

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूः मा ते संगोऽस्त्वकर्मणि ॥
(२-४७)



നവനീതം

NAVANEETHAM

൧൩ 1185 / DECEMBER 2009

Monthly Newsletter of Guruvayoor Devotees Forum

Om Namo Bhagavathe Vasudevaya!



കൃഷ്ണാ ഗുരുവായൂരപ്പാ!

Submitted at the lotus feet of Shree Guruvayoorappan

December 16th



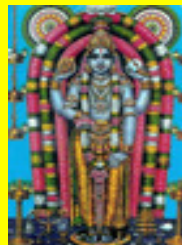
Kuchela Dinam



December 26th



Mandala vilakku



**Guruvayur
Kalabhattacham**

January 14th



Makara vilakku



Thai Pongal



Hare Rama Hare Krishna !

Editorial – End of 2009, time for reflection and retrospection.

Dear GuruDevs,

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

First let me Pranam and thank each one of your dedication, guidance and your volunteering, support, help, and affection that made everything possible for our extended family – the Guruvayur group. Our prayers and thanksgiving goes to each of you and your family.

As a group, we had a good year as we continue to be active and meaningful. Our group continue to grow as a family and becoming closer to each others in this divine satsung. We have successfully completed many wonderful projects with Krishna's blessings. We had many excellent discussions, group prayers, touching personal stories, scholarly articles, beautiful audio and videos, and some real life satsungs and valuable advices from our learned members .

We have 1500 members in our group now and we are growing at a steady pace. Apart from our current sub groups, we are in the process of creating a group against the ill treatment of animals and another to help the poor and needy as a charitable seva forum.

We completed a Devi Laksharchana during Navarathri and started an Ayyappa Swami Laksharchana during this Mandalam. We also started our second Koti Naama Japam with multiple requests from our members and it is proceeding very well with your naama japams and kind help from many volunteer moderators. Thank you moderators!

With the blessing of Gurupavanapuersan we continued publishing Navaneetham magazine and our readership has gone high. We have many more authors and have become very much addicted to the stories and poems of our great authors. Thank you writers for your excellent articles, poems, stories etc. Though we do not express it all the time, you have become an integral part of our reading and life.

We have many more Krishna related audio/video in our “Krishna library” blog as well as on the www.guruvayoor.com wen site.

Second batch of Sarojaji's Sanskrit classes are on and many of our members are learning Sanskrit.. We Thank Dr. Sarojaji for all her hard work and dedicated seva!

Shri AP Sukumarji of Canada has done it again– this time he has gifted us both Vishnu an Lalita Sahasranamam audios, and Bahagavad Gita in his melodious voice. We are blessed to have it all on our guruvayoor.com web site. We thank and congratulate Sukumarji for his accomplishment and his hard work and dedication.

Special thanks Chandraji, Veenaji and Geethaji for their excellent support with Koti Naama Japam and the group moderation. Also thanking Anilji for his support as a backup for Naama Japam moderation. We have some more volunteers offered help. Thank you.

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.

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.

Member of the month.

Navaneetham Member of the month is our scholarly elder **Shri. Dr. B G Y Sastry**

Please see the profile of our Shri Sastry-ji at the end of Navaneetham. Since our dear KVG introduced him to our group, Sastry-ji has been very active and guiding us along with other elders by answering our spiritual questions and explaining us the details of bhakthi yoga.

We are very fortunate have a scholar and great devotee like Shri Sastry-ji in our group and my humble Pranam and gratitude to Shri Sastryji .

Praying to Guruvayoorappan for him and his family's Ayurarogyasoukhyam!!

May God Bless you always.

– Sunil Menon

Wish you & your family a very Happy New Year filled with **AYURAROGYASOUKHYAM – long life, good health, prosperity, peace and happiness!**

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



Om Namō Narayanya: Swamiye Saranam Ayyappa: Om Namō Narayanya:

Beautiful picture of Lord Guruvayoorappan taken during the Narayaneeya Parayanam at the Krishna Temple in Darsait, Muscat on November 28th 2009.



Pravin Balan

This year also the Muscat team conducted the Narayaneeyam parayanam on the blessed Guruvayoor Ekadasi day. The previous day they had the Annual Ayyappa poja and the Nirmalya Darshanam was on 28th early morning. The parayanam was started immediately after the Nirmalya darshanam at 7.30 and got completed by 1.40pm. The parayanam was well attended as it was a holiday in Muscat due to Eid. Like last year, the function was mainly conducted by Tamil devotees. The reciting pattern this time was a bit different, there were two teams and one team will recite the first sloka and the second team will take up the second. The program was followed by a simple Lunch; the organisers had made special provision for fasting Kerala devotees to have the appropriate Ekadasi food. We are indeed blessed to have such a good team in Muscat with lot of energy and enthusiasm, may Guruvayoorappan shower his choicest blessing of Ayur Aroghya Soukhyam on all those who were involved in this great Seva plus all those who attended this function.

തിരു അമൃതെത്ത്



(An imagination of Ma Yasodha's struggle to feed Kannan.)

Ottur Unni Namboodirippad

(Collected and submitted by Jayashree Menon, Bangalore)

വെയിലു കൊണ്ടു നിൻ പൂവുടലയോ !
താളുപോലെ തളർന്നുപോയ് ;
മണ്ണിലോടിക്കളിച്ചതുമതി
കണ്ണനണ്ണി മാമുണ്ണണേ !

മങ്ങിപ്പോയ വിശപ്പാൽ നിൻ മുഖം
കിങ്ങിണി കിഴിഞ്ഞിപ്പോ;
നിൻ അമ്മക്കിതു കാണാൻ വയ്യല്ലോ!
കണ്ണനണ്ണി മാമുണ്ണണേ !

വറുത്ത ഉപ്പേരിയും കാളനും ചോറും
കട്ട തയിരും ചമ്മന്തിയും
വെണ്ണ നെയ്യും വിളംബിട്ട് ഉണ്ടിതാ!
കണ്ണനണ്ണി മാമുണ്ണണേ !

ഉപ്പുമാമ്പഴം രാമയൻകരി
ഉപ്പിലിട്ടത് പപ്പടം
എന്നിതെല്ലാം വിളംബിട്ട് ഉണ്ടിതാ!
കണ്ണനണ്ണി മാമുണ്ണണേ !

നിന്നുടെ പൊന്നിൻ
കിണ്ണത്തിൻ ചുറ്റും
ധന്യരാം ഗോപ ബാലന്മാർ
കിണ്ണവും വെച്ചു കാത്തിരിക്കുന്നു
കണ്ണനണ്ണി മാമുണ്ണണേ !

