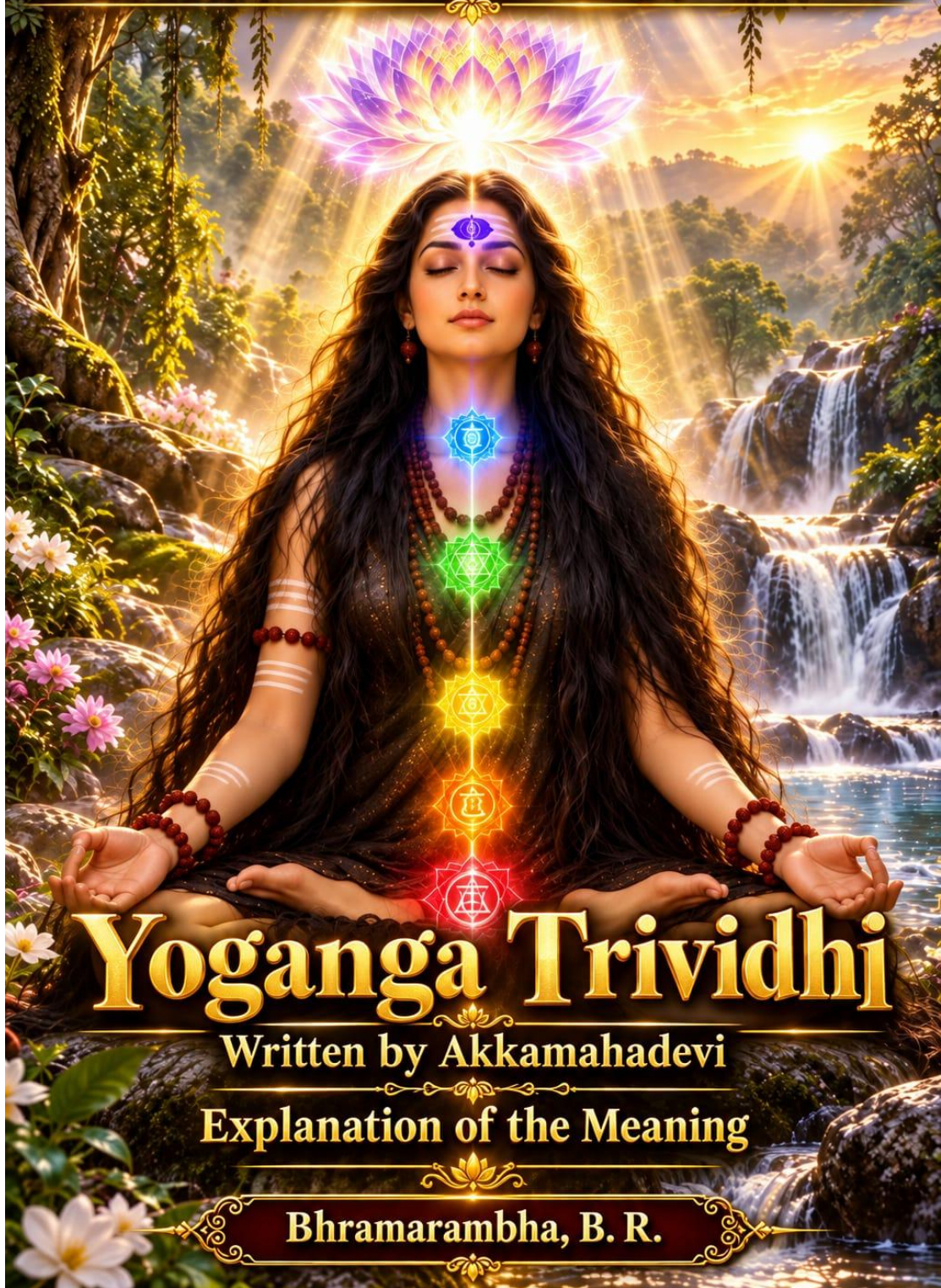


Om Sri Guru Akkamahadevi Lingaya Namaha 🙏



Yoganga Trividhi

Written by Akkamahadevi

Explanation of the Meaning

Bhramarambha, B. R.

Om Sri Guru Akkamahadevi Lingaya Namaha

**The First Woman Jagadguru and Poetess
of the World**

**Vishwaguru, Vairagyanidhi, Jagajyoti,
Jaganmata, Maharishi, Paramahamse,
Veera Vairagini, Akkamahadevi,
Mahadevi Akka —**

“Yoganga Trividhi”

Written by Akkamahadevi

Explanation of the Meaning

Bhramarambha, B. R.

1. English Transliteration & Meaning

Stanza 1

Transliteration:

Mahāmahimane | Sōmaśēkhara Guruve

Kāmitada Phalava Koḍu Kaṇḍā | Enna Hṛ-

Ddhāmadoḷu Nintu Mare Kaṇḍā || 1 ||

Meaning:

Line-by-line breakdown:

Mahāmahimane Sōmaśēkhara Guruve: Oh glorious and supreme Master, Lord Somashekhara (Shiva)!

Kāmitada Phalava Koḍu Kaṇḍā: Grant me the fruits of my heart's deepest desires (spiritual liberation/blessings).

Enna Hṛddhāmadoḷu Nintu Mare Kaṇḍā: Reside firmly within the shrine of my heart and protect/guide me.

Detailed Explanation: In this opening stanza, Akka Mahadevi invokes Lord Shiva (addressed as Somashekhara Guru). She offers her total devotion and prays for divine grace to fulfill her soul's highest aspiration (spiritual enlightenment), asking the Lord to constantly abide inside her heart as her inner guide.

Stanza 2

Transliteration:

Modalu Māruve Nānu | Sadamala Guruvina

Mṛdupādagaḷanu Balagoṇḍu | Tatvada

Cadura Padagaḷanu Mudadinda || 2 ||

Meaning:

Line-by-line breakdown:

Modalu Māruve Nānu: First and foremost, I offer my worship/reverence...

Sadamala Guruvina Mr̥dupādagaḷanu Balagoṇḍu: ...by circumambulating (reverently taking refuge in) the pure, soft feet of the holy Guru.

Tatvada Cadura Padagaḷanu Mudadinda: ...and joyful compose these skillful verses grounded in ultimate spiritual philosophy (Tattva).

Detailed Explanation: Before expressing deeper spiritual wisdom, she humbly seeks the blessings of the holy Guru. She states that her work begins by paying respects to the sacred feet of the Master, which gives her the joyful inspiration and clarity to articulate profound philosophical truths.

Stanza 3

Transliteration:

Jīva - Paramara Bhēda | Bhāvavanarivoḍe

Āvāva Mukhadoḷiruvudu | Yennaya

Bhāvakke Bandudanoreve || 3 ||

Meaning:

Line-by-line breakdown:

Jīva - Paramara Bhēda Bhāvavanarivoḍe: To comprehend the subtle distinction and relationship between the individual soul (*Jīva*) and the Supreme Being (*Parama*)...

Āvāva Mukhadoḷiruvudu: ...and how it manifests in various forms and perspectives...

Yennaya Bhāvakke Bandudanoreve: ...I shall describe and share as it has dawned upon my own inner perception and realization.

Detailed Explanation: Here, Akka Mahadevi addresses core metaphysics: the relationship between the individual self (*Jiva*) and the Supreme Divine (*Paramatma*). She clarifies that she is not presenting mere scholarly speculation, but sharing her direct mystical experience and inner spiritual realization.

Stanza 4

Transliteration:

Śaraṇara Nelegaḷanarivaḍenna Aḷave

Hari-Aja Surarigaḷavallavendenalo-

Reve Nānavara Kṛpayinda || 4 ||

Meaning:

Line-by-line breakdown:

Śaraṇara Nelegaḷanarivaḍenna Aḷave: Is it within my limited capability to truly grasp the supreme state of the holy Sharana (devotees)?

Hari-Aja Surarigaḷavallavendenal: When even gods like Vishnu (*Hari*), Brahma (*Aja*), and other celestial beings (*Suras*) cannot fully fathom it...

Oreve Nānavara Kṛpayinda: ...yet, I attempt to speak of it purely through their divine grace.

Detailed Explanation: This stanza reflects deep humility. Akka Mahadevi states that the exalted state of true devotees (*Sharanas*) is beyond the comprehension of even great cosmic entities like Vishnu and Brahma. If she is able to speak about them at all, it is solely due to the compassionate grace of those Sharanas.

Stanza 5

Transliteration:

Ella Dēvara Dēva | Vallabhane Guru Cenna-

Mallikārjunane Manadoḷu | Iru Kaṇḍa

Ballante Nimma Stutisuvenu || 5 ||

Meaning:

Line-by-line breakdown:

Ella Dēvara Dēva Vallabhane: Oh God of all gods, my beloved Lord!

Guru Cennamallikārjunane Manadoḷu Iru Kaṇḍa: Oh Master Chennamallikarjuna, reside forever within my mind!

Ballante Nimma Stutisuvenu: I praise and glorify You to the best of my limited understanding.

Detailed Explanation: Concluding this invocation, she addresses her personal deity (*Ankita Nama*), **Chennamallikarjuna**. She proclaims Him as the Supreme God of all devas and her soul's beloved. She asks Him to constantly reside in her mind while humbly adding that she will praise Him to the best of her abilities.

Stanza 6

Transliteration:

Āru Bhūtaṅgaḷalli Āru Tatvagaḷalli

Pūraisiyirpa Ghanavannu | Manadalli

Āraidu Tīḷidaḍava Mukta || 6 ||

Meaning:

Line-by-line breakdown:

Āru Bhūtaṅgaḷalli Āru Tatvagaḷalli: Within the six elements/constituents and the six principles/Tattvas...

Pūraisiyirpa Ghanavannu: ...the supreme, all-pervading Absolute Divine Entity (*Ghana*) that fills everything...

Manadalli Āraidu Tīḷidaḍava Mukta: ...one who inquires, searches within the mind, and realizes It, becomes truly liberated (*Mukta*).

Detailed Explanation: This stanza speaks about spiritual liberation through self-inquiry and cosmic understanding. The supreme reality (*Ghana / Brahman*) pervades all elements of physical existence and subtle tattvas. One who turns their vision inward, investigates their mind, and realizes this supreme presence hidden within all constituents of nature attains ultimate freedom (*Mukti*).

Stanza 7

Transliteration:

Māghamāsavu Pōgi Mēgē Banditu Caitra

Bēga Māmaranu Taḷiritu | Ada Kaṇḍu

Kūgi Karedittu Kaḷakaṇṭha || 7 ||

Meaning:

Line-by-line breakdown:

Māghamāsavu Pōgi Mēgē Banditu Caitra: As the cold month of Magha passed away, the vibrant spring season (*Chaitra*) arrived...

Bēga Māmaranu Taḷiritu: ...swiftly, the mango tree sprouted fresh green foliage...

Ada Kaṇḍu Kūgi Karedittu Kaḷakaṇṭha: ...seeing this transformation, the sweet-voiced cuckoo (*Kalakantha*) began to sing and call out.

Detailed Explanation: On the surface, Akka Mahadevi paints a poetic allegory of nature transitioning from the dry winter of Magha to the blooming spring of Chaitra. Metaphorically, this symbolizes spiritual awakening: when the winter of ignorance and spiritual dryness vanishes, the soul buds with fresh awareness (*Talirodu*), and the inner voice/cuckoo (*Kalakantha*—representing spiritual bliss and inner melody/Anahata Nada) spontaneously bursts forth in joy.

Stanza 8

Transliteration:

Ākāśadoḷagaṇa Jōḍikeya Prabhe Bandu

Lōkaṇḡaḷoḷage Musukalu | Ada Kaṇḍu

Ēkāṇḡiyādaḍava Yōgi || 8 ||

Meaning:

Line-by-line breakdown:

Ākāśadoḷagaṇa Jōḍikeya Prabhe Bandu: The unified, luminous brilliance emerging from the inner sky/space (*Chidakasha*)...

Lōkaṇḡaḷoḷage Musukalu: ...envelops and pervades all the worlds...

Ada Kaṇḍu Ēkāṇḡiyādaḍava Yōgi: ...beholding this supreme oneness, the seeker transcends all dualities and becomes a true Yogi (*Ekangi*).

Detailed Explanation: This stanza describes a profound yogic state of enlightenment. When the divine light (*Prabhe*) from the higher cosmic consciousness (*Daharākāśa* or *Chidambara*) fills the practitioner's entire perception, all sense of division between the outer world and inner self dissolves. The true Yogi beholds this non-dual reality and merges into oneness (*Ekangi*).

Stanza 9

Transliteration:

Ombattu Vejjada Tumbida Koḍanoḷu

Sam̐bhramada Muttu Irutihudu | Adaranuva

Nambi Kaṇḍavana Kaḍu Jāṇa || 9 ||

Meaning:

Line-by-line breakdown:

Ombattu Vejjada Tumbida Koḍanoḷu: Inside a vessell/pot having nine apertures/holes (the human body with nine gates)...

Sam̐bhramada Muttu Irutihudu: ...there resides a wondrous, precious pearl (the divine Soul / Atman / Linga)...

Adaranuva Nambi Kaṇḍavana Kaḍu Jāṇa: ...one who places faith, understands its secret nature, and beholds it is truly wise (*Kadu Jana*).

Detailed Explanation: Akka Mahadevi uses a classical yogic riddle/metaphor (*Rupaka*). The "vessel with nine holes" represents the physical human body (*Navadwara*). Inside this mortal vessel lies a priceless jewel/pearl—the divine Soul (*Atma Linga*). A person who understands this esoteric truth and realizes the radiant pearl within their own body is acclaimed as a truly wise spiritual master.

Stanza 10

Transliteration:

Aṣṭadaḷa Kamalada | Baṭṭabayaloḷagondū

Muṭṭabārada Ghanavihuḍu | Manadoḷage

Dr̥ṣṭiyiṭṭavana Kaḍu Jāṇa || 10 ||

Meaning:

Line-by-line breakdown:

Aṣṭadaḷa Kamalada Baṭṭabayaloḷagondū: In the vast open space (*Batta Bayalu*) of the eight-petaled lotus chakra (*Ashtadala Kamala* | Heart Chakra)...

Muṭṭabārada Ghanavihuḍu: ...there resides the untouchable, transcendent Absolute Divine (*Ghana*)...

Manadoḷage Dr̥ṣṭiyiṭṭavana Kaḍu Jāṇa: ...one who fixes their inner mental gaze (*Dr̥ṣṭi*) upon It is truly wise (*Kadu Jana*).

Detailed Explanation: This verse refers to deep meditation on the Heart Lotus (*Anahata Chakra* or *Ashtadala Kamala*). Within the vast expanse of this subtle center dwells the supreme, unapproachable divine reality (*Ghana*). Akka Mahadevi states that the practitioner who steadies their inner gaze and focuses their mind entirely on this sacred center discovers the highest wisdom.

Stanza 11

Transliteration:

Kōḍaganodaḡūḍi | Yāḍuva Nari Nāyi

Gīḍāda Maneya Muridihenu | Mattondu

Gūḍinoḷu Nānu Meredihenu || 11 ||

Meaning:

Line-by-line breakdown:

Kōḍaganodaḡūḍi Yāḍuva Nari Nāyi Gīḍāda Maneya Muridihenu: I destroyed the body-house that was dominated by the monkey (restless mind), fox (cunning deceit), and dog (sensual/desual cravings) playing together...

Mattondu Gūḍinoḷu Nānu Meredihenu: ...and now I shine triumphantly inside another nest (the divine, spiritual vessel of pure consciousness).

Detailed Explanation: This stanza uses animal symbolism. The physical body controlled by worldly desires is like a home occupied by a monkey (fickle mind), fox (cunningness), and dog (lust/hunger). Akka Mahadevi states that she destroyed her attachment to this worldly body-house and established her soul in the supreme spiritual nest of divine awareness (*Chidambara*).

Stanza 12

Transliteration:

Oḍahuṭṭidaivara | Oḍane Śiragaḷanaridu

Maḍadiya Karava Hiḍidihenu | Mundana

Naḍubaṭṭeyoḷage Naḍedihenu || 12 ||

Meaning:

Line-by-line breakdown:

Oḍahuṭṭidaivara Oḍane Śiragaḷanaridu: Decapitating (severing ties with) the five born-together siblings (the five sensory organs / *Jnanendriyas*)...

Maḍadiya Karava Hiḍidihenu: ...I held the hand of the bride (Wisdom / *Jnana* / Devotion)...

Mundaṇa Naḍubaṭṭeyoḷage Naḍedihenu: ...and walked steadily along the royal middle path (*Sushumna Nadi* / Path of Liberation).

Detailed Explanation: This esoteric verse describes conquering the senses. The "five siblings" are the five senses (*Indriyas*) that keep the soul bound. By severing mental attachment to them, she married spiritual wisdom (*Jnana Kanya*) and walked fearlessly down the central path (*Sushumna Path*), avoiding the extremes of worldly indulgence and rigid asceticism.

Stanza 13

Transliteration:

Nuḍiyabāradu Haṇṇu Kaḍeyoḷagiralāgi

Maḍadi Tānorvaḷada Kaṇḍu Grahisalke |

Nuḍiyōḷagāgi Mereyittu || 13 ||

Meaning:

Line-by-line breakdown:

Nuḍiyabāradu Haṇṇu Kaḍeyoḷagiralāgi: The ripened fruit of divine realization that lies at the ultimate summit cannot be spoken in mere words...

Maḍadi Tānorvaḷada Kaṇḍu Grahisalke: ...when the intellect/soul (*Madadī*) perceives and grasps it within...

Nuḍiyōḷagāgi Mereyittu: ...that supreme truth shines effortlessly from within her speech/being.

Detailed Explanation: Spiritual enlightenment (*the spiritual fruit*) is indescribable and lies at the apex of yogic experience. When the seeker's inner soul grasps this unutterable reality, it transcends normal language and manifests as divine illumination through every word and action.

Stanza 14

Transliteration:

Kaṅgaḷa Nōṭadi Karagitenṇaya Manavu

Tiṅgaḷa Sūḍidabhavane | Nīnīga

Hiṅgadenage Dayavāgō || 14 ||

Meaning:

Line-by-line breakdown:

Kaṅgaḷa Nōṭadi Karagitenṇaya Manavu: At the mere glimpse/gaze of Your divine form, my mind melted away...

Tiṅgaḷa Sūḍidabhavane: ...Oh Lord Shiva, adorned with the crescent moon on Your head!

