

Bahuroopi Chowdayya

Compiled by Harish R Hiremath
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Chowdayya was born in Rekalike (mostly a village in current Telangana state) as son of Dharmapathi in a Brahmin family. He got the Veerashaiva deeksha from Rekhanathacharya and took dancing as his work and worshipping the lord shiva through dancing. Bahuroopi Chowdayya has written many vachanas with the pen name “Rekhannapriya Naginatha”

Chowdayya is a great dancer and singer. Once he was challenged by Kottagiri Ramadeva Bhopala’s royal dancer famed” **Ganavidya Gagendra Simha” Achyutha**. He claimed that he will defeat Chowdayya in dance competition. Chowdayya considered dancing and singing as his work and shiva pooje. Achyutha was dancing for the profit and fame. After dancing whole night, finally Achyutha gets tired and falls down and accepts the defeat.

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Another famous dancer **Jakkayya Yakshnatha with a title of “Vidya Sharabha Berunda”** challenges Chowdayya and takes a vow that he will tend for donkeys for three day in the forest, if he gets defeated. Jakkayya goes first, then Chowdayya starts dancing. Looking at the dancing style and capability of Chowdayya, Jakkayya falls to his feet and declares Chowdayya as his guru.

Whatever he used earn, Chowdayya used to give for Dasoha. After doing Dasoha for many years, Chowdayya thought of doing a big Ganaparva. For which he needed money and how to raise the money. He was also a great singer, and no one was capable of singing **“Rama Kriya Raga” (part Carnatic Music system)** like him. He thought of asking ten thousand gold coins from the king. What you have to provide as collateral for the money? Chowdayya said, I am a sharana, dance like shiva, sing shivstuthi, worship shiva daily. I do have Rama Kriya Raga, if you want, I will give it to you. Then kings asked him to sing that raga and after hearing that singing, king without a single word gave him the money. Chowdayya happily performed Ganaradhane.

As he had given the word to the king, he started worshipping lord shiva without using the “Rama Kriya Raga” Without that Shiva didn't like the worship. He came to the house of Chowdayya as a Jangama, Naginatha, and asked Chowdayya to sing the raga. Chowdayya refused and asked him that he will not be able sing it until he pays the king back.

Naginatha starts advising Chowdayya and asks him to focus on singing and dancing shiva sharanas life stories. Hence chowdayya starts wearing different sharanas dresses and starts spreading their name to all by singing and dancing. People started coming in hundreds to watch his dances and singing.

By doing his kayaka, Chowdayya collects the money and pays back to the King and get the permission to sing raga again. Naginatha was waiting for this occasion and comes running to hear the song. After hearing the song, he asks him what you want, tell me, I will give you. Chowdayya tells With Shivabhakti, service to sharanas this is my life goal, I don't need anything else. Chowdayya has written many vachanas with the pen name “Rekhannapriya Naginatha”

If I have to play let me play with the righteous.
If I have to speak let me speak with lovers of jangama.
If I have to talk let me talk with prasaadis.
If I see one without devotion
let my mind be angry Rekannapriya Naaginatha. [Vachana No.1833] ^[1]

What if he is in all the worlds?
Shiva is not like the world.
To say that he keeps the world within and stays out
is he like Brahmanda?
No.
Like the sky he is within and without everything
the original source of energy and the basis of everything
Rekannapriya Naaginatha is. [Vachana No.1834] ^[1]

You kept me in linga like as you kept fire in the stone without ash.
Keep my body in linga as air and fragrance are united.
Rekannapriya Naaginatha make my being in you
like oil hidden in the light of the lamp.
Keep my body in linga thus. [Vachana No.1835] ^[1]

