

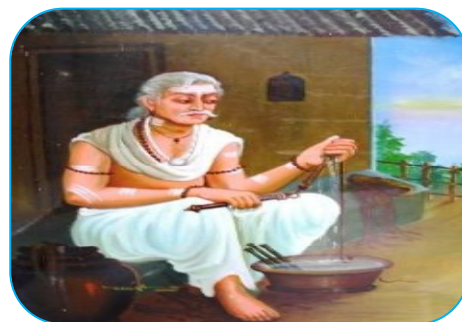


## MADARA CHENNAIAH, THE DALIT SAINT OF MEDIEVAL KARNATAKA

**Mr. Mohan Bhagwan Ballal**  
Asst Professor , Department of English,  
Ghulam Nabi Azad Arts Commerce and Science College Barshitakli Dist-Akola.

### ABSTRACT

Later the foundation of Anubhava Mantapa by Basaveshvara, a system of illuminated people including spiritualists and searchers of truth came to Kalyana from all pieces of India. Among them was Madara Chennaiah, who is said to have come from Tamil Nadu. Having a place with the Madiga position, Madara Chennaiah was a staunch aficionado of Lord Shiva and effectively took an interest in the conversations at Anubhava Mantapa. To squeeze out a living he used to function as a shoemaker and make shoes for shivasharanas. Basaveshvara had an extremely high respect for Madara Chennaiah and notices his name a few times in his vachanas (colloquialisms). In one of



his vachana Basaveshvara says Madara Chennaiah is his granddad, in another he says that he was caressed and raised by his lesser uncle Madara Chennaiah and in one more vachana Basaveshvara says that he is brought into the world from the association of the child of a house keeper worker in the place of Chennaiah and the girl of a servant worker in the place of Kakkayya and Kudalasangama is the onlooker to this. This shows that Madara Chennaiah was an old contemporary of Basaveshvara.

**KEYWORDS :** worldwide features , advancement framework, central points.

### INTRODUCTION

Were there two distinct people by the name Madara Chennaiah? This inquiry emerges on the grounds that Karikala Chola to whose stable Madara Chennaiah gave grain controlled during second century A.D., while Basaveshvara lived during twelfth century A.D. also the contemporary Chola leaders of that period were Kulathunga Chola II, Rajaraja Chola II and Rajadhiraja Chola II. Also having lived in Tamil Nadu, was it workable for Madara Chennaiah to create his vachanas in Kannada? Maybe Madara Chennaiah might have lived in a Kannada talking an area governed by a Chola feudatory with the name Karikala prior to coming to Kalyana. In any case, there is likewise a chance of Madara Chennaiah relocating to a spot in Tamil Nadu because of the disturbances which trailed the homicide of Bijjala II (1167-1168 A.D.), when the shivasharanas turned into the objective of assault. Anyway the Chola ruler around then was Rajadhiraja Chola II and not Karikala Chola. Having escaped Kalyana Madara Chennaiah might have followed the livelihood of giving feed to the corrals of the tribal leader of the spot where he had moved. Maybe the episode of Lord Shiva tolerating the contribution of Madara Chennaiah might have occurred around then. Assuming that this episode had occurred before the said tribal leader

would not have perhaps permitted Madara Chennaiah to go to Kalyana given the worship he had for the last option.

### QUESTIONED THE FUTILITY OF FLAUNTING ONE'S CASTE

Madara Chennaiah has created a few vachanas which end with the ankitanama (pennane), 'Nijaatmaraama Raamana'. At present just ten of his vachanas are accessible. In his vachanas Madara Chennaiah talked about the vanity of displaying one's position as prevalent and says that all people are brought into the world through their mom's vagina and are made out of tissue and bones. Consequently there is no rationale in asserting oneself as predominant and debasing one more as mediocre. As indicated by him an individual's family relies on a solitary's equitable lead and not on rank. There are just two stations; idealistic or indecent for people to pick. Giving the similarity of a gleaming light, Madara Chennaiah says that a light sparkles when there is a mix of oil, wick and fire; in like manner just through the union of activity and information would one be able to fathom reality. He says that one ought to be invested in the heavenly even while occupied with one's calling. In the twelfth century, Karnataka saw an enemy of rank social change development established by Saint Basavanna that changed all current boundaries of social change. Not exclusively did this development break rank and sex boundaries, however it likewise contributed hugely to Kannada writing since change in idea and practice was achieved through sonnets, tunes and music.

This development is arranged as a component of a bigger pattern of Mukti developments in middle age South Asia. These developments were while occurring in various areas, were integrated by their profound way to deal with hostile to position esteems and their emphasis on the questions of the commoners. Basavanna's Sharana development was given space to different people across station and sexual orientation lines to communicate their voice. The outflows of Sharanas, individuals of the Sharana development, prepared to a totally different type of writing called Vachana Sahitya (Vachana Literature). The term Vachana has an implying that can be generally interpreted as an expression of soul'. Throughout the entire existence of Karnataka, the meaning of Vachanas was huge that the twelfth century time span is alluded to as 'Age of Vachanas' In this background we see the ascent of essayists and artists having a place with minimized networks.

