

Mystical Experiences in Akkamahadevi 's Vachanas

Dr. Ramesh. P. Chavan

Asst Professor of English, Shri Shankar Arts & Commerce College, Navalgund-582208
Dist; Dharwad (Karnataka State)

Abstract:

The entrepreneurs play a significant role in the development of any country. The most of the technological startups begin with metro cities because of availability of many facilities in metro city. But over a billion Indians live outside the metro cities. The audience comprising nearly 72% of the total size of market in India, lives in Tier-II, Tier-III cities and beyond. Various issues and challenges are faced by Entrepreneur. For India to become a economic superpower and bring about a more spread of employment in rural area the government must make some policies to helps entrepreneurs from Tier-II and Tier-III cities.

Keywords: Entrepreneur, Employment, Market size, Tier-II and Tier-III cities, issues and challenges, Village, Taluka.

Introduction: The paper demonstrates the Mystical Experiences in Akkamahadevi's Vachanas. Akka Mahadevidevi stand to this day only as a sublime personality, a soul force conjoining devotion, knowledge and non-attachment, a pioneer of the movement of women's emancipation, the pinnacle of the glory of Vachana Literature, she is also an ever-shining example of a transcendental world view, a supreme mystical vision.

She became a devotee whose very breath was the Linga she worshiped and who was endowed with the knowledge of divinity is undeniable. But when and where did her Kannada shape into the language of poetry was it at Udatadi or was it at Kalyana ? May be, at Udatadi itself.

What besides was Akka acquiring, mastering, during this period between infancy and youth, apart from schooling? We have a reference in her own Vachanas, which guides as through this unrecorded tract of her life.

“Like the strayed elephant

The recollects the Vindhya her home

Like the parrot which in its cage

Recalls his free brother of the airy kingdom,

I remember and remember Thee

Call Thou me to Thee O Lord Chenna Mallikarjuna

As a mother does her babe” (Akkamahadevi, 25)

Akkamahadevi, who renounced her queenly comforts and went in a quest for Lord Mallikarjuna, her self-chosen husband, addressed every tree, bird and breast in the forest telling them about spouse; when she got the realization at last, she sang fervently:

Thou art the wood,
Thou the trees in the wood,
And the bird and beasts
Playing in the wood
O Channamallikarjuna!
Reveal thyself to me
In thy myriad form!?
Her mystic vision rings true in her passionate words pulsating with feeling
“Can fire produce without contact?
Can seed sprout without contact?
Can supreme delight get without contact?
No fear at all when found myself in the midst of
You all Shri Channamallikarjuna” (Akkamahadevi, 6)

It is generally acknowledged that man is supposed to be social being and has no mix with his fellows being. He is there to unlock and expose in hidden talents to be miracles. The poetess Akkamahadevi says in above Vachanas that the fire is not produced unless there is rigorous contact between two things since there is no smoke without fire. Similarly A seed can't be grown without the help of soil and water. So is the case with the flower. All the harmony cannot be accomplished without the towering touch between two things.

As there are hidden talents in man also and they are to be exposed by the dint of adventure in the midst of the fellow being. It is a wonderful opportunity for a man to come out successful unlocking the mystery of his personality. For all this, Satsang carries more weight to mould the unique character as man is known by the company happiness in the midst of enlightened people of Anubhav Mantap feeling that everything is pure in the world.

“For all the worldly affairs
Sun is the main cause
Mind is the main spring for activities
No fear at all when my mind is focused in you, Chennamallikarjun” (Akkamahadevi, 29)

Mind is the main spring of all activities in which Akkamahadevi puts rightly three aspects as scientifically, psychologically and spirituality. At the outset this Vachana is wonderful one having a scientific statement goes to say that no single activity of the world is done without significant contribution by the sun that is symbol of energy and inspiration in the form of values and character. Now spiritually speaking the very mind is absorbed with Lord shiva, there will be no other room except the solitude of soul with clear conscience leading to blissful life.

“ What is the use of a tree without shelter?
What is the use of money without mercy?
What is the use of Cow without milk?
What is the use of beauty without character?
What is the use of sword without sharpened edge?
O Channamallikarjun No use of mine without knowledge” (Akkamahadvei, 94)
Knowledge is an instrument to live without which life just like a ship without rudder. It is just like an ocean whatever you swim in the ocean of knowledge is less. It secures general progress of mankind to make it more beautiful. It is also there in the animals and birds with limited extent. So man should

realize himself that knowledge is the enormous end of life. Material knowledge can not feel solace to the heart one become Mahapurush when both happiness and details put together in the greatness of life.

Worldly knowledge solves the problems where as the spiritual knowledge crosses over the border. Power, position, money are the out of worldly knowledge. Good many enemies are there for the property. Money supersedes the quality of man. But quality should be above and all. Man makes money; money is media and life's comfort. Understanding this in the light of thought life becomes an achievement and meaningful. So the knowledge alone remains which is an asset to man's life. If not, it would be a tree without shelter, money without mercy, cow without giving milk, beauty without quality and sword without edge. It is understood that spiritual knowledge takes nearer to shiva without allowing life into the waste Land, there is no trust and love.

“What if devoted with a careful Patreya

A set of three holy leaves offered everywhere with devotion

Can Kualaangam Deva in a piece of cloth be remembered heartily.

If there is fragrance in exhale, why need a flower?

