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Socialist movement of *Sharanas*

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Abstract

The *Vacchanakaras* have attempted to construct the path realizing the fact that “*Vacchana* movement being primarily a religious movement though includes social, economic and other reformatory concepts it naturally originates from religion” It is evident that the 12th Century’s *Vacchana* Movement which enriches social justice and welfare can also be considered as *Sharanas* movement involving social and religious wishes.

Keywords: Socialist, religious, historical, cultural, economical

Introduction

The *Vachanakaras* socialist movement of twelfth century comprehensively brought radical revolution in the society. As a result of this movement the societal system which was like stagnant water turned out to be promiscuous like the river flowing with flooding water. Further the *Vachanakaras* Socialist Movement shook the then existing Sociological, Political, Religious, Economical, Historical, Cultural and all other aspects deep-rooted in the society and thus paved the way for the evolution of contemporary and streamlined system in the society. The people woke up from the deep sleep and started leading the life with enthusiasm and vitality. The movement attempted to uproot the ignorance, darkness and ill observances prevailing in the society and develop rational and progressive perspectives mindset among the people in the society. The people of the society came together and criticized biased adherence like caste-religion, period-sect, party-sect, property-status, superiority-inferiority, poor-rich, country-language-region-age, class-color-creed, and authoritarian ship and other discriminatory observances which were deep rooted in the society. The women in the society enjoyed complete freedom and were able to take breathe in peace getting rid of suffocating societal environment. Women achieved equal status and respect as men in the society. The women in the field of literature brought scripted many literatures which succeeded to gain acceptance from everyone. The literary works authored by women astounded everyone. It was the first time in the history wherein the *dalits*, exploited and lower class people of the society started to express their views through their literatures. It is significant that it was during the period of *Vachanakaras* where people came out from the authoritarian ship of the King and cusps of the *pundits* and started to open up their minds.

The *Vachanakaras* did not stick to the traditional literary style rather started to script their literature in the contemporary style which was familiar and prevalent during the time. This style of literature of *Vachanakaras* reached everyone thus it was a great achievement because the traditional ready style of literature though could have received appreciation from only *Pandits* and was unable to reach the minds of the common class of people. The *Shivasharanas* seriously dealt the problem of communication and started to utilize the common language to express and share their thoughts thus reached great success.

If the series of thoughts expressed doesn’t reach the commoner that what’s the gain of it? To whatever extent the contents in the thoughts may be rich, prolific and paramount when they does not reach the common people it’s of no use isn’t it? *Vacchanakaras* while bringing out their literatures being aware of these factors started to wholeheartedly communicate in pure Kannada language complementing to strengthen their socialistic movement. The primary objectives of the *Vacchanakaras* was the prosperity of the people. It is significant that for the first time the *Vachana* Literature evolved as a complementary to the pro-people movement.

As a result of rational thinking of *Vachanakaras*, language, prosody, rhyme, pattern, zest, style expression etc took a modern shape. “The legacy of Sanskrit was declined and the use of Kannada language progressed, for the long time the *Vachanas* were scripted by only *Pandit* belonging to specific community, sect and kingship. The Stalwarts opine that *Vachanakaras* ignored the culture and Sanskrit treasure and started to script *Vacchanas* merely by their experience and these *Vacchanas* attracted the people and remained immortal in their minds.

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As the *Vacchanas* were constructed in routine language and as the presentation of *Vacchanas* were simple and natural Dasimayya, Kakkayya, Haralayya, Maarayya, Ambigara Chaudayya, Machayya, Dommayya, Chandayya others belonging to working class, middle class and general backgrounds were able to write and read the *Vacchanas*. Likewise Kalavva, Remavva, Sankavva, Goggevvva, Somevva, Rayamma, Akkamma, Lakamma, Sunkevva and other women belonging to all class were able to record their expression in *Vacchanas*. They fearlessly expressed their self-experience in a most transparent way without any hesitation. It is not just very true but a miracle that that the *Vacchanakaras* has made the public verdict a God's verdict, when Gods Verdict doesn't become the verdict of general public.

The *Vacchanas* opted to write the *Vacchans* on the basis of the then prevailing social and religious state of affairs and thus established code to the *Sharana Dharma* because they had evolved independently and included every vivid aspects proposed by various *Sharanas* in their *Vacchanas*. There was no uniformity in literary presentations. Therefore only *vacchanas* pertain religious contents were included and rest were excluded thus various mythological literatures, compilations, principles and literatures like Shoonya Sampadane were enlightened during this period.

It was indeed inevitable during those days to rejuvenate Veerashaiva religion and to entrust religious code to Veerashaivism. Therefore in the entire *Vachana* movement there was no controversies instead it was intentionally inculcated based on idealistic format.

