

ഓം നമോ നാരായണായ: Om Namo Narayanaya: ഓം നമോ നാരായണായ:



# നവനീതം



മിഥുനം 1182 / JUNE 2007

NAVANEETHAM

ഓം നമോ നാരായണായ: ഓം നമോ നാരായണായ: ഓം നമോ നാരായണായ:

ഓം നമോ നാരായണായ: ഓം നമോ നാരായണായ: ഓം നമോ നാരായണായ:

ഓം നമോ

ഓം നമോ

ഓം നമോ

ഓം നമോ

ഓം നമോ

ഓം നമോ

ഓം നമോ

ഓം നമോ

ഓം നമോ

ഓം നമോ

ഓം നമോ

ഓം നമോ

ഓം നമോ

ഓം നമോ

ഓം നമോ

ഓം നമോ

ഓം നമോ

ഓം നമോ

ഓം നമോ



നാരായണായ:

നാരായണായ:

നാരായണായ:

നാരായണായ:

നാരായണായ:

നാരായണായ:

നാരായണായ:

നാരായണായ:

നാരായണായ:

നാരായണായ:

നാരായണായ:

നാരായണായ:

നാരായണായ:

നാരായണായ:

നാരായണായ:

നാരായണായ:

നാരായണായ:

നാരായണായ:

നാരായണായ:

ഓം നമോ നാരായണായ: ഓം നമോ നാരായണായ: ഓം നമോ നാരായണായ:

ഓം നമോ നാരായണായ: ഓം നമോ നാരായണായ: ഓം നമോ നാരായണായ:

“വസുദേവ സുതം ദേവം കംസ ചാണൂര മർദ്ദനം  
ദേവകീ പരമാനന്ദം കൃഷ്ണം വന്ദേ ജഗദ് ഗുതം”

കൃഷ്ണ ഗുരുവായൂരപ്പ!**CONTENTS / വിഷയക്രമം**

സന്ധ്യയ്ക്കു നാമം ജപിക്കുമ്പോൾ	3	Dr. Sukumar, Canada
A rare old photo of Guruvayur Kesavan	5	K.S. Jain
Prema Bhakti	6	S. Hari
Renovation of a Temple and progress of a city	10	Balagopal Ramakrishnan
KRISHNA PICTURE	11	MANU SAGAR K.V
Kannan – A song	12	Suresh Thevalakkara
Geeta Dhyaanam	14	Veena Nair
Melppathur Narayana Bhattathiri – Life and Works	18	NR Pillai (Raju Koovappady)
Krishna painting	21	Bisakha Datta
God	22	Neena Manoj
Koshas of Yoga	23	Balagopal Ramakrishnan
Trivia Answer, credits etc.	25	

*From the editor's desk :*

1. This edition's cover page is designed by Dr. Sukumar. The Krishna picture used is a rare one that Dr. Sukumar found in his brother in law's house in Chalakkudy- an old tharavad. This was half eaten by white ants inside a frame and he was able to take it out carefully, bring it to Canada, scan it and do some editing with Photoshop. Thanks his hardwork and dedication, we have a beautiful cover page with a rare picture.

2. Our very own Dr. Sarojaji is still away for her cataract surgery and we could not include her article this time. We all pray for her fast recovery and wait for her to share more scholarly wisdom to all of us.

*Om Namo Narayanaya:*

*- Sunil Menon.*

**Trivia question:**

**Which temple in Kerala is famous for "Mangalya" Pooja?**

(Answer on the last page)

## സന്ധ്യയ്ക്കു നാമം ജപിക്കുമ്പോൾ

ഡോ. എ.പി. സുകുമാർ, കാണഡ



സന്ധ്യയ്ക്കു നാമം ജപിക്കുമ്പോൾ കണ്ടു  
കണ്ണാ നിൻ രൂപം  
മോഹന സങ്കല്പസൗന്ദര്യമൊത്തൊരാ  
കൈവല്യകേദാരം  
സന്ധ്യയ്ക്കു..

പീലിത്തിരുമുടി തെല്ലഴിഞ്ഞും മയിൽ  
പ്പീലിയിലാകവേ പൊടിയണിഞ്ഞും  
കാടിന്റെ നോവുകളെല്ലാമകറ്റുന്ന  
കോലക്കുഴലിന്റെ സാന്ത്വനമായ്  
സന്ധ്യയ്ക്കു നാമം ജപിക്കുമ്പോൾ കണ്ടു  
കണ്ണാ നിൻ രൂപം  
സന്ധ്യയ്ക്കു..

കൂട്ടരുമൊത്തുള്ള തുള്ളിത്തിമിർക്കലും  
കാട്ടിലൊന്നിച്ചുള്ള ഭോജനവും  
ഏട്ടൻ ബലരാമനോടൊത്തൊരു നാട്യവും  
ഭാഗവതാമൃതസൗന്ദര്യമായ്  
സന്ധ്യയ്ക്കു നാമം ജപിക്കുമ്പോൾ കണ്ടു  
കണ്ണാ നിൻ രൂപം  
സന്ധ്യയ്ക്കു..

