

നവനീതം



“തിരുബ്രഹ്മാണാംസുകൾ”



നവനീതം NAVANEETHAM

Monthly Newsletter of Guruvayoor Devotees Forum



Om Namo Bhagavathe Vasudevaya



Submitted at the lotus feet of Sri Guruvayoorappan by the devotees.

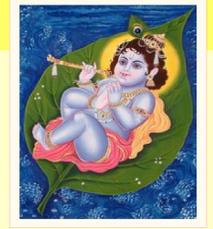
OM NAMO NARAYANAYA:



Thiruvonam is on September 2nd &
Ashtami Rohini is on Sept 11th

Om Namo Narayanaya:*Hare Rama Hare Krishna!***Ashtami Rohini and Ponnin Chinga Maasam****|| Jai Shri Krishna ||***Dear GuruDevs,*

Hindu festival season starts with Thiruvonam on September 2nd and Ashtami Rohini is on September 11th. The appearance day of 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 first month of the new year, the new year is "Kolla-varsham 1185".

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
മാനുഷരല്ലാതും ഒന്നുപോലെ
ആമോദത്തോടെ വസിക്കും കാലം
ആപത്തങ്ങാർക്കു മൊട്ടില്ല താനും”

In olden days, Chingam arrives as a month of hope after the rainy and dark days of month Karkidakam synonymous with lack of food and work. 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 arguments about the legend of Onam and what needs to be celebrated. But when we go beyond the story one thing is clear – it is all about bhakthi and sacrifice. We offer different things to God, but the greatest of all 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".

Mahabali 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 Sep 1st and Thiruvonam is Sept 2nd.



Member of the month

We are blessed to have an exceptional scholar as Navaneetham's Member of the month.

Please see the bio-data of Shri. **Prof. V. Krishnamurthy** at the end of the magazine. Prof V K is a long time member of our group and his articles are published in Navaneetham in the past.

I take this opportunity to thank him for his contribution to bhakthi related matters and to our group.

My humble pranams to a scholarly Guruvandya, **Shri. V. Krishnamurthy-ji**

Wish you all a Very Happy Ashtami Rohini and Onam.

May God Bless you always.

Om Namo Narayanya:

– Sunil Menon

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For those of you wish to suggest someone to be featured as member of the month, please write to us at at gvreditor@gmail.com, also please email your comments, suggestions, articles for Navaneetham to gvreditor@gmail.com

Wish you a very happy Onam and New Year!!



Maathevar - Thrikkakkara Appan - Onathappan – Maha Vishnu

Onathappan photo & part of cover photo credit – Hari Menon

(http://www.flickr.com/people/me_haridas)



O' Little Krishna....Unni Kanna....

Kripa Chandran (Daughter of Geetha chandran)

O' Little Krishna

O' Little Krishna

You look so cute today

O' Little Krishna

Your loving mother is feeding you

O' Little Krishna

The milk has started to boil!

O' Little Krishna

Your mother has put you down to attend to the milk.

O' Little Krishna

What have you done!?! You have broken the pot of curds

O' Little Krishna

You go to the cellar to eat some butter

O' Little Krishna

What are you doing? You have given butter to the monkey!?!

O' Little Krishna

Here comes your mother

O' Little Krishna

She looks angry!

O' Little Krishna

She has a piece of rope!

O' Little Krishna

She has taken you to the mortar

O' Little Krishna

She is trying to tie you to the mortar

O' Little Krishna

You, being compassionate, let her bind you, the master of three worlds, to the mortar.

O' Little Krishna

She leaves you there to think about your "crime"

O' Little Krishna

You see a pair of Arjuna trees growing close together.

O' Little Krishna

You crawl over there and go between the trees in an effort to break the rope.

O' Little Krishna

Lo and behold! You have knocked over the trees releasing two cursed Yakshas!

O' Little Krishna

Please release us from our worldly bondage in the same way!!

(Based on the English version of Bhaktharanjini translation of SrimanNaaraayaneeyam of Melpathur Naraayana Bhattatiri, by Sri K.V. GopalaKrishna and others)



കണ്ണനുള്ള കത്ത് - ഗുരുവായൂർ നിത്യദർശനം



സാവിത്രി പുറം

പ്രിയം നിറഞ്ഞ കണ്ണാ,

കാലദേശാവധിഭയാം നിർമുകതനാൺ അങ്ങ് എന്നാണല്ലോ മേൽപ്പത്തൂർ പറഞ്ഞിട്ടുള്ളത്? അതിലെനിക്കു സംശയമില്ല. അല്ലെങ്കിൽ പതിനായിരം നാഴികകൾക്കപ്പുറത്തിരുന്ന് ഗുരുവായൂർ നിത്യദർശനം കണ്ണൻ എന്നെക്കൊണ്ടു എങ്ങനെ സാധിപ്പിക്കുന്നു? കണ്ണന്റെ കാരുണ്യാതിരേകം കൊണ്ടു മാത്രമാണ് എന്നും പ്രഭാതത്തിൽ ഗുരുവായൂരമ്പലവും പരിസരങ്ങളും എനിക്ക് മനസ്സിൽ സ്രഷ്ടിക്കാൻ സാധിക്കുന്നത്. ഈ കത്ത് എന്റെ മാനസിക ഗുരുവായൂർ ദർശനം എങ്ങനെയാണ് പതിവ് എന്നു മറ്റു ഭക്തന്മാരുമായി പങ്കിടാനാണ് എഴുതുന്നത്. കണ്ണൻ ശ്രദ്ധിച്ചു കേൾക്കേണേ! ഇതിൽ മാറ്റം വരുത്തേണമെങ്കിൽ അതെന്റെ മനസ്സിൽ തോന്നിച്ച് അനുഗ്രഹിക്കേണമേ!

ഞാൻ പല പ്രാവശ്യം ഭജനത്തിനു വന്നപ്പൊഴും കിഴക്കെ നടയിലുള്ള നെന്മിനി ബിൽഡിംഗ്സിൽ ആണല്ലോ താമസിച്ചത്? അതിനാൽ കണ്ണന്റെ നിർമാല്യദർശനത്തിനുള്ള പുറപ്പാട് അവിടെ നിന്നു തന്നെ തുടങ്ങട്ടെ.

പതിവുപോലെ രാവിലെ ഒന്നുമുക്കാലിന് എഴുന്നേറ്റു കൂട്ടിച്ചു വൃത്തിയായ വസ്ത്രം ധരിച്ച് ഞാൻ ബിൽഡിങ്ങിൽ നിന്നും പുറത്തു കടന്നു. ഭക്തജനങ്ങളുടെ വരി ഏതാണു് അവിടെ നിന്നു തന്നെ തുടങ്ങുന്നു. ഞാൻ അടുത്ത ഭക്തയായി വരിയിൽ നിന്നു. സമയം രണ്ടു മണി ഇരുപത്തിയഞ്ചു മിനുട്ട്. നട തുറക്കാൻ ഇനി മൂപ്പത്തഞ്ചു മിനുട്ടുകൂടി താമസമുണ്ട് ഞാൻ നിത്യവും ചൊല്ലാറുള്ള ജ്ഞാനാനന്ദ സരസ്വതി എഴുതിയ ഭക്തിനിർഭരമായ ഗുരുവായൂരപ്പ സുപ്രഭാതം ചൊല്ലാൻ തുടങ്ങി. കുറച്ചു കഴിഞ്ഞപ്പോൾ വരി നീങ്ങാൻ തുടങ്ങി.

കണ്ണാ! ഞാൻ എന്താണ് എന്റെ മുന്നിൽ കാണുന്നതു? ഭഗവാനേ! എന്റെ ഹൃദയം തുടി കൊട്ടുന്നു. കണ്ണീർ ധാര ധാരയായി ഒഴുകുന്നു. ഞാനെത്ര ഭാഗ്യം ചെയ്തിരിക്കുന്നു? കണ്ണൻ പട്ടു കോണകവും ഉടുത്തു്, കിങ്ങിണിയും ചാർത്തി, മാറിൽ പുലിനഖമോതിരവും അണിഞ്ഞു്, തിരുമുടിയിൽ പീലിയും ചൂടി, ഗോപിക്കുറിയും അണിഞ്ഞു്, പുല്ലാങ്കുഴൽ വലതുകൈയിൽ പിടിച്ചു്, പല്ലവമായ ഇടതു കൈകൊണ്ടു മാർദ്ദവമില്ലാത്ത, പാത്രം മോറിയും വീട്ടുപണികൾ ചെയ്തും തഴമ്പിച്ച എന്റെ വലത്തെ പഴക്കെ പിടിച്ചിരിക്കുന്നോ? ഭഗവാനേ! എന്റെ ഈ കൈയിന്റെ സ്പർശം ആ പിഞ്ചു കൈകളിൽ അലോസരം ഉണ്ടാക്കരുതേ! ആ

ഇളം കൈകളെ നോവിക്കരുതേ!

അങ്ങനെ ഞാൻ അകത്തേക്കുള്ള ആദ്യത്തെ ഉമ്മറപ്പടിയെത്തി. കണ്ണന്റെ കൈ വിടുവിച്ച് എങ്ങനെ ഉമ്മറപ്പടി തൊട്ടു തലയിൽ വെയ്ക്കുമെന്ന് ഒർത്തപ്പോൾ കണ്ണൻ കൈയ്യയച്ചു കൊണ്ട് കണ്ണു കൊണ്ട് എന്നോടു ഉമ്മറപ്പടി തൊട്ടു തലയിൽ വെച്ചോളാൻ പറഞ്ഞു. ഞാൻ ഉമ്മറപ്പടി തൊട്ടു തലയിൽ വെച്ചു. കണ്ണൻ വീണ്ടും കൈ പിടിച്ചപ്പോൾ അശ്വാസത്തോടെ ഞാൻ കണ്ണന്റെ കൂടെ അകത്തു കടന്നു. നടന്നാൽ പോര, കണ്ണനും ഞാനും ഓടി. അയ്യപ്പന്റെ നടയിൽ എത്തി. “ഭൂതനാഥസദാനന്ദ സർവ്വഭൂത ദയാപര...” ചൊല്ലി. അയ്യപ്പനെ തൊഴുതു കഴിയുന്നതുവരെ കണ്ണൻ കൈപിടിച്ചില്ല. അതിനുശേഷം നമ്മൾ വലിയ പ്രദക്ഷിണവരിയിൽ കയറി നടക്കാൻ തുടങ്ങിയില്ലെ? നേരെ മുന്നിൽ വലിയ ക്ലോക്ക് കാണാം. സമയം മൂന്ന് മണി അഞ്ചു മിനുട്ട്. അകത്തെ ദേവസ്വം പുസ്തകശാല തുറന്നിട്ടില്ല. അഞ്ചു മണി കഴിഞ്ഞേ തുറക്കൂ. വേഗം നടന്നു. പടിഞ്ഞാറെ നടയിൽ എത്തി.

ശ്രീകോവിലിന്റെ താഴികക്കുടവും കൊടിമരവും ഒന്നിച്ചു കൂട്ടി തൊഴണമെന്നു അമ്മ പഠിപ്പിച്ചിട്ടുണ്ട്. അതറിഞ്ഞെന്നപോലെ കണ്ണൻ കൈവിട്ടു. ഞാനൊന്നു നമസ്കരിച്ച് താഴികക്കുടവും കൊടിമരവും നോക്കി. അതഭൂതം തന്നെ! അതാ നിൽക്കുന്നു ഓരോ ദിക്കിലും എന്നേയും നോക്കി ഓരോ കണ്ണന്മാർ! നോക്കുമ്പോൾ എന്റെ വലത്തു ഭാഗത്തുമുണ്ട് എന്റെ കൈപിടിച്ചുകൊണ്ടു കണ്ണൻ! എന്റെ കണ്ണിൽ നിന്നും കണ്ണീർ ഇറ്റിറ്റു വീണു. ഓടക്കഴൽ വേഗം മഞ്ഞപ്പട്ടിനിടയിൽ തിരുകി എന്റെ വെള്ളെഴുത്തു കയറിയ കണ്ണുകൾ വലത്തേ കൈകൊണ്ടു കണ്ണൻ തുടച്ചു. വീണ്ടും എന്റെ കൈ പിടിച്ചു നടക്കാൻ തുടങ്ങി. വടക്കെ നടയിൽ എത്താറായി. ശിവേലിക്കുള്ള ആന ഇനിയും എത്തിയിട്ടില്ല. പുജപ്പാത്രം കഴുകുന്ന ശബ്ദവും ആയിട്ടില്ല. ഞാൻ നിർമാല്യം മാറ്റുന്നതിനു മുൻപ് കൃഷ്ണവിഗ്രഹം കൂടി തൊഴണമെന്ന് നിർബ്ബന്ധമുള്ളതുപോലെ എന്നെയും വലിച്ചു വേഗം കണ്ണൻ നടന്നു. വീണ്ടും കിഴക്കെ ഗോപുരത്തിൽ എത്തി. ആളുരുപങ്ങൾ നിരത്താൻ തുടങ്ങുന്നു.

ഞാൻ ഒറ്റക്കൈകൊണ്ടു കുന്നിക്കുരു വാരാൻ തുടങ്ങിയപ്പോൾ കണ്ണൻ കൈവിട്ടു രണ്ടു കൈകൾകൊണ്ടും വാരി വാരി എറിയാനും കളിക്കാനും തുടങ്ങി. കളി വേഗം നിർത്തി വീണ്ടും കൈ പിടിച്ചു വാതിൽമാടത്തിലേക്കു കടക്കുന്ന ഉമ്മറപ്പടിയിലെത്തി. സ്വർണ്ണം കൊണ്ടു പൊതിഞ്ഞ ഉമ്മറപ്പടി ഇ രുകൈകൾകൊണ്ടും തൊട്ടു തലയിൽ വെച്ച് മേൽപ്പത്തൂർ ഇരുന്ന് നാരായണീയം എഴുതിയ സ്ഥലവും തൊട്ടു തലയിൽ വെച്ചപ്പോൾ കണ്ണൻ വീണ്ടും കൈ പിടിച്ചു.

ഈശ്വരാ! ഞാൻ എന്റെ വലത്തെ കൈ പിടിച്ചു കണ്ണനെ നോക്കണോ? അതോ കണ്ണന്റെ തന്നെ നിർമാല്യമണിഞ്ഞ സുന്ദരവിഗ്രഹം നോക്കണോ? ഭഗവാനേ! കണ്ണീർ നിറഞ്ഞ കണ്ണുമായി പത്തടി വെച്ചപ്പോൾ നാലകത്തേക്ക് കടക്കുന്ന ഉമ്മറപ്പടിയെത്തി. പെട്ടെന്ന് കണ്ണൻ കൈവിട്ടു മണ്ഡപത്തിന്റെ ഇടതുവശത്തു കൂടെ ഓടി ശ്രീകോവിലിൽ കയറി, അതാ ആ വിശിഷ്ട വിഗ്രഹത്തിൽ അലിഞ്ഞു. ഇനി എന്നെ ശ്രീകോവിലിൽ നോക്കി കണ്ടോളൂ എന്നു പറയുന്ന പോലെ തോന്നി. ധാര ധാരയായി ഒഴുകുന്ന കണ്ണീർ തടുക്കാൻ കഴിയുന്നില്ല. പക്ഷെ കണ്ണടച്ചാലും, കണ്ണീർ തുകമ്പോഴും, കണ്ണീർ തുടച്ചാലും ഞാനെന്റെ കണ്ണനെ ആ സുന്ദര വിഗ്രഹത്തിൽ നിർമാല്യധാരിയായി കാണുന്നു.

കൃഷ്ണനായ വാസുദേവായ ഹരയേ പരമാത്മനേ
പ്രണതക്ലേശനാശായ ഗോവിന്ദായ നമോ നമഃ

എന്റെ മനസ്സിന്റെ ശ്രീകോവിലിൽ ആയതുകൊായിരിക്കാം, ആരും “തൊഴുതു നീങ്ങൂ”

എന്ന് നിരന്തരം പറഞ്ഞില്ല. ഞാൻ എനിക്കറിയാവുന്ന മന്ത്രങ്ങളൊക്കെ അവിടെ നിന്ന് ചൊല്ലി. ഞാൻ കാണാപ്പാഠമാക്കിയ എന്റെ തന്നെ ചില പൊട്ടക്കവിതകളും ജൽപ്പനങ്ങളും കണ്ണന്റെ മുന്നിൽ ചൊല്ലി. ഇത്ര നേരം നിന്നെന്നറിഞ്ഞില്ല. നിർമാല്യം മാറ്റി കണ്ണൻ ഉഷ്പുജക്ക് തയ്യാറായിരിക്കുന്നു. ഇതേ രൂപത്തിലല്ലേ കുറച്ചു മുൻപ് എന്റെ കൈ പിടിച്ചു അകത്തേക്ക് കൂട്ടിക്കൊണ്ടുവന്നത്? കണ്ണാ ഇനി ഞാൻ ഗണപതിയെ തൊഴുത് ഗണപതിയുടെ പിന്നിലുള്ള കുറുമ്മയെ തൊഴുത് അനന്യ കൃഷ്ണഭക്തിക്കു വേണ്ടി പ്രാർത്ഥിച്ചതിനുശേഷം പദ്മനാഭസ്വാമിയുടെ മുൻപിലിരുന്ന് വിഷ്ണുസഹസ്രനാമം ചൊല്ലട്ടെ. “ശാന്താഗാരം ഭുജഗശയനം.....”

അതുകഴിഞ്ഞ് തൂണിലുള്ള ഹനുമാനേയും, ചുമർച്ചിത്രത്തിലുള്ള താമരക്കണ്ണനേയും തൊഴുത് പുറത്തു കടന്നു. കൈപിടിക്കാൻ കണ്ണൻ വന്നില്ല. ഞാൻ ഭഗവതിയെ തൊഴുത് കിഴക്കേ നട വഴി പുറത്തു കടന്നു. കൊടിമരം നോക്കി തൊഴാൻ തലയുയർത്തി. അതാ,



കണ്ണൻ കൊടിമരത്തിന്റെ അറ്റത്തു പിടിച്ചു മന്ദസ്മിതവുമായി നിൽക്കുന്നു. കണ്ണാ! വീഴാതെ നോക്കണേ എന്നറിയാതെ ഞാൻ പറഞ്ഞുപോയി! കണ്ണൻ പറഞ്ഞു: പേടിക്കേണ്ട, ഞാനിവിടെ സൂക്ഷിച്ചു നിൽക്കാം. ഞാനിവിടെ നിന്നാൽ ലോകത്തിൽ എവിടെയിരുന്നാലും എന്നെ കാണാം. ഗുരുവായൂർ ധ്വജസ്തംഭം അവസാനിക്കുന്നത് വൈകുണ്ഠത്തിലാണെന്നറിയാമോ? നാളെ ഞാൻ നിർമാല്യം തൊഴിക്കാൻ ഇറങ്ങി വരാം. അതുവരെ എന്നെ കൊടിമരത്തിന്റെ മുകളിൽ കണ്ടാളു. ഭക്തൻ എവിടെനിന്നു നോക്കുന്നോ, അതനുസരിച്ച് ധ്വജസ്തംഭത്തിന്റെ ഉയരവും വ്യത്യാസം വരും. പക്ഷെ ബ്രഹ്മാണ്ഡത്തിൽ എവിടെയാലും ഭക്തന്മാർക്കു കൊടിമരത്തേയും എന്നേയും കാണാം. അതുകൊണ്ട് മേൽപ്പത്തൂർ “കാലദേശാവധിഭ്യാം നിർമുക്തം എന്ന് പറഞ്ഞതെന്നോർക്കുക!

