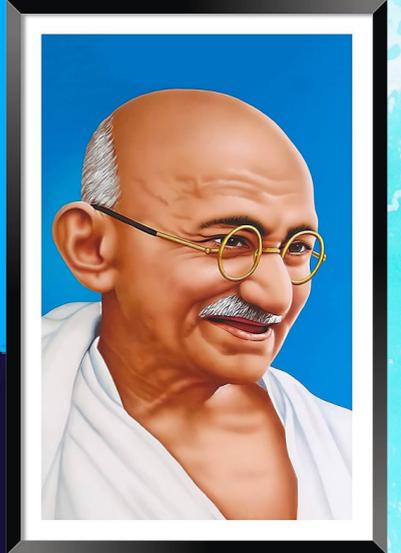
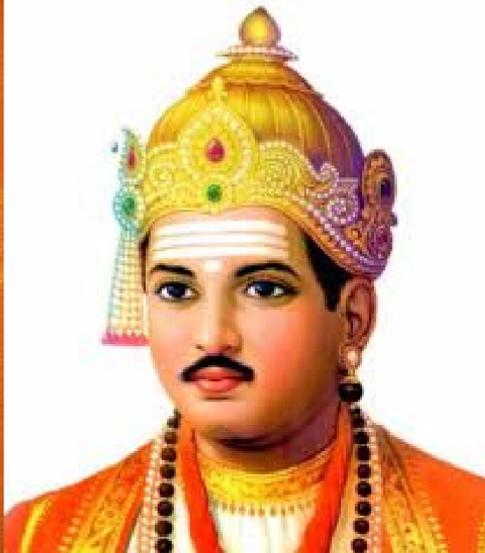
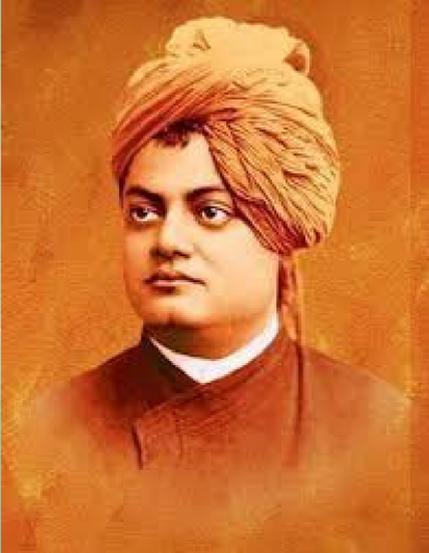




Seshadripuram Academy of Business Studies

Permanently Affiliated to Bangalore University
NAAC Accredited 'B' Grade
Kengeri Satellite Town , Bangalore-560060

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STUDY CENTERS OBJECTIVES

Learning and Leadership are indispensable to each other. It becomes all the easier for one to inculcate the ideologies of a great Leader when one studies a Leader's life. Through the four Study Centres Gandhian Study Centre, Vivekananda Study Centre, Ambedkar Study Centre and Basava Study Centre, Seshadripuram Academy of Business Studies aims to propagate the values, ideologies and teachings of these great leaders. All the four personalities have been leaders of world repute and have contributed to enrich the lives of their societies.

SABS believes in creating leaders through its Study Centres. With the Objective "Study a Leader to Become One" the stake holders of the institution strive to build an equitable society for all.

SESHADRIPURAM EDUCATIONAL TRUST

SET made a magnificent beginning in the year 1930. SET aims to empower every individual with knowledge and self-confidence by providing value based higher education. The SET has grown multiform to include 30 vibrant educational establishments providing to build a strong society.

Since the time of its inception and through the process of its evolution, the soul essence of Seshadripuram Educational Trust has always been "To educate, to empower, to enrich". Following in the footsteps of its own legacy, Seshadripuram Educational Trust imparts academic knowledge and inculcates value education to its students. It stands tall as a premier educational institution and, with its dynamic attitude, has been growing from strength to strength over the decades.

The Institution can proudly claim to having produced a large number of alumni who have excelled in their respective fields and have brought glory to their Alma-mater by contributing immensely to society. The spectrum of achievement ranges from sports to politics, from field of finance to event management, from motivational speakers to enterprising businessmen.

Seshadripuram Educational Trust has established itself as a renowned group of multidisciplinary institutions. It has expanded in terms of its number of educational institutions, extended its spectrum of subjects, extended its existence in more campuses and excelled in various parameters towards providing quality education. With its state-of-the-art facilities in all departments, extensive in-house amenities within the college premises and dedicated team of faculty, the Group has been striving to fulfil their commitment in providing education to students from all strata of society.

The unique feature of this Group is the fact that it is a public trust, reflecting the philosophy of: "By the people, for the people." There are many lifetime members in the group who are public figures, many who have been successful professionals and many others who have been contributing immensely to societal transformation.

SESHADRIPURAM ACADEMY OF BUSINESS STUDIES

We believe that success is bagged by those who are either the first, the fastest or who do things differently, the college puts in its best efforts to provide good and affordable education to all, thereby enabling each and every student to become socially responsible citizens. SABS has gained the status of a popular land mark in the vicinity. We appeal to everyone concerned to lend your helping hand to enable us to strength our goal.

The college aims to bring about a holistic development of the student population with equal emphasis on curricular and co-curricular activities through various associations to provide the right input to build a strong society. While strengthening the students academically, we also intend to make them socially responsible. The institution now has ASMITHE, a Community Oriented Forum, christened after two lady founders of the trust, Smt. Anandamma and Smt. Seethamma – the main focus of which is the betterment of the community.

The college is one of the best in its vicinity. The infrastructure, various forums, committees, active student – teachers interaction have brought accolades to the college. It is one of the most sought after college in Kengeri. The placements of the college is its key focus .The students of the college are placed in highly renowned companies with excellent pay packages. The Alumni of the college stand testimony this fact.

The college attempts to create a stimulating teaching learning environment which equips students with the knowledge and skills required to face the challenges of the globalised environment. It also strives to cultivate a warm, cordial and mutually supportive relationship with all its stake holders.

By the time students successfully complete their Undergraduate course, we hope to equip them with adequate knowledge and skills that their career demands, in addition to making them virtuous citizens who can face the challenges of life with greater confidence.

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ಬಸವಣ್ಣನವರ ಜೀವನ ಚರಿತ್ರೆ

ಸರಿಯಾದ ನಡತೆಯೇ ಸ್ವರ್ಗ ಎಂದು ಕಲಿಸಿದ ಕ್ರಾಂತಿಕಾರಿ, ದುಡಿಮೆಯೇ ಆರಾಧನೆ ಎಂದು ಸಾರಿದ ಅವರು ಸರಳ ಜೀವನ ಮತ್ತು ಸರ್ವ ಪುರುಷರ ಸಮಾನತೆಯ ಅದರ್ಶಗಳನ್ನು ಬೋಧಿಸಿದರು. ಮತ್ತು ಅವರು ಬೋಧಿಸಿದುದನ್ನು ಅಭ್ಯಾಸ ಮಾಡಿದರು.

ಬಸವಣ್ಣ ಅವರು ಕರ್ನಾಟಕದ ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ (ಹಿಂದಿನ ಬಿಜಾಪುರ ಜಿಲ್ಲೆ) ಹುನಗುಂದ ತಾಲೂಕಿನ ಬಾಗೇವಾಡಿಯಲ್ಲಿ ಜನಿಸಿದರು. ಬಾಗೇವಾಡಿ ಹುನಗುಂದದಿಂದ 20 ಕಿಲೋಮೀಟರ್ ದೂರದಲ್ಲಿದೆ. ಬಸವಣ್ಣನವರು ಮಾದಲಾಂಬೆಯ ಮಾತಾಪಿ ಸ್ಥಾನವಾದ ಇಂಗಳೇಶ್ವರದಲ್ಲಿ ಜನಿಸಿದರು ಎಂದು ಕೆಲವು ಇತಿಹಾಸಕಾರರು ಅಭಿಪ್ರಾಯಪಡುತ್ತಾರೆ.

ಮಾದರಸ ಮತ್ತು ಮಾದಲಾಂಬೆ ಬಸವಣ್ಣನವರ ತಂದೆತಾಯಿಗಳು, ಮಾದರಸ ಬಾಗೇವಾಡಿ ಪಟ್ಟಣ ಅಧ್ಯಕ್ಷರಾಗಿದ್ದರು. ಅವರು ಕಮ್ಮೆ ಬ್ರಾಹ್ಮಣ ಸಮುದಾಯಕ್ಕೆ ಸೇರಿದವರು. ಕಮ್ಮೆ ಬ್ರಾಹ್ಮಣರನ್ನು ಅರಾಧ್ಯರು ಮತ್ತು ಸ್ಮಾರ್ತ ಬ್ರಾಹ್ಮಣರು ಎಂದೂ ಕರೆಯುತ್ತಾರೆ. ಅವರು ಅರ್ಧ ಬ್ರಾಹ್ಮಣರು ಮತ್ತು ಅರ್ಧ ವೀರಶೈವರು. ಬಸವಣ್ಣ ಹುಟ್ಟಿದ್ದು ವೀರಶೈವ ಬ್ರಾಹ್ಮಣ ಕುಟುಂಬದಲ್ಲಿ ಎಂಬುದು ಖಚಿತ. ವೀರಶೈವ ಬ್ರಾಹ್ಮಣರು ವೈಯಕ್ತಿಕ ಲಿಂಗವನ್ನು (ಇಷ್ಟಲಿಂಗ) ಪೂಜಿಸುತ್ತಾರೆ ಆದರೆ ಅವರು ತಮ್ಮ ವ್ಯಕ್ತಿಯ ಮೇಲೆ ಲಿಂಗವನ್ನು ಧರಿಸುವುದಿಲ್ಲ ಆದರೆ ತಮ್ಮ ಲಿಂಗವನ್ನು ಪೂಜಾ ಕೋಣೆಯಲ್ಲಿ ಇರಿಸುತ್ತಾರೆ. ಮಾದರ ಮತ್ತು ಮಾದಲಾಂಬೆ ವೀರಶೈವ-ಬ್ರಾಹ್ಮಣ ಸಮುದಾಯದವರು.

