

हरे रामा हरे रामा ,रामा रामा हरे हरे



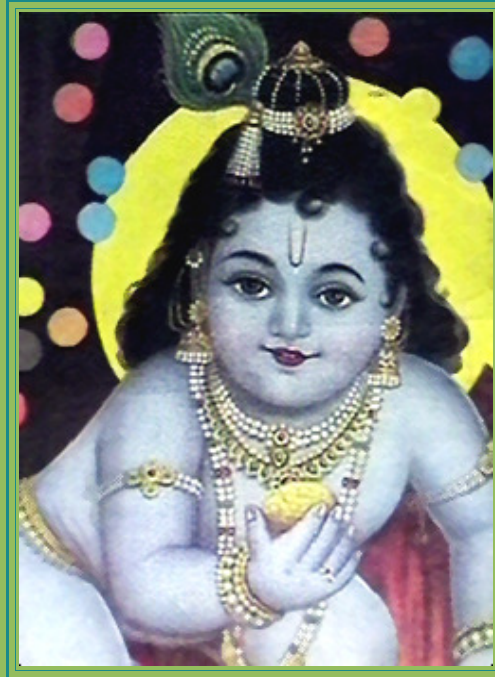
हरे कृष्ण हरे कृष्णा, कृष्ण कृष्ण हरे हरे

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NAVANEETHAM

ഡി 1184 / DECEMBER 2008

Monthly Newsletter of Guruvayoor Devotees Forum



Submitted at the lotus feet of Shree Guruvayoorappan.

Om Namo Bhagavathe Vasudevaya!

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കൃഷ്ണാ ഗുരുവായൂരപ്പാ!



Editorial – 2008, end of the year retrospection.

Dear GuruDevs,

As another year races to an end, it is time for retrospection, thanksgiving and renewal of our resolutions & promises.

I extend my heartfelt gratitude for all your support, help and hard work that made everything possible for our extended family - Guruvayur group. I pranam & thank all elders, volunteers and every member for your dedication and service to Guruvayur group and your Bhakthi. Our prayers and thanksgiving goes to each of you.

Our group has become much more active this year and successfully completed many wonderful projects as per Bhagavan's wish. We had excellent discussions, group prayers, question-answers, touching personal stories, scholarly articles, beautiful audio and videos, many satsungs and valuable advices from our learned members .

More than ever before now we have place to share our bhakthi related thoughts and get our spiritual questions answered and a large extended family!

It is great pleasure to every devotee that our ambitious KOTI NAAMA ARCHANA YAGNAM – typing one crore naamams of OM NAMO NARAYANAYA: - completed ahead of expected time!!! Guruvayoorappante Kripa! A special thank you to all of you involved in the Koti Naama Japam Yagmam.

We also completed a Devi Laksharchana during Navarathri and started a Ayyappa Swami Laksharchana now with Mandalam.

Another new project we started is a Krishna Bhajans audio/video library blog. Again, with Guruvayoorappan's blessings we had very good works of music from many members for our listening pursuit added to the library. Thank you.

With the blessing of Gurupavanapuersan we continued publishing Navaneetham magazine every month on time. Thank you writers for your excellent articles, poems, stories etc.

Our Bangalore group organized a Sampoorana Narayaneeyam recital and sat-sung this year. I thank everyone worked hard to make it happen and attended the same in Bangalore. Well done!

First batch of Sarojaji's Sanskrit classes are graduated and she has started the second batch and many of our members are learning Sanskrit.. We Thank Dr. Sarojaji for all her hard work and dedicated seva!

Dr. AP Sukumar of Canada has sung and recorded the entire Narayaneeyam and we are blessed to have it on our guruvayoor.com web site. We congratulate Sukumarji for his accomplishment and thank him for his hard work and dedication.

We have more than 1200 members in our group now and we are growing at a steady pace. We also have three more groups now - one for nitya naama japam (bhajan group), one for general knowledge share (Ayurvediya) and one for Sanskrit learning (Guru-Kulam).

Special thanks Chandraji, Shashiji and Veenaji for their excellent support with Koti Naama Japam and the group moderation.

I also like to thank the spirit and willingness of Hari Prasadji, Dr. Varhsaji, Geethaji and Pravin Balanji for helping to maintain our Laksharchana blogs.

Our collective feeling as a family is emerging with every passing year. I hear from many of you that our group has become an integral part of your life - as it has become mine. Please try to help and support each other as Manava seva is a part of Madhava Seva. Thank you members.

Personally, I got a chance to meet meet some of you and I thank Guruvayoorappan for blessing me to know such wonderful devotees whom I consider family.

I am very grateful for all members and their family for their help, support and prayers for the group and personally to me. Thank you dear members.

As the case with any large group and with our busy lives, we do make mistakes and errors at times. I request your forgiveness in any mistakes, bad behavior or errors from my side. It has been a very busy & stressful year for me and I apologize for the delay in email/phone replies.

I sincerely pray to Guruvayoorappan to bless each member and their family with **AYURAROGYASOUKHYAM** – long life, good health, prosperity, peace and happiness.

Samastha Loka Sukhino Bhavanthu - May all living beings in all the worlds be happy.

Om Namo Narayanaya: Om Namo Narayanaya: Om Namo Narayanaya:

- Sunil Menon

Om Namo Bhagavathe Vasudevaya



Sabari Mala, Mandala Vratham and Makara Vilakku:

Mandala Vratham & Sabari Mala season is well under progress. Mandala Pooja is on Dec 26th and Makara villaku on Jan 14th.

**Let there be more peace and calm in this world.
Let there be more happiness and smiles in this world.**

**Wish you a very Happy New Year
filled with more bhakthi, joy, happiness and peace!!**

Swamiye Saranam Ayyappa:

Om Namo Narayanya:

കുഷ്ണാ ഗുരുവായുരപ്പാ!

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

TRIVIA QUIZZ COMPETITION

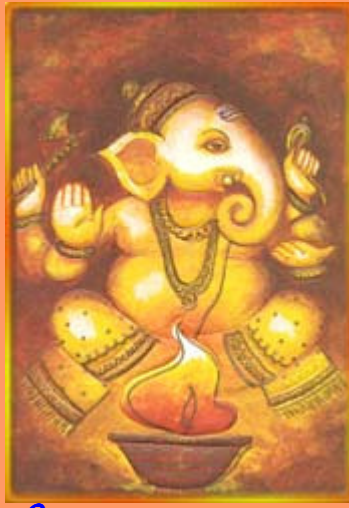


What are these objects and what is the significance of it to Krishna Bhakthas ?

Please email your answers to editor@guruvayoor.com

Winner's name will be announced in the next issue.

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



വിനായക മംഗളം .

രാജ കുവപ്പടി.

മംഗളമൂർത്തി ഗണപതിഭഗവൻ
 ഭംഗവിനാശക ശംഭോതനയ
 സിദ്ധിവിനായക വേലസഹോദര
 കരിമുഖവദനാ ദേവികമാര
 പഞ്ചമുഖാക്ഷാ കലിയുഗവരദ
 അഷ്ടവിനായക ഭൂസംരക്ഷക
 പഞ്ചകരാധര മൂഷികവാഹന
 സർവ്വചരാചര പൂജിതപാദ
 സിന്ധുവർണ്ണ കരുണാസാഗര
 വാതാപീശ്വര ഭക്തജനപ്രിയ
 വിദ്യാവാരിതി കർപ്പൂരപ്രിയ
 ഷിപ്രപ്രസാദക കുംഭമപ്രിയ
 ആഗമനിഗമ ശാസ്ത്രവിശാരദ
 പാശാങ്കുശധര മോദകപ്രിയ
 സകലകലാഗണ നായകധരിണീ
 ബുദ്ധിഫലാദി കാരണഭൂത
 യജ്ഞാദിസൂത്രധര മൂനീശ്വരപൂജിത
 സകലപാപവിനാശ കാരണ
 മംഗളം ഭവതു: മംഗളം ഭവതു:

വേദവേദാന്തപ്പൊരുളിന്റെ അയ്യൻ

ഡോ. എ.പി. സുകുമാർ

പന്തളത്തരചന്റെ മണിക്ടാണയ്യൻ; ഹരിഹരതനയനാം മോഹിനീസുതൻ
ശരണാഗതരുടെ കൺകണ്ട ദൈവം; ഓങ്കാരപ്പൊരുളിന്റെ കൈവല്യമൂലം
കൈവന്നപുണ്യത്തിൻ സായുജ്യമയ്യൻ; കൂപ്പിടും കൈകളിലനവരതം ചൊരിയുന്നു
കാരുണ്യവർഷമനന്തനയ്യപ്പനയ്യൻ; അയ്യപ്പനയ്യൻഅയ്യപ്പനയ്യൻ

വേദ വേദാന്തപ്പൊരുളിന്റെ അയ്യൻ
വേദന തീർക്കുന്ന കാരുണ്യമയ്യൻ
വേദങ്ങളയ്യൻ ശാസ്ത്രങ്ങളയ്യൻ
വേപഥുവാറ്റുന്ന സാന്ത്വനമയ്യൻ
വേദ വേദാന്തപ്പൊരുളിന്റെ അയ്യൻ

മഞ്ഞുമലയിൽ തപസ്സിരിക്കും
മാളികപ്പുറത്തമ്മതൻ വരദാനമയ്യൻ
മാനസഗർവ്വമാം മഞ്ഞുരുകും
മാമലയിലെത്തി എൻ അയ്യനെത്തൊഴുതാൽ
വേദ വേദാന്തപ്പൊരുളിന്റെ അയ്യൻ



പതിനെട്ടു പടികളാം ശാസ്ത്രങ്ങളും
പടി പടിയായി പഠിച്ചു കേറി
സവിധത്തിലെത്തുമ്പോൾ
അറിയുന്നു ഞാൻ എന്റെ
അറിവൊക്കെ അയ്യനാണെന്ന സത്യം
ഓരോ അയ്യപ്പനുമയ്യനാണെന്ന സത്യം
വേദ വേദാന്തപ്പൊരുളിന്റെ അയ്യൻ





Swamiye Sharanam Ayyappa – Keerthanam

Peringeth Narayanan Nambiar

(I have been chanting the following Keerthanam in the mornings and evenings for the past 40 years. I would like to share the same among members through Navaneetham)

സ്വാമിയേ ശരണം അയ്യപ്പ

ശബരീശ്വരായനമ ശബരീശ്വരായനമ,
ശബരീശ്വരായനമ, ശബരീശ്വരായനമ...

ഓങ്കാരഹങ്കാര, ശ്രീംഗാരനാശന,
ശങ്കരൻ കൊഞ്ചിട്ടും ചിന്തയനേ.

ഐങ്കരസോദര, നിൻ-കഴൽ ചേർക്കണേ,
ശംഖുനാദപ്രിയ, ശബരിനാഥ,

ആരുണ്ടിലോകത്തിലെന്നേ തുണക്കുവാൻ,
ആധാരം വേറുണ്ടു ശബരിനാഥ,

ആറ്റിലും, മേട്ടിലും, കാട്ടിലും, നീയെന്നേ
കാത്തുകൊള്ളണമെ, ശബരിനാഥ,

തെറ്റുകൾ ചങ്കാൽക്കുപറ്റിയെന്നാകിലും,
കുറ്റം പൊറുക്കണേ, ശബരിനാഥ,

ഞാനുണ്ടെന്നുള്ള, ബോധമുണ്ടാകണം,
പാദം നമിക്കാൻ അരുൽ തരേണം,

വേദത്തിന്നെന്നല്ല ഏതിനും നാധനാം,
ഭൂതനാതേശ്വര ശബരിനാഥ പാഹി, പാഹി,

ശബരീശ്വരായനമ ശബരീശ്വരായനമ,
ശബരീശ്വരായനമ, ശബരീശ്വരായനമ...

കൃഷ്ണ ഗുരുവായൂരപ്പാ!



'His' abode-Guruvayur Balagopal Ramakrishnan



Devotees throng to Guruvayur temple throughout the year. The majority of them have a special place in their hearts for 'him'. This devotion is so unique of Guruvayur temple. One among the reason for this deep affection is 'his' own nature as 'Bhaktavalsalan'. 'He' just loves.

Another important reason could be the place itself which is known as 'Bhooloka vaikuntham'. The place has a charm which demystifies everything and places them in a very sportive spirit. One would hardly find a face with stress or tension in the temple precincts.

Everybody exudes abundance of charm, peace and a festive decor. This attractiveness is very unique to Guruvayur.



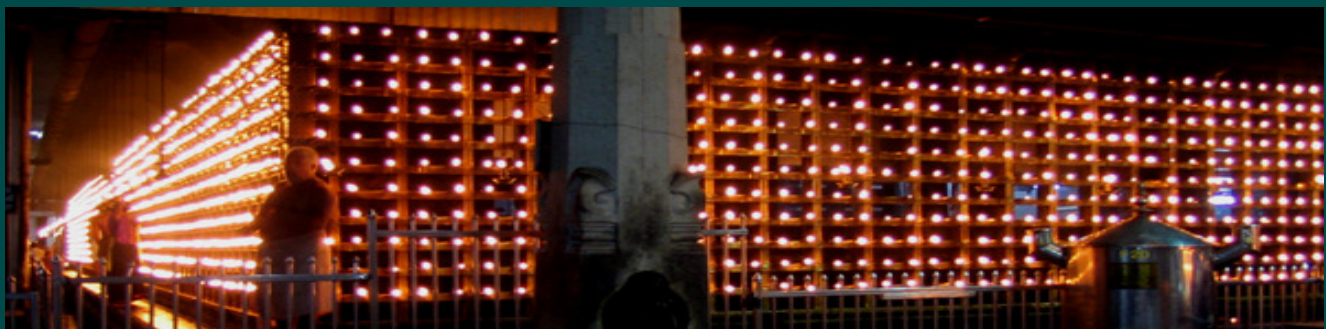
The air itself has a spirit of celebration running throughout the year.

The devotees come with heavily laden life like the visit of 'Kuchelan' and forgets all miseries as they reach the premises of the temple. They come to ask many a things but forgets them all even at a glimpse of 'him'.

For a moment, may be, 'his' devotees merge in 'him' leaving them with a feeling of 'what more to ask for!' The light-hearted ones are brimming with joy and peace. None leaves without their hearts and souls filled with 'his' 'mandahasam'-'the divine smile' wherein ALL ENDS WELL.

All issues are taken care of, none need to worry. The resounding theme is 'don't worry, be happy', 'everything is taken care of by me'.

"kSipraM bhavati dharmAtmA SaSvatchAntiM nigacchati,
kaunteya pratijAnlhi na me bhaktaH praNasyati" ('Gita verse 9/31).





Great Sea of Mercy

Mrs. Neena Manoj

Call out Krishna with strong faith & respect
Will destroy all the sins & purifies to be perfect

Call out Krishna from the deepest of the inner heart
Will destroy all the pains and be free from tension

Call out Krishna with everlasting loving service
Will lead to achieve all the joy and peace in life

Call out Krishna; place ourselves to thy lotus feet
Will release from all the fear & gives the divine pleasure

Call out Krishna, remember him always, and chant the holy name
Will attain all the great glory & grace of lord

Call out Krishna, follow his teachings and karma as advised & meaningfully
Will protect from all the evil deeds rise-up in mind

Call out Krishna; act always trustworthy towards the lord and his command
Will promptly take us to his land in heaven!

Call out Krishna, we belongs to him, who knows our past, present & future
Will provide shelter from all the illusory creation of this material universe

Call out Krishna, surrender completely to lord, offer the pure devotion
Will be pleased, supported, gifted and blessed by the lord!

Call out Krishna, Call out Krishna, Call out Krishna, the holy name
Will liberate the human life's and divert the life in serenity!

O' Lord, I belongs to you, at your lotus feet please place me,
As your servant let me ever be!

(I love you lord, I love you..... without my lord I can not live!!!!)
With pure love to the lotus feet of my lord

Mrs. Neena Manoj, Sharjah – U.A.E., Email: neena@almarge.ae

MOHAMUDHGARA-BAJAGOVINDAM OF SANKARA



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

**Yaavath vitthopaaarjanasakthaH thaavath njaparivaaro rakthaH
paSchaath jeevathi JarJaradhehe vaartaam kopi na prcChathi gehe**

As long as one is intent on earning wealth the relatives and dependents hover around. But when he reaches the old age with tattered limbs no one in his own house even enquires how he is.

Sankara in this sloka details the state of a man of the world who reaches the old age. Till, **yaavath**, he is busy earning money, **vitthopaaarjanasakthah**, to look after his family, all the relatives, **nijaparibvaaraH**, are attached to him, **rakthaH**. Later, **paSchaath**, when he lives in old age with his limbs weak, **JarJaradhehe**, the same persons who clung to him when he was providing for them, do not even look at him or ask him how he is, **vaartaam ko api na prcChathi**, only treating as a burden and waiting for him to die. It shows that people do not love you for yourself but only for what you can do for them. This is the sad state of affairs we find very commonly in this world.

Sankara says this only to show that all attachments are temporary. There may be some sons who look after their father in their old age and in those days we believe that the sense of filial duty was foremost. But even in those days Sankara speaks like this which means that the nature of average human beings who are riddled with selfish desires does not change normally.

**Yaavathpavano nivasathi gehe thaavath prcchathi kusalam gehe
Gathavathi vaayou dhehaapaaye bharyaa biBhyathi thasmin kaaye**

As long as one lives people enquire about you but the moment the life goes from the body, even the wife is afraid of the body.

Even if there is sincere attachment as between husband and wife, that also lasts till the end of this life only. Once the life goes away the man becomes a mere body and everyone including his loving wife only wants to dispose of the body as early as possible.

It should not be misconstrued that Sankara asks one to relinquish his wife or other relations. He only condemns the **moha** or illusion that the family attachments are real and permanent. The relationship between husband and wife or parents and children lasts only as long as there is life in the body.

In this world only true relative is the Lord who remains your close friend in all the lives to come. All the other relations last only for one life. Even that is not guaranteed as made out in the previous sloka.

Therefore while you are still active and alive chant the name of Govinda. Unless you begin early in life you cannot think of God later in life when you live in **JarJaradheha**. It is a myth that one need to think of God only in old age. Sankara himself shows this in the next sloka.



The Riddle of Fate and Free-Will Solved

(A dialogue between His Holiness Shri Chandrashekhara Bharati Mahaswami and a Disciple)

[His Holiness was the Sringeri Mathadhipati 1912-1954.]

Shri S.N.Sastri

(Submitted with permission by Balagopal Ramakrishnan)

H.H. : I hope you are pursuing your studies in the Vedanta as usual?

D. : Though not regularly, I do make some occasional study.

H.H. : In the course of your studies, you may have come across many doubts.

D. : Yes, one doubt repeatedly comes up to my mind.

H.H. : What is it?

D. : It is the problem of the eternal conflict between fate and free-will. What are their respective provinces and how can the conflict be avoided?

H.H. : If presented in the way you have done it, the problem would baffle even the highest of thinkers.

D. : What is wrong with my presentation? I only stated the problem and did not even explain how I find it to be a difficult one.

H.H. : Your difficulty arises in the very statement of the problem.

D. : How?

H.H. : A conflict arises only if there are two things. There can be no conflict if there is only one thing.

D. : But here there are two things, fate and free-will.

H.H. : Exactly. It is this assumption of yours that is responsible for your problem.

D. : It is not my assumption at all. How can I ignore the fact that the two things exist as independent factors, whether I grant their existence or not?

H.H. : That is where you are wrong again.

D. : How?

H.H. : As a follower of our Sanatana Dharma, you must know that fate is nothing extraneous to yourself, but only the sum total of the results of your past actions.

As God is but the dispenser of the fruits of actions, fate, representing those fruits, is not his creation but only yours. Free-will is what you exercise when you act now.

D. : Still I do not see how they are not two distinct things.

H.H. : Have it this way. Fate is past karma; free-will is present karma.

Both are really one, that is, karma, though they may differ in the matter of time. There can be no conflict when they are really one.

