

“Yoganga Trividhi”

by Akkamahadevi.

Vishwaguru, Vairagyanidhi, Jagajyoti,
Jaganmate, Maharishi, Paramahamse,
Veera Vairagini, Akkamahadevi,
Mahadevi Akka .

Shri Mahamahimane | Somashekhara Guruve

Kamitada phalava kodu kanda | Enna hrid-

dhamadolu nintu mare kanda || 1 ||

Oh Glorious One! Oh Guru Somashekhara,

Grant the fruit of my desires, see!

Residing within the abode of my heart, shield me, see! || 1 ||

Modalu maduve nanu | Sadamala guruvina

Mridupadagalanu balagondur | Tatvada

Cadura padagalanu mudadinda || 2 ||

First, I shall worship and circumambulate

The soft feet of the pure, faultless Guru,

And with joy, sing clever, wise words of Truth (Philosophy). || 2 ||

Jiva - Paramara bheda | Bhavavanarivode

Avava mukhadoliruvudu | Yennaya

Bhavakke bandudanoreve || 3 ||

To know the nature and distinction between the individual soul (Jiva) and the Supreme Soul (Parama),

And in whatever aspects/ways it exists,

I shall describe that which has come to my realization. || 3 ||

Sharanara nelegalanarivadenna alave

Hariyaja surarigalavalla | Vendenala-

loreve nanavara kripeyinda || 4 ||

Is it within my capacity to comprehend the true state/abode of the Sharanas (devotees)?

When it is beyond the reach of even Hari (Vishnu), Aja (Brahma), and the Devas,

I speak/write of it solely through their grace. || 4 ||

Ella devara deva | Vallabhane guru chenna

Mallikarjunane manadolu | Iru kanda

Ballante nimma stutisuvenu || 5 ||

God of all gods! Beloved Lord!

Oh Guru Chennamallikarjuna, abide within my mind, see!

I shall praise You to the best of my knowledge and ability. || 5 ||

Āru bhūtaṅgaḷalli āru tatvaṅgaḷalli

Pūraisiyirpa ghanavannu | Manadalli

Āraidu tiḷidaḍava mukta || 6 ||

The Supreme Being who pervades all six elements and six principles,

He who inquires into and realizes it within his mind,

Is truly liberated (Mukta). || 6 ||

Māghamāsavu pōgi mēgē banditu caitra

Bēga māmāranu taḷiritu | Ada kaṇḍu

Kūgi karedittu kaḷakaṇṭha || 7 ||

The month of Magha passed, and Chaitra arrived above,
Quickly the mango tree sprouted fresh tender leaves; seeing that,
The sweet-voiced cuckoo sang out and called. || 7 ||

Ākāśadoḷagaṇa jōḍikeyaprabhe bandu

Lōkaṇḡaḷoḷage musukalu | Ada kaṇḍu

Ēkāṅgiyādaḍava yōgi || 8 ||

When the radiant twin-light from within the sky descended
And enveloped all the worlds; seeing that,
He who became unified/solitary in devotion, he is the true Yogi. || 8 ||

Ombattu vejjada tumbida koḍanoḷu

Sambhramada muttu irutihudu | Adaranuva

Nambi kaṇḍavane kaḍu jāṇa || 9 ||

Inside a filled vessel that has nine openings,
There resides a glorious pearl;
He who faithfully sees its hidden nature/method is exceedingly wise. || 9 ||

Aṣṭaḍaḷa kamalada | Baṭṭabayaloḷagond

Muṭṭabārada ghanavihudu | Manadoḷage

Dr̥ṣṭiyittavane kaḍujāṇa || 10 ||

Within the vast open space of the eight-petaled lotus,
There exists an untouched, untouchable Supreme Reality;
He who focuses his inner vision upon it within his mind is exceedingly wise. || 10 ||

Kōḍaganōḍagūḍi | Yāḍuva nari nāyi

Gīḍāda maneya muridihenu | Mattondu

Gūḍinoḷu nānu meredihenu || 11 ||

Joined together with the monkey, the fox and dog
Played around; I broke down the house that became their prey/prey to them | And in
another
Nest/abode, I shone forth. || 11 ||