കൊമ്പും ചുരലും
കക്ഷത്തിൽ വെക്കാം
പമ്പരം വെക്കാം അങ്ങ്ഗത്തിൽ

അന്യന്മാരാരും വന്നെടുക്കില്ല
കണ്ണനണ്ണി മാമുണ്ണണേ !

തൃഷ്ണയോടെ വരുന്ന ശങ്കരൻ
വിഷ്ണു നിർമാല്യം ഉണ്ണാനും
പുണ്യം നേടാനും കൈവേപ്പത്തിൽ
കണ്ണനണ്ണി മാമുണ്ണണേ !

ലാക്കു നോക്കുന്നു, നീ ഉണ്ടു കിണ്ണം
നക്കി തോർത്തി നണക്കുവാൻ
വിണ്ണവർ ബിഡലാൻഗം പൂണ്ടവർ
കണ്ണനണ്ണി മാമുണ്ണണേ !

വെണ്ണ, പാൽ, പഞ്ചസാര പായസം
എന്നിവയെല്ലാം ധാരാളം
ഉണ്ണുകിൽ വെളുത്തീടും നിന്നടൽ
കണ്ണനണ്ണി മാമുണ്ണണേ !

കട്ടതയിരും പരിപ്പും വെണ്ണയും
ചട്ടവും കൂട്ടി ഉണ്ണാത്താൽ
ചൂർണ്ണ കുന്തളം നീളം വെക്കില്ല
കണ്ണനണ്ണി മാമുണ്ണണേ !

ആരു കൊണ്ടുപോയ് കാക്ക കൊണ്ടു
പോയ്

പൂച്ച കൊണ്ടു പോയ് ചോർഎല്ലാം
കിണ്ണത്തിൽ ഒന്നുമില്ലതാവർത്തായ്
കണ്ണനണ്ണി മാമുണ്ണണേ !

കണ്ണനുള്ള കത്തു് - തീർത്ഥയാത്ര 3

വേണുവായ് മാറുമോ ഞാൻ?

സാവിത്രി പുറം

പ്രിയം നിറഞ്ഞ കണ്ണാ,

തൂണാവർത്തപ്പാറ കണ്ടുകഴിഞ്ഞപ്പോഴേക്കും കോകിലത്തിനും എനിക്ക് ദാഹം തോന്നി. വെള്ളം കുടിക്കാൻ അകത്തു കയറി. വെള്ളവുമെടുത്തു് കണ്ണന്റെ മുരളി സൂക്ഷിച്ചു വെച്ചിരുന്ന മുറിയുടെ മുൻപിൽ ഇരുന്നു. ആ മുരളിയെ നോക്കി ഞാൻ മനോരാജ്യത്തിലേക്കു കുളിയിട്ടു താണു. അപ്പോൾ നാലു വരികൾ മനസ്സിൽ തെളിഞ്ഞുവന്നു. വരികൾ മുരളിയെപ്പറ്റിയും കണ്ണനെപ്പറ്റിയും ആയതിനാൽ ഞാൻ കോകിലത്തിനോടു ചോദിച്ചു: “കോകിലം, ഞാനൊരു പൊട്ടക്കവിത ചൊല്ലി കോകിലത്തിനെ വധിക്കട്ടെ? കണ്ണനെപ്പറ്റിയായതുകൊണ്ടാണ് ഞോട്ടോ ഞാനിതിനു മുതിരുന്നതു്”

കോകിലം പറഞ്ഞു: “കണ്ണനെ സംബന്ധിച്ചതെല്ലാം എനിക്ക് കർണ്ണാമൃതമാണ്. അതിനാൽ ചൊല്ലിക്കൊളു. ഒട്ടും മടിക്കേണ്ട.”

പിന്നെ മറ്റൊന്നും ഞാൻ ചിന്തിച്ചില്ല. മനോരമത്തിൽ മുരളീമനോഹരനെ ഇരുത്തി അപസ്വരത്തികവോടെ എന്റെ ജൽപ്പനം കമ്മിയടിയുടെ രീതിയിൽ തുടങ്ങി.

രായ ചോദിച്ചു കൃഷ്ണാനിന്നനുരാഗം കൂടുതൽ ഓടക്കഴലിനോടോ? സാപീപുസൗഖ്യത്താൽ നിന്നധരങ്ങളിൽ സായുജ്യമാർന്നു മുരളി നിൽപ്പു

എന്തുകൊണ്ടെന്നെ നീ ദൂരെ അകറ്റുന്നു? എന്തൊരു തെറ്റു ഞാൻ ചെയ്തു കണ്ണാ പുഞ്ചിരിതൂകിയും വേണുവിലുതിയും പഞ്ചാമൃതഭാഷ്യം തുകീ കണ്ണൻ



രായേ രഹസ്യമായ് ഞാനിന്നു ചൊല്ലീടാം
രാഗപ്പൊരുളെൻ മുരളിയുമായ്
ഉള്ളിന്റെയുള്ളും തുടച്ചു വിശുദ്ധനായ്
ഉള്ളത്തെ പൊള്ളയായ് മാറ്റി വേണം

ഞാനെന്ന ഭാവം വലിച്ചു കളഞ്ഞവൻ
ജ്ഞാനിപോലെല്ലാം സമർപ്പിച്ചെന്നിൽ
നിസ്വാർത്ഥ സ്നേഹത്തിൻ ശരണാഗതി കണ്ടു
നിസ്സീമ സ്നേഹത്താൽ പുൽകീ ഞാനും

ആരുവരുനെന്നു സമീപം മുരളിപോൽ
ആനന്ദ പൂർവ്വം ഞാൻ സ്വീകരിക്കും
ശുദ്ധശരീര നവദാരു വേണവിൽ
ശുദ്ധരാഗങ്ങൾ ഞാൻ മീട്ടും രായേ!



ഞാനെന്ന ഭാവം തൃജിച്ചു വരിക നീ
ഞാനെന്റെ വേണവായ് നിന്നെ മാറ്റാം
കണ്ണീരാൽ ശുദ്ധമാം വേണവായ് തീർന്നവൾ
കണ്ണാധരത്തിൽ കുഴഞ്ഞു വീണു.

തൂകുന്നു രാഗങ്ങൾ കണ്ണനീ വേണവിൽ
തൂല്യമായ് മറ്റോരു രാഗമുണ്ടോ?
തമ്പടിച്ചുനിന്നു ദേവഗന്ധർവ്വന്മാർ
തംബുരു മീട്ടാൻ മറന്നു മുനി

കണ്ണന്റെ വേണവായ് ഞാനെന്നു മാറുമോ?
എണ്ണിയാൽ തീരാത്ത ജന്മം വേണോ?
കണ്ണാ പൊഴിയു നീ കാരുണ്യമെന്നിലും
കണ്ണീരാൽ പാദം നനച്ചീടട്ടെ!

