Ragam: Kedaram (29th melakarta Janya)

AROHANA: S M1 G3 M1 P N3 S

ARAVOHANA: S N3 P M1 G3 R2 S

Talam: Misra Chapu
Composer: Muthuswami Dikshitar
Version: D.K. Jayaraman

Pallavi:
AnandanaTana prakAsham citsabhEsham AshrayAmi shivakAma vallIsham

Anupallavi:
bhAnukOTi kOTi sankAsham bhukti muktiprada daharAkAsham dlnajana
samrakSaNa caNaM divya patannjali vyAghrapAda darshita kunjitAbja caraNaM

Charanam:
shItAmshu gangAdharam nIla kandharam shrI kEdArAdi kSEtrAdhAram
bhUtEsham shAdrUla carmAmbaram cidambaram bhUsura tri-sahasra munIshvaram
vishvEshvaram navanIta hrdayama sadaya guru guha mAdyam vEdavEdyam vItarAgiNam
apramEyAdvaita pratipAdyam sangIta vAdya vinOda tANDavajAta bahutara bhEda cOdyam

Meaning: (From T.K. Govinda Rao’s book)
Pallavi: I take refuge (“Asrayami”) in the Lord (“Eesham”) of SIVAKAMAVALLI, the cosmic dancer of CITSABHA, who dances (“natana”) with ecstasy (“Natana prakaasham”).

Anupallavi: His effulgent form (“sankaasham”) is like that of crores (“koti”) of suns (“Bhanu”). He, the one who is of the form of subtle ethers DAHARAKASA.

He is skilful in bestowing (“prada”) both the ephemeral (“bhukti”) and eternal (“mukti”) happiness. He is adept (“chana”) in protecting (“samrakshana”) the afflicted (“dina”) ones (“jana”).

He has the glory of bestowing the great (“divya”) vision (“darshita”) of His lifted (“Kunjitha”) lotus-like (“abja”) PADA (“pada charanam”) for His devotees PADANJALI and VYAGHRAPADA.

Charanam: He wears (“dharma”) the crescent moon (“shItAmshu”) & GANGA on his head, and has a blue (“nIla”) neck (“kandharam”). He is established (“Adhaaram”) in KEDARA and other (“aadi”) temples (“kshetra”).
He, the master (“eeshham”) of BHUTAs. He is clad (“ambaram”) in tiger (“shAdrUla”) skin (“charma”).

He, the Lord of the universe-VISVESVARA. He has a heart (“hrudayam”) that melts like freshly made butter (“Navaneetha”).
He is the lord (“Ishwaram”) of the three (“thri”) thousand (“sahasra”) sages (“muni”). He is the progenitor (“mAdyam”) of GURUGUHA, who is full of compassion (“sadaya”).

He is understood (“vEdyam”) though the VEDAs. He, the desireless one (“apramEya”), the infinite (“vItarAgiNam”). He is expounded (“pratipAdya”) by the philosophy of monism-ADVAITA-non-duality. He sportively performs (“vinOda”) various forms of dances (“tANDavajAta”) to the accompaniment of music (“sangIta”) and musical instruments (“vAdya”). He imparts knowledge to His devotees (“bahutara”)—becomes the answers (“cOdyam”) to the questions (“bhEda”) of His devotees.

Pallavi: AnandanaTana prakAsham citsabhEsham AshrayAmi shivakAma vallIsham

… who dances (“natana”) with ecstasy (“Natana prakaasham”).
I take refuge ("Asrayami") in the Lord ("Eesham") of SIVAKAMAVALLI …

Anupallavi:
bhAnukOTi kOTi sankAsham bhukti muktiprada daharAkAsham dInajana samrakSaNa caNam divya patannjali vyAghrapAda darshita kunjitAbja caraNam

His effulgent form ("sankaasham") is like that of crores ("koti") of suns ("Bhanu").

He is skilful in bestowing ("prada") both the ephemeral ("bhukti") and eternal ("mukti") happiness. He is the one who is of the form of subtle ethers DAHARA KASA.

He is adept ("chana") in protecting ("samrakshana") the afflicted ("dina") ones ("jana").
He has the glory of bestowing the great (“divya”) vision (“darshita”) of His lifted (“Kunjitha”) lotus-like (“abja”) PADA (“pada charanam”) for His devotees PADANJALI and VYAGHRAPADA.

He wears (“dharma”) the crescent moon (“shItAmshu”) & GAGNA on his head, and has a blue (“nIla”) neck (“kandharam”).

He is established (“Adhaaram”) in KEDARA and other (“aadi”) temples (“kshetra”).

He, the master (“eesham”) of BHUTAs.

He, the master (“eesham”) of BHUTAs. He is clad (“ambaram”) in tiger (“shArddUla”) skin (“charma”). He lives in Chidambaram.
He is the lord (“Ishwaram”) of the three (“thri”) thousand (“sahasra”) sages (“muni”).

He is the Lord of the universe-VISVESVARA.

He has a heart (“hrudayam”) that melts like freshly made butter (“Navaneetha”).

He is the progenitor (“mAdyam”) of GURUGUHA, who is full of compassion (“sadaya”).

He is understood (“vEdyam”) though the VEDAs.

He, the desireless one (“apramEyA”), the infinite (“vItarAgiNam”).

He is expounded (“pratipAdyam”) by the philosophy of monism-ADVAITA-non-duality.

He sportsively performs (“vinOda”) various forms of dances (“tANDavajAta”) to the accompaniment of music (“sangIta”) and musical instruments (“vAdya”).

He imparts knowledge to His devotees (“bahutara”) becomes the answers (“cOdyam”) to the questions (“bhEda”) of his devotees.

Chitta Swaram:

He is the Lord of the universe-VISVESVARA.

He has a heart (“hrudayam”) that melts like freshly made butter (“Navaneetha”).

He is the progenitor (“mAdyam”) of GURUGUHA, who is full of compassion (“sadaya”).

He is understood (“vEdyam”) though the VEDAs.

He, the desireless one (“apramEyA”), the infinite (“vItarAgiNam”).

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Chitta Swaram: