



AKKAMAHADEVI'S PHILOSOPHY OF SOUL

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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 challenges how the lord fails to come after surrendering body, mind and soul to him. She urges Cennamallikajuna that without him and his presence, she cannot live on the earth. The lord dwells in her mind and soul. So it is impossible for her to live without him. A little disintegration is found between Cennamallikajuna and Akkamahadevi. So, she strongly protests that being an omnipresent being, he should be found in everyone's mind and soul, but here Akkamahadevi feels as if she is deserted by him.

However, she is sure that she cannot be left for long like that. So she says, I am not under the obligation of anybody else. I know that my Cennamallikajuna is by my side, and no real harm can fall upon me as I am surrounded by his protective arms. By chance, if he also fails to protect me and tries to literally hurt me, then also I won't care! I am gladly prepared to place my body and soul at the feet of my

lord Cennamallikajuna". Cennamallikajuna dwells in the soul of Akkamahadevi. She wants to see him always.

The presence of Shri Cennamallikajuna makes her feel happy. Therefore, she always sings of him. Akka's soul so comprehensive as to include God, the supreme soul.

*Manabisarawadode pranapallatavahudawa
Tanu karangalu misalagi mana samarasawayittu noda Anyavanariye bhinnavanariyel
Ennadev cennamallikarjunayan Baliyavalanu, kela taye
When mind is turned away, Breath, too, is overturned:
Because my body and my senses too Are dedicated, mark,
In union my mind is lost! I know nought else,
Nor any kind of difference. Hear me, mother, now I am
My lord Cennamallikarjuna's best friend!*

If mind is diverted from the main stream, it is the death of the personality. It is equal to the death in life. Therefore, Akkamahadevi dedicated her body and senses to Lord Cennamallikajuna. With the communion of the lord Akka doesn't know anything and anyone else. She is unknown to anyone except to Lord Cennamallikajuna. In the union of her friend, Akka cannot find any difference between the two. Therefore, she tells her mother that Cennamallikajuna is her best friend.

The personal deity of Akkamahadevi is Cennamallikajuna, that of Basavanna, Kudala Sangama, that of Prabhudeva, Ganeswara, that of Chennabasavanna, Kudala Cenna Sangama and so on. A host of Saranas made it their medium, among whom Akkamahadevi is certainly prominent. Four hundred and thirtyfour vacana attributed to her are available to us now.

Akkamahadevi is the first and the greatest woman mystic poet in the world. The language of a mystic is the language of a poet. Not all poets are mystics, but a mystic is necessarily a poet. Pure poetry is after all the cry of the soul and vacana are in a way songs, songs of the soul. We meet the passionate cry of her soul with the accompanying sensibilities and subtleties of a typical feminine heart in her devotional vacana. In a sort of despairing eagerness she asks swarms of bees, the mango-tree, the cuckoo and the moon to let her know where her lover could be found and to call out to her if they happened to catch sight of him :

*O swarms of bees, a mango-tree, O cuckoo and the light of moon, One thing I beg of all of you :
If you catch sight
Of my lord Cennamallikarjuna. Call out to me and let me see
Tanuwanuwayittu manawanuwayittu pranawanuwayittu Munidu baradpari inntentu hela?
Enna pranadalli sandu, enna manakke manawagi nind Enna deva chennamallikarjunan kanadade
Aanentu badukuvenayya
My body, mind and soul are ready now : Tell me,
How can He, being angry, fail to come ? How can I live, my dear, unless I see
My Lord Cennamallikarjuna, who dwells,
A mind unto my mind.
A denizen of my soul?*

In this vacana, Akkamahadevi challenges how the lord fails to come after surrendering her body, mind and soul to him. She urges Cennamallikarjuna to come to her for without his presence she couldn't live on the earth. The Lord dwells in her mind and soul. So it is impossible for her to live without Him.

Cennamallikarjuna is an inhabitant of the soul of Akkamahadevi She wants to see Him regularly. The presence of Lord Cennamallikarjuna makes her feel happy. Therefore, she always sings of him.

There is no absolute other than one's self. To speak of union with it, Says Prabhudeva, betrays stark ignorance. So, he asks Akkamahadevi the way of merging in the Absolute, which bears not merging. She Replies thus :

*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
 The body 's joys, I have become A dedicated spouse
 To my Lord Linga.
 There is an ardur in the five fold sense: The body lusting with exuberant heart Is gone in vain, when wilt
 thou; Lord, Absorb me in Thyself, even as a bee Expanding with its aromatic feast.
 O Cennamallikarjuna?*

These vacana of Akkamahadevi create awareness of distinctive forces in man. The five-fold senses are so strong. They attract whatever they want. These wants and desires wan't allow a man to liberate himself. The body will be pined away in the tight chains of lust. All the straggle will be in vain if an exuberant heart.

