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BASAVA AND THE EMERGENCE OF LINGAYAT IDENTITY

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ABSTRACT

The rise of Basavanna, Lingayats were Dalits, said Murugha Mutt diviner Shivamurthy Murugha Sharana. Talking at an occasion to stamp Hadapada Appanna Jayanti here on Friday, the diviner said, "Lingayats like The Lingayats arose as a traditionalist power against Hinduism in the twelfth century. While it dismissed the greater part of the expansive Hindu practices, it additionally absorbed parts of it, making the interest for a different strict status a somewhat convoluted undertaking. In a move expected to have colossal ramifications on the forthcoming gathering decisions, the Siddaramaiah drove Congress government in Karnataka has pronounced the Lingayats to be a strict minority. Hinduism being an undefined religion has seen parts of sub-customs and oppositional customs since days of yore. The Lingayats excessively arose as a traditionalist power against Hinduism in the twelfth century. While it dismissed the greater part of the wide Hindu practices, it additionally acclimatized parts of it, making the interest for a different strict status a somewhat confounded affair. However, the issue of the Lingayats is additionally muddled by the way that under the socio-social interest for a different religion is a consuming political battle for votes. Talking about the progressive politicization of the Lingayat disturbance in most recent couple of many years, history specialist Manu Devadevan says "the development took off in the mid 20th century. In the late nineteenth century when the primary enumeration occurred, a large portion of the networks in India began recognizing themselves as homogenous gatherings. So generally, it was a social development then, at that point. You track down nothing unequivocally political there. That happens solely after the 1980s."



KEYWORDS : Yoga, Physical Education, Sports, Exercise, Yoga Practice.

INTRODUCTION

The people group which at present structures 17% of Karnataka's populace is justifiably a significant vote bank for ideological groups. In the beyond couple of many years, the Lingayats have arisen as solid allies of the Bhartiya Janata Party (BJP). By giving separate strict status to the local area, the BJP stands to lose much in their work to make vote bank in light of Hindu fortitude. The Congress, then again, stands to acquire similarly as much from the ideal fanning. This entire disturbance, nonetheless, rotates around a solitary center inquiry who are the Lingayats and what exactly is their strict personality? The practice of Lingayatism is known to have been established by friendly reformer and scholar Basavanna in twelfth century Karnataka. While there exists a discussion around whether Basavanna established the group or on the other hand

assuming he only improved a current request, there can be no question that under him the local area obtained the type of an efficient, organized mass development. Adherents of the order keep on venerating him as the author and prime scholar of their religion.

Basavanna's strict development should be situated in political arrangement of middle age Karnataka, especially under the rule of King Bijala II. This period in Karnataka was described by the strength of Brahmanical Hindu qualities, a social framework in light of standing limitations and a primitive economy. The strict, political and social request didn't simply mix into one another, yet in addition upheld and profited from one another. Further, the strict structure in archaic Karnataka was overwhelmed by Shaivite customs. "It is of most extreme significance to see that Lingayatism, while generally connected with this brand of Shaivism, was brought into the world as a nullification of its crucial standards which were vague from the standard Brahmanical Hinduism," composes history specialist K. Ishwaran. Consequently, while the Lingayats were and still stay ardent admirers of the Hindu God Shiva, they unequivocally challenge Hindu social practices like position segregation and wearing of the consecrated string.

BASAVANNA'S VISION INFLUENTIAL GROUPS IN KARNATAKA.