Oḍahuṭṭidaivara | Oḍane śiragalanaridu

Maḍadiya karava hiḍidihenu | Mundaṇa

Naḍubaṭṭeyoḷage naḍedihenu || 12 ||

Instantly severing the heads of the five siblings born together,
I held the hand of the wife | And along the main path ahead,
I walked. || 12 ||

Nuḍiyabāradu haṇṇu kaḍeyoḷagiralāgi

Maḍadi tānorvaḷada kaṇḍu grahisalke |

Nuḍiyōḷagāgi mereyittu || 13 ||

When the indescribable fruit remained at the very end,
The wife alone, seeing and perceiving it |
Shone forth, becoming embodied within the Word/sound. || 13 ||

Kaṅgaḷa nōṭadi karagitenjaya manavu

Tiṅgaḷa sūḍidabhavane | Nīnīga

Hiṅgadalēnage dayavāgō || 14 ||

At the glance of Your eyes, my mind melted away,

Oh Unborn Lord adorned with the crescent moon! |

Without departing/ceasing, show grace unto me now. || 14 ||

Nūreṇṭu maṇigaḷa | Mūru bhāgava māḍi

Mūru puruṣarige aḷavaḍisi | Mūvaranu

Sēri nānaḷidu bayalāde || 15 ||

Dividing the hundred and eight beads into three parts,

And assigning them to three men | Joining all three,

I dissolved and merged into the absolute void (Bayalu). || 15 ||

Ondu ratnavu tānu munde īrārāgi

Kundadaivattu teranāda | Ratnavudu

Sanditu enna manadoḷu || 16 ||

A single gem itself then became twelve,

And further turned into fifty undiminished varieties | That very gem

Became merged/integrated within my mind. || 16 ||

Ūroḷage āḍuva | Māriya hiḍitandu

Bhārikōḷavanaḷavaḍisi | Ā pura

Māridenu obba caduraṅge || 17 ||

Catching and bringing the pestilence/demoness (Maari) roaming in the town,
Fitting a heavy wooden stock/fetters on her | I sold that town
To a wise/clever one. || 17 ||

Kōṭi raviśaśigalige mīṭida prabhe bandu

Nāṭittu enna manadoḷage | Ada kaṇḍu

Dāṭidenū bhavada kuṇigaḷanu || 18 ||

A brilliance surpassing millions of suns and moons came
And pierced deeply into my mind | Seeing that,
I crossed over the pits of worldly existence (Bhava). || 18 ||

Ambaradoḷagaṇa | Tumbida koḍanukki

Kumbhiniya mēle suriyalu | Mānavaru

Sāmbalōka teraḷidaru || 19 ||

When the filled vessel inside the sky overflowed
And poured down upon the earth | Human beings
Departed to the realm of Samba (Shiva). || 19 ||

Moreva nādava kēḷi uriva jyōtiya nōḍi

Surivamṛtavanū saviḍuṇḍa | Kāraṇa

Toredanō janana maraṇagaḷa || 20 ||

Hearing the humming divine sound, beholding the burning light,
And tasting/consuming the dripping nectar | For this reason,
He abandoned the cycles of birth and death. || 20 ||

Aṣṭadikkali śakti | Aṣṭarudraru mūrti

Aṣṭadikpālāradigaḷa | Naḍuvirda

Kaṭṭāṇi mutta baraseḷede || 21 ||

In the eight directions is Sakthi, the eight Rudras are the forms |

From the middle of the eight direction guardians (Dikpalakas) and others,

I pulled toward me the fine-strung pure pearl. || 21 ||

Ombattu vejjada | Imbugaḷa balivutta

Tumbi suṣummēyōḷu ghanava | Nōḍalke

Kumbhadoḷamṛta suriyittu || 22 ||

Restraining the positions of the nine openings |

Filling and beholding the Supreme Reality within the Sushumna,

Nectar poured forth from the vessel (Kumbha). || 22 ||

Āru mukhada mutta | Nīroḷagirisalke

Nīraḷidu muttu uḷiyitu | Ā mutta

Sērisidennenna uradalli || 23 ||

When the six-faced pearl was placed inside the water |

The water vanished and the pearl remained;

