CHAPTER – VII

SUMMARY AND CONCLUSION

We have noted in preceding chapters the different aspects of Basaveshwara’s philosophy. We have examined the significance and nature of the Basaveshwara’s movement for human rights and its impact on the individual’s life and on the life of the entire society. In this concluding chapter, an attempt is made to sum up in brief the teachings of Basaveshwara.

In spite of the existence of human rights commissions, both at the national and international level, the record of respect for human rights is deplorable. In India, the National Human Rights Commission (NHRC) recognizes the fact that “Ancient wrongs must be remedied.” It is a problem that the human rights system in our country is not being taken seriously by the intellectuals.

We have entered the 21st century through critical route. The core of the crisis is basically the challenge of capital and wealth to the labouring class, the forces of globalization to the social and political institutions, the crisis-ridden possessive individualism to the larger collective and common good and of comfort to the meaning of life. The sharpening of these contradictions and the absence of adequate social mechanisms for their resolution landed human collectives in a tremendous identity crisis. The unending search for identity in the absence of
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In spite of the existence of human rights commissions, both at the national and international level, the record of respect for human rights is depressing. In India, National Human Rights Commission (NHRC) recognizes the fact that “Ancient wrongs” must be remedied. But NHRC does not seem to have taken societal violation on its agenda with the seriousness it deserves. Kuldip Nayar, a noted journalist evaluating the role of NHRC said: “Lately, it has been asserting itself but not to the extent human rights activists and the victims were.”[1] The increase in human rights violation due to the oppressive social system in our country is not generally taken seriously by the intellectuals.

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favourable objective conditions is causing rupture after rupture, inflicting wounds on human nature and civilizational progress. This situation has all the potential to trigger endemic violence, criminality and vulgarity reducing life to triviality. The forces of equality and freedom beaten by the counter forces are compelled to search for deeper meaning and content and new sources of inspiration. Dalits are challenging the hierarchical and authoritarian stronghold. Tribals, decent and transparent human beings, are engaged in a continuous struggle to protect and defend their lives, livelihood and environment. There are amazing assertions of democratic minded people from every walk of life in support of social causes. The underlying common thread in this entire restlessness is the deep urge of humanity to change the context and content of human existence. The ideological propaganda that there is no alternative is a lifeless attempt to push the struggling masses into subjugation. The successful overcoming of this impasse and the realization of this unfulfilled pursuit of equality and freedom constitute the greatest challenge of 21st century to the theory and practice of human rights. It is on account of the fact that all these years, we have not been really vibrant that human rights have remained a distant dream. Human rights must be observed by us, in such a way, that they would be seen in our day to day conduct until we have been able to bring in that level where there is assurance of human rights being observed.

It would be clear that there is a crisis in human civilization. The present society is bedeviled by a host of problems like starvation, poverty, unemployment, economic and social inequality and so on. No doubt human rights violations manifest themselves in various forms—gender injustice, social ostracism of the Dalits but ultimately the answer to all these must be found in our commitment to the
elimination of poverty because poverty is the mother of all human rights violation.

The former South African President, Mr. Nelson Mandela, speaking at the Heads of Non-aligned nations conference held on 2-9-1998 in Durban highlighted the immediate need to fight poverty when he said “We have to remake our common world a new. The violence we see all around us, against people who are as human as we are we sit in privileged positions, must surely be addressed in a decisive and sustained manner. I speak here of the violence of hunger which kills, of the violence of homelessness which kills, of the violence of joblessness which kills....” To make matters worse, honesty, loyalty, and idealism have been lost. In such crisis the message of Basaveshwara acquires a special significance which speaks of respect for human rights. Paying rich tributes to the 12th century social reformer Basaveshwara, the President Shanker Dayal Sharma said, “That his teachings and life are even no relevant,” quoting extensively from the Vachans of Basaveshwara, Dr. Sharma said, the social reformer had spent his life trying to usher in a caselss society and ending all kinds of discriminations.”

