CHAPTER -II

CONCEPT OF WORLD

The world of value emphasizes persistence in the nature of things. The nature of value is such that it is timeless and immortal.

The value of the world is in its whole, and in its parts lies the beauty of the world. It is feared as to what would happen if the right could triumph in a beautiful world.

_Lokava hididu lokada sangadantippe_
_Aakarvididu sakaar sahit nadeve_
_Horage balasi olage maridippe_
_Benda nuliyant hurigunddippe_
_ENna deva Cennamallikarjunayya_
_Hattarolage hanondagi nir tavareyantippe1_

"Although I hold on to the world
I live as though I’d shed the world;
Although I cling on to the form,
Yet move I with the formless one;
I go my ways without
As if I had forgotten the within.
I’m like a twine that’s burnt,
Yet live as though it’s still untwined.
My Cennamallikarjuna lord,
I am the eleventh in the midst of ten,
Like lotus in a water - pool.²"
This vacana of Akkamahādevi’s deals with an idea of living. When we are born on this earth, we have to measure our steps with the steps of the world. One cannot live a life meaningfully by leaving the world aside. Even while living in this world, we should live as if we are not living. Whatever is done, it shouldn’t be a show of this temporal world.

Physical appearance is only for name’s sake, but mingling our soul is to the great soul isn’t seen at all. Here Akkamahādevi says that although she clung on to the form, yet she moved with the formless. While walking, she herself doesn’t know whether she is walking or not. She has given an example of a twine which looks as if it is not burnt even if it is burnt. Again she stresses that she is the eleventh in the midst of ten. It means she is one, a common among one, other beings on the earth, but she is like a lotus in a water-pool, which appears as if it hasn’t touched the water.

“Grace comes into the soul, says a sharana, as the morning sun into the world: first a dawning, then a light and at last the sun in his full and excellent brightness.”

“This outer world,” says Alfred Noyes, “is but the pictured scroll of worlds within the soul; a coloured chart, a blazoned message book wherein who rightly look may spell in the splendors with their mortal eyes and steer to paradise.”

Coins which sound good in a mint will pass as sound coins in the world outside. Similarly, a man who stands the test in this world will stand the test in the other world too.

Thus in the Chāndogya Upanishad (VI. 2,1), the well-known text, “In the beginning, my dear, this world was just being (Sat), one only, without a
second.” In the Aitareya (1.11) we read: “In the beginning, Atman (self, soul), verity one only was here, no other winking thing whatever. He be thought himself: ‘Let me now create worlds.’

“In the Brhadaranyaka Upanishad (I.4.3), the ultimate principle or Brahman is stated to have been bored with his loneliness; by way of overcoming it, he divided himself into the many things and beings of the world. For it is declared that “no one with a self-contained self-centred or lonely existence is capable of enjoying himself.”

Knowledge by no means exhausts the content of a world view. For knowledge to acquire world view meaning, it must be considered in the light of our evaluation and our attitude towards it.

“All other husbands are to me,  
O mother, as the jujube thorn:  
I cannot touch them, nor can I  
Go near them; cannot talk to them  
With faith and love. Because,  
Apart from Cennamallikarjuna, there is  
A thorn in other husbands hearts,  
I cannot clasp them in my arms.”

Cennamallikarjuna is the only husband to Akkamahadevi. All other worldly husbands are like thorns in the hearts, Akkamahadevi tells her mother that she can neither touch nor go near them. Akka doesn’t talk to them with faith and love. Because, apart from Cennamallikarjuna none is to be loved or believed. If she puts faith in others, it would be like a jujube thorn in the chest. Therefore, she doesn’t embrace to any other man on this earth.
Here we can understand that one shouldn’t divert one’s mind towards any other faith. She wishes to worship only her Linga.

It is the only source of inspiration to her. Linga is nothing but Lord Shiva who is everything to Akkamahadevi. She has sunk into the devotion of him. She has nothing to do with worldly husbands.

The worldview content changed in keeping with the changes of the forms of the practical assimilation and theoretical interpretation of the world. Knowledge, or the information aspect of a worldview, is thus its basis. Philosophy is the theoretical nucleus of a worldview.

The actual world must be thought of as embedded in a totality of possible worlds.

