana*.

In these nine inscriptions two belong to the period of Bhillama-V, Six belong to Singhana-II. One is related to Singhana’s grandson Kandharya.

In these nine inscriptions four are in Haveri district, one in Shimoga district, one in Vijapur district one in Gadag district and one inscription of Bhillama-V is found in Ardhapura village of Nanded district, Maharashtra.

- In the nine inscriptions belonging to the reign of Yadavas of Devagiri there is reference about Kalamukha. They are as follows:

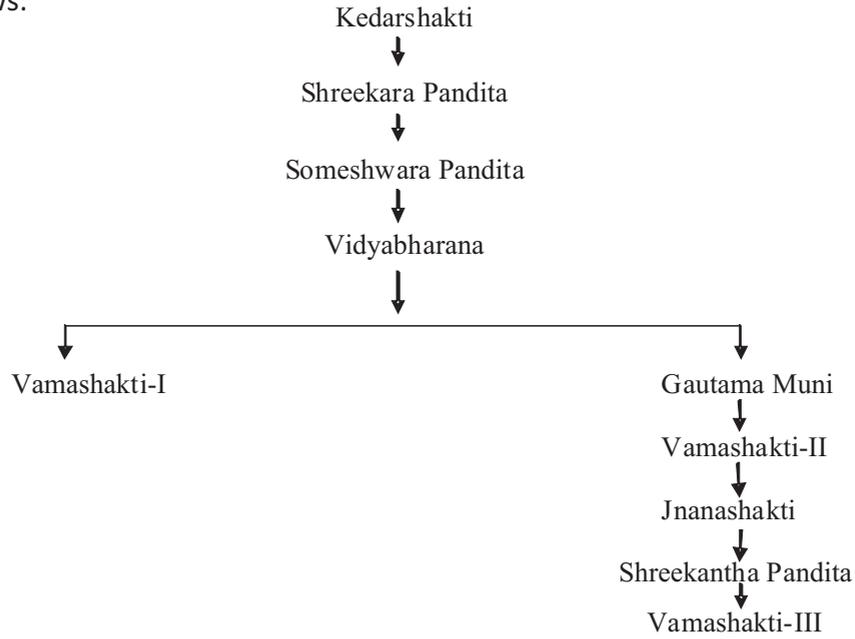
10	Village	Taluk	District	King	Date	Temple	Kalamukha Gurus	Other Sec	Reference
1	Ardhapura	Nanded	Nanded	BhillamV	1192AD	Mallikarjun	Brahmeshwara	Kalamukha	Ins. From Nanded Dist No.40 Ed. Shrinivas Riti and G.C. Sheke
2	Hippargi	Sindagi	Bijapur	BhillamV	1192AD		Rajguru Devaru	Bhujangavali	<i>Bijapur Jilleya Shasanagalu Sindagi-71</i>
3	Balligavi	Shikaripur	Shivamogga	Singha-nadev	1215 AD	Kedareshwar	Vamshakti	Kalamukha	E.C. VII.Sk.95
4	Rattehalli	Hirekerur	Haveri	Singhan II	1237AD	Kadambeshwar	Murujavideva	Moorujavi deva	K.I. VI No.42
5	Rattehalli	Hirekerur	Haveri	Singhan II	1238AD	Kadambeshwar	Murujavideva	Moorujavi deva	K.I. VI No.43
6	Rattehalli	Hirekerur	Haveri	Singhan II	1238AD	Kadambeshwar	Murujavideva	Parvatavali Kittagave santati	K.I. VI No.44
7	Tiluvalli	Hangal	Haveri	Singhan II	1238AD	Savanteswar	Rajguru Sarveshwar	Kalamukha	K.I. V No.4 P-164
8	Mulagund	Gadag	Gadag	Singhan II	1225 AD	Jagadeeshwar	Mallikarjun	Belliyaya Santan	Googi Hanumakshi anushan p-157
9	Munavalli	Saundatti	Belgaum	Kandharya Singhan's grand son	1252 Ad	Jagadeeshwar	Someshwar	Kalamukhs	K-1 I.No..31

