



# REVIEW OF RESEARCH

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## AKKAMAHADEVI'S PHILOSOPHY OF BHAKTI (DEVOTION)

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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.

In this chapter, Akkamahadevi says that she has willed to the will of the god for that Lord Cennamallikajuna has secured a permanent place in her. In this way we can find the unbroken relation between her and Cennamallikajuna Akkamahadevi questions when neither Nada, nor bindu can touch and reach him, then how can she and her song follow Him?

Here we can find that, according to Akka, only a complete bhakti can mingle into the great soul through industrious effort. Regular bhajana of him can fill one with delight and make one lose one self in the lord Bhakti is that love which over flows in a confluence. Her vacana like the mighty river bearing the tide of her love and devotion into the divine ocean. Such divine madness, as is hers finds, its aptest expression through metaphor and symbol. Muse over her vacana. Characters of a devotee have been penned down by the godly person Akkamahadevi.

She said that an aspirant of the almighty ought to be good, calm, and have the highest ecstasy of love, mercy, love, kindness, and humbleness will take him/her to the right path of the omnipotent. While worshipping the linga aman should possess all the above qualities. A devotee has to have the qualities of God for communion with Him. Here Akka has become such a person who delights to worship Him forever.

### Listen to the description :-

*Tanu nimma rupad balik arige maduwe?  
 Mana nimma rupad balik are neneve?  
 Fran nimma rupad balik ara naradhisuwe?  
 Ariu nimmalli swayavad balik aranariwe?  
 Cemmamallikarjunaya Nimmind niweyadiragi Nimmane aruwttirdenu.  
 "After my body became  
 Thy self, whom could I serve ? After my mind became  
 Thy self whom could I invoke? After my breath became  
 Thy self, whom could I worship, pray?  
 After my consciousness was lost in Thee, Whom could I know?  
 Being Thyself in Thee,  
 O Cennamallikarjuna Lord,  
 Through Thee have I forgotten Thee !  
 " When, rising from Thy bed of rest, Thou com 'st, O sivalinga, to my palm,  
 In the resplendent luster of Thy light My mind and body faint  
 My eyes on Linga riveted  
 I revel in the essence of delight That flows from Siva s love.  
 Uniting with the righteous ones True piety,  
 Ishamelessly embrace Thee: mark, O Cennamallikarjuna !*

Here Akkamahadevi has found Lord Cennamallikarjuna in the form of Linga. In her Vacana, she doesn't differentiate Linga from lord. The Linga has been metaphorised as well as personified. Through the Linga on her palm she looks at the spirit of Lord Cennamallikarjuna.

Akkamahadevi forgets the sense of her own body. The physical beauty has become a temporary asset to her. According to Akkamahadevi, the real beauty is the beauty of soul which mingles with the great soul. She delights in the love that flows from Shiva, and unites both the souls. When she embraces Him, she forgets herself.

### The Bhakta Sthala

Devotion founded on faith is then the characteristic of this way of spiritual life. All the activities of the Bhakta are vivified by love of the Supreme. Hence, all his enjoyments are for Him. Because of his purity of intention and his life of constant self-offering, his whole self, including his body, gets transformed into a spiritual reality. In brief his active life, permeated with true devotion, becomes divine, or Lingamaya.

We also know that Shri Aurobindo believes that the ultimate destiny of the process of evolution will be a divine life in which all beings will be liberated.

"Thus yoga implies not only the realization of god but an entire consecration and change of the inner and outer life till it is fit to manifest a divine consciousness and become part of a divine work."

Knowledge and devotion, for example, are not opposed to each other, and yet jnana marga and Bhakti yoga assert and lay emphasis on their won ways. Shri. Aurobindo feels that what is needed is an allround and total development.

Bhakti is that love which overflows in a confluence. Her vacanas are like a mightly river that bears the tide of her love and bhakti into the divine ocean. Such a divine madness as is hers, finds its aptest expression through metaphor and symbol. Muse over her following Vacana :

*Lord and guru, I trust Thee  
 Thou, the husband of Ambika (Parvati), My ferryman !  
 See how swift the gleaming current flows !  
 How turbulent are the waters !  
 Fallen am I into the whirlpool!  
 Thou alone must pull me out of the vortex.  
 The sixfold wave is bearing down.  
 See Thou my ferryman  
 It speeds like the wave of the deluge. Kick it aside and row me safely ashore.  
 Put me not away. Thou my ferryman, Thou lodestar that art bhakti,  
 Carry me to Cennamallikarjuna's haven of bliss.*

The river of universal life bears upon its bosom the ark of the individual life. Siva himself must be the boatman of the ark. Today, even bhakti has become a commodity.

