

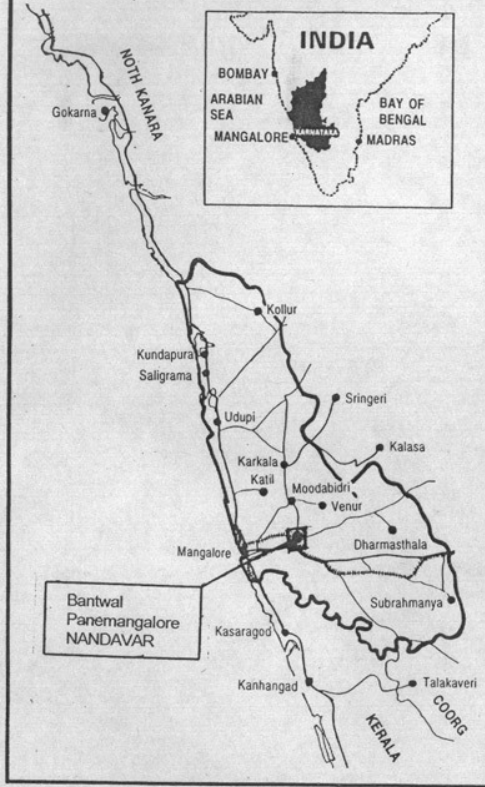
Religion is not an external observance; it is Love. What is essential is a pure and guileless heart. Visiting temples and praying there, sans physical and mental purity, is in vain. God fulfils the prayers offered with a pure body and mind.

— Swami Vivekananda.

A Pilgrim Guide
to
SOME HOLY PLACES
in
DAKSHINA KANNADA
AND AROUND

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MAP INDICATING ACCESS TO SOME HOLY PLACES
IN DAKSHINA KANNADA AND AROUND



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DAKSHINA KANNADA
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**A PILGRIM GUIDE TO SOME HOLY
PLACES IN DAKSHINA KANNADA
AND AROUND:**

Published by

Swami Jyotirmayananda,
137, Mount Road,
Madras-600002.

Available at :

ANANDASHRAM,
Anandashram P.O., Kanhangad,
Dist. Kasaragod, Kerala (North).
India-671531

First impression:
May 1995

Price:

Constant remembrance of God
by taking His Name,
before and after visiting
the temples and holy places
mentioned herein.

Printed at Sharada Press,
Mangalore-575001

DEDICATED

to all ardent devotees
who reverentially visit the temples
to worship God,
and discovering that every Being is
a living and moving temple of God,
devote themselves to
"Universal Love and Service"

ईश्वर का खोज में ?

जाते हो किधर अकूत अंतर डूँडनेको भगवान |
हृदय बीच में उन्हें निहारो नित्य विराजमान ||

बहुरूपधारि एक नारायण विविध रूप में करते विचरण |
आर्त तापित पतित पीडित कितने रूप में विराजमान ||

मंदिर मे भजते जिनको सकल जीवों में पूजो उनको |
आते बार बार तुम्हारे दुवार पूजा लेने नारायण ||

आवोरे पूजारि जो जहां हो अवसर वृथा ब्रिताते क्यों |
प्रेमोपचार से पूजो उनको, होगा दुःख अवसान
धरति स्वरग बनेगि दर्शन देंगे भगवान ||

IN SEARCH OF GOD ?

Where do thou wander in search of God?
Discover Him in the depth of your own heart
where He is luminously ever-present.

Verily, it is the one God who alone has assumed the multifarious forms.

He is ever-present before you as the one suffering, the fallen, the afflicted and the downtrodden.

In how many forms is He not visible?

Thou who worship Him in temples, also behold and adore Him in all Beings;

He comes to you again and again to accept your loving adoration;

Come one and all, ye worshippers wherever you are,

Worship the living and moving God with extreme love and devotion: serve Him well.

The miseries of the world will then vanish.

This earth will be transformed into a veritable heaven,

And the Almighty, being pleased, will reveal Himself unto you,

Granting you absolute knowledge and abiding bliss.

ABOUT THIS PILGRIM GUIDE

This Pilgrim Guide was originally conceived and prepared for the guidance of some US devotees who were eager to visit a few temples and holy places in and around Dakshina Kannada district, when they come to Anandashram at Kanhangad, Kerala. They had expressed their desire not only while I was in the States recently (1993-94) but also when they had subsequently come to Madras, during their short visit to India. I had volunteered to take them around. Thus, as a prelude and in deference to their wishes, I was prompted to gather the details about the temples and holy places presented in this brochure for their knowledge and information.

I don't claim to have done anything new. I have only gathered the available information from various sources, edited and presented it briefly along with what little I have known firsthand about these temples and holy places, born and brought up as I was in this part of the country (Dakshina Kannada). The sources consulted have been listed under the title: *Suggestions for Further Reading*, and appended to this brochure, with a view to help the readers to go in for more details, if they so wish. I am grateful to the authors and publishers

whose source materials have been helpful in preparing this brochure.

Only about twenty places known to me in and around Dakshina Kannada have been dealt with. It does not necessarily mean that only these are important and that the others not mentioned here are not. It only means that my knowledge about these places is limited. Consequently, if there are any other important temples and holy places, historically or otherwise, which have not been dealt with in this Pilgrim Guide, they may please be brought to my notice, by knowledgeable devotees. Details of those places will be thankfully incorporated in the next edition.

As suggested by Swami Satchidanandaji, the Managing Trustee of Anandashram, this Pilgrim Guide is made available free of cost to the Anandashram devotees who wish to visit these holy places. A short sketch about Anandashram has also been incorporated for the information of the devotees who visit the Ashram for the first time. If this brochure provides them some information, before hand, about these holy places and if they are inspired to visit them and thereby be benefitted spiritually, I consider my labour of love amply rewarded. In this context, may I bring to their notice an earnest appeal made by Swami

Ramdas (1884-1963), the founder of Anandashram: "When you go to temples, of course, you feel the presence of God there, because you are before the image of God; but Ramdas appeals to you that even when you are outside the temple you should keep your mind ever in tune with Him, by singing to yourself the glorious, all-powerful, sweet and holy name of God.... By uttering the name of God, gradually we become the very manifestation of God. This is the height to which the repetition of the Name and the worship of God lead you...." These significant words should constantly ring into the ears of the devotees visiting the temples.