ഞാൻ കൊടിമരവും നോക്കി പിന്നോക്കം പിന്നോക്കം നടന്ന് നെന്മിനി ബിൽഡിങ്ങിൽ തന്നെ തിരിച്ചെത്തി. മനസ്സീതാ പതിനായിരം നാഴികകൾ അകലെ

നിർമാല്യദർശനം കഴിഞ്ഞ് തിരിച്ചെത്തി. എന്തൊരത്ഭുതം! ഇതാ എന്റെ വീടിന്റെ ജനലിൽക്കൂടി ധ്വജസ്തംഭത്തേയും കണ്ണനേയും എനിക്കു കാണാൻ പറ്റുന്നു! സർവ്വവ്യാപിയായ കണ്ണാ! ഇത്ര പാപിയായ എന്നിൽ ഇത്ര കാരുണ്യം ചൊരിയുന്ന അങ്ങയുടെ അപാരകാരുണ്യത്തെപ്പറ്റി വാഴ്ത്താൻ ഞാനാളാണോ? ഒന്നേ പറയാനുള്ളൂ:

സമസ്താപരാധം ക്ഷമസ്വ.

എന്നേയും എന്റേതെന്നു ഞാൻ വ്യഥാ കരുതുന്ന എല്ലാം തന്നെയും കണ്ണനിൽ അർപ്പിച്ചുകൊണ്ടു് ശരണാഗതിയടയുന്നു.

സ്വന്തം സാവിത്രി.

Om Namo Bhagavathe Vasudevaya:

Krishna Bhajan

कहो मेरा गोपाल को कोई देखा

Sundaranarayana (NVP MENON)

Bhaasha: Hindi Raagam: मिश्रा पीलू TaaLam:अदि

pallavi:

कहो मेरा गोपाल को कोई देखा

कोरस:

कहो मेरा गोपाल को कोई देखा

चरणं:

मोहन बालक सुन्दर सूरत

पहने वो पीताम्बर

कहो मेरा

केश को बांधा सिर के ऊपर

उस में मोर का पंख

कहो मेरा

अधर पे राजत मुरली बाजत

मधुर हे उन का गान

कहो मेरा

राधा मन में भरती शोक

माधव दर्शन दे दो

कहो मेरा

कहो मेरा गोपाल को कोई देखा

Krishna on Trial!



G.Sankaran/Parvathi Sankaran

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Almost everyone, fond of Carnatic music, has heard the delightful "THAAYE YASODA"- a delightful composition of Oothukadu Venkata Kavi. It is a veritable charge-sheet against Krishna about His mischievous pranks, brought before Mother Yasoda by 'aggrieved' Gopis.

But not many seem to be aware that there are two even more delightful sequels to this (because they are not heard in concerts). These, again, were born of the fertile and fanciful flights of Oothukadu Venkata Kavi's imagination. The second one is Krishna's outright denial demolishing each charge against Him with consummate forensic skill that would be the envy of a modern day lawyer. And the third is the Mother's verdict:"Krishna is not guilty!"

Composition -1 Todi /Aadi

Pallavi- ---- *thaayae yasodae! – undan aayar kulaththuditha*

maayan gopaalakrishnan seyyum jaalaththai keladi (thaayae)

P.---*thaayae yasodae! – undan aayar kulaththuditha maayan gopaalakrishnan seyyum jaalaththai keladi=*
O Mother Yasoda! Listen to what mischievous pranks the delightfully deceitful Gopaalakrishnan, born in your cowherd clan, is up to.

Anupallavi--- *thaiyalae! keladi undan paiyanaip-polavae – inda*

vaiyagathil oru pillai aiyayya! naan kandathillai (thaayae)

AP.--- *thaiyalae! keladi undan paiyanaippolavae– inda vaiyagathil oru pillai aiyayya! naan kandathillai =* O
Good Lady! Listen! Never have I seen in this world another boy like your son!really!

Charanam1.

Charanam1 ***kaalinil silambu konjak – kai valai kulunga-muthu
maalaigal asaiyath- theru vaasalil vandaan!
kaal-asaivum -- kai-asaivum – thaalamod-isainthu vara
neelavannak- kannanivan narthanamaadukiraan!
baalanenru thaavi anaithaen!- anaitha ennai
maalaittavan pol – vaayil muthamittandi!
baalanalladi un magan –jaalammika seyyum krishnan
naalu paergal kaetka cholla – naanam migha vaaghuthadi (thaayae)***

CH.--- *kaalinil silambu konja- kai valai kulunga- muthu maalaigal asaiya theru vaasalil vandaan* = With the anklets on his feet prattling -and the bangles on his hands jingling – and the pearl strands swaying on his neck- he came in front of my house,--- *kaal-asaivum- kai-asaivum- thaalamod-isainthuvara* = with his feet and his hands moving in tune with the beat of the rhythm,--- *neelavannak kannanivan narthanamaadukiraan* = this blue- eyed Kannan dances!--- *baalanenru thaavi anaithaen* =- (captivated by the same) I leapt to embrace him, thinking of him as a boy,--- *anaitha ennai maalaittavan pol – vaayil muthamittandi*= (but) he kissed me -who embraced him-on the mouth as though he was the husband who had garlanded me, -- *baalanalladi un magan*= No! He is not a boy, this son of yours, ---*jaalammika seyyum krishnan* = this Krishnan who is up to many mischievous pranks.--- *naalu paergal kaetka - cholla – naanam migha vaghuthadi* = I feel very ashamed to speak of his many pranks in the presence of others.

2. ***anrorunaal inda vazhi vanda virundiruvarum
ayarndu paduthurangum pothinilae – kannan
thindrak pogak- kaiyil irunda vennaiyai – antha
virundinar vaayil niraiththu maraindananae!
nindaimighu pazhi ingae, paavamangae enrapadi
sinda migha nonthidavum seyyaththagumo
nandagoparkkinthavitham –anthamigu pillai pera
nalla thavam seithaaradi-naangal enna seivomadi (thaayae)***

2 *anrorunaal inda vazhi vanda virundiruvarum ayarndu paduthurangum pothinilae* = The other day when two guests, who had come to my house, were asleep due to tiredness ---- *kannan thindraku pogak kaiyil irunda vennaiyai antha virundinar vaayil niraiththu maraindananae!* = Kannan (who had been eating butter) stuffed their mouths with the butter left in his hand and vanished.--- *nindaimighu pazhi ingae, paavamangae enrapadi sindai migha nonthidavum seyyaththagumo* = O, how can he do this-painful to think- leaving others (the guests) here to bear, with grief, the blame (of stealing butter), whereas the wrong-doing lies there (with Kannan) --- *nandagopark –kinthavitham –anthamigu pillai pera nalla thavam seithaaradi*=O, what penances must Nandagopa have performed to beget such a mischievous son!--- *naanga ennaseivomadi* = what shall we do (with him), O Friend?

3. **engal manai vaazhavanda – nangaiyait- thannam thaniyaai**
thunga yamunaanadhip- pogaiyilae – kannan
sankaiyumillathapadi – pangayak kannaal mayakki
engengo azhaithuch- chendru nisi vandaan
“ ungal magan naan enraan!” –solli ninrapin
thanku thadai inri vennai thaarum enraan
inkivanaik-kandu ila- nangaiyaraip-petravargal
aengi- ennit- thavikkinraar! naangal enna seivomadi! (thaayae)

3. *engal manai vaazhavanda – nangaiyait- thannam thaniyaai thunka yamunaa nadhi pogaiyilae* =When our daughter-in-law was proceeding all alone to the holy Yamuna river,- *-kannan sankaiyumillathapadi – pangayak kannaal mayakki engengo azhaithuch-chendru nisi vandaan* = Kannan, without giving room for any doubts, bewitched her with his lotus- like eyes and took her hither and thither and returned only by midnight,---“ *ungal magan naan*” *enraan!* = (and said) “ I am your son”.--- *solli ninrapin thanku thadai inri vennai thaarum enraan* = Having said that, he asked for butter without any hesitation.-- *inkivanaik- -kandu ila nangaiyaraip-petravargal*= Seeing him (his activities), people here, with young daughters, *aengi ennit- thavikkinraar*= are distressed and restless thinking (about him).-- *naangal enna seivomadi* =What shall we do, O Friend?

4. **thottililae pillai killi vittathum avai alara**
vitta kaariyam akala vennai thinraan!
kattina kanrai avizhthu –ettiyum olithuvittu
mattilaat- thumbai kazhuthil maattik-kondaan!
vittu vittu- “ammae” enraan kanrinaip-polae
attiyillaatha maadum “amma” enrathae!
kittina kuvalaiyodum ettinaal “un selvamagan!”
pattiyil karavaiitam – paalai ootturaanadi (thaayae)

4. *thottililae pillai killi vittathum avai alara* = Having pinched and made the child in the cradle cry,--- *vitta kaariyam akala vennai thinraan!* = he left the job given to him (of looking after the child), and began to eat the butter (in the house)!-- *-kattina kanrai-avizhthu- ettiyum olithuvittu* = Having released the calf from its tether and hidden it away,--- *mattilaat- thumbai kazhuthil maattik kondaan* = he put the tether around his own neck,-----*vittu vittu “ammae” enraan kanrinaip-polae* = and intoned intermittently “ammae” like the calf.--- *attiyillaatha maadum “amma” enrathae!*= The cow also bleated “Amma” in response!--*kittina kuvalaiyodum ettinaal*” *unselva magan!* *pattiyil karavaiitam – paalai ootturaanadi*=When I went with the can to milk the cow, your darling son was in the cow-shed sucking milk from the udder of the cow. .