Here Akka emphasizes the truth that it is the sole mantra to know the great power who deserves purity and truth. According to her, one's mind and heart should count the same beads of Him. Otherwise, he couldn't love Him at all.

### **Pentagram**

"The glorious divine person had scarcely placed his hand upon my head when the worldly bondage of mine disappeared. He made me like himself. Behold! He manifested himself by annihilating isolation between myself and himself."

The great divine image, mahalinga, that was in the palm of his hand, he established in the palm of my hand.

The great divine image of the palm of my hand, he established in the inner chamber of my mind. The great divine image of the inner chamber of my mind, He established in the inner-most recess of my heart.

The great divine image of the inner-most recess of my heart, He established in the super-mind or in the illuminating reflex of my inner mind.

The great divine image of the super-mind, He established in the super-conscious so that the divine consciousness permeated my body both within and without, such is the working of my glorious lord Cennamallikarjuna."

In the Vacana Akkamahadevi has said that she has committed her will to the will of the God, for that the Lord Cennamallikarjuna has secured a permanent place in her. In this way we can find the unbroken relation between her and Cennamallikarjuna.

### **Bhakti as the designation of the religious attitude :**

Bhakti is oriented to god, but god is the name we give to that principle conceived as personal.

Bhakti lays emphasis on the rational or intellectual demonstration of the necessity of the supreme mind and insists on the existential relationship between man and god.

Bhakti is at the same time cognitive, conative and volitional, reminding us that, as involving the entire human personality, it includes knowledge, feeling and action as the essentially inseparable components in religious consciousness.

### **Tagore and Vaisnava Philosophy :**

In the fruit gathering, the devotee says: "Alas, I cannot stay in the house, and home has become no home for me, for."

### **Bhaktiyog, two parts preparatory bhakti (Devotion)**

- a. Purity in food (viveka in food)
- b. Freedom from desires (vimoha)

- c. Performance of religious practices (abhyasa)
- d. Doing good to others (kriya)
- e. Truthfulness in thought, speech and behaviour (kalyana)
- f. Cheerfulness (Anavasada)

### Supreme devotion (para - bhakti)

- 1. Renunciation
- 2. Universal love
- 3. Self-surrender
- 4. Human representations of love with god
- 5. Union with the absolute

Akkamahadevi tells her mother that she wanted to be a bride of Lord Chenna Mallikajuna. Not only in this vacana but in many other vacana. Akkamahadevi accepted Lord Chenna Mallikajuna as her husband. By this we can find that Akka has not found Cennamallikajuna in a short span of time. She has taken a lot of pains to see Him in this present state. According to Akka, one should struggle hard to get wealth of something worthy as she got.

Bhakti-yoga also thus consists in meditation like Jnana- yoga; but it is meditation that is suffused with feelings of love and dependence. This is in accordance with ancient ideal of finding release in a life hereafter, and no jivan-mukti as such (p-19) is recognized here as in Samkara's advaita.

### Bhakti

This is loving devotion and is the disciplinary means, specially appropriate to theism, with belief in a single personal god. Speaking generally, it represents a social attitude while yoga does not the reverse. The bhaktas meet together and they find spiritual exaltation in the company of others that are similarly devoted. The yogins, on the other hand, are apt to seek god or the absolute singly. Their aim is to be alone with the alone. Bhakti again is predominantly emotional while yoga is predominantly intellectual for it adds an element of love to devotion.

There has been in modern times a good deal of discussion on the origin of the bhakti cult in India. Some have traced it to Christian sources; but, as in the case of the Bhagavata religion, the hypothesis of a foreign origin has not commanded the assent of scholars in general. The word bhakti is derived.

The Svetasvatara Upanishad uses the very word and speaks of the necessity of the highest devotion not only to God but also to the guru, who is the channel through which the knowledge of god comes to us.

### Forms of the deity :

Deity with a thousand rays. The beauty of the deity is said to be indescribable and its nature is indicated only by means of inadequate analogies.

Her Lord Cennamallikarjuna appeared to her vision with a divine radiance and beauty, as the only bridegroom. The grace received at the hands of her spiritual teacher completed this process. In vacana No. 14, she says :

*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 Chenna Mallikarjuna is my Lord  
No other husbands in the world Are aught to me, Prabhu!*

When she was burning with this divine aspiration, king Kau sika's proposal came to her as a blessing in disguise and precipitated her renunciation, she renounced-the world and left Udatadi to seek the bride groom at Kalyana.