I am thankful to Swami Satchidanandaji for his kind encouragement to bring out this Pilgrim Guide for the benefit of the devotees. My thanks are also due to Srikant, the author of the renowned book: *Power in Temples — A New Look through Modern Science*, for his guidance in preparing this Pilgrim Guide. To Smt. and Sri R. N. Haldipur, Bangalore, the longstanding, ardent devotees of Anandashram, (who were present at the Ashram when this brief sketch about the temples and holy places was prepared) who went through it carefully and made several useful suggestions for improvement, I am beholden.

The three significant passages from Swami Ramdas presented under the caption, *Thus Spake the Saints*, prefixed to this Pilgrim Guide tell us how the images in the temples are the very personifications of the Divine; how the worship is the essential step for spiritual evolution and, above all, how the Divine Name can lead us to spiritual perfection. Two other extracts from Sri Gondavalekar Maharaj (the famous householder-saint of Maharashtra) and Sri Siddharudha Swami of Hubli, have also been added. These significant passages are worth reading, re-reading, and being reflected upon.

I hope, the *Glossary* and the *Table of Distances* appended to this brochure would be found useful by the devotees. Again, for the benefit of the visiting devotees, a map indicating access to the holy places dealt with in this Pilgrim Guide, is given in the second cover page. In the third cover page, the accomodation facilities available in and around different holy places, are given under the caption: *Where to Stay*. And the fourth cover page contains an important message of Swami Vivekananda to the pilgrims visiting the temples.

Further suggestions, if any, to enhance the utility of this Pilgrim Guide are most welcome.

Camp: Mangalore. SWAMI JYOTIRMAYANANDA
Hanuman Jayanti,
April 15, 1995.

THUS SPAKE THE SAINTS

Images—The Very Personifications of the Divine

“We all know that God is omniscient, omnipotent and omnipresent. As such, it is difficult for us to approach Him unless He assumes a human form. So He has assumed for our sake a *saguna swarupa*. He is worshipped in thousands of temples all over India in particular forms and images. In these temples the Supreme Lord is worshipped in the form of an image. So these images are not merely, as you see, made of metal or stone. They are the very personifications of the Divine, full of splendour, power and joy... So the images in the temples are not lifeless and formless, but full of *chaitanya*, full of Divine radiance and power. This life and radiance is infused in the image through the faith and devotion that flows out towards Him out of the hearts of the devotees. It is the faith of millions that makes the Lord manifest in that image.... You know, whenever you are worshipping the image of God, you look upon the image as the very manifestation of Divinity..... God in the temple is the concrete expression of the universal Truth or Reality.

Worship—The Essential Step for Spiritual Evolution

“*Saguna* form of worship is an essential step for our spiritual evolution. The personal form of God is easy to be concentrated upon, easy of *darshan* and easy of having a relationship with. He becomes our father, mother and master and ourselves His children and servants. In this kind of relationship with Him we are able to increase our devotion to Him from day to day, until His grace comes to us and purifies us, and He accepts us as His true, loving and confiding children. He becomes our sure, unfailing protector and helper. He becomes, as some saints have described Him, our adamant armour. Because, you feel His presence everywhere and are sure you are protected by Him in every way and in all situations. So God now is, for you, at once personal and impersonal, divine protector, father, mother, friend and helper.

Divine Name for Spiritual Perfection

“When you go to temples, of course, you feel the presence of God there, because you are before the image of God; but Ramdas appeals to you that even when you are outside the temple you should keep your mind ever in tune with Him, by singing to yourself the glorious, all-powerful, sweet and holy name of God..... By uttering the

name of God, gradually we become the very manifestation of God. This is the height to which the repetition of the Name and worship of God lead you. God is so gracious and kind that He converts His devotees into His own likeness. This supreme state of complete liberation and oneness with God, the impersonal, can be achieved through worship. By His grace the devotee reaches spiritual perfection.”

— *Swami Ramdas.*

The Concrete and the Abstract

“By worshipping the concrete, one acquires the ability to perceive the abstract. If a *ladoo* which has been formed into a round shape characterizes the form of God with attributes, the very same *ladoo*, crushed and amorphous, may be taken to be God's attributeless form”.

— *Sri Gondavalekar Maharaj*

Names of the holy places represent God

“He who is unable to visit the holy places, should repeat the names of such holy places with all love and devotion. Since these names represent God Himself, those who repeat them will become the very embodiment of God”

— *Sri Siddharudha Swami*

SOME HOLY PLACES IN DAKSHINA KANNADA AND AROUND (A Brief Sketch)

PROLOGUE

A Practical Science of Spiritual Pursuit

The ancient sages and saints of India established holy places such as temples and Ashrams as a part of a practical science of spiritual pursuit to help man experience and realize the Divine within. These sages and saints discovered that although the Divine is omnipresent, there are special spots where the Presence assumes an active character to guide and bless man in his spiritual expansion. With their special faculties of perception, the sages and saints could locate such centres of Divine Power where they consecrated temples and Ashrams. They established the special aspects of spirituality symbolized by the forms of Gods and Goddesses so that people with diverse aptitudes and temperaments can draw solace and succour from the Divine. They also evolved special rites and rituals to maintain the

spiritual powers in these holy places in a vibrant state of benediction.

These holy places are generally ideally located either on river banks or on the top of hills, places which are conducive for quiet contemplation, where the fresh air and natural surroundings have a healthy impact on the body and mind. In today's tense modern world of hectic life, their relevance is gaining much importance.

A peace-bestowing aura prevails in the precincts of all temples and Ashrams, and it refreshes and reinforces human mind, bringing it in tune with the supreme harmony of the Reality.

In the following pages an attempt has been made to present information about some such holy places in and around Dakshina Kannada (Karnataka State), within a range of about 250 kms. What follows provides a broad outline of the ancient history of the holy places, special features, location, distance, conveyance, and facilities and amenities available there. These holy places can be easily reached from all sides by road. Regular buses run from Mangalore to these places. There are number of state and private buses directly running from Mangalore. Almost all these places have *dharmashalas*, lodges, resthouses and *devasthanam* guest houses for the convenience of the pilgrims and visitors.

This bare outline of the holy places is designed only to serve as an indicator, so that the pilgrims can discover and experience for themselves the life-fulfilling grace vibrant in these blissful Divine Abodes.