സ്നേഹപൂർവ്വം, ആദരപൂർവ്വം, നമസ്കാരപൂർവ്വം,
ഭക്തിപൂർവ്വം, സാവിത്രി

Who is supreme in this Universe?

Dr. B G Y Sastry

Sage Narada asked the above question to all Devatas and Dikpalakas. All of them told that Devendra is great. Then he approached Devendra, who said that Bruhaspathi, who is responsible for conquering rakshasas and on whose help, he is ruling Devaloka is great. Then Narada went to Bruhaspathi and questioned.

Bruhaspathi said "O, Narada! Lord Brahma the creator is superior. Who is greater than Him?" Then Narada approached Brahma. Brahma said "My dear son! Who is greater than Srimannarayana, the protector of the entire Universe? None can beat His energy. HE is superior without any doubt"

Narada felt happy on Brahma's words, reached Vaikunta, bowed down to Srimannarayana's feet and probed the question. Sri Maha Vishnu smiled and said "Narada! No doubt, I am the ruler of the Devathas and the entire Universe. But Lord Siva who has neither beginning nor end as 'Jyothirlinga' is my ruler. There is no doubt in it. Even Adishesha cannot explain His energy. Goddess Saraswathi cannot also tell his energy. Lord Maheswara is more energetic without any doubt. I also pray Him".

Narada then went to Lord Siva and sought clarification. Maheswara said "Narada! I always agree with Srimannarayana. But, I am always at the disposal of Bhaktas. My Bhaktas are greater than me. I enjoy in serving them". Then Narada questioned Lord Siva "O Lord! Who is superior in your Bhaktas?" Maheswara said "Narada, whom I can specify? They are in all Yugas. They are getting my services and in the end they are assimilating in me. If you want specifically, I can mention Markandeya".



Immediately Narada went to Maharshi Markandeya, conveyed Lord Sankara's message and asked about the superiority. Markandeya clarified "O Devarshi! Lord Sankara is always at the disposal of Bhaktas. There is no doubt. But Bhakti is superior to Bhakta. As Rama's name is greater than Rama, Bhakti is also same. Without Bhakti the human is nothing but corpse". So I always realise that BHAKTI is superior. Narada satisfied.

Who's Bhakti is great, they are superior. Bhakti is superior to them. That is why; one can make the life precious with Bhakti (Devotion), Jnana (Wisdom) and Vairaagya (Detachment), even though they are unable to read Vedas and Puranas. By developing devotional Bhakti, anyone can reach the place at the feet of Paramatma. Bhakti is the expression of love and adoration centered upon the Supreme Person rather than the Supreme Abstraction. As such nothing is superior to **BHAKTI**.



Gitacharya and The Gopijanavallabha

(by S.N.Sastri)

It is said in Srimad Bhagavatam that the Lord, in His incarnation as Sri Krishna, graced the earth for 125 years (Bh. XI. 6.25). During this period Krishna took on many different roles, as Gopijanavallabha or the darling of the Gopis, as the slayer of many Asuras, as the messenger of the Pandavas to the Kauravas, as Arjuna's charioteer and as the Gitacharya, the exponent of the essence of the upanishads in the form of the Bhagavadgita. The most enchanting and significant of all these roles are those of the Gitacharya and the Gopijanavallabha. According to Swami Vivekananda, the Gopijanavallabha is even greater than the Gitacharya, because it is in that role that His infinite compassion and love are manifested to the fullest extent.

The word 'gopijana' should not be understood as encompassing only the female inhabitants of Gokula. Every sincere devotee who surrenders himself or herself totally to the Lord is included in the term 'gopijana'. Swami Vivekananda says: "Gopileela is the acme of the religion of love, in which individuality vanishes and there is communion. It is in this leela that Sri Krishna shows what He teaches in the Bhagavadgita-- "Give up everything for Me. Go and take shelter under Brindavanleela to understand Bhakti". Krishna, as the Gopijanavallabha, demonstrates to us by His own example and that of the gopis how we can actually translate into practice the teachings of the Gita.

Krishna's relationship with the gopis is very much misunderstood and consequently misinterpreted. To quote Swami Vivekananda again: "There are not wanting fools, even in the midst of us, who cannot understand the marvellous significance of that most marvellous of all episodes. These are, let me repeat, impure fools, even born of our blood, who try to shrink from that as if from something impure. To them I have only one thing to say, 'First make yourselves pure'; and you must remember that he who tells the history of the love of the gopis is one who was born pure, the eternally pure Suka, the son of Vyasa. So long as there is selfishness in the heart, so long is love of God impossible. Ay, forget first the love for gold and name and fame and for this little temporary world of ours. Then, only then, you will understand the love of the gopis, too holy to be attempted without giving up everything, too sacred to be understood until the soul has become perfectly pure. People with ideas of sex and money, and of fame, bubbling up every minute in the heart, daring to criticize and understand the love of the gopis! This is the very essence of the Krishna incarnation". (Sages of India).

The central teaching of the Gita is that we should give up our ego and perform all actions as an offering to the Lord, without any attachment to the fruit thereof. This is what was practised by the gopikas. Sri Narayana

Bhattatiri says in Srimannarayaniyam, a condensed version of Srimad Bhagavatam:-- "While performing their household chores, the gopikas used to sing songs about Thee; all conversation among themselves was only about Thee; even in dream they would talk only about Thee. Almost all their actions were imitations of Thine. Seeing everything there thus identified with Thee, Uddhava was absolutely wonder-struck" (Srimannarayaniyam 76.8).

The gopikas had completely effaced their individuality and had identified themselves with Krishna. The butter which they lovingly offered to Krishna represents their heart. Butter is white and soft. Whiteness stands for purity. The implication of the offering of butter is that the gopikas surrendered their hearts, which were absolutely pure and soft, always melting in love for Krishna, to Krishna Himself. Sri Sankara says in Sivanandalahari that the only offering we can make to the supreme, omniscient, omnipotent, omnipresent Lord is our hearts:--"Thou holdest the golden mountain (Meru) in Thy hand (as a bow); Kubera, the Lord of wealth, is ever by Thy side; the wish-yielding tree, Kalpakavriksha, the Kamadhenu and the gem which fulfils all desires, Chintamani, are all in Thy abode; the moon has its abode on Thy head; all auspiciousness abides at Thy feet. When this is so, what object of value can I offer unto Thee! Therefore, O Lord, let my mind be Thine (as that is the only thing I can dedicate to Thee)" (Sivanandalahari, 27).

