CHAPTER-III

CONCEPT OF SOUL

Manabisarawadode pranapallatavahudawa
Tanu karangalu misalagi mana samarasawayittu noda
Anyavanariye bhinnavanariyel
Ennadev cennamallikarjunayan
Baliyavalanu, kela taye¹

When mind is turned away,
Breath, too, is overturned:
Because my body and my senses too
Are dedicated, mark,
In union my mind is lost!
I know nought else,
Nor any kind of difference.
Hear me, O mother, now I am
My lord Cennamallikarjuna’s best friend!²

If mind is diverted from the main stream, it is the death of the personality. It is equal to the death in life. Therefore, Akkamahadevi dedicated her body and senses to Lord Cennamallikarjuna. With the communion of the lord Akka doesn’t know anything and anyone else. She is unknown to anyone except to Lord Cennamallikarjuna. In the union of her friend, Akka cannot find any difference between the two. Therefore, she tells her mother that Cennamallikarjuna is her best friend.
In this vacana, Akkamahadevi remarks that mind and body should work together to achieve the goal. If one misses the combination, there will be no reward. Akkamahadevi has left an example to us by craving throughout her life for the union of her friend-God Cennamallikarjuna. She has found him as a friend, husband, father and lord.

The personal deity of Akkamahadevi is Cennamallikarjuna, that of Basavanna, Kudala Sangama, that of Prabhudeva, Ganeswara, that of Chennabasavanna, Kudala Cenna Sangama and so on. A host of Saranas made it their medium, among whom Akkamahadevi is certainly prominent. Four hundred and thirtyfour vacana attributed to her are available to us now.

Akkamahadevi is the first and the greatest woman mystic poet in the world. The language of a mystic is the language of a poet. Not all poets are mystics, but a mystic is necessarily a poet. Pure poetry is after all the cry of the soul and vacana are in a way songs, songs of the soul. We meet the passionate cry of her soul with the accompanying sensibilities and subtleties of a typical feminine heart in her devotional vacana. In a sort of despairing eagerness she asks swarms of bees, the mango-tree, the cuckoo and the moon to let her know where her lover could be found and to call out to her if they happened to catch sight of him:

\[
O \text{ swarms of bees, a mango-tree,} \\
O \text{ cuckoo and the light of moon,} \\
\text{One thing I beg of all of you :} \\
\text{If you catch sight} \\
\text{Of my lord Cennamallikarjuna.} \\
\text{Call out to me and let me see.}^3
\]
Tanuwanuwayittu manawanuwayittu pranawanuwayittu
Munidu bar ad pari innentu hela?
Enna pranadalli sandu, enna manakke manawagi nind
Enna deva chennamallikarjunan kanadade

Aanentu badukuvenayya
My body, mind and soul are ready now:
Tell me,
How can He, being angry, fail to come?
How can I live, my dear, unless I see
My Lord Cennamallikarjuna, who dwells,
A mind unto my mind.
A denizen of my soul?

In this vacana, Akkamahadevi challenges how the lord fails to come after surrendering her body, mind and soul to him. She urges Cennamallikarjuna to come to her for without his presence she couldn’t live on the earth. The Lord dwells in her mind and soul. So it is impossible for her to live without Him.

Cennamallikarjuna is an inhabitant of the soul of Akkamahadevi. She wants to see Him regularly. The presence of Lord Cennamallikarjuna makes her feel happy. Therefore, she always sings of him.

Akkagal Yoganga trividi

Jiva paramar bhedabhav wanarwade
Awav mukhadolirutihoodo ennaya
Bhavakke bandudorevenu

55
Would you know severally both soul and soul
I will tell what I’ve experienced for myself
In what distinctive form these two appear

Akkamahadevi does not question the validity of the statement. On the other hand, she only states how she has become worthy of offering herself to Cennamallikarjuna after being purified:

By taking gifts from Siva’s devotees,
My body is purified;
By calling to my mind the countless ones,
My mind is purified;
By seeing all the ancient ones,
My eyes are purified;
By listening to their praise,
My ears are purified...
Hear me, O father Linga;
This feeling has become my life....
Mark you, Cennamallikarjuna;
Worshipping thee with all my heart,
My wheel of births has ceased!

Prabhudeva is not satisfied with her reply. ‘Purify’ is not so simple a ritual as Akkamahadevi has understood.

Akkagala Sruistivacan

Panchatanmatrangalindave
Panchabhutangalotpatti

56
When the five elements multiplied
To twenty-five the soul
Assumed a body; and there to
The instruments of knowledge
Or of deed
Were accessory limbs...
Thus fellowship with the body arose
Because Siva shared in the soul

Mere purity of mind, body, heart and seanses does not lead one to the ultimate reality. He hints at higher stages of spiritual experience:

If you just say your body is made pure,
It does not mean that Linga is firm in you
If you just say your life is purified,
It does not mean that Linga is firm in you
If you just say that your will is purified,
It does not mean that Linga is firm in you
If you just say, in Guheswaralinga
That you are pure and tranquil, then
Reality is not within your grasp;
Hear that, O mother!9
My senses have been dedicated unto thee:
I do not know what else there be!
Thou art my ground. Thou art my goal.
To thee I've made
An offering of my soul.
If I should love aught else but Thee,
A curse, Thy curse on me,
O Cennamallikarjuna!10

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

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

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

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

"Look you, good Sir:
Association with a snake is good
Provided you can draw its fangs
And make it play. Just so,
If you completely understand
Your contact with the flesh,
Association with the flesh is good.
The passions of the body are
As if your mother had become
A monster...
Cennamallikarjuna Lord,
Do not say they have a body, who
Are loved by you."