India has embarked upon the great adventure of social and economic justice. In order to realize these ideas it is essential that the people be imbued with amoral fervour. Without a moral renaissance the economic salvation of the people is an impossibility. At such an important and critical phase in the historical evolution of the country, the spirit and teachings of Basaveshwara could serve a purpose; they can strengthen the moral fibre and character of youth. They can reinforce the values of liberty, equality, justice and fearlessness. Dr. Shanker Dayal Sharma said “that the philosophy of equality preached and practiced by Basaveshwara was truly revolutionary. His spiritual and social message of equality, non-discrimination,
enacted and steps taken to reduce the disabilities and promote the development of untouchables in India, the actual experience of the last five decades has only helped to highlight the inadequacy of these measures and to expose the precarious situation of the Dalits. Laws in support of fundamental human rights are without question very important, but it is also clear that they are not, by themselves, sufficient to ensure enjoyment of these rights, or to establish a just, egalitarian and free society. Revolutionary transformations are needed in the minds of people in their attitudes, beliefs and behaviour and these are rarely brought about by mere legislations. The essential element required for effecting such a transformation is inculcating teachings of Basaveshwara. "Human society is super organic, and what instinct and organic laws have left undone has to be achieved here by culture, i.e. the moral effort of man. Upto a point there has been an organic ascent in the world of life. Beyond that the ascent has to be moral in nature. This is the steep climb that man has to negotiate. Today this climb has become for him a matter of life and death, because if each does not live for all and all for each, all are going to perish."  
Therefore the present need is to give the individual and the society a sense of purpose, a spiritual background to our thinking. Against the modern craze for accumulation and speculation Basaveshwara’s principles like Kayaka and Dasoha not only serve economic purposes but help the moral and spiritual progress of man. The Kayaka and Dasoha doctrines of Basaveshwara make it clear that the essence of civilization is the love of humanity and not the accumulation of material wealth. The message of Basaveshwara is a message of love and compassion, coupled with devotion. It treats all men and women as equal.
It is matter of great concern that even after fifty years of independence, in India the position of women has been one of subordination to men. The government has passed a number of laws to improve the position of women and to provide equal rights but such laws do not have any strength. The need of the hour is to realize the message of Basaveshwara by raising the status of women. "There are a good number of reformers who worked for securing social, economic and political rights for women. None, however, worked to secure equal rights in the field of religion, too. The Jains and the Buddhists opened doors to women, but after a lot of hesitation. Basava is one and the only one who declared that woman is entitled to religious initiation and salvation the same as man. Often, the socialists trace the history of the movement of woman's emancipation from Raja Ram Mohan Roy. There is no denying the fact that Roy's contribution for the cause of woman in the modern period is significant. But let us remember that woman's emancipation with Basava was not merely a matter for merely a social reform (Although to proclaim the doctrine of the equality of sexes in that dim 12th century was an achievement in itself) but a veritable article of faith. He not only anticipated but lived and practised the spirit of the Hindu code Bill." Today also society is under the stronghold of casteism, empty ritualism and superstition. The vast majority of people are sunk in ignorance; and inhumna practices like untouchability are weakening the social structure. Violence is used as a systematic method to terrorize and subjugate the untouchables. Smitha Narual, in her exhaustive report Broken People published by Human rights watch, USA 1998, writes: "Despite the fact that untouchability was abolished under India's constitution in 1950, the practice of untouchability, remains very much a part of rural India. Untouchables may not cross the lines dividing their
part of the village from that occupied by higher castes. They may not use the same wells, drink from the same cups in tea stalls, or lay claim to land that is legally theirs. Dalit children are frequently made to sit in the back of classrooms, and communities as a whole are made to perform degrading rituals in the name of caste... Dalits who dare to challenge the social order have been subject to abuses by their higher caste neighbors. Dalit villages are collectively penalized for individual transgressions through social boycotts, including loss of employment and access to water; grazing lands and ration shops. For most Dalits in rural India who earn less than a subsistence living as agricultural labourers, a social boycott may mean destitution and starvation." A Dalit activist in one of the public hearings recalled the response of a caste criminal from the upper caste Ran Sena in Bihar When questioned on why Dalit women were shot by them and that too, in their vaginas, the brutal reply was, "To prevent them giving birth to offspring who can challenge use!" As we noted in previous chapters that the very existence of the caste system constitutes the most significant violation of human rights and one of the worst forms of human rights violation is caused by the practice of untouchability. "The problem of caste in Indian has reached its acme. It has led to a peculiar conception of society. The problem, today in fact is so acute that the Indian adult feels that he is born with a caste and his society which is atomistic cannot be changed into an organic society." At such a crucial period as ours it would be essential to put into practice Basaveshwara's religion of humanity. The caste system is defended on the ground of division of labour, and division of labour is a necessary feature of every civilized society. Basava raised the cry of revolt against caste not because it is a division of labour but because it is a division of labourers into watertight
