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# मध्य भारती

मानविकी एवं समाजविज्ञान की द्विभाषी शोध-पत्रिका

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## मध्य भारती

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प्रकाशित रचनाओं के अभिमत से डॉक्टर हरीसिंह गौर विश्वविद्यालय, सागर  
या सम्पादकों की सहमति अनिवार्य नहीं है, तथा यहाँ प्रकाशित आलेखों 'प्लेजिअरिज्म'  
(Plagiarism) सम्बन्धी शुचिता की जिम्मेदारी लेखकों की है।

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conducting the religious pilgrimages to the sacred temples of Sanskrit gods and goddess which were encouraged by the classical religious group. They condemned such orthodox religious practices and religious traditions. When they come across the anti devotional activities, they strictly revolted against the "priestly activities and priesthood". Some religious beliefs and practices which are beneficial to the local people they supported them saying that they are very much essential for culture survival. through the devotional songs in the way of oral traditions like folk songs, folklore and folktales. They tried to bring the communal peace and equality among all people, linked between the god and local people. may be a scholar and an ordinary lay man. Thus the Hari Dasa literature mainly relied on the principle of religious and devotional movement and tried to bring equality in cultural aspects and expressed their displeasure whenever and wherever they come across injustice to the native people.

#### Unity in diversity :

Dasa literature does not belonging to any single religion. It contains a mixture various concepts and principles observed by the multiple followers of Hinduism. After knowing the facts and figures of the basic tenets of any religion, we may say that "there is unity in diversity" found in the Dasa literature

Dasa literature is ready to face the challenges and compromises based on the debates of the culture of the society through the religious movement. The followers of Siva, (Hara dasaru) are very simple people and follow the simplest way of life. They consider the triple philosophy of not taking the loan, not encouraging the loans and not provoke to have wealth. Whenever they face the difficult tasks they take the name of Siva and say Hara Hara. They surrender to the god and say that they are the slaves to the god that is Dasyaru. The following stanza depicts the simplicity of life and the sweetness of voice, the Siva followers and the preachers of Saivism.

Grasa vasagalige illavendu ninana

#### Culture And equality in Purandaradasa literature :

The words expressed in the Keerthana are not the jokes, but the way of life of a Dasaru, Siva follower. He not only preach but show to the public that how to lead a life in practical sense. For him society is the laboratory and the life is his practical class. Thus the followers have such kind of humanity and role model to the society. They themselves have imbibed one culture. What they have inside the mind is also outwardly express to the public in their day to day life. They condemned the outwardly nature, unwanted worship of rituals and practices through the medium of devotional songs and folk tales. These things are explained in the following stanza by Sri Purandaradasa.

Gootu naamava hodadudugumadu thambige hididu

Gutanachu duthara madiyannuttu

Datukalika naa darayolagelage baralenna

Bootakatana noodi bramisadiri janare.

This stanza enlightens the selfness through the reaction of devotional songs. This is the essence of the Hari dasa literature.

At material level they started their arguments by taking the existing ruling of the kings and in devotional level they criticized the religious aspect. The classical religious group (Vyasa Koota) is focused the kings during their period and the folk religious group (Dasa Koota) represented the rural masses and general common people. Sri Purandara dasaru directly criticized the Vaishnava religion and their followers in the following way:

"Pindamdadolagina gandana kanade mundeyaradavaru Panditharalla".

In another keethana he said that

"in tha thodugu munda gandarigennu Vaishnava Sallusuvude".

"Ganda mesa bolisikonduguddu namava thedikondu

Addadiddi mudra gala badedi kondinnu

Dodda dodda mathugalanadi doddavarendeli konba

Bhaddi dhagadi makkaliginnu Vaishnava salluvude".