The readers who like to know more about these and several other holy places in and around Dakshina Kannada, may profitably refer to the books mentioned in *Suggestions for Further Reading* appended to this Brief Sketch.

The holy places covered here are :

1. Sri Manjunatha Temple, Kadri, Mangalore (5 kms. from the city bus stand).
2. Sri Mangaladevi Temple, Bolar, Mangalore (3 kms. from the city bus stand).
3. Sri Ramakrishna Math, Bolar, Mangalore (3 kms. from the city bus stand).
4. Sri Manjunatha Temple, Dharmasthala (73 kms. from Mangalore).
5. Sri Krishna Temple, Udupi (60 kms. from Mangalore).
6. Sri Mookambika Temple, Kollur (140 kms. from Mangalore).
7. Sri Sharada Temple and Shringeri Math, Shringeri (138 kms. from Mangalore).
8. Sri Mahabaleshwar Temple, Gokarna (240 kms. from Mangalore).

9. Sri Subrahmanya Temple, Subrahmanya (104 kms. from Mangalore).
10. Sri Durga Parameshwari Temple, Kateel (30 kms. from Mangalore).
11. Sri Rajarajeshwari Temple, Polali (24 kms. from Mangalore).
12. Anegudde Sri Vinayaka Temple, Kumbhasi, Kundapur (105 kms. from Mangalore).
13. Sri Annapoorneshwari Temple, Horanadu (140 kms. from Mangalore).
14. Srimath Ananteshwara Siddhi Vinayaka Temple, Madhur (40 kms. from Kanhangad).
15. Source of Holy River Kaveri, Talakaveri (88 kms. from Kanhangad).
16. The Temple of 1000 Pillars, Moodabidri (35 kms. from Mangalore).
17. Sri Gomateshwara, Karkala (52 kms. from Mangalore).
18. The "Divine Park", Saligrama (81 kms. from Mangalore).
19. Anandashram, Kanhangad, Kerala (83 kms. from Mangalore).

1. SRI MANJUNATHA TEMPLE, Kadri, Mangalore

Kadri, about 5 kms. from the city bus stand, is an ancient spot in Mangalore. Among the places

of interest in Mangalore, the temple at Kadri stands foremost. This temple dedicated to Lord Manjunatha, dating back to about 1068 A.D., and nestling at the foot of the Kadri hill, draws to Mangalore hundreds of visitors. Some of the images and idols found here are indeed priceless for beauty and antiquity.

Kadri temple has a perennial source of fresh water springing from a cavern which is supposed to be the Holy Ganga itself. To the north of the shrine and on a level higher than the temple are the nine sacred tanks.

On the Kadri hill, by the side of the Manjunatha temple, is Sri Yogeshwar Math of the Nath tradition, founded by Yogi Matsyendranath. Near Sri Yogeshwar Math is the *Panch Pandava Cave* where, it is believed that the Pandava brothers, during their exile, spent a few days to avoid detection by the Kauravas.

It was in this cave Swami Ramdas (1884-1963), the founder of Anandashram, Kanhangad, Kerala (refer serial No.19 for details about ANANDASHRAM) stayed for three months, on completion of his year-long itinerant life all over India in 1924, doing intense *sadhana*, and it was here, he had the experience of *nirvikalpa samadhi*. His famous travelogue *In Quest of God* was writ-

ten during his sojourn in this cave. In this book and in *In the Vision of God*, all his pilgrimages and travels are described.

For the pilgrims, boarding and lodging facilities are available in Mangalore; they can visit Kadri by city bus or auto-rikshaw.

2. SRI MANGALADEVI TEMPLE, Bolar, Mangalore

The ancient Mangaladevi temple is in Bolar, 3 kms. from Mangalore city bus stand. According to the legends, the name "Mangalore" originated from the Goddess Mangaladevi who is enshrined in this temple, built in the tenth century in memory of a *Rajmata* of Malabar of the same name, who is said to have accompanied Yogi Matsyendranath, a prominent *Guru* of the Nath tradition. While he was on tour in *Malabar* for propagating his message, the *Rajmata* became his follower, renounced her worldly life, and being initiated in the Nath tradition, settled down at Bolar. At first there was a small building for her residence. Later a temple was constructed in her memory and an image of the Divine Mother was enshrined in it. This was the origin of the Mangaladevi temple which was re-built by the erstwhile ruler of Mangalore in 968 A.D. There-

after the place came to be known as *Mangalapura*, which, in course of time, was changed to Mangalore. The sculpture of Goddess Mangaladevi is perhaps the earliest Durga sculpture in the South Kanara District.

3. SRI RAMAKRISHNA MATH, Bolar, Mangalore

Sri Ramakrishna Math, a branch of the renowned Ramakrishna Order with its headquarters at Belur, West Bengal, was started in Mangalore in 1947. The present Math site measuring about seven acres with a spacious building, is near the Mangaladevi temple.

Besides the daily *pūja* and evening *bhajans*, the Math conducts weekly spiritual discourses for the benefit of the devotees. Periodic spiritual retreats are also held. The three-days' annual celebration conducted at the end of every year draws large number of devotees. Ramakrishna-Vivekananda and Vedanta literature is available in the Math. It has also a Library of selected books, a Students Home, and a charitable Dispensary for the benefit of the local people.

4. SRI MANJUNATHA TEMPLE, Dharmasthala

Dharmasthala is perhaps the most highly revered and best known temple town in Karnataka. Located amidst the picturesque western ghats on the banks of the Netravati river, it is about 73 kms. from Mangalore. Devotees of all castes and creeds visit this holy place well-known for charity. Everyone enjoys generous hospitality without any distinction whatsoever. On an average the flow of pilgrims is about 10,000 people everyday. A mechanized and clean kitchen provides food free of charge for all of them. Also modern amenities in the Guest Houses have been provided for the pilgrims.

Dharmasthala symbolizes the true essence of religion and stands out as an oasis of peace and harmony. Here, one can witness a happy confluence of three faiths co-existing in complete harmony. While the presiding deity is Lord Shiva, the priests who conduct the daily rituals are *Vaishnavaites*, Brahmins and the *Dharmadhikari* of the temple is a devout Jain. Thus religious tolerance and a spirit of oneness which are the prominent characteristics of the Indian cultural heritage, have become the hall-mark of Dharmasthala.

