

Abhayaambikaayaa

Ragam: Kedaragowla (28th Mela Janyam)

<https://en.wikipedia.org/wiki/Kedaragaula>

ARO: S R2 M2 P N2 S

||

AVA: S N2 D2 P M1 G3 R2 S

||

Talam: Jhampa {sung as khanda ekam or khanda chapu}

Composer: Dikshitar

Version: Hyderabad Brothers

Lyrics/Meanings Courtesy: www.sangeetham.com, <http://guru-guha.blogspot.com/2007/08/dikshitar-kriti-abhayaambikaayaa-anyam.html>

Youtube Class / Lesson: <https://www.youtube.com/watch?v=K-nMT3QFRuc>

MP3 Class / Lesson: <http://www.shivkumar.org/music/abhayambikaya-kedaragowla-class.mp3>

Pallavi

Abhayaambikaayahah Anyam Na Jaane Ajnaanaatmane Aparokshajnaane

Anupallavi:

Ibharaaja Gatyaaahah Ishvaryaahah Jagatyaahah Nabhomanigatyaahah Naada Laya Gatyaaahah

Charanam :

Baalaadi Naamadheya Prakaashinyaa Kaadi Tatvaanta Prakaashinyaahah

Moolaadi Dvaadashaanta Prakaashinyaahah Sthoolaadi Maunaanta Prakaashinyaahah

Trailokya Moolaprakrtyaahah Svashaktyaahah Saaloka Saamipya Saaroopya Muktyaahah

Maalinee Mantramaalaadi Tantroktyaahah Shoolini Guruguha Svaanubhava Gatyaaahah

Meaning: (www.sangeetham.com)

I know ("jaane") of none other ("na") than Abhayaambika!

She removes ignorance ("aparoksha") and is knowledge ("jnane") personified ("anantatmane")!

Her gait ("gatyaaahah") is like the King ("raja") of Elephants ("ibha") ! She is the supreme Goddess ("ishvaryaahah") of this Universe ("jagatyaahah")! She causes the sun ("nabhomani") to shine ("gatyaaahah")! She embodies ("gatyaaahah") sound ("nada") and beat ("laya")!

She shines ("prakaashinyaahah") forth in various manifestations ("naamadheya") like Bala!

She is radiant ("prakaashinyaahah") as the Kaadi method of Tantra ("tatvaanta") worship!

She radiates ("prakaashinyaahah") from the twelve ("dvadasha") nerve centres ("anta") beginning with Mula ("moolaadi")!

She manifests ("prakaashinyaahah") progressively from the gross ("sthoolaadi") to the esoteric ("maunaanta")!

She is the creator ("svashaktyaahah") and the energy ("moolaprakrtyaahah") behind the three ("thrai") worlds ("lokya")!

She provides the four stages of liberation ("muktyaahah") namely - Saloka, Sarupa, Samipya and Sayujya!

She is the essence of the hymns ("tanroktyaahah") such as the Malini!

She is Shulini! She is experienced ("svaanubhava gatyaaahah") by Subrahmanya!

Notes:

This is one of the Abhayaamba Vibhakti kritis and is on the Goddess at Mayuram. The raga was the 28th melakarta as per the asampoorna scheme.

Pallavi

Abhayaambikaayahah Anyam Na JaanE Anaanaatmane Aparokshaanaane

Sahithya: Abhayaambikaayahah Anyam Na Jaane

Meaning: I know (“jaane”) of none other (“na”) than Abhayambika!

1	2	3	4	5	1	2	3	4	5	
S S	rsnd	P - pn	dp mg	rr G	R- S	, ndp-	ns rg	; R	;;	
Abha	yaam-	bi kaa-	- - ya-	- - ha:	- An	- yam	Na- Jaa	ne-	- - - -	
S sn	rsnd	P pn	dp mg	rr G	R- S	, ndp- ns	rg	; R	, mpn	
Abha	yaam-	bi kaa-	- ya-	- - ha:	- An	- yam	Na- Jaa	ne-	- - - -	
S sn	rsnd	P <u>Pnd</u>	dp mg	rr G	R- S	, ndp- ns	rg	; R	, mpn	
Abha	yaam-	bi kaa-	- ya-	- - ha:	- An	- yam	Na- Jaa	ne-	- - - -	
S N	rsnd	P <u>Pnd</u>	dp mg	rr G	R- S	, ndp- ns	<u>pmgr</u>	; R	, mpn	
Abha	yaam-	bi kaa-	- - ya-	- - ha:	- An	- yam	Na- Jaa	- ne-	- - - -	
S N	rsnd	P <u>Pnd</u>	dp mg	rr G	R- <u>snrs</u>	, ndp- ns	<u>pmgr</u>	; R	;;	
Abha	yaam-	bi kaa--	- ya-	- - ha:	- An--	- yam	Na- Jaa	- ne-	- - - -	