It also becomes possible now to find a way into the seemingly mysterious proposition. “objects make up the substance of the world.”

The perceived figure then corresponds to the world as a thing. The world as a thing is the most complex thing within the structure determined by the world as a fact. And our knowledge of the world is in the first instance, not a knowledge of things but a knowledge of facts. The personal spirit, however, is not only a spirit that reflects the real and ideal world. The first refers to the contrast between an orientation to this world and an orientation to the hereafter. From a pronouncedly religious viewpoint, the ordinary world as such has no values of its own, but serves merely as a preparation for the hereafter; aspirations that go no farther than the values of this world are evil. This depreciation of the real world must, from the ethical standpoint, be rejected completely, ethics wholly oriented to this world. Philosophical world
orientation, on the other hand, tries to make us see that thinking in categories
suited to objects does not capture true being, that is', what is knowable for
us is not being in it itself. This basic idea coincides with Kant's theoretical
philosophy.

Savillad kedillad chaluwange nanolide
Edeyillad kadeyillad terhillad kuruhillad
Cheluwange nanolide ele awwagalira
Bhayawillad nirbhaya cheluwang olide nanu
Cennamallikarjunanemb gandange
Mige mige olide ele Awwagalira

"O sir, I love the beautiful one,
The formless one, who is beyond
Death or dissolution;
The beautiful one,
The fearless, dauntless one,
Who is past birth.
Cennamallikarjuna is my groom.
All other husbands in the world
Are naught to me !10

In this Vacana, Akkamahadevi says that she loves him, has beauty,
but no form, and beyond dissolution. He, whom she loves, is fearless,
dauntless and has no birth. He is the only one who gives justification to her
love and affection. The great Linga is only a medium to reach and clasp in
this arms. Therefore, she condemns all other forms, shapes, existences and
presents before her.
Akkamahadevi agrees that Cennamallikarjuna is the only groom to her in the world. All other husbands are naught to her. All the qualities of a complete life are found in him.

So she fell in love with him. He is omnipresent and omnipotent. By this Vacana we come to know that in the present world one should not involve in the clashes among its inhabitants.

The ontology of finite Dasein?

The problem of being and being in the world. In contradistinction to the categories, Heidegger calls Dasein's characters of being existenzialien. The basic a priori constitutive state of Dasein which already governs the analysis of everydayness, is being in the world (in-der- well sein).\(^{11}\)

M. Renan anticipates a similar result as the conclusion of the existing world. The Hindu and the German Philosopher alike maintain that there is no hope for the world by any process of amendment.\(^{12}\) The word vacasamrtena is significant. Whenever the lord speaks, he speaks from transcendental world. He does not speak from the material world.\(^{13}\)

The world is recognized here as a reflection, which is unreal or as a conditioned aspect of Brahman.\(^{14}\) In the samhitas, the supreme being is not at all concerned with the creation etc., of the world. The world has come into being from the sudarshana power and all the natural physical etc. Dante, some fifty years later, achieved a syntheses, and gave the only balanced exposition of complete medieval world of ideas.\(^{15}\)

**Akkagal Yoganga Trividi**

_Akashdolagan jyotiya prabhe bandu_

_Lokongalolage musukalu adarolage_

_Ekangiyadadav yogi\(^{16}\)"
The splendour of the light that fills the sky
Encompasses the world; and he is free
Free truly, who will set his gaze thereon

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

Guru was kinsman to officiate;
Linga the bridegroom, I the bride;
May all the worlds know it!
My father and my mother were
The innumerable saints:
They found for me a fitting groom
And gave me away.
Hence Cennamallikarjuna is my lord:
No other husbands in the world
Are aught to me !

Akkamahadevi is presenting her husband Lord Cennamallikarjuna. Guru para Brahma was a kinsman to officiate; the Linga is the bridegroom. The innumerable saints, i.e., people of the whole world, have become her parents and made her a bride to give her in marriage to Lord Cennamallikarjuna. He is the only power to whom she submitted her accounts and herself. She says that instead of worshipping hundreds of gods and goddesses only one who has no shape, no form and no birth should be worshipped and embraced.
Innumerable devotees of Lord Shiva have become the parents of Akkamahadevi and they gave her to a fitting groom. Hence Lord Cennamallikarjuna is her husband and lord. All the other husbands are naught to her. Thus Akkamahadevi introduced her lord and husband Cennamallikarjuna.