I joined that pearl unto my chest. || 23 ||

Uppara guḍi mēle sarpanu heḍeyetti

Eppattu puravanagiduṇḍu | Daṇiyade

Kappeya śirava muriyittu || 24 ||

Upon the high tower, the serpent raised its hood |
It chewed and devoured seventy cities; without tiring,
It broke the head of the frog. || 24 ||

Hittala bāgila teredu sattātana eccarisi

Hettammaṇa kareva piḍiyalke | Avalīga

Ittaḷai tanna padakava || 25 ||

Opening the back door, awakening the dead one |
To catch the mother who bore him, when called; she now
Handed over her own pendant/pendant chain. || 25 ||

Kōṇana kombina mēle | Māṇadele kapiyēri

Jāṇeya maneyoḷahogalu | Avalēddu

Kōṇana kāla muridihāḷu || 26 ||

Climbing atop the horns of the male buffalo without pause, the monkey
Entered the home of the clever woman; she arose
And broke the leg of the buffalo. || 26 ||

Hēmakūṭada tudige | Ā mahāgajavēri

Sōmana kaḷeya saviḍuṇḍu | Madavēri

Kāmana piḍidu baḍiyittu || 27 ||

Ascending to the summit of Hemakuta, that great elephant
Tasted and drank the digits/rays of the moon; intoxicated,
It seized and struck down Kamadeva (Desire). || 27 ||

Paścimada koḷadalli acca tāvareyaraḷi

Niścaḷada gandhaveseyalke | Ada kaṇḍu

Saccitta bhramaraveragittu || 28 ||

In the western lake, a pure lotus bloomed |

When the unwavering fragrance spread far; seeing that,

The pure-minded bee bowed/pounced upon it. || 28 ||

Navapuradoḷagondu | Navaratna beleyāge

Navanāriyaru ada kaṇḍu | Koḷalāgi

Bhavasūtra haridu bayalāde || 29 ||

Inside the city of nine gates, when a single nine-gem became precious |

The nine maidens, seeing that, bought it;

The thread of worldly existence snapped, and I merged into the void (Bayalu). || 29 ||

Beṭṭada mēlgiccu | Suṭṭittu kānanava

Aṣṭamṛgajātiyaḷidavu | Ada kaṇḍu

Baṭṭabayaloḷage meredenu || 30 ||

The fire atop the mountain burnt down the forest |

The eight species of beasts perished; seeing that,

I shone brilliantly within the absolute expanse (Battabayalu). || 30 ||

Koṇḍakke biḷvantha laṇḍastrīyaḷu tānu

Daṇḍeya kuṇike saḍilisalu | Koṇḍada

Keṇḍadoḷagāgi muḷugidaḷu || 31 ||

The deceitful/shameless woman who was about to fall into the pit,
When she loosened the loop of the edge/rope | Into the glowing embers
Of the pit, she sank completely. || 31 ||

Kuṇḍaliya sarpana tuṇḍa mēlake negeye

Maṇḍalavu mūru beḷagāgi | Uriyuva-

Khaṇḍajyōtiyoḷu bayalāde || 32 ||

When the tip/fragment of the Kundalini serpent leaped upward,
The three spheres lit up brightly | And within the burning
Unbroken light (Akhandā Jyoti), I merged into the void (Bayalu). || 32 ||

Aṣṭāvaraṇada haṇṇu baṭṭabayaloḷagiralu

Aṣṭāṅgayōgavanu māḍi | Baḷaluvaru

Dr̥ṣṭiyoḷagiruvudanu maretu || 33 ||

While the fruit of the eightfold shield (Ashtavarana) lies open in the vast expanse,
They exhaust themselves performing Ashtanga Yoga |
Forgetting that which is right before their inner sight. || 33 ||

Nela nilla tōṭadali | Eleyilla giḍa huṭṭi

Phalavilla haṇṇu keḍedaralu | Ada kaṇḍu

Melalilla hōgi savidihenu || 34 ||

In a landless garden | A leaf-less plant grew,
And fruit without seed/substance fell open | Seeing that,
Without hesitation/chewing, I went and savored it. || 34 ||

