



Relevance of Buddha in Kannada Poetry with reference to the Poet Moodnakood Chinnaswamy

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ABSTRACT

Moodna Kudu Chinnaswamy is a famous Kannada poet. He hails from Moodna Kudu village in Chamarajanagar district of Karnataka. He holds two bachelor's degrees, M.Com and M.A., and a D.Lit in Social Sciences. He was a financial manager by profession. He retired as Director, Finance and Financial Advisor of Bangalore Metropolitan Transport Corporation in March 2014. He is also very interested in culture, social work and theatre. He has so far published 40 books including 8 poetry collections, seven essays, three plays and two collections of short stories. Selected translations of poems in English have been published in literary journals such as 'Indian literature', 'The new quest', 'Little Magazine', 'Eve news India', 'Retrieve in Spanish (Columbia), Helicon, Hebrew (Israel) and foreign newspapers. He has participated in many international poetry festivals and literary conferences. He has presented poetry readings and essays. The Spanish and English translations by translator' Roovena Hill' have been published in Feuds; Moodna Kudu Chinnaswamy and 'Before it Rains Again' respectively. He has also acted in the film 'Mayaloka', 'Rashtriya Repertory'- Rangayana- Mysore, 'Saksha'. He has received many awards including the 'Karnataka Sahitya Academy Award' for lifetime achievement in 2009 and the 'Kannada State Award' in 2014.



Introduction

Spanning over four decades, the author (22 September 1954) has brought out six collections of poetry. All the poems have been collected together and printed under the title 'The Dream of a Tree Fallen to a Worm'. His poems have been translated into the major languages of the world such as English and Spanish. This poem was recited by a student named Roovina Hill at Andi University in Venezuela.

A woman in Bel-Avin city of Israel who listened to the translated poem 'Chindi Ayuwa Chinnanega' praised that it was as if you wrote it in Hebrew. It speaks of poetry's boundless, non-linguistic magical power. Moreover, the poet claims that similar experiences have occurred in the universities of Nottingham and East Anglia in England.

A collection of selected poems has also been published in the national languages Hindi, Urdu, Telugu and Marathi. Some poems have been published in many Indian languages including Gujarati and Bengali. In 2016, the poem 'Chappali and I' read at the Akashvani national level seminar as part of the Republic Day was translated into 22 languages and broadcast simultaneously.

Professor Anuradha said this during the release of the poem 'Before It A rains Again': "When the lesson was over, there was a long silence among the children, then the stares, the guilt peeking in some of them, the look of regret at our lower caste classmates, I could sense their heavy hearts". Even in the city of Jerusalem, the author said that if I were a tree, play on the stage and win.

The poet is questioning the reader in the poem "Chappali and I" (2001) published in the poetry anthology "Aluva Buddha". This is what the poet must have felt when he broke the hill of Bammiana. It will be the same as we cut the rock. When that stone was carved, the stone said, "I am Buddha". Smiling like innocent. You do something. I'm a rock. If not the fire inside it, before asking the question, those who came hit it and let it fall down. This is questionable as to the diligence of today's people. In the second part of the same poem, Tenka uses the wooden idol inside the temple to warm the body against the cold to convey the message that there is no soul inside the stone or idol. Then he stays inside the burnt ashes to find the soul. Seeing him, the priest asked if there is a soul in the ashes. For that, give the rest of the idols and the cold has increased. There comes to mind Basavanna's saying 'the body is the temple'. In the third part of this poem, God is everywhere. The poet has mystically explained that God



Kisagoutami is present in the laughter of the enlightened, i.e. the Buddha, and in the weeping of the ignorant.

In this poem, 'Milarepanigandu More', the poet has analyzed the subject of how we should accept the philosophy of Buddha today. Even today, there is an army of white garlands (widows) saying, 'While I'm weeping,' 'Son, you should not laugh.' All of them are descendants of Gandhari. Separated his fetus from the herd. But in the history of Milarepa, it is a mere ball, and who wants it? That is the teaching that your Guru Marpa told you. When there are lamas who mix poison and feed them while meditating, Buddha was so austere. Where is the opportunity for that kind of meditation today? At that time, they are asking Milarepa for restraint and peace.

Once a Brahmin named Shaila said about the Buddha, 'You are a prince, one who has to rule a kingdom and thus should be a hermit.' To which the Buddha replied 'I am still the king, I am the king of the next (greater) religion'. Shaila, who was not satisfied with that, said then who is the commander of your kingdom? How will you become a state' he asks. 'Sariputtane, my commander, I will rule the kingdom from Dharmachakra. It never rolls back'. The Buddha goes on to say: I know what there is to know, I feel what there is to feel. I have left what should be left. Therefore I am Buddha. It seems unnecessary to explain what principle is hidden in these three words.

