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ROLE OF LORD BASAWESWARA IN ERADICATION OF CASTE SYSTEM IN KALYANA-KARNATAKA A SPECIAL REFERANCE TO 12TH CENTURY CE.

Basawaraj Rajole

Assistant Professor of Sociology,
Government First Grade College Bidar Karnataka (India).

ABSTRACT:

Basaveshwara, also known as Basavanna, was a saint poet, social reformer, and philosopher who stood up to gender, caste, and class inequalities as well as societal issues of the time. He underlined the pride of work, monotheism, and peacefulness while supporting and rehearsing the upsides of fairness. His affirmation of ladies' uniqueness and privileges was one of his numerous commitments to the recovery of contemporary custom bound society. His thinking and lessons go past all limits, tending to the worldwide and timeless. Basavanna was an eminent humanist who contended for a better approach for life wherein divine experience was fundamental to life and position, orientation, and social contrasts were unimportant. The wife and husband were treated as equals in every way, and they shared the same social and religious responsibilities. The creation of the religious discussion and experience forum AnubhavaMantapa was largely influenced by Basavanna. Subsequently, a nearer assessment of the Mantapa's activity ought to give us a more clear image of Basavanna's mentality toward womanliness. In profound things, ladies were not viewed as mediocre compared to guys. Accordingly, ladies' commitments to strict experience were energetically embraced, yet additionally significantly esteemed and advance.



KEYWORDS: Social Change, Age Producer, Veerashaivism, Social Development, Vachanas, Other world liness, Holy person Writer, Reconstruction, Moderate Demeanor.

INTRODUCTION:

The major works on Indian history and literature barely mention the twelfth-century Virasaiva or Lingayat movement, which altered Karnatak society and culture. Max Weber made little notice of the Lingayat development in his investigation of Indian religions, attributable to the way that the religion's essential literary sources were in Kannada. From 1106 to 1167, Basavanna, also known as Lord Basaveshwara, was a saint-poet, statesman, charismatic leader, and social reformer. He was a member of the Kalyani-Chalukya-Kalachuri dynasty when he lived. He was active during the reigns of both dynasties, but his power reached its highest point during the reign of King Bijjala II in Karnataka, India. Basavanna, the pioneer behind the Lingayat order and a twelfth century logician and social reformer, was brought into the world in Karnataka's BasavanaBagewadi town, which is 20 kilometers from Hungundtaluk. He was married to Gangambika, the daughter of the Prime Minister of Bijjala—one of the great Chalukya emperors—and was born in Kudalasangama. Vachana, for example, the Crapped sthala-

vachana, Kalajnana-vachana, Mantra-gopya, Ghatachakra-vachana, and Raja-yoga-vachana, are among the works ascribed to Basavanna. Basava accepted that all people were made as equivalent, paying little mind to station, and that a wide range of difficult work were similarly important. Basavanna, all together of different fans, ascended against imbalances in view of rank, class, and orientation. He underlined the pride of work, monotheism, and peacefulness while supporting and rehearsing the upsides of fairness. Members of this movement wrote thousands of lyrics (vachanas) in the people's language, Kannada. Basavanna is no question one of the vachana custom's best artists. Social change, the piece and foundation of an overarching set of rules and an arrangement of precepts, and otherworldly self-light are objectives of these reflection verse, which are both logical and all inclusive. The Lingayats / Veerashaivas, a powerful political group in Karnataka, worship Shiva. The Lingayats are followers of Basavanna, a saint and philosopher from the 12th century who opposed traditional worship and the primacy of the Vedas. The Veerashaivacult of the community also practices other Hindu rituals and worships Shiva statues. The Lingayats believe the Veerashaivas to be Hindus since they follow Hindu practices, while the Veerashaivas accept that the local area was established by Shiva and that Basavanna was one of its holy people.

Basava – 12th Century Social Reformer against Casteism in South India

Basava, also known as Basavanna, was born in the Bijapur district of Karnataka, India, in 1134 to a Shaiva Brahmin couple named Madarasa and Madalambike. Basava is a man somewhat revolutionary that was against casteism and unapproachability. He firmly had faith in "work is love" standard, social uniformity and settling clashes through banter and not by viciousness. In the early 12th century AD, he is well-known for his ideological spiritual preaching and progressive revolutionary ideas regarding the well-being of humans and society. In those days, people were tightly bound to religious traditions. People lost their sight as a result of these customs, rituals, and traditions. It was lost on people that there is only one God. Blind religions and convictions among individuals set out an underpinning of position framework. Basavanna left his folks at 12 years old years and went to kudalasangama for studies. Basava denied his family's Upanayana ceremony because he was against rituals. Everyone was amazed by his bold decision at a young age.

