



ॐ Guruvayoor: Where the Infinite Becomes Accessible

Narayaneeyam Collection

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 **Description:** Exploring the profound significance of Guruvayoor temple, its deity Lord Krishna, and the sacred lineage of worship spanning millennia

 **Tags:** guruvayoor, krishna, temple, narayaneeyam, bhakti, healing, brahman, moksha

The unique significance of Guruvayoor and its deity, Lord Krishna (often addressed as Guruvayoorappan, Vatapurisha, or Pavana Purapati Krishna), stems from the deity's distinguished lineage of worship, the location's ancient history, and the profound accessibility of the Supreme Brahman in this specific sacred form.

I. Significance of the Kshetram (Guruvayoor)

The place name, Guruvayoor (Guru Pavana Pura/Marutpura/Vatalaya), directly signifies its unique founding story and location:

Origin of the Name

The town is named after **Guru** (Brihaspati) and **Vayu** (the Wind God), who together consecrated the idol. This joint effort in installation gives the temple its name, Guru Vatalaya Adhisha or Guru Pavanapure Adheeshwara.

Healing Center (Janamejaya's Cure)

Guruvayoor is historically renowned as the kshetram where Janamejaya, a king in the Pandava lineage, was cured of a debilitating skin disease (tva(t)cha

rogam) resulting from the sin of Naga Hatya (killing serpents). This event suggests the deity has resided there for at least 5,000 years.

Curing Disease (Vata Roga) and the Mina Rasi Connection

The place holds special significance for healing, as the deity is considered the form of Dhanvantari. This is critical to the context of the Narayaneeyam, as Bhattathiri came here to seek relief from his Vata rogam (rheumatism). The reference to "start with the fish" (Meenai thottu kootuka) is linked to the location, as Guru (Brihaspati) is the lord of Mina Rasi (Pisces).

Ancient Worship Site

The location was important even before the current deity was installed. An ancient pond, which predates the arrival of the Lord, exists there. The Prachetasas performed intense penance on its banks, singing the Rudra Geetam and delighting the Lord.

Shiva's Presence

The site was originally known as Ambikapuram and was occupied by Lord Shiva and Ambika. Shiva graciously consented to yield his space to Krishna.

II. Unique Significance of the Deity (Guruvayoorappan)

The deity is celebrated for its spiritual potency, unique history, and philosophical representation of the accessible Supreme Brahman:

A. Historical and Spiritual Lineage

The specific idol installed in Guruvayoor has a profound history of worship by high-ranking devotees across different ages:

Consecutive Worshippers

The vigraham was originally worshipped by **Brahma**. Brahma then gave it to **Prishni and Sutapas**. The idol was later worshipped by **Aditi and Kashyapa**,

then **Devaki and Vasudeva** (in prison), and finally, **Lord Krishna himself in Dwaraka**.

Rescue and Installation

Before the submersion of Dwaraka, Krishna entrusted the idol to Uddhava. It was Vayu, guided by Guru, who airlifted the idol and installed it in this sacred location.

B. Philosophical and Devotional Accessibility

The core unique significance, as articulated in the opening verse of the Narayaneeyam, is that the abstract, inaccessible Supreme Reality is made manifest and easily approachable in Guruvayoor:

The Inaccessible Made Manifest

The deity is described as the **Supreme Brahman (Brahma Tatvam)**—the form of pure, eternal bliss (Saandrananda Bodhatmakam) and eternal liberation (Nityamuktam). Although this Brahman is indescribable (Anupamitam) and beyond the constraints of time and space (Kaladeshavadibhyam Nirmuktam), it is made visible (Drishtamatre punaha) and clearly shines (Tatavat Bhati Sakshat) in Guruvayoor.

Wish-Fulfilling Parijata

Guruvayoorappan is extolled as the **Parijata** (celestial wish-fulfilling tree), but uniquely, he grants not only material desires but also the highest spiritual goal (Moksha). Unlike the Parijata tree in Indra's garden which cannot move, this deity (analogized with Rama as a Jangama Parijata, or mobile Parijata) can bestow salvation.

Bestower of All Purusharthas

The deity provides all four human aspirations: **Dharma, Artha, Kama, and Moksha**. He grants these wishes spontaneously (Anabhyartitān apyarthān kāmān) and is accessible to all (Nishesa Labhyo).

Physician and Protector

He is known as the physician (Dhanvantari Swarupam) capable of curing all diseases. Bhattathiri prays to the Lord (Marutpuresha) to relieve his Vata rogam.

Listener to Bhattathiri

The deity has the unique honor of being the primary listener (Srotru Vaalakshanyam) for the Narayaneeyam, which summarizes the essence of the Srimad Bhagavatam.



Reference

This blog post is based on notes taken from the following video : **Video Source:** [Watch on YouTube](#) For a more detailed explanation, I highly recommend watching the original video.



Acknowledgment & Disclaimer

These articles are based on discourses by **Sri Dushyanth Sridhar**, who renders discourses in English & Tamil on Rāmāyana, Mahābhārata, Bhāgavata, Vishnu Purāna, Bhagavad Gitā, Vishnu Sahasranāma, and Divya Prabanda in the upanyāsam, pravachanam, or kālakshepam style. Visit <https://desikadaya.org> for more information. These notes are presented solely for educational purposes to help viewers download and benefit from these teachings. Any incorrect interpretations or inaccuracies are mine and unintentional—please forgive me. For any feedback, please send an [email](#).