The great sage Narada extols the devotion of the gopikas in the Narada Bhakti sutras. Narada defines Bhakti as 'supreme love of God'. Love of God becomes supreme only when (1) it is totally free from any selfish desire, (2) there is no place whatsoever for any love of a worldly nature in the mind, and (3) the devotee completely forgets himself or herself and sees only the object of his love, God, everywhere. All these are found in the love of the gopikas for Krishna. Narada says further in sutras 19 to 24:--

Sutra 19:-- "The essential characteristics of Bhakti are the dedication of all activities to God and the feeling of extreme anguish if He is ever forgotten". Dedication of all actions to God, which is known as Karmayoga in the Gita, is thus an essential ingredient of Bhakti according to Narada. This, again, is what the gopikas were doing. Apart from representing their heart, butter has another significance too. It is the final product of all the labours of the gopikas. They milk their cows, turn the milk into curd, churn the curd and get butter. This butter, which is the essence of milk and which is the final product, is offered by them to Krishna. The anguish which the gopikas feel when they are separated from Krishna even for a very short period finds expression in the beautiful 'Gopikagitam' in chapter 31 of Skandha X of Srimad Bhagavatam.

Sutra 20:--Examples of such perfect Bhakti do exist.

Sutra 21:-- Such indeed was the Bhakti of the gopikas of Vraja.

Sutra 22:-- It cannot be said that they were ignorant of the fact that Krishna was the supreme Lord Himself.

It is made very clear in the Gopikagitam in Srimad Bhagavatam that the gopikas knew that Krishna was the supreme Being Himself--"You (Krishna) are not just the son of Yasoda; you are the Indweller of all and the witness of all minds" (Bh.X.31.4).

Sutra 23:-- If they did not have this knowledge, their love would have been nothing more than the base passion of a mistress for her paramour.

Sutra 24:-- In such profane love the mistress is not at all interested in the happiness of her paramour. Such a love is purely selfish. But in the love of the gopikas there was no selfishness at all.

Thus Narada considers the gopikas to be the best exemplars of supreme devotion, or parabhakti.

The gopikas practised Karmayoga by dedicating all their actions to Krishna. They had intense devotion to Krishna. They knew that the same supreme Being indwells all creatures and is the witness of all their actions. Thus we see in the gopikas the synthesis of all the three yogas, which is the essence of the Bhagavadgita.

It is thus clear that what was taught by Krishna in the Gita was actually demonstrated in their lives by the gopikas.



MOHAMUDHGARA-BAJAGOVINDAM OF SANKARA

Dr. Saroja Ramanujam, M.A., Ph.D, Siromani in sanskrit.

kasthvam ko aham kutha aayaathaH

kaa me jananee ko me thaathaH

ithi paribhaavaya sarvam asaaram

viSvam thyakthvaa svapnavichaaram

Who are you and who am I? Who is my mother and who is my father? Thus consider everything as valueless and renounce the world as though it is a dream.

Sankara emphasizes the futility of the life on this earth and says *sarvam asaaram* all that you cherish in this world ,even your close relations like wife and parents are as valueless as in a dream. To think about them is *svapnavichaara* only. The identity like 'you' and 'me' are related to this body only, not to your real self. We have taken numerous lives in which we have had numerous mothers and fathers. Whom will you think as real? Like a dream in which one finds himself with wife and children and waking up he finds that all were unreal, when you wake up from your ignorance and find that you are not the body nor mind nor intellect which were all the creations of avidhya, nescience, the world does not exist for you.

There is a story to illustrate this in Srimadbhagavatham. Chitrakethu , a king, had a son as a result of the blessing of sage Angiras and he was poisoned by the co-wives of the queen out of jealousy. When Chitrakethu was grieving over the loss of his son sage Narada came with Angiras and showed him his son and asked that jeeva whether he would like to return to earth to console his parents. But the jeeva said that he has had so many parents in so many births and whom he should satisfy. Chitrakethu got wise and turned his mind towards the Lord and became a great devotee.

To suffer the ills of samsara, says Sankara is like worrying over the experience of a dream. If one gets married in his dream and loses his wife will he lament about her when he wakes up? Like that the many lives are like dreams because the real truth is only found when one knows his real self.

In the Gita the Lord says,

**avyakthaadheeni bhoothaani vyakthamaDhyaani bhaaratha
avyakthaniDhanaanyeca thathra kaa paridhevanaa (BG.2.28)**

The lives have unknown beginning and unknown end. Only the middle is manifest. So why bother about it? The same idea is expressed in the above sloka of Bajagovindam.

Considering the whole existence of a soul, the present life is like a drop in the ocean. That which is visible is an infinitesimal part of the whole. To quote Bradley, a western philosopher, the present is like an area shown by a spotlight on the river of flowing water which is continuous.

Sankara asks who are you and who am I? Finding that will remove the illusion that this world is real. A man came to Ramana and asked the permission of the sage to enter. Ramana asked him “who are you?” The man replied that he was so and so and Ramana said that was only his name. When he tried to introduce himself mentioning his nationality, profession etc., Ramana kept saying that it was only his country, profession etc. At last the man said “I don’t know who I am and I have come to you to find out just that. And then Ramana told him to enter.

Another similar incident in which a common rustic showed that he was more enlightened than a pundit. He asked the pundit the reason he was studying the sastras and doing meditation etc. The pundit replied that he was doing all that because he want to attain moksha. The rustic said that the pundit cannot attain moksha and said “you can go to moksha only if I go .” The pundit was annoyed that a poor ignorant mans saying this and asked him what did he mean by it. Than the man said , only if “I” goes, you can go.

This is what Sankara implies in his question ‘who are you and who am I’ etc. When one dreams that he was a rich man and enjoyed all the pleasures of wealth and wakes up and finds he is a poor beggar, which was real? His being a rich man or being poor? The dream was real while it lasted and he thinks it is a dream only when he wakes up and thinks that his wakeful state is the reality. Hence it is relative. Similarly when one realizes the self everything else becomes a dream.



Geeta Dhyanam



Veena Nair

॥ Om Namo Narayanaya ॥

Brahmaarpanam brahmahavir brahmaagnau brahmanaa hutam;

Brahmaiva tena gantavyam Brahmakarma samaa-dhinaa ॥ 4.24 ॥

Brahman is the oblation; Brahman is the melted butter (ghee); by Brahman is the oblation poured into the fire of Brahman; Brahman verily shall be reached by him who always sees Brahman in action

Verse 4.24 is a key verse chanted in many homes before partaking of any meal. It explains the attitude of a sage when s/he is performing a sacrifice. The One to whom the offerings are made, the fire in which the offerings are made, the material that make up the offerings, and finally the one who is doing the act of offering – everything is Brahman. Literally taken, it advises that even when one is eating one's daily meal, one should not forget that the food is Brahman, and we are offering the food to the Brahman, and the one who is eating is also the Brahman. Swami Chinmayamandaji says that by having a constant idea in the mind that it is Brahman eating Brahman is to be able to detach oneself from the mere animal enjoyment and to raise ourselves to a state of bliss.

