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

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

*Kamisi kalpisi kandi kundidenavva*  
*Mohisi muddisi maruladenavva*  
*Tereyade toreyade nalidu nambide nanu*  
*Ennadeva cennamallikarjuna nenna*  
*Nolladade anewenavva?*

*I wane and wither in the fantasy*  
*Of love: infatuation has driven me mad*  
*And yet I am glad to trust in Him*  
*In uncomplaining loyalty*  
*If my Lord Cennamallikarjuna*  
*Will not take me, what shall I do,*  
*O mother mine?*

Generally, Akkamahadevi desires the company of her divine lover. She withered and pined away in searching Him. Out worldly her love looks like a common man’s but the course of her love is converted into a journey of salvation.

Infatuation has turned in to a divine communion of Akka and Cennamallikarjuna. She has gone mad in search of the Lord. She sacrificed her bodily comforts for the sake of the almighty. Still she is not able to find Him. Yet she never forshook the loyalty. Even in complaining against Him, Akka has deep faith in Him. That faith could make her join Cennamallikarjuna.
Finally, she puts a question to her mother: What could she do, if Cennamallikarjuna wouldn’t take her to Him? Like this, is dilemma she goes on in search of him.

All Jivas should truly recognize the similarity of essence (consciousness) between Jivas and ishwar who are different in quantity of powers etc.\(^5\)

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

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

The correct position is that all are eligible, but, however, an individual who is desirous of attaining moksha has to endeavour for it by adopting the prescribed sadhana, and he will no doubt achieve it by God’s grace. God in order to shower His grace looks forward to meeting a person with a sincere desire for release.\(^6\)

\textbf{Akkagal Yogang Trividî}

\begin{verbatim}
Astadalakamalad battabaylolagondu
Mattabarad ghanwihudu
Adarolage
Drusthi ittawane nijamukti\(^7\)
On the eight-petalled lotus of the void
Is the inaccessible absolute: he is free
\end{verbatim}

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Free truly, who will wet his gaze thereon
For those whom love makes equal,
Can there be
Lower or higher?
For those who’re mad with love,
Can there be any shame or coyness, pray?
Do those, whom lord Cennamallikarjuna loves,
Care for the world’s regard?

Akkamahadevi composed this vacana with the idea that love is like mercy, which showers equally on both—one who loves and one who is loved. There will be no discrimination between the two, both are blessed. The person who falls in deep love never cares or bothers to heed any third person’s advice. Madness love is really a sweet poison, which makes them unconscious.

Love has such strong feelings that it least cares any worldly things. Here Akkamahadevi asserts that she never cares for the world’s regard which is not at all necessary to her to embrace her lover shri. Cennamallikarjuna.

I wiped away the galling laws that cling
Unto the burden of being born;
I banished all the lure of land and gold;
I shed my body’s shame
And cleared the darkness of my mind.
Why should you speak to her who is
Lost in Cennamallikarjuna?

Akkamahadevi has rooted out the traditional, conventional and society bound laws to understand the riddle of the Lord. All social and family
restrictions could stop her from reaching the Void. She escaped the forment of being born by shedding her body’s shame. Neither did she care the lure of gold, or land nor her body. All the material comforts have been discarded.

Before going to see the light of Lord Cennamallikarjuna, she cleared the darkness of her mind. She lit the lamp in herself first, and then tried to visualise the eternal light. If one involves deeply in a particular action or person, others should not point the finger at anyone. Here Akkamahadevi has lost herself in Cennamallikarjuna. So none has the right to speak to her.

**Bhakta as a means to moksha**

Love or priti is a state of knowledge, a mental disposition. Bhakti as a means or upaya, is therefore, defined as unceasing meditation done with love on the supreme being (Snehapurvam anudhyanam).\(^{10}\)

According to Visistadvaita Vedanta, besides bhakti, prapatti or the absolute self-surrender to god is also laid down as an alternative means to moksa. Bhakti is a rigorous discipline, and for those, who are incapable of undertaking it, prapatti is advocated as an alternative easy path to moksa.

