CHAPTER- IV

CONCEPT OF GOD

The form penetrates the formless
And both are blended into one.
Mind penetrates 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 I fuse with the infinite
By the grace of my Lord Channa Mallikarjuna.

Akkamahadevi had established ‘unity’ in the place of ‘Trinity’ of the Finite and the Infinite. She had totally extinguished all awareness of the 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 of the 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 of perception.

The etymological meaning of Brahman as indicated by the Sruti and Smrti texts is that which grows and causes to grow (brhattvat brahmanatvat).
The main point of the criticism is that the doctrine of avidya, which is the pivot of advaita Vedanta is untenable. As shown by Ramanuja in his Sri-Bhasya, the theory is riddled with contradictions. All the arguments advanced by the advaitin to prove the illusoriness of the universe, and the theory of avidya is critically examined in detail and shown to be untenable.

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.4

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 of itself 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 Enna*

*Karasthaladalli murligondade*

*Enna aratawellau linga*

*Nimma nattitu nodayya*
Cennamallikarjuna
Nimmanu karasthaladalli nodi
Kangale pranawagirdenayya

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.9

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.10

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.11

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.12 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.

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Kide tumbiy kambaladind tumbiyagi
Tanna bidalunte aya
Anu nimma nenedu
Enna kar tumb enn man tumb
Enna bhava tumb
Mattillade ninna kutad
Savigaleyantu kanavenay
Cennamallikarjuna? 13

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? 14

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 nector, 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 unparalled. It is bound together eternally with god's immanence in man.

*Akkagal Yoganga Trividi*

Yogang trividhiy ragadim baredode
Roag bhavabhadhe parivdu
Lingadolagagi
Sukhadinda merewaru15
If you these triplets copy and read with love disease and curse of birth are banished: you go to linga's bosom and felicity

*Akkagal Sruistivacan*

A parabrahmvappa nityniral
Nishunyalingave
Tanna lilavilasdind tane
Sunad bindu prakash
Tejomurtiyagi nindu
Mahalingavendenisittu16
That parabrahma is
Became a luminous embodiment
For its own forlic 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 startling 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 seeker's body, the hay.
Upon the Guru's feet,
His body entire is Linga:
Mark you, O Ramanatha!"17

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's 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.18
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.

What is Brahman the eternal and highest being is verily Vasudeva the complete embodiment of the highest bliss.\textsuperscript{19} Raghavendra gives the implication of this illustration. As either of Shruti and Ling stands uncontradicted in order to accept both, if identity (between Indra and Vishnu) is taken recourse to, then Akasha and Brahma (In ) would be identical dispensing with their distinguishing characteristics of and mantra affording the Linga for Indra and Brahman affording Shruti for Garhapathya prove identity of both Indra and Garhapatya by the omission of you need not seek contradiction of Shruti by Linga or of Linga by Shruti.\textsuperscript{20}

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

Human life, it is said, ought to be a perceptual worship of God.\textsuperscript{21}

\begin{quote}
\textit{For Linga's sake I wear my clothes,}
\textit{For Linga's sake I deck myself,}
\textit{For Linga's sake I serve;}
\textit{For Linga's sake I look around.}
\textit{Because my inner and my outer self}
\textit{Are all for Linga, behold,}
\textit{Whatever I do shall be}
\textit{As though nothing were done!}
\end{quote}
Since I am all possessed
By Channa Mallikarjuna, how shall I tell,
My dear, that I am now
The eleventh among ten?22

The sixth vacana of Akkamahadevi deals with service in different ways for him only. Here she clothed, covered, looked around herself, because her every nerve beats and circulates blood for Lord Cennamallikarjuna. Whatever she has done, it was not shown to this mortal world. Even though she is working and living among all others her service to Him has been kept secret but not from the Lord: By doing this she possessed everything from Cennamallikarjuna, the Lord of her life. If this is the fact, how can she express that she is one among all. 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.

Criticisms of the argument:

The first important critic of the argument, Gaunilon, a monk at Marmoutiers in France and a contemporary of Anselm's, accordingly entitled his reply in behalf of the fool.

Ontological argument for the most perfect island. Gaunilon spoke of the most perfect conceivable island.

