aruL shei vENumayyA

Ragam: Rasikapriya {72nd Melakartha Ragam}

ARO:  S R3 G2 M2 P D3 N3 S  ||  AVO:  S N3 D3 P M2 G3 R3 S  ||

Talam: Adi

Composer: Kotishwara Iyer

Version: Ram Kaushik (YouTube link)

Lyrics Courtesy: Lakshman Ragde

Pallavi
aruL shei vENumayyA murugayyA nI

Anupallavi
maruL uravE ennai mayakkiDum mAyaval iruL aravE jnAna sUriyan ena vandOr shol

Charanam
nilaiyA kAyam ilaiyE idanai nilai enru eNNuvaduL mAya
enrunaiyE ninai ndu nAn uyya nEsHa kavi kunjaradAsa rasikapriya

Meaning: [Courtesy: R Shankar, Rasikas.org]

P: My Lord (“arasE”), murugA (“murugayyA”) you (“nI”) have to shower (“seyya vENDum”) your grace (“aruL.”) (“on me”).

A: Please appear/come (“vandu”) like (“ena”) the sun (“sUriyan”) of knowledge (“jnAna”) (“and bless me, Oh murugA”) with a (“Or”) word (“sol”) [1] that will dispel (“aravE”) the deep darkness (“valliruL”) of illusion (“mAya”) intoxicating (“mayakkiDum”) and entangling (“uravE”) me in a web of desire (“maruL”).

C: This body (“kAyam”) is not (“ilayE”) eternal (“nilaiya”), so what is this (“enna”) illusion (“mAya”) that makes us believe (“eNNuvaduL”) that it (“idanai”) is permanent (“nilaieyRu”)? Oh one who is dear (“priya”) to the fan (“rasika”), the loving (“nEsHa”) servant (“dAsa”), of the poet (“kavi”) kunjara (“bHarati”) [2], (“you have to bless me, Oh murugA”), so that I (“nAn”) can achieve excellence (“uyya”) in life by accepting/thinking of you alone (“unnaiyE”) as the eternal one (“nilaiyenRu”).

FOOTNOTES
[1] the word (“sol”) I think is the praNava – Om
[2] The composer, Sri Koteeswara Iyer was brought up by his maternal grand-father, who was Kavi Kunjara Bharati – Sri KI called himself ‘kavi kunjara dAsan’ – his mudra

Pallavi
aruL shei vENumayyA murugayyA nI
… that will dispel ("aravE") the deep darkness ("valliruL") of illusion ("mAya") intoxicating ("mayakkidum") and entangling ("aravE") me in a web of desire ("maruL").

1 2 3 4 5 6 7 8
p d p D N ; ; ; S ; ; ; ;
maruL u ra vE - - - - - - -

p d p D snN , s S ; n s , n S ; n S , N D
maruL u ra vE - - ennai maya kkiDum mA - - ya

p d p D snN S S ; n s , n S ; n S , ; sD
maruL u ra vE - - ennai maya kkiDum mA - - ya

p d p D snN s-n S ; n s , r S ; n S , ; pD
maruL u ra vE - - ennai maya kkiDum mA - - ya

p d p D snN s-n S ; n s , r S ; nsrs S R
maruL u ra vE - - ennai maya kkiDum mA - - ya

p d p D N ; s-s S ; n s , r S ; nsrs R G
maruL u ra vE - - ennai maya kkiDum mA - - val

Anupallavi
maruL uravE ennai mayakkidum mAyaval iruL aravE jnAna sUriyan ena vando srol
Please appear/come ("vandu") like ("ena") the sun ("sUriyan") of knowledge ("jnAna") ("and bless me, Oh muruga") with a ("Or") word ("sol") [1]

iruL aravE jnAna sUriyan ena vandOr shol:

Charanam
-nilaiyA kAyam ilaiyE idanai nilai enru eNNuvadena mAym
-enrunaiyE ninaindu nAn uyya nEsHa kavi kunjarAdAsa rasikapriya

-nilaiyA kAyam ilaiyE: This body ("kAyam") is not ("ilayE") eternal ("nilaiya"),

-idanai nilai enru eNNuvadena mAym:
... so what is this ("enna") illusion ("mAyam") that makes us believe ("eNNuvadu") that it ("idanai") is permanent ("nilaiyenRu")?

Enru-unaiyE ninaindu nAn uyya:
("you have to bless me, Oh muruga"), so that I ("nAn") can achieve excellence ("uyya") in life by accepting/thinking of you alone ("unnaiyE") as the eternal one ("nilaiyenRu")!
nEsha kavi kunjaradAsa rasikapriya:

Oh one who is dear (“priya”) to the fan (“rasika”), the loving (“nEs”) servant (“dAsa”), of the poet (“kavi”) kunjara (“bhArati”) [2],