D. : But the difference in time is a vital difference which we cannot possibly overlook.

H.H. : I do not want you to overlook it, but only to study it more deeply.

The present is before you and, by the exercise of free-will, you can attempt to shape it. The past is past and is therefore beyond your vision and is rightly called adrishta, the unseen. You cannot reasonably attempt to find out the relative strength of two things unless both of them are before you. But, by our very definition, free-will, the present

karma, alone is before you and fate, the past karma, is invisible.

Even if you see two wrestlers right in front of you, you cannot decide about their relative strength. For, one may have weight, the other agility; one muscles and the other tenacity; one the benefit of practice and the other coolness of judgment and so on. We can go on building arguments on arguments to conclude that a particular wrestler will be the winner.

But experience shows that each of these qualifications may fail at any time or may prove to be a disqualification. The only practical method of determining their relative strength will be to make them wrestle.

While this is so, how do you expect to find by means of arguments a solution to the problem of the relative value of fate and free-will when the former by its very nature is unseen!

D. : Is there no way then of solving this problem?

H.H. : There is this way. The wrestlers must fight with each other and prove which of them is the stronger.

D. : In other words, the problem of conflict will get solved only at the end of the conflict. But at that time the problem will have ceased to have any practical significance.

H.H. : Not only so, it will cease to exist.

D. : That is, before the conflict begins, the problem is incapable of solution; and, after the conflict ends, it is no longer necessary to find a solution.

H.H. : Just so. In either case, it is profitless to embark on the enquiry as to the relative strength of fate and free-will.

A Guide

D. : Does Your Holiness then mean to say that we must resign ourselves to fate?

H.H. : Certainly not. On the other hand, you must devote yourself to free-will.

D. : How can that be?

H.H. : Fate, as I told you, is the resultant of the past exercise of your free-will. By exercising your free-will in the past, you brought on the resultant fate. By exercising your free-will in the present, I want you to wipe out your past record if it hurts you, or to add to it if you find it enjoyable.

In any case, whether for acquiring more happiness or for reducing misery, you have to exercise your free-will in the present.

D. : But the exercise of free-will however well-directed, very often fails to secure the desired result, as fate steps in and nullifies the action of free-will.

H.H. : You are again ignoring our definition of fate. It is not an extraneous and a new thing which steps in to nullify your free-will. On the other hand, it is already in yourself.

D. : It may be so, but its existence is felt only when it comes into conflict with free-will. How can we possibly wipe out the past record when we do not know nor have the means of knowing what it is?

H.H. : Except to a very few highly advanced souls, the past certainly remains unknown. But even our ignorance of it is very often an advantage to us.

For, if we happen to know all the results we have accumulated by our actions in this and our past lives, we will be so much shocked as to give up in despair any attempt to overcome or mitigate them. Even in this life, forgetfulness is a boon which the merciful God has been pleased to bestow on us, so that we may not be burdened at any moment with a recollection of all that has happened in the past.

Similarly, the divine spark in us is ever bright with hope and makes it possible for us to confidently exercise our free-will. It is not for us to belittle the significance of these two boons-- forgetfulness of the past and hope for the future.

D. : Our ignorance of the past may be useful in not deterring the exercise of the free-will, and hope may stimulate that exercise. All the same, it cannot be denied that fate very often does present a formidable obstacle in the way of such exercise.

H.H. : It is not quite correct to say that fate places obstacles in the way of free-will. On the other hand, by seeming to oppose our efforts, it tells us what is the extent of free-will that is necessary now to bear fruit.

Ordinarily for the purpose of securing a single benefit, a particular activity is prescribed; but we do not know how intensively or how repeatedly that activity has to be pursued or persisted in.

If we do not succeed at the very first attempt, we can easily deduce that in the past we have exercised our free-will just in the opposite direction, that the resultant of that past activity has first to be eliminated and that our present effort must be proportionate to that past activity.

Thus, the obstacle which fate seems to offer is just the gauge by which we have to guide our present activities.

H.H. : The obstacle is seen only after the exercise of our free-will; how can that help us to guide our activities at the start?

H.H. : It need not guide us at the start. At the start, you must not be obsessed at all with the idea that there will be any obstacle in your way.

Start with boundless hope and with the presumption that there is nothing in the way of your exercising the free-will.

If you do not succeed, tell yourself then that there has been in the past a counter-influence brought on by yourself by exercising your free-will in the other direction and, therefore, you must now exercise your free-will with re-doubled vigour and persistence to achieve your object.

Tell yourself that, inasmuch as the seeming obstacle is of your own making, it is certainly within your competence to overcome it.

If you do not succeed even after this renewed effort, there can be absolutely no justification for despair, for fate being but a creature of your free-will can never be stronger than your free-will.

Your failure only means that your present exercise of free-will is not sufficient to counteract the result of the past exercise of it.

In other words, there is no question of a relative proportion between fate and free-will as distinct factors in life. The relative proportion is only as between the intensity of our past action and the intensity of our present action.

D. : But even so, the relative intensity can be realised only at the end of our present effort in a particular direction.

H.H. : It is always so in the case of everything which is adrishta or unseen. Take, for example, a nail driven into a wooden pillar. When you see it for the first time, you actually see, say, an inch of it projecting out of the pillar. The rest of it has gone into the wood and you cannot now see what exact length of the nail is

imbedded in the wood. That length, therefore, is unseen or adrishta, so far as you are concerned. Beautifully varnished as the pillar is, you do not know what is the composition of the wood in which the nail is driven. That also is unseen or adrishta. Now, suppose you want to pull that nail out, can you tell me how many pulls will be necessary and how powerful each pull has to be?

D. : How can I? The number and the intensity of the pulls will depend upon the length which has gone into the wood.

H.H. : Certainly so. And the length which has gone into the wood is not arbitrary, but depended upon the number of strokes which drove it in and the intensity of each of such strokes and the resistance which the wood offered to them.

D. : It is so.

H.H. : The number and intensity of the pulls needed to take out the nail depend therefore upon the number and intensity of the strokes which drove it in.

D. : Yes.

H.H. : But the strokes that drove in the nail are now unseen and unseeable.

They relate to the past and are adrishta.

D. : Yes.

H.H. : Do we stop from pulling out the nail simply because we happen to be ignorant of the length of the nail in the wood or of the number and intensity of the strokes which drove it in? Or, do we persist in pulling it out by increasing our effort?

D. : Certainly, as practical men we adopt the latter course.

H.H. : Adopt the same course in every effort of yours. Exert yourself as much as you can. Your will must succeed in the end.

Function of Shastras:

D. : But there certainly are many things which are impossible to attain even after the utmost exertion.

H.H. : There you are mistaken. There is nothing which is really unattainable. A thing, however, may be unattainable to us at the particular stage at which we are, or with the qualifications that we possess.

The attainability or otherwise of a particular thing is thus not an absolute characteristic of that thing but is relative and proportionate to our capacity to attain it.

D. : The success or failure of an effort can be known definitely only at the end. How are we then to know beforehand whether with our present capacity we may or may not exert ourselves to attain a particular object, and whether it is the right kind of exertion for the attainment of that object?

H.H. : Your question is certainly a pertinent one. The whole aim of our Dharma Shastras is to give a detailed answer to your question. Religion does not fetter man's free-will. It leaves him quite

free to act, but tells him at the same time what is good for him and what is not. The responsibility is entirely and solely his. He cannot escape it by blaming fate, for fate is of his own making, nor by blaming God, for he is but the dispenser of fruits in accordance with the merits of actions. You are the master of your own destiny. It is for you to make it, to better it or to mar it. This is your privilege. This is your responsibility.

D. : I quite realise this. But often it so happens that I am not really master of myself. I know, for instance, quite well that a particular act is wrong; at the same time, I feel impelled to do it. Similarly, I know that another act is right; at the same time, however, I feel powerless to do it. It seems that there is some power which is able to control or defy my free-will. So long as that power is potent, how can I be called the master of my own destiny? What is that power but fate?

H.H. : You are evidently confusing together two distinct things. Fate is a thing quite different from the other one which you call a power.

Suppose you handle an instrument for the first time. You will do it very clumsily and with great effort.

The next time, however, you use it, you will do so less clumsily and with less effort. With repeated uses, you will have learnt to use it easily and without any effort. That is, the facility and ease with which you use a particular thing increase with the number of times you use it.

The first time a man steals, he does so with great effort and much fear; the next time both his effort and fear are much less. As opportunities increase, stealing will become a normal habit with him and will require no effort at all. This habit will generate in him a tendency to steal even when there is no necessity to steal. It is this tendency which goes by the name vasana. The power which makes

you act as if against your will is only the vasana which itself is of your own making. This is not fate.

The punishment or reward, in the shape of pain or pleasure, which is the inevitable consequence of an act, good or bad, is alone the province of fate or destiny. The vasana which the doing of an act leaves behind in the mind in the shape of a taste, a greater facility or a greater tendency for doing the same act once again, is quite a different thing. It may be that the punishment or the reward of the past act is, in ordinary circumstances, unavoidable, if there is no counter-effort; but the vasana can be easily handled if only we exercise our free-will correctly.

D. : But the number of vasanas or tendencies that rule our hearts are endless. How can we possibly control them?

H.H. : The essential nature of a vasana is to seek expression in outward acts. This characteristic is common to all vasanas, good and bad.

The stream of vasanas, the vasana sarit, as it is called, has two currents, the good and the bad. If you try to dam up the entire stream, there may be danger. The Shastras, therefore, do not ask you to attempt that. On the other hand, they ask you to submit yourself to be led by the good vasana current and to resist being led away by the bad vasana current.

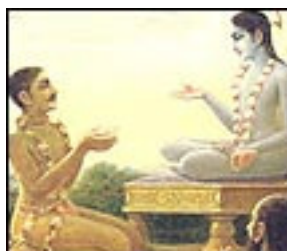
When you know that a particular vasana is rising up in your mind, you cannot possibly say that you are at its mercy. You have your wits about you and the responsibility of deciding whether you will encourage it or not is entirely yours.

The Shastras enunciate in detail what vasanas are good and have to be encouraged and what vasanas are bad and have to be overcome.

