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VACHANA PHILOSOPHY DEPICTING HUMAN RIGHTS AND DUTIES

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Abstract:-“Man is not an individual He is social organism. God loves him only who serves other beings; men, cattle and other creatures. His glory lies in being a member of a big family. On the one hand, man is bound kindship his parents, his wife, his children and others, he is linked with every individual of society, whether near or far from him. It is given to man to link himself with those who constitute his ancestry, and also think of those who could be his posterity. Man thus lives, works and dies for society possessed of certain unalienable rights. Man is expected to develop his craft, sciences and technology and lead society from poverty to prosperity, with a happy today and a happier tomorrow” [From the Athara Veda].

Keywords: Vachana philosophy , Human Rights and Duties , social organism.

INTRODUCTION

Rights in the western view is, they are value possessions “A world without rights no matter how full of benevolence, devotion to duty. Would suffer an immense moral impoverishment. And a right is something which a man can stand on, something that can be demanded or insisted upon without embarrassment or shame... A world without claim rights is one in which all persons, as actual or potential claimants, are dignified objects of respect. No amount of love or compassion, or obedience to higher authority or nobleness obliges can substitute for those values”.

Rights are so important that they have to be promoted above all considerations, so much so the end in view of every political association is the preservation of the natural and imprescriptibly rights of man, then the governments must be set up and constitutions must be structured in such a way that it be pushed aside for the sake of private interests of those in power or even in pursuit of other social goal and inspirations.

The nature of rights can also be analysed by Hofelds analysis the general point was that the concept of right is ambiguously used to cover four different sorts of legal relations. He proposed four different terms, namely claim right, liberty, power and immunity.

A person has a claim right to do or have something then other person has duty to let him do or have that thing. A person has a liberty to do something when he is under no duty to do that thing. A power is legal ability to change people’s claims rights and duties in certain respects. An immunity is a legal guarantee against imposition of certain duties by another person and it corresponds to someone else’s lack of power in certain respects.

Thus all basic human rights are said to have three co-relative, duties to avoid deprivation, duties to protect from deprivation and duties to aid the deprived.¹

Man as a member of human society has some rights in order to survive as well as to make his life better. “Human rights are, therefore, concerned with the dignity of individual the level of self-esteem that senses personal identify and promotes human community”²

Facts: “They do not know how
The river water, well water, lake water
Become superior or inferior
To one another those who practice such

meaningless vows
Are religiously blind
O Guheswara how can
They understand you?"

Analysis :

Here vows can be referred to rules. Allama Prabhu thinks that to practice meaningless vows without devotion and purity of heart is superstition. He calls such people as blind followers of religion.

Findings :

Here the religion can be defined as a specific system of belief or worship in the superhuman power, yet unknown, that governs activities of the universe and everything else in it, in an effort to attain eternal peace and happiness. The system of belief indicates doctrines of the relationships between Man, universe and God. This is the meaning of right to religion according to Sharanas.

Facts : "One who practices the vow of milk
Will be reborn as cat,
One who practices grams vow
Will be reborn as horse,
One who practices the vow of water,
Will be reborn as a frog,
One who practices the vow of flower
Will be reborn as honey bee
Such vows are out of shatashala practice,
Guheshwara will not be pleased with those
Who have no true devotion"

Analysis :

He ridicules people who observed meaningless vows will be reborn as cat and horse in accordance with their practices.

Findings :

These vachana's speaks about equality should be practiced in following and adopting a religion without discrimination on any ground.

Vachana I do not see him when they call
Narayana or Girayana !
I do not see him who they call
Bomma or Gimma !
When poison chased and burnt,
When Veerabhadra slew and slew,
It is lord Kudala Sangama they cried
Save us! Save us!

Vachana For believing in the Brahman's divinity,
The sage Gautama was stricken with pain from a Cow!
For believing that Brahmins were Gods King Bali
turned a Prisoner!
Because he believed in the Brahman's divinity.
The hero Karna lost his protective armour!
For believing that the Brahmins were gods
The demon King Daksa has his head turned
into a lamb's head!
Because he believed in the Brahman's divinity.
Parasurama became a victim of the sea!
For believing that the Brahmins were God.

The scholar Nagarjuna was decapitated !
Kudalasangama's Sarans, with faith in one true God
Attained the bliss of Kailasa.
Do not say it, my friends,
Shiva is not the Vishnu kind!
Vishnu is not the Shiva kind!
Do not say it, do not my friends,
Do not say it, do not, ye butcher all;
Narayana is not Hara, Shiva is not Vishnu!
That know not our Lord Kudala Sangama

Analysis :

In these vachana Basavanna repeats the principle of unity and concept of secularism which are integral part of the right to worship under right to religion. In Vachana Basavanna advocates that he never Narayana or Girayana as God he consider the entity as God who saves him when he is in trouble.

