
Vishwanatha. (2022). Kayak – A Note. Role of Language in the development of Indian Culture. *Culture and Arts in the Context of World Cultural Heritage. Klironomy*, 6 (3), 45-48. Ostrava: Tuculart Edition, European Institute for Innovation Development.

DOI: 10.47451/cul2022-11-01

The paper will be published in Crossref, ICI Copernicus, BASE, Academic Resource Index ResearchBib, J-Gate, ISI International Scientific Indexing, Zenodo, OpenAIRE, BASE, LORY, LUASA, EBSCO, ADL, Mendeley, eLibrary, and WebArchive databases.



Vishwanatha, M.A., PhD in Kannada, Professor, Kannada Chair, Centre of Indian Languages, School of Language Literature and Culture Studies, Jawaharlal Nehru University. New Delhi, India.

Kayak – A Note. Role of Language in the development of Indian Culture

Abstract: This is the story of the spiritual endeavour of Basavanna. This philosophy of life by which he lived. This is torch of illumination that he has left as a precious legacy for mankind. This Basavas perennial philosophy of life which is bound to have a universal appeal to mankind all age and man and women. Work is worship “ಎಯಕ ಕೆಲಸ ಕೆಲಸ”. This statement made by the Lord Basavanna. Who is the great philosopher of the land of Karnataka, Land of India? He emphasised the Importance of the doctrine of work. Sri Basavanna stands out as one of the most outstanding personality in the religious history of India. His life and teachings have been a source of inspiration to millions of people, He revolted against the blind rituals’ superstitions and distraction of cast and creed. Women were treated like cattle. All this was perpetrated in the name of religion and few selfish people. Basavanna revolted against their reactionary forces. He founded on the principles of justice equality for all mankind strapped of all narrow consideration. He resurrected the status of women as an equal of man in all respects. He bought about a social revolution to restore the Status of man in all his human dignity considering all men from all walks of life. Equal in the fellowship of service by preaching the dignity of labour, through his philosophy of Kayak.

Keywords: 12th century vachana literature, Sri Basavanna, Indian culture, philosophy of Kayaka.

Introduction

Their experiment on life enabled them to evolve the much-needed code of conduct based on the purity. Justice tempered with mercy on human kindness in the keynote of all their teachings. For example, “Where there is truth there is complacence, then is there anything that cannot be achieved”.

A mass of newly awakened mankind surged towards him to form a community Imbued with high Ideals and zeal for better life which is in a brief span of time attained a level of culture of which any country could be pried (*Sri Basaveshwar, 1967*).

He coughed his teaching in simple verse forms of rare felicity in Kannada – Known as Vachana’s. Which is deep felt feelings of his rich and sensitive mind. They are in the Language of common man, Simple unsophisticated and elegant. Embodying Noble Ideas and the highest truths of religious.

Basavanna has felt an Indelible mark on the history of Kannada Literature. He lived up to every word for his teachings. He bought about to down trodden mankind. His writing is in

Kannada. His thoughts and message the barriers of Language reach the corners of the world. There experiment on life enabled them to evolve the mind needed code of conduct based on Inner purity (Antarasuddhi) Justice temper with mercy of human Kindness is the key note of all the teachings.

Do not kill, do not steal, Do not tell Lie, Do not be wrathful, Do not be into learnt of others, Do not prise yourself nor reprimand others. This is internal purity this is external purity this is the only way by which you can comment yourself to goal and win his approval. He is sum substance ethical teaching of all the religion of the world. He goes with hurtful of compassion into this world which torn by sorrow. Teach and wherever shadows and Ignorance prevail light of torch.

Basava Philosophy in purely understood and Interpreted to the common men and women of India. It will help the country in its onward march in search of happiness social equality and spiritual good (*The Basaveshwar Commomeration, 1965, p. 161*).

ಉಳವರು ಾಲಯವ ಾಡುವರು ಾ ಿನು ಾಡ ಬಡವನ ಾ.

Those who have money build the temple what can I build? A poor man Lord am I. My body is the shrine its pillar are my legs, The golden pinnacle my head. Hear me Kudala Sangama Lord, There is destruction for what stands. But not for that which moves. Basava's immortal lines "kayakave Kailasa" in your avocation lies your heaven.

“ಮತ ಿೋಕ ಿಂಬುದು, ಕ ಾ ರನ ಕಮ ಟವ ಾ

ಇ ಸಲುವವರು ಅ ಯೂ ಸಲುವರ ಾ

ಇ ಸಲದವರು ಅ ಯೂ ಸಲದವರ ಾ

ಕೂಡಲ ಸಂಗಮ ಿವ”

This word is the mint of the Lord. Those that of legal tender here will be of legal tender there. The life here after - those that are of no legal tender here. Will not be of legal tender there.

" ಿವ ಿಂಬ ಾಮಹಲವ "

There is only one God, but it is names are many. Basavanna upheld truth and rejected untruth. Truth was God for him. Behold, between the worlds of mortal and of gods. There is no difference! To speak the truth is world of gods.

To speak untruth the mortal world. Good work is haven, bad wok is hell. And you can witness at O Lord Kudala Sangamadeva.

