Paradevata

RAGAM-Dhanyasi {8th melakathu (Thodi) janyam}

ARO: S G2 M1 P N2 S ||
AVA: S N2 D1 P M1 G2 R1 S ||

Talam: Adi
Composer: Dikshitar

Youtube Class: https://www.youtube.com/watch?v=r3GJPApdVHQ
Audio MP3 Class: http://www.shivkumar.org/music/paradevata-class.mp3

Pallavi:
para dEvatA bRhatkucAmbA
saMrakshhu mAM SrI jagadambA

Anupallavi:
SAradA ramA sannuta sakaLA
SaratcAmpEya pushpa pada yugaLA

madhyama kAla sAhityam:
vara guru guha jananI cinnAlinI
sthira-tara sampatpradAna dhaninI

Caranam:
carAcarAtmaka prapanca jananI
cAru candra hAsinI suvAsinI
cidAnanda mahAlinga mOhinI
cidrUpiNI bhakta viŚvAsinI

madhyama kAla sAhityam:
karuNA rasa pravAhinI kauLinI
kali kalmasha nASinI haMsinI
kA mAlinI kAtyAyanI
kanjA lOcanI bhava pASa mOcanI


Sahityam: para dEvatA bRhatkucAmbA saMrakshhu mAM SrI jagadambA
Meaning: The supreme goddess Brhat-kuchamba the mother of the universe! May (she) protect me!
para dEvatA - The supreme goddess,
bRhat-kuca-ambA - Brhat-kuchamba,
SrI jagat-ambA - the mother of the universe,
saMrakshhu mAM - May (she) protect me!

Sahityam: SAradA ramA sannuta sakaLA SaraccAmpEya pushpa pada yugaLA
Meaning: The one exalted by Sarasvati and Lakshmi. the complete one. the one whose twin feet are (golden-hued and delicate) like autumnal Champaka flowers…
SAradA ramA sannuta - the one exalted by Sarasvati and Lakshmi
sakaLA - the complete one
Sarat-cAmpEya pushpa pada yugaLA - the one whose twin feet are (golden-hued and delicate) like autumnal Champaka flowers,

Sahityam: vara guru guha jananI cinnAlinI sthira-tara sampatpradAna dhaninI
Meaning: The mother of the eminent Guruguha. The one who wears consciousness as a necklace (or) one adorned with pure consciousness. The giver of immensely stable prosperity. The repository of riches.
vara guru guha jananI - the mother of the eminent Guruguha
cin-mAlinI - the one who wears consciousness as a necklace (or) one adorned with pure consciousness
sthira-tara sampat-pradAna - the giver of immensely stable prosperity,
dhaninI - the repository of riches
“Samrakshatu” me ("amba") the supreme God ("para devata"), the Bruhatkuchamba the mother of the universe consisting of moving and unmoving things… The mother of the universe, the one riding a swan or embodying the Hamsa mantra, the embodiment of consciousness. The Trusted one to devotees.

Meaning: The one adorned with all the arts as her necklaces. The daughter of Sage Katyayana. The lotus-eyed one. The liberator from the bonds of worldly existence!

The supreme goddess, the daughter of Sage Katyayana, the lotus-eyed one.

Meaning: May (she) protect me!

May the mother (“amba”) of the universe (“jagad”) the supreme God (“para devata”), the Bruhatkuchamba protect (“samrakshatu”) me (“maam”).

Meaning: The mother of the universe consisting of moving and unmoving things… The one whose smile resembles the lovely moon (light). The auspicious one, decked with fragrant substances.

cara-cara-Atmakya prapanca janaNī - the mother of the universe consisting of moving and unmoving things
casa prakaśayatī - the one whose smile resembles the lovely moon (light)
suṣva - the auspicious one, decked with fragrant substances

Meaning: The enchantress (mohini) of Shiva (Mahalinga), steeped in the bliss of consciousness (citra), the embodiment of consciousness. The trusted one to devotees.

citra-Mahalinga mohini - the enchantress (mohini) of Shiva (Mahalinga), steeped in bliss of consciousness (citra)
bhakti viṣva - the embodiment of consciousness.

Meaning: The flood of compassion… The goddess of Kulaachara (path of Srividya)… The destroyer of the impurities of Kali Yuga… The one riding a swan or embodying the Hamsa mantra.

citra-janaNī - the goddess of Kulaachara (path of Srividya)
citra-hamsa - the one riding a swan or embodying the Hamsa mantra

Meaning: The one adorned with all the arts as her necklaces. The daughter of Sage Katyayana. The lotus-eyed one. The liberator from the bonds of worldly existence!

citra-svasa-mohini - the one adorned with all the arts as her necklaces

Meaning: The supreme goddess, the daughter of Sage Katyayana, the lotus-eyed one.

May (she) protect me!

Meaning: The one adorned with all the arts as her necklaces. The daughter of Sage Katyayana. The lotus-eyed one. The liberator from the bonds of worldly existence!

Meaning: The supreme goddess, the daughter of Sage Katyayana, the lotus-eyed one.

May (she) protect me!

Meaning: The one adorned with all the arts as her necklaces. The daughter of Sage Katyayana. The lotus-eyed one. The liberator from the bonds of worldly existence!

Meaning: The supreme goddess, the daughter of Sage Katyayana, the lotus-eyed one.

May (she) protect me!

Meaning: The one adorned with all the arts as her necklaces. The daughter of Sage Katyayana. The lotus-eyed one. The liberator from the bonds of worldly existence!

Meaning: The Supreme goddess, Shiva, the Mother of the universe! May (she) protect me!

Meaning: Shiva, the Mother of the universe, may she protect me!
Anupallavi:
SAradA ramA sannuta sakaLA
SaracAmpEya pushpa pada yugaLA

madhyama kAila sAhityam:
vara guru guha janani cinnAlinI
sthira-tara sampatpradAna dhaniniI

Sahityam: SAradA ramA sannuta sakaLA SaracAmpEya pushpa pada yugaLA
Meaning: The one exalted by Sarasvati and Lakshmi. The complete one. The one whose twin feet are (golden-hued and delicate) like autumnal Champaka flowers…

[S]he is attended (“sannuta”) by Sarasvati (“shaarada”) and Lakshmi (“ramaa”); whose two feet (“pada”) resemble the Champaka (“cchambeya”) flower (“pushpa”) of the autumn (“shara”) season.

SthiraSarasaMukha pushpa pada yugaLA SaracAmpEya pushpa pada yugaLA - the one whose twin feet are (golden-hued and delicate) like autumnal Champaka flowers,

Sahityam: varA guru guha jAnanI cinnAlinI sthIra-tara sampatpradAna dhaniniI
Meaning: The mother of the eminent Guruguela. The one who wears consciousness as a necklace (or) one adorned with pure consciousness. The giver of immensely stable prosperity. The repository of riches.

Sahityam: para dEvatA bRahtukAmpAmbA suMrakshatu mAM sri jagadamAB
Meaning: The supreme goddess Brhat-kuchamba the mother of the universe! May (she) protect me!
Yuga

Meaning
Sahit
Chi
Srs Srn
Chi
Srs Srn
Chi
daa
R ;   S ;

is pure consciousness ("chit"

She is the captivating bride ("mohini") of Mahaalinga, who is the embodiment of intelligence ("chit") and bliss.

bhakta visvasini
cIDAnanda mahalinga mOhini
cidUpINi bhakta viSvasini

madhyama kAla sahityam:
kuruNA rasa pravAhini kauLinI
kali kalmasha nAsinI haMsinI
kALa mAlinI kAtyaAyanI
kanja IOcanI bhava pAsa mOcanI

Sahityam: carAcArAtmaka prapancha janaNI
cARu candra hAsinI suvAsinI
cARu candra hAsinI suvAsinI

Meaning: The mother of the universe consisting of moving and unmoving things… The one whose smile resembles the lovely moon (light). The auspicious one, decked with fragrant substances.

Ananda mahAlinga mOhinI

She is the mother (“Janani”) of the universe (“prapancha”) consisting of moving (“chara”) and unmoving (“achara”) objects (“Charaachara”). Her smile (“haasini”) resembles the lovely (“chaaru”) moon (“chandra”).

