



VEERBHADRESHWAR FAIRS IN BIDAR DISTRICT

JAYASHREE S. PRABHA

Associate Professor,
Dept. of History, Govt. First Grade College Bidar, Karnataka.

Abstract:

Bidar is a home place of sharanas and saints. Here Hindus, Muslims, Christians, Buddhists, Jains live with peacefully. The influence of veersaiva religion is very much in this district. Veerbhadra is one of the founders of Indian culture and tradition. (1) There are references of him in Indus valley and Vedic culture. (2) The fairs of Veerbhadeswara are celebrated in many villages, towns and cities in Bidar district. In ancient times Bidar was called 'Bidarur', 'Vidhuranagar', and 'Vidharb' etc. (3) It is situated in the Deccan trap. It is surrounded by Andhra Pradesh in east, Maharashtra in the north and Gulbarga in the west. It consists of five talukas and six Legislative Constituent Assembly seats. The Manjra, Karanja, Mullamari are the major rivers. It is 2206 feet above the sea level. Its extent is 5458 sq km. (4) The famous dynasties ruled in this region are Nandas, Mauryas, Shatavanas, Chalukyas, Rashtrakutas, Kakatiyas, Bhamanis, Baridshahis, and Nizams. Humnabad is a town in Bidar District of Karnataka. The town falls on the NH-9 and NH-218 that connects Pune and Hyderabad and thus becomes a famous hot spot to stop and rejuvenate one's religious fervour. Humnabad is famous for Manik Prabhu temple, in Maniknagar locality and also for the Veerbhadreshwar Jatra in Humnabad and Changle.

KEYWORDS:

Veerbhadeshwar Fairs, Temple, Bidar.

INTRODUCTION

A holy place of deity shree veerabhadreshwara, an incarnation of lord Shiva. The temple is said to have been built during the period of Vijayanagar. According to a legend, Shivasharanas on way to Ulvi fought a battle here.

Many far distance devotees worship this god. Most of the devotees visit this temple on every purnima and Amavasya. Yearly once there would be a fair held to honor deity shree Veerabhadreshwar, more than 30000 devotees gather to mark the celebration. My native is located very near to this place. Its pleasure to recall those joyful day's of going to fair in a bullock cart.

Everyone enjoy and celebrate fair in thier own style, especially for kids lots of things would be there to enjoy like rotating swing, kids train, mini circuses and fun shows. Women would go on their own way of fair celebration by purchasing lots of house hold equipmets alongwith visiting stationery shops to purchase bangles and other adorning items.

Dramas are among the main attraction of this fair. Every year they put drama tents and play social and comedy based dramas. A good entertainment for those who love to watch drama. The shows run for months together.

IMPORTANT FAIRS.

Every year after harvest Veerbhadeshwara fairs are celebrated without any distinctions of rich or poor, villagers or Towner's, cast or creed or class all people participate in fairs. Humnabad, Changlera, Gokul, Sundal, Aurad, Diggi, Magalpet, Chambol, Kamthana, Rajgir, Meenkera, Gadavanthi, Kankat, Molkeri, Chitgappa, Bemalkhedda, Dubulgundi, Kodambal, Bambalgi, Bhalki, Bhatambra, Kalasar-Tugau, Dhannura, Doangurgau, Hulsur, Partapur and Alugud are important centres of Veerbhadeshwara fairs. These fairs work as social, religious, political, economic and cultural centres in this district

I VEERBHADRESHWAR FAIRS AS SOCIAL CENTRES

Veerbhadeshwara fairs of Bidar district are working as social centres. They work as unity in diversity. Different caste, creed, class and race of people participate in these fairs. In the Veerbhadeshwara fairs, ceremony of chariot pulling, palanquin procession, and nandikolu procession and also in other cultural activities, we see the feeling of brotherhood and equality.

The devotees or the relatives living in the far of places or from the distinct places come here, for the fairs of Veerbhadeshwara. This renews the bond of relationship of people. They discuss about their family issues like marriages, deaths, births, and son's education, construction of houses etc. and also about their villages. (5) Thus they exchange their ideas.