ಬಸವಣ್ಣನವರು 12 ನೇ ಶತಮಾನದ ತತ್ವಜ್ಞಾನಿ, ಸಮಾಜ ಸುಧಾರಕ ಮತ್ತು ಬೋಧಕರಾಗಿದ್ದರು, ಅವರ ಬೋಧನೆಗಳನ್ನು ಕರ್ನಾಟಕ ಮಾತ್ರವಲ್ಲದೆ ಇಡೀ ದೇಶವು ಪಾಲಿಸುತ್ತದೆ. ನಿಷ್ಕಾವಂತ ಸಮಾಜ ಸುಧಾರಕರಾಗಿ, ಬಸವಣ್ಣನವರು ಸಂಪ್ರದಾಯವಾದಿಗಳ ಕೈಯಲ್ಲಿ ಬಹಳಷ್ಟು ಬಳಲುತ್ತಿದ್ದರು ಆದರೆ ಅವರ ಕಾಲದ ಇತರ ಸುಧಾರಕರೊಂದಿಗೆ, ಅವರು ವೇದಗಳು ಮತ್ತು ಪ್ರಾಚೀನ ಗ್ರಂಥಗಳ ಬೋಧನೆಗಳು ಮತ್ತು ಸಂಪ್ರದಾಯಗಳನ್ನು ಪ್ರಶ್ನಿಸುವ ಭಾರತದ ಇತಿಹಾಸದಲ್ಲಿ ಶ್ರೇಷ್ಠ ಧಾರ್ಮಿಕ ಚಳವಳಿಗಳಲ್ಲಿ ಒಂದನ್ನು ಪ್ರಾರಂಭಿಸಿದರು.

ಕದಿಯಬೇಡಿ, ಕೊಲ್ಲಬೇಡಿ. ಸುಳ್ಳನ್ನು ಹೇಳಬೇಡಿ; ನಿಮ್ಮ ಕೋಪವನ್ನು ಕಳೆದುಕೊಳ್ಳಬೇಡಿ. ಇತರರನ್ನು ದ್ವೇಷಿಸಬೇಡಿ; ನಿಮ್ಮನ್ನು ವೈಭವೀಕರಿಸಬೇಡಿ. ಇತರರನ್ನು ದೂಷಿಸಬೇಡಿ. ಇದೊಂದೇ ಒಳಗಿನ ಶುದ್ಧತೆ, ಇದೊಂದೇ ಇಲ್ಲದೆ ಪರಿಶುದ್ಧತೆ, ಮತ್ತು ಇದೊಂದೇ ನಮ್ಮ ಪ್ರಭು ಕೂಡಲಸಂಗಮನನ್ನು ಮೆಚ್ಚಿಸುವ ಮಾರ್ಗವಾಗಿದೆ.

ಈ ಪದಗಳು ತುಂಬಾ ಸರಳವಾಗಿದೆ. ಆದರೆ ಅವು ಪ್ರಪಂಚದ ಎಲ್ಲಾ ನೈತಿಕ ಸಂಹಿತೆಗಳು ಮತ್ತು ಮನುಷ್ಯನ ಧರ್ಮದ ಸಾರವನ್ನು ಒಳಗೊಂಡಿರುತ್ತವೆ. ನಮ್ಮ ಜೀವನವು ಅಂತರಂಗ ಮತ್ತು ಬಾಹ್ಯ ಎರಡೂ ಪರಿಶುದ್ಧವಾಗಿರಬೇಕು.

ಅದೊಂದೇ ಭಗವಂತನ ಕೃಪೆಗೆ ಪಾತ್ರವಾಗುವುದು. ಮತ್ತು ದೇವರ ಅನುಗ್ರಹವು ನಮ್ಮ ಜೀವನವನ್ನು ಸಂತೋಷದಿಂದ ತುಂಬಿಸುತ್ತದೆ. ಮೇಲೆ ಕೊಟ್ಟಿರುವ ಭಾಗವನ್ನು ವಚನ ಎಂದು ಕರೆಯಲಾಗುತ್ತದೆ.

ಬಸವಣ್ಣ ಬರೆದಿದ್ದಾರೆ. ಕೂಡಲಸಂಗಮ ಇವರ ಆರಾಧ್ಯ ದೈವ. ಈ ಹೆಸರು ಪ್ರತಿ ವಚನದ ಕೊನೆಯಲ್ಲಿ ಗುರುತಿನ ಚಿಹ್ನೆಯಾಗಿ ಕಂಡುಬರುತ್ತದೆ. ಬಸವಣ್ಣ ಅನೇಕ ವಚನಗಳನ್ನು ಬರೆದಿದ್ದಾರೆ. ಬಸವಣ್ಣನವರ ಜನನದ ಮೊದಲು ಸಂಸ್ಕೃತದಲ್ಲಿ ಧಾರ್ಮಿಕ ಮತ್ತು ನೈತಿಕ ಗ್ರಂಥಗಳನ್ನು ಬರೆಯುವುದು ವಾಡಿಕೆಯಾಗಿತ್ತು. ಆದರೆ ಬಸವಣ್ಣ ಅವನ್ನು ಕನ್ನಡದಲ್ಲಿ ಬರೆಯತೊಡಗಿದರು.

ಅವರ ಆರಂಭಿಕ ಜೀವನ ಮತ್ತು ಬಾಲ್ಯ ಬಸವಣ್ಣ ಸುಮಾರು 800 ವರ್ಷಗಳ ಹಿಂದೆ ಕ್ರಿ.ಶ.1131 ರಲ್ಲಿ ಕರ್ನಾಟಕದ ಬಾಗೇವಾಡಿ ಎಂಬ ಗ್ರಾಮದಲ್ಲಿ ಮಾದರಸ ಮತ್ತು ಮಾದಲಾಂಬಿಕೆ ಎಂಬ ಧಾರ್ಮಿಕ ದಂಪತಿಗಳಿಗೆ ಜನಿಸಿದರು. ಇಬ್ಬರೂ ನಂದೀಶ್ವರನ ಭಕ್ತರು. ಮಾದಲಾಂಬಿಕೆಯು ಪ್ರತಿದಿನ ಪೂಜಿಸಲ್ಪಟ್ಟ ನಂದೀಶ್ವರನನ್ನು ಹೊಂದಬೇಕೆಂಬ ಬಯಕೆಯಿಂದ, ಮತ್ತು ಒಂದು ರಾತ್ರಿ ಶಿವನು ತನ್ನ ವ್ಯಷಭ ನಂದಿಯನ್ನು ಮರ್ತ್ಯಲೋಕಕ್ಕೆ ಕಳುಹಿಸಿದ ಮತ್ತು ಬಸವಣ್ಣನವರು ಜನಿಸಿದರು ಎಂದು ಅವಳು ಕನಸು ಕಂಡಳು.

ಮದರಸ ಗುರುಗಳು ಮಗುವಿನ ಜನನದ ನಂತರ. ನವಜಾತ ಶಿಶುವಿನ ಹಣೆಗೆ ಹೆದರಿಕೆಯ ಬೂದಿಯನ್ನು ಹೊದಿಸಿದರು ಮತ್ತು ಮಗುವು ಜಗತ್ತಿನಲ್ಲಿ ಧರ್ಮವನ್ನು ಉತ್ತೇಜಿಸುತ್ತದೆ ಮತ್ತು ಮನುಕುಲದ ಕಲ್ಯಾಣಕ್ಕಾಗಿ ಕೆಲಸ ಮಾಡುತ್ತದೆ ಎಂದು ಭವಿಷ್ಯ ನುಡಿದರು. ನಂತರ ಗುರುಗಳು ಅವರಿಗೆ ಸಂಸ್ಕೃತದ ವ್ಯಷಭ ಪದದ ಕನ್ನಡ ರೂಪವಾದ ಬಸವ ಎಂದು ಹೆಸರಿಸಿದರು.

ಬಸವ ತನ್ನ ಬಾಲ್ಯದಲ್ಲಿ ಸಂಪ್ರದಾಯಗಳು ಮತ್ತು ನಂಬಿಕೆಗಳನ್ನು ಸ್ವೀಕರಿಸಲು ನಿರಾಕರಿಸಿದನು ಮತ್ತು ಸತ್ಯ ಮತ್ತು ಬುದ್ಧಿವಂತಿಕೆಯ ಹುಡುಕಾಟದಲ್ಲಿ ತನ್ನ ಮನೆಯನ್ನು ಹೊರೆದನು. ಅವರು ಕರ್ನಾಟಕದ ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ ಕುಡಾಲ ಸಂಗಮಕ್ಕೆ ಹೋದರು. ಅವರು 21 ನೇ ವಯಸ್ಸಿನಲ್ಲಿ ಗುರುಕುಲದಲ್ಲಿ ತಮ್ಮ ಶಿಕ್ಷಣವನ್ನು ಮುಗಿಸಿದರು ಮತ್ತು ಸಮಾಜವನ್ನು ಭೇದಿಸಿರುವ ಅಜ್ಞಾನ, ಜಾತೀಯತೆ, ಕುತರ್ಕ ಮತ್ತು ಅಸ್ಪೃಶ್ಯತೆಗಳನ್ನು ಕಂಡು ತೀವ್ರವಾಗಿ ನೊಂದಿದ್ದರು.