Basava's philosophy and teachings

Basava's central goal was the development of another general public where all people are viewed as equivalent regardless of rank, belief, calling, orientation, and so on. He laid out Anubhava Mantapa, a profound illumination community run on specific honorable standards. The following are some of the most important lessons from his teachings and philosophy: In the universe, there is only one God, and he goes by many names. Show compassion and mercy to all living things. Live for the benefit of all people, not just yourself. taught those who lived a simple life that one should not eat or drink to please one's tongue. It ought to be taken as a 'prasada' All individuals ought to take up a fair and legitimate method for job. Of the everyday profit, one ought to take just the required for the support of the family and the rest ought to be proposed to the advantage of others in the method of administration The nobility of physical work lies in the work we do. Each sort of difficult work who peered somewhere around high station individuals ought to treat them with affection and love. As a result, during the country's economic history, arts and crafts thrived. Birth and strict conventions doesn't decide the significance of an individual. A person becomes great through good behavior. Work should come from the heart and be done with devotion. It should never be done to gain praise from the public or gain publicity. To accomplish or carry on with a profound life, individuals need not surrender the family holding and become a priest. They can likewise carry on with a legitimate existence as householders. Equal opportunities for religious life should be available to everyone. believed that one's own awareness is a good teacher. He also believed that debate, not violence, should be used to resolve conflicts.

Role and influence of Basavanna

as a Social Reformer: Basavanna was a thinker and a social reformer who combat against the social issues of the day, like the rank framework and Hindu strict practices. His thinking and lessons to past all limits, tending to the worldwide and everlasting. A well-known humanist, Basavanna advocated for a new way of life in which divine experience was at the center of life and caste, gender, and social divisions were irrelevant. He faced conflict on all diseases, from financial biases and unapproachability to orientation separation. Basavanna advocated devotional worship, which shunned Brahmin-led temple practices and rituals in favor of individualized direct worship of Shiva through methods like individually worn icons and symbols like miniature lingas. Vachanas, Basavanna's poetry, was used to raise social consciousness.

Basaveshwara used democratic and peaceful methods rather than resorting to violence to achieve equality. What he did was to eliminate glaring contrasts between endlessly man, through his standards of kayaka and Dasoha. The correspondence which Basaveshwara underscored as alluring isn't the equity of limit. The disparity which he deplored isn't the imbalance of individual gifts, however of the social, financial strict and profound practices which made in correspondence and thwarted the development of a people character. He was more concerned with a spiritual connection and the behavior that should be based on it than with biological phenomena. His view was that men will be men in light of the fact that the spirit is available in each person

Basaveshwara's Contribution to Casteless Society

India is the main country on the planet which depends on standing framework. India's current system has not only caused social inequality but also sparked division among its citizens. Millions of Dalits have been ignored, ridiculed, boycotted, and brutally attacked since ancient Indian society to caste-based society today. However brought into the world in India they are living like 2nd grade residents in their own country. Born into a Brahmin caste, social reformer Basaveshwara opposed the "Hindu social order i.e. varnashram dharma." In those days he supported normal eating and entomb standing union with construct the dignity of down trampled individuals and battled for the obliteration of the position framework. He worked for the underprivileged as a Brahmin, making an outstanding contribution to the Dalits' upliftment. To comprehend the substance of his philosophical lessons, understanding the Indian Culture in the Verifiable Contest is essential. Basaveshwara was a dynamic scholar brought into the world in middle age India. He attempted to awaken the Indian Society through his writings and teachings. I would like to share my thoughts on Basaveshwara's efforts to improve Dalit society in this paper. There are many religions in India, but Hinduism is the most widespread, with many castes and subcastes. There was a distinct culture and code of conduct for each caste. In Hinduism the Varnashrama swayed a various leveled premise at its pinnacle. Brahmins, Kshatriyas, Vaishyas, and Shudras were the four varnas in Varnashrama [1]. Below these four varnas were the untouchables. The members of the other four castes were not even permitted to interact with these untouchables. They were not allowed to go into sanctuaries as such they needed to love less popular divine beings and goddesses and devils and created culture to forfeit creatures and blood. These segments were generally uneducated and training was not at their span. They were not allowed to stroll with foot product on the central avenues of the towns. Even though they were not allowed to use other people's wells for drinking water, the untouchables were forced to live apart, far from villages and townships. If they broke the social order, they were punished severely and prevented from drawing water.