When the body is freed from its earthly traits, and god is established therein, it shall be the holiest centre.
If I say No, Maya says Yes, it is!
If I refuse, Maya keeps still her hold:
Is this my fate?
O Cennamallikarjuna,
When I surrender willingly,
Is there aught else that I can do?
Save me, save me!\(^\text{12}\)

Man has been governed by some natural and unnatural instincts. Some of them are lust, ego and selfishness etc. If man comes under the influence of the above mentioned advices it is highly difficult for him to overcome them. Maya plays a big game with man. In this game, human being will suffer a strong jolt on him.

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

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

Akkamahadevi declares that she has certainly gone beyond purity in all parts of her being, as he has understood it; her body is not body her soul not; soul her spirit not spirit. Since Linga is firmly established in all these, they are all of Linga;
Within my body there is now
A disembodied state:
Within my life there is a state
Transcending life;
Within my will there is
A will-lessness The absolute has become the thought of my whole mind...\textsuperscript{13}

There is no absolute other than one's self. To speak of union with it, Says Prabhudeva, betrays stark ignorance. So, he asks Akkamahadevi the way of merging in the Absolute, which bears not merging. She Replies thus:

\textit{In dedicating the body unto Linga}
\textit{The body is made bodiless;}
\textit{In dedicating the mind to Consciousness,}
\textit{The mind is turned to naught,}
\textit{In dedicating the will to Bliss,}
\textit{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
The body's joys, I have become
A dedicated spouse
To my Lord Linga.\textsuperscript{14}

\textit{There is an ardour in the fivefold sense:}
\textit{The body lusting with exuberant heart}
Is gone in vain, when wilt thou; Lord,
Absorb me in Thyself, even as a bee
Expanding with its aromatic feast.
O Cennamallikarjuna ?\(^{15}\)

These vacana of Akkamahadevi create awareness of distinctive forces in man. The five-fold senses are so strong. They attract whatever they want. These wants and desires won’t allow a man to liberate himself. The body will be pined away in the tight chains of lust. All the struggle will be in vain if an exuberant heart.

Akkamahadevi protests against all the sense organs. One shouldn’t perish for one’s single and meaningless desire. Every sense organ of the body craves for its own satisfaction: so they have not to be allowed to govern the pure soul.

Therefore, Akkamahadevi prays to Cennamallikarjuna to open his arms wide to accept her as a bee expands its wings for an aromatic feast.

Sati-pati bhakti, or devotion to god as lord by the devotee as wife, is a peculiar mode of devotion, as seen before, in the seeker’s

Even so, Akkamahadevi bracketed all the so-called worldly husbands as only fit for being confined to the flames, and focused all her love upon Cennamallikarjuna. She never let her mind or heart yield to the calls of physical love. The following vacana vividly reveals this facet of her matchless mind:

“Through joys of Linga I achieved

The body’s defeat;
By way of knowledge I achieved
Defeat of mind:
Through god-experience I achieved
Defeat of soul;
Donning the light as garment, I subdued
The darkness of the senses.
Look at the ashmark I have worn
When Kama burnt who shows himself to you
Within the outer gloss of youth!
I Cennamallikarjuna
After slaying kama let him live
As the heart-born, I erased
The writing on the heart-born's head!"^{16}

The last statement deserves our special notice here. Manmatha, or the
god of love, who rises in everybody's heart, is never born in her heart at all.
She never fell into the traps of Kama, but ever yearned for the grace of god
and sang his praises. Her vacanas are spontaneous outpourings of divine love,
thrilling rhapsodies, sweet and lovely lyrics.

Intensely yearning for Cennamallikarjuna, her heart sways towards Him.
He has completely captured her heart.

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

Thus, always harping upon Him, she kicks away all the so called pleasures of the world. She prays to all lovely things in nature to show her lord:

"O swarms of bees, o mango-tree,
O cuckoo and the light of moon,
My mind must bustle around
For belly's sake:
I cannot find thee, lord!
I cannot penetrate thy maya, lord!
O Cennamallikarjuna,
I pray thy mercy, make me bear
Thee, O my lord!"  

A mind which always revolves around the food and bodily comforts never finds the lord nor achieve any goal. Fulfillment of desires of body rather than soul's never helps one to penetrate the maya of the lord Cennamallikarjuna.

He himself is the maya, himself is the Guru, and father, but we can't realise his presence among us because we are drowned into the ocean of
selfishness, anger, lust and ego. If we overcome these, there is a possibility to feel the presence of him.

Therefore Akkamahadevi prays to Cennamallikarjuna to make her bear him. She sometimes loudly carries on a dialogue with him: “Oh Lord, I came thirsting after you, thinking that you dwell afar. But when you are sitting in the palm of my hand, my eyes are riveted on you. My soul is submerged in you.” Yet in another vacana, she has cried out aloud.

*If like the husbands of the world
You had departed to a war or to an assembly
I would have forborne.
But when you are in my palm.
And dwell in my soul
How shall I forbear if you do not speak to me!*19

She has come to realize that she could not win Him over with the eight-fold worship, for He is beyond rites and rituals. She could not win him over by chanting hymns, for he is beyond sound. She could not win him over by the mere knowledge of the soul, for he is beyond conceptualization.

“Shall I enclose you within the petals of my heart?” she questions. She answers her own question. “You are full bodied. The reality is that I cannot and could not win you over unless you make me “Thine, Oh, Cennamallikarjuna.” ‘On her way to Kalyana, she had sought the help of every thing that came across her to tell her where she cold find her beloved Cennamallikarjuna. She also sought the help of the tree to still her hunger. Says She of this : “They proffered of their bounty and became true devotees.
But by partaking of what they offered me, I became a worlding. Upon my soul, I shall not beg hereafter, be Thou my witness, Oh, Cennamallikarjuna.'

Bridling the tremors of this body of mine.
Banning the errors of the mind,
Cheering my soul, Thou hast, O lord,
Comforted me! Great God, beyond compare
Is the great glory that, bursting my bonds
Pointed the way to Thee!
As the cakora bird
Will not retire at night, so I today,
Clinging unto thy holy feet,
Revel in joy, O Cennamallikarjuna !