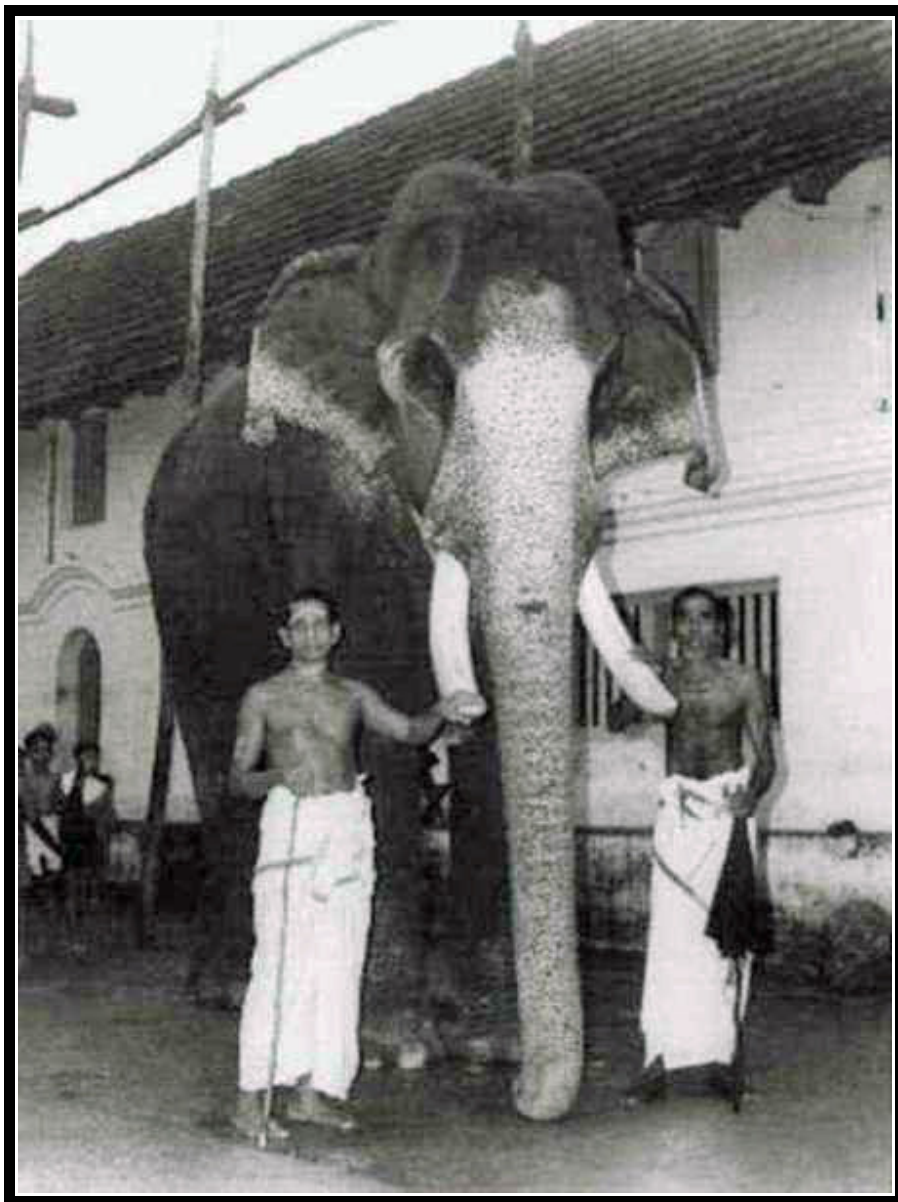
രജനീ യമുനാ പുളിനങ്ങളെല്ലാം  
നീലനിലാവു നിറഞ്ഞു നിൽക്കേ  
രാസകേളീലയഭാവങ്ങളെല്ലാം  
രാധയിൽ രാഗനിറം ചാർത്തി നിന്നു  
മാധവനൊരു സ്വപ്നചിമിഴിൽ മറഞ്ഞു  
ഞാനുമെൻ കണ്ണനെക്കാണാതലഞ്ഞു

=====

സന്ധ്യയ്ക്കു നാമം ജപിക്കുമ്പോൾ കണ്ണാ  
കാണണം നിൻ രൂപം

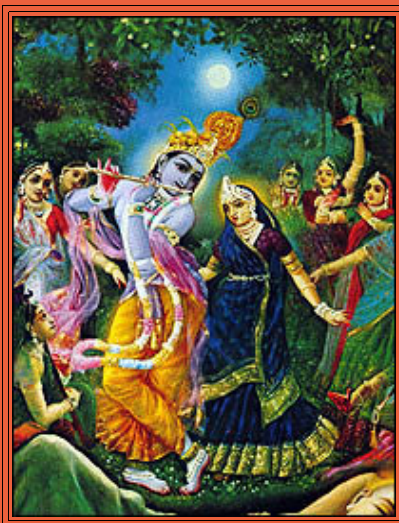






**A rare old photo of Guruvayur Kesavan.**

**Submitted by K.S.Jain, Doha, Qatar.**



## PREMA BHAKTI

S. Hari

Love is a supreme gift of God to the human race. According to Hindu mythology, God is manifested into three forms. Brahma (creator), Vishnu (preserver), and Shiva (annihilator). Sri Krishna in Gita, declares that he will assume incarnation to establish Dhama at all time. Through his incarnations, he preached love. In Kritayuga, love to God was expressed through meditations, in Tretayuga through penance, and in Dwaparayuga through worship. We find that love is common in all the nine forms of worship (sravanam, keetanam, smaranam, Vandanam, Padasevanam, Archanam, Dasyam and Atmanivedanam). In all these, chanting with devotion the Divine names is the common thread.

