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## AKKAMAHADEVI'S PHILOSOPHY OF YOGANG TRIVIDHI

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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 Kaushika, 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:

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

- Good research is systematic.
- Good research is logical.
- Good research is empirical.
- 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:

What is the role of Cennamallikajuna in the concept of Akkamahadevi.?

What is the spiritual and philosophical contribution of Akkamahadevi to the society.?

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.

**Akkagal Yoganga Trividi**

*Akashdolagan jyotiya prabhe bandu Lokongalolage musukalu adarolage Ekangiyadav yogi.*

*The splendour of the light that fills the sky Encompasses the world; and he is free Free truly, who will set his gaze thereon*

Anaximander, held that everything comes from a single substance; "It is infinite, eternal and ageless and it encompasses all the worlds." There was eternal motion in which the worlds originated. The worlds are not created as per Christ and Jews but evolved.

*Guru was kinsman to officiate; Linga the bridegroom, I the bride; May all the worlds know it!*

*My father and my mother were The innumerable saints :*

*They found for me a fitting groom And gave me away.*

*Hence Cennamallikarjuna is my lord: No other husbands in the world  
Are aught to me !*

Akkamahadevi is presenting her husband Lord. Cennamallikarjuna. Guru para Brahma was a kinsman to officiate; the Linga is the bridegroom. The innumerable saints, i.e., people of the whole world, have become her parents and made her a bride to give her in marriage to Lord Cennamallikarjuna. He is the only power to whom she submitted her accounts and herself. She says that instead of worshipping hundreds of gods and goddesses

only one who has no shape, no form and no birth should be worshipped and embraced.

Innumerable devotees of Lord Shiva have become the parents of Akkamahadevi and they gave her to a fitting groom. Hence Lord Cennamallikarjuna is her husband and lord. All the other husbands are naught to her. Thus Akkamahadevi introduced her lord and husband Cennamallikarjuna.

### **Akkagal Sruistivacan**

*A parabrahmvappa nityaniral Nishunyalingave*

*Tanna lilavilasind tane Sunad bindu prakash Tejomurtiyagi nindu Mahalingavendenisittu That parabrahma is*

*Became a luminous embodiment For its own forlorn play*

*Of the high sound, and light, And generating principle That is, the Mahalinga.*

Devara dasimayya, another vacana writer, speaks of another means to become one with the Linga, symbol of Siva, by using a fanciful but stratling analogy. He says:

*"As when you put a wisp of hay Upon a burning gleed*

*The latter consumes the first*

*So, when you put the seekers body, the hay. Upon the Guru's feet,*

*His body entire is Linga:*

*Mark you, O Ramanatha!"*

Ascribe not love of Music to the Lord.

*No lover of music HE; Nor lover of Vedas for Vedic lore, loves not HE! Consider Ravana !*

*For muses 'favour Forfeited half his life span ! Or Brahma -*

*Versed in Vedas,*

*With head, paid he his fee !*

*No lover of music, nor lover of Vedas HE, Save, hold the devotee in felicity,*

*O lord Kudala Sangama.*

Ravana, referred to in this vacana, was the king of Lanka. He is supposed to have sung the Samaveda in praise of Lord Shiva. But this did not come in the way of his being killed by Sri. Rama, whose wife he had carried away. Brahma, referred to in this vacana, is one of the three gods of the Hindus. He is said to have uttered a lie before Lord Shiva.

Mere purity of mind, body, heart and senses does not lead one to the ultimate reality.

Akkamahadevi has dedicated all her senses to Cennamallikarjuna. She doesn't have any other senses than those given to Him. Only Cennamallikarjuna is her goal. She has submitted her soul to the soul of Cennamallikarjuna. Instead of offering rice, areca and coconut she offers her own soul to him.

Her love, pain, struggle and devotion are for His sake. Here Akkamahadevi promises that she doesn't follow any one else and she loves none else. If this be false, she owes that she should be cursed and perish. There are her stum decisions go to near Lord Cennamallikarjuna. Even after dedicating everything she doesn't have any signs that her Cennamallikarjuna could come to her easily. The struggle isn't for her survival, but to enjoy the nectar of pleasure arising out of joining her husband Cennamallikarjuna.

This body, this gross body, is mortal, not lasting, changing; doomed to perish in the end. But the soul within is immortal. The Bhagavadgita says: "Just as a person casts off worn-out garments and puts on others that are new. Even so does the embodied soul cast off worn-out bodies and takes on others that are new."

But it does not mean that the body is unimportant and unholy. Just as fire has to manifest through things, even so the soul must wear this body. The body is an indispensable and holy means for the divine pursuit. Without condemning it we must mould it by voluntary means and make it fit for our pursuit, so counsel the saranas.

When the body is freed from its earthly traits, and god is established therein, it shall be the holiest centre.

*If say No, Maya says Yes, it is!*

*If refuse, Maya keeps still her hold:*

*Is this my fate ?*

*O Cennamallikarjuna, When Isurrender willingly,*

*Is there aught else that I can do ? Save me, save me !*

Man has been governed by some natural and unnatural instincts. Some of them are lust, ego and selfishness etc. If man comes under the influence of the above mentioned advices it is

highly difficult for him to overcome them. Maya plays a big game with man. In this game, human being will suffer a strong jolt on him.

According to Akkamahadevi, if man is covered by Maya a question will rise: "To do or not to do, and to die or not to die." Caught in this dilemma, man cannot achieve anything. The great dedicated soul Akka herself says that if she says No, Maya says Yes, if she says Yes Maya says No. So this riddle cannot be understood by any one but her Lord.

Akkamahadevi humbly asks Cennamallikarjuna when she has surrendered everything willingly, who else is there to protect her. Therefore Akka appeals to him to save her from all these forces.

Here 'I dreamt a dream' means 'I have realized consciousness'; rice and nuts represent Bhavalinga and Pranalinga. She means thereby that she won consciousness through meditation upon Pranalinga and Bhavalinga.

When Jangama, the Siva-incarnate, came to her, i.e., to remove her fear, she followed him and got Linga in her palm.

Thus she gained Cennamallikarjuna as her Guru and wisdom through His grace.

In this vacana, Akkamahadevi tells a story to her friend which she found in her dream. In this dream, Akkamahadevi saw rice, areca, a palm-leaf and coconut, which are the symbols of marriage and Linga of life, Linga of feelings and Linga of light, - all these things have been mysticised. They are given, a special meaning, along with areca, rice, palm-leaf, and coconut she saw a beggar in her dream to whom she followed and caught his hand.

The man was walking carelessly but this lady Akka, being attracted walked and joined him. As soon as she joined him, she found that he was Lord Cennamallikarjuna. This lord has become her every life breath. In Akkamahadevi's opinion one shouldn't work and worship to show one's devotion to the people instead one should worship and remember God at every step.

Akka offers a verbal portrait of her divine lover. She describes how, in a dream that she dreamt, she caught sight of Cennamallikarjuna, her divine lover, and how she followed him forthwith and took him by the hand.

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