In India birth of an individual chose the fate of the individual. Assuming he was brought into the world in an upper position, he partook in every one of the honors despite the fact that he didn't merit them. Only those who were born into the upper caste were eligible for advanced education and social positions. The Upanayana or Brahmopadesham, or Samskara, was only for the first three castes, not for Shudras. They were not permitted to learn the Sanskrit scriptures, which were written in a language that only a few people were familiar with. They were also denied the opportunity to learn the language. The shudras in spite of being greater part of populace were given the second rate status and were simply made to fill in as workers and taken part in works of lower unit. People believed in superstitions,

and in the name of religion, animal sacrifices were performed meaninglessly and were considered a part of the rituals. Even the priests in the temples exploited them by taking money in the form of Dakshina to perform vratas and pujas while practicing to overcome the so-called sins of the shudras [2]. They additionally put stock in the Karma hypothesis emphatically. It is said that if a man is poor or in any other way in trouble, it is all because of his previous sins and wrongdoings from his birth, and there is no other way but to face them in this life. By working on his current life there was little degree to get a change life.

Ingaleshwara, a village near Bagewadi in the Bijapur District of Karnataka, is where Basaveshwara was born in 1131 A.D. His dad, Madarsa, was a shaivite Brahmin and was the head of the Agrahara (town relegated to Brahmins for their maintenance). He and his significant other Madalambike, were incredible lovers of Nandikeshwara icon at Bagewadi. Basaveshwara was emphatically varied with the rank and its pecking order framework. He worked for a casteless and raunchy society and had faith in freedom, uniformity and organization. He was equal to everyone, regardless of caste, creed, occupation, sex, or wealth [3]. He struggled to eradicate varnashrama and untouchability from society.

Basaveshwara moved among all people, visited places where untouchables lived, and even ate with an untouchable named Shivanagamayya, who caused a stir and attempted to revolutionize society. Nonetheless, the then society was not in that frame of mind to acknowledge a palaces framework. Kondey Manchanna and his associates, who were envious of Basaveshwara's rise and his great achievements, seized this opportunity to gather orthodox and traditionalists to carry tales to Bijjala and to urge him to protect Dharma. The staunch believers and orthodox elders felt that the religion was in trouble and feared its danger [4]. Various individuals abused Basveshwara by alleging that he had misused his position as minister to feed many sharanas in opposition to the caste-based system. Bijjala realize that his charge was unjustifiable. Nevertheless, Basaveshwara was publicly vindicated after an investigation into this claim. When Basaveshwara married Haralayya, an untouchable cobbler and daughter of Madhuvarasa, to Kalyani, a Brahmin by birth, they called it varanasankarana and demanded that those responsible be punished, claiming that it was a violation of Varnashrama Dharma[5]. Other sharanas attended this marriage to bless the couple. The recently married couple later turned into the supporters of Basaveshwara. At the point when Bijjala dissented and scrutinized the holiness of the intercaste marriage, Basaveshwara said, both have become sharanas and there was no distinction of standing among them and everything looks great to any one especially when there was association of hearts of those people. The individual's caste or occupation cannot prevent a marriage. Additionally, he advised Bijjala not to engage in such irrational protests in the future.