Saptasāgara batti | Hattu hamseyu sattu

Muttu māṇikavu taledōre | Adakaṇḍu

Sattavanu eddu kuṇida || 35 ||

The seven seas dried up | The ten swans died,
And pearls and rubies revealed themselves | Seeing that,
The dead man arose and danced. || 35 ||

Hattu sāgaradalli matte snānavan māḍi

Mattondu terada uṇisugaḷa | Nānuṇḍu

Kattaleyaḷidu beḷagāde || 36 ||

Bathing again in the ten oceans,
And consuming food of a different kind |
My darkness dissolved, and I became illuminated light. || 36 ||

Karṭṛ śrīgururāya muttina kavacava

Artiyindenege aḷavaḍise | Adarinda

Kittenu māyābalegaḷanu || 37 ||

When the Supreme Lord, the holy Guru, adorned me
With an armor of pearls out of affection | Through that,
I tore apart the nets of Maya (illusion). || 37 ||

Naḍeve liṅgada kūḍe | Nuḍive liṅgada kūḍe

Eḍaviḍade barpa viṣayādi | Bhōgava

Nūḍuve liṅgamukhagaḷge || 38 ||

I walk with Linga | I speak with Linga,

And the sensory pleasures that continuously arrive |
I offer directly into the faces/mouths of Linga. || 38 ||

Ombattu caukada umbuḍuva maneyannu

Nambadale kaḍege toḍagisi | Mundaṇa

Sambhramada manege naḍedenu || 39 ||

Without putting trust in the house of nine squares used for feeding/consumption,
Setting it aside at last | Toward the grand, glorious house ahead,
I walked. || 39 ||

Guruve nannaya kāya | Haranennaya manavu

Parama jaṅgamave anubhāva | Mukhavenna

Iravella liṅamayavembe || 40 ||

Guru is my body | Hara (Shiva) is my mind,
Supreme Jangama is my mystical experience | The face of my entire existence
I proclaim to be filled with Linga. || 40 ||

Uṭṭa sīreya sīli | Toṭṭa toḍigeya muridū

Biṭṭehenu nānu biḍumuḍiya | Ele dēva

Koṭṭihenenna tanumanava || 41 ||

Tearing the worn saree, breaking the worn ornaments,
I have let down my hair loose | Oh God,
I have surrendered my body and mind to You. || 41 ||

Ṣaḍacakradoḷagaṇa | Ṣaḍuvidha liṅgakke

Ṣaḍuvidhēndriyava | Mukhamāḍi viṣayagaḷa

Ṣaḍubhaktiyindalōḍutihenu || 42 ||

Unto the sixfold Lingas residing within the six chakras,

Making the six senses their mouth |

I am offering the sensory experiences through sixfold devotion (Shat-Bhakti). || 42 ||