Scriptures have shown many ways to attain eternal bliss. Among these, the quick and simple one is mere love with devotion to God. Eternal bliss is the result of unflinching love to God. Such love never ceases, it goes on increasing until it reaches the goal (liberation). Radha is the embodiment of such love. It is an uncontaminated and a desire free love. The only aim was the Holy Communion with God. This is the highest form of bhakti. In Kaliyuga, people go to worship only at the time of hardship. They should love God at all the time. When we have pain on any part of our body, the effect is felt all over the body. In a similar way, when others suffer one should feel the pain in his own self and try to extend relief to those suffering. This is the service to Lord. With this attitude, the difference of opinion among people will cease and all love will spread among all. The purpose of avatar is to teach this truth to the humanity. Human life is made out of joys and sorrows. The experiences, good or bad, should serve as an

indication of what life is. Life is stale without difficulties. If they had not have accepted the sufferings, Nala, Harischandra and Prahlada would not have acquired a position in the Hindu Mythology.

Difficulties should be accepted and should be overcome. This leads to bhakti and only then, we will have Divine love. Without crushing sugarcane we cannot extract sugar juice and without cutting, we cannot get the brilliance of a diamond. We must, practice love to God, and enjoy divine love.

a) God and devotee The concept of God and Devotee is explained by Sri Ramakrishna Paramahansa. The whole thing is to love God and taste his sweetness. God is the lotus and devotee is the bee. The bee sucks honey from the lotus. Here the devotee enjoys the sweetness of honey. The bee cannot live without honey and the honey becomes useless if it is not utilized by the bee. So, a devotee cannot live without God and God cannot live without a devotee. This is the significance of God and devotee.

b) Anurag & Prema

Every soul is a function of God. Being a part of divinity, the jeeva has intimate affection towards God. When attachment is turned towards God, it is Prema and when the attachment is turned towards worldly objects, it is Anurag.

c) Devotional love and maternal love Devotional love of Gopis is boundless. Gopis saw Krishna everywhere. Supreme devotion will consider God as their breath of life and worship Him. His absence made Gopis feel pain. They wanted Krishna for themselves only. When they saw him first in the holy dance, they found Krishna in between Gopis and after the devotion became infinite, they found Krishna everywhere and Gopis in between. : The difference is God here and there and God everywhere!

Love of Radha's to Krishan is different. She was totally absorbed in His love. She wanted to belong to Krishna. She told Krishna, "wherever you are and in whatever form you assume, bless me so that I may be with you in that form. Radha yearned for this kind of union.

We have yet another love narrated in Bhagavat. The love of a mother!. Motherly love is different from the devotional love. The affection of Yasodha with Krishna was beyond measure. She could see Krishna not as Lord but as her child. When Krishna set for Mathura, she was all the while worried about the tortures the inhuman demons in Mathura would cause on Balarama and Krishna. Motherly love has no limits, it has no expectations, it just pours infinitely on to the Lord. Such is the difference between the love of devotees and the love of a mother. The principles in all these are same. They go with different names, but the expressions may look different. Raasak Kreedha

- the Divine sport On a full moon light in the month of Sarat Ritu, Sri Krishna played music with his divine flute, on the banks of river Yamuna. The divine music from that divine flute is a divine call. Every being were in ecstasy with this music. The Gopis desirous of His associations to enjoy the eternal bliss rushed towards Krishan, leaving every mundane thing behind. When they saw Sri Krishna in his divine music, they saw only Krishna and lost to the world, for they had eyes to see Krishna, ears to hear only His divine music. No words could persuade them to go back to their home, they surrendered themselves to Krishna. They had a desire to embrace Him as their Supreme Lord and renounce their family. After hearing their pleas and wholehearted devotion, Sri Krishna accepted them and took them to Vrindavan. By singing and dancing, they reached the banks of Yamuna river. Whichever way they turned and whatever they saw, they saw only the charming beauty of Krishna in his divine form. In short, they found Him in front, left, right up, down, and all around them. In the transcendental atmosphere, they found themselves close to Krishna.

Gopis soon began to feel proud that they were the most fortunate women in this universe being favoured by Krishna. Immediately Krishna disappeared from the scene to curb their pride. Unable to find Him, they sat down and started talked about their blessed company with Krishna. Some of the Gopis found pairs of footprints on the sand. Assuming them as Krishna and Radha, all the Gopis followed the footprints. They saw Sri Krishna with Radha and both were deeply immersed with love. By singing and dancing they traveled a long distance. When Radha felt very tired, Krishna carried her on his shoulders. Due to gentle pride (Satvik ahankar), Radha thought that Krishna followed her command and came with her. Krishna walked a few steps and Radha caught hold of the branch of a tree. Immediately Krishna disappeared from the scene to curb her pride. All the other Gopis, searched for Sri Krishna and found Radha hanging on the branch of a tree. They felt sympathized her. They started singing the glories of Sri Krishna and repeatedly requested Sri Krishna to appear before them. On hearing their plea, Sri Krishna appeared and pacified them. After this, Sri Krishna started Rasa dance. He danced with the Gopis. Krishna multiplied himself into many and each Krishna stood beside each Gopi so that each Gopi will think that Krishna is dancing with her alone. There were three Rasa going on simultaneously.

The first one is Kanhaiya and one Gopi depicting a personal meeting. The second is one Kanhaiya and two Gopis, portraying social meeting. Thirdly, Gopis encircling Radha and Krishna with all their senses were centered on Krishna. This is the final and the everlasting meeting. The movements of their ear rings, hairs with flowers and smiling at each other produced a wonderful dance. Seeing this wonderful dance, demi Gods, Gandharvas, Kinnaras showered flowers on the dancers.

