

KaruNa ceyvAn endu tAamasam

Ragam: Shree (22th mela janyam)

[https://en.wikipedia.org/wiki/Shree_\(Carnatic_raga\)](https://en.wikipedia.org/wiki/Shree_(Carnatic_raga))

ARO: S R2 M1 P N2 S

AVA: S N2 P D2 N2 P M1 R2 G2 R2 S

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Note: Alt version is sung in Yadukula Kamboji

Talam: Adi

Composer: Irayimman Thampi (on the deity at GuruvAyUr)

Version: P Jayachandran ([Youtube Original](#)); and [Dr. GS Balamurali](#)

Lyrics / Meaning Courtesy: ([Looking through my periscope](#))

Youtube Class: <https://www.youtube.com/watch?v=hj13HEQBdeg>

Audio MP3 Class: <http://www.shivkumar.org/music/karunachaivanenththu-class.mp3>

Pallavi

KaruNa ceyvAn entu tAamasam KrishNA,

KazhalinE kai tozhunnEn

Anupallavi

sharaNagathanmArkkishTa varadAnam ceytu cemmE,

GuruvAyurpuram tannil maruvumakhila durita haraNa bhagawan

CaraNams

1.Thari thanwi tALODum charuthwam cherna padam,

Doorathingirunnoru nerathil ninachalum ,

Charathangu vannu upacArattil sEvichAlum,

PAril thingina tava parama purusha khalu bhedamethum

2. gurutara bhavasindhau duritasancayamAkum,

tiratannil muzhukunna naragathikkavalambam,

marakata maNivaNNan** hari tannE ennum tava, (** maNivarNan)

carita varNNanaN^N^aLil sakala munikaL paravatarivanadhUna.

3.Pincha Bharam aninja puncheekura bangiyum,

Punchiri chernna Krupa poorna Kadakshangalum,

Anchitha vana mala hara kousthubhangalum,

Pon chilambum padavum, Bhuvana madhana mama hrudi karthunneen.

4.dAtha vAdhiyAm lOka thrAthavayulla Guru,

VAta pura vara nikEta Sri PadmanAbha,

Preethi kalarnnini VaikAtE kanivinodu endE,

Vathadhi rOgam Neeki Varada vithara sakala kusalamadhikam

Meaning: (ChatGPT Plus (with author edits))

The composer and musician, irayimman Thampi (also known as iravivarma) (1783--1856) was the uncle of Maharaja SwAthi tirumAL (1813-1846) of the ThiruvAnkUr kingdom. The song under consideration, "KaruNa ceyvAn endu" is in praise of the deity at the temple in GuruvAyUr. This song is rich in devotional and symbolic language, referencing Guruvayoorappan Krishna and his attributes.

P: Sahityam: KaruNa ceyvAn entu tAamasam KrishNA, KazhalinE kai tozhunnEn

Meaning: "Why the delay in showing compassion, Krishna? I bow at your feet with my hands."

"KaruNa ceyvAn entu tAamasam KrishNA" - "Krishna, why do you delay in showing compassion?"

KaruNa: Compassion

ceyvAn: (to) do, perform

entu: why

tAamasam: delay, laziness

KrishNA: Krishna

"KazhalinE kai tozhunnEn" - "I bow at your feet with my hands."

KazhalinE: (at your) feet

kai: hands

tozhunnEn: I bow

A Summary: "O Lord residing in Guruvayoor, you grant the desired boons to those who seek refuge in you, removing all their sins."

Sahityam: sharaNAgathanmArkkishTa varadAnam ceytu cemmE,

Meaning: "You indeed grant the desired boons to those who seek refuge."

sharaNAgathanmArkk: to those who seek refuge

ishTa: desired

varadAnam: boon-giving

ceytu: doing

cemmE: in the place of Guruvayoor

Sahityam: GuruvAyurpuram tannil maruvumakhila durita haraNa bhagawan

Meaning: "O Lord residing in Guruvayoor, you remove all sins."

GuruvAyurpuram: Guruvayoor (a place)

tannil: in that

maruvum: residing

akhila: all

durita: sins, evils

haraNa: remover

bhagawan: Lord

C1 Summary: The beauty of your delicate and rhythmic steps is enchanting. Even when you are far away, just thinking of you brings joy. Serving you in devotion, I realize there's no difference between your divine presence on earth and the supreme being.

Sahityam: Thari thanwi tALODum charuthwam cherna padam,

Meaning: "The beauty of your delicate and rhythmic steps that reach your feet."

Thari: steps

thanwi: delicate

tALODum: with rhythm

charuthwam: beauty

chernam: reached

padam: feet

Sahityam: Doorathingirunnoru nerathil ninachalum,

Meaning: "Even when you are far away, just thinking of you."

Doorathingirunnoru: even when far away

nerathil: in time

ninachalum: when thought of

Sahityam: Charathangu vannu upacArattil sEvichAlum,

Meaning: "Brings joy, and even when served in devotion."

Charathangu: with joy

vannu: coming

upacArattil: in service

sEvichAlum: if served

Sahityam: PAril thingina tava parama purusha khalu bhedamethum

Meaning: "On earth, the manifest supreme person, indeed, has no difference."

PAril: on earth

thingina: manifested

tava: your

parama: supreme

purusha: person

khalu: indeed

bhedamethum: any difference

C2 Summary: "In the heavy ocean of existence, where sins accumulate, you are the refuge for those immersed in life's hardships. Your emerald-hued form, O Hari, is always revered in the tales recounted by sages, who consider you the supreme deity."

Sahityam: gurutara bhavasindhau duritasancayamAkum,

Meaning: "In the serious ocean of existence, accumulating sins."

gurutara: heavy, serious
bhavasindhau: in the ocean of existence
duritasancayamAkum: accumulating sins

Sahityam: tiratannil muzhukunna naragathikkavalambam,
Meaning: "A refuge for those immersed in it, akin to hell."

tiratannil: in the shore
muzhukunna: immersed
naragathikkavalambam: refuge for hell-bound

Sahityam: marakata maNivaNNan** hari tannE ennum tava,
Meaning: "Your emerald-colored form, Hari, is always."

marakata: emerald
maNivaNNan: colored
hari: Hari (Krishna)
tannE: indeed
enum: always
tava: your

Sahityam: carita varNNanaN^N^aLil sakala munikaL paravatarivanadhUna.
Meaning: "Considered supreme by all sages in their descriptions of your deeds."

carita: deeds
varNNanaN^N^aLil: in describing
sakala: all
munikaL: sages
paravatarivanadhUna: consider you supreme

C3 Summary: "The elegance of the peacock feather you wear, your gracious and smiling glances full of mercy, the cherished forest garland, and the Kousthubha gem you adorn, along with your golden anklets and feet, enchant my heart like the world's most captivating force."

Sahityam: Pincha Bharam aninja puncheekura bangiyum,
Meaning: "The beauty of the peacock feather you adorn."

Pincha: feather
Bharam: burden, adornment
aninja: worn
puncheekura: peacock
bangiyum: beauty

Sahityam: Punchiri chernna Krupa poorna Kadakshangalum,
Meaning: "Your smiling and gracious glances full of mercy."

Punchiri: smiling
chernna: bestowed
Krupa: grace
poorna: full
Kadakshangalum: glances

Sahityam: Anchitha vana mala hara kousthubhangalum,
Meaning: "The desired forest garland and Kousthubha gem you wear."
Anchitha: desired
vana: forest
mala: garland
hara: necklace
kousthubhangalum: Kousthubha gem

Sahityam: Pon chilambum padavum, Bhuvana madhana mama hrudi karthunneen.
Meaning: "The golden anklets and your feet enchant my heart as the world's enchanter."

Pon: golden
chilambum: anklet
padavum: feet
Bhuvana: world
madhana: enchanter
mama: my

hrudi: heart
karthunneen: you do

C4 Summary: "O Guru, the giver and protector in this world, residing in the wind city, Lord Padmanabha, you are filled with love and compassion. In Vaikunta, you willingly remove our ailments and diseases, bestowing upon us complete well-being and blessings."

Sahityam: dAtha vAdhiyAm lOka thrAthavayulla Guru,
Meaning: "O Guru, the giver and protector in this world."

dAtha: giver
vAdhiyAm: in argument
lOka: world
thrAthavayulla: having the role of a protector
Guru: teacher, master

Sahityam: VAta pura vara nikEta Sri PadmanAbha,
Meaning: "Residing in the excellent windy city, Lord Padmanabha."

