

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



നവനീതം



ചിങ്ങം 1183 / AUGUST 2007

NAVANEETHAM

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

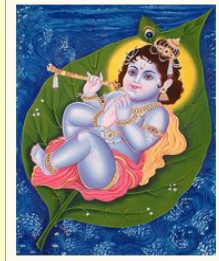
Hare Rama Hare Krishna!

Ashtami Rohini and Ponnin Chinga Maasam

|| Jai Shri Krishna ||

Ashtami Rohini is on Sept 3rd in Guruvayur

Please mark your calendar as Ashtami Rohini is on September 3rd. Sree Krishna Jayanthi as it celebrated in many other parts of India is on September 4th. The appearance day for Bhagawan Krishna is celebrated as Ashtami Rohini in Kerala.



Lord Krishna was born at midnight in the prison of Kamsa, on the eight waning moon which falls on Ashtami Rohini day in the month of Chingam according to Malayalam Calendar.

Ashtami Rohini is one of the most important celebrations in Guruvayoor. Appam and Palpayasam are considered as important offerings on this day.

Chinga Maasam and Onam

According to Malayalam calendar, Chingam is the start of another year, Kolla-varsham 1183.



It is also the month of Onam. Legend states that Onam is celebrated as the home coming of beloved King Mahabali, who ruled over Kerala in the age of plenty and was sent to the infernal world (Patala) by Lord Vishnu in the form of Vamanavatar. I fondly remember the Onam days of my childhood filled with happiness and the melodious songs,

“മാവേലി നാടുവാണീടും കാലം
മാനുഷരെല്ലാക്കും ഒന്നുപോലെ
ആമോദത്തോടെ വസിക്കും കാലം
ആപത്തങ്ങാടിക്കു മൊട്ടില്ല താനും”

In olden days for majority of Keralites, Chingam is a month of hope after the dark rainy days of Karkidakam without work, and food. Chingam is a month of harvest and hope. That is why we call it 'Ponnin Chinga Maasam' (Golden month of Chingam).

Significance of Onam to devotees

People make different kinds of offerings to God. But the greatest of them is to offer oneself. That is what Mahabali did. Emperor Mahabali surrendered totally to the Supreme. And that is what we need to learn from Mahabali's story and remember it again during this Onam.

According to Srimad Bhagavatham, when Shukracharya, Mahabali's adviser and Guru tried to warn and stop him, he told Sukracharya,

"Guruji, what is the use of me possessing anything which is not of use to God? The seeker is God Himself. God has really no desires, but to redeem us from the consequences of our past deeds, He creates situations, which call for offerings. When the infinite Divine appears in the role of the seeker, what greater blessing can there be than making the offering to the Divine? I do not seek any greater blessing than this. I am ready to offer my mind, my body and my life itself to God. There is no greater fortune than this".

Bali is such an example of Bhakti and supreme sacrifice and remember that the term "*Bali*" has several meanings such as: offering, dedication and sacrifice. .

Ancient sages, probing the mystery of the Divine, came to the conclusion that God is everything and no one can claim anything as one's own. However, today everyone claims everything as "theirs". We are immersed in a false and foolish concept of ownership. Possessiveness is rampant in our every thought and action. And this leads to selfishness and ego.

King Mahabali was renowned for his charitable nature but his ego gradually became inflated because of this fame. For the king to become enlightened, his ego had to be quelled. And that is the substance of the Vamana Avatara. By placing His Lotus Feet on Mahabali's head, Vamana facilitated total surrender of this devotee and made him immortal and the king of the netherworld.

And Onam reminds us of this profound truth that nothing belongs to anyone. All that was got or spent in between are mere passing clouds and gifts from God. And when we realize that truth, we surrender everything to Him with utmost sincerity.



Onam also reminds us that divinity should be installed in the heart. "*Vastra*" is one of the names for the heart. Wearing new clothes (*Vastra*) during Onam means purifying the heart. When the heart is pure the Divine elects to dwell in it.

Devotion has five qualities and nine paths to adore the Divine. These nine paths begin with listening to the glories of God (*Sravanam*) and end with complete surrender (*Atmanivedanam*). And Bali showed us the height of true Bhakti as complete surrender.

Onam celebrations in Guruvayoor

Many devotees spend their Onam days with Guruvayoorappan. On Uthradam day thousands of devotees offer "*Kazhcha kulas*" (bunches of banana) to Guruvayoorappan. These bananas are given to all the elephants of Guruvayur Devaswom. On Thiruvonam day, free Onam feast with Pazha-prathamam is given to devotees. Uthradam is on Aug 26th and Thiruvonam is Aug 27th.

**Wish you all a Very Happy Janmashtami, Ashtami Rohini and Onam.
May God Bless you always.**

**Om Namo Narayana:
- Sunil Menon**

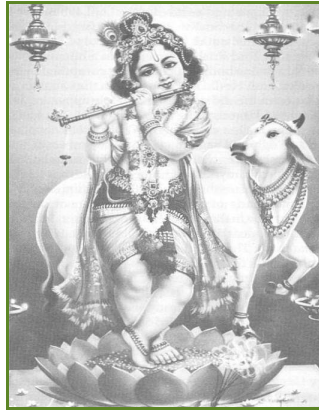
Navaneetham (freshly churned butter) is a humble attempt by Guruvayur Devotees Forum to create a monthly news letter for our group. Please send your comments, suggestions and any materials that you wish to publish to editor@guruvayoor.com

കൃഷ്ണാ ഗുരുവായൂരപ്പ!

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Wish you all a very happy Onam!!



കൃഷ്ണാ ഗുരുവായൂരപ്പാ

Sandeep [sandeep_shelter@yahoo.co.in]

പീലിത്തിരുമുടി ഏന്തിയ കണ്ണന്റെ
മൃദു പാദത്തിൽ സ്പർശിക്കാൻ മോഹമായി
എൻ മനസ്സിന്റെ മർമരം കൊതിപൂൻടു
കണ്ണനെ കാണാൻ കൊതിച്ചു പോയി

ഗുരുവായൂർ കണ്ണനെ, കണാൻ കൊതിച്ചു പോയി
എന്നും ഞാൻ പുജിക്കും എൻ മനസ്സിന്റെ ശ്രീ കോവിലിൽ
എന്നും ഞാൻ കാണുന്നു ആ പുണ്യ ദകതശനം
എന്റെ വിരഹത്തിനൊരു അറുതിവരുത്തുമോ?
കണ്ണാ.... ഗുരുവായൂർ അപ്പാ.....



THE SIGNICANCE OF RAMA AVATARA TO THE COMMON MAN

K.V Gopalakrishna

Srimad Bhagavata Mahapurana, the last of the Puranas Sage Vedavyasa wrote after completing all the other Puranas and the Mahabharata, describes Twenty-three avatars of the lord, which are remembered as His Lilavataras or sportive incarnations. The most important of these Lilavataras are ten of them known as the Dasavataras. Even among the multitude of incarnations Lord Mahavishnu has taken, the incarnations as Lord Rama and Lord Krishna are termed as the most important ones. Lord Krishna Himself tells Arjuna in the Bhagavad Gita that innumerable are His avatars. He tells Arjuna that both of them had innumerable births, the Lord being omniscient, knowing how many births they both had taken, but Arjuna being unaware of the births he had had, being a mortal and full of ignorance. (Gita Chapter 4 sloka 5) The Krishnavatara is said to be a Poorna-avatara or a complete incarnation and Ramavatara, an Amsa-avatara or a partial

incarnation.