In a deeper sense, the verse says that everything in this world is Brahman. However, this kind of vision is possible only when the 'I' does. The 'I' notion drives the me, mine attitude and as long as this attitude prevails, the world is only a collection of individual entities. The underlying thread running through each and every entity is not visible to the 'I's eye.

Daivam evaa-pare yajnam yoginah paryupaasate;

Brahmaagnaavapare yajnam yajne-naivopajuhwati. ॥ 4.25 ॥

Some Yogis perform sacrifice to the gods alone, while others, the Jnyanis (who have realised the Self) offer the Self as sacrifice by the Self in the fire of Brahman alone.

Two types of yajnas are contrasted here – the sacrifice of the Yogis and the sacrifice of the Knowledgeable ones. In the first the emphasis is on the doing, the offerings made, actions performed, mantras chanted, all efforts made to appease the deities. But Swami Chinmayananda cautions against interpreting this kind of sacrifice simply as an offering made to the sacrificial fire to invoke the grace of a specific deity. The verse

refers to those devotees who move about in the world knowing full well that the world is just the interaction of the sense objects with the sense organs. The sense objects (colors, smells, tastes, sounds etc.) are all offerings made to the Devas or the sense organs (eyes, nose, tongue, ears etc.). The Yogis who are engaged in this kind of sacrifice are action oriented and work and act with the knowledge that all actions undertaken by the sense organs with the respect to the sense objects are simply an offering to Brahman.

In contrast to this type of sacrifice is the Brahma-yajna and the ones engaged in this type of sacrifice know that the ego in essence is nothing but the Brahman, and function in the world released from all sense of dualities.

Shrotraa-deeneendriyaa-nyanye samyam-aagnishu juhwati;

Shabdaadeen vishayaan-anya indriyaagnishu juhwati. || 4.26 ||

Some again offer hearing and other senses as sacrifice in the fire of restraint; others offer sound and various objects of the senses as sacrifice in the fire of the senses.

There are other Yogis who live controlling their senses, some through sense control and some through mind control. In the first instance, the attempt is to control the senses from running riot such as eating only what is needed and not eating more simply because the food is delicious; or holding one's speech and speaking only when necessary and not because one likes to hear the sound of one's own voice! In this case, the sense organs are used only for necessities and not for sense-indulgence. In the second instance, the attempt is to control the mind, and making it non-receptive to the sense organs. **In this case, when the sense-organs are engaged, the sense of 'me' or 'mine' or 'I'ness is not there...there is only the sense of witnessing. The notion that I am the enjoyer is not there, I am detached so that I can see myself eating or listening and thus maintain that sakshi-bhava and remain steadfast in the notion that Brahman is the doer, the enjoyer, I am but an instrument.

Sarvaaneendriya karmaani praanakarmaani chaapare;

Aatmasamyamayogaagnau juhwati jnaanadeepite. || 4.27 ||

Others again sacrifice all the functions of the senses and those of the breath (vital energy or Prana) in the fire of the Yoga of self-restraint kindled by knowledge.

(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

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NEW SERIES**Adi Sankaracharya's Sata Sloki**

*Translated by **Shri S.N.Sastri***

(Submitted by Balagopal Ramakrishnan & Permission from Sastriji – Veena Nair)

Foreword

Srimad Bhagavatpada, an incarnation of Lord Paramesvara, who has conferred blessings on the whole world, has composed works of different kinds. They can be divided into three categories, meant respectively for spiritual aspirants of inferior, medium and superior competence. These are, (1) devotional hymns, (2) independent works, known as Prakarana granthas, and (3) commentaries (Bhashyas) on the Prasthanatraya—the Upanishads, Brahmasutras, and Bhagavadgita. In all these works, a style that would facilitate their understanding by the category of persons for whom they are intended has been adopted by him and the true nature of the Atma and of Isvara has been expounded with great clarity.

The present work, Satasloki, is a pre-eminent one among the Prakarana granthas and is neither very short nor very long. In this work the essence of the Prasthanatraya is summarized in a very lucid manner. It seems to me that the saying 'one becomes learned through Satasloka' is perhaps with reference to this work itself. For, Self-knowledge is indeed what has been definitely described as learning by the Lord in the Gita—"The wise call him learned whose actions have been burnt off by the fire of knowledge" (4.19).

The style of the verses in this work is a little difficult, though very pleasing. All the topics expounded at various places in Vedanta are also found here. In particular, the means by which one can attain liberation easily, which has been stated in the Setu Sama of the Karmakanda of Samaveda, forms the subject-matter of verse 19.

The special feature of the present work in English by Sri S. N. Sastri is that, along with word-by-word meaning, relevant extracts from the Upanishads, the Bhashya, etc., are given, so as to bring out the true import of the verses clearly. To cite some examples; (1) in verse 26 dealing with the nature of Maya, the exposition, supported by reference to the relevant mantra of the Rigveda and extracts from the Mundakopanishad and Gita is very commendable, (2) in verse 42, many references have been given to explain the distinction between Jivanmukti and Videhamukti, (3) in verse 81 the 'Drishti-srishti-vada has been explained lucidly with extracts from Mandukya upanishad, etc., (4) in verse 82, in order to show that the world is similar to a creation by magic, extracts from various texts have been given and the unreality of the world has been conclusively established.

Sri S.N.Sastri has previously translated Narayaniyam, Hastamalakiyam and Anandasagarastava into English and these have been published. These translations are true to the original. Because of the experience so gained, his translation of the present work Satasloki has been very successful in bringing out the true spirit of the original. There is no doubt that seekers who are not particularly proficient in Sanskrit will be greatly benefited by the study of this book.

Dr. R. Krishnamurthi Sastri, Principal, Madras Sanskrit College, Chennai, 27.2.2001

Introduction

Sri Sankara Bhagavatpada has blessed us with a large number of works. These can be grouped under three broad categories. The first category, meant for the intellectually most advanced, comprises his commentaries (Bhashya) on the Upanishads, Brahmasutras and the Bhagavadgita. The second category consists of independent works, known as Prakarana granthas, which expound the gist of the Upanishads in simple language. These vary in length from half a verse to one thousand verses. In the third category fall devotional hymns. There is a wrong impression among some persons that Sri Sankara did not attach importance to devotion to a personal God. This is belied by his own statements in his commentaries, especially on the Gita. For example, in his commentary on the Gita, 2.39, he explains Krishna's words to Arjuna thus-"You will become free from bondage by the attainment of knowledge through God's grace". Again, in 18.65-"Knowing for certain that liberation is the definite result of devotion to God, one should be intent only on surrender to God".

