

Miracles: A Folks imagination

Dr. Rekha ST

Guest Lecturer

Department of Kannada Sri Shankar Anand Singh
Govt First Grade College Hosapete

Looking at the cultural history of medieval Karnataka, Karnataka was a place of refuge for many religions. AD By the 14th and 15th centuries many neglected religious sects were trying to settle down themselves. Out of these several sects like Kalamukha, Pashupata, Nath, Arudha, Avadhuta and Sufis were developed. Among them, Sufi-Nathsiddha sects such as Kodekal Basavanna, Tinthini Monappayya, Shirahatti Fakkiresha, Savalgi Shivlinga sects and the oral epics of Manteswami, Malemadeshwara, Mylaralinga, Tipperudraswami, Gurubasaveshwara, all these traditions tried to build a new society on the foundation of equality. In the tradition thus formed is the Panchganadheeshwara sect.

Buddhism had disappeared in Karnataka by the 12th century. People were tired of the excessive non-violence of Jainism and its strict lifestyle. Women were neglected and started to be shunned from the common people as they wanted royal shelter. Also, the working class was looked down upon by following the Varnashrama system. The ancient Shaivite Math, who were wealthy, held power in their hands. Landlords were intermediaries between the government and society. The landowning class was exploiting the peasantry of the working class. Peasants, working class, merchants and artisans who were fed up with the exploitation of the people by the priesthood and the landlords were prominent among those who wanted a change of society. The vachanakaras wanted to give him a new form. While the attempt to bring the scriptures into the framework of Veerashaivism to form a doctrine of Veerashaivism with Basavanna as the center, the lower caste communities who were left out of it, formed sects with an attempt to equate Allamas and Basavas, it was another direction.

In the 15th century, Hampi was the capital of the Vijayanagara kings and a refuge for many religious poets. Just as there are dargahs for Sufis, there are Mathas for Nath Panthians. There are Veerashaiva Maths and temples. Due to the influence of all these, cultural leaders of the lower classes like Kodekallu Basavanna and Tinthini Monappayya influenced Panchaganadheeshwar.

Historically, the impact of the advent of the Muslim vote had had the greatest impact on all of them. It had an indelible influence on Veerashaiva culture. Consciously or unknowingly, the movement took on elements of Buddhist, Jain, Muslim and Dravidian sects. In this background, the basic motivations for the medieval devotional sects and Anubhavis were the desire to improve the lives of the common people. Panchganadheeshwar worked hard because of his desire to break the rigid system and build a beautiful society of equality. He works through miracles to validate the things that are despised and considered inferior in everyday life.

Many miracles happened around Mahatma's life. Stories like miracles were woven around the life, faith, religion and philosophy of Mahatma as an ideal being. There is also a possibility that legends are spread through word of mouth, whether they are colored or not. Poets considered miracles to be the most powerful feats to attract the devotion and devotion of the masses and used miracle stories to extol the hero's glory. The word Pavada is derived from the Sanskrit word 'Pravada'. The word 'Vada' is prefixed with 'Pra' to form 'Pravada'. 'Vada' means logic, discussion, talk, conversation. When one's words have a special power, it becomes a prophecy. One who utters 'prophecy' becomes a 'prophet'. Thus, regarding miracles, the word 'Pavada' in Kannada and Telugu, 'Pavada' in Tamil, 'Povada' in Marathi, and the word 'Miracle' in English is used.

A miracle is an act of wonder. A supernatural force, a process that is against nature. Miracles are a means of imparting the power of a particular religious truth. They become miracles when they are performed in an extraordinary manner which is not possible for an ordinary person. Thus, a miracle is a miraculous event or phenomenon that causes extraordinary surprise. It is impossible for human power to do something that is contrary to the law of nature without a cause. Those that happen to a person who is considered to be the image of God.

The purpose of miracles is to proclaim the glory of the person and uphold the greatness of the religion, usually while praising the person as a great man and promoting the importance of the religion to the masses. Religious great men are the cultural representatives of their respective religions. Religious principles eradicated untouchability by propagating life values and ideals to the masses through miracles. He got the position of divinity in the eyes of the people because of his social work.

