



BASVESHWARA S., SOCIO-POLITICAL PHILOSOPHY AND ITS IMPACT ON THE INDIVIDUAL IN THE SOCIETY

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INTRODUCTION:

A veritable change shows up once in a century. Basaveshwara seems to audit the previous history of our social condition and set to them in another request .There are new peculiar question in the forefront to be attracted precisely extent to the more recognizable once which presently approach the skyline where everything except most prominent end up imperceptible to the exposed eye.

Basveshwrara was the primary Indian nonconformist's .Great man like Basaveshwere are conceived once during a time to wash down social indecencies and spread sweetness and light all over. History tosses them up yet once in numerous hundreds of years. (1)

The Caste framework organized religion, social, rehearses dependent on visually impaired confidence, superstitions and unfortunate conventions had been taking their own toll of human rights in the general public. Social and financial imbalances and general sick treatment of ladies and other in human practices added to the hardship of human rights .Basaveshwara was enormously impacted by such a social profile and it made him think as far as an evenhanded society.

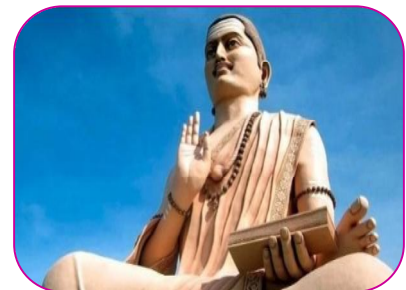
Basveshwara ideas of Equality

Basveshwere did not begin his development for correspondence in a vacuum .He was enormously impacted by the social ,religious ,monetary and political condition winning in his time .That made him think as far as uniformity .as per Basaveshwara ,the soul inside the body knows neither the distinction of male and female nor that of ace and worker .This normal mankind suggests that all men have an equivalent rights .he upheld that men are equivalent as good elements as individuals .He held the view that all humankind is available in each man and equity comprised in the treatment of individuals as equivalents.

Basveshwara and station framework

As per Basaveshwara both the Barhamin and the Chandala ,both male and female are framed of the seven components and originate from a similar belly of ladies and through a similar section .Both of them share in like manner the craving the allurements the displeasure and happiness and the entire array of enthusiasm that the entire the tissue is beneficiary to.Basveshwara mounted the platform for the annulment of station and services and lectured that all men were by birth measure up to that one sex was as imperative as another Basveshwara called attention to that the regulation of characteristic imbalances can't be built up by reference to nature :its causes must be searched for else where .(3)

♠ "The man who kills is a ward



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- ♣ The man who eats the remains is a low – cast
 - ♣ Individual
 - ♣ Where is the standing here – Where?
 - ♣ Our kudalasangama's sarana
 - ♣ Who cherishes every single living thing?
 - ♣ He is the well-brought into the world one."(4)

Basaveshwara and talk about freedom and equity and clique .Hence reference relating to the human rights can be established as vacahans .Basaveshwara wanted to set up a perfect society dependent on freedom ,uniformity and organization a thought society dependent on freedom ,balance ,and crew free from misuse .

- ♣ You are a metal forger in the event that you warm the iron
- ♣ A washer man in the event that you wash garments
- ♣ A weaver in the event that you lay twist
- ♣ A barhmans in the event that you read the Vedas
- ♣ False, completely false, are the accounts of perfect birth
- ♣ The higher kind of man is the man
- ♣ Who knows himself

Basaveshwara bear the each substantial duty of moldings the religious contract of the most disregarded of society .it was normal work on amid that time for the sake of religion for individuals to introduce divine beings anyplace and all over the place and the lover who was normally feeble disapproved trusted that the requested of the cleric was the interest of god .

- ♣ What kind of religion would it be able to be?
- ♣ Without sympathy needs should be
- ♣ Towards every single living thing
- ♣ Partner is the root
- ♣ Of all religious confidence
- ♣ Ruler kudlasangama does not give it a second thought
- ♣ For what isn't care for.

Role of Jangama in the general public :-

The jangama had an uncommon job in he development of a perfect society or new social request .jangama on the off chance that they buckled down and steadily had clean close to home lead and were dedicated to the errand of building up a casteless, ridiculous, populist society .Hence it is said that the jangama had been depended with social duty like moving from place to put, evacuating obliviousness and detestable and dispersing otherworldly learning.

Role of individual in the general public:-

Basaveshwara was clear in his view that the advancement of individual opportunity was most basic for the prosperity of society. He focused on the need of autonomous reasoning of testing everything on the touchstone of ones reason and inner voices .He thusly rebelled against the prominent state of mind of unquestioning acknowledgment of man made laws as god orgained .He lectured and practice information in real life.

Basaveshwara ,s Economic Thoughts :-

Financial equity as a fundamental state of a decent society is a typical idea in contemporary world idea. His thought regarding standards like kayka and Dasoha shape the center of Basaveshwara ,guideline of kayka and dasoha we find that Basaveshwara trust that genuine human progress comprise not in the collection of products but rather in a conscious and willful decrease of needs .

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- ♣ "Work performed
 - ♣ As an intend to dasoha
 - ♣ Is kayaka
 - ♣ Ruminating over god
 - ♣ Without inner self
 - ♣ Is mantra
 - ♣ Doing work is kayka
 - ♣ Considerably supplication is kyaka
 - ♣ Whenever managed without inner self
 - ♣ In the event that Kayaka is performed
 - ♣ Without self-control of brain and dedication
 - ♣ Wherever Dasoha is finished
 - ♣ There Lakshmi will be
 - ♣ Through kayaka the things you offer
 - ♣ Are made fit as advertising
 - ♣ Improving the situation oneself alone
 - ♣ Is a poor method for living?"

The Doctrine of kayaka :-

Besveshara gave square concerning each sort of work .The Kayka or work teaching is another valuable blessing that Basaveshwara provided for society. No calling is low; the high and the low don't lie in the calling however in man, s confidence, one can transform any calling into an instrument of salvation .in the public arena each one must procure his one bread .The body of a Shiva yogi ought to never apply futile.

The rule of kayaka upheld by Basveshwara gave both Economic upliftment and profound achievement all the while kayaka was devoted work .it was another viewpoint towards work .kayaka actually implies Physical work or work done by the body ,Kayaka implies body and kayakas implies work done by the body .in its more extensive sense as lectured and rehearsed by Basveshwara and a large group of different sharanas it implies an occupation ,a calling ,a livelihood ,work obligation or any business attempted as a methods for self acknowledgment .

It is apparent that Basaveshara, s standard of kayaka lectures that each man required to acquire his living by his own work .For doing this work so taken up by each man is known as his kayaka .It gives that each one should pursue a legitimate calling .It suggests that an individual ought not turn into a weight to society .To rely upon another's work for one ,s presence or to ask ,does not turn into a man .According to Basveshwara ,one who lived by the perspiration of his forehead be he even a sweeper was qualified for the most noteworthy regard in the event that he yet rendered his obligation to society trustworthiness .The accompanying Vacahana of Basveshwara makes it clear .

Basveshwara likewise felt that the idea of Kayaka was a patent weapons to expel the ills of an entrepreneur society by changing it into a libertarian culture dependent on judges ,and reasonable play Basveshwara gave an otherworldly importance ,as well, to the standard of kayka .Thus ,any work that was attempted for the universes ,s great will be adore or kayaka or devoted work was heaven. Basveshwara pointed in the accompanying vachana:

- ♣ " Those who have cash fabricate
- ♣ Sanctuaries to Siva: what would i be able to assemble?
- ♣ A poor man, Lord, am I; My body is the hallowed place
- ♣ My body is the shirne
- ♣ Its columns are my legs,
- ♣ The brilliant apex, my head
- ♣ Hear me, kudalasangam master

- ♠ There is annihilation for what stands,
- ♠ In any case, not for that which moves."

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