**First inscription**<sup>5</sup> belongs to Bhillama-V of 1192A.D. The donation of the land and the borders of the donated land for Mallikarjun and Siddeshwar temple of the village are mentioned. This inscription tells about various donations as well as about the matha which was adjacent to Siddheshwara and Mallikarjun temples and that was looked after by Kalamukha Yati Brahmarasideva. This inscription was written by Eshwar, the son of Chudamani. Shreedeva, son of Mayideva scribed this inscription on stone and Maleyya cut the stone.

**The second inscription**<sup>6</sup> is in Hipparagi village of Sindagi taluk and Vijapur district. This too belongs to the reign of Bhillama-V. This inscription of 1192 A.D. tells about the donation of *Ingunige* village for the *angabhoga, rangabhoga, sevakaryas* (serving deeds) of Kalidevaru of Hipparagi and for the renovation. This donation was done by Yadava Narayana Bhillama in collaboration with Pattasahani, Mahamandaleshwara (Great subordinate) Gonarasa of Peyiya Sahani Selara descent and Malleya Sahani, the dictator of Tardhawadi; according to the order of Bommeyanaya. This donation was performed. This donation was made to the *Rajaguru of Bhujangavali* branch. In Manekeshwar, tax officer mayidandanayaka, Devaparasa, the head of Hipparagi and Brahmadeva Dandanayaka donated garden, oil mill (*enne gana*) and 12 mattaru land measuring with 'a piece of stick' (*kolu*).

Third inscription<sup>7</sup> belongs to the reign of Singhana-II of Balligavi. It mentions about the Kalamukhaguru, Vamashakti of Kedareshwara temple. An officer named Hemayya Nayaka and his wife Ruppabai gave endowment to Kedareshwar temple and that was given to the Acharya of the temple and disciple of Shreekanthadeva, Mahabrati Vamashakti. He is last among the guru heritage of Balligavi's Kodimatha. The history after him is not clear. Probably we can assume that this gradually became Veerashaiva Matha. We can recognize the guru heritage of Balligavi's Kodi Matha from the

inscriptions as follows:

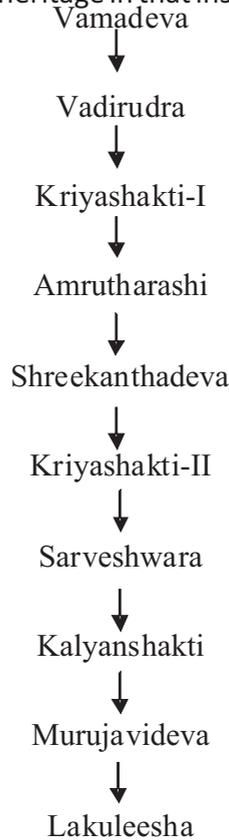


Fourth inscription <sup>9</sup> is in the ‘mantapa’ of Kadambeshwara temple of Rattehalli of Hirekerur taluk and Haveri district. It belongs to the reign of Singhana-II. This inscription tells that, Mahapradhan, Karana Kallarasa land and houses were given away as donation to Lord Mallinath by washing Murujavideva’s legs. Further it tells that the traders such as Bananjagas, Nakhas, Mummaradandas and in the leadership of Sandhivigrahi thousand families too donated many taxes. This Murujavideva is mentioned as a Kalamukha guru in another inscription found there.<sup>10</sup>

Fifth inscription <sup>11</sup> is also in Kadambeshwara temple of Rattehalli, that too belongs to the reign of Singhana-II. This inscription contains around 76 lines, it gives the information about Kalamukha parvatavali and about the guru heritage of Murujavideva, who belongs to Kitegavi descent like this:



Here two Murujavi Pandits are mentioned, one is Lakuleesha's disciple, another is Lakuleesha's guru. In Rattehalli's Kalachuri Rayamurari Sovideva's inscription of 1174 A.D. also Lakuleesha's guru Murujavideva's name is mentioned; the guru heritage in that inscription is like this:



In the inscription of Hiremalagageri of Harapanahalli taluk and Davanagere district of 1059 A.D. has the reference of Murujavideva. He belong to the 11th century AD. In this way, in the inscriptions of 11th, 12th and 13th century, references are found about three Murujavidevas.

