



REVIEW OF RESEARCH

ISSN: 2249-894X

IMPACT FACTOR : 5.7631 (UIF)

VOLUME - 13 | ISSUE - 4 | JANUARY - 2024



AKKAMAHADEVI'S PHILOSOPHY OF WORLD

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INTRODUCTION :-

Research Article contains a brief life sketch of Akkamahadevi, objectives, hypothesis, problem, concepts used, and research methodology.

Life Sketch of Akkamahadevi (brief):

Mahadeviyakka, or Akkamahadevi was born at Udatadi a village not far from Shimoga, which was then the capital of king Kausika. Her parents were named Sumati and Nirmalay'

She was more beautiful in mind and heart. So firm was her conviction of being already wedded to her lord Mallikajuna. The turning-point in her life came when king Kausika,

Another attractive feature of Akkamahadevi's personality is her sense of community, of a very litbe communion of saints.

When Akka was born here, it was ruled by a king called Kausika. She is considered as the very incarnation of Parvati.

Even as a child she was going to the temple of Mallikarjuna to offer him her devotion. Gurulingdeva was her family Guru. Once it so happened that Kausika, the king of the place, happened to pass by her house in the evening.

But when King Kausika failed to keep his word, Mahadevi left the place declaring that she was already married to God Mallikajuna. Her Guru Gurulingadeva advised her to go to Kalyan where Basava and other saints. She was calling birds, beasts, trees and mountains to show her Lord Mallikajuna. Akka went to Kalyana first after leaving Udatadi.



Objectives of the Research Study:

The purpose of research is to discover answers to questions through the application of scientific procedures. The main aim of research is to find out the truth which is hidden and which has not been discovered as yet.

To make suitable new formality regarding Akkamahadevi's vacanas.

Methods adopted in the Research Methodology

Research is an art of scientific investigation. Research in common parlance refers to a search for knowledge. The advanced learner's dictionary narrates research as: A careful investigation or inquiry, specially through search for new facts in any branch of knowledge. Redman and Mory define research as a "systematized effort to gain new knowledge".

Research is thus an original contribution to the existing stock of knowledge making for its advancement.

Motivation in Research:

What makes people undertake research?

This is a question of fundamental importance. The possible motives for doing research may be either one or more of the following:

- 1) Desire to face the challenge in solving the unsolved problems, i.e., concern over practical problems initiates research.
- 2) Desire to get intellectual joy of doing some creative work.
- 3) Desire to be of some service to society.
- 4) Desire to get respectability.

KEYWORDS :- World, Soul, Devotion-Bhakti, God-Linga, Divine -Guru grace, Moksha

Criteria of Good Research :

One expects a scientific research to satisfy the following criteria: qualities of a good research as under:

- 1) Good research is systematic.
- 2) Good research is logical.
- 3) Good research is empirical.
- 4) Good research is replicable.

ABSTRACT

This article analyses the phenomenon of epistemic Morality & Philosophical concepts of God, Linga Bh within contemporary Philosophy of Akkamahadevi

Need for the Study:

Akkamahadevi was one of the foremost spiritual philosophers of this country. She has worked for the ultimate man like Cennamallikajuna through his various devotional ways.

The present Article is necessary for the ideas of Akkamahadevi's expressed in vacana's need to be spread in society. Various Women saints are influenced by Akkamahadevi's. So many women are converted to moral life through the light of Akkamahadevi.

Problem of the study (statement of the problem):

Study of philosophical theories raises some fundamental problems:

- 1) What is the role of Cennamallikajuna in the concept of Akkamahadevi.?
- 2) What is the spiritual and philosophical contribution of Akkamahadevi to the society.?
- 3) How women saints are influenced by Akkamahadevi.?

Research is equally important for social scientists in studying philosophical relation and in seeking answers to various philosophical problems. Morality is very much needed in contemporary society. Akkamahadevi's concept of world, soul, bhakti, God how can one get the divine grace and reach the moksha etc.