This place was originally called "Kuduma" but in the 16th century it was named as *Dharmasthala*—the Abode of *dharma* and charity. The lineage of the *Dharmadhikari* can be traced back over 600 years. According to the legend, a Jain Heggade known for his piety and hospitality, was chosen by the *Dharmadevatas*—the guardian angels of *dharma*, for the propagation of *dharma*; being *Shivaganas*, they installed a *Shivalinga* from the Kadri temple in Mangalore, so that *dharma* could be established in the name of the Lord. Subsequently, the Manjunatha temple was built around the *Shivalinga*. They also ordained the Heggade to carry out certain traditional charities.

In the 16th century, when Sri Vadiraja Swami of the Sode Math in Udipi visited the village Kuduma, he was invited by the Heggade to reconsecrate the *Shivalinga* in the temple. Pleased by the generous hospitality and observance of Vedic rituals, the Swamiji renamed the place as *Dharmasthala*—the Abode of *dharma* and charity.

The roots of religious tolerance and charity have been nurtured and strengthened by the Heggade family over hundreds of years. They were also patrons of art, literature and culture, and

devoted their whole lives for the development of the *Kshetra*. The Heggade occupies one of the oldest seats of religious power in Karnataka and has a following all over the State, from members of all faiths.

The influence that the Dharmasthala temple weilds over the masses in Karnataka and adjoining areas is immense. People come to the Heggade for settlement of disputes over land and family quarrels. These disputes are resolved by the word of the Heggade. The disputing parties of different communities who come to him, generally abide by his decision.

The present Head of Dharmasthala, Sri Veerendra Heggade, the 21st in succession to the *Dharmadhikari Peetha*, has lived upto the great tradition. He has carried his ancestral heritage to a greater height, not only by continuing to uphold the sacred tradition, but also by achieving remarkable progress in his service to mankind. For over 25 years, Sri Veerendra Heggade has endeared himself by dedicating his life to the service of God and man in religious, cultural and educational fields. He has launched several socio-economic programmes which have directly benefitted the poor. More than 25 institutions from primary schools to professional colleges are run. Old and

decripit temples are renovated, taking care to preserve the traditional architecture. Ancient manuscripts and paintings have been painstakingly restored and preserved for posterity. A museum of beautiful antique objects, which is both educative and fascinating, has been established. A car museum houses a rare collection of vintage cars. Every year, a *sarva dharma sammelan* held at Dharmasthala, attracts spiritual leaders of various faiths, schools and patrons of art and literature from far and wide.

As a social reformer, Sri Veerendra Heggade has rendered a yeoman service to the society. He has also done commendable work through the integrated rural development projects in Dakshina Kannada and around. In 1982 he got the Bahubali statue installed on a hillock at Dharmasthala. The towering monolithic statue (39 feet high) weighs over 210 tonnes and is the third biggest in the country.

5. SRI KRISHNA TEMPLE, Udupi

Udupi, on the west coast, 60 kms. north of Mangalore, is the seat of Lord Sri Krishna, and is a famous centre of pilgrimage. It is considered as one of the seven sacred spots in South Kanara.

Here the temple, dedicated to Sri Krishna, attracts pilgrims from all over India and abroad. The idol of Lord Sri Krishna was installed in this temple in the 13th century by Sri Madhwacharya (1238-1317), the founder and exponent of the *Dwaita* system of philosophy, who was born in the vicinity of Udupi. He also organized eight Maths at Udupi for the worship of the Lord. This holy place has been visited by renowned saints like Sri Purandaradasa, Sri Kanakadasa, Sri Vijayadasa and Sri Chaitanya Mahaprabhu.

Saint Kanakadasa's name is prominently linked up with Udupi. There was an incident to show how pleased was Lord Krishna with Kanakadasa's exemplary devotion when he visited Udupi, in the course of his pilgrimage in the 16th century. While at Udupi, being unable to enter inside the temple precincts, Kanakadasa stayed in a small hut that he had himself put up in the car street, just behind the temple. One day while Kanakadasa was engrossed in singing the glories of the Lord, a portion of the backside wall of the temple in front of his hut, gave way and the deity turned towards Kanakadasa, to grant him the blissful *darshan*. In remembrance of this incident as to how Krishna gave *darshan* to Kanakadasa by creating a breach in the temple

wall, a small window was put up on the same spot on the wall. It is now popularly known as "Kanakada's window". To this day, it is a custom for the devotees to glimpse the deity through this window before entering into the temple for worship. On the very spot where Kanakadasa had lived in a hut built by him near the temple, a life-size statue of Kanakadasa now stands under a canopy.

Sri Madhwacharya had laid down certain guidelines to ensure the uninterrupted worship of Lord Sri Krishna and this paved the way for the rotation system which came to be known as *Paryaya* system. The *Paryaya* festival, falling in the third week of January, held every alternate year, is the most important festival in Udupi.

The temple has arrangements for feeding the pilgrims, and accomodation is available in the temple Guest Houses.

6. SRI MOOKAMBIKA TEMPLE, Kollur

Kollur, 140 kms. from Mangalore, is one of the most important places of pilgrimage on the west coast attracting pilgrims from all over India. The temple dedicated to the Divine Mother, Sri Mookambika, stands in the valley of the great

Kodachadri peak. Inside the sanctum sanctorum of the temple, there is an ancient *Jyotirlinga* which is divided by a golden line into two unequal parts, the greater representing the three Goddesses, *Mahalakshmi*, *Mahasaraswati* and *Mahakali* and the smaller *Brahma*, *Vishnu* and *Maheshwara*. The temple dome, including the *kalasha*, is made up of gold.

According to the legends, Kola Maharshi who was doing penance here, was disturbed by a demon who was also engaged in doing penance to please Lord Shiva, to get a boon from Him. To prevent the demon from fulfilling his evil desire, the Divine Mother made him dumb (*mooka*) and when the Lord appeared before him, he could not ask for anything. Thereupon he got enraged and soon began troubling Kola Maharshi who prayed to the Divine Mother for deliverance. She appeared and killed the demon. At Kola Maharshi's prayer, the Divine Mother accompanied by all the Gods, stayed there to be perpetually worshipped by the devotees. Later when Sri Adi Shankaracharya visited this temple, he installed a *Sri Chakram* and consecrated the idol of Sri Mookambika on it. This is the central idol behind the *Lingam*. On either side of this are idols of *Paryati* and *Saraswati*. It is said that Sri Shankara did penance on the peak of the nearby Kodachadri

mountain (4411 feet from sea level). Here are two temples dedicated to *Kalabhairava* and *Umamaheshwara*.

