

SREE BASAVESWARA AND SOCIAL WELFARE ACTIVITIES

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Abstract: *The movement of reformation inaugurated by Sree Basava had its for reaching effect upon the social life of the nation. Basava genuine reformer appears once in a millennium. He appears to review the past history of our social conditions and to set them in a new order. His task is not one of a revolution, but of readjustment. So long as we view Basava in the context of Veerasaivism, 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 society, but in the scum of society.*

Key Words: *Basava, Social welfare, veerasaivism, social reforms, welfare state, humanist, culture, spritual*

1. INTRODUCTION:

Basava flourished in the 12th century in city Karnataka. He was a prime Minister to king Bijjala, who ruled from 1157 to 1167 over Kalyana, a of historical importance. Basava was indeed a great prophet for in him we find the combination of rare qualities. Basava raised the cry of revolt against the static from of society, He taught the dignity of manual labour by insisting on work as worship.

2. OBJECTIVES:

- To narrate the social welfare activities of Sree Basava
- To sketch social reforms of Sree Basava.
- To analyze the contributions of Sree Basava

3. METHODOLOGY:

I have scientifically adopted **descriptive method, narrative and historical method.**

4. SREE BASAVA AS A SOCIAL REFORMER

Basava was an advocate of strict monotheism. He was against Vedic priest craft as well as Agamic temple-craft. He supported neither the naturalism. Naturalism is the worship of the power of **nature as beings**.The social and cultural conflicts which had been going on in India from ancient days were stimulating a new ferment within the Hindu society. At the time of Basava there were apologists of cast and priest craft, just as they are even now, who had been giving a new interpretation to the old religious practices and forms of thought, but Basava with a courageous frankness acknowledged the prevailing evils of the Hindu society and suggested ways and means of a new orientation.



BHAGAVAN BASAVESHWARA



Anubhava Mantapa



Followers of Veerashaivism

One of the monumental works of Basava did was establishment of an institution named the Anubhava Mantapa. It was a spiritual as well as social academy presided over by Allama Prabhu, a great spiritual personage. This cultural history of India was founded by Basava about 1160AD. is corroborated by the sayings of his contemporaries. Anubhava Mantapa is not a fancy, but a fact that stands pre-eminent in the history of Veerashaivism.



5. BASAVA AND WELFARE STATE:

The idea of the welfare state was first enunciated and practiced by Ashoka. He ruled over a vast empire in a benign spirit. He tells us himself in his edict, “All men are my children, and just as I desire for my children that they may obtain every kind of welfare and happiness both in this and next world, so I desire for all men..... The welfare of the whole world is an esteemed duty with me, and the root of it is exertion and dispatch of business. I can therefore never be satisfied too much with my exertion, or dispatch of my business in the matter of administration... I cause this document of Dharma to be engraved in order that it may endure for a long time and that my sons and grand-sons may similarly exert themselves for the welfare of whole world.”

Basava attempted to formulate the highest good in accordance with the principle of self-realization, bringing the individual and society into their proper relations. “**The highest good is**” a social order in which the highest potentialities of each individual are developed to the maximum, and in which these potentialities are expended in the interests of that order to guarantee its stability and permanence.” In this scheme the organic unity of society, the supremacy of the character values and the principle of self-realization of the individuals in society are recognized.

6. BASAVA AS A HUMANIST:

Moral solidarity is infinitely superior to material solidarity. But unfortunately this moral solidarity is lacking in the present day socialism. That is why communism and the so-called socialism have crumbled and tumbled to pieces even after seven decades of trial and error and the use of brute force to regiment people under the state-run system. Basava laid great emphasis on the moral solidarity as the corner-stone of the edifice of real humanism. It is said that the truth like light always travels in a straight line. Hence it is the qualities of straight-forwardness, simplicity, sincerity and the like moral virtue that leads us to the realization of the self. Basava exemplified these eternal values better than anybody else.

Socialism of the true type must, in the opinion of Basava, take into account not only the economic values but also the moral and spiritual ones. Modern socialism has erected by isolating the economic man and relegating the moral and spiritual values to the lumber room. The idea of God as the creator and father of all mankind is in the moral world what gravitation is in the natural world. It holds all together and causes them to revolve around a common centre. Take this away, men drop apart and moral chaos would then be the order of the day. This is what we are witnessing in our present day social life. It is mutual love and cooperation among the members of society based on the

moral and spiritual values that contributes to the real growth of human personality. Hatred or violence in any shape or form cannot lead to any kind of lasting peace of socio-economic reconstruction.

In the real humanism, woman should occupy a place in a society on an equal footing with man. If we want to estimate the depth of degradation to which a community has sunk, we have only to look at the way in which it treats its women. Crude and savage races treat their women with great severity and cruelty. Basava gave a status of equality and an independent outlook to women in the community, as a result of which a host of women mystic arose and shone in the firmament of religion thought and social life. To name a few of them: **Akka Mahadevi, Muktai, Lakkamma, Lingamma, Satakka, Somavve, Remevee**, etc. All of these women mystics composed *vachanas* or sayings and became community leaders. It was a considered opinion of Basava that family is the unit of social life and that woman is an angel of the household. All kinds of relations emanate from the family and the saint who has extended this relationship so as to embrace the whole universe becomes a Vishvakutumbi. A saint is a Vishwakutumbi because his relationships do not stop with the family, he embraces the entire world in his wide sweep as his family.

7. CONCLUSION:

Basava was a prophet of high ethical and moral ideals; to him the divorce between politics and morals is a grave offense. He does not separate the individual from society, for they both act and react upon each other and thus enrich the political, economic, social and moral life of the society. In his attempt to realize a better order of human society, Basava devised a new moral strategy. He advocates the method of regulating along non-violent lines, group life in its political, economic and social aspects. He proclaims that there cannot be two consciences of man, one individual and the other social. The same code of morality, he observes, should regulate human conduct in all spheres of activity.. Basava's outlook may therefore be reduced to this form Basava was a prophet of high ethical and moral ideals; to him the divorce between politics and morals is a grave offense. He does not separate the individual from society, for they both act and react upon each other and thus enrich the political, economic, social and moral life of the society. In his attempt to realize a better order of human society, Basava devised a new moral strategy. He advocates the method of regulating along non-violent lines, group life in its political, economic and social aspects.. Basava's outlook may therefore be reduced to this formula: if an individual has to reform himself he must do so while concertedly reforming society.

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