

Mylar Goravaru

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Introduction:

Mylaralinga tradition is one of the ancient religious traditions of Karnataka. This tradition has been spread all over Karnataka by nomadic devotees called 'Goravaru'. Some of them are religious practitioners. They are dynamic communicators of this tradition. They are known as soldiers of Mylar. It can be said that the seven crore soldiers who came to kill Mani Mallasura continued to be stubborn. There is no caste restriction. Any caste can be ugly. There is no difference between male and female. Initiated men are known as Goravappa and women as Goravamma. They are initiated as Goravas with the symbolic rite of carrying a burden. Their dress and rituals are distinctive and unique. They are easily recognizable by their costumes. A bear skin is worn as a cap on the head. A long black blanketWearing a robe, turban, kavadeya saar, bell, boat (a special type of food bowl) in hand, damaru, pillangovi, rudrakshimani necklace, leaf bag, tiger skin up to the navel, bangle for ratte, kavade for leg and neck, these Goravas are initiated as devotees of Mylaralinga. The garb worn by Shiva in the form of Marthandabhairava when he incarnated on earth as Mailaralinga to slay Manikasura and Mallasura is still worn by the Goravas. Their faith is to wear. As well as Uppara, Lambani and Harijan Goravas, Brahmin and Muslim Goravas can be found. Generally, all the devotees of Mylar are called Goravas, but to become Goravas one needs to get an initiation from the owner. This is called burden bearing.

Types of Burden : There are different types of cattle according to the mode of load bearing. Mainly Naigora, Karigaro, Parigora, Maddaligora, ShivaGoravaru can be named Kinnery Goravaru, Kudre Goravaru. Apart from them, there are bowmen, spearmen, tridents, staffs, etc., who perform different services. Apart from this, there are also Goravis, there are different types of Goravis such as Mudre, Chapura, Elicchanchi Chavura, Shibaradali, Kalavante etc.

Gulbarga is also known as Goravappa, Goravamma, Vagappa, Vaggaiya in the northern parts like Haveri, Belgaum district etc. Also known as Waggeru in Bidar districts area. It is called Wagha in Marathi. In South Karnataka especially there are names such as Goggaiya, Gaggaiya Kadabada, Gadabadda. Similarly Goravis are called as Goravamma, Vaggamma and in Marathi they are called Muralis. There are examples of Veerashaiva jangamas and Jains from all sections of the Hindu community who bear the burden of this Gorava Diksha.

Creation myth of Gorava: Ganga Malamma is a cowherd's daughterdaughter She had seven brothers with her. All of them are shepherds. It is Gangi Mali's kayak to arrange meals for all the brothers who graze the sheep and carry the basket to the place where the sheep are being grazed. Thus, one day Lord Shiva saw Gangi Malamma, who was bringing butti, and fell in love with her beauty and asked her to marry him. Gangi Malamma rejects. However, he follows her without letting go. Then Gangemali was threatened by his brothersShe shouts the name. The seven brothers ran in panic and unleashed their dogs on Mallaiah, who was standing in the clutches of his sister. But Shiva instantly drove back all the dogs and the seven brothers turned into dogs to throw a hoard on their brother. Gangemali realized this incomparable miracle of Mallaiah and married Lord Shiva. At the request of Ganga Malamma, Lord Shiva, the seven brothers who were dogs earlier became snarling. As Shivganadis, they earned the right to worship with Shiva's equals. Folklore has it that Mallikarjuna along with Gangemali was enshrined on the banks of the Tungabhadra river in Mylara as Malaralinga, a deity, and received many okkalas. There is a feeling among the devotees that Goravaru means Mylaralingam. First pooja, ede, offering service all take place. Karandika, Gorava Deeksha, boat service is not only divine, even when Goravas die, their last rites are divine. Takes place on a relative basis. Scholars believe that the word Gorava is a derivative of the Sanskrit word Guru. The plural form of the Sanskrit word Guru is Gurava. The background of this opinion is that it must have been called Gorava during this period. It can generally be said that the word was prevalent everywhere for all time. We can see the use of this word from around the tenth century. From then till today the form of this wordNot converted. We find the use of this word in the Dharmamrita of Nayasesa.