The goal to be achieved in all upasanas is the same, viz., realization of Brahman. In view of this, these upasanas are considered as alternative means to moksa as explained in the Vedanta-sutra.

**Akkagal Sruistivacan**

\[ \text{Jnaniyalla ajanani munnave alla} \]
\[ \text{Shunyanalla nishunya munnave alla} \]
\[ \text{Dvaitiyalla advaitiyalla munnave alla} \]
\[ \text{Inti ubhayatmak taneyagi} \]

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Idu karn idar agu-hogu sakil sambandhav
Cennamallikarjunaya
Nimm sharanare ballaru

Has neither knowledge nor lack of it
It neither void nor the opposite
Is neither two nor one, being thus
Of double nature... therefore
O cennamallikarjuna
Thy saranas alone can know the link
That binds their movement to and fro

One time I clutch at Kama's feet;
Another, cry for charity
Unto the moon!
My loneliness, a curse on it!
To whom shall I abase myself?
I am at everybody's mercy, now
That Lord Cennamallikarjuna will not have me.  

Universally it is agreed that loneliners can lead to the imagination of sex, when Akka thinks of sex with her partner she craves and cries for charity to the moon. She curses her own 'aloneness' and prays to all uniques to give her the company of Lord Cennamallikarjuna. Therefore, Akka tells the moon than he shouldn't increase her lust. She expresses that is at the mercy of all for getting her sympathy. She wants to put an end to her loneliness and wanted to unite with her divine paramour.
Akkamahadevi expresses her desire for the communion with Lord Cennamallikarjuna. By this vacana we come to know that loneliness can lead to many paths either unsafe or safe. One should be in the company of a loving one in order to spend a meaningful life. Being alone, if one is not in search of one's partner, one will become either a beast or god. So always Akkamahadevi was humbly in search of Lord Mallikarjuna.

I've bathed in turmeric,
Donned cloth of gold
And girt silken gown:
Come, Lord, come, husband, come
Thy coming is a birth to me!
With crying thus, even as I scan
All roads to see if you,
O Cennamallikarjuna will come,
My mouth is parched!¹³

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

She tells if he comes to her, she will get a new life. This much longing and deep faith Akkamahadevi has in Him. Akka cries and craves for the arrival of Cennamallikarjuna. She watches all the roads and looks forward to attain sight of him. This pain and struggle made her feel thirsty. Her mouth is parched. Still she can never cry for him. Her dress, jewellery, turmeric, vermilion characteristic features all these are the of a bride so she is
welcoming shree Cennamallikarjuna with the all beauty and pure heart and soul.

Theories of Jnana as the means to Moksa

According to one school of thought ascribed to some ancient Advaitins, niyoga generated by nididhyasana as enjoined in the Upanisads is a means to moksa. Niyoga is a special potency or power in the form of adrasta and this is generated by the observance of continuous meditation. This potency causes direct intaitive knowledge of atman (Aparoksa Jnana) which removes the cosmic illusion. This view is known as dhyana niyoga vada.

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

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

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

"Should I feel hungry, there be alms:
Should I feel thirsty, well, there be
Tanks, streams and wells;
Ruins of temples for my sleep;
And if I want companionship
Why, Thou art there,
O Cennamallikarjuna Lord!15

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

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

In flameless fire I burnt
And suffered pain without a wound;
I laboured without hope of meed; because
I am beloved of Lord Cennamallikarjuna
Through undesired births I come
And come again!16

In this vacana, Akkamahadevi expresses her painful thoughts about how she suffered in search of Lord Cennamallikarjuna. The fire of desire to meet Him is so high that unseen fire burnt her and made her so lean. There was pain without a wound and she was burnt without fire in the pangs of separation. Her mind we also unstable that she lost all hope of meeting her Lord even after hard struggle to seek the Him.

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

According to the Visistadvaitin, Karma is an important subsidiary to bhakti yoga or upasana which is the direct means to moksa.

Karma is understood in the visistadvaita system as the performance of the various religious duties laid down in the Vedas according to one’s varna and asrama (varnasrama-dharma).  