A Poorna-avatara is said to be one where the Supreme Person Mahavishnu descends on to the earth with His full powers whereas in an Amsa-avatara, it is said that He descends with part of His powers. So far as we human beings are concerned, it does not make a difference, as the powers of the Lord are unlimited even in the smallest fractional Amsa-avatara, being all-capable, all powerful and beyond human comprehension. Our knowledge about these sportive incarnations of the Lord is through our scriptures, the Vedas, Upanishads and the Puranas.

What is the difference between the Lord's taking an avatara and a human being taking a re-birth? The Lord takes an Avatara with a predetermined purpose, assuming a physical form, at His own free will and pleasure, to suit the particular needs of the occasion. Some of such Avataras are with a human form like Kapila, Nara, Narayana, Dattatreya, Parasurama, Rama, Krishna etc., whereas there are many avataras like Matsya, Kurmma, Varaha etc., which are in other forms. The Lord is not bound by the actions or Karma which He performs during the tenure of any avatara, whereas a human being is bound by "Karma" or his actions, and is forced to accept a body in his rebirth, with a form suitable to the actions he performed during the earlier birth. It could be a human form or a different one. He has no control over the form he would get during a rebirth.

Every Avatara of the Lord has a purpose behind it. The Lord says in Bhagavad Gita, that for the sake of protecting the good, destroying the evil and establishing Dharma, He would manifest Himself on the earth in every Yuga (Chapter 4, sloka 8) and that whenever Dharma is being violated and Adharma raises its head, He would manifest Himself on this earth. (Chapter 4, sloka 7) Basically therefore, the common purpose behind every Avatara is to protect good and destroy evil. There is also an immediate need or purpose for every incarnation, the apparent need in incarnating as Rama being the slaying of Ravana and Kumbhakarna. It needs special mention, that Ravana and Kumbhakarna happened to be the second re-incarnations of Jaya and Vijaya who were accursed to be born as Asuras on account of the ill-treatment they meted out to the Sanaka sages when they visited Vaikunta-loka. The Lord had promised them that they would have His remembrance by the mode of confrontation (Samrambha-yoga) during three births as Asuras, after which they would be given emancipation, the first ones being those of Hiranyaksha and Hiranya-kasipu respectively. These were the immediate needs which apparently prompted the Lord to assume the form of a human being (leela-manusha-vigraha) in the shape of Rama and descend on to this earth. Such explanations are, after all, intended to convince the common man who is not capable of thinking beyond his own level.

The Lord who is capable of doing, undoing and doing everything in any fashion as He thinks fit, (Karthum, akarthum, anyadha karthum cha sakthah, Prabhu), has created this universe just by a twinkle of His eyes, casting His glance on Maya at the beginning of creation. For whom the Sudarsana Chakra and the mace Koumodakee come to His hands at the mere thought of them and obey His commands, is it difficult for Him to slay a Ravana or protect His devotees, just lying on His serpentine couch in the milky ocean and by a twinkle of His eye-lids? On the contrary, He has not only created situations where an incarnation was necessitated, but also taken the trouble of being born as a human being along with His three brothers, lived the exemplary life of a human being in full, exhibiting sentiments appropriate to every situation and undergoing all the emotions like happiness, sorrow, love, hatred, and so on and so forth like what any other human being would do. Even the opening verses of Valmiki Ramayanam tell us about the attributes of Sri Rama.

The entire epic Ramayanam is a case-study of human relationships. As description of all the relationships is never-ending, we can take only one or two as examples. With Rama as the central figure, it tells us how inter-personal relationships should be maintained, every action of every individual in the epic teaching us a lesson by itself. For example, let us take the role-plays Rama Himself is subjected to, first as a dutiful son to His father, ever anxious and keen to respect and honour the commitments his father had made (Pithru-vakya paripalanam), right from the time he was sent to the forest along with Sage Viswamitra to protect the Yagas being performed by the sages. Being anxious to protect the Kshatriya-dharma, He was hesitant to kill Thataka as killing a woman was considered to be unrighteous, but did kill her, believing the words of His guru, Viswamitra and taking his words as authority. Maintaining the Swa-dharma of a Khatriya, Rama and Lakshmana kept a close vigil for six days and nights over Sage Viswamitra's sacrifice, protecting it to completion, without a breach. Even after His marriage, when the coronation was disrupted by Kaikeyi, He went to the forest along with Sita and Lakshmana, without uttering one word of protest, giving away all his possessions to the poor, thereby proving that there is no higher duty in the observance of righteousness, than service to parents or doing their bidding. When the entire populace of Ayodhya accompanied Him to the forest out of blind devotion and attachment to Him, He did not really want them to discard their families and accompany Him to the forest, as they had to perform the duties of a householder. He thought it was better to leave them when they were fast asleep and crossed the Ganga. He goes to the abode of Guha, and later, to the cottage of Sabari, thus proving to the world that God treats all devotees alike without discrimination, irrespective of their birth, giving importance only to their Bhakti.

When Sita was abducted by Ravana, He did exhibit extreme sorrow like what any other human being would do. Though as a human being, he was smitten with grief at this, He was, as the omniscient Supreme Person, only too glad within, as the incident provided Him with a good reason to kill Ravana.

Separation of Sita cannot cause the Lord any sorrow for, He is the very embodiment of Supreme Bliss. It is true that in Ramayana and other books, there are vivid descriptions of how Rama cried in many ways unable to bear the anguish of Sita's separation. But these are all external acts of the Lord just to show the working of the minds of worldly people who have not overcome their emotions. Just as an actor brings out appropriate emotions depending upon the role he has assumed, the Lord who is omniscient, exhibits sorrow or happiness at different times in line with the role he has assumed in His human form. The Lord never feels any grief at heart. Here, the Lord was only glad within. Why? The very purpose of the Lord's incarnation as Rama was the destruction of Ravana. However cruel and unrighteous Ravana might be, it would not be proper to kill him without a valid reason. Especially so, when Rama himself has declared often in Valmiki Ramayanam Ayodhya Kandham 19/20. "Know Me as equal to sages, betaken to the path of Dharma, pure and stainless". Having said that, Rama cannot even dream of doing the unrighteous act of killing one who is innocent. Now, because of the abduction of Sita, Ravana has become guilty of a heinous crime and the Lord has a valid reason to destroy him. Because of this, the Lord feels an indescribable joy within.

There are many people who argue that the Lord's killing of Baali, hiding Himself from his sight and that too, when he was engaged in a fight with another, was a highly unrighteous act. But anyone who knows the facts, can understand that that was the only way Baali could have been killed, and Rama did this as the duty of a king, protecting the Kshatriya dharma, as can be seen from what has been given below.