Nīnīga Hiṅgadenage Dayavāgō: ...Please bestow Your unending grace upon me right now without ever leaving me.

Detailed Explanation: This is a poignant prayer of intense devotion (*Bhakti*). Catching a vision of Lord Shiva (*Tiṅgaḷa Sūḍidabhava*—the moon-adorned Lord), her ego and individual mind dissolve completely. She surrenders entirely, praying for His perpetual grace and companionship.

Stanza 15

Transliteration:

Nūreṇṭu Maṇigaḷa | Mūru Bhāgava Māḍi

Mūru Puruṣarige Aḷavaḍisi | Mūvaranu

Sēri Nānaḷidu Bayalāde || 15 ||

Meaning:

Line-by-line breakdown:

Nūreṇṭu Maṇigaḷa Mūru Bhāgava Māḍi: Dividing the 108 beads/elements into three equal parts...

Mūru Puruṣarige Aḷavaḍisi: ...attributing them to the three powers/states (*Brahma, Vishnu, Rudra* or *Sattwa, Rajas, Tamas*)...

Mūvaranu Sēri Nānaḷidu Bayalāde: ...merging beyond all three, my individual self dissolved and merged into the vast cosmic void (*Bayalu*).

Detailed Explanation: Using numerological and yogic riddles (108 tattvas/beads categorized into 3 domains), Akka Mahadevi describes transcending the three gunas (*Sattwa, Rajas, Tamas*) and three realms (*Bhur, Bhuvā, Swah*). By going beyond these triads, her individual identity melted away, dissolving into the supreme non-dual void (*Bayalu* | *Nirguna Brahman*).

Stanza 16

Transliteration:

Ondu Ratnavu Tānu Munde Īrārāgi

Kundadaivattu Teranāda | Ratnavudu

Sanditu Enna Manadoḷu || 16 ||

Meaning:

Line-by-line breakdown:

Ondu Ratnavu Tānu Munde Īrārāgi: The single primal jewel (*Atman*) expanded into twelve (12 *Adityas/nadis*)...

Kundadaivattu Teranāda: ...and further manifested as fifty flawless variations (the 50 alphabets/matrikas/vibrations)...

Ratnavudu Sanditu Enna Manadoḷu: ...that ultimate, flawless jewel has now integrated and settled in my mind.

Detailed Explanation: This stanza addresses yogic metaphysics: the single soul/gem (*Paramatma*) manifests as the 12 cosmic principles/zodiacs/nadis and the 50 primordial sound vibrations (*Matrikas* of Sanskrit). Akka Mahadevi states that this entire cosmic matrix of sound and light has now unified inside her own consciousness.

Stanza 17

Transliteration:

Ūroḷage Āduva | Māriya Hiḍitandu

Bhārikōḷavanaḷavaḍisi | Ā Pura

Māridenu. Obba Caduraṅge || 17 ||

Meaning:

Line-by-line breakdown:

Ūroḷage Āduva Māriya Hiḍitandu: Capturing the pestilence/demoness (*Mari* = sensory passions/illusions) roaming inside the town (the body)...

Bhārikōḷavanaḷavaḍisi: ...shackling her in heavy iron fetters of discipline and restraint...

Ā Pura Māridenu Obba Caduraṅge: ...I sold off that entire city/body to a wise, clever Master (the Guru/Shiva).

Detailed Explanation: Here, "Mari" symbolizes destructive passions and worldly distractions inside the body-town. Akka Mahadevi caught these unruly urges, bound them with yogic discipline (*Yama and Niyama*), and dedicated/surrendered her entire physical city (*Puram*) to the ultimate wise master—Lord Shiva.

Stanza 18

Transliteration:

Kōṭi Raviśaśigalige Mīṭida Prabhe Bandu

Nāṭittu Enna Manadoḷage | Ada Kaṇḍu

Dāṭidenu Bhavada Kuṇigaḷanu || 18 ||

Meaning:

Line-by-line breakdown:

Kōṭi Raviśaśigalige Mīṭida Prabhe Bandu: A radiant splendor surpassing the brilliance of millions of suns and moons...

Nāṭittu Enna Manadoḷage: ...struck and pierced deep into my inner mind...

Ada Kaṇḍu Dāṭidenu Bhavada Kuṇigaḷanu: ...beholding this divine light, I crossed over the treacherous pits of worldly rebirth (*Bhava*).

Detailed Explanation: This stanza depicts the moment of supreme enlightenment (*Kundalini Awakening / Sahasrara Experience*). The inner divine light that shines brighter than a crore of suns and moons illumines her consciousness. Empowered by this mystical vision, she easily leaps over the pits of worldly suffering, birth, and death.

Stanza 19

Transliteration:

Ambaradoḷagaṇa | Tumbida Koḍanukki

Kumbhiniya Mēle Suriyalu | Mānavaru

Sāmbalōka Teraḷidaru || 19 ||

Meaning:

Line-by-line breakdown:

Ambaradoḷagaṇa Tumbida Koḍanukki: When the filled pitcher in the inner sky (*Sahasrara / Chidakasha*) overflowed...

Kumbhiniya Mēle Suriyalu: ...and poured its divine nectar (*Amrita*) down upon the earth (the physical body)...

Mānavaru Sāmbalōka Teraḷidaru: ...the mortals (devotees) transcended mortality and departed to the abode of Lord Shiva (*Samba Loka*).

Detailed Explanation: This verse describes the downpour of spiritual nectar (*Amrita Varshini*). When the vessel of consciousness at the crown chakra (*Sahasrara* in the *Ambara*) overflows, it bathes the physical vessel (*Kumbhini*). Those who

drink this divine nectar gain immortality and reach *Samba Loka*
(the cosmic realm of Lord Shiva).

Stanza 20

Transliteration:

Moreva Nādava Kēḷi Uriva Jyōtiya Nōḍi

Surivāmṛtavanu Saviduṇḍu | Kāraṇa

Toredanō Janana Maraṇagaḷa || 20 ||

Meaning:

Line-by-line breakdown:

Moreva Nādava Kēḷi: Hearing the resounding inner cosmic sound (*Anahata Nada*)...

Uriva Jyōtiya Nōḍi: ...beholding the blazing divine inner flame (*Atma Jyoti*)...

Surivāmṛtavanu Saviduṇḍu: ...and tasting the continuously showering nectar of bliss (*Amrita*)...

Kāraṇa Toredanō Janana Maraṇagaḷa: ...for this very reason, the seeker abandoned and transcended the cycle of birth and death forever.

Detailed Explanation: This stanza summarizes the three classic milestones of supreme Yogic realization:

Hearing the primordial sound (*Nada*),

Seeing the divine inner light (*Jyoti*), and

Tasting the divine bliss (*Amrita*). Having experienced these three, the Yogi is liberated from the relentless cycle of birth and death (*Samsara*).

Stanza 21

Transliteration:

Aṣṭadikkali Śakti | Aṣṭarudraru Mūrti

Aṣṭadīkṣpālārādigaḷa | Naḍuvirda

Kaṭṭāṇi Mutta Baraseḷede || 21 ||

Meaning:

Line-by-line breakdown:

Aṣṭadīkkali Śakti Aṣṭarudraru Mūrti: Encircled by the divine powers (*Shaktis*) in the eight directions and the forms of the eight Rudras (*Ashta Rudras*)...

Aṣṭadīkṣpālārādigaḷa Naḍuvirda: ...and surrounded by the eight directional guardians (*Dikpalas*)...

Kaṭṭāṇi Mutta Baraseḷede: ...I drew near and firmly embraced the pristine, unblemished pearl (the divine Atman / Supreme Light) stationed at the very center.

Detailed Explanation: This verse describes reaching the innermost spiritual core. Surrounded by the eight cosmic guards, powers, and directional manifestations (*Ashta Dikpalas / Rudras*), lies the central divine pearl (*Kaṭṭāṇi Muttu*—the soul/Linga). Through deep absorption, the practitioner bypasses these peripheral cosmic forces and merges directly with this central pearl of pure consciousness.

Stanza 22

Transliteration:

Ombattu Vejjada | Imbugaḷa Balivutta

Tumbi Suṣummeyōḷu Ghanava | Nōḍalke

Kumbhadoḷamṛta Suriyittu || 22 ||

Meaning:

Line-by-line breakdown:

Ombattu Vejjada Imbugaḷa Balivutta: Sealing and restraining the nine apertures/gates of the body (*Navadwara*)...

Tumbi Suṣummeyōḷu Ghanava Nōḍalke: ...and ascending fully through the central energy channel (*Sushumna Nadi*) to gaze upon the Absolute (*Ghana*)...

Kumbhadoḷamṛta Suriyittu: ...the divine vessel (the crown chakra / *Sahasrara*) showered the nectar of immortality (*Amrita*).

Detailed Explanation: This stanza outlines classic Pranayama and Kundalini practice. By closing sensory outlets (*Pratyahara*) and channeling the vital life force through the central channel (*Sushumna*), the seeker reaches the summit of awareness, causing the spiritual pot (*Kumbha* / *Sahasrara*) to overflow with divine nectar (*Amrita*).