5. **sutri sutri ennai vanthu –athai veettu vazhi kaettaan**
sithathuk- kettum varaiyil solli ninraen
athudan vittano paarum aathankarai vazhi kaettan
aththanaiyum sollivittu ninraen
viththagamaai onru kaettan, naanamaagudae
muthathukku vazhi kaettu saththamittaandi,

aththanai idam koduththu – meththavum valarththu vittai!

iththanai avanaich cholla kuththamillaiae adi. (thaayae)

5. *sutri sutri ennai vanthu –athai veettu vazhi kaettaan* = He kept on circling around me and asked for directions to Aththai's (aunt's) house.-- *sithathuk-kettum varaiyil solli ninraen*= And I told him to the extent I could.---*athudan vittano paarum*, = See, did he leave me alone with that? --- *aathankarai vazhi kaettan* = He asked for directions to the river front.---*aththanaiyum sollivittu ninraen*= And I told him that also.--*viththagamaai onru kaettan, naanamaagudae* = Then, with deceit, he asked me for one more thing, and I am ashamed to talk of that! --*muththathukku vazhi kaettu saththamittaandi* = He loudly asked for the way to a muththam (kiss) ---*aththanai idam koduththu – meththavum val- arththu vittai*= You have brought him up spoiling him too much!--- *iththanai avanaich cholla kuththamillaiae adi* = No point in blaming him for all this!O Friend!

6. ***vennai vennai thaarumenraan! v ennai thanthaal thinruvittu***

pennait thaarum enru kannadikkiraan !

vannamaai niruththamaadi –manninai padathaal etrik

kannilae iraitthuvittuk kalavaadinaan !

pannisaiyum kuzhaloodinaan ! kaettu ninra

panbilae arugil vanthu –vambugal seithaan

penninaththukkenru vantha –punniyangal kodi kodi

enni unakkagumadi- kanniyamaaip pokuthadi (thaayae)

6. *vennai vennai thaarumenraan!* = "Give me vennai, butter", he said ,--- *vennai thanthaal thinruvittu* = and having consumed the given butter, --*pennait thaarum enru kannadikkiraan!* = winking, he asked for the girl (pennai)--*vannamaai niruththamaadi manninai padathaal etrik kannilae iraitthuvittuk kalavaadinaan* = He danced enchantingly, and kicking up dust with his legs threw it into my eyes and stole (butter)---*pannisaiyum kuzhaloodinaan* = He played enchantingly on the flute---*kaettu ninra panbilae arugil vanthu – vambugal seithaan* = And when we were listening (enchanted), he came near us and began to play pranks!--- *penninaththukkenru vantha –punniyangal kodi kodi enni unakkagumadi- kanniyamaaip pokuthadi*=The myriads of good things for women would all be yours- if only decencies could be observed, O Friend!

7. ***munthaa naal anthi nerathil sonthamudan kittae vanthu,***

vinthaigal palavum seithu vilaiyaadinaan

panthalavaagilum vennai thanthaal viduvaen enru

munthugilai thottizhuththup- poraadinaan

antha vaasudevan ivanthaan –adi yasodae

mainthan enath thottizhuththu madi mael vaithaen- vaiththaal

sundara mugaththaik kandu – chinthai mayangum neram

anthara vaikunthamodu – ellaam kaattinaanad!. (thaayae)

7 munthaannaal anthi nerathil sonthamudan kittae vanthu = Day before yesterday, at dusk time, approaching (me) with familiarity,--- *vinthaigal palavum seithu vilaiyaadinaan.*= he frisked about playfully with many pranks.---*panthaavaagilum vennai thanthaal viduvaen enru munthugilai thottizhuththuporaadinaan*= He pulled at the front of my saree and demanded to be given at least a small ball of butter, saying he would not otherwise leave.---*antha vaasudevan ivanthaan –adi yasodae* = that Vaasudevan (who did it) is this one, O Yasoda!--*mainthan enath thottizhuththu madi mael vaithaen* = Thinking of him as a son, I pulled him on to my lap. -- *vaithhaal sundara mugaththaik kandu –chinthai mayangum neram* = When I did so and was enraptured by his beautiful face,--- *anthara vaikunthamodu – ellaam kaattinaanadi* = he showed me the entire Universe, including Vaikuntam!O Friend!

NOTE: “thaye yasodae”, together with the following two songs, form a delightful trilogy born out of the fertile imagination of Venkata Kavi. We have already heard the case for the prosecution: levelling by gopis of allegations of various acts of mischief and misdemeanour on the part of Child Krishna. In the next song (“illai, illai, illai”), we shall be listening to the outright denial of these charges by Krishna.. And in the song “pesade”, mother Yasoda gives her verdict: Not Guilty.

These three songs together make for a veritable delight to read and hear. Unfortunately, we do not get to hear the defence and the verdict in the concert circuits. At least we two haven’t heard them.

Look at Krishna ably and cleverly demolishing the allegations, one by one, with consummate skill, twisting every allegation to His advantage-a performance that would do credit to a modern-day lawyer. There is an unmistakable undertone of playing on the maternal feelings of Mother Yasodaa.

Yasodaa clears Krishna of all charges. She tells the gopis; “My son is innocent. You are levelling unfounded allegations against him. You get lost from here!” Of course, one could justifiably argue that Mother Yasodaa was not the best possible choice as judge in a case pertaining to her own son. But let us not forget that the ‘court room drama’ is the product of the delightful flights of Venkata Kavi’s fanciful and fertile imagination. Let us sit back and enjoy the drama as it unfolds!



Om Namo Bhagavate Vasudevya !



HARI - OM

=====

The Journey of Life

Submitted by - Achuthan Nair

The journey of life can be safely completed and the Supreme world of Vishnu reached only if one keeps a watchful control over the senses. The body is like a chariot to which the senses are yoked like horses.

The mind is like the reins, which enable the charioteer, viz. the understanding, to hold the horses, i.e., the senses, in check. The soul rides on the chariot, and the road is the world of objects over which the senses move. If the reins are not held firmly and wisely, the senses, like vicious horses, will get out of control, and the chariot will not reach the goal, but will go round and round in births and re-births. If the man is wise and controls his mind, his senses will be like good horses driven by a good driver.

= Kathopanishad =

Jai Shree Krishna !

GURUSMARANA



Udayabhanu Panickar

(This is part one of the paper presented by Udayabhanu Panickar at California KHNA convention on July 11, 2009)

Very often people refer to our spirituality as a mere religion. However study of our scriptures can reveal that our spirituality is not just a religion. Some of us say it is a way of life. Then others say theirs is also a way of life.

Let me illustrate the difference between our spirituality and religions with a story.

In the early seventies, in Long Island, New York, there lived Mr Krishnan and his family. He had a neighbor by name Smith. Both had four children each and the families become good friends. They often went for entertainment and excitement together, but never for enlightenment. One day they went to the beach and as the Krishnan family members were very good with the ocean water, they jumped in the ocean and started having fun plying water sports. They came from a costal town of Keralam and the ocean was not at all a difficult terrine for them.

The Smith family was from an interior place in Europe and had no clue of the waves wind and depth of the ocean. Smith family stayed in the saggy sand and played. The Smiths started digging in the sand around them and water swept in through the sand. This made pools around them. They played in it, splashing the water at each other. It was joyful for them. Meanwhile the Krishnan family played a lot of water sports and enjoyed the ocean and its veracity, depth, currents, vastness and verity of its contents.

The Smiths could not do this, as their pools were very small and shallow to swim and they could not go into the ocean as they were not knowledgeable or mature enough to take up the challenge of navigating in the vast sea with the depth, currents, waves and its contents. Smiths named each of the pools they made such as "Mark's pool", "John's pool", "Mathew's pool", "Peter's pool", and "Mary's pool". Then they even named the ocean as "Krishnan's pool". The Smiths did not recognize that the mass of water, where the Krishnan family were enjoying the ultimate joy of the water sports was the ocean; much bigger,

wider, deeper and sophisticated than their pools, which they created around them in the saggy sand. The pools are only good enough to splash little water. They were unable to enjoy the ultimate pleasure of the water sports.

The Krishnan family did not object to the naming of their ocean as a pool as they did not want to hurt the feelings of the Smith Family. So they agreed to the naming of their ocean as a pool. The same way, others categorized our Spirituality as a religion and named it Hinduism. We never objected to this naming and categorizing. In fact we accepted it gladly. And that is the mistake we all did; agreeing to categorizing our Spiritual Science as a mere religion and naming it Hinduism.

Just as the ocean is good for enjoying the ultimate and greatest in water sports; we have an ocean of Spiritual Knowledge to enjoy the greatest in Spirituality and merge into the Absolute, the brahMan; and enjoy the Ultimate Bliss of the Spiritual Enlightenment. No one else has it. Others just have small pools (religion); they dug around them using the water swept through the saggy sand just like the water in the pools of this story, which is much inadequate to enjoy the Ultimate Bliss of the Spiritual Enlightenment. None of those religions can provide people with the ultimate life goal of every life form, which is the joining of the jeevatman with the brahMan.

So our spirituality is not a mere religion. Then what is it?

Our Spirituality is a science, which NatarAja Guru named as “The Science of the Absolute” and ChinmayAnanda Swami named as the “Science of the Self”.

Are we enjoying this ocean of spiritual knowledge to the fullest extent? I don’t think we are doing it as we can. We had and still have a good number of enlightened spiritual giants in our Keralam who had immensely radiated the Spiritual knowledge of bhAratham throughout their life and enriched the spiritual treasure of our land. It is time we start taking the full advantage of the resources available for that enlightenment.