Gopis love for Krishna was not a physical passion. For them, Lord Krishna was their



living God. He was the moving image of the supreme Lord. Human body is the combination of physical and spiritual parts. One can feel that the company of good people will lead them to higher thinking and morality and the company of the cruel and wicked attitude leads them to a bad attitude. That is why His Company increased spiritual energy higher until they attained communion with God. We should fill our heart with love and only love and this enables us to see God everywhere. If love to God increases, we experience more bliss. If the love to God declines, our joy will also decline. We will be unselfish when we develop deep love to God. All the sensual objects create suffering and they have limitation. So, the wise persons do not go after them. But they dedicate their love to God. That is why Gopis love is superior to others. The wonderful and unprecedented experiences of Gopis firmly believe that Sri Krishna is everything for them. Sometimes they saw Him as son of Yasodha. Gopis were covered by yogamaya and they were exposed to the real selfless love only after the Rasaleel.

It is clear that the Bhakti of Gopi towards Krishna is Nanya Bhakti and they were free from any lower desires. When the mind is fully engaged with the love to God, it becomes a flute in the hands of Sri Krishna and the Lord by playing music on the flute clears all our impurities. When the mind wants to unite with Him, the egocentric impulses separates Him from us. This bring in sorrow is Virha as of Gopis. The union of Gopis with Krishna was with the spirit and not the body. When the thought is centered on the object of Love, it is the union of the spirit and when the thought is centered on the Lord it is Rasaleela. When the Jeeva wanted to unite with the Lord, the ego born out of ignorance prevents it. Hence, ego should be removed. The lord is ever merciful to receive the jeeva with outstretched arms. In Geeta govinda, this idea is depicted beautifully. We go away from the Lord due to our ignorance and blame Him for all our troubles. When He contacts us, we avoid Him thinking Him that He is not caring for us. But the Lord patiently take us to what we actually belong. Finally we realize Him.

By searching and yearning for Him, all our sins will be dissolved and by attaining Him our ego will also evaporate. This is SALVATION.

**About the Author : S. Hari, Central Library, NMAM Institute iof technology,  
Nitte-574110,Karkala taluk,Udupi district, Dakshin Kannada.**

## **Renovation of a Temple and progress of a city – A personal memoir**

### **Balagopal Ramakrishnan**



These are about the days in the 60's. The present day Kochi was distinctly two cities- Ernakulam and Cochin (Fort Kochi, Mattanchery, Palluruthy etc). Always, Thrippunithura were all far away places and were never counted. The city ended at Ernakulam North and any place beyond that was considered out of town and I was an out of townner since I was from Palarivattom. To me Palarivattom was the end of the world, I mean it because there were no roads further! The present day Trikkakkara, Kakkanadu etc were considered typically jungle and one never bothered for anybody coming from that part of the world.

At Palarivattom there was this Bhagavathy temple, Sree Raja Rajeswari, totally dilapidated and uncared for and belonging to the Edappally Swarupam. My Father and some enthusiasts together started renovating the temple. It almost grew from a decrepit temple to a hallowed one during the years and every bit of Cochin's progress was in complete alignment with the changes in this temple.

This is something I had personally witnessed and can vouch for the facts. Probably our great seers who put to practice the religion using temples understood the powers that these innocuous looking centers of stone, brick and mortar have on the overall progress of human beings.



I am sure every temple will have a similar story to tell.



Krishna picture submitted by Manu Sagar K.V

**NARAYANA.. NARAYANA.. NARAYANA..**

## Kannan – A song

by Suresh Thevalakkara, Delhi.



ഭഗവാൻ കൃഷ്ണനുണ്ണി മുറ്റത്തിരുന്നു മണ്ണു തിന്നെന്നു കൂട്ടുകാർ വന്നു ദേവി യശോദയോടു പറഞ്ഞപ്പോൾ, സഹികെട്ട മാതാവു കൃഷ്ണനെ ചെവിയ്ക്കു നുള്ളി കരയിച്ചു.

മണ്ണു താനുണ്ടില്ലെന്നും, മറ്റുള്ള ഉണ്ണികൾ, കളിയിൽ തന്നെ തോൽപിച്ച്ക്കാൻ കഴിയാത്തതിലുള്ള അസൂയ കൊണ്ടു കളവു പറഞ്ഞു, തന്നെ തല്ലു കൊള്ളിയിക്കാൻ വേണ്ടി പ്രയോചിച്ച വിദ്യയാണിതെന്നും പറഞ്ഞപ്പോൾ, “എങ്കിൽ നിന്റെ ഉണ്ണിവായ് തുറന്നു കാണട്ടെ” എന്നായി മാതാവും.

വായ്മലർ താൻ തുറന്നു കാട്ടാം പക്ഷേ, തന്റെയുള്ളിൽ പണ്ടേയുള്ള മണ്ണുകണ്ടു പരിഭ്രമിച്ച്ക്കരുതെന്നും, തന്നെ തെറ്റിദ്ധരിച്ച്ക്കരുതെന്നും പറഞ്ഞുകൊണ്ടു ഭഗവാൻ ആദ്യമായി ദേവി യശോദയ്ക്കു തന്റെ വിശ്വരൂപം കാട്ടിക്കൊടുത്തു.

ഇതെല്ലാം സ്വപ്നത്തിലെന്നോണം മറന്നു തെറ്റു ചെയ്യാത്ത തന്റെ ഉണ്ണിയെ ശിക്ഷിച്ച കുറ്റബോധത്തോടെ, ഉണ്ണാതെ ഉറങ്ങാതെ പിണങ്ങി നിൽക്കുന്ന ഭഗവാൻ ശ്രീകൃഷ്ണനെ ഇണക്കാൻ പണിപ്പെടുന്ന ദേവി യശോദയുടെ ഹൃദയ നൊമ്പരം.

കണ്ണാ ദയാലോ നാരായണാ  
കണ്ണിനുകണ്ണായൊരാഭാരമലേ  
മണ്ണിൻ ചരാചര നാമാ നീയെൻ  
തിണ്ണങ്ങളാറ്റി തുണച്ചീടണേ

കണ്ണാ .....

ഉണ്ണീ കുമാരാ നിനക്കല്ലയോ - എൻ  
ഉള്ളിൽ തുളുമ്പുന്ന പൈമ്പാൽ കൂടം  
ഉള്ളം തുറന്നു നീ ഉണ്ടില്ലയെങ്കിലെൻ  
ഉള്ളിന്നു നീരില്ലേ കണ്ണാ .....  
ഉള്ളിന്നു നീരില്ലേ കണ്ണാ

കണ്ണാ .....

പയ്യകം തോറും പുകഴുന്ന കേട്ടു മ-  
ണ്ണുണ്ടെന്നു ഞാനും നിനച്ചേനെടൊ!  
കൈവല്ലുരുപനേ കണ്ണാ പൊരുത്തുനീ  
വൈകാതെ വായ്മുറുക്കുണ്ണീ .....  
വൈകാതെ വായ്മുറുക്കുണ്ണീ

കണ്ണാ .....

വെണ്ണകട്ടുണ്ടതും കിണ്ണം തകർത്തതു-  
മെല്ലാം ഈ അമ്മ ക്ഷമിച്ചില്ലയോ ?  
പുല്ലാങ്കുഴൽ വിളിച്ചെന്നോടു ചേർന്നിരു-  
ന്നെല്ലാം മറന്നു ചിരിയ്ക്കു .....  
എല്ലാം മറന്നു ചിരിയ്ക്കു

കണ്ണാ .....

ചേലാർന്ന കൈകളിൽ വെണ്ണ തരാം, പും-  
ചേല ഞൊറിഞ്ഞങ്ങുടുത്തും തരാം  
തേനല്ലയോ, എന്റെ മോനല്ലയോ നിന്നു  
തേങ്ങാതെ കണ്ണണി വർണ്ണാ ....  
തേങ്ങാതെ കണ്ണണി വർണ്ണാ

കണ്ണാ ....

മഞ്ചാടിമാല കൊരുത്തും തരാം ക-  
ണ്ണഞ്ചുന്ന കവിളിലൊരുമ തരാം  
ചെഞ്ചുണ്ടിവണ്ണം വിറയ്ക്കുന്ന കണ്ടെന്റെ  
നെഞ്ചിന്നു നോവില്ലേ കണ്ണാ ....  
നെഞ്ചിന്നു നോവില്ലേ കണ്ണാ

കണ്ണാ ....

About the Author - Suresh Thevalakara , J-24/FSL-1, Dilshad Colony  
DELHI - 110 095 Phone : 98912 49288



## || Geeta Dhyaanam ||

Veena Nair



Om Namo Narayanaya

*dukheshva anu dvigna manaha sukhesu vigata spruha  
vita raga bhaya krodha sthita dhira munir uchyaate || 2.56 ||*

*He, whose mind is not shaken by adversity, who does not hanker after pleasures, who is free from attachment, fear, and anger, is called a sage of steady wisdom.*

In the previous sloka Krishna explained the characteristic of a sage as being one who has given up all forms of desires; such a sage has understood that permanent happiness arises only from oneness with God. Taking this one step further, Krishna says that, a sage is also characterized by perfect equanimity in all circumstances. Such a person is not disturbed by joy, sorrow, anger, fear etc.

Time and again Krishna, throughout the Geeta, emphasizes that it is our desires for things that is the root of our problems. When we desire for something, we are also possessed with the drive to achieve it, which is accompanied by the fear of not being able to possess it; then once the object has been acquired, one has the fear of losing it and thus one is in a constant state of anxiety.

Swami Chinmayananda also quotes from Shankara's bhashya to explain that a sage is not disturbed by problems arising either through the body (because of illnesses), or external causes (fear of snakes, tigers etc.), or unseen natural forces (storms, rains etc.).

***ya sarvatran bhisnehas tat praapya shubha-shubham  
naabhi-nandati na dweshti tasya pragnya pratishthita || 2.57 ||***

*He who meets all the good and the bad without any attachment, who neither rejoices nor hates his wisdom, is fixed.*

Here the emphasis is on developing a healthy attitude by which one can face joys and sorrows with equanimity. There is no point in being simply detached – there will be many who will take this as an excuse to shirk responsibilities or run away from problems. What needs to happen is for one to develop a resilience within oneself to life's problems; the 'come what may, I can face it' attitude without being frustrated in the face of setbacks or being unduly happy in the face of successes. The conviction, that bad weather invariably follows good weather, and that no season lasts forever, should become a part of life. A person who has such an attitude will also look upon everything with equal enjoyment, without complimenting or criticizing.

***yadaa samharte chaayam kurmo-angaani sarvashaha  
indriyaani-indriyaarthebhyas tasya prajnaa pratishthita || 2.58 ||***

*Just as a tortoise withdraws its limbs from all sides into its shell, if a man withdraws his senses from the sense objects, his wisdom becomes stable.*

Here, Krishna is telling Arjuna that a man of steady wisdom has the ability to turn away from sense objects i.e. things that attract a man's senses such as something beautiful attracting the eyes, something tasty attracting the tongue and so on. Swami Chinmayananda explains that this withdrawing of the senses is termed as *pratyahara*. The scriptures advise that *pratyahara* is achieved through *pranayam* or breathe control. For an ardent devotee of the Lord, controlling the senses becomes easier because his/her eyes and ears are all turned towards God.

*vishaya vini vartante niraaharasya dehinaha*

*rasavarjam rasopyasya param drustwa nivartate || 2.59 ||*

*The objects of the senses turn away from the abstinent man leaving the longing behind; but his longing also turns away on seeing the Supreme.*

A doubt that could arise here is the nature of sense control in someone, for example, a sick man who has lost his sense of taste and is no longer tempted by something tasty? Can he be considered to be free of longing for that object? The answer is a definite no! Then how does one become absolutely free of the longing for objects? How does one not be attracted to something beautiful or want to eat something delicious? Here Krishna says that when one experiences the Self, when one experiences the pure happiness that comes from knowing God. All other pleasures pale in comparison, the longing for other things drops away from one just as a ripened fruit drops away from its tree.

Swami Chinmayananda also says that this state is just like waking up from a dream. If one dreams that one is a king, all the riches are of no use when one wakes up from the dream; similarly, when one wakes from this ordinary existence to Self-realization then all the material things that were considered attractive lose their worth.

Controlling the senses is very essential for one who aspires to be a sthita-pragnya:

*yatato hy api kaunteya purushaya vipaschita*

*indriyaani pramaathini haranti prasabham manaha || 2.60 ||*

*The disorderly senses, O son of Kunti, strive to disturb the mind even of a wise man although he tries to control them*

Lord Krishna here assures Arjuna that the problems arising from the senses or the failure to control them are faced even by the wise. This is also a warning to Arjuna that a seeker cannot afford to be slack in one's efforts to control the senses. Even the most disciplined person or the most devout seekers who relax in their spiritual practices face the danger of being pulled back into the traps laid by the senses.

Again Krishna emphasizes the necessity of controlling the senses:

*taani sarvani sanyamya yukta aasita matparaha  
vashe hi yasya-indriyani tasya prajnaa pratisthita || 2.61 ||*

*Having restrained the senses he should sit steadfast concentrating on Me. His wisdom is steady whose senses are under control.*

Here Krishna suggests that along with withdrawing the mind away from the senses, one should focus the mind on Him. The human mind is continuously wavering and needs something to hold on to. So withdrawing it from other objects and resting it on Him is the solution given here. Thus one avoids the dangers of simply suppressing the mind through sheer will power is not recommended. One needs to give the mind something else to think about, and what can be better than the feet of the Lord?

|| Hari Om ||

To be continued.....

\*Swami Sivananda - <http://www.dlshq.org/download/practicekarma.htm>

**MELPPATHUR NARAYANA BHATTATIRI – LIFE AND WORKS.**



**By NR PILLAI (RAJU-KOOVAPPADY).**

*“veLLam jatAntE bibhrANam  
veLLimAmala vigraham  
veLLUramarnnu gaureesam  
uLLilambOdu chintayE”.*

This is from “Balaprabodhanam” of Putumana Chomatiri (Namputiri – date not known), a work in Manipravaalam on Sanskrit Grammar written for the use of beginners of Sanskrit study and was in use until our old and gurukula system of Sanskrit study became extinct some years ago. Another “Balaprabodhanam” written recently by one Sri Chandrasekhara Varier(?) is also available which, unfortunately, I have not seen.

Many of our members may be well aware that the contribution of Kerala to Sanskrit Literature is vast in bulk and varied in content. Only few Indian states are there to equal Kerala in this regard. Contribution of Kerala to Sanskrit literature comprises all branches of learning, both general like Kavya, Nataka, Campu, Alankara and Vrtta, and technical subject like the different Darsanas, particularly, Mimamsa and Vedanta, Tantra, Silpa, Vaidya, Ganita and Sangita. Many of the works are lost in transit and out of the available material only few are in print rest all lying in manuscript. This is the general condition of our culture.

Now we will focus on the life and work of Narayana Bhattatiri, one of the foremost Sanskrit poets and savants of Kerala. Born in a Brahmin family of poets, philosophers,



scholars and devotees. As of other famous literary figures of Kerala, his exact date of birth is also not available but we have some evidence to show that he lived during the sixteenth century and some historians are of the opinion that he was born in AD 1559 or 1560.

Though PRAKRIYASARVASAM is his famous and best work, it is NARAYANEEYAM become famous among the mass because of its contents describing Guruvayurappan and which identifies him with Mahavishnu, the central figure of Bhagavata, is the greatest of these mahatmyas, creating a Guruvayur in the heart of those who read it or listen. This stotra kavya is a source of spiritual sustenance to the lakhs of devotees who visit Guruvayur on pilgrimage throughout the year.

Though the family is now extinct, we have some prolific evidence from the details given by him at the end of the second and last part of his famous work on grammar PRAKRIYASARVASAM.

*“bhUkhande keraLakye saritamiha nilamuttare naiva nava-  
Kshetre gavyutimat্রে punaruparinavagramanamni svadhamni-  
Dharmisthat bhattatiryaa akhilamatapatormatrdattadvijendrat-  
Jato narayanakhyo niravahadatulam devanarayanajnam.”*

It is seen that meppathur illam was situated on the northern side of Bharata Puzha, about two miles from Tirunavay in Ponnani taluka of Kerala. His father Matridatta devoted to dharma and learned Bhatta Mimamsa (Kumarlila Bhatta's school of vedic ritualistic philosophy). And the grammatical work has been composed under the instructions and supervision of Ampalapuzha Puratam Tirunal Devanarayanan.

Learning of Narayana in various branches and his teachers are mentioned in the following verse from the same work.

*“Mimamsadi svatatannigamamavikalam madhavacharyavaryat  
Tarkam damodararyadapi padapadavimcyutaryad budhendrat  
Tesham karunyayogat kathampi kavitamapnravam karma caitat  
Bhuyat krishnarpanam me bhavatu ca satatam dhiradhare .*

Accordingly he learned Vedas from Madhavacharya, logic from Damodara. Grammar from Achyuta Pisharoti. This Achyuta Pisharody is the famous Trikantiyur Achuta Pisharody, a celebrated grammarian and astronomer of his time.

Bhattathiri is said to have led an erratic life in his youth and grew up against the tradition of his family. He ran away from home without studying Vedas and other traditional courses practiced by Brahmins and led a wayward, dissolute life. During this time he came in contact with Achyuta Pisharody and with his able guidance and in a short time Bhattatiri begins to turn down from his bad habits one by one and initiated to practice traditional brahmin's duty. In a span of short time under the tutelage of Pisharody he became a different man in life.

Bhattatiri took to writing from this time and produced a number of devotional booklets and prabandhas and later became one of the foremost Sanskrit writar of Kerala. While he was thus emerging into fame, his Guru Phisharoti was stricken with rheumatism. Bhattatiri, by way of gurudakshina, took upon himself by avahana (icarious suffering) the disease from which his guru suffering. As a result Pishorodi was cured his ailment and Bhattatiri contracted the disease. As he himself failed in all methods of treatment to cure the ailment, he decided to go to Guruvayur and took refuge at the feet of Lord Guruvayurappan.

There he composed the mahakavya Narayaneeyam contains 1036 slokas in praise of the Lord and recited them before the deity. He said to have composed the entire 1036 slokas in ten days reciting 100 every day. As all of us know it is prayer to Guruvayurappan to cure the malady of the author, and cured he was by the grace of the Lord.

His works: As mentioned above Bhattatiri composed many literary works on Philosophy, Grammar, Devotion and many champus for the purpose of Koothu and Koodiyattam.

1) Prakriyasarvasam; 2) Narayaneeyam; 3) Manameyodaya; 4) Apaniniyapramanta; 5) Ashtamimahotava; 6) Ahalyamoksha; 7) Aswalayanakriyakrama; 8) Kirata 9) Kailasavarnana; 10) Kotivihara; 11) Kauteyashtaka; 12) Guruvayupuresvastava 13) Gosrinagaravarnana; 14) Caturangasloka; 15) Tantravartikanibandhana; 16) Tripuradahana; 17) Dakshayajna; 18) Dutavakya; 19) Devanarayanaprasasti; 20) Dhatukavya; 21) Nalayanicarita; 22) Nrgamoksha; 23) Niranunasika; 24) Panchaliswayamvara; 25) Pushpodbhedetyamarukapadyavyakhya 26) Balakantakatha; 27) bimbaliaprasasti; 28) Matsyavatara; 29) Manavikramaprasasti; 30) Yadyasajjanmetyadibhagavataslokatrayavakya; 31) Yudishtirabhiksheka; 32) Rakssasotpati; 33) Rajasuya; 34) Sailabdhisvaraprasasti 35) Sripadasaptati; 36) Subhadraharana; 37) Sundopasundopakhyana; 38) suktasloka; 39) Svahasudhakara; 40) Some stray verses.

Some more campus: 1) Ajamilamoksha; 2) Gajjendramoksha; 3) Aswalayanagrhya Sarigraha; 4) Kuchelavrtta; 5) Kausitakighyasangraha; 6) Bhasmanisedha; 7) Ramayanaprabanda; 8) Rasavilasa; 9) Rukmangadacarita; 10) Syamantaka; 11) Vamanavatara; 12) Bharataprabandha (each story of Mahabharata composed as separate campus).

Bhattatiri said to have passed away after leaving a long life. Some says he lived upto the age of 106; some says upto 56 or 60 and other view he lived upto 80 years. It is clear that he lived between 1560 and 1655.

**Author - NR. Raju, Dombivli, Date: 10th June 07.**

## Hare Krishna



Krishna painting by Bisakha Datta

**Bisakha Datta, Web Designer, Elecom Software Pvt  
Ltd., Kolkata, [bisakhadatta@gmail.com](mailto:bisakhadatta@gmail.com)**

More about him and his paintings can be found at  
[http://www.deviantart.com/deviation/54761107/?qo=15&q=by%3Abisakhadatta&qh=sort%3A  
time+-in%3Aascraps](http://www.deviantart.com/deviation/54761107/?qo=15&q=by%3Abisakhadatta&qh=sort%3Atime+-in%3Aascraps)

## **God**

Neena Manoj, UAE

*God is all over; he knows what you were, what you are & what you will be !  
He will put you in several situations & circumstance  
To know how do you react & keep the steps forward  
To know what is God's wish and to respond accordingly  
One should need is, a good faith, trust and love on God  
So that God is living with you in your inner heart which is special! only for you !  
This means you have God within you,  
and the presence of God you could feel which is wonderful !*

*Never think that whatever wrong one is doing will be supported by God by that.  
One day or the other he will suffer & would be punished for all his sinful act !  
Once you recognize the mistake, you have to request &  
pray to God for the forgiveness  
There the God will be, to wash away, all the bad deeds you have gone through ...  
But with a promise that the mistakes will not be called again & again in your life  
Never do mistakes blaming on other mistakes; which in front of God is a big mistake!  
And never try to repeat your mistakes, an error is an error !  
Be always near to God; never do mistakes, never lie to your dear & near ones  
and never cheat anyone !*

*So, be always near & dear of God. A living God in your inner mind will be the result !  
Devotional way of life helps each of us to maintain Faith, Peace, Love, Hope. !*

*This is a short note from my mind, hope this to help others too ...  
Always, always.....I have my **UNNIKANNAN** living in my heart & I feel, that lively  
energy has forced me to write the above.*

**OM NAMO NARAYANAYA..OM NAMO NARAYANAYA..OM NAMO NARAYANAYA**

About the Author: Mrs. Neena Manoj  
[P.O.Box:1169 Sharjah – U.A.E.](mailto:P.O.Box:1169 Sharjah - U.A.E.)





## **Koshas of Yoga**

### **Balagopal Ramakrishnan**

The Yoga path of Self-realization is one of progressively moving inward, through five different levels generally referred to as 'koshas', which literally means sheaths.

Physical - *Annamaya kosha*

Energy - *Pranamaya kosha*

Mental - *Manamaya kosha*

Wisdom - *Vijnanamaya kosha*

Bliss - *Anandamaya kosha*

Self - *Atman*

The sheaths or koshas are only an appearance. In truth, all of the levels, layers, koshas, or sheaths of our reality are only appearance, or maya (while also very real in the sense of dealing with the external world), and that underneath all of those appearances, we are pure, divine, eternal consciousness, or whatever name you prefer to call it. This is one of the fundamental principles of Advaita Vedanta meditation.

Physical - **Annamaya kosha**

Anna means food. That aspect of external reality which is temporary in nature. They come and go.

s

Energy - **Pranamaya kosha**

Prana means energy. It is the vital force that produces the subtle vibrations related to breath, and which are the driving force behind the physical aspect of the senses and the operation of the physical body. It allows our True Self to be able to animate in the external world. At the same time, however, it allows the eternally still, silent center of consciousness to be mistakenly identified as the moving, visible physical body.

Mental - **Manamaya kosha**

Mana means mind. It is the level of processing thoughts and emotions. It is in direct control of the operation, through the prana, of the physical body and senses. It is like



a supervisor in a factory, in that it gives instructions, but is not supposed to be the manager of the factory of life. Because of this, it naturally has doubts, and created illusions and is confused. When it receives clear instructions from the deeper level, it functions quite well. However, when it is clouded over by its illusions, the deeper wisdom is clouded over.

### Wisdom - **Vijnanamaya kosha**

Vijnana means knowing. It is the sheath of wisdom that is underneath the processing, thinking aspect of mind. It knows, decides, judges, and discriminates between this and that, between useful and not useful. It is also the level of ego consciousness, meaning the powerful wave of I-am-ness. This I-am-ness itself is a positive influence, but when it gets co-mingled with the memories, and is clouded over by the manas, it loses its positive strength.

### Bliss - **Anandamaya kosha**

Anandamaya kosha is the most interior of the koshas, the first of the koshas surrounding the Atman, the eternal center of consciousness. Ananda means അനന്ദം. However, it is not bliss as a mere emotion experienced at the level of the sheath of mind. Ananda is a whole different order of reality from that of the mind. It is peace, joy, and love that is underneath, beyond the mind, independent of any reason or stimulus to cause a happy mental reaction. It is simply being, resting in bliss called ananda.

### Self - **Atman**

Atman is the Self, the eternal center of consciousness, which was never born and never dies.

Atman, the Self, has been best described as indescribable. The realization of that, in direct experience, is the goal of Yoga meditation, Advaita Vedanta, and Tantra practices taught in the traditions of Sanatana Dharma.



***Trivia – Answer: Thirumandhamkunnu Bhagavathy Temple, Angadipuram in Malappuram district.***

The famous Mangalya Pooja attracts young women in thousands, who come to pray for a good wedlock. Thirumandhamkunnu is 2 kms. west of Perinthalmanna, in the Kozhikode-Palakkad highway.



***Please email us at [navaneetham@guruvayoor.com](mailto:navaneetham@guruvayoor.com) with your name and brief introduction to have your name appear in this section, also please email us your comments, suggestions, articles for Navaneetham June issue to [editor@guruvayoor.com](mailto:editor@guruvayoor.com)***

**Sources, credits and copyright acknowledgements**

– Manoramaonline.com thehindu.com  
– Krishna pictures/Artwork courtesy of  
The Bhaktivedanta Book Trust International, Inc.  
<http://www.krishna.com>  
[http://flickr.com/photos/captain\\_nidish/](http://flickr.com/photos/captain_nidish/)  
[http://devaragam.blogspot.com/2006/04/blog-sost\\_14.html](http://devaragam.blogspot.com/2006/04/blog-sost_14.html)  
<http://society.krishna.org>

***Our apologies for those articles & poems we could not publish this time due to space limitations. We will have them published in the forthcoming issues.***

**Om Namo Bhagavathe Vasudevaya!**



**Om Namo Narayanaya:**

**കൃഷ്ണാ ഗുരുവായൂരപ്പാ!**

**Loka Samastha Sukhni Bhavanthu - May God Bless everyone in this world.**