While punishing the guilty, the most important things to be looked into are the gravity, time and place of the crime. In *Treta-yuga*, in which *Ramayana* took place, even a small slip from righteousness was considered a great sin. What crime did Baali perpetrate to deserve this extreme punishment? Instead of treating Ruma, the wife of his younger brother Sugriva as his own daughter-in-law, he had forcibly taken her as his wife even when Sugriva was alive. In the treatise dealing with righteousness (*Yajnavalkya Smriti*), this is considered tantamount to violation of the preceptor's bed and for this crime capital punishment is recommended. Besides, Baali had enhanced his sins by joining hands with the criminal Ravana.

Those who do not atone their sins, will be purified by the punishment meted out by the King. Therefore, following the duty of a king, killing of Baali by Rama was undoubtedly a righteous act.

Also, the Lord has declared at many places: "Those who offend my devotees are surely offending Me. Those who honour them, honour Me". Baali had always been troubling Sugriva who was a devotee of Rama and who was a progeny of the Sun God, in whose race (Solar race) Rama was also born. Therefore, it would only be appropriate to think that Rama considered Baali, who was Sugriva's enemy, as His own enemy. Baali had committed the heinous crime of seizing Sugriva's wife. He had also made many attempts to kill him. He had become, what can be termed, an "athathayin" or a "desperado". An attacking desperado must be killed without hesitation; no sin accrues to a slayer, when he slays a desperado. As for the definition of a desperado, a criminal guilty of the following six forms of crimes are classified as desperadoes: "Setting fire to a house; administration of poison; attempt to attack with weapon in hand; robbing of wealth; dispossessing a rightful owner of his land; abduction of a woman". There was no doubt that Baali could be classified as a desperado as he had abducted his brother's wife and had been repeatedly trying to kill his brother.

It is also possible that Rama had in mind the boon granted by Brahma which bestowed upon Baali the power to absorb half the strength of anyone fighting him face to face. It was on account of knowing this fact that, earlier, Ravana, who wanted to kill Baali, decided to hide behind him when he was at his prayer at the seaside, and shoot an arrow at him. Baali, who was aware of Ravana's intentions, let his tail loose, made it go round and round the unsuspecting Ravana and deftly tied him up, keeping him as a captive for a long time, and making him a plaything for his child Angada! Anybody could have, therefore, killed Baali only from behind. Therefore, Rama's killing of Baali, hiding behind him, does not become an unrighteous act.

Above all these, Baali had an alliance with the Lord's enemy Ravana and he had kept quiet even after knowing about Sita's abduction. These had brought him to the opposite camp. As the Lord had made an alliance with Sugriva, the possibility of Baali joining hands with Ravana, who was already his ally, was all the more high. If that happened, destruction of Ravana, the very purpose of incarnation as Rama, would become more difficult. Moreover, it would be necessary to kill Baali in the same fashion from behind, at that time also. Therefore, the Lord would have thought, "It is better to kill Baali now itself. I should not miss this opportunity." Therefore, again, Rama's killing of Baali from behind was a justifiable act.

The Lord's acceptance of Vibhishana, belonging to the enemy-camp, into His fold when he took refuge in the Lord (Vibhishana-saranagati) was, indeed, a benevolent act. Similarly, the Lord forgave the lord of the ocean in spite of his reproachful behaviour. These two examples highlight the Lord's tenderness of heart towards those who take refuge in Him.

This incarnation just demonstrated to us, assuming the form of a human being by the Lord, who is beyond the realm of Maya, and whose glory is beyond the comprehension of even Gods like Brahma and others, is nothing different from what an actor would do on the stage after having donned the garb for a particular role. This is definitely not similar to the birth of a human being who is subservient to Maya and is left with no choice other than to come to this world depending upon his past deeds. If so, why did the Lord incarnate on the stage of this world theatre donning a human form? The answer is simple. It is purely to instruct the common people who are caught in the pursuit of the objects of worldly existence, namely, *Dharma* (the letter of the law), and *Kama* (desire) and are whirling in the endless cycle of transmigration, taking birth after birth again and again in this world. It is not good to have excessive attachment to, or interest in, the transitory objects pertaining to *Dharma* and *Kama*. If one is attached too much to *Kama* which gives only temporary pleasure, it will lead to great sorrow of separation from dear ones.

Though adhering to the codes of conduct, righteousness and virtue is really good, excess of this also will lead to forsaking innocent ones. Rama had to undergo the sorrow of separation from Sita first at Panchavati when she was abducted by Ravana and a second time in Ayodhya when she was forsaken. This sorrow was purely because of Rama's excessive desire for Sita. Similarly, towards the end of the Rama-avatara, Rama had to forsake Lakshmana too, though he had not erred by thought, word or deed. This too was because of Rama's great attachment to righteousness and code of conduct. One should not conclude that the Lord also, like common people, is excessively attached to these two objects of worldly existence. The all-merciful Lord had just acted these roles only to show us the effect of such attachments.

On the other hand, if we think that the Lord also suffered these sorrows, bound to this world just like ordinary human beings under the spell of illusion, then another question that arises is, how did the emotions of *Rajas* (activity) and *Tamas* (ignorance and lethargy) occur in the Lord's mind? The mind alone is the cause of bondage and release. When the mind is excited by *Rajas* or *Tamas*, it is bound. When there is no change in the mind due to *Rajas* and *Tamas*, it is free. So say the learned. The Lord does not need *Kama* or *Dharma* to revel. He is *Atma-rama* who revels in Himself. He is eternal bliss personified. That being the case, how can there be change in His mind due to *Rajas* or *Tamas*? When the mind is calm, exhibiting no change, how can it be bound in the ignorance of this world? How can the Lord, who is Bliss Himself, feel great sorrow due to separation from Sita? Is Time capable of affecting the Lord who controls the Wheel of Time at will, having it on His hand? Desire, passion, anger and the like are nothing but manifestations of *Rajas* and *Tamas*. How can they affect the Lord, who is devoid of attributes, who is beyond the realm of Maya, who is not bound by action and who is pure Sattva-guna incarnate? How can the Lord be bound by previous deeds because of which one is born in a woman's womb, when He Himself dwells internally as the essence of all living beings, both moving and non-moving, gives them pleasure and sorrow according to their past deeds and directs them in their respective works?

Taking all this into account, as said earlier, what else can we presume except that the Lord assumed this illusive human form in His incarnation, only to advise the common people? Sri Rama, who is often referred to as "*Maryada-purushottama*", goes to the extent of proving *how extremes of Dharma can even lead to Adharma* as shown by His banishment, based on a mere heresay, of His beloved wife Sita who was carrying His two children in her womb, for which He is never spared by His critics. Even here, Rama is caught between the role-plays of a righteous king and a loving husband, and it is only to show to the world, that the duty of a king supercedes that of a husband, that he decides to be an exemplary king than be a

selfish husband.

Volumes can be written about the Lord's actions in the Rama-avatara, but what the common man has to understand is that the purpose of the Avatara was to show us the right and wrong of our own actions. No wonder the expression "Rama-rajya" continues to be used even in this Age of Kali, when we refer to a just and righteous administration.

[Editors Note - I am very happy to include this beautiful and informative article from our K.V Gopalakrishnaji as he was writing for us after a long time. I take this opportunity to thank him for all of us for writing this for us considering his difficulty in typing.]





THE 'RAMA' OF OUR LIVES

BALAGOPAL RAMAKRISHNAN

One of the oldest childhood memories of most Indians will be that of 'Ramayana'. A simple story of the 'GOOD' winning over 'EVIL'.

