

Veerashaivas

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Entry tags: Religion, Indic Religious Traditions, Bhakti traditions, Hinduism

The Veerashaivas are devotees of Shiva who emerged in regions that are now the modern states of Karnataka and Andhra Pradesh in the 12th century. The Veerashaiva path of devotion or bhakti was one that sought to remind its society that the mechanical performance of ritual would not help achieve 'arivu' or understanding. Arivu, led to the cessation of the cycle of birth and death. They also reminded the people around them that for moksha and for sadhana (striving towards it), all were equal, irrespective of class, caste and gender. Quite spontaneously, a number of people from different castes and communities followed this path of devotion and charted their self-transformation through a spontaneous verbalization of experience known as vachanas or simply speech. Some describe the self-transformation in terms of six phases or Shatsthalas, which are Bhaktasthala, (2) Maheshsthala, (3) Prasadisthala, (4) Pranalingi Sthala, (5) Sharanasthala and (6) Aiykasthala. Together, the Veerashaiva saints of the 12th century founded the Anubhava Mantapa, a forum for the discussion of experience, in the city of Kalyana, northern Karnataka. Anubhava literally means experience. Prominent figures of this mode of bhakti are Allama Prabhu, Basavanna, Akka Mahadevi, Soole Sankavva, Ayadakki Maramma, Devara Dasimayya and others. The vachanas explicate a yogic path and are essentially oral literature. The Veerashaivas are said to have emerged from earlier Shaivite sects such as the Kaalamukha and their tradition derives much from the Agamas. Many devotees of the Veerashaiva tradition took to expressing their devotion through madhura bhava (known specifically within the tradition as satipati bhava) or, love for the chosen deity and through surrender or sharanagati. The philosophy of surrender led to the Veerashaiva devotees to become known as 'shivasharanas.' For the Veerashaivas, Shiva is composed of Guru (teacher), Linga (abstract form of Shiva) and Jangama (guru with no attachments). The Veerashaivas believe in qualified monism or qualified non-dualism



Date Range: 1200 CE - 2018 CE

Region: Karnataka, India, Andhra Pradesh, India

Region tags: Asia, Bhakti, Hinduism

Karnataka is well known for the Vijayanagara Empire which was established in 1336.

Status of Participants:

✓ Elite ✓ Religious Specialists ✓ Non-elite (common people, general populace)

Sources

Print sources for understanding this subject:

— Source 1: Speaking of Siva, Penguin. 1973. ISBN 9780140442700.

— Source 2: Blake Michael, R. (1992), The Origins of Vīraśaiva Sects: A Typological Analysis of Ritual and Associational Patterns in the Śūnyasampādane, Motilal Banarsidass, ISBN 978-81-208-0776-1

— Source 3: Nagabhushana Swamy, O L. Ed. 2007. The Sign: Vachanas of 12th century. Swamy, Laxmi Chandrashekar, Vijaya Guttal. Trans. Hampi: Prasaraanga, Kannada University.

Notes: These sources comprise 1) translation of vachanas (compositions of the Veerashaiva saints) 2) Theoretical work on the Veerashaivas 3) Translation of vachanas. Other important sources: Nagabhushana Swamy, O L. Ed. 2004. Vachana Saavira. Hampi: Kannada University. Rajuru, Veeranna. Ed. 2001. Shivasharaneyara Vachanasamputa, Samagra Vachana Sahityada Janapriya Aavritti: Vol 5, Karnataka Pustaka Pradhikara, Bangalore. Chaitanya, Vinaya. 2017. Songs for Siva: Vacanas of Akka Mahadevi. HarperCollins India.

— Source 1: Halakatti, P.G., ed. 1930. Guluru Siddavirana Shoonyasampadane.

— Source 2: Basavaraju, L, ed. 1969. Shivaganaprasadi Mahadevayana Prabhudevvara Shoonyasampadane. Chitradurga: Shri Brahanmatha Samsthana.

— Source 3: Vidyashankar, S., and G.S. Siddalingaiah, eds. 1998. Halagearyana Shoonaysampadane. Bangalore: Priyadarshini Prakashana.

Notes: These sources make up the 15th century hagiographical literature on Veerashaivism. The following work can be also be included to the above list: Rao, Velchuri; Roghair, Gene (2014), Siva's Warriors: The Basava Purana of Palkuriki Somanatha, Princeton University Press, ISBN 978-0691604879 The word shoonya in Shoonyasampadane means emptiness. Shoonyasampadane means the acquisition of nothing. The achievement of the highest state of being in Veerashaivism is Shoonya. Bayalu is another word the Veerashaivas use for emptiness. Though the hagiographical works are simple and forthcoming, understanding the Veerashaivas and their vacanas can still be a challenge. This has mostly to do with the frameworks brought to bear upon them, some historical and cultural and

others, ideological. Historically, the vacanas and the bhakti period all across India's regions evoked the interest of colonial historians and missionaries since a similarity was perceived between Bhakti and the Christian devotional traditions. Monotheism was a major theme during this time, since, for the predominantly Christian, European historians, who viewed India from the perspective of their cultural locations, India was a heathen culture with many gods. Any declaration to the contrary, that is, devotion to a single God, as in Bhakti, caught their attention. Today, this framework has been questioned and considered orientalist. That the nature of theism in India is different from that of the Judeo-Christian religious traditions is instead recognized. A common declaration in the vacanas that Śiva is the only God, is thus to be understood, as the fervent declarations of a lover/ing devotee.

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Online sources for understanding this subject:

– Source 1 URL: <http://vachana.sanchaya.net/>

– Source 1 Description: This website hosts vachanas in the Kannada original.

– Source 2 URL:

<https://archive.org/stream/AHandbookOfVirasaivismNandimathS.C.MLBD/A%20Handbook%20of%20Virasaivism%20Nandimath%20>

– Source 2 Description: This book on Internet Archive provides a quick introduction to Veerashaivism

– Source 3 URL:

https://archive.org/stream/TheLandOfTheLingamByArthurMiles/The%20Land%20of%20the%20Lingam%20by%20Arthur%20Miles_d

– Source 3 Description: This book could help the reader gain a colonial understanding of the Veerashaiva tradition.

Relevant online primary textual corpora (original languages and/or translations):

– Source 1 URL: <http://vachana.sanchaya.net/>

– Source 1 Description: These are compositions of the saints in the original language, Kannada.

– Source 2 URL:

https://archive.org/stream/TheSrikaraBhashyaBeingTheVirasaivaCommentaryOnTheVedantaSutras/99999990242288+-+The+srikara+bhashya+being+the+Virasaiva+commentary+on+the+Vedanta+Sutras_djvu.txt

– Source 2 Description: This text is a philosophical treatise and work of commentary that could help the reader understand the relationship of the Veerashaivas to the Vedic canon as well as the six schools of Indian philosophy.