Body and this temporal existence is always in need of change and growth. To control the flowing will and wish of the bodily comforts, one needs the grace of the Almighty. So here Akkamahadevi has been controlled by Lord Cennamallikarjuna to whom she is thankful for the whole life. Akka says that her lord has controlled and the mind and body and made her soul so cheerful. Therefore she praises the glory that is beyond comparison.

No comparison is made to the glory and beauty of lord Cennamallikarjuna. He leads every one on a certain path which becomes the path of light of one’s life. This light is inseparable like the relationship of Akka and the Lord Himself. She has submitted everything to the Lord for his communion with her unlike Cakora birds which separate each other and pine away.
Many of Plato's educational proposals, for example, are based on the beliefs that man is essentially a soul or spirit in a temporary association with a material body, that this soul was created before the body and will survive its dissolution and that the real object of education is improvement of the soul. This belief in a radical distinction between soul and body is, of course, a metaphysical one.\(^{21}\)

The soul, mind, or intellect unite the person with eternity and the life to come. The physical part of the person at death separates itself from the spiritual. The soul, mind and intellect may be conceived as of one integrated whole, not as separate entities.\(^{22}\)

The theory of non-existence of the soul: The Buddha denies the existence of such soul. Life is an unbroken series of states; each of these states depends on the condition just preceding and gives rise to the one just succeeding it. Rebirth is, therefore, not transmigration, it is the causation of the next life by the present replaced here by that of an unbroken stream of consciousness as in the philosophy of William James. Marx believed that no individual lives unto the self, but is a social being. The cohesive group, not the self, is important. Each individual behaves with reference to the times he/she is born in. Thus a person is a product of the times, or environment he/she exists and lives in.\(^{23}\)

From the transcendent one arises self-conscious mind or spirit, from mind comes soul or life. Soul is the intermediary between the spheres of spirit and of sense.

To seek to know God through His image in the soul and this was the path the Buddha he followed. He insisted that a true knowledge of the soul's
nature can be based only on the immediate awareness of self-consciousness. The soul’s awareness of itself is of a trinity in unity. There remains a platonic tendency to regard the body as a prison for the soul and a mark of man’s fallen state.

Mind was conceived to be like a muscle. With proper exercise the muscles in the body can be strengthened. Also, the mind with mental exercises can be made stronger. The mind is like a blank sheet at birth. The educational environment imprints its simple and complex ideas on the mind.

Although the soul is united to the whole body, an especially active intercourse between them is developed at a single point, the pineal gland. It is the seat of the soul.

Descartes’ doctrine of man is dualistic. He contends that a soulless and lifeless bodily mechanism combines in man with rational soul. The Nyaya-vaisesikas adopt the realistic view of the soul.

The infinite individual souls are co-eternal with atoms. God is co-eternal with atoms and souls and is external to both. Nyaya advocates atomism, spiritualism, theism, realism, and pluralism.

There are innumerable souls and each is an independent, individual, eternal and all and volition, pleasure, pain and cognitions are all qualities of soul.

Sankara believes in unqualified monism. Soul or atman is the same as Brahman. The relation of the soul and Karma is said to be beginningless. The soul is different from its body, sense-organs, mind, vital breaths and even cognition.
Look, lord! my mind.
Even as it touches thee, despairs of touch!
It strays and wanders when apart from thee!
It's wearied like the man
Who gathers a town's toll.
Not yet forgetting we are two apart
My mind has not grown barren, tell me,
O Cennamallikarjuna,
The way that thou will be my self.²⁴

Remind of the man is uncertain. It strays and wanders wherever it wishes. Faith and unfaith go hand in hand. Once it fears and once it daunts others. Sometimes it is wearied like a man who collects a town's toll. This mind and soul need always the blessings of the lord to fame their untamed wadings. If one thinks that soul, mind and god are separate, it will be never possible to get success in salvation. Instead, only the sufferings are bound to beset.

Therefore, Akkamahadevi craves for his move to become Himself Akkamahadevi wanted to find no difference between God and herself. If both mingle like milk and water, then only it is possible to reach the abstract positions of one's wish. Action and enjoyment are regarded as merely different states of knowledge which is said to be the essence of soul. The soul is a self-luminous substance as well as a self-conscious subject.

Soul is the substance of its Dharmabhuta-Jnana which is capable of contraction and expansion.
Ramanuja describes three classes of souls. To the first belong the ever free (nitya-mukta) souls which were never bound. The second is released or liberated (mukta) souls who were once bound but who obtained liberation through their action, knowledge and devotion. The liberated soul becomes omniscient because its dharmabhutajñana is restored to its original status and in the absence of karmic obstructions comprehends all objects. In liberation, soul enjoys infinite knowledge and everlasting bliss. The third type of souls are the bound (baddha) souls who are wondering in samsara on account of ignorance and bad karmas. These are further divided into four classes - superhuman, human, animal, and immobile.

Ramanuja says that though the individual soul is absolutely real, yet it is not independent. It is utterly dependent on God. It is the body of God who is its soul. God is the inner controller of the soul. Yet the soul has got freedom of will, and God, as a self-determined whole, does not interfere with it. Descartes believes that the only thing which raises man above the brute is his rational soul, which is not a product of matter, but a creation of God. The soul is united to the whole but in the pineal gland, most active interaction between them is found. This gland is the seal of the soul. Spinoza treats the soul as a sum of ideas as consisting in them.

Leibnitz says that there are as many different degrees of clearness and distinctness as there are cleanness and distinctness as there are monads. Leibnitz gives three principal grades:
1. The simple or naked monad, which never rises obscure and unconscious perception.

