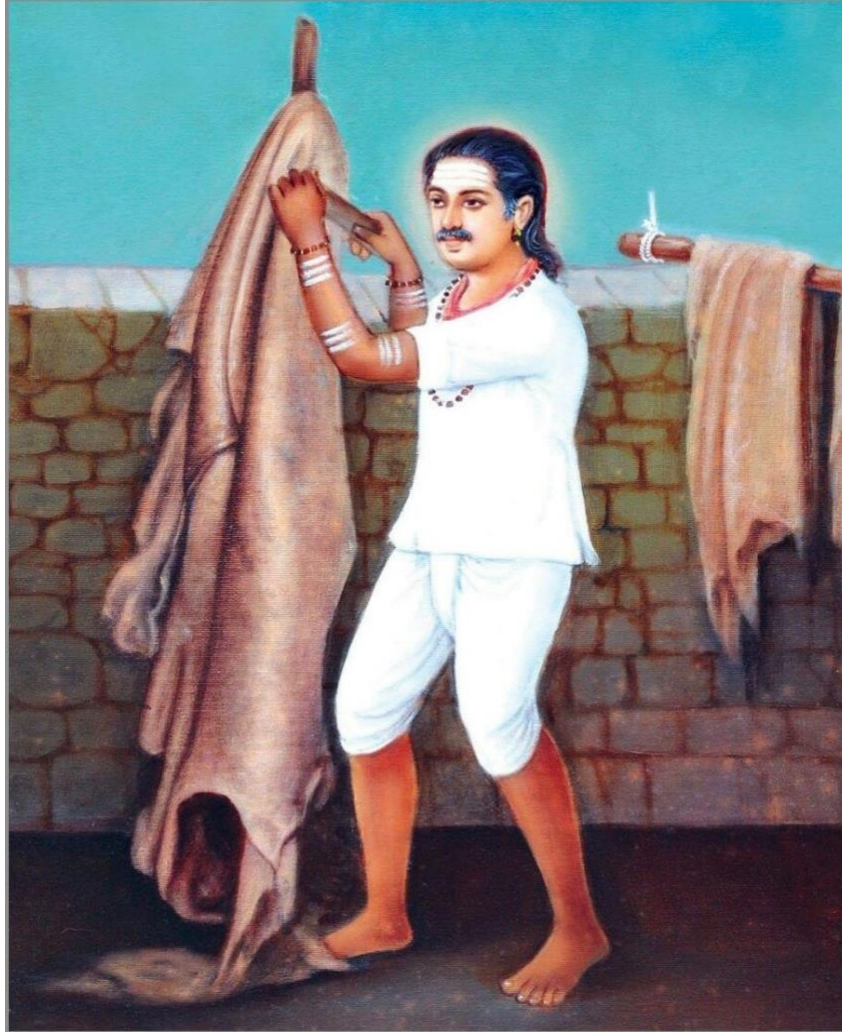


Dohara Kakkayya

Compiled by Harish R Hiremath
For narration in Chat with Chocolate Program for VSNA Children



Our Basavanna respected sharana Dohara Kakkayya (a chammara, shoe-maker) and praised him in many of his vachanas. He has been respected at the level of Madara Channayya and he has called him as his uncle. Basavanna as his routine used to go these sharanas houses and ask for Bhakti Bikshe (homemade food) and used to eat it as prasada. He always thought "Any food prepared in Sharanas House and given is like God's prasada".

Basavanna goes further in one of his vachana: Madara Channayyana house male servant's son and Dohara Kakkayya's house female servant's daughter loved each other and gave birth to a son. I am the son of their love and Koodala Sangama is witness to this. Madara Channayya is a untouchable and Dohara Kakkayya is a Chammara, a person who repairs the chappals. Basavanna being born as a Brahmin parents, is telling us that he is equivalent to the son of servants of an untouchable and shoe repairer, just because of they are sharanas and believe in Ishta Linga. In our US Declaration of Independence declares "All men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness" when in 1776. Our Basavanna declared this 750 years before. That is why we are remembering him even today as a great man, human being.

See what Basavanna is telling us by calling Madara Channayya as his father and Dohara Kakkayya as his uncle even though they were not related by blood or by community. They all came from different places, communities, and caste and spoke different languages. At just because they all believed in Ishta Linga Pooja, Work is Worship

(Kayaka) and Charity (Dasoha), Basavanna embraced all of them as his relatives and as an extended family. We are following exactly same, even though we are not related by blood, we are related by our belief and friendship and hence we are an extended family. All of you tell “We are an Extended Family” Hence all of us here are your uncles and aunties.

Dohara Kakkayya came to Kalyana from Malava region. Where is Malava? It is in central India and many great people are from this area like Kalidasa, the author Bhruthahari & Aryabhatta the mathematicians and astronomers Varahamihira and Brahmagupta, and the polymath king Bhoja of Ujjain. Our Sharana Dohara Kakkayya was Shoemaker, in Kannada, we call him as Chammara.