Notes: Source 1 points the reader to the Kannada original compositions of the Veerashaiva saints. The Vachanas are spontaneous verbalization of experience and constitute oral literature. The vachanas typically are short and lyrical pieces of verse-like sayings that end with a signature line the mentions the composer or his/her favourite deity (istha devatha). While Allama Prabhu is said to have composed a 1300 vachanas, Akka Mahadevi composed about 350-400 vachanas.

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General Variables

Membership/Group Interactions

Are other religious groups in cultural contact with target religion:

– Yes

Notes: An offshoot of the Veerashaiva tradition, based in Basavanna's teachings is Lingayitism--a sect that is demanding for separate religion status currently. There is commonality and interaction between these two, i.e., Veerashaivism and Lingayatism and also they interact with Hinduism, with which too there are numerous commonalities to the extent that both Veerashaivism and Lingayitism are largely considered sects within Hinduism. For more, see: <https://thewire.in/religion/lingayat-viraishaiva-hinduism-religion> Historically, the Veerashaivas engaged Jains through violence. They destroyed their temples and the word Veera in Veerashaivas, which means, 'heroic' refers to this aspect of their tradition.

Specific to this answer:

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↳ Is the cultural contact competitive:

– Yes

Notes: With Lingayats, yes.

– No

Notes: No, with Hinduism. Those who call themselves Veerashaivas generally prefer to be associated with Hinduism and the Vedas, and identify themselves as Hindu.

↳ Is the cultural contact accommodating/pluralistic:

– No

Notes: In medieval India, the Veerashaivas may not have been accommodating or pluralistic. Hagiographical works mention a number of killings that were justified because they were committed by the shivasharanas or devotees of the Veerashaiva tradition.

– Yes

Notes: It resembles the Vaishnavite philosopher Ramanuja's philosophy, which indicates integrating and accomodating/plularistic tendencies.

↳ Is the cultural contact neutral:

– Yes

Notes: With numerous other sects of Hinduism, Veerashaivism has no points of contention and neutral.

↳ Is there violent conflict (within sample region):

– Yes

Notes: In medieval India, there are said to have been mass murders committed by the Veerashaivas. In modern India, there are no examples of violent conflict between this religious group and others. However, recently the killing of journalist Gauri Lankesh has been understood to have occurred due to her demand for a separate religion status for Lingayatism, which concertizes the teachings of Basavanna. The killer claims to have committed the act to defend Hinduism.

↳ Is there violent conflict (with groups outside the sample region):

– No

Does the religious group have a general process/system for assigning religious affiliation:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Assigned at birth (membership is default for this society):

– Yes

Specific to this answer:

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↳ Assigned by personal choice:

– Yes

↳ Assigned by class:

– No

Notes: Instead, Veerashaivism and the Lingayats take great pride in the 12th century spiritual heritage wherein members across classes and castes joined the Veerashaiva mode of bhakti under the leadership of Basavanna and Allama Prabhu. Classlessness in 12th century Veerashaiva society is indicated in the signature line of the vachanas, which shows beggars, "prostitutes," (Soole Sankavva) ministers of Kings (Basava), queens (Akka Mahadevi), rejected lovers (Allama Prabhu) and others

↳ Assigned at a specific age:

– No

Notes: Historically, the Veerashaivas pride in the spiritual inclinations of their great saints at a very young age. Akka Mahadevi, for instance grew up thinking of Shiva as her husband. Her parents were ardent devotees of Shiva. The general understanding within Hinduism and Veerashaivism is that pure actions across many births makes an individual feel vairagya (disinterest in the world) at an early age. Hence, spiritual inclinations from an early age are viewed positively though no process for assigning religious affiliation based on age exists. For more on the relationship between age and spiritual inclinations, read up on bala sanyasa.

↳ Assigned by gender:

– No

↳ Assigned by participation in a particular ritual:

– Yes

Specific to this answer:

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↳ Assigned by some other factor:

– Yes [specify]: Assigned through marriage. Typically, women who marry Veerashaivas or any other sect tend to follow the traditions of the husband. As a result, they could be considered Veerashaivas. This trend of 'adopting the husband's tradition' is however changing.

Notes: And also through initiation. The lingadiksha ceremony is when the guru gives the Isthalinga. During this ceremony, the guru whispers in the ears of the aspirant the Shadakshara mantra: namah shivaya.

Does the religious group actively proselytize and recruit new members:

– No

Notes: Hinduism in general does not proselytize. Except for one 19th century organization, known as the Arya Samaj, wherein one could 'convert' to Hinduism, there is no institutionalized manner of converting into it. Religious institutions such as the mathas have no authority to accept anyone's conversion or dictate a conversion--such things are misnomers. Within this larger tradition, the Veerashaivas too have no mode of preaching to proselytize or converting anyone.

Specific to this answer:

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Status of Participants: ✓ Non-elite (common people, general populace)

Does the religion have official political support

– No

Specific to this answer:

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– Yes

Notes: It has been implied that the Veerashaivas and Lingayats enjoy enormous support from various political groups in Karnataka. The groups' representation is vied for by political parties in State elections in Karnataka. See this source for more: <https://thewire.in/politics/lingayat-karnataka-bjp-congress>

↳ Are the priests paid by polity:

– No

↳ Is religious infrastructure paid for by the polity:

– No

↳ Are the head of the polity and the head of the religion the same figure:

– No

↳ Are political officials equivalent to religious officials:
– No

↳ Is religious observance enforced by the polity:
– No

↳ Polity legal code is roughly coterminous with religious code:
– No

↳ Polity provides preferential economic treatment (e.g. tax, exemption)
– No

Is there a conception of apostasy in the religious group:

– Yes

Notes: Atheists could always claim that they abandoned the tradition.

↳ Are apostates prosecuted or punished:
– No

Notes: But there could be some social and cultural flak one could face for abandoning one's religious tradition.

– No

Specific to this answer:

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Size and Structure

Number of adherents of religious group within sample region (estimated population, numerical):

– Estimated population, numeric: 13361021.2

Specific to this answer:

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Status of Participants: ✓ Non-elite (common people, general populace)

Number of adherents of religious group within sample region (% of sample region population, numerical):

– Estimated population, percentage of sample region: 20

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Nature of religious group [please select one]:

– Small religious group (seen as being part of a related larger religious group)

Notes: Veerashaivism views itself as part of Hinduism.

Are there recognized leaders in the religious group:

– Yes

Notes: Leaders of the 12th century included Allama Prabhu, Basavanna, Akka Mahadevi and others. In recent times, significant leaders have been Mathe Mahadevi, a jadaguru (world leader) and Shivakumara Swami of the Siddalinga Matha. Specific leaders apart, the mathas or religious

organizations hold authority in general. Historically, the five great teachers are called Panchacharyas, they are: Renukacharya, Marulasiddha, Ekoramaradya, Panditaradya and Vishwaradya. The Panchacharyas each established a peetha in different parts of India. They are known as Veeashimhasana, Saddharma Shimhasana, Vairagya Shimhasana, Surya Shimhasana, Jnana Shimhasana.