2. The soul, when perception rises into conscious feeling is, accompanied by memory;

3. The spirit, when the soul rises to self-consciousness and to reason or the knowledge of universal truth.

According to Leibnitz, organisms are complex monads, of which one, the soul, is supreme while the rest, which serve it, form its body. Everything in nature is organized. There are no soulless bodies, no dead matter. There are no soulless bodiless souls.

Crusius accepted certain innate rules of judgment and certain concepts, as planted by God in the human soul so as to harmonize with things... But in determining the origin and validity of our knowledge however the deus ex machina is the most absurd argument one could choose.25

If I would see, my sight screens you:
If I would meet, my heart screens you;
If I would know, my ignorance screens you,
And if I would defeat Thy maya,
What power have I?
Save me, Cennamallikarjuna!26

The senses of man by which he enjoys are given by God. Without them man is meaningless. But sometimes those senses mislead him from the way of his choice. These senses are controlled only by calm and involvement with Him. As the ages increase, these senses will lose their efficiency. Therefore,
at a certain age and time which is so full of life man should work hard to reach his goal. Later his senses and ripened body won't allow to do any hard work. Eyes will become weak, limbs will become nerveless, sex will decrease, mind will be unstable. These are obvious indications that tell man to understand his temporary nature of his life.

The changes of body and senses will take place unconsciously and unknowingly. How can it be possible to understand the way of the Lord Cennamallikarjuna? Really, it is highly difficult to know and follow it. Therefore the company and grace of him is necessary, as Akka said in this vacana. As passion or bad disposition of the soul is the internal and primary cause of bondage, and the influx of matter into the soul is only the effect of it, the Jaina Philosophers point out that bondage or fall of the soul begins in thought. They speak of two kinds of bondage i.e., internal or ideal bondage (bhavabandha) and material bondage (dravya-bandha). If bondage of the soul is because of its association with matter, liberation must mean the complete dissociation of the soul from matter.

Gandhi says, “Non-violence implies as complete self-purification as is humanly possible.” It implies “a living faith in the existence of the soul as apart from the body.” Non-violence is soul force. It is uttermost selflessness.

According to Carvaka:

Soul and God are rejected by Carvakas as we cannot perceive them.

What people mean by soul is nothing more than this consciousness in living body (caitanya-visists deha evatma). The non-material soul is never perceived.
In particular, it is not necessary that the conditions be imposed by the mind itself in constructing our experience. Kant thought that they must be: on his view transcendental arguments show us what it is that the mind contributes to the world of appearances, and they guarantee its objectivity.\textsuperscript{27}

The soul is different from its body, sense-organs, mind, vital breaths and even cognition. Ramanujan advocates qualitative monism and quantitative pluralism of souls.

The soul is conceived as a real knower (Jnata), a real agent (Karta) and a real enjoyer (bhokta). Action and enjoyment are regarded as merely different states of knowledge which is said to be the essence of soul. The soul is a self-luminous substance as well as a self-conscious subject. Though the individual soul is absolutely real, yet it is not independent. It is the body of God and God is its soul.

Ramanuja describes three classes of souls. To the first belong the ever free (nitya-mukta) souls which were never bound. They are ever free from Karma and Prakrti and live in Vaikuntha in constant service of the Lord. They are Shesa, Garuda, Visvaksena etc. To the second belong the released or liberated (Mukta) souls who were once bound but who obtained liberation through their action, knowledge and devotion.

To the third belong the bound (baddha) souls who are wandering in samsara on account of ignorance and bad Karmas. These are further divided into four classes. Superhuman, human, animal and immobile. The mind can perform this synthesis in a number of different ways. So there must correspondingly be a number of a priori concepts which the mind can use.
for ordering its experience; because a concept just is a rule for ordering a principle of classification.\textsuperscript{28}

The soul is immortal. It exists before being embodied in this world and exists after death and undergoes the cycle of rebirths till it succeeds in releasing itself by purifying itself. Plato speaks of two things about the soul. The first thing is its dateless anteriority to all things generable, and the second thing is its immortality and sovereignty over the world of bodies. Again, soul is utterly superior to body, and the body is nothing else but its shadow. But the soul is responsible for its deeds after its death. Further, Plato tells us that soul is immortal and imperishable and will certainly live after death. Each soul has to face judgement.

Plato has separated soul from the body, and this has led to the dualism of soul and body, but he has not clarified the relationship between them. Their nature is quite opposed. The soul is immortal the body is perishable. The soul is simple; the body is composite of the four elements fire, air, earth and water.

\textit{The will is withered, mind hugs death:}
\textit{What shall I do, O Lord?}
\textit{The mind, in its meanness, stands}
\textit{Upon its head, what shall I do?}
\textit{When shall I live in Thine eternal bliss,}
\textit{Even for a moment’s flash made one}
\textit{With the inseparable love,}
\textit{O Cennamallikarjuna?}\textsuperscript{29}

In this vacana, Akkamahadevi humbly asked what she could do, if will and mind don’t have the combination, if they are going away from the God,
it will be the death of will and mind. Therefore, will and wish should be concentrated in God. Then only is it possible for a human being to enjoy the company of his master. To enjoy the presence of god, one must sacrifice one's personal comforts. Pains must be taken to know the sweets of Him.

To do anything of Him, we should not shy and feel ashamed. Inferiority complex or superiority must be away from us in order to move toward Him. If we become preys of lies, falsehood, selfishness and ego, Akkamahadevi said, the soul will pine away without any contact of the Lord. Therefore, Akkamahadevi prays to the Lord to save her and grant her an internal bliss to enjoy His permanent company.

In the words of Yajnavalkya, "The self is the ultimate knower, it is knower of all things, hence it cannot be known in the form of an object." And yet it is not a mere nihil. Even after the setting of the sun and moon and the extinction of the fire, the soul shines in its own effulgence.