The main frame of the story of the Ramayana is exceedingly well-known in India, imbibed by every Indian with, so to speak, mother's milk. Most carry this sense of achievement in the sub conscious. Knowingly or unknowingly all of us are gravitated towards the realm of 'GOODNESS'. All through the process one encounters enough of struggles. What keeps most of us to trudge and plough on are the deep rooted belief systems that are ingrained into the psyche through the myriad stories of 'Rama'. So the logic of 'GOOD' can WIN' over the 'EVIL' is very strong.

Sri Aurobindo reminds us that leading theme in this epic poem is the Vedic notion of the struggle between forces of truth and light and

those of falsehood and darkness. "On the one side is portrayed an ideal manhood, a divine beauty of virtue and ethical order; on the other are wild and anarchic and almost amorphous forces of superhuman egoism and self-will and exultant violence." This theme has been popular with the masses. I don't know of any other nation on the face of this mother earth having been blessed with such a beautiful lore that strenghtens their inner space day in and day out from cradle to cradle (grave for some!!!).

The 'Ramayana' has been a continuous source of inspiration both for the suave urbanite and the remote villager. Take a survey and Rama, Sita and Ravana will win hands down over across the country. Unlike the other epics Ramayana carries a simple story-from start to finish. It is plain and simple. Least complicated. And very emphatic on the good 'WINS OVER' the evil theory. And the 'struggles' are never lessened. It has only heightened. When Ravana stole Sita, he took her to the farthest of land possible at that time. Rama had to traverse all that wild distances. Every one knows that Rama travelled from Ayodhya to Lanka. Took help from all and sundry-even from the smallest inconsequential of beings-the squirrels!!

And all know that RAMA is God incarnated. God personified. Yet had to undergo many a trial and tribulations to seek victory over evil. And so the typical Indian thinks-That being so for an ordinary human being like me, it is but natural to face all these hardships. It is perfectly in tune with

nature. I have no remorse. Nor do I complain . I know, I believe, that one day, I, standing for righteousness will win over the false and untruthful.- That belief, that single most untainted, non-negotiable sense of deep conviction gives the ordinary Indian the stoicism to face up challenges of all hues and sizes and for any length of time. An Indian living in today's India may not look like a winner if we measure him up with the scales of measurement of the western logic or of materialism. Yet he is a winner in his values. He knows very well what he is standing for. RAMA has shown the way and HE will keep lighting up his paths. He knows that he is a winner no matter what the conditions are and what others think of him. Pain and sorrow will give way to the strident march of the 'vanarasena' of truthfulness and fairness. His hopes are not out of place when at every Diwali he knows that his RAMA is returning triumphantly. And that VICTORY is his too. Prosperity is his destination. Every Diwali when he lightens up the place with lamps he is emphatically practising the arrival of his victorious RAMA. Ramayana lives on and on in the hearts and hands of the people of this country. Ramarajya is certainly the destiny. No two ways about it. RAMA wins. Ramayana wins. India shows the way. Indian leads the path. And in the end... Truth prevails. Period.



മാനേജുമെന്റും അക്കൗണ്ടബിലിറ്റിയും- ഭരതന്റെ ഭരണനിപുണത.

ഡോ. എ.പി.സുകുമാർ

(രാമായണ ശബ്ദരേഖ - <http://ramayanam.guruvayoor.com/Adhyatma%20Ramayanam.htm>)

സന്ദർഭം രാവണവധത്തിനുശേഷം തിരിച്ചെത്തുന്ന ശ്രീരാമനോട് ഭരതൻ റിപ്പോർട്ടു സമർപ്പിക്കുന്നതാണ്.

“വന്നു മനോരമമെല്ലാം സഫലമായ്
വന്നിതു മൽക്കർമ്മസാഫല്യവും പ്രഭോ!
പണ്ടേതിലിന്നു പതിന്മടങ്ങായുട-
നുണ്ടിഹ രാജഭണ്ഡാരവും ഭൂപതേ
ആനയും തേരും കുതിരയും പാർത്തുകാ-
ണുമില്ലതെ പതിന്മടങ്ങുണ്ടല്ലോ.....”

“എന്നെ പതിനാലുകൊല്ലം മുൻപ് ഏൽപ്പിച്ചു പോയ രാജ്യം ഞാൻ അങ്ങേയ്ക്കു വേണ്ടി ഭരിച്ചു സംരക്ഷിച്ചു. ഞാനിവിടെ നന്ദിഗ്രാമത്തിൽ കൂടിലിൽ കഴിയുന്നു എന്നു കരുതി രജ്യഭരണത്തിൽ ഒട്ടും വീഴ്ച വരുത്തിയിട്ടില്ല. നോക്കൂ സമ്പത്തെല്ലാം ഒരു പത്തിരട്ടിയെങ്കിലും ആയിട്ടുണ്ട്. നമ്മുടെ സേനാബലവും പതിന്മടങ്ങു വർദ്ധിച്ചിട്ടുണ്ട്” സാമ്പത്തികവും സുരക്ഷാപരവുമായ എല്ലാ കാര്യങ്ങളും നന്നായി നടക്കുന്നു, അങ്ങു ധൈര്യമായി പട്ടാഭിഷേകത്തിന് തയ്യാറായിക്കൊണ്ടു എന്നർത്ഥം!

ബാലകാണ്ടത്തിൽ കുമാരന്മാർക്കു നാമകരണം ചെയ്യുമ്പോൾ എഴുത്തച്ഛൻ

“ഭരണ നിപുണനാം കൈകേയീ തനയനു

ഭരതനെന്നു നാമമരുളിച്ചെയ്തു മൂനി”

എന്നു പറയുന്നുണ്ട്. അയോദ്ധ്യാകാണ്ഡം അവസാനമായപ്പോഴേ അതിന്റെ സാരം മനസ്സിലായുള്ളൂ.

സാമ്പത്തിക ശാസ്ത്രമനുസരിച്ചാണെങ്കിൽ രാമൻ ചെമ്പേണ്ടിയിരുന്നത് ഭരതനോട് കൂറേക്കാലം കൂടെ ഭരിക്കാൻ പറയുകയാണ്. ഇങ്ങിനെയുള്ള സീ ഈ ഓ മാരുണ്ടെങ്കിൽ ഭരണം

അവർക്കു വിട്ടുകൊടുത്ത് രാജാഭിവൃദ്ധി ഉറപ്പുവരുത്താമല്ലോ. ഭരതന്റെ ഭരണം

ഒരുതരത്തിൽ പറഞ്ഞാൽ രാജഭരണം ആയിരുന്നില്ല. ശ്രീരാമനായിരുന്നല്ലോ ആകാലത്തും

ഭരതനെ സംബന്ധിച്ചിടത്തോളം ചക്രവർത്തി. ഭരതൻ രാജാവിന്റെ പ്രതിപുരുഷനായാണ്

ഭരണം നടത്തിയത്. എന്നിട്ടു തോന്നുന്നത്, തന്റെ ജടയും താപസവേഷവും കണ്ട്

ശ്രീരാമന് രാജ്യത്തെപ്പറ്റി എങ്കിലും ആകാംഷ തോന്നിയെങ്കിലോ എന്നു ഭയന്നിട്ടാവണം

ഭരതൻ ഇത്തരം ഒരു സംക്ഷിപ്തമായ റിപ്പോർട്ട് സമർപ്പിച്ചത്. ഇത്ര ചുരുക്കി പതിനാലു

വർഷത്തെ റിപ്പോർട്ടു സമർപ്പിച്ചത് ലോകത്തിലാദ്യവും അവസാനവുമായിരിക്കും. “മിതം

ച സാരം ച വചോഹി വാചിതാ” എന്നുണ്ടല്ലോ. ശ്രീരാമന് ഒന്നും

ചോദിക്കാനുണ്ടായിരുന്നുമില്ല!