Stanza 23

Transliteration:

Āru Mukhada Mutta | Nīroḷagirisalke

Nīraḷidu Muttu Uḷiyitu | Ā Mutta

Sērisidennenna Uradalli || 23 ||

Meaning:

Line-by-line breakdown:

Āru Mukhada Mutta Nīroḷagirisalke: When the six-faced pearl (representing the six chakras / *Shat-Chakras*) was immersed in the waters of worldliness/elements...

Nīraḷidu Muttu Uḷiyitu: ...the water evaporated and dissolved, while the pure pearl remained indestructible...

Ā Mutta Sērisidennenna Uradalli: ...and I cherished and enshrined that eternal pearl within my heart/chest.

Detailed Explanation: The "six-faced pearl" signifies the purified subtle energy centers (*Shat-Chakras*). When tested in the material elements (*water*), worldly illusions dissolve (*Nīraḷidu*), while the imperishable spiritual truth (*Muttu*) shines intact. Akka Mahadevi enshrines this eternal realization forever within her heart.

Stanza 24

Transliteration:

Uppara Guḍi Mēle Sarpanu Heḍeyetti

Eppattu Puravanagiduṇḍu | Daṇiyade

Kappeya Śirava Muriyittu || 24 ||

Meaning:

Line-by-line breakdown:

Uppara Guḍi Mēle Sarpanu Heḍeyetti: Atop the elevated upper chamber (the crown of the head / *Sahasrara*), the serpent (*Kundalini Shakti*) uncoiled its hood...

Eppattu Puravanagiduṇḍu Daṇiyade: ...it swallowed and absorbed all the seventy-two thousand energy channels (*Nadis*)...

Kappeya Śirava Muriyittu: ...and effortlessly broke the head of the frog (the restless, jumping mind).

Detailed Explanation: A vivid allegory of Kundalini awakening. The serpent (*Kundalini*) raises its hood to the highest realm (*Sahasrara*). It consumes the entire network of subtle nadis (72,000 *Nadis*), purifying them, and slays the "frog"—which symbolizes the jumpy, unstable mind—bringing absolute mental stillness.

Stanza 25

Transliteration:

Hittala Bāgila Teredu Sattātana Eccarisi

Hettammaṇa Kareva Piḍiyalke | Avalīga

Ittaḷai Tanna Padakava || 25 ||

Meaning:

Line-by-line breakdown:

Hittala Bāgila Teredu Sattātana Eccarisi: Opening the hidden back door (the subtle *Mooladhara* / secret doorway) and awakening the sleeping soul (*Sattāta*)...

Hettamma Kareva Piḍiyalke: ...and seeking the embrace and call of the Divine Mother (*Adishakti*)...

Avalīga Ittalai Tanna Padakava: ...She lovingly bestowed upon me Her sacred pendant (the mark of supreme grace/realization).

Detailed Explanation: The "back door" is the dormant base chakra (*Mooladhara*). By unlocking this hidden pathway, the dormant consciousness (*Sattāta*) awakens. When the seeker reaches out to the supreme Divine Mother (*Kundalini* / *Primordial Energy*), She blesses the devotee with the ultimate token of divine grace (*Padaka*).

Stanza 26

Transliteration:

Kōṇana Kombina Mēle | Māṇadele Kapiyēri

Jāṇeya Maneyālahogalu | Avaḷeddu

Kōṇana Kāla Muridihaḷu || 26 ||

Meaning:

Line-by-line breakdown:

Kōṇana Kombina Mēle Māṇadele Kapiyēri: The restless monkey (agitated mind/ego) climbed relentlessly onto the horns of the buffalo (ignorance/lethargy)...

Jāṇeya Maneyālahogalu: ...and attempted to enter the home of the Wise Woman (pure Intellect / *Buddhi*)...

Avaḷeddu Kōṇana Kāla Muridihaḷu: ...rising up, she broke the legs of the buffalo (destroying ignorance and taming the wild mind).

Detailed Explanation: This paradox-filled riddle (*Sandhya Bhasha*) uses animals to explain psychological conquest:

Buffalo (*Kona*): Inertia, stupidity, and ignorance (*Tamas*).

Monkey (*Kapi*): Restless thoughts and ego.

Wise Woman (*Janye*): Spiritual awareness and pure intellect. When ego and ignorance try to invade spiritual awareness, awakening intellect rises and paralyzes ignorance (*breaks the buffalo's leg*), making the mind docile.

Stanza 27

Transliteration:

Hēmakūṭada Tudige | Ā Mahāgajavēri

Sōmana Kaḷeya Saviduṇḍu | Madavēri

Kāmana Piḍidu Baḍiyittu || 27 ||

Meaning:

Line-by-line breakdown:

Hēmakūṭada Tudige Ā Mahāgajavēri: Mounting the great elephant (the mighty mind/Prana) to the peak of Mount Hemakuta (the summit of consciousness)...

Sōmana Kaḷeya Saviduṇḍu Madavēri: ...it drank and savored the divine nectar of the moon (*Soma / Bliss*), becoming intoxicated with spiritual ecstasy...

Kāmana Piḍidu Baḍiyittu: ...and in that divine intoxication, it struck down and destroyed *Kama* (lust and desire).

Detailed Explanation: "Hemakuta" represents the highest state of meditation (*Sahasrara*). The "great elephant" is the disciplined Prana/mind. Reaching the peak, it tastes the cooling, divine nectar (*Soma*). Intoxicated by this bliss, the mind completely annihilates lust, temptation, and worldly desires (*Kama*).

Stanza 28

Transliteration:

Paścimada Koḷadalli Acca Tāvareyarali

Niścaḷada Gandhaveseyalke | Ada Kaṇḍu

Saccitta Bhramaraveragittu || 28 ||

Meaning:

Line-by-line breakdown:

Paścimada Koḷadalli Acca Tāvareyarali: In the western pond (the posterior subtle center / *Ajna Chakra* / *Sahasrara*), a pristine lotus bloomed...

Niścaḷada Gandhaveseyalke: ...emitting the unshakeable, silent fragrance of peace...

Ada Kaṇḍu Saccitta Bhramaraveragittu: ...beholding it, the bee of pure mind (*Sat-Chitta*) swooped down and absorbed itself in that fragrance.

Detailed Explanation: In yogic geography, the "West" (*Paschima*) refers to the subtle internal spiritual plane (*Sushumna* / *Sahasrara*). When the lotus of high consciousness blooms there, it radiates serene peace (*Nischala Gandha*). The seeker's purified mind (*Saccitta Bhramara*) acts like a honeybee, alighting on this divine flower and losing itself in bliss.

Stanza 29

Transliteration:

Navapuradoḷagondū | Navaratna Beleyāge

Navanāriyaru Ada Kaṇḍu | Koḷalāgi

Bhavasūtra Haridu Bayalāde || 29 ||

Meaning:

Line-by-line breakdown:

Navapuradoḷagondū Navaratna Beleyāge: When a priceless, radiant gem manifest in the city of nine gates (the physical body)...

Navanāriyaru Ada Kaṇḍu Koḷalāgi: ...and the nine maiden-senses (*Navanariyaru*) recognized and embraced its immense value...

Bhavasūtra Haridu Bayalāde: ...the binding threads of worldly rebirth (*Bhava Sutra*) snapped, and I merged into the absolute void (*Bayalu*).

Detailed Explanation: Within the nine-gated body (*Navapura*), the priceless gem of Self-knowledge (*Atma Ratna*) shines forth. When the nine senses (*Navanari*) bow to this inner jewel instead of wandering outward, worldly bondage is severed, and the soul dissolves into infinite emptiness (*Bayalu*).

Stanza 30

Transliteration:

Beṭṭada Mēlgiccu | Suṭṭitu Kānanava

Aṣṭamṛgajātiyaḷidavu | Ada Kaṇḍu

Baṭṭabayaloḷage Meredenu || 30 ||

Meaning:

Line-by-line breakdown:

Beṭṭada Mēlgiccu Suṭṭitu Kānanava: The blazing wildfire atop the mountain burnt down the dense forest...

Aṣṭamṛgajātiyaḷidavu: ...and destroyed all eight species of wild beasts...

Ada Kaṇḍu Baṭṭabayaloḷage Meredenu: ...witnessing this complete clearance, I shone triumphantly in the vast, open expanse (*Batta Bayalu*).

Detailed Explanation:

Mountain (*Betta*): High state of consciousness.

Wildfire (*Giccu*): The fire of spiritual knowledge (*Jnānāgni*).

Forest (*Kanana*): Accumulated karmas and worldly illusions.

Eight Wild Beasts (*Ashta Mruga*): The eight worldly passions/fetters (*Ashta Madas* / *Ashta Pashas* like pride, jealousy, fear, greed, etc.). The fire of spiritual realization burns away the dense jungle of ignorance and slays all eight worldly beasts, leaving the seeker triumphantly liberated in the boundless open void (*Batta Bayalu*).

Stanza 31

Transliteration:

Koṇḍakke Bīḷvantha | Laṇḍastrīyaḷu Tānu

Daṇḍeya Kuṇike Saḍilisalu | Koṇḍada

Keṇḍadoḷagāgi Muḷugidaḷu || 31 ||

Meaning:

Line-by-line breakdown:

Koṇḍakke Bīḷvantha Laṇḍastrīyaḷu Tānu: The stubborn, unyielding woman (representing the egoistic mind / *Ahamkara*) heading toward the sacrificial fire pit...

Daṇḍeya Kuṇike Saḍilisalu: ...as she loosened the binding rope of worldly attachment...