**ASPECTS OF CULTURE AND EQUALITY IN PURANDARADASA LITERATURE**

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**ABSTRACT :**

Dasa Sahitya is the literature of the Bhakti movement written by devotees in praise of Lord Vishnu or one of his avatars. Dasa literally means servant in Kannada and Sahitya is literature. A Haridasa ("Servant of God") was a preacher of bhakti to Lord Vishnu or his incarnations. These Haridasa bhakti literatures are collectively called Dasha Sahitya. It's Kannada. Dasa is a Dvaita scholar and poet. The Haridasa family contributed to the rich heritage of Karuntataka music. They left an indelible impression on the religious and cultural life of Karnataka. They spread their precepts to the public mind in the form of music. Like other Indian classical music lovers, these scholars offered puja to Lord Vishnu through music called naadpasana. The Lord is described as Samagana Priya. Bhakti through music is the most favorable way to 'reach' Him. Haridasa's work is popularly known as Devaranamas. The works of Venkachala Nilayam, Jagadodddharana, Tamburi Methidava and Krishna Nee Begane Baalo are some of the many examples of their scholarly work. Although their association with the dasas is with Vishnu, they composed songs about other forms of Hindu deities, also known as Sagna Brahma Swarupa. Purandharadasa, for example, composed songs praising Ganapathi (Gajabadhana Bedhuve), Shiva (Chandra Chudha Shiva Sankara) and Saraswati (Kodvega Diviyamati Saraswati).

**KEY WORDS :** Dasa, Medieval Kannada Literature, Equality, Cast System

**INTRODUCTION :**

In course of human development, during Vedic period the humans were nature worshippers. Manu has started the Varna system, accordingly Brahman, Kshatriya, Vaisya and Sudra four Varna originated. Later on Panchama Varna came into existence. Thus in Hinduism caste system came into existence. In due course of time the religious founders from different parts of India emerged with different views of faith. Likewise, Sri Ramanujacharya brought the faith of Vaishnavism and Sri Sankaracharya introduced Saivism. Gradually, the third religious movement started by Sri Madhvacharya, who brought the dual religious philosophy and tried to combine the already existing two sects of Hinduism and his religion was known as Dvaita religion. The present article Dasa literature is based on this religious ideology.

**Native language as their medium of religious movement :**

Dasaru (spiritual preachers) selected the native language as their medium of religious movement (V.A.Divanji. 1679) 2. Whereas the scholars of the Vyasa religious group considered the salvation and the culture were traced through the main language of Sanskrit. The efforts made by Sri padarajaru, Sri Vyasarajaru and Srivadirajaru in Kannada language through the devotional hymn contributions could not gave proper justice to the Hari followers. In their writings they were unable to bring down the criticism of Hari Dasa poets (V.A.Divanji. 1679). Thus, this distinction finally leads to the fraction in the religious movement and took the shape of Dasa literature.

These two groups were determined to stick on to the principle of Madhvacharya Philosophy. They never gave up their support to both the religions that is own religion and other's religion. In this angle the main contribution of Hari Dasa literature is note worthy. It attracted the native people and it is the blend between the local people and the religion inter linked through devotional hymns. They criticized and tried to stop the practices such as performing the Yagna and Yaga, reading the sacred religious texts of Vedas and Puranas, performing the prayers, observing the rituals such as fasting.

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Even the dress pattern, their life style and their appearance were openly criticized by the Shaiva preachers, especially Sri Purandara dasaru. They referred to the Vaishnavites as Pagaluveshagaliu. They even degraded their religious knowledge and equated their knowledge with the common people. They were never considered as learned scholars.

The Shaiva preachers and followers do not hesitate to criticize the local rulers face to face. This is the character of the saints who were living in the open field of the temples expressed their humanity through devotional songs. They always expressed their thoughts independently. Thus the Haradasaru stand as bridge between the king and local people and fight for the right cause and equality. The above facts are shown in the following keethana was expressed by the saint Sri Purandaradasa.

Lolalotte ella lolalotte  
Aane Kudure. Onte lolalotte  
Balu seena bhandaravu lolalotte  
Manviyara sanga lolalotte  
Dodda shonisanembudu lolalotte  
Muthu, Manikya lolalotte  
China, chatra, chamara, dwaja lolalotte  
Suthagala koota lolalotte  
Mathe uttama prabhutva lolalotte

There are so many contexts wherein the saint Sri Purandaradasa whole heartedly expressed devotional pleasure through Shiva keerthane as follows:

“chandrachuda shivasankara parvathiramana ninage namo  
Ramana ninage namo” .

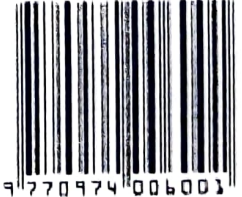
In another context the god (Somasekhara) himself told to his wife (Bhama) to chant the following mantra praising the Lord Vishnu.  
“Ramamantrave japisu he manava”

Ultimately one can get salvation through the blessings of Lord Shiva ( Rudradevaru). Thus so many places both the gods Vishnu and Shiva are equally praised by the followers of Harihara Dasaru.

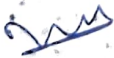
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