



AN ANALYSIS OF CHANNABASAVANNA'S TRIVIDHA VACHANA

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Abstract:

Human problems are more complicated today than ever before. No doubt man has acquired unprecedented knowledge and power; but these have caused unparalleled changes and, as a result, life has become confusion worse confounded. Everything about us is in a state of flux. In this predicament, the need for spiritual ministration is more keenly felt today than ever before in our history. The great saints and poets of the world can teach us how to acquire the spiritual strength we need to pull ourselves out of the rut of daily humdrum circumstances. Basaveshwara or Basavanna, of Karnataka, was a saint, a poet and an ardent social reformer, and is among the great spiritual teachers of India. In the context of the social changes and religious awakening in modern India, the message of Basaveshwara acquires a special significance. Today Indian society, with its ideas of democracy and nationalism, and its emphasis on the spread of education and on a scientific outlook, is reshaping itself. It is influenced by the main current of world thought.

ತ್ರಿವಿಧ ರತಿಯಾಗಿ , ತ್ರಿವಿಧ ಜನಿತವ ತಿಳಿದು ,

ತ್ರಿವಿಧ ಕಣ್ಣೆರೆದು , ತ್ರಿವಿಧ ಗ್ರಹಿಸಿ ,

ತ್ರಿವಿಧ ಪಾಠವ ಮೀರಿ , ತ್ರಿವಿಧ ನಿರ್ಣಯ ನಿಷ್ಪತ್ತಿ

ಕೂಡಲಚೆನ್ನ ಸಂಗಯ್ಯ, ನಿಮ್ಮ ಶರಣ

As a rati to the trividha, knowing the birth of the trividha,

seeing the trividha, perceiving the trividha

thetrividha beyond the lesson, the trividhatranscendingcoclusionion

kudalachennasanga, your surrender(Sharana).



In this vachana, Channabasavanna has very religiously told what Sharan should be in the presence of Sharan. This vachana provides a philosophical basis for analyzing the saraana literature and sarana sect for the whole saraana community, and by this way, the nature of sarana for those who pretend to be a devotee or saraana in the society and pretend to be a sarana. An attempt has been made here to explain what these three types are in the theoretical framework of Sharan philosophy

1) Trividha Guru:

These are initiation (Dikshe), Punishment, experience . In celebrating, it should be mentioned first by those who know. This is called initiation and should be meditated upon after saying this. It is a punishment. Its knowledge after meditationIt will happen to him. This implies thatexperience (Anubhava) means that the thrividha guru is the one who shows the path of knowledge, which is seen both internally and externally.

2) TrividhaLinga

These are Ishtalinga, Pranalinga, Bhavlinga. Abandoning evil and acting as something good is the mark of what man is capable of. The Pranalinga (life) is the self-sacrificing physical (Tanugunas) and acquires the moral (Lingagunas). In the third intellectual (Bhavlinga) there is no LingaNot feeling anything else.Guru LingaJangam. The concept of Trividhlinga refers to a plant without physical form, infinite scope, beginning less, endless, formless ,nirguna(without form), form, purana epic, real form, niralamba(without a prop), void principle. Here an attempt has been made to explain the origin of this feeling, its birth, its knowledge, its origin, and to establish its truth, its relevance. That means the creation of this gender is its birthIt clarifies what happened and how it happened. This vachanakara thus presents the knowing way of it

3) TrividhaJangam

These are Swaya(me), Chara (to myself) and Para (knowledge). Swaya means self, here the devotee celebrates self-reliance as the superior class. Chara is for himselfone who deals with those concerned with the intention of making them like himself is the one who always observes before awareness. He says that the way to celebrate it openly is to celebrate it with awareness of its movable natureit clarifies what happened and how it happened. This vachanakara thus presents the knowing way of it. People concerned with the intention of making them like him is the one who always observes before awareness. Jangama refers to the symbolic nature of the formless moving energy. Here the knowledge of the individualized physical and immaterial forms of the moving energy gives the awareness of that eternal energy.