Sahithya: Ajnaanaatmane Aparokshajnaane

Meaning: She removes ignorance (“aparoksha”) and is knowledge (“jnane”) personified (“anantatmane”)!

S nd P - mg R - nd dp mg rm pn ||
Ajnaa na atma ne Apa ro- kshaa jnaane-

srg nsrs nd P P pdnd mpdp mg rr G || R- snrs , ndp- ns pmgr ; R ; ; ||
A- - bha-- yaam- bi kaa-- - - - ya- - - ha: - An-- - yam Na- Jaa - - ne- - - -

S nd P - mg R - nd dp mg rm pn ||
Ajnaa na atma ne Apa ro- kshaa jnaane-

S S rsnd P - pn dp mg rr G || R- S , ndp- ns rg ; R ; ; ||
Abha yaam- bi kaa- - - ya- - - ha: - An - yam Na- Jaa ne- - - -

Anupallavi:

Ibharaaja Gatyaaahah Ishvaryaahah Jagatyaahah Nabhomanigatyaahah Naada Laya Gatyaaahah

Sahithya: Ibharaaja Gatyaaahah Ishvaryaahah Jagatyaahah

***Meaning: Her gait (“gatyaaahah”) is like the King (“raja”) of Elephants (“ibha”) !
She is the supreme Goddess (“ishvaryaahah”) of this Universe (“jagatyaahah”)!***

1	2	3	4	5		1	2	3	4	5	
; sr	, M,	pnd- <u>dm</u>	P - mg	rg R	; pm	ps nd	P- rs	N-ns	; S		
Ibha	raa-	ja--	Ga-	- tyaa	-- hah	- Ish-	va-rya	Ja ga	- tyaa	- hah	

Sahithya: Nabhomanigatyaaahah Naada Laya Gatyaaahah

Meaning: She causes the sun (“nabhomani”) to shine (“gatyaaahah”)!
She embodies (“gatyaaahah”) sound (“nada”) and beat (“laya”)!

1 2 3 4 5 ||
r R- m g r s- n d p- P m g r- r m p n s ||
Nabho ma niga- tyaa - hah Naa da Laya Ga - tyaa-hah

Sahithya: Abhayaambikaayahah Anyam Na Jaane

Meaning: I know (“jaane”) of none other (“na”) than Abhayambika!

srgr nsrs nd P P pdnd mpdp mg rr G || R- snrs , ndp- ns pmgr ; R ; ; ||
A- - bha-- yaam- bi kaa-- - - - ya- - - ha: - An-- - yam Na- Jaa - - ne- - - -

Sahithya: Ajnaanaatmane Aparokshajnaane

Meaning: She removes ignorance (“aparoksha”) and is knowledge (“jnane”) personified (“anantatmane”)!

S nd P - mg R - nd dp mg rm pn ||
Ajnaa na atma ne Apa ro- kshaa jnaane-

S S rsnd P - pn dp mg rr G || R- S , ndp- ns rg ; R ; ; ||
Abha yaam- bi kaa- - - ya- - - ha: - An - yam Na- Jaa ne- - - -

Charanam :

Baalaadi Naamadheya Prakaashinyaa Kaadi Tatvaanta Prakaashinyaaahah
Moolaadi Dvaadashaanta Prakaashinyaaahah Sthoolaadi Maunaanta Prakaashinyaaahah
Trailokya Moolaprakrtyaaahah Svashaktyaaahah Saaloka Saamipya Saaroopya Muktyaaahah
Maalinee Mantramaalaadi Tantroktyaaahah Shoolini Guruguha Svaanubhava Gatyaaahah

Sahithya: Baalaadi Naamadheya Prakaashinyaa

Meaning: She shines (“prakaashinyaaahah”) forth in various manifestations (“naamadheya”) like Bala!