↳ Is there a hierarchy among these leaders:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

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↳ A single leader of a local community:

– No

Specific to this answer:

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↳ Multiple religious communities each with its own leader, no hierarchy among these leaders:

– Yes

↳ "Regional" leaders who oversee one or more local leader(s) (e.g. bishops):

– Yes

↳ A single leader for the religious group that oversees all other leaders in the sample region:

– No

↳ A council or group of leaders for the religious group that oversees all other leaders in the sample region:

– No

↳ Estimate how many levels there are in the hierarchy of religious leadership:

– Field doesn't know

↳ Are leaders believed to possess supernatural powers or qualities:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Powers are acquired by individual deeds carried out in past lives:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Powers are acquired by individual deeds carried out in the current life:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

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- ↳ Powers are inherited:
 - No
- ↳ Powers are culturally transmitted from a supernatural being:
 - Yes
- ↳ Powers are culturally transmitted from another human (e.g. teacher):
 - Yes
 - Specific to this answer:
 - Date Range: 11 CE - 12 CE
 - Status of Participants: ✓ Non-elite (common people, general populace)
- ↳ Powers are associated with leadership office they assume:
 - Yes
- ↳ Are religious leaders chosen:
 - Yes
 - Notes: Since the religious leader choosing the math's next head is considered saintly, it could be argued that his choice is based on communication with supernatural powers. Astrological predictions, foretelling, divination and the reading of signs contribute to the selection of the religious head.
- ↳ A leader chooses his/her own replacement:
 - No
- ↳ A leader's retinue or ministers chooses the new leader:
 - No
- ↳ Other leaders in the religious group choose that leader:
 - No
- ↳ A political leader chooses the leader:
 - No
- ↳ Other members of the leader's congregation choose the leader:
 - No
- ↳ All members of the religious group in the sample region participate in choosing the leader:
 - No
- ↳ Communication with supernatural power(s) believed to be part of the selection process:
 - Yes
- ↳ Are leaders considered fallible:
 - Field doesn't know
 - Notes: The heads of the Veerashaiva mathas are considered somewhat infallible by believers and followers. But for the State and non-believers, they are fallible.
- ↳ Are close followers or disciples of a religious leader required to obediently and unquestionably accept the leader's pronouncements on all matters:

– No

Notes: Close followers or disciples may or may not unquestionably accept the leader's pronouncements on all matters. There is no requirement as such but it is considered to be a desirable quality in a follower.

Scripture

Does the religious group have scriptures:

Scripture is a generic term used to designate revered texts that are considered particularly authoritative and sacred relative to other texts. Strictly speaking, it refers to written texts, but there are also "oral scriptures" (e.g. the Vedas of India).

– Yes

Notes: The vachanas form an important text for the Veerashaivas, but they cannot be considered scripture in the way the Judeo-Christian traditions understand that term. The vachanas are compositions of the greatest and exemplary saints of the Veerashaiva way of devotion and hence are valuable. The vachanas are used by followers of Veerashaivism to remind themselves of the greatness of their deity, Shiva and way in which a devotee would conduct herself/himself.

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Status of Participants: ✓ Non-elite (common people, general populace)

↳ Are they written:

– No

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↳ Are they oral:

– Yes

Specific to this answer:

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↳ Is there a story associated with the origin of scripture:

– No

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– Yes

Notes: The vachanas are the result of the spiritual seeking conducting by the saints. This could or could not be described as 'origin' of the scriptures.

↳ Revealed by a high god:

– No

↳ Revealed by other supernatural being:

– No

↳ Inspired by high god:

– No

↳ Inspired by other supernatural being:

– No

↳ Originated from divine or semi-divine human beings:
– Yes

↳ Originated from non-divine human being:
– No

↳ Are the scriptures alterable:
– No

Notes: Nevertheless, Mathe Mahadevi, the head of a Veerashaiva matha (organization) did alter some vachanas (oral compositions) of the Veerashaiva saints and offered an explanation. Her explanation detailed the spiritual journey of the saints and re-ordered the vachanas and she also changed the 'ankita nama' or signature line claiming that one or another signature was inappropriate. She ran into controversy with other mathas, with literary scholars and the State. Her 'revised' publications were banned.

↳ Are there formal institutions (i.e. institutions that are authorized by the religious community or political leaders) for interpreting the scriptures:
– Yes

↳ Can interpretation also take place outside these institutions:
– Yes
Notes: In academia, for instance.

↳ Interpretation is only allowed by officially sanctioned figures:
– No

↳ Is there a select group of people trained in transmitting the scriptures:
– Yes

Notes: There are people associated with the mathas, often matha-heads who train their students who somewhat channel the transmitting of the vachanas through commentaries. But this is not a very rigid and exclusive process.

↳ Is there a codified canon of scriptures:
– Yes

Notes: For the Veerashaivas, the vachanas would constitute the canon of scriptures, followed by hagiographical writing that came later.

Architecture, Geography

Is monumental religious architecture present:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ In the average settlement, what percentage of area is taken up by all religious monuments:

– Field doesn't know

Notes: Since the Veerashaiva influence was spread far and wide as well as dispersed, it is hard to determine the percentage of area taken up by its religious monuments. Moreover, temples in Kudalasangama and the Mallikarjuna temple that Akka Mahadevi worshiped at were simply Shiva temples of an earlier era that later became important for the Veerashaiva community.

↳ Size of largest single religious monument, square meters:

– Field doesn't know

↳ Height of largest single religious monument, meters:
– Field doesn't know

↳ Size of average monument, square meters:
– Field doesn't know

↳ Height of average monument, meters:
– Field doesn't know

↳ In the largest settlement, what percentage of area is taken up by all religious monuments:
– Field doesn't know

Are there different types of religious monumental architecture:

– Yes

Specific to this answer:

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↳ Tombs:
– Yes

Notes: Karmayogi Siddharameshwara's (c.1150) samadhi or burial site in Sholapur is a holy place to visit. The saints of mathas are buried and their burial spot is regarded as holy. It is visited by devotees and offerings of flowers and incense made. The saints of mathas have special burial rituals but it may be interesting to note here that Veerashaivas and Lingayats in general have different rules for the dead: they bury them and do not cremate like most other Hindus.

↳ Cemeteries:
– No

↳ Temples:
– Yes

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↳ Altars:
– Yes

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↳ Devotional markers:
– Yes

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↳ Mass gathering point [plazas, courtyard, square. Places permanently demarcated using visible objects or structures]:

– Yes

Notes: A bust of Basavanna also known as Basaveshwara was inaugurated at Lambeth in London on 14 November 2015. <http://www.lambethbasaveshwara.co.uk/> Also see this Basava statue built by the Basava Dharma Peetha. https://en.wikipedia.org/wiki/Basava#/media/File:Basava_Gaint_Statue_108_feet,_Basava_Kalyana.JPG

↳ Other type of religious monumental architecture:

– No

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Is iconography present:

– Yes

Notes: The iconography is mainly that which is in Shiva temples. There are also temples for Akka Mahadevi, the saint of the 12th century. In these, she is represented with long hair covering her body based on the stories in the hagiographies. She holds a worshipped ishtalinga in her hand. In calendar art, she is depicted in a meditative posture.