compartments. It is a hierarchy in which the division of labourers is not spontaneous; it is not based on natural aptitudes, but it is founded on the social status of parents. Hence, the stratification of occupations and industries. But industry is not static, it undergoes changes; with such changes an individual may be free to change his occupation. Basava advocates not the hereditary profession but pleads for the free choice of occupation. Basaveshwara was the first Indian free thinker to expose the absurdity of divine organization of castes and to brainwash all those who believed in myths about the birth of man, owing to the influence of Varna Dharma. We have noted in the previous chapter that the revolution that Basaveshwara led against casteism reached its climax in the marriage that he brought about between the children of Madhuvarasa and Haralayya who were born in the Brahmin and Sudra castes respectively. We have also noted that Basaveshwara declared that the ideal of equality could be realized only when the class taboos in respect of food and marriage were removed and when the unwanted practice of deciding the worth of an individual on the basis of his or her occupation was done away with. Today, we want to establish a society free from caste and class distinctions. We have to translate into reality the teachings of Basaveshwara. "Ideologies form the basis of social reconstruction. Lenin built the Russian working class state on the foundations of Marxist ideology. A similar state can also be built on the ground work of the teachings of Basavanna. Many luminaries in India's past, from the Buddha to Mahatma Gandhi, fought a tireless battle against caste. We have not come to recognize the need for intercaste marriages to pull down caste barriers. Basavanna did just this centuries ago. The daughter of a Brahmin minister was married to the son of an outcaste. This was not only intercaste marriage. It
symbolizes religious and economic equality. We can only hope that India will follow this noble example.\textsuperscript{12} Casteism is in principle completely opposed to democracy. If today, in the name of democracy, some four, five or six organized castes, who are in the majority, monopolize the avenues of wealth and political control, then it means that not democracy but a kind of oligarchy has come to the forefront. But to kill this monster, a positive approach is needed. We should concentrate our energies upon the building of a society that will enshrine, in practice, the values preached and practised by Lord Basaveshwara and other sharanas, because casteism cannot die by merely preaching against it.\textsuperscript{13} In the present days of tension between different casts and classes of society Basaveshwara’s teachings have a particular significance. Liberty is the dearest and most precious heritage of man. It is also one of his most dominant objectives. Man is born into a society which by its institutional mechanism provides the impetus and the opportunities for developing his self. But the existing frame work of society does not exhaust the possibilities of the realization of freedom. Man feels a tendency to go even beyond the social mechanism and realize his own spiritual being and personality, and the greater the approximation, to his inner-self realization the freer he becomes. Hence realization of freedom is a double process. First, it means the socialization, the moralization and rationalization of man. Marxism advocates social rationalization and abundance of commodities. It wants the free and association of produces. But it fails to put adequate stress on the right of man. Secondly, freedom is a process of growth. It means the development of his potentiality and capacity where by man inwardly realizes his moral and spiritual nature. This moral and spiritual realization is, as noted before, not limited by the confines of society and the state. It may be even
trans-social. It involves the mediation and contemplation of art, poetry, religion, science and philosophy. It stresses moral purification. It implies the attainment of peace, freedom, gnosis and delight. Basaveshwara was right in emphasizing the spiritual foundations of human life. In order to achieve a complete philosophy of freedom in modern India, it would be essential to bring into reality the teachings of Basaveshwara. And in Basaveshwara’s conception of freedom one can witness a reconciliation of Basaveshwara’s conception of moral freedom and the Anglo-American conceptions of democratic individual liberty as formulated by Milton, Locke, Jerrerson and Mill. At one stroke he achieved social and religious equality and spiritual regeneration of the masses. Never before, we may believe, has religion assumed so deep an outlook and so vast an appeal. It is starling to find that even common people like Madara Dhulayya, an untouchable, Turugahi Ramann, a herdsman, Jodhara Mayanna, a warrior and a host of others could attain the noblest heights in the spiritual realm and express their mystic experience in Vachana. Another achievement of equal importance was the emancipation of women. Women and Shudras had not right of access of the vedas or any other scripture. In such circumstances, Basava boldly declared that there was no distinction in religion between man and woman. He threw open the doors of spiritual pursuit to everyone, man or woman, who could enter with a pure heart and earnest desire. Hence, we come across several women saints like Akka Mahadevi, Akka Nagamma, Neelambike Gangambike, Lakkamma, Lingamma and Mahadevamma and other whose very names are associated with elevates spiritual attainments. But Indian culture in its historical evolution has not adequately emphasized the quality of empirical individuals, because the rigid authoritarianism of the caste system has in
practice supported the concept of inequality. To strengthen our democracy we have to build the philosophy of empirical equalitarianism. Democracy wants to exalt the personality of the people by giving them an opportunity to exercise their will. The greatest weakness of Indian democracy is that our vast masses consist of men who have nothing to lose but their fetters. To such a people totalitarianism has a great appeal. The consequences of 19th Century Russian nihilism clearly point to the fact that loss of economic security generates a mind which can welcome any radical change even if it be just for the sake of change. Therefore, we find that out democracy has some serious limitations. In view of those very serious weakness, unless we make superhuman efforts a evolve and concretize a spiritual democracy of the people, one can foresee an imminent danger of a cultural nihilism, moral anarchy and political dictatorship in our country. We are faced with imperative necessity of constructing and realizing a sound spiritual democratic philosophy. On the one hand, we have to emphasize the notions of political, economic and social liberty and equality. To that we have to add the ethical tradition of Basaveshwara. In the historical perspective of our country, I would stress the ethical teachings of Basaveshwara for the safe guard of the valuational foundations of our democracy. But this ethical renaissance must be worked out by the society and not by the state and that would offer solution for some of the pressing problems of Indian and also of mankind. Hence, the relevance of Basava's philosophy to the modern world is being increasingly by felt today. The development of science warns us of dire consequences if the conflict of interests among men does not cease and the mutuality of life is not universally accepted. 'Co-existence' is in current fashion. But co-existence is not enough. Nations cannot go on living their own selfish lives,