ಶಿಕ್ಷಣ

ಬಸವಣ್ಣ ತಂದೆ-ತಾಯಿಯನ್ನು ಬಿಟ್ಟು ದೂರ ಹೋಗಿದ್ದರು. ಗುರುಗಳು ಹೇಳಿದ ಈ ಮಧುರವಾದ ಆಶೀರ್ವಾದದ ಮಾತುಗಳು ಅವರಿಗೆ ತುಂಬಾ ಅಪ್ಯಾಯಮಾನವಾಗಿತ್ತು. ಅವನಿಗೆ ಸಂತೋಷವಾಯಿತು. ಅವರ ಶಿಕ್ಷಣವು

ಗುರುಗಳ ಮಾರ್ಗದರ್ಶನದಲ್ಲಿ ಪ್ರಾರಂಭವಾಯಿತು. ಅವರ ಜೀವನದಲ್ಲಿ ಹೊಸ ಅಧ್ಯಾಯ ಪ್ರಾರಂಭವಾಯಿತು. ಬಸವಣ್ಣ ಬೆಳಗಾವು ಮುನ್ನವೇ ಎದ್ದು ಹೋಗುತ್ತಿದ್ದರು. ಕೆಲಕಾಲ ದೇವರ ಧ್ಯಾನ ಮಾಡುತ್ತಿದ್ದರು ಸೂರ್ಯೋದಯಕ್ಕೆ ಮುಂಚೆ ಪೂಜೆಗೆ ಹೂಗಳನ್ನು ಸಂಗ್ರಹಿಸುವುದು ಅವರ ಅಭ್ಯಾಸವಾಗಿತ್ತು. ಹೂವುಗಳ ನೋಟವು ಯಾವಾಗಲೂ ಅವನ ಹೃದಯವನ್ನು ಸಂತೋಷಪಡಿಸುತ್ತದೆ. ಏಕೆಂದರೆ ಅವರು ಪ್ರತಿ ಹೂವಿನಲ್ಲೂ ದೈವಿಕತೆಯ ಉಪಸ್ಥಿತಿಯನ್ನು ಅನುಭವಿಸಿದರು. ಸಂಗಮೇಶ್ವರನನ್ನು ಪೂಜಿಸಿದಾಗ ಅವನು ತನ್ನನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ಮರೆತನು. ಅವನ ಮನಸ್ಥಿತಿ ಎಷ್ಟು ಉತ್ಕೃಷ್ಟವಾಗಿದೆಯೆಂದರೆ, ಅವನು ಎಲ್ಲೆಡೆ ಮತ್ತು ಎಲ್ಲೆಡರಲ್ಲೂ ದೇವರ ಉಪಸ್ಥಿತಿಯನ್ನು ಅನುಭವಿಸಿದನು - ಅವನು ತನ್ನ ದೇಹದ ಮೇಲೆ, ಸಂಗಮೇಶ್ವರನ ಮತ್ತು ಇಡೀ ಪ್ರಪಂಚದಲ್ಲಿ ಧರಿಸಿದ ಲಿಂಗದಲ್ಲಿ. ಎಲ್ಲಾ ಜನರು ಅವನ ಆಳವಾದ ಭಕ್ತಿ ಮತ್ತು ಭಗವಂತನ ಆರಾಧನೆಯನ್ನು ಮೆಚ್ಚಿದರು.

ಪೂಜೆಯ ನಂತರ ಅಧ್ಯಯನಗಳು ನಡೆದವು. ಅವರು ದಿನದ ಪಾಠಗಳನ್ನು ಅಧ್ಯಯನ ಮಾಡಿದರು ಮತ್ತು ಪ್ರತಿ ವಿಷಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಹಲವಾರು ಪುಸ್ತಕಗಳನ್ನು ಓದಿದರು. ಆರಾಧನೆಯಲ್ಲಿದ್ದಷ್ಟೇ ಏಕಾಗ್ರತೆ ಅವರ ಅಧ್ಯಯನದಲ್ಲೂ ಇತ್ತು.

ಪುಸ್ತಕಗಳನ್ನು ಓದಿದ ನಂತರ ಅವರು ತಮ್ಮ ಶಿಕ್ಷಕರೊಂದಿಗೆ ಕೆಲವು ಅಂಶಗಳನ್ನು ಚರ್ಚಿಸುತ್ತಿದ್ದರು. ನಂತರ ಅವರು ತರಗತಿಗಳಿಗೆ ಹಾಜರಾಗಲು ಮತ್ತು ಇತರ ಶಾಲಾ ಚಟುವಟಿಕೆಗಳಲ್ಲಿ ಭಾಗವಹಿಸಲು ಹೋಗುತ್ತಿದ್ದರು. ಅವರು ಸಂಜೆ ನದಿಯ ದಡದಲ್ಲಿ ಸುದೀರ್ಘ ನಡಿಗೆಯನ್ನು ಆನಂದಿಸಿದರು.

ಅವರ ನಂತರದ ಜೀವನ ಮತ್ತು ಬೋಧನೆಗಳು ಬಸವನು ತನ್ನ ತಾಯಿಯ ಚಿಕ್ಕಪ್ಪನ ಮಗಳು ಶರಣೆ ನೀಲಗಾಣಗಾಳನ್ನು ಮದುವೆಯಾಗಿ ರಾಜ ಬಿಜ್ಜಳನ ಅರಮನೆಯಲ್ಲಿ ಲೆಕ್ಕಪರಿಶೋಧಕನ ಸ್ಥಾನವನ್ನು ಪಡೆದನು. ಅವರು ರಾಜನ ಆಸ್ಥಾನದಲ್ಲಿ ಹಣಕಾಸು ಮಂತ್ರಿ ಮತ್ತು ನಂತರ ಪ್ರಧಾನಿಯಾದರು.

ಬಸವನು ಅನುಭವಮಂಟಪವನ್ನು ಸ್ಥಾಪಿಸಿದನು, ಅಲ್ಲಮಪ್ರಭು ಮತ್ತು ಅಕ್ಕ ಮಹಾದೇವಿಯ ಭಾಗವಾಯಿತು. ಅನುಭವಮಂಟಪವನ್ನು ಆಧ್ಯಾತ್ಮಿಕ ಮತ್ತು ಸಾಮಾಜಿಕ-ಧಾರ್ಮಿಕ ಅಕಾಡೆಮಿಯಾಗಿ ಸ್ಥಾಪಿಸಲಾಯಿತು. ಬಸವನಿಗೆ ನಂತರ ಬಸವಣ್ಣ (ಬಸವ, ಅಣ್ಣ) ಎಂಬ ಬಿರುದು ನೀಡಲಾಯಿತು.

ಬಸವಣ್ಣ ನಂತರ ರಾಜ ಬಿಜ್ಜಳನ ಆಸ್ಥಾನದಲ್ಲಿ ಪ್ರಧಾನ ಮಂತ್ರಿ ಸ್ಥಾನಕ್ಕೆ ರಾಜೀನಾಮೆ ನೀಡಿ ಧ್ಯಾನಕ್ಕಾಗಿ ಕೂಡಲ ಸಂಗಮಕ್ಕೆ ತೆರಳಿದರು. ಅಲ್ಲಿ ಅವರು ಕ್ರಿ.ಶ.1196 ರಲ್ಲಿ ಸರ್ವಶಕ್ತನೊಂದಿಗೆ ವಿಲೀನಗೊಂಡರು

ಕ್ರಿ.ಶ.1155ರಲ್ಲಿ ನಿರಾಕಾರ ದೇವರಿಗೆ ಮನುಷ್ಯರನ್ನು ಅಥವಾ ಪ್ರಾಣಿಗಳನ್ನು ಬಲಿ ಕೊಡುವುದು ಸರಿಯಲ್ಲ ಎಂಬ ದೃಷ್ಟಿಯನ್ನು ಬಸವ ಹೊಂದಿದ್ದ. ಜಾತಿ ಮತ್ತು ಪಂಥದ ತಾರತಮ್ಯಗಳನ್ನು ಹೋಗಲಾಡಿಸಲು ಅವರು ಇಷ್ಟ-ಲಿಂಗದ

ಪರಿಕಲ್ಪನೆ ಮತ್ತು ನೆಲೆಯನ್ನು ಜನಪ್ರಿಯಗೊಳಿಸಿದರು. ನಂತರ ಇಷ್ಟಲಿಂಗವನ್ನು ಲಿಂಗಾಯತ ಧರ್ಮದ ಸಂಕೇತವೆಂದು ಘೋಷಿಸಲಾಯಿತು, ಇದನ್ನು ಇಂದು ರಾಜ್ಯಾದ್ಯಂತ ಅನುಸರಿಸಲಾಗುತ್ತಿದೆ

ಉನ್ನತ ಸ್ಥಾನ

ಕಲ್ಯಾಣಕ್ಕೆ ಬಸವಣ್ಣನವರ ಬರುವಿಕೆ ಮನುಕುಲದ ಕಲ್ಯಾಣಕ್ಕೆ ನಾಂದಿ ಹಾಡಿತು. ಬಸವಣ್ಣ ರಾಜ ಬಿಜ್ಜಳನ ರಾಜ್ಯ ಖಜಾನೆಯಲ್ಲಿ ಕಿರಿಯ ಅಧಿಕಾರಿಯಾಗಿ ತಮ್ಮ ವೃತ್ತಿಜೀವನವನ್ನು ಪ್ರಾರಂಭಿಸಿದರು. ಅವರು ಕಚೇರಿಯನ್ನು ಅವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಕಂಡುಕೊಂಡರು. ಅಧಿಕಾರಿಗಳು ಸೋಮಾರಿಗಳಾಗಿದ್ದರು. ಬಸವಣ್ಣನವರು ಪರಿಸ್ಥಿತಿಯನ್ನು ಸರಿಪಡಿಸಲು ಯಾವುದೇ ನೋವುಗಳನ್ನು ಉಳಿಸಲಿಲ್ಲ. ರಾಜನು ಅವನ ತೀಕ್ಷ್ಣ ಬುದ್ಧಿಶಕ್ತಿ ಮತ್ತು ಆಡಳಿತ ಸಾಮರ್ಥ್ಯವನ್ನು ಮೆಚ್ಚಿದನು.

ಒಮ್ಮೆ ಹಳೆಯ ಶಾಸನವನ್ನು ಹೊಂದಿರುವ ತಾಮ್ರದ ಫಲಕವನ್ನು ಕಂಡುಹಿಡಿಯಲಾಯಿತು. ಬರವಣಿಗೆ ಕೋಡ್ ಭಾಷೆಯಲ್ಲಿತ್ತು. ಯಾರೂ, ಭಾಷಾ ತಜ್ಞರೂ ಅದನ್ನು ಓದಿ ಅರ್ಥಮಾಡಿಕೊಳ್ಳಲು ಸಾಧ್ಯವಾಗಲಿಲ್ಲ. ಆದರೆ ಬಸವಣ್ಣನವರು ತಮ್ಮ ಅಸಾಧಾರಣ ಬುದ್ಧಿವಂತಿಕೆಯಿಂದ ಅದನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳಲು ಸಾಧ್ಯವಾಯಿತು. ಅವನು ಅದರ ವಿಷಯಗಳನ್ನು ರಾಜನಿಗೆ ವಿವರಿಸಿದನು. ಅದರ ನಿರ್ದೇಶನಗಳನ್ನು ಅನುಸರಿಸಿ ರಾಜನು ಗುಪ್ತವಾದ ನಿಧಿಯನ್ನು ಕಂಡುಹಿಡಿಯಲು ಸಾಧ್ಯವಾಯಿತು; ಇದು ರಾಜ್ಯದ ಖಜಾನೆಗೆ ಅಪಾರ ಸಂಪತ್ತನ್ನು ತಂದಿತು. ಈ ಸಂಪತ್ತು ತನ್ನ ಪ್ರಜೆಗಳ ಕಲ್ಯಾಣಕ್ಕೆ ಬಳಕೆಯಾಗುವಂತೆ ಬಸವಣ್ಣನು ರಾಜನಿಗೆ ಹಲವಾರು ಯೋಜನೆಗಳನ್ನು ಸೂಚಿಸಿದನು. ಇದರಿಂದ ಬಿಜ್ಜಳನಿಗೆ ಬಹಳ ಸಂತೋಷವಾಯಿತು. ಬಸವಣ್ಣನವರನ್ನು ಖಜಾನೆಯ ಮುಖ್ಯ ಅಧಿಕಾರಿಯನ್ನಾಗಿ ನೇಮಿಸಿದರು.