↳ Where is iconography present [select all that apply]:

– On persons

– At home

– Only religious public space

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↳ Are there distinct features in the religious group's iconography:

– Yes

Specific to this answer:

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↳ Eyes (stylized or not):

– Yes

Specific to this answer:

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↳ Supernatural beings (zoomorphic):

– Yes

Notes: Shiva's band of ganas are made up of a bull, ghouls and other zoomorphic creatures.

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↳ Supernatural beings (geomorphic):

– No

↳ Supernatural beings (anthropomorphic):

– Yes

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↳ Supernatural beings (abstract symbol):

– Yes

Notes: The Linga is considered to be an abstract form of Shiva. Also the rudraksha (seed of the rudraksha tree) is considered to be the tear of Shiva.

↳ Portrayals of afterlife:

– Yes

Notes: In a well-known vachanas, Basavanna talks of 'iha' and 'para' or 'illi' and 'alli' indicating this world and another.

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↳ Aspects of doctrine (e.g. cross, trinity, Mithraic symbols):

– No

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– Yes

Notes: The Linga could be considered a symbol, so also the scared ash and rudraksha seeds.

↳ Humans:

– Yes

Notes: The Veerashaivas saints have temples dedicate to them, so yes, we could say the religious group's iconography is in human form.

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↳ Other features of iconography:

– Yes

Notes: Tools of punishment, hand raised in blessing, Eyes closed in meditation.

Are there specific sites dedicated to sacred practice or considered sacred:

– Yes

↳ Are sacred site oriented to ecological features:

– Yes

Notes: Akka Mahadevi, a female Veerashaiva saint of the 12th century left her body in a forest on the hills of Srisailam, Andhra Pradesh. So, these hills are considered sacred by her devotees. The Akka Mahadevi caves are also located here.

– No

Are pilgrimages present:

– Yes

Notes: Some of the Veerashaiva places of pilgrimage are as follows: The Mallikarjuna temple in Srisaila, Andhra Pradesh The Kudalsangama temple in Bagewadi, Bijapur, Karnataka The Chennabasva temple in Ulavi, Karwar, Karnataka The Siddharameshwara temple in Sholapur, Maharashtra Kalyana where Basavanna resided and where Anubhava Mantapa was founded is in an important place to visit for Veerashaivas. Kudalasangama is said to be the place where Basava attained enlightenment and Srisailam is regarded as important because that is where both Allama Prabhu and Akka Mahadevi attained their enlightenment.

- ↳ How strict is pilgrimage:
 - Obligatory for some

Beliefs

Burial and Afterlife

Is a spirit-body distinction present:

Answer "no" only if personhood (or consciousness) is extinguished with death of the physical body. Answering yes does not necessarily imply the existence of Cartesian mind/body dualism, merely that some element of personhood (or consciousness) survives the death of the body.

– Yes

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- ↳ Spirit-mind is conceived of as having qualitatively different powers or properties than other body parts:

– Yes

- ↳ Spirit-mind is conceived of as non-material, ontologically distinct from body:

– Yes

- ↳ Other spirit-body relationship:

–Yes [specify]: The body is viewed as a garment that needs to be discarded. It is both a tool and impediment to work out enlightenment.

Belief in afterlife:

– Yes

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- ↳ Is the spatial location of the afterlife specified or described by the religious group:

– Yes

- ↳ Afterlife in specified realm of space beyond this world:

– Yes

- ↳ Afterlife in vaguely defined "above" space:

– Yes

- ↳ Afterlife in vaguely defined "below" space:

– No

- ↳ Afterlife in vaguely defined horizontal space:

– No

- ↳ Afterlife located in "other" space:

– No

Reincarnation in this world:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ In a human form:
– Yes

↳ In animal/plant form:
– Yes

↳ In form of an inanimate object(s):
– Yes

↳ In non-individual form (i.e. some form of corporate rebirth, tribe, lineage. etc.):
– No

↳ Reincarnation linked to notion of life-transcending causality (e.g. karma):
– Yes

↳ Other form of reincarnation in this world:
– No

Are there special treatments for adherents' corpses:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Cremation:
– No
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)

↳ Mummification:
– No
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)

↳ Interment:
– No
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)

↳ Cannibalism:
– No
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)

↳ Exposure to elements (e.g. air drying):

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Feeding to animals:

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Secondary burial:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Re-treatment of corpse:

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Other intensive (in terms of time or resources expended) treatment of corpse :

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Are co-sacrifices present in tomb/burial:

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Are grave goods present:

– Yes

Notes: A small linga is kept in the right hand. But this cannot exactly be classified as a grave good.

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Personal effects:

– No

↳ Valuable items:

– No

↳ Other grave goods:

– No

Are formal burials present:

– Yes

Notes: The Veerashaivas bury themselves in the sitting posture after the burial mode of great saints in Hinduism.

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ As cenotaphs:

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ In cemetery:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Family tomb-crypt:

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Domestic (individuals interred beneath house, or in areas used for normal domestic activities):

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Other formal burial type:

– No

Supernatural Beings

Are supernatural beings present:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ A supreme high god is present:

– Yes

Notes: Shiva would be the high god for the Veerashaivas.

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ The supreme high god is anthropomorphic:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

- ↳ The supreme high god is a sky deity:
– No
- ↳ The supreme high god is chthonic (of the underworld):
– No
- ↳ The supreme high god is fused with the monarch (king=high god):
– Yes
- ↳ The monarch is seen as a manifestation or emanation of the high god:
– Yes
- ↳ The supreme high god is a kin relation to elites:
– No
- ↳ The supreme high god has another type of loyalty-connection to elites:
– No
- ↳ The supreme high god is unquestionably good:
– No
- ↳ Other feature(s) of supreme high god:
– Yes [specify]: Shiva is innocent, ascetic as well as erotic.
- ↳ The supreme high god has knowledge of this world:
– Yes
 - ↳ The supreme god's knowledge is restricted to particular domain of human affairs:
– No
 - ↳ The supreme high god's knowledge is restricted to (a) specific area(s) within the sample region:
– No
 - ↳ The supreme high god's knowledge is unrestricted within the sample region:
– Yes
 - ↳ The supreme high god's knowledge is unrestricted outside of sample region:
– Yes
 - ↳ The supreme high god can see you everywhere normally visible (in public):
– Yes