Koṇḍada Keṇḍadoḷagāgi Muḷugidaḷu: ...plunged deep into the burning embers of the sacred pit and dissolved entirely.

Detailed Explanation: Using a bold metaphor, Akka Mahadevi describes the self-immolation of the ego. The stubborn mind (*Laṇḍastrī*), bound by worldly attachments (*Kuṇike*), breaks free from those ropes and willingly leaps into the blazing pit of divine knowledge (*Jnānāgni*), burning away all ego and merging into pure divinity.

Stanza 32

Transliteration:

Kuṇḍaliya Sarpana | Tuṇḍa Mēlake Negeye

Maṇḍalavu Mūru Beḷagāgi | Uriyuva-

Khaṇḍajyōtiyoḷu Bayalāde || 32 ||

Meaning:

Line-by-line breakdown:

Kuṇḍaliya Sarpana Tuṇḍa Mēlake Negeye: As the coiled serpent (*Kundalini Shakti*) leaps upward...

Maṇḍalavu Mūru Beḷagāgi: ...illuminating the three cosmic spheres (*Agni, Surya, and Soma Mandalas*)...

Uriyuvakhaṇḍajyōtiyoḷu Bayalāde: ...I merged into that blazing, eternal, unbroken Light (*Akhanda Jyoti*) and dissolved into the ultimate Void (*Bayalu*).

Detailed Explanation: This stanza outlines the climax of Kundalini Yoga. When the coiled subtle energy (*Kundalini*) pierces through the three subtle mandalas (*Fire, Sun, and Moon spheres*), it ignites the unbroken divine light (*Akhanda Jyoti*). Beholding this light, the seeker's individual identity dissolves into the boundless supreme expanse (*Bayalu*).

Stanza 33

Transliteration:

Aṣṭāvaraṇada Haṇṇu | Baṭṭabayaloḷagiralu

Aṣṭāṅgayōgavanu Māḍi | Baḷaluvaru

Dr̥ṣṭiyoḷagiruvudanu Maretu || 33 ||

Meaning:

Line-by-line breakdown:

Aṣṭāvaraṇada Haṇṇu Baṭṭabayaloḷagiralu: While the ripened fruit of the eight safeguards (*Ashtavarana*—Guru, Linga, Jangama, etc.) shines clearly in the open void...

Aṣṭāṅgayōgavanu Māḍi Baḷaluvaru: ...ignorant seekers exhaust themselves practicing complex eightfold yoga (*Ashtanga Yoga*)...

Dr̥ṣṭiyolaḡiruvudanu Maretu: ...completely forgetting that the Supreme is already present right before their inner vision.

Detailed Explanation: Akka Mahadevi compares mechanical yoga with direct spiritual realization (*Ashtavarana*). While people tire themselves performing external postures and rituals of *Ashtanga Yoga*, they miss the divine reality already residing within their own direct perception and heart.

Stanza 34

Transliteration:

Nela Nilla Tōṭadali | Eleyilla Giḡa Huṭṭi

Phalavilla Haṇṇu Keḡeraralu | Ada Kaṇḡu

Melalilla Hōgi Savidihenu || 34 ||

Meaning:

Line-by-line breakdown:

Nela Nilla Tōṭadali Eleyilla Giḡa Huṭṭi: In a soil-less garden (the realm of pure consciousness / *Chidakasha*), a leaf-less plant grew...

Phalavilla Haṇṇu Keḡeraralu: ...and bore a seedless, timeless fruit...

Ada Kaṇḡu Melalilla Hōgi Savidihenu: ...seeing this, I went and tasted that unearthly fruit without chewing (absorbing its bliss purely in spirit).

Detailed Explanation: A riddle of transcendent bliss (*Sandhya Bhasha*). The "soil-less garden" is the unmanifest realm (*Nirguna*). The "fruit" is divine wisdom (*Ananda/Jnana*). This spiritual sweetness cannot be consumed physically (*chewed*); it is experienced purely through soul realization.

Stanza 35

Transliteration:

Saptasāḡara Batti | Hattu Haṁseyu Sattu

Muttu Māṇikavu Taledōre | Adakaṇḍu

Sattavanu Eddu Kuṇida || 35 ||

Meaning:

Line-by-line breakdown:

Saptasāgara Batti Hattu Haṁseyu Sattu: As the seven worldly oceans (the 7 dhātus/passions) dried up and the ten swans (the 10 vital pranas) stilled/transcended...

Muttu Māṇikavu Taledōre: ...the precious pearl and ruby (the inner divine soul/Linga) revealed itself...

Adakaṇḍu Sattavanu Eddu Kuṇida: ...beholding this, the one who was dead to worldliness rose up and danced in ecstasy!

Detailed Explanation: When the oceans of sensory illusion dry up and the restless vital breaths (*Pranas*) become completely still, the hidden gem of Self-knowledge reveals itself. The seeker—dead to the material world—awakens into eternal spiritual life and dances in divine joy.

Stanza 36

Transliteration:

Hattu Sāgaradalli | Matte Snānava Māḍi

Mattondu Terada Uṇisugaḷa | Nānuṇḍu

Kattaleyaḷidu Beḷagāde || 36 ||

Meaning:

Line-by-line breakdown:

Hattu Sāgaradalli Matte Snānava Māḍi: Bathing in the ten oceans (purifying through the ten senses and spiritual channels)...

Mattondu Terada Uṇisugaḷa Nānuṇḍu: ...and partaking of a unique, divine feast (the nectar of spiritual awareness)...

Kattaleyaḷidu Beḷagāde: ...my inner darkness vanished, and I became pure radiant light.

Detailed Explanation: By cleansing consciousness in the sacred waters of inner purification and consuming divine nectar (*Amrita*), the ignorance (*Kattale*) of lifetimes vanishes, transforming the seeker into pure illumination (*Beḷagāde*).

Stanza 37

Transliteration:

Kartṛ Śrīgururāya | Muttina Kavacava

Artiyindenage Aḷavaḍise | Adarinda

Kittenu Māyābalegaḷanu || 37 ||

Meaning:

Line-by-line breakdown:

Kartṛ Śrīgururāya Muttina Kavacava: When my supreme Master, the holy Guru, lovingly bestowed upon me an armor of pearls (divine wisdom and grace)...

Artiyindenage Aḷavaḍise: ...and fitted it snugly upon me with deep affection...

Adarinda Kittenu Māyābalegaḷanu: ...I used it to tear apart and shatter the nets of worldly illusion (*Maya*).

Detailed Explanation: Akka Mahadevi attributes her ultimate victory over material delusion (*Maya*) to the grace of her Guru. The Guru gave her an impenetrable "armor of pearls" (*wisdom/mantra/grace*), enabling her to break free from worldly bondage.

Stanza 38

Transliteration:

Naḍeve Liṅgada Kūḍe | Nuḍive Liṅgada Kūḍe

Eḍaviḍade Barpa Viṣayādi | Bhōgava

Nūḍuve Liṅgamukhagaḷge || 38 ||

Meaning:

Line-by-line breakdown:

Nāḍeve Liṅgada Kūḍe Nuḍive Liṅgada Kūḍe: I walk in union with the Linga, I speak in union with the Linga...

Eḍaviḍade Barpa Viṣayādi Bhōgava: ...and whatever sensory experiences or pleasures arrive unceasingly...

Nūḍuve Liṅgamukhagaḷge: ...I offer them all directly into the mouth of the divine Linga.

Detailed Explanation: This stanza expresses absolute, living monism (*Sarvam Lingamayam*). Every action, movement, and word becomes a divine communion. Rather than indulging in sensory pleasures for personal enjoyment, she surrenders all perceptions as offerings to the Linga inside her.

Stanza 39

Transliteration:

Ombattu Caudada | Umbukuḍuva Maneyannu

Nambadale Kaḍege Toḍagisi | Mundana

Sambhramada Manege Nāḍedeenu || 39 ||

Meaning:

Line-by-line breakdown:

Ombattu Caudada Umbukuḍuva Maneyannu: Without putting faith in this house of nine chambers (the physical body with 9 gates) that demands food and drink...

Nambadale Kaḍege Toḍagisi: ...I detached myself from it and set it aside...

Mundana Sambhramada Manege Nāḍedeenu: ...and walked toward the glorious, eternal home ahead (the abode of Shiva / *Mukti*).

Detailed Explanation: She recognizes the physical body (*nine-chambered house*) as temporary and dependent on worldly sustenance. Discarding attachment to it, she walks fearlessly

toward the permanent, joyful mansion of liberation (*Samba Loka / Bayalu*).

Stanza 40

Transliteration:

Guruve Nannaya Kāya | Haranennaya Manavu

Parama Jaṅgamave Anubhāva | Mukhavenna

Iravelle Liṅgamayavembe || 40 ||

Meaning:

Line-by-line breakdown:

Guruve Nannaya Kāya: My physical body is dedicated to and transformed into the Guru...

Haranennaya Manavu: My mind has merged into Lord Hara (Shiva)...

Parama Jaṅgamave Anubhāva Mukhavenna: My inner spiritual realization (*Anubhava*) and expression are dedicated to the supreme Jangama (the living divine)...

Iravelle Liṅgamayavembe: ...I proclaim that my entire existence is completely saturated with the Linga (*Lingamaya*).