According to the inscription of Rattehalli of 1294 A.D., the one who donated to Lakuleesha's disciple Murujavideva is Aryabomma's grandson, Aryamalla Rajaladevi's son, brother of Deva Chavunda Achala, Kamaladevi's husband and Guptamalla's father- Honnabommisetti. He was the administrative officer of Mulgund province during Yadava Singhana's reign. This inscription tells that Honna bommisetti setup Malleshwara and Rajeshwara lingas in Kadambeshwara temple itself and gave Kadavur village and land as donation. It calls Murujavideva as Rajaguru.

Sixth inscription<sup>13</sup> is also there itself, That too belongs to the reign of Singhana-II. This mentions that, Honnabommi gives away the tax imposed by the tax officer Kalleya of Gubbi on eleven oxes, i.e. one gadyana for the 'nityanandadeepa'(everlit lamp) and for sandalwood in Kadambeshwar temple by washing the foot of Murujavideva as donation. It is as follows:

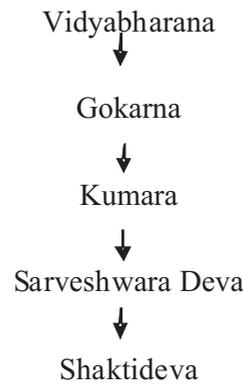
*"Shree Kadambeshwar Devarge nandavalkam Shreeandhakkendu Murujavidevarge Gubbiya Kalleyam pada prakshalanam geydu dharapurvakam madi kotta hannondettina sunkagakavanu mangala mahashree shree shree"*

Seventh inscription<sup>14</sup> is in Shanteshwara temple of Tilavalli village of Hanagal taluk and Haveri district. It belongs to the reign of Singhana-II. It is a long inscription containing 127 lines. It praises the

sasirvas of Tilavalli Agrahara and mentions the names of Vidyabharana- Gokarna Munipa- Kumara- Sarveshwara Deva-Shaktideva.

*“Saptahattari Sthanacharyarum  
Gurucharanasmarana parinatamtah  
Ka(rana)rum rugyajussamatharvana  
Vedavedanta tarkatantra  
Vyakarana Kabya natanadikadya  
neka shashtrapraveenarum lakulagama  
samaya samuddaranarum Shreematu  
Kabbinasiriswoora Shree Siddinath Devara  
Dibba Shree padapadmaradhakarumappa Shree Manmahavadi  
Vidyabharanadevara”*

Probably he was the acharya of 77th position. He is described as the devotee of Lord Kotinath of Kabbina Siriwoor.



Eight inscription :<sup>15</sup> There are two inscription in the pillar of Nagareshwara temple of Mulagund taluk and Gadag district. Line 1 to 66 belongs to Hoysala Veeraballala's reign, line 66 to 76 was written in the reign of Yadava Singhana Deva. When Arya Mallisetti was there as Yadava Singhana Deva's representative and as gandhavarana of Rayasetti as well, his Sarvangalakshmi, Honnabammisetti's daughter of Rajalanari washed the legs of Nagareshwara Devaracharya Mallikarjuna Deva built the Devageri and grihas. In the first part, the land endowment is described alongwith the details of the four boundaries of that land, which was given for Lord Nagareshwara, the Aadidaiva of Mulagund, by Mahajan five hundred of Chaturyuga Pattana in the presence of panchama sthana people by washing the legs of the disciple and great devotee of Amritarasideva of the descent of Belli, great ideologist, Rigveda Pandita Deva. Hence after this Rigveda Pandita, Mallikarjuna Devaru came as the sthanapathi of this temple.