accumulating wealth and power, perpetrating crime and injustice and violence within their frontiers and spheres of influence and continue to co-exist. In such a state of co-existence, the selfish interests of the nations remain perpetually in conflict, and it is not always possible to maintain a tight rope balance between them. A more positive approach than co-existence is necessary if the world is to be saved from catastrophe. Co-existence must grow into co-operation and sharing, else co-existence, based as it is on the selfish view that each is entitled to hold on to what each had, and that each may go on adding to his own possessions irrespective of what happens to the others, must eventually lead to co-destruction. World peace can be firmly assured only when nations, like individuals, learn to sacrifice for fellow nations; to share goods; and to limit voluntarily their consumption and living standards for the sake of brother nations. The brotherhood of man established by Basava and his teachings like Kayaka and Dasoha would serve this purpose. If Basaveshwara’s philosophy is properly understood and interpreted to the present generations it will guide them in the pursuit of the policy of co-operation irrespective of the complexion of their social and political systems. The teaching of Basaveshwara have a massage potent enough to illumine world understanding today. Integration is essential for the emotional stability of man. 15 emotional disintegration occurs due to various factors. As noted earlier our country and civilization are seized with numerous contradictions. Some of our problems are also the fundamental problems of modern civilization, e.g., of co-ordinating the interests of the centre and the regional areas, of the humanization of the interest of labour and capital, the solution to unemployment the elimination for educational, disproportion’s, etc. The cumulative effect of all these great unsolved problems is to
disturb the formation of an individual’s personality. It is nothing but violation of human rights. In addition to these, the terrific clash between the accidental civilization based on industry and science and Indian culture based on social discipline has been a factor of profound emotional disturbance. It is essential to stress that a multiple set of factors are working towards disrupting the emotional balance of Indian society. The idea of Anubhava Mantapa established by Basaveshwara certainly could serve as a source of inspiration to any modern Indian and to uplift the degraded and disintegrated contemporary Indian society. We have already noted that the Anubhava Mantapa was meant for all castes, for all men, for all seekers of knowledge, truth and God. This universality beyond all barriers of geography was its specialty. Basaveshwara thus forged social solidarity on democratic foundations and brought about a resurgence of nation with the common man as his focal point.” It was the place where gathered giants of the day from all parts of the country-seekers of truth, students of knowledge, thinkers and teachers. They all assembled and pursued divine knowledge under the presidentship of Allam Prabhu. There was queen Mahadevi from Kashmir, Adayya from Gujarat, several others from other parts of India. In a way, thus, the emotional integration of India we speak of today occurred in the days of Basava himself, about eight hundred years ago. These people lived in the Anubhava Mantapa for a while and after training, went out to different parts of India and broadcast the new thought. In the history of philosophical thought in India, this period was the golden age and Basavanna was the maker of it.”16 Today to ensure social solidarity, which is the need of hour, it would be essential to organize and conduct the activities on the model of the Anubhava Mantapa. It would enable us to develop a sense of fellow-
feeling and lead to social solidarity and national integration. It must be noted that Basaveshwara's movement was confined to certain parts of present Karnataka and therefore it did not reach every part of our country. However, like the Buddha, Basaveshwara was a product of the totality of Indian culture, philosophy and experience. Therefore, Basaveshwara's preachings and philosophy can be adopted for the solution of present day Indian problems. Hence, we have projected such of Basaveshwara's preachings as are opposite to the modern Indian political, economic and social problems. The preamble to the Indian constitution stresses the principles of liberty, equality, fraternity, and socio-economic justice. Chapter III of the Indian Constitution seeks to crystallize the individualistic approach to democracy with particular emphasis on personal freedom, equality and civil rights. In chapter IV of Indian Constitution, in the shape of directive principles of state policy, an attempt has been made to highlight the element of a just socio-economic order which enshrines the absence of exploitation, the elimination of monopoly and an overall realization of prosperity by all sections of population. But democracy in India has been faced with severe strains. But one need not despair. Our strength lies in our cultural traditions of amity, tolerance, reciprocity and compassion. The concrete techniques for the realization of the well-being of one and all as the goal of democratic aspirations of the people of India will depend on the successful actualization of the teachings of Basaveshwara. Like the Buddha and Mahavira, Basaveshwara inculcated the virtues of tolerance, and the philosophy of 'live and let live' which is a fundamental element of democratic ethics. Basaveshwara preached non-violence as a technique of mass action against social tyranny. It is heartening to contemplate that Basaveshwara's legacy is still with us and has not absolutely
withered away. A moral revolution is the need of hour on more than one occasion. We have pointed out that in the present age man has stressed on materialistic progress, neglecting the pursuit of spiritual path leading to the realization of supreme being. It is time that mankind was reminded of this lapse. The teachings of Basaveshwara are of immense use to our moral progress. "Today we can go back to Basava and seek guidance, inspiration, light from his philosophy as several clouds seem to gather strength on the horizon of India and when common man and woman look perplexed. His words are true in every age. His thoughts are like a beacon organizing from the distant past, illuminating the present and probing into the future. His message is like a reservoir into which all previous thoughts have flown in and from which all latter thoughts flow out. Rightly understood, his message is relevant every today."¹⁷ Lest it should be asked how the message of Basaveshwara is relevant to the promotion of human rights. Let me emphasis that without radical transformation of the social system, the exercise on human rights even if formally provided by law, would be beyond the reach of bulk of the people who, because of poor economic position and low social status, are often victims of high-handedness by the law enforcing agencies and denial of justice by the political leadership. Legislation by itself would not facilitate promotion and protection of human rights. The essential element required for such a transformation is inculcating teachings of Basaveshwara.