I am, with my limited knowledge trying to tell you a little each about few of those Great Spiritual Masters as I know. I am just a student of our Spirituality, that too at the primary stage. I may be wrong. If you think so, please pardon me.





MOHAMUDHGARA-BAJAGOVINDAM OF SANKARA

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

Jatilo munde lunchitha kesah

Kaashaaya ambara bahukrtha veshah

paSyana api cha na paSyathi moodah

udharanimitthaH bahukrthaveshah

Wearing long hair or shaving their head or plucking their hairs, wearing saffron robes or such others, all done for the sake of appeasing hunger and they are fools who do not see the reality.

Shankara describes the plight of a man who is under the sway of the senses in the next three slokas. One does not become a sannyasi just by wearing saffron clothes or by shaving his head or by having long hair and beard. If he is not renounced in his mind he is only putting on these costumes for filling up his stomach. That is, these are pseudo sannyasis.

This reflects the words of Krishna in **Gita 'Karmendriyani samyamya ya aasthe manasa smaran indhriyaarthaan vimoodaathma mithyaacharah sa uchyathe.'** Controlling the organs of action, he, who lets his mind dwell on their objects has a confounded mind and he is a hypocrite. Thiruvalluvar says in his thirukkural, **'maziththalum neettalum vendaa ulagam paziththadhu oziththu vidin.'** Which means that there is no need of shaving your head or to have long hair if you give up the desires of the world.

Rajaji in his commentary says that there are so many sannyasis who use their saffron robes only to achieve their ambition and craze for power. If it were true even in his days how much it is so now!

The various outward manifestations of a sannyasin are described here. Kapalikas have long hair and beard, the Buddhists shave their heads, the jains pluck their hair by hand. Some wear saffron robes and some are nude or wear white etc. All these are only external signs and the sannyasa is of the mind. So without mind control these costumes serve only to procure food for them by posing as holy men.

If this is the condition of pseudo sannyasis the plight of the householders is even more pitiable in old age.

angam galitham phalitham mundam

dhasanaviheenam jaatham mundam

vrDho yaathi grheethvaa dhandam

thadhapi na munchathi aasaapindam

agre vahnih prshTe bhaanuh

raathrou chubuka samarpitha jaanuH

karathalabikshah tharuthala vaasaH

thadhapi na munchathi aaSaapaasaH

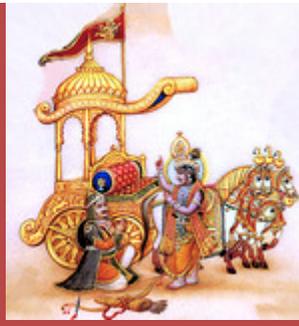
The limbs are shaky, **angam galitham**, the hair has gone completely grey, **phalitham mundam**, the mouth has lost its teeth, **dhasanaviheenam jaatham thundam**, and the old man walks with the aid of a staff in hand, **vrddho yaathi grhe ethvaa dhandam**. Even then the desires do not disappear, **thadhapi na munchathi aasaapindam**.

That is not all. The old man cannot bear the cold at night and sits near the fire, **agre vahniH**, with his chin on his knees, **chubuka samarpitha jaanuH**, during the night and in the sun, **prshTe bhaanuh** during the day. He has no abode but resides under a tree, **tharuthala vaasaH**, getting his food by begging, **karathalabikshah**. Even then, says Shankara, his craving for sensual pleasure is not extinct.

There is no guarantee that desires will cease to exist just because one is too old to indulge in fulfilling them. Desires unsatisfied torment in old age when the body is not strong enough to pursue the sense gratification.



Geeta Dhyanam



Veena Nair

|| Om Namō Narayanaya ||

Geeta Dhyanam

|| Om Namō Narayanaya ||

***Na maam karmaani limpanti na me karma-phale spruha
Iti maam yo bhijaanathi karma-bhir na sa badhyate ||4.14 ||***

Actions do not taint me nor do I have any desire for the fruits of actions; one who knows me thus is not bound by his actions.

The whole emphasis on this and next sloka is on the need to be free of the sense of ‘karta’ – the sense that I am the do-er.

There is a simple difference between work and play; when we play we are not concerned about the result, we are playing for the fun of it, for the exercise, for spending some happy times with friends. As soon as one becomes concerned about the ‘result’ of the play or the game, its no longer fun, it becomes ‘work’. Its the same thing as going for a walk – very early in the morning one goes for a walk and admires the greenery and happy faces around, the sunrise etc. When someone asks you where you are going, you reply, just for a walk! But when the same trip is made with the purpose of going to the grocery store, or a visit to the doctor or to run an errand, there is not the same charm and abandon as there was in the walk. Because now the trip has a ‘purpose’ and everything else is of secondary importance. And this is primarily because each of us thinks that we are the body, we are the senses, we are the mind etc. And have an acute sense of doer-ship- “I am the doer”. The Geeta teaches us that we are beyond all this. Because the Paramatman is present within each of us and when we ‘realize’ this, we are not affected by actions performed by our physical bodies, nor by the results that arise from such actions. This state of ego-lessness then makes us free of the sense of doer-ship in everything. This is why Krishna says that (although I am the creator and the creation), being free of all ego, and thereby all desires, I am not bound by any actions.

***evam jnaatva krtam karma poorvair api mumukshubhih
Kuru karmaiv tasmaat-twam poorvair poorvataram krtam || 4.15 ||***

Having known this the ancient seekers-of-freedom performed action; you therefore perform actions just as did the ancients in the olden times.

Krishna says that in the olden days, the old-timers have worked with the right attitude - free of desire for the results, free of the sense of doer-ship, free of ego. The wise people understood the nature of Brahman and knew they were all miniatures of the same Brahman and thereby did not raise questions about creation, its purpose, the goals, the aims etc; the only goal was to live fully aware of the world, and focusing completely only on the moment in hand – thus not getting caught in the feverish cycle of desires-performance of action-anxiety for results-and frustration and anger at the result being not consistent with one's desires. An oft cited example of an ancient wise one is King Janaka. Though a King he lived the life of yogi, detached and free of the sense of doer-ship. In a sense leading the life of a true 'sanyasi' though being a householder. And the term 'sanyasi' means being 'mentally' free from all attachments.

***Kim-karma kim-akarmeti kavayo-py-atra mohitah
Tatte karma pravakshyami yagnaatva mokshayase shubhat || 4.16 ||***

What is action and what is inaction, as to this even the wise are deluded. Therefore I shall teach you action, knowing which you will be liberated from the cycle of birth and death.

(to be continued..)

"True and sincere surrender unto the Lord is the essence of Bhakti (God-love). 'I am Thine, All is Thine. Thy will be done, my Lord' – This is the best Sharanaagathi Mantra or prayer of self-surrender. Seek His will. Do His will. Surrender to His will. You will become one with the Cosmic Will." ...Swami Sivananda.

|| Hari Om ||

Srimad Bhagavadgita – Shri Rajneesh Geeta Darshan, Chapter IV.

Srimad Bhagavadgita – Swami Chinmayananda, Chapter IV..

For excellent resources on the Geeta, visit

<http://www.gitasupersite.iitk.ac.in/>

<http://www.bhagavad-gita.org/>

<http://sanskrit.safire.com/Sanskrit.html>

BRINDAVANAM

BRINDAVANAM

Dr.B.G.Y Sastry

Bhakti is eternal.

Having accustomed to recite Bhagavatham in Telugu, I am reading Sree Krishna Karnamrutham by the great Leelasuka and in between the Narayaneeyam by the great Narayana Bhattatri, with illustrations by brother K.V.Gopalakrishna, since few days. Of course, this is my personal hobby. After joining this holy group, immersed with the devotion of the devotees on Krishna, the following intellection has triggered in my mind and sharing with you all.



BRINDAVANAM

Every heart is one Brindavanam. Then, is our heart also turns into a Brindavanam? Yes. It is possible. If we desire to have our heart as Brindavanam, every atom of our body should be converted to Radha, should have all her qualities of love, surrender, engrossment, contemplation, oneness doctrine and all. We should assimilate with the qualities. It does not mean to invite. It is to invoke in us. We should not remain as ours. But to change as Krishna, we must get into the blue colour of Him. We must become the feather of the peacock. We must become the flute and the tune of the flute. This is what Radha did. Radha became Raga. She is embellished to the eyes of Krishna. Can we become like that and to that? If we can, then our heart will be Brindavanam.

Krishna is known as the thief of butter. The butter is his life. Therefore our heart should be as butter. Then that butter thief will try to steal our heart!

Krishna is also called as "Muralilola". Why murali? Because, it is nothing but emptiness! It does not have any thing for it, in it and make nothing to remain for it. What is available had kept completely in the hands of Krishna. Human being is the flute. The lord fills the instrument with the breath of life and makes the inanimate instrument (made from the elements) come alive with huge range of possibilities. So we must become the instrument of Krishna.

Krishna is also called as "Vamsi Mohana" and therefore, He likes the beauty of mind. We should also acquire the beauty in our mind and surrender to it.

Krishna is fond of love. That is the reason for his enjoyment in eating the skin, rather than the fruit of banana given by Vidura, with the emotional love. So we should also cultivate love. Develop love. Share love and ignore the outside values.

Krishna is called “Gopalakrishna”, since he has much affection towards the cattle. That is the reason, he spent his childhood in Gokulam. So we should also love the cattle. Feed the cow. Worship the cow. Oppose cow slaughtering.

Krishna loved the nature. That is the reason, he was in Brindavanam. So we should also love and worship the nature. We must take care of the nature and also maintain.

