



ISSN: 2249-894X

IMPACT FACTOR : 3.8014(UIF)

VOLUME - 6 | ISSUE - 4 | JANUARY - 2017

BASAVESHWAR'A CONCEPT OF KAYAKA AND DASOHA

Sangappa Basarkod¹ and Dr. Prakash S. Kattimani²

¹Research Scholar , Dept. of Political Science, Rani Channamma University, Belagavi.

² Assistant Professor , Dept. of Political Science, Rani Channamma University, Belagavi.

ABSTRACT

12th century of Basaveshwara's revolution is the milestone in the history of India. The twin ideals of Basava philosophy are Kayaka and Dasoha. These two principles are incorporated the very nature of equality among the human beings without any discrimination on the basis of race, gender, class, varna, caste and so on. Indian society was basically authoritative in nature and based on in equality concept. These two principals were introduced by Basavadi Sharanas as a _ _ of levelled against the ups and downs in the Indian society. Hence these two principles i.e. Kayaka and Dasoha advocated for the social justice in the Indian society for the maintenance and upliftment of the exploited people in the society. According to Basavadi Sharanas they are the eternal and ideal principles and complementary to make society dynamic. These twin principles are considered as man-making philosophy through which all round development of the society can be possible only.

KEYWORDS : twin ideals , Basava philosophy , man-making philosophy.

INTRODUCTION:

The 12th century vachana revolution is well known as land mark in the history of India. Even after the lapse of nine hundred years, the ideologies of the sharanas have been inspiring the scholars, intellectual, spiritual, reformers and the lay people of India and the world. The Basavadi Sharanas revolution was carried out in the 12th century under the able leadership of Basaveshwara in the northern corner of the present Karnataka State or breaking the orthodoxical system and for upliftment of the women and down-trodden class of India. Basaveshwara is one of the most outstanding stalwart in the history of India. He played a significant role in the socio-religious and cultural history of India. His reformative ideas and message was received by every man and woman through out the country. The spirit of the mass awakening started by him was democratic in the sense of shaping of just society and religion. He fought for the emancipation and empowerment of the common people.



He preached equality and brotherhood. The equality is conceptualised at two levels i.e. gender equality of sexes and socio-economic equality of human beings. For this purpose he introduced twin concept of Kayaka and Dasoha which are the core principles of Basaveshwara. The main demand of the twin concept of Kayaka and Dasoha are to eradicate the socio-economic and gender inequality in the Indian society. The Hindu society was already reached to the stage of irreparable during Basaveshwara's period and suffering from all kinds of miseries. Under such a predicament the nation was in need of a teacher who could guide its thoughts and introduced new man-making religion. At such an opportune time the nation got Vishwa Guru Jagajyoti Basaveshwara.

Basaveshwara considered the caste system as a great obstacle in achieving unity and integrity, in the society. Moulding the public opinion in the Hindu society was becoming just impossible. Wherever go and whatever was to be undertaken in the society there came inequality based caste, community, untouchability and gender based inequality. First and then merit next. Hence the Hindu society was completely disorganised and demoralised. Hence the need of the hour was to create such an environment that would change the basic and radical structure of the Hindu society for elimination of socio-religious evils and economic injustice and so on. Hence he introduced the inter-dining system, inter-caste marriage and abolition of castism and untouchability. For levelling against all these inequality, once for all, he introduced two edge bulldozer called Kayaka and Dasoha through which he visualised and envisaged to achieve the equality and justice in the Hindu society.

The word "Kayaka" is derived from the Sanskrit word "Kaya" which means body and "Kayaka" means physical or body labour or work. In the broader sense occupation or the work which a man or woman performs, as a means of self realisation to merge with God. Kayaka is not a mean merely for empty stomach or empty bellies. It means that, work was to be raised to the level of worshipping of God shiva. Kayaka is dedicated work for one's own profession and the fruits of one's labour to the society through which one becomes a jivanmukta. "Kayaka is nothing but Kailasa" according to Basaveshwara opposed the discrimination in Kayaka and emphasized dignity and equality of all occupations to live by the sweating of their brows. The notable principle of Kayaka is to choose any work he or she wants to follow. Basaveshwara gave to Kayaka a spiritual significance, dignity and divine sanctity, whether it was high or low work. Basaveshwara wanted to break, once for all, the unholiness maintained by orthodoxies of caste Hindus. According to Basaveshwar, Kayaka cuts the root of traditional varna and caste hierarchical notions. It denies the Karma theory verdict that each man's or woman's occupation is predetermined by birth and no freedom to choose any occupation according to his or her likes and dislikes. He opposes one has to follow the hereditary profession. Basaveshwara condemned all these unnatural and irrational based things in the name of God and religion. There is no sacred and secular works. All works are equal. Nobody should fly away from the world or worldly affairs. Every body should love it and worship it with selfless activity by serving the Jiva as a shiva (God). Even Sharana or Sanyasi should perform his or her duty to the best of his or her ability for the sake of his or her own interest. He is not a Sanyasi or Sharana who is staying outside the society is the actual meaning of Kayaka. The instance of Moligeya Marayya, the wood culture. Moligeya marayya would go daily to the forest for collecting the faggot and sell it in the market. He would have to buy daily rations out of his earning and had to share his food with the Jangama. He believed that his Kayaka would lead him to Mukti or Salvation. Once Basaveshwara observed him and his promptness Kayaka, out of pity for Marayya's poverty and dedicated life, Basaveshwara attempted to offer some money to him. But marayya rejected outright that accepting the amount was to lead theft. Basaveshwara his colleagues believed that not even shiva or God was exempted from the Kayaka. The other one story of Nuliya chandayya who was contemporary of Basava was narrated a story that his occupation was to prepare ropes and to self and lead his life was his routine work. One day he went to forest to cut grass for preparing rope. While cutting the grass his

Istaling slipped and fell down. Without taking Istaling, he went his home. The Istaling requested him to take back. But Nuliya chandayya rejected to take back and Madivalayya gave surety then only accepted to wear linga. What it denotes that the sanctity of Kayaka is more than linga or anything else. Basaveshwara stongly condemned those who propagated distinction of caste on basis of one's work for livelihood. In his one Vachana advocates.

