

History and Culture of Kalabhairava Swamy Temple at Isannapally Village in Kamareddy District of Telangana – A Study

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Abstract: Sree Kalabhairava Swamy Temple is located in Isannapally village Ramareddy Mandal of Kamareddy district in Telangana State. Sri Kalaybhairava swamy jayanthi is grandly celebrated here on Karthika bahulashtami and huge crowd of devotees are come from all over Telangana state on this occasion. One of the princely states of Telangana is the Domakonda place. The village in the Kalabhairava Kshetram is under the control of Isannapalli Domakonda lords. A.D. 15th-20th century, they have been accustomed to the Hindu culture and have been in the grip of the Telangana region. Those who ruled the princely states belonged to the 'tribe of the tribes' of the Bhagareddi Reddy Branch, the Kamineni dynasty.

Keywords: Domakonda Province, history and culture, isannapally village, jatara, kamineni dynasty, kalabhairava kshetram, pooja method.

1. Introduction

1) The Jataras beginnings

Our villages are home to Telugu culture. Festivals, festivities, festivals, pubs and fairs are held throughout the year. The village is nestled in the lap of nature. Villages have as much devotion to nature as they have devotion to the gods. The life of the villagers, who do not know the meaning of Kallakapatha, is sublime amidst the natural living aromas. Hence the festivals, festivities and fairs that they celebrate are seen as expressing their humanitarian perspective. They also show the quality of their unity. Folklore is a snare system that incorporates folklore, rituals, customs, and taboos. They bring new consciousness, self-confidence and happiness to the people. The devotional attention they pay to the deities, the devotees go to fairs and festivals. These fairs and festivals are bashyas and bandagaras for folklore.

During the fair, the village deities, processions and festivals are held in the area. The procession of God is the specialty of the fair. The ceremonial figure is carried on a palanquin or on a chariot. Fairs are religious in nature but they have a social and cultural perspective. During the fair, people gather in one place. Females, males, cubs and without any big difference forget their hardships and tears and meet their friends and

relatives equally with federal words. There is no doubt that fairs are the center of news coverage, even when there is no news coverage. The Jatara is a cultural and social event that brings together a diverse community of people of different languages, castes and social backgrounds in a place to cultivate a sense of existence. The sense of unity and solidarity thrives on the fairs. The fair is a bit different than the festival. Festivals are not celebrated by one village, one region. But the fairs were all participants in Oka village. An area where they would join and celebrate in a special place where God was. There are no caste-religious differences here. These fairs begin with the chanting of the village goddesses.

Pidapa is located close to the place where the unique temples are located. These range from one day to six days depending on the priority there. In the early days of the fair only worship was predominant. Only new processes of divinity were then displayed. Many elements of Ranura entered the fair. Jaitrayatra is also about kings going to war without taking armies. One has to look at the significance of the sound of the fair which provides enthusiasm, elegance and enthusiasm in public life.

There is a special place for the horoscope during the village Devatana. The pilgrimages came to be gradually spread to the nation. "Yanena trayata iti Yatra" is a journey to the shrines of the goddess, or the pilgrimage of those who go to the shrines. The origin of the journey is the Jatra. This species has been gradually worn out as a species. Every year in a particular period, a business relationship is a fair to be held in a special place. It is said that there is a lot of people in the fair.

In the English language, the word 'Samara' is FAIR. It comes from the word FERIAE in the Latin basha bed. FERIA means festival meals or holiday day. The GERMAN language which represents the nation is called MESSE. The word 'fair' originated from the word 'jatra'. In the 850 BC of the Battle of the Bejawada, the "Januta Cebrolo" came from the "Janapada Jhathas".

In Sanskrit, the word 'Yatra' is a variation of the sound of 'Jatara' in Telugu. It seems to have been applied in these two

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different meanings. The favorite goddess of the epic famous pilgrimage away from a place is a journey to pilgrims. The temple may be called fair. People may say that the temple is a fair time for the year-round journey. They went on a trip throughout the year. But the Jatara is held only once a year.

The words festival, Jatara, Saka and Kolam are examples of horoscope. Jatra and Yatra are also in literature and people's usage. In Telangana there is a 'Goddess Tirdhaa' campaign. This is called 'Mela' in North India. Names of any areas of the name of the Indian culture and traditions.

"Jayaram" is a Dravidian word meaning originally a tumult or noisy disturbance "Tirunala" is also Dravidian word meaning literally good days. It is used also for the festivals of Gods. Confusion the minds of the people as to use the words. One will say the festival is a 'Jatara' and another that the same festival is 'Tirunala' The general Merry making part and 'Jatara' is the tune of bloody perdition. Emlmore Ji explained that Tirunala often used the workshop of Hindu Gods but 'Jatara' is never W.T..

Domakonda Arviyan Sundararangam Fair "The Fair is also a vibrant growing one. This is the sound emergence of the journey. This name may have come because it is a festival that attracts pilgrims. There are no festive traditions in the fair. Some of the fairs are just right with rites and there are no festive traditions. Millions of people from all over the country join a place. Later, these were changed into festivals of each village.

2) *The Kalabhairava Swamy*

Sri Kalabhairava Swamy Kshetram Isannapalli (Ramareddy) is in the village. Physically, Iannapalli - Ramreddy villages are twin villages. The Bhairava Swamy Kshetram is situated on the borders of these two villages. Let us find out how these villages were formed before the time of the study of the Lord of the Kalabhairava Swamy.

In 1948, the Asfajhias in Telangana were also independent until all the princely states merged in India. This is also the place of the Domakonda (Blikavolu). This is an integral part of the village of Isannapalli (Ramareddy) in the Domakonda province. In the name of the son of the daughter of the king of Domakonda, the village of the daughter of the daughter of the daughter of the daughter of the 'Visannapalli', the village can be built. It is reasonable to say that the village is said to have been called 'Visannappali' earlier. This village is known as 'Iannapalli', even though it was previously called by any names. Iannapalli - Ramareddy villages, twin villages Isannapalli has a history of Ramareddy village. Kamiredd-II (1550-1600 A.D.), the youngest of the brothers, is known to have built the village of Ramareddy in the name of his son Ramarao. The villagers say that this village is called Ratala Ramareddy Peta because of the high chariot Jubilee in the village. Ratala Ramareddy Peta village is called Ramareddy.

Iannapalli (Ramareddy) in the early morning, the devotees of the devotee are suffering from the diseases of the Refuge. One of the princely states of Telangana is the Domakonda place. The village in the Kalabhairava Kshetram is under the control of Iannapalli Domakonda lords. 15-20 AD century, they have been accustomed to the Hindu culture and have been in the grip of the Telangana region. Those who ruled the princely states belonged to the 'tribe of the tribes' of the Bhagareddi Reddy

Branch, the Kamineni dynasty. At the time of the death of Raja Chaudhury, he had a child in the name of Raja Rajeshwara of Vemulavada. Through it, this dynasty changed their tribe name to 'Reppella'. Of these, Kamineni is famous and his name is derived from the family. The 'Kamineni clan' name is derived from the name of 'Kamineni'

2. Temple Construction

During the reign of Kamineni dynasty, war is being caused by foreign enemies. They do not understand how to win the war. Rami Reddy and Kamareddy kings of this family are scared of how to protect their kingdom from enemies. One day when the time of sleep comes to them, I dream that you will win the war if you bring my idol from Kashi and worship. They sent some of their kingdom to Kashi. So they bring the idol to their capital in the bulls, and they will be trapped in the ground, including the wagons, and how many bullocks are on the carts. Then Kamineni came and installed the Ugram. That is why the tide is being built in 1500 A.D. Since then, Kamineni has been able to say that the elderly people in the village have won the battle because they worship the idol.

The Goddess is re-constructed 1999 A.D and is worshiped by Nitya Puja. Since then, the goddess has been under the control of the Deyayana branch. The Temple priest informed that the fair will be about 90 years. Sri Kalbhairavaswami chooses the north east of his father and is constantly protecting the village and fulfilling the wishes of the devotees. The villagers say that the devotees have been beaten to the idol of Lord Vishnu in the cases of drought, and that the dung will be removed from the river. It is also a part of such notions that this is the name of the idol of Anjaneya. He endured with the compassion of his idol for the welfare of the world. The word 'Putyya' is an assurance of the Gita, which is the "paper, flower, fruit and tail of the flowers". That is why Bhakta Heart Sankari Sri Kalabhairava Swamy. 'Kaludu' means yamudu. If we hear the name of Yama, they will be afraid of the whole of the lonkanas. The name of the Lord is the Lord of the Glorious Lord of the Yamuna. Skandapuram tells that this name is put to his son Sankara himself.

The villagers say that the villages of Iannapalli-Ramareddy are around the Ashtavasavas. They are

1. Dandapani Bhairavudu,
2. Vikranti Bhairavudu,
3. Maha Bhairavudu,
4. Kshetra Pakala Bhairavudu,
5. Vadaka Bhairavudu,
6. Ananda Bhairavudu,
7. Gowhara Bhairavudu,
8. Art Bhairavudu.

This is the time of the Lord of the Bhairavas. The last seven Bhairavi statues have been lost in time. If archaeologists continue excavations, they may be available. About 1 km from the village, there is a statue of Sri Vishweshwar in the place of Kashi Palli and the Pushkarini is looking towards the village. But this statue is very small. The similarities are between the legs. These are the names of the famous holy places like Iannapalli - Ramareddy village, Kasi (Kasi palli),

Rameshwaram (Rameshwaran kunta) etc.

It is a very ancient book which is very widely seen. Kalabalavadu is important In the Brahma Vaivartta Purana, the Durga Puja is said to be the first to be worshiped by the Ashbhairavas. In the Vama Purana, there is a reference to the 37 of the author, and the description of the unlucky Bhairavas is in chapter VI. Mahakala Bhairavi is among the Bhairavas who are said to have been called Shiva Gana in the Kalipurana. In Chapter 4, he tells us that he is a man of unassuming and the Lord of the Lord and the Lord of Shiva. In the book Tantra Saram, there is a reference to the wearing of a hand-held Bhairavi. This is the period of the Kalabhairava's appearance.

The age of the aged, the old rishis, standing on the bridge of Jerusalem, prayed to Brahma and asked him to tell something of the "last substance". Then Brahma replied, "I am the object of the universe, the self, the Lord, the Lord of the world." This words were heard by Narayana. He was quick to be angry and say to Brahma, "Vidatha! If you do not understand the identity of the Lord, it is not fair to speak with ignorance. The Yadna is the best of all. If you reject me, I can't live this lol. I am a man of the same spirit. "There was a dispute between them. Both of them sought the Vedas to find out whose argument was true. They asked the Vedas to say the best of the three worlds. Then the Vedas say, "O Brahma, Vishnu. If you accept us as a criterion, you will get a parallel to your questions. "Both of them agreed with Veta Pramanyani.

Then the rig-Veda says, "He is the one who is the one, and the one that is in the world. Then the Yajur-Veda said, "He is the Lord of all the Ashtanga Yog, the one who has been worshipped with complete sacrifices. Then the Sama-Veda says, "He is the one who is the Lord of the Universe, the one who is the one who is the one who is running away from it, and whom the yogi is reflecting in his mind."

Then came the blessed one, who said, "He is the Lord of the Great God, the Lord of the Worlds, the Lord of all suffering, the pleasures and the comforts of the Lord."

The four Vedas were said to be the partatti of Shiva and Brahma did not taste the Vishnu. Soon they would say, "Naked, wandering in the cemetery, and the Gray-heateness of the Samkara? He has no comforts with Parabrahmam. "The romance of their words, the "sanatudu, the self-shining, the rich and the powerful, the Almighty, the supreme," but the words of the Pranavam were not heard by Brahma Vishnu. After a few brilliance, this brilliance became a trident, a Pallochana and a nagabhudhana. Then Brahma, God, to Shankar, "Shankaraa! If you are born from my place, I will save you. "As soon as he was angry with the pride of Brahma, he was instantly born of Bhairava. Son! The time is Bhairav! You are equal to the Lord, so you are calling you a calabour. You will punish this arrogant Brahman. After that, he was the head of the Kashi Kshetram, the Mukti seat, and the man to punish the sinner. But it is said that Chitragupta is no longer writing the Pavan calculations in the Kashi field. He condemned the head of Brahma, who had cursed Shiva, and the little finger of his left hand. Vishnu then praised Shankarasura. Brahma, fearing him, praised Shankarasura. Then Shankara, the devotee of the Blessed one, made a quiet and calm look at the two of them. Brahma Vishnu

is the most adorable. If thou hast condemned the head of Brahma, and have killed Brahma, then he shall hold the yoke of Brahma for the loss of the sin, and make alms in the world. " At the time of the decree, when the time went out for alms, Brahma's murder was an awful woman. Then he said to the woman, "O Bhayaakaram! If you keep chasing this Bhairava, when the Bhairava enters the Kashi, you leave him. You cannot enter Kashi Nagaram. "Then the time-scholar took Brahma's legs and wrapped them in his hand. Brahma and Vishnu worshipped the Kalabhrabha as Shivaji. The time had passed and the story of the murder of Brahma in the form of a woman had vanished. The Kalabhatta was happy. That is why the people who have visited Kashi field will be away from all sins. Those who visit this field will not be reborn.

In this story, the Margasirsha of the Srikalabhairava Prema, the fasting of the day and the night to be worshiped, the Swami to worship Swamy, Ashrayam, Chaturdashi Tidulu, Adi-Mangala weeks, to make a pilgrimage. But now in this field from ancient times (in contrast), the birthday celebrations in the month of Kartik are traditionally performed by devotees. The glory of the Lord of the Kalabhairava, the divine experiences of the devotee and the desire to serve the Swami. It is a special distinction between those who suffer from the sufferings of the people, those who are suffering from diseases, and those who are ill and who are afflicted by the occult, who are suffering from the loss of their souls, who are deprived of their sufferings and are driven away.

The most special thing in this field is Swami's Pushkarini. It is an unholy character that provides all the time and the inexhaustible water. This Pushkarini specializes in water resources. No one knows the secret behind this uniqueness. It is the devotees who are known as Sriswamy's glory. The devotees say that those who bathe in the sacred Pushkaras are suffering from the pain of the heart and the past.

1) Pooja method

Sri Kalabhairava Swamy Pooja method is followed by Lord Shiva puja. The Swami will perform Trikalpuja (morning, noon and night) for the day. The priest informed that the pooja procedure was from the temple.

2) Morning

In the morning, the swami will be bathed every day and worshipped in the Panchamrutha. This procedure is done to the Swami every day. The same is done by special pujas every Tuesday.

3) Afternoon

The swami is worshiped every afternoon with Pulihora, Sira and Vada Prasad. The same will be given to the Swami. The same will be given to special harathi every Tuesday.

4) Tonight

The swami is worshiped every day and the Swami is sleeping.

3. Conclusion

This paper presented an overview of History and culture of kalabhairava swamy temple at isannapally village in kamareddy district of telangana – a study.

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