**Akkagal Sruistivacan**

*Sattu chittanand nitya*

*Paripurnavastuve tanniravendu*

*Tiliye*

*A tilid matradaliye*

*Anityad besuge bittu*

*Niraladalli nijavanaidalariyade*

*Matteyum*

*Bautiktatvasambandihiyagi*

*Iruttiralu*\(^{18}\)

*That consciousness existence bliss*

*The external and the perfect:*

*Which transcend*

*The ecstatic state and*

*That which lies beyond*

*Were mine*

*That very moment that*

*Which soldered me*

*To temporal things broke off*

*I was unable to attain*
Oneness within tranquility

Because there was as yet a lint

With the material principle

Bertrand Russell in his book our knowledge of the external world includes a very critical passage about Bergsonianism in which he criticizes Bergson on the ground that much of what he says is mere wishful thinking, our knowledge of external world was not to be regarded as a matter of hazardous inference. Thus without a god and without a world invisible to us now but hoped for, the glorious ideas of morality are indeed objects of approval and admiration, but not springs of purpose and action. The real world for the scientist is the measurable world. The subject of a worldview can thus be a personality, a social group, and society as a whole. An individual develops into a personality only when he forms a definite worldview: outside a worldview, an individual is not a personality in the proper sense of the word. There in lies its worldview function, for no creative activity of man is possible outside a general worldview orientation.

A truly scientific philosophy offers man a chance to find his place in the limitless ocean of events to gain a deep understanding not only of the world but also of his own spiritual world.

One husband for this life,
Another for the other?
One for the other?
One for the temporal,
Another for the spiritual world?
Except my lord Cennamallikarjuna,
All other husbands are
As painted puppets screened by cloud

The faith in one is proffeced in this Vacana. This faith may be in religion, god world, life or husband or wife but that faith or belief must be in one, only. Then only it is possible to gain confidence and content in anything here.

Here Akkamahadevi denies everything except Lord Cennamallikarjuna by asking many questions to the world. She asks whether another husband is needed for another life. One for temporal and other for spiritual. If a women changes husbands from time to time and from age to age and from life to life and from world to world, she will become and will be called as a prostitute. Therefore one shouldn’t change ones faith or belief anytime, anywhere.

Here Mahadeviyakka protests that one shouldn’t worship multy gods, as she embraced the omnipresent Lord Cennamallikarjuna.

Expressing this radical world view of Virasaivism, Akkamahadevi states:

As long as woman is woman, then
A man defiles her;
As long as man is man
A woman defiles him;
When the mind’s taint is gone,
Is there,
Room for the body’s taint?
The entire world is mad
Because of this adventitious taint,
Look you, good sir,
For the great spouse
Called Cennamallikarjuna, my lord
The whole world is a wife (my emphasis)

The ultimate development in the Shakti Visishta-Advaita of Virasaivism is the devotee turning androgynous and in the process transcending gender itself.

The saint becomes androgynous, a notable example of this being Akkamahadevi who claims she is female in form but male in principle.

They were that the world consists of what in the original translation were called atomic facts (sachverhalte - a better rendering would have been states of affairs) which are logically independent of one another.

I tossed and was bewildered in a dream
Like crumbling soil and shifting sand;
I fluttered and I burnt
Like coal within a furnace, I find none
To offer friendship is adversity,
O Cennamallikarjuna, out of thy grace,
Grant me the joy
Of not uniting when one weds
The body that, after search, cannot be seen.

I too was having many types of dreams regarding happiness, but they did not materialise. Those dreams melted and flew away like soft soil. They slid and dissipated in different directions like a heap of sand.
Just as earthen pots get backed in a kiln, I too have baked sufficiently in my association with this world. Though my association with the world is long enough, peace and happiness is always attending me. I cannot find any one who can be with me and console me.

Even in married life, there is much more unhappiness than happiness. I have been sufficiently forrured in my pursuit of happiness in this world. Therefore oh! Lord Cennamallikarjuna, I prostrate before you and beg of you to give me peace and bliss, before I breathe my last.