Basavanna's vision of a cultural request was one in light of human opportunity, balance, judiciousness, and fraternity. He and his devotees spread their thoughts through vachanas (composition verses) and their practical objective was the standing progressive system which they dismissed with full power. In one of his vachanas, Basavanna affirms that "the birthless has no standing qualifications, no custom contamination." He dismissed the Hindu Brahmanical formality and its adherence to sacrosanct texts like the Vedas. In contemporary times, adherents of Basavanna's vision is one of the most compelling gatherings in Karnataka. They love both God Shiva and Basavanna. A few popular characters in Karnataka who are additionally supporters of the Lingayat custom incorporate previous boss priest B.S. Yeddyurappa, writer Gauri Lankesh, and researcher M.M. Kalburgi. The rise of the Lingayat faction can be situated inside the bigger pattern of Bhakti developments that had cleared across South India from the eighth century AD onwards. The Bhakti custom was a social change development that created around Hindu Gods and Goddesses however split away from the Hindu overlap by offering a way to otherworldliness no matter what their station and statement of faith. As it were, they were developments that took birth inside Hinduism yet endeavored to amend what the devotees considered the shameful practices inside the custom. In that sense, the Bhakti developments couldn't generally secure the situation with discrete religion in itself however decided to work on the religion inside which they were conceived.

Basava, the author of the Lingayat development, and the other holy person spiritualists (e.g., Basava's nephew, Cennabasava; and Allama Prabhu) who aided spread its lessons are revered in the legend of the organization. Their own expressions and unbelievable records of their lives have entered the society colloquialism of the Kannada public. The symbolism and thoughts introduced in these works give intriguing differences between Lingayat convictions and those of the Brahmanical custom. The crow, for example, is a courier of death in Brahmanical Hinduism. Numerous Hindus feed crows as a component of their passing customs, accepting they are progenitors gotten back from the dead. In Lingayat culture, paradoxically, the crow is a propitious image of partnership and friendliness, known for its profound obligation to its community. The Lingayat master (otherworldly pioneer) and jangama (minister) apply an extensive impact locally. Ministers, who can be male or female, direct at life-cycle customs. Some are likewise nomad healers and stargazers, directing to the necessities of the neighborhood individuals. Lingayats have their own sanctuaries, and their cloisters (matha) are prospering focuses of strict culture and instruction. Journeys are attempted to spots, for example, Kalyan and Ulive, which are held hallowed as a result of their relationship with Basava and other Lingayat holy people.

LINGAYATS WAS DIFFERENT

Not with standing, the instance of the Lingayats was unique. While they likewise fell into the classification of a social change development inside Hinduism, they made a few revolutionary takeoffs from the conventional Bhakti worldview. "While the customary Bhakti developments were insignificantly, ambiguously and genuinely incredulous of the current Brahmanical Hindu framework, Lingayatism provoked

it to its foundations, and made great its test by turning into a profoundly organized development, taking a stab at the regulation of the equivalent or comparable qualities purported by the Bhakti developments overall," composes Ishwaran. The Lingayat Bhakti development in Karnataka expects the type of a clique in itself. From early times, the Lingayat status was innate in nature. This is the sort of thing that didn't occur inside the Bhakti developments somewhere else in South India, which is the reason they are requesting a different religion status," says Devadevan. In this manner, Basavanna's development didn't simply remove the Hindu social practices yet additionally split away from the other Bhakti developments by shaping a systematized request for themselves.

The Lingayat development started as a rebel against Brahmanical Hinduism. It depends on the lessons of Basava (c. 1125-c. 1170), who lived in Kalyana, a modest community in focal India in what is presently northern Karnataka State. A Brahman himself, Basava (likewise Basavana) dismissed the incomparability of Brahman ministers, ceremony, ideas of custom contamination, position, and numerous different elements of contemporary Hindu society and religion. He lectured rather an egalitarian message of balance, clique, and independence. Basava's lessons spread through the district, where they turned out to be profoundly dug in among the neighborhood populace. Indeed, even today, north of 800 years after the fact, Lingayats structure a huge component in Karnataka culture and society. Lingayats are individuals from a strict order in India that dates from the twelfth century advertisement. The name is gotten from linga and ayta and signifies "individuals who bear the linga (phallic image)." This is an exacting portrayal, as individuals from the organization wear a little stone phallus some place on their body. Men convey it in a silver box suspended on a string or scarf around the neck, while ladies wear it on a neck-string under their garments. The linga is the image of the god Shiva, and Lingayats are additionally called Virashaivas on account of their enthusiastic commitment to this god.

Lingayats completely relate to Kannada, which might be viewed as the language of Lingayat culture. Basava, the originator of the group, explicitly set out his lessons in Kannada rather than in Sanskrit so he could contact the ordinary citizens. The limits of Karnataka State (called Mysore at that point) were redrawn in 1953 and 1956 to join the Kannada-speaking people groups in a solitary managerial division. Kannada is one of the four significant dialects of the Dravidian language family. It is connected with the other Dravidian tongues of South India (Tamil, Telugu, and Malayalam) yet is written in its own content.

Lingayats commend the birthday events of their holy people, that of Basava being of specific significance. Two strict parades answered to be exceptional to the Lingayats are Nandi-kodu (Nandi's horn) and Vyasantol (Vyas' hand). Nandi is the consecrated bull of Shiva, and the story goes that Nandi once lost a horn in a battle with an evil presence. His adherents tracked down the horn and victoriously strutted it around. Lingayats follow the custom of conveying Nandi's horn (a long bamboo post on which two metal bulls are fixed) through the roads in parade. On another event, a fabric hand is made and attached to Nandi's horn and marched in the roads. This addresses the hand of Vyas, rumored to be the creator of the Purânas.

LINGAYAT DWELLINGS REFLECT

Lingayat abodes reflect territorial house-types and country settlement designs. Northern Karnataka is a region where North Indian and South Indian examples meet, with the ill defined, nucleated towns of Maharashtra giving way to the conservative, square settlements-regularly with a feeder village found in southern regions. Houses are normally worked of mud and stone, however concrete is turning out to be more normal. The place of a wealthy Lingayat rancher normally has a roofed veranda toward the front, based on a raised stage. This is utilized for resting and engaging guests. An entryway, with cut figures of Basava, leads into the living quarters, which incorporate the kitchen, a room put away for love, and slows down for cows. Roughage, cow excrement for fuel, and different products are put away behind the house. Goods mirror the occupation, taste, and assets of the tenants.

In spite of the fact that Basava lectured against rank and broadcasted all people equivalent, the Lingayats have a perplexing arrangement of social delineation that capacities particularly like a position framework. Ladies have a higher status than in conventional Hindu society. They practice equivalent strict authority with men in family rituals and bubbly services. In town networks, be that as it may, ladies actually

will more often than not possess a docile job. Extensive accentuation is put on having male kids, who are viewed as fundamental for security in advanced age and salvation in the life to come. This parachutiya (parachuter or parachutist to Oxford or Merriam Webster) is at an intersection. In a real sense and in any case. The outing to Kudala Sangama, Basava's samadhi at the conjunction of Krishna and Malaprabha, the last option craving the waters of Mahadayi or Mhadei or Mandovi, was generally unbeneficial and typically so. Very much like the excursion the day preceding to Basava Bagewadi, the apparent origination of the writer? savant? holy person? social reformer? the one who established another religion without acknowledging it?

BASAVA SHARANAS,

Most travelers talk nothing separated from Kannada. How could they? Knowing a tongue other than your mom's would require formal instruction, an honor that the majority can barely bear. It's the reason vachanas, in a real sense "what is said" or "discourse", engaged them. Vachanas, writing verse about their ordinary lives, formed by Basava and his supporters or sharanas, in a real sense "evacuees", in the vernacular, the language of individuals, lie at the core of what is called Lingayatism (however not Veerashaivism, whose sacred texts are called shivagamas or shaiva agamas or basically agamas). But on the other hand it's the reason there is an absence of mindfulness outside Karnataka and its Marathi-and Telugu-talking neighbors about the... faction? religion? development? Particularly north of the Vindhyas. For CBSE understudies, Basava was a few passages under "bhakti-sufi practices" in the seventh standard NCERT history course readings, barely noticeable assuming the educator chooses to skirt that page in a distraught hurry to complete the schedule, simple to neglect whenever you've composed what you realized through repetition the night prior to the last test of the year. Besides, researchers will take solid exemption for what's composed - Basava is depicted as... "an at first "a Brahmana Jaina" and devotees as "Virashaivas (legends of Shiva) or Lingayats (wearers of the linga)". Why those terms aren't interchangeable, what are the distinctions, what is Lingayatism and regardless of whether it's a different religion, and provided that this is true, why has the development increased now... in looking for replies to these inquiries from the everyday person, language is an obstacle and I'm no Moses, Edwin Moses, in spite of the fact that there are workarounds.

The slant towards Congress makes him an exception - Lingayats are viewed as a Bharatiya Janata Party (BJP) vote bank (that wasn't generally the situation, however - all the more later). Governmental issues to the side however, his is a view that isn't abnormal. A day prior to, there was this somewhat hesitant bank official at the Basaveshwara Temple in Basava Bagewadi, the apparent origin of Basava... indeed, that word once more, apparent. That is on the grounds that nobody knows without a doubt where he was conceived. hree is not really a solid example size - anything under 30 is viewed as genuinely inconsequential. However, not critically immaterial - for news editors and correspondents who report to them, two autonomous sources are to the point of running a story. It appears, however, that whether they consider themselves Hindu or Hindu-Lingayat or Veerashaiva-Lingayat or just Lingayat or essentially Veerashaiva, and whether or not they are agreeable to Lingayatism being a different religion, individuals assume that the minority tag is just being sought after for its orderly advantages. What's the point of messing with the normal society? Why not go directly to the researchers and the activists and the common society pioneers? All things considered, the average person is significant in light of the fact that come May 12, he may, maybe will, cast his vote whether or not he thinks he is a Hindu or a Lingayat or both, accepts that Lingayatism should be a different religion, has perceived or even perused the vachanas, or tries to do Basava said others should do in lieu of or notwithstanding rehearses that are differently alluded to as Vedic, Brahminical or Hindu.

REVIEW OF LITERATURE

So the Lingayat religion activists let you know how vachanakaras, arrangers of vachanas like Basava and his twelfth century supporters or Sharanas, in a real sense "outcasts", originate before Chaucer (fourteenth century), and they're correct - hell, they originate before Dante (thirteenth fourteenth century) as well, however there are prior occurrences of writing in the vernacular, the language of individuals, Beowulf for instance. Along these lines, anubhava mantapa, the "lobby of involvement" laid out by Basava in

Kalyan (presently Basavakalyana in Bidar locale, the crown of Karnataka) with 770 individuals addressing all segments of society is quibbled probably as the world's first Parliament, as it was set up in the twelfth century while the Magna Carta wasn't given until 1215. Once more, there are different instances of considerably more established Parliaments, Iceland's Althing for example, established in 930.

There's an inclination to attribute each friendly change between the Indus and the Indian Ocean to Basava, be it nullification of sati or widow remarriage. Don't even think about referencing the commitments of Ram Mohan Roy or Ishwar Chandra Vidyasagar. Across the state, feelings verge on the obsessive, the assailant. Also how might you be sure that one of the devotees, the aggressors, would get a weapon to quiet you assuming you are saying something antagonist? The Lingayat theory, Basava's way of thinking - no station, no orientation, no ministers, no sanctuaries, just work. Kayakave Kailasa, yet not exactly 'work is love'. Kayaka, work that is helpful to society. Kailasa, the habitation of Shiva... most adherents were Shaivites in any case, and notwithstanding a modest bunch of clerics and landed nobility, individuals from the average workers - ranch hands, potters, shoemakers, leather experts et al - poor, discouraged... the residue of society. What's more The ishta linga was an expansion of Basava's perspectives on sanctuaries and clerics - the previous are made by the rich and the last option are mediators, the poor have no need for it is possible that, they should regard their bodies as sanctuaries, legs for points of support and heads for shikharas (pinnacles or all the more precisely crowns of sanctuaries), and ask whenever anyplace without going to a sanctuary and without the assistance of a minister. All things considered, when you are ravenous, you don't get another person to eat food for your sake, isn't that right? ladies, smothered then as now, being passed from belly to father to spouse to fire. Individuals with no admittance to instruction except for a ton of complaints, having confronted separation every step of the way. Maybe that is the reason Basava held the Shaiva phrasing with minor changes and significant redefinitions, in order to not confound anybody, particularly the less proficient of his adherents. So the vachanankitas, marks of sorts toward the finish of the vachanas are names of Shiva that individuals were utilized to (Basava himself typically closed down with O Kudalasangamadeva, goodness master of the gathering waterways). What's more the sthavara linga, the unflinching Shiva of the sanctuaries, became ishta linga, an individual Shiva, a piece of stone enclosed by a material attached to a string worn around the neck, an emblematic portrayal of an indistinct preeminent being.

"They were like Naxals," says Ramjan Darga, "much more strong than Mahadevappa however no less obliging. The upheaval drove by Basava was brief and squashed savagely by the state. How it arrived at that point... the recorded proof is crude, and no two researchers are in finished harmony. Be that as it may, between Darga, a previous news editorial manager with Kannada day by day Praja Vani, the overseer of Basavadi Sharanara Peeth at Gulbarga University and the head of the Center for Vachana Studies at Bidar's Basava Seva Prathishthan, and Mahadevappa, a to some degree rational and less cloudy picture arises as many (yet not everyone) of the missing bits of the riddle - the philosophical and the reasonable, regardless of whether the authentic is still ambiguous - become alright, despite the fact that they don't constantly interlock. Among Mahadevappa's works is a book called Lingayats are not Hindus. However, Basava was, essentially he was brought into the world as one, into a Brahmin family.

CONCLUSION:

At last, he revolted - whether or not that disobedience began at age eight during the string function is dubious - and any reasonable person would agree that he didn't bite the dust a Brahmin. That resembles Dr BR Ambedkar saying "I was conceived a Hindu yet I won't pass on a Hindu," then again, actually Babasaheb was not naturally introduced to honor yet Basava was. In that sense, he's more similar to Charu Majumdar, repudiating what might have been an existence of solace for progressive words and activities. Darga portrays sharana sankula, the idealistic, libertarian culture with no qualification in light of position or orientation and a "social asset" that had a place with everybody overall and nobody specifically as "profound socialism", albeit other Lingayats may protest the C-word and favor otherworldly realism all things considered. In any case, Basava didn't exist in detachment, and lecturing something so entirely went against to business as usual would have drawn in brutal retaliation back then.

In one more illustration of his proto-Machiavellianism, the ruler, a Shaiva in spite of the fact that he was before remembered to be a Jain, let Basava keep lecturing since he expanded the average workers' usefulness, and the "social asset" of sharana sankula was basically the lord's steadily growing cash safes. There was likewise maybe a semi familial tie, or potentially Basava's immediate store into the exchequer. Bijjala II utilized two of Basava's maternal uncles, Siddarasa and Baladeva, as bhandari (top of the state exchequer; like the present Finance Minister) and dandanayaka Basava got going as a bookkeeper and later acquired one or the two positions of his uncles, either upon their demises or when he interpreted an engraving that brought about a bonus for Bijjala II as a secret fortune. Basava was additionally hitched to the little girls of his uncles, Baladeva's girl Gangambike and Siddarasa's girl Neelambike - the weddings occurred either simultaneously, or in a steady progression; the secret fortune may have provoked the second one as Neelambike was the encourage sister of Bijjala II, his mom having kicked the bucket while bringing forth his sibling Karunadeva, who was breastfed by Neelambike's mom. Menage a trois, in a real sense "family of three", yet not how it's normally perceived. (The apparition of Kalburgi. Wasn't he compelled to abnegate something he expounded on the non-romantic relationship of Basava with one of his Even when he was FinMin or Prime Minister or Chief Minister (contingent upon whose account you decide to accept), Basava was lecturing things that were at chances with the norm. It's difficult to say without a doubt when inconvenience began to brew, and regardless of whether it was by virtue of agitators around Bijjala II who discussed Basava's rising stock, or because of the ruler's own uncertainties.

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