At Sri Mookambika temple, there is feeding arrangement for the pilgrims. The temple Guest Houses and the PWD Inspection Bungalow, besides several private lodges, are available to the pilgrims for stay.

7. SRI SHARADA TEMPLE & SHRINGERI MATH,

Shringeri

Shringeri, 138 kms. from Mangalore, is a well-known centre of pilgrimage situated on the banks of the river Tunga and at the foot of the *Sahya* mountain—a part of the western ghats, in Chikmagalur district of Karnataka. It is as sacred as Kashi, Rameshwaram, Puri, Dwaraka, Tirupathi, Srisailam, Srirangam, Pandharpur, Badrinath and Pashupathinath. This place is held in high esteem also because of the *Mahasamsthan* of Jagadguru Sri Shankaracharya.

It is here that Sri Adi Shankaracharya, the exponent of the Advaita system of philosophy, established the first southern centre ("Shringeri Math") for propagating the *Sanatana Dharma*. *Sharada* being the Goddess worshipped here, this holy place is also known as *Sharada Peeth*.

While moving all over India, Sri Shankara selected a few places for establishing his spiritual centres. Shringeri is prominent amongst such places, the others being Puri, Dwaraka, Badrinath, Kashi and Kedarnath. Sri Shankara spent a longer period of his life at Shringeri. It was here that he wrote several of his treatises.

His Holiness Sri Bharati Theertha is the present Shankaracharya of the Shringeri *Peetha*.

Sri Sharada temple is the oldest temple at Shringeri and Sri Vidyashankar temple, on the elevated banks of the Tunga, is a fine blend of architecture. This temple looks like a beautiful chariot and is renowned for its architectural excellence. The 12 pillars of the temple are said to represent the 12 zodiac signs. Every month the sun's rays fall on the pillars representing the corresponding zodiac signs.

There are *choultries* and Guest Houses at Shringeri for the convenience of the pilgrims. There is also meals arrangement for them at the Math.

8. SRI MAHABALESHWARA TEMPLE, Gokarna

Gokarna, 240 kms. north of Mangalore, is famous all over India for the *Atmalinga* in its ancient Mahabaleshwara temple. This temple is considered as important as the famous Kashi Viswanatha temple in Benares. According to the legends, Ravana obtained the *Atmalinga* from Lord Shiva whom he worshipped through great penance. He was, however, told that the *Linga* should not be put on the ground till he reached his place. While Ravana was on his way back home, Lord Ganesha, in the guise of a small boy, offered to hold the *Lingam* on his palms, when Ravana had to answer the Nature's call, on the understanding that the boy would call him thrice and if Ravana failed to come, he would put it down. Ravana did fail to come when called, and the *Atmalinga* got embedded in the earth. Ravana could not extricate it with all the effort at his command. In doing so, one part which came off, had the shape of a cow's ear (*Gokarna*). Hence the place came to be known as such. The *Lingam* at Gokarna came to be known as *Mahabala* since it could not be lifted from the ground.

It is said that the second part of the *Lingam* got twisted around and came to be known as *Murdeshwar*. Overlooking the sea, there is a lovely temple constructed over this part of the *Lingam*. This place known as Murdeshwar, is situated between Bhatkal and Honnavar, on the west coast highway. There is a Guest House nearby for the convenience of the pilgrims.

The remnant of the *Atmalingam* which came off like a blade, is known as *Dhareshwar* (*Dhar* means a sharp edge) and is at a place called Dhareshwar nearby.

At Gokarna, Tourist Home provides accomodation to the pilgrims.

9. SRI SUBRAHMANYA TEMPLE, Subrahmanya

Sri Subrahmanya temple is situated in a small village (which also goes by the name "Subrahmanya"), in the thickness of the forest bordering the western ghats (104 kms. from Mangalore). The pilgrims going to Subrahmanya have to cross the Kumaradhara river. They take bath in this river and then proceed to the temple to have *darshan*. Here Lord Subrahmanya is worshipped in the form of a serpent. It is believed that the serpents, who took refuge in Lord Subrahmanya, got shelter in the caves here.

According to a legend, as a result of the boon conferred upon the demon Tarakasura by Gods, in answer to his penance, he could not be killed by anybody, either men or Gods aged above seven days and therefore being confident that there was no death for him, he began to trouble the whole world. The story goes on to say that he fought single-handed and conquered all the three worlds.

The *Rishis* also found it difficult to go on with their penance and hence they went to Lord Shiva and requested him to redress their grievances. Luckily enough, it was the seventh day since his son Subrahmanya was born, and through this child aged seven days only, the demon Tarakasura was slain in a hand-to-hand fight, and Sri Subrahmanya permanently made his abode nearby which is called "Adi Subrahmanya". Near this temple is a Madhwa Math.

The temple Guest Houses provide accomodation to the pilgrims at Subrahmanya.

10. SRI DURGA PARAMESHWARI TEMPLE, Kateel

Kateel, 30 kms. east of Mangalore, is a sacred place for devotees in South Kanara. The temple here is dedicated to Goddess Durga

Parameshwari. The holy temple situated in the middle of a sacred river, is surrounded by panoramic scenes and fascinating greeneries. The devotees are overwhelmed with pious emotions when they glance at the flowing water in the river which surrounds the temple.

The annual car festival is in the month of April. For the convenience of the pilgrims, there is a *Dharmashala* managed by the temple. There is also free food arrangement for them.

11. SRI RAJARAJESHWARI TEMPLE, Polali

Sri Rajarajeshwari temple is 12 kms. north-west of Buntwal or 24 kms. from Mangalore. Dedicated to the Divine Mother, it is an important temple established in the 8th century A.D., and has a huge stucco image of a height of about 12 feet.

12. ANEGUDDE SRI VINAYAKA TEMPLE, Kumbhasi, Kundapur

Anegudde Sri Vinayaka temple, situated on a hill-top, about 9 kms. to the south of Kundapur (or 105 kms. from Mangalore), attracts a large number of pilgrims.

13. SRI ANNAPOORNESHWARI TEMPLE, Horanadu

Sri Annapoorneshwari temple, with an image of a height of about 14 feet, is situated at Horanadu (140 kms. from Mangalore, via Kalasa in Chikmagalur District), in a picturesque valley surrounded by hills. The complete renovation of this ancient temple, believed to have been consecrated by a renowned sage in the remote past, was done in 1973. The temple authorities provide accomodation and food to the pilgrims.

14. SRIMATH ANANTHESHWARA SIDDHI VINAYAKA TEMPLE, Madhur

An 8 kms. journey from Kasaragod (or 40 kms. from Kanhangad) through hills and valleys, viewing the landscape of splendid scenic beauty takes one to the ancient temple—Madhur Srimath Anantheshwara Siddhi Vinayaka temple, on the bank of the river Madhu Vahini. Madhur is a quiet village surrounded by paddy fields, coconut groves and ever-green hillocks.

The temple is dedicated to Lord Shiva, known as Srimath Anantheshwara, and is very famous

for its huge idol of Siddhi Vinayaka, spreading spiritual splendour. It is a place where thousands experience the bestowal of spiritual grace. The *Swayambhu* (self-born) *Shivalinga* is facing the east and the enormous idol of Sri Vinayaka faces the south. The *Shivalinga* was spotted in the ancient past by a Harijan woman named Madaru and the place came to be known after her.

The erstwhile rulers of the region were great devotees of Sri Madhur Ganapathi. Parthi Subba, the great *Yakshagana* exponent, was devoted to Sri Madhur Ganapathi and his songs begin with an invocation to the Lord.

The devotees are provided with food offered to the deity in the temple. There are accomodation facilities in the nearby Kasaragod town.

15. THE SOURCE OF HOLY RIVER KAVERI, Talakaveri

About 2 kms. from Bhagamandala up the ghats, or 88 kms. from Kanhangad towards Madikeri, and 4187 feet above the sea level, Talakaveri is the source of the Holy River Kaveri on the slopes of the Brahmagiri hill. Taking bath in this spot on *Tula Sankramana* (an auspicious day in the month of October), is considered very sacred.

A temple Guest House and the nearby Ashram provide accomodation to the pilgrims.

16. THE TEMPLE OF 1000 PILLARS, Moodabidri

Moodabidri (35 kms. from Mangalore) is a place of cultural and historical importance. It is considered to be the "Holy Kashi" of the Jains. Thousands of Jains from all parts of India travel to this place to worship at the several *Basadis* (Jain temples) dedicated to the *Tirthankaras*, said to have been built in the 14th and 16th century. There are altogether 18 Jain temples and a Math of Sri Charukeerthi Swamiji. The greatest of the 18 temples is the magnificent *Basadi* of Sri Chandranath. It is popularly known as the temple of 1000 pillars. This *Basadi* has three storeys, the top two being of wood carved with bronze tiles. The last and the lowest one is of stone. The whole temple is supported by 1000 pillars which are all elaborately carved.

Half a furlong from this temple, there is a street with rows of temples on either side. Among them there is a big temple known as *Siddhanatha Basadi*. The sacred original scriptures known as *Siddhanatha* are preserved here. Those are considered to be very sacred to the Jains since they

are the earliest works written in the 7th century.

PWD Bungalows and *Dharmashalas* managed by the Jain Samithi provide accomodation to the pilgrims at Moodabidri.

17. SRI GOMATESHWARA, Karkala

Karkala, 52 kms. north-east of Mangalore, is known primarily for the statue of Lord Bahubali or Gomateshwara. It is 45 feet in height and is estimated to weigh 80 tonnes. Besides being of colossal size, the Karkala statue is rendered more striking by its situation on the top of a huge granite rock, 300 feet high, on the verge of a picturesque little lake. This image was erected by a king in 1432, in memory of Bahubali (the first *Tirthankara*) who renounced the world at his most victorious moment. Just opposite to this image there is a temple known as *Chaturmukha Basadi* which is built of granite. Before this temple, there is a beautifully carved pillar called *Manastambha* which is nearly 50 feet high. It is the most beautiful and tallest of 11 *Manastambhas*. Like Moodabidri, there are 18 temples at Karkala. The monolith of Gomateshwara formed the nucleus around which the Jain Math and *Basadis* sprang up. They draw

streams of devotees, lovers of art and students of history.

Revered by Jains the world over, the statue of Gomateshwara stands as a true symbol of their faith. Five such statues can be found in Karnataka, the most famous of which stands majestically in Shravanabelagola, (near Hassan, 230 kms from Mangalore). Installed in 981 A.D., it is 1000 years old. Karkala (400 years old), Venur (300 years old), Dharmasthala and Gomatagiri possess the other four. Though not as impressive in size or finish as the one in Shravanabelagola, they nevertheless exude an aura of their own. Apart from their size, the statues are remarkable for the values that they represent—the triumph of man over physical desires Bahubali symbolizes renunciation and peace. Though he could have remained a monarch with all wealth and enjoyments, he still chose to renounce everything and became an ascetic.

Describing the Gomateshwara, Walhouse writes in Frazer's Magazine: "Upon the outskirts of the town.... the enchanted castles of fairy tales came back to mind, for on the top is seen a castle-like wall pierced with a wide-arched entrance, and a dark gigantic form towering over it waist-high...the image 45 feet in height. Nude, cut from

a single mass of granite, darkened by the monsoons of centuries, the vast statue stands upright with arms hanging straight, in a posture of somewhat stiff but simple dignity. The hair grows in close crisp curls; the broad fleshy cheeks might make the face seem heavy, were it not for the marked and dignified expression conferred by calm, forward-gazing eyes and aquiline nose, somewhat pointed at tip...The arms which touch the body only at the hips, are remarkably long, the large well-formed hands, and fingers reaching to knees."

At Karkala the Tourist Home provides accommodation to the pilgrims.

18. THE DIVINE PARK, Saligrama

The Divine Park, an abode of Gods and Goddesses and a unique platform of Universal Religion, is in Saligrama, a sylvan hamlet 21 kms. north of Udupi or 81 kms. from Mangalore.

According to Dr. A. Chandrashekhara Udupa, the Managing Trustee of the Divine Park Trust (Regd.), it was conceived by his '*Guruji*' as a Spiritual Laboratory for helping to activate the *Atmashakti*, the divine power latent in man, and convert human life into a divine realm of peace and bliss.

Dr. Udupa and the members of his joint family are ardently devoted to Sri Ramakrishna-Vivekananda and the Divine Park is also a unique temple dedicated to Sri Ramakrishna Paramahansa and Swami Vivekananda.

A medical graduate and practitioner, Dr. Udupa displays an extraordinary mode of conscious expression when he is inspired by his '*Guruji*'. He earnestly feels that the messages which come through him are from his '*Guruji*', whom he considers as Swami Vivekananda.

Besides the patients who go to him for the alleviation of their physical ailments, there are many who flock to Divine Park, to have the guidance of the '*Guruji*' for their mundane and spiritual problems.

19. ANANDASHRAM, Kanhagad, Kerala

Anandashram (5 kms. from Kanhagad or 83 kms. south of Mangalore) founded in 1931, is situated at the foot of a row of hills covered with verdant growth. The surroundings of the Ashram offer a bewitching sight to the onlooker. The atmosphere prevailing at the Ashram and over the surrounding land is surcharged with perfect calmness and peace.

In the words of Swami Ramdas (1884-1963), the founder of Anandashram, "The ideal which the Ashram holds before it is Universal Love and Service, based upon a vision of divinity in all beings and creatures of the world. Here every man, woman or child, to whatever denomination, creed or caste the person may belong, shall have free access. This is a place where every effort will be made to cultivate the spirit of mutual love and service, so that what is realized within its walls may prove as an example for the right conduct of human life in outside world."

True to these words, Anandashram became a field for Swami Ramdas and, his first disciple, Mother Krishnabai (1903-1989), for putting into practice the Universal Vision both of them had gained, as a result of which, they identified themselves with the eternal and infinite Truth and the entire universe, which is the manifestation of that Truth.

Since the inception, innumerable devotees have visited the Ashram, some for getting help in their spiritual progress and many for getting their material wants fulfilled, and thus the Ashram has become a haven for seekers of truth as well as for seekers of worldly relief.

As Swami Ramdas and Mother Krishnabai got the highest realization through the chanting of the holy *Ram Nam* and absolute surrender to His will, their teachings emphasize these two aspects. The programme in the Ashram mainly consists of *bhajans* and chanting of *Ram Nam*, and the devotees are advised to keep chanting the Holy Name as much as possible so as to make it a constant chanting in due course, see God in everything and submit to His will in all matters.

Swami Ramdas attained *Mahasamadhi* in 1963 and Mother Krishnabai's *Mahasamadhi* took place in 1989, and both continue to guide the Ashram activities invisibly. Swami Satchidananda, who served and actively assisted both his *Guru* Swami Ramdas and Mother Krishnabai, is now the Managing Trustee of Anandashram and the guiding spirit of the Ashram.

SUGGESTIONS FOR FURTHER READING

1. *Mangalore and Dakshina Kannada : An Informative Guide for promotion of Tourism*, by The Mangalore Trading Association Pvt. Ltd., Car Street, Mangalore-575001, Karnataka.

2. *Guide to Mangalore and South Kanara*, by G.R. Kurup, Prince Publicity, Old Kent Road, Mangalore-575001, Karnataka.

3. *Udupi-Ithihasa mattu Vartamana* (Kannada) by Paryaya Sri Pejawar Math, Udupi-576101, Karnataka.

4. *Punya Kshetra Sringeri* (Kannada), by Sri. L. N. Shastri, IBH Prakashana, Gandhinagar, Bangalore-560009, Karnataka.

5. *Karnataka--The Land of Beautiful Surprises*, by the Department of Tourism, Government of Karnataka, K.G. Road, Bangalore-560009, Karnataka.

6. *South India: A Travel Guide*, by Hari Kumari Arts, Kanyakumari-629702, Tamilnadu.

7. *Pavithra Kshetragalu* (Kannada), by University of Bangalore, Bangalore, Karnataka.

8. *Karnatakada Devalayagalu* (Kannada) Edited and published by S. Rangaswamy, No. 30, 'Sujaya', Binni Layout I Main, Vijayanagara 2nd stage, Bangalore-560004, Karnataka.

9. *Temples of North Kanara* (Kannada), by M.R. Shanbhag, Shri Mahamaya Prakashana, Kumta-581343, Karnataka.

10. *Temples of South Kanara*, by Dr. P. Gururaja Bhat, Mangalore.

11. *Mookambika—The Radiant Grace*, by Srikant, Integral Books, Ayodhya, Payyanur-670307, Kerala.

12. *Confluence of Faiths*, by Madhavi Mohan, Indian Express Magazine, January 22, 1995.

13. *Power in Temples — A New Look Through Modern Science* by Srikant, Integral Books, Ayodhya, Payyanur-670307, Kerala.

14. *Race for Guruji's Grace — Spiritual Experiences of Dr. A. Chandrashekhara Udupa*, Viveka Prakashana, Divine Park, Saligrama-576225, South Kanara, Karnataka.

15. *In Quest of God*, by Swami Ramdas, Anandashram, Kanhangad-671531, Kerala.

16. *In the Vision of God*, by Swami Ramdas, Anandashram, Kanhangad-671531, Kerala.

17. *Guru's Grace*, by Mother Krishnabai, Anandashram, Kanhangad-671531, Kerala.

GLOSSARY

Ashram - Holy abode of saints and sages.

Atmalinga - The Lingam signifying Lord Shiva's life-force

Atmashakti - The divine power within man.

Basadis - Jain temples.

Bhajans - Devotional songs.

Brahma - An aspect of the Hindu trinity as the creator.

Chaitanya - Divine consciousness, radiance and power.

Choultries - A rest-house for pilgrims.

Darshan - Meeting face to face; beholding the deity in a temple.

Devasthanam - Temple

Dhar - A sharp edge.

Dharma - Virtue; duty; laws of right conduct.

Dharmadevatas - The guardian angels of *dharma*.

Dharmadhikari - The spiritual Head.

Dharmadhikari Peetha - The most sacrosanct altar of the spiritual Head.