G N P ; ; np ; M PnP Mpg M ; P ; | GM pn S rs nd P; mgmg mPnP ; pMg gr S ||
Cha-raa - Cha raa - ---- tma ka Pra- -pan - ---- -cha Ja- na-- ni-- - -

Srs Srn S ;- MP pmG M ; GM P ; | N P PN ; ; S S grR S N S ; ;|
Chaa- ru Chan- - - - dra haa- - si - ni- Su vaa- - - - si - ni-

Sahityam: cidAnanda mahAlinga mOhini
cidUpINI bhakta viSvasini

Meaning: The enchantress (mOhini) of Shiva (Mahalinga); steeped in the bliss of consciousness (cit-Ananda). the embodiment of consciousness. The trusted one to devotees.

cit-Ananda mahAlinga mOhini - the enchantress (mOhini) of Shiva (Mahalinga); steeped in bliss of consciousness (cit-Ananda)
cid-UpINI - the embodiment of consciousness.
bhakta viSvasini - the trusted one to devotees.

She is the captivating bride (“mohini”) of Mahalinga, who is the embodiment of intelligence (“chit”) and bliss (“ananda”). Who is pure consciousness (“chit-rupini”) and is well disposed (“viswasini”) towards her devotees (“bhakta”).

Sahityam: kuruNA rasa pravAhini kauLinI kali kalmasha nASinI haMsinI

Meaning: The flood of compassion… The goddess of Kalaachara (path of Srividya)... The destroyer of the impurities of Kali Yuga... The one riding a swan or embodying the Hamsa mantra.
karuNA rasa pravAhinI - the flood of compassion
kanLinI - the goddess of Kalachara (path of Srividya)
kali kalmasha nASinI - the destroyer of the impurities of Kali Yoga
haMsinI - the one riding a swan or embodying the Hansa mantra

She is the continuous stream (“pravahini”) of compassion (“karunaarasa”); She is Kaulini, the destroyer (“naashini”) of the obstacles (“kalmasha”) of Kali.

Sahityam: kalA mAinI kAtyAyanI

Meaning: The one adorned with all the arts as her necklaces. The daughter of Sage Katyayana. The lotus-eyed one. The liberator from the bonds of worldly existence!

kAlyAyanI - the daughter of Sage Katyayana
kAtyAyanI - the lotus-eyed one
bhava pASa mOcanI - the liberator from the bonds of worldly existence!

Sahityam: para dEvatA bRhatkuAmbA saMrakshatu mAAM SrI jagadambA

Meaning: The supreme goddess Brhat-kuchamba the mother of the universe! May (she) protect me!

Sahityam: (TK Govinda Rao’s book)

Meaning: May the mother (“umba”) of the universe (“jagad”) the supreme God (“para devata”), the Bruhat-kuchamba protect ("samrakshatu") me ("maam").

She is attended (“sannuta”) by Sarasvati (“shaaraada”) and Lakshmi (“ramaa”); whose two feet (“pada”) resemble the Champaka (“chambeya”) flower (“pushpa”) of the autumn (“shara”) season. Who is the mother (“jatu”) of the renowned (“vara”) Gurugaha. She is Chinnalalini; permanently showers abundant prosperity (“sampaipraduuna Dhaniini”).

She is the mother (“Jatuni”) of the universe (“prapancha”) consisting of moving (“chara”) and unmoving (“achara”) objects (“Charauachara”). Her smile (“haasini”) resembles the lovely (“chaara”) moon (“chandra”). She is the captivating bride (“mohini”) of Mahaaalanga, who is the embodiment of intelligence (“chit”) and bliss (“ananda”). Who is pure consciousness (“chit-upini”) and is well disposed (“viswasini”) towards her devotees (“bhakta”). She is the continuous stream (“pravaahini”) of compassion (“karunaarasa”); She is Kaulini, the destroyer (“naashini”) of the obstacles (“kalmasha”) of Kali. She is the authority (“maalinI”) on arts (“kalA”) She is Katyayani whose eyes ("lochanI") resemble that of a lotus ("kancha"). She liberates ("mochani") us from the evils (“pasha”) of Samsaara (“bhava”).