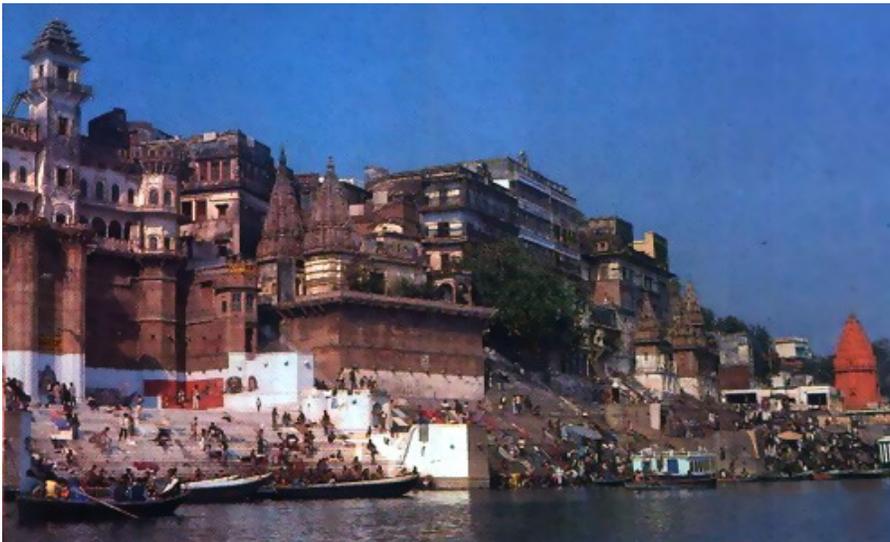
Calling him as “Yasoda Krishna”, we should also love our mother and worship her. Krishna has showed the entire universe to his mother Yasoda from a piece of mud in his mouth. So we should at least offer every morsel of the food to our mother with love and affection. We must look after her well in the old age.

When all these are mixed and taken a shape, it is Krishna. We should be Radha as well as Krishna and then only our heart will become Brindavanam.

For every Krishnastami, we will put his footprints in the house. Why? Why should he come? By putting the impressions in a day, can we expect him to run to us? Agglomerates of gold and jewels could not show his weight. But one leaf of Thulasi could do it. When he has entered the loving heart of Srimathi Rukmini Devi, will he not come walking on the footprints made by us in the early morning? Definitely he will come. But when? The footprints should not have any selfishness except love. If we cultivate love, and if we put our heart in the footprints and fill our love in the rice flour used for the impressions, he will be definitely with us. Our every call will be in the name of Krishna.

The gopikas used to sell the milk and butter in the streets of Mathura, shouting Krishna, Mukunda, Madhava etc names. What is their duty? Even in trade, they used to utter his names. Are we doing like that? Are we seeing every object as Krishna? Are we considering every call as Krishna? Then how can we expect Krishna to walk and come on the footprints made by us on Krishnastami?

How and on what grounds he will convert our hearts into Brindavanam? But we have the choice. We have the belief. We have the facility to get him only in this earth. It is possible for us only. But we must convert into Kubja, Vidura, Cow, Gopika or Akrura. Our heart which is filled with blood, flesh and bad aroma will alter as the nectar of Lord Krishna by our devotion. Other than that we need not anticipate anything in this birth or in the future births.





നെയ്ത്തിരി

ദശകം പതിനഞ്ച്
കപിലോപദേശം (നതോന്നത)

Shri Balendu (Phone: 080 28530048 , e-mail kavibalendu@gmail.com)

1-8

കപിലനായവതരിച്ചൊരു ഭവാൻ ജനനിയോ-
 ടുപദേശമിതുവിധമരുളി മോദാൽ,
 ഇഹലോകസുഖങ്ങളിൽ ഭ്രമിക്കുകിൽ മനം പാടേ
 മഹിയിലെ ബന്ധനത്തിൽ കുടുങ്ങിടുന്നു;
 ചെറുതുമില്ലവകളിൽ രസമെന്നു വരുകിലോ
 പരമപദത്തിലേയ്ക്കു വഴികാണുന്നു.
 കളവറ്റ ഭക്തി മായാസക്തി നീക്കും;സത്സംഗം താൻ
 അളവറ്റ ഭക്തി നേടാനെളുപ്പമാർഗ്ഗം;
 ത്രിഗുണയാം പ്രകൃതിയും മഹത്തത്ത്വമഹങ്കാരം
 ഭൂതജാലം തന്മാത്രയുമഞ്ചു വീതവും
 മനമതും ദശേന്ദ്രിയഗണവുമപ്പുരുഷനും
 ഇണങ്ങിയിപ്രപഞ്ചത്തിൻ തത്ത്വഭാഗങ്ങൾ;
 പുരുഷനീ തത്ത്വം നന്നായ് ഗ്രഹിക്കുകിൽ
 മായാബന്ധം
 മുറിഞ്ഞീടും പ്രകൃതിയുമായി വേറിടും;
 പ്രകൃതിയിലനാസക്തനായി നിൽക്കും പുരുഷനെ
 പ്രകൃതിധർമ്മങ്ങൾ തീർത്തുമലടുകില്ല;
 മദ്ഭജനം മമചിന്തയിവകൊണ്ടാണേതൊരാൾക്കും
 മായതന്റെ മഹാജാലമൊഴിഞ്ഞിടുന്നു.
 യമശമയോഗാദ്യങ്ങൾ പരിശീലിച്ചതു കൊണ്ടു
 മനഃശുദ്ധിവരുത്തേണമതിനു ശേഷം
 ഗതധോപലസമാനം വിളങ്ങിടും മമാകാരം
 ഗതധാരാഭ്രമാം രൂപം സ്മരിച്ചീടണം;
 മമഗുണഗണലീലാശ്രവണത്താൽ കീർത്തനത്താൽ
 അമന്ദമന്ദാകിനിതൻ പ്രവാഹതുല്യം
 ഒഴുകുന്ന മനോവൃത്തി മഹദ്ഭക്തിയുളവാക്കും
 അതുമൃത്യുഭയത്തേയും ജയിച്ചുകൊള്ളും.
 എന്നിൽ ഭക്തിയെഴാത്തവൻ ബഹുതരപാപങ്ങളാൽ

ദിനമനു കടുംബത്തെ പരിപാലിച്ചും
 സ്ത്രീജിതനായർകോഭിമുഖ്യമാർന്നും ഗൃഹഭോഗം
 ഭൂജിച്ചിടും; നരകാർത്തിയതും ബാധിക്കും.
 ജനനിതൻ ജന്മത്തിൽ വിന്നനായിക്കഴിയവേ
 ജനിച്ചിടും സത്യതത്ത്വജ്ഞാനമെന്നാലും
 ജനിച്ചുവീഴുമ്പോളെല്ലാം മറന്നുടൻ സംസാരത്തിൻ
 വിനകളിൽപ്പതിച്ചിടുമതെന്തു കഷ്ടം!
 ബാല്യകാലാരിഷ്ടതകളനുഭവിച്ചനന്തരം
 അലയുന്നു മോഹമാർന്നു യൗവനത്തിലും.
 പിതൃസുരഗണയാഗകർമ്മമാർന്ന ഗൃഹസ്ഥനായ്
 സുധർമ്മാവായ് ദാക്ഷിണാത്യപഥേ ഗമിപ്പോൻ
 നിജകർമ്മപുണ്യം തീർന്നാൽ പിറക്കുമീ മന്നിൽ
 വീണ്ടും;
 അകാമനായ് കർമ്മം ചെയ്തവോനൊടുങ്ങും ജന്മം.
 ഉത്തരാശാവഴിക്കവൻ പ്രയാണം ചെയ്തതുവഴി
 ഉത്തമമാം പദം തന്നെ പ്രാപിപ്പു നൂനം.
 9--10
 ഇപ്രകാരമറിയേണ്ടും തത്ത്വമെല്ലാം ഗ്രഹിച്ചുടൻ
 ത്വൽപ്രണാമം ചെയ്ത ദേവഹൃദിക്കു ഭവാൻ
 ക്ഷിപ്രമനുഗ്രഹം നൽകി മുനിമാരുമൊത്തുപോയി;
 ചിത്തശുദ്ധി നേടിയവൾ, ഭക്തി മുക്തിയും.
 ഭക്തലോകഹിതം നോക്കിയുത്തരമാം ദിക്കിൽ ഭവാൻ
 വർത്തിക്കുന്നുണ്ടെന്നും വിശ്വനന്മയേകുവാൻ.
 അവിടുത്തെ പദദ്വന്ദ്വഭക്തി നീക്കം ഭയമെല്ലാം
 അവിരാമമഭീഷ്ടങ്ങളുളവിലമേകും.
 അരുളിച്ചെയ്തവിടുന്നു നിർവിശങ്കമതിൻപടി
 ദുരിതങ്ങളെനിക്കുള്ളതശേഷം നീക്കി
 ഗുരുവായൂരപ്പ നിന്നിൽ ഭക്തി നന്നായുറച്ചിടാൻ
 അരുളണേയനുഗ്രഹം, തൊഴുതീടുന്നേൻ.