CONCLUSIONS

The recognition of inherent dignity and of the equal and inalienable rights of citizens was the foundation of Basaveshwara's movement. As we noted in the preceding chapters, that a new epoch for the individual, the protection of his human
rights and fundamental freedoms started by Basaveshwara in 12th century. The main reasons for this historic development were the cruelty and horrors experienced by the untouchables and the then existing social system. The repeated references to equality, liberty and fraternity in the Vachanas of Basaveshwara makes clear about Basaveshwara's concern for humanity. As the spiritual leader of Tibet, His Holiness the Dalai Lama observes: "No matter what country or continent we come from, we have common needs and concerns, we all seek happiness and try to avoid suffering regardless of our race, religion, sex or political status. Human beings, indeed, all sentient beings, have a right to pursue happiness and live in peace and freedom. As free human beings we can use our unique intelligence to try to understand ourselves and our world. But if we are prevented from using our creative potential; we are deprived of one of the basic characteristics of a human being. It is very often the most gifted, dedicated and creative members in our society who become victims of human rights abuses. Thus, the political, social, cultural and economic development of society are obstructed by the violation of human rights. Therefore, the protection of these are of immense value and importance. All human beings whatever their cultural or historical background, suffer when they are intimidated, imprisoned or tortured. Brute force, no matter how strongly applied, can never subdue the basic human desire for freedom and dignity. It is not enough, as communist systems have assumed, merely to provide people with food, shelter and clothing. The deeper human nature needs to breathe the air of liberty."18

The significance of Basaveshwara's movement lies in the fact that he preached independent and free thinking and opposed thoughtlessness. In his life, as well as in his teachings, one can find Basaveshwara being driven by an
“Religious freedom.” As Pope John II while addressing an interreligious meeting said “Religious freedom constitutes the very heart of human rights.” Further he said, “No state, no group has the right to control either directly or indirectly a person’s religion.” Hence, one can say that it is not religion, but the lack of true religion that has led to the violation of human rights. The religion preached by Basaveshwara underlines the ideas of fraternity, cooperation and fellow-feeling. The success of individuals and groups depends on the practice of these ideas.