The statements which emphasisze both Karma and Jnana as necessary to achieve moksa are to be understood in the sense that mere upasana by itself is not sufficient to achieve moksha. As Karma is a subsidiary means to it, both are necessary. Performance of karma might have been suspended during the state of Samadhi. This doesnot really to the renouncement of karma. Since the yogi is deeply absorbed in the realization of the goal (arigi) in the form of Brahmanubhava and karma as anga has become part of angi. The goal being important, the temporary rejection of its anga is permissible, that is, temporary suspension of religious duties, while one is in Samadhi is acceptable.

The entire wood art Thou!
The sacred trees within the wood art Thou!
The birds and beasts that sport
Among the trees, art Thou!

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In this vacana, the omnipresence and omnipotent of god is described. Much as He is omnipresent, he doesn’t appear to Akka. Therefore she says that God himself is the entire wood. All the sacred woods is Himself. The birds and beasts who chirp and enjoy are God Himself only. He influences every one, but unfortunately, Akkamahadevi doesn’t find him everywhere. Still she is an optimist. She doesn’t lose her faith and belief in him.

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

In worshiping the Linga on my palm,
Behold, I waved the bright auspicious lights!
Without a pause I was
The vision in his eyes, his strong desire,
His Cennamallikarjuna lord,
The worship that forever joins
Myself to thee, is my delight. ¹⁹

The way and form of worshipping Linga has been described in this vacana. Akkamahadevi lays emphasised on concentration on the Linga. Here by keeping the Linga on her palm, she waved the bright auspicious and holy lights. Her vision of the Linga reached and mingled with the light and brightness of Lord Cennamallikarjuna. Her vision with His vision. Her strong
desire became stronger, with her desire becoming stronger to, she became mad of her Lord.

In this vacana we/readers come to realize that strong unshaken unbreakable true love is needed to take one to the goal of love, that is, consummation. A devotee's love and affection ought to be like the love and intimacy of a calf with its mother's affection. Then only it is possible to drag ourselves nearer to the one whom we love. Total devotion is required to please God and unite with Him get salvation.

Karma and Upasana:

There are three types of karma

1) Nitya  2) naimitika  3) Kamya

Removal of punya and papa by upasana

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

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

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

Thus, the Upanisad Chandogya says: Just as water does not cling to a lotus leaf, so the evil deeds do not touch the Brahman-knower, that is, if punya and papa do not affect the Brahma Jnani, why should he have to get rid of them totally for attaining moksha. 20
The evidence is wiped; the deep is burnt;
The lease is closed;
Desire for ardent life has ceased;
The pledge has lapsed: because
Believing in Cennamallikarjuna my Lord
I have forgotten, as the world knows,
My fierce desires 21

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

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

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

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Of this my bondage, Lord
Cennamallikarjuna!  

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

The nature of mukti

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

Criticism of other theories of mukti:

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

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

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

Not one, or two, or three, or four
But in four and eighty lakhs of wombs
Have I come and come again!
And having come so in unwanted births,
I have experienced both good and evil!
But let those bygone births now be:
Do thou, O Cennamallikarjuna Lord
Have pity on me on this day? 24

To come into this human form, I had to take many births. I have come through not one, two three or four wombs, but through eighty four lakhs of wombs. I had no choice in it and each birth was tortuous and in each one of those births, I have experience enormous amount of bad and good things.

I have never desired any of those births : but I had to take them on account of my various sins (Prarabdha karma) in different janmas (births). I have undergone enormous amount of tortures (and a small amount of happiness also) in those various births.

The various bacteria that take their birth in sweet water etc are called, "swedaja", Those that pierce the earth's crest and sprout out (such as various types of vegetarian matters) are called "udbhija." Those that are born out of the eggs are called andajas. Those that come out of the womb are called 'Jarayu.'

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

Like to the silkworm that secretes its house
And wrapping itself with its own thread,
Meets with its death, so I
Am dying with desire
Of whatsoever comes to mind
O Lord, be kind to me today,
And banishing all ill desires
Clean from my mind, show me the way
To Thee, Cennamallikarjuna!²⁵

A silk worm prepares a small cocoon woven by its own saliva and of its own volition it enters into and gets itself lodged in it. The owner after seeing the closednest, boils it in order to get silk from it. Thus its own cocoon causes its death. In the same way man also becomes completely entangled in his own mesh of various types of desires. He cannot fulfil those desires and even by those that are partly fulfilled he is always unhappay and miserable.

