



# REVIEW OF RESEARCH

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## AKKAMAHADEVI'S PHILOSOPHY OF GOD

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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 Gurulingdeva 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 formalities 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.

In this chapter the linga of Akkamahadevi is a medium to see God Cennamallikajuna. When the Linga is placed on the palm of Akka, her eyes have been turned into her own soul. The continuous gaze of her eyes has brought lord of Linga to her sense. Her thirsty mouth gets water when she visualizes the existence of lord Cennamallikajuna, Akkamahadevi has established unity in the place of "Trinity" of the finite and the infinite. She has totally extinguished all awareness of the body and the impulses there on the very senses and consciousness formed a door thrown open to the presence of God. Her whole being breathed that presence of the absolute.

Akka deals with philosophical aspect of man in order to visualize God in himself. She calls him Hara which means god the supreme. That is why she wants to be a part of that super power, because she doesn't like this worldly life.

When my feelings are totally full ofLinga, and when it pervades through the cells ofmy body my whole physical entity becomes Linga. When the mind is full ofthe thoughts ofLinga, the mind naturally becomes part of Linga. "O Lord Cennamallikajuna, I cannot live without seeing you! I cannot see you without your kindness and grace, O lord Cennamallikajuna! Kindly tell me and give me directions regarding the secret place in which you are," so does Akka appeal to Lord Channamallikajun

*The form penetrates the formless And both are blended into one.  
Mindpenetrates the Absolute  
And so it becomes one with the absolute. Conceit doth likewise pierce into the Linga  
And so doth it stand attracted and sucked into it. Thus did Ifuse with the infinite  
By the grace ofmy Lord Channa Mallikarjuna.*

Akkamahadevi had established 'unity' in the place of 'Trinity' of the Finite and the Infinite. She had totally extinguished all awareness ofthe body and the impulses thereof. The very senses and consciousness formed a door thrown open to the presence of God. Her whole being breathed that presence ofthe absolute.

In a word : she was in Him and apart from him : she breathed him and exhaled him. She lived, moved and her being was in him.

The very first question that arises while considering the nature of God is whether it is possible to know the existence of God. It is argued that if God existed, He should have been perceived; since we do not see Him, He does not exist.

This argument is not valid, because god is not an object ofperception.

The etymological meaning of Brahman as indicated by the Sruti and Smrti texts is that which grows and causes to grow (brhattvat brahmanatvat).

### **The Ontological Argument:**

God is defined as the most perfect being or as a being containing all positive attributes. It is then argued that existence is a 'perfection' or a positive attribute, and that, therefore, if we are to avoid contradicting ourselves, we must grant the existence of God.

### **The Argument from Design :**

It may be objective that, even if such an argument shows wisdom in god, it does not show goodness and is, therefore, of little value. If there is a god, it is only to be expected a priori that in regard to a great deal of his work we should be in the same position as the dog is in regard to ours, and therefore the fact that we are in this position is no argument that there is no god.

The existence of positive evil, of course, presents a greater difficulty to the theist.

### **The argument from religious experience :**

It may be very much doubted, however, whether all these arguments would inspire a real faith in god.

The mere existence of religious emotion could hardly ofitself constitute a valid ground for asserting the existence of god, but what is meant by the appeal to religious experience is usually the claim in states where this religious emotion is present to have a direct apprehension, not based on inference, of the existence and to some extent the nature of god.

We may briefly elucidate Iqbal's conception of god under the following heads :

1. God is the ultimate ego
2. God is not beauty or a static reality. He is essentially a unity of being, becoming and future possibility. He is creative energy.
3. God does not create another god. He has no progeny.
4. God is both transcendent and immanent (indifferent senses)

5. God is omniscient but his omniscience is not passive but creative. His omniscience is self-conscious. Knowing and creating are the dual aspects of god.
6. God is omnipotent but he does not have unlimited and indeterminate power. He is selective in will and action.
7. God is eternal. He is pure duration and he exists power to space and time.
8. God is pure purposive and he is always constructive in his purposes.

*Duradallirianendu Aanu Bayari balalutirdenayya Sari berasi Erma  
Karasthaladalli murligondade Erma aratawellau linga Nimma nattitu nodayya Cennamallikarjunaya  
Nimmanu karasthaladalli nodi Kangale pranawagiridenayya O Lord, I pined for Thee  
With parched mouth, thinking that Thou wert away from me !  
O Lord, if Thou came near  
And take they seat upon my palm, Hence forward all that love  
Shall be on Thee, O Linga Lord ! The pupils of my eyes, behold, Are set on Thee !  
O Cennamallikarjuna Lord, Gazing at Thee continuously Upon my palm, my eyes have been Transformed  
into my soul !*

The poetess, Akkamahadevi composed this vacana, in aiming that one is dying without the feeling of god with them. In this vacana, the devotee of Cennamallikarjuna has become so weak in search of Him. She thought that Cennamallikarjuna was away from her. It is known that one should not search god in physical world. According to Akkamahadevi, one can find God in Here. Akkamahadevi has found her Lord Cennamallikarjuna on her palm. Henceforth her love was showered on Him.

The Linga of Akkamahadevi is a medium to see the god Cennamallikarjuna. When the Linga is placed on the palm of Akka, her eyes have been turned into her own soul. The continuous gaze of her eyes has brought the Lord of Linga to her sense. Her thirsty mouth has been made to water when she visualizes the existence of Lord Cennamallikarjuna.

In the words of Dr. E. Carpenter : "God is through all in all, so that life and limb are his through all in all, so that he breathes in our breath, speaks in our speech, thinks in our thought, what then ? Shall we suffer and he not know?"

A mystic has said elsewhere : "God is an unutterable sigh in the innermost depths of the soul."

For the Sharana says, "The proud man has no god; the envious man has no neighbour; the angry man has not himself. What good, then, in being a man, if one has neither himself nor a neighbour nor ego."

"Contemplation is the life of the soul, action is the soul of contemplation; so contemplate that thou mayst act, so act that thou mayst contemplate upon the glory of god."

It is gratifying to learn that there were about sixty women mystics in that assemblage amongst whom was Akkamahadevi, the beacon-light.

St. Thomas Aquinas virtually accepts this doctrine when he says, "As all the perfections of creatures descend in order from god, who is the height of perfection, man should begin from the lower creatures and ascend by degrees, and so advance to the knowledge of god... And because in that roof and crown of all things, god we find the most perfect unity, and every thing is stronger and more excellent; the more thoroughly it is one, it follows that diversity and variety increase in things. The further they are removed from him who is the first principle of all."

### **Goggideva :**

The epigraph describes him in the following terms :

The hunter of the wild beasts, the jainas; a fire to the Jaina scriptures; an axe to the followers of the Jaina; an eagle to the snakes, the adherents of the Jaina doctrine; he was god of death to those who professed the Jaina creed.

There was a divine triad, An (the Supreme God), Ama (the Goddess), and Anil (the son of the God and the Goddess). These are the later day shiva, Shakti, and the son (Shanmukha?). There were other gods, the god of the field, the god of rains, the god of thunder, the god of death, and others.

The Supreme God had emblems, namely, the trident, the snake, the axe, which are still the characteristic emblems of Shiva. I was happy to see the Pranalinga. It is through the light that shone from the west and by the control of breath that we establish contact with Pranalinga.

As the sun dispels the external darkness, so god, who is hidden in the Sivayogi, dispels the darkness of his soul.

If he is related to Pranalinga, he will not consider reality as dual in speech and action. If for Vaughan man can climb up to God through meditation upon nature, for Akkamahadevi a devotee turns into God Himself by a strange metamorphosis, through constant meditation upon him.

She illustrates this concept through an analogy. As a worm is believed to turn into a bee from a longing for it, so is a devotee turned to God by constant contemplation upon him.

*Kide tumbiy kambaladind tumbiyagi Tanna bidalunte aya*

*Anu nimma nenedu*

*Enna kar tumb ennman tumb Enna bhava tumb*

*Mattillade ninna kutad Savigaleyantu kanavenay Cennamallikarjuna?*

*A worm, become a bee*

*From longing for a bee-can it Have aught to leave behind? When I, from love of Thee, Have filled my palm with Thee,*

*Fulfilled my mind and heart with Thee, ow can I know, O lord,*

*O Cennamallikarjuna*

*The honeyed act of thine unparalleled embrace?*

The fourth vacana of Akka deals with philosophical touch of a man to visualize the God in himself. The devotee of Cennamallikarjuna gave an example of a worm and a bee. She interrogates that if a bee, which is longing for nectar, gets the desired one shall it come out of it? As the above one Cennamallikarjuna has become Akkamahadevi and Akka has become Cennamallikarjuna, how could it be possible to separate each other, how could they look one another individually? It is not possible to Akka to see the Lord with her bare eyes. The Lord of Linga filled in the mind, soul, heart of Akka inseparably. So the embrace of her husband is unparalleled. It is bound together eternally with god's immanence in man.

The Hindu of another caste, must, therefore, reverence the Brahman as a divinity; fall down before him, and say to him: "Thou art God." Here Akkamahadevi believed that work is worship.

## Attributes of God

### Arguments for god's existence

#### I. The ontological argument:

The ontological argument for the god was first developed by Anselm. Anselm begins by concentrating the concept of god into a formula: "a being than which nothing greater can be conceived." It is clear that by "greater", Anselm means more perfect, rather than spatially bigger.

#### 1. First form of the argument:

If then that-than-which-a greater - cannot-be-thought exists in the mind alone. This same that-than- which-a greater cannot be thought is thought.

But this is obviously impossible. Therefore, there is absolutely no doubt that something than which a greater cannot be thought exists, both in the mind and in reality.

## 2. Second form of the Argument:

God's non-existence is rendered impossible. The argument now runs as follows : For something can be thought to exist that cannot be thought not to exist.

Hence, if 'that than which a greater cannot be thought' can be thought not to exist, then that 'than which a greater cannot be thought' is not the same as that 'than which a greater cannot be thought', which is absurd.

Something than which a greater cannot be thought exists.

So truly then, that it cannot be even thought not to exist.

What is Linga ? Linga is a symbol of the whole existence, a sign of the confluence of Sat-Chit-Anand' for the devotees, but for mystic vision it is the immanent and transcendent Light itself!

Linga is one and of the nature of sachidanand. It is Param Brahma. Linga is the symbol of this Absolute God. Linga is not a statue or a form of God but an emblem of the whole universe; it is formless; it is a sign of both reality and ideality.

### Linga :

**1. Bhava-Linga :** i) Maha-Linga and Prasad-Linga

**2. Prana-Linga :** i) Jangam-Linga and ii) Shiva-Linga

**3. Isth-Linga :** i) Guru-Linga and ii) Achara-Linga

Mahalinga is a beginningless, anadi, self-existent and subtle principle that can be apprehended by the intuitional powers alone.

**Prasad :** - Linga is a potentiality of evolving the consciousness which while grasping in the senses fall too short of.

**The Chara :** - Linga is pure form, pure consciousness and pure luminosity, and is known as atman.

**Shivalinga:-** Is an outcome of ichhashakti, and manifests itself as an ego.

**Guru :** - Linga being omniscient, omnipotent, performs the role of instructor and uplifts the devotee beyond the range of all pleasures and pains.

**Achara :** - Linga is that which by its action explains and upholds the universe and holds it in the mind.

Akkamahadevi, who has condensed knowledge of mystery, fears and unites with Lord Cennamallikajuna, is sure that no other man can help and save her than her lord Shri Cennamallikajuna. Therefore, she calls him to protect her from this maya.

### Avatara : Descent of God

God has no material body before descent or after it. The word incarnation implies a fleshy body; and the son of god, Jesus Christ, possessed one offlesh and blood. But the person of god, in Hindu theology, is not made of the gross or fine elements, not even of the three strands (gunas), it is immaterial (aprakrta).