Dravida University Professor Dr|| M. N. According to Venkatesh the word Gorava may be derived from the word Kuruba. The word kuri in Telugu is gura (goal). So Kuruba-Guruba-Guruva-Gorava can be like sheep-goori. The Goras belong to the tradition of Lakulisha, Pasupata and Kalamukha. Eastern to VirasaivaKarnataka was the center of Shaivism of the Sattvic path called Lakulisha Pasupata-Kalamukha and the leftist path of Kalamukha Kala. Among them, the Goras belong to the Sattvic Shaiva sect.

Cr. related to him. Sh. 1166 A statute reads like this.

Harigraham Haragriham
From Sangriha to Grihade Buddhism|
Goravara, Savanara, Buddhist
Types of hoofs Nade Sogayisi Tokurm||

Types of gorava:

There are different types of snoring. Dog barks, bear barks, Parigoras, Maddaligoras, Sivagoras, Kinnurigoras, Kudregoras, Kanchaveeras, etc., carry burdens and clean and fold clothes. Brings new utensils for the kitchen. He shaves his nose on the day of initiation. Other Goras and Muttaidei join together to "gudda" him. Mainly milk and ghee are sprinkled on his head with 'Akala' cow mantras and then he bathes. He is a newGet dressed and ready. A bracelet of leaf turmeric root is tied on his hand as in marriage. Other Gorava Goravis wear bracelets. Then they sing songs in praise of Mylaralinga. All the devotees who had gathered on that day were invited and given sweets will do

If Goravappari has equipment such as a blanket robe, it can be draped over the body. Otherwise when it is inconvenient for him can be done Objects like bell, sack, bhandara bhaksha betta, damaru, trishul should always be held upwards. While Goras mostly wear mundasa, most of the Goravas wear Kambali Kulavi. Otherwise, they wear the same equipment as the Goravas.

Goravis are 'Chavura' and Elichanchi Chavura are like normal women. Elechanchi is the main equipment of his service wearing green saree blouse and green bangleHolding the chavura. Bagalli Joli is always there. All the methods followed for Gorava's initiation will be followed in his initiation as well.

Karadi Goravaru: They are found all over Karnataka. They are traditionally known as Kardi Goravas because they wear a long bear skin cap on their heads and are found across the neighboring Andhra Pradesh border apart from Karnataka. Especially since he belongs to the professional singer heritage. MedicationThose who know Pada is sung on Mylaralinga. His specialty is fighting and swordsmanship rather than dancing. Black coat, white or colored shirt inside, Niluvu panche, kavadesara around the neck, flute, damaruga - their costume.

Chati Goravas: Very unique in Gorava culture. Devotion to God by punishing the body is special here. Originally, the Goravas who were initiated as Goravas wore a white shirt with a gejja tied around their feet, and a panche-bottu jute.Holding a three feet long whip made of fiber, they stand in front of the deity outside the temple and beat them with the whip. A gezje tied to the leg is beaten continuously for an hour according to the Sappala. Shimoga, Davanagere, Chitradurga, Dharwad, Haveri - these districts have Chati Gorava tradition. This service is held daily in the premises of the Mylar temple.

Parigoravas: They are also known as bell goravas.On Sundays, the Gaurava Diksha, holding the string of the bell in the right hand and extending the right hand forward, plays the three or five bell guchcha in a dedicatory fashion. It is rhythmically catchy. During the puja, it is customary to stand in front of the Mylara deity temple and chant pari. This custom is still practiced in these parts of Hire Mailara, Devaragudda, Davangere, Honnali, Channagiri Harihara. Even here, even though Gorava is an ordained person; He wears a white shirt, pancha, a turban on his head, a bhandara on his forehead, a sack on his arm, and a bhandara bag on his waist.

Dog Goravaru: This is a tradition, Goravara Samskara comes from dog origin. Goravas gather and act like dogs while eating the food given by the devotees. Raw body and face can be injured. This ritual is mandatory especially during the festivals of God, during boat service. MylarA black carpet is spread in the premises of the temple of the deity, decorated with flowers, paper, bhandara, and a bronze, wooden boat is lined up on top of that jar. The reserved boat will be filled with milk, ghee and fruits. Prime citizen After the ceremony, the senior honors the sword, ie, the name of Mylaralinga, the name of special or mahimavali. Standing in a row, all the goravars in the guise of goravars were playing the tamaruga; "Seven million seven million miles" said to the boat at onceputting, eating fruit; Then fighting like a dog; A game is played to kill someone who is helpless and make someone especially violent. At the end, all the Goravas gather together and pray to God Mailara to save the poor Goravas. Collect money from people (surrounded). At the end, a little metaphor where the dead dog sits up and sits up is elegantly performed by the dog's dog.is art. "Also, Bagani seva banging the baganiguta on his two thighs, chain seva with a long iron chain flowing, weapon miracle etc. can be seen in the Nii Gorava tradition". This service is not a slap in the face. Instead, it is to die in the pisces, which is the middle of the leg. This is called Bagani Seva. This is done by Kanchaveera Gorava.

