



# REVIEW OF RESEARCH

ISSN: 2249-894X

IMPACT FACTOR : 5.7631 (UIF)

VOLUME - 13 | ISSUE - 7 | APRIL - 2024



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## AKKAMAHADEVI'S PHILOSOPHY OF MOKSHA (LIBERATION)

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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 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.

In this chapter, Akkamahadevi remembers the natural wealth and culture of India. Without any permanent asset, a devotee of the Linga can live with content in this kind motherland. Therefore one shouldn't worry for worldly things, if one wants to attain moksha. There are indications that she was unaware of physical body. She didn't care what happened to this temporary body, but her devotion has assembled both for ever. The soul of Akka merged into the great soul of Cennamallikajuna.

Her vision of Linga reached and mingled with the light and brightness of Lord Cennamallikajuna. "Oh Cennamallikarjuna, the aim of my entire life is to see you face to face and become one with you, that is, the sole aim of my life is to attain "Mukti" or realization of the ultimate Truth.

*Hagalin kutakke hari bendade Irulin kutadalli imbaridu hatide  
Kanasinalli man sangawagi maimaredirde Manassinalli maimaradu dragite Cennamallikarjun kandu  
kanderde  
In longing for his sight by day I pine and waste;  
Seeing a chance of his embrace by night, I chase him: when my heart  
Unites with him in dream  
My body swoons; day-dreaming, I In self-oblivion lie; as I embrace Cennamallikarjuna  
For a brief moment, I wake!*

Here Akkamahadevi has expressed her longing for Lord Cennamallikarjuna. In this vacana her she describes unavailed eagerness Day and night she looked forward but in vain. Her day spent in day dreaming have become the days of to seeing embracing cuddling and uniting with Cennamallikarjuna. In dream when she gets a chance to unite with Him, her body fainted and she forgot everything.

When she was in a state of self-oblivion she felt as though she embraced her Lord. When she woke up she found none with her. However, there are indications that she was unaware of physical existence. She didn't care for this temporary body. Ultimately the soul of Akka merged into the great soul of Cennamallikarjuna.

Out worldly her love looks like a common man's but the course of her love is converted into a journey of salvation.

Infatuation has turned in to a divine communion of Akka and Cennamallikarjuna. She has gone mad in search of the Lord. She sacrificed her bodily comforts for the sake of the almighty. Still she is not able to find Him. Yet she never forsook the loyalty. Even in complaining against Him, Akka has deep faith in Him. That faith could make her join Cennamallikarjuna.

Finally, she puts a question to her mother What could she do, if Cennamallikarjuna wouldn't take her to Him? Like this, is dilemma she goes on in search of him.

All Jivas should truly recognize the similarity of essence (consciousness) between Jivas and ishwar who are different in quantity of powers etc.

Jiva leaves no jivatma (individuality) nor does he attain super-human character at the end, i.e., when he is liberated. He surpasses the worldly attachment, and constantly keeps engaged in enjoyment of the eternal bliss.

According to the Visistadvaita Vedanta, there is no difference with regard to the intrinsic nature of Jivas, and as such it is not correct to assume that only some will achieve moksha and others will ever remain in bandage.

The correct position is that all are eligible, but, however, an individual who is desirous of attaining moksha has to endeavour for it by adopting the prescribed sadhana, and he will no doubt achieve it by God's grace. God in order to shower His grace looks forward to meeting a person with a sincere desire for release.

### **Bhakta as a means to moksha**

Love or priti is a state of knowledge, a mental disposition. Bhakti as a means or upaya, is therefore, defined as unceasing meditation done with love on the supreme being (Snehapurvam anudhyanam).

According to Visistadvaita Vedanta, besides bhakti, prapatti or the absolute self-surrender to god is also laid down as an alternative means to moksha. Bhakti is a rigorous discipline, and for those, who are incapable of undertaking it, prapatti is advocated as an alternative easy path to moksha. The goal to be achieved in all upasanas is the same, viz., realization of Brahman. In view of this, these upasanas are considered as alternative means to moksha as explained in the Vedanta-sutra.

Akkamahadevi' expresses her desire for the communion with Lord Cennamallikarjuna. By this vacana we come to know that loneliness can lead to many paths either unsafe or safe. One should be in the company of a loving one in order to spend a meaningful life. Being alone, if one is not in search of

ones partner, one will become either a beast or god. So always Akkamahadevi was humbly in search of Lord Mallikajuna.

In this vacana, Akkamahadevi writes about her attire and ornaments. She says that she bathed in turmeric adorned herself with beautiful golden jewellerys and wore silk gown to her husband. She is very much interested in meeting Lord Cennamallikajuna who is away from her.

### Theories of Jnana as the means to Moksa

Brahman is the adhithana or the basis for the illusory appearance of the universe. It is, therefore, regarded as saprapanca or as associated with the universe.

Moksa in this system is the realization of the true nature of Brahman as nisrapanca, that is, Brahman, as devoid of the illusory universe. In order to achieve this goal, continuous meditation on Brahman is necessary.

The third view which is an important one held by Samkara and his followers emphasizes that jnana as generated by sravana manana and nididhyasana removes the cosmic illusion and that alone is the means to moksa.

*"Should I feel hungry, there be alms: Should I feel thirsty, well, there be Tanks, streams and wells;  
Ruins of temples for my sleep; And if I want companionship Why, Thou art there,  
O Cennamallikarjuna Lord !*

While leaving her home, her friends asked Akkamahadevi how she could satisfy all her basic needs. Mahadeviyakka replied that there was no need of anything which could be kept with her. If she feels hungry she gets food by begging if she feels thirsty, she can drink from tanks, streams and wells to rest she there are ruined temples. Moreover, she has Lord Cennamallikajuna as her companion for the life. Therefore, Akkamahadevi doesn't worry about anything in the world.

Here akkamahadevi talks of the natural wealth and culture of India. Without any permanent, asset a devotee of the Linga can live with contentment in this kind of motherland, India. She says therefore, one shouldn't worry for worldly things, if one bent on attaining moksha.

*In flameless fire I burnt  
And suffered pain without a wound;  
I laboured without hope of meed; because I am beloved of Lord Cennamallikarjuna Through undesired  
births I come  
And come again !*

Akkamahadevi came in many births, and took pains to commune with God. She herself says that she is His beloved and. He her husband but unfortunately, physically she has been formented, but through suffering she has become so strong and powerful in soul. One thing she reminds us that only the body is the medium to reach and get salvation. Therefore, she has been long in search of Lord Cennamallikajuna with a healthy body.

*The entire wood art Thou !  
The sacred trees within the wood art Thou ! The birds and beasts that sport  
Among the trees, art Thou ! O Cennamallikarjuna,  
When thou pervadest everything Why dost not show Thyself to me ?*

Therefore, Akka asks Lord Cennamallikajuna with due right why He doesn't appear to her and show His face? Mentally and psychological she has been prepared to renounce everything, but not Lord Cennamallikajuna.

Total devotion is required to please God and unite with Him get salvation.

### Karma and Upasana:

There are three types of karma

1) Nitya 2) naimitika 3) Kamyā

### Removal of punya and papa by upasana

Mukti is possible when the individual soul becomes totally free from the shackles of karma in the form of both punya and papa. The meditation on Brahman is enjoined as the means to achieve it.

Since punya is an obstacle to moksha, it has also to be got rid of. The very Upanisad speaks of all merit arising from dharma, artha, and kama, the three goals of life as papa.

It is claimed on the authority of the Upanisadic texts that a Brahman-Jnani or the one who has Brahman realization is untouched by it.

Thus, the Upanisad Chandogya says : Just as water does not cling to a lotus leaf, so the evil deeds do not touch the Brahman-knower, that is, if punya and papa do not affect the Brahman-Jnani, why should he have to get rid of them totally for attaining moksha.

*The evidence is wiped; the deep is burnt; The lease is closed;  
Desire for ardent life has ceased; The pledge has lapsed: because  
Believing in Cennamallikarjuna my Lord I have forgotten, as the world knows,  
My fierce desires*

When my whole body has become Linga, when you, my Lord, have fully occupied my body, how can I make You a witness to anything that I may or may not do ? When you, who is a witness to all, occupy my whole obviously, all witness (or evidence) dies. In such a situation, there is no question of language. It dies a natural death.

I cannot even have desire of my life, for that has completely merged in you. I cannot even have the desire to have you, because I have totally submerged myself within you and there cannot be anything in such a situation which I claim as my own.

*Before I knew of merit and of sin  
I came through birth succeeding birth Hear me, I trust myself to Thee :  
Make that I live so that  
I never part from Thee again Thy mercy, Oh Thy mercy Lord ! One thing I beg of thee :  
Make me to rid myself  
Of this my bondage, Lord Cennamallikarjuna !*

Before knowing what is good and what is bad (before knowing properly which is 'punya' and which is papa) I have tortuously passed through many births and deaths, and have suffered immensely. Oh Cennamallikarjuna, kindly make me live in such a way that I will never be away from you. Oh! God, the only thing that I beg of You is: Kindly make me free from this cycle of incessant birth and death and kindly take me into your fold.

### The nature of mukti

In the state of moksha, Jiva becomes totally free from the shackles of karma and as such its jnana manifests itself in its fullness. On the strength of the scriptural texts, it is admitted that Jiva attains a status in moksha almost equal to Brahman. Thus, the Sruti says that the Jiva in the state of mukti enjoys supreme equality with paramatman parama samya.

### Criticism of other theories of mukti:

There are several theories and these are all summed up in one verse by Vedanta Desika. These are :

- Mukti is a state of identity of soul and Brahman (Brahmanaikyam). This is the view of the Advaitin for who in Jiva is really non-different from Brahman.

- Mukti is total cessation of all vasanas and there by vijnana alone persisting devoid of vasanas (vasano ccheda matram). This is the view of the vijnanins for whom Jiva is a series of momentary mental states.
- Mukti is total destruction or cessation of all vijnana series, a view held by one section of madhyamika Buddhist.

Oh! Lord, I have suffered much in this enormously big cycle of birth and death. After all that I think I have come to the end of the road by taking birth as a human being. At least now kindly take pity on me and see that I become one with You.

That is why mate Akkamahadevi begs of the lord to make her free from the vicious and endless chain of desire. Only when a person is free from it, it will be possible for him to attain Moksha. Moksha means being away from the tormenting cycle of births and deaths.

Moksha is a state of void (Sunyadvaitam), according to a theory advanced by the Madhyamikas.

Mukti is the continuous upward movement of the soul (in the higher region): this is a view held by the Jainas.

Mukti is the existence of the self similar to a dead stone free from all experience. This is the view of the Vaishesikas.

Mukti is the manifestation of the soul with its natural characteristics viz., eternal knowledge and eternal bliss, a view held by one school of thought in nyaya system.

Mukti is the experience of the happiness of one's own self by the mind (Svatma-Saukhyanubhavam). This is the view held by the Bhatta school of mimamsa.

Mukti is perfect freedom of the individual soul. This seems to be the view of one school of ancient Saiva sect.

Mukti is the state in which soul becomes equal to Siva

Just as fragrance in air cannot remain stationary, religious practices without proper knowledge will not be constant and will never be beneficial. In religious practices, there should be proper knowledge. Proper knowledge should be backed up by proper practices also. Lord Cennamallikarjuna will approve only when there is correct blend of the two.

*As you reflect on it. It seems*

*A body : when union with the body occurred I shed all thought of union and was,*

*O Linga, made one with me; while still with Thee I shed the relish of the senses and was rapt*

*In Linga-savours! After which*

*No more was left except the pledge*

*To annihilate Cennamallikarjuna and die !*

If you look the external, we are having limbs and various organs. But they are all different manifestations of the Lord. When

we realize that Linga is in every part and pores of the body, our attachment to our bodies and, in fact, the concept of our body, vanishes. We will always be conscious of only all pervading Linga and nothing else.

No body has got the strength to withstand the cruel strokes of fate. None has conquered death. Oh! Cennamallikarjuna, I know that no body can go beyond your designs and orders. I am really very much afraid of hunger, yamings of the sensual organs and also of my own various addictions. I do not know how to escape from so many evils. I only know, that if I totally surrender myself to you, I have nothing to fear. Oh ! god, kindly take me in your fold and see that I become totally merged in you. (moksha)

*In dedicating the body unto Linga, The body is made bodiless;*

*In dedicating the mind to consciousness, The mind is turned to naught;*

*In dedicating the will to bliss,, The will is turned to void; Because my body, mind and will*



*Have perished, my body has attained A disembodied state,  
Because the Linga enjoys My body's joy, I have become  
A dedicated spouse To my Lord linga. Therefore, I've entered my Lord Cennamallikarjuna  
And merged in Him.*

A real 'Sharana' should stop all the worldly activities of his various organs, (especially those of the sensual) and divert them towards the service of the Linga. When they are so tuned towards the service and worshipping of the Lord, they (organs) all lose their significance in the worldly sense and therefore, to that extent he becomes 'Ananga'.

Thus the mind is highly fickle and many times it will be thinking only of sensual pleasures. But if the mind gains the real knowledge of the Lord, all such waywardness of the mind ceases. All distracting and evil emotions will stop, if the emotions are sensibly directed towards the Lord.

Thus when different organs and emotions with respect to the activities of the world in a way cease to exist, the whole body appears to be a nonentity and almost a nullify so far as the worldly activities are concerned. If I have surrendered my whole body to the Lord and then it is the Lord who makes me act according to his wishes, and therefore it is He who enjoys. My existence has merged in His and hence, I have no separate existence at all.

*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 thee, have reached Perfection, O Cennamallikarjuna Lord !*

The precious pearl is formed by water. Similarly, ice and salt also come from water. But both ice and salt dissolve in water. Pearl does not dissolve like ice and salt. Though all human beings come from the Lord, on account of improper understanding and lack of conviction and lack of faith in the Lord, they are lost in the cycle of births and deaths, and they go on roaming like that almost endlessly with enormous sufferings. But I have totally surrendered myself to you. I am sure that you will protect me and save me from the vicious circle of births and deaths.

*I went away, and I stayed there; Whenever he goes, he never comes again. I have husband's brothers, their wives five; The five together mock at me,  
Abuse me, beat and speak much ill of me. See, mother, I can stand no more  
The torment of these five.  
I have a father and a mother-in-law, My husband's brother and his wife And also a husband who  
Has laid my mind upon the rack. When it gets dark  
You call me and serve me food;  
My brother's wife flings words at me, O mother, O my mother!  
Beyond compare are the Rudraganas; They are my kith and kin.  
If Cennamallikarjuna of Srisailam But love me, mother, I  
Come to this house no more !*

O Lord, very unfortunately I have been pushed in a joint family. In that, apart from my man, there are five brothers and their wives, I do not know when and where he goes and when and how he comes. He has least interest in me. In addition to them, I have a mother in law and a father-in-law.

All these things have troubled me much, and on account of these factors, the sufferings that I have undergone are undecipherable. Oh! Lord, I would never like to be born again in this den of discomfiture. Oh! Lord Cennamallikarjuna, I prostrate before you and beg you with all my humility not to put me again in this vicious circle of birth and death.

"Immortality is not necessary for religion, nor is God the full absolute, the ultimate truth.

The demon was originally a servitor of the Lord in vaikuntha, but somehow or other ther he fell as a demon. His fight with the supreme lord was meant for his liberation.

The most characteristic need which is to be found mirrored in the so called higher religions is the need for salvation or liberation.

Some religions, that is to say, carry with them conceptions of divine grace and various media of revelation.

*Of what avail a tree, Unless it offers shade ? Of what avail is wealth, Unless there's charity ? Of what avail a cow, who yields no milk ?  
Of what avail a lovely face,  
Unless it goes with righteousness ? Of what avail the heaped-up dish Unless there is the will to serve ? Of what avail am I  
Unless / know Thee, Lord Cennamallikarjuna ?*

There is a big tree, but its branches and leaves have been cut. It cannot give any shade to people. What is the use of such a tree ? If there is a cow and due to its barrenness, if it is unable to give milk, what is the use of such a cow ?

If there is a beautiful woman and if she is ill-mannered, selfish and arrogant, what is the use of her beauty ?

Say a person is having a big house but he is exceedingly poor and he is not in a position to have even a sward meal. When that is his condition, what is the use of his big house ?

Oh! Cennamallikarjuna, the aim of my entire life is to see you face to face, and become one with. The whole aim of my life is to attain "Mukti" or realization of the Ultimate Truth. If I do not achieve that aim, what is the good of my whole life ? My whole life, then becomes a waste, I cannot afford to waste my life like that.

Rama's words to Bharata shall live as long as there are mountains and rivers on the earth. To quote from the concluding verses of the Valmike Ramayana, "In fact, even more as the son of god declares : Heaven and Earth shall pass away. But my words shall not pass away".

### World and Moksha

This world is not mere illusion. There is practical reality in it. Consequently, for all practical purposes the world is real and moral values are valid as they lead to the supreme end. In the world, love, wisdom and asceticism help to attain higher spiritual goals. There is meaning for struggle with imperfection in order to realize the spiritual goal of self-realization.

The Mimamsakas have an interesting criticism against this argument. It is held that the Vedas themselves declare that God is the author of them. Then it is a case of circular reasoning. The Vedas are the sources of true knowledge, because God is their author. Again, we know that God is their author since the Vedas are the source of knowledge.

*Are jewel chains no fetters, pray ? And nets of pearls no snares ?  
Does not a man die if you strike His head off with a sword of gold ?  
O Cennamallikarjuna should one be caught In a devotion which is meant  
To win the plaudits of the world  
Shall he escape both birth and death ?*

If chains that have been put around your hands and feet are made up of precious stones such as diamonds, ruby etc., will they give you freedom ? It is still a chain that has bound you. If a net of pearls is put around you, will it not keep you enclosed in it ? Because it is a net of pearls will it give you freedom ? If your head is cut off with a sword of gold, will you not die ?



Will there be no harm to you, just because it is a sword made of gold? If you go on externally worshipping God without internal purification of the mind, without becoming free from the 'Arishadvargas', do you think god will be pleased ?

No, god will never be pleased by such external shows of yours. From such external worships without real change of heart within you, you can never attain moksha and you can never be free from the vicious cycle of births and deaths.

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