Pallavi: 
Guruvaayur Appane Appan Sri Krishnan 

Anupallavi: 
Naaraayana Yena Naavaara Azhaipporrkkku 
Varum Idar Tavirruttu Vaanchaiyudan Kaakkum (Guruvaayur) 

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

Madhyama Kalam: 
Munnam Yashodai Maindanaai Vandavan Inru Namakkirangi Ingu Enzhundaruli 
Balai 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 (“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”). 

Pallavi: 
Guruvaayur Appane Appan Sri Krishnan 

The Lord at Guruvayur, Sri Krishnan is my Father (“appan”).
dN r S - nd M ; - dp pm ; - G r S - sg | gGg S - rs ndM- G r - Gm ||
Gu-r u vaa- - - yur - - - Appa ne Ap- pan- - - Sri- - - Kri - shnan

Anupallavi:
Naarayana Yena Naavaara Azaipporrrkku
Varum Idar Tavirrtu 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.

Charanam:
Vizhikatkamu Duttum Ezhil Tirumeni
Azhaga Manam Tuddikkum Baala Tiruvuruvaam
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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").

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)

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").