Akkamahadevi protests against all the sense organs. One shouldn't perish for one's single and meaningless desire. Every sense organ of the body craves for it own satisfaction: so they have not to be allowed to govern the pure soul.

The soul, mind, or intellect unite the person with eternity and the life to come. The physical part of the person at death separates itself from the spiritual. The soul, mind and intellect may be conceived as of one integrated whole, not as separate entities.

From the transcendent one arises self-conscious mind or spirit, from mind comes soul or life. Soul is the intermediary between the spheres of spirit and of sense.

To seek to know God through His image in the soul and this was the path the Buddha he followed. He insisted that a true knowledge of the soul's nature can be based only on the immediate awareness of self-consciousness. The soul's awareness of itself of a trinity in unity. There remains a platonic tendency to regard the body as a prison for the soul and a mark of man's fallen state.

Sankara believes in unqualified monism. Soul or atman is the same as Brahman. The relation of the soul and Karma is said to be beginningless. The soul is different from its body, sense- organs, mind, vital breaths and even cognition.

*Look, lord! my mind.
 Even as it touches thee, despairs of touch!
 It strays and wanders when apart from thee ! It's wearied like the man
 Who gathers a town s toll
 Not yet forgetting we are two apart
 My mind has not grown barren, tell me, O Cennamallikarjuna,
 The way that thou will be my self*

Akkamahadevi craves for his move to become Himself Akkamahadevi wanted to find no difference between God and herself. If both mingle like milk and water, then only it is possible to reach the abstract positions of one's wish. Action and enjoyment are regarded as merely different states of knowledge which is said to be the essence of soul. The soul is a self-luminous substance as well as a self-conscious subject.

Ramanuja says that though the individual soul is absolutely real, yet it is not independent. It is utterly dependent on God. It is the body of God who is its soul. God is the inner controller of the soul. Yet the soul has got freedom of will, and God, as a self- determined whole, does not interfere with it. Descartes believes that the only thing which raises man above the brute is his rational soul, which is not a product of matter, but a creation of God. The soul is united to the whole but in the pineal gland, most active interaction between them is found. This gland is the seal of the soul. Spinoza treats the soul as a sum of ideas as consisting in them.

Leibnitz says that there are as many different degrees of clearness and distinctness as there are clearness and distinctness as there are monads. Leibnitz gives three principal grades :

1. The simple or naked monad, which never rises obscure and unconscious perception.
2. The soul, when perception rises into conscious feeling is, accompanied by memory;
3. The spirit, when the soul rises to self- consciousness and to reason or the knowledge of universal truth.

According to Leibnitz, organisms are complex monads, of which one, the soul, is supreme while the rest, which serve it, form its body. Everything in nature is organized. There are no soulless bodies, no dead matter. There are no soulless bodiless souls.

Gandhi says, "Non-violence implies as complete self- purification as is humanly possible." It implies "a living faith in the existence of the soul as apart from the body." Non-violence is soul force. It is uttermost selflessness.

Ramanuja describes three classes of souls. To the first belong the ever free (nitya-mukta) souls which were never bound. They are ever free from Karma and Prakrti and live in Vaikuntha in constant service of the Lord. They are Shesa, Garuda, Visvaksena etc. To the second belong the released or liberated (Mukta) souls who were once bound but who obtained liberation through their action, knowledge and devotion.

Plato has separated soul from the body, and this has led to the dualism of soul and body, but he has not clarified the relationship between them. Their nature is quite opposed. The soul is immortal the body is perishable. The soul is simple; the body is composite of the four elements fire, air, earth and water.

In the words of Yajnavalkya, "The self is the ultimate knower, it is knower of all things, hence it cannot be known in the form of an object." And yet it is not a mere nihil. Even after the setting of the sun and moon and the extinction of the fire, the soul shines in its own effulgence.

According to Kathopanisad, "It is by the shining of the self that everything else shines, it is by its light that all this is lighted." In the words of Mundaka Upanisad, "The fire is its head, the moon and sun are its eyes, the four directions of the space are its ears, the Vedas are its speech, the air its breath, the universe is its heart. Because, in fact, it is the inner dweller, self of all jivas."

A. Isha tells us that the veil that covers the truth is golden, so rich, gaudy and dazzling that it takes away the mind of the observer from the inner contents. (Isha.15). Kathopanisad says, "The atman is never born nor is ever killed, he never comes from anything, nor becomes anything. He is unborn, imperishable, has existed from all eternity and is not killed even when the body is killed." This verse from the Kathopanisad has been almost exactly reproduced in the Bhagawad Gita II.XX.

B. In the Kathopanisad, it has been said that "when a killer thinks he is killing and the killed thinks he is being killed neither of them verily knows, for the atman is neither killed nor ever kills." This verse has been reproduced in Bhagawad Gita II.XXIX.

