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#### KANKADASA'S LOKADARSHAN

It is rare to be born a poet. Being born a visionary is rare still. But it is very rare and rare that a single person is born both a poet and philosopher. -John Drinkwater, English writer

In the case of Santakavi Kankadasa. This statement is true .Even though he is born in farmers family and becoming as a" Bayalu Dasana" we can see many transitions in Kanaka's life and also many changes in his personalities . And even one should observe the stages of being born as Thimmappa and later on becoming Thimmappa Nayaka. when he reaches puberty, Kanakappa to Kanaka Nayaka in adulthood and then he is becoming Kanakadasa . But Mimeses preachers a have been saying that we are the devote without taking him as a prime consideration nor he is poet .If dasa compose the psalmist in the same pattern of Siddhamaddari and if this creation is continued the social dimension of Kanakadas will not be affected. It thus becomes limit of perception and explanations of the beholder. Therefore Kanakas are to be understood separately. The many facets subjugated within the figure of kanakadasa It is necessary to be blended with the figure to enter not only through Madhav kindi but also into Kankan Kindi .It allows characters to understand more .Also one is able to understand more about Kankadasa and his source of their social and cultural anxieties.

No literature can give a great literature in the world without against of building the society on human basis. Literature without it cannot survive in the test of time; there is no survival .This is true in pages of literary history. Society is not a inert entity. A dynamic state .It should open up a multicultural society. To unfold is to grasp its layers in order to compose in many designs .In another word it can also be said like this that the poet who creates the revelation of the society listens to the angst's within the society .He also becomes a mouth, ears and voice of the society .It is

very important that philosophy must first develop the attitude of listening to sounds and silences in the mouth and voice .Keeping these words in the background ,there is attempt to review the social thoughts of Kanakadasa .

As I mentioned in the begging that kanakadasa has many personalities . There is also pressure and influence of the present environment and heritage in the formation of each of these personalities .We have to see all the ups and downs in the walk started by Thimmappa .To accept the things for oneself and to perceive and retain and also to rise is to reach a state of mobility that shows the colors of a pure society .

After experiencing childhood and youth and subsequent loss of life Kanakas loss their worldly desires. Abounding of his worldly intention is not consequence of the pain of losing. Ones loved ones , this worldly purpose is not only the result of the but also of suffering ;pain of losing nearest one but also the suffering that comes with it leaving the servitude experienced by the clans who thought themselves superior and the entering into slavery. Is not this a slave who has to be a slave under the world .It is a surprising thing it is not human beings who push human being into slavery and it is only violation of humanity .

Kankadasa says that human beings are forced into slavery by human beings .He is not slave to do anything that does not validate his personality, his ability, his freedom, his labour and the meaning of life as a whole. That is the decision to become a servant to the Lord who is beyond all these, who is the master of everything. Knowledge to make the decision success.

When childhood and youth followed by loss of life Kanka realize the lose their worldly desires. Abandonment if he is beyond of all these, without being enslaved to anything that does not validate his personality his ability,his freedom ,his labour and the meaning of life as a whole .That is the only decision to become a servant to the knowledge to make this decisions successful .When he life doing wrong works badness etc he become close to vaishnav dhrama which was influential at that time . As a result they look like devout proponents of Karnasiddhanta .This is one facet of them that Kala Dharma stress partnership But more than the social concern it is the only way to achieve the good of human society .We need to understand how human suffering is the basic matrix.

Only Kanakadasa can take up and analyze the society in the Bhakthimarga this is the result of the previous experience of servitude That's how the true colors of world view are visible in his open walk. For example lets take a look at these characters through some of his kritans:the devotee who longed to let go and live': The servant who said I am the servant of Dasadasa's house : I am the servant of the whole world , you are the benefactor the visionary of 'You are magic within yourself';

The citric who said 'I am not this, who you are with poor human knowledge': the social reformer who said, 'All those who take pilgrimage are born as Thirunamdharis those who are not worthwhile are part of it'; The revolutionary mentality that resisted that don't fight as a clan, do you know the base of your clan'; The folk artist of Dyavi numma dyavaru barapatu bannire noda bannire': the philosopher who says everyone does for the stomach but for clothes is first a poet a poet a cultivator – thus Pair can be seen manifesting in different strata it should not be forgotten that the basic point of expression of all these personalities is the society itself. But there are many manifestations in Kankadasa

Kanakadasa's social vision is very broad and unique. The greatness of his worldview lies in the fact that the 16<sup>th</sup> century poet's pluses still resonates with us today with the same way or even more intensity. We have to look at this kind of worldview designed by Kanakadasa in three dimensions one is that they define philosophical history. Comprehending the context of bi-contemporary society. To understand how to build society's dream of tomorrow.

In one of the Kirtans Kanakadasa takes up the question of clan, he asks Atma which clan is Jiva of philosophers, The question stretches back to the primordial origins of human existence. They also lack the political will to reconstruct their history. History built on the basis of religion and caste is not perfect and its method is patchy without identity. For that he advocates the need to reconstruct history through language and cultures, because they believe that this primitive community is able to maintain its existence solidly through its own language and culture. He indicates this through his poetic vision.

Similarly, on another side we can see that Kanaka do not pass judgment from him, Instead, he says arguments are enough to prove yourself and puts both the grains in prison when you take them out after six months you will know who is hard and who is soft. Millets are strong. It has dried up. The truth of this episode is the capable, the people of substance do not need of others to demonstrate their power, What they need is the opportunity. The meaning here is that then they can live as equals in the society with self respect. That is Lord Sri Ramachandra without judging himself arranging an event where these grains advertise their worth and judge themselves, will be a wonderful vision.

Overall Kanakadasa's humiliation and disrespect from the caste-based society made the poet work as a reason and because of the experience and expression of the people, his money is strong. The manner in which Manu advocated humanitarianism with social and upheavals is unique.

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