We have noted the significance of an institution like the Anubhava Mantapa as a democratic forum and its role in promotion and protection of human rights. Anubhava Mantapa believed in the fact that every human being had an element of rationality. The members of Anubhava Mantapa showed that it was possible to appeal to this rational principle in man. They were convinced of the fact that discrimination on any of grounds viz., race, caste and descent, constitute an unacceptable assault on the dignity and worth of human personality and energies. It played a very remarkable role, in achieving the values of liberty, equality and fraternity.

The human rights of women are an inalienable, integral and indivisible part of universal human rights. The full and equal participation of women in every aspect of life of society and the eradication of all forms of discrimination on grounds of sex were priority objectives of the movement of Basaveshwara. He advocated equality among men and women. As we noted, the principle of equality was a fundamental component to the Basaveshwara’s mechanism of promotion and protection of human rights. Improvement in the position and role of women in social, economic
religious and spiritual spheres of life was another notable achievement of Basaveshwara’s movement. Basaveshwara’s principle of equality is based on the fact that all men are born equal. He believed in the quality of all men before the laws of nature and the laws of God. He believed in the equality of high born and low born persons. We have noted the significance of principles of Kayaka and Dashoa. These two principles helped to wipeout the differences that existed prior to Basaveshwara and ensured equality and upheld the dignity of an individual. Hence, every word, every deed, every gesture of Basaveshwara exemplified his commitment to the principle of equality.

Basaveshwara’s movement for social liberation was meant for the common people, irrespective of traditional and hierarchical distinctions. Hence, all classes and all groups rallied around the movement. Its egalitarian ideology was uncompromising, and as we noted it included a rejection of gender inequality. Its populist quality derived from the nature of its support base just as it had begun without royal patronage, the movement continued its historical progress without that patronage. Basaveshwara’s revolutionary ideas, as noted earlier, created bitterness in the minds of conservative people. The orthodox minded people of course would, and did, complain to king Bijjala against his activities. Though a minister to the King, Basaveshwara was not afraid of him. The following Vachana of Basaveshwara shows us his firmness and makes clear that he was not after power or fame:

“I do not seek
The Brahma rank
I do not seek"
The Vishnu rank
I do not seek
The Rudra rank
I see, O Lord,
No other rank!
Give me of Thy grace
The privilege to know the feet of Thy true
Devotees!"\textsuperscript{20}

Such a revolutionary movement began to create misgivings in the mind of Bijjalla, the autocratic ruler. That is the ideological background of the rift between the democracy of Basaveshwara’s vision and feudal outlook of the kingship of times. It is said that Basaveshwara’s movement could not succeed because of opposition by the king and his followers. But it is not quite correct to say so, because Basaveshwara’s movement did succeed in bringing about a qualitative transformation in the minds of individuals as also in certain sections of society and enabled them to lead a meaningful life. Even today Basaveshwara’s teachings are followed to a great extent by a large number of people in different parts of the world. It is rarely found that mystics and saints are also men of action. Basaveshwara, a great mystic and a saint, was also a man of action. The greatness of Basaveshwara lies in the fact that he practised what he preached. By his teachings and by his example, he brought about a revolution in society, which had a great impact on the life of millions of people.

It needs to be emphasized that Basaveshwara’s movement was not just to redress specific evils or inequities. It was nothing less than a grand historical movement to establish a new society, centering on revolutionary notions of man and
God. It looked beyond the immediate historical horizons to all times and all places, to give men the hope of a new universe based on new values meant to raise all levels of ordinary human beings. Therefore, it was never confined to any class or group. Its central message has a perennial appeal and a permanent relevance. Locating the individual in society and society in the individual, his movement is highly relevant to the modern world ravaged by casteism communalism, racism, terrorism and gender inequality. Indeed it is no exaggeration to suggest that Basaveshwara and his message can become a major force in our endeavour to promote human rights.

NOTES AND REFERENCES


5. H. Tippur, Basaveshwara, op. cit., p.36.

6. "Ibid. p.36.


NOTES AND REFERENCES


13. Please also see S.M. Angadi, "Sri. Basaveshwara and His Relevance to our


p.21.

17. Basaveshwara – “The Luther of India-First Indian Free thinker,” Basava

18. Refer to his paper “Need for Global Thinking: Human Rights in a Shrinking