Anselm's reply, An island is by definition a part of the contingent World, "a piece of land surrounded by water" and thus part of the physical globe is by definition a dependent reality.
It applies only to the most perfect conceivable being, which is defined as having eternal and independent (i.e., necessary) existence. Thus for, then, it would seem that his argument is able to withstand criticism.\(^{23}\)

What is Linga? Linga is a symbol of the whole existence, a sign of the confluence of Sat-Chit-Anand\(^{23}\) for the devotees, but for mystic vision it is the immanent and transcendent Light itself!

Linga is one and of the nature of sacchidanand. 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 is neither something nor nothing but both something and nothing. It is not this or that but, ‘something beyond; it is a Bayalu, a state that is ineffable.

Linga is derived from the two roots, Li and Gam. Gam means to go, to issue forth. So to say, from which creation starts; and Li means to absorb, so to say, in which the entire universe merges in the end. In short, Linga is the cause of evolution, of potentiality and actuality. The Linga is termed, as it is aforesaid, as Bayalu, Sthala, Shunya, Nishkalinga in Virashaivism, sthala, is derived from two roots, the Stha and the La, the Stha means to evolve and la means to involve, so Sthala is an Absolute.

**Linga:**

1. **Bhava-Ling:** i) Maha-Linga and Prasad-Linga
2. **Prana-Linga:** i) Jangam-Linga and ii) Shiva-Linga
3. **Istha-Linga:** i) Guru-Linga and ii) Achara-Linga

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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 evoling 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.24

(Again Aristotle is sensitive to the requirements of self-sufficiency, and is prepared to deny experience to God. In short, an entirely self-sufficient deity would have nothing to do. One could merely respond that this is just as it should be, for god ought not have need to do anything. George F. Mclean, Editor, Traces of God in a secular culture, P. 87-88).

*When the creation, born
Within the spirit of the eight-petalled lotus,*

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And, swallowing the tortoise, elephants and spheres  
In all directions, made itself  
The real void,  
Does the state of self-knowledge need  
The yoga of the dual sense?  
In my eye’s look, in my heart’s joy.  
I’ve said goodbye to the invading hosts  
Of the bodiless one.  
Does a beast hidden in a mirage  
Fall into the huntsman’s snare?  
Save my lord Cennamallikarjuna,  
No other man will do for me!  

In this vacana, creation itself is the god. Creation takes place in collaboration of water, air, earth, (sail) gass, sky, sun, moon and Himself. These have been called an eight-petalled lotus. Here animals have been personfified to Krishna, Shiva and Brahma. There was a legend that when the whole earth was drowned into the ocean, Krishna in the form of a tortoise, swallowed the earth and saved it. Therefore, Akkamahadevi asks a question if all the creation and creator are inside, why should she go for another one in duel sense. According to her knowledge, she said goodbye to the invading hosts of the bodiless one.

It is foolishness as per Akka’s knowledge, to find and catch a beast in a mirage. It is maya; it makes foolish and lakes live. So one should be aware of this kind of illusions which mislead a man from his right path.
Akkamahadevi, who has condensed knowledge of mystery, fears and unites with Lord Cennamallikarjuna, is sure that no other man can help and save her than her lord Shri Cennamallikarjuna. Therefore, she calls him to protect her from this maya.

He (God) has been named respectively, Jehovah, Allah, Brahma, Father in Heaven, order of Heaven, First cause, supreme being, chance. Each name corresponds to a system of thought derived from the experiences of those who have used it. (Science and the modern world p. 222).

(One who is self sufficient, can have no need of the service of others nor of their affections, nor of social life, since he is capable of living alone. This is in need of nothing. God cannot have need of friends, nor wilt he have any. Aristotle, Eudemian Ethics, VII 1244 b. 1245 b quoted by A.O. Lovejoy. The Great chain of Being P. 43).

(Either god really does love all beings, that are related to them by a sympathetic union.. or religion is a vast fraud; Hartshorne. The Divine Relativity p. 25).

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 of flesh 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).26

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 self renunciation (virakti) and the dedication of self to God (Sivarpana Buddhi).²⁷

As Saint may Kandan says:

"The word adwaita cannot mean oneness or Ekam: no one can think of himself as one and the very thought implies two. The word simply.

Denies the separateness of the two. "Anyanasti and hence God is said to be one with the soul."