Sharana is firmly and inseparably tied to the divine Linga. And thus the earthly life is transformed into the divine.

*When I am good I pour the bath And worship only when I'm calm; And if I sing of Thee, it is .  
In the last ecstasy of love. O Cennamallikarjuna Lord  
The worship that forever joins Myself to Thee, is my delight !*

Characters of a devotee have been spelt out by the godly person Akkamahadevi. She said that an aspirant of the Almighty ought to be good, calm, and have the highest ecstasy of love. Mercy, love kindness and humbleness will take him/her to the right path of the omnipotent.

While worshipping the Linga a man should possess all the above qualities. A devotee has to have the qualities of him for his communion. Here Akka has become such a person who delights to worship Him forever. Akkamahadevi, the great woman saint of Basavanna's time.

*The peacock strutting on the mountain-tops  
'Does it do so on grassy knolls instead ?  
The swan that frolics on the lake  
Does it do so in the wee brook instead ?  
A cuckoo, does it sing unless the fronds Break forth upon the mango tree ?  
Is a bumble - bee drawn to a flower That blows without perfume ?  
Is my heart drawn to any one else ' Than Cennamallikarjuna ?  
Tell me, O cronies mine !*

In this vacana, Akkamahadevi asks her friends how she could live and love some one else than her own Lord Cennamallikarjuna. She doesn't even think of others instead of Him. He is the only one to her. He is the only goal to her. Therefore she gives some examples of peacock, cuckoo and bee that are drawn towards the things of their heart's desire.

Peacock doesn't dance on the grassy knolls instead of the mountaintops. A swan never frolics on the small brook instead of the lake. A cuckoo doesn't sing without eating the fronds of mango-tree. Again Akkamahadevi asks that a bee never flies towards a flower which doesn't give fragrance and perfume. If these natural beings are not being attracted by others rather than their own things how is possible for Akkamahadevi to love some one else than Cennamallikarjuna.

When you become It and do not see It, because the dichotomy of subject and object vanishes on attaining It. How can you see the mountain when you are standing on it? asks Akkamahadevi.

In her own words :

*I cannot say,  
It is god or the union with god. I cannot say  
It is meeting or separation I cannot say  
It has happened or not happened. I cannot say  
It is me or you.  
On getting merged  
In the supreme being of Cennamallikarjuna,  
There is nothing I can say (V.A. 278)*

### Sati-Pati Brides of the Lord :

The distinction between the two categories, however, lies in the fact that walking out of a marriage on the part of some women, such as Akkamahadevi (or Lai Ded of Kashmir) was a second order rebellion since they had initially accepted the yoke of marriage.

In the case of married women this involved firstly the rejection of their worldly husband and secondly the identification of Siva as their groom or pati.

The oral tradition regarding Akkamahadevi's renunciation of marital ties comes down to us from Harihara who was almost contemporaneous with Basava. It is believed that she scorned king Kausika's sexual advances towards her by walking out of the king's palace naked with her long hair as her only covering. Before the Lingayat spiritual council the Anubhava Mantapa, she declared her mystical union with Siva.

*The guru became the giver*

*The lord Linga became the bridegroom; And I became the bride.*

*All this the world knows.*

*Look at the way that love has been*

*So fast! Whenever you shoot your shaft You must take care the feather does not Show : whenever you hug, the bones Must crack to little bits;*

*Wherever you join, the solder must not give. O mother, Cennamallikarjuna's love*

*Is very sweet!*

Here Akkamahadevi conveys the relation between a human being and god. If one wants to find communion with him, one should be so pure and steadfast to the love of the Lord. Ardent love, dedication, devotion are the basic qualities of a man. Therefore, she writes that there shouldn't be any gap. Even a feather mustn't pass through it. Whenever we embrace each other, we have to embrace closely. One has to melt in the love and affection of the Lord Akkamahadevi said that one should cradle as tight as breaking bones. So, here we can imagine how fast Akkamahadevi hugged her Lord Cennamallikarjuna.

In this vacana, Akkamahadevi told her mother how much Lord Cennamallikarjuna love, and how sweet his company was. He is the sole person to her to find the other world. Akkamahadevi's love is inseparable and indispensable, as if she has been fastened as one shaft with another one.