Veerbhadeshwara fairs of Humnabad, Gokul, Changlera are famous, lakh's of people take part in Charriot pulling procession. Local M.L.A. Honorable Rajshekhar patil and Tahasildar take lead in these fairs.

Villagers collectively decorates the Veerabhadreshwara temple, they paint and decorates with light. The merchant, rich people, devotees and temple committee conduct free food service (C&A zA, ÉÆ°À) to the devotees, who come from faraway places to the fairs.

The Charriot pulling ceremony and Nandokolu procession are very important part of Veerbhadeshwara rituals. The deity of Veerabhadreshwara is kept in the Charriot. The Charriot is decorated with light, flowers and other ornaments. Charriot is tied with big rope. Lakhs of people pull the rope with their hands. Many devotees throw banana, coconut, kharik etc. at the top of the Charriot. Devotees capture those bananas... and eat as Prasad. (6)

Bhatambra, Bemalkhedda, Bhalki, Gokul, Humnabad, Changlera, Prtapur, Allgud etc. are the centres of religious tolerance. In Bemalkhedda even Muslim's are the members of Abhisheik ceremony in Veerabhadreshwara temple. This shows how different religious people co-existed harmoniously. (7)

II VEERBHADRESHWAR FAIRS AS A RELIGIOUS CENTRES

Religion means in Kannada Dharma. Dharma the word came from Sanskrit word 'Dra'. It means upliftment or over all development of man. Religion is not confined to a country, age, race, etc. It is universal. Its aim is at overall development of humanity.

India is a home place of many religions. The fair of Veerabhadreshwara is a religious ritual. Man worships God when he is in trouble. He surrenders to his loved deity (8) or visit temples (8) or fairs to have darshan (glimpse) of Veerabhadreshwara.

Changlera, Humnabad, Hulsur are some of the famous and historic Veerabhadreshwara temples. These fairs are very much influenced on the minds of the people.

Religious Nature of Fairs :- Influence of Veerabhadreshwara is very much on the devotees in this district. Fairs help devotees to lead moral life. Morality taught through religion will influence the people to lead life in right way.

Cleanliness: During the time of Veerabhadreshwara fairs devotees wash their clothes, paint their houses. They fast some days. They observe (vrata) traditional procedures. Through this they rid off sins and get mental satisfaction

Feeling of oneness: In fairs devotees take part in Charriot pulling ceremony, palanquin procession, fire walking (agnitulyodu) ceremony etc. These ceremonies create the feeling of oneness.

Auspicious days: Devotees think that fairs are auspicious days. Therefore during these days devotees conduct cradle ceremony, javal (first hair cutting of new born baby), purchase house or land etc. (9)

Dandnamaskar: Drenched devotees prostrate from their house to the Veerabhadreshwara temple, under the guidance of swamiji or priest.

Walk on fire or rounding : In almost all fairs of Veerabhadreshwara walk on fire or rounding it is most important part of the ritual. In fire place (aggikunda) different types of woods are collected. Priest or swamiji worship it by breaking coconut, offering naivedya etc. Then priest inaugurates the fire ceremony. Then Veerabhadreshwara palanquin processor will take round the fire. Afterwards devotees round that fire with bare foot. (10) It is known as fire walking or fire rounding ceremony.

Bhajjan: means remembering or chanting of God's name. Bhaktas or devotees sing songs in praise of Veerabhadreshwara or other sharanas. Bhajjana is a step to Mukti or peace of mind. In Gadgi, kankat, sundal, Davurganva etc. devotees undertake Bhajjana whole night. They come from different surrounding villages.

III Veerabhadreshwara fairs as economic centres:

Veerabhadreshwara fairs work as market place, where merchandise are bought and sold. During the time of fairs many temporary shops are erected, in front and surrounding area of Veerabhadreshwara temple. Hotel business is very brisk one. Tea, coffee, chuduva, burfi, various sweets and fried items are sold.

Fruits like watermelon, grapes, apples, guava, orange, groundnut, sugarcane juice are sold in the fairs.

