

Kalyana Kranthi – Haralayya & Madhuvarasa

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When Madhuvarasa expressed his wish to convert their friendship into relationship by offering his daughter, Haralayya was shocked and said that it is impossible, the society will not accept, and he will also not accept. Such a marriage is called Pratiloma which is prohibited by Shatrakara Manu.

Anuloma Marriage in Hinduism refers to the hypergamy form of **marriage and** inter-class **marriages** used to take place in the form of **Anuloma marriage**. **Anuloma marriage** is a social practice according to which a boy from upper varna / caste / class can **marry** a girl from lower varna / caste / class. The resistance for

this was minor in the society and most of the children from Anuloma marriage were not given the same status of the father.

Pratiloma is another type of marriage which was not accepted by most of hindus. Marriage of a girl of higher caste with a boy of lower caste faced very strong resistance in the society. Shastrakara Manu has told that the progeny of the most hated **pratiloma** would become “chandalas” or “untouchables” and parents who allow such marriage to happen will not get moksha.

Madhuvarasa approached Basava and Anubhava Mantapa to mediate. It became a very hot topic in Anubhava Mantapa. Treating all sharanas who were different from birth in eating together and social activities is a different thing, but marrying and becoming relatives was unheard off. After days of discussions in the Anubhava Mantapa, all the sharanas supported this alliance as it was based on “**Fundamental principal of equality among sharanas**”. Haralayya had no choice other than respecting the decision of Anubhava Mantapa.



With blessings of all the sharanas, Basava performed the marriage of Sheelavantha, son of a poor cobbler Haralayya, with a Brahmin girl, Lavanya, daughter of Madhavarsa, disregarding massive opposition and resentment from the upper caste elders. It was not a simple event even today, especially nine centuries before, the news of this marriage between two people unequal in birth especially between the lowest born boy to highest born girl, spread like wildfire. **This act was a biggest blow on the Manu Smrithi, so called Sanathana Dharma, being followed by Brahminical system from time immemorial.**

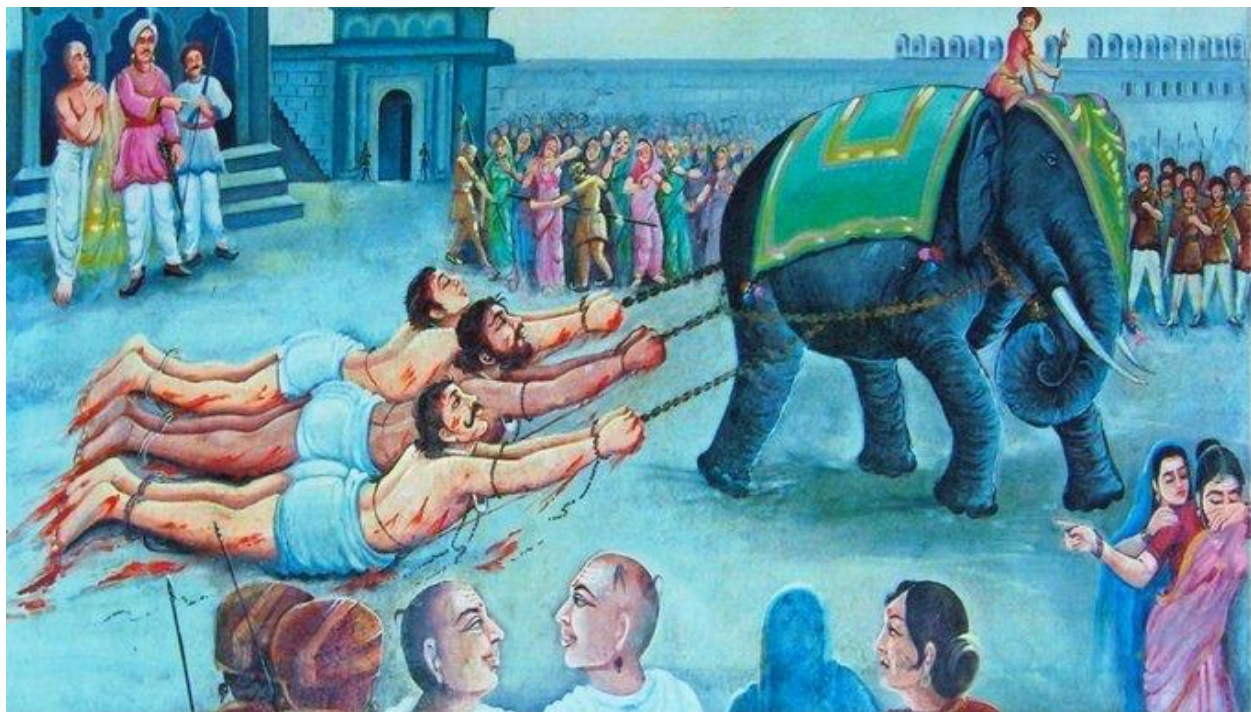
Every lower born people were made to think their current situation in life is due to their sins in past life and if they serve the higher born people they will be born in a better social rung in the next life. Basavanna's new

sharana dharma was so rational, it removed this fundamental belief in the current life itself. **Lowest born Sheelavantha became husband of highest born Lavanya, Madhuvarasa's daughter in the same life.**

This became a big issue and all the Brahmins complained to King Bijjala that Basavanna is eradicating the fundamental principles of society and disturbing the social order. Due to this adharm, the kingdom will suffer due to famine, economy will come down and the kingdom will be vanished. King Bijjala, even though, he liked and respected Basavanna before, now he was worried about the welfare of his kingdom.

