



HUMAN VALUE OF MAHATMA BASAVESHWARA

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Abstract: Basavanna was a 12th century Hindu Philosopher, Statesman, Kannada poet in the Shiva focussed Bhakti-movement and social reformer during the reign of Kalachuri dynasty King Bijjal in Karnataka. The movement of reformation inaugurated by Bhasavanna had its far reaching effect upon the social life of the Nation. So long as we view Basavanna in the context of Virashavisim, we miss his personality and his profound teaching. Though he was born in Karnataka, he belonged to the whole of mankind for his heart relented for the poor and downtrodden everywhere. He taught us one of the main principles of democracy by saying that the roots of social life are embedded not in the cream of the society but in the scum of the society.

Keywords: Human Value, Basavanna, Democracy

Introduction:

It is evident that the seeds of modern concepts of 'Sarvodaya' and total Revolution, were sowed in Karnataka, during 12th century itself by great revolutionary Basavanna. His practical approach and act of establishment of Kalyan Rajya (Welfare – State) brought a new status and position all the citizens of the society, irrespective of class, caste, creed and sex.

Being a born progressive activist Basavanna revolted against all the social evils of the traditionalistic society and brought a drastic change in various tact's. We often talk about the Human Rights in this 21st century, but these 'Human Rights', were being enjoyed by Sharanas (citizens of welfare society) during 12th century itself, because of Bhasavannas revolution, through which they expressed their revolutionary and reformist ideology in very simple Kannada language.

Who is Bhasaveshwar?

Basavanna was a 12th century Hindu Philosopher, Statesman, Kannada poet in the Shiva – focused Bhakti movement and a social reformer during the dynasty king Bijjala. He spread social awareness, rejected gender or social discrimination, superstitions. He was a mystic, a statesman by profession, a man of letters by taste, a humanist by sympathy and social reformer by conviction.

Early Life

Basavawas born about 1131 AD. In the town of Bagavedi in Bijapur district

Karnataka. His fathers name was Madaras and mother Madalmbike at Brahmin family. He was named Basava, a Kannada form of Sanskrit Vrishabha in honor of Nandi and the local Shairism. As a religious tradition, he was initiated with the holy thread 'janivara', in Upanayana at the early age of eight years. Basava revolted against this tradition, cut threw his janivara, left home and went to Kudalasangam.

Education

Basavanna spent ten years with his Guru in Kudal-Sangama. He has completed study of Vedas, Purana. He was disgusted to see ill-culture in the name of God and felt pity for the illiterate innocent non- Brahmins being deceived in the name of God.

Appointed as Karanika (Accountant)

After Basava's education he went to Kalyana, where the Kalchuri King Bijjala was ruling. Basava's highly intellectual personality saw Bijjala and appointed as Karanika (Accountant) in the initial stage in the court of king and later he became the prime minister of Kalyan Kingdom, after proving his administrative ability.

At this state Basav looked around the socio-economic status of the then society where most of the static, superstitious and anti-social elements were ruling. There was much gap between haves and havenots and reach people were harassing and sex discrimination made the lives of women very pathetic. Basavana revolted against all these evils and he himself started practicing the

socialistic norms to bring about drastic change in the society. Hence he became the guiding path to others in bringing the change. He scripted his practical experiences in a novel form of literature called – Vachana.

Relevance of Social Philosophy

Basaveshwar wrote many vachanas on Relevance of social philosophy topic. In which he radically express his ideas. One of the most popular vachanas he gives a good impression of the close connection between social values and spirituality in a situation of everyday life.

"O lord, let them not say !

To whom become he, to

whom, to whom ?

Let them say, he is ours,

Yes ours, ours !

O lord Kudal Sangama

Let them say, a son of

Yours house. (Indian Streams Research

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He does not want even a stronger to be respected on the basis of his background, his family or caste, but he hopes to be admitted into the same spiritual heritage.

Basava asked all are born out of the same womb, whether they are of high caste or untouchables and the soul is the same, therefore caste discrimination are of no use. Castes are nothing but occupational and functional groupings. By this Basaveshwar rejected traditional calcification into caste.

Human Values of Basaveshwar

Basaveshwara is called Vishwaguru, because he instilled the faith in his followers that anybody in the world. Irrespective of caste, creed, merit, nationality etc., can transcend and become God being in union with purana. But Basaveshwar with courageous frankness acknowledged the prevailing evils of the Hindu society and suggested ways and means to create a new orientation.

The philosophy of the Basavana has to gathered from his sayings, the Vachanas. He worked to build a vibrant casteless, creedless society full of human values of propagated it through vachanas. They were primarily targeted at the common person and sought to demystify God as large sections of society had been deprived of

access to the texts vachana are basically the rich experience of Basavana conduct put into eloquent poetic format.

There are more than one thousand vachana which are words of wisdom by Basavana upholding basic human values of mercy, kindness, compassion, and human dignity. Basavana condemns exploitation, discrimination and violence. He fiercely argued for social justice, equal opportunities of for the dignity of labour and he was responsible for the social revolution and reformation. The vachanas have been interpreted by different scholars and at different time periods whichever way it is interpreted the care values are highly relevant even today and will be relevant for many years to come.

Social Equality

It was the breath of Basavan's philosophy. He rejected the caste system and vehemently (intense) denounced the notion that some communities are superior to others and eradicated the complexes of superiority from the minds of his associates. His teaching we read addressed to all men and women alike. He preached the equality of women, rejected caste system and the destinations and the hereditary rights of Brahmins to priesthood as well as its traditional ritual, worship. Basavan's social reformation for self-purification and self development of every individual is given in the following Vachana which also summarizes the Indian Penal Code –

"Do not steal, Do not kill,

Do not Utter lies, Do not lose temper

Do not Defeat others, Do not Glorify
yourself,

Do not blame others,

These alone will purify within and External

And there are the ways to please ourlord

Kudalsangam."

Emancipation of Women

A Basavana manifold contribution towards the rejuvenation of the contemporary tradition ridden society was his recognition of woman's individuality of her rights. Women were not entitled to offer prayers to shoulder with the men. The Basavana not only granted equal rights for women but also raised her status to motherhood and divinity. Women are not Maya (illusion) but

woman is really divine. He advocated equal opportunity for women with men in all fields, social, religious and economic.

Kayaka –Work Doctrine

Concept of kayaka (work-doctrine) not only states that everyone should earn his living by work done with sweat of his brow but also in the spirit of dedication of that work to God. His concept of Kayaka cuts at the root of traditional caste order of society of varnashrma.

Kayaka is a spiritual view of laour. Carlyle say, work is worship but Basavana says Kayakave – Kailas, means work is Abode of God.

AnubhavaMantapa – An academy of Experiences

The formation of Anubhava Mantapa the academy of socio-spiritual experiences was an outstanding work of Basavanna. it was a place where holding discussions and implementing discussions for the welfare of humanity. And Vachanas were recited and philosophical discourses held. Dr. S. Radhakrishnan, renowned philosopher and former president has termed AnubhavaMantapa as "The first ReligiousParliament of the world."

Vachanas

Basaveswara and his associate Sharanas started end enriched a literary form that had a universality of appeal, the Vachanas or brief poetry. This literature committed to social upliftment and self-realization was simple enough to be understood by the most ignorant and great enough to be admired by the sophisticated.

Vachanasahitya is a form of rhythmic writing in Kannada that evolved in the 11th century and flourished in the 12th century Vacahana literally means "that which is said,"

Kudalasangma was Basavann's personal deity. This name appears at the end of every vachana as a mark of identity. Basava wrote thousands of Vachanas. One of the vachana on Relevance of social philosophy;

O Lord, let them not say
To whom become he, to
whom, to whom ?

Lot them say, he is ours,
Yes ours, our, Kudalasangama.

Conclusion:

The message of Basava is a message of love and compassion coupled with devotion. It treats all men and women as equal and it makes no distinction between one person and another. It promotes compassion towards all living beings including animals and plants. Today several dark clouds of violence, bloodshed, human bombs, terrorism hate crime seem to gather strength with their ugly faces on the horizon of the world, threatening the very existence of Humanity of this beautiful Earth of ours. At such a crucial time in our history, we can go back to Basava and seek guidance, inspiration and light from the philosophy is properly understood and interpreted to the common man, it will help society.

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