When the world incarnated with peace, mercy, excuse and kindness

Why need a loneliness Channamallikarjuna” (Akkamahadevi, 98)

Hypocrisy in devotion is not advisable but the devotion is the purest serene mixed with love, faith, truth, noble mind to be loved by the Lord Shiva. It would be commercial if there is give and take business. Ideology and farce cannot go hand and glove. Devotion is devalued when name and fame takes place. As such a person who offers full of flowers apparently to god and taking bath in the water to become bodily pure. The remedy to come out of the sin committed is the mere fallacy of observation. Adoration will be perfect only after removing the worldly impurities. Is it a deep devotion when the heart purity is not there after body purity? So devotion should please the society but not poring emotional outwardly water on the stone that does not carry any impact.

What is needed essentially that he should have inside offering instead of bunch of flower displaying farce and out word devotion? The whole life itself is of peace and mercy instead of the monotony. The activities of the world placed around him instead of being lonely keeping mum in the form of closing tongue and lips is not the real silence but the mind must be silent and empty but not in the guise of devotion. Silent mind sees the truth with a source of joy.

“Worthy it is to see elder and gurus, pleasure it is to hear to their music

Delighted it is to listen their speech, speaking truth is tilting to ears

Bhaktas(Devotees) collocation is pleasing lovely

still it is to be in the company of those . Real devotees of Channamallikarjuna” (Akkamahadevi, 90)

mad, mad this world is after beauty. So is the case with modern man who is so mad after the external attraction which is nothing but as an enchantment. To be over smart, he is much fascinated by outside gorgeous things without substantiating internal jewel. Strictly it is all in vain to be mad enough being decorated over the body looking adored outside but stinking inside the body with a bad smell.

External decoration is transitory but inside celebration is eternal throughout life without allowing the sense astray. Hence truth and honesty will enter after the keen control over the senses. As such Akka puts it rightly that the eyes are very delicate of all the sense playing to corrupt the mind, it is difficult dust to wipe out the eyes. Thus the Dharshan of great master is required to cleanse the eyes. Ears will be slave enough to hear unwanted things which will be also spoil the mind. For this, saintly sayings are heard also to be vigilant ears. Similarly it is the beauty of the tongue to speak the truth. It is foot-prints

of saints to follow the ideals by which mind will be perfect being by the side of saints. Man becomes Mahapurush by virtue of courtesy and good nature.

“joyous and praiseworthy it is to the fisherman to get fish and other aquatic animals

But the fisherman implores if death takes place in his family,

why does not feel sorry over other live?

Does this sort of tragedy not laughable to others?

This is why Channamallikarjuna the killers are called Madigas” (Akkamahadevi, 92)

Fisherman hunts for fishes and feeds to the family members with all joy. A baby of him died wretchedly on one day and cried like anything by shock and gave up meals for two days. It is quite surprising to know that how he felt the loss of a baby but every he used to take away the life of living fishes without any mercy. He did not understand there is a life even for other beings. So is the man or master?

Whatever affection is shown towards his beings without having any love towards other being is a great laughable thing before the public. It is not an insult?. Creating offenses and hurting the feelings of others worst than untouchables even if they are born in royal family. Telling lies , eating filthy causing ungratefulness and action against innocent lives considered to be untouchables remaining for away from such things. There lies the real achievement. It is universal that doing welfare of all the people is note worthy. Life is meant for happy living but not massacre and slaughter. Our duty is to wish welfare and wellbeing of the society. In Toto a real understanding is needed to know that they have also a life to be without having any bloodshed.

“ Oh! Shri ChannaMallikarjuna make me to beg in every house,

Make the residents not to give anything, let they offers fall down,

Once if they give and if at all I cry to lift it,

Let it perish away” (Akkamahadevi, 97)

Life is an admixture of both happy and sorrow. Tolerance is gold, according to Akka. We share both equally well. Really happiness is just like shadow. We should be mentally prepared to face the sorrow. So it would be a melancholic joy. Akka does not ask property and happy family but she appeals God for difficult days and to beg.

Begging, off-course, in life is bad indicating phobia opening the mouth for begging is an insult and still more insult if it is kept on the ground to lift it. It is still worse to fight against the dogs placed on the ground because Akka’s heart is so stony surprisingly to be tested devotion by the god. It is all the mental makeup of the man treating them equally well. Some rich people do not know the happiness of the life without eating and enjoying as they are very stingy. Some with wife and children live happily treating this as heaven. Under such situation rich to be called one? Or poor people to be unhappy one? Akka’s message is happiness is there in life but not in money.

“ God starch(ghee) be separated from milk?

Who remove heat from sunlight?

Inexplainable and unexplainable, great strength is amassed in

Channamallikarju that can only remove ignorance” (Akkamahadevi, 113)

It is all matter the mysticism that matters very much to ascertain hidden ideas of particular aspect. A Street or common man cannot tell there is butter just by looking at milk, on the contrary that it is source of fire as one cannot by examining a sunglass. The God is always glorious in every atom is his dwelling, every object is his abode. But the man of non-meditative mind will not find him anywhere. To attain God is non-existence on the other hand saints finish fickleness of the mind, the mind is almost no

more. The wrong impression of the world is disappeared. The noble silence flows in, the inner vision is opened. Now the saint will be able to feel and see God within their being in quite miracle one. Hence, they perceive every object within their purview.

Conclusion: It is discovered that the soul with them is in way no different from over soul (God). The soul is the god within the body and the mind mechanism. Those who are convinced of this truth said to be enlightened one practicing the gospel of truth that soul is the over-soul. We need silence to be able to touch our souls.

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