

**SOCIAL AND ECONOMIC CONCEPTS OF BASAVESHWARA**

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Abstract

Basaveshwara was the originator of the Virasaiva religion. No man has an option to live on this planet without work. At the end of the day, work is a genuine method of love of the all inclusive God. That work which is in light of a legitimate concern for society, that is True and Pure is depicted by the extraordinary prophet Basaveshwara as "Kayak" (work). Meaning the actual work wherein every one of the three parts Body, Mind, and Soul are involved. He gave the trademark "Kayakave Kailasa" for example genuine work is the actual home of Divinity. Basava didn't separate among people, in their commitment.

Keywords: *Social, Economic, Equality, Vachanas, Virashaiva.*

Introduction

Basaveshwara, popularly known as basavanna. He was a great statesman in the 12th century. He was also a social reformer, philosopher and poet. He stands apart as one of the most exceptional characters in our strict history motivating great many individuals from 800 years - till today. He, as a free unique mastermind shows an exceptionally high request of daily routine which has impacted and shaped many experiences. He was a spiritualist by personality, a romantic by decision, a legislator by calling, a man of letters by taste, a humanist by compassion and a social reformer by conviction. A planner of another boorish and casteless society in light of balance and social equity.

His lessons and socio-religious considerations which he rehearsed and lectured have been a wellspring of incredible investigation in history which maintained his perspectives from many years. He is notable as a socio-strict reformer, a hero of social uniformity, a promoter of "Kayaka" and a great head of "Virashaiva Movement" who talked as far as Social equity, Caste and Class correspondence, Occupational fairness, Religious balance, Equality of Sex, etc which went about as a significant message of Basavanna - the featured components we find in the present social way of thinking.

Basavanna endeavored hard to achieve reorganization in Hinduism into which social disasters had crawled. The social and social struggles of the Indian culture including the Karnataka condition of old days were invigorating another incite inside the Hindu society. There was a wide-spread difference among individuals. Contrasts like higher Varna - lower Varna, higher standing lower rank, manwoman, honorable higher occupation and insignificant lower occupation and different contrasts had harmed the development of social solidarity and fortitude. The standing framework had separated the Hindu Society into various threatening fragments and double-dealing of the lower positions by the higher ones was the thing to take care of. Social Equality which was predominant in India during the Vedic

times had vanished giving way to imbalance. Self situated believing was the preeminent and Society arranged believing was consigned to the foundation.

The predominance of wide spread social difference had upset the psyche of Basaveshwara thus he conveyed an untiring battle against the social disparity which expected to achieve a tranquil unrest that would change the personalities of individuals to acknowledge his message of social correspondence.

“All should be treated as equals. All should be pure and devoted to God. Everyone should work”.

Liberal perspectives, for example, these came to fruition in the psyche of Basavanna even in his youth. He rebelled against Vedic Brahmanism which he accepted was one of the variables adding to the current social difference thus he decided to limit something similar. He favored a quiet technique for influence, a peaceful strategy to accomplish his objective of laying out a general public in light of social uniformity. It was without a doubt God's beauty; Basavanna set forth his main goal for the arrangement of another general public, through "Anubhava Mantapa"- a profound parliament at Kalyana.

He was a commonsense leaning man at this point liberal and popularity based in his methodology so likewise he embraced the majority rule strategy for meeting up for examining and for setting out the way of social recreation and renewal and later the result of the conversations were recorded as "Vachanas" in the Kannada language. These Vachanas contain thoughts regarding profound, social, moral, and economic issues or subjects. They contain the pith of Virashaiva thought including the contemplations of Basavanna.

The Vachanas contain elevated beliefs connecting with man's person as well as social life. They are regarded more for their social and virtues than for their scholarly worth. He utilized the Vachanas to call attention to the lacks of society and needed to address them. Through his helpful methodology, he characterized easy street as a definite way to God.

Early life

Basava was brought into the world in 1131 CE in the town of Basavana Bagewadi in the northern piece of Karnataka, to Maadarasa and Madalambike, a Kannada Orthodox Brahmin family committed to Hindu divinity Vishnu. He was named Basava, a Kannada type of the Sanskrit Vrishabha to pay tribute to the Nandi bull (transporter of Shiva) and the neighborhood Shaivism custom.

Basava experienced childhood in Kudalasangama (northwest Karnataka), close to the banks of streams Krishna and its feeder Malaprabha. Basava endured twelve years considering in the Hindu sanctuary in the town of Kudalasangama, at Sangameshwara then a Shaivite school of learning, most likely of the Lakulisha-Pashupata custom.

Basava wedded Gangambika, who is his maternal cousin. Her father was the common top state leader of Bijjala, the Kalachuri lord. He started functioning as a bookkeeper in the court of the ruler. After his maternal uncle's death, the ruler welcomed him to be the central clergyman. The ruler likewise wedded Basava's sister named Nagamma.