Ādhāradoḷagaṇa | Ādiya liṅgakke

Mēdiniya ghrāṇamukhamāḍi | Gandhavanu

Mōdadinda koḍuva sadbhakta || 43 ||

Unto the original Adi Linga within the Muladhara,

Making the earth-bound sense of smell its mouth |

The true devotee joyfully offers the fragrance. || 43 ||

Āresaḷa kamalada karṭṛ guru liṅgakke

Sārajihveyanu mukhamāḍi | Rasagaḷa

Pūraisikoḍuva nijaniṣṭha || 44 ||

Unto the Lord Guru Linga of the six-petaled lotus (Svadhithana),

Making the essence-discerning tongue its mouth |

The truly steadfast one completely offers the tastes. || 44 ||

Hattesaḷa kamalada | Karṭṛśiva liṅgakke

Matte nētragaḷa mukhamāḍi | Rūpina

Tuttugaḷa koḍuванavadhāni || 45 ||

Unto the Lord Shiva Linga of the ten-petaled lotus (Manipura),

Making the eyes its mouth |

The attentive one offers morsels of sight/form. || 45 ||

Dvādaśaḍaḥa kamalada lāda charaliṅgake

Sādaradi tvakka mukhamāḍi | Sparuśanadi

Svādavanu koḍuvananubhāvi || 46 ||

Unto the Chara Linga located in the twelve-petaled lotus (Anahata),

Respectfully making the skin its mouth |

The mystically experienced one offers the sweetness of touch. || 46 ||

Ṣḍaśa kamalada | Lāḍuva liṅgake

Gāḍhadim śrōtramukhamāḍi | Śabdavanu

Nīḍi koḍutirpa pariṇāmi || 47 ||

Unto the sportful Prasadalinga in the sixteen-petaled lotus (Vishuddhi),

Making the ears intensely its mouth |

The transformed seeker offers sound. || 47 ||

Dvīḍaḍatrikūḍadali | Hudugīda mahāliṅgake

Sadamala hṛdayamukhamāḍi | Tṛṇptiyanu

Odagikoḍutihanu samarasanu || 48 ||

Unto the Mahalinga concealed within the two-petaled Trikuta (Ajna),

Making the pure heart/mind its mouth |

The harmonious seeker (Samarasa) provides ultimate contentment. || 48 ||

Aṅgadāśeyanaḷidu liṅgadāśeyavulidu

Saṅgasudheyanē naliḍuṇḍu | Tanumanada

Bhaṅgavanu haridu sukhiyāde || 49 ||

Destroying physical desire and retaining only the desire for the Linga,

Joyfully drinking the nectar of Divine Union |

Dispelling the afflictions of body and mind, I became blissful. || 49 ||

Guru nimma charaṇava | Mareyenu, maredaḍe

Paribhavada bādhe baralayya | Kaḍeyalli

Doreye narakadoḷu tuḷiyayya || 50 ||

Oh Guru, I shall never forget Your feet; if I ever forget,

Let the agony of humiliation overcome me, O Lord! |

And in the end, O Master, trample me into hell! || 50 ||

Naḍevalli nuḍivalli | Uḍuvalli umballi

Biḍenayya nimma charaṇavanu | Ī chalava

Kaḍemuṭṭisenage gururāya || 51 ||

In walking, in speaking, in dressing, in eating,

I shall not abandon Your feet, O Lord! | Help me fulfill

This firm resolve unto the very end, O King of Gurus! || 51 ||

Ghanaguruve nīyenna | Manadoḷagiru kaṇḍa

Manava biṭṭiniya agalidare | Nimaginnu

Anaghaśivaśaraṇaraḍiyāṇe || 52 ||

O Great Guru, abide within my mind, see!

If You leave my mind and part from me, Your beloved |

Then upon the feet of the faultless Shiva Sharanas, I swear to You! || 52 ||

Āvāva bhōgagaḷa | Jīvabhāvadi nānu

Bhāvisuta piridu savidare | Narakada

Bāviyoḷagaddi tegeyayya || 53 ||

Whatever sensory pleasures I may experience or enjoy greatly

With the ego/individual identity (Jivabhava) |

Plunge me into the pit of hell and pull me out, O Lord! || 53 ||

Guru koṭṭa bhōgavanu | Guruvige nānittu

Gurumukhadinda odagida | Śēṣavanu

Arivinda uṇḍu sukhiyāde || 54 ||

Offering back to the Guru the pleasures given by the Guru,

The remaining prasada that came through the Guru |

I consumed with awareness/realization and became blissful. || 54 ||

Liṅgavu bandenna aṅgadoḷu nelasalu

Saṅgadoḷ jyōtirūpāda kāraṇadi

Iṅgidavu enna bhavabhavavu || 55 ||

When the Linga came and resided within my body,

Because it took the form of radiant light through union |

My endless cycles of rebirth dried up and vanished. || 55 ||

Ella bhōgagaḷalli | Pallavisi irutiharuru

Ballade avara pari bēre | Śaraṇara

Khullamānavaru jarivaru || 56 ||

They flourish and exist amidst all worldly pleasures,

Yet if one knows, their state is entirely distinct |

Petty, foolish humans mock and deride such Sharanas. || 56 ||

Ballavare ballaru | Ellarige tīlyadu

Kalloḷu misuniyiruvante | Idaranuva

Ballavarigartha tīliyuvudu || 57 ||

Only those who know, truly know; it is not known to all,

Just like gold hidden inside a stone |

The deeper meaning of this is understood only by those who know the secret. || 57 ||