When, by dint of practice, you have made all your vasanas good and practically eliminated the charge of any bad vasanas leading you astray, the Shastras take upon themselves the function of teaching you how to free your free-will even from the need of being led by good vasanas.

You will gradually be led on to a stage when your free-will will be entirely free from any sort of coloring due to any vasanas. At that stage, your mind will be pure as crystal and all motive for particular action will cease to be. Freedom from the results of particular actions is an inevitable consequence. Both fate and vasana disappear. There is freedom for ever more and that freedom is called Moksha.

.. shrii shaN^karaarpaNamastu ..



ശ്രീ നാരായണീയ സ്തോത്രം മേൽപ്പത്തൂർ നാരായണ ഭട്ടതിരി



നെയ്ത്തിരി

9: ബ്രഹ്മതപസ്സ്, ഭുവനനിർമ്മിതി (കേക)

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

ദേവ, നിൻ നാഭീപത്മം തന്നിൽ വാണീടും ബ്രഹ്മ-
വേങ്ങുനിന്നിത്താമരയിങ്ങുവന്നെന്നോരുവാൻ
തെല്ലമേ കഴിയാതെയൊന്നുമേ തിരിയാതെ
വാസ്തവം കണ്ടെത്തുവാനാസ്ഥയോടനന്തരം
നാലുചുറ്റിലും നോക്കിയേറിടും കൗതുഹലാൽ
നാനുഭവവുമെട്ടു കൺകളുമുള്ളൊനായി. 1
അന്തമറ്റതാം നീരിൽ ചാഞ്ചാടുമത്താരിനെ
കണ്ടിട്ടുമാധാരമാം നിന്നുടൻ കാണാതെയും
ചിന്തിച്ചാൻ ബ്രഹ്മ, "വേകൻ ഞാനാരോ, ഞാൻ വാഴുമീ
പങ്കജമെവിടുന്നാണുണ്ടായതേതോയെന്നോ! 2
"ഉണ്ടാവുമൊരാധാരം, കണ്ടെത്താൻ ശ്രമിക്കേണം"
എന്നേവമുറപ്പായി ചിന്തിച്ചു പത്മോത്ഭവൻ
താമരനൂലിൻ നാളം തന്നിലൂടിറങ്ങിനാൻ
യോഗവിദ്യകൾ മുറ്റുമറിഞ്ഞാൻ മഹാമതി.
ആയപോലേറെപ്പോയിത്തിരഞ്ഞും കണ്ടെത്തില
താവകകളേബരമെത്രയും ഗോഃഘം പാരം! 3
പിന്നെയുമൊന്നൊന്നായിട്ടോരോരു നാളം തോറും
അങ്ങയെത്തിരഞ്ഞേറേക്കാളവും കഴിഞ്ഞും പോയ്
ഒന്നുമേ കണ്ടെത്താതെ ഖിന്നനായ് മടങ്ങീട്ടു
താമരത്താരിന്നുള്ളിൽത്തന്നിടമുറപ്പിച്ചു;
എത്രയുമേകാഗ്രമായ് ചിട്ഠത്തെ നിയന്ത്രിച്ചു
ത്വൽക്കുപയൊന്നിന്നായി ധ്യാനിച്ചു പത്മോത്ഭവൻ. 4
നൂറു സംവത്സരം ദിവ്യമാവിധം ധ്യാനിച്ചപ്പോൾ
മാറി മാലിന്യം പാടേ മാനസം സംശുദ്ധമായ്
അനന്തം പുണ്യം കൊണ്ടും കാണുവാൻ കിട്ടാത്തുള്ളാ-
രനവദ്യമാം രൂപമനന്തഭാഗാധാരം
ജ്ഞാനദൃഷ്ടിയിൽക്കണ്ടു വർണ്ണിക്കാനാവാത്തതാ-
മാനന്ദസന്ദോഹത്തിൽ മുഴുകി പിതാമഹൻ. 5
വാർമുടിക്കെട്ടും രത്നഖചിതം കിരീടവും

തോൾവളഹാരങ്ങളും കൈവളയാദ്യങ്ങളും;
മണികൾ മിന്നീട്ടുന്ന കാഞ്ചിയും പീതാംബരം
മയക്കും കായാസൂവിൻ വർണ്ണമാം കളേബരം!
കഴുത്തിൽത്തിളങ്ങുന്ന കൗസ്തുഭം മനോഹരം
തൊഴുന്നേൻ ബ്രഹ്മാവപ്പോൾ കണ്ടതാം ഭവദ്രുപം. 6
"വേദങ്ങളാലേ വേദ്യമായുള്ള നാനാലോക-
വ്യാപകം ഭവൽക്കീർത്തി വൈഭവം ലക്ష్മീപതേ
ജയിക്ക ഹരേ പ്രഭോ ദർശനം! ഭാഗ്യം! ഭാഗ്യം!
ത്വരിതം പ്രപഞ്ചത്തിൻ സൃഷ്ടിക്കായ് കെല്പേകണേ".
ഇങ്ങനെ പത്മോത്ഭവൻ പുകഴ്ത്തും ഗുണം പാരം
തിങ്ങിന ഭഗവാനേ, അങ്ങനെക്കാക്കേണമേ. 7
"വിഷ്ണുപത്രയം തീർക്കാൻ ദക്ഷനായ് ഭവിച്ചിടും
സ്രഷ്ടാവേ ഭവാനേറ്റമക്ലയം ബലത്തോടെ;
മാമകമനുഗ്രഹം കൈക്കൊള്ളുകതിന്നായി
താവക ഹൃദി ശ്രദ്ധയുണ്ടായാൽ സാദ്ധ്യം സർവ്വം;
ധ്യാനവും മുടക്കൊലാ," എന്നേവമരുൾ ചെയ്തു
മാനസം കുളർപ്പിച്ചു ബ്രഹ്മദേവനെബ്ഭവാൻ. 8
ദിവ്യവത്സരം ശതം നീണ്ടൊരു തപസ്സിനാൽ
കൈവന്നു പൂർവ്വാധികം വിധിക്കു തപോബലം;
കൈവന്നിതതു കൊണ്ടു വർദ്ധിച്ച മനോബലം;
താവകബലത്തിനാലേറി വൈഭവം പാരം.
പവനൻ ജലോപരിയുലയ്ക്കും പാമോജം ക-
ണ്ടജനം പാനം ചെയ്താൻ കാറ്റിനെ ജലത്തേയും. 9
ഗുരുകാരുണ്യാൽ തവ നാഭീപങ്കജത്തിൽ നി-
ന്നുരുവം നൽകീ മൂന്നു ലോകത്തിന്നുടൻ വിധി;
ത്വരിതം പ്രജാസൃഷ്ടി ചെയ്യുവാനൊരുങ്ങിനാൻ
ഭരിതം ഭവൽക്കുപാവൈഭവാൽ സർവ്വേശ്വര!
ഗുരുവായുരിൽ വാഴും കരുണാമയ, കൃഷ്ണ,
ചൊരിയേണമേ ഭവൽക്കുപയെന്നേയും കാക്കാൻ. 10

നാരായണീയം മൂലം

009:001

സ്ഥിതഃ സ കമലോദ്ഭവസ്തവ ഹി
നാഭിപങ്കേതപേ
കൃതഃസിദിദമംബുധാവൃദിതമിത്യുനാലോകയൻ
തദീക്ഷണകുതുഹലാത്പ്രതിദിശം വിവൃത്താനന-
ശ്ചതുർവദനതാമഗാദ്വികസദഷ്ടദൃഷ്ട്യംബുജാം

009:002

മഹാർണവവിഘ്നേണിതം കമലമേവ തത്കേവലം
വിലോക്യ തദുപാശ്രയം തവ തനം തു നാലോകയൻ
ക ഏഷ കമലോദരേ മഹതി നിസ്സഹായോഹൃഹം
കൃതഃ സിദിദമംബുജം സമജനീതി ചിന്താമഗാത്

009:003

അമൃഷ്ട ഹി സരോതപഃ കിമപി കാരണം
സംഭവേ-
ദിതിസ്ഥ കൃതനിശ്ചയഃ സ ഖലു നാളരസ്രാധ്വനാ
സ്വയോഗബലവിദ്യയാ സമവരൂഢവാൻ
പ്രൗഢധീഃ

ത്വദീയമതിമോഹനം ന തു കളേബരം ദൃഷ്ടവാൻ
009:004

തത്തസ്സകലനാളികാവിവരമാർഗഗോ മാർഗയൻ
പ്രയസ്യ ശതവത്സരം കിമപി നൈവ സംദൃഷ്ടവാൻ
നിവൃത്യ കമലോദരേ സുഖനിഷ്ണ ഏകാഗ്രധീഃ
സമാധിബലമാദയേ ഭവദനഗ്രഹൈകാഗ്രഹീ

009:005

ശതേന പരിവത്സരൈർ
ദൃഢസമാധിബന്ധോല്ലാശത്-
പ്രബോധവിശദീകൃതഃ സ ഖലു പദ്മിനീസംഭവഃ
അദൃഷ്ടചരമദ്ഭുതം തവ ഹി രൂപമന്തർദ്ദശാ
വ്യചഷ്ട പരിതുഷ്ടധീർഭുജഗഭോഗഭാഗാശ്രയം

009:006

കിരീടമുക്തോല്ലാശത്കടകഹാരകേയൂരയുങ്ങ്
മണിസ്ഫുരിതമേഖലം സുപരിവീതപീതാംബരം
കളായകസുമപ്രഭം ഗളതലോല്ലാശത്കൗസ്തുഭം
വപുസ്തദധി ഭാവയേ കമലജന്മനേ ദർശിതം
009:007

ശ്രുതിപ്രകരദർശിതപ്രചുരവൈഭവ ശ്രീപതേ
ഹരേ ജയ ജയ പ്രഭോ പദമുപൈഷി ദിഷ്ട്വാ ദൃശോഃ
കൃഷ്ണ ധിയമാശു മേ ഭുവനനിർമിതൗ കർമ്മാ-
മിതി ഭൂഹിണവർണ്ണിതസ്വഗുണബംഹിമാ പാഹി
മാം

