



**Kayaka – A Note**



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**Role of Language in the development of Indian Culture**

**Poetry is something Devine – Milton**

**Poetry is overflow of powerful feelings. – Words worth.**

Work is worship “ಕಾಯಕವೇ ಕೈಲಾಸ” This statement made by the Lord Basavanna. Who is the great philosopher of the land of Karnataka, Land of India. He emphasized 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 there 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 Kayaka.

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 Basavanna commomoration vol ppx).

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 are 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.

For examples:

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 go 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. (Basaveswara, pp.161).

ಉಳ್ಳವರು ಶಿವಾಲಯವ ಮಾಡುವರು ನಾನೇನು ಮಾಡಲಿ ಬಡವನಯ್ಯ

Those who have money build the temple what can I build? A poor man Lord am I. My body is the shrine it's 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.

ಮರ್ತ್ಯಲೋಕ ವೆಂಬುದು, ಕರ್ತಾರನ ಕಮ್ಮಟವಯ್ಯಾ,  
ಇಲ್ಲಿ ಸಲ್ಲುವವರು ಅಲ್ಲಿಯೂ ಸಲ್ಲುವರಯ್ಯಾ  
ಇಲ್ಲಿ ಸಲ್ಲದವರು ಅಲ್ಲಿಯೂ ಸಲ್ಲುವರಯ್ಯಾ  
ಕೂಡಲ ಸಂಗಮ ದೇವ.

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.

“ದೇವನೊಬ್ಬ ನಾಮ ಹಲವು”

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 (Basaveswara pp 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. (Basaveswara pp 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.

**The fundamental principles of Anubhava Mantapa as fallows.**

1. All man 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. 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 to 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 man have equal rights to participate in spiritual discussion to acquire spiritual knowledge and to follow the same path of self evolution.
17. 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 (Basveswara pp, 142).
18. These are the Role of Language in the development of Indian Culture.

**Reference**

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