This chapter, deals with Akkamahadevi's views of world as reflected in her vacanas Cennamallikajuna is the only husband to Akkamahadevi. All other worldly husbands are like thorns in the hearts of Akkamahadevi. She tells her mother that she can neither touch nor go near to them. An idea of living it we are born on this earth we have to walk according to the steps of the world.

One cannot live the life meaningfully by leaving the world aside. Even by living in this world, we should live as if we are not living. Whatever is done, it shouldn't be to show this temporal world. Akkamahadevi stressed that she is the eleventh in the midst often. It means the common among the other beings on the earth, but she is like a lotus in a water-pool which (appears as if it) doesn't touch the water.

It is the only source of inspiration to her. Linga is nothing but Shiva who is everything to Akkamahadevi. She has sunk into the devotion of him, leaving worldly husbands. Akkamahadevi offers a description of her husband Shri. Cennamallikajuna to whom she is wedded. Gum Parabrahma was a kinsman to officiate the marriage ceremony in which the Linga was to become the bridegroom. The innumerable saints, i.e., people of the whole world have become her parents and made her a bride by giving her in marriage to Shri Cennamallikajuna.

The world of value emphasizes persistence in the nature of things. The nature of value is such that it is timeless and immortal.

The value of the world is in its whole, and in its parts lies the beauty of the world. It is feared as to what would happen if the right could triumph in a beautiful world.

Lokava hididu lokada sangadantippe Aakarvididu sakaar sahit nadeve Horage balasi olage maridippe Benda nulyant hurigunddippe Enna deva Cennamallikarjunayya Hattarolage hanondagi nir tavareyantippe "Although I hold on to the world I live as though I'd shed the world; Although I cling on to the form, Yet move I with the formless one;

I go my ways without

As if I had forgotten the within. I'm like a twine that's burnt,

Yet live as though it's still untwined. My Cennamallikarjuna lord,

I am the eleventh in the midst of ten, Like lotus in a water-pool.

A This vacana of Akkamahadevi's deals with an idea of living. When we are born on this earth, we have to measure our steps with the steps of the world. One cannot live ends life meaningfully by leaving the world aside. Even while living in this world should live as if we are not living. Whatever is done, it shouldn't be a show of this temporal world.

Physical appearance is only for name's sake, but mingling our soul is to the great soul isn't seen at all. Here Akkamahadevi says that although she clung on to the form, yet she moved with the formless. While walking, she herself doesn't know whether she is walking or not. She has given an example of a twine which looks as if it is not burnt even if it is burnt. Again she stresses that she is the eleventh in the midst of ten. It means she is one, a common among one, other beings on the earth, but she is like a lotus in a water-pool, which appears as if it touched/ the water.

"Grace comes into the soul, says a sharana, as the morning sun into the world: first a dawning, then a light and at last the sun in his full and excellent brightness."

Thus in the Chandogya Upanishad (VI. 2,1), the well-known text, "In the beginning, my dear, this world was just being (Sat), one only, without a second." In the Aitareya (1.11) we read: "In the beginning, Atman (self, soul), verily one only was here, no other winking thing whatever. He be thought himself: 'Let me now create worlds.'

"In the Brhadaranyaka Upanishad (1.4.3), the ultimate principle or Brahman is stated to have been bored with his loneliness; by way of overcoming it, he divided himself into the many things and beings of the world. For it is declared that "no one with a self-contained self-centred or lonely existence is capable of enjoying himself."

The actual world must be thought of as embedded in a totality of possible worlds.

It also becomes possible now to find a way into the seemingly mysterious proposition, "objects make up the substance of the world."

The world has come into being from the sudarshana power and all the natural physical etc. Dante, some fifty years later, achieved a synthesis, and gave the only balanced exposition of complete medieval world of ideas.

A truly scientific philosophy offers man a chance to find his place in the limitless ocean of events to gain a deep understanding not only of the world but also of his own spiritual world.

One husband for this life, Another for the other? One for the other?

One for the temporal,

Another for the spiritual world? Except my lord Cennamallikarjuna, All other husbands are

As painted puppets screened by cloud!

The faith in one is professed in this Vacana. This faith may be in religion, god world, life or husband or wife but that faith or belief must be in one, only. Then only it is possible to gain confidence and content in anything here.

Here Akkamahadevi denies everything except Lord Cennamallikaquna by asking many questions to the world. She asks whether another husband is needed for another life. One for temporal and other for spiritual. women changes husbands from time to time and from age to age and from life to life and from world to world, she will become and will be called as a prostitute. Therefore one shouldn't change ones faith or belief anytime, anywhere.

Here Mahadeviyakka protests that one shouldn't worship multy gods, as she embraced the omnipresent Lord Cennamallikarjuna.

Expressing this radical world view of Virasaivism, Akkamahadevi states:

*As long as woman is woman, then A man defiles her;
As long as man is man A woman defiles him;
When the minds taint is gone, Is there,
Room for the body taint ? The entire world is mad
Because of this adventitious taint, Look you, good sir.
For the great spouse
Called Cennamallikarjuna, my lord
The whole world is a wife (my emphasis).*

The ultimate development in the Shakti Visishta-Advaita of Virasaivism is the devotee turning androgynous and in the process transcending gender itself.

The saint becomes androgynous, a notable example of this being Akkamahadevi who claims she is female in form but male in principle.

Even in married life, there is much more unhappiness than happiness. I have been sufficiently forrured in my pursuit of happiness in this world. Therefore oh! Lord Cennamallikarjuna, I prostrate before you and beg of you to give me peace and bliss, before I breathe my last. (This poem is regarding getting real peace of mind).

Oh! Cennamallikajuna, I cannot find any one except you, who can save me from this vicious circle of births and deaths. Oh! God, kindly take pity on me and save me.

*This world plagues me
By chasing me relentlessly :
What shall I do, O lord,
what shall I do
To this vexation ofeach day ? I have no strength to bear
The burden ofthis burning flesh ! O Cennamallikarjuna lord,
Slay me or spare me, its thy will!*

Our efforts of finding pleasure and happiness in these worldly affairs are nothing but a mirage. It is full of sorrow and misery. Just as a person who has embraced a tree of thorns, shouts for relief, ordinary people have embraced the worldly life thinking that there is pleasure in it. But soon, they get terribly disappointed and start shouting without knowing as to how to come out of it.

I am in deep trouble in withstanding the mad cravings of the mind to fulfill the desires and attractions of the senses. Oh! Lord, it is only you, who can save me. Ifyou take pity on me, kindly save me, otherwise, I do not mind even if you kill me. You may do whatever you want. I know you are all powerful."

This devastating effect of making the self god reach from a pastor's wife to the great Lord ofthe world.

Then, the world, life, death-all great facts belong to you. There is a world, build up by sin and evil, that does not belong to you, it is a false world.

John says of that world : "Do not love the world or the things in the world. If any one loves the world, love for the father is not in him. For all that is in the world, the lust ofthe flesh and lust ofthe eyes and the pride of life, is not "

No other care is mine except For Linga that is mine.

No other care but for my devotees, No other care than my pioneer's; No other care than for my lord Cennamallikarjuna, so then, What, brothers, signifies to me This business of the world ?

In doing anything, I am always worried as to whether my Cennamallikarjuna approves of what I am doing or not. I am constantly worried as to when my lord comes and gives me 'Darshan'. I also many times think of how other devotees are.

When I am so full of anxieties and worries regarding the spiritual aspects of life, where is the time for me to think about worldly affairs such as money, power, popularity etc ? Neither I have the time nor I am interested in any of the worldly matters.

Even as the sun is seed For motions of the world,

So mind is for the senses seed. The mind I have is one!

When that is lost in thee, O Cennamallikarjuna, Could I be born again?