On the path of enlightenment

Once, Lord Buddha was traveling along the banks of the Ganges, moving towards the north-east to reach Kosambi. He found a log that was being washed down the river and stopped for a moment and addressed the bhikkhus and said: Bhikkhus, if that piece of wood is not caught on the bank of the river, or sinks, if it is not tied to a sand bank or if it is not removed from the water, if it is not caught in a whirlpool or if it does not rot from within, it will float like that all the way to the sea. So you too, if you are not trapped on the river bank, if you are not drowned, if you are not tied to a sandbank, if you are not pulled out of the water, if you are not caught in an eddy, if you are not rotten from within, you will surely join the great ocean of enlightenment and liberation.

The beggars said; Lord, please explain this. What does it mean to be stranded on the banks of a river, drowned, and tied to a sand bar?

The Buddha said: Beggars, falling on the banks of the river.



It means focusing on the six senses and their objects. If you follow the Dhamma carefully, you will not be attached to emotions. Clinging to feelings will lead you astray as the result of the combination of senses. To sink is to become a slave to desire and greed. It destroys the willpower necessary for your practice. Being tied to a sand bar is always worrying about yourself.

Hard Liver Donation

‘Jivara’ means the garment worn by Buddhist bhikkhus. It consists of three dresses. There is a rule that Buddhist bhikkhus can keep only eight things. A cheevara, a pindapata (begging bowl), a sword for chaura, a sheet for straining water, a needle and thread. They cannot possess any other thing except these eight. The Vinayapitaka, the second of the Tripitakas, is a set of rules of conduct prescribed by the Buddha for monks. A monk should be always on the move engaged in learning and teaching religion. A place can be found only in three months of the rainy season in a year. It is reserved for meditation and religious discussions. It is called Varsavasa. It is customary for the worshipers to donate cheevas to the bhikkhus when they leave for pilgrimage after the completion of the year. During Buddha's time, cheevara had to be made by bhikkhus. They usually used to choose the clothes thrown in the graveyard; rags found in the bathhouses and stitched the cheevar according to their needs like kaudi sewing. 23 places are suggested in Mahavagga where you can choose such clothes. Now the donation of cheeva after varsavasa has a history.

Once when the Buddha was in Savatti's Jetavana, thirty monks left a town called Pava in the Kosala state to spend the year with the Lord. It is difficult to reach Savatti on time through an impassable path crossing the jungles. Due to heavy rains, they spend the year in Saketa, a town in the middle of the route.

After the completion of the year, they reach Savatti to seek the Buddha's blessings. Buddha inquires about his journey and notices his wet, tattered cloak. At the same time, a worshiper named Visakha bhikkh had come to Jitavan to hear the Dharma. She too notices the wet, torn, soiled cheevas of the beggars' monks' .she was very devoted to religion and felt sorry for her. She seeks permission from the Buddhas that she can give alms to the bhikkhus. Seeing the plight of the beggars, the Lord agreed to the donation. Since then, the practice of donating cheeva on the full moon day (pavarana) at the end of the year has been going on. There is a feature of hard cheeva Dana. It must be the kainkarya created by the devotees over time to show the intensity of their devotion. It can be said to be an experiment in donating the same thing in a different way. Buddhist Sri Lanka. In addition to countries like Myanmar, Japan, China etc., hard cheeva donation is more prevalent in North East India. This also takes place in Buddhist



monasteries on the full moon after the end of the rainy season or on any fixed day. The worshipers arrive at Moneshti the day before with the grown cotton and the tools needed to make it into cloth. Women are also present in large numbers. Work begins at the time of unloading. Remove the cotton. The cheeva is ready by the time the yarn is made, woven in the charaka, and knitted, dyed, dried and lighted. A large number of people come to witness this exciting night-long event. It is donated to the bhikkhus during the early morning sermon. Buddhists believe that it is the last donation. This program was held for the first time on last November 7th at Mahabodhi Lokshanti Buddha Vihara in Bangalore and has won public appreciation.

In the story of 'The Blind Man and the lantern', the blind man is told to carry a stick while walking. Because I am blind, night and day are the same for me.. But his companions say, carry it as a sign to the people coming in front of you that you are going. In the latter case the lamp is off. But without realizing this, while walking blindly in the dark that evening, opposite person stumbles and falls. The fallen person says that the light has gone out in your lantern. From this point of view, Buddha said, 'You are the light. This is why he is qualified. He gave the message that you can become a Buddha by accepting what is as it is.

There are 43 rarely written poems in 'Buddha Beladingalu Kavita'. The poems in this collection are mostly related to spiritual ground. It means leaving from a religious base. As the author says, it is important for today's society to find a non-religious spiritual base. Buddha was the voice of the masses. Thus he was able to reach the common people. Those who came later went to explain the Buddha and caused confusion. Thus all poems about Buddha are attempts to realize him.

Conclusion

If you follow the Dhamma carefully, you will not be attached to emotions. Clinging to feelings will lead you astray as the result of the combination of senses. To sink is to become a slave to desire and greed. It destroys the willpower necessary for your practice. Being tied to a sand bar is always worrying about you.

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