Nānā janmaḡalli | Hīnaḡagirutiralu

Nīne bandenna kaipidiḡa | Kāraṇadi

Maunamudriyoḡaḡaverede || 58 ||

While I remained degraded across various births,

You yourself came and took hold of my hand |

For this reason, I merged in the seal of silence (Mauna Mudra). || 58 ||

Hindaṇa bhavavella | Sandihavillige

Mundinnu mege bhavavilla | Gururāya

Hondidenu nimma charaṇava || 59 ||

All past births have ended right here,

There are no more future births for me hereafter | O King of Gurus,
I have attained and held fast to Your feet. || 59 ||

Enna kāyave guru | Enna prāṇave liṅga

Ennantarātma charaliṅga | Vāgalu

Innunte enage tanumanavu || 60 ||

When my body itself is Guru, my inner breath itself is Linga,
And my innermost soul has become the moving Jangama (Charalinga) |
Is there any separate body or mind left for me now? || 60

Nale nallana sukhava | Nellaroluruhuvalē

Ballavaradara teradoḷu | Nijatrṛpti

Sallileyinda ghaṭṭisuvudu || 61 ||

Would she who delights in her lover's bliss blab/burn it before everyone?
In that very same manner, for those who know,
True fulfillment manifests through divine, effortless play (Sallee). || 61 ||

Chinna- baṇṇagaḷante ranna dīptigaḷante

Bhinnavilladale beradiharu | Liṅgadoḷu

Pannagadharana śaraṇaru || 62 ||

Like gold and its luster, like a precious gem and its brilliance,
Inseparably united without any distinction,
The Sharanas of the serpent-wearing Lord (Shiva) remain merged in the Linga. || 62 ||

Nimma tottina tottu | Nimma bhr̥tyana bhr̥tye

Nimmaḍiḡa nānu marevokke | Ghanaguruve

Nimma kṛpeyinda salahayya || 63 ||

A maidservant to Your maidservant, a servant to Your servant,

I have taken refuge at Your holy feet | O Great Guru,

Protect and sustain me through Your grace! || 63 ||

Bhaktara maneyalli | Tottāgi irisenna

Bhaktaruṇḍuḷinda varaśēṣa | Vanu komba

Nityasukhavenage koḍu guruve || 64 ||

Keep me as a humble maidservant in the house of the devotees,

To partake of the blessed leftovers (Prasada) remaining after devotees have dined |

Grant me this eternal bliss, O Guru! || 64 ||

Ennavaguṇagaḷa | Ninnu nī nōḍadale

Chennamallēṣa kṛpegeyda | Karuṇadi

Enna bhavabandha pariyittu || 65 ||

Without looking at my flaws and shortcomings anymore,

Through the merciful compassion showered by Chennamallesha,

The bondage of my worldly existence was severed. || 65 ||

Jaya nityanirūpane jaya satyasadguruve

Jayabhaktararasa aghaharane | Madguruve

Jaya enna manada tavanidhiye || 66 ||

Victory to You, who are eternally formless/absolute! Victory to the True Sadguru!

Victory to the King of devotees, the Destroyer of sins! O my Guru,

Victory to the treasure-trove of my heart! || 66 ||

Guru chennamallēśa | Varakṛpārasavenna

Śarīravanu tumbi porasūse | Yadamrinda

Baredihenu balla pariyali || 67 ||

When the divine essence of Guru Chennamallesha's blessed grace

Filled my body and overflowed,

Because of that, I have written this to the best of my knowledge and capacity. || 67 ||

Yōgāṅatrividhiyanu | Rāgaḍim baredōde

Rōgabhavabāde pariyuvudu | Liṅgadoḷu

Sāgi bhavadinda mereyuvuru || 68 ||

If one writes or recites this *Yoganga Trividhi* with love and devotion,

The afflictions of disease and worldly bondage shall be dissolved |

Attaining union with the Linga, they shall shine transcending worldly existence. || 68 ||