While structuring the above said historical *Vacchana* movement indeed there was non-availability prominent sculptures, inscriptions, coins etc. The reason behind is that the inscriptions, monuments were mainly constructed during the construction stages of temple or otherwise while donations were provided for the worshiping of gods in the temple. As the *Vacchanakaras* theoretically opposed this ideology we there is hardly any mention about the *Vacchanakaras* or the *Vachana* movement in the inscriptions or monuments constructed in 12th Century.

The *Sharanas* socialistic movement has evolved exclusively from cusps of Kingship administration during the 12th Century. This movement is popular because it was evolved from the common people in the society. As there are no evidences like inscriptions, monuments or coins depicting the *Vacchana* movement consisting of *Vacchanas* representing uniform compiled literatures were considered as *Shastras* and further the literatures comprising of *Vacchanas* were treated as Religious literatures. The *Sharanas* socialistic movement was excluded from the history and likewise *Vacchanas* were also not considered as historical literature. These developments took place during the early historical period of evolution of Modern Kannada literature.

During the midst of 12th century there existed various sects carrying out diverse occupations in the Indian society. The prospectus evolved out of revolutionary thoughts attracted the people of all sects to come together. Moreover most importantly the women belonging to lower class achieved equality and they grew strong enough to raise voice for social and religious equality in the society. This exceptional aspect primarily attracted everyone. Achieving the success of their desire was predominant goal and rest of the aspects like internal disparity, limitations, controversies and

confusions were the matters of least botheration.

The stalwarts' thoughts, chapters rejuvenated the prominent literature which was near to disappearing or becoming extinct. The then learned scholars naturally had a wish of prospering the *Vachana* literature and to entrust it the higher literary status. In this consequences some of the scholars attempted to mention about the *Sharanas* socialistic movement and have liberally enlightened the *Vacchanakaras* movement without even analyzing, examining, commenting or discussing knowingly the internal resistance and confusions within the movement The *Vacchana* Movement is highly praised few lines of *Vacchana* praising the movement is "Vacchana Dharmasara" authored by M.R. Shrinivasmurthy is explained here.

"When the *Vacchana* movement evolved some of them accepted some part of it and extended their support whilst some of them completely accepted it and extended their support whilst some of them appear to have blindly accepted it, these were all the natural features of rejuvenation".

On the other hand there is a belief that *Vacchana* movement is believed to have evolved from broad-minded illustrations. Whilst there are some oral prose of ancient Jaina literatures also comments and criticizes *Vacchana* movement, *Vacchanakaras* and most importantly keeping Basavanna as subject centric. The establishment of model society was the dream of *Vacchanakaras*. In this background even today in the contemporary situation some of them are making use of the word "Movement" as the alternative word for the establishment of welfare society. "Vacchana Movement was the foremost Indian public movement and is popular as *Dravida* Movement" Many of the scholars are trying to restructure the present modern movement keeping in mind the *Vacchana* Movement. Rahamat Tarikere opines that "Calling *Sharana* Movement as *Vacchana* Movement and calling *Sharanas* as *Vacchanakaras* is in itself a evidence of literary parameter.

Whether the *Sharana* Movement of 12th Century was a model? Whether there was no difference of opinion amongst the *Sharanas* coming from various classes? These questions are still relevant amongst the tolerant thinkers of modern era. These is a remarkable revolution observed amongst the scholars interested in analyzing *Vachana* movement.

One of the scholar have rightly stated that one has to more cautious when imagining about how the *Sharana* movement transpired in 12th century. According to him it is significant that "Presently on the basis of historical achievements of the *Sharanas* transformations of the present are denied and ignored. On the other hand on the basis present situations the historical *Sharanas* movement is denied. Likewise there is third category of scholars who compile both the historical *Sharana* movement and present situation and derive a newer ideology. At present it is prevalent that the present lower class studies, women studies and other studies visualize, analyze *Vacchana* movement in their own way.

In this background in the present days the scholar have visualized and analyzed the *Vacchana* movement and *Vacchanakaras* with a modern vision and have treated it as a proactive movement and has written various articles and creative literatures. Apart from articles written by various scholars like G.S. Shivarudrappa, H.M. Chennayya, O.L. Nagabhushanswamy, Dr. Basavraj Kalgudi, D.R. Nagaraj, Dr. P.V. Narayan, H.S. Shivaprakash, Dr. M.M. Kalaburgi and others, Lankesh, Karnad, Dr. H.S. Shivaprakash, Dr.

Sidram Karanik and others have written dramas. Keeping in mind the present changing mindset it is necessary to take studies about *Vacchana* movement in the most relevant ways. The primary aim of these studies is not only to highlight the society structured by the *Shivasharana* but also to throw light on the *Sharana* community who have actively played role in the *Vacchana* movement.

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