Detailed Explanation: In this concluding stanza of supreme realization, Akka Mahadevi proclaims the total integration of the **Guru-Linga-Jangama** Trinity within her own being. Her body is the Guru, her mind is Hara, and her inner experience is Jangama—her entire existence has become a manifestation of the Supreme Divine (*Lingamaya*).

Stanza 41

Transliteration:

Uṭṭa Sīreya Sīli | Toṭṭa Toḍigeya Muridu

Biṭṭehenu Nānu Biḍumuḍiya | Ele Dēva

Koṭṭihenenna Tanumanava || 41 ||

Meaning:

Line-by-line breakdown:

Uṭṭa Sireya Sīḷi Toṭṭa Toḍigeya Muridu: Tearing the worn sari, breaking the ornaments worn...

Biṭṭehenu Nānu Biḍumuḍiya: ...I have let loose my hair in total renunciation...

Ele Dēva Koṭṭihenenna Tanumanava: ...Oh Lord! I have surrendered my body and mind completely to You.

Detailed Explanation: This verse captures Akka Mahadevi's radical social and spiritual detachment. Stripping away external social norms, garments, and bodily adornments (*social modesty/ego*), she lets her hair loose (*Biḍumuḍi*) and offers her body and soul entirely to Chennamallikarjuna as a pure, unblemished bride of God.

Stanza 42

Transliteration:

Saḍacakradoḷagaṇa | Saḍuvidha Liṅgakke

Saḍuvidhēndriyava | Mukhamāḍi Viṣayagaḷa

Saḍubhaktiyindalōḍutihenu || 42 ||

Meaning:

Line-by-line breakdown:

Saḍacakradoḷagaṇa Saḍuvidha Liṅgakke: To the six forms of Linga residing within the six chakras (*Shat-Chakras*)...

Saḍuvidhēndriyava Mukhamāḍi Viṣayagaḷa: ...making the six sensory organs the channels (*mouths*) for worship...

Saḍubhaktiyindalōḍutihenu: ...I feed the sensory experiences as offerings with sixfold devotion (*Shat-Bhakti*).

Detailed Explanation: Here begins the internal *Shat-Sthala* / *Shat-Chakra* worship (*Indriya-Arpana*). Rather than suppressing the senses, the seeker transforms every sensory perception (smell, taste, sight, touch, sound, mind) into a holy offering to the six internal forms of Linga residing in the six energy centers.

Stanza 43

Transliteration:

Ādhāradoḷagaṇa | Ādiya Liṅgakke

Mēdiniya Ghrāṇamukhamāḍi | Gaṁdhavanu

Mōdadinda Koḍuva Sadbhakta || 43 ||

Meaning:

Line-by-line breakdown:

Ādhāradoḷagaṇa Ādiya Liṅgakke: To the primordial *Ishtalinga* (*Achara Linga*) in the root chakra (*Muladhara Chakra*)...

Mēdiniya Ghrāṇamukhamāḍi: ...making the sense of smell (*Ghrana*, associated with the earth element / *Medini*) the offering channel...

Gaṁdhavanu Mōdadinda Koḍuva Sadbhakta: ...the true devotee (*Sadbhakta*) joyfully offers all pleasing fragrances.

Detailed Explanation: In the *Muladhara Chakra* (Earth element), resides the *Achara Linga*. The true seeker converts the sense of smell into a doorway of worship, offering all pure aromas of creation to the divine at the base chakra.

Stanza 44

Transliteration:

Āresaḷa Kamalada | Kartṛ Guru Liṅgakke

Sārajihveyanu Mukhamāḍi | Rasagaḷa

Pūraisikoḍuva Nijaniṣṭha || 44 ||

Meaning:

Line-by-line breakdown:

Āresaḷa Kamalada Kartṛ Guru Liṅgakke: To the Master *Gurutva/Gura-Linga* in the six-petaled lotus (*Swadhisthana Chakra*)...

Sārajihveyanu Mukhamāḍi: ...making the subtle tongue (*Jihva*, associated with the water element) the channel...

Rasagaḷa Pūraisikoḍuva Nijaniṣṭha: ...the steadfast practitioner (*Nijanistha*) offers all refined tastes and pleasures.

Detailed Explanation: In the six-petaled *Swadhisthana Chakra* (Water element), dwells the *Gura-Linga*. The true devotee uses the tongue not for sensual gluttony, but as an altar to offer every taste to the Divine.

Stanza 45

Transliteration:

Hattesaḷa Kamalada | Kartṛśivaliṅgakke

Matte Nētragaḷa Mukhamāḍi | Rūpina

Tuttugaḷa Koḍuvanavadhāni || 45 ||

Meaning:

Line-by-line breakdown:

Hattesaḷa Kamalada Kartṛśivaliṅgakke: To the *Shivalinga* (*Shiva Linga*) in the ten-petaled lotus (*Manipura Chakra*)...

Matte Nētragaḷa Mukhamāḍi: ...making the eyes (*Netra*, associated with the fire element) the channel...

Rūpina Tuttugaḷa Koḍuvanavadhāni: ...the mindful seeker (*Avadhan*) feeds visual forms as offerings.

Detailed Explanation: At the ten-petaled solar plexus (*Manipura Chakra* / Fire element), dwells the *Shiva Linga*. The attentive seeker (*Avadhan*) views all forms in creation as manifestations of the Divine, offering every visual sight to the inner Linga.

Stanza 46

Transliteration:

Dvādaśadaḷa Kamalada | Lāda Charaliṅgake

Sādaradi Tvakka Mukhamāḍi | Sparuśanadi

Svādavanu Koḍuvananubhāvi || 46 ||

Meaning:

Line-by-line breakdown:

Dvādaśadaḷa Kamalada Lāda Charaliṅgake: To the mobile *Chara Linga* (*Jangama Linga*) in the twelve-petaled lotus (*Anahata Chakra*)...

Sādaradi Tvakka Mukhamāḍi: ...reverently making the skin/tactile sense (*Tvak*, associated with air element) the channel...

Sparuśanadi Svādavanu Koḍuvananubhāvi: ...the enlightened mystic (*Anubhavi*) offers the sweetness of touch.

Detailed Explanation: In the heart center (*Anahata Chakra* / Air element), resides the *Chara Linga*. The mystic offers every sensation of touch as a loving, sacred communion to the Linga.

Stanza 47

Transliteration:

Ṣōḍaśa Kamalada | Lāḍuva Liṅgakke

Gāḍhadim Śrōtramukhamāḍi | Śabdavanu

Nīḍi Koḍutirpa Pariṇāmi || 47 ||

Meaning:

Line-by-line breakdown:

Ṣōḍaśa Kamalada Lāḍuva Liṅgakke: To the vibrant *Prasadalinga* in the sixteen-petaled lotus (*Vishuddhi Chakra*)...

Gāḍhadim Śrōtramukhamāḍi: ...intensely making the ears (*Shrotra*, associated with ether/space element) the channel...

Śabdavanu Nīḍi Koḍutirpa Pariṇāmi: ...the transformed seeker (*Parinami*) offers all sounds and words.

Detailed Explanation: In the sixteen-petaled throat center (*Vishuddhi Chakra* / Space element), dwells the *Prasada Linga*. The spiritually transformed seeker listens to all sounds and words as sacred sound (*Nada*), surrendering sound perception back to the Divine.

Stanza 48

Transliteration:

Dvidalatrikūṭadali | Hudugida Mahāliṅgakke

Sadamala Hṛdayamukhamāḍi | Tṛptiyanu

Oḍagi Koḍutihanu Samarasanu || 48 ||

Meaning:

Line-by-line breakdown:

Dvidalatrikūṭadali Hudugida Mahāliṅgakke: To the *Maha Linga* hidden within the two-petaled center at the brow junction (*Ajna Chakra* / *Trikuta*)...

Sadamala Hṛdayamukhamāḍi: ...making the pure, immaculate heart/mind the offering channel...

Tṛptiyanu Odagi Koḍutihanu Samarasanu: ...the unified soul (*Samarasa*) provides absolute spiritual satisfaction and contentment.

Detailed Explanation: At the third eye (*Ajna Chakra / Trikuta*), resides the supreme *Mahalinga*. Making the purified intellect and heart the final channel, the practitioner achieves total integration (*Samarasa*), experiencing ultimate divine fulfillment.

Stanza 49

Transliteration:

Aṅgadāśeyanaḷidu | Liṅgadāśeyavuḷidu

Saṁgasudheyanē Naliduṇḍu | Tanumanada

Bhaṅgavanu Haridu Sukhīyāde || 49 ||

Meaning:

Line-by-line breakdown:

Aṅgadāśeyanaḷidu Liṅgadāśeyavuḷidu: Eradicating bodily/mortal cravings and retaining only the longing for the Linga...

Saṁgasudheyanē Naliduṇḍu: ...joyfully partaking of the sweet nectar of divine union (*Sanga Sudhe*)...

Tanumanada Bhaṅgavanu Haridu Sukhīyāde: ...I destroyed the afflictions and suffering of body and mind, becoming eternally joyful.

Detailed Explanation: By renouncing bodily attachment (*Anga*) and anchoring the soul entirely in divine desire (*Linga*), Akka Mahadevi tastes the nectar of communion (*Sanga Sudhe*). All dualities, anxieties, and afflictions of the mind and body vanish, resulting in supreme bliss.