Kaka, for example, declares to Garuda: "for the sake of his devotees, the very God, our Lord. Rama, has become incarnate as a king and for our supreme sanctification has lived, as it were, the life of an ordinary man.

The Sivagamas, which all the Saivas follow, advocate the worship of one God-Shiva and Lingam. The devotee in all his doings in life must be actuated by one ruling passion the spirit of selfrenunciation (virakti) and the dedication of self to God (Sivarpana Buddhi).

That is why Akkamahadevi, "unlike the generality of maidens had the anthropomorphic picture of the absolute imprinted on-her young mind and she surrendered himself, entire to him."

He is the one and only true lover, she declared. In contradistinction with him, earthly lovers or husbands, mortals all, would pale into insignificance. She would, therefore, have none of them but him alone. This is how she describes her choice of a divine husband :

*"Mother I lost my heart to the beautiful one. One who has neither death nor decay.  
Who has neither form nor shape, Who has neither place nor end. Listen mother,  
I have lost my heart to the beautiful one, Who has neither clan nor region,  
Who has neither worldly bond nor fear, Hence, Cennamallikarjuna is my sweet And handsome Lord.  
Take these worldly husbands spoilt by death And throw them into the hearth.*

Likewise, Basaveswara describes the all pervasiveness of Almighty God in one of his vacana as follows :  
*Whichever way I look, Thou only art, O lord !  
The form of all the circumbient space Thou only art, O lord !  
Thou art, the universal eye,  
O Lord, and Thou the universal face ! Thou art the arms of all, O lord  
And thou the feet, O Kudala Sangama Lord"*

God, whom Basaveswara describes as the universal eye, face, arms of all" etc. is also a sustainer of the animate and inanimate world, says Akkamahadevi in her following vacana".

*"Like a monkey at the top of a pole, Like a puppet at the end of a string.  
I played as Thou didst make me play I lived as Thou didst make me live, Until Cennamallikarjuna, who  
drives,  
The world's machine, said it's enough"*

That all things in this universe have no will of their own but live and act as per the will of God is the under current of thought of both Herbert and Akkamahadevi.

Even Akkamahadevi, conceives of God as her lover, it is natural for a woman (though not every woman turns out to be Akka) to love God as the lord of her heart and surrender to Him with undivided loyalty and sweet affection. Akkamahadevi discarded all the so-called worldly husbands as being fit only to be consigned to the flames, and focussed all her love upon her dear deity, Cennamallikarjuna.

Let us, however, assume that we can admit the question "Does the universe as a whole have a cause ?"

Now suppose we answer "God". Then comes the inevitable next question. But what caused God ?

And if God does not have a cause, then it is not true that everything has a cause. "But might object I don't mean that everything has a cause. I mean that everything except God has a cause.

That which comes at the top of the scale, form, is called by Aristotle God. First, since form is actual God alone is absolutely actual, He alone is real. Secondly, since the principle of form contains the formal, the final and the efficient causes. God is all these. God is absolute perfection. Lastly, as efficient cause, God is the ultimate cause of all motion and becoming. He is the first mover. As such, He is himself unmoved.

Form, as the universal, is thought, and this gives us Aristotle's famous definition of God as "the thought of thought".

God therefore cannot be individual. Secondly, form without matter cannot exist. And as god is form without matter, he cannot be called existent, though he is absolutely real, god therefore, is neither existent nor individual. And this means that he is not a person.

The main idea of pantheism is that everything is God, No doubt, everything is in a sense god. He is free from pain and passion and is supremely happy. He is everything that a philosopher longs to be. The supreme substance is pure form or god.

Akkamahadevi asserts that the lord will not receive even betel-leaf and nut from those whose triple senses are unclean. And even He may not think to stay with him at least for a while. If one wants the Lord to accept the offerings, first of all one's eye of knowledge ought to be opened. If the will of a person is uncertain, he won't even wave incense. Therefore, purity in all respect will lead one towards the God to feel his presence.

**Concept of god:**

Hindu religion is polytheistic. Hindus have accepted hundreds of gods and goddesses like Brahma, Vishnu, Mahesha, Lakshmi, Saraswati and others, but Veerashaiva religion is monotheistic. Veerashaiva religion has not accepted belief in any other gods, except Shiva.