He called Madhuvarasa and asked him "Higher born man like you, how can you give your daughter to the lowest born man's son. Due to this heinous act of yours, now the kingdom and the people will be cursed and we all lose everything belonged to us." By this time, Madhuvarasa believed Sharana principle to the core and he boldly replied "King, we both are sharanas and believe in the equality and istha linga Pooja. You might be seeing us to belong to different social rung by birth, but we are absolutely equal by the strength of our belief. Hence there is no crime in my daughter marrying the good son of Haralayya."

King was surprised by the bold and audacious response and didn't know what to do. Pressure from Brahminical believers was extra-ordinary and King also could not accept this gross violation of the social order and thought that whole social fabric will be torn and destroyed because of this crime. Basavanna tried to convince the King in many ways to show mercy and forgive them. The king was under enormous pressure and due to the political reasons, he reprimanded Basava and asked him to stop his activities related to Sharana dharma.



Basava refused to change his belief in Sharana principles and resigned to the post of prime ministership. Enraged king ordered Basava to leave Kalyana. Basava was not deterred by the anger of the king, but felt dejected by fate of his greatest followers, he decided to leave Kalyana to Koodala Sangama, near Sangama Village in Bagalkot city. It was hard for him to stay back and witness the end of his beloved disciples who have been condemned just for following the fundamental principles he taught all his life.

The reaction from king and traditional society to this marriage was very strong. King punished both Haralayya and Madhuvarasa with death penalty and both were tied to the legs of elephants. Elephants dragged them all over the streets of Kalayana and both great sharanas spilled their blood on the streets of Kalayana and finally their bodies were dismembered. Bijjala king wanted all the people to see how anyone who goes against the social order or norms or Brahminical system will be punished. The blood of our both sharanas painted the streets of Kalyana and both the friends and relatives died together for the sharana principles they believed. King Bijjala didn't show mercy to the young married couple! Sheelavantha and Lavanya were also arrested, blinded and executed together.

After losing Basavanna from Kalyana and looking at this horrible torture to their great believers and his prominent disciples along with their young innocent children, peacefully living sharanas enraged and revolted. Veerashaivas emerged from the streets of Kalyana and protested against their king. During this unrest, the three sharanas, Jagadeva, Mallaya, and Bommayya entered the palace and killed the king Bijjala. Killing of Bijjala, King of chalukyas, put Veerashaivas against the king's army. Fighting continued in the streets of Kalyana. **Peaceful and untrained sharanas with sticks and domestic knives were no match with the swords and well-equipped Chalukyan army.**

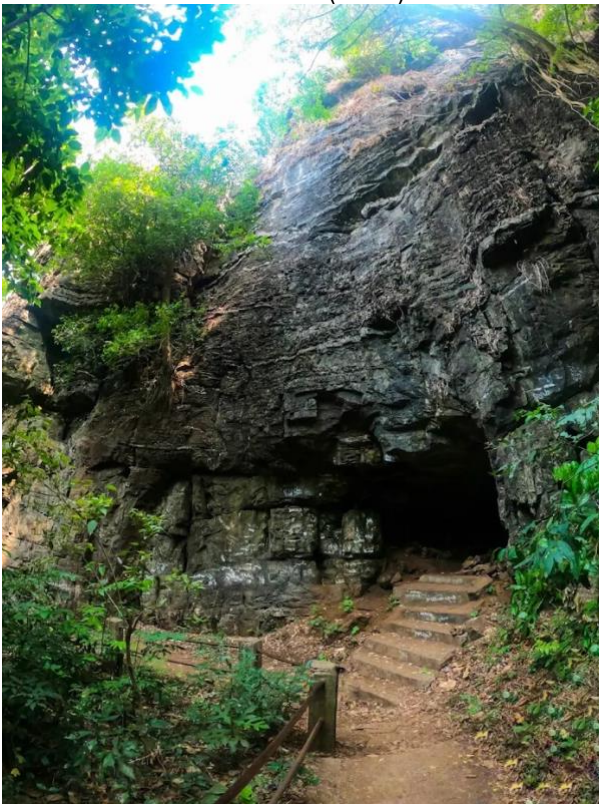


Sharanas decided to leave Kalyana and started running towards different directions. Under the leadership of Channa Basavanna, Basavanna's nephew, a large group of sharanas started moving towards Ulavi with

Chalukyan army chasing them all along. Many battles were fought on the way at various locations and numerous sharanas died in the battle. Even today there are many caves in Ulavi where the sharanas were living in hiding from the Chalukyan army.

Sharanas who moved and settled in different directions didn't lose their faith and they continued to propagate their beliefs. Thousands of people in Karnataka started becoming sharanas from last nine centuries and true sharanas are spread in all the five states of South India. They are a major group in Karnataka and many live in Maharastra, Telangana, Tamilnadu and Kerala. As days have passed, followers of sharanas like all of us have moved to many countries, USA, UK, Australia, New Zealand, Canada and to many European countries and Middle East. Hence the sacrifice of both Haralayya and Madhuvarasa created a glorious wave of equality which has survived for nine centuries, and we all are cherishing it!

Akala Gavi (Cave)



Mahamane Gavi (Cave)



