

Anandatanaprakasam

Ragam: Kedaram (29th melakartha Janyam)

AROHANA: S M1 G3 M1 P N3 S ||

AVAROHANA: 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 dInajana  
samrakSaNa caNam divya patannjali vyAghrapAda darshita kunjItAbja caraNam

Charanam:

shItAmshu gangAdharam nIla kandharam shrI kEdArAdi kSEtrAdhAram  
bhUtEsham shArddUla carmAmbaram cidambaram bhUsura tri-sahasra munIshvaram  
vishvEshvaram navanIta hrdayama sadaya guruguha 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 ("eesham") of BHUTAs. He is clad ("ambaram") in tiger ("shArddUla") 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 ("Ishvaram") 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 ("pratipAdyam") 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").

sn P ; | S ; S ; || M G ; | G , r R S || S ; , r | r G , S ; || ; ; | ; ; ; ||  
A - - nan da - naTa - na - pra - kA - - sham - - - - - - - - - -



G ; M | P N S ; || r g R - S | S - S sn P ||  
dI- na jana sam ra - - kSa Na ca Nam--

**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.**

S s- p S | s s- G m- P p || P p n -P | m - G r s r S ||  
divya patan jali vyAghra pAda darshita kun ji tAbja ca raNam

sn P ; | S ; S ; || gm pnsn | pmgr R S || S ; , r | r G , S - S || ; R S | snrs sn N ||  
A - - - nan da- naTa - na - - pra- kA- - - sham - - - ci - - - tsa bhE - - - sham -

; ; S | P ; PM || G - R S | S rg rs S || sn P ; | S ; ; M || gmG ; , r | S , r r G , ||  
- - A shra yA- - mi - shi - - va - - kA - - ma - val II - - - - sham - - - -

; ; S | ; ; ; ||  
- - - - - - - -

Charanam:

shItAmshu gangAdharam nIla kandharam shrI kEdArAdi kSEtrAdhAram  
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apramEyAdvaita pratipAdyam sangIta vAdya vinOda tANDavajAta bahutara bhEda cOdyam

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

P ; ; | P , m M - G || R ; ; | G , m mg gr || S ; ; | ; ; sn P || S S ; | r G r - R ; ||  
shI - - tA - - - mshu gan - - gA - - dha - - ram - - - nI - - la kan - dha - - ram - -

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

; ; gm | P ; sn M || m G ; r | S rg - rs S || sn P ; | S ; ; sm || m G ; r | S R S ; ||  
- - shrI kE - - - - - dA - - rA - - di - - kSE - - trA - - a - dhA - - - ram - - -

P ; ; | P , m M - G || R ; ; | G , m mg gr || S ; ; | ; ; sn P || S S ; | r G r - R ; ||  
shI - - tA - - - mshu gan - - gA - - dha - - ram - - - nI - - la kan - dha - - ram - - -

; ; gm | P ; sn M || m G ; r | S , r - rs S || sn P ; | S ; P , m || m G ; r | S R S ; ||  
- - shrI kE - - - - - dA - - rA - - di - - kSE - - trA - A - - dhA - - - ram - - -

**He, the master (“eesham”) of BHUTAs.**

G ; ; | M ; P ; || ; ; ; | ; ; ; ||  
bhU - - tE - sham - - - - - - -

**He, the master (“eesham”) of BHUTAs.**

**He is clad (“ambaram”) in tiger (“shArddUla”) skin (“charma”). He lives in Chidambaram.**

mG ; , | M ; P ; || P , m - p s | ; S S ; || S , n - sr | s R , ; S || S ; S | sn N ; ; ||  
bhU - - tE - sham shAr - ddU - - la car mAm ba - ram - - ci dam - ba ram - - -

nG ; , | M ; P ; || P , m - p s | ; S S ; || S , n - sr | s R , ; S || S ; S | sn N ; ; ||  
bhU - - tE - sham shAr - ddU - - la car mAm ba - ram - - ci dam - ba ram - - -

*He is the lord (“Ishwaram”) of the three (“thri”) thousand (“sahasra”) sages (“muni”).  
He is the Lord of the universe-VISVESVARA.*

S ; M | G ; R – R || S ; N | np N ; n m || P ; ; | ; ; G ; || mg G – R | S ; ; ||  
bhU-su ra- tri- sa has-ra mu-nI - shva- ram - - - - vish- vE- - shva ram - -

S ; M | G ; R – R || S ; N | np N ; n m || P ; ; | ; ; G ; || mg G – R | S ; S ||  
bhU-su ra- tri- sa has-ra mu-nI - shva- ram - - - - vish- vE- - shva ram nava

*He has a heart (“hrudayam”) that melts like freshly made butter (“Navaneetha”).  
He is the progenitor (“mAdyam”) of GURUGUHA, who is full of compassion (“sadya”).  
He is understood (“vEdyam”) though the VEDAs.*

S ; M | G R S ; || S M G | gm P N M || P ; N | nn M P ; || G ; R | sRs S ; ||  
nI - ta hr da yam sa da ya gu- ru guha tha- tha mA- - dyam vE – da vE-- dyam

*He, the desireless one (“apramEyA”), the infinite (“vItarAgiNam”).  
He is expounded (“pratipAdyam”) by the philosophy of monism-ADVAITA-non-duality.*

S ; S | M ; GM || P ; N | pmM ; G ; || M ; ; | P ; N M || P ; , n | N S ; ; ||  
vI – ta rA- giNam a -para mE - - - yA- Dhvai- ta- pra ti pA - - dyam - -

S ; S | M ; GM || P ; N | pmM ; G ; || M ; ; | P ; N M || P ; , n | N S ; S ||  
vI – ta rA- giNam a -para mE - - - yA- Dhvai- ta- pra ti pA - - dyam - - san

*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.*

S ; S | S ; S – S || rg R – S | S ; NP || P ; pg | ; gm , p N || nP , M | gmG ; R S – S ||  
gI- ta vA- dya vi nO - - da tAN Dava jA- ta- bahu tara bhE- da cO- - - dyam san

S ; S | S ; S – S || mg R – S | S ; NP || P ; pg | ; gm , p N || nP , M | gmG ; R S ; ||  
gI- ta vA- dya vi nO - - da tAN Dava jA- ta- bahu tara bhE- da cO- - - dyam

**Chitta Swaram:**

P ; N | N S M G || G R R | S N N ; || S ; M | G R S M || G – M P | ; N M G ||  
P ; N N S **tha ka ja nu tha** S N N ; **Jam tha ri tha** S M G – M P ; N M G

R S R | S S M G || M M P | S N N ; || S – S ; | N P P.m.n.P. || M G – R | S – R S S ||  
**Tha ja nu tha ka** M G M M P S N N ; **tha jam tha ri** P ; M G **tha thi gi nathom**

P nns – m | g g r r s n N || S m g r – s | m g m p , n m g ||  
P nns **thakajanutha** s n N **Jamtharitha** s m g m p , n m g

r s r s s – m | g m m p s n N || s S – n p – p | , m g – r s r s s ||  
**Thajanu thaka** m g m m p s n N **tha jam tha ri** p , m g **thati ginathom**

s S – n p – p | , m g – r s r s s || s S – n p – p | , m g – r s r s s ||  
**tha jam tha ri** p , m g **thati ginathom** **tha jam tha ri** p , m g **thati ginathom**

sn P ; | S ; S ; || gm pnsn | pmgr R S || S ; , r | r G , S - S || ; R S | snrs sn N ||  
A - - - nan da- naTa - na - - pra- kA - - sham - - - ci - - - tsa bhE - - sham -