ನಂತರ ಬಸವಣ್ಣನು ಮಂತ್ರಿ ಬಲದೇವನ ಮಗಳು ಗಂಗಾಂಬಿಕೆ ಮತ್ತು ರಾಜ ಬಿಜ್ಜಳನ ದತ್ತು ತಂಗಿ ನೀಲಾಂಬಿಕೆಯನ್ನು ಮದುವೆಯಾದನು. ಹಾಗಾಗಿ ಬಸವಣ್ಣನಿಗೆ ಇಬ್ಬರು ಹೆಂಡತಿಯರಿದ್ದರು ಮತ್ತು ಅವರ ಕುಟುಂಬ ಜೀವನವು ಆಹ್ಲಾದಕರವಾಗಿತ್ತು.

ಹೊಸ ಕುಟುಂಬ ಮತ್ತು ಹೊಸ ಕಛೇರಿ ಇವರ ಜವಾಬ್ದಾರಿಯನ್ನು ಹೆಚ್ಚಿಸಿದೆ. ಕಾರ್ಯಕ್ಷೇತ್ರ ಬೆಳೆಯಿತು. ಅವರು ಚಿಕ್ಕವರಾಗಿದ್ದರು ಆದರೆ ಈಗಾಗಲೇ ಉನ್ನತ ಸ್ಥಾನವನ್ನು ಹೊಂದಿದ್ದರು. ಆದ್ದರಿಂದ ರಾಜನ ಆಸ್ಥಾನದಲ್ಲಿದ್ದ ಕೆಲವರು ಅವನ ಬಗ್ಗೆ ಅಸೂಯೆ ಪಟ್ಟರು.

ಅನುಭವ ಮಂಟಪ

ಆ ವೇಳೆಗಾಗಲೇ ಕಲ್ಯಾಣಕ್ಕೆ ಬಂದಿದ್ದಾಗ ಬಸವಣ್ಣನವರು ಆಧ್ಯಾತ್ಮಿಕ ಜಾಗೃತಿಯ ಕಾರ್ಯಕ್ರಮವನ್ನು ಮನದಲ್ಲಿ ಮೂಡಿಸಿದ್ದರು. ಉತ್ತುಂಗ ಮತ್ತು

ಕೇಳು ನಂಬಿಕೆಗಳು ಸಮಾಜವನ್ನು ತುಂಡು ತುಂಡಾಗಿವೆ. ಅರ್ಥವಿಲ್ಲದ ಆಚರಣೆಗಳು ಮುಖ್ಯವಾದವು. ಮತ್ತು ಸಮಾಜದಲ್ಲಿ ಸಮಾನತೆ ಇರಲಿಲ್ಲ; ಸಾಮಾಜಿಕ ಮತ್ತು ಆರ್ಥಿಕ ನ್ಯಾಯವಿಲ್ಲ. ಆದರೆ ಬಸವಣ್ಣನವರು ಇದನ್ನೆಲ್ಲ ಚೆನ್ನಾಗಿ ಅಧ್ಯಯನ ಮಾಡಿದರು. ಧರ್ಮದ ಸಾರ ನೇಪಥ್ಯಕ್ಕೆ ಸರಿದಿತ್ತು. ನಿಜವಾದ ಭಕ್ತಿ ಮತ್ತು ಸದ್ಗುಣದ ಜೀವನವು ಕಣ್ಮರೆಯಾಯಿತು. ಎಲ್ಲರಿಗೂ 'ಪೂಜೆ' (ಪೂಜೆ) ಮಾಡುವ ಅಥವಾ ಧಾರ್ಮಿಕ ಶಿಕ್ಷಣ ಪಡೆಯುವ ಹಕ್ಕು ಇರಲಿಲ್ಲ. ಹಾಗಾಗಿ ಬಸವಣ್ಣನವರು ಸರ್ವರಿಗೂ ಸಮಬಾಳು ಎಂಬ ತತ್ವವನ್ನು ತಮ್ಮ ಧಾರ್ಮಿಕ ಜೀವನಕ್ಕೆ ಅಧಾರವಾಗಿಸಿಕೊಂಡರು.

ಅವರು ಪ್ರಜಾಪ್ರಭುತ್ವದ ತಳಹದಿಯ ಮೇಲೆ ಹೊಸ ಅಧ್ಯಾತ್ಮಿಕ ಸಂಸ್ಥೆಯನ್ನು ರಚಿಸಿದರು. ಮತ್ತು ಅದು 'ಅನುಭವ ಮಂಟಪ'. ಯಾರೇ ಆಗಲಿ, ಹುಟ್ಟಿನಿಂದ ಯಾವುದೇ ಜಾತಿಯಿರಲಿ, ಸದಸ್ಯರಾಗಬಹುದು. ಮಹಿಳೆಯರಿಗೂ ಸೇರಲು ಅವಕಾಶವಿತ್ತು. ಅನುಭವ ಮಂಟಪಕ್ಕೆ ಬರುವ ಯಾರಿಗಾದರೂ ದೈವಭಕ್ತಿ ಮತ್ತು ಒಳ್ಳೆಯ ಗುಣ ಮಾತ್ರ ಅಗತ್ಯವಾಗಿತ್ತು. ಎಲ್ಲರೂ ಜೀವನೋಪಾಯಕ್ಕಾಗಿ ಯಾವುದಾದರೊಂದು ಕೆಲಸವನ್ನು ತೆಗೆದುಕೊಳ್ಳಬೇಕಾಗಿತ್ತು. ಅವರು ಯಾವುದೇ ಜಾತಿ ಭಾವನೆಗಳನ್ನು ಅಥವಾ ಅಸ್ಪೃಶ್ಯತೆಯ ಭಾವನೆಗಳನ್ನು ಹೊಂದಿರಬಾರದು. ಅವರು ಅನುಸರಿಸಲು ನಿರೀಕ್ಷಿಸಲಾದ ಕೆಲವು ತತ್ವಗಳು ಇವು.

ಅವರ ತತ್ವಶಾಸ್ತ್ರ

ಬಸವಣ್ಣ ಅನುಭವ ಮಂಟಪದ ಮೂಲಕ ನವ ಸಮಾಜ ನಿರ್ಮಾಣದ ಧೈಯವನ್ನು ಮುಂದುವರೆಸಿದರು. ಈ ಕೆಲಸವು ಕೆಲವು ಉದಾತ್ತ ತತ್ವಗಳನ್ನು ಆಧರಿಸಿದೆ. ಅವುಗಳಲ್ಲಿ ಕೆಲವು ಹೀಗಿದ್ದವು:

ಒಬ್ಬನೇ ದೇವರು. ಅವನಿಗೆ ಅನೇಕ ಹೆಸರುಗಳಿವೆ.

ಭಕ್ತಿಯಿಂದ ಆತನಿಗೆ ಸಂಪೂರ್ಣವಾಗಿ ಶರಣಾಗು.

ಕರುಣೆಯು ಎಲ್ಲಾ ಧರ್ಮಗಳ ಮೂಲವಾಗಿದೆ. ಎಲ್ಲಾ ಜೀವಿಗಳನ್ನು ದಯೆಯಿಂದ ನಡೆಸಿಕೊಳ್ಳಿ. ಎಲ್ಲರ ಕಲ್ಯಾಣಕ್ಕಾಗಿ ಬದುಕು. ಸ್ವಾರ್ಥ ಮತ್ತು ವೈಯಕ್ತಿಕ ಹಿತಾಸಕ್ತಿಗಳಿಗಾಗಿ ಬದುಕಬೇಡಿ,

ಈ ಜಗತ್ತಿನಲ್ಲಿ ಸ್ವೀಕಾರಾರ್ಹರಾಗಿರುವವರು ಮುಂದಿನ ಪ್ರಪಂಚದಲ್ಲಿಯೂ ಸ್ವೀಕಾರಾರ್ಹರಾಗುತ್ತಾರೆ. ಜನರು ಗೃಹಸ್ಥರಾಗಿ ಸರಿಯಾದ ಜೀವನವನ್ನು ನಡೆಸಬೇಕು, ಆಗ ಮಾತ್ರ ಅವರು ಆಧ್ಯಾತ್ಮಿಕ ಜೀವನಕ್ಕೆ ಯೋಗ್ಯರಾಗುತ್ತಾರೆ. ಕುಟುಂಬವನ್ನು ತ್ಯಜಿಸಿ ಸನ್ಯಾಸಿಯಾಗಬೇಕಾಗಿಲ್ಲ.

'ನಾನು ಇದನ್ನು ಕೊಡುತ್ತೇನೆ' ಅಥವಾ 'ನಾನು ಅದನ್ನು ಮಾಡುತ್ತೇನೆ' ಎಂದು ಯಾವ ಮನುಷ್ಯನೂ ಹೆಮ್ಮೆ ಪಡಬಾರದು. ಒಬ್ಬ ಮನುಷ್ಯನು ತನ್ನ

ಹೃದಯದಲ್ಲಿ ಭಕ್ತಿಯಿಂದ ಏನು ಮಾಡಬೇಕು? ಇದು ಪ್ರದರ್ಶನ ಅಥವಾ ಪ್ರಚಾರಕ್ಕಾಗಿ ಅಥವಾ ಸಾರ್ವಜನಿಕ ಪ್ರಶಂಸೆಗಾಗಿಯೂ ಇರಬಾರದು.