The present work, Satasloki, is one of the Prakarana granthas, like Atmabodha, Vivekachudamani and others. This consists of a hundred and one verses. In the first verse the incomparable glory of the Sadguru who imparts Self-knowledge is described. The last verse ends with a prostration to Vasudeva, the supreme Being, who is the indweller of all bodies. While most of the verses are based on various mantras of the Upanishads, there are some based on mantras in the Karmakanda of the Vedas. Sri Sankara thus points out that the Karmakanda also contains valuable teachings for the spiritual aspirant who strives for realization of the Self. Unlike the Sankhyas who gave importance only to the Jnanakanda and the Purva Mimamsakas who dismissed the Upanishads as mere Arthavada or eulogy, Sankara established in his Bhashyas that both the kandas have validity, though at different stages of the aspirant's spiritual progress. In his Bhashya on Br. Up. 4.4.2 he says-"All the obligatory rites serve as means to liberation through the attainment of Self-knowledge. Hence we see that the ultimate purpose of the two parts of the Vedas, that dealing with rites and that dealing with Self-knowledge, is the same". In many places in the Karma kanda there are clear indications that the ultimate goal of life is liberation(see for example verse 19 in the present work).

The verses in Satasloki bring into sharp focus the main teachings of all the Upanishads. The particular statements in the Upanishads on which the verses are based are pointed out in the notes under the relevant verses. For the advanced students of Vedanta who have already studied the ten main Upanishads this work will serve as an aid to manana or reflection. For those less advanced, this work will be a good guide for understanding the subtleties and nuances of Advaita Vedanta. Some of the verses contain very useful instructions on what qualities one should cultivate in order to attain spiritual progress. Reference may be made here to verses 4,8,9,12 and 19.

It is said that H.H. Jagadguru Chandrasekhara Bharati Swami of Sringeri Mutt instructed His disciple, H.H. Abhinava Vidyatirtha Swami to study verse 12 of Satasloki and to practise what has been taught there. This verse explains how a spiritual aspirant should conduct his life.

A few words about the essential features of Advaita Vedanta will not be out of place here. Dr. T.M.P.Mahadevan says in his book 'Ramana Maharshi and His Philosophy of Existence'-- "We believe that Advaita is not a sectarian doctrine. It is the culmination of all doctrines, the crown of all views. Though other views may imagine themselves to be opposed to Advaita, Advaita is opposed to none. As Gaudapada, a pre-Sankara teacher of Advaita, says, Advaita has no quarrel with any system of philosophy. While the pluralistic world-views may be in conflict with one another, Advaita is not opposed to any of them. It recognizes the measure of truth that there is in each of them; but only, that truth is not the whole. Hostility arises out of partial vision. When the whole truth is realized, there can be no hostility. (Mandukya Karika, III. 17 & 18; IV. 5)".

The core of Advaita is that Brahman is the only reality. 'Reality' is defined as that which does not undergo any change at any time. By this test, Brahman, which is absolutely changeless and eternal, is alone real. The world keeps on changing all the time and so it cannot be considered as real. At the same time, we cannot dismiss it as unreal, because it is actually experienced by us. The example of a rope being mistaken for a snake in dim light is used to explain this. The snake so seen produces the same reaction, such as fear and trembling of the limbs, as a real snake would. It cannot therefore be said to be totally unreal. At the same time, on examination with the help of a lamp it is found that the snake never existed and that the rope alone was there all the time. The snake cannot be described as both real and unreal, because these two contradictory qualities cannot exist in the same substance. It must therefore be said that the snake is neither real nor unreal. Such an object is described as 'mithya'. Just as the snake appears because of ignorance of the fact that there is only a rope, this world appears to exist because of our ignorance of Brahman. Thus the world is also neither real nor unreal; it is also 'mithya'. Just as the snake is superimposed on the rope, the world is superimposed on Brahman. Our ignorance of Brahman is what is called Avidya or Ajnana or Nescience. This ignorance not only covers Brahman, but it projects the world as a reality. The world has no reality apart from Brahman, just as the snake has no reality apart from the rope. When the knowledge of Brahman arises, the world is seen as a mere appearance of Brahman. Another example may be taken to explain this. Ornaments of different sizes and shapes are made out of one gold bar. Their appearance and the use for which they are meant vary, but the fact that they are all really only gold, in spite of the different appearances and uses, cannot be denied. The appearance may change, a bangle may be converted into rings, but the gold always remains as gold. Similarly, on the dawn of the knowledge of Brahman (which is the same as the Self), though the different forms continue to be seen by the Jnani, he sees them all only as appearances of the one Brahman. Thus the perception of difference and the consequences of such perception, such as looking upon some as favourable and others as the opposite, and the consequent efforts to retain or get what is favourable and to get rid of or avoid what is not favourable, come to an end. This is the state of liberation even while living, which is known as Jivanmukti.

The Jiva, or individual, is Brahman alone, but because of identification with the body, mind and senses he looks upon himself as different from Brahman and as a limited being, subject to joys and sorrows caused by external factors. This identification with the body, mind and senses is what is called bondage. In reality the Jiva is the pure Brahman and is different from the body-mind complex. When this truth is realized as an actual experience, the identification with the body-mind complex ceases. This is liberation. Thus liberation is not the attainment of a state which did not exist previously, but only the realization of what one has always been. The illusory snake never existed. What existed even when the snake was seen was only the rope. Similarly, bondage has no real existence at all. Even when we are ignorant of Brahman and think of ourselves as limited by the body, we are really none but the infinite Brahman. Liberation is thus only the removal of the wrong identification with the body, mind and senses. The attainment of the state of liberation-in-life or Jivanmukti is the goal of human life according to the Upanishads.

I have derived great help for the preparation of this commentary from the commentary 'Gurupriya' in Tamil by Brahmasri V.S.V. Guruswamy Sastrigal. I further wish to place on record here my indebtedness to my Gurus, late Brahmasri M.S.Ramaswami Iyer, late Brahmasri Anna Subramania Iyer, Brahmasri Goda Venkateswara Sastry and Brahmasri R. Krishnamurthi Sastry, Principal, Madras Sanskrit College, to all of whom I owe all my knowledge of Vedanta.

I am very grateful to Brahmasri R. Krishnamurthi Sastri for kindly writing a Foreword to this book.

