Sadaachaleshwaram

Ragam: Bhupalam (8th Mela Janyam)

ARO: S R1 G2 P D1 S   
AVA: S D1 P G2 R1 S   

Talam: Adi
Composer: Dikshitar
Version: Hyderabad Brothers
Lyrics/Meanings Courtesy: www.sangeetham.com

Pallavi
Sadaachaleshvaram Bhaavayeham Chamatkaara Purageham Girijaa Moham

Anupallavi:
Sadaashrita Kalpavruksha Samooham Sharanaagata Devataa Samooham Udaajyakruta
Naamadheyavaaham Chidaanandaamruta Pravaaham

Charanam:
Chamatkaara Bhoopaalaadi Prasaadakarana Nipuna Mahaalingam
Chayaaarahita Deepa Prakaasha Garbha Grhamadhyarangam
Samasta Dukkhaadi Hetubhoota Samsaara Saagara Bhayabhangam
Samadamo Pavrutyaaadi Samyukta Saadhujana Hrudaya Sarasijabhrungam
Kamala Vijayakara Vidhrutakurangam Karunaarasa Sudhaarnava Tarangam
Kamalesha Vinuta Vrushabha Turangam Kamalavadana Guru Guhaantarangam

Meaning: (from www.sangeetham.com)
I (“aham”) meditate (“bhaavaye”) on Sadachaleswara, who resides (“geham”) in Chamatkarapura (Tiruvarur) and is the beloved (“moham”) of Girija.

To his devotees (“ashrita samooham”) he is always (“sadaa”) like the Kalpaka tree (“vruksha”), which grants all boons. He is worshipped (“sharanaagata”) by the entire clan (“samooham”) of Devas (“devataa”). He is very famous as being worshipped (“naamadheya”) in the form (“vaaham”) of a lamp (“udaajyakruta”) that used water instead of ghee. He is the embodiment of inner bliss (“chidaananda”) which flows (“pravaaham”) like pure nectar (“amruta”).

He is the Mahalinga who blessed (“prasaaada-karana nipuna”) the King (“bhoopaala”) of Chamatkarapura and others (“aadi”). His sanctum (“grahamadhyarangam”) has no (“rahita”) shadows (“chaaya’) as the lamp (“deepa”) there dispels all darkness and preserves light in its womb (“prakaasha garbha”). He destroys all (“samaat”) the fears (“dukha-aadi” or “bhaya bhangam”) of the worldly (“Samsaara”) who are immersed in the ocean (“saagara”) of mundane existence. He is the bee (“brungam”) that hovers around the lotus like (“sarasija”) hearts (“hrudaya”) of the Sadhus (“saadhujana”) who have perfect control (“samadamo”) over their senses (“samyuktha pravrutyaaadi”). His hand, which is better than (“vijayakara”) the lotus (“kamala”) in beauty (“vidruta”) holds a deer (“kurangam”). He like (“tarangam”) a nectar (“sudha”) filled ocean (“arnava”) of mercy (“karunaarasa”). He is worshipped by the husband (“esha”) of Lakshmi (“Kamala”) and has a bull (“vrushabha”) for his mount (“turangam”). He resides (“angam”) in the heart (“antara”) of the lotus (“kamala”) faced (“vadana”) Guruguha.

Notes:
This is the first of the Tiruvarur Panchalinga kritis. Composed in praise of Sadachaleswara. The song refers to Tiruvarur as Chamatkar (“miracles”) pura (“town”) or the town of miracles. The reference to the lamp burning with water instead of oil pertains to Naminandi Adigal, a devout Sahivaite who is credited with the creation of the Kamalalaya Tank. In a tussle with the Jains, he is said to have won, by lighting a lamp at this shrine, using water instead of ghee. There are three references to the lotus in this kriti. The Achaleswara sanctum is still the place where lotus garlands are prepared for the Tiruvarur temple. The Achaleswara temple is a fine example of early Chola architecture and abounds with
sculptures. It is said to be a model for the Big Temple in Tanjavur. Dikshitar introduces the raga mudra, by using the word Bhupala, which also means King. The suffix “aadi” used in this word (“bhooapaalaadi”) also refers to the talam to which the song is set!

Pallavi
Sadaachaleshvaram Bhaavayeham Chamatkaara Purageham Girijaa Moham

I (“aham”) meditate (“bhaavaye”) on Sadachaleswara

S D ; S P ; dp G | ; gp G - R S ; ; ; ||
Sadaa - cha le - shva-ram - Bhaa- va ye- --

S D ; S P ; dp G | ; gp G - R S ; dspd ||
Sadaa - cha le - shva-ram - Bhaa- va ye- ham--

S D ; S P ; dp G | ; gp G - R S ; ; ; ||
Sadaa - cha le - shva-ram - Bhaa- va ye- --

.. who resides (“geham”) in Chamatkarapura (Tiruvarur) and is the beloved (“moham”) of Girija.

Cha ma - tkaa - ra Pu- ra ge- ham Girijaa- Mo-ham-

S S ; sr G G dp G | G R S ; g p g p pd p d ||
Srs-d ; sr s-P , pdp - g | ; gp G - R S ; ; ; ||
Sadaa - cha le - shva-ram - Bhaa- va ye- --

Cha ma - tkaa - ra Pu- ra ge- ham Girijaa- Mo-ham-

Sadaashrita Kalpavruksha Samooham Sharanaagata Devataa Samooham Udaajyakruta Naamadheyavaaham Chidaanandaamruta Pravaaham

To his devotees (“ashrita samooham”) he is always (“sadaa”) like the Kalpaka tree (“vruksha”), which grants all boons.

S D ; G R , -s ; R | G ; P - G gpP , P ; ||
Sadaa - shri ta Kal - pa vru- ksha Sa moo ham

He is worshipped (“sharanaagata”) by the entire clan (“samooham”) of Devas (“devataa”).

Shara naa- ga ta De va taa - Sa moo-- ham
He is very famous as being worshipped ("naamadheya") in the form ("vaaham") of a lamp ("udaajyakruta") that used water instead of ghee...

\[ p~P~d~p~g~P~d~S~d~S~S \]

... He is the embodiment of inner bliss ("chidaananda") which flows ("pravaaham") like pure nectar ("amruta").

\[ p~P~d~p~g~P~d~S~d~S~S~P~d~p~g~P~P~D \]

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He is the Mahalinga who blessed ("prasaada-karana nipuna") the King ("bhoopaala") of Chamatkara and others ("aadi").

\[ G~R~;~S~;~R~G~;~P~;~G~;~R~;~R~\]

His sanctum ("grahamadhyarangam") has no ("rahita") shadows ("chaaya") as the lamp ("deepa") there dispels all darkness and preserves light in its womb ("prakaasha garbha").

\[ G~;~P~;~D~D~P~;~G~;~dp~gr~;~r~S~\]

He destroys all ("samastha") the fears ("dukha-aadi" or "bhaya bhangam") of the worldly ("Samsaara") who are immersed in the ocean ("saagara") of mundane existence.

\[ G~P~;~P~G~;~dp~D~P~;~sd~P~;~r~S~\]

He is the bee ("brungam") that hovers around the lotus like ("sarasija") hearts ("hrudaya") of the Sadhus ("saadhujana") who have perfect control ("samadamo") over their senses ("samuykha pravrutyaadi").

\[ D~P~G~P~;~P~;~G~;~D~dp~P~;~D~;~R~\]
His hand, which is better than ("vijayakara") the lotus ("kamala") in beauty ("vidruta") holds a deer ("kurangam"). He like ("tarangam") a nectar ("sudha") filled ocean ("arnava") of mercy ("karunaarasa").

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