

## Contemporary Issues in Someshwara Shataka

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There are few things that need to be discussed in the Contemporary Literature. That means, Is Contemporary Literature is self-existence? Or Is Contemporary Literature is existed without tracking and simulating any previous actions and issues? Is it fact that, these have not been obligated to turn to the contribution of its previews? All these types of questions are relevant and provides base for the discussion of Contemporary Literature and even in its co-operation in the development of the Contemporary Literature. In the current scenario, it's a greatest advantage to study the Contemporary Literature by considering the continuation of past and encountering the future. All the olden days' literatures were antiquity only. Yesterday's issues and thoughts will become today's antiquity and today's will become tomorrow's antiquity. All types and period of literature (that is whether it is traditional literature or current literature) are interrelated and interdependent with each other. The Kannada Literature is created by many people belongs to literature field, many of them are contributing for the development of the Kannada Literature and the in future also, many people will contribute for the development and improvement of the Kannada Literature. As Kannada Literature is not stagnant and is changing and improving forever. The RashtraKavi G.S. Shivarudrappa expressed the same thing in his book titled "**Prerane – Dhoranegala Hinneleyalli Kannada Saahitya**". In one of his poem, he has expresses the literature temperament handsomely.

"Enithu Janmadali Enithu Jeevarige  
Enithu Naavu Runiyo  
Tilidu Nodidare Baalu Embudidu  
Runada Ratna Ganiyo"!

The Poet expressed his feelings about Kannada Literature through the above written lines. In his poem, he tries to provoke us to identify and explain the most respective, significant and greatness of Kannada Literature. He told us to respect the Kannada Literature in his lines only. In this context, we tried to convey the Someshwara's Shataka is not only confined to his period, as it qualifies for all the time. His shataka's are monitored as Contemporary Literature and we are trying to convey the same through this article.

When we are going to study the Someshwara's shataka, there was a dilemma about which Somanatha's poems all these are? Is all these poems belong to Palgurike Somanatha or Puligere Somanatha. Many poet and historians hold the discussion about the period of Somanatha. Palgurike Somanatha was there in the period of 12<sup>th</sup> century and written many books in Telugu. He is from Palgurikewhich is there at Godavari District, Andhra Pradesh. Puligere Somanatha is from Puligere which is there in Dharawada District, Karnataka. All the poems were written by the Somanatha in Kannada only. That shows that, Shatakas were written by the PuligereSomanatha, not by Palgurike Somanatha. About the PuligereSomanatha, so many articles were published in the Mysore books and hold the discussion about the issues raised by him in his shataka's. he has written many poems without using or adopting required poem grammar. Even on this basis, many of them identified that, all these shataka's are belongs to Puligere Somanatha's only.

Whenever he is going to complete the poem, at the end he has mentioned the word called "**Hara Hara Shree Channa Someshwara**".

As his nick name defines that, he purely belongs to Veerashaiva Community, that too on outlook he is belongs to Veerashaiva Lingayatha Panchamasaali Community. He has published the same (that is, he is from which community) in his shataka's only. Inspection imprint only. The discussion must takes place in all the schools, colleges and the universities about his existence and the community to which he belongs to. Regarding his period of existence, some of the historians and poets said that, he belong to the period of 13<sup>th</sup> Century end and some of them said that, no he is belongs to the 16<sup>th</sup> century not 13<sup>th</sup> century. There is a big dilemma regarding his period of existence. So that, discussion should take place to say which period he belongs to.

Someshwara shataka's one of the most foreground work done and found in Kannada Literature. His poems are not only confined policy proponent, they are the nature of lyrical, tone mate, poemate, prosody and in all the aspect, it is decorated and become an index for the Contemporary Literature. His poems given much importance to equality devotion, knowledge, work, his business, philosophy, asceticism, loyalty, diligence and other social characteristics. The poet thought that, if he wants to learn the basic things, he must have the wisdom. For this purpose, in his induction shataka only, he has explained about the learning. That poem or shataka is as follows:

“KelavamBallavarindKalthuKelavamShastragalKelutham  
KelavamMalpavarindaKanduKelavamSujnanadimNodutam  
KelavamSajjanaSangadindariyalSarvajnanappamNaram  
PalavuPallaSamudravai Hara Hara Shree Channa Someshwara”<sub>1</sub>

Somanatha has written so many stanzas like this only. In his poem, he has mentioned about multiple talent, that is what we are giving more prominence in the present environment. That one itself shows that, his literature is much concentrating on contemporary literature. He has opined that, learning should be always informal than formal. People will learn all the things quickly in the informal way than the formal way. This is how, the foreign countries are following to teach the students.

Anybody can become Sarvajna in this competitive world. If anybody wants to become Sarvajna, he has to learn many things from all around. He has to gather and inculcate some of the information from scholars, something from practices, self-learning and something from good people by associating with them. Even in English learning, they follow the same principles. Any person in this world wants to become rich and expert in his field, he should have all the personal experience practically.

