

Guruvaayurappane

RAGAM-Reethi Gowlai  
Talam: Adi  
Ambujam Krishna  
Version: T.N. Seshagopalan  
Lyrics courtesy: [www.karnatik.com](http://www.karnatik.com)

Pallavi:  
Guruvaayur Appane Appan Sri Krishnan

Anupallavi:  
Naaraayana Yena Naavaara Azhaipporrkku  
Varum Idar Tavirttu Vaanchaiyudan Kaakkum (Guruvaayur)

Charanam:  
Vizhikatkamu Duttum Ezhil Tirumeni  
Azhaga Manam Tuddikkum Baala Tiruvuruvam  
Muzhumadi Mukham Tighaz Arul Vizhicchudargal  
Azhaikkum Anbargarulum Adimalar inaiyum

Madhyama Kalam:  
Munnam Yashodai Maindanaai Vandavan Inru Namakkirangi Ingu Enzhundaruli  
Balanai Yuvanaai Paalikkum Deivamaai Paravasha Nilai Kaattum Parama Purushan

Meaning: (by Sthanunathan Ramakrishnan)

*The Lord at Guruvayur, Sri Krishnan is my Father ("appan"). The Lord removes the ills and sorrows of those who call out his name from the depths of their being (Naavara = Naa - tongue + Aara - full) and protects them affection. His beautiful ("beautiful") form ("Body") is nectar ("amudootum") to the eyes ("vizhigatku") and his childish form ("baala tiruvuruvum") causes the heart to race out of joy ("manam tuddikkum"). His face ("tighaz") is akin to the full ("muzhu") moon ("madi") with bright eyes ("Arul Vizhicchudargal"). The lord whose lotus feet ("adimalar") showers blessings ("arulum") on devotees ("Anbarku") that call upon him ("inayum") is Guruvayurappan, Sri Krishnan (continuing the pallavi) The Lord who had in the past ("munnam") taken birth ("vandavan") as Yashoda's son ("maindanaai") has now come down here ("indru namakkirangi") in our midst out of compassion as a child ("balanai"), youth ("yuvanai"), protecting God ("palikkum deivamaai") and as the Supreme Person ("paramapurushan") who shows us the state of spiritual bliss ("paravasha nilai").*

Pallavi:  
Guruvaayur Appane Appan Sri Krishnan

*The Lord at Guruvayur, Sri Krishnan is my Father ("appan").*

g M -p ; M mgG , - r S - sg | gGg S ; ; ; ; ||  
Guru vaa - yur Ap - - pa ne Ap- pan-- - - - -

g M -p ; M mgG , - r S - sg | gGg S ; n S - g G M ||  
Guru vaa - yur Ap - - pa ne Ap- pan-- - - Sri- Kri - shnan

n D -m ; gm pm -G r S - sg | gm gGr S ; n S - g G M ||  
Guru vaa- yur - - Appa ne Ap- pan- - - - Sri- Kri - shnan

n D -m ; gm pm -G r S - sg | gm gGr S - nn s S- g G M ||  
Guru vaa- yur - - Appa ne Ap- pan- - - - Sri- - - Kri - shnan

dNr S-nd M; -dp pm ; -G r S - sg | gGg S - rs ndM- G r - Gm ||  
Gu-ru vaa- - - yur - - - Appa ne Ap- pan- - - Sri- - - Kri - shnan

gm nn S - ndM , G r S - sg | gGg S - rs ndM- g g , - M , ||  
Gu-ru vaa- yur - Appa ne Ap- pan- - - Sri- - - Kri - shnan

g M - r , S - nd M - G r S - sg | gGg S - rs ndM- g g , - M , ||  
Gu-ru vaa- yur - - Appa ne Ap- pan- - - Sri- - - Kri - shnan

g M - r , S - nd M - G r snp ; | ; S gm gGr S ; ; ||  
Gu-ru vaa- yur - - Appa ne - - - Ap- pan- - - - -

Anupallavi:

Naaraayana Yena Naavaara Azhaipporrkku  
Varum Idar Tavirttu Vaanchaiyudan Kaakkum (Guruvaayur)

*The Lord removes the ills and sorrows of those who call out his name from the depths of their being  
(Naavara = Naa - tongue + Aara - full) and protects them affection.*

n S - nd M - mp Mpm gG, G M | ; ; ; ; ||  
Naa- raa - ya- naa- - - Yena - - - -

n S - nd M - mp Mpm gG, G M | g M - n ; N s N- s ; S ||  
Naa- raa - ya- naa- - - Yena Naa- vaa - ra Azhai ppor -rkku

n rs - nd M - mp G , r G M | g M - n ; N n S- s ; S ||  
Naa- raa - ya- naa- - - Yena Naa- vaa - ra Azhai ppor -rkku

nsrs , - nd M - mp G , r G M | g M - n ; N n S- s ; S ||  
Naa- raa - ya- naa- - - Yena Naa- vaa - ra Azhai ppor -rkku

nsrs , - nd M - mp G r n s- g M | g M - n ; N n S- n S S ||  
Naa- raa - ya- naa- - - Yena Naa- vaa - ra Azhai ppor -rkku

nsrs , - nd M - mp G r n s- g M | g M - n ; N n S- g G M ||  
Naa- raa - ya- naa- - - Yena Naa- vaa - ra Azhai ppor -rkku

grS , - nd M - mp G r n s- g M | g M - n ; N n S- g G M ||  
Naa- raa - ya- naa- - - Yena Naa- vaa - ra Azhai ppor -rkku

; g m , g R sn rs n N -d | ; pdN , - d M M p-mg R G ||  
Varum I dar Ta-vi- - - rttu - Vaan- chaiyu dan- Kaa - kkum

; g m , g R sn rs n N -d | ; gm , - pDpD pmM;-mg R G ||  
Varum I dar Ta-vi- - - rttu - Vaan- chai-yu- dan- Kaa - kkum

Charanam:

Vizhikatkamu Duttum Ezhil Tirumeni  
Azhaga Manam Tuddikkum Baala Tiruvuvam  
Muzhumadi Mukham Tighaz Arul Vizhicchudargal  
Azhaikkum Anbargarulum Adimalar inaiyum

Madhyama Kalam:

Munnam Yashodai Maindanaai Vandavan Inru Namakkirangi Ingu Enzhundaruli  
Balanai Yuvanaai Paalikkum Deivamaai Paravasha Nilai Kaattum Parama Purushan

***His beautiful (“beautiful”) form (“Body”) is nectar (“amudootum”) to the eyes (“vizhigatku”).***

; , g g - M m M , m ; M | ; , g m - p M mgG ; S S ||  
Vi zhi kat ka mu Du - ttum - - E zhil Tiru me - - - ni

; , g g - M m M - ns gg M | ; dNrS - nd M pmgG , S S ||  
Vi zhi kat ka mu Du - -ttum - - E zhil Ti- ru me - - - ni

***His childish form (“baala tiruvuruvum”) causes the heart to race out of joy (“manam tuddikkum”).***

; , n s - g R sgsg n p , N , | ; , n s g - G M - m g , M , ||  
A zha ga Ma nam- Tuddi - kkum - -Baa-la Ti ru vu ru - vam

***His face (“tighaz”) is akin to the full (“muzhu”) moon (“madi”) with bright eyes (“Arul Vizhicchudargal”).***

; , ds nn d M G G r - g M | ; , g m - n N S N S ; ||  
- - Mu zhu madi Mukham - Tighaz - - A rul Vizhi cchudar gal

; , dn rs nd M G G r - g M | ; , g m - n N S N S ; ||  
- - Mu zhu madi Mukham - Tighaz - - A rul Vizhi cchudar gal

; , sg gs nd M G G r - g M | ; , g m - n N sn gg s - S , ||  
- - Mu zhu madi Mukham - Tighaz - - A rul Vizhi cchudar - - gal

***The lord whose lotus feet (“adimalar”) showers blessings (“arulum”) on devotees (“Anbarku”) that call upon him (“inayum”) is Guruvayurappan, Sri Krishnan (continuing the pallavi)***

; n s , G - gs sn rs nn D | ; n s , nd M Mpm gG gg S ||  
Azhai -kkum An bar ga- ru-lum A di ma lar I - - nai- yum--

; n s , G - gs sn rs nn D | gmnn s - nd M Mpm gG gg S ||  
Azhai -kkum An bar ga- ru-lum A di-- ma lar I - - nai- yum--

Madhyama Kala Sahityam:

***The Lord who had in the past (“munnam”) taken birth (“vandavan”) as Yashoda's son (“maindanai”) has now come down here (“indru namakkirangi”) in our midst out of compassion as a child (“balanai”), youth (“yuvanai”), protecting God (“palikkum deivamaai”) and as the Supreme Person (“paramapurushan”) who shows us the state of spiritual bliss (“paravasha nilai”).***

N n n S , s n s g g , M g | M ; ; ; ; ; ||  
Munnam Ya sho-dai Main-danaai -Vanda van- - - - -

N n n S , s n s g g , M g | M ; ; ; nsgm gg sgS ||  
Munnam Ya sho-dai Main-danaai -Vanda van- - - - -

N n n S , s n s g g M g m | ggs - g m g m m nss - n s nss ||  
Munnam Ya sho-dai Main-danaai Vandavan In- ru Na ma kkirangi In - gu E zhun daruli

N n n snss n s g g , m g m | ggs - g m g m m nss - n s nss ||  
Munnam Ya sho--dai Main-danaai -Vandavan In- ru Na ma kkirangi In - gu E zhun daruli

nsnp n n S n s g g M m m | g m g r nrs nd m - mpm g r gm ||  
Ba-lanai Yuva naai Paa- likkum Dei vamaai Pa ra vasha Nilai Kaa- ttum Parama Purushan-