Mahatma's life history is shrouded in miracles. The hardships, joys, pains and sorrows of the devotees, which cannot usually be solved by going to the divinity, get protection from the blessings of miracle men. Also get peace of mind. Thus, believing in miracles is often considered a psychological strategy for gaining self-esteem. Miracles are things visible to the senses. It is not a science of persuasion by sacrificing lambs like magic, mantras and tantras. It is the penance fruit of many years of siddhi achievement. But very few people who claim to be incarnations of God are dangerous to us. They have the strength of Tapo. I have achieved Kundalini Yoga. Claiming to be empowered by gods and goddesses, they promote miracles by claiming that they can create anything from nothing. We also have those who exploit the innocent by claiming that they have so many siddhis.¹ But such people cannot be called miracle men, Mahatmas. But Panchganadheeshwar lived in a different way.

In religious history there are some extraordinarily rare and abnormal occurrences, actions and statements of a kind that cannot be accepted by the common sense of man. Miracles have been used throughout religious history as manifestations of supernatural power perfected as divinity. That is, it is the work of giving the place of divinity to the technical sciences. Those who control their consciousness through visions, dreams, or the practice of meditation, become miraculous men.

In the Mahatma's inner judgment, magic-mantras and madi ashtasiddhis are not miracles. They are for the sake of mass appeal. But in the true sense miracles are all divine. The spoken word, the seen look is miraculous. The basic ways of attainment

are first the control of the body, then the mind, through the practice of Dharma and Yoga. The next and last part of this is the belief in satyadarshan. But some people, soon after attaining the level of yoga, with the supernatural power available to them, engage in many superhuman, extraordinary events or miracles that startle the human being. Miracles take the form of miracles when they are performed in an extraordinary manner which is not possible for an ordinary man. Miracles are mixed in the lives of common people. Miracles are a magnifying glass that magnifies a person. Miracles have left a stamp of devotion on the lives of the common people because of the belief that God does not abandon those who believe. The purpose of Shiv Sharan was to spread spiritual knowledge and religion. Followers of folk culture called these miracles. Innocent people believed this. Because going down into the overflowing river and lifting the Ishtalinga is a daunting task for common people. But when someone does it and shows it, they believe that person has superhuman strength. Miracles cannot be called vashikaran.

Vibhuti men could not have made any prior preparations to perform miracles as they happened by chance. Even though miracles may look like magic on the surface, they are not considered magic. In this there is no selfishness of miracle man, no element of magic as in magic, no rules and regulations of Vratacharan. These are the beliefs of common people. Miracles are often associated with religion.

By performing miracles, he established religion and made them equal and provided equal opportunities to all castes. He conceived the Kayaka philosophy of sharing the riches wealth with the poor. Mahatmas like Buddha, Mahavira, Mohammad, Jesus Christ, Basavanna, Madeshwara, Manteswamy, Junjappa, Mylaralinga, Tipperudraswamy, Gurubasaveshwara, Gonibasaveshwara etc., Sadhus-saints, yogis, prophets and so many Mahatmas have done miracles. The miracles of Siddhalinga include the cure of poisoning and disease due to the influence of magic, potions and mantras. Nature's energy is used for public works. Arrogant sorcerers and supreme beings have been destroyed. Thus, such incidents are mentioned in the history of Gonibasaveshwara, which comes in the legacy of Panchganadheeshwara who performed such miracles.

While living in the shadow of wars with the fear of fear, it was necessary to show the rightful place to the common people of the lower class who dig the soil and make a living in the veiled fight between religions. That is how Siddhas, Saints, achieved miracles became a support for the life of the lower classes. It is significant here that Panchganadheeshwar's miracles and the way he lived inspired people to walk on the good path for Sri Samaman who started to build his life on the basis of faith.

Panchganadheeshwaras are omniscient beings who travel for the protection of the common people or other distressed people. He was compassionate. The miracles performed by the Mahatma convinced the common people of his personality and greatness. He gave preference to the lower caste people and provided shelter and shade for those without a clan. He broke the hum of bureaucracy. The great men themselves, as the cultural representatives of their respective religions, propagated the religious principles, life values and ideals to the people through miracles and removed untouchability. He lived with integrity and got rid of superstition. He kept people away from cheating. Caste, class, color and discrimination were beatuped. He got the position of divinity in the eyes of the people because of his social work.

