



CONCEPT OF KAYAKA AND DASOHA IN SHARANAS VIEWS OF 12th CENTURY

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Abstract:

Due to Muslim invasions 12th century was witnessed for many social and economic crises like Inequality, Caste system, Social justice and Women issues etc in the context of Indian history. By that time it was a golden age in the history of the Karnataka. The Sharanas [saints] of 12th century tried to remove the darkness of this society, with their spiritual and intellectual power of their experience.

Sharanas [saints] sat together in the parliament [Anubhava mantapa] formed by Basaveshwera in Kallyana and discussed about the social and economic conditions of the time. They tried to eradicate challenges of the society and bring peace and prosperity in the society through their concept of Kayaka and Dasoha. Hence here I tried to analyse the concept and trace its relevance in today.

KEY WORDS:

Sharanas [saints], Kayaka, Dasoha, concept, work, society devotees

INTRODUCTION:

The twelfth century was a golden age in the history of the Karnataka, the many Sharanas (saints) changed the course of the world with their empirical, spiritual and intellectual power by filling the spirit of their experience.

Basavanna, who removed the darkness of this world with his knowledge, intellectual consciousness, unique ideas of experience and bright light of devotion as the token of all these activities. All Sharanas surrendered themselves to the Basaveshwara for the welfare of the all living beings and took up the task of welfare of the world.¹

CONCEPT OF KAYAKA:

We come to know first the Kayaka and Dasoha principles, Kayaka means every individual should take up the job of choice performed it with all sincerity and not be burden on society. We should realize God through the work we do. The concept of Kayaka (work) maybe said to-be a significant contribution of Basava to his practical philosophy. Kaya means the body. Kayaka means honest manual labour. The Kayaka concept has its universal application. Basaveshwara renounced undeserved earnings through unlawful and dishonest means. The Sharanas of 12th century contributed through their Kayaka and Dasoha concept to the Indian society. They gave immense importance to the Kayaka and dasoha concept. The poets who said that Kayaka is Kailash which means "Work is worship". Through the term Kayaka they gave Kayakalpa to Indian life as they gave Kayakalpa to Kayaka also. As a result of their real and sensitive examination of the condition of people's life and the experience gained by Sarana through their own life. The concept of Kayaka is formed in Vachankaras.

The ideal and the scope of the meaning found by the Sharanas in the word "kayaka" is to encompass the entire universe.²

Basaveshwara believed in the goodness of human nature. He wanted to build a society consisting of devotees of Shiva. The society should have the concept of work as sacred, the fraternity and equality of men and inter-related ideas of individual and social welfare. Basaveshwara gave a practical demonstration of an ideal society through the concepts of Kayaka (Work is Worship) and Dasoha (Service to Society). Both these concepts provided material, social, economic, spiritual and moral prosperity and laid stress on contentment and peace of mind for the people.

Basaveshwara upholds the concept of work as ennobling and purifying, no matter what type of work is done by whom in which context of society. According to his work should constitute the source of income or livelihood and livelihood should be thus earned by the sweat of the brow. Moreover, an important ingredient of Kayaka was whatever one earned should retain whatever was needed and the rest be contributed to the society in the form of Dasoha.³

Basaveshwara treated all Kayaka equally and respected all 'Kayakavantas' men and women in society,

They are free to take up any Kayaka of their choice Haralayya the cobbler, Machayya the washerman, Appanna the barber, Somavve the pounder. Remamma the dealer of mirror, Remamavve the spinner, Ambigara Choudayya, Turugahi Ramanna, Sunkada Bankanna, Madara Channayya, Talwara Kamideva, Ganada Kannappa, Vaidya Sanganna, Suji Kayakaka Ramitande, Kottanada Remavva, Molige Marayya Lakamma the rice-cleaner, and a host of other Sharanas and Sharanes of different Kayakas sat side by side of Basaveshwar, the premier of Kalachoori Bijjala, in the " Anubhva Mantapa" (Academy of Experience).⁴

Basaveshwara was the first: medieval prophet to preach that poverty is not a spiritual sin but it is a social evil. It is not a legacy bequeathed to us through sin contributed either by Karma or by our forefathers. It is rather an outcome of social conditions. Being urged by this motive he moved hard to set right, the economic conditions of the society. He collected all people belonging to different vocations as said above and laid the foundation of a brotherhood of labours. In the eyes of the devotees, any work is equally valuable and there is no inferiority or superiority. A person living as a unit of the society can take up any occupation which it seems necessary and according to his abilities.

Whatever is done for the sake of wealth, no matter how great it is, there should be no sense of superiority or inferiority. Kayak is for bare stomach and clothing only.

The members of the society who were required to follow these rules:

1. Each member should earn his bread in the sweat of his brow.
2. Each member should take-to any work suited to his temperament.
3. Each member should earn only as much as his needs and requirements

He condemned beggary, even if it is religious, ascetic life.

“The body cannot earn a sari;

Can tide a piece of cloth.

Can't get oil;

Can bald head.”⁵

Sakalesha Madarasa in his verse condemns lazy people who pretend to be religious ascetics and cannot work.

“If you are engaged in professional “WORK”. Even Gurudarshan should be forgotten even Linga Puja should be forgotten.