He was living in Kalyana with his wife and performing his Kayaka of shoe repair in the day and participating in the Anubhava Mantapa in the evenings and weekends. Basava used to come to his home for Bhakti Bikshe and eat it as Prasada. One morning King Bijjala wanted to discuss some important matter with Basavanna and sent the Raja Bhats to bring him immediately to the court. As he was in hurry to follow Kings orders, he was rushing toward the palace. It was the usual time he used to go to Kakkayya's house for Bhakti Bikshe. Since he was in a hurry, he passed by Kakkayya's house. Kakkayya's wife thought he forgot to come to her house and called him. As Basava was in hurry, he said that he will come back later and went to palace, got busy in the work and could not come back.

This negligence by Basava made Kakkayya very angry and he thought it not an insult to him, but insult to Bhakti Prasada, Next day as usual Basavanna came for the Bhakti Biksha, but Kakkayya didn't open the door. Basavanna realized his mistake, started asking for his forgiveness and begged for prasada. Kakkayya didn't open the door. Basavanna came next day, Kakkayya didn't open the door, and again Basavanna asked for forgiveness and begged, no use. He came next day and same. It continued for many days. Kakkayya didn't forgive Basavanna.

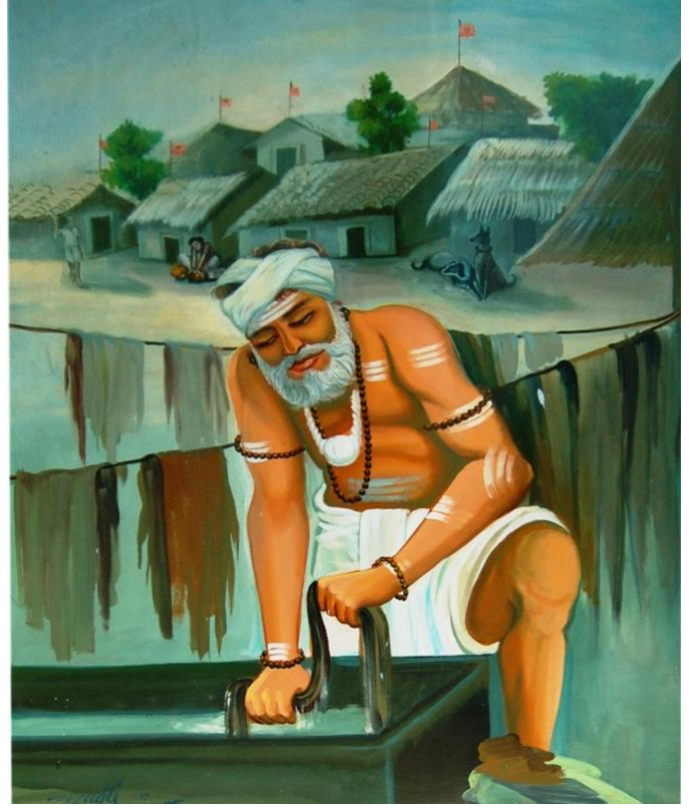
One day while waiting for Kakkayya to open the door, Basavanna saw an ant coming out of Kakkayya's door with a boiled rice grain. How ant brings the rice piece? In its mouth. Immediately, smart Basavanna, threw a small sugar piece. Ant dropped the rice grain and went to pick-up to sugar piece. Basavanna after waiting for days for prasada from Kakkayya's house became extremely happy and immediately picked up the rice grain and started dancing with joy. He carefully kept that grain of rice in his towel and tied the knot. Happily went to house and wanted to eat it after the Ishta Linga Pooja.

With all these happening, it was already late for this daily Pooja. He came to house removed that rice grain and kept it next to his Ishta Linga and went to take bath to come back and eat the rice grain. After his bath, he came back and saw his wife Nagalambika performing Ishta Linga Pooja and deeply focused in the meditation. Without disturbing her, he sat in his usual place and focused on the Linga Pooja. After the Pooja, he opened his eyes and anxious to eat the rice grain from Kakkayya's house, but it was not there. He was surprised and felt bad for losing it. What happened? Can you guess?

Nagalambika after her Pooja opened her eyes and saw this rice grain. Immediately thought, it is prasada from her husband and ate it! Finally, Basavanna could not get the rice grain. See the value Basavanna gave for one rice grain from a devoted Sharana! It shows the great ness of our shoemaker, chammara, Dohara Kakkayya.

After Kalyana Kranti, Basavanna left Kalyana to Koodala Sangama. King Bijjala was killed and all sharanas were chased by Kings soldiers. All sharanas, under the leadership of Channa Basavanna stared moving towards Ulavi, in currently North Canara Karawar district 350 miles from Kalyana. Chammara Kakkaya fought brilliantly in all the battles with Bijjala soldiers to save the sharanas.

During tough battle at Kataravalli, somewhere after passing through Dharwar and Hubballi, by his braveness he saved lot of sharanas. As strategic plan, he requested Channa Basavanna, Nagalambike and others to reach Ulavi safely and diverted a small group of sharanas towards Kakkeri, current Khanapur Taluk, Belagam district, lost his live while waging the war. He has been remembered for saving the lives of sharanas who safely reached and continued to spread the words of Basava all over Karanataka and neighboring states.



The pollution of my mean caste was gone
 When touched your hands
 Pollution of blood and semen were gone
 The moment you were touched
 As I offered the pleasure of touch to the face of Linga
 My five senses were gone.
 As the light of knowledge was established every thing was open and free within
 As involved in action beyond union with the worldliness
 Every thing was open and free without
 Abhinava Mallikarjuna as I touched you
 I too was free and open [Vachana No.1786] ^[1]

ಎನ್ನ ಕಷ್ಟ ಕುಲದಲ್ಲಿ ಹುಟ್ಟಿದನೆಂಬ ಕರ್ಮವ ಕಳೆದು
 ಮುಟ್ಟಿ ಪಾವನವ ಮಾಡಿ
 ಕೊಟ್ಟನಯ್ಯಾ ಎನ್ನ ಕರಸ್ಥಲಕ್ಕೆ ಲಿಂಗವ!
 ಆ ಲಿಂಗ ಬಂದು ಸೋಂಕಲೊಡನೆ
 ಎನ್ನ ಸರ್ವಾಂಗದ ಅವಲೋಹವಳಿಯುತ್ತಯ್ಯಾ!
 ಎನ್ನ ತನುವಿನಲ್ಲಿ ಗುರುವ ನೆಲೆಗೊಳಿಸಿದ,
 ಎನ್ನ ಮನದಲ್ಲಿ ಜಂಗಮವ ನೆಲೆಗೊಳಿಸಿದ,
 ಎನ್ನ ಅರುಹಿನಲ್ಲಿ ಪ್ರಸಾದವ ನೆಲೆಗೊಳಿಸಿದ!
 ಇಂತೀ ತ್ರಿವಿಧ ಸ್ಥಾನವ ಶುದ್ಧವ ಮಾಡಿ
 ಚತುರ್ವಿಧಸಾರಾಯಸ್ಥಲವ ಸಂಬಂಧವ ಮಾಡಿದ
 ಸಂಗನ ಬಸವಣ್ಣನ ಕರುಣದಿಂದ
 ಪ್ರಭುದೇವರ ಶ್ರೀಪಾದವ ಕಂಡು ಬದುಕಿದೆನು ಕಾಣಾ!
 ಅಭಿನವ ಮಲ್ಲಿಕಾರ್ಜುನ.

ಎನಗೆ ಗುರುಸ್ಥಲವ ತೋರಿದಾತ ಸಂಗನ ಬಸವಣ್ಣನು.
ಎನಗೆ ಲಿಂಗಸ್ಥಲದ ತೋರಿದಾತ ಚನ್ನಬಸವಣ್ಣನು.
ಎನಗೆ ಜಂಗಮಸ್ಥಲವ ತೋರಿದಾತ ಸಿದ್ಧರಾಮಯ್ಯನು.
ಎನಗೆ ಪ್ರಸಾದಿಸ್ಥಲವ ತೋರಿದಾತ ಬಿಬ್ಬಬಾಚಯ್ಯನು.
ಎನಗೆ ಪ್ರಾಣಲಿಂಗಿಸ್ಥಲವ ತೋರಿದಾತ ಚಂದಯ್ಯನು.
ಎನಗೆ ಶರಣಸ್ಥಲವ ತೋರಿದಾತ ಸೊಡ್ಡಳ ಬಾಚರಸನು.
ಎನಗೆ ಐಕ್ಯಸ್ಥಲವ ತೋರಿದಾತ ಅಜಗಣ್ಣನು.
ಎನಗೆ ನಿಜಸ್ಥಲವ ತೋರಿದಾತ ಪ್ರಭುದೇವರು.
ಇಂತೀ ಸ್ಥಲಗಳ ಕಂಡು
ಏಳ್ಗೊರೆಪ್ಪತ್ತು ಅಮರಗಣಂಗಳ ಶ್ರೀಪಾದಕ್ಕೆ ಶರಣೆಂದು
ಬದುಕಿದೆನು ಕಾಣಾ! ಅಭಿನವ ಮಲ್ಲಿಕಾರ್ಜುನ.

Today in Kakkeri, his braveness is rememebered by Kakkayya's Lake and temple build on his Kakkayya's tomb. Ask your dad and mom to take to Kakkeri to see this sharanas tom and lake.





Journeys
across
Karnataka