The last inscription: 16 It is in Munavalli of Saundatti taluka and Belgavi district. It tells that Kriyashakti's son Someshwara was shat-karmanirata, who knows Veda, Vedanta, shat-tarka, vyakarana, chandassu, nighanta, kavya, nataka (literature), having the character like Vyasa and Agastya. Many types of donations were given to Lord Jagadeeshwara by washing the foot of Rajaguru Someshwara, who is lakulagama, Samaya samuddharana as well as jangamalingavatara, ubhava kulashuddha, who has the relation of Kalamukha masi. It is clearly evident by this, that Rajguru

Someshwara had the generosity to accept the sects of Veerashaivism such as Lakula and Kalamukha. The above study informs the kalamukhas of the saivas and its branches both in the literary works and in the inscriptions of the yadavas period . interestingly only the epigraphy infrom the kalamukhas saints who are served as the *stanacharyas* of shiva temples and they were well versed in *yoga, japa, tapa*, and penance etc. Beside The kalamukhas saints, their disciples and their different sects and names like *shakti parise, sriparvata souchaymahavriti* and *veermahavrata* are the earliest details in the epigraphy of the yadavas period. The comparison the literary refers found only kalamukha name. Thus the subsets of the kalamukha and its other branches are were hardly known to the various authors of the literary account as mentions above.

#### REFERENCES:

- 1.Sheikh Ali B. and G.R. Rangaswamayya : 1977, 'Dakshina Bharatada Itihasa', p. 274, Kannada Adhyayana Samsthe, Mysore University, Mysore.
- 2.Devid Lorezen, 1972, 'The Kapalikas and Kalamukha Two losty Saivite sects'. The University of California Press,, p.1-7.
- 3.Sannayya B.S., : 'Arivina Maritandeya Vachanagalu', No. 197 & 199.
- 4.Brahmashiva 'Samaya Parakshe', p 14-15.
- 5.Ritti Shrinivasa and Sheike G.C., (Ed), Inscriptions from Nanded District, No.40.
- 6.Kannada Vishwavidyalaya Sashana, volume-X, Bijapura Jilleya Shasanagalu, No. Sindagi 71.
- 7.E.C. VII Sk. 95.
- 8.Devara Kondareddi, 1973. Balligaveya Kodimatha Sadhane, vol-2, No. April-June.
- 9.Gopal B. R., Karanata Inscriptions Volume. VI , No 42.
- 10.Ibid. No.37.
- 11.Ibid. No.44.
- 12.Ibid. No.37.
- 13.Gopal B. R., Karanata Inscriptions Volume. VI , No 43.
- 14.Gopal B. R., Karanata Inscriptions Volume. VI , No.4 p.164.
- 15.Gogi Hanumakshi, Anushasana , p. 152.
- 16.KI. I, No. 31.

# Publish Research Article

## International Level Multidisciplinary Research Journal

### For All Subjects

Dear Sir/Mam,

We invite unpublished Research Paper, Summary of Research Project, Theses, Books and Book Review for publication, you will be pleased to know that our journals are

## Associated and Indexed, India

- \* International Scientific Journal Consortium
- \* OPEN J-GATE

## Associated and Indexed, USA

- Google Scholar
- EBSCO
- DOAJ
- Index Copernicus
- Publication Index
- Academic Journal Database
- Contemporary Research Index
- Academic Paper Database
- Digital Journals Database
- Current Index to Scholarly Journals
- Elite Scientific Journal Archive
- Directory Of Academic Resources
- Scholar Journal Index
- Recent Science Index
- Scientific Resources Database
- Directory Of Research Journal Indexing

Indian Streams Research Journal  
258/34 Raviwar Peth Solapur-413005, Maharashtra  
Contact-9595359435  
E-Mail-[ayisrj@yahoo.in](mailto:ayisrj@yahoo.in)/[ayisrj2011@gmail.com](mailto:ayisrj2011@gmail.com)  
Website : [www.isrj.org](http://www.isrj.org)