Thus we are at liberty to speak of a supreme soul, but this supreme soul or Isvara remains a pattern merely and as such is merely one of the means by which we may discover our separation from nature.¹³⁰

According to Kathopanisad, "It is by the shining of the self that everything else shines, it is by Its light that all this is lighted. "In the words of Mundaka Upanisad." The fire is its head, the moon and sun are its eyes, the four directions of the space are its ears, the Vedas are its speech, the air its breath, the universe is its heart. Because, in fact, it is the inner dweller, self of all jivas."

Isha tells us that the veil that covers the truth is golden, so rich, gaudy and dazzling that it takes away the mind of the observer from the inner
contents. (Isha.15). Kathopanisad says, “The atman is never born nor is ever killed, he never comes from anything, nor becomes anything. He is un-born, imperishable, has existed from all eternity and is not killed even when the body is killed.” This verse from the Kathopanisad has been almost exactly reproduced in the Bhagawad Gita II.XX.

B. In the Kathopanisad, it has been said that “when a killer thinks he is killing and the killed thinks he is being killed neither of them verily knows, for the atman is neither killed nor ever kills.” This verse has been reproduced in Bhagawad Gita II XXIX.

C. The following verse from Kathopanisad has been paraphrased and adopted in the Bhagawad Gita II XXIX.

“The atman is not even so much as heard of by many, that even after hearing him people do not know him, that the speaker of the atman is a miracle, that the obtainer of him must have exceeding insight, that he who comes to know after being instructed by such a wise man is himself a miracle.”

Pragmatic argument did not convince Arjuna. Srikrishna preached the immortality of soul. Atman in this world is known as jiva. It has prana and physical mental and sensuous powers. In its pure condition, Jiva has pure knowledge and vision, i.e., nirvikalpa and savikalpa jnana. There are four paryayays or parinamas of jiva. Viz., Divya manus, Narakiya and Tiryak, paryaya is also of two kinds, viz., Dravya paryaya and jiva paryaya. Dravya paryaya is also of two kinds, viz., samana jatiya dravya pryaya and asamana jatiya dravya prayaya. Broadly speaking, Jiva is of two kinds, viz., Baddha and Mukta. The former is further sub-divided into two categories, viz., Trs or jangama and sthavara.

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Immortality of Soul

According to Plato, soul is simple, indivisible and conscious.

According to Plato, soul has knowledge of pure concepts and forms.

Lord, hear me if thou wilt,
And do not if thou will not hear:
I cannot help but sing of thee!
Lord, like me, if thou wilt,
And do not, if thou will not like:
I cannot help but worship thee!
Lord, turn to me thine eyes,
And do not, if thou wilt not look:
I cannot help out look at thee!
Lord, love me if thou wilt,
And do not, if thou wilt not love:
I cannot help embracing thee!
O Cennamallikarjuna Lord.
In worshipping of thee
I roll in joy!

Here Akkamahadevi requests Lord Cennamallikarjuna, if he wishes then only he should love her, otherwise not. In this vacana, she has given many facet requests. At the out set of the vacana, Akka bids him that, if he is willing to hear prayer of her, then any only He should hear her not by force. We could come to know that one shouldn’t do anything by force of any external power, one should accept it by heart, will and mind. For the sake of others, no task should be done.
In this vacana, Akka has filled her heart, mind and soul. In the presence of Lord Cennamallikarjuna, she tells Him directly that if he doesn’t like her love, embrace, he shouldn’t, but she humbly she submits that she couldn’t help embracing and worshipping Him. Akka promises him that she rolls in joy in worshipping Him. Finally, we could realize that the ecstasy of love has filled her mind and covered her body.

The other terms used for jiva are cit, cetana or that which has consciousness, ksetrajna, the knower of the field of knowledge and ahampadartha, the entity denoted by ‘I’. All these terms are synonymous in visistadvaita. The words mind, spirit, soul etc., used in the western philosophy do not convey the same meaning of jiva or atman as conceived in Vedanta.32

I. Jiva as different from body and mind:

When we say ‘My hand’, ‘My leg’, the hand, the leg etc., appear to be different from myself. In other words the entity which, manifests itself as different from the body, is the self or jiva.

Vedant desika puts forward the following argument in support of it; “Atman is self luminous because it is of the nature of jnana like the dharmabhuta jnana sukha or happiness experienced by the self in the state of deep sleep is not of the type of sensual pleasure (vaisayika-sukha). It is therefore admitted that sukha in the state of deep sleep is only the experience of the bliss of the atman by itself.33

The monadic character of jiva is its natural form. That is, it is not caused or conditioned by any physical limitation.
VIII. Jiva and Brahman:

Jiva in relation to Brahman which is discussed in detail by Ramanuja in the Sri-basya, the jivas which are infinite in number are not only different from one another but also from Brahman or Isvara. Isvara and jiva are two spiritual entities which are absolutely real and also distinct.

The Upanisadic texts referring to the nature of reality speak of Brahman as different from Jiva. They also describe that they are of different nature. Thus, the Svetasvatara Upanisad says: There are two, the one knowing, the other not knowing, both unborn, the one a ruler, the other not a ruler.

The Mundaka Upanisad describes Jiva as one caught up in bondage, whereas Isvara is free from it. The Antaryami Brahmana of the Brhadaranyaka Upanisad refers to Brahman as the indweller of Jivatman. Jiva is regarded as part of Brahman. By adopting the metaphysical category of substance and attribute and the concept of aprthak-siddhi, Ramanuja explains the relation of Jiva to Brahman.

From the ethical and religious standpoint, Jiva is described as sesa, as one who subserves God and God as sesin, the master of all. This three-fold relationship is described as sarira-saririsambandha, or the relation of the body to the soul.