VAta: wind
pura: city
vara: excellent
nikEta: abode
Sri PadmanAbha: Lord Padmanabha

Sahityam: Preethi kalarannini VaikAtE kanivinodu endE,
Meaning: "With love and compassion in Vaikunta."

Preethi: love
kalarannini: mixed with
VaikAtE: Vaikunta (heaven)
kanivinodu: with compassion
endE: indeed

Sahityam: Vathadhi rOgam Neeki Varada vithara sakala kusalamadhikam
Meaning: "You remove diseases and bestow complete well-being."

Vathadhi: disease
rOgam: illness
Neeki: remove
Varada: boon giver
vithara: bestow
sakala: all
kusalamadhikam: well-being



Pallavi

KaruNa ceyvAn entu tAamasam KrishNA,
KazhalinE kai tozhunnEn

P: Sahityam: KaruNa ceyvAn entu tAamasam KrishNA, KazhalinE kai tozhunnEn

Meaning: "Why the delay in showing compassion, Krishna? I bow at your feet with my hands."

"KaruNa ceyvAn entu tAamasam KrishNA" - "Krishna, why do you delay in showing compassion?"

KaruNa: Compassion

ceyvAn: (to) do, perform

entu: why

tAamasam: delay, laziness

KrishNA: Krishna

1	2	3	4	5	6	7	8
; ; N S	R ; R ;	R ; ; ;	; G gr R	S ; ; N	S - rG rS	; S N P	; p n n S ,
Karu	Na cey-	vAn --	- en du--	-- - tAa -	ma-sam	- - - -	Krish NA,
; ; m S	R ; R ;	R ; ; ;	; G gr R	S ; ; N	S - rG rS	; S N P	; p n n S ,
Karu	Na cey-	vAn --	- en du--	-- - tAa -	ma-sam	- - - -	Krish NA,
; ; N S	R ; R ;	R ; ; ;	; rm mPm	rgrs- N	S - rG rS	; S N P	; P n S ,
Karu	Na cey-	vAn --	- en du--	-- - tAa -	ma-sam	- - - -	Krish NA,
; ; N S	R ; R ;	MP ; M	R G gr R	S ; ; N	S - rG rS	; S N P	; P n S ,
Karu	Na cey-	vAn --	- en du--	-- - tAa -	ma-sam	- - - -	Krish NA,
1	2	3	4	5	6	7	8
; ; N S	R ; R ;	rm pn S ;	P dn P - mr	ggrs- N	S R , g -rS ,	S , n N P	; P n S ,
Karu	Na cey-	vAn --	en -- du--	-- - tAa -	-- ma-	sam - -	-Krish NA,

"KazhalinE kai tozhunnEn" - "I bow at your feet with my hands."

KazhalinE: (at your) feet

kai: hands

tozhunnEn: I bow

1	2	3	4	5	6	7	8
; ; N S	R ; S ;	S ,s rsnp	; P , P n	R ; ; ;	; ; ; rm	mP ; ; pm	R G gR ,
Kazha	li - nE	kai - --	to zhun-	nEn -	-- - Krish	NA - - -	- - - -
S ; N S	R ; R ;	rm pn S ;	P dn P - mr	ggrs- N	S R , g -rS ,	S , n N P	; P n S ,
Karu	Na cey-	vAn --	en -- du--	-- - tAa -	-- ma-	sam - -	-Krish NA,
S ; N S	R ; R ;	rm pn srgr	snpd n-pmr	rgrs- N	S R , g -rS ,	S , n N P	; P n S ,
Karu	Na cey-	vAn --	en -- du--	-- - tAa -	-- ma-	sam - -	-Krish NA,
; ; N S	R , g rS ,	S , n rsnp	; P , P n	R ; ; ;	; ; ; rm	mP ; ; pm	R G gR ,
Kazha	li - nE	kai - --	to zhun-	nEn -	-- - Krish	NA - - -	- - - -
S ; ; ;	; ; ; ;	; ; ; ;	; ; ; ;	; ; ; ;	; ; ; ;	; ; ; ;	; ; ; ;

Anupallavi

sharaNAgathanmArkkishTa varadAnam ceytu cemmE,
GuruvAyurpuram tannil maruvumakhila durita haraNa bhagawan

A Summary: "O Lord residing in Guruvayoor, you grant the desired boons to those who seek refuge in you, removing all their sins."