As boss clergyman of the realm, Basava utilized the state depository to start social changes and strict development focussed on resuscitating Shaivism, perceiving and engaging monks who were called

Jangamas. One of the imaginative establishments he sent off in the twelfth century was the Anubhava Mantapa, a public get together, and gathering that pulled in people across different backgrounds from far off terrains to transparently talk about profound, economic, and social issues of life. He created verse in neighborhood language and spread his message to the majority. His lessons and refrains like Káyakavé Kailása (Work is the way to Kailash [bliss, heaven], or Work is Worship) became well known.

Objectives of the Study

1. The main objective of the study insights, the significance of the great soul and personality of Basaveshwara on 'Social and Economic Philosophy'.
2. The study examines the relevance of Basaveshwara's philosophy and teachings in the contemporary Indian society.

Basaveshwara Philosophy:

Basaveshwara, the savant holy person with enormous thoughts of Karnataka state in India was a trailblazer in beginning a development to run after ladies' liberation, to propound the poise of work, and to lay out a libertarian culture liberated from position differentiation of high and low. As akid, Basaveshwara was alarmed, by the position imbalances that won in the general public and by the eccentric convictions, which individuals aimlessly followed. Basaveshwara held ladies in high regard. The discussing society 'Anubhava Mantapa' (which pulled in many holy people and profound applicants from everywhere the country) that he had laid out at Kalyan had numerous ladies individuals who voiced their viewpoints on different issues unreservedly. He permitted his sister and spouses to take an interest in the procedures at 'Anubhava Mantapa' alongside other male individuals, which shows his unselfishness. Basaveshwara was a vegan and requested that his devotees emerge from the shackles of strange notion. He was against creature penance and a man of harmony. Rather than aimlessly following insignificant ceremonies, he requested that they lead an existence of morals. However brought into the world in a high station family and raised to the place of 'State head' in the court of the strong Kalachuri ruler, Bijjala II, he uninhibitedly blended with poor people and oppressed. Large numbers of Basaveshwara's considerations approached as 'Vachanas', a remarkable sort of beautiful composition in Kannada abstract practice. These 'Vachanas' are about adoration towards God, the desire to lead an existence of profound quality, and resistance to station imbalances and offbeat practices.

Methodology:

The study is based on secondary sources of data available. This is descriptive, analytical, literary and historical study. The data is collected from various books, journals and research articles.

Work is Worship: --

Basava's significant confidence was the pride of work or Kayaka. According to Shivasharanas; each individual should enjoy some sort of work. He articulated this standard through his way of thinking of 'Kayaka'. As indicated by which an individual who doesn't work isn't qualified for his bread. The work embraced by an individual ought not come in the method of his "Sadhane" (Striving for a definitive

achievement of Moksha). There is no high or mean in work or calling and one ought not be self centered and believe that the products of work ought to be for himself. He laid incredible weight on activity and 'work is love' as articulated in his Vacana 'Kayakave Kailasa'. .for example Wok is paradise. This is the critical commitment of Sharana to the way of life of mankind. Basava's construction of society shows up even more awesome to present day mind. The entire society was reproduced considering the necessities of every person. The bread that a Sharana acquires by the perspiration of his forehead is distant from everyone else helpful for wellbeing. That is his genuine wealth. The prophet and pioneer Basava was the pastor of a Kingdom, Gundaya was a potter, Appanna was a hairdresser, Haralaya was a shoe maker, Kakkaya was a tamer, Ketaya was a crate creator, Chaudaya was a ferryman, Madival was a washerman. This is to make reference to a not many There were, plus, merchants, agriculturists and men of various business lines beyond any reasonable amount to be referenced here. It is consequently demonstrated that Kayaka, the very much arranged life, was very functional and the sky was the limit. Basava treated all Kayaka similarly and regarded all "Kayakavantas" people, in Basava society, were permitted to take up any Kayaka of their decision. Ladies aficionados of the development arose out of various financial foundations. Ladies would join this reflection way regardless of the situation with their station, statement of faith or class. The development was similarly open to everyday people also. Basava's incredible article was to develop an ideal society where all people should have equivalent open doors for strict pursuit or profound turn of events, independent of their work throughout everyday life. He needed to change the common social demeanor of assessing the value of a man by his calling. He declared that there was not much or low in occupations, it was trustworthiness, and earnestness that concluded the benefits of the method for vocation, which is called Kayaka. The Kayak guideline acknowledged in the Anubhava Mantapa. This had the ramifications of financial changes for harmony and success; creation prompts abundance; and that abundance is circulated palatable in the general public via "Dasoha" that way society lives in harmony and there is no extension for any battle or aggravation. It's for arriving at impacts can't anyway be depicted here for need of room and with regards to the subject under study. The fundamental elements of this "Hypothesis" could be momentarily summed up along these lines:

- 1) None should remain idle and depend upon others for a living.
- 2) Should be engaged in an honest and productive work; there should be no dishonest method of earning.
- 3) Your earnings should be shared by others. "Dasoha" is the easiest means to achieve this tenet.
- 4) Should not have any expensive and evil habits, save for other day but not hoarding.
- 5) No work should be treated as high or low. Dignity of labour is upheld and therefore equality is maintained.