C. The following verse from Kathopanisad has been paraphrased and adopted in the Bhagawad Gita II.XXIX.

"The atman is not even so much as heard of by many, that even after hearing him people do not know him, that the speaker of the atman is a miracle, that the obtainer of him must have exceeded insight, that he who comes to know after being instructed by such a wise man is himself a miracle."

Immortality of Soul

According to Plato, soul is simple, indivisible and conscious.

According to Plato, soul has knowledge of pure concepts and forms.

Lord, hear me if thou wilt,

And do not if thou wilt nor hear:

I cannot help but sing of thee ! Lord, like me, if thou wilt,

And do not, if thou wilt not like :

I cannot help but worship thee ! Lord, turn to me thine eyes, And do not, if thou wilt not look:

I cannot help but look at thee ! Lord, love me if thou wilt,

And do not, if thou wilt not love :
I cannot help embracing thee ! O Cennamallikarjuna Lord.
In worshipping of thee I roll in joy !

Here Akkamahadevi requests Lord Cennamallikarjuna, if he wishes then only he should love her, otherwise not. In this vacana, she has given many facet requests. At the outset of the vacana, Akka bids him that, if he is willing to hear prayer of her, then only He should hear her not by force. We could come to know that one shouldn't do anything by force of any external power, one should accept it by heart, will and mind. For the sake of others, no task should be done.

In this vacana, Akka has filled her heart, mind and soul. In the presence of Lord Cennamallikarjuna, she tells Him directly that if he doesn't like her love, embrace, he shouldn't, but she humbly she submits that she couldn't help embracing and worshipping Him. Akka promises him that she rolls in joy in worshipping Him. Finally, we could realize that the ecstasy of love has filled her mind and covered her body.

"The original nature of the mind is perfectly good. The mind of the sage is like a bright mirror, where as the mind of the ordinary man is like a dull mirror. The mind has the native ability to know

My dear, the agitated mind is standing on its head !

The breeze that gently blows is as aflame!

The moonlight is as sunlight hot! Like one who gathers a town's toll, I toil and tire, my dear !

Do make him understand, advise him, My dear,

And fetch him here :

Channa Mallikarjuna resents This sense of twain.

Akkamahadevi tells her friend that an uncertain mind stands on its head, it doesn't work properly, it takes its own course. In this condition, the gentle breeze will turn it to a flame. The moonlight will become the sun light. If a toll gatherer doesn't get any toll from the town, what can he do? Only suffering and pain fall to his lot. So, here Akka also toiled and felt tired in search of him. Therefore, Akkamahadevi asks her friends to advise Him, to admonish Him and to fetch Him to her. She agrees that He doesn't like the sense of twain.

This vacana professes that if one doesn't get whatever he/she wants it will be so sour to lead the life. In one's life, the loved and liked things should be provided. Otherwise, one loses interest in life. That is why, Akkamahadevi requests her friends to bring Lord Cennamallikarjuna to her. Man's love is extended even to planets and animals, because when he hears the pitiful cry and sees the frightened appearance of a bird or an animal that is about to be slaughtered, a sense of commiseration instinctively arises in his mind.

Philosophy began with Thales, who said "Everything is made of water." He was a native of Miletus, which is in Asia minor.

Twenty Sixth Part (Khanda)

Indeed, for him who thus sees, thinks and knows, the life (vital breath) arises out of his soul. The hope arises out of his soul, the memory arises out of his soul, the world springs out of his soul, the heat (fire) out of his soul, the water out of his soul, the creation and dissolution out of his soul, the food out of his soul, the strength out of his soul, the intelligent knowledge out of his soul, the meditation out of his soul, the thought out of his soul, the resolution out of his soul, the manas out of his soul, the speech out of his soul, the name out of his soul, the holy hymns and sayings out of his soul, the holy deeds out of his soul-the whole world arises out of his soul.

By this vacana we come to know that having received the Linga of will, Linga of breath, and the Linga of universality, one should mingle with another with great co-operation. This is the strong tone of Akkamahadevi.

The elephant, seeing himself

Within the moonstone, butts

And, fighting his own shadow, dies Shall I not say, He is an elephant, And yet not one ? His senseless hers

*Has got its recompense ! When you are caught Within my palm, this
Delusion about You and Me ?
O Cennamallikarjuna, there is no gap Between us two !*

When an elephant sees its image in a polished marble stone pillar, not knowing that it is its own image, it thinks that there is another elephant and starts fighting with it. It starts butting its head against the pillar and ultimately dies.

Similarly, ordinary people, not understanding that all living and even non-living entities are God's own manifestations in different forms, go on hating and fighting with each other and ultimately die a miserable death. Having known this, Akka says, Oh Lord, how can I have any conflict with any person ?”