Plato: Moral and Political theory structure of the soul:

The tripartite structure of the individual soul matches, and not by accident, the tripartite structure of the ideal state in which the auxiliaries the soldier police keep the lowest class in order and are themselves subject to the direction of the educated governors or kings.34
Even as an elephant
That, breaking from the herd, goes all alone
And yet remembers his mountain home:
So I remember Thee.
As a caged parrot thinks
Of his own kith and kin,
So I remember Thee.
O Cennamallikarjuna lord, call out to me
Saying, come here my child and show
Thy loveliness to me!35

In this vacana, Akkamahadevi requests and begs of Lord Channa Mallikarjuna to call her nearer to him. Her life has become barren in separation from him. There is no meaning to her life without his presence within her. Therefore she says that she is like an elephant has been broken loose from its herd and goes all alone and yet remembers its mountain home.

This worldly life of Akkamahadevi is like the world of a parrot which is caught by a hunter. By slipping away from Lord Cennamallikarjuna, her life is like that of a caged parrot which thinks of his own kith and kin. So, Akka remembers him all the time, and longs for union with Lord Cennamallikarjuna. More over she wants a call from Him to take her nearer and to show his loveliness. This is an urge of Akka to her Lord. Jivas are the eternal parts of the eternal parts of the Paramatman who is ever the dominating and unlimited whole.36

Only when that can be brought down, is a divine transformation possible in the earth consciousness."37
Iqbal says that the Quoran emphasizes the individuality and uniqueness of man. According to him, the Quaranic conception of man lays emphasis on at least three aspects of man.

a. That man is the chasen of god,

b. That man, with all his faults, is meant to be the representative of God on earth.

c. That man is the trustee of a free personality which he accepted at his own peril.

Chuang Tzu: THE YIN YANG SCHOOL

In chuang Tzu’s own language, true knowledge is “great knowledge,” and great knowledge is “wide and comprehensive” 162 By this the meant that the mind “makes no distinctions, entertains no subjectivity, but abides by the universal.”

*Separation is the same as construction:*

*Construction is the same as destruction*”167 38

Generally speaking, “the this is also the that, and the ‘that’ is also the this. (168) From the stand point of “mutual causation”, the that is produced by the this and the this is caused by the that. (169)

This is to say that “Birth comes from death and death comes from birth”, that “where there is possibility, there is impossibility”, that the right comes from the wrong and wrong comes from the right. (170)

The Mind School: Lu Hsiang - Shan And Wang Yang - Ming

The philosophy of the mind school already took definite form in Lu Hsiang - Shan (I139-I193), who said, “The universe is identical with my mind,
and my mind is identical with the universe”. (257) This is because both the mind and the universe are conceived as expressions of the moral law.

“There is no moral law beyond events and there are no events beyond the moral law.” (258) 39

This idealistic tendency developed until it reached its climax in Wang Yang-Ming (1473-1529) to whom the mind and reason are one and the same thing. The mind itself is identical with reason. The controlling power of the body is the mind. When the idea rests on serving one’s parents, then serving one’s parents is a thing... Therefore, I say that there is neither reason nor thing apart from the mind.

“The original nature of the mind is perfectly good. The mind of the sage is like a bright mirror, where as the mind of the ordinary man is like a dull mirror. The mind has the native ability to know

My dear, the agitated mind  
Is standing on its head !  
The breeze that gently blows  
Is as a flame!  
The moonlight is as sunlight hot !  
Like one who gathers a town’s toll,  
I toil and tire, my dear !  
Do make him understand, advise him,  
My dear,  
And fetch him here :  
Channa Mallikarjuna resents  
This sense of twain.40
Akkamahadevi tells her friend that an uncertain mind stands on its head, it doesn't work properly, it takes its own course. In this condition, the gentle breeze will turn it to a flame. The moonlight will become the sun light. If a toll gatherer doesn't get any toll from the town, what can he do? Only suffering and pain fall to his lot. So, here Akka also toiled and felt tired in search of him. Therefore, Akkamahadevi asks her friends to advise Him, to administer Him and to fetch Him to her. She agrees that He doesn't like the sense of twain.

This vacana professes that if one doesn't get whatever he/she wants it will be so sour to lead the life. In one's life, the loved and liked things should be provided. Otherwise, one loses interest in life. That is why, Akkamahadevi requests her friends to bring Lord Cennamallikarjuna to her. Man's love is extended even to planets and animals, because when he hears the pitiful cry and sees the frightened appearance of a bird or an animal that is about to be slaughtered, a sense of commiseration instinctively arises in his mind.41

Philosophy began with Thales, who said “Everything is made of water.” He was a native of Miletus, which is in Asia minor.42

Pythagoras:

At croson, Pythagorus founded a society of disciples. He was the founder of a school of mathematics. He founded a religion, in which the tenets were transmigration of soul and the sinfulness of eating beans.

The soul of the philosopher will depart from body, and join that of live gods. But the impure soul will return to the earth again to become ghost.
Plato's Cosmology:

There is one world and not many. God made first the soul and then the body.

Asambhav is possible only when we accept Jeeva and Iswara and iswara as eaters of whom jeeva is primarily the eaters of whom jeeva is primarily the eaters and Iswara secondarily.43

Where he is described as ‘immune to sins’ and as ‘the soul of all’. Hence the indweller is proved to be one different from the transmigratory soul.

When the itinerary soul assumes the body. For the enjoyment of fruits of its own actions, it becomes eligible to be the indweller of the orb of the sun.

O tell me, Lord
Where, ere I knew myself,
Wast Thou ? Thou wast in me
As the gold’s sheen is in the gold !
Look Thou, Channa Mallikarjuna Lord,
In Thee I’ve seen the art-
To be in me, yet hide Thyself.44

Here Akkamahadevi searches herself in Lord Cennamallikarjuna and He has Akkamahadevi in Him, but still He hides Himself in her. That is why she asked where she could find him. If they are separated from each other, then only it is possible for her or for him to look at each other. But as Mahadeviyakka’s words express He is communed into her as gold’s sheen is in gold itself.
Therefore, Akkamahadevi says that she has learnt the art of seeing him in her without exibiting to him that he stays in her heart.