(This poem is regarding getting real peace of mind)

Sexual transcendence, however, constitutes the highest stage in the spiritual journey. From the sublimation of worldly love, Akkamahadevi passes on to transcendence.

At this level of sexual transcendence the pangs of separation and passion, both cease to be. Akkamahadevi says:

The guru gave a spear
Called Linga into the hands
Of one fully - concentrated.
I fight, I win
A man called kama (love)
Krodha (anger) and others were
Defeated and ran away
Since the spear was buried deep
Inside me and vanished (from sight)
Inside the palm I have caught
The linga of Cennamallikarjuna

(Chenaiah 1974 : 38)
Here it is apparent that Akkamahadevi has ultimately transcended the paradigms of love and sex. Lallesvari, the celebrated lady mystic of Kashmir, is also said to have discarded her clothes and danced naked.

Claiming that she felt no shame since she saw not men but sheep around her! Akkamahadevi went naked with her body covered only by her long luxuriant hair and wrote in her vacana.

To the shameless girl
Wearing Mallikarjuna's light, you fool
Where is the need for cover and jewel?

(Ramanujan 1973: V: 124: 129)26

An entire discussion by the male saints on the nakedness of Akkamahadevi took place in the Anubhava Mantapa and is narrated in the vacana.

The present type of order in the world has arisen from an unimaginable past, and it will find its grave in an.

The barren woman knows nought
Of pangs of birth;
Nor does a stepmother know
The meaning of a kiss;
Does one who never felt a wound
Know what a wound may be?
How could you, mother, understand
The writhing pangs I bore
What time the sword
That Cennamallikarjuna transfixed in me
Broke in my flesh

How can a sterile woman understand the severe pains that a woman undergoes at the time of giving birth to a child? Can a step-mother ever understand the true love that she is expected to show towards her step-son?

She can never understand the bliss of a sweet kiss upon the cheeks of the child. How can a person who has never suffered any pain understand the pangs of a sufferer?

Oh Lord! the wonder of your 'maya' in this world is giving me enormous amount of pain, and by that, I am suffering every moment without any peace of mind. How can ordinary persons understand my yearnings to get out of the sufferings of this world and merge in you?

"...there stretches beyond this visible world an unseen world of which we know nothing positive, but in its relation to which the true significance of our present mundane life consists. A man’s religious faith means for me essentially his faith in the existence of an unseen order of some kind in which the riddles of natural order may be found explained."

What is called world, O father, is
My foe;
In generation after generation, Lord
It comes unfailingly in search of me!
It seeks me, seizes me, and slays!
I seek thy shelter, save me, lord!
Hearken unto my prayer,
O Cennamallikarjuna,
Hearken unto my prayer !

This worldly life in the form of husband or wife, children, money property, position, name and fame is, oh Lord, in a way may enemy. It is causing me enormous torture and gloom and very unfortunately it is after me in my various ‘Janmas’. However much I may give up this worldly life, it is not leaving me, and it has been continuously troubling me.

Oh! Cennamallikarjuna, I cannot find any one except you, who can save me from this vicious circle of births and deaths. Oh! God, kindly take pity on me and save me.

This world plagues me
By chasing me relentlessly:
What shall I do, O lord, what shall I do
To this vexation of each day?
I have no strength to bear
The burden of this burning flesh!
O Cennamallikarjuna lord,
Slay me or spare me, it’s thy will!

Our efforts of finding pleasure and happiness in these worldly affairs are nothing but a mirage. It is full of sorrow and misery. Just as a person who has embraced a tree of thorns, shouts for relief, ordinary people have embraced the worldly life thinking that there is pleasure in it. But soon, they get terribly disappointed and start shouting without knowing as to how to come out of it.
I am in deep trouble in withstanding the mad cravings of the mind to fulfill the desires and attractions of the senses. Oh! Lord, it is only you, who can save me. If you take pity on me, kindly save me, otherwise, I do not mind even if you kill me. You may do whatever you want. I know you are all powerful."

Some people have overstated the case and tried to suggest that all differences of life are in the eyes of the beholder, rather than in the world. I am certainly not maintaining that thesis.\textsuperscript{30}

This devastating effect of making the self god reach from a pastor’s wife to the great Lord of the world.

William Barclay tells of the tragic story of Oscar Wilde.