The Kayaka theory on the other hand supports the progressive view of the society and the development of national economy. Beggary and Idleness have no place in the Kayaka system of society. Kayaka and Dasoha emphasize self-denial and charity (*The Basaveshwar Commomeration, 1965, p. 141*).

Anubhava Mantapa a Spiritual Parliament

The method adapted by Basava for propagating the tenets of his faith is unique. He settled at Kalyana as a minister of Bijjala. He discharged the duties of his ministership as a Kayaka. He practiced what he preached. He established a Spiritual Parliament called Anubhava Mantapa at Kalyana.

People from for and near come and settled at Kalyana and participated in the discourses that carried on at the Anubhava Mantapa This Institution is unique in several respects. This is

the path of Spiritual advancement and social reconstruction based on free thinking (*The Basaveshwar Commomoration, 1965, p. 141*).

The deliberation and discussion took place in Kannada. They have been recorded in the form of vachanas. This is a free expression of the Sarana on spiritual ethical or economic subject.

Brief history of Kayaka

The fundamental principles of Anubhava Mantapa as fallows.

1. All men are equal.
2. No man is high or low either by birth sex or Occupation.
3. There is no discrimination between man and woman.
4. Woman has equal rights with man to follow the path of self-evolution.
5. Each one should follow a profession of his own choice.
6. Woman also can take up any Kayaka.
7. All Kayaka's are honourable Professions no Kayaka is either low or high.
8. Varna (caste) Ashrama (stage) are to be discarded.
9. Self-development is to be achieved through Kayaka.
10. Renunciation, dwelling in forest are ruled out as cowardly tendencies to escape from life
11. Inter group marriage and free dining should be encouraged.
12. Untouchability has no place in the society.
13. Every man is too free to think on all spiritual and social subjects.
14. Reason and experience are the only guiding lights for free thinking and spiritual advancement.
15. Language of the people should be the medium for Imparting spiritual and secular education.
16. All men have equal rights to participate in spiritual discussion to acquire spiritual knowledge and to follow the same path of self-evolution.

The Anubhava Mantapa was a regular Institution. The deliberation that took place in it were a sort of symposium. They are the recorded in the form of Vachanas in Kannada (*The Basaveshwar Commomoration, 1965, p. 142*).

These are the Role of Language in the development of Indian Culture

The barrier between poetry and philosophy become thin. If the aim of the poetry is the worship of beauty, The aim of philosophy is the worship of truth hence the two or not apposed for truth is beauty, Beauty is the truth. In this the saying Basava we find a harmony of poetry and philosophy of truth and beauty (*Sri Basaveshwar: A prophet, 1967, p. 51*).

Discussion

He wanted his disciples to face the challenge of life with courage and determination and he emphasised the importance of the doctrine of work. Go with heart full of compassion in to the world which is torn by sorrow. Teach and wherever shadows and ignorance prevail light a torch. The common men and women of India, it will help the country in its onward march in the search of happiness social equality and spiritual good.

Conclusion

Vachanas through lights on Kannada literary historical facts. This vacanas made by Basavanna. He was one of the India's outstanding religious teachers, was a statement and a man of letters. His Vachanas are saying a new genuine unique in Kannada literature. These include philosophy as well as beautiful poetry of logical intellect the man and women live.

For example:

“Those who have money build
Temples to Shiva. What can I build?
A poor man, Lord, am I!
My body is the shrine.
Its pillars are my legs,
The golden pinnacle, my head.
Hear me, Kudala Sangama Lord,
There is destruction for what stands,
But not for that which moves”.

This is how Kayakas of Vachana and role of a language in the development of Indian culture through the hard work of Kayaka. “Work is worship” of the Indian society. The great saint, Philosopher, Social reformer and the great poet Basavanna like.

Reference:

- Karnataka Vishaya Viswa Kosha. (1979). University of Mysuru.
- Muguli, R. S. (2018). *Kannada Sahitya Charitre*. Geeta Book House Mysuru.
- Nayaka, H. M. (Ed.). (1975). *Kannada Sahitya Charitre*. University of Mysuru.
- Ramchandran, C. N. (2015). *Viveka Rai classical Kannada poetry and prose. A Reader*. Karnatka Kannada University.
- Shivarudrappa, G. S. (Ed.). (1980). *Samagra Sahitya Charitre*. Bangluru University.
- Sri Basaveshwar. (1967). A prophet. In: Sri Basavesvara. *Eighth Centenary Commemoration Volume*. Bangalore: Government of Mysore (Karnataka).
- Sri Panditharadhy Shivacharya Swamiji. (2019). *Kalyanadedege*.
- Srikantaiah, T. N. (2016). *Bhartiya Kavya memamshe*. University of Mysuru.
- Ta Su Shamarao Kannada Sahitya Charitre. (1979). Mysuru: Talukina Venkannaiah prakashan.
- The Basaveshwar Commomeration. (1965). Govt of Karnataka, Mysuru.
- Vishwanatha. (2006). *Kayaka pari kalpane*.
- Vishwanatha. (2018). *KavyaVimarshhe*. Musuru: Deviprakashan.