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**Keywords: Basaveshwara, Anubhava Mantapa, Vachana Sahitya, Sharanas**

**Introduction:** The spirit of the Lingayat movement was democratic in the sense that people of all castes and callings had access in the shaping of society and religion. The discussion and discourses, the dialogues and debates were conducted in the religious academy called Anubhava Mantapa at Kalyana.<sup>1</sup> Basaveshwara, Allama Prabhu, Chennabasavanna, Siddharama, Madiwala Machideva, Bacarasa and a host of other saints were discussing the fundamentals of Virasaivism-thus evolving a new faith. Even women saints alike Akkamahadevi, Satyakka , Akka Nagamma, Gangambike, Rani Mahadevi, Sambhavi Devi took part in the deliberations of the religious academy.<sup>2</sup>

The Anubhava Mantapa was democratic in its outlook because it was mainly based on democratic principles in its nature and functioning.<sup>3</sup> It accepted the principle or fact that the individual is rational. Every person has the capacity of taking decisions. In the Anubhava Mantapa, every individual had equal status with others. It was based on the principle that no man or a class or a group should be strong enough to wrong others, and each man can judge for himself as to what is best for him.

Vachana is a literary form in Kannada literature, Vachana literally means a saying or something said. Also termed as cryptic sayings or musings. It was the form of expression chosen by the Sharanas of 12<sup>th</sup> century to communicate their ideas, thoughts, sentiments, emotions and mystical experiences to the common masses. In 12<sup>th</sup> century 770 Vachanakaras and under them 33 woman Vachanakaras composed the Vachanas.<sup>4</sup>

Marriage is an individual as well as a social function. Its main aim is to solemnize relationship between male and female to get a child for the continuance of family tree. Male and female should lead their life by sharing happiness and worries equally after marriage and lead a fruitful life by earning money following virtuous path, and by fulfilling their just desires leading to attain salvation. Natural instincts, which make us to have them, should be elevated to the divine level and accept them as Prasada of God as sanctioned by moral and religious rules. Siddharameshwara says:<sup>5</sup>

If a devotee has a wish for a woman  
Let him marry and get her  
If a devotee has a wish for land  
Let him purchase it and build a house,  
If a devotee has wish for money  
Let him labour for it and get it,  
O, Kapila Siddhamallikarjuna.

To believe in auspicious time, day and horoscope is merely a superstition. Thanking to account all the disadvantages Sharanas eradicated these superstitions from society by simplifying the marriage procedure.

Whenever our own say so  
Deem that to be  
The auspicious time;  
Thinking the compatible signs are there,

<sup>1</sup> V.S.Caharantimath-Anubhava Mantapa And Veerashaiva Culture, pub.Basava Samiti, Bangalore 1995, pp.17-25.

<sup>2</sup> C.R.Yaravintelimath ( trans), Vachanas of Women Saints , Basava Samithi, Bangalore, 2006, pp.5-35.

<sup>3</sup> Uttangi C.D (Ed). (Trans) by Gunjal S.R., Anubhava Mantapa The Heart of the Lingayat Religion, reverend C.D.Uttangi Centenary Commemoration Committee, Gulbarga, 1982, pp.15-25.

<sup>4</sup> S.S.Wodeyar, Sri Basaveshwara, Eighth Centenary Commemoration Volume, Govt of Mysore, 1965, p.18.

<sup>5</sup> Nalini Waghmare, Historical Importance of Vachana Sahitya, Karnataka Historical Society, Dharwad, 2018, p.80.

And that the union is predestinate;  
That favourable are the moon and stars;  
And that  
Today is better than tomorrow<sup>6</sup>

They condemned the lavish spending for marriages and indulging in meaningless rituals. In one of his Vachana Madival Machideva describes the procedure for simple marriages as follows:

When he himself has become a wife to Linga.  
After being, invested with Linga.  
On his body, is there any other wife to him?  
When she has been invested with Linga on her body that  
Linga is her husband and she is its wife.  
Is there any other husband?  
Therefore Linga is husband and both are his devotee wives,  
Serve Linga by doing Jangama Dasoha.  
Be happy with Linga and Jangama Prasada.  
Commanding this, Guru performs devotee's marriage  
By solemn Vibhuti contract and giving Prasada.  
Without performing such devotee marriage  
If it is done on lines of consulting Panchanga (calendar)  
By offering Pooja to earth and by performing other  
Worldly rites with pomp, it is a sinful marriage.  
They are to devotees of Guru, they have no Prasada;  
Since they have no Prasada they have no salvation  
And they do not escape hell O, Kalidevayya.

This is the simple procedure for marriage brought into practice by Sharanas. Marriages should be performed without meaningless rites and without pomp and not spending the money lavishly. Such marriages have been termed by Madival Machideva as Bhakti Vivahas or Devotee marriages and according to him marriages otherwise done are Sutaka (impure or sinful) marriages.<sup>7</sup>

There is no uniformity in such marriages. Some people use holy rice and some offer flowers, many traditional rites are continued even in such marriages. This should not happen. Based on the Vachana of Basavanna and Madivala Machideva quoted above and on the following Vachana of Channabasavanna<sup>8</sup> marriage ceremony should be simplified:

To celebrate a marriage of Linga Bhakta,  
Offer Vibhuti as a holy invitation to Shivagagas,  
Feed them and perform Dasoha to all,  
Shivagamas as witness,  
This is Sadachara,  
But for this to observe worldly Karma like  
Looking for auspicious week  
Day and time will keep devotee  
Away from Sadhaktas of  
Kudala Channa Sangama Lord.

Based on these ideas a solemn and simple marriages procedure should be formulated by Mathadipathis (Heads of Maths) and people be directed to follow it.

The marriage between Basavanna and Neelamma was of the finest caliber. Neelamma is exalted in Basavanna as "The beauty of earth." Neelamma views Basavanna as her spouse in both material and spiritual contexts. This represents their deep affection for one another. Neelamma gives her valuables

<sup>6</sup> Deverappa H. (ed), Vacanas of Basavanna, Annana Balaga, Sirigere, 1967, Vachana no-110

<sup>7</sup> Virupakshappa B, Sharanas's Divine Revolution, Basava Samithi, Bangalore, 2001, pp.38-49.

<sup>8</sup> P.B.Desai, Bsaveshwara and His Times, Karnataka University, Dharwar, 1968, p.217.

to the thief who enters Mahamane with the intention of stealing them, as related by Basavanna. This reveals more about her will to avoid temptation and her faith in her husband.

In her writings, Neelamma paints a lovely image of her contented marriage to Basavanna. She has stated that she hopes this holy encounter with the magnificent soul of the Basavanna will bring happiness and prosperity to the entire planet.<sup>9</sup>

There is no shade to be found in a leafless tree.

There is no light to be found in a burnt out lamp,

There is no form to be found in a disfigured idol,

There is no sound to be found in Basava in whom sounds are no.

more,

in Sangayya, I became a bodiless soul, blessed<sup>10</sup>

Love and faith is necessary between wife and husband to live together says Basava:

The wife unloving of her mate,

The bhakta who has no faith

In Linga –O great God!

It is the same

Whether they are or no!

O Kudala Sangama, it's like

Losing a calf that will not suck

To a cow that will not yield her milk<sup>11</sup>

The desire for another's wife leads to desire which destroy life says Basava in the following manner:<sup>12</sup>

O brothers taking a bath in the river

O masters taking a bath in the river

Give up , give up

Give up relations with others wives

Give up desire for another's, property

If you go for a bath in the river

Without giving up these

It is like going for both in a river gone dry

O Lord Kudala Sangamadeva

Good character is necessary for good family life . Mind must be control and not to disturb after seeing the other's wife. In family life husband and wife both are faithful to each other says Madivala Maachideva in one of his Vachana:

Creatures should not be killed,

others should not be abused,

words should not hurt,

seeing other's wives mind should not be disturbed.

Then the shivaloka is in one's palm

said Kalidevaradeva.<sup>13</sup>

Both husband and wife equally face the happiness and sorrow says Kola Shantayya in a below Vachana:

Happiness and sorrow are the same for wife and man.

<sup>9</sup> See for detail Kalyanamma Langoti, Vicharapathi Sharana Nilambikeyavaru, Jagatijyoti Dasaveshwara, Anubhavapitha, Ramdurg, 2022, pp. 5-16.( Kannada).

<sup>10</sup> C.R.Yaravintelimath ( trans), Vachanas of Women Saints op.cit., Vachana no.1317, pp.436-437.

<sup>11</sup> H.Deveerappa ( ed), Vacanas of Basavanna, Annana Balaga, Sirigere, 1967, Vachana no-109.

<sup>12</sup> R.C.Hiremath ( ed) Bhakti Bhandari Basavannavara Vacanagalu, Karnataka University Dharwar, 1968, p.2.

<sup>13</sup> H.Deveerappa ( ed), Vacanas of Basavanna, op.cit., Vachana No. 1887. pp.611-12

Discrimination of movement is the same for master and servant.

Like water and earth

like milk and sweetness

the being of devotee and jangama.

Like flame and camphor this is certain

Punyaaranyadahana Bhimeshwaralinga Nirangasanga.<sup>14</sup>

In this Vachana too Basava calls his devotees to have a determined steadfast mind in their pursuit of spirituality. He says one should have great courage to cast aside another's wife or property.<sup>15</sup>

Another reason to warn against desire for another's wife and property is to struggle against the egoism, passion and temptation.<sup>16</sup> Thus it may be conclude that the code of conduct prescribed to men, ensured equality, sense of dignity and security to women.

### Findings and Conclusion:

- Vachana Sahitya creates morality, humanity, and ethics in a person's personality. It teaches us to solve social problems, maintain unity and brotherhood amongst people.
- It is necessary to bring into practice simple marriage procedure as laid down by Sharanas in the interest of society and nation.
- Such simple marriages based religious tenets with less cost should be celebrated by rich people, officers, ministers, politicians and educated people and become model for other Virasaivas. By bringing into practice such simple and non – pompous marriages we should be come example for other societies in India and help the development of society and nation.
- Basaveshwara's many Vachanas focuses on emancipation of women. The Vachana numbers like 15, 26, 74,104,109,186,263,408,446,504,640,676,755 etc. and few Vachanas also focuses on simple marriage and high thinking, understanding between husband and wife which are very necessary in this modern era.
- The marriage of Neelamma and Basavanna is evidence of the Sharana tradition's belief in the piety and superiority of wedded life. The Sharanas have a very happy and satisfied life because of their mutual understanding and camaraderie. The life of the couple is the cornerstone of Indian society. A happy relationship builds a happy family, which in turn builds a happy community, which in turn builds a happy nation. A happy pair is therefore essential to a happy and wealthy country; many happy couples were residents of the Kalyana state of Basava. A happy partnership must have a sense of connection.
- To spend happy life on earth simple marriage and equal treatment to women with men and understanding between husband and wife etc. mentioned in Vachanakaras which are guiding to new generation. So more research is required for establishing the Welfare society.
- This paper will be helpful to write the gender study and subaltern history writing. Studying Vachanas as Multi-disciplinary subject and also as an inter-disciplinary subject will encourage research at higher level.

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<sup>14</sup>Ibid, Vachana No. 1643 ,p.545.

<sup>15</sup> H.Deveerappa ( ed), Vacanas of Basavanna, op.cit., Vachana no-676, p.186.

<sup>16</sup> Nandimath S.C., L.M.A. Menezes and. R.C. Hiremath (ed)., *Sunya Sampadane*, I to V Volumes, Karnataka University, Dharwad, 1965.p.150.

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