ಲಿಂಗನಿಷ್ಠೆಯಿಲ್ಲದವರಂಗಳವ ಮೆಟ್ಟಿಲಾಗದು.
ಜಂಗಮಪ್ರೇಮವಿಲ್ಲದವರೊಡನೆ ಮಾತನಾಡಲಾಗದು.
ಪ್ರಸಾದವ ಪಡೆಯದವರ ಸಮಪಜ್ಞೆಯಲ್ಲಿ ಕುಳಿತು
ಪ್ರಸಾದ ಭೋಗವ ಮಾಡಲಾಗದು.
ಇಂತೀ ಲಿಂಗ ಜಂಗಮ ಪ್ರಸಾದ ವಿಶ್ವಾಸವಿಲ್ಲದವರಿಗೆ
ನರಕ ತಪ್ಪದು.
ಅಂಥವರ ಸಂಗವ ಸತ್ಯಸಜ್ಜನರು ಮಾಡಲಾಗದು.
ಅದೇನು ಕಾರಣವೆಂದಡೆ :
ಪ್ರಾಣಲಿಂಗ ಶಿಲಾಭೇದಂ ಚರಲಿಂಗಂತು ಯೋ ನರಃ |
ಪ್ರಸಾದಂ ದ್ರವ್ಯ ಭಾವೇನ ರೌರವ ನರಕಂ ಪ್ರಜೇತ್ ||
ಎಂದುದಾಗಿ,
ಇಂತೀ ಲಿಂಗ ಜಂಗಮ ಪ್ರಸಾದ ಸದ್ಭಾವ
ನಂಬುಗೆಯ ಭಕ್ತಿ ಬೆಸುಗೆಯಿಲ್ಲದವರ ಎನಗೆ ತೋರದಿರಯ್ಯ
ರೇಕಣ್ಣಪ್ಪಿಯ ನಾಗಿನಾಥಾ

ಬಸವಣ್ಣನಿಂದ ಶುದ್ಧಪ್ರಸಾದಿಯಾದೆ.
ಚನ್ನಬಸವಣ್ಣನಿಂದ ಸಿದ್ಧಪ್ರಸಾದಿಯಾದೆ.
ಪ್ರಭುದೇವರಿಂದ ಪ್ರಸಿದ್ಧಪ್ರಸಾದಿಯಾದೆ.
ಇವರೆಲ್ಲರ ಪ್ರಸಾದಿಯಾಗಿ
ರೇಕಣ್ಣಪ್ಪಿಯ ನಾಗಿನಾಥನಲ್ಲಿ ಸೊಬಗ ಮೆರೆದೆ

ಸಂಗನಬಸವಣ್ಣ ಎನ್ನ ಕರಸ್ಥಲಕ್ಕೆ ಬಂದ ಕಾರಣ
ಎನಗೆ ಗುರುರೂಪಾದನಯ್ಯಾ.
ಚನ್ನಬಸವಣ್ಣನೆನ್ನ ಕರಸ್ಥಲಕ್ಕೆ ಬಂದ ಕಾರಣ
ಎನಗೆ ಲಿಂಗರೂಪಾದನಯ್ಯಾ.
ಪ್ರಭುದೇವರೆನ್ನ ಕರಸ್ಥಲಕ್ಕೆ ಬಂದ ಕಾರಣ
ಎನಗೆ ಪ್ರಾಣಲಿಂಗವಾದನಯ್ಯಾ.
ಇವರು ಮೂವರಿಗೆ
ನಾ ಭಕ್ತನಾಗಿ ಹುಟ್ಟಿದನಾಗಿ
ರೇಕಣ್ಣಪ್ಪಿಯ ನಾಗಿನಾಥನೆನಗೆ ಒಚ್ಚಿತವಾದನಯ್ಯಾ.
ಷಡುಚಕ್ರವಳಯದೊಳಗೆ ನಾನಾಡುವೆ ಬಹುರೂಪ.
ಭೂಮಧ್ಯಮಂಡಲ ಹೃದಯಕಮಲ ಮಧ್ಯದ
ಅಬ್ಜಸ್ವರದ ಮಣಿಪೂರಕದ ಮೇಲೆ ನಾನಾಡುವೆ ಬಹುರೂಪ.
ಉರಿಯುಂಡ ಕರ್ಪುರದಂತೆ ನಾನಾಡುವೆ ಬಹುರೂಪ.
ಬಯಲ ಬೆರಸಿದ ಮರೀಚಿಯಂತೆ ನಾನಾಡುವೆ ಬಹುರೂಪ.
ರೇಕಣ್ಣಪ್ಪಿಯ ನಾಗಿನಾಥಾ ಬಸವಣ್ಣನಿಂದ ಬದುಕಿದೆನು.