Chennayya, composing under the pseudonym 'Nijaatma Ramma', was one of the most unmistakable writers during the Sharana development. An unapproachable position shoemaker by calling, Chennayya originally rose to unmistakable quality with his vachanas and conversation at Anubava Mantapa (people group stage) set up by Basavanna. Chennayya has been held up as nothing not exactly the absolute first Vachana writer. In his Vachanas, Chennaiah illuminated the position, poise of work, upright lead and numerous other social perspectives. He scrutinized the unbending nature of the rank framework and denounced unapproachability. With his superb information and figurative inventiveness, he changed the scholarly principles. He was exceptionally near Basavanna who thought about him as his dad and alluded to him in a considerable lot of his Vachanas.

The Dalit Vachanakaras of the 12th century tried to eradicate social evils through their tshas said. He was addressing a Dalit Vachanakaras Jayantyotsav jointly organised by the district administration and the Department of Kannada and Culture in Yadgir on Sunday. Dalit Vachanakaras such as Madara Chennaiah, Madara Dhulaiah, Dohara Kakkaiah, Samagar Haralaiah and Urilingi Peddi were inspired by social reformer Basaveshwara and written many vachanas condemning social imbalance and evils of society. They had participated in the struggle against caste system, social imbalance and superstition to construct a healthy society, he said. Mr. Reddy, who appreciated the government for celebrating Dalit Vachanakaras Jayantyotsav, appealed to the youth to adopt ethics and values of the Vachanas written by Sharanas to build a nation on the principles of equality.

### THE BHAKTI AND THE DALIT MOVEMENTS IN INDIA: CHOKAMELA AND EKNATH!

However resistance to unapproachability and the interest for fundamental freedoms for Dalits had existed before, they accomplished extraordinary strength during the Bhakti time frame. The Bhakti Movement with its accentuation on otherworldliness struck at the underlying foundations of distance,

which is the assent allowed by Hinduism. The Bhakti Movement went before the cutting edge Dalit Movement by around 600 years. The Bhakti Movement is a verifiable profound peculiarity initiated by devo-tional spiritualists who underscored dedication and love to God as the central method for otherworldly flawlessness. It made a philosophical base for social correspondence and put into high gear a recent fad toward social and otherworldly fairness. The irregular outfitted upsurges and transformations to Islam and Christianity had disturbed the socio-political equilibrium in the country. It was a response to Orthodox Hinduism, which prompted pointless anxiety in the personalities of rank Hindus and constrained them to reexamine over the strict universality. These pro-vided the resources to challenge universal Hinduism for people in the future of Dalits. Similar flows of considered Bhakti, equipped upsurges, and changes were rejuve-nated looking like new waves individually of sanskritization.

The Bhakti Movement in South India was initiated by the Nayanars and Alwars of the fifth century AD. During the twelfth century, the Virashaiva development and the Haridasa development spread from the present Karnataka. The later Bhakti development prompted the multiplication of local lovely writing in the different vernacular dialects of India. A portion of the Bhakti chiefs who added to writing are Purandara Dasa and Kanaka Dasa of the present-day Karnataka. The Bhakti development spread toward the North during the late middle age ages when North India was under the Muslim control. It was related with "Sants" Chaitanya, Vallabha, Meera Bai, Kabir, Tulsi Das, Tukaram, and others drove the development in the North. They instructed that individuals could throw away the ceremonies and rank contemplations and express their staggering affection for God.

#### CHOKAMELA:

Chokamela had a place with the thirteenth century. Chokamela and his family followed the customary obligations of a Mahar. The legend is that Chokamela's folks conveyed mangoes to Pandharpur at the command of the town headman. At some point, en route to Pandharpur, Lord Vitthal camouflaged himself as a Brahman, asked for an organic product from Chokamela's mom. He tasted it, and thinking that it is harsh returned it to her. She got it into the folds of her sari and conveyed the other mangoes to the clerics at Pandharpur. When the mangoes were counted, one was absent. She took out the half-nibbled mango from her sari which turned into a wonderful kid, Chokamela. Chokamela formed numerous abhangas. Chokamela's abhangas recommended some dissent on the idea of "unapproachability", despite the fact that a large portion of them uncover just the commitment and devotion of the bhakta. The abhangas uncover that Chokamela was most likely upset by his hopeless spot in the general public. One abhanga identifies with one of the legends about Chokamela, which discusses dismissal in the sanctuary and acknowledgment by God. The legend is that Chokamela was once denied passage into a sanctuary by the sanctuary clerics, and he sat on the banks of the Bhima. Master Vitthal himself came to comfort him, and dur-ing the discussion, Chokamela tended to ruler Vitthal as "Vithoba". A cleric caught him and slapped him. At the point when the cleric got back to the sanctuary, he tracked down the icon of Vitthal with an enlarged cheek. However Chokamela lived in his customary job as a Mahar with its conventional constraints, he challenged and question "distance". The soul of most abhangas is get a kick out of God, freedom from life's enduring commitment. Despite the fact that there is torment, the focal message is that Choka encountered the finesse of God.