It is but natural for a devotee to regard god as the lord of his / her heart and surrender to him with undivided loyalty and sweet affection.

That is why Akkamahadevi, "unlike the generality of maidens had the anthromorphic 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.28

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”.29

“Like a monkey at the top of a pole,
Like a puppet at the end of a string.
I played as Thou did’st make me play
I lived as Thou did’st make me live,
Until Cennamallikarjuna, who drives,
The world’s machine, said it’s enough”30
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.

She declares:

"He's bought and made my heart his own,
O mother, ravished my body,
Made my joy worthy of him;
He has possessed my entire being, I am now
The beloved of Cennamallikarjuna.\(^{31}\)

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.\(^{32}\)

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.

And God is the first mover only in his character as absolute end.

God is thought but the thought of what?

As absolute form, he is not the form of matter, but form of form. His matter so to speak is form.

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.

Like a river rushing to a dried-up tank, or rain pouring upon a withered plant, the saranas fellowship soon brought perfection to the spirit of Mahadevi.
Listen how she sings with joy:

"Seeing Basavanna's feet,
My body has become as naught:
Seeing Cenna Basavanna's feet,
My life, too, has become void;
O Prabhu, bowing to your holy feet,
My consciousness was rendered firm,
O Cennamallikarjuna Lord
Now that I've earned
The mercy of Thy saranas,
There's nothing more I want, O Prabhu!"34

Thus the penance she had undergone for aeons infinite that she might wed herself to God, attained fulfillment. All the saranas married her to Lord Cennamallikarjuna.

Thou wilt not bathe with those
Whose body has not died away
Nor yet take flowers from those
Whose mind has not yet died away;
Nor sandal paste nor grains of rice
From those who know not love
Nor waving light from those
Whose eye of knowledge is yet shut,
Nor incense from those ones
Whose will is still impure;
Nor offerings from such as have
No peace within their hearts;
Nor betel leaf and nut from those
Whose triple senses are unclean;
Nor will thou stay with such
As have the lotus of their heart
Still rotted in the mire...
Tell me, Cennamallikarjuna,
What did'st Thou find in me
That thou should'st come and fill my palm ?

In this verse of Akka, she has explained the ways and qualities and characters of a person which who is fit to embrace the Lord. If one wishes to become the part of him, one’s body should be withered, mind has to be so pure, eye of the knowledge should be open, one should know the love and affection, the peace from within should be maintained, heart should be like a lotus, all the senses have to be under control; ego, selfishness and anger, these must be away from his devotee. Then only the ray of hope can be seen that God may consider one’s prayer.

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 well lead one towards the God to feel his presence.
Theism:

Dr. Zaehner, in his book, ‘Hinduism’, has pointed out, “It does not matter for a Hindu, whether he believes in god or not, still he can be a Hindu.” But it does not apply to Veerashaivism. About this, Mate Mahadevi has said “Lingayat religion emphatically preaches a passionate love for God…”

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.

In this regard, Dr. Srinivas has said, “The Lingayats do not worship any god but Shiva”. About the same, Kumar Swamiji has stated:

“Basava did not favour idolatry but advocated strict monotheism, the worship of one and only one God.”  

Philosophy:

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

Shankaracharya’s Advaitism (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). But according to Veerashaiva religion, god and the universe are real. In this regard, Sardal has stated, “Veerashaiva philosophers do not consider that the universe is an illusion.

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Hara, for endless time have I
Made penance, so you might
Become my wedded Lord!
When he sent one to talk
About the matter of the bridal seat,
Mine own sent me to him
Who holds the moon.
Smeared ash upon my brow,
And tied the bracelet to my wrist,
So I might be
Cennamallikarjuna own. 37

Here, Mahadeviyakka has made penance for endless time so that he might become her husband. The implied meaning of husband is that she wanted to became a part of Lord Cennamallikarjuna. She calls him Hara which means God the supreme. That is why, she wants to be a part of that super power. She doesn’t like this worldly life at all.

When Akkamahadevi got a ray of hope from the Lord that she could commanue with him, she becomes so delighted. She tells that her own sharanas sent her to Him by putting / smearing ash on her fore head. The ash on the fore head is the symbol of purity and holiness. Bracelet was tied to her wrist which symbolizes a married woman. Therefore, Akkamahadevi has completely dedicated herself to Lord Cennamallikarjuna, were adorned the moon on this head for which he has been called shashidar.