One of the tragedies of the nineteenth century was the career of Oscar Wilde. He had a brilliant mind, and won the highest rewards in literature. He had all the charm in the world, and he was a man whose instinct it was to be kind; yet he fell to the temptation of unnatural vice, and came to prison and disgrace.\textsuperscript{31}

Then, the world, life, death—all great facts belong to you. There is a world, build up by sin and evil, that does not belong to you, it is a false world.

John says of that world: “Do not love the world or the things in the world. If any one loves the world, love for the father is not in him. For all that is in the world, the lust of the flesh and lust of the eyes and the pride of life, is not.”

\textit{No other care is mine except}

\textit{For Linga that is mine;}

36
In doing anything, I am always worried as to whether my Cennamallikarjuna approves of what I am doing or not. I am constantly worried as to when my lord comes and gives me 'Darshan'. I also many times think of how other devotees are.

When I am so full of anxieties and worries regarding the spiritual aspects of life, where is the time for me to think about worldly affairs such as money, power, popularity etc? Neither I have the time nor I am interested in any of the worldly matters.

Son is the main cause for all the activities in this world. Similarly, the mind is the main thing that is responsible for all the activities of human beings. If the mind is occupied with good thoughts, good actions will follow from...
such individuals. On the other hand, if it is occupied with thoughts of wife, children, money, position, etc., the mind gets chained to those things, and such persons will always be miserable and unhappy.

It is such worldly pursuits of the mind which binds people to worthless things and make them unhappy and miserable. Peace of mind is always elusive to such persons. In the case of worldly people, there is happiness to the extent of a small grain and misery is of the magnitude of a mountain. For those whose mind is full of the thoughts of Mallikarjuna, there is no misery and there is only pure joy. Such persons are likely to be free from the cycle of births and deaths. The world of the last etc., is not of the father but is of the world. And the world passes away, and the lust of it; but he who does the will of god abides for ever.” (I John 2 : 15-17 RSV)

That world of the lust of the flesh, the lust of the eyes, and the pride of life is a false world, is not of the father and will pass away.

But the world of beauty, of art, of sunsets and sunrises, of pure love and the faces of little children does belong to you if you belong to Christ.

I had to amend the words of a hymn: “the things of the world grow strangely bright in the light of his wonderful face.”

The Christian’s faith is false-world-denying but not world-denying. The world belongs to him.

GOD THE CREATOR OF THE UNIVERSE GIVES HIMSELF TO REDEEM A PLANET CALLED EARTH !

The universe would gasp in astonishment that would be news good news.
What if the serpent sways its head
At a pipe's sound, unless
The craving for the inner poison cease?
What signifies to sing or hear the song,
Unless you shed the vice within yourself?
O Cennamallikarjuna, let me know those
Who, knowing the within, forget the without.35

A serpent nods its head calmly and gracefully on hearing the sound of a pipe. But just because it does so, can you ever think that it has thrown away all its poison out? It will never do like that. It will still be having deadly poison within itself.

Unless your mind is free from vicious thoughts and actions, what is the use of listening to spiritual discourses and reading a number of philosophical books and books on various shastras?

Oh Cennamallikarjuna, kindly show a person who has totally renounced all worldly attractions and interests, after realizing the great absolute truth within himself. O God, by making me to come into contact with such a noble saint, be kind enough to save me from this world.

Akka's choice of distinct pathway through the world, her electing none but the Lord himself for her spouse, her rejection of the mere mortal Kausika, her throwing away all awareness of the body and the need to cover it before the eyes of the world hard choice by any standard may have been composed later by others to glorify her and not at the instant of decision making. But they do reflect the stern stuff that Akka was made up of, the iron will behind her hard decisions.
The fact that she willingly discarded all the vestiges that the mundane world longs and cherishes, sooner or later, for the agitation felt in the wake of that decision, must have subsided into a calm of reconciliation within herself. There is a vacana that affirms this:

*If, having built your house upon a height,*  
*You live in dread of savage beasts,*  
*How will it be?*  
*If, having made your home upon a beach,*  
*You fear the froth and foam.*  
*How will it be?*  
*If having built your house in bazaar.*  
*You blush at every word.*  
*How will it be?*  
*Pray hearken un to me*  
*Cennamallikarjuna Lord*  
*If, being born upon this earth*  
*Or praise or scorn should be our lot*  
*we should be calm, nor let a thought*  
*of anger penetrate our heart.*

To herself she has the auto-suggestive consolation: ‘The world throws stones at a tree that bears fruits, not at a tree that does not bear any fruit.