#### EKNATH:

Eknath was a Brahman who lived in Paithan in Maharashtra in the sixteenth century. Eknath got the academic learning by righteousness of his family foundation was additionally built up by his common information. Eknath was the most flexible of all holy people of the Bhakti tradi-tion. He was additionally the most aware of the presence of the "untouchables" in the public arena and of their profound capacities. He lived in the odd place of an exceptionally universal world, yet stayed in touch with the non-Sanskritic way of men. His dedication to the humble, his emphasis on utilizing Marathi to the detriment of Sanskrit, and his irregular conduct in performing beneficent represents all individuals implied that he regularly lived under the danger of suspension. Mostly in light of the fact that he never

tested the right of Brahman advantages for different Brahmans, he carried on with his life decently calmly in Paithan and took samadhi there. His most extraordinary commitment to the Bhakti custom is the bharuds, show sonnets intended to be carried on and of these 47 bhanids appear to be expressed by Mahar men. One is written for the sake of a Mang, an "distant" rank.

Numerous artists in Karnataka and Maharashtra utilized the bharud structure. It needs a representation to put across the message of the sonnet, which can be a canine, a rank, a Muslim fakir, an-despondent spouse, a demi-god, a whore, and so on an image drawn from any part of routine life. Eknath's bharuds make references to Vedanti theory and stories from the sagas and Puranas. This mirrors Eknath's comprehensive empathy. No Brahman or laborer figures in his bharuds; all things considered, they mirror the non-Sanskritic side of life which he saw in Paithan. He called the sonnets wherein the Mahar is the speaker as Johar sonnets, beginning with the hello utilized by Mahars to their older folks and bosses. In bharuds, the Mahar not just lectures others about ethical quality, the need of a master, and the organization of the holy people, yet additionally of the cataclysm of resurrection that is inescapable for the individuals who don't follow the Bhakti way, and of the bogus lives affectation.

### CONCLUSION:

Among them was Madara Chennaiah, who is said to have come from Tamil Nadu. Having a place with the Madiga position, Madara Chennaiah was a staunch aficionado of Lord Shiva and effectively took an interest in the conversations at Anubhava Mantapa. To squeeze out a living he used to function as a shoemaker and make shoes for shivasharanas. In one of his vachana Basaveshvara says Madara Chennaiah is his granddad, in another he says that he was caressed and raised by his lesser uncle Madara Chennaiah and in one more vachana Basaveshvara says that he is brought into the world from the association of the child of a house keeper worker in the place of Chennaiah and the girl of a servant worker in the place of Kakkayya and Kudalasangama is the onlooker to this. This inquiry emerges on the grounds that Karikala Chola to whose stable Madara Chennaiah gave grain controlled during second century A.D., while Basaveshvara lived during twelfth century A.D. also the contemporary Chola leaders of that period were Kulathunga Chola II, Rajaraja Chola II and Rajadhiraja Chola II. In any case, there is likewise a chance of Madara Chennaiah relocating to a spot in Tamil Nadu because of the disturbances which trailed the homicide of Bijjala II, when the shivasharanas turned into the objective of assault. Anyway the Chola ruler around then was Rajadhiraja Chola II and not Karikala Chola. Having escaped Kalyana Madara Chennaiah might have followed the livelihood of giving feed to the corrals of the tribal leader of the spot where he had moved. The Dalit Vachanakaras of the 12th century tried to eradicate social evils through their tshas said. He was addressing a Dalit Vachanakaras Jayantyotsav jointly organised by the district administration and the Department of Kannada and Culture in Yadgir on Sunday. Dalit Vachanakaras such as Madara Chennaiah, Madara Dhulaiah, Dohara Kakkiah, Samagar Haralaiah and Urilingi Peddi were inspired by social reformer Basaveshwara and written many vachanas condemning social imbalance and evils of society.

### REFERENCE

- atyanarayana, K & Tharu, Susie *No Alphabet in Sight: New Dalit Writing from South Asia, Dossier 1: Tamil and Malayalam*, New Delhi: Penguin Books.
- Satyanarayana, K & Tharu, Susie *From those Stubs Steel Nibs are Sprouting: New Dalit Writing from South Asia, Dossier 2: Kannada and Telugu*, New Delhi: HarperCollins India