A sense of stewardship, of the duty to make the best of the opportunities that God has given one, may make a man “diligent in business, serving the Lord.” 38

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An emerald floor, a gold festoon,
A diamond pillar and a coral canopy
When these were laid on, they performed
My marriage-rite,
With bracelets, and with water poured
Upon the cupped hands and with lasting rice.
They wed me to a groom by name
Cennamallikarjuna.39

This vacana of Akka reveals that she is very much eager to marry Cennamallikarjuna who is eternal, deathless and unborn in this world. Because 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.

Therefore, she explains that her home has been decorated with a gold festoon and an emerald flower, a dimond pillar and a coral canopy. These things gave extra beauty to perform her marriage. Seniors and saints made an arrangement of her marriage. These people tied bracelets, and she was adorned with all customary ornaments. She was poured water upon her cupped hands and with lasting rice. Here lasting rice has been used with the sense of everlasting blessings. All these preachers and gurus wed her to a groom by name Cennamallikarjuna.

I cannot say it is Linga,
I cannot say it's oneness with Linga;
I cannot say it's union,
I cannot say it's harmony;

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I cannot say it has occurred,
I cannot say it has not occurred;
I cannot say it is You,
I cannot say it is I:
After unity with Linga in Cennamallikarjuna,
I can say nothing at all!40

In this vacana, Akkamahadevi speaks of unity and oneness. If oneness is achieved between the Lord and the one who desires, then there will be no need of any medium or agent to attract the two forces. Here Akkamahadevi doesn’t find any difference between the great power and the power in human being, as Akka said that this worldly body has to do nothing but it is the only agent to please God and serve him. Therefore, without body there will be no karma or mukti only. Through this she wants to make a fast union.

Therefore, she expresses that if once the union is possible there is no need of harmony, union with linga or anything that happens.

Mahadeviyakka preaches that the communion should be like milk in the milk and water in the water. This kind of undividable force should be created between the two She wanted to be welded with Lord Cennamallikarjuna, who is the Linga.

Xenophances ridicule of the anthropomorphic and immoral conceptions and stories of the Greek gods is but a special case of a constant tendency in all the great historic religions.

Nietzsche expressed this vividly in his famous epigram: “He who loveth his God chasteneth him” - and it is true to this extent that those who love
god, the inspired prophets of the more ethical religions, are constantly chastising and purifying men's ideas of god.41

Nietzsche believed that the idea of god was dying if not dead. What he wanted to do was to hasten its death.

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?42

To whom shall I confide my distress, my woe and worry? If I tell the members of the devot 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 examplaris of all things... For the production of any thing there is needed a prototype, in order that the effect may follow a determined from, god himself is the first examplar of all."

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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...
Dr. Hiremath, R.C. has stated, “Lingadharana is a distinctive feature of Veerashaiva religion. It is on account of this lingadharana, this religion is called Lingayat religion and its followers lingayats”

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 born 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 I who searched for Thee and pined
To search in vain, have, sighing, come
And found Thee through the saranas,
Tell me, O Cennamallikarjuna,
The place thou hid'st Thyself; lest I
Should, in my search, catch Thee.

Oh! my dear Lord Cennamallikarjuna, I have been constantly searching You in trees, mountains, streams, rivers, forests etc. I have been searching You almost in every nook and corner. 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.
O! lord Cennamallikarjuna, I cannot live without seeing you. I cannot see you without your kindness and grace. O Lord Cennamallikarjuna kindly tell me and give me directions regarding the secret place in which you are.

*Show me, O Cennamallikarjuna,*

*Those who, forgetting the passions of the flesh.*

*Have been made one with Linga;*

*Who shaking off*

*The blindness that attends on lust*

*Have turned devotion into life itself;*

*The real devotees who, having won*

*Purification in every sense, believe*

*Implicitly in Thee.*

Many people are always after worldly and sensual pleasures. They appear to be fine and attractive in the beginning, and they may give some small amount of pleasure also. But very soon, they come to know that the pleasure they get from worldly objects and aspirations are very temporary, and very soon they will realize that there is enormous pain in them. There is severe loss of peace of mind. Though they know, it they cannot withstand the initial temptations, and on account of that, they suffer to a very great extent.

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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