009:008

ലഭ്യേ ഭുവനത്രയീരചനടക്ഷതാമക്ഷതാം
ഗൃഹാണ മദനഗ്രഹം കൃത തപശ്ച ഭൂയോ വിധേ
ഭവത്പവിലസാധനീ മയി ച ഭക്തിരത്യുക്തകടേ-
ത്യുദീര്യ ഗിരമാദധാ മുദിതചേതസം വേധസം
009:009

ശതം കൃതത്തപാസ്തത്തഃ സ ഖലു
ദിവ്യസംവത്സരാ-

നവാപ്യ ച തപോബലം മതിബലം ച പൂർവാധികം
ഉദീക്ഷ്യ കില കമ്പിതം പയസി പങ്കജം വായുനാ
ഭവദ്ബലവിജംഭിതഃ പവനപാമസീ പീതവാൻ
009:010

തവൈവ കൃപയാ പുനഃ സരസിജേന തേനൈവ
സഃ

പ്രകൽപ്യ ഭുവനത്രയീം പ്രവവൃതേ പ്രജാനിർമിതൗ
തമാവിധകൃപാഭരോ ഗുരുമരുത്പുരാധീശ്വര
ത്വമാശു പരിപാഹി മാം
ഗുരുദയോക്ഷിതൈരീക്ഷിതൈഃ

About the author: Shri Balendu (Chandrasekhar K. Nair)

VAISHNAVI #49, Vivekanada Street,

Udayanagar, Dooravaninagar (PO), Bangalore - 560 016

Phone - 080 28530048, 41260122, 28533785, 09448367896



Author News:

We are glad to inform you that our Balenduji's Neythiri was read by a group at Rasthapet Temple, Pune on 28th and 29th of November and later on 6th 7th and 8th at the thrivasara yajnam at Kaippillikkaav near Thodupuzha..

PHOTONS - Number is Secondary

**Swami Chidananda in Varanasi
(Forwarded by Lakshmy Prakash)**

A few pillars support the ceiling of a large hall. A small number of compassionate people can keep a society in good shape.

The violence and corruption around us definitely tend to unnerve us many a time. What can we, a small number, do? Will it make a difference at all to the world at large, if a few of us change? No wonder such questions or doubts make us lose the sense of urgency about change. What is worse, we look out and expect others to change.

An old story goes that there was a big fool in a certain village, who thought he was very wise. He was seized by fear one morning, "What if the sky falls down?" He noticed there were no pillars holding the sky and it seemed to him that humanity was in great danger. The terrible thing could happen anytime.

Everybody laughed at him and many just ignored him as he posed the question to the people of his village. Somebody at last said to him, "Go to the wise man in the forest; he will answer your doubt."

The fool went straight to the *muni* (sage) in the forest and said, "Tell me why the sky is not falling. I do not see any pillars supporting it." The *muni* asked him to stay for a few days at the forest and he would be given the right answer. The next day, the *muni* said to the fool, "Please go to the small town to the north of our hermitage and beg at the doorsteps of a few houses. Bring some grains, vegetables and such things." Before the fool could get going, the *muni* said, "One more thing. Please remember to scold the people of the house as they bring food to give to you."

The fool did exactly as told. Even as the women of different houses brought rice, wheat, vegetables or fruits to him, he verbally abused them. As a normal reaction to such behavior on the part of a beggar, the householders refused to give him any help and many of them rebuked him in return.

Surprisingly, however, there were a few, very few indeed, places where the lady of the house listened patiently to his irresponsible outbursts and, smiling gently, gave him alms anyway! The fool thus successfully brought a little food to the *muni*, to the latter's delight. After this happened a few times, the *muni* said to the fool one day, "Look! People like these ladies are the pillars that hold the sky. They were kind to you in spite of your thoughtless behavior towards them. They are the invisible pillars that prevent disasters from happening."

Maharshi Mahesh Yogi used to say that a society will be totally free of crime if just two per cent of the population meditates daily. Pulled down by unnecessary doubts and endless apprehensions, we do not live in peace. If only we slow down, sit in silence and observe how the self operates in us, unbelievable change will take place in us. When we change, the world around us also changes.

We ask, "We may be loving and compassionate. How will it help when the other person has a knife in his hand?" The answer is, "Be truly loving and compassionate for a couple of years and see. You will face successfully a dozen people rushing towards you with knives in hand."



Letter to Krishna – Savitri Puram



കണ്ണാ! പ്രാർഥന കേൾക്കൂ

പ്രിയം നിറഞ്ഞ കണ്ണാ,

അങ്ങ് ലോകമഹാരഥത്തിന്റെ സാരഥിയാണല്ലോ? അങ്ങ് സാരഥ്യം വഹിക്കുന്ന ഈ വലിയ രഥത്തിന്റെ പല പല ബോധികളിലൊന്നാണല്ലോ ഈ ഗുരുവായൂർ ബോധി? ആ ബോധിയുടെ സാരഥ്യം വഹിക്കാൻ കണ്ണൻ തന്നെ നിയമിച്ച ആളാണല്ലോ ഞങ്ങളുടെ പ്രിയപ്പെട്ട സുനിൽജി? ഈ ബോധിയിൽ തിങ്ങിക്കൂടിയ ആയിരത്തൊഴുതിരിപരം ഭക്തന്മാരുടെ ഒരു കൂട്ടപ്രാർഥനയാണു കണ്ണാ ഈ തുറന്ന കത്തു.

കണ്ണാ, ഞങ്ങൾക്കു കുറച്ചൊരു പരിഭവം തന്നെയുണ്ടു. സുനിൽജിയെ ഇങ്ങനെ പരീക്ഷിക്കുന്നതിന്റെ ഔചിത്യം മനസ്സിലാവുന്നില്ല. ഞങ്ങൾക്കു പ്രാർഥിക്കുകയല്ലാതെ എന്താണു കരണീയം? അതിനാൽ ഞങ്ങൾ ഉള്ളു നൊന്തു പാദാദികേൾം ഗദ്യരൂപത്തിൽ ചൊല്ലി പ്രാർഥിക്കാൻ പോകയാണ്. കണ്ണാ, ഞങ്ങളുടെ പ്രാർഥന കേൾക്കണേ! സുനിൽജി പരിപൂർണ്ണ ആരോഗ്യത്തോടെ വേഗം ഞങ്ങളുടെ സാരഥിയായി തിരിച്ചു വരണേ!

പൂനിലാപ്രഭ ചൊരിയുന്ന ആ പാദകമലങ്ങൾ തൊട്ടു വന്ദിക്കട്ടെ! ആ പാദരശ്മികൾ സുനിൽജിക്കു നൽകേണ്ട ഗാമ രേഡിയേഷൻ ആയി പരിണമിക്കട്ടെ! ആമയവിനാശത്തിന്നു ഇതിൽപ്പരം ശക്തിയേറിയ രേഡിയേഷൻ ഇല്ലെന്നു ഞങ്ങൾക്കുറപ്പുണ്ടു. കണ്ണാ ആ കാൽത്തളിരുകൾ അവിടെത്തന്നെ ഉണ്ടാവണേ!

അനുഗ്രഹം നിറച്ചുവെച്ചിരിക്കുന്ന ആ കാൽ വണ്ണകൾ സുനിൽജിയുടെ തലയുടെ നേരെ ഒന്നു കൂടയണേ! ആ അനുഗ്രഹധൂതികൾ ആമയങ്ങളെ പമ്പ കടത്തണേ!

കണ്ണന്റെ പല്ലവം പോലുള്ള മൊട്ടുകൾ കുത്തി സുനിൽജിയുടെ തലക്കു സമീപം ഇരുന്നു ഗാമനൈഫ് സർജറി പരിപൂർണ്ണവിജയമാക്കിത്തീർക്കണേ!

ആ ഊരുകളിൽ സുനിൽജിയുടെ തല എടുത്തുവെച്ചു സ്നേഹപൂർവ്വം തലോടണേ! ഒരുതരത്തിലുള്ള വേദനകളും അസ്വസ്ഥതകളും സുനിൽജിക്കു അനുഭവപ്പെടാതിരിക്കാൻ കണ്ണൻ ശ്രദ്ധിക്കണേ!

കടിതടത്തിലെ പീതാംബരപ്പട്ടുകൊണ്ടു സുനിൽജിയിടെ മുഖവും കഴുത്തും തുടച്ചു കൊടുക്കണേ! മൃദുലമായ ആ പട്ടിന്റെ സുഗന്ധത്തിലും മിനുസത്തിലും എല്ലാ അസ്വസ്ഥതകളും മറക്കണേ!

നാഭീകമലത്തിൽനിന്നു കണ്ണൻ ബ്രഹ്മാവിനെ സൃഷ്ടിച്ചു. ബ്രഹ്മാവു സൃഷ്ടി നടത്തുകയും ചെയ്യുന്നു. കണ്ണനല്ലേ പാലിക്കേണ്ട ചുമതല? അതിനാൽ ഒരു നിമിഷം പോലും വൈകാതെ ഞങ്ങളുടെ സുനിൽജിയെ എല്ലാ അസുഖവും തീർത്തു പരിപാലിക്കൂ.

വനമാലയും ചാർത്തി ശ്രീവൽസവും അണിഞ്ഞ ആ തിരുമാറു കാണുമ്പോൾ കണ്ണുകൾ നിറഞ്ഞുപോകുന്നു! ലക്ഷ്മീദേവിക്ക് തീരു കൊടുത്ത ആ തിരുമാറിൽ ഒരു നിമിഷം സുനിൽജിയെ ചേർത്തണക്കൂ! കണ്ണൻ തിരുമാറിൽ ചേർത്തണച്ചാൽ സുനിൽജിക്കു എല്ലാ അനുഗ്രഹവും ആയി. കരുണാമയിയായ ലക്ഷ്മീദേവി

ക്കതിൽ സന്തോഷമേ തോന്നൂ.