ಬಾಹ್ಯ ಧಾರ್ಮಿಕ ವಿಧಿವಿಧಾನಗಳಿಗಿಂತ ನಿಜವಾದ ಭಕ್ತಿ ಮತ್ತು ಸದ್ಗುಣಕ್ಕೆ ಹೆಚ್ಚಿನ ಪ್ರಾಮುಖ್ಯತೆ ನೀಡಬೇಕು. ಒಬ್ಬ ವ್ಯಕ್ತಿಯು ಒಳಗೆ ಮತ್ತು ಹೊರಗೆ ಶುದ್ಧ ಮತ್ತು ಉತ್ತಮ ಜೀವನವನ್ನು ನಡೆಸಬೇಕು. ಧರ್ಮಗ್ರಂಥಗಳು ಮತ್ತು ಸಂಪ್ರದಾಯಗಳಿಗಿಂತ ಶುದ್ಧ ಮನಸ್ಸು ಮುಖ್ಯವಾಗಿದೆ.

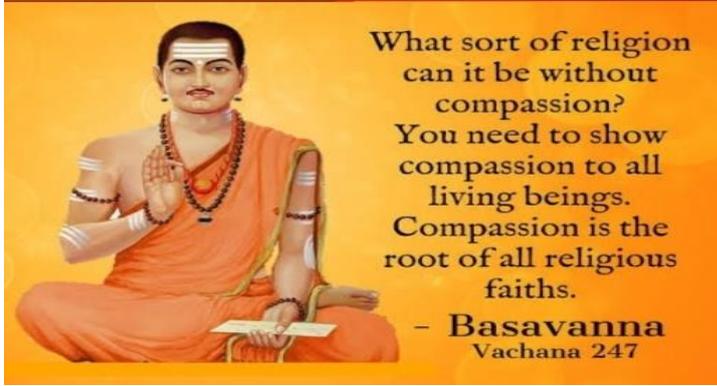
ಎಲ್ಲಾ ಜನರು ಧಾರ್ಮಿಕ ಜೀವನಕ್ಕೆ ಸಮಾನ ಅವಕಾಶಗಳನ್ನು ಹೊಂದಿರಬೇಕು. ಹುಟ್ಟು, ವೃತ್ತಿ, ಸ್ಥಾನ ಅಥವಾ ಲಿಂಗ ಯಾವುದೇ ವ್ಯತ್ಯಾಸವನ್ನು ಮಾಡಬಾರದು.

ಬಸವಣ್ಣನವರು 1196 ರಲ್ಲಿ ಕೂಡಲಸಂಗಮದಲ್ಲಿ ಕೊನೆಉಸಿರೆಳೆದರು.

Likith N

2nd Year B Com

“The Concept of God in Basavanna’s Vachanas”



Abstract:

Vachana is a form of musical writing in Kannada Language in the 11th century and Flourished in the 12th century, as a part of the Sharana movement. Madara Chennaiah is regarded by some scholars as the “father of Vachana poetry.” The word “Vachana” literally means “that, which is said”. These are readily comprehensible Prose texts.

There are Vachanakaras like Basavanna, Devara Dasimayya, Madara Channayya, and Sakalesha Madarasa. The activist courage and social consciousness ushered in by Basavanna gave strong impulsion to the work of Vachanas attracting huge numbers of devotees who belonged to diverse strata of society. They gave appearance to their own environment, depicting imagery and allegory revealing different professions to which he or she belonged.

Introduction:

Basava (1131-1196), also called Basavesvara and Basavanna, was an Indian philosopher, poet, Lingayat social reformer in the Shiva focused bhakti movement, and a hindu shaivite social reformer during the reign of the Kalyani Chalukya/ Kalachuri dynasty.

Basava spread social awareness through his poetry know Vachanas. He rejected gender or social discrimination, superstitions and rituals but introduced Ishtalinga necklace, with an image of the lingam, to every person regardless of their birth, to be a constant reminder of one’s bhakti (devotion) to shiva.

Detail about the god in Basavanna Vachana:

In this vachana, Basavanna conveys his devotion to the Almighty. Basavanna chooses to speak only the good. He chooses to see the good in all. He chooses to think only positive thoughts. He chooses only to hear good things. Having lived such a pious life, ego can creep into anyone. Hence, Basavanna surrenders himself at the feet of the Lord. Through this vachana, Basavanna is implying that we should all follow a positive and spiritual living. God the Ultimate is the only lasting reality.

Present in everything animate and inanimate, He is not seen explicitly anywhere. With a few simple analogies, Basavanna draws the attention of the common man to this highly philosophical truth. Scientific proof rests on the visible, on what is seen and measurable. God, the Absolute, being its own proof, is ever outside the reach of scientific investigations. His presence can only be apprehended either through metaphorical images or direct mystical experience.

In the metaphysics of Lingayat religion, the activity of creation is considered as a divine play. God participates in this divine play both as director and actor : He is inside creation and outside of it. As a divine paradox it is considered a play : leela. When God plays as the director, his inherent cosmic energy - Shakti - plays as the actor.

This Shakti is termed as Chitshakti and has three aspects, namely:

1. Jnana - wisdom
2. Iccha - will power
3. Kriya - creative power

As per record, the exchange of experience of the realization of the God in group discussion has happened only in Karnataka by the sharanas mainly under the guidance of Basavanna. This fact has been attributed to the popularity of the movement. More than 200 Vachana writers (Vachanakaras) have been recorded and more than thirty of whom were women. God has been described as everything from an impersonal life-force to a benevolent, personal, almighty Creator. God has been called by many names, including: "Zeus," "Jupiter," "Brahma," "Allah," "Waheguru", and "the Great Spirit" to name just a few.

Some worship him as "Mother Nature" and others as "Father God." Some religions describe Him without reference to gender, while others use sex-specific terminology. India is the birthplace of four of the world's major religions,

Hinduism, Buddhism, Jainism, and Sikhism. According to the Constitution, India is a secular state with no state religion. Among these religions, Hindus acknowledge multitudes of gods and goddesses, whereas there is no deity for Buddhists. While Medieval Kannada literature spans from 12th to 19th century.

- The major development during this period is the emergence of a new kind of poetry called Vachana literature which was the outcome of Bhakti movement, a movement which influenced both politics and literature of the time.
- Basavanna observed that the root cause of suffering of the downtrodden was the following of superstitious beliefs.
- The people blindly believed in the religion and the priestly class made use of it by using them for their own profit.
- The Vedic society, controlling the temples, kept the common man under fear.

People were threatened in the name of God and were asked to perform some Yaga, Yajna, Pooja to become free from problems. So, he showed them a new God who was very much near to their hearts. A study of some of his Vachanas throws light on his concept of God. Basavanna says God is impersonal and supernatural power. God is as large as universe. His size cannot be measured even in terms of light-years. Basavanna was astonished to know that there were 33 crore Gods and Goddesses in Hinduism.

His philosophy was that there was only one God who is formless, invisible to bare eyes. So, Basavanna told them that God is not in temples. In fact he is there inside us. Basavanna not only disliked worshiping of several Gods, but also the idol worship. There was only one God for Sharanas. Monotheism was the core of this movement.

- During ancient period, devotion was limited to the upper castes.
- Only they were allowed to enter temples thus keeping a major section of the society out of the privilege of worshiping God.
- So, Basavanna after making it clear that there is only one God, insists the underprivileged class not to go to temple.
- Instead he urges them to treat their own body a temple
- Telling this, he abandoned going to temples.
- Instead, he started worshiping the God in the form of Ishtalinga which is a symbol of the universe.

The God in the temple is static, whereas the Linga which a Sharana wears on the body is always with him. One need not go to temple in search of God, when one's body itself has a God installed in it. Basavanna's spiritual discovery was that

devotion can also be practiced being married. One need not renounce family life to attain mystical heights. In fact, he himself married two wives, Gangambika and Nilambika. He showed that one need not stay away from family life achieve spiritual bliss.

Basavanna was a mass-prophet like Mohammed and Jesus Christ. He examined and analyzed several religions and practices before coming to the conclusion that there was only one God. Like Buddha, Basavanna also championed the cause of the oppressed masses, especially the untouchables.

Basavanna fought against the Brahminic hegemony in the society and upheld the rights of the masses.

- Liberating the masses from the shackles of superstition and ignorance was one of the main aspects of the Vachanas of Basavanna.
- Both male and female wore Linga on their body.
- There was no distinction of class, creed, sex, position to worship God.
- It was a simple idea that God loves those who are really devoted towards Him.
- There is only one simple Mantra “Om Namah Shivay”, to reach God.
- All other classical scriptures were neglected. No other restrictions were put on the devotees.
- This simple and scientific concept of God led to an egalitarian society which was based on dignity of labour.
- The dream of creating a caste less, classless society was achieved to a great extent by Basavanna.

Conclusion:

Basavanna’s Vachana provide a profound insight into the concept of god as envisioned by the 12th century philosopher and poet. Through his verses, Basavanna emphasizes the importance of a personal and direct relationship with the divine, transcending traditional rituals and hierarchies.

Overall, Basavanna’s Vachanas present a timeless message that resonates with seekers of truth and spiritual seekers across cultures and generations. Through his verses, Basavanna invites us to embrace a holistic and inclusive vision of god that celebrates the diversity and unity of the human experience, guiding us towards a more meaningful and fulfilling way of life.

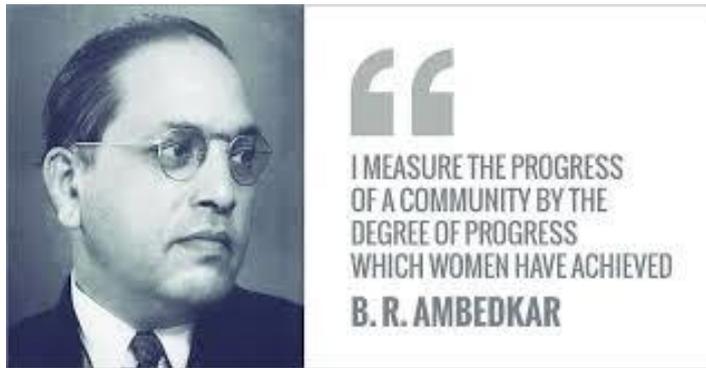
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Dinesh. S

1st year B.Com

WOMEN'S LEGAL RIGHTS IN THE VISION OF DR.BR.AMBEDKAR



Abstract:

Dr BR.Ambedkar was aware of the miserable conditions of women. He believed that women are the worst sufferers of the oppressive, caste-based, and rigid hierarchical social system. His main effort was to liberate Indian women from various social and religious ties and provide access to necessities which they were deprived of i.e., Education and Inheritance rights. He regarded education as the only tool for the emancipation of women.