ഭരണം കഴിഞ്ഞു തിരിച്ചു കൊടുക്കുന്ന രാജ്യത്ത് പതിന്മടങ്ങാണ് ഖജനയും

സ്വത്തുക്കളുമെന്നാണ് ഭരതന്റെ റിപ്പോർട്ട്. മാത്രമല്ല, സേനാ ബലവും പതിന്മടങ്ങായത്രേ.

ഇപ്പോഴത്തെ എത്ര ഭരണാധികാരികൾക്കു പറയാൻ കഴിയും തന്റെ കീഴിൽ ഒരു വീഴ്ചയും

വരാതെ രാജ്യം മുഴുവനും കണ്ണിലെ കൃഷ്ണമണിപോലെ താൻ കാത്തു സൂക്ഷിച്ചുവെന്ന്? സ്വ

പ്നം സുഖത്തെയോ സൗകര്യത്തെയോ കാര്യമാക്കാതെ എത്ര ഭരണാധികാരികൾ പരിപൂർണ്ണ

നിപുണതയോടെ ഭരണം കയ്യാളും? ഭരതൻ ജീവിച്ചത് ഒരു താപസനേപ്പോലെയാണ്

എന്നുകരുതി സഭാ രാമനാമം ജപിച്ചു ഒരിടത്തിരിക്കുകയല്ല അദ്ദേഹം ചെയ്തത്.

അതീവകർമ്മകുശലത ആവശ്യപ്പെടുന്ന ഭരണം കയ്യാളി രാജ്യത്തെ പൂർവ്വാധികം

സമ്പൽസമൃദ്ധമാക്കി തീർത്തു ആ കർമ്മയോഗി.

ഭരതന്റെ ഭരണനിപുണതയ്ക്ക് ഇതുമത്രം മതി ഒരു തെളിവ്. എന്നാൽ സമൂഹത്തിന്റെ

നന്മയ്ക്കായി പ്രവർത്തിക്കുന്ന ഒരു സന്യാസിവര്യന്റെ ഉത്തമ മാതൃകയായും ഭരതനെ

കാണണം. “ചുമ്മാ രാമ നാമം ജപിച്ചു ഒരു ഭാഗത്ത് അടങ്ങിയൊതുങ്ങി കഴിയേണ്ടവരല്ലാ

സന്യാസിമാരും ഗൃഹസ്ഥന്മാരുമൊന്നും. എല്ലാവരും കർമ്മയോഗികളാണാവേണ്ടത് എന്നുള്ള

മഹത്തായൊരു പാഠമാണ് എനിക്കിതിൽ നിന്നും കിട്ടിയത്.



MUKUNDAMALA

DR. SAROJA RAMANUJAM, M.A., PH.D, SIROMANI IN SANSKRIT.

**15. ThrshnAthoye madhanapavanoddhoothamohormimAle
dhArAvarthe thanaya saha jagrAhasanGhAkulecha
sa sArAkhye mahathi jalaDhou majjathAm nasthriDhAman
pAdhAmboje varadha bhavatho bhakthinAvam prayaccha**

Oh bestower of boons, Lord of three worlds, give us the boat of the devotion at your lotus feet, as we are immersed in the mighty ocean of samsara, whose waves of delusion are aroused to a great height by the wind of desire and the water of which is the avarice, in which there are the whirlpool called wife and crocodiles in the form of off-springs and siblings and for these reasons very much agitated.

thrishnAthoye- the water **thoya** is **thrishna** or avarice, or clinging desire for wealth and sensual pleasures which causes birth after birth. The sea is the **samsara**, transmigratory existence and the desires, **kama** are its waves because they rise and fall constantly without rest. The cause of the rising up of waves to great heights is the delusion, moha, that the world is real. Wife is portrayed as the whirlpool which draws the man under the realm of samsara. The circle of relatives including one's own siblings and off-springs are compared to crocodiles, **graha**, for they are always demanding and hence instigates a man into more and more activities that involve him in the world.

The only saviour is the Lord and to acquire the devotion which will make one get rid of his desires and emerge out of samsara one must only pray to Him alone. So Azvar beseeches the Lord to grace him with devotion which will serve as the boat

that rescues him from the ocean of Samsara.

**16. mAdhrAksham ksheeNapuNyAN kshaNamapi
bhavathah bhakthiheenAn padhAbje
mASrousham SrAvyabanDham thava charitham
apAsya anyath AkhyAnajAtham
mAsmArsham mADhava thvAm api
bhuvanapathe chethasam apahnuvanam
mAbhoovam thvathsaparya vyathikararahitho janmajanmAnthare api**

How to acquire the devotion the save us from samsara? Azvar gives a code of conduct to be observed by a devotee.

“I have not seen even for a moment those without merit who do not have devotion on your lotus feet. I have not heard any narrative, however pleasant, except that about you.

I do not even think of those who hate you. I have never failed to worship you even in my previous lives.”

Azvar here describes the actions which are to be prohibited by a devotee in this sloka while in the next he elucidates on what should be done.

**17. jihve kirthaya kesavam muraripum chetho bhaja SreeDharam
pANidhvandhva tham archaya achutha kaThAh Srothradhvaya thvam
Srunu
krshNam lokaya lochanadvaya hareh gacchAnghriyugma Alayam
jighra ghrANa mukundha pAdhathulaseem moorDhan nam aDhokshajam**

Azvar gives injunction to his senses to become engaged in the worship of the Lord.

Oh tongue, sing about Kesava., the slayer of Mura. Oh mind, think of SreeDhara. Two hands, you worship Him, Two ears, you hear the stories about Achyutha. Oh eyes, look at Krishna. Pair of feet, you go to the temple of Hari. Oh nose, you smell the tulsī leaves from the feet of Mukundha. Oh head, bow down to ADhokshaja.

When all the senses are thus engaged in the service of the Lord they will cease to be attracted by the worldly sensual pleasures. This reminds one, of the Kural of the famous Tamil sage Thiruvalluvar, who has given to the world maxims with deep

meaning in short sentences.

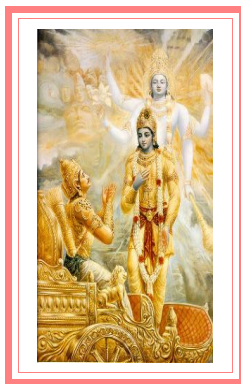
***Patruga patratraAn pattrinai appattra
patruga patru vidarku.***

It means that in order to relinquish the attachment of the world one has to develop attachment towards the Lord. If we want to give up something it is easier to do so by shifting our attachment to something else which is more desirable.