As disdain came from individuals, the lord Bijjala disregarded the counsel of Basaveshwara and requested that Madhuvarasa and Haralayya be rebuffed harshly. After that, the eyes of both were taken out, and they were brought into the open and clung to the elephant's legs until they died. Basaveshwara who was extremely delicate ordinarily couldn't bear this shock and any sort of brutality was contrary to his standard. This sort of savagery was past his delicate psyche to bear. He blamed himself for the king's cruel treatment of the couple and thought he couldn't stay in Kalyana. His mission ended there, and he went to Kudala Sangama, where he was raised during his formative years and was nurtured. He died in 1167 A.D. His reforms were one of a kind because they were multifaceted—religious, social, ethical, economic, literary, and intellectual. Basaveshwara battled hard to lay out a casteless society which is widespread in structure. He revamped the Shaiva faith. His new religion is open to people of any caste, social status, occupation, or sex. The fundamental necessity for joining his religion was monotheism, i.e., confidence in one Preeminent God as recognized from polytheism, i.e., revering numerous Divine beings and Goddesses. The following prerequisite was wearing 'Linga' called 'Ishtalina' on one's body, and loving it everyday [6]. With "Mantropadesha," Ishtalinga is taken from the "Guru"'s hands. Basaveshwara, accepts that the human body itself is the residence of God and one can intervene on God in this brain.

Isthalinga was worshiped directly by Basaveshwara without the help of priests. He expressed that there is additionally compelling reason need to go on journey and transformed the way love to be

finished and disposed of double-dealing by clerics. He stressed on Bhakti (Devotion). For love of God, One's sentiments and feeling are a higher priority than the type of Madras or their language. Basaveshwara didn't trust in "Yaga", "Yagnya", "Homa" and said they have no bearing in his transformed religion. World is genuine and not deception according to Basaveshwara. He says one shouldn't take off from life and ought to carry on with a mindful life. A sour or cynical outlook on life is not acceptable. According to him, "Live well here to the satisfaction of Shiva and be accepted in the other world" is the very essence of his religion, and the only way to achieve Moksha is through body-mind co-operation. Asceticism, or renunciation of this world, was not a practice that his religion advocated. Basaveshwara's philosophy is centered on activism—dedicated effort to make people happy and the world prosperous.

Basaveshwar's Philosophy on Humanity and Social Equality

In 1131 AD, Vishwaguru Basaveshwara, also known as Basavanna, was born in Bagevadi, which is in Karnataka's undivided Bijapur district. Madarasa was his mother, and Madalambike was his father. They belonged to the community of Brahmins. In Upanayana, or the thread ceremony, he was initiated at the young age of eight with the holy thread known as "janivara." Basavanna rebelled against this custom, cut off his janivara, and left his home to attend Kudalasangama, where he received a comprehensive education. He traveled to Kalyana at a later stage, where the Kalchuri king Bijjala (1157-1167 AD) ruled. He was initially appointed as a karanika (Accountant) in the court of king Bijjala due to his highly intellectual personality. After demonstrating his ability to manage affairs, he was promoted to prime minister of Bijjala.

Therefore, Basaveshwara's Kayaka principle states that all occupations are equivalent, have equal respect, and contribute equally to society. Basaveshwara was a philosophical practitioner. His concept of Kayaka, which certainly predated Gandhi's concept of bread labor, was a significant contribution to practical philosophy. The principles of equality of all men and the fundamental dignity of labor are embodied in Kayaka, which cuts at the heart of traditional varna or caste hierarchy. This old idea is absolutely in similarity with the advanced popularity based standards and communism. Its objective is an equitable distribution of work and wealth. Nobody idles or begs in the Kayaka system of society. Everyone works according to his capacity.

Philosophy of Humanity and Social Equality

It is worth to underline in the twelfth century Basaveshwar was had confidence in fairness among every one of the sorts of individuals. Basaveshwar is an extraordinary financial spiritual reformer of India. Like Buddha, he coordinated a mass development for an enormous scope against a standing ridden society. Through superstition and fear, the masses were subjugated by the princely class and the priestly class, who praised one another as if they were gods on earth. The orthodox caste society's evil practices included quality discrimination and segregation. Numerous scholars of the world revoked commonplace life and committed it only to simple teaching. Be that as it may, Basaveshwar carried on with a wedded life and followed a Kayaka (Work) as a Pastor under Ruler Bijjala. Basaveshwar advocates not the inherited calling but rather argues for the free decision of occupation. Another significant rule is Dasoha since everybody procures his base necessity through kayaka, he contributes the remainder of his work to society, rather than involving something similar for the amassing of privately invested money. Thus, kayaka doesn't support the hoarding of riches; Kayaka should be performed with Dasoha in mind. Subsequently, there is a finish to all double-dealing and to all differences of riches. The application of these two fundamental principles of Basaveshwara could result in equality for all segments of society.