This vacana of Akkamahadevi preaches that the communion of two souls shouldn't be a matter of exhibition instead, only the two should know how much they are involved in each other.

The breath of life, her mother's life, her mother's soul, is breathed into the child. Surely, this is an act of great beauty.45

Mind is present as their objective universality glimmering in them as the power of reason in necessity.46

**Twentyfifth Part (Khanda):**

Out of this follows the instruction about the soul. The soul is below and above in the west and the east, in the south and in the north. The soul (atma) is this great world.

**Twenty Sixth Part (Khanda)**

Indeed, for him who thus sees, thinks and knows, the life (vital breath) arises out of his soul. The hope arises out of his soul., comes the memory arises out of his soul., the world springs out of his soul., the heat (fire) out of his soul, the water out of his soul., the creation and dissolution out of his soul., the food out of his soul, the strength out of his soul, the intelligent knowledge out of his soul, the meditation out of his soul, the thought out of his soul, the resolution out of his soul the manas out of his soul the speech out his soul., the name out of his soul., the holy hymns and sayings out of his soul, the holy deeds out of his soul-the whole world arises out of his soul.47
If he march to the battlefield,
I have nothing to say,
But when he is upon my palm,
Nay, is within may heart,
And yet he will not speak to me,
How can I bear it, dear?
If love, the go-between, will not
Make Cennamallikarjuna love me,
What shall I do, my dear?48

In this vacana of Akkamahadevi’s, a little disintegration is found between Cennamallikarjuna and Akkamahadevi. So, she strongly protests that being an omnipresent, He should be found in everyone’s mind and soul. But here Akka feels as if she is separated from Him. Therefore, Akkayya says that if He marches to the battle field, i.e., if the he goes away from there, she doesn’t have anything to say, but being at a hand and staying very nearer, if he does come to her, she doesn’t permit this. Putting up in the heart, yet not speaking, how could she bear this? These are the strong protests of Akkamahadevi.

By this vacana we come to know that having received the Linga of will, Linga of breath, and the linga of universality, one should mingle with another with great co-operation. This is the strong tone of Akkamahadevi.

The elephant, seeing himself
Within the moonstone, butts
And, fighting his own shadow, dies
Shall I not say, He is an elephant,

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And yet not one? His senseless hers
Has got its recompense! When you are caught
Within my palm, this
Delusion about You and Me?
O Cennamallikarjuna, there is no gap
Between us two!\textsuperscript{149}

When an elephant sees its image in a polished marble stone pillar, not knowing that it is its own image, it thinks that there is another elephant and starts fighting with it. It starts butting its head against the pillar and ultimately dies.

Similarly, ordinary people, not understanding that all living and even non-living entities are God's own manifestations in different forms, go on hating and fighting with each other and ultimately die a miserable death. Having known this, Akka says, Oh Lord, how can I have any conflict with any person?''

I am myself a spark of Your own and, therefore, there is no such thing as 'I' I am totally a part of Yours. Therefore, there is no separate existence for me at all. The patients have two minds, one which can talk and one which can't.\textsuperscript{50}

Each side of the brain seems to produce its own perceptions, beliefs, and actions which are connected with one another in the usual way, but not to those of the opposite side. The two halves of the cortex share a common body, which they control through a common midbrain and spinal cord. But their higher functions are independent not only physically but psychologically.
Some conceptions of the Soul:

What is the soul?

The history of this concept is a long one. The ancient Hebrews, are one of the earliest people to formulate such a concept. The Hebrew word for “breath” refers to soul, presumably because it is such an important sign of life. This animating force was believed to reside in the blood of a living being.

The early Greeks added a new feature. For them, the soul was separable from the body, something that could continue to exist when the body died. Death for Hebrews had been nothing but the end of life and of the animating force the soul.

For the Greeks, death was merely the withdrawal of the animating force from the body. Some of the Greeks, for example, the Pythagoreans (famous for their mathematical discoveries), believed that the soul, after withdrawing from one body, would enter another; that is called transmigration.51

If I dedicate my body, it is
An offering to You;
If I dedicate my senses, it is
An offering to You,
I know not anything.... Because You are
My ground and goal, my soul is
An offering to You.
Should I love aught else than you,
A curse, your curse, on me,
O Cennamallikarjuna!52
"Oh Lord, you are my complete master. My whole body belongs to You. My intellect and all my faculties, if any, belong to you. You are my very life and my entire aim and outlook in life is You only. I have surrendered my entire life and soul at your lotus feet."

"I am incapable of thinking anything in life except you. I swear upon You, my lord, I will never even bring to my mind anything except the thought of You. When I so totally surrender to You, what is it that is left as my own?"

'This is a vacana of total surrender, showing Bhakti Bhava.

Do not, O do not tease me, for
I am an orphaned one, do not!
Whatever Thou mayst do, I'm not afraid.
I live on sapless leaves, and sleep upon a sword,
O Cennamallikarjuna, if Thou
Wouldst put me to a severe test,
I place my soul and body in Thy hands
And I am pure!"

"O my dear friends, do not try to trouble or tease me because I am an orphan. Your taunts, jeers and troubles for me can never make me nervous. I can live by eating dry leaves and sleep on edges of swords.

I am not under the obligation of anybody. I know that my Cennamallikarjuna is by my side, and no real harm can fall upon me, as I am surrounded by his protective arms. By chance, if he also fails to protect me and tries to literally burn me, then also I do not care!

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I am gladly prepared to place my body and soul at the feet of my Lord. Cennamallikarjuna.”

The Soul:

When I was a body, one of the burning issues of after school discussion was whether or not people have souls. Some argued that people must have souls, since they would not be different from animals, if they did not. Others claimed that people are not different from other animals. So if people have souls, then the other animals, even the worms have souls, and how about death?

If there were no soul, then death meant the end of everything for that person, a possibility too horrible to contemplate. Anyhow, what is the point of life, if it ends with such absolute finality in death?