Stanza 50

Transliteration:

Guru Nimma Caraṇava | Mareyenu, Maredaḍe

Parabhavada Bādhe Baralayya | Kaḍeyalli

Doreye Narakadoḷu Tuḷiyayya || 50 ||

Meaning:

Line-by-line breakdown:

Guru Nimma Caraṇava Mareyenu: Oh Master! I shall never forget Your holy feet...

Maredaḍe Parabhavada Bādhe Baralayya: ...if I ever forget Them, let the agony of rebirth and humiliation fall upon me!

Kaḍeyalli Doreye Narakadoḷu Tuḷiyayya: ...Oh supreme King, if I stray, crush and push me into the depths of hell!

Detailed Explanation: In this closing verse of absolute surrender and humility, Akka Mahadevi pledges eternal devotion to her Guru. She states that living without remembrance of the divine Master is worse than hell itself, declaring that her soul's only refuge and purpose is constant remembrance of the Guru's lotus feet.

Stanza 51

Transliteration:

Naḍevalli Nuḍivalli | Uḍuvalli Umballi

Biḍenayya Nimma Caraṇavanu | Ī Chalava

Kaḍemuṭṭisenage Gururāya || 51 ||

Meaning:

Line-by-line breakdown:

Naḍevalli Nuḍivalli Uḍuvalli Umballi: While walking, speaking, dressing, or eating...

Biḍenayya Nimma Caraṇavanu: ...Oh Lord, I shall never abandon Your holy feet!

Ī Chalava Kaḍemuṭṭisenage Gururāya: ...Oh Supreme Master, give me the spiritual resolve to maintain this vow until the very end!

Detailed Explanation: This stanza reflects the principle of **Nitya Kama / Sahaja Samadhi** (uninterrupted divine consciousness in daily life). Akka Mahadevi prays to her Guru that whether she is engaged in worldly actions—walking, talking, wearing clothes, or partaking of food—her awareness should remain locked onto the Divine. She seeks the strength to uphold this resolute spiritual vow (*Chala*).

Stanza 52

Transliteration:

Ghanaguruve Nīyenna | Manadoḷagiru Kaṇḍa

Manava Biṭṭiniya Agalidare | Nimaginnu

Anaghaśivaśaraṇaraḍiyāṇe || 52 ||

Meaning:

Line-by-line breakdown:

Ghanaguruve Nīyenna Manadoḷagiru Kaṇḍa: Oh Exalted Master, behold, abide firmly inside my mind!

Manava Biṭṭiniya Agalidare: ...If I ever abandon this mind-alignment and separate from my Beloved Lord...

Nimaginnu Anaghaśivaśaraṇaraḍiyāṇe: ...I swear by the holy feet of the pure Shivasharanas!

Detailed Explanation: Pledging intimate spiritual love, Akka Mahadevi addresses her Guru/Beloved. She invokes a sacred oath (*Āṇe*) by the feet of all pure Shiva devotees (*Shivasharanas*), affirming that her mind will never stray away from the divine presence dwelling within her heart.

Stanza 53

Transliteration:

Āvāva Bhōgagaḷa | Jīvabhāvadi Nānu

Bhāvisuta Piridu Savidare | Narakada

Bāviyoḷagaddi Tegeyayya || 53 ||

Meaning:

Line-by-line breakdown:

Āvāva Bhōgagaḷa Jīvabhāvadi Nānu: If I ever enjoy worldly pleasures with an egoistic, body-bound identity (*Jeevabhava*)...

Bhāvisuta Piridu Savidare: ...considering them for my personal enjoyment...

Narakada Bāviyoḷagaddi Tegeyayya: ...then plunge me into the pit of hell and pull me back out as punishment!

Detailed Explanation: This verse distinguishes between egoistic enjoyment (*Jeevabhava*) and consecrated enjoyment (*Prasada*). Akka Mahadevi states that if she consumes sensory experiences out of selfish desire or bodily attachment, she deserves to be thrown into hell. Every experience must be dedicated to God first.

Stanza 54

Transliteration:

Guru Koṭṭa Bhōgavanu | Guruvige Nānittu

Gurumukhadinda Odagida | Śēṣavanu

Arivinda Uṇḍu Sukhīyāde || 54 ||

Meaning:

Line-by-line breakdown:

Guru Koṭṭa Bhōgavanu Guruvige Nānittu: Offering back to the Guru all the experiences/enjoyments bestowed by Him...

Gurumukhadinda Odagida Śēṣavanu: ...partaking of the divine remainder (*Prasada/Shesha*) granted by the Guru...

Arivinda Uṇḍu Sukhīyāde: ...I consumed it with supreme awareness (*Aruvu*) and attained ultimate bliss!

Detailed Explanation: Here, Akka Mahadevi explains the secret of **Prasadi Sthala**. Whatever the world offers is first surrendered back to the Divine (*Guru*). Consuming only the sanctified remains (*Shesha*) with intuitive wisdom (*Aruvu*), worldly enjoyment transforms into spiritual liberation (*Mukti*), freeing her from karmic bondage.

Stanza 55

Transliteration:

Liṅgavu Bandenna Aṅgadoḷu Nelasalu

Saṅgadoḷ Jyo tiro pāda Kāraṇadi

Iṅgidavu Enna Bhavabhavavu || 55 ||

Meaning:

Line-by-line breakdown:

Liṅgavu Bandenna Aṅgadoḷu Nelasalu: When the divine Linga entered and established Itself within my body (*Anga*)...

Saṅgadoḷ Jyōtirōpāda Kāraṇadi: ...and merged with me in the form of supreme Divine Light (*Jyoti*)...

Iṅgidavu Enna Bhavabhavavu: ...all my accumulated past births and karmic cycles dissolved completely!

Detailed Explanation: Describes the transformative state of **Pranalinga**. When the divine presence (*Ishtalinga* / *Pranalinga*) takes residence in the seeker's body (*Anga*), the soul ignites into effulgent Light (*Jyoti*). As a result, the endless cycle of birth, death, and rebirth (*Bhavabhava*) evaporates instantly.

Stanza 56

Transliteration:

Ella Bhōgagaḷalli | Pallavisi Irutiharu

Ballade Avara Pari Bēre | Śaraṇara

Khullamānavaru Jarivaru || 56 ||

Meaning:

Line-by-line breakdown:

Ella Bhōgagaḷalli Pallavisi Irutiharu: True mystics seem to bloom and live amid all worldly pleasures...

Ballade Avara Pari Bēre: ...yet their inner state and way of being is entirely detached and distinct!

Śaraṇara Khullamānavaru Jarivaru: ...Ignorant, petty-minded people (*Khulla*) falsely judge and criticize these Sharana mystics.

Detailed Explanation: A Sharana lives in the world like water on a lotus leaf (*Jalanirlipta*). To the untrained eye, mystics appear to indulge in ordinary worldliness, prompting shallow people (*Khullamanavaru*) to criticize them. However, their internal consciousness remains totally untainted by material desire.

Stanza 57

Transliteration:

Ballavare Ballaru | Ellarige Tīḷiyadu

Kalloḷu Misuniyiruvante | Idaranuva

Ballavarigartha Tīḷiyuvudu || 57 ||

Meaning:

Line-by-line breakdown:

Ballavare Ballaru Ellarige Tīiyadu: Only those who know, truly know; it cannot be understood by everyone...

Kalloḷu Misuniyiruvante: ...just like gold hidden inside raw stone ore...

Idaranuva Ballavarigartha Tīiyuvudu: ...the subtle secret of this state is understood only by enlightened souls.

Detailed Explanation: The path of inner devotion is an esoteric alchemy. Just as pure gold (*Misuni*) remains concealed inside an unrefined rock (*Kallu*), the divinity of a true mystic is hidden beneath an ordinary outer appearance. Only realized souls (*Anubhavis*) can recognize this hidden spiritual state.

Stanza 58

Transliteration:

Nānā Janmagaḷalli | Hīnaḷāgirutiralu

Nīne Bandenna Kaipiḍida | Kāraṇadi

Maunamudriyoḷoḍaverede || 58 ||

Meaning:

Line-by-line breakdown:

Nānā Janmagaḷalli Hīnaḷāgirutiralu: While I was degraded and lost across countless past lives...

Nīne Bandenna Kaipiḍida Kāraṇadi: ...You Yourself came, held my hand, and lifted me up...

Maunamudriyoḷoḍaverede: ...because of which I merged into the state of Silent Unitive Awareness (Maunamudra).

Detailed Explanation: Akka Mahadevi expresses deep gratitude for grace (*Anugraha*). After wandering through degraded lifetimes, the Guru intervened and held her hand. Through this divine grace, she achieved **Maunamudra**—the silent, wordless state of supreme non-dual awareness (*Nirvikalpa Samadhi*).

Stanza 59

Transliteration:

Hindaṇa Bhavavella | Sandihavillige

Mundinnu Nanage Bhavavilla | Gururāya

Hondidenu Nimma Caraṇava || 59 ||

Meaning:

Line-by-line breakdown:

Hindaṇa Bhavavella Sandihavillige: All my past karmic births have ended right here...

Mundinnu Nanage Bhavavilla: ...henceforth, there are no more future rebirths for me!

Gururāya Hondidenu Nimma Caraṇava: ...Oh Master King, I have permanently attained Your lotus feet!