The Vachana expressed by Basavanna stating that people who considered Brahma, Vishnu as great were also subjected to punishment. This means that worshipping one God does not mean to hate worshipping other gods. This is stated for self development of the person himself. The basic object of abusing and rejecting Brahma and Vishnu is to make people follow one path determination and not to hate deities of other religion. Delicacy of this principle should be carefully understood. Therefore rejecting other gods is aimed to making a devotee believes in one God for concentration of mind and not to insult other traditions. This is what the principles of secularism speaks which in the part of right to religion.

Findings :

These vachana's of Basavanna also up holds the principles involved in secularism that is 'Unit in diversity', which is a part of our Indian constitution and upholding the fundamental Right to Religion. Every religion has some restrictions which is also stated under Art 25(i) of the Indian Constitution that is subject to public order, morality and health and to other provision of this part, all persons are equally entitled to freedom of conscience and the right freely to profess, practice and propagate religion.

Vachana Let me not bear the difficult burden of being
born in a superior caste,
Look, the low caste Kakkayya will then refuse me
his left over fool!
Low caste Dasayya will not pour buttermilk for me
The highly regarded Channayya will not regard
me with respect,
O most glorious one, mercy for me,
Kudalasangama deva.

Analysis :

This vachana also speak about right to equality that no person should be discriminated on the basis of caste. In this vachana the Basavanna says that he feels very bad to say that he has born in superior caste. If he does so then his relatives who belongs to lower caste does not offer him food, butter milk, and they will not respect him. He prays to God that his mind should not think of saying that he is born in superior caste if he do so, he ask the Kudalasangama deva to punish him. This is how they upheld the right to equality.

Findings :

In this vachana Basavanna says that if we make discrimination based on upper class people and lower strata of community, then we can't avail the services of these lower caste people, which affects the society and will lead to inequality. Where equality is one of the basic element of Human Rights. The Art. 1 of the Universal Declaration of Human Rights speaks about equality and brotherhood among the individuals.

Vachana Should a visiting Jangama speak of the high,
middle and the low
I shall writh in agony, boil, burn in my own flames.

Can there be an elect Jangama and
an ordinary Jangama
Kudalasangama deva?

Analysis :

In this vachana Basavanna speaks about right equality that equality before law and equal protection of law. Here Basavanna says If the Jangama makes difference in serving of high society based on higher class people, middle, class people and the lower class people think such person should be punished by putting him in boiled water or fire.

Findings :

In Sharana's concept the Jangama is a person having the profession of serving the society. This can be compared to the state in the present modern system.

Here the elect Jangama can be compared to elected member of the people and ordinary Jangama can be compared organizations serving the society. Here the Vachana says that the state should not make difference based on rich, poor and middle class people. All should be treated equal before law and equal protection of laws.

Vachana Philosophy of 12th Century involving human Duties :

Sharana's metaphysical and ethical of freedom have shaped the contents and nature of his ideal of liberty. They believed that freedom lies not in the execution of what one wills, but in doing willingly what one ought to be.

As we define the concept 'duty' in the following way

A duty means that some person has to do something or abstain from doing something in favour of another person. A man is said to have a duty towards any matter when he is under a legal obligation to do or not to do something. The law protects human interest by compelling individuals to do or forbear from doing particular things. Prof. Gray says, "The acts or forbearances, which an organized society commands in order to protect legal rights are the legal duties of the persons to whom those commands are directed".

Duties may be classified as

- 1) Universal duties – binding on all normal citizens of the community.
- 2) General duties – binding on specific classes of normal persons.
- 3) Particular duties – binding between the persons who have voluntarily undertaken them.

The Concept of Duty in Sharana Philosophy :

The Sharanas were the first to preach the dignity of labour in this country. This philosophy is called the philosophy of Kayaka. The Sharanas preached that a man should be respected irrespective of whatever vocation he follows in life. No vocation is high or low. Kayaka actually means bodily labour (Kaya means body and Kayaka work done by the body)

In its wider sense as preached and practiced by Basaveshwara and other sharanas, it means an occupation or profession, a vocation, labour, work, duty or anything undertaken as means of self realization. Kayaka, according to Sharanas, was heaven itself. Its underlining principle is that a man should not leave an idle life but be an earning member of the society. Sharanas thus tried to evolve a self sufficient classless society where every one was expected to work. Work of any kind assumed a new meaning and a new dignity.

Kayaka should be done with honesty, and sense of dedication and money thus earned alone should be offered to Jangama Dasoha and Linga worship. Money earned by foul means is not acceptable for serving Jangama or Linga. It is sinner's money and is fit only to be used to expiate his sins.

Therefore Kayaka-Dasoha is a straight path leading to the material and spiritual progress of an individual as preached and practiced by Basaveshwara and other Sharanas in the 12th Century.