Objective:

- To understand Ambedkar vision for Indian women.
- To know about Hindu Code Bill which declared women's legal rights in the constituent assembly.
- To learn about Mooknayak and Bahishkrit Bharat.
- To understand about Manusmriti Dahan Divas.

Introduction:

Bhimrao Ramji Ambedkar, Former minister of law and justice of India. He was an Indian jurist, economist, social reformer and political leader who headed the committee drafting the constitution of India. He is known for Dalit rights movement, heading committee, Dalit Buddhist movement.

His first organized attempt was his established of the central institution Bahishkrit Hitakarni Sabha, to promote education and socio – economic improvement, as well as the welfare of outcastes.

In the Indian male dominated society, women faced terrific problems since Vedic period due to superstitions and misguided rituals. The women have been victimized through different ways like child marriage, sati pratha, and restriction to widow

remarriage, widow's exploitation, devdasi system etc. So incidentally taking birth as woman had been treated as a curse for the women.

Hindu Code Bill:

Dr.Br.Ambedkar passion to reform the Hindu society by empowering women is perhaps best brought out in his crusade to pass the Hindu Code Bill in the parliament. Hindu Code Bill is a declaration of women's rights, which was introduced by Dr.Br.Ambedkar in the constituent assembly on 11 April 1947.

During the debates over Hindu Code Bills in the general assembly, large segments of the Hindu population protested and held rallies against the bills. Because people have believed that elimination of caste based limitations on marriage, divorce. Hindus believed that giving women equal property rights or access to education was unfair. So the questions of gender equality haven't come in the bill, until it went to the hands of Ambedkar.

After over 2 decades of debate Hindu Code finally included the right of inheritance to daughters and the access of widows to equal property rights. It facilitated the legal recognition of women as equal citizens.

Right to Divorce.

- If a woman has been the victim of mental abuse, she got an option and choice to file for divorce from her husband.

Right to inheritance and equal property rights.

- Earlier women had not been allowed to sell property while they were alive and after their death, their property would go to someone in their husband's family. This were granted as 'Absolute Right'.
- Dr.Br.Ambedkar said that, "A son also would get a share as equal to girl's share in mother's property."
- He said that It is appropriate for men and women to inherit property equally. Women were allowed to inherit their father's property.

Legal recognition of inter caste marriages.

- The Hindu Code Bill gave an inter caste marriage privilege while placing no restrictions on the opinions of either men or women.

Paid Maternity Leave.

- In 1928, he supported a bill granting Paid Maternity Leave for women. He also worked to ensure that women were protected under labour laws. He tried to reduce the number of working hours of women. He believed that the employers

should support women during their maternity leaves by granting them maternity benefits.

Reproductive rights for women.

- Ambedkar also believed that women have the right over their own body. He said that conception is a choice that women should make. He recommended the birth control facilities be made available to them. He pushed women for family planning measures.

Mines Maternity Benefit Act.

- Ambedkar also drafted an act to regulate the employment of women in mines for a certain period, before and after childbirth to provide maternity benefits to them.

Women's voting rights.

- Previously, only upper caste individuals and aristocratic women were allowed to vote. But Ambedkar wanted women to have greater participation in all walks of life, especially in the political arena. To empower that, as a legislator under the British regime, he was one of the first people to root for the rights of working women.

The Hindu Code Bill was divided into 4 independent acts:

- The Hindu Marriage Act 1955, which gave women the Right to Divorce.
- The Hindu Succession Act 1956, which gave them the legal right to inherit family property.
- The Hindu Adoption and Maintenance Act 1956, which allowed women to legally adopt a child.
- The Hindu Minority and Guardianship Act 1956, which allowed women to be the natural guardian of her child.

Ambedkar desired a society based on liberty, equality for all. Feminism at its core advocates for full social, economic, political equality for women. Ambedkar envisioned an equal society for all. His influence led to pro – women acts like Dowry Prohibition Act of 1961, by Parliament of India, Equal Remuneration Act 1976 which legally entitled women to equal wages and criminalizing dowry and Protection of Human Rights in 1993.

Mook Nayak and Bahishkrit Bharat.

Dr.BR.Ambedkar wrote extensively on women's oppression and set up newspapers namely 'Mook Nayak' and 'Bahishkrit Bharat' with sections that exclusively covered women centric issues.

Mook Nayak (The leader of the voiceless)

- It was a fortnightly Marathi newspaper published on alternate Saturdays from Bombay that began in 31st January 1920 by Babasaheb Ambedkar.
- In that time, the press were refused to speak about caste or untouchability. There were no space for Dalit voice in the media. So in launching this newspaper, Ambedkar tried to put forth his own point of view on issues such as the evils of untouchability, the socio-economic status of 'untouchables', their place in Hindu society, any improvement in their status, etc.

Bahishkrit Bharat (Untouchable India)

- In 3rd April 1927, Dr Ambedkar started the newspaper Bahishkrut Bharat. Through the medium of Bahishkrut Bharat he wrote for the reformation of common people and bringing unity among them. 1927, Dr. Ambedkar started the newspaper Bahishkrit Bharat. Through the medium of Bahishkrit Bharat he wrote for the reformation of common people and bringing unity among them.

Manusmriti Dahan Divas.

Manusmriti.

Manusmriti (Laws of Manu) is one of the many legal texts and constitution among the many Dharmashastras of Hinduism. In ancient India, the sages often wrote their ideas on how society should run in the manuscripts.

It is believed that the original form of Manusmriti was changed and interpolated with commentaries and opinions of the writers rather than the original content, as many things written in the manuscript contradict each other. The British philologist Sir William Jones first translated it into a European language in 1794. Later in 1886 Max Muller edited the Manusmriti. He had falsely translated and altered Manusmriti and Ambedkar took reference from his book.

Ambedkar burned Manusmriti which was translated by Max Muller publicly as he believed that the book entailed the rules preaching inhuman treatment not only towards women but also for untouchables. It prescribed:

- Since a woman is not capable of living independently. She is to be kept under the custody of her father as a child, under her husband as a wife and under her son as a widow.
- It's duty of all husbands to control their wives.
- While performing any auspicious work (Shubhakarya) Vedic mantras are not to be recited by women because women lack strength and knowledge of Vedic texts. They are considered as impure.

So Ambedkar burned Manusmriti as a symbol of rejection of the religious basis of untouchability on 25th December 1927. Manusmriti Dahan Divas is observed on December 25th each year.

“Unity is meaningless without an accompaniment of women. An education is fruitless without an educated women and agitation is incomplete without the strength of women.”

–By Dr.BR.Ambedkar

Conclusion:

It is not easy to eradicate deep seated cultural value or alter tradition that continues discrimination. Dr.BR.Ambedkar gave his whole life for the betterment rights and justice, not only for women but also for underprivileged sections of society.

Ambedkar was always concerned about the society and showed responsibility towards society. Due to his reforms, women got independence and got many rights today. Due to his contribution and efforts women are self-dependent today and government has initiated many schemes and implemented many laws for the empowerment of women in Indian society. Ambedkar gave Indian people best values of society which we should always respect and follow his principles.

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Adithi Nakshathri S

3rd year B.Com

The Early Life of Mahatma Gandhi

Introduction

A brief review of Mahatma Gandhi's significance, including why his early life is critical to comprehending his subsequent accomplishments.

The thesis statement outlines the essential parts of Gandhi's early life that will be discussed throughout the study.

Family Background and Childhood

- A description of Gandhi's family background, including his parents, siblings, and upbringing.
- During his childhood, he was exposed to various cultural and religious influences, particularly Jain and Hindu traditions.
- An examination of his early experiences that affected his personality and values.

Education and Early Influences

- An overview of Gandhi's formal education in India and his time studying law in London.
- An examination of the consequences of his exposure to Western ideas, notably concepts of justice and equality.
- Discussion of prominent individuals and concepts from his early years, including Leo Tolstoy and Henry David Thoreau.

Early Career and Struggles

- An examination of Gandhi's early legal career in South Africa, as well as his struggles with racial discrimination.
- Exploration of significant experiences, such as discrimination he encountered on trains and in court, and how they influenced his commitment to social justice.
- Discussion of Gandhi's early attempts into action, including his membership in the Natal Indian Congress.

Spiritual Awakening and Satyagraha

- Analysis of Gandhi's spiritual journey, which included his study of Hindu scriptures and religious rituals.

- An explanation of the concept of Satyagraha (truth-force) and its evolution throughout Gandhi's early years.
- An examination of Gandhi's experiences with truth and nonviolent resistance in South Africa.

Return to India and Early Activism

- Discussion about Gandhi's return to India and early involvement in Indian nationalist politics.
- Analysis of his role in movements such as the Champaran and Kheda Satyagraha, as well as the Non-Cooperation Movement.
- An examination of Gandhi's changing leadership style and techniques during this period.

Conclusion

Summary of significant facts on Gandhi's early life and how it influenced his subsequent activity. Gandhi's nonviolent and civil disobedience ideals remain relevant today. Implications for understanding how early life events shape historical figures and movements.

References

- ◆ List of sources used for the research study, such as books, periodicals, and archival documents.
- ◆ To gain a thorough picture of Gandhi's early life, explore a wide range of primary and secondary sources, including his own writings, biographies, historical documents, and scholarly interpretations. Consider adding visual components like images, maps, and timelines to improve the paper's presentation.

Shashank N Bhardwaj

3rd Year BBA

Education in the Vision of Swami Vivekananda: Holistic Development and Social Transformation

Introduction

An summary of the significance of Swami Vivekananda as a social reformer and spiritual guide. Thesis statement summarizing Vivekananda's ideas on education and how they relate to the development of the individual and society.

Background and Influences

An outline of the early years of Swami Vivekananda, encompassing his education, spiritual journey, and upbringing. Examination of the major factors that shaped Vivekananda's educational concept, such as his interactions with Sri Ramakrishna and his exposure to Vedantic ideas.

Concept of Education in Vivekananda's Thought

- Examination of Vivekananda's view of education as a holistic process that includes physical, mental, emotional, and spiritual development.
- An examination of Vivekananda's emphasis on self-discovery, critical thinking, and experiential learning in schooling.
- Discussion of Vivekananda's opposition to rote memorization and his support for education that promotes creativity, inquiry, and character development.

Role of Education in Individual Empowerment

- Exploration of Vivekananda's perspective on education as a tool for self-realization and personal empowerment.
- Analysis of Vivekananda's belief in each individual's inherent divinity and potential, as well as the significance of education in realizing this potential.
- An examination of Vivekananda's views on education as a method of cultivating values such as courage, compassion, and service-oriented leadership.