- ↳ The supreme high god can see you everywhere (in the dark, at home):
– Yes
- ↳ The supreme high god can see inside heart/mind (hidden motives):
– Yes
- ↳ The supreme high god knows your basic character (personal essence):
– Yes
- ↳ The supreme high god knows what will happen to you, what you will do (future sight):
– Yes
- ↳ The supreme high god has other knowledge of this world:
– Yes [specify]: Has knowledge of how to bring about cessation of the cycle of birth and death.
- ↳ The supreme high god has deliberate causal efficacy in the world:
– Yes
- ↳ The supreme high god can reward:
– Yes
- ↳ The supreme high god can punish:
– Yes
- ↳ The supreme high god has indirect causal efficacy in the world:
– Yes
- ↳ The supreme high god exhibits positive emotion:
– Yes
- ↳ The supreme high god exhibits negative emotion:
– Yes
- ↳ The supreme high god possesses hunger:
– No
- ↳ Is it permissible to worship supernatural beings other than the high god:
– Yes
- ↳ The supreme high god possesses/exhibits some other feature:
– Field doesn't know
- ↳ The supreme high god communicates with the living:
– Yes
 - ↳ In waking, everyday life:
– Yes

- ↳ In dreams:
 - Yes
- ↳ In trance possession:
 - Yes
- ↳ Through divination practices:
 - Yes
- ↳ Only through religious specialists:
 - No
- ↳ Only through monarch
 - No
- ↳ Other form of communication with living:
 - No
- ↳ Previously human spirits are present:
 - Yes
 - Specific to this answer:
 - Date Range: 11 CE - 12 CE
 - Status of Participants: ✓ Non-elite (common people, general populace)
- ↳ Human spirits can be seen:
 - Yes
 - Specific to this answer:
 - Date Range: 11 CE - 12 CE
 - Status of Participants: ✓ Non-elite (common people, general populace)
- ↳ Human spirits can be physically felt:
 - Yes
 - Specific to this answer:
 - Date Range: 11 CE - 12 CE
 - Status of Participants: ✓ Non-elite (common people, general populace)
- ↳ Previously human spirits have knowledge of this world:
 - Yes
 - Specific to this answer:
 - Date Range: 11 CE - 12 CE
 - Status of Participants: ✓ Non-elite (common people, general populace)
- ↳ Human spirits' knowledge restricted to particular domain of human affairs:
 - No
 - Specific to this answer:
 - Date Range: 11 CE - 12 CE
 - Status of Participants: ✓ Non-elite (common people, general populace)
- ↳ Human spirits' knowledge restricted to (a) specific area(s) within the sample region:
 - No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Human spirits' knowledge unrestricted within the sample region:

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Human spirits' knowledge unrestricted outside of sample region:

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Human spirits can see you everywhere normally visible (in public):

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Human spirits can see you everywhere (in the dark, at home):

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Human spirit's can see inside heart/mind (hidden motives):

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Human spirits know your basic character (personal essence):

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Human spirits know what will happen to you, what you will do (future sight):

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Human spirits have other form(s) of knowledge regarding this world:

– Yes [specify]: How to stop the cycle of birth and death.

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

- ↳ Human spirits have deliberate causal efficacy in the world:
– Yes
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)
- ↳ Human spirits can reward:
– Yes
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)
- ↳ Human spirits can punish:
– Yes
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)
- ↳ Human spirits have indirect causal efficacy in the world:
– Yes
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)
- ↳ Human spirits have memory of life:
– Yes
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)
- ↳ Human spirits exhibit positive emotion:
– Yes
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)
- ↳ Human spirits exhibit negative emotion:
– Yes
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)
- ↳ Human spirits possess hunger:
– Yes
- ↳ Human spirits possess/exhibit some other feature:
– No
- ↳ Human spirits communicate with the living:
– Yes
Specific to this answer:
Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ In waking, everyday life:
– Yes

↳ In dreams:
– Yes

↳ In trance possession:
– Yes

↳ Through divination processes:
– Yes

↳ Only through specialists:
– No

↳ Only through monarch:
– No

↳ Communicate with living through other means:
– No

↳ Non-human supernatural beings are present:
– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ These supernatural beings can be seen:
– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ These supernatural beings can be physically felt:
– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Non-human supernatural beings have knowledge of this world:
– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Non-human supernatural beings have knowledge restricted to particular domain of human affairs:
– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Non-human supernatural beings have knowledge restricted to (a) specific area(s) within the sample region:

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Non-human supernatural beings have knowledge unrestricted within the sample region:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Non-human supernatural beings have knowledge unrestricted outside of sample region:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Non-human supernatural beings have can see you everywhere normally visible (in public):

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Non-human supernatural beings can see you everywhere (in the dark, at home):

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Non-human supernatural beings can see inside heart/mind (hidden motives):

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Non-human supernatural beings knows your basic character (personal essence):

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Non-human supernatural beings know what will happen to you, what you will do (future sight):

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Non-human supernatural beings have other knowledge of this world:

– Yes [specify]: Knowledge of how to cease the cycle of birth and death.

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Non-human supernatural beings have deliberate causal efficacy in the world:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ These supernatural beings can reward:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ These supernatural beings can punish:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ These supernatural beings have indirect causal efficacy in the world:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ These supernatural beings exhibit positive emotion:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ These supernatural beings exhibit negative emotion:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ These supernatural beings possess hunger:

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ These supernatural beings possess/exhibit some other feature:

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Mixed human-divine beings are present:

– Yes

Notes: There is Shiva and pantheon. But also human-divine beings such as the Veerashaiva saints of the 12th century who performed miracles and had conquered death.

Specific to this answer:

Date Range: 11 CE - 12 CE

↳ These mixed human-divine beings can be seen:

– Yes

Notes: Yes, by those who practice aspects of the tradition with a pure heart.

Specific to this answer:

Date Range: 11 CE - 12 CE

↳ These mixed human-divine beings can be physically felt:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Mixed human-divine beings have knowledge of this world:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Mixed human-divine beings have knowledge restricted to particular domain of human affairs:

– Yes

↳ Mixed human-divine beings have knowledge restricted to (a) specific area(s) within the sample region:

– No

↳ Mixed human-divine beings have knowledge unrestricted within the sample region:

– Yes

↳ Mixed human-divine beings have knowledge unrestricted outside of sample region:

– Yes

↳ Mixed human-divine beings can see you everywhere normally visible (in public):

– Yes

↳ Mixed human-divine beings can see you everywhere (in the dark, at home):

– Yes

↳ Mixed human-divine beings can see inside heart/mind (hidden motives):

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Mixed human-divine beings know your basic character (personal essence):

– Yes

↳ Mixed human-divine beings know what will happen to you, what you will do (future sight):

– Yes

↳ Mixed human-divine beings have other knowledge of the human world:

– Yes [specify]: The knowledge of how to cease the cycle of birth and death from repeating itself over and over again.

↳ These mixed human-divine beings have deliberate causal efficacy in the world:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ These mixed human-divine beings can reward:

– Yes

↳ These mixed human-divine beings can punish:

– Yes

↳ These mixed human-divine beings have indirect causal efficacy in the world:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ These mixed human-divine beings exhibit positive emotion:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ These mixed human-divine beings exhibit negative emotion:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ These mixed human-divine beings possess hunger:

– No

Notes: Since the saints in their temples exist in a transcendental form and not a physical form, they feel no hunger. Devotees however make offerings of food, water and flowers as a mark of respect.