Vachana : "Being literate
They boast of themselves,
Not caring for any one.
They learn Advaita by heart
From Guru and argue in vain,
They do not know from where
They have come and where they will go.

They do not know what is Bhakti,
What is Mukti and what is Yukti,
They merely argue,
It is seen that they are devoured
By mari easily, O, Guheswara

Analysis :

Allamma Prabhu condemns knowledge without action as useless, people become literate, read many books and acquire knowledge. They read 'scriptures' they learn from Gurus and elders also. They are very proud of such knowledge acquired. What is the use of such knowledge through which they could not imbibe inner culture. It is only talking philosophy which has not led them to the path of devotion and salvation. They mere boast of their knowledge entering into meaningless arguments. Such people are ruined in the end.

This applies to the educated youths of today also. They become literate, acquire bookish knowledge and get degrees. They become arrogant and egoistic and boast themselves of their knowledge so acquired. They forget glorious heritage of their country and do not know what to do in life, of course, present system of education is also responsible for this.

Findings :

What is most important is the training of mind, inner self and body which helps the full development of personality as pointed by Allama Prabhu.

Vachana : "Lord

Not speaking truth
Not living virtuous life
Not following true devotion
Not practicing good actions
Not reaching spiritual knowledge
Burn, burn, such life !
Look, Channabasavanna, Guheswaralkinga is laughing"

Findings :

These are the duties, that has to be adopted and followed by an individual in the society which are human duties.

Analysis :

In this Vachana Allama Prabhu is telling to Channabasavanna is an individual does not lead virtuous life in the society he should be burnt. If a person lead and life by telling lie, not following right conduct, not good actions and not leading performing his life to spiritual knowledge then such person should punished by burning his life.

Vachana : Feeding others,

Speaking truth,
Making for water charity for the thirsty,
Building water tank,
These acts may win heaven after death,
But not shiva's truth,
For the sharana Who has realized Guheshwara
there is no other"

Analysis :

In this Vachana Allama ask to follow both natural law imposed by nature and positive law that is framed by state for the having of good life in the society. If the person goes against these law he should be punished to bring him to righteous way.

Findings :

In this Vachana Allam says that serving the needy in the society is the supreme duty which can even leads to wining the path of even after the death. These duties are feed the persons who care hungry, speak always truth having water thirsty people, making facilities of water by building water tanks.

In other words this is also a duties imposed upon states under directing principles of state policy where Article ... speaks about it is the duty of state to provide basic facilities to the citizens of the country.

Vachana :“Can an elephant driver ever
Become a king, father?
Can they how are conversant with the Veda,
Agama, Shastra, Purana become, like the ancients,
Perfect in word and deed!
Because poornaschya puraataana
Can a good looking maid servant,
Clad in costly clothes,
Adorned with precious jewelry
And put on a palanquin, be called goddess
Gowri Shankara’s spouse?
What if the true precepts read and heard,
Are preached for sheer fame without
Due discipline and knowledge.
Resolution in word and deed?
They are doomed to the stinking
Arch hell, Koodala Channasangama deva

Analysis :

In this Vachana Channabasavenna says that the behavior or conduct of a man depends upon his words and deeds. This is compared to riding of an elephant can not become a king and just reaching and saying of Veda, Shastra, purana etc the person can’t become a philosopher. Similarly, if a maid servant is dressed as Godess Goweri She can’t become the spouse of Shankara. This means mere knowledge without action is not going to serve the need of the society. The Sharana’s gave importance to words and deeds and practice what they preached and preached what they practiced.

Findings :

In this Vachana the Sharana speaks about the co-relation between right and duty by considering five sensual organs of a human being. If one is eating the other is under a duty to fed it in the mouth similarly of ears, nose and skin. This can be compared to the correlative relation of right and duty.

The every right in the strict sense has a correlative duty. In tother words ‘x’ has right against ‘y’ shows that rights (x) are held against someone or something ‘y’ with co-relative duty.

Human rights are rights, which fit this pattern of rights having co-relative duties. Human rights in the strong sense are held against every body else. For example every one has a right to life against every one else; there is general duty to respect it.

Vachana :“Dedicating the body to right conduct,
Placing the mind in the idea of the highest linga
Spending wealth on Dasoha to your Sarana
Such a Bhakta is the very embodiment of grace
Kudalachenna sangamadeva”

Analysis :

In this Vachana the Sharana Channabasavanna ask that oru body should be dedicated in doing Kayaka in the right manner with honestly and integrity that it is the worship of linga and whatever is earned by such Kayaka should be spend for the development of society that is Dasoha.

Findings :

This Vachana speaks about the duties of citizen to the state, that is their should hard work with sincerity and integrity following the right path or way and the earning of hard work has to be utilized for the development of state or the society.

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