Henceforth it just so happens, the standards of "Kayak" immediately conceived a socialistic example of society where everybody procured his bread by legitimate work however made over the excess worth of his acquiring back to society. So nobody either stored his produce or gathered what was left of his profit past his severe prerequisites as property.

In this manner expressions and artworks thrived and another establishment was laid in the historical backdrop of economics of the land. Basava was the main archaic prophet to lecture that neediness is anything but a profound sin yet it is a social wickedness. He gathered all individuals having a place with various employments and established the framework of a Brotherhood of work. It is obviously that the economic unrest brought out by Kayak and Dasoha merits copying by all countries of the world.

Findings:

1. All in all following the redesign, the Virasaivas/Lingayat have come to be tossed about in significant numbers in the edge of Karnataka and the minorities of them have been allocated the adjoining provinces of Tamilnadu, Kerala, Andhra Pradesh, Maharashtra, and so on The way that the Lingayat people group has become predominant, effective or huge in the regional and political guide of India is the outcome not just of the authentic conditions and mishaps and open doors yet additionally of the different limits, capacities, ability and accomplishments recorded by the local area. At the end of the day, undoubtedly somewhat while possibly not significantly, the local area has shown that it has assimilated and rehearsed the way of thinking of work gave over by Basaveshwara.
2. As far as different callings or occupations, the individuals from the local area have essentially predominant in the fields of horticulture, exchange, business, industry, and banking yet, with the spread of schooling and specialized preparing among the individuals, they have progressively taken to what exactly is known as the learned callings and specialized or forward thinking professions of different sorts. They have been in expanding numbers in the callings of specialists, legal advisors, callings, researchers, government employees, lawmakers or Parliamentarians, ideological group pioneers, judges, worker's guilds, etc. They likewise find in moderate numbers in the positions of what is called military callings, for example, in the military or the police. At the end of the day, the individuals from the local area have scattered themselves as generally and differently as the callings or occupations of the present-day society license or interest.
3. While Basava imagined was an independent and independent economy liberated from the grip of rank, ideology or sex. In this way would be no qualification between the rich and poor people. The reception and execution of the ideas of Kayaka and Dasoha would fill in as a panacea for the destruction of destitution especially for nations like our own wherein we have been thinking day and day out as reflected in our motto "Garibi Hatao" or "Banish Poverty"
4. However the economic way of thinking of "Kayaka" and "Dasoha", whenever lived vigorously by present day man , would free the universe of a significant number of the ills which plague humankind today: joblessness , expansion, neediness, starvation passings , shortage of fundamental merchandise, augmenting hole among rich and poor, class hostility, this and that forward.
5. There is no orientation separation for taking on the any calling in Virasaiva people group.
6. The majority of Virasaiva supporters embrace any calling disregarding high and low even today.

Implications:--While the economic considerations of Basava and other Sharanas are elevated and very applicable to the twelfth century, how far they are significant today is a thing over which we need to contemplate. Almost certainly, they are significant and similarly pertinent today in their quintessence, however assuming we endeavor a strict use of those standards, we might end up in wild. The advanced society and its economic issues are exceptionally, muddled. The key standards of substantial work, equivalent prize for physical and scholarly work, no aggregation and maintenance of exactly what is required for the afternoon, no acquiring and loaning for interest and a large group of such different standards are to be taken now just in soul. To apply them in commonsense life today, proper adjustments in them to suit the current day times must be made prior to trying different things with them. These essentials tempered by a strict intensity and love to human spirit and nobility can go about as polestars and reference point - lights to direct our everyday exercises. It is this sense, that these

standards are profoundly applicable and significant even today and they will similarly hold great for later too. As such they cut across the hindrances of reality.

The Virasaiva standpoint of economy is exhaustive and incorporated permitting total opportunity to the person to understand his true capacities in the economic exercises as additionally in different everyday issues.

Conclusion:

Basava perceives that social equity couldn't be accomplished without economic correspondence. Furthermore Kayaka and Dasoha are the two points of support for economic equity and economic vote based system. Kayak in a real sense implies actual work or work done by the body. It exemplifies the standards of the nobility of man, the poise of work, and godlikeness of work. Fill in as love turns into a progressive power in a period where the worldwide economic framework depends on the finish to work. "Kayak" in contemporary times can make new energies to end joblessness and disparity. Kayak is accordingly at the same time a profound class, a social equity classification, and a biological supportability class. "Abundance without Work" was additionally one of the seven social sins as per Gandhi. Laying out function as love can be progressive a power in our experiences as it was eight centuries prior in the hour of Basava for making an equitable, reasonable society that improves human respect and grows human potential.

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