1 2 3 4 5 || 1 2 3 4 5
; sr ; R rp- pm G- gr gr S || NS rG- r S-rs N- S ; S ||
Baa - laa di- Naa - ma- dhe - ya - Pra-kaa - shin - yaa - ha

Sahithya: Kaadi Tatvaanta Prakaashinyaaahah

Meaning: She is radiant (“prakaashinyaaahah”) as the Kaadi method of Tantra (“tatvaanta”) worship!

; ns , ndP , P - R M-mm , G r || R ; nd dp mg- R ; mp ; P ||
Kaa - aa- - di Ta - tvaa- - - nta- Pra-kaa - - shin - yaa- - hah

Sahithya: Moolaadi Dvaadashaanta Prakaashinyaaahah

Meaning: She radiates (“prakaashinyaaahah”) from the twelve (“dvadasha”) nerve centres (“anta”) beginning with Mula (“moolaadi”)!

; pm , - pN S - sr ; - R mgR || gr ; R - S rg- rsN ; S ; S ||
Moo- - laa- di Dvaa - da shaa- nta- Pra kaa -- shin- - yaa - hah

Sahithya: Sthoolaadi Maunaanta Prakaashinyaaahah

Meaning: She manifests (“prakaashinyaaahah”) progressively from the gross (“sthoalaadi”) to the esoteric (“maunaanta”)!

; mp , r S sn - rs nd - dp ; ; || pmP d N- d P - PdP mg - rg R R ||
Sthoo - laa- di- Mau -- naa -- nta- - Pra- kaa - shin- - - yaa - hah

Sahithya: Trailokya Moolaprakrtyaahah Svashaktyaahah

Meaning: She is the creator (“svashaktyaahah”) and the energy (“moolaprakrtyaahah”) behind the three (“thrai”) worlds (“lokya”)!

1 2 3 4 5
r r p m g - r r g r s - n s R s - s s S s ||
Trai-lo - kya Moo-la - Pra kr- tyaa Sva sha ktyaahah

Sahithya: Saaloka Saamipya Saaroopya Muktyaahah

Meaning: She provides the four stages of liberation (“muktyaahah”) namely - Saloka, Sarupa, Samipya and Sayujya!

r s n d p - M m g r - n d d p mg - r m P p ||
Saa- lo - ka Saa mi - pya Saa- roo-pa Mu - ktyaa hah

Sahithya: Maalinee Mantramaalaadi Tantroktyaahah Shoolini Guruguha Svaanubhava Gatyaaahah

Meaning: She is the essence of the hymns (“tantroktyaahah”) such as the Malini!

1 2 3 4 5
M p- n , - n d p p m P r - r r s n - S s ||
Maa li nee - Man-tra maa- laa di Tan-tro - ktyaahah ||

Sahithya: Shoolini Guruguha Svaanubhava Gatyaaahah

Meaning: She is Shulini! She is experienced (“svaanubhava gatyaaahah”) by Subrahmanya!

1 2 3 4 5
R m g r - r s n d p - r s n d p - mg R - r m p ||
Shoo li ni - Guru gu ha - Svaa-nu bhava Ga - - tyaa- hah ||

Sahithya: Abhayaambikaayahah Anyam Na Jaane

Meaning: I know (“jaane”) of none other (“na”) than Abhayambika!

srg r nsr s nd P P pdnd mpdp mg rr G || R- snrs , ndp- ns pmgr ; R ; ; ||
A- - bha-- yaam- bi kaa-- - - - - ya- - - ha: - An-- - yam Na- Jaa - - ne- - - - -

Sahithya: Ajnaanaatmane Aparokshajnaane

Meaning: She removes ignorance (“aparoksha”) and is knowledge (“jnane”) personified (“anantatmane”)!

S nd P - mg R - nd dp mg rm pn ||
Ajnaa na atma ne Apa ro- ksha jnaane-

S S rsnd P - pn dp mg rr G || R- S , ndp- ns rg ; R ; ; ||
Abha yaam- bi kaa- - - ya- - - ha: - An - yam Na- Jaa ne- - - - -