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ശ്രീ നാരായണീയ സ്തോത്രം

മേൽപ്പത്തൂർ നാരായണ ഭട്ടതിരി

Narayaneeyam Moolam: chapter 15

ദശകം: പതിനഞ്ച് കപിലോപദേശം

015:001

മതിരിഹ ഗുണസക്താ ബന്ധകൃത്തേഷ്വസക്താ
ത്വമൃതകൃദുപരുന്ധേ ഭക്തിയോഗസ്തു സക്തിം
മഹദനുഗമലഭ്യോ ഭക്തിരേവാത്ര സാധു
കപിലതന്ദ്രിതി ത്വം ദേവഹൃദയൈ നൃഗാദീ:

015:002

പ്രകൃതിമഹദഹങ്കാരാശ്ച മാത്രാശ്ച ഭൂതാ-
ന്യപിഹൃദപി ദശാക്ഷീ പൂരുഷഃ പഞ്ചവിംശഃ
ഇതി വിദിതവിഭാഗോ മുച്യതേസൗ പ്രകൃത്യ
കപിലതന്ദ്രിതി ത്വം ദേവഹൃദയൈ നൃഗാദീ:

015:003

പ്രകൃതിഗതഗുണൗഘൈർനാജ്യതേ പൂരുഷോയം
യദി തു സജതി തസ്യും തദ്ഗുണാസ്തം ഭജേരൻ
മദനുജനതത്യാലോചനൈഃ സാപ്യപേയാൽ
കപിലതന്ദ്രിതി ത്വം ദേവഹൃദയൈ നൃഗാദീ:

015:004

വിമലമതിരപാത്തൈരാസനാദ്യൈർമദംഗം
ഗരുഡസമധിരൂഡം ദിവ്യഭൂഷായുധാങ്കം
രൂചിതൂലിതമാലം ശീലയേതാനുവേലം
കപിലതന്ദ്രിതി ത്വം ദേവഹൃദയൈ നൃഗാദീ:

015:005

മമ ഗുണഗുണലീലാകർണ്ണനൈഃ കീർത്തനാദ്യൈഃ
മയി സൂരസരിദോഘപ്രഖ്യചിത്താനുവൃത്തിഃ
ഭവതി പരമഭക്തിഃ സാ ഹി മൃത്യേർവിജേന്ദ്രീ
കപിലതന്ദ്രിതി ത്വം ദേവഹൃദയൈ നൃഗാദീ:

015:006

അഹ ഹ ബഹുലഹിംസാസഞ്ചിതാർത്ഥൈഃ കടുംബം
പ്രതിദിനമനുപുഷ്കൻ സ്ത്രീജിതോ ബാലലാളീ
വിശതി ഹി ഗൃഹസക്തോ യാതനാം മയ്യഭക്തഃ
കപിലതന്ദ്രിതി ത്വം ദേവഹൃദയൈ നൃഗാദീ:

015:007

യുവതിജംരവിനോ ജാതബോധോപ്യുകാണേ
പ്രസവഗലിതബോധഃ പീഡയോല്ലംഘ്യ ബാല്യം
പുനരപി ബത മുഹ്യത്യേവ താരുണ്യകാലേ
കപിലതന്ദ്രിതി ത്വം ദേവഹൃദയൈ നൃഗാദീ:

015:008

പിതൃസൂരഗണയാജീ ധാർമ്മികോ യോ ഗൃഹസ്ഥഃ
സ ച നിപതതി കാലേ ദക്ഷിണാധോപഗാമീ
മയി നിഹിതമകാമം കർമ്മ തുദക്പഥാർത്ഥം
കപിലതന്ദ്രിതി ത്വം ദേവഹൃദയൈ നൃഗാദീ:

015:009

ഇതി സുവിദിതവേദ്യം ദേവ ഹേ ദേവഹൃദിം
കൃതന്തിമനുഗൃഹ്യ ത്വം ഗതോ യോഗിസംഘൈഃ
വിമലമതിരമാസൗ ഭക്തിയോഗേന മുക്താ
ത്വമപി ജനഹിതാർത്ഥം വർത്തസേ പ്രാഗുദീച്യം

015:010

പരമ കിമു ബഹുക്രത്യ ത്വത്പദാംഭോജഭക്തിം
സകലയേവിനേന്ദ്രീം സർവകാമോപനേന്ദ്രീം
വദസി ഖലു ദൃഡം ത്വം ത്വദിധ്യയാമയാനേ
ഗുരുപവനപുരേശ ത്വയുപാധത്വ ഭക്തിം

KERALA TEMPLES

Pazhavangadi Maha Ganapathi Temple

Jain Sakthidharan, Doha, Qatar

Pazhavangadi Maha Ganapathi Temple is one of the most famous Lord Ganesh temples in Kerala, situated at East Fort, Thiruvananthapuram. Located in the heart of Thiruvananthapuram city, the original idol of the Pazhavangadi Ganapathy Temple is a small idol of Lord Ganesh, with the right leg is in folded posture.

Other deities worshiped at Pazhavangadi Maha Ganapathi Temple are Lord Ayyappa, Goddess Durga, Nagaraja, and Brahmarakshas. Devotees can also see beautiful paintings of the 32 forms of Lord Ganesh inside the temple complex.



Short History of Pazhavangadi Ganapathi Temple

The original Ganesha idol installed in the temple was worshiped by a soldier of Travancore Army stationed at Padmanabhapuram. In 1795 A. D, when the capital of Travancore was changed to Thiruvananthapuram, the garrison was also shifted and the idol was installed at its present place at Pazhavangadi.

Offerings to Lord Ganesh

The main vazhipadu(offering) of Pazhavangadi Maha Ganapathi is the breaking of coconut for removing obstacles and fulfillment of any desire. Ganapathi Homam, Appam, and Modakam are other main offerings to Lord Ganesh.

Temple Festivals

Vinayaka Chaturthi (Ganesh Chaturthi), Ganesh Jayanthi, Varad Chaturthi, and Sankashti Chaturthi are the main festivals in Pazhavangadi Maha Ganapathy Temple. Special poojas are performed for other festival including Thiruvonam, Vijaya Dasami, Ayilyam, Sahasra Kalasam, Thirkkarththika, Thiruvathira, Makara Vilakku, Maha Shivaratri, Vishu, Thriveda Laksharcchana, and Nira Puththari.

Temple Dress Code

To enter inside the main complex male devotees need to wear Mundu (Veshti or Dothi). Any traditional dress code like Saree, Churidar, Salwar Kameez, or Skirt is fine for ladies.

How to Reach

Sree Maha Ganapathy Tempple is just 1.5 kms from Thiruvananthapuram Central Railway Station and Bus Stand. The nearest City Bus Stand is East Fort (Kizhakkekottah). Thiruvananthapuram International Airport is about 8 km from the Temple.

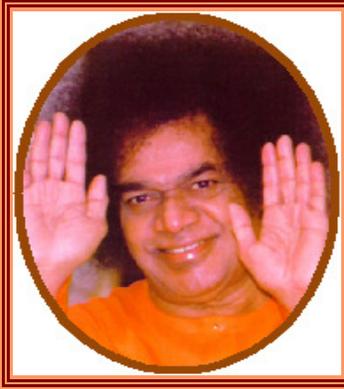


Temple Address

Sree Maha Ganapathy Temple,
Pazhavangadi,
East Fort
Thiruvananthapuram,
Kerala, India Pin- 695 023

Nearby Temples - Sree Padmanabhaswamy Temple, Attukal Bhagavathy Temple, Sreekanteswara Shiva Temple and Sreevaraham Temple are located nearby.

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A respectful compilation from the series of postings by **Dr. BGY Sastry** (drbgysastry@yahoo.com)

3. Feeling behind the act

Abdullah was sleeping in a corner of a mosque in Mecca, when he was awakened by the conversation of two angels above his head. They were preparing a list of the Blessed and one angel was telling the other that a certain Mahbub of Sikandar City deserved to be ranked first, even though he has not come on pilgrimage to the Holy City.

Hearing this, Abdullah went to Sikandar City and found out that he was a cobbler, repairing the shoes of people. He was famished and poor; for, his earnings barely sufficed to keep flesh and bone together. He had by severe sacrifice piled up a few coppers during the course of years; one day, he spent the entire treasure to prepare a special dish which he proposed to place before his enceinte wife as a surprise gift.

When he was proceeding home with the gift he heard the cry of a starving beggar who seemed to be in the throes of extreme hunger.

Mahbub could not proceed further; he gave the pot containing the costly delicacy to the man and sat by his side, enjoying the blossoming of satisfaction on his haggard face.

The act gave him a place of honour in the register of the Blessed, a place which pilgrims to Mecca who had spent millions of Dinars in charity could not secure. The lord cares for the feeling behind the act, not the fanfare and the fuss.

4. Words of the wise

It was a king's court, the ministers, pundits and artists were all seated in their respective places. The king and his ministers had earned quite a name and fame for their wit and wisdom. One day a sage entered the court. He was given a warm welcome with all honours due to him. The king asked him: "Oh revered one! May I know what brings you here? We are very happy on account of your presence here today." The sage replied: "Oh King, your court is reputed for its wit and wisdom. I have brought three beautiful dolls and I would like to have an assessment and evaluation of these dolls done by your ministers." He presented to the king the three dolls. The king called his senior most ministers and gave him the dolls for examination and evaluation. The minister just looked once at the dolls and commanded a royal messenger to fetch him a thin steel-wire.

The minister inserted the wire into the right ear of one of the dolls. The wire came out of the left ear.. He kept it aside. He took up another doll and once again passed the wire into its right ear. It came out of the mouth of the doll. He kept that doll in one place. He took up the third doll and inserted the wire, it neither came out of the other ear nor from the mouth. The king and the courtiers were eagerly watching the scene. The minister paying his tributes to the sage said: "Oh revered one." Of the three dolls, the third one is the best. The three dolls actually are symbolic of three types of listening. There are three types of listeners, in the world. The first type listens to every word, only to pass it out from the other ear. The second type listen well, remember it well only to speak out all that they have heard. The third type listen, retain everything they have heard and treasure it up in their hearts. They are the best type of listeners." The sage congratulated the king and the minister on the successful evaluation of the dolls and blessing them both, left the court.

'Shravanam' is the first and the foremost among the nine types of devotion. Having heard the words of the wise, we should try to revolve their meaning and message in our minds and put them into practice to elevate our lives.