വാഴക്കുന്നത്തിന്റെ ഭാഷയിൽ “ശബ്ദംശബ്ദമിതിയെന്ന നീണ്ട കണ്ഠനാളം” ഒന്നു ദയാപൂർവ്വം കുറിച്ചു സുനിൽജിയെ അനുഗ്രഹിക്കണം!

ആ വദനാഭിനയിലെ ചെഞ്ചുണ്ടിൽ ചേർത്ത പൂല്ലാംകുഴൽ ഒന്നു വിളിക്കണം! ആ മനോഹരമായ ശബ്ദതരംഗങ്ങൾ സുനിൽജിയുടെ അകൗസ്റ്റിക് ന്യൂറോമയെ നിശ്ശേഷം ഇല്ലാതാക്കണം! ആ വേണു ഗാനത്തിൽ സുനിൽജിയുടെ എല്ലാ ആമയങ്ങളും അലിഞ്ഞില്ലാതെയാകണം!

ആ കമലദളങ്ങളിലെ പ്രഭ സുനിൽജിയുടെ കൺകളിൽ ഒരിക്കലും മങ്ങാത്ത ദീപങ്ങളായി തീരണം! ആ കരുണാകടാക്ഷം അനവരതം സുനിൽജിയിലേക്കൊഴുകണം!

ആ ഉയർന്ന നാസികയിൽ നിന്നുയരുന്ന നിശ്വാസങ്ങൾ ജീവ ചൈതന്യമായി, പൂർണ്ണമായി സുനിൽജിക്കു ആശ്വാസം നൽകണം! ആ പരമചൈതന്യം സുനിൽജിയുടെ ഉള്ളിൽ പ്രസരിച്ചു സർവ്വമയങ്ങളും നിശ്ശേഷം നശിപ്പിക്കണം!

ആ ആജ്ഞാബാഹുക്കളാൽ സുനിൽജിയെ ആലിംഗനം ചെയ്യണം! ആ ശിരസ്സു താഴ്ത്തി സുനിൽജിയുടെ മേലാസകലം കാരുണ്യ വർഷം ചൊരിയണം!

ഗുരുവായൂർ ബോധിയിലെ എല്ലാവരുടേയും മനം നൊന്ത പ്രാർത്ഥനയാണിതു. ഈ കത്തിൽ മറ്റൊന്നും പറയാൻ തോന്നുന്നില്ല കണ്ണാ.

ഈ ഗദ്യരൂപത്തിലുള്ള പാദാദികേശവർണനയിലെ എല്ലാ തെറ്റുകളും കുറ്റങ്ങളും പൊറുക്കണം! പൂർണ്ണാരോഗ്യവാനായി സുനിൽജി വീണ്ടും സാരഥ്യം വഹിക്കുമ്പോൾ സന്തോഷത്തോടെ അടുത്ത കത്തെഴുതാം.

കണ്ണാ ഈ ഗുരുവായൂർ യാത്രയിൽ കണ്ണനെപ്പറ്റി പറഞ്ഞും ചിന്തിച്ചും ചർച്ച ചെയ്തും ഞങ്ങൾ എല്ലാം മറക്കുന്നു. കണ്ണനാണല്ലോ സുനിൽജിയെ നിമിത്തമാക്കി ഈ സ്പെഷൽ ബോധിയിൽ കേറാനുള്ള ഭാഗ്യം ഞങ്ങൾക്കു നൽകിയതു? അതിനാൽ കണ്ണാ ഒന്നുകൂടി ആത്മാർത്ഥമായി പ്രാർത്ഥിക്കയാണു, സുനിൽജിയെ ഒരു പോറൽപോലും ഏൽപ്പിക്കാതെ ഞങ്ങൾക്കു തിരിച്ചു നൽകണം!

കണ്ണാ! അനന്തകോടി നമസ്കാരം! കണ്ണനുള്ള കത്തു മുടക്കരുതേ എന്നു സുനിൽജി എന്നോടു പറഞ്ഞിരുന്നു. ഈ മാസത്തെ പ്രാർത്ഥനാരൂപത്തിലുള്ള കത്തു കണ്ണൻ കൈപ്പറ്റി സുനിൽജിയേയും ഞങ്ങളേയും അനുഗ്രഹിക്കണം!

പിയപ്പെട്ട കണ്ണാ, ഈ കത്തു തുടരുകയാണു. സുനിൽജിയുടെ ഓപറേഷൻ വിഷമമില്ലാതെ കഴിഞ്ഞു എന്നറിഞ്ഞു. സമാധാനമായി. കണ്ണനോടു ഔപചാരികമായി ഒരു നന്ദിപ്രകടനം ആവശ്യമില്ലെന്നറിയാം. അമേരിക്കൻസ് “താങ്ക് യു ആൻഡ് ഹാവ് എ നൈസ് ഡേ” എന്നു പറയുന്ന പോലെല്ലെട്ടോ. ഇതു ഞങ്ങളുടെ ഉള്ളിൽത്തട്ടിയ ആഴമേറിയ സന്തോഷം പറയാനാണു. കണ്ണാ! ഞങ്ങളെങ്ങനെ നന്ദി പറയും? ആ നന്ദി അറിയിക്കാനും പ്രാർത്ഥനാരൂപത്തിലേ ഞങ്ങൾക്കു കഴിയൂ. സുനിൽജിയെ കാത്തുരക്ഷിച്ചതിനു എത്ര പ്രാർത്ഥിച്ചാലും പോര. ഗദ്യ രൂപത്തിൽ ഒരു കേശാദിപാദ പ്രാർത്ഥന ചെയ്യാൻ സാധിപ്പിക്കണം! പാദാദികേശ പ്രാർത്ഥന കേട്ടു കണ്ണനു ബോധിപ്പെട്ടു? ക്ഷമിക്കൂ കണ്ണാ! സ്നേഹാധികൃത്താൽ ചെയ്യുന്ന ഈ സാഹസത്തിനു മാപ്പു തരു. അങ്ങു ഭക്തപ്രിയനാണല്ലോ?

കണ്ണാ! ആ ചെരിച്ചു വെച്ച തലയിൽ നിന്നുതിർന്നു വീണ അനുഗ്രഹപുഷ്പമല്ലേ സുനിൽജിയുടെ രേഡിയേഷന്റെ ഗണപതി പൂജ കുറിച്ചതു? അതിനാൽ എല്ലാം വിഘ്നമില്ലാതെ നടന്നു. ആയിരം നന്ദി കണ്ണാ.

അബോധാവസ്ഥയിലായിരുന്ന സുനിൽജിയുടെ മസ്തിഷ്കവും പാർശ്വപ്രദേശങ്ങളും രക്ഷിക്കാൻ കൃഷ്ണരൂപത്തിൽ വന്ന അങ്ങയുടെ മുഖമണ്ഡലത്തിന്നു ആയിരം നമസ്കാരം! നാരായണ നാമ രൂപത്തിൽ വന്ന കണ്ണന്റെ കണ്ണുകൾ സുനിൽജിയുടെ കണ്ണുകളെ സംരക്ഷിച്ചതിനു വീണ്ടും നമസ്കാരം! ഹൃഷീകേശന്റെ

നാസിക നാസികയെ രക്ഷിച്ചതിനു സാഷ്ടാംഗ നമസ്കാരം! ഗരുഡാരൂഢനായി വന്നു സ്വന്തം ലലാടം സുനിൽജിയുടെ ലലാടത്തിൽ വെച്ചുസുഗ്രഹിക്കുന്നതു കണ്ടു. മാധവന്റെ കർണ്ണങ്ങളും, കേശവന്റെ കപോലവും, വരാഹരൂപിയുടെ കണ്ഠവും, യഥാക്രമം കർണങ്ങളേയും കപോലങ്ങളേയും കണ്ഠത്തേയും രക്ഷിച്ചതിനു എങ്ങനെ നന്ദി പറയും?

വാസുദേവന്റെ ഹൃദയമാണു ആ ഹൃദയത്തിന്റെ പരിപൂർണ്ണ നിയന്ത്രണം ഏറ്റെടുത്തതെന്നു മനസ്സിലായി. അതിലെന്തൽഭുതപ്പെടാനിരിക്കുന്നു? ഹൃദയഹാരിയായ അവിടുന്ന് പണ്ടേ സുനിൽജിയുടെ ഹൃദയം കവർന്നതല്ലേ? ദാമോദരന്റെ പാണികളും, പത്മനാഭന്റെ ഉദരവും, അച്യുതന്റെ നാഭിയും അണല്ലോ സുനിൽജിയുടെ പാണികളേയും ഉദരത്തേയും നാഭിയേയും കാത്തുരക്ഷിച്ചതു? ജനാർദ്ദനന്റെ കടിതടം സുനിൽജിയുടെ കടിതടത്തിനു ശക്തി പകർന്നു നൽകിയതിൽ വളരെ സന്തോഷിക്കുന്നു. നരസിംഹരൂപിയായ ഭഗവാന്റെ ഭംഗിയേറിയ ഊരുക്കൾ തുടകളേയും ത്രിവിക്രമന്റെ ജംഘങ്ങൾ കാൽ വണ്ണകളേയും എത്ര കാരുണ്യത്തോടെയാണു കാത്തുരക്ഷിച്ചതു? നന്ദി പറയാൻ വാക്കുകളില്ല കണ്ണാ!

അവസാനം ഗോവിന്ദന്റെ പാദങ്ങൾ സുനിൽജിയുടെ പാദങ്ങളെ സ്പർശിച്ചു ആ പല്ലവ പാണികൾ കൊണ്ടു പതുക്കെ പിടിച്ചെഴുന്നേൽപ്പിക്കുന്നതും ഞങ്ങൾ ഉൾക്കണ്ണുകൊണ്ടു കണ്ടു. കണ്ണാ! ഇനിയും വിഷ്ണുവായി വന്നു വാമപാർശ്വത്തിലും മധ്യസുദനനായി വന്നു സുനിൽജിയുടെ ദക്ഷിണഭാഗത്തിലും, ഗദാധാരിയായി വന്നു മുകളിലും, സുദർശനരൂപിയായി വന്നു താഴേയും കാവൽ നിൽക്കണം! ന്യൂറൊമാ എന്ന അസുരനെ ഒരിക്കലും ഇനി ആ ദേഹത്തിൽ പ്രവേശിക്കാൻ അനുവദിക്കാത്ത വിധത്തിൽ വിശ്വം നിറഞ്ഞു നിൽക്കുന്ന വിരാട് സ്വരൂപനായി സുനിൽജിക്കു ചുറ്റും കാവൽ നിൽക്കണം! മഹാബലിക്കു പാതാളത്തിൽ കാവൽനിൽക്കുന്ന അങ്ങേക്കു ഇതു നിസ്സാരമാണെന്നറിയും. സുനിൽജിയോടുള്ള സ്നേഹം കാരണം അതു ചെയ്യുമെന്നും അറിയാം. എങ്കിലും ഉൽകണ്ഠയാൽ പറഞ്ഞു പോകയാണു.