I am myself a spark of Your own and, therefore, there is no such thing as 'I' I am totally a part of Yours. Therefore, there is no separate existence for me at all. The patients have two minds, one which can talk and one which can't.

Some conceptions of the Soul: What is the soul ?

The history of this concept is a long one. The ancient Hebrews, are one of the earliest people to formulate such a concept. The Hebrew word for “breath” refers to soul, presumably because it is such an important sign of life. This animating force was believed to reside in the blood of a living being.

The early Greeks added a new feature. For them, the soul was separable from the body, something that could continue to exist when the body died. Death for Hebrews had been nothing but the end of life and of the animating force the soul.

For the Greeks, death was merely the withdrawal of the animating force from the body. Some of the Greeks, for example, the Pythagoreans (famous for their mathematical discoveries), believed that the soul, after withdrawing from one body, would enter another; that is called transmigration.

*If I dedicate my body, it is An offering to You;
If I dedicate my senses, it is An offering to You,
I know not anything. Because You are
My ground and goal, my soul is An offering to You.
Should I love aught else than you, A curse, your curse, on me,
O Cennamallikarjuna !*

“Oh Lord, you are my complete master. My whole body belongs to You. My intellect and all my faculties, if any, belong to you You are my very life and my entire aim and outlook in life is You only. I have surrendered my entire life and soul at your lotus feet.”

“I am incapable of thinking anything in life except you. I swear upon You, my lord, I will never even bring to my mind anything except the thought of You. When I so totally surrender to You, what is that is left as my own?” I am gladly prepared to place my body and soul at the feet of my Lord. Cennamallikarjuna.”

The Soul:

When I was a body, one of the burning issues of after school discussion was whether or not people have souls. Some argued that people must have souls, since they would not be different from animals, if they did not. Others claimed that people are not different from other animals. So if people have souls, then the other animals, even the worms have souls, and how about death?

If there were no soul, then death meant the end of everything for that person, a possibility too horrible to contemplate. Anyhow, what is the point of life, if it ends with such absolute finality in death ? But if people have souls, then what do these souls look like and where are they located ?

What little we knew about anatomy made it unlikely that any surgeon could in operating on a person, discover his soul. So if people have souls, what are they ? It was all too mystifying for us.

*Through joys of Linga I over came The body's fraud;
By way of knowledge I over came The fraud of mind;
Through god - experience I overcame The fraud of soul;
Donning the light as garment,
I subdued
The darkness of the senses.
Look at the as Bmark I have worn,
Having burnt Kama who shows himself to you Within the outer gloss of youth!
While Cennamallikarjuna After slaying Kama let him live As the heart-born I erased
The writing on the heart-bom head !*

It is but natural that the various organs of body are bound to perish in course of time. But, I have stopped the destruction of the various organs by imbibing in and through them the energy and presence of my lord. Thus, I have won over the decay of the organs. In the same way, I have prevented the sensory organs from decay by imbibing and energizing them with the spirit of the Almighty.

The Soul and the Mind :

The word "soul" does not have the wide currency it used to have, and this is true not only in everyday life but also in the technical fields of philosophy and psychology.

To take the word "soul" to refer to some sort of physical thing, a very ethereal gas, a shimmering sphere, a diamond like nugget is to be little it. It is almost a flat contradiction to speak of a mortal soul.

Ordinary people cannot understand the great beauty of the realization of ultimate truth, which is nothing but Lord Cennamallikarjuna. 'Sharanas' are the people who have understood the futility of the worldly pleasure and therefore they are never enamoured of those things.

They have no love of their own body, because they know it is perishable and it should be used to attain the divine blessings of the Lord. Such a steadfast belief and devotion to the Lord is possible only for great 'sharanas' like Basavanna.

I saw the absolute, I saw the mystery,

I saw the joy that comes, the joy

That is possessed, the joy that is lodged. When knowledge had been won, I lost All trace of ignorance :

While still hemmed in

Within the fascination of the sign,

I shed my bounds on knowing Thee, O Cennamallikarjuna !

When the mind is mad after Linga, there are chances of your knowing it. When you come to know about Linga, there is only pure joy and happiness to you and nothing else! When you realize that all your ignorance vanishes. In such a case, you will come to know that Linga is all pervasive and there is nothing in this world but that. The difference between your body and the mind vanishes.

Akkamahadevi says, "Oh! Lord Cennamallikarjuna because I have understood you, all my troubles and worries have vanished. I am experiencing a type of super happiness, the like of which I had never experienced till now. There has been no limit as all for my happiness.

The main objective of this "Manava Janma" is to realize god. If that objective is not fulfilled, the whole life becomes totally worthless and futile.

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