

Religious Socialism in Vachana's of Basavanna Religion in Vachanas

Shantaraj Rajaram Kotanakar

Government Grade One Degree College Badami – 587201, Taluk-Badami, Dist-Bagalkot, Karnataka, India

Abstract

Soul is a part of God. Linga is nothing but the God. It will subdue our all illegal criminal deeds. Consciousness is the way to reach the proximity of God. Basavanna introduced linga by which we can purify our heart and soul. Worship of Linga and adoration subdues our problems. Wearing of Linga half of our heart and soul are purified Basavanna tried day and night to eradicate difference of opinion for the castes. He Venerated equally all people of all kinds. Basavanna made Anubhava Mantapa as a practical hall for preaching religious practicals. Anyone living man if he is fit for earth he is also fit for heaven He established secular religious society Sympathy and non-violence are the great duties of man.

The heart of God is like a lotus of eight petals. He puts his soul of real love in the heart of God without knowing external bindings. So we should mingle our meditation in the heart of lotus. The petals of blessings embrace us. Basava believed God as omnipresent light and there is no existence without God. Basava cannot do anything without the grace of Kudalasangama. The devotees have given their flesh and blood for the worship of God. So God dwells in whole body of devotee. His soul is mingled with the soul of devotees if the meditation of devotees reaches the peak of God's heart God honours them.

" Egoism spoils human self knowledge
Errogance like rubbish annihilate usage
Squeeze out this garbage from this body
Praise from human makes me famous
It turns towards me as golden snare
Wound from golden edge. No where
in the Gods' plunge
Calling for my save and release
O Lord Kudala Sangama."

KEYWORDS: "Religious", "Anubhava Mantap", "Socialism", "Ling"

Basava was praised as great devotee and great worshiper. Basava thought of it as golden scaffold for him. Golden scaffold brings no rejoice. It gives wound and wound which thrashes him into miserable condition. He never forget this makings. Self-conceit man never gets the affection of God. Basava prayed God to come to avoid his faults and his self conceited feelings. He prayed to examine and to forgive his faults and to give salvation.

Even though we make any great work it will be from the grace of God only. Our popularly is not attained by us. But it is a queried by the blessings of God. No creature can move without the permission of God. So God is the master of play.

Socialism in Vachanas

Dominance of Social Changes:

Basavanna made male and female equal each other. Women are encouraged to participate in any kind of work in the society. It is prominently preached in Basavanna's utterance. A male and female are accompanying to lead life as the wife and husband. But society made castes Marriages were arranged in their respective castes. But Basavanna realized the people that any male can get marry with any female to modernize the society. It is justified in the 12th century. The pulpit is nothing but Anubhava Mantapa established by Basavanna the great. He situated the ground of universe in which everybody can show their skill of good character. He subjected his all sense organs before leap into the devotion of heart. His deeds and thoughts reevaluated in human mind and made righteous. So Basavanna was honoured by marry saints and he is followed by them in great number. He dominated all great poets by his easy literature of great thoughts of life.

Women never are inferior to man. She is restricted by some customs. She has to be subjection of parents in childhood. She is like slave under the husband during her married life and she should be dependant of her children in her senility. But tendency of society put woman in darkness. Basavanna tried to demolish this custom.

Irritation Against Social Evils:

When Basavanna was adopted "Upanayana" in his early days he felt sorry for old customs there was a pulpit in which all great reformers have gathered from all the corners. He preached the people and innovated and came to the volition that there are only two castes, the male and female on the earth. There is no variation in their status as man and a woman.

BASAVANNA THE SUN AND HIS RAYS

"Is not an anchor superior?
Than an elephant
While it tames the big elephant
Is not diamond superior?
Than a mountain
While it cuts huge mountain
Is not ray of light superior?
Than imagoes darkness
While it diminishes the dark
Is not remembrance of God Superior?
Than our faults
While it avoids our all sins
O Lord Kudala Sangama.

A thing being small is not negligible. It may has the quality or power to the great extent. The biggest animal elephant is turbid by a small hook. Hook never is negligible as a small thing. Mountain is horribly big. Comparing to this mountain to diamond is considerably small. However, diamond never be called inferior. It can cut the mountain Darkness is prevailed in wide surface. A ray of light penetrates the dark and gives of clear light to the whole surface.