Education for Social Transformation

- Talk about Vivekananda's belief that education can spur social change and help develop a nation.
- Examination of Vivekananda's demand for inclusive, egalitarian, and socially just education.
- An examination of Vivekananda's ideas regarding the contribution of educated people to the fight against social injustice and the uplift of underprivileged groups.

Implementation of Vivekananda's Educational Vision

An analysis of organizations and projects, such as Ramakrishna Mission colleges and schools that were influenced by Vivekananda's educational philosophy. An examination of the possibilities and difficulties in incorporating Vivekananda's principles into educational practice. Examples of effective educational initiatives based on the ideas of Vivekananda.

Contemporary Relevance and Future Directions

An examination of Vivekananda's educational philosophy's lasting significance in light of the opportunities and difficulties of the modern world. Possible directions for future study and implementation of Vivekananda's concepts in various educational contexts are discussed. Implications for curriculum design, instructional approaches, and policy formation influenced by Vivekananda's observations.

Conclusion

Summary of significant results about Vivekananda's perspective of education and its importance for personal growth and society transformation. Reflections on Vivekananda's educational philosophy's long-term impact and capacity to inspire constructive change in the twenty-first century.

References

- ◆ List of sources used for the research work, includes Vivekananda's writings, biographies, scholarly assessments, and instructional materials.
- ◆ Make careful to use a range of primary and secondary materials, including Vivekananda's own writings, speeches, and correspondence, as well as scholarly works on his philosophy and educational system. Consider using examples and case studies to demonstrate the actual applicability of Vivekananda's educational ideals.

Nikitha K

3rd Year B.Com A

Viveka Kavya: Swami Vivekananda's Poetic Exposition of Vedantic Wisdom

Abstract

This study article examines Viveka Kavya, a philosophical poetry written by Swami Vivekananda, one of India's prominent spiritual leaders. Viveka Kavya, or "The Poem of Discrimination," goes into core Vedantic ideas including discriminating (viveka), renunciation (vairagya), devotion (bhakti), and self-realization (atma-jnana). This paper examines Viveka Kavya's structure, topics, and philosophical underpinnings to explain its value as a timeless source of wisdom and advice for spiritual searchers.

Meaning

The term "Viveka Kavya" means "The Poem of Discrimination" or "The Crest Jewel of Discrimination." It reflects the text's fundamental concept, which is the significance of distinguishing between the genuine and the unreal, the eternal and the temporary.

Content and Structure

Viveka Kavya is a poem with 581 verses written in various meters. The verses are divided into chapters, each addressing a distinct aspect of spiritual understanding, self-awareness, and the path to liberation (moksha).

Philosophical Themes

The poem delves into core philosophical notions of Vedanta, notably those explained in Advaita Vedanta (non-dualistic philosophy). The key themes include:

- ◆ Discrimination (Viveka) is the ability to distinguish between the eternal Self (Atman) and the fleeting world of appearances (Maya).
- ◆ Renunciation (Vairagya) is the separation from worldly desires and attachments in pursuit of spiritual awareness.
- ◆ Devotion (Bhakti): The significance of devotion to the divine as a way of transcendence.
- ◆ Self-realization (Atma-jnana) is the realization of one's true nature as the eternal and unchanging Self.

Influence and Significance

Viveka Kavya is well-known for its clear explanation of Vedantic theory and practical advice for seekers on the spiritual path. It is a simple yet profound literature that encourages readers to build wisdom, detachment, and commitment in their search for liberation.

Legacy

Spiritual aspirants, scholars, and Vedanta practitioners continue to study and appreciate Viveka Kavya. It is a timeless source of wisdom and inspiration, providing insights into the nature of reality and the road to spiritual enlightenment.

Interpretations & Comments on Viveka Kavya

A review of scholarly interpretations and commentaries on the poem, followed by an analysis of Viveka Kavya's influence on Vedantic thought and spiritual practices. Examining the current relevance and uses of Viveka Kavya's teachings.

Conclusion

A summary of Viveka Kavya's themes and significance. B. Reflection on Vivekananda's teachings' relevance in today's world. C. Implications for further research on Viveka Kavya and Swami Vivekananda's philosophy.

References

- ◆ List of primary and secondary sources used for the research work, such as Vivekananda's publications, commentaries on Viveka Kavya, and scholarly assessments.

Sachin P

3rd Year BCA

Dr B.R. Ambedkar's Vision on Education

Abstract

Dr. B.R. Ambedkar, a well-known social reformer who drafted the Indian Constitution, presented a thorough plan for education that aims to promote equality, empowerment, and social change. This study looks at Ambedkar views on education, dissecting his criticisms of the conventional caste system, his support for free and universal education, and his tactics for strengthening the weaker sections of society. This study explains Ambedkar lasting influence on educational policies and practices meant to promote inclusive growth and social justice through an examination of his writings, speeches, and educational activities.

Overview

Dr. B.R. Ambedkar's life and contributions to equality and social justice
Synopsis of Ambedkar's ideas on education and how important they are to his larger worldview. A thesis statement summarizing the main ideas of Ambedkar's educational philosophy that the paper will examine.

Criticism of the Education System Based on Caste

This paper aims to analyze Ambedkar's critique of the traditional caste-based education system in India. It also examines discriminatory practices and barriers that marginalized communities face when trying to access education. Finally, it discusses Ambedkar's perspectives on how education either reinforces or challenges caste hierarchy.

Using Education as an Empowerment Tool

- ◆ An examination of Ambedkar's views of education as a tool for both individual and group empowerment.
- ◆ A critical examination of his focus on education as a route to political, social, and economic emancipation
- ◆ Talk about Ambedkar's efforts to advance education in underprivileged areas, such as the founding of institutions and schools.

Advocacy for Universal Access to Education

- ◆ Ambedkar stance for ensuring that everyone, regardless of caste, gender, or socioeconomic status, has access to high-quality education
- ◆ An analysis of his contribution to the development of laws and policies that support educational opportunities for underrepresented groups

- ◆ Talking about Ambedkar idea of free and mandatory education as a basic right.

Education and the Transformation of Society

- A critical examination of Ambedkar's perspective on education as a driving force behind social change and national development
- Examining his approaches to using education to promote equality, fraternity, and social cohesiveness
- A discussion of how Ambedkar's educational philosophy continues to influence modern educational practices and policies.

Difficulties and Possibilities

- Identifying obstacles to Ambedkar's educational vision, such as those pertaining to equality, quality, and access;
- Investigating chances to advance educational reforms in line with Ambedkar's values of social justice and inclusivity.
- A review of how various parties, such as the government, civic society, and educational institutions, may support Ambedkar's vision for education

Conclusion.

A summary of significant results addressing Ambedkar's vision of education and its implications for empowerment and social transformation. Reflection on the significance of Ambedkar's educational philosophy in tackling modern difficulties and encouraging inclusive growth. Implications for future study and policy actions to realize Ambedkar's vision of an educated and equitable society.

References.

A list of main and secondary sources used for the research work, includes Ambedkar's writings, speeches, legislative papers, and scholarly studies.

Deekshitha D K

3rd Year B Com

Teachings of Basavanna

Basavanna, also known as Basaveshwara, was a 12th-century philosopher, social reformer, and religious leader whose ideas still inspire millions in Karnataka and beyond. This study paper goes into Basavanna's profound teachings, examining his emphasis on social equality, spiritual emancipation, and ethical behavior. This dissertation explains Basavanna's long impact as a beacon of progressive thought and inclusive spirituality by delving into his Vachanas (poetic compositions), his Lingayatism ideology, and his endeavors for social change.

Social Equality

Basavanna was fiercely opposed to the caste-based structure that existed in society at the time. He emphasized the equality of all people, regardless of birth or socioeconomic status. Basavanna's teachings promote a society in which all individuals are treated with dignity and respect.

Regarding Spiritual freedom

The idea of moksha, or spiritual freedom, is central to Basavanna philosophy. He held that dedication (bhakti) to the divine, as opposed to rituals or other external activities, is the path to ultimate emancipation. The teachings of Basavanna place a strong emphasis on the significance of spiritual realization and inner transformation as the ultimate purpose of existence.

Service and Compassion

Basavanna taught the value of selfless service (kayaka) and compassion for others. He pushed for a life of service committed to the well-being of others, particularly the less fortunate and marginalized members of society. Basavanna's teachings emphasize the need of empathy, kindness, and social responsibility.

Gender Equality

Basavanna was a passionate supporter of gender equality and women's rights. He questioned patriarchal standards of his period and advocated for women's dignity and liberty. Basavanna's teachings emphasized men and women's equal standing in all aspects of life, and he encouraged women to actively participate in spiritual and social pursuits.

Ethical Conduct

Basavanna highlighted the necessity of ethical behavior in both personal and social settings. He instilled in his disciples the values of honesty, integrity, and righteousness, and pushed them to live their lives in accordance with moral standards. Basavanna's teachings emphasize the value of ethical behavior as the cornerstone for a harmonious and just society.

Devotion to Shiva

Basavanna believed that Lord Shiva was the highest deity and was devoted to him. He preached that genuine devotion is not found in rituals or religious acts on the outside, but rather in love and surrender to the almighty. The transformation potential of dedication in achieving spiritual enlightenment is emphasized in Basavanna's teachings.

Community and Fellowship

Among his adherents, Basavanna placed a strong emphasis on the value of community (sangha) and fellowship. In his vision, like-minded people committed to pursuing social and spiritual advancement would live in a community. The teachings of Basavanna place a strong emphasis on the importance of teamwork and support from one another on the path to self-realization.

Spiritual Liberation through Bhakti

- Investigate Basavanna's Bhakti-based approach to spiritual liberation.
- Examine his teachings on devotion (bhakti) as a way to overcome worldly attachments.
- An examination of Basavanna's concept of "Kalyana" (spiritual welfare) and its significance in Lingayat philosophy.

Ethics and Morality in the Teachings of Basavanna

- Examine Basavanna's ethical ideals, such as honesty, compassion, and righteousness. Analyze his emphasis on ethical behavior in both personal and social contexts.
- Discuss the significance of ethics in promoting spiritual growth and societal harmony.

Assistance to Humanity and Social Reform

- Investigate Basavanna's teachings on selfless service (kayaka) and communal welfare.
- Examine his attempts for social reform, such as abolishing caste-based discrimination and oppressive practices.
- Discuss Basavanna's vision for a just and equitable society founded on love, compassion, and justice.