This calls to the mind an episode in the life of Sri Ramanuja. There was a man in Srirangam who had a beautiful wife and he was much enamoured with her and use to spread an umbrella on her head to shield her from the Sun much to the ridicule of others. Ramanuja saw him and took pity on him and asked him what is that he found so attractive in his wife. He replied that she had beautiful eyes. Ramanuja told him that if he finds a pair of eyes more attractive will he switch his devotion to that. When the man asked who has more beautiful eyes, Ramanuja took him inside the temple of Ranganatha and showed him the Lord and asked him has he ever seen a pair of more beautiful eyes. Due to past merit, and due to the grace of the acharya, the man along with his wife became a great devotee of the Lord and a great disciple of Ramanuja, renouncing all that he had. This illustrates well the Kural quoted above .



// GEETA DHYAANAM //



Veena Nair

||Om Namo Narayanaya||

In the preceding verses, Sri Krishna has explained that a spiritual seeker strives to achieve a balanced state of mind; such a person seeks to control his senses and is unmoved by objects and situations that he finds attractive or repulsive. Such a person attains serenity. Then the question is, “What happens when such serenity is won?”

prasaade sarvwa dukhaanaam haanir-asyopajaayate |

prasanna chetaso hy-aashu buddhi parya-vatish-thate || 2.65 ||

In that peace all suffering is destroyed; the intellect of one with a tranquil mind also becomes steady.

Most of our suffering is because of pain; pain that comes from our failure to acquire something, or failure in a relationship, or pain from more physical causes. In all this, the Geeta suggests to have a prasaada buddhi: If one has control over his senses, and is able to face life with equanimity, then such a peaceful mind is said to have a *prasaada buddhi* (everything that I get, comes from the Lord, everything that happens to me stems from the Lord, and therefore that is His prasaad). Such a mind is purified in every sense, and this

eventually leads to elimination of all vasanas. The mind is then at peace and the intellect or reason is stable and does not change with circumstances. Such a sense of peace arising from a steady state of mind is very important because--

naastir buddhir yuktasya na chaayuktasya bhaavana |

na cha bhavayataha shantir ashantasya kuta sukham || 2.66 ||

For one lacking in a stable, steady state of mind, there is no wisdom arising from Self-knowledge, nor can such a person have a yearning for Self-knowledge. Without this longing for Self-knowledge one cannot strive for peace and without peace how can there be happiness?

The craving for objects does not give rise to happiness, it only causes pain; only when one is able to turn the senses away from objects that tempt one, is it possible to gain happiness. Craving and happiness cannot co-exist.

indriyaanam hi charataam yan-mano nu vidhiyate |

tadasi harati pragnyam vaayur naavam ivaam bhasi || 2.67 ||

The mind that gives in to the senses, pampers the senses, robs one of the right perception, just as a wind sweeps a boat off course.

A heavy wind is capable of completely tossing a boat, causing the captain to lose all sense of direction. Similarly if one does not have one's mind under control, it is capable of making one lose one's sense of discrimination of right and wrong and thereby one's direction.

tasmadh yasya mahaa baaho nigruhitaani sarvashaha |

indriyani indriyaarthebhyas prajna pratishtithaha || 2.68 ||

Therefore O hero his wisdom is stable whose senses have been withdrawn on all sides from their objects.

Here Swami Chinmayananda says that Krishna addresses Arjuna as a mighty hero, suggesting that no matter what one's achievements in one's outer life, one cannot be considered a true hero unless and until one can overcome the battles within oneself and gain

complete mastery over one's mind. And the only way to control one's mind is by restraining the senses.

ya nishaa sarva bhutaanam tasya jagrati samyami |

yasyam jaagrati Bhután saa nisha pashyato muneha || 2.69 ||

Such a restrained sage is awake in what is night for all living beings, while when these beings are awake it is night for the silent sage who perceives.

Swamiji says that an ignorant man never sees the world for what it is; he or she is continuously ascribing to the world the imperfections of his/her own mind. Just as a child who looks through a colored window at the world outside thinks that the world has different colors, similarly an ignorant man thinks that the world has characteristics that in fact exist only in his mind.

For a sage who has awakened to the Self in him, the supreme Truth is like daylight; this same 'daylight' however for ordinary people is like night; one cannot discriminate among things during the night; similarly the un-enlightened ones are not able to tell the difference between the real (Self), and the unreal (self).

Swamiji says that a 'desirer of desires' can never attain peace. The material objects by their mere presence do not hurt a person. But it is the person's vulnerability towards them, arising from a misplaced sense of what is valuable or important, that causes the person to get wounded:

aapurya maanam achala pratistham samudramap pravishanti yadvat |

tadvat kama yam pravishanti sarve sa shantim apnoti na kam kami || 2.70 ||

He attains peace into whom enters all desires, just as the different waters enter the ocean, which although filled from all directions remains unmoved; this is not possible for one who cannot give up desires.

Even though flooded from all directions with waters from the different rivers, the sea is not affected. Similarly a sage is not affected by desires entering his mind. He is the lord and master and never succumbs to the desires passing through his mind. But this state is not possible for one who is continuously hankering after things.

vihaya kamanyaha sarvanyu pumansch charati ni spruha |

nirmamo nirahankaar sa shantim adhi-gachati || 2.71||

The man attains peace who abandoning all desires, moves about seeking nothing. And rid of all sense of 'I' and 'mine' achieves peace.

Here Krishna says that only one who has surrendered his will to the Lord, desiring nothing, seeking nothing is likely to achieve peace.

Swami Paramarthanandji says that it is this sense of “I” and “mine” aham-kaara and mama-kaara that is at the root of all troubles. Duties in life appear pleasurable or painful because of this acute sense of me, mine, I, above everything else. As long as this sense of doer-ship remains, man is bound to suffer.

eshaa brahmi sthiti Paartha nainam prapya vimuhyati |

stithwa syam antakaalepi brahmanirvanam richati || 2.72 ||

This is the state of the Brahmana, O Arjuna. Once this state is reached, no one is confused. If one continues in this state, even at the time of death, then one achieves Self-Realization, the knowledge of the Self within oneself and the oneness of this Self with all beings in the universe.

||Iti Shri Mahaabhaarate Shat Sahasrayam Samhitayam vaiyasikya Bheeshma parvani Shri madBhagavad Geetasu Upanishatsu Brahmaavidyayaam Yogshaastre SriKrishna Arjuna samvaade Sankhya yogo naam Dwitiyo-adhyayaha |

|| Hari Om ||

TO BE CONTINUED.....



Jai Radhe ..Jai Krishna

കണ്ണാ അനുഗ്രഹം തരണം

Sandeep [sandeep_shelter@yahoo.co.in]

ഗുരുവായൂർ അപ്പാ കേശ്വരനേനം നീ
മനസ്സിന്റെ മടിയിൽ കളിയില്ല ചിരിയില്ല
വെറുമൊരു നൊമ്പരം മാത്രം കണ്ണാ
എന്റെ വേർപാടിൻ വേദന അറിയുമോ കണ്ണാ
എന്നാണെന്നിക്കൊരു സന്തോഷം കണ്ണാ
മരുഭൂമിയിൽ ജീവിച്ചു മടുത്തു കണ്ണാ
അനുഗ്രഹം ചൊരിയണം അഭയം തരണം
എൻ ജന്മനാട്ടിൽ ഒരു ജീവിതം നൽകണം
കണ്ണന്റെ അനുഗ്രഹം എപ്പോഴും വേണം
അനുഗ്രഹിച്ചിട്ടുമോ കണ്ണാ.. ഗുരുവായൂർ അപ്പാ.....