For arranging his change development to accomplish fairness, Basaveshwar was laid out Anubhava Mantapa, where everybody express their thoughts regardless of positions and orientation. The thoughts communicated by Shivasharanas (Male logicians) and Shivasharaneyas (Female scholars) were with regards to Vachanas (artistic refrains). "As per him, all men are equivalent according to God, all things considered, all men are equivalent. Everyone is treated equally when it comes to the

significance of men in terms of their ethical value. To put it another way, "equality exists philosophically" (Jangama, 1985). However, it should be noted that Basaveshwara's idea of equality was more than just a religious or philosophical formulation. The approach was broader.

Women Empowerment:

Basavanna's extraordinary contributions to humanity are priceless. His affirmation of ladies' uniqueness and privileges was one of his numerous commitments to the recovery of contemporary custom bound society. It goes without saying that a society's cultural level is directly related to a woman's status in that society. In a progressive society, women's subjugation decreases as their status rises. The ideal society imagined by Basavanna and the Sharanas in the twelfth century was a major move toward ladies' opportunity, and one will be in a superior situation to evaluate their age making commitment on the off chance that one looks at the state of ladies around then. There is motivation to feel that ladies had equivalent privileges to guys in the early Vedic period. The wife and husband were treated as equals in every way, and they shared the same social and religious responsibilities. The intellectual and spiritual life of the community was heavily influenced by women. The Rigveda contains a number of hymns written by women. Vivavara, Apal, Lopamudra, Ghosa, Indrāni, and Sachi are among the hymn writers mentioned. It is possible to deduce, based on allusions in Dharma Shashtras, that women continued to enjoy independence and respect long after the Vedic period. But it only lasts a short time. Before long, the dull period of ladies' oppression seems to have started. Manusmriti is kind to women in a few of his remarks. He declares that where ladies are regarded, the Divine beings are more than happy; However, no sacred ceremony brings rewards where they are disrespected. However, some of his comments about them are almost as positive as the others.

He believes them to be ethically unfortunate creatures. In this world, women are naturally attracted to men; Consequently, wise people never become vulnerable around females. Verse like this abound. Manusmriti asserts that a woman will never be able to survive on her own. She is protected as a child by her father, her husband as an adult, and her son as she gets older. They are not permitted to offer petitions, perform retributions, go to journeys, recount Vedic Mantras, or love Divine beings! One of the many ancient and cruel practices of Hinduism that Basavanna fought against was this illegal treatment of women—the unwillingness to recognize her status as a human being—as we will see in the following section. This kind of religion wouldn't last very long. In response to the degenerate Brahmanism's proclamation of class division, Buddhism and Jainism emerged. Although her salvation was not yet complete, it appeared to be on the horizon. Similar to the typical post-Vedic society, Basavanna was born into a civilization of the twelfth century that was rife with irrational faiths and beliefs. In this culture, women were treated like cattle and slaves. Basavanna was tasked with providing women with dignity and freeing them from their traditional shackles. The creation of the religious discussion and experience forum AnubhavaMantapa was largely influenced by Basavanna. It was primarily cared for by him, with assistance from Chennabasava and Allama Prabhu. Subsequently, a nearer assessment of the Mantapa's activity ought to give us a more clear image of Basavanna's mentality toward womanliness. The Mantapa's membership was overwhelmingly female. Lingayatism made its ways for people of all standings and ideologies by imagining the 'LingaDeeksha' ceremony. In profound things, ladies were not viewed as mediocre compared to guys. Accordingly, ladies' commitments to strict experience were heartily embraced, yet additionally significantly esteemed and advanced. The dialogue between Akkamahadevi and AllamaPrabhu is one of the best parts of the ShunyaSampdane.

Above all else, he was a mystic with unparalleled practical knowledge of the universe. He thought that practicing was better than preaching or persuading. In his treatment of his significant other, Nilambike, and an enormous number of ladies holy people who took part in the religious talks at AnubhavaMantapa, one can see proof of his good disposition of ladies. Several of these saintly women were married, while others were single. Basavanna, who was cheerfully hitched himself, never expressed that having a spouse was a hindrance to otherworldly fulfillment. It would appear that Nilambike had a lot of freedom. They were unquestionably loyal spouses who were always by his side and helped him fulfill his political and religious responsibilities. Simultaneously, they participated in the

AnubhavaMantapa's discussions on their ladies and created their own vachanas. It is believed that he was also close to his sister Nagalambike. An event that took place in Basavanna's later years sheds a lot of light on their elevated status as a result of his influence. After becoming disenchanted with the situation, Basava decides to permanently leave Kalyana. He set out in the direction of Sangama, where he intended to join Linga. He might not have thought it right for him to leave them behind. Consequently, he sends HadapadaAppanna to return his wives to Sangama. Nilambike wonders why Basavanna has asked her to go to Sangama when she gets the message. Isn't it imaginable that she could track down recovery in Kalyana itself? Linga is in the room, but she is also here. Additionally, Basavanna is always on her mind. She begins with her thoughts, but Basavanna is the only person she ever meets. Similarly as she shows up at Tangadagi, she gets the appalling insight about her better half's passing, and she converges with Linga. Nagalambike, then again, is said to have enlisted in the Sharanas' military to fight Bijjala and his devotees, who were carrying out violations for the sake of religion. She is said to have fallen victim to a fight. As evidenced by their fully developed personalities and ability to think and act independently, Basavanna had motivated them to grow and develop. At the point when a lady is energized by her folks or spouse, she is at her best. A new era of honor, social equality, and economic equality for women had begun with Basavanna. As a result of the gentle wind of change that was blowing, a lot more women developed to their full potential.

Basaveshwara Views:

Basava illustrated his way of thinking of life and religion in the language of people, in an artistic classification called Vachanas, acclaimed by researchers for its beauty, brevity and strength. He asserted that religion was intended for man and his life. He founded a new religion based on spiritual equality, self-respect, freedom of worship, and fraternity in order to free oppressed people from the slavery of the Caste system. Basava presented the idea of Isth Linga, in place of Sthavara Linga (temple introduced Linga). This generally changed the ethos of man-god relationship. The rejection of the Sthavara Linga signified the rejection of a temple that was completely inaccessible to Untouchables, full of priest exploitation, and established sanctity by declaring the body to be a temple. Linga deeshka which the adherents of Basava were entitled to, became image of otherworldly fairness. Basava decast himself in his struggle against untouchability by abandoning his Brahmin heritage and claiming to be the son of salves: The daughter of Cobbler Chennayya and Kakkayya." "When all men are born were composed of the same seven fluids (dhatus) and came out of the same womb and when on the same earth stands the outcast's hovel and the deity's temple, why this discrimination," Basava questioned the justification for discrimination and advocated for its eradication.

CONCLUSION

This was the reality of the twelfth hundred years in India. Nothing changed even in 21st 100 years. The social, political, cultural, and economic conditions did not change during the approximately 200 years of British rule in our nation. However, the depressed classes experienced a democratic awakening. They became cognizant about their fundamental privileges which were a piece of general public popularity based arousing during the English Rule. After Basaveshwara various social reformers like Jyothi Rao Phule, Dr. B.R. Ambedkar has put in a lot of effort to help the oppressed. Particularly, Dr. Ambedkar fought against the country's untouchability, social inequality, social and religious evils, and malpractices. Notwithstanding his extraordinary endeavors to change the general public, these consuming issues actually exist even in the contemporary society.

The ethical and educational system that Basavanna propagated was straightforward yet lofty. Basavanna was a reformer who had genuine concern for the marginalized people who were crushed under the callous attitude of rigid, age-old, outdated customs, beliefs, and rituals that had bound the common people of his time (i.e., the 12th century) into the shackles of tradition reddened society under the guise of religious, societal restrictions. His yeoman service and contribution to the cause of social reforms such as caste eradication, women empowerment, which were working the existences of many. He was forced to risk his own life to cross the opposition and non-cooperation of his fellow upper caste

members. In any case, Basavanna was firm in improving the general public as a visionary and as age creator for him nothing was a higher priority than the social reconstruction and social change he had gone for the gold. Basavanna is viewed as an incredible rescuer and heavenly figure who took birth to set the disparities. with his highly progressive ideals, which the majority of upper caste people did not agree with. However, Basavanna made the decision to break free from the rigid ties of outdated religious beliefs and blind traditions.

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Basawaraj Rajole

Assistant Professor of Sociology, Government First Grade College Bidar Karnataka (India).