To be continued



നാരായണീയവും നാരായണീയദിനവും

പി. രാഘവൻ, പല്ലാവൂർ

Submitted by Anil Kumar

ലോക പ്രസിദ്ധമായ ഒരു ഉൽകൃഷ്ട കൃതിയാണ് നാരായണീയം. കേരളീയർക്ക് ലഭിച്ച ഒരു വിശിഷ്ട ഗ്രന്ഥമാണല്ലോ നാരായണീയം. അതിന്റെ കർത്താവായ നാരായണ ഭട്ടതിരി കേരളീയർക്ക് പ്രതിഭാ സമ്പന്നനായ ഒരു കവിയാണ്. ശാസ്ത്രത്തിലും സാഹിത്യ നഭോമണ്ഡലത്തിലും കത്തി ജ്വലിച്ച ഒരു പ്രഭാശാലി. ഗുരുവായൂർ ക്ഷേത്രത്തിന്റെ തെക്കേ വാതിൽ മാടത്തിലിരുന്ന് എഴുതി പൂർത്തിയാക്കി സമർപ്പിച്ച 1036 ശ്ലോകങ്ങൾ ഉള്ള ഗ്രന്ഥം ആണ് നാരായണീയം. ഇത് വിവിധ വൃത്ത നിബിഡമാണ്. ഭാഗവതത്തിലെ ദശാവതാര കഥകൾ വർണ്ണിച്ച് വർണ്ണിച്ച് വിഷ്ണു ഭഗവാനെ സാക്ഷാൽ ഗുരുവായൂരപ്പനെ പ്രകീർത്തിക്കുന്ന മനോഹരവും ഭാവനാ സമ്പന്നവും ആണ് ഈ സ്ത്രോത്ര ഗ്രന്ഥം. ഗുരുവായ അച്ചുത പിഷാരോടിയുടെ വാത രോഗം തന്റെ യോഗസിദ്ധികൊണ്ട് ഏറ്റു വാങ്ങി. ആരാണ് ഇങ്ങിനെ ചെയ്യുക. ഇതിൽ നിന്ന് നമുക്ക് ഗുരു ശിഷ്യ ബന്ധത്തിന്റെ മാഹാത്മ്യം മനസ്സിലാക്കാം. അതു മാറി കിട്ടാൻ നേരെ ഗുരുവായൂരിലെത്തി. താൻ വളരെ അധികം ബഹുമാനിക്കുന്ന തുഞ്ചത്തെഴുത്തച്ഛന്റെ അഭിപ്രായം ആരാഞ്ഞു. മത്സ്യം തൊട്ടുകൂട്ടാൻ പറഞ്ഞു. ഉന്നതകല ജാതനായ ഭട്ടതിരിയോട് മീൻ തൊട്ടുകൂട്ടാൻ പറഞ്ഞത് മറ്റുള്ളവർക്ക് മനസ്സിലായില്ല. അവർ പശ്ചാച്ചു. ബുദ്ധിമാനായ ഭട്ടതിരിയ്ക്ക് കാര്യം വ്യക്തമായി. ആ ഉപദേശം മനസ്സാസ്വീകരിച്ചു. മത്സ്യാവതാരം മുതൽ ഒരു പ്രത്യേക രീതിയിൽ കൃതി തയ്യാറാക്കാൻ ഒരുങ്ങി. ഗുരുവിന്റെ അനുഗ്രഹവും, തന്റെ ബുദ്ധി ശക്തിയും, പാടവവും ഉപയോഗിച്ച് ശ്രീ ഗുരുവായൂരപ്പന്റെ അനുഗ്രഹവും വാത്സല്യവും കൂടി ഒത്തു ചേർന്നപ്പോൾ ഭക്തി നിർഭരവും, ആലങ്കാരിക പ്രൗഢിയും, വൃത്ത ശില്പ സൗന്ദര്യവും ഒത്തിണങ്ങിയ ഒരു കൃതി രചിക്കാൻ തുടങ്ങി. അങ്ങനെ കേരളീയർക്ക് കിട്ടിയ മഹത്തായ ഒരു ഗ്രന്ഥമാണ് നാരായണീയം. ആ നാരായണീയത്തെ കേരളീയർ മാത്രമല്ല മറ്റുള്ളവരും ഒരു ഭക്തി ഗ്രന്ഥമായി സ്വീകരിച്ചു. ഭാഗവതത്തിൽ പ്രതിപാദിച്ചിട്ടുള്ള ബ്രഹ്മ തത്വങ്ങളാണ് നാരായണീയത്തിലെ പ്രതിപാദ്യം.

കൊല്ലവർഷം 735 ൽ (A.D. 1539 ൽ) പൊന്നാനിക്കടുത്ത് ചന്ദനക്കാവ് ക്ഷേത്രത്തിനു കിഴക്കു ഭാഗത്ത് മേല്പത്തൂർ ഇല്ലത്ത് മാതൃദത്തൻ ഭട്ടതിരിയുടെ പുത്രനായി ജനിച്ചു. ചെറുപ്പത്തിൽ

ആചാരങ്ങളിലൊന്നും വിശ്വാസമില്ലാതെ അല്പം താന്തോന്നിയായി നടന്നു.

കേരളത്തിലെ ഭക്തി പ്രസ്ഥാന മണ്ഡലത്തിൽ ഉദിച്ചുയർന്ന മഹാതേജസ്സികളായിരുന്നു വിലാമംഗലവും, പുന്താനവും എഴുത്തച്ഛനും. ഭക്തിഭാവം അതിന്റെ പരമമായ കാഷയെ പ്രാപിച്ചത് ഇവരുടെ കൃതികളിലൂടെയാണ്. മനുഷ്യരാശിയെ നന്നാക്കാൻ കാവ്യ കല്പനയെ പ്രചരണോപായിയായി സ്വീകരിച്ച് ഭക്തി പ്രസ്ഥാനം പ്രചരിപ്പിക്കുക എന്നതായിരുന്നു ഇവരുടെ ഉദ്ദേശം.