*Desire dogs you, even as a frog*  
*Between a serpent’s jaws*  
*Craves for a butterfly.*  
*Behold what lie is body’s offering!*
Behold the shame of saying 'I am
A devotee, or the impertinence
Of claiming worthiness.
If it cannot be food, it's not at all
An offering - unless,
O Cennamallikarjuna lord,
The dual sense is shed.37

As you have come into existence in this world, you are being constantly haunted by various worldly attractions and desires. If you satisfy one, another crops up, and in the confused state of such severe desire you are always sad and miserable and are like a frog caught up in the jaws of a serpent. Snake-like desire is slowly swallowing you. The frog, not knowing that it is going to die within a few seconds, with great desire and pleasure, is searching out its tongue in order to eat a fly that is flying in front of its mouth.

Your position is very similar to that of that frog. Death is staring at you and may befall upon you at any moment. If it happens, your whole life is going to be a waste. Not knowing or understanding this, you are indulging in sensual pleasures every moment. Even though every time you know that disappointment and unhappiness is assured from your pursuit of worldly pleasures, you do not stop pleasure wanting. So try to seek eternal happiness by steadfastly holding on with maximum devotion to Cennamallikarjuna, pray to him to take you out of this vicious cycle of death and birth.

‘Anubhava’ is important in this world, because in the way of absolute truth (Moksha) Anubhava leads along Moral line, Akkamahadevi had many sharana’s Anubhava by the grace of God.
I should have rendered ‘anubhava’ by another English term of correspondingly narrower scope. My excuse for not having done so is that whatever difference there is between Jnana and anubhuti, is of Marginal epistemological importance, especially because the criterion of truth for both anubhava and Smrti is ultimately the same according to the texts.  

The dialogue that takes place between Akka and Allama at the Anubhava Mantapa suggests that she arrived in Kalyana after leaving Udutadi. Akka had the anthropomorphic picture of the Absolute imprinted in her young mind, and she totally surrendered herself to that God in contradistinction with whom earthly lovers or mortal husbands, all would pale into insignificance. She would, therefore, have none of them but him alone. Earthly love is only “an expense of spirit and a waste of shame”.

According to Wittgenstein once, we know, all the atomic facts (i.e. positive) were there. By knowing everything about the world and there is no need in the ultimate analysis for a knowledge of negative facts.

The world is the totality of facts, not of things.” Wittgenstein. 1961:7.

“The totality of facts determines what is the case and also whatever is not the case”, Wittgenstein. 1961:7.

Akkamahadevi knew, inspite of her apparent inexperience of this mudane world and her youth, the true nature of life in this transitory world, better than an experienced philosopher would summon from all the knowledge he had amassed through the travails of his life.

The wise man or one who has realized the truth performs actions free from desires and purposes and in worldly life he becomes a best model for
A wise man performs actions from spiritual point of view, he performs actions more efficiently than an ignorant man.\(^{41}\)

\[
\text{The guerdon of the worship I have done Is not just this or that} \\
\text{Bana's reward was cancelled when the Door was guarded; Mayuara's, in his} \\
\text{Gift of learning; Hanumanta's when he got} \\
\text{His body of adamant. But my reward} \\
\text{Stays, unexhausted, though I give and give} \\
\text{Look you, Kapila Siddha Mallikarjuna!}^{42}\]

Since the path of the soul's ascent to union with the divine is a journey upward and inward, in the Bhurloka, that is, in the material world or the physical consciousness, the soul becomes the material being; in Bhuvrloka or the Vital consciousness, the soul becomes the vital being; in the Svarloka or in the mental consciousness, the soul becomes the mental being. In the Maharloka or supra-intellectual consciousness, the soul becomes the ideal being.

In the Jnanaloka or the consciousness proper to the universal beatitude, the soul becomes the all-enjoying and all-productive being.

In the Tapoloka or in the consciousness proper to the infinite self-awareness, the soul becomes the all conscious being.