Son is the main cause for all the activities in this world. Similarly, the mind is the main thing that is responsible for all the activities of human beings. If the mind is occupied with good thoughts, good actions will follow from such individuals. On the other hand, if it is occupied with thoughts of wife, children, money, position, etc., the mind gets chained to those things, and such persons will always be miserable and unhappy.

I had to amend the words of a hymn: "the things of the world grow strangely bright in the light of his wonderful face."

The Christian's faith is false-world-denying but not world-denying. The world belongs to him.

GOD THE CREATOR OF THE UNIVERSE GIVES HIMSELF TO REDEEM A PLANET CALLED EARTH !

Oh Cennamallikarjuna, kindly show a person who has totally renounced all worldly attractions and interests, after realizing the great absolute truth within himself. O God, by making me to come into contact with such a noble saint, be kind enough to save me from this world.

The fact that she willingly discarded all the vestiges that the mundane world longs and cherishes, sooner or later, for the agitation felt in the wake of that decision, must have subsided into a calm of reconciliation within herself. There is a vacana that affirms this :

*If, having built your house upon a height, You live in dread of savage beasts,
How will it be?*

*If, having made your home upon a beach, You fear the froth and foam.
How will it be?*

*If having built your house in bazaar. You blush at every word.
How will it be?*

Pray hearken un to me Cennamallikarjuna Lord

If, being born upon this earth Or praise or scorn should be our lot we should be calm, nor let a thought of anger penetrate our heart.

To herself she has the auto-suggestive consolation : "The world throws stones at a tree that bears fruits , not at a tree that does not bear any fruit.

Desire dogs you, even as a frog Between a serpent's jaws Craves for a butterfly.

Behold what lie is body's offering ! Behold the shame of saying 'I am

A devotee, or the impertinence Of claiming worthiness.

I fit cannot be food, its not at all An offering - unless,

O Cennamallikarjuna lord, The dual sense is shed.

As you have come into existence in this world, you are being constantly haunted by various worldly attractions and desires. If you satisfy one, another crops up, and in the confused state of such severe desire you are always sad and miserable and are like a frog caught up in the jaws of a serpent. Snake like desire is slowly swallowing you. The frog, not knowing that it is going to die within a few seconds, with great desire and pleasure, is searching out its tongue in order to eat a fly that is flying in front of its mouth.

Your position is very similar to that of that frog. Death is staring at you and may befall upon you at any moment. If it happens, your whole life is going to be a waste. Not knowing or understanding this,

you are indulging in sensual pleasures every moment. Even though every time you know that disappointment and unhappiness is assured from your pursuit of worldly pleasures, you do not stop pleasure wanting. So try to seek eternal happiness by steadfastly holding on with maximum devotion to' Cennamallikajuna, pray to him to take you out of this vicious cycle of death and birth.

'Anubhava' is important in this world, because in the way of absolute truth (Moksha) Anubhava leads along Moral line, Akkamahadevi had many sharana's Anubhava by the grace of God.

The dialogue that takes place between Akka and Allama at the Anubhava Mantapa suggests that she arrived in Kalyana after leaving Udatadi. Akka had the anthropomorphic picture of the Absolute imprinted in her young mind, and she totally surrendered herself to that God in contradistinction with whom earthly lovers or mortal husbands, all would pale into insignificance. She would, therefore, have none of them but him alone. Earthly love is only "an expense of spirit and a waste of shame".

Akkamahadevi knew, in spite of her apparent inexperience of this mundane world and her youth, the true nature of life in this transitory world, better than an experienced philosopher would summon from all the knowledge he had amassed through the travails of his life.

The wise man or one who has realized the truth performs actions free from desires and purposes and in worldly life he becomes a best model for others. A wise man performs actions from spiritual point of view, he performs actions more efficiently than an ignorant man.