Influence and Legacy

- Examining Basavanna's influence on Karnataka culture, society, and religion.
- Analyzing the spread of Basavanna's teachings via vachanas and oral traditions.
- Discuss Basavanna's importance in today's culture and his enduring legacy as a champion of social justice and spiritual enlightenment.

Challenges and Opportunities

- Identifying obstacles in interpreting and sustaining Basavanna's teachings in contemporary times
- Investigate chances to promote Basavanna's ideology through education, literature, and social activity.
- Examine the role of Lingayat institutions and community leaders in preserving Basavanna's teachings and values.

Conclusion

A summary of key findings on Basavanna's teachings and their significance for social reform and spiritual liberation. Reflection on the timeless relevance of Basavanna's philosophy in fostering a more just, compassionate, and egalitarian society. Implications for future research and advocacy to promote Basavanna's teachings and values for the betterment of humanity.

References.

A list of main and secondary sources used for the research study, includes Basavanna's vachanas, scholarly assessments, and historical documents.

Neethushree S

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BAHISKRUTHA BHARATHA (INDIAN OSTRACIZED)

"Bahishkrutha Bharatha" or "Outcast India" refers to the plight of disadvantaged and oppressed communities in Indian society, particularly those who have historically been pushed to the margins due to the caste system. For generations, these communities, sometimes known as "Dalits" or "Scheduled Castes," have endured systemic discrimination, social marginalization, and economic exploitation.

The word emphasizes the stark reality of unfairness and injustice experienced by these marginalized communities, who have been ostracized and pushed to the edges of society because of their caste identity. Despite legal reforms and constitutional guarantees aimed at combating caste-based discrimination, the legacy of social exclusion and oppression persists in diverse ways.

The Bahishkrutha Bharatha captures the struggles and challenges encountered by Dalits and other underprivileged populations in India, including:

Caste-based Discrimination

The caste system, which is profoundly embedded in Indian society, has resulted in systematic discrimination and exclusion of Dalits from social, economic, and political arenas. Dalits have been denied fundamental rights and opportunities, including discrimination in school, employment, and public areas.

Social Exclusion

Dalits are frequently subjected to social ostracism and segregation, including being compelled to reside in separate settlements and facing social boycotts for violating caste standards. Intercaste marriages and social connections are frequently met with anger and violence, reinforcing the cycle of discrimination and marginalization.

Violence and Atrocities

Dalits are disproportionately vulnerable to the violence and crimes committed by ruling caste groups. Caste-based violence, including as physical assault, rape, and murder, is commonly recorded, underlining Dalit communities' vulnerability and insecurity.

Economic exploitation

Dalits are frequently assigned to menial and demeaning jobs like as manual scavenging, leather work, and sanitation, continuing cycles of poverty and exploitation. Economic prospects are scarce, and Dalits suffer obstacles to obtaining land, finance, and other resources.

Struggles for Justice and Equality

Despite legal safeguards and affirmative action policies, Dalit continue to suffer structural obstacles to justice and equality. Laws and policies intended at protecting Dalit rights are frequently not implemented, leaving perpetrators of caste-based violence and prejudice free to act.

In response to these issues, Dalit activists, social reformers, and civil society organizations have come together to campaign for oppressed communities' rights and dignity. Movements for social justice, land rights, and political representation have attempted to challenge caste-based oppressive structures and push for a more inclusive and fair society.

Conclusion

In summary, Dr. B.R. Ambedkar's concept of "Bahiskrutha Bharatha" encapsulates the pervasive nature of caste-based discrimination and social exclusion faced by Dalits and other marginalized communities in India. His lifelong struggle against caste oppression and his vision of a more inclusive and equitable society continue to resonate with millions of people fighting for social justice and human rights.

Manoj G

3rd Year B Com

Navayana Buddhism -22 Vows of Dr. B R Ambedkar

Introduction

The Buddhist movement started by eminent social reformer and Indian Constitution architect Dr. B.R. Ambedkar is referred to as Navayana Buddhism, Neo-Buddhism, or Ambedkarite Buddhism. On October 14, 1956, during a mass conversion ceremony in Nagpur, India, Dr. Ambedkar and hundreds of thousands of his followers adopted Buddhism after a period of introspection and study. Dr. Ambedkar created the "22 Vows" for Buddhist converts as a part of this initiative. These promises stand for a dedication to moral behavior, social justice, and spiritual freedom. Here are the 22 vows of Dr. B.R. Ambedkar:

1. I shall not consider myself to be a follower of the Hindu religion.
2. I shall not believe in God.
3. I shall not believe that God will save me.
4. I shall not perform any ritual or follow any religious ceremony.
5. I shall not take refuge in Buddha, Dhamma, and Sangha.
6. I shall not believe that Buddha was the incarnation of God.
7. I shall not believe that the Lord Buddha will appear again in this world.
8. I shall not encourage any form of superstition.
9. I shall not believe in caste discrimination.
10. I shall not believe in untouchability.
11. I shall not believe in social inequality.
12. I shall not believe in the inequality of gender.
13. I shall not believe in the inequality of wealth.
14. I shall not believe in the inequality of education.
15. I shall not believe in the inequality of race.
16. I shall not believe in the inequality of nationality.
17. I shall not believe in the inequality of language.
18. I shall not believe in the inequality of color.
19. I shall not believe in the inequality of culture.
20. I shall not believe in the inequality of food habits.
21. I shall not believe in the inequality of place of birth.
22. I shall not believe in the inequality of occupation.

Rejecting Hinduism: The Navayana Buddhism disavows Hinduism along with all of its customs and doctrines, such as the caste system and untouchability.

Ignorance of God: Practitioners of Navayana Buddhism reject the idea of a creator god or supreme deity.

Renunciation of Rituals: They refrain from carrying out religious ceremonies and rituals associated with Hinduism.

Finding refuge in the Buddha, Dhamma, and Sangha: Navayana Buddhists find refuge in the Enlightened One, the Buddha's teachings, and the Buddhist community, or Sangha.

Disbelief in the Buddha as God: They do not consider the Buddha to be an incarnation of God or a divine entity.

Non-belief in Buddha's Reincarnation: Navayana Buddhists disbelieve in the idea that the Buddha will reincarnate at some point in the future.

Superstition Rejected: They don't follow superstitious rituals or beliefs.

Abolition of Caste: The Navayana Buddhism promotes individual equality and is against caste prejudice.

Rejection of Untouchability: They work toward social inclusion and everyone's right to dignity, and they oppose the practice of untouchability.

Opposition to Social Inequality: Navayana Buddhists are against social inequality in all its manifestations, especially as it relates to gender, money, education, race, nationality, language, and occupation.

Promotion of Social Justice: Their goal is to establish a society where equality, justice, and brotherhood are valued.

Human Rights Advocacy: Regardless of their origin, Navayana Buddhists support the rights and dignity of every person.

Conclusion

Dr. Ambedkar saw Buddhism as a means of achieving equality, social justice, and human dignity, which is reflected in these vows. Dr. Ambedkar sought to empower underprivileged populations and advance a more just and compassionate society by rejecting caste-based prejudice, superstition, and inequity. The 22 vows, which place a strong emphasis on moral behavior, social change, and spiritual emancipation, serve as a set of guidelines for practitioners of Navayana Buddhism.

Shravan P

3rd Year BCA

Basavanna's View on Women Empowerment

Abstract

This research paper examines Basavanna, a 12th-century Indian philosopher and social reformer, and his thoughts on women's empowerment in Vachana literature. Basavanna's philosophical beliefs and socio-religious reforms aimed at promoting social equality provide light on his view of gender dynamics and women's empowerment in medieval Karnataka society. This study examines Basavanna's advocacy for women's rights, socioeconomic upliftment, and spiritual empowerment using chosen Vachanas and historical context. It also looks into the role of Basavanna's teachings in current discussions about gender equality and women's empowerment.

Keywords: Basavanna, Vachana literature, female empowerment, gender equality, social change, medieval Karnataka.

Introduction

Basavanna, also known as Basaveshwara, was a 12th-century Indian philosopher, statesman, and social reformer who is regarded as the founding saint of the Lingayat religion in Karnataka, India. His teachings, as recorded in the Vachana literature, emphasize social equality, compassion, and the value of personal spiritual experience over ceremonial activities. While Basavanna's direct opinions on women's empowerment are not well documented, his broader philosophical beliefs and social reforms shed light on his vision of gender equality and women's empowerment.

Equality of All Souls: Basavanna advocated the notion of "Kalyana Karnataka," which means the well-being of all. He promoted the equality of all souls, regardless of caste, creed, or gender. His teachings stressed each individual's inherent worth and dignity, regardless of cultural conventions or hierarchy.

Socioeconomic Empowerment

Basavanna attacked the caste-based social structure and advocated for social equality. He initiated a number of socioeconomic changes aimed at elevating underprivileged people, particularly women. By campaigning for equitable access to education, economic possibilities, and social involvement, Basavanna indirectly helped to empower women in the Lingayat community.

Importance of Education

Basavanna stressed the value of education as a tool for empowerment. He urged men and women to seek knowledge and self-realization. Basavanna's emphasis on education indicates that he understands the transforming power of information in challenging social conventions and empowering people to live independent and fulfilled lives.

Respect for Women

Basavanna's teachings demonstrate a genuine respect for women. He rejected the idea that women were inferior or subject to males and pushed for their equal treatment and dignity. Basavanna's Vachanas frequently express admiration for women, depicting them as bearers of divine virtues and spiritual understanding.

Critique of Patriarchal Practices

Basavanna denounced patriarchal traditions and practices that harmed women. He condemned dowry, child marriage, and other types of gender injustice common in medieval society. Basavanna used his literature and social activities to fight restrictive standards and achieve gender equality.

Conclusion

While Basavanna's direct views on women's empowerment are not explicitly expressed in his teachings, his broader philosophy of social equality, respect for all individuals, and advocacy for socioeconomic reforms laid the groundwork for women's empowerment within the Lingayat tradition and beyond. His emphasis on education, decency, and equality continues to inspire modern-day feminist and empowerment organizations.

References

- List of primary and secondary sources used for the research work.

This study work seeks to provide a full understanding of Basavanna's views on women's empowerment, relying on his Vachana literature and socio-philosophical environment. It aims to throw light on Basavanna's contributions to gender discourse and its relevance in addressing current issues of women's rights and equality.

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