**Philosophy :**

Hindus believe in Dwaita and Adwaita philosophy. But Veerashaivas believe in only Shaktivishistawita philosophy.

Shankaracharya's Adwaitism (non-dualism) tells that god is the only real thing and the universe is an illusion and a myth. He has stated, "Brahma satyam Jaganmithya" (Brahma is the truth and the universe is an illusion).

Mahadeviyakka has been fed up with the man on this earth. She lost interest in her body. She wants communion with only Lord Cennamallikarjuna, the Lord who is beloved of her.

To Basaveshwara, it must have been a predicament to be suspected and criticized by those very devotees whom he implicitly trusted and adored like God. Poignantly he gave vent to his inner feelings in the following utterances:

*If the king is displeased, One can leave his realm;*

*If the husband is displeased, The wife cannot be her self O God of Kudala Sangama ! If the Jangama is displeased, How can I live ?*

To whom shall I confide my distress, my woe and worry ? If I tell the members of the devotee circle, jealousy overtakes them. Sugar and co-wife Jaggery and Margosa can they ever go together

? To whom shall I confide ? O God Kudala Sangama ! Come in the form of Jangama and dispel my mental agony.

God in his function as the principle of concretion.

"God is the parama cause, an exemplar of all things.. For the production of any thing there is needed a prototype, in order that the effect may follow a determined form, god himself is the first exemplar of all."

*When Anga is possessed of Linga, then Anga is part of Linga;*

*When mind is seized of Linga then The mind is part of Linga;*

*When will is seized of Linga, then*

*The will is part of Linga O Channa Mallikarjuna,*

*Abiding in the company of Thy love, My self was turned to Linga !*

When my feelings are totally full of Linga and when it pervades through the cells of my body, my whole physical entity becomes Linga. When the mind is full of the thoughts of Linga, the mind naturally becomes a part of Linga.

When my will (chitta) is totally towards the lord, then naturally, the will becomes part of Linga. Oh! Cennamallikarjuna, when your love totally invades and pervades my body, my whole body becomes a Linga. Then there is no separate entity of mine. I will have merged in you, stopping the duality between you and me. Then here is no I and You. Thought it is only one and it is you my lord Cennamallikarjuna.

Istalinga Dharana (Root and Fruit of Veerashaivism)

The linga thus worn becomes symbolic of the presence of god in the body, galvanizing and purifying every cell in it.

Thus, Veerashaivism enjoins the habit of constantly living in actual contact with God..

Prof. Sakhare has analyzed, "There is no necessity for image worship when every lingayat, man and woman and child has Istalinga to be worn and worshipped. The Istalinga is given to a child as soon



as it is bom and it continues to be worn and worshipped throughout the life till death: and the Istalinga is buried with the wearer.”

*On mountains and in woods, in every tree, O God, my God, appear  
And manifest Thy mercy unto me!*

*For Iwho searchedfor Thee andpined To search in vain, have, sighing, come And found Thee  
through the sharanas, Tell me, O Cennamallikarjuna,  
The place thou hid 'st Thyself, lest I Should, in my search, catch Thee.*

Oh! my dear Lord Cennamallikajuna, I have been constantly searching You in trees, mountains, streams, rivers, forests etc. I have been searching You almost in every nook and comer. My search was almost in vain. I cannot describe my yamings towards you. Every minute without you is something like an aeion to me. So, searching you with great worry and anxiety, at last I found real 'Sharanas', and now I am getting some hope that they will show me the place of your living.

Only a few enlightened people like 'Sharanas' know the futility of worldly pleasures and therefore, they are not at all attracted by them and they would like to have the bliss. Oh! Cennamallikarjuna, by seeing you or realizing you. By my association (says Akkamahadevi) with such devotees all my worldly desires and sensual attractions are likely to vanish. From then on they (Sharanas) will show me the path to realize you. Therefore, O God, please be kind enough to put me in the company of 'Sharanas'. Oh Lord, I cannot live without you.

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