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Basavanna as a Social Reforms As Well As Work Is Worship in Philosophy Findings Research and Condition

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Abstract

Basavanna takes birth in the horizon of this earth. As he grows his mind is attaining philosophical thoughts about God and supernatural moral impressions. The supreme peak level thoughts are gathered in his mind. Miracle thoughts such of Basavanna are never seen and heard in any of the human being. It is assumed that God personally and purposely graced him in making the pavement for search of purification of life in order to display the structure of this human body through his Vachanas. His assertions are beyond imagination of great knowledge and Indian ancient epics inspired him by the gift of God. Our Upanishads, Ramayana, Mahabharata and Bhagavad-Gita are having integrity human life and measured his weight was justified and settled to the ultimate en.

Keywords: *miracle, human being, peace, worship*

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Shantaraj Rajaram Kotanakar

Introduction

Body is compared to the God's dwelling temple and it is told to purify the body in Upanishads Ravana was killed by Rama, because Ravana wanted to attain comfort for table to the body by all means. As he born in higher caste he was proud of it and as a king he was captured by all desires. His death was necessary to keep the peace in earth. The motives of Ravana made him guilty in the vision of God.

A thing of beauty is honored by its capacity not by size and shape. Dueling with good dealings make us please all the time. A man of courage without any error will have everything. If protector will be the destroyer nothing will be left in life. Man should be away from panchendriyas as much as possible. Human life is full of misery and bindings. Try to escape from these to make life softened otherwise you fall in mud of hell. Hope for wealth comfort are honorable to same extent But intoxication of them makes human to fall in darkness of misery Man is thinking that whatever he is doing is good without knows real deed. He forgets the baton of God's punishment hanging over his head. Death is assumed as sevilsze Worship has its own accord. It does not need external decorative and attractive activities of human. But it needs internal valuable sacrificing devotion of heart and soul. We should not justify your devotion by establishing temples and status of God. Concentrate in your soul of statue in the body of temple. We are attacked by sex, wroth and jealous in our life path. Avoid them strictly from their wrapping on your thinking's. Sins are following us until our last breath even after our death and punish us according to our deeds of criminal thoughts, today worth to do pious work for the human being. Whatever we earn today should be utilized for you and addition should be distributed to others. But whatever you gain sin's earnings cannot be distributed others. That sin will swallow you. Holy man is indented by his co-operative behavior with other knowing everybody as his kit and kin. Cruel man never is renowned in the vision of God. As per our Hindu customs wife and husband are the two wheels of life they lead the cart of life taking load of life. Pride is a bundle of many mistakes. Do not try to look at others mistakes, amend your faults yourself time to time, because stitch in time saves nine. Sympathy is the root of moral characters. It involves affection excuse and close relation. It expands our life in well spread twinkling field in which God enters with pleasant. God is too great. Nobody is greater than God. Because he created the human and makes everybody to act according to his will you perform your duties without expecting the results. God has given a particular work to everybody so we should do it promptly. Preceptor is

greater than God. He protects all the time, god impulse every heart of human. Faith in God never bring disappointment Happiness depends on what not we are catching our desires but what we are sacrificing our wealth money, food and our entire body to others which reaches the proximity of God. Senility makes body weak and feeble. But soul of confidence never gets senility. Future is unknown never be expected. It is nothing but God. Whatever man does higher deeds according to his will he will not become divine level he called an ordinary creature. But God is the supreme. He does not have any desire. So the seed of Bhakti in the soil of life you will get the crop of salvation. Knowledge is not greater than sacrifice. Sacrifice does not need any inspiration it takes birth by our own soul and mind. Scoundrels are not venerated by holly livings, because, they are having full of drawbacks of sins. There is a great relation between human and God. Relate your deeds with the utterances of God. Beat the snake of mind in the anthill of body and make body without poison. Take your bath not by sacred rivers; take bath from the blessings of God. Miracle happenings are made in life of human. Man proud of good miracles and assumed that is made by himself. It is his foolishness. It is made by creative body, sometimes Illusion born in the form of mother, son, daughter and other relatives. It is kept constant in our mind and bounded by affections. God is the supreme physician to heal up all disease of human, if that disease is made by God not made by human. So does not laugh at God's creation but laugh at man's creation try to live in shade of God which gives you cool mind? Mirth is not fruit of merit. Pay your tax of life in the form of devotion to God Amusement plays not in the form of comfort but in sacrifice. Every step in life is a struggling war to win sluggish is coward all the time. Dieting is better than without doing anything when human is unable to rescue from the illusions he hate the life himself.