But if people have souls, then what do these souls look like and where are they located?

What little we knew about anatomy made it unlikely that any surgeon could in operating an a person, discover his soul. So if people have souls, what are they? It was all too mystifying for us.

Through joys of Linga I overcame
The body's fraud;
By way of knowledge I overcame
The fraud of mind;
Through god - experience I overcame
The fraud of soul;
Donning the light as garment,
I subdued
The darkness of the senses.
Look at the asBmark I have worn,
Having burnt Kama who shows himself to you
Within the outer gloss of youth!
While Cennamallikarjuna
After slaying Kama let him live
As the heart-born I erased
The writing on the heart-born's head !\textsuperscript{54}

It is but natural that the various organs of body are bound to perish in course of time. But, I have stopped the destruction of the various organs by imbibing in and through them the energy and presence of my lord. Thus, I have won over the decay of the organs. In the same way, I have prevented the sensuary organs from decay by imbibing and energizing them with the spirit of the Almighty.

The mind is always fickle and wearing. I have overcome those defects by obtaining true knowledge, that is, this mortal body is perishable. I have found the immortality of the soul by experiencing the all-pervading and eternal energy of Lord Shiva. You should win over your bad qualities such as ignorance, insolence, pride, envy etc., by allowing yourself bathe in the flood light of true knowledge. (sugnana).

In the youth, on account of the strength and shine of the body, sexual and other evil instincts of the body will be propping up every now and then, and trouble every one. But I have won over all such evils by immersing myself
in meditation, religious conferences etc. By my extreme love towards my lord, I have burnt away sexual and all other desires.

Aristotle, a student of Plato, provided the major alternative to the platonic concept of the soul. He rejected the idea of the soul as an entity separable from the body and took the soul to be the structure and functioning of the body itself, or as he put it, the "form" of the living human body.

The Soul and the Mind:

The word "soul" does not have the wide currency it used to have, and this is true not only in everyday life but also in the technical fields of philosophy and psychology.

To take the word "soul" to refer to some sort of physical thing, a very ethereal gas, a shimmering sphere, a diamond like nugget is to be little it. It is almost a flat contradiction to speak of a mortal soul.

Who's He that pounded to a pulp
The lion coloured like the wind
After he had destroyed the world,
Had made the mind into a diamond horse
And soul into a cavalier;
And let not the upward rise,
Nor forward trip, unable to check
This troop of horse by overtaking it,
Pouncing on it and snatching it?
If in the royal street where the shops are
A jewel - merchant's ruby fallen lies,
Dazzled by its sparkling radiance,
Their eyes but blink and flicker |
Another live coal from the primal seat
came and sprinkled the incense of Content.
Into the censer at the heart's abode;
And when, unconscious of its link with wind,
Lifted the wind up, it touched the sky.
And when the pitcher of ambrosia broke
At the mere touch, and fell upon
The heart's abode beneath,
The hidden ruby could be seen
If you ask me who knows this :
Save basavanna,
The sarana who knows
The secret of the fivefold sense
Since he destroyed all sense of 'I'
And conned the here and the hereafter,
Hew could men wasteful of their breath,
O Cennamallikarjuna?55

One who loves God will withdraw himself from this world, make up
his mind firmly something like a horse of diamond. He will keep his mind
on God and make 'Jeevatma' the rider. He will control the mind properly.
By his firm determination of mind, he spurns all worldly attractions and
ultimately reaches the good.
Ordinary people cannot understand the great beauty of the realization of ultimate truth, which is nothing but Lord Cennamallikarjuna. ‘Sharana’s are the people who have understood the futility of the worldly pleasure and therefore they are never enamoured of those things.

The have no love of their own body, because they know it is perishable and it should be used to attain the divine blessings of the Lord. Such a steadfast belief and devotion to the Lord is possible only for great ‘sharanas’ like Basavanna.

I saw the absolute,
I saw the mystery,
I saw the joy that comes, the joy
That is possessed, the joy that is lodged.
When knowledge had been won, I lost
All trace of ignorance:
While still hemmed in
Within the fascination of the sign,
I shed my bounds on knowing Thee,
O Cennamallikarjuna !

When the mind is mad after Linga, there are chances of your knowing it. When you come to know about, Linga, there is only pure joy and happiness to you and nothing else! When you realize That all your ignorance vanishes. In such a case, you will come to know that Linga is all pervasive and there is nothing in this world but that. The difference between your body and the mind vanishes.
Akkamahadevi says, "Oh! Lord Cennamallikarjuna because I have understood you, all my troubles and worries have vanished. I am experiencing a type of super happiness, the like of which I had never experienced till now. There has been no limit as all for my happiness.

What matters if some one
Shoul strip a tree of leaves,
After the fruit is plucked ?
What matters if one should
Lie with a woman whose womanhood
Has left her ? What matters if
One ploughs a field after the soil is gone ?
Once you have known
Cennamallikarjuna,
What matters if a dog should eat
Your body, or water drown ?"57

After all the fruits in a tree are taken away, it does not matter if the leaves and branches are cut and taken away by some others. If a woman has been divorced by her husband she becomes a rejected stuff in the eyes of the society and she is never looked upon with respect by other people in the society. When that is the case, what matters if she indulges in immoral activities with other men ? It is something like a leaf thrown away on the street after the meals. Who is bothered, if it flies due to wind anywhere it pleases ?

Similarly, when a person neglects his lands, never cares for the lands, what harm is there if somebody cultivates those lands and makes profit
Suppose a person is highly worldly and is always after sensual pleasures, he has never cared about god and has never even thought of Him much less worshipping him with devotion. Such a person dies one day. Then of what value is his dirty and unworthy body? Who cares if it is eaten by dogs or if it is thrown in gutter?

The main objective of this "Manava Janma" is to realize god. If that objective is not fulfilled, the whole life becomes totally worthless and futile.
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