Travelogue – Akshardham Temple, New Delhi



NB Nair.

HARI AUM! When I look back, one of the very few things I am really proud of having accomplished during my stay in Delhi is that I could visit Akshardham Temple, along with my wife, repeatedly and that too leisurely.

Swaminarayan Akshardham Delhi, in my humble opinion, is a Mahakshetram of the 21st Century - literally and figuratively. After five years of continuous work by a very large group of highly dedicated artisan, volunteers and other professionals, from all over the world, it was "thrown open to the people of the world" on Nov 6, 2005.

Delhi Akshardham is a magnificent blend of Universal ideals of Hinduism and the ancient temple architecture comprising elaborate stone carving art forms from across the country. Various breathtaking scenes from the Upanishads, Ramayan, and Mahabharat are depicted using the most modern exhibition technology. Through the depiction (using the modern IMAX Technology) of the inspiring pilgrimage of the 18th century child-yogi Neelkanth, covering over 12,000 km by walking bare foot for 7 years, the true spirit and soul of India right from the pristine shores of Kerala in the south up to the mesmerising icy peaks of the Himalayas is brought to life.

By now Akshardham New Delhi had gained many world recognitions. However, I believe there is no parallel to this Mahakshetram and we should never try to compare it with anything else – such comparisons perhaps go against the very spirit of Swaminarayan Temples.

To sum up, Swaminarayan Akshardham New Delhi built on a 105-acre plot on the banks of the sacred River Yamuna epitomises 10,000 years of Indian culture in all its breathtaking grandeur, creating a powerful and lasting experience of Indian Heritage – spiritual, cultural, and social – using the most modern technology. The Akshardham experience is an enlightening journey through India's glorious spiritual values and contributions for the harmony, progress, and happiness of mankind [5].

Those of our fellow devotees who had been to Sabarimala Sannidhanam would have experienced that with each visit you get an increased urge to revisit. And the one place in Delhi that I would like to revisit the most is none other than Akshardham [6].

Some facts:

On Nov. 6, 2005 the Delhi Akshardham was thrown open to the people of the world Jointly by the then President of India, Dr. APJ Abdul Kalam, Prime Minister Dr. Manmohan Singh and Leader of the opposition in Parliament Shri LK Adwani, at the Foot Prints of Swaminarayan, in the Holy presence of Pramukh Swamy Maharaj.

The Akshardham Temples are built by the world renowned organisation, the Bochasanwasi Shri Akshar Purushottam Swaminarayan Sanstha(BAPS)



ജന്മഭൂമി

അനിൽ കുമാർ. സി.പി

23G/Pocket B-3 , Mayur Vihar Phase-III, Delhi-110096

ജന്മഭൂമി ജന്മഭൂമി ജന്മഭൂമി ഭാരതം
അമ്മയായി നമ്മെയെല്ലാം പോറ്റിപ്പോന്ന ഭാരതം

വിശ്വവന്ദ്യ ജീവിതങ്ങൾ വിശ്രമിച്ച ഭാരതം
വിശ്വമാകെ വിശ്രുതം വിളങ്ങിപ്പോന്ന ഭാരതം

ബാപുജിയും ചാച്ചയും പിറന്നഭൂമി ഭാരതം
ഗാന്ധി തന്റെ സഹന സമര വേദിയായ ഭാരതം

ആർഷപൈതൃകം തുളുമ്പിപ്പോന്ന തീര ഭൂവിലായ്
ഒഴുകിപ്പോന്ന ഗംഗയും യമുനയും കാവേരിയും

അതിർത്തികാക്കും വീരനാം ജവാനുമീ കൃഷ്ണീവല-
സോദരരും മക്കളല്ലോ ധന്യമീ ധരിത്രിതൻ

എന്തിനു എതിരിടുന്നു സോദരരാം നാം വൃഥാ
ഒന്നുപോലെ മക്കളല്ലോ പുണ്യമീ ധരിത്രിതൻ



Navaneetham Member of the Month

Prof. V. Krishnamurthy



Prof. V. Krishnamurthy (born 1927) M.A. of Madras University and Ph.D, of Annamalai University, is an ex-Director of K.K. Birla Academy, New Delhi. Formerly he was Dy. Director and Prof. of Mathematics at Birla Institute of Technology and Science, Pilani for more than two decades. While at Pilani he was one of the top-ranking academic administrators who were responsible for the multifarious academic reforms for which BITS is now well known. His wide and varied interests in teaching and research include assignments at the University of Illinois, Urbana, Ill., U.S.A. and University of Delaware, Newark, DE., U.S.A. His mathematical research contributions are in the areas of Functional Analysis, Topology, Combinatorics and Mathematics Education. He has been President of the Indian Mathematical Society, President of the Mathematics Section of the Indian Science Congress Association, Executive Chairman of Association of Mathematics Teachers of India, and National Lecturer and National Fellow of the University Grants Commission. He has been Leader of the Indian team for the International Mathematical Olympiad, held at Bombay in 1996.

Among his several books in Mathematics what might be of interest to the readers of this magazine is 'The Clock of the Night Sky' which is an unusual book. The subject is: How to tell the time of night by just a look at the stars in the sky above. The ancient people who lived in India both in the north and south used 27 formulae, in Sanskrit as well as in Tamil, by which they could tell the time of night by looking at night sky and finding which of the 27 nakshatras is on the meridian at the time. The formulae are very cryptic. They are not available anywhere in print. This author got them from his father who got it from an oral tradition which goes back to probably the vedic age. For example one formula says: *Krittika simhe kaayaa*. This means that when you see the star Krittika (Pleides) on the meridian at that time the constellation Leo has risen in the east by 27 minutes of time. All this is built into the formula. The corresponding Tamil formula reads as follows: *Kartigai arumin ettrari yekam*. All the 27 formulae in the two ancient languages are explained in this book with the necessary preliminaries.

Prof. VK was also trained systematically in the traditional Hindu scriptures by his father Sri R.Viswanatha Sastrigal, a scholarly exponent who was himself a living example of the ideal Hindu way of life. Over the years

Prof. Krishnamurthy has given several successful lectures on Hinduism, the Ramayana, the Gita, the Upanishads, and Srimad Bhagavatam to Indian and American audiences. His expositions are known for their precision, clarity and an irresistible appeal to the modern mind. His books on religion include:

Essentials of Hinduism (1989) ('Sincere students, who faithfully go through this man-making creative text-book, leaning on these Krishnamurthy-notes, repeatedly some five times, can gain all the theoretical knowledge on how-to-live'. Foreword by Swami Chinmayananda)

Hinduism for the next Generation (1992) ('The purpose of the book is to make parents of non-resident Indians familiarise themselves fully and impart to their children the salient features of Hindu religious worship' **Hindustan Times**)

The Ten Commandments of Hinduism (with a Foreword by Swami Paramarthananda) (1994) ('Going through the book is a spiritual experience in itself' – **Times of India**; 'The author has developed the knack of presenting challenging ideas with lucidity and humour' – **The Hindu**. 'The book is outstanding as an interpretation of Hindu religion by one who has the requisite faith backed by deep understanding of what Hinduism really is.' **Indian Review of Books**.)

Science and Spirituality – A Vedanta Perception (2002) ; Your 9-point manifesto in the last chapter is worthy of adoption by UNESCO itself, not to mention Curriculum committees of all school boards. **Sundar Hattangadi, Moderator of the advaitin Yahoo-Group.**

Kannan sorppaDi vaazhva-deppaDi (2002) (In Tamil) with an appendix on *Dhruva-Stuti - An Upanishad Capsule*. ('Taking the fourth shloka in Dhruva stuti, the author's discussion on kartRtvam and bhoktRtvam that arise because of mAyA, is beautiful. Through the shlokas 5,6 and 7, the bringing in of the parallel shlokas from Shivanandalahari and from Narayaneeyam is again a splendid one. The Vedanta discussion through the shlokas of 8,9,10 is commendable.' – **Shrimukham by Jagadguru Shri Shankaracharya Swamigal of Kanchi**)

Live Happily the Gita Way (2008):('The need to contemporize a text like the Gita is imperative. Prof VK's book meets this need with conviction. ...The complex aspects of advaita darshana are brought out with insight, precision and lucidity, and what is rare, a little bit of humour' **The Vedanta Kesari**.)

He has also authored a series of 18 poster-size charts on Hinduism, entitled **SADHARMA (= Sanatana Dharma Ratna Mala)**. These are unusual expositions with visual support, on the concepts ideals and traditions of the Hindu way of life, presented by an incisive scientific mind in a totally novel manner never before tried by any exponent of religion formally or informally.

He was given the Distinguished Service Award by the Mathematics Association of India (Delhi) in 1995; the Seva Ratna award by the Centenarian Trust, Chennai, in 1996; the Vocational Service Award for Exemplary Contributions to Education by the Rotary Clubs of Guindy and Chennai Samudra in September 2001; and the TT award for Excellence by the Adhyapakaratna T. Totadri Iyengar Educational Trust, Chennai in 2002.

A large number of writings of his on Religion and Philosophy are on the web at <http://www.geocities.com/profvk/> entitled: *Gems from the Ocean of Hindu Thought, Vision and Practice* . But recently the geocities site has been closed and so the entire content of this site is being redesigned for another site under construction. A good part of his writings can however be found under the postings in the yahoo-group 'advaitin' and also in their files. Profvk is himself one of the moderators of this yahoo group.

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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

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.



Please email us at 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

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**Submitted at the lotus feet of Shree Guruvayoorappan.
 Om Namo Bhagavathe Vasudevaya! കൃഷ്ണാ ഗുരുവായൂരപ്പാ ! Om Namo Narayanaya:**

May God Bless you all.