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ These mixed human-divine beings possess/exhibit some other feature:

– Yes [specify]: Specific qualities like protection from distress, blessings and so on.

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Mixed human-divine beings communicate with the living:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ In waking, everyday life:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ In dreams:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ In trance possession:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Through divination practices:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Only through religious specialists:

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Only through monarch:

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Other form of communication with living:
– No

↳ Does the religious group possess a pantheon of supernatural beings:
– Yes
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)

↳ Organized by kinship based on a family model:
– Yes
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)

↳ Organized hierarchically:
– Yes
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)

↳ Power of beings is domain specific:
– Yes
Notes: The answer really is Yes and No. For instance, Ganesha, son of Shiva is domain specific. He is the lord of beginnings and the remover of obstacles. But Shiva though destroyer and punisher in some stories, is also all-capable.
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)

↳ Other organization for pantheon:
– Yes [specify]: Hindu mainstream sects
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)

Supernatural Monitoring

Is supernatural monitoring present:

This refers to surveillance by supernatural beings of humans' behaviour and/or thought particularly as it relates to social norms or potential norm violations.

– Yes
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)

↳ There is supernatural monitoring of prosocial norm adherence in particular:
Prosocial norms are norms that enhance cooperation among members of the group, including obviously "moral" or "ethical" norms, but also extending to norms concerning honouring contracts and oaths, providing hospitality, coming to mutual aid in emergencies, etc.
– No

- ↳ Supernatural beings care about taboos:
 - Yes
 - Specific to this answer:
 - Date Range: 11 CE - 12 CE
 - Status of Participants: ✓ Non-elite (common people, general populace)

- ↳ Food:
 - Yes
 - Specific to this answer:
 - Date Range: 11 CE - 12 CE
 - Status of Participants: ✓ Non-elite (common people, general populace)

- ↳ Sacred space(s):
 - Yes

- ↳ Sacred object(s):
 - Yes

- ↳ Supernatural beings care about other:
 - Yes [specify]: Purity of devotee.

- ↳ Supernatural beings care about murder of coreligionists:
 - Yes
 - Specific to this answer:
 - Date Range: 11 CE - 12 CE
 - Status of Participants: ✓ Non-elite (common people, general populace)

- ↳ Supernatural beings care about murder of members of other religions:
 - Yes
 - Specific to this answer:
 - Date Range: 11 CE - 12 CE
 - Status of Participants: ✓ Non-elite (common people, general populace)

- ↳ Supernatural beings care about murder of members of other polities:
 - Yes
 - Specific to this answer:
 - Date Range: 11 CE - 12 CE
 - Status of Participants: ✓ Non-elite (common people, general populace)

- ↳ Supernatural beings care about sex:
 - No
 - Specific to this answer:
 - Date Range: 11 CE - 12 CE
 - Status of Participants: ✓ Non-elite (common people, general populace)

- ↳ Supernatural beings care about lying:
 - Yes
 - Specific to this answer:
 - Date Range: 11 CE - 12 CE
 - Status of Participants: ✓ Non-elite (common people, general populace)

- ↳ Supernatural beings care about honouring oaths:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Supernatural beings care about laziness:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Supernatural beings care about sorcery:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Supernatural beings care about non-lethal fighting:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Supernatural beings care about shirking risk:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Supernatural beings care about disrespecting elders:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Supernatural beings care about gossiping:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Supernatural beings care about property crimes:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Supernatural beings care about proper ritual observance:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Supernatural beings care about performance of rituals:
– Yes
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)

↳ Supernatural beings care about conversion of non-religionists:
– No
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)

↳ Supernatural beings care about economic fairness:
– Yes
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)

↳ Supernatural beings care about personal hygiene:
– Yes
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)

↳ Supernatural beings care about other:
– Yes [specify]: motivation behind actions, unselfish motives are rewarded, selfish ones punished.

Do supernatural beings mete out punishment:

– Yes
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)

↳ Is the cause or agent of supernatural punishment known:
– Yes
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)

↳ Done only by high god:
– No

↳ Done by many supernatural beings:
– Yes
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)

↳ Done through impersonal cause-effect principle:
– Yes

↳ Done by other entities or through other means [specify]

– No

↳ Is the reason for supernatural punishment known:

– Yes

↳ Done to enforce religious ritual-devotional adherence:

– No

↳ Done to enforce group norms:

– No

↳ Done to inhibit selfishness:

– Yes

↳ Done randomly:

– No

↳ Other [specify]

– No

↳ Supernatural punishments are meted out in the afterlife:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Supernatural punishments in the afterlife are highly emphasized by the religious group:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Punishment in the afterlife consists of mild sensory displeasure:

– Yes

↳ Punishment in the afterlife consists of extreme sensory displeasure:

– Yes

↳ Punishment in the afterlife consists of reincarnation as an inferior life form:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Punishment in the afterlife consists of reincarnation in an inferior realm:

– Yes

↳ Other [specify]

– No

↳ Supernatural punishments are meted out in this lifetime:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Supernatural punishments in this life are highly emphasized by the religious group:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Punishment in this life consists of bad luck:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Punishment in this life consists of political failure:

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Punishment in this life consists of defeat in battle:

– No

↳ Punishment in this life consists of crop failure or bad weather:

– No

↳ Punishment in this life consists of disaster on journeys:

– No

↳ Punishment in this life consists of mild sensory displeasure:

– Yes

↳ Punishment in this life consists of extreme sensory displeasure:

– Yes

↳ Punishment in this life consists of sickness or illness:

– No

↳ Punishment in this life consists of impaired reproduction:

– No

↳ Punishment in this life consists of bad luck visited on descendants:

– Yes

↳ Other [specify]

– Yes

Notes: There is no clear answer as to whether all misfortunes are the result of one's past karma. It could well be the result of one's actions in the present. Hence, it is concluded in this tradition that the concept of karma and karma's workings are indecipherable by the human mind, which is why actions must be performed always and with a good use of discernment.

Do supernatural beings bestow rewards:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Is the cause/purpose of supernatural rewards known:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Done only by high god:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Done by many supernatural beings:

– Yes

↳ Done through impersonal cause-effect principle:

– Yes

↳ Done to enforce religious ritual-devotional adherence:

– No

↳ Done to enforce group norms:

– No

↳ Done to inhibit selfishness:

– Yes

↳ Done randomly:

– No

↳ Supernatural rewards are bestowed out in the afterlife:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Supernatural rewards in the afterlife are highly emphasized by the religious group:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Reward in the afterlife consists of mild sensory pleasure:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Reward in the afterlife consists of extreme sensory pleasure:

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Reward in the afterlife consists of eternal happiness:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Reward in the afterlife consists of reincarnation as a superior life form:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Reward in the afterlife consists of reincarnation in a superior realm:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Other [specify]

– Field doesn't know

Notes: Cessation of the cycle of birth and death.