4) Trividhaprasada

These are the three known as pure, Shuddha (pure) by righteousness. By having purity and knowing how to remove evil spirits from Gurumukh means knowing how to get rid of impureness and practicing accordingly, whatever is bad will disappear. Thus the pollution in the body is lost and the pure Prasadam of Deva (Shesha) remains. Thus, as the impurity of the body goes away, the pollution of man's karana or senses also goes away. Then the qualities of gender in them become stronger and visible. Thus the evil tendencies in the karanas(senseries) are removed and then what remains as ShuddhaPrasada. In this way the shuddhaprasada arises from the worldly externality of dharmabhava or different bhava. Abhinnabhava (differed feel) or the sense of universality arises from departure. Then the fear of being an outsider goes away. Adopting the same move. In this way, Abhinnat is removed and the rest is PrasadidhiPrasada. All these are prasadalinga. The function of prasadam is to eliminate what makes a difference in man. What remains of man's action, karma, and knowledge after this removal are respectively pure, ready, and famous prasadas. Feels like forever. It conveys the sense of surrender to a way who comprehends the meaning of these three types of prasada by knowing its loan, i.e. internalizing the meaning.

5) TrividhaBhakta:

These are Gurubhakta, Lingabhakta, Jangamabhakta. One who offers tanu-mana-dhana by physical action is a Gurubhakta. One who offers these with mentally is a lingabhakta. JangamaBhakta is one who offers his mana-dhanas through Dhanakriya (charity). Of these, offering money through Charity (Dhanakriya) shows the highest status of a devotee. Righteousness is self-reliance. A devotee is a devotee. Lingabhakta is the one who is a knowing the charity about mentally and physical wealth. Including it Mindful. Thus Arpana (sacrifice) considers all that belongs to him as wealth. JangamaBhakta according to the order of this dhana. The offered should be devout. Transcending this trividhasara and offering one's whole self as non-self in sharanabhava (surrendering the whole) or that supreme being. The ethereal type allows for absorption in energy.

6) TrividhaSharana:

These are Ishtlingarchaka, Pranalingarchaka, Tiplingarchaka, satisfied by these three desires will be able call himself Sharana (surrenders). Prasadalinga is located in him only. His external is the Ishtalinga, internally is the Pranalinga, internally is the Satisfied Linga or Bhavalinga. These are his externals. There are no obstacles or any kind of evils in performing acts. So he is said to be Ishtlingarchaka, having lost evil. He is Pranalingacharka because he is not discriminating between himself and the circumstances around him. This indifference is not even in his favor. So he is Satisfier. Sharan is a wise and pious person. This sujna (gentle) bhakti is non-



discrimination. If this difference is not external then he is attractive. If it is not with the surrounding world then he is pranalingarchaka and if it is not with both these worlds he is bhavlingarchaka. By the purity of the inner revelations, thereby seeking refuge in a firm selfless spirit, the whole world is dedicated and the whole world is his own.

7) TrividhaIakya:

These differences are kaya(Physic)lingaikya, jivalingaikya (soul), bhavalingaikya (unives). In unity, the brilliance of the Mahalinga shines. For this Prakash(lighten) to manifest itself in external actions, this is Kayalingaikya. Then those actions become clear. The radiance of the Mahalinga is the Dasoh of Prasada in experience (Anubhava). The final step of the Sharana principle is Ikya, which is the final step of the Sharana principle, which applies knowledge and has devotion in the body, and has made the life a part of the lingam. It says that this unity will be unfolded in the plain or not, which means becoming rhythm. This principle says that the one who is in the state of becoming void in the sharashunya is the true sharana.

Here ChennamallikarjunaSharan literally means Sharan in Sanskrit. Sharanya. Saranam. From the words 'Sharana' comes the word 'Sharana' and the word 'Sharana' comes from the Sanskrit element 'Ranavau'. Here Sharana means shelter. Asharya means to be the shelter of one's power. Thus a person who seeks shelter leaves his sense of ego and becomes sad chit satya. Surrendering says that the person who has surrendered to that basic truth is not himself but surrenders to that ViratShakti(Universal Strength) and gives awareness of it in the society and finally becomes the society and becomes void in the void. Explained

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