In the Satyaloka or the consciousness proper to the state of pure existence, the soul becomes the pure being.
Man being one in his soul with the Supreme who inhabits all worlds and yet exceeds them, can live in any one of these states of consciousness and partake of its experiences.

When 'I' is born, the world is also Born;
With the world's birth, is ignorance born;
With ignorance, desire;
And with desire is anger born...
When I, besogged in anger's smoke,
Forget thee, I succumb
To this world's pains. Oh! Lift me up,
Out of Thy mercy wipe my ignorance
And lead me to Thy feet,
Cennamallikarjuna 43

With the birth of 'I' (that me and one's ego) all the things (and persons) are existing (or have taken birth) as far as he is concerned. The world with all its attractions and woe is there from his standpoint. The various things and persons appear different to an ordinary person who is steeped in desires and who is ever eager to fulfill them for his own selfish ends. He fails to recognize that everything is nothing but different forms of the great Lord, Cennamallikarjuna.

When desire sets in, if something happens, which obstructs the getting of the thing that you desire, anger will immediately come just behind it. In their eagerness to quench their mad desires, Oh! Lord Mallikarjuna, people will forget you. When any person thus forgets god, he will inevitably fall into the cycle of 'Births and Deaths' and goes on suffering endlessly. Oh! Lord, I
have totally prostrated and surrendered myself to you. Make me forget about worldly things and kindly give me knowledge about you. Kindly see to it that I merge in you and am ultimately saved from births and deaths.

That was Akka’s transcendental attainment, a feat impossible for softer-spirits. These softer-spirits cannot turn into hard bricks when they pass through the kiln of life. They remain a clump, a clod soon dissolved away by the rain and the turbulent waters of the worldly life.

Akka’s transformation used her imagery, like the drop of water that transforms into a pearl.

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 The have reached
Perfection, O Chenna Mallikarjun Lord!.44

Akka’s penetrating intellect and her discernment have revealed truths which the world in its mad rush does not care to heed did she not revealingly comment upon the world’s practice of non-violence by giving the analogy of the fisherman. Who felt for his child when it was in pain but never did his conscience prick when he killed fish in hundreds and thousands? The ethics of her definition are of higher conception than we ever had from other saints

45
and social reformers. Some of the ethical gems that have come out of the mine of her experience and musing, that transformed and reinforced her into steel while she walked the testing ground of this world, are a testimony to her having achieved perfection.

If faults people who are devout but passes by those who are not. Fear not my heart, the contumacy of society. Fear not my body, the wickedness of the world. Oh! Cennamallikarjuna. Thy world alone is my heaven and my ladder to thee! She must have been pricked and hurt by the lewd attentions of men who took her for a woman of the road and were attracted by her extraordinary beauty.

\[ I \text{ go into the oven and feel no heat;} \]
\[ I \text{ go into the wood and hear no roars;} \]
\[ Do \text{ mark it well; mark the world's ties} \]
\[ They \text{ will not leave you, birth after birth.} \]
\[ O \text{ Cennamallikarjuna lord,} \]
\[ \text{What do you see in me, for whom} \]
\[ \text{Silence and sound are one?} \]

In the oven there is fire and enormous heat. If you forget this and enter into the oven it will naturally burn you, and you will be in good amount of trouble. In a thick forest there will be no people. Without knowing this if you enter a forest and search for people there how can you find them? you are sure to be disappointed.

In the same way, if you are after worldly pleasures, you are sure to be in trouble, because by nature worldly pleasures are always painful and devoid
of peace of mind. You have been after them in all your previous 'Janmas', and though you have been suffering continuously, you have not yet come to your senses. Only when you clearly understand the utility of worldly pleasures and withdraw yourself from them and surrender and prostrate to Cennamallikarjuna, there are chances of you getting the real enlightenment, and becoming a free person. Then the agony of birth and death will not be there for you.
References:


3. The Virashaiva Philosophy of lingayat Religion by Shri Kumaraswamiji Pub: Navakalyanmatha, Dharwad, 1960,


30. Injust Inequality and Ethics by Robin Barrow Bamess noble books New Jersey, 07512, 1982, p. 3


42. Vacanas of Siddharam by Armando Menezes and S.M. Angadi