Sahityam: sharaNAgathanmArkkishTa varadAnam ceytu cemmE,
Meaning "You indeed grant the desired boons to those who seek refuge."
 sharaNAgathanmArkk: to those who seek refuge
 ishTa: desired
 varadAnam: boon-giving
 ceytu: doing
 cemmE: in the place of Guruvayoor

1	2	3	4	5	6	7	8	
; ;	P M	P ; P,r	R ; rmP	pm R-rggr S ;	R mr	R pm P ;	P ; sn P	; p n S ;
	Sha ra	NA ga-	than mAr-	kki- - shTa - - -	va ra-	dA-- nam	cey tu- -	cem- mE-

1	2	3	4	5	6	7	8	
; ;	P M	P ; P,r	R ; rmP	pm R-rggr S ;	R mr	R pm P ;	P ; sn P	; p n N S
	Sha ra	NA ga-	than mAr-	kki- - shTa - - -	va ra-	dA-- nam	cey tu- -	cem- mE-

1	2	3	4	5	6	7	8	
; ;	P M	P ; P,r	Rmr rmP	pm R-rggr S ;	R mr	R pm P ;	P ; sn P	; p n N S
	Sha ra	NA ga-	than mAr-	kki- - shTa - - -	va ra-	dA-- nam	cey tu- -	cem- mE-

Sahityam: GuruvAyurpuram tannil maruvumakhila durita haraNa bhagawan
Meaning: "O Lord residing in Guruvayoor, you remove all sins."
 GuruvAyurpuram: Guruvayoor (a place)
 tannil: in that
 maruvum: residing
 akhila: all
 durita: sins, evils
 haraNa: remover
 bhagawan: Lord

1	2	3	4	5	6	7	8	
; ;	GR	Rgr sR,	S ;	N R snP	; pn NS	; ;	GR rg_sR,	S ; N R N P P ,n NS
	Guru vA-	- - yur	pu - ram	- tan-nil-	Guru vA-	- - yur	pu - ram	tan-- nil

1	2	3	4	5	6	7	8	
R M R – mr	P P - P N	np – pnsn	pm R G grR ; ;	GR rg_sR,	S ;	N R N P	P ,n NS	
Maruvu ma-	khila duri	ta-	ha-ra-Na-	bhagawan-	Guru vA-	- - yur	pu - ram	tan-- nil

1	2	3	4	5	6	7	8	
R M R – mr	P P - P N	np – pnsn	pm R G grR ; ; ;	gr sn pn	NS	; ; ; ;	; ; ; ;	
Maruvu ma-	khila duri	ta-	ha-ra-Na-	bhagawan-	- - -	- - -	- - -	- - -

1	2	3	4	5	6	7	8	
; ;	N S	R ; R ;	rmPn S ;	Pdn P - mr	ggrs- N S	R , g -rS ,	S , n N P	; P n S ,
	Karu Na	cey-	vAn - -	en - - du- -	- - tAa -	- - ma-	sam - -	-Krish NA,

1	2	3	4	5	6	7	8	
; ;	N S	R , g rS ,	S , n rsnp	; P , P n	R ; ; ;	; ; ;	rm mP ; ;	pm R G gR ,
	Kazha li -	nE kai - - -	to zhun-	nEn -	- - -	- Krish	NA - - -	- - - -

1	2	3	4	5	6	7	8	
S ; ; ;	; ; ; ;	; ; ; ;	; ; ; ;	; ; ; ;	; ; ; ;	; ; ; ;	; ; ; ;	

CaraNams

2. gurutara bhavasindhau duritasancayamAkum,
 tiratannil muzhukunna naragathikkavalambam,
 marakata maNivaNNan** hari tannE ennum tava, (** maNivarNan)
 carita varNNanaN^N^aLil sakala munikaL paravatarivanadhUna.

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gurutara: heavy, serious
bhavasindhau: in the ocean of existence
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