“Hitavam Thoruvatham Bandhu Porevatham Thande Sadhdharmadhaa!  
Sathiye Sarvake Saadhanam Kalisidaatham Varnamaathram Guru!!  
Shruthi Maargam Bididaatha Suvruthi Mahaa Sadvidyeye Punyadam!  
Suthane Sadgathidaathanei Hara Hara Shree Channa Someshwara”<sub>2</sub>

In the above said line, the poet said one who do good for me is my relative, one who protects me is my father; wife is the reason for all the things happening in the right way, one who taught a letter is my teacher, one who is not ready to leave his path of Veda is real Sage, good education will bring holy to the man and the son is the reason for the truth of the tempo.

In the world of noble policy, Sarvajna says that “All my village people are kin and my team members. For all type of people in this world, we have only one god. When we have one god, how can we differentiate ourselves in the form of caste, religion and all? He raised his voice against castes and religions. This principle is applicable to all the periods.

As like Sarvajna, even Someshwara expressed same thing in his shataka. He says that “One who come to us, when the whole world is goes out is the real god. We need not have all the people in all the time. In this matter Poet opined that, the person who will be there with us in both good and bad time in the life is the real relative, friend and human being. This is the note which arises from his bottom of the heart. He gave much importance for wife, son, daughter, relatives who are all preached in his life qualifies all time.

“Phalavathillada Rajyadalli Prabhu Dandakkaasegeyvali Dal!  
Puligal Singalikaili Peravennerdalli Kugramadol!!  
GelavamThorade Dukhamappa Kadeyol BhuthangalaaVaasadol  
Sale Ballar Nile Nillavai Hara Hara Shree Channa Someshwara”<sub>3</sub>

The Poet by using parable and feature, he has differentiated the man of wisdom and foolishness. He opined that, man of wisdom can survive anywhere in this world by using his wisdom itself against the folk rules. What the poet is said regarding man of wisdom too qualifies all the time.

In the above said stanza, the poet want to say something about man of wisdom life. That is where he has to live and not to live. He says that “Man of wisdom should not live in those places where crops cannot grown, where King gives more prominence to collect the tax rather than looking after his people, where large no of Tigers and lions lives, the place of some one’s life, where we cannot live conveniently, where hilarity did not cause grief to live and in vampires living area. Poet opined that, in the above said places Daniel should not spend his life. Poet knows clearly about right and wrong. The poet is having practical experience and huge knowledge about the life. By using all his experience and knowledge, he has written so many stanzas called as 80hataka’s. Man as aware of all these things, still he is doing some mistakes in his life. That is what he want to call him as fool and convey the same message to the public.

Even the poet tried to answer the unrestricted law. What is unrestricted law? If poet wants to teach the whole world, he should have the social consciousness. Otherwise he cannot. Because of this reason he has not only concentrating in framing the policies, he tries to create the awareness among the people about the social problems. He inspired the people to live with happiness by increasing the morality of the life. He don’t want to disprove anything about the life. As western concepts opines that all the poets are liars. Someshwara has smashed the western concept itself about the poets. The poet don’t want to live his society and the people with so many social and political problems. He ordered them to live with some morale. Only the most socially aware and valuable poets can convey these type of messages to the society. Even he raised his voice against depreciation of morale among the public and inform the people to appreciate the morale.

“Thave Saapathniyaata Saala Madhupaanam Betadaa Jaarini!  
Nivaham Maatamanthutamitham Mrushtaannamendutadyu!!  
Thavanaaduttiha Pota Suleyarololchirpaataminthalla Muum!  
Saviyaaganthyadi Kashtavai Hara Hara Shree Channa Someshwara”<sup>4</sup>

“Some of the activities makes feel good for the man in the initial stage, but makes you to feel uncomfortable throughout his life”. This is the conclusion of the above stanza what the poet wants to say. The poet has given so many examples related to the above aid conclusion. Some of the examples given in the above stanza are like this: usually prostitute shows and plays so many things in front of a man, borrowing, drinking, having more food when a man got at free of cost, enjoying in the gambling and enjoying with the prostitute etc., looks good in the initial stage and struggle a lot in the future. Now-a-days, many Government wants to make Prostitution as legal business and activity. Some of the socially aware people raised their voice against the prostitution legality. Here, poet has answered for this question in his shataka long back. If we implement the prostitution legally, then there will be no value of ideal morale and values. All these issues will not gain any recognition in the society. The society will not support the prostitutes and gamblers. The **Mahabharatha** came into existence in India just because of Gambling only. So poet wants the society to not to go and support the prostitutes and the gamblers.

“Hulu Bedam Muuravairiyum Kurubanaa Shudrikanam Raamanam!  
Belevenninda Shikandi Bhishmanumanaa DronaaryanamVastram!!  
Tholevvatham Hathamaadade Paneyolam Poorvarjitham Haagiral!  
Kolane Kshudra Samarthanam Hara Hara Shree Channa Someshwara”<sup>5</sup>

In the above lines, the Poet opined that if luck and god blessing is not there even competent or strongest man cannot take a weak or foolish man in the game or he cannot defeat him in the field. The poet has given many live examples regarding luck and god blessings in his shataka. They are: a hunter destroyed Srikrishna, how a shepherd man killed a brave and valiant man, how a common lady killed Parashurama, how a Shikandi killed Bhishmacharya and how Dushtadyumna has become reason to destroy Drona in the war field. In all these cases, it is proved that even a competent or strong man cannot take a weak man in the game. This principle applies and qualifies all time. If a man blessed by the god and having luck, even though he is a weak in his game can take the competent in the game.