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Supernatural rewards are bestowed out in this lifetime:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Supernatural rewards in this life are highly emphasized by the religious group:

– Field doesn't know

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Reward in this life consists of good luck:

– Yes

↳ Reward in this life consists of political success or power:
– No

↳ Reward in this life consists of success in battle:
– No

↳ Reward in this life consists of peace or social stability:
– No

↳ Reward in this life consists of healthy crops or good weather:
– No

↳ Reward in this life consists of success on journeys:
– No

↳ Reward in this life consists of mild sensory pleasure:
– Yes

↳ Reward in this life consists of extreme sensory pleasure:
– Yes

↳ Reward in this life consists of enhanced health:
– No

↳ Reward in this life consists of enhanced reproductive success:
– No

↳ Reward in this life consists of fortune visited on descendants:
– Yes

↳ Other [specify]
– Yes

Notes: There is no clarity with regards to the working of Karma.

Messianism/Eschatology

Are messianic beliefs present:

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Is an eschatology present:

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Norms and Moral Realism

Are general social norms prescribed by the religious group:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Is there a conventional vs. moral distinction in the religious group:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ What is the nature of this distinction:

– Weakly present

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Are specifically moral norms prescribed by the religious group:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Specifically moral norms are implicitly linked to vague metaphysical concepts:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Specifically moral norms are explicitly linked to vague metaphysical entities:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Specifically moral norms are linked to impersonal cosmic order (e.g. karma):

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Specifically moral norms are linked in some way to an anthropomorphic being:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Specifically moral norms are linked explicitly to commands of anthropomorphic being:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Specifically moral norms are have no special connection to metaphysical:

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Moral norms apply to:

– Only specialized religious class

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Are there centrally important virtues advocated by the religious group:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Honesty / trustworthiness / integrity:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Courage (in battle):

– Yes

Notes: Courage in battle was a virtue in medieval India for the Veerashaivas. In modern India, it is more generic.

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Courage (generic):

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Compassion / empathy / kindness / benevolence:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Mercy / forgiveness / tolerance:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Generosity / charity:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Selflessness / selfless giving:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Righteousness / moral rectitude:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Ritual purity / ritual adherence / abstention from sources of impurity:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Respectfulness / courtesy:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Familial obedience / filial piety:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Fidelity / loyalty:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Cooperation:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Independence / creativity / freedom:

– Yes

Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)

↳ **Moderation / frugality:**
– Yes
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)

↳ **Forbearance / fortitude / patience:**
– Yes
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)

↳ **Diligence / self-discipline / excellence:**
– Yes
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)

↳ **Assertiveness / decisiveness / confidence / initiative:**
– Yes
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)

↳ **Strength (physical):**
– No
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)

↳ **Power / status / nobility:**
– No
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)

↳ **Humility / modesty:**
– Yes
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)

↳ **Contentment / serenity / equanimity:**
– Yes
Specific to this answer:
Date Range: 11 CE - 12 CE
Status of Participants: ✓ Non-elite (common people, general populace)

- ↳ Joyfulness / enthusiasm / cheerfulness:
 - Yes
 - Specific to this answer:
 - Date Range: 11 CE - 12 CE
 - Status of Participants: ✓ Non-elite (common people, general populace)
- ↳ Optimism / hope:
 - Yes
- ↳ Gratitude / thankfulness:
 - Yes
- ↳ Reverence / awe / wonder:
 - No
- ↳ Faith / belief / trust / devotion:
 - Yes
 - Specific to this answer:
 - Date Range: 11 CE - 12 CE
 - Status of Participants: ✓ Non-elite (common people, general populace)
- ↳ Wisdom / understanding:
 - Yes
 - Specific to this answer:
 - Date Range: 11 CE - 12 CE
 - Status of Participants: ✓ Non-elite (common people, general populace)
- ↳ Discernment / intelligence:
 - Yes
 - Specific to this answer:
 - Date Range: 11 CE - 12 CE
 - Status of Participants: ✓ Non-elite (common people, general populace)
- ↳ Beauty / attractiveness:
 - No
- ↳ Cleanliness (physical) / orderliness:
 - Yes
 - Specific to this answer:
 - Date Range: 11 CE - 12 CE
 - Status of Participants: ✓ Non-elite (common people, general populace)
- ↳ Other important virtues advocated by the religious group:
 - No

Practices

Membership Costs and Practices

Does membership in this religious group require celibacy (full sexual abstinence):

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Does membership in this religious group require constraints on sexual activity (partial sexual abstinence):

– Yes

↳ Monogamy (males):

– Yes

Notes: This is recommended, not enforced by the religious community. The Indian State enforces monogamy on all Indian men and women.

↳ Monogamy (females):

– Yes

↳ Other sexual constraints (males):

– Yes

Notes: Sexual activity is not recommended on auspicious days or festivals.

↳ Other sexual constraints (females):

– Yes

Notes: Sexual activity is not recommended on auspicious days or festivals.

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Does membership in this religious group require castration:

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Does membership in this religious group require fasting:

– Yes

Notes: Fasting is not enforced in any manner in followers though it is recommended on the festival of Shivaratri or Shiva's night. This is the most important festival for the Veerashaivas.

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Does membership in this religious group require forgone food opportunities (taboos on desired foods):

– Yes

Notes: The Veerashaivas are not meat-eaters.

Specific to this answer:

Date Range: 11 CE - 12 CE

Does membership in this religious group require permanent scarring or painful bodily alterations:

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Does membership in this religious group require painful physical positions or transitory painful wounds:

— No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Does membership in this religious group require sacrifice of adults:

"Adults" here referring to an emic or indigenous category; if that category is different from the popular Western definition of a human who is 18-years-old or older and who is legally responsible for his/her actions, then please specify that difference in the Comments/Sources: box below.

— No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Does membership in this religious group require sacrifice of children:

"Children" here referring to an emic or indigenous category; if that category is different from the popular Western definition, please specify that different in the Comments/Sources: box below.

— No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Does membership in this religious group require self-sacrifice (suicide):

— No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Does membership in this religious group require sacrifice of property/valuable items:

— No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Does membership in this religious group require sacrifice of time (e.g., attendance at meetings or services, regular prayer, etc.):

— No

Notes: Sacrifice of time is recommended, not required.

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Does membership in this religious group require physical risk taking:

— No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Does membership in this religious group require accepting ethical precepts:

— Yes

Notes: The eight ethical precepts or ashtavarana include deference to (1) Guru or Teacher (2) Linga or the abstract form of Shiva, (3) Jangama or the unattached gurus (4) Bhasma (Vibhuti) or Sacred ash (5) Rudraksha or seed of the Rudraksha tree considered to be the tears of Shiva (6) Padodaka or water that washes the feet of gurus (7) Prasada or food or any other sanctified object. (8) Mantra or Sacred sounds. Ethical precepts could also include the following: (1) Lingachara (2) Sadachara (3) Shivachara (4) Bhratyachara (5) Ganachara. Achara literally means practices.