Personal experiences of Guruvayoor Devotees

From Parvathy.

My name is parvathy,i have come across lots of experiences through out my life , personally and career wise.I like to share one of them now.

While doing my BSC , the third year examinations were going on, my father used to ask me about each and every papers which i wrote the same day itself. One paper was very tough, so i told acchan the same, he consoled me told that it will work fine, don't worry, when the result was published, mine was withheld, my acchan recollected suddenly what i said during my examination time that one paper was tough and he asked me the same this time, but i told him that atleast i will get first class , since i know the i have put lots of effort in my studies, amd more over one of my uncle also told him that she might have failed in any of the papers, thats the reason it is with held. I felt very sad, me and my amma went to University the same day, the person there could see my marks, he is smiling and told me that they didnt receive the internal marks of my first year, i joined and didnt attend the class till second because i was preparing for entrance exam, so the college authorities missed to sent the internal marks that year.I asked the person whether i passed or failed, but he did not give any feedback.we returned. The very same day evening , before we planned this, we went to Guruvayoor temple,after along time, some 10 years i am going there. I prayed whole heartedly to my krishnan, i cant even think how much pain i was having that time, we reached home. The next day i went to college collected the marks which was only 1 out of 30,since i have not attended the classes.

i sent the letter to the university, and after 1 month i came to know my result, scored first class distinction, this was my first achievement in my life as i haven't even dream about this. My father eyes was filled with tears when he heard this, I realized that this happened not merely because of my hard work, but with the grace of Krishnan, from that time onwards i became a very devotee of Krishnan.

From Bindu, New Delhi

Dear Administrator, I had gone through the Guruvayoor site and read some of the real experience stories Krishna devottes had.. I too have one and would like to share.

I am basically from Trivandrum and settled in New Delhi since last 19 years. Two years back we all planned to go to our native place via Bangalore as my sister was staying there. Though I am not a Krishna Bhaktha somehow deep inside my mind I felt like visiting Guruvayoor, but I didn't let others know about this.

We reached Bangalore and met my parents and sisters family. To my surprise she told me that she had planned a one day Guruvayoor trip from Bangalore and had already booked tickets for all of us. I was really surprised as to how she read my mind.

D day came, our train was at 10 PM. Knowing about the traffic problem at Bangalore we had booked a car in advance. During the AN there was a heavy downpour and most of the roads were flooded. Also the car didn't turn up at time and we had to ring the taxi service to remind them but they apologized saying that the car wont be able to make the trip to the station as there is a huge traffic jam and flooding of roads. We were highly disappointed. With luggage we came out to the road and there wasn't any sign of transport with water all over. The usually crowded busy roads were deserted. Dad spent about half an hour waiting for an auto but none were there. So we decided to go to the street. Usually only private vehicles ply in the street. We all prayed to the Lord and was about to call off the trip when suddenly an empty auto came and stood before us. U never get an auto in the street and we were all very surprised to find an auto that too empty standing in front of us. The driver readily agreed to take us all in his auto. Also though we were 7 in number he said he would adjust all in one auto and the most surprising part is he didn't even charge an extra penny for the same. With that good mans help I could cherish my wish. I am really happy that I could visit the almighty and still believe that the auto-driver was none other than Bhagwan himself in disguise!!!

I have turned into a Krishna (Guruvayoorappan) bhakta since then.

Last year, again, during my Kerala trip, I had this secret wish of visiting Guruvayoor ...When I reached Kerala, the first thing my sister in law said was "Chechi, my parents are visiting Guruvayoor, why not join them"? I was more than excited...now I understand Guruvayoorappan really understands your mind and makes ur wish true....

OM NAMO BHAGVATHE VASUDEVAYA

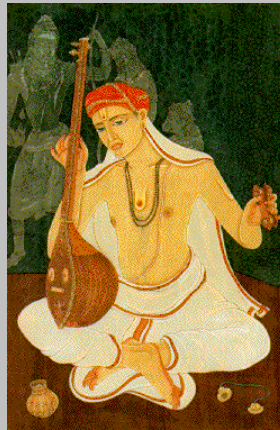
From Nandini

I was feeling very low today. So I just checked the internet for Guruvayur. I saw the official site, read all the history and legends and got to know a lot about the temple I simply love but didnt know before. Then I saw this site and started reading the personal experiences. I cried a lot and I think am already feeling a little better.

I love Guruvayurappan. He is like a friend you can say anything to. You can love him, scold him or tease him.....He just smiles at you in that naughty way. About my personal experience.....I recently went to the temple because we had to deposit a vigraham after a pooja. But we got in through the side and were in and out of the temple in 10 mins. I was not satisfied. I told my parents I wanted to go again and stand in proper queue and see him. So we went again. Again a security told us go through the ladies line. Again we were out very fast....Not satisfied mom and I stood in the general queue for a long time and then got in.....but as usual they asked us to move very fast. I was very disappointed but then thought its alright.....So went to devi templeshe was looking so nice that day that I started laughing happily....The poojari there gave me prasadam (he doesnt usually give to all) ...I was happy....then I started lighting the chuttuvillakku around the devi temple and later started lighting them around the main temple. Then after some time my mom asked me to come and she took me into the temple.....it was time for deeparadhana.....a few ladies were standing and not moving with the queue. So my mom pulled me behind one of the ladies and asked me to stay there. The lady also asked me to stay. Then the nada closed for deeparadhana and once it opened I got a good darshan...I prayed a lot and at last was satisfied. I think Guruvayurappan guided us all the way.....I hope he will just be there for me always.....

I really dont know why I typed all this.....but I am feeling a lot calmer. thank you for this site!!!

Tyagaraja



*“O Mind! In the great kolakala (turbulence) of the three worlds created
by the play of the Lord whom Thyagaraja adores,
Rama Bhakthi is the empire of those who attain enjoyment of it”*