Goravis: Also important for women in the Shaivite traditionPlaced. Among hereditary cows, females can become goravi as well as males. She is also revered like Gorava. They also sing about God Mylar. Especially the role of Goravi is used in Chavari service. Similarly, they are also known as 'Chavari Goraviyar'. God's Utsava Varandikotsava, Chavari service while God sits on the throne, burning of leaves, preparation of tabula in God's welfare festival, They perform services such as singing. Role of Goravis Goravis are widely found especially in Hire Mailara and Devaragudda area.

Karanika gorava : Causal snoring is the most respectful, strict vow, this position is more about secrecy than performance. A devotee of a single profession, who appears only in the festival of Mylara God, has a snort, a challan of a devotee, a white shirt, a mundus on the head, a white stripe tied to it and tied under the chin, and the forehead is very rich.Causal nose costume. It is special to believe that he is a selfless God. It is a matter of pride that Gorava art, which was once confined to streets, begging, temples and houses of devotees, is now a famous and attractive art form that is also seen on stage.

Miracle of Shula: A number of miracles occur in Mylar tradition. The miracle of Shula is one of them. It is found in cattle especially dog cattle. He is the tridentare holding It is made of iron or brass. With such a thorn, Goravas pierce some part of the body and perform a miracle. **Causative Goravayya:** In the Mylaralinga tradition, the Gorava who recites Causative is called Causative Goravayya. A person appointed as a Causal Guru rises from worldly life and engages in divine worship. Abstaining from female contact, walking barefoot, snoringHis rituals include dressing in disguise, living in a place reserved for him in the main temple, chanting the Billaneri Causal once a year, etc. After his death, the elders of the sixty Gorava families of that town got together and appointed a suitable person, the eldest among them, as the new Karnika. Appointed as Goravayya.

Initiation of Goravars: There is no rule that one must belong to such caste to become a Gorava. But from GuruIt is possible to become a monk only if one takes initiation in an orderly manner. On the one hand, there is the tradition of taking initiation to continue the legacy of their families, and on the other hand, there is the tradition of becoming a monk because of it. Apart from this, those who abuse the practices of Mailara or his devotees, such as those who do injustice out of pride, turn to Mailara when they are in trouble. Gorava takes initiation and follows the rules.It is said that taking snoring initiation is going out. This procedure is

followed by the head of a house from one generation to the next. When there are many children in the house, it is usually the eldest who cries out to God. It is more common to get ordained before marriage. But preparations can be made in advance to get serious. Many have to do it even after marriage. A person who is rudeBe mentally prepared. According to the rules, one should stay away from vices like drunkenness. Be kind to all animals. They have the opportunity to participate in the service of God, even though they are married. Their main occupation is to live in the village. So they should beg at least in four houses. Only those who abide by the rules are entitled to bear the burden.

The Gorava-Goravis who get initiation come to the temple and pay their obeisanceput Then they will spread a blanket and make them kneel on the ground and take oath. Not lying, walking righteously, fasting on Sundays and serving God. Such orders have to be followed by the ordained Gorava Goravis. After taking an oath from them, the lords apply Bhandar on their foreheads and perform Arshivaam. All together put a grain of rice on his head. For burdened Gorava owners andSalutes to other cows too.

Gorava Goravis can bathe twice a day and worship three times. Even a single bath took place. When you go to different towns, even if you get water for one Tambi, it is enough to worship the boat, bell and trishuls in the towns where there is no water. Their work is done. But they should bathe on Sundays and Thursdays, pray seven crores, seven crores every day, and perform puja by ringing bells. He is the one who can't put his feet togetherHe will walk around barefoot for the rest of his life.

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