Thus, desire is the fundamental weakness of man, by means of which he becomes terribly miserable and extremely unhappy. There is no limit to the greediness of man, and he can’t easily come out of it unless the Lord himself helps him to come out of it.

That is why mate Akkamahadevi begs of the lord to make her free from the vicious and endless chain of desire. Only when a person is free from it, it will be possible for him to attain Moksha. Moksha means being away from the tormenting cycle of births and deaths.
4. Moksha is a state of void (Sunyadvaitam), according to a theory advanced by the Madhyamikas.

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

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

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

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

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

10. Mukti is the state in which soul becomes equal to Siva (Pasupati-Samata). This is a view held by Pasupata religion. 26

If you should water chaff
That has no rice in it
How shall it grow and fructify?
If one who has no knowledge has discipline
How shall he harvest joy wherein
The craving is no more?
Can scent that is applied endure?
Mark you, my brothers: they have
No discipline who do not know

Chenna Mallikarjuna, my God! 27

In Veerashaiva philosophy there is great importance for practice with precept. Ordinary Dharmic practices without understanding the proper principles implicit in them will not be of much use. If you sow only husk, and even if you take maximum care in putting manure, water, etc., can it ever sprout. It cannot, because there is no seed (i.e., rice, here meaning proper knowledge) in it. In the same way, even if a person strictly observes the religious practices such as Japa, Pooja etc., without having proper devotion and knowledge as a sort of foundation, merely observances of external religious practices will not be of any use at all.

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

As you reflect on it. It seems

A body: when union with the body occurred
I shed all thought of union and was,
O Linga, made one with me; while still with Thee
I shed the relish of the senses and was rapt
In Linga-savours! After which
No more was left except the pledge
To annihilate Cennamallikarjuna and die! 28
If you look the external, we are having limbs and various organs. But they are all different manifestations of the Lord. When we realize that Linga is in every part and pores of the body, our attachment to our bodies and, in fact, the concept of our body, vanishes. We will always be conscious of only all pervading Linga and nothing else.

In such a situation, God as a separate entity dies, and so also the individuals as separate entities. Thus in the end we come to clearly understand that the only thing that is always permanent and ever existing is Linga. The myriads of men, women and infact, the entire creation is the outword manifestation of the one whole, which is the only thing existing in the whole universe.

Value refers to fact, and fact refers to value. Value is also relevant to the process of realization in the world of activity.

Creation aims at value whereas value is saved from the futility of abstraction by its impact upon the process of creation. But in this fusion, value preserves its immortality.

The basic elements in the world of fact are finite activities for the completion of its concrete reality value and purpose.

The primary basis of the world of value is the co-ordination of all possibility for entry into the active world of fact. Such co-ordination involves harmony and frustration. Beauty and ugliness attraction and aversion.

My point is that the final outlook of philosophic thought cannot be based upon the exact statements which form the basis of special sciences.
The exactness is a take. Alfred North Whitehead, Department of Philosophy Harvard University. 29

After it's midday they no longer act
As grown-up men; their self-control
Lasts only till the set of sun;
They're not immortal beyond death...
In fear of hunger, passion death
I sought Thee as my refuse and am saved
O Cennamallikarjuna! 30

As years roll by and a person gets aged, he will not be having sufficient energy and the whole life becomes a drag on him. When the sun goes down and night starts setting, their desire for carnal pleasures becomes keen. Their self restraint gets shattered.