Philosophy of Work is Worship

The utterance of Work is worship is to be adapted in human life. He who experienced this Vachana into his life his work is itself Worship. Philosophically it gives effective reality to enrich the mind in order to concentrate in moral deeds. Scientifically it benefits the man to get sound sleep. When man makes his routine work incessantly he will be tired and thirsty and he takes food and water peacefully, and becomes strong and healthy. The sound mind will be in sound body. Philosophically this utterance gives strong and beneficial benefits for the evolution of human beings. If we plunge into this utterance mind turns towards moral feelings and body will do precious work by which he will be satisfied. In addition mind evokes body to do still more work for the welfare of others; if the man mingles in his work he enjoys his life with comfortable and healthy mind. If body keeps its health well it promotes the mind towards high good thinking's.

When the mind is in steady of controlling external emotions it supports the man in becoming deserved human on the earth. He will be punctual in performing creative and spacious deeds so that he can be in the path of Basavanna's utterances which are becomes of human race.

Basavanna's amazing utterance is "Kayakave Kailasa" (work is worship).

- 1) 'Kaya' means 'body'. 'Kayaka' means 'toil with body and mind'. Everybody needs to be alert towards his Kayak. Kayak should be independent. One should not live a parasite life.
- 2) Kayak is an occupation of truth and purity. It should be bonafide and a holy temperament. Contrary deeds are only to earn money is not called 'Kayaka'. Escaping from any work is contradictory to 'Kayak'. Adopting austerity in hills, jungles is not 'Kayaka'. He will not get salvation. To attain salvation one need be liberated from life cycle life. It is not restricted to only saints; everybody can escape from the captivity of this miserable life.
- 3) The great philosopher of England Carlyle said "Work is worship"² in the 18th century. However, before six hundred years back this is very well said and practiced by Basavanna. Basavanna echoed "Kayakave Kailasa" Kayaka is more preferable than worship.
- 4) Kayaka is to be filled with heartfelt loyalty and surrendering mind, soul and body. The machinery occupation is not Kayaka. If one is involved with one's work, it is Kayaka. Involvement is the key to work and happiness.
- 5) There is no differentiation of upper and lower caste, auspicious and non-auspicious in Kayaka. Basavanna is quite against regarding this thought. The work of kings and priests is not superior to work of sweeper, drain cleaners and cobblers. The work that stands on bonafide mind is Kayaka. Superiority and inferiority does not arise in Kayaka.
- 6) Man is independent to choose any work. Basava was quite against this type of discrimination. Kayaka is not an advanced thought and followed by heredity. Every work has got its importance. It is having its own glories and respect. Dignity of labor is always venerated. Kayaka is nothing but the devotion in work. We see even God in our selfless work.
- 7) A common person works to earn money by hook or crook for his profits and benefits. It is not Kayaka. The procedure of work should be holy and glory. Everybody of the society should accept work. Destruction of others to earn money is never serving a good purpose. That money returns for remorse such as milk of dog is never used for the 'panchamruta'.
- 8) The good returns from work are not meant for himself and his family only. It is to be utilized for society and others.
- 9) Some portion of the wealth, which is acquired by the work, utilized for "Dasoha" for the poor and orphans. "Dasoha" is nothing but to feed poor people. Preservation of wealth is a great sin. Man should not expect more than sufficient. Today is for today tomorrow is for tomorrow. Your duty is not only to feed yourself and your family but also for weak people, they are also your companions and member of your family.
- 10) Superior and inferior feelings are followed by profession are meaningless. Anybody can be good and bad. Woman has the power of choosing any work equal to man. Any

one by anyone's wish chooses any work. Every work got its own dignity of labor. Caste and monopoly should be demolished. Only Kayaka is the cause of progress.

Conclusion

Basavanna not only preached the principle but also he was visiting the poor and the backward people to avoid superstition and superior and inferior. He has taken food with untouchables. He has absolutely involved in inter-caste marriages eight hundred years ago. He revolted against the tradition. He supported the marriage of Madhavaras's daughter who is Brahmin by caste and Haralayya's son who is cobbler by caste. So Basavanna is rightly been called as krantiyogi in this context.

Anubhava Mantapa maintained a professional equality in the society. Their caste or profession does not determine it. Neither any profession is superior or inferior. Basavanna opposes this tendency of inequality in the society. Everyone has the freedom of his own occupation for their feeding. Occupation depends on one's interest, wish and self-will but not on the base of any caste. Basavanna conceived complete freedom to everybody to choose his occupation. His occupation and achievement and evolution should be complementary to life not for destruction.

There are two evils of society, which lessen the progress of society; they are nothing but poverty and unemployment. There are two remedies for them. They are nothing but Kayak and Dasoha.





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