



## Religion is absolute in Kannada literature

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**Abstract**— Religion, human beings' relation to that which they regard as holy, sacred, absolute, spiritual, divine, or worthy of especial reverence. It is also commonly regarded as consisting of the way people deal with ultimate concerns about their lives and their fate after death. In many traditions, this relation and these concerns are expressed in terms of one's relationship with or attitude toward gods or spirits; in more humanistic or naturalistic forms of religion, they are expressed in terms of one's relationship with or attitudes toward the broader human community or the natural world. In many religions, texts are deemed to have scriptural status, and people are esteemed to be invested with spiritual or moral authority. Believers and worshippers participate in and are often enjoined to perform devotional or contemplative practices such as prayer, meditation, or particular rituals. Worship, moral conduct, right belief, and participation in religious institutions are among the constituent elements of the religious life. The subject of religion is discussed in a number of articles. For treatment of major and historical religious traditions.



**Keywords**— literature, transmattions, social being, society, Religion, humanistic life values.

### INTRODUCTION

Every literature of every language also has its own unique heritage. Kannada literature is no exception. Since the writer is a social being, society is the target of literature. A person's speech, behavior, attachment, cooperative living, friendly thoughts and so on are all steps to a successful career. A person should know these and follow them. Otherwise, Karubi will have to spend his whole life watching the days of others. In recent times, this survey has generally been left out. The service of the literary medium is significant in many measures to correct the man who lives without social awareness. Its work is not finished until it realizes once and throws up its hands that its work is done. It's a moving medium all the time. It is also a public truth to speak. Bhava is alive and well. A successful life can be seen only by following them. The application of life values in literature is as ancient as the creation of literature. Pampa, Runnaradiyagi Basavanna Allamaprabhu, Akkamahadevi, Chennabasavanna, Prathikki Marayya, Prathikki Lakkamma etc. and these exemplary values of life have grown and stood strong even

in modern literature. Thus the main purpose of every creative literature was the same, which was unmistakable.

It is possible in this literature to correct the twists and turns of mankind. Pampa said, 'The human race is itself a treasure'. It is the same with all human behavior. Although his nature seems to have said that much, on the other hand, all human beings are the same. It seems to have declared that there is no discrimination. But the purpose then has changed a lot today. The main effect is that everyone is the same, everyone is the same. Clashes between caste, religion and rituals are common. If you look at it like that, Pampa predicted and emphasized to the mankind in the 9th century keeping in mind the life, stupidity and selfish desires of the people of the next 21st century. It is noteworthy that Rana, another poet, thought about good and bad. The hero of the Mahabharata has preached the message to the people that they should live in harmony without consuming the money. It is also an indication that women will be respected and the society will progress.

Nagachandra, named as 'Abhinava Pampa' in Kannada literary history, brought 'Malini Prasanga' to change Ravana's evil mind. There was hope in them that

the next generation of mankind would learn wisdom by looking at them as an example of those who had already taken a wicked path. Both literature and society have repeatedly insulted what has been learned as bad. He should be allowed to change his thought processes. From that his other life begins. His inner self is revealed even to a mortal.

Although man has progressed scientifically, he has remained behind in the matter of faith. Mothers, Gods, Gurus, Elders, Reverend Ones said something like this. There is a special fear, a devotion to the unseen forces in his remote corner. Vachankaras, Shivsharans went out after discovering the core of such hypocritical people and the solidity of loyalty. A person's internal and external rituals should not be pretentious and should be pure inwardly and outwardly. Always wish the best for others. One should have the knowledge not to do evil even if it is not good by oneself. Even then those invisible forces that he believed in and are believing in will agree. As far as the individual is concerned, faulty conduct can burn a person's personality to insignificance. Therefore, the preceptor satirized the hypocritical hypocrisy of man by saying that what is the fruit of Japava, what is the fruit of penance, if there is excessive quality pollution. Akkamahadevi, who shines as an unworthy gem in Anubhava Mantapa, is a rare personality.

