shrI rAمام

Ragam: nArAyA NagarLa {28th Melakartha (Hari Kambodhi) Janyam}

ARO: S R2 M1 P N2 D2 N2 S ||
AVA: S N2 D2 P M1 G3 R2 G3 R2 S ||

Talam: Adi
Composer: Muthuswamy Dikshitar
Version: T M Krishna
Lyrics Courtesy: Lakshman Ragde

Pallavi:
shrI rAمام ravikulAbDhi sOmom shrtA kalpA bhUruham bhajEham

Anupallavi:
dhIrA gragaNyam varEnyamm dIna janAdhArAm raghuvIram
nArAdAdi sannuta rAmAyana pArAyaNa mudita nArAyaNam

Charanam:
dasharAthAtmajam lAkSmaNA grajam dAnava kula bhIlkaram
shrIlkaram kushalava tAtam shOpEtam kuvalaya nayanam sudarbha
shayanam su-sharacApa pANim sudhImNaMim su-nrtA bhASam guruguha
tOSAm dashavAdana bhanjanam niranjanam dAnanidhim dayAraSA jalAnidhim

Meaning: (Approximate – please report errors):
P: I contemplate (“bhajE-ham”) on SRI RAMA who is the moon (“sO mam”) to the solar dynasty (“ravi-
kulAbDhi”). He is the KALPAKA tree (“bhUruham”) to supplicants (“Ashrta”).

A: He is One who is counted as the bravest (“gra-gaNyam”amongst the brave (“dhIrA”). The one to be
sought after (“varEnyam”). The support (“AdhAram”) for the afflicted (“dIna janA”). The valiant
(“raghu-vIram”) one of the RAGHU dynasty. He is NAR AYANA delighted (“mudita”) by the recitation
(“pArAyaNa”) of the epic RAMAYANA by (“sannuta”) Narada and others (“nArada-adi).

C: Son (“Atmajam”) of DASHARATHA. Elder brother (“Agrajam”) of LAKSHMANA. He was a terror
(“bhIlkaram”) to demons (“dAnava kula”). He bestows prosperity (“shrIl-karam”). Father (“tAtam”) of
LAVA and KUSHA (“kusha-lava”). He is in the company of SITA (“sIta-UpEtam”). He has lotus like
(“kuvalaya”) eyes (“nayanam”). He reposes (“shayanam”) on the DAR BHA grass (“sudarbha”). He
holds a beautiful (“su”) bow and arrows (“shara-cApa”) in his hand (“pANim”). He is a gem among
people of understanding (“sudhI-maNim”). He speaks (“bhASam”) only the truth (“su-nrtA”). He
pleases (“tOSAm”) KAR TTIKEYA (“guruguha”). He destroys (“bhanjanam”) the ten headed (“dasha-
vadana”) RAVANA. He is faultless (“niranjanam”). He is the treasure trove of grace (“dAna-nidhim”).
He is an ocean (“jala-nidhim”) of sentiment of compassion (“dayA-rasa”).

Pallavi:
shrI rAمام ravikulAbDhi sOmom shrtA kalpA bhUruham bhajEham

I contemplate (“bhajE-ham”) on SRI RAMA who is the moon (“sO mam”) to the solar dynasty (“ravi-
kulAbDhi”).

1 2 3 4 5 6 7 8
R M G G, G r G R l S ; SN N D D P l P N D N S ; ; ; ||
shrI -- rA -- mam - ra - vi - ku - lA- -- bDhI- sO- - mam -

R RM M G G, G r G R l S ; SN N D D P l P N D N S ; ; ; ||
shrI -- rA -- mam - ra - vi - ku - lA- -- bDhI- sO- - mam -
He is the KALPAKA tree ("bhUruham") to supplicants ("Ashrta").

Anupallavi:
dhIrA gragaNyam varENyam dIna janAdhAram raghuvIrRam
nAradAdi sannuta rAmAyana pArAyaNa mudita nArAyana

He is One who is counted as the bravest ("gra-gaNya m" amongst the brave ("dhIrA").
The one to be sought after ("varENyam").

The support ("AdhAram") for the afflicted ("dIna janA").
The valiant ("raghu-vIrRam") one of the RAGHU dynasty.

He is NARAYANA delighted ("mudita") by the recitation ("pArAyaNa") of the epic RAMAYANA by ("sannuta") Narada and others ("nArada-adi").

{Pallavi:} I contemplate ("bhajE-ham") on SRI RAMA who is the moon ("sOmam") to the solar dynasty ("ravi-kulAbDhi").
He is the KALPAKA tree ("bhUrumah") to supplicants ("Ashhta").

He was a terror ("bhIlkaram") to demons ("dAnava kula"). He bestows prosperity ("shrI-karam").

Father ("tAtam") of LAVA and KUSHA ("kusha-lava"). He is in the company of SITA ("sIta-UpEtam").

He has lotus like ("kuvalaya") eyes ("nayanam"). He reposes ("shayanam") on the DARBHA grass ("sudarbha").

He holds a beautiful ("su") bow and arrows ("shara-cApa") in his hand ("pANim"). He is a gem among people of understanding ("sudhI-maNim").
He speaks ("bhASam") only the truth ("su-nrta").
He pleases ("tOSam") KARTTIKEYA ("guruguha").

He destroys ("bhanjanam") the ten headed ("dasha-vadana") RAVANA.
He is faultless ("niranjanam").
He is the treasure trove of grace ("dAna-nidhim").
He is an ocean ("jala-nidhim") of sentiment of compassion ("dayA-rasa").

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Raga Notes:
Sources:

Narayanagaula - a bhakthi rasa raga
By Sudha Jagannathan

Narayanagaula is a Janya raga derived from the 28th Melakartha Harikambhoji, which corresponds to the Kamaj Thaat of Hindustani music. It is a Sadava-Sampoorna raga with (ubhaya) vakra sancharas in both ascent and descent. Ga (Gandhara) is omitted in the aroha (ascent). Swaras taken are Chatusruthi Ri, Antara Ga, Suddha Ma, Chatusruti Dha and Kaishiki Ni. This is a Sarvakalika ragas and admits swaras in all three sthayis.
The visehsha sancharas are ma, ga, ri, ga, sa, and pa, ma, pa, sa and sa, pa, dha, ma, ga, ri, sa. This raga is second order in Ghana panchakas. This raga is full of bhakthi rasa. However, Narayanagaula is not a very popular like Kedargaula, which resembles this raga closely.

Arohana: Sa, Ri2, Ma1, Pa, Dha2, Ni2, Sa*--Avarohana: Sa*, Ni1, Dha2, Pa, Ma1, Ga3, Ri2, Ga3, Ri2, Sa

Tiruvattiyur Tyagaraja has composed "Manasu Ninne Maruvaka" in this raga. Maguva Ninne Kori (varnam) and "Darsanamu Seya" also are in this raga.

http://www.indiamusicinfo.com/melakartha/janya/narayanagaula.htm

This is an ubhaya vakra shadava sampoorana janya raga derived from the 28th mela Harikambhoji. In this janya raga the notes figuring besides Sa and Pa are Chatusruti Ri, Antara Ga, Sudha Ma, Chatisruti Dha and Kaishiki Ni. Ekasvara vakra raga wherein Ni is the vakra raga wherein Ni is the vakra svara in the arohana and ri in the avarohana. An auspicious Ghana raga that belongs to the dvitiya ghana panchakas. An upanga raga in which Ni and Ma are raga chaya svaras and Ri comes both as nyasa and jiva svara. This sarvakalika raga admits of svara sancharas in all the three sthayis. The visesha sancharas occuring in this raga are mgrgs; pmps;spdmgrs; etc. This is an ubhaya vakra shadava sampoorana janya raga derived from the 28th mela Harikambhoji. In this janya raga the notes figuring besides Sa and Pa are Chatusruti Ri, Antara Ga, Sudha Ma, Chatisruti Dha and Kaishiki Ni. Ekasvara vakra raga wherein Ni is the vakra raga wherein Ni is the vakra svara in the arohana and ri in the avarohana. An auspicious Ghana raga that belongs to the dvitiya ghana panchakas. An upanga raga in which Ni and Ma are raga chaya svaras and Ri comes both as nyasa and jiva svara. This sarvakalika raga admits of svara sancharas in all the three sthayis. The visesha sancharas occuring in this raga are mgrgs; pmps;spdmgrs; etc.