One cannot tell ray is small. A lengthy forgetfulness is released by only a moment of plunging remembrance. In the same sensational truth humankind completely has forgotten the blessings of God in this occasion who remember with worshipping Kudala Sangam he will get salvation from all his sins and convicts. Remembrance of God is like the hook, diamond and a ray by which a great-thing can be achieved. The devotion is to be consolidated with his body, heart and soul to sacrifice to the great. Lord to get his good blessings.

"Is frog safe under the shelter?
of hood of serpent?
Is the man safe under the shelter?
of bondages of life ?
Do you not save me?
From this life of sins?
O Lord Kudala Sangama"

When the frog is dwelling in the shelter of hood of cobra, it has no pleasing sleep through out of its life span. Like that life is like a frog living in the shelter of cruel sins. In the human life, there are so many bindings of violence and false activities of own. Man is covered with all evil characters. Which are as whirling batten on the head of man, so human life is full of fear.

Key words: "Religious", "Anubhava Mantap", "Socialism", "Ling"

Conclusion :

Basavanna felt sorry in the God for obtaining human life from God. Because human life it is full of misery and bindings from which he cannot come out. Human life is inferior to the life of trees. Trees are giving shade to all. They are favourable to human kind. Their life is meaningful. Where the human life is meaningless and worse. So human life is neither useful in the earth nor in the heaven. Basava is uttering in God for not having any courtesy in making him as human.

Devaloka has been assumed to be in the sky. It is far away from the earth Good deeds bring the human to Devaloka. It is referred in our puranas. As far as our ancient ethics it is learned that only deities are dwelling in Devaloka and they are telling truth. They are still Matsaloka, heaven earth and hell. Human beings are living in the earth because they are not telling truth. So Devaloka is nothing but heaven. The man having good characters will get heaven others wise hell.

He loved the human race without discriminating any community.

A NECTOR HONEY DROPS OF ANUBHAV MANTAPA:

ANUBHAV MANTAPA is the first Parliament of India in which social, religious and political manifestos are determined. They are the limpidity's of Basavanna. Even today they are not come to light though eight hundred years passed. Anubhava Mantapa gathered punctual thoughts by glorious sharanas and devotees. Let us put our vision into the principles of Anubhava Mantapa established by Basavanna.

Work Cited

- Shri.V.C. Yagati. BA, LLB, Bangalore. Written The Gospel of Basava in English Translated with notes Published by Basava Samiti in 2007. Page NO:442.
- Prof. L.S. Sheshagirirao. Written Shri Basaveshwara in English On behalf of Sapana Book house in 2006 Bangalore. Page No:48
- Shri.D.M. Chandrashekar Rtd. Chief Justice of Karnataka Written Basavashwara in English Published by Basava Samiti Bangalore in 2004. Page No:28
- Above Vachana is chosen from the book BASAVANNANAVAR VACHANAGALU Written by Laxmeshvarmath , Vachana Number : 42, Page Number : 16, Vidyanidi Prakashan Station Road, Gadag.

- Above Vachana is chosen from the book **BASAVANNANAVAR VACHANAGALU** Written by Sri D.K.Vijayakumar , Vachana Number : 207, Page Number : 117, Maruti Book Centre Gandhi Circle, Gadag.
- Above Vachana is chosen from the book **BASAVA VACHANAMARTU** ritten by Sri Sri Basavaraju , Vachana Number : 99, Page Number : 103, Basavasamiti, Basaveshwar Circle, Bangalore.
- Above Vachana is chosen from the book **BASAVANNAVAR 180 VACHANAGALU**” Written by Dr. B. Veerupakshappa, Vachana No.82, Page No.82.
- Above Vachana is chosen from the book **BASAVANNANAVAR VACHANAGALU** Written by K. Ramu , Vachana Number : 130, Page Number : 50, Kannadambe Prakashan Balepet Main Road, Bangalore-560051.
- Above Vachana is chosen from the book **BASAVANNANAVAR VACHANAGALU** Written by Shri. G.VShastri, Vachana No.210, Page No. 115, Paru Prakashan Station Road, Gadag.
- Above Vachana is chosen from the book **BASAVANNARA VACHANAGALU** Written by Shri H.T. Mahanteshshastri, Gadag, Prakashkaru, P.C.Shabadimath Book Depo. Gadag-582101 Vachana Number : 302, Page Number : 106