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Does membership in this religious group require marginalization by out-group members:

— No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Does membership in this religious group require participation in small-scale rituals (private, household):

— Yes

Notes: The Linga worn on the body in a thread is worshipped by being held in the palm of one's hand. This practice was introduced by Basavanna in the 12th century. He also introduced new concepts such as dasoha (giving), kayaka (importance of work) and emphasized upon equality of men and women as a result of which women worship on their periods unlike in other Hindu sects.

↳ What is the average interval of time between performances (in hours):

Performances here refers to large-scale rituals.

— Hours: 0

Notes: It is subjective.

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Does membership in this religious group require participation in large-scale rituals:

i.e. involving two or more households; includes large-scale "ceremonies" and "festivals."

— No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Are extra-ritual in-group markers present:

E.g. special changes to appearance such as circumcision, tattoos, scarification, etc.

— Yes

Notes: The Lingayats wear Bhasma or Vibhuti on their foreheads like other Shaivites within Hinduism, but this practice distinguishes them from the Vaishnavites who also wear a marker on their forehead but differently. They also wear a small linga through a thread known as the ishtalinga.

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Tattoos/scarification:

— No

↳ Circumcision:

— No

↳ Food taboos:

– Yes

Notes: They cannot consume meat.

↳ Hair:

– No

Notes: Religious Heads of mathas could wear their hair a bit differently. Occasionally, tied in a knot on top of the head.

↳ Dress:

– No

Notes: Religious Heads of mathas wear orange-colored clothing.

↳ Ornaments:

– No

Notes: Religious Heads of Mathas wear the Rudraksha beads. All others wear the linga on the body with a thread, which could be considered an ornament.

↳ Archaic ritual language:

– Yes

Notes: A number of Veerashaivas are well-versed in Sanskrit. There is no compulsion that everyone learn this and therefore it is inaccurate to view this as a marker. Nevertheless, a number of people from this community are known for their commitment to Sanskrit-learning.

↳ Other:

– No

Does the group employ fictive kinship terminology:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Fictive kinship terminology universal:

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Fictive kinship terminology widespread:

– Yes

Notes: This is true of medieval India since the earliest saints are all referred to as brother or sister.

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Fictive kinship terminology employed but uncommon:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Society and Institutions

Levels of Social Complexity

The society to which the religious group belongs is best characterized as (please choose one):

– Other [specify in comments]

Notes: A matha or congregation of individuals with similar beliefs in certain kinds of philosophical thinking.

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Welfare

Does the religious group in question provide institutionalized famine relief:

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

– Yes

Notes: The Veerashaiva mathas are known to engage in a number social work activities. Famine relief could well have been conducted or been on their agenda, especially if it hit local areas.

Is famine relief available to the group's adherents through an institution(s) other than the religious group in question:

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Does the religious group in question provide institutionalized poverty relief:

– Yes

Notes: A number of students are provided education and hostel facilities at subsidized rates, possibly even free, in dedicated institutions for followers.

Specific to this answer:

Date Range: 11 CE - 12 CE

Is poverty relief available to the group's adherents through an institution(s) other than the religious group in question:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Does the religious group in question provide institutionalized care for the elderly and infirm:

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Is institutionalized care for the elderly and infirm available to the group's adherents through an institution(s) other than the religious group in question:

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Education

Does the religious group provide formal education to its adherents:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)



Is formal education restricted to religious professionals:

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)



Is such education open to both males and females:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Is formal education available to the group's adherents through an institution(s) other than the religious group:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)



Is extra-religious education open to both males and females:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Bureaucracy

Do the group's adherents interact with a formal bureaucracy within their group:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Do the group's adherents interact with other institutional bureaucracies:

– Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Public Works

Does the religious group in question provide public food storage:

– No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Is public food storage provided to the group's adherents by an institution(s) other than the religious group in question:

— No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Does the religious group in question provide water management (irrigation, flood control):

— No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Is water management provided to the group's adherents by an institution(s) other than the religious group in question:

— No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Does the religious group in question provide transportation infrastructure:

— No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Is transportation infrastructure provided for the group's adherents by an institution(s) other than the religious group in question:

— No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Taxation

Does the religious group in question levy taxes or tithes:

— No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Are taxes levied on the group's adherents by an institution(s) other than the religious group in question:

— No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Enforcement

Does the religious group in question provide an institutionalized police force:

— No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Do the group's adherents interact with an institutionalized police force provided by an institution(s) other than the religious group in question:

— No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Does the religious group in question provide institutionalized judges:

— No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Do the group's adherents interact with an institutionalized judicial system provided by an institution(s) other than the religious group in question:

— No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Does the religious group in question enforce institutionalized punishment:

— No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Are the group's adherents subject to institutionalized punishment enforced by an institution(s) other than the religious group in question:

— No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Does the religious group in question have a formal legal code:

— No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Are the group's adherents subject to a formal legal code provided by institution(s) other than the religious group in question:

— No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Warfare

Does religious group in question possess an institutionalized military:

— No

Notes: **But the Veerashaivas are known to have been a militant group in the 12th century.**

Specific to this answer:

Date Range: 20 CE - 21 CE

Do the group's adherents participate in an institutionalized military provided by institution(s) other than the religious group in question:

— No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Are the group's adherents protected by or subject to an institutionalized military provided by an institution(s) other than the religious group in question:

— No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Written Language

Does the religious group in question possess its own distinct written language:

— No

Notes: However, those settled in different regions follow the dialects of their regions respectively. For e.g. the Veerashaivas of North Karnataka may speak in that dialect, while those settled in Andhra Pradesh may speak in Telugu language and the regional dialect of Telugu.

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Is a non-religion-specific written language available to the group's adherents through an institution(s) other than the religious group in question:

— Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Is a non-religion-specific written language used by the group's adherents through an institution(s) other than the religious group in question:

— Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Calendar

Does the religious group in question possess a formal calendar:

— Yes

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Is a formal calendar provided for the group's adherents by an institution(s) other than the religious group in question:

— Yes

Notes: The Veerashaivas of today share their calendar for the most part with the Hindu calendar.

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Food Production

Does the religious group in question provide food for themselves:

— No

Specific to this answer:

Date Range: 11 CE - 12 CE

Status of Participants: ✓ Non-elite (common people, general populace)

Is food provided to the group's adherents by an institution(s) other than the religious group in question:

— Yes

Notes: The State provides food for this community just as it provides for all others through markets that then the citizens will have to purchase. But, Lingayats could traditionally be practicing agriculturalists when residing in rural areas.

Specific to this answer:

Date Range: 20 CE - 21 CE

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Please characterize the forms/levels of food production [choose all that apply]:

- Small-scale agriculture / horticultural gardens or orchards
- Large-scale agriculture (e.g., monocropping, organized irrigation systems)