

abhayāmbā jagadambā – rāgam: kalyāṇi - tālam: ādi

pallavi:

abhayāmbā jagadambā rakṣatu ātmarūpapratibimbā

¹ madambā

anupallavi:

ibhavadana²śrīguruguhajanāni īsamāyūranātha³rañjanī

(madhyamakālasāhityam)

abhayavaradapāṇī⁴ aliveṇi āsritamāvāṇi kalyāṇi

caraṇam:

bhaktanāgaliṅgaparipālinī bhāsamānavaratnamālinī

vyaktasamastajagadvīśālinī vyadhikaraṇaharaṇanipuṇaśūlinī

raktaśuklamiśraprakāśinī ravikoṭikoṭisamkāśinī

bhaktimuktimānasānivāsini bhāvarāgatāḷaviśvāsini

(madhyamakālasāhityam)

bhuktiphalapradadakṣamṛdāni

bhaktipradanipuṇatarabhavāni

śaktisampradāyakaśarvāṇi

bhuktimuktivitarāṇarudrāni

अभयाम्बा जगदम्बा - रागम्: कल्याणि - ताळम्: आदि

पल्लवि

अभयाम्बा जगदम्बा रक्षतु आत्मरूपप्रतिबिम्बा मदम्बा

अनुपल्लवि

इभवदनश्रीगुरुगुहजननी ईशमायूरनाथरञ्जनी

(मध्यमकालसाहित्यम्)

अभयवरदपाणी अलिवेणी आश्रितमावाणी कल्याणी

चरणम्

भक्तनागलिङ्गपरिपालिनी भासमाननवरत्नमालिनी
व्यक्तसमस्तजगद्विशालिनी व्यधिकरणहरणनिपुणशूलिनी
रक्तशुक्लमिश्रप्रकाशिनी रविकोटिकोटिसंकाशिनी
भक्तिमुक्तिमानसनिवासिनी भावरागताळविश्वासिनी
(मध्यमकालसाहित्यम्)
भुक्तिफलप्रददक्षमृडानी
भक्तिप्रदनिपुणतरभवानी
शक्तिसंप्रदायकशर्वाणी
भुक्तिमुक्तिवितरणरुद्राणी

Meaning

Pallavi:

May Goddess abhayāmba, the mother of the entire universe protect me,
The one who reflects herself in the self¹, The one who is my mother, protect
me.

Anupallavi:

The mother of the elephant faced², and of the auspicious guruguha;
The one who captivates the lord mayUranAtha³
The one whose hands bear the abhaya and varada mudras⁴
The one who has dark black tresses resembling the color of bees;
The one who is worshipped by lakshmi and sarasvati, and
The one who is kalyANi or auspicious⁵

caraNaM:

The one who protected the devotee nagalinga ⁶

The one who wears a sparkling necklace made of nine gems that shines like a star.

she illuminated the perceptible universe (dwells in all that is seen);
she is shUlini (one holding a trident), the adroit one at destroying the dualities ⁷

she shines in a blend of red and white⁸

she shines like crores and crores of shuns;

she resides in the minds of those that seek liberation through the path of devotion and those who seek liberation through the path of knowledge.

she revels in music filled with bhAva, rAga, and tA!A

she is m.rDAni, who is adept in bestowing various types of enjoyment;

she is bhavAni, who is adroit at bequeathing the power of devotion;

she is sharvANI⁹, who is the giver of strength (or) who shows the path of shakti sampradaya.

she is rudrANI¹⁰, who gives worldly pleasures and liberation.

This is one of the vibhakti kRtis on Abhayamba, the presiding goddess at Mayavaram / Mayiladuturai

¹ According to the shaktas, conscious shakti veils herself and appears as limited consciousness. The antarAtma is the enduring cit shakti ie consciousness appearing as limited consciousness by virtue of its power. Hence Dikshitar immediately follows up the phrase Atma rUpa pratibimbA madambA meaning that it is shakti that appears as limited consciousness. However according to the Vedantic schools, the jIva is a reflection of the supreme self. ie it is an appearance of consciousness is due to the reflection of the cit. A piece of mirror appearing to be luminous while it is merely reflecting the sun. This process of illusion or Abhasa of the Cit is termed cidAbhAsa. CidAbhAsa on the other hand assumes that the Brahman reflects itself in the unconscious mAya.

² elephant-faced - An epithet of Lord Ganesha

³ MayuranAtha - The Lord of Mayuram or Mayiladuthurai, in Tamilnadu

Abhaya & Varada mudras - Palms offering refuge from fear and protection. These are iconographic symbols of the deity.

Kalyani means ever-auspicious. Here it also serves as the Ragamudra. The raga mudra used by Dikshitar is Kalyani. It is noteworthy here to observe that Dikshitar does not use the kaTapayAdhi affix for Kalyani. Though it may be said that this occurs in one of the compositions in later publications , shivakAmEshvarIm , it is not present in any of the compositions available in the shampradaya Pradarsini.

bhaktanAgalinga paripAlini

This is an unresolved reference and it is not known whether this reference is biographical or puranic. Some opine that there was a devotee/person named Nagalinga.

There are others who say that this may be from a sthala purana.

vyadhikaraNaNa

Perception as a distinguishing attribute present in a substratum other than its own, ie in essence , the idea that there are several realities as opposed to The one truth. Hence translated as remover of dualities.

rakta shukla mishra prakAshini .

There are two aspects of shakti the Prakasha and Vimarsha - the illuminating power and the potential power. The Prakasha shakti or the illuminating power of the Goddess representing 'Cit' unites with the Atma shakti and forms the shukla bindu, representative of the fire. The vimarsha shakti or the potential force unites with the shukla bindu forms the rakta bindu and this represents the moon. The combination of these, the mishra bindu is as effulgent as the sun. Dikshitar immediately follows up the reference with an allusion to the sun saying 'ravi kOTi kOTi samkAshini'. In the realm of the ritual, the feet of the Goddess are considered to be symbolic of these and the left represent the rakta charana and the right represents the shukla charana. The Rakta and shukla Charanas also stand for creation and protection, the Mishra for dissolution. Creation occurs due to the outward dynamism of the effect (rakta) representing shakti, the inward directed force (shiva) and the union of the two which is mishra due to which the unfoldment of the jiva and the universe occurs.

9.shakti shampradaya

The term used to the shaiva Tradition through lineage of gurus tracing their origin to Lord shiva himself.

10.mRDAni, bhavAni, sharvANi, rudrANi

It is interesting to note the usages of these four words in succession. All four of them are epithets of shakti as the spouse of various forms of shiva. These names occur together in the sutra of Panini 4.1.49 (Indra-Varuna-Bhava-sharva-Rudra-mRda- himAraNya-yava-yavana-mAtulAcAryANAm aNuk) where he mentions the various forms of Rudra as Bhava, sharva, MRda and Rudra and mentions them along with Indra and Varuna.