Since from many decades, there is a conflict between rich and poor in the society and same thing has been taken as main issue by the several thinkers to write the books. The poet Someshwara has covered the rich and poor conflict in his shataka. He has given a list regarding the same aspect.

He has shown himself as an expert in Mahabharatha, given so many instances to say weaker can take stronger in the war filed and defeat him by using his intelligence than physical power. Usually, the weak competitor will make some strategies and implement the same in the life game. If he wants to win the game through his strategies, he should be blessed by the god. For all the good things, god blessings will be there and with god blessings weak man can take the strong man in the field. By giving this example to the society, poet wants the depressed and social unprotected people come up in their life to sustain in this competitive world. At the same time, he would like to convey the message to the society about differentiation between rich and poor. He says that “if the society has divided into rich and poor, people should not keep themselves as silent. They should rise their voice against this type of conflict. Then only these depressed and low class people can survive in this rich world.

The poet Someshwara is expert even in Ramayana. By taking so many instances from Ramayana, he is opined that cheated people are more than cheaters in the society. He has given beautiful lines about how d cheating people are cheated by the others. About cheating Poet has written following shataka.

“Pidiyal Pommigavendu Poge Raghujam Bhuputhri Sanysiyam!  
Dadiyitkal Dashakantanuyyivalanandaayushyamamniigidama!!  
Kodabedendane Shukra Raajavanitham Pogaadidam Raakshasam!  
Kadumosam Kedikudalai Hara Hara Shree Channa Someshwara”<sup>6</sup>

In the above shataka, poet wants say that “In Ramayana, when Sita desire to have golden deer which is send by Ravana to get her. Sri Rama lost sita in the jungle as she has kidnapped by the Ravana and kept in his lanka Kingdom. Then Rama enters the battle with his Hanumaan team and killed the Ravana to get back his wife. In case of Bali Chakravarthi, when he was performing 100<sup>th</sup> Ashwamedha Yaga, because of Indra Vishnu went to Bali Chakravarthi in the form of Vamanamurthy to ask three feet land. When he is granted by the Bali Chakravarthi, he has covered earth in his first feet, covered the sky in the second feet and when there is no place for third feet. Bali Chakravarthi offered his head as the place for third step. Through this way, Bali Chakravarthi lost his power. In both Ravana’s and Bali Chakravarthi’s cases, by cheating they cannot get the success in their lives. Instead of that one, they lost everything in their lives.

The poet has not satisfied about the cheating even though he has given many examples. He says that, the cheated people are more than swindlers in the world. As the world is meant for all, they have bifurcated as cheaters and the cheated people. Many people are playing other’s life for the sake of money or jealous. He may be the politician, police, lawyers, astrologers, doctors, owners, businessman, educational institutions, and non-educational institutions, from small business to large business, fraudulent has covered the each and every corner of the world. If we want to reduce the cheating, then we have to learn and follow the traditional lessons and carry the same to avoid it in future also. The real thinkers feel by cheating and expressed that “**towards where actually this world is moving?**”

Many people having a hidden agenda of making money by cheating the society. The whole society is aware of the same, still we cannot do anything. The cheaters are not only thinking of cheating the public or society, they are even cheating the Government. As a responsible and good citizen of the country, each and every citizen should not provoke the people to go for cheating or should not be provoked themselves for cheating. They must avoid swindlers so that we can live freely and comfortably in the society.

The post Someshwara has given and covered so many concepts in his shataka. He has covered the contemporary issues, learning things, relationship between the family members and the society, wisdom and foolishness, morale, conflict between rich and poor, weaker section and upper class, cheating etc. all his shatakas so called poems are qualifies all time. As a research scholar and common man, I cannot say that his thoughts and thinking habits meant for his period only. It is applicable for all the period. His shatakas are just like Tamil’s Thiruvalluvar’s Thirukkural and Telugu’s Vemana’s Anubhaavapoetris.

Just like Doha and abhanga in North India, Sharana’s words, Dasara’s psalms in south India . In south India, next to word and psalms, Someshwara shatakas stands proudly as his shataka’s gives mush importance for the development of the society.

If we want to remember his shataka’s, we must use regularly by singing or explaining to common people. We have to explain the importance of shataka in common life to the public. The Government has to take the decision to include his shataka’s from the school education to university level. Then only his poems will become part and parcel of the life.

His poems are not dry poetry but luxuriant one. If the common man understand his views and adopt the same in his life, then he can lead his life luxuriously. As it contains several things, everyone need to be learned and adopted in their lives.

The Someshwara has not concentrated on religion or caste issues. Instead of these issues, he has given much prominence to the social problems and how to resolve it. As we concentrated much on his shataka's really we influenced a lot from his words and adopted some of them in our lives.

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Footnote: Page No 3, 4, 5 and 6.

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