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

In dedicating the body unto Linga,
The body is made bodiless;
In dedicating the mind to consciousness,
The mind is turned to naught;
In dedicating the will to bliss,
The will is turned to void;
Because my body, mind and will
Have perished, my body has attained
A disembodied state,
Because the Linga enjoys
My body’s joy, I have become
A dedicated spouse
To my Lord linga.
Therefore, I’ve entered my Lord
Cennamallikarjuna
And merged in Him. ³¹

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

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

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

The pearl grows out of water and so do
The hailstone and salt too.
Salt melts, the hailstone melts, but none hath seen
The dissolution of a pearl,
Men of the world still bear
The burden of the world despite
The touch of Linga; while I,
By touching thee, have reached
Perfection, O Cennamallikarjuna Lord! 32

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

I went away, and I stayed there;
Whenever he goes, he never comes again.
I have husband's brothers, their wives five;
The five together mock at me,
Abuse me, beat and speak much ill of me.
See, mother, I can stand no more
The torment of these five.
I have a father and a mother-in-law,
My husband’s brother and his wife
And also a husband who
Has laid my mind upon the rack.
When it gets dark
You call me and serve me food;
My brother’s wife flings words at me,
O mother, O my mother!
Beyond compare are the Rudraganas;
They are my kith and kin.
If Cennamallikarjuna of Srisailam
But love me, mother, I
Come to this house no more! 33

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

All of them have ganged up together against me and tormented me to the maximum extent. I am supposed to serve them all. Almost all of them are hostile to me and they never comfort me, despite my best service to all of them. Apart from these, I have my own desires and wants.

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

“Immortality is not necessary for religion, nor is God the full absolute, the ultimate truth. 34

The demon was originally a servitor of the Lord in vaikuntha, but somehow or other ther he fell as a demon. His fight with the supreme lord was meant for his liberation.35

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

Some religions, that is to say, carry with them conceptions of divine grace and various media of revelation. 36

Of what avail a tree,
Unless it offers shade ?
Of what avail is wealth,
Unless there's charity ?
Of what avail a cow, who yields no milk ?
Of what avail a lovely face,
Unless it goes with righteousness ?
Of what avail the heaped-up dish
Unless there is the will to serve ?
Of what avail am I
Unless I know Thee, Lord
Cennamallikarjuna ? 37
There is a big tree, but its branches and leaves have been cut. It cannot give any shade to people. What is the use of such a tree? If there is a cow and due to its barrenness, if it is unable to give milk, what is the use of such a cow?

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

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

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

Mortiz schlock agreed, adding then we must conclude that immortality, in the sense defined (i.e., “survival after death” rather than “never-ending life”) could be verified by following the prescription: “wait until you die!” on the ground that the traditional distinction between soul and body cannot be sustained.” 38

If the first type is the Nirvisheshita Brahman whose knowledge is necessary for moksha, it goes against your system. Because in your system knowledge of attributes does not conduce to moksha. Besides in his system Brahman known as characterized by an accident is not the cause of moksha. 39
It is the ultimate goal that sets the tone. Time is running, life may end any time. Therefore, turn to your Dharma immediately. Rama’s words to Bharata shall live as long as there are mountains and rivers on the earth. To quote from the concluding verses of the Valmike Ramayana, “In fact, even more as the son of god declares: Heaven and Earth shall pass away. But my words shall not pass away”.40

**World and Moksha**

This world is not mere illusion. There is practical reality in it. Consequently, for all practical purposes the world is real and moral values are valid as they lead to the supreme end. In the world, love, wisdom and asceticism help to attain higher spiritual goals. There is meaning for struggle with imperfection in order to realize the spiritual goal of self-realization.41

The Mimamsakas have an interesting criticism against this argument. It is held that the Vedas themselves declare that God is the author of them. Then it is a case of circular reasoning. The Vedas are the sources of true knowledge, because God is their author. Again, we know that God is their author since the Vedas are the source of knowledge.42

*Are jewel chains no fetters, pray?*

*And nets of pearls no snares?*

*Does not a man die if you strike*

*His head off with a sword of gold?*

*O Cennamallikarjuna should one be caught*

*In a devotion which is meant*

*To win the plaudits of the world*

*Shall he escape both birth and death?* 43
If chains that have been put around your hands and feet are made up of precious stones such as diamonds, ruby etc., will they give you freedom? It is still a chain that has bound you. If a net of pearls is put around you, will it not keep you enclosed in it? Because it is a net of pearls will it give you freedom? If your head is cut off with a sword of gold, will you not die?

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

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