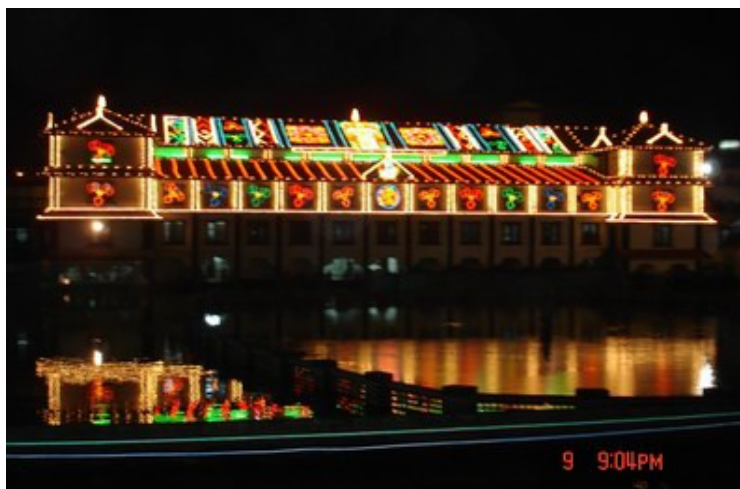
- Vinod PS

Guruvayur News

Guruvayoor Uthsavam Photos

by Vinayaraj O.K. Manikkath House Guruvayoor

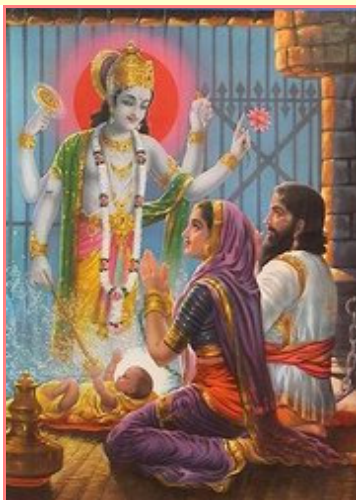




കൃഷ്ണ ഗുരുവായൂരപ്പ!

Shree Krishna Janmashtami – Ashtami Rohini

Sunil Menon

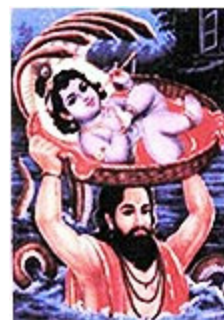


The festival of Krishna Janmashtami is the celebration of Lord Krishna's birthday. Krishna, the eighth incarnation of Lord Vishnu. He was naughty in his childhood days and proved to be a profound philosopher in his adulthood as illustrated by the Bhagwad Geeta.

The birthday of Krishna falls on the Ashtami of Krishna Paksh (the eighth day of the dark fortnight) in the month of Bhadrapada according to the North Indian calendar and on the Ashtami Rohini day in the month of Chingam in Malayalam Calendar.

Krishna was born at midnight, in the prison of Kamsa, during the middle of a perilous rain and storm.

Kamsa, a despot, was then the king of Mathura. He had imprisoned his father in order to become the king. Devaki was Kamsa's sister and was married to a noble man Vasudeva. Kamsa one day heard a heavenly voice, saying, " Kamsa, your days of tyranny will soon be over, you will be killed by the eighth child of Devaki." Kamsa got frightened. He immediately imprisoned Devaki and Vasudeva. He did not want to take any chance and killed each and every child of Devaki at birth, until the time came for the delivery of the eighth child. To feel more secured, Kamsa increased the number of prison guards, kept strict vigilance and put Vasudeva in chains. But God had better plans.



At midnight when the eighth child was born, the guards fell fast asleep and Vasudeva's chain fell off his hands and feet. Wasting no time, Vasudeva picked up the newborn Unnikrishna, and carrying him in a basket, he started towards Gokulam. Gokulam was a village of cowherds, located across the Yamuna river, where his friend Nanda lived. It was a night of continuous pouring from the sky. When Vasudeva reached the bank of river Yamuna, the river was in spate. The wind and storm were blowing wild, and Vasudeva was in a fix.

" Lord, what should I do," said Vasudeva in a hopeless voice. Suddenly a miracle happened, the river parted and Vasudeva could walk over the river bed. Throughout the way Vasudeva and the baby were protected from rain by the hood of the great eternal snake, Vasuki. Finally, Vasudeva reached Nanda's house.

Upon reaching Nanda's house Vasudeva found the mother, Yashoda, and her newborn baby girl in deep sleep. He had no time to think. He quickly exchanged the babies and returned to the prison with the infant girl, while the guards were still asleep.

As soon as Vasudeva entered the prison cell, the door got locked behind him and he was chained again as if nothing happened in between. The guards woke up and heard the cry of the baby. Kamsa was immediately informed and he came running to kill the child. But to his utter surprise he found it to be a girl. Devaki begged for the newborn baby's life from her brother.

" What can a girl do to you Kamsa ? Spare her life, please ! " appealed Devaki, lying at the feet of her brother. The inhuman Kamsa did not pay attention to the appeal. As he was ready to kill the baby by smashing its head on a big boulder, the child slipped out of his hand and flew towards the sky.

At that moment, a heavenly voice was heard, " Kamsa, the one who shall destroy you has arrived. He is in Gokulam."



Next morning, Nanda and his wife Yashoda discovered the boy, left by Vasudeva, lying in the crib. They were a little puzzled but did not want to fuss about it because they might lose the baby. The baby was of dark complexion, so he was named Krishna.

Kamsa was frightened by the heavenly voice. He immediately sent for Puthana, his wicked maid, and asked her to kill all the babies born on the same day when Devaki gave birth to the baby. Puthana smeared poison on her breast and went around in the town of Gokul to breast-feed the babies born in the month of Bhadrapada. In the beginning people, out of their goodness, did not suspect Puthana's heinous plans, but as time passed, they found out that all the babies whom Puthana fondled were dead. They began to search for Puthana. In the mean time Puthana reached Nanda's house and lovingly asked Krishna's mother, Yashoda,

to give the baby to her to love and fondle. Yashoda gave the baby and, without any suspicion, went on with her daily chore.

Suddenly there was a loud shriek. Everyone came running to the courtyard and found to their surprise the dead body of Puthana lying on the floor while Krishna was smiling and kicking. People now knew that Krishna was not an ordinary boy. Yashoda happily picked up Krishna and felt safe.

Krishna grew in Yashoda's house until he reached his teens. He later challenged Kamsa and killed him. Then he released his grandfather Ugrasena and reinstated him to his throne. He respected and loved both his own parents, Vasudeva and Devaki, and his adopted parents, Nanda and Yashoda.



The festival is celebrated for two days in many places; on the day when Krishna took birth in the prison of Kamsa at Mathura and also on the following day to commemorate Krishna's presence in the house of Nanda and Yashoda at Gokulam. Ardent devotees pray at the middle of the night celebrating Krishna's birth on the first day. Children join the celebration on the next day with worship (puja) and sweets (prasaad).

Ashtami Rohini is observed as a day of fasting (vratham) by many devotees of Lord Krishna. As Lord Krishna's birth is said to have taken place at mid-night, devotees stay awake and it is only after performing the traditional poojas at mid-night that they break the fast with prasadam.

A very special day in all Sree Krishna temples especially in Guruvayur. Devaswom itself offer a *niramala* (full of garlands and lamps) on Ashtami Rohini day and thousands of devotees flock in to the temple. Devotees offer Appam and Palpayasam to Guruvayoorappan, these are considered to be Lord's favorite food.

Please email your name and a brief introduction to have your personal introduction published in next Navaneetham.

Please email your comments, suggestions & articles for next Navaneetham to editor@guruvayoor.com

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AP Sukumar

Srimad Bhagavatham -

<http://blogs.epicindia.com/bhagavatam/great-story-of-bali.html>

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.



കൃഷ്ണ ഗുരുവായൂരപ്പ!

Submitted at the lotus feet of Sri Guruvayoorappan by devotees.

Loka Samastha Sukhino Bhavanthu - May God bless everyone.

Om Namo Narayanaya: