



# Significance of Vachanas

Vijaya

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**Abstract**— Vachana literature has a very special place in Kannada literary heritage. Unique literature consisting of verse prose, verse. The scriptures contain all the things needed for a pure life like religion, ethics, philosophy, spirituality, society, science, psychology, politics. What is not in the verses may seem more meaningful than what is there. It is no exaggeration that more ideas are contained here than the principles in the Vedas, Upanishads, Bhagavad Gita and other religious texts. The words of the 12th century sharanare about the greatness of vachanas are a mirror of reality. A verse of Adaya may be seen first:

*Hindaṇa katheya munde pēḷuva kāvyavalla.*

*Mundaṇa katheyanindu hēḷuva nāṭakavalla.*

*Banda śabdava sandilladusuruvenemba abhyāsiyalla.*

*Chanda vicchandayemba sandēhiyalla.*

*Saurāṣṭra sōmēśvarā*

*nim'ma śaraṇara svayānubhāvada pari bēre.*

*It is not poetry that is placed in front of the back story.*

*It is not a play that tells from the next story.*

*He is not a practitioner who says that the sound that has come has no sound.*

*Chhanda is not suspicious of divorce.*

*Saurashtra Someshwara*

*The definition of your surrendered self is different.*

**Keywords**— Literature, Transformation, Vachana Literature, Bhakthi Movement, 12<sup>th</sup> Century, Importance of vachanas



## I. INTRODUCTION

There are various genres in literature such as story, poetry, drama, comedy. According to Adaiya, vachanas are neither poetry that recounts the events of the past, nor dramas that recount what may happen in the future. There are those who recite the mantras of the Vedapanishads without mistake according to the signs like Hrasva, Dhirgha, Purnavirama, Alpavirama, Parshana,

Prasnarthaka, Udghara. But they may or may not know what it means. They may or may not follow the wise words of those mantras in their lives. Even some can memorize Veda mantras and recite them melodiously and cleanly so that everyone nods. The same is not important. In a sense it can be like a parrot's song, a string song, a peacock's dance. But vows are not like that. Grammar, punctuation, poetry, story bond are not important for Vachankars. His words are a recipe of personal experience. There is a confluence of

experience and intuition. Basavadi Sivasharan is responsible for the new literary tradition of saying what needs to be said in a few lines like holding an elephant in a mirror. It is not an exaggeration that such literature did not exist in the world literature before that. The Saranas did not compose literature for the display of their scholarship, for awarding prizes or for royal recognition. Basavanna's vachana may be noted in this regard.

Tālamāna sarisamanariye,  
ōje bajāvaṇeya lekkavanariye,  
amṛtagaṇa dēvagaṇavanariye,  
kūḍalasaṅgamadēvā, ninage kēḍillavāgi  
ānu olidante hāḍuve.

### If the rhythm is equal,

Accountant of OJ Bajanga,  
Amritgana Devganavanaria,  
Koodalasangamadeva, may you not be harmed  
I will sing as I like.

It is important to say that *ānu olidante hāḍuve*. "I will sing as I please without harming you." To you is Vishwachaitanya to Shiva. The tune, tala and rhythm of the music are not important for Sharana. No need to worry about the rules of prosody. Instead, he said, "Shiva, I will sing as I know, so as not to offend the personality of your universal spirit." Vachanas are like hymns in a sense. Thus, through their pure life, Sharans are revolutionaries who have given a new zest to literature and made a rare revolution in all fields including literature. It was Basavadi Shivsharan who removed the feeling that religion and spirituality are only for sadhus and saints, swamis and special people and showed that even common people can walk on that path. His words testify to that. He did not revolutionize only through literary creation. It was through the adjustment of their actions and words that they made the revolution. Vachana literature used for it has also gained special recognition. Vows are the seeds of revolution. No matter how many wonderful religious and social transformational literatures have appeared in the world literature, we cannot ignore the Vachana literature. The reason is that they are elixirs of heart, worthy of all time and all people. It is in this context that Siddharameshwar's words about the boasting of verses are thought-provoking.

Em'ma vacanadonu pārāyaṇakke

vyāsanadonu purāṇa sama bāradayyā.

Em'ma vacanada nūreṇṭaradhyāṇakke

śatarudrayāga sama bāradayyā.

Em'ma vacanada sāsira pārāyaṇakke

gāyatri lakṣa japa sama bāradayyā.

Kapilasid'dhamallikārjuna

For the recitation of one of my vows

Is Vyasana equal to Purana?

For the one hundred and eightyth meditation of Mma vachana

Shatarudraya Sam Baradayaya.

For Sasira Parayanam of Mma Vachana

Gayatri Laksha Japa Sam Baradaiya.

Kapilasiddhamallikārjuna

There is no exaggeration in these words of Siddharameshwar. The greatness of eighteen Puranas of Vyasa is told. But one vachana of Sharana is not equal to one Purana of Vyasa. There is only one verse greater than that myth. We see the importance of sacrifices being said and celebrated every day. But Shatrudra is not equal to the one hundred and eighty study of sharana's vow. Many people have special respect and faith in chanting Gayatri Mantra. There is a feeling that those who chant Gayatri are great. But a thousand recitations of Sharan's vows are not equal to chanting lakhs of Gayatri. By saying this, Siddharameshwar has done the task of opening the eyes of people's awareness. Vachana Sahitya is indeed a priceless treasure. [*Nam'malli `paruṣa muṭṭida lōhadante' ennuva rūpakavannu āgāga koḍuvaru. Ādare śaraṇaradu innū ondu hejje munde. Avaradu `paruṣa muṭṭida lōhadante' alla; `jyōti muṭṭida jyōtiyante*] We are often given the metaphor of "like metal touched by a man". But Saran's is one step further. They are not 'like rough metal'; "Like a flame touched by a flame". Parushmani is a fairy crystal. It is believed that whatever metal it touches, that metal will turn into gold. Surprisingly, the metal touched by Parusha becomes gold, but when the gold touches another metal, it does not become gold. Not so with Saranara Pari. He is the torch that touched the torch. Touched by one Jyoti, another Jyoti gives light and if it touches another Jyoti, it also gives light. If that Jyoti touches another Jyoti, the touched Jyoti will also shine as a Jyoti. There is no Jyoti, no less, no greater. All jyotis have equal respect. Parushamani is not like that. A metal which is golden by the touch of a pearl cannot turn it into gold if it touches another metal. In this direction, Parushamani, which keeps itself separate from other metals and gold, is considered to be superior.

In the 12th century all those who came in contact with Basavadi Shiv Sharan became Sharan. Kayakajeevis from lower caste also became experienced like Basavanna, Allama, Akka, Chennabasavanna. Such a transformation

cannot be seen in any religious heritage of the world. Similar to Basavanna, there was special recognition for Dhulaiya, the shoemaker. Akkamahadevi had the same respect as Chennabasavanna. A harlot Sankavve had the same place as Shivayogi Siddharameshwar. Thus the personality of Sharan cannot be compared to any other saint. That is why Basavanna said that the mortal world is the destiny of God. He did not say such a thing in mere words; He achieved and showed that this world is the mint of God. That's why not only welfare people; Devotees from different states and countries came there. Thousands of people became experienced at the same time. Men were not the only ones among them; Women are also special. In a sense, the hall of experience in Kalyana was the throne of God. That kammata was complementary to the development of personality. A person would develop the self-confidence and fortitude needed to change himself. Surrenders are those who make the mortal world a place where a person transforms himself. Vachanas are the results of that transformation. According to Chennabasavanna, [*Martyara manada mailigeya kaḷeyalendu gītāmātemba jyōtiya beḷagi koṭṭaru kūḍalacennasaṅgana śaraṇaru*].<sup>7</sup> "Kudalacennasang's surrender gave light to the flame of Geetama for the burning of the hearts of mortals".

Basavanna said about the vows, [*Hāla torege bellada kesaru sakkareya maḷalu, tavarājada noretareyante ādyara vacanaviralu, bēre bāviya tōḍi uppanīranumbuvana vidhiyantāyittenna mati*]<sup>8</sup> "The mud of jaggery in the stream of sugar, the vow of Adya like the foam of Tavaraja, the fate of one who drinks salt water from another well" is said by Basavanna. Not only the words of Basavanna; If you look at the vachanas of Jedara Dasimayya, who is famous as Adya Vachanakara, they are like a stream of milk. If jaggery sediment is added to it, the milk will have a special taste. If sugar is dissolved in it, the taste of milk is resonant. In such a situation, no one should be forced to dig another well and drink salt water. That is, digging another well and drinking salt water when the nectar of Vachana Sahitya is in front of us means wandering behind other literature. The question is whether it is needed. Most of the devotees have given a warning that when all the philosophy, essence, philosophy, ritual, spirituality, worldly and otherworldly ideas are hidden in the Vachana literature, do not get into a situation of searching elsewhere. Siddharameshwar has expressed the wish that [*smṛtigaḷu samudrada pālāgali, śrutigaḷu vaikuṅṭhava sērali, purāṇagaḷu agniya sērali, āgamagaḷu vāyuva hondali*]<sup>9</sup> "Smritis become part of the sea, Srutis join Vaikunthava, Puranas join Agni, Agamas have Vayuva' and the words of the sages have more place than Smriti, Sruti, Puranas and Agamas, and they wish to be contained in the

heart. Dasimaiya said, [*dāsimayyanavaru kaḍudarpavērida oḍalemba baṅḍige mṛḍaśaraṇara nuḍigaḍaṇavē kaḍegīlu*]<sup>10</sup> "The car called Kadudarpaverida Odalema is the only song of the Mridarasharan". If the cart of life is to run properly, then the Vachan literature should be neglected. See what he himself says in another verse:

Kariyanittade olle  
siriyanittade olle  
hiridappa rājyavanittade olle  
nim'ma śaraṇara sūḷnuḍiya ondareghaḷigeyittade  
nim'manitte kāṇā rāmanātha

Black oven

Syria

Hiridappa Rajyavanittade Olle

An hour and a half after your surrender

Miss you Ramnath

The symbol of power is the elephant. Even if such authority is given, they say no. Today, there is so much competition and scheming to get power. Even if the thrones are thrown in the air, the desire to get various positions of power such as Gram Panchayat, Zilla Panchayat, MLA, Minister etc. is too much. But Dasimaiya said no even if he gave the authority. Who does not long for wealth? There are people everywhere who say that wealth comes from any path. Dasimayah said that he should not give such wealth. I do not agree that I will give only one state. It is said that if words like the kiss of Basavadi Sharana fall on the ear for a moment, I will give up on God. Vedya has given a higher position than power, wealth, state and God to the vachana literature. Causal clauses are the movement of the gender, symbols of the words. Chennabasavan's speech is significant in this direction

Jñānadīptiya beḷaguva tailavāvudendare:

Sadumān'yara nuḍigaḍaṇadindosaruva osaru

adu tānemba arivina niścayava tōruvudu.

Hīna jaḍateya musukida gandike tiḷidu

bhānu bandare jagada bhrame harivante harivudu.

Budharoḷu nīniralu karmaharivudu,

kūḍalacennasaṅgamadēvā.

The illuminating oil of Jnanadeepti is:

The ooze of Sadumanyara's music

It is self-awareness.

Knowing the veiled mess of abject inertia  
 If Bhanu comes, the illusion of the world willflow.  
 Karmahari will be you, Mercury.  
 Koodalchenna Sangamedeva.

It should be noted that oil vachanas that illuminate the light of knowledge. They make you aware of who you are. Relieves inertia and invigorates the spirit. He explained the power of sharans and their vows by saying that if you are in contact with sharans, all the karmas will be washed away so that the darkness of the world will melt away as the sun rises.

Hāvinahāḷa kallayyanavara vacana nōḍi:

Kēḷire kēḷire śivavacana, guruvacana  
 purātara vacanānubhava kēḷi badukirayyā.

Kēḷida sadbhaktarellaru kṛtārtharapparu  
 tanu karagi, mana koragi, bhāva beccado!

Ahaṅkāraḷiḍu, śaraṅara anubhāvava kēḷidaḍe,  
 adē mukti nōḍire.

Intallade manōvyākulanāgi, tanumuṭṭi kēḷidaḍe,  
 upadēśaventu saluvudayyā?

Entaḷavaḍuvudayyā?

Mahāliṅga kallēśvarā, guruvacana parāṅmukhaṅge  
 endendū bhava hiṅgaḍu nōḍā.

See Havinhala Kallaiya's vachana:

If you hear Shiva vachana, Guru vachana  
 Listen to the words of the ancients and live.

All the devotees who heard were grateful  
 Tanu Karagi, Mana Koragi, Bhav Bechado!

Arrogant, surrendered, unheard of,

If you see the same Mukti.

Moreover, distracted, he asked,

Do you want to preach?

What do you think?

Mahalinga Kalleswara, Guruvachana Paramukhanga

Don't look back forever

Shiva vachana and Guru vachana are helpful in getting rid of bhavbandhan. Shivavachana and Guruvachana are the words of Sharan's Anubhavamrita. They should be heard again and again. By asking like that, you can get gratitude. It melts the body. Mental pollution will be removed. Bhava will become good. Not only that, the ego disappears. The same path of liberation is that if a man is distracted and listens to Shiva and Guru, then that teaching cannot bring about change. Those who stay away from them without

asking Guruvachana cannot escape from Bhavamala. By saying this, the vachanas have been honored as Shivavachana and Guruvachana by Havinhala Kallaiya. Allama Prabhudeva should wake up early in the morning and perform linga puja and see the face of Shiva devotees at the base of Sharana's Vow. That which is born in this human birth is called Sarthakya. By listening to the words of Sharan, the body was disturbed, and he said to Molige that he saw the man of Prasada.

Kaṅge śṛṅgāra guruhiriyara nōḍuvudu.

Karṇakke śṛṅgāra purātanara sugiṅgaḷa kēḷuvudu.

Vacanakke śṛṅgāra satyava nuḍivudu.

Sambhāṣaṅge śṛṅgāra sadbhaktara nuḍigaḍaṅa.

Karakke śṛṅgāra satpātrakkivudu.

Jīvisuva jīvanakke śṛṅgāra gaṅamēḷāpa.

Ivillada jīviya bāḷuve ētakke bāteyayyā  
 cennamallikārjunā

*Seeing eye makeup guruhirira.*

*Listening to Sringara Puratana's sugeethams for Karna.*

*The beauty of a word is to speak the truth.*

*Sringara Sadbhakta's music for the conversation.*

*Garnishing the neck is good.*

*Sringara Ganamelapa for living life.*

*What is the survival of a non-existent creature?*

*Chennamallikarjuna*

*It is natural that the concept of beauty varies from person to person. See what Sharan's concept of make-up looks like: Make-up for the eyes is not to be applied to the forest. Instead, the guru looks at the elders. Listening to the verses of the ancients is a treat for the ears. The embellishment of words is to play with the truth. Amrita Nudis of good devotees who are beautiful to each other conversation. Giving adornment to the hands in the form of dasoha for good deeds. Shringara Ganamelapa for life means living with the surrendered. Without these, life is wasted, Mahadeviakka's. It cannot be said that there will be transformation in a person just by reading and listening to scriptures. Today, many people quote the verses of Saran word for word. But their life is not pure. It is as if the word is different, their life is different. Seeing such a thing, Madiwala Machideva warned him through a vow.*

Vacanaḍa racaneyā nuḍiva bayaluraṅjakarella

bhaktarappare ayyā?

Vacana tannantiradu, tānu vacanadantira.

Adentendaḍe:

Tanumanadhanavanella hindittukonḍu,  
mātina baṇaveya mundittukonḍu,  
oḍeyana kaṇḍu nāyi bālava baḍidukombante,  
ā teranāyitenda kalidēvaradēvayya.

*They are all open-air entertainers who play word structure*

*Bhaktarappare Ayya?*

*A promise is not like itself, it is like a promise.*

*Step by step:*

*Having overtaken all Tanumandhana,*

*In front of the stack of words,*

*Like a dog barking at its master,*

*Kalidevaradevayya from that Teranai.*

*Those who only swear are called open mouths. They cannot become devotees. If you want to become a devotee, you have to change your life according to the wishes of the vow. But the promise is not like his life. His life is not as promised. Word is different, life is different. He will give an example of how it is. The vow says that a devotee must have lost love for self, mind and wealth. Instead, Tanu has criticized those who build a house by increasing their love for money, saying that it is like a dog wagging its tail when it finds its owner. The creation and reading of vows comes at a price when life itself becomes a vow. Today there are those who compose vachanas like Sharan. But it is very rare that his speech is a display of intellect and not self-reflection or reflection of an ideal life. In this case, that sentence structure is open-air. Molige Marayya is also of the same opinion.*

Ādyara vacanava nōḍi, ōdi hēlīdalli phalavēni bhō?

Tannante vacanavilla, vacanadante tānilla.

Nuḍiyalli advaitava nuḍidu, naḍeyalli adhamarādaḍe,  
śivaśaraṇaru meccuvare?

Idu kāraṇa, avara naḍe nuḍi śud'dhavillavāgi.

Avarige guru līṅga jaṅgama pañcākṣaravilla.

Intivillade bariya mātinalli bom'mava nuḍiva

brahmētikārara mecca, niḥkaḷaṅka mallikārjuna

*If you read and read Adya's vachana, what will be the result?*

*There is no word like himself, there is no self like word.*

*Advaitava in speech, while walking adhamara,*

*Will Shivsharan appreciate it?*

*This is because their actions and words are impure.*

*He does not have Guru Linga Jangama Panchakshara.*

*Bommava speaks in plain language without stopping*

*Mallikarjuna, the favorite of the brahmins, is untainted*

## II. CONCLUSION

Reciting the vachanas of the ancients or Basavadi sharana/reciting them to someone else will not yield results. The reason for that is that it is not happening as promised. Sharans appreciate if they say Advaita philosophy in words and do the opposite evil in actions. Those whose actions and speech are not pure have no Guru, Linga, Jangama, Panchakshara. Shiva will not appreciate such people if they talk about Parabraham in mere words. About the importance of Sharan and his vows, Molige Mahadevi said that after hearing Adya's vows, Ennanga was disturbed. By reciting, hearing and reading the vows, personal defects should be removed and inner and outer purity should be achieved. Then what you read and said will be worthwhile. Vachanas are the divine light of surrender. With that light, the darkness of personal life should be lost and filled with light. As mentioned in the beginning, there are philosophies for the upliftment of mankind in the scriptures. There is a message of comfort for the afflicted. All problems in life have solutions. It contains all the principles required for Atmoddhara and Lokodhara. No other literature can be compared to Vachan literature. As the Himalayas are equal to the Himalayas.

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