Miracles are an accepted value of the community because of the belief that good always happens to those who believe in the Mahatma. It is a question of devotion, vrat, earnestness. Thus whether or not miracles happen or how they happen when they happen and what form they take when they are transmitted to people are all philosophical questions. The point to be noted here is that miracles are also the values of the devotee community of the respective period.

Panchganadheeshwar did many philanthropic works for the salvation of the society for the protection of the people. It is mainly inexhaustible of grain. He performed many kinds of miracles such as resurrecting a dead buffalo, who kept cow alive, Linga has disappeared, curing the sick, bringing a dead person back to life, filling an eye, and so people started calling him a great man or a miracle man. He became a god in the eyes of the people because he did things that ordinary people could not do. He removed the ignorance, darkness and stupidity of the people and enlightened the people to work and live and convinced the people of the glory of Kayaka philosophy. He restrained the arrogance was suppressed of those who indulged in wickedness by keeping away from deceit.

He tried tirelessly to relieve the suffering of those who were stuck in difficulties. He improved the lives of the afflicted. He worked hard throughout his life to rise socially and economically. He ignited the spark of rationality in the people and made them active. At that time, women, who were neglected in the line of Shudras, He started to make equal position like men. As a result of this, there is a practice of paying double wages to pregnant women who work as laborers in this sector. He became a voice for the pain of the people who were oppressed by the upper castes and lived in inferiority for ages. He ridiculed the superstitions and meaningless traditions that were ingrained in the poor people and worked hard for their eradication. Thus, his ideal life, upheld values, mission and attitudes created a sense of divinity in the minds of the people.

Panchganadheeshwar is a symbol of people's faith and tradition. Fairs are held as a symbol of him. People express their devotion through benison. God does good things in our lives. A strong faith is rooted in the people of this region to never leave us. That is why people still believe in miracles. Even in the modern context, no matter how much pressure, no matter how far away a man is, he always comes to the fair. It is a tradition that the worship has been rehabilitated. In one way or another, man has bound his life with faith in God. Rituals about miracles are a part of people's lives.

Miracles such as those performed by religious saints after their burial were elevated to the status of divinity by the masses. Cultural leaders who lived long among the people were worshiped by the people who built shrines in their names and gave them the status of divinity. The actions and words of the saints, their ideals made people happy. So people have been holding festivals and fairs in the guise of celebration to commemorate the cultural leaders and to show that we too are walking in their footsteps.

Thus the people who noticed his glory built and sang miracle stories around him. His life is miraculous for us as his life is supernatural and extraordinary. Miracles are like golden lids covering the face of truth. When that lid is tilted, the truth becomes visible when the miraculous elements in the miracles are moved away to realize the truth.² Thus, his ideal life and principles are a beacon for the people.

* He gave eyes to the eyeless.

* He gave life to the dead

Thus, the underlying meaning behind miracles is the giving of eyes, hands and feet, and the giving of knowledge to the ignorant, ignorance is compared to darkness and knowledge to light. He opened the eyes of knowledge to those who had eyes and lived blind. We see self-confidence and life force in common people who were like dead, gave courage to those who were oppressed, the path of life to those who were shown, people make them Mahatmas and worship them.

As the common people believed in miracles, they became part of the community ritual. Such miracle stories are woven depending on faith. Faith is the basic principle of human life. Man is living on earth relying on faith in one way or another. Miracles and superstitions are intertwined in the lives of the people of that region. Panchganadheeshwar is the one who made the people intellectually alive by performing miracles and enlightened the people on the intellectual background. Who lived for welfare. He inspired people through miracles to eradicate ignorance, darkness, pride, caste and caste inequality. He was a different thinker than modern miracle men. That is why Panchganadheeshwar is still considered as God in the eyes of the people. As a symbol of all these, we see the festival, fair and celebration going on with great splendor.

Footnotes

1. B. Premanand, 2010, Vijnana mattu Pavadagalu, NavaKarnataka Prakashan, Bangalore, p. 23-24.
2. V.G. Pujar, 2005, Veerashaiva Sahityadalli Pavada Kathegalu, Pustaka Academy, Gulbarga, p. 14.