

Sadaachaleshwaram

Ragam: Bhupalam (8<sup>th</sup> Mela Janyam)

ARO: S R1 G2 P D1 S

AVA: S D1 P G2 R1 S

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Talam: Adi

Composer: Dikshitar

Version: Hyderabad Brothers

Lyrics/Meanings Courtesy: www.sangeetham.com

Pallavi

Sadaachaleshwaram Bhaavayeham Chamatkaara Purageham Girijaa Moham

Anupallavi:

Sadaashrita Kalpavruksha Samooham Sharanaagata Devataa Samooham Udaajyakruta  
Naamadheyavaaham Chidaanandaamruta Pravaaham

Charanam:

Chamatkaara Bhoopaalaadi Prasaadakarana Nipuna Mahaalingam  
Chayaarahita Deepa Prakaasha Garbha Grhamadhyarangam  
Samasta Dukkhaadi Hetubhoota Samsaara Saagara Bhayabhangam  
Samadamo Pavrutyaadi Samyukta Saadhujana Hrudaya Sarasijabhrungam  
Kamala Vijayakara Vidhrutakurangam Karunaarasa Sudhaarava 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 (“prasaada-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 (“samastha”) 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 pravrutyaadi”). 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 (“arava”) 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 Chamatkara (“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 (“bhoopaalaadi”) 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.*

S S ; sr G G dp G | G R S ; g p g p pd p d ||  
Cha ma - tkaa - ra Pu- ra ge- ham Girijaa- Mo-ham-

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

S S ; sr G G dp G | G R S ; g p g p pd p d ||  
Cha ma - tkaa - ra Pu- ra ge- ham Girijaa- Mo-ham-

SrsS-d ;- Sr sS- P , PdpP - g | ; - gp G R gd ; ; ; ||  
Sadaa - cha le - shva-ram - Bhaa- va - ye- --

; ; dssd ; P ; ; | ; ; ; ; ; ; ||  
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Anupallavi:

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 gP , P ; ||  
Sadaa - shri ta Kal - pa vru- ksha Sa moo ham

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

, d P G ; G R , S , | R G ; P gp dp D ; ||  
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 | ; ; ; ; ||  
 Udaajya kru ta Naa ma dheya vaaham -- -- -- --

***... 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 | r S - d ; P , d p g P D ||  
 Udaajya kru ta Naa ma dheya vaaham Chidaanana - daa - mrutaPra vaaham

p P- d p g- P d - S d S S | r S - d ; P , d p g P dr ||  
 Udaajya kru ta Naa ma dheya vaaham Chidaanana - daa - mrutaPra vaa ham

Charanam:

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

***He is the Mahalinga who blessed (“prasaada-karana nipuna”) the King (“bhoopaala”) of Chamatkarapura and others (“aadi”).***

G R ; S ; R G ; | P ; ; G ; R ; R ||  
 Chamat - kaa - ra Bhoo paa- - laa - di - Pra

S ; D G R S P D | S- R G ; pgP G ; ||  
 saa- da- ka ra na Nipu na Ma haa- lin- gam

***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 ; ; dppg ; gr , r S ||  
 Chaa - yaa - ra hi ta Dee- - pa- - Pra - kaa-

s d- G ; R ; ; , r G | P ; ; D dppg ; P ; ||  
 sha- Gar - bha -- - Gruha maa - dhya ran- - - gam-

***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 - gdp ; G gr R S ; ||  
 Sa ma - sta Du kkhaa- di He- - - tu bhoo- ta -

S ; ; S ; R S , r | pg G P P D ; S ; ||  
 Sam - saa - ra Saa- ga- ra Bha ya bhan- gam

***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 pravrutyaadi”).***

D P G - P ; P , G , | D ; D- dpP ; D ; R ||  
 Shama da mo - Pra -vru- tyaa- di Sam- - yu - kta

S ; rs - sd dp - pg g r S | S rg , r S D ; S ; ||  
Saa- dhujā- na Hru da-ya Sa ra-- - si jā bhrun gam

*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”).*

g d p-g s r-s r g r p-g P P | d p pg dp -sd , - r s -g R S ||  
Kamala Vi jā ya kara Vidhruta ku rangam Karu naa rasa Sudhaar nava Ta rangam

*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.*

r g g r s - s d p - g p g -p g r sr | r g r-p gp -gd p D-r s r s r ||  
Kamale - sha Vinuta Vrushabha Tu ran- gam Kamala va dana Guru Guhaa nta ran-gam-