Detailed Explanation: The declaration of ultimate liberation (*Jivanmukti*). By taking refuge in the feet of the Divine Master, all past karma (*Sanchita Karma*) is burnt away, and future cycles of rebirth (*Agami Karma*) are permanently terminated. She has reached the final destination.

Stanza 60

Transliteration:

Enna Kāyave Guru | Enna Prāṇave Liṅga

Ennantarātma Charaliṅga | Vāgalu

Innunṭe Enage Tanumanavu || 60 ||

Meaning:

Line-by-line breakdown:

Enna Kāyave Guru: My physical body has itself become the Guru...

Enna Prāṇave Liṅga: My very life-breath (*Prana*) has become the Linga...

Ennantarātma Charaliṅga Vāgalu: My inner soul (*Antaratma*) has become the moving Linga (*Jangama/Charalinga*)...

Innunṭe Enage Tanumanavu: ...Where then is any separate body or mind left for me?

Detailed Explanation: The grand culmination of **Aikya Sthala** (Absolute Oneness). The three core pillars of Veerashaivism—Guru, Linga, and Jangama—are fully realized inside her own being:

Body (*Kaya*) = Guru

Life-breath (*Prana*) = Linga

Inner Soul (*Antaratma*) = Jangama / Charalinga

Having realized that her entire anatomy and spirit are nothing but the Divine Trinity, her individual ego, separate body-consciousness (*Tanu*), and mind (*Mana*) cease to exist, completing her merger into the Infinite Void (*Bayalu*).

Stanza 61

Transliteration:

Nale Nallana Sukhava | Nellaro|uruhuvale

Ballavaradara Terado|u | Nijatr|pti

Sallileyinda Ghaṭisuvudu || 61 ||

Meaning:

Line-by-line breakdown:

Nale Nallana Sukhava Nellaro|uruhuvale: Does a woman ever expose or burn in public the intimate joy shared with her beloved husband?

Ballavaradara Terado|u Nijatr|pti: In that exact same secret, sacred manner, those who know the truth experience inner bliss...

Sallileyinda Ghaṭisuvudu: ...and true spiritual fulfillment dawns upon them through divine play (*Lila*).

Detailed Explanation: Using the allegory of intimate marital love (*Sati-Pati Bhava*), Akka Mahadevi explains that the supreme joy of divine union (*Linganga Samarasya*) is a deeply private experience. Just as a devoted wife does not broadcast her intimate moments with her spouse to the world, a true mystic keeps their inner realization silent, savoring true spiritual contentment (*Nijatripti*) through divine grace.

Stanza 62

Transliteration:

Cinna-Baṇṇaga|ante Ranna Dīptiga|ante

Bhinnavilladale Beradiharu | Liṅgado|u

Pannagadharana Śaraṇaru || 62 ||

Meaning:

Line-by-line breakdown:

Cinna-Baṇṇagaḷante Ranna Dīptigaḷante: Like gold and its yellow luster, or a gemstone and its inner brilliance...

Bhinnavilladale Beradiharu Liṅgadoḷu: ...they merge inseparably without any sense of duality into the Linga...

Pannagadharana Śaraṇaru: ...such are the devotees (*Sharanas*) of Lord Shiva (the wearer of serpents).

Detailed Explanation: This stanza describes **Non-Dual Union (Advaita / Aikya Sthala)** through traditional Vachana imagery. Just as pure gold cannot be separated from its inherent color, and a precious ruby cannot be isolated from its radiant light, the true Sharana merges into Lord Shiva without any division, dual identity, or separateness.

Stanza 63

Transliteration:

Nimma Tottina Tottu | Nimma Bhṛtyana Bhṛtye

Nimmaḍiya Nānu Marevokke | Ghanaguruve

Nimma Kṛpeyinda Salahayya || 63 ||

Meaning:

Line-by-line breakdown:

Nimma Tottina Tottu Nimma Bhṛtyana Bhṛtye: I am the handmaid of Your handmaid, the servant of Your servant!

Nimmaḍiya Nānu Marevokke Ghanaguruve: ...Oh Exalted Master, I have surrendered at Your feet for protection...

Nimma Kṛpeyinda Salahayya: ...protect and sustain me through Your boundless compassion!

Detailed Explanation: Expressing extreme humility (**Dasya Bhakti / Sharana Bhava**), Akka Mahadevi considers herself the lowest servant among the servants of God. Setting aside all spiritual ego, she surrenders entirely at the Guru's feet, begging solely for divine grace and protection.

Stanza 64

Transliteration:

Bhaktara Maneyalli | Totṭāgi Irisenna

Bhaktaruṇḍulinda Varasēṣa | Vanu Komba

Nityasukhavenage Koḍu Guruve || 64 ||

Meaning:

Line-by-line breakdown:

Bhaktara Maneyalli Totṭāgi Irisenna: Keep me as a humble maidservant in the homes of true devotees...

Bhaktaruṇḍulinda Varasēṣavanu Komba: ...so that I may partake of the blessed leftovers (*Prasada*) consumed by Your devotees...

Nityasukhavenage Koḍu Guruve: ...grant me this everlasting spiritual joy (*Nityasukha*), Oh Master!

Detailed Explanation: In Lingayat tradition, serving the *Jangama* (living saints/devotees) and accepting their *Prasada* is higher than seeking individual salvation. Akka Mahadevi prays not for heavenly luxuries, but for the privilege of serving God's true devotees, declaring that partaking in their holy leftovers yields eternal happiness (*Nityasukha*).

Stanza 65

Transliteration:

Ennavaguṇagaḷa | Ninnu Nī Nōḍadale

Cennamallēśa Kṛpageyda | Karuṇadi

Enna Bhavabandha Pariyittu || 65 ||

Meaning:

Line-by-line breakdown:

Ennavaguṇagaḷa Ninnu Nī Nōḍadale: Without looking at my flaws, shortfalls, or shortcomings...

Cennamallēśa Kṛpageyda Karuṇadi: ...Lord Chennamallikarjuna showered His unconditional compassion upon me...

Enna Bhavabandha Pariyittu: ...and severed all my worldly ties and karmic bonds (*Bhavabandha*)!

Detailed Explanation: Akka Mahadevi invokes her beloved personal deity, **Chennamallikarjuna**. She acknowledges that God's grace (*Anugraha*) is unconditional—He does not tally her human frailties or flaws, but out of pure mercy, severs the entanglements of worldly existence (*Samsara/Bhavabandha*), liberating her soul.

Stanza 66

Transliteration:

Jaya Nityanirūpane Jaya Satyasadguruve

Jayabhaktararasa Aghaharane | Madguruve

Jaya Enna Manada Tavanidhiye || 66 ||

Meaning:

Line-by-line breakdown:

Jaya Nityanirūpane Jaya Satyasadguruve: Victory to You who are eternal and formless! Victory to the True Spiritual Master!

Jayabhaktararasa Aghaharane Madguruve: Victory to the King of all devotees, the destroyer of all sins, my divine Guru!

Jaya Enna Manada Tavanidhiye: Victory to You, who are the ultimate treasure trove (*Tavanidhi*) of my mind!

Detailed Explanation: A joyous hymn of praise and victory (*Mangalacharana / Stuti*). She glorifies the Guru as eternal, formless, the absolute truth, the destroyer of sins (*Aghaharana*), and her soul's greatest internal treasure (*Tavanidhi*).

Stanza 67

Transliteration:

Guru Cennamallēśa | Varakṛpārasavenna

Śarīravanu Tumbi Porasūse | Yadaniṁda

Baredihenu Balla Parijali || 67 ||

Meaning:

Line-by-line breakdown:

Guru Cennamallēśa Varakṛpārasavenna: The blessed nectar of grace from my Guru Chennamallikarjuna...

Śarīravanu Tumbi Porasūse: ...filled my entire body and overflowed outward...

Yadaniṁda Baredihenu Balla Parijali: ...and because of that divine overflow, I wrote this work to the best of my capacity!

Detailed Explanation: Akka Mahadevi reveals her authorship and inspiration. She states that the composition of *Yoganga Trividhi* was not born of academic intellect or ego, but was the spontaneous overflowing of divine grace (*Kriparasa*) that saturated her body and soul, driving her pen to record these spiritual truths.

Stanza 68

Transliteration:

Yōgāṁgatrividhiyanu | Rāgadiṁ Baredōde

Rōgabhavabāde Pariyūvudu | Liṅgadoḷu

Sāgi Bhavadinda Mereyuvuru || 68 ||

Meaning:

Line-by-line breakdown:

Yōgāṁgatrividhiyanu Rāgadiṁ Baredōde: Whosoever writes or reads this *Yoganga Trividhi* with pure love and devotion...

Rōgabhavabāde Pariyūvudu: ...their physical ailments, mental afflictions, and karmic rebirth sufferings will vanish...

Liṅgadoḷu Sāgi Bhavadinda Mereyuvuru: ...and merging into the Linga, they shall transcend worldly existence and shine eternally!

Detailed Explanation: The **Phalashruti** (benediction / fruits of reciting the text). Akka Mahadevi concludes her treatise by promising that anyone who studies, writes, or chants this *Yoganga Trividhi* with sincere devotion will be cured of bodily and mental afflictions (*Roga*), freed from the cycle of birth and death (*Bhavabade*), and ultimately attain supreme union (*Aikya*) with the Linga.