What is the fruit of a tree without shade?

What is the result of wealth without kindness?

What is the benefit of having a cow?

What is the result of form without quality?

What is the result of being separated and not having a heart?

What is the result of me being without your knowledge?

Channamallikarjuna

She spoke truth to the world through her words. She did the work of warning the world that whatever man has is the result of not knowing the way of good behavior.

Both Shiva Sharan Sharaniyas and recent poets worked to explore the various possibilities of reality. He wrote by comparing his writing to equal society and the future. Bharata tried to conquer the glorious Bharata world and won. But Bahubali was the one who declared that no one has as much as he who has conquered the world, and Mahadasa will not have it for all time. On the other hand, Ratnakaravarni sacrifices everything and wins himself in defeat rather than in victory. Baahubali, who claimed to be the greatest of all, is quite a modern model. Like Basavanna's, the personality grew beyond all castes and

religions. Meru is a revolutionary personality who is always and universally welcomed by everyone. No animal except a human animal can kill an animal of its own species. "Don't steal, don't kill, don't lie" to such a low-minded animal. Do not steal other people's money or things. Do not kill another's mind and character. Don't lie for your own sake. These are fatal to Sachcharityraya. In his inner self, man is living by believing in selfishness, lies, deceit, frauds and pleasing people by being a follower and a follower of all. That is the actual truth. All, if not all, are preoccupied with trying to please the other. It is true that even a fool cannot function without profit. Today's narrow mindedness was satirized by Basavanna. Realizing exploitation, injustice, tyranny, illegality, fraud, fraud, hypocritical devotions, he developed a spirit of opposition to them and protested against them through his verses.

While mental peace is supreme, it is unfortunate to live in mental turmoil. 'Toleration is Paradharm' but today even its stench does not touch man. They can't tolerate each other and are always with each other. Due to this, Pararotti's state of mind also fluctuates. He is not doing this unknowingly. Even though he realizes it, he is moving forward. This should be the point at which the Kali Yuga ends.

Man should always be active. He should work either for himself or for others. The same contented life. The same is useless. It is not a man-made kailash. He wanted a life full of happiness, peace and tranquility. If he is busy with one work after another, he will not have time to be angry, jealous or think ill of others. That is the real peaceful life. That is why Basavanna said 'Kayakave Kailasa'. The soul has no gender. A woman is not an illusion, a woman is not an untouchable, not a slave. She is the real goddess of mankind. Seeing a goddess like Parvati is the price of faith in the invisible powers one worships. It was through this that Shiv Sharanya tried to eradicate the discrimination between men and women. As in the Dasa Sahitya sect, Dasavarenya preached that 'Tallanisadiru Kandya Talu Manave everyone will be successful, there is no doubt about this' that atheism creates anxiety, disappointment, delusion and despair in man.

## CONCLUSION

Religious absolutism is necessary and inevitable in the present age. Apart from the variation of worldly religion, another religion is Gwajalyamana. It should be preserved and nurtured. It is the religion of humanity. That religion is ever relative to the world, its extent is as wide as life itself. All the scriptures of Hindu, Muslim, Christian, and other religions also teach values of humanity. Because he is the guardian of discipline, isn't he? He needs himself. But

lately, he has thrown all these values into the air. They are alienating each other by developing regional, caste and religious narrow feelings. On the one hand he is honored as God, on the other hand woman is humiliated. She also does not feel like someone's mother, sister, elder sister. A man who does not imagine himself to be a wife to others is living in abjectness.

Even from the beginning of Kannada literature till now, humanistic life values have been sought. Literature is like Siddhauhadhi for the present. But their use should be careful. Because one who is literate guides. It is the work of all sympathizers to follow. They weed out the human mind and cultivate the ideals of a happy life and lead to a model life. Similarly, even if a man values modernity over tradition, he should not be seduced by it. The life that follows the life of the ancestors is meritorious and excellent.

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