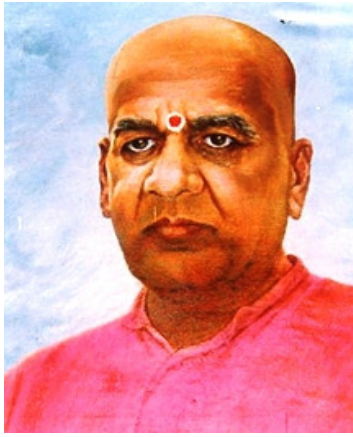
കണ്ണാ! അനന്തകോടി നമസ്കാരം! സഹസ്ര ശീർഷനായി വന്നു ഞങ്ങളുടെ ബഹുസഹസ്രം ആമയങ്ങളേയും അകറ്റണം! കരുണാമയനായ ഗുരുവായൂരപ്പാ! ഈ ജൽപനങ്ങൾ കൊണ്ടൊരു ജപമാല കോർത്തു ആ മണിമാറിൽ ചാർത്തട്ടെ! വനമാല ചാർത്തിയ ആ തിരുമാറിൽ ഞങ്ങളുടെ ഈ ജപമാലയും പ്രശോഭിക്കട്ടെ! കത്തു നീണ്ടുപോയതിനു ക്ഷമ ചോദിക്കുന്നു.

ഈ ഉപകാരസ്മരണ എന്നും ഉണ്ടായിരിക്കും. പകരം ഞങ്ങളേയും ഞങ്ങളുടേതെന്നു ഞങ്ങൾ അഭിമാനിക്കുന്ന എല്ലാ സ്ഥാവരജംഗമ വസ്തുക്കളേയും ആ പാദങ്ങളിൽ സമർപ്പിക്കുന്നു. ഞങ്ങളുടെ ഭക്തി വർധിപ്പിക്കണം!

നിറഞ്ഞ സ്നേഹത്തോടെ
വിനയപൂർവ്വം, ആരാധനാപൂർവ്വം, നന്ദിപൂർവ്വം

ഗുർവായൂരപ്പ ഭക്തന്മാർ
(അഥവാ സുനിൽജിയുടെ ഭാഷയിൽ പറഞ്ഞാൽ ഗുരുദേവന്മാർ)





Chinmaya, Chippukutty & Vedanta Balagopal

(The following excerpts of Swami Chinmayandaji about his Guru Swami Tapovan Maharaji's last days can be read from : <http://www.chyk.net/Guru/ta.asp>)

A boy was born in Palghat Taluk, in Kerala, in a fairly medium sized village called Kuzholmannam in a house called "Puthan Veedu" (New House) in 1889 to Smt. Balamba and Sri Achutan Nair. The child was named Subramaniam. He was called by the parents as Chippu Kutty, and this pet name was taken up later on by all his friends and admirers, all through his life till he took Sanyas.

He was given the regular initiation (Sanyasasamskara) by Sri Swami Janardhanagiri of Kailasashram, Rishikesh. Thus, Chippu Kutty became Swami Tapovanam.

Again during my last visit, (December 5 & 6, 1956), I was rather crestfallen to see him physically in that condition. By then he had for days almost stopped taking food, he had grown emaciated to less than one - eighth of his original size. The lean emaciated, worn out body seemed to get dissolved slowly and steadily into the very elements from which it came. It was difficult for him even to stand up from his asan without the help and support of others, and yet he would insist that he must come to his usual seat in the veranda, as ever before and stay there from 6 a.m. to late at night 10 p.m. Seeing him in this condition, an old devotee of his procured some pillows and a cushion and the vehemence with which he protested against such pleasures given to the body, even in that condition, was an education in itself. However, more to satisfy the old saint from Ahmedabad than to enjoy himself, he allowed those things around him. But the next day, it was more painful for me to see that he had left the support of even bare wall and was trying to sit upright lest his body might learn to enjoy the pillow!!!

"I have already left this body. There is nothing in it to regret", were the words that he said to me with a smile, and the sparkle in his eyes at that time was, to say the least, rather mischievous. My reactions to these words were rather tragic. Perhaps he created the situation to hammer into me the insignificance of the phenomenon called Death. Looking into my brimful eyes, he regretted: "So, this is the Vedanta that you had studied from me. What is strange in death? Death is only one of the experiences which the Atman illumines." I had no words to say, no thoughts to think, no feelings to entertain. Perhaps, gauging my thoughts, he continued "Supposing there was an old man who had come to you. He, seeing that you are engaged with others, was so considerate that he had, patiently waited the whole day in the veranda. Till late in the evening you are buried in your work and the old man waits on with all patience. Would you then close the doors on his face because you are tired? Or would you not then with all apologies invite the old man in and entertain him? Similarly, an old man was waiting to meet me for the last 68 years, and seeing me engaged with other preoccupations, he did not lose his patience and waited on in his instinctive goodness, all these years. Now that I am no more so busy, he is trying to come forward to meet me. Should I turn him down? Poor Death has been waiting from the moment I was born. Now that all my other engagements are over, he is trying to come and meet me. I am anxiously waiting to meet him and give him the interview.

During my last visit in early December 1956, I broke down suddenly and burst out. He saw the tears and softly said "Chinmaya! It is easy to learn Vedanta, easier to preach Vedanta, hard indeed to live the knowledge. When we are born death is born with us. He gave me so long a chance to live and experience. Now He, who was waiting so long, is coming to meet me. You say I must now run to escape Him? How mean? Here how quietly I lived; now cannot! quietly die, hearing the Eternal Music of my Mother Ganga. Don't weep. You go and continue the work...come....!"

I returned to my Yagnasala. While I was holding a session in Palghat came the news. The manifested Light Divine was reabsorbed into the Transcendental Infinitude. In 1957 January, on the full-moon day the Great Master chose to discard his mortal vesture.

"Narayanayeti Samarpyamai"

"Like oil in the sesame seed, butter in the milk, foam and waves in the water, the supreme Self pervades everything movable and immovable." - Swami Tapovan Maharaj



The Advent of Bhagavad Gita

Manikantan

This is the anniversary day commemorating the day that Srimad Bhagavad Gita was spoken by Lord Sri Krishna to His dearmost devotee Arjuna at the place now known as Jyotisar Tirtha amid the waring families of the Kurus and the Pandavas at Kurukshetra. If one wishes one can still go and visit that place and see the monument erected there with Krishna as Parthasarati (the chariot driver) and Arjuna the warrior on their chariot. It is claimed by the ashram who maintain the shrine that the tree that is next to Them is a continuum growth of the original tree witness that was there at the actual day of speaking.

Traditionally devotees come to Kurukshetra (Dharmakshetra) and recite Bhagavad Gita from early morning until the next morning, perform arati to Bhagavad Gita and to Krishna and Arjuna upon the chariot, offer lamps 'deep daan' at Brahma Sarovar, shloka recitals, shobha yatras and seminars on the significance of the Gita today.

Devotees who cannot get to Jyotisar Tirtha remember the blessed event by reciting Bhagavad Gita, performing Bhagavad Gita ahuti of each verse or selected chapters into the sacred fire, and discussing the subject matter of Bhagavad Gita in the association of devotees. Distribution of Bhagavad Gitas' on this day is also a very auspicious activity to perform.

Remembering the Scene:

The Pandavas army took the western side of the battlefield of Kurukshetra. They were facing the east. Their army was stationed near a lake. A white royal umbrella was seen in the Kauravas army. The soldiers started warning up at the thought of the battle ahead. Blowing of conches raised a great tumult and beating of drums and many other instruments were sounded to announce the readiness for the war. Excitement was building up.

The warriors of both the sides met and settled the rules of the war. Only equals will fight in personal duels. Those who surrender, their lives will be spared, No charioteer, animal, or servants who were not soldiers were to be attacked. These and some other rules that were usual in a Dharma-Yuddha or a righteous war

were finalised and both the sides agreed to abide by them.

On the eve of the war, sage Vyasa visited the palace of Dhritarastra, who was his son, now the terrible days are in store. All your sons and the kings will be killed soon. This is settled by fate. It is ordained so, do not be sorry. I shall grant you your eyesight so that you may witness the war. Dhritarastra was shaken by the stark words of the sage. He said, 'My lord, I have been blind all my life. I do not want to see my sons dying in the battlefield. If someone can give me an account of the war as it unfolds, I shall be happy. Vyasa said, Sanjaya would get the power to see everything that happens in the war. He will be able to see during the day as well as in the night. He shall be even able to know the thoughts of the persons engaged in the war. He shall not be tired or exhausted. The omens are all against the Kauravas." Saying this the great sage departed. (After this the entire account of the war is as related by Sanjaya to the blind king Dhritarastra)

Duryodhana was busy arranging his troops in a battle array. He told Dussashan, 'take care to protect our grandsire, Bhishma. All the chariots and warriors should be placed in such a position to Bhishma. He alone is capable of destroying the entire army of the Pandavas led by Dhristadhyumna. We should pay special attentions to kill Shikhandi. He could be a source of danger to Bhishma.