Even if Jangama is ahead the river of work must flow because the kayak itself is Kailash. Even if it becomes Amareshwaralinga inside the kayak. Here Sharana Marayya states the importance of the Kayaka, Doing Kayaka by concentration can only attain his or her salvation. There is no need to worship Guru, Ling and Jangam.⁶

While formulating this work or occupation as a means of attaining other worldly fulfillment, the devotees have thought a lot about how it should be purified in the worldly strata itself. Although Kayaka is outwardly an occupation undertaken by a person for the services necessary for the production of consumables for his own and the world's existence. It is not merely motivated by worldly motives and temperament.

The Kayaka concept has its universal application. Basaveshwara renounced undeserved earnings through unlawful and dishonest means. The following Vachana of Basaveshwara makes it clear: The sinner's wealth serves not a worthy cause Only to expiate his sin: A dog's milk serves only a dog, Not for a five-fold bath.⁷

Can devotees perform daasoha with immoral earnings?

One should work with one heart,

one should do with one heart.

Before one heart becomes two,

Maarayya, offer yourself to Maarayyapriya Amareshwaralinga.⁸

Lakkamma says that The mind of the worker should be clean. Poverty is not material for the impure mind.

When Lakshmi (goddess of money) sees the religious devotee doing Kayaka (work) with a pure mind, she embraces him” It is said that material poverty is barren for those who keep their mind pure. Daily routine work should not be left out.

Where her husband forgets the kayaka Lakkamma remembered him and asked to bring rice to cook. One fine day Lakkamma saw that Marayya brought more rice than he needed.

The king has desire;

Would the devotees of Shiva have it?

The messengers of Yama have anger;

Would the unborn ones have it?

Why do you crave for so much rice?

Shiva will not accept it. Maarayya, you will be far from

Maarayyapriya Amareshwaralinga.⁹

It can be seen how strongly the Sharans advocated the not to stock hording policy. In this Vachana"too Basava calls his devotees to have a determined mind in their pursuit of spirituality. He says that one should not desire another's wife or –property.

The Sarana must have the constancy to say, 'I will not have another's wealth';

The Sarana must have the constancy to say, 'I will not have another's wife';

The Sarana must have the constancy to -say, I will not have another's god;

The Sarana must have the constancy to say, Linga.and Jangama are one.

The sarana must have the constancy to say, Prasada is the Truth. Lord Kudalasangama distains'¹⁰

If a man keeps only what is necessary for his needs and uses the rest selflessly for the society. Social harmony will be created and the economic system will improve.

CONCEPT OF DASOHA:

Another important theory advocated by Vachanas besides 'Kayakatattva' is 'Dasoha.

The earth and the crop thy bounty

The spreading breeze thy bounty

Cating Thy bounty praise others

What shall I call the curs? Ramanath ¹¹

The five elements such as the earth, the fire the water, the air, and the sky is the resource of life. The base of all these resources is lord Shiva. Therefore, the earth and the crops of the earth, the air surrounding all that is there in the nature is the gracious bounty of the god. The people who eat this bounty but ignore the god.

The king, the subordinates of the king such as governors of province, landlords, wealthy people etc will live as though under slavery.

The true and worthy life would be justified only when the human beings worship the god. Because, he has given us so many things like the air, the water, the fire and the sky so bountifully. This ideology propagates the democratic views in the times of monarchy. Dasimayya dared enough to raise voice against monarchy with a strong determination in this Vachana. It is also applicable in the present society. We all know the list of richest persons in the world, those who accumulate the wealth in multycrores.

When a crow sees a crumb,

does it not call its flock to share?

When a hen finds a morsel,

does it not call its brood to share?

If one is a devotee of Shiva,

but has not cultivated a family of Lord's devotees,

one is worse than a hen or a crow,

Oh! Lord Kudala Sangama¹²

In this Vachana, Basavanna emphasizes that it is not enough if one is focused on one's individual success. Such success should be shared to multiply it and contribute to a harmonious, glorious society. The harmony and interdependence among individuals is the basis for a great society. In fact, in all species of animal kingdom we see harmony and interdependence. The crow and the hen used as examples represent the animal kingdom, which share even simple findings of crumbs and morsels. Through this Basaveshwar tried to convince the society that everyone should collect the wealth according to their essence, not to stock. If everybody tried to follow the views of Sharanas in their daily life we can see the hungers, beggars and poor people less in number.

CONCLUSION:

Thus Sharana's teachings have a great significance in the modern times. Removal of unequal status for women, equal respect for all professions, dignity of labour, untouchability, abolition of caste evils, uplift of the masses—all these which appear modern conception were brilliantly envisaged by the great Basaveshwara eight hundred years ago. But his thoughts more relevant to this 21 century to solve our present problems and maintain the peace and prosperity in the country and keep the basic values of Indian culture, like truth, non-violence, compassion for all living creatures. The supreme importance of spiritual values, tolerance and work in a spirit of dedication regardless of the results. But fortunately for Karnataka and for the world, Basaveshwara left behind treasure of good thoughts, poignant prose lyrics and these have kept the vision of Universal Man alive through the centuries and will continue to do so till the dream is realized.

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