Coconuts, flowers, worshiping articles are sold at the temporary shops. Puravantas purchase their dresses, turban, Rudrabeeds, etc. in fairs. Ladies items like bangles, necklaces, earrings, mirrors, powder, lipsticks, are sold in here. Children's amusement articles toy, car, aeroplane, train, flute, etc. are sold. (11)

It also works as market place for village farmers. They bring jawar, wheat, black gram, green gram, red gram etc. to the fair market and get money by selling them. They purchase necessary household articles in these fairs.

The trade of cattle is much in these fairs. Farmers decorate their cattle and bring to the fairs in Changlera, Aurad etc. A pair of ox fetch the price rupees 40000 to 60000. The temple committee of Changlera award cash prize of Rs 10000, 5000, 2500.

IV Veerabhadreshwara fairs as a political centres:

Today the society is very much influenced by the political leaders and matadishas. Theirs influence is much on fairs. Politicians use many tricks to attract people towards them, to get votes in the coming elections. In Changlera, Gokul, Humnabad, Hulsur, Algud, etc. many local, talukas, district, state, national level leaders participate in Charriot pulling, fire rounding, palanquin ceremony. They use this opportunity to influence people to get them elected. They participate in fairs because many caste, creed, race people come to the fairs. (12) Thus Veerabhadreshwara fairs became the centres of political activities.

V Veerabhadreshwara Fairs as Cultural centres.

Man is a rational animal. This made him differentiate himself from animals. This thinking capacity of man gave birth to culture. The culture is the output of human life. The fairs of Veerabhadreshwara in Bidar district works as a cultural centres. Bhajjana, skits, folksongs, dance of purvanta's, lectures, and tournaments of spots: like valley ball, badminton, kho kho, wrestling, etc. gives not only entertainment but also extend the horizon of knowledge. (13) They are part and parcel of their life. (14) These fairs help forget their trouble in life and help to lead happy and peace full life.

Thus Veerabhadreshwara fairs in Bidar district are working as social, religious, economic, political and cultural centres.

BIBLIOGRAPHY

- (1) Dr. Sheshikanth.-Cultural Veerbhadra-Gulbarga University Gulbarga. Ph.,D. Thesis Gulbarga University Gulbarga.
- (2) Poojya Shri Ja. Cha. Ni. -Achchalu Veerbhadra- Srisaila Jagdguru, Nidumamidi Pustaka Bhandara Bangalore.
- (3) Karnataka State Gazetteers- Bidar District, Karnataka Govt. 1977. page No: 1
- (4) Dr. Indumati Patil.- Political Dynasties of Bidar District.-kannada Sahitya parishad. Bangalore.2008 page No 6 and 7.
- (5) Dr. Chandrshekhar dyame.-A study of fairs.- Study Centre of Regional Folk Arts. Udupi.1995.
- (6) Field Work.-Information given by-Baswaraj Rachayya Swami. age:51. Caste: Lingayat. Changlera.
- (7) Field work -Poojya Chandrashrkhar Sivacharya, successor of Veerabhadreshwara matt, age ;53 Bemalkheda
- (8) Dr. Chi. Si. Ninganna.-Fairs of Gulbarga District.-Kavya kirana Prakashana, Gajipur, Gulbarga. -2011. Page No: 9.
- (9) Field work- Information given by shri Veerayya Veerupakshayya Chikkamatt. Dhummansur. age: 49.
- (10) Dr. Jagnath Hebbale.- A study of Fairs of Hyderabad Karnataka. - Kannada Sahitya Parishad Bangalore. 2008. Page No: 62.
- (11) Field work.- Shantayya Gurpadayya Swami age: 42. Gadwanti.
- (12) Dr. C.S. Shivakumar.-Fairs of Karnataka.-kannada dept. B.R. post Graduate Centre.- Mysore University Mysore. 1981. Page No: 199.

VEERBHADRESHWAR FAIRS IN BIDAR DISTRICT



- (13)Field work. - Information by Rachappa patil, president Veerabhadreshwara temple committee, age: 55. Bhalki.
(14)Field work.- Information by kadaji Madappa age: 39. Bhatambra.