Then (one Akshauhini of Army comprises of 21870 chariots, 21870 elephants, 65610 horses and 109350 men.) akshauhini of the Kauravas army was arranged in Vyuha (battle array) and one akshauhini was under the direct control of Bhishma. Bhishma chariot was white-silver coloured, it was driven by white horses and his flag was golden, bearing his personal insignia. The Sun was rising in a golden dawn. Bhishma spoke to his soldiers, "Today is a very auspicious day. The gates of heavens are open to all the Kshatriyas who will be fortunate to die in the battle. It is not beckoning of a Kshatriya to die in bed or of sickness. Battlefield is the only glorious place to die. Without thinking about tomorrow do your best to win the war. Karna was the only warrior who had not joined the war. Bhishma chief body guard was Ashwathama, who was supported by seven more warriors. Salya and Bhurishrava were among them. Duryodhana's banner was proudly fixed a top his chariot.

Looking at the vast army of the Kauravas, Yudhisthira said to Arjuna. Their army is so huge. They have eleven akshauhini against them we have only seven. How best can be arrange our army in battle formation. Bhishma is quite formidable. Arjuna said, that he would arrange the army in a 'Vyuha' named 'Vajra'. This was the favourite arrangement of lord Indra. Dhristadhyumna was in the centre of the army. Bhima, Yudhisthira, protected him and Arjuna supported Shikhandi. The most prominent banner in the Pandava side was that of Arjuna, having lord Hanumana himself on it, driven by Krishna, having white horses. All those who knew the reality, saluted Krishna. Krishna said to Arjuna, 'See the army of the Kauravas, led by your old grandsire. The lion among the Kaurava heroes, is your first victim.

This is the anniversary day commemorating the day that Srimad Bhagavad Gita was spoken by Lord Sri Krishna to His dearest devotee Arjuna at the place now known as Jyotisar Tirtha amid the warring families of the Kurus and the Pandavas at Kurukshetra. If one wishes one can still go and visit that place and see the monument erected there with Krishna as Parthasarathi (the chariot driver) and Arjuna the warrior on their chariot. It is claimed by the ashram who maintain the shrine that the tree that is next to Them is a continuum growth of the original tree witness that was there at the actual day of speaking.

Traditionally devotees come to Kurukshetra (Dharmakshetra) and recite Bhagavad Gita from early morning until the next morning, perform arati to Bhagavad Gita and to Krishna and Arjuna upon the chariot, offer lamps 'deep daan' at Brahma Sarovar, shloka recitals, shobha yatra and seminars on the significance of the Gita today.

Devotees who cannot get to Jyotisar Tirtha remember the blessed event by reciting Bhagavad Gita,

performing Bhagavad Gita ahuti of each verse or selected chapters into the sacred fire, and discussing the subject matter of Bhagavad Gita in the association of devotees. Distribution of Bhagavad Gitas' on this day is also a very auspicious activity to perform.

What is the Bhagavad Gita?

The Bhagavad Gita(BG) was spoken by Sri Krishna to His friend and disciple, Arjuna at the beginning of the epic war, Mahabharata. BG provides the concise conclusion of the millions of verses in all the Vedic scriptures. In just eighteen chapters containing seven hundred verse, Sri Krishna answers all questions about the duty of the living entity. In glorifying the BG, Lord Shiva says in the Gita Mahatmya (Padma Purana) that it is sufficient to lead one to liberation.

How should one read the BG?

The BG should be studied in the same mood as it was heard by Arjuna. Sri Krishna declares that He is revealing this most confidential knowledge to Arjuna because he is not envious and He is a friend. So one must read and understand the BG in the mood of at least theoretically accepting the position of Krishna as God. This knowledge is never revealed to one who reads it in a challenging and speculative mood.

Owing to the universal message in the BG, many people take to it instinctively. Unfortunately its importance has also given rise to many people speculating and misinterpreting it. In order to protect the trusting people from this kind of cheating, Sri Krishna stresses the importance of Paramapara (disciplic succession) and Guru (spiritual master) in receiving the knowledge of the BG.

Who should read the BG?

The BG is often referred to as the "Handbook for humanity". Never in the BG has Sri Krishna restricted the scope of the BG to Hindus or Indians. It is completely non-denominational, meant for any one inquiring about his reason for existence. Indeed many people following Christianity or Islam get a much better perspective of their own religion after reading the BG and are able to follow their religions with greater conviction.

What is Purpose of the BG?

The BG was spoken to guide the conditioned soul on the path of the spiritual advancement. It is presented as principle and details. The dominating principle of the BG is to develop God consciousness. In the details, Sri Krishna explains three primary ways of doing this and then further expands on these paths. He then relates them to each other and brings forth the single most effective path for returning back to God

What are the three paths?

These paths are explained as yoga. The Sanskrit word "yoga" means connecting to the absolute, and it is in this context that the word yoga is used in the BG.

The three paths given by Sri Krishna are Karma yoga, Jnana yoga and Bhakti yoga. The first six chapters primarily discuss Karma yoga, liberation by performing prescribed activities. The last six chapters primarily talk about Jnana yoga, liberation by worshipping the Lord through one's intelligence. Ensnared between these two "protective" covers, like a pearl in the oyster, in the middle six chapters, Krishna reveals the most confidential of all knowledge, Bhakti yoga, the path of pure, unalloyed devotional service. He declares this to be the highest, the easiest and the fastest path to Him, and for one who is fortunate to embark on it, the binding illusions of Maya are dispelled in no time.

What is Karma yoga?

A person situated in Karma yoga executes one's prescribed duties. These duties are as prescribed by the Varnashrama system created By Krishna through the Vedas. According to one's ability and inclination, a person may acquire a particular varna. He may become a Brahman (teacher, guide), Kshatriya

(administrator, warrior), Vaishya (merchant, farmer) or Sudra (worker). According to his situation he lives in one of the four ashrams: Brahamacari (student), Grahastha (married), Vanaprastha (retired) and Sannyasa (detached). The eight fold Varnashram system is created to allow one to be aware of his prescribed duties and execute them properly. It is important to note here is that the BG stresses that a varna is acquired by one's ability and inclination, never by birth. So in the BG, there is no support of the "caste-system" prevalent in India. The Varnashram system appears naturally in all societies over the world.

Performing prescribed duties will earn a person much pious credit, but it will also continue to bind him to the material world. So Karma can be "sakarma" (done in anticipation of enjoying its fruits) or "nishkarma" (detached from the results). In both cases a person is attached to performing the activity. However, when a person performs activities only for the pleasure of the Lord, he has reached the stage of Bhakti. For instance Sadhna (japa, arati, kirtan) are activities performed with no material motives, simply to glorify or remember the Lord. Thus Karma yoga can be used to elevate one self to the position of Bhakti yoga by first performing prescribed activities, then renouncing the fruits of the activities to Krishna and finally by renouncing the activity in itself to Krishna.

What is Bhakti yoga?

The path of devotion is described as the most confidential path back to Godhead. It is described as the "elevator" approach to Krishna as opposed to all the other "staircase" paths. The essence of the Bhakti yoga is summarized by Sri Krishna in Chapter 9, Verse 34, as follows: "Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me and worship Me. Being completely absorbed in Me, surely you will come to Me."

This verse, often considered to be the summary verse of the entire BG, contains the essence of the existence of a spirit soul. In the material world, trapped in the illusory sense of identifying with the body and its extensions, a spirit soul remains forever bewildered by the duality of existence. However by simply surrendering to Krishna, understanding Him to be the original, primeval cause of all causes and thus worshipping Him without any desires of material benefit, one can easily go back to Him.

Bhakti yoga does not mean inactivity. Indeed a bhakta is most active, for he sees all his activities now in relation to the Supreme. But he is detached from the activity and the fruits of the activity, neither happy in success nor distressed in failure, understanding that all this is ultimately for Krishna and coming from Him only.

What is Jnana yoga?

In the Jnana section Krishna elaborates about the five factors of existence: Isavara (God), Jivatma (Soul), Kala (Time), Karma (actions) and Prakriti (Nature). He explains that while Kala, Prakriti, Jiva and Isavara are eternal, Karma is not. As long as one is involved in fruitive activities, the cycle of Karma, performed in one of the three modes of material Nature (goodness, passion, ignorance) is binding. For every action, good or bad, there is a reaction. This cycle can only be broken by performing devotional service, since that does not have any reactions, good or bad. In this stage the person transcends the material plane of existence and enters into the spiritual realm.

When Krishna explains the path of spiritual advancement by knowledge, Arjuna gets confused between the Karma (action) and Jnana (inaction). Krishna explains that one must strive for activities performed in knowledge of Him, which will ultimately lead to Bhakti. Philosophy without faith is speculation, and faith without philosophy is rituals. The two must complement each other. Thus, Krishna once again stresses that the ultimate goal of all transcendentalists is Him. They may reach Him directly by Bhakti or first reach Bhakti through Karma or Jnana.

Why has Krishna given alternatives?

A confusing aspect of the BG is the fact that while acknowledging the superiority of Bhakti yoga, Krishna spends considerable time talking about Jnana and Karma yoga. He even speaks briefly about the eight fold astanga yoga process followed by the mystics. For many people this is very confusing if not apparently contradictory.

In reality, Krishna is offering some thing for every one according to their levels of advancement and inclination. As God, He does not interfere with the free will of a living entity. But as the most compassionate well wisher He wants every one to leave this material world of misery and return to the original spiritual abode.

So, for a person attracted to action, there is Karma yoga. For the intellectual there is Jnana yoga. For the mystic there is astanga yoga. The BG meets the person at the level they are in and gradually elevates them to the platform where they become qualified to execute Bhakti yoga, pure devotional service. A very few fortunate souls, by the causeless mercy of Krishna and His devotees, are able to take directly to Bhakti, and for them the way back to Godhead is quick and easy.

Conclusion

We hope that these points address your interests and motivate you to read the Bhagavad Gita As It Is.

Holy Devaprayag



Devprayag is the point where the Bhagirathi River and the Alaknanda River join to form the Ganges River.

It is one of the five sacred confluences in the hills and is an important place of pilgrimage for us.

Member News- Group News



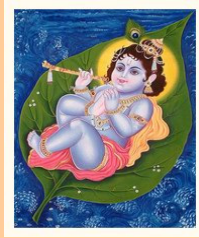
Our new member Gayathri!



Cute "Gayathri" with parents Anjeli & Vinod requesting your blessings.



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.