*O swarms of bees, O 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 !*

Akkamahadevi a great vacana composer has gone to the nature and asks to different associates of it if any of swarms of bees, mangotree, cuckoo see lord Cennamallikarjuna they should inform her. Then she wants to go and embrace him.

If bees, trees, birds, have the limits to search her beloved, she presents her demand before the light of the moon which is boundless to search her lord. Therefore, in this way by hook or crook she wants her husband and lord. By this we could come to know that Akkamahadevi has left no stone unturned on this earth to see and meet Lord Cennamallikarjuna, the Linga lord.

### Nine types of devotion :

Tulasidas has alluded to the nine types of devotion (Navadha bhakti), R III, 20,4. But when he expounds the nine forms of.

It to sabari through lips of his lord, he deviates from the list as given in the Bhagavata VIII 5, 23.

In this matter, he follows the Adhyatma Ramayana 3 X, 22-27, Rama says, "I explain the nine kinds of devotion. The first step in faith is communion with the saints. The second is love for the legends relating to me. The third is selfless devotion to the lotus- feet of the guru. The fourth is the song of my

praises with a guileless purpose. The fifth is prayer and repetition of mystic spells with an assured confidence. The sixth is selfgovernance and detachment from the world.

Oh! Lord of lords, Cennamallikajuna, I do not mind wearing a hero's bracelet. I do not mind wearing a type of anklet that is worn by males. I also do not care to wear a type of dress that is usually worn by males, and with all these I would like to walk with dignity and style. By seeing such a form of mine which is akin to a male, and on that score, if people make fun of me and derile me, I am the last person to care for such things, because, oh! Lord, my love towards You is so great that it makes me be above derisions and flattheries of the people, whatever may be such things. Oh! Lord you are much more to me than my own life. I swear upon You. I will never do or talk anything that you might disapprove of:

*If there be love, make me to love; If there be love, snip me a curl;  
If there be love, cut of my finger, O Cennamallikarjuna lord,  
If I complain that I am hurt, Condemn me to grief!*

Oh! God, I am in deep love with You, if ever you would like to look upon me with your divine kindness, kindly do something which will make my Lord shower His grace upon me. Oh! Lord, if you want to favour me, kindly cut off all my attachments to this world.

If you kindly do so, I promise you that I will always be acting in such way that will ever win your approbation. If I do not conduct myself in such a way, you have every right to punish me in whatever way you think fit. I will reverentially receive those punishments.  
(This is regarding divine love)

*Should you not be ashamed of what you are ? Why act and talk what others condemn ?  
Look you, Cennamallikarjuna,  
Better to die at once than have it said, "This is not so*

Always be observing carefully the way in which you talk and the way in which you conduct yourself when you are in the society. Your total behaviour and being should be fit to be approved and appreciated by noble men.

If you talk or act in a way which the decent persons do not approve of, then you should feel ashamed of yourself. Your good conduct should always be such that Cennamallikajuna approves of.

*Can the milk swallow ghee, and yet Depart from it ?  
Who has the power to separate  
The fire that dwells within the sun ?  
O Cennamallikarjuna, glory without end. On realizing how Thou hast  
Integrally lodged within me, opened my eyes.*

Everybody knows that there is ghee in milk. But can it (ghee) be easily obtained ? No, you have to boil the milk, prepare curds from it and then chum it properly. Only then, the butter will come out. This butter will have to be carefully and properly heated. After doing all these things, the ghee which was in fact in the milk comes out.

There is only pain in our association with persons without virtue and character. "Dharma" without piety or humaneness is never a desirable thing. There is no use in words which do not have politeness and humbleness. If there is no devotion towards Lord Cennamallikarjuna, your whole life becomes a waste.

*The ground Thy saranas have trod Is holy, Lord!  
The city where Thy saranas live Is city of Kailasa itself!  
The spot whereon Thy saranas stand*



---

*is Thy abode !  
O Chenna Mallikarjuna Lord,  
There where Thy sarana Basavanna is Is holy land : therefore Isay,  
And say again, Hail, O hail  
Unto his holy feet !*

O Lord, the place upon which the 'Sharanas', who are your great divotees have travelled is a highly sacred place to me. The place where they have stayed is sacred to me. The place where they have stayed is as sacred to me as your own abode, Kailasa. The place where they have stood even for a few minutes is the place which gives me 'moksha' (i.e., total liberation).

I would like to live in the place where your 'Sharanas' have lived. The place where the great 'Sharana' Basavanna had lived is to me a great centre of pilgrimage. So, I would hereby like to prostrate before that great 'Sharana' Basavanna.

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