The guerdon of the worship I have done is not just this or that Bana's reward was cancelled when the Door was guarded; Mayuaras, in his Gift of learning; Hanumanta's when he got His body of adamant. But my reward Stays, unexhausted, though I give and give Look you, Kapila Siddha Mallikarjuna !

Since the path of the soul's ascent to union with the divine is a journey upward and inward, in the Bhurloka, that is, in the material world or the physical consciousness, the soul becomes the material being; in Bhuvrloka or the Vital consciousness, the soul becomes the vital being; in the Svarloka or in the mental consciousness, the soul becomes the mental being.

In the Maharloka or supra-intellectual consciousness, the soul becomes the ideal being.

In the Jnanaloka or the consciousness proper to the universal beatitude, the soul becomes the all-enjoying and all-productive being.

In the Tapaloka or in the consciousness proper to the infinite self-awareness, the soul becomes the all-conscious being. In the Satyaloka or the consciousness proper to the state of pure existence, the soul becomes the pure being.

Man being one in his soul with the Supreme who inhabits all worlds and yet exceeds them, can live in any one of these states of consciousness and partake of its experiences.

When desire sets in, if something happens, which abstracts the getting of the thing that you desire, anger will immediately come just behind it. In their eagerness to quench their mad desires, Oh! Lord Mallikajuna, people will forget you. When any person thus forgets god, he will inevitably fall into the cycle of 'Births and Deaths' and goes on suffering endlessly. Oh! Lord, I have totally prostrated and surrendered myself to you. Make me forget about worldly things and kindly give me knowledge about you. Kindly see to it that I merge in you and am ultimately saved from births and deaths.

That was Akka's transcendental attainment, a feat impossible for softer spirits. These softer spirits cannot turn into hard bricks when they pass through the kiln of life. They remain a clump, a clod soon dissolved away by the rain and the turbulent waters of the worldly life.

Akka's transformation used her imagery, like the drop of water that transforms into a pearl.

*The pearl grows out of water, and so do The hailstone and salt too,
Salt Melts, the hailstone Melts, but none hath seen The dissolution of a pearl.*

Men of the world still bear

The burden of the world despite The touch of Linga; while I.

By touching The have reached

Perfection, O Chenna Mallikarjun Lord!.

Akka's penetrating intellect and her discernment have revealed truths which the world in its mad rush does not care to heed did she not revealingly comment upon the world's practice of non-

violence by giving the analogy of the fisherman. Who felt for his child when it was in pain but never did his conscience prick when he killed fish in hundreds and thousands? The ethics of her definition are of higher conception than we ever had from other saints and social reformers. Some of the ethical gems that have come out of the mine of her experience and musing, that transformed and reinforced her into steel while she walked the testing ground of this world, are a testimony to her having achieved perfection.

If faults people who are devout but passes by those who are not. Fear not my heart, the contumacy of society. Fear not my body, the wickedness of the world. Oh! Cennamallikajuna. Thy world alone is my heaven and my ladder to thee! She must have been pricked and hurt by the lewd attentions of men who took her for a woman of the road and were attracted by her extraordinary beauty.

I go into the oven and feel no heat;

I go into the wood and hear no roars; Do mark it well; mark the world's ties They will not leave you, birth after birth. O Cennamallikarjuna lord,

What do you see in me, for whom Silence and sound are one ?

In the oven there is fire and enormous heat. If you forget this and enter into the oven it will naturally bum you, and you will be in good amount of trouble. In a thick forest there will be no people. Without knowing this if you enter a forest and search for people there how can you find them ? you are sure to be disappointed.

In the same way, if you are after worldly pleasures, you are sure to be in trouble, because by nature worldly pleasures are

always painful and devoid of peace of mind. You have been after them in all your previous 'Janmas', and though you have been suffering continuously, you have not yet come to your senses. Only when you clearly understand the utility of worldly pleasures and withdraw yourself from them and surrender and prostrate to Cennamallikajuna, there are chances of you getting the real enlightenment, and becoming a free person. Then the agony of birth and death will not be there for you.

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