Dharmashala - A rest-house for pilgrims.
Dharmasthala - (lit.) The abode of *dharma* and charity; also the name of a holy place in South Kanara.
Ganesha - Son of Lord Shiva; the remover of obstacles.
Gokarna - (lit.) Cow's ear; also the name of a holy place in North Kanara.
Jyotirlinga - A rare type of *Shivalinga* vibrant with immense spiritual power.
Kalabhairava - An aspect of Lord Shiva.
Kalasha - A symbol of holiness and auspiciousness, usually in the shape of a water pot made either of copper or gold, which is ceremonially consecrated on the top of a temple dome.
Kauravas - The thousand co-brothers of *Pandavas* of the epic *Mahabharata*, symbolizing the evil tendencies in man.
Kshetra - Temple with its surroundings.
Ladoo - A typical sweet ball.
Lingam - Same as *Shivalingam*.
Mahabala - of immense strength.
Mahakali - Goddess of destruction.
Mahalakshmi - Goddess of wealth and prosperity.
Maharshi - A great *Rishi*.
Mahasamadhi - The highest state of God-consciousness; the word also signifies the death of an illumined person.
Mahasamsthan (Guru Peetha) - The most sacrosanct altar of Gurus.
Mahasaraswati - Same as *Sharada*.
Maheshwara - An aspect of the Hindu trinity as the destroyer.

Malabar - Northern part of Kerala.
Mooka - Dumb.
Nirvikalpa samadhi - The highest state of *samadhi* (ecstasy, trance, communion with God), in which the aspirant realizes his total oneness with *Brahman* (The Absolute; the supreme Reality).
Pandavas - The five valiant brothers of the epic *Mahabharata* symbolizing the noble qualities in man.
Parvati - Consort of Lord *Shiva*.
Paryaya - A traditional bi-annual celebration during which the administration of Sri Krishna temple at Udupi is ceremonially transferred by rotation amongst the Heads of the eight Maths established for the uninterrupted service of the temple, by Sri Madhawacharya, the exponent of *Dwaita*, philosophy, in the 13th century A.D.
Puja - Ritualistic worship of a deity.
Rajmata - The Royal mother.
Ram Nam - Name of God.
Rishis - Seers of truth to whom the wisdom of the Vedas was revealed; a general name for saint or ascetic.
Sadhana - Spiritual practice.
Saguna svarupa - Personal form of God with attributes.
Saraswati - Same as *Sharada*.
Sarva dharm sammelana - A conference of the representatives of all religions.
Sharada - Goddess of knowledge and learning.
Sharada Peetha - The most sacrosanct altar of the Divine Mother Sharada at Shringeri; another name

of the Math established by Adi Shankara at Shringeri.

Shivaganas - Lord Shiva's attendants.

Shivalingam - A symbol of Lord Shiva, usually made of stone, worshipped in temples.

Sri Chakram - A mystic diagram symbolizing the Divine Mother.

Swayambhu - Self-born or manifest.

Tirthankara - The most sacred Gurus in Jain tradition, their total number being 24.

Tula Sankramana - An auspicious day in the month of October.

Umamaheshwara - Lord Shiva as the husband of *Uma* (*Parvati*)

Vaishnavaita - Worshipper of Lord Vishnu.

Vishnu - An aspect of the Hindu trinity as the protector.

Yakshagana - A typical dance-drama on Hindu mythology, prevalent mostly in South Kanara.

TABLE OF DISTANCES (in Kms).

From KANHANGAD to	Road	Rail
Bangalore	440	471
Bhagamandala	80	—
Bombay	1042	1963
Calcutta	2236	2500
Calicut	175	152
Cannanore	55	63
Cochin	412	355
Dharmasthala	130	—
Emakulam	392	344
Guruvayur	306	270
Kalady	—	318
Kanyakumari	707	655
Kasaragod	33	23
Kayamkulam	507	462
Madikeri	116	—
Madras	565	831
Mangalore	83	69
Manjeshwar	61	52
Mysore	239	—
Nagercoil	678	639
New Delhi	2344	2964
Payyanur	42	29
Quilon	549	503
Shabarimala	587	404
Shoranur	280	238

Contd.....

Subrahmanya	110	—
Talakaveri	88	—
Trivandrum	619	568
Varkala	—	527
From		
MANGALORE to	Road	Rail
Bajpe Airport	22	
Bangalore	370	
Bombay	959	
Dharmashala	73	
Goa	370	
Gokarna	240	
Horanadu	140	
Karkala	52	
Kasaragod	50	
Kateel	27	
Kollur	140	
Kundapur	96	
Madikeri	137	
Manipal	65	
Moodabidri	36	
Mysore	260	
Polali	22	
Saligrama	81	
Sringeri	134	
Subrahmanya	104	
Udupi	60	
Venur	55	

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WHERE TO STAY

AT MANGALORE (0824)

- * Circuit House
Ph: 412286
- * Hotel Mayura
Nethravathi
Ph: 411192
- * Welcome Group
Manjuran
Ph: 420795
- * Motimahall
Ph: 22211
- * Hotel Srinivas
Ph: 440061
- * Hotel Navaratna
Ph: 441104
- * Hotel Pentagon
Ph: 35952
- * Vimlesh International
Ph: 441224
- * Hotel Woodside
Ph: 440296
- * Hotel Woodlands
Ph: 24411
- * Hotel Poonja
International
Ph: 440171

AT UDUPI (08252)

- * Temple Guest House
Ph: 32198
- * Kediyoor Hotel
Ph: 22381
- * Hotel Sharada
Ph: 22910
- * Hotel Karavali
Ph: 22861
- * Hotel Mallika
Ph: 21121

AT KOLLUR (08254)

- * Temple Guest House
Ph: 58221

AT MOODABIDRI (08253)

- * Panchavati Boarding
& Lodging
- * Hotel Navami Plaza
- * Hotel Nismitha

AT KARKALA (08258)

- * Sri Ganesh Hotel
- * Hotel Swagath

AT DHARMASHALA (08256)

- * Temple Guest Houses

AT SUBRAHMANYA (08257)

- * Temple Guest House
Ph: 81224

AT KATIL (0824)

- * Temple Guest House
Ph: 4091

In all Taluk Headquarters of
Dakshina Kannada District,
Private Lodges are available.

AT KARWAR (08382)

- * Inspection Bungalow
- * Tourist Bungalow
- * Circuit House
- * Hotel Badhra
- * Hotel Navarathna
- * Hotel Navathara
- * Hotel Ashok

AT GOKARNA (0836)

- * Tourist Home
Ph: 46236
- * Shastri Guest House
- * Hotel Ramdev
- * Hotel OM