"One who heated iron rod became an iron smith,
One who washed became a washer man,
One who wove became a weaver,
One who read the Vedas became a Brahman
So, O kudala Sangama deva,
One who has achieved union with the Linga is alone a high born."¹

The other one great Sharana Moligeeya Marayya advocates for total absorption in the task one is engaged is thus.

"One who's engaged in work
Must even forget the Guru's sight,
The Ling worship he must forget

-
1. Dr. H.M. Marulasiddaiah, The Sharana Revolution and The Indian Constitution, Akhil Bharatha Sharana Sahithya Parishat, Mysore, 2006, P.159.

Even if the Jangama stand in front,Snapped
The obligation must be
Since such work is as good as heaven
Amaresvaraling himself
Must di it!"¹

Basavadi Sharanas advocated the concept of Kayaka as equal to the Kailas or heaven. The following Vachana of Aйдakki Lakkamma represented through this Vachana the sanctity of Kayaka.

"So long there be
One's duty to be done
Why should you seek
Some other state?
If you give up
The practice of this dedicated work
And fall in its accomplishment
A shame on this desire for heaven
Where marayyapriya
Amaresvaraling is there only, Kailas is!"²

In the other oneVachana Aydakki Lakkamma expounded the high ideal of Kayaka and the concept of Dasoha to her husband Marayya as follows.

“There’s lack of money for those
Whose hearts are impure
But when true devotees
Perform their task with heart all pure
Wealth comes to them unsought
Whichever way they look
So long they’re ready to serve
Amaresvaraligna, Marayya’s love.”³

Another important principle is “Dasoha”. Dasoha in popular parlance is considered as giving what everyone earns his or her minimum requirement through Kayaka and contributes to others or society without expecting anything in return for the gift of his or her benefits. Dasoha assumed several forms are: Anna Dasoha means free feeding of the poor, Aksara

-
1. Dr. H.M. Marulasiddaiah, The Sharana Revolution and The Indian Constitution, Akhil Bharatha Sharana Sahithya Parishat, Mysore, 2006, P.163.
 2. -----I bid-----P.165.
 3. -----I bid-----P.169.

Dasoha means free education to the society, Jnana Dasoha means providing spiritual knowledge to the society. Since every one earns one’s own minimum needs through Kayaka, one contributes the rest of one’s labour to society, instead of using the same for accumulation of personal wealth. Hence the Kayaka does not encourage or avoid amassing or collection of wealth Kayaka is to be performed in the spirit of Dasoha. Sharing and cooperation to remove glaring differences existing among men in respect of dignity. Hence, there is an end to all exploitation and to all disparities of wealth in the society. It involves the principle that the individual shares spontaneously with the community as a part his or her earning from his honest social labour of Kayaka which stressed the promotion of collective interest and maintenance of society for the seeking of God through service to human being in the society is called Dasoha. In view of this, the social institutions and other systems of society should be planned as far as possible to improve the humanity and other things. Hence Dasoha is selfless service. It is the seeking of God through service to human beings. Dasoha rested on the principle of what belongs to God must return to him and what comes from the society must go to it as manifestation of divine presence. Hence there is an end to all sorts of exploitation of wealth and dynamic outlook towards work and allocation of wealth in the society. These twin principles of Basaveshwara could usher in equality among all sections of the society. The fundamental principles accepted by Basaveshwara and other sharanas are: All men are equal. None is high or low either by birth, sex or occupation. Each one should perform any profession. No Kayaka is superior or inferior. Like Varna, caste, untouchability are abolished. Kayaka and Dasoha are basic principles and means to achieve Moxa and self-realisation. Intercaste marriage and dining system are the part of these two principles. Kayaka and Dasoha embodied themselves the modern concept of socialism distribution of social justice. If Kayaka is the mean, Dasoha is the end.

REFERENCE:

1. Palekar S.S., Basaveshwara's Political Philosophy, Serials Publications, New Delhi, 2006.
2. Palekar S. A., Concept of Equality and Ideal Society, Rawat Publications, Jaipur, 1997.
3. Palekar S. A., Basaveshwara and Human Rights, ABD Publishers, Jaipur, 2002.
4. Dr. Marulasiddaiah H.M., The Sharana Revolution and The Indian Constitution, (A Comparative Reflection) Akhila Bharatha Sharana Sahithya Parishat, Mysore, 2006.
5. Dr. Mali H.B., Role of Religion in Social Reformation and Transformation, Basava Kendra, Sharana Siddanth Vidhya Peetha, Bagalkot, 2002.
6. Dr. Naikar D. Lohit, Basava and Human Rights, Basava Samithi, Bangalore, 2007.