അധ്യാത്മികം, ആധി ഭൗതികം, ആധി ദൈവികം എന്നീ പീഡകളാണ് മനുഷ്യരെ അലട്ടിക്കൊണ്ടിരിക്കുന്നത്. മുക്തി നേടാൻ തനിക്കായ വാത രോഗ നിവാരണത്തിനായി ശ്രീകൃഷ്ണ ഭഗവാനെത്തന്നെ ആശ്രയിക്കാൻ ഭട്ടതിരി തീരുമാനിച്ചു. ഒട്ടും വൈകിയില്ല. ഗുരുവായൂരിലെത്തി. സഹായത്തിന് അനുജനും. ക്ഷേത്രത്തിൽ പ്രദക്ഷിണം വയ്ക്കുക, ഭഗവാനെ നല്ലപോലെ പ്രാർത്ഥിക്കുക, സ്തുതിക്കുക, ഈ വിധം ദിന ചര്യകൾ ചെയ്യാൻ തുടങ്ങി. ഭഗവാനെ ദർശിച്ചു കൊണ്ട് തന്നെ ഒരിടത്തിരുന്ന് ശ്ലോകങ്ങൾ എഴുതുവാൻ തുടങ്ങി. രൂ ദിവസം കഴിഞ്ഞപ്പോൾ വാതരോഗം അധികമായി. മേല്പത്തൂർ പേടിച്ചു. വേദനയുടെ ശക്തികൊണ്ട് ഒന്നും സാധിക്കുന്നില്ല. അനുജനെ സഹായത്തിന് വിളിച്ചു. അവിടെ ചിലർ നാമ ജപിക്കുന്നു, ചിലർ ഭഗവൽ സ്വരൂപം കുകൊരിക്കുന്നു, ചിലർ കഥകൾ പറയുന്നു, ചിലർ പ്രദക്ഷിണം വയ്ക്കുന്നു, ചിലർ നമസ്കരിക്കുന്നു. അവർ ഭാഗ്യവാന്മാർ. തനിക്ക് ഇതിനൊന്നും കഴിയുന്നില്ലല്ലോ. അന്നത്തെ ശ്ലോകങ്ങൾ തന്റെ ദുഃഖം പ്രകടിപ്പിച്ചുകൊള്ള ആർത്ത പ്രലാപനമായിരുന്നു. തന്റെ പേരിൽ അല്പമെങ്കിലും കനിയണേ എന്നുള്ള ദുഃഖാർത്തമായ പ്രാർത്ഥന, ആവലാതി, അഭ്യർത്ഥന, ഭജനം നിർത്തണോ, തുടരണോ എന്നുള്ള മാനസിക വിഭ്രാന്തി അദ്ദേഹത്തെ ഉലച്ചു കളഞ്ഞു.

രോഗക്ലേശത്താൽ കഷ്ടപ്പെടുന്ന എന്നെ അങ്ങ് ഒന്ന് കടാക്ഷിച്ചാൽ എത്ര നന്നായിരുന്നു. ഭക്തിയുവാവാനും, രോഗം കുറയുവാനും, എഴുത്തു തുടരാനും ഭഗവാനെ എന്നെ ഒന്ന് കടാക്ഷിച്ചുകൂടെ എന്ന് താണു കേள் ദുഃഖത്തോടെ തൊയിടറിപ്പൊട്ടി അപേക്ഷിച്ചു. പ്രാർത്ഥിച്ചു. മനസ്സ് ചഞ്ചലമായി. ഭക്തി ഒന്ന് വർദ്ധിപ്പിച്ചു തരൂ. ആ ഭക്തി എന്റെ എല്ലാ ക്ലേശങ്ങളും മാറ്റിത്തരുവാൻ ഇടയാകണേ എന്ന് മനസ്സ് ശാന്തമായി പ്രാർത്ഥിച്ചു. മൂന്നാം ദശകത്തിൽ ആ ആർത്താലാപനമാണ് നാം കാണുന്നത്. പിന്നീട് എല്ലാ ദശകം അവസാനത്തിലും എന്റെ രോഗം ശമിപ്പിക്കണമേ എന്ന അഭ്യർത്ഥനയാണ് നാം കാണുന്നത്. ഗുരുവായൂ പുരേശ്വരൻ ദർശനം നൽകി. ആ സാക്ഷാൽക്കാരമാണല്ലോ ‘അഗ്രേ പശ്യാമി’ എന്ന് തുടങ്ങുന്നതും. ആ ദർശനത്താൽ തനിക്കായിരുന്ന വേദന മാറിത്തുടങ്ങി. ഭക്തി വർദ്ധിച്ചു. നൂറാം ദിവസം ഭഗവാൻ പ്രത്യക്ഷമായി. പരിപൂർണ്ണ ആരോഗ്യം വീണ്ടു കിട്ടി. ഭജനം തുടർന്നു. ആയിടക്കാണ്, പുന്താനത്തിനെ കുമുട്ടിയത്. പുന്താനം താൻ എഴുതിയ ജ്ഞാനപ്പാന ഒന്നു പരിശോധിച്ചു തന്നാൽ കൊള്ളാം എന്ന് വിനയപൂർവ്വം അപേക്ഷിച്ചു. താൻ വലിയ സംസ്കൃത പണ്ഡിതനാണെന്ന ഗർവ്വ ഭട്ടതിരിപ്പാടിനെ അഭിമാനിച്ചാക്കി. വേറെ ആരെങ്കിലും കാണിക്കൂ എന്നു പറഞ്ഞു. പുന്താനം ദുഃഖത്തോടെ മടങ്ങി. മേല്പത്തൂർ പുന്താനത്തെ ഗൗനിച്ചില്ല. അന്നു രാത്രി വാതരോഗം അധികമായി. പുന്താനത്തിന്റെ ആ കൃതി ഒന്നു പരിശോധിച്ചു കൊടുക്കൂ. മേല്പത്തൂരിന്റെ വിഭക്തിയെക്കാൾ പുന്താനത്തിന്റെ ഭക്തിയാണെന്നിരിക്കെ എന്ന് ആരോ പറഞ്ഞതായി തോന്നി. പരമ ഭക്തനായ പുന്താനത്തിനെ വേദനിപ്പിച്ചതിൽ ഭട്ടതിരി പശ്ചാത്തപിച്ചു. പിറ്റേദിവസം അവിടെ താമസിച്ചിരുന്ന പുന്താനത്തിനെ ചെന്ന് ക് മാപ്പു പറഞ്ഞു. ആ പുസ്തകം പരിശോധിച്ചു. പുന്താനത്തിന് സന്തോഷമായി. ഭട്ടതിരിയുടെ രോഗവും മാറി.

ഭഗവാൻ ഈ പ്രപഞ്ചത്തിന്റെ അകത്താകെ നിറഞ്ഞു പുറത്തേയ്ക്ക് കവിഞ്ഞു നിൽക്കുന്നവനാണ്. ഏറ്റവും ചെറിയ പഴുതു മനസ്സിനകത്തും സ്ഥിതി ചെയ്യുന്നു. “കഴിഞ്ഞു പോയതും, ഇപ്പോൾ നടക്കുന്നതും, വരാനിരിക്കുന്നതും ഭഗവാൻ തന്നെയാണ്. ദേഹേന്ദ്രിയാദികളിൽ പ്രവേശിച്ച് ജീവാത്മാവായി ഉയർന്ന് മോക്ഷ സൗഖ്യം അനുഭവിക്കുന്നതും സർവ്വവ്യാപിയായ പരമാത്മനുമായി ഉയർന്ന് മോക്ഷ സൗഖ്യം അനുഭവിക്കുന്നതും ഭഗവാൻ തന്നെയാണ്” എന്ന് ഭട്ടതിരി 99-ാം ദശകത്തിൽ പറഞ്ഞിട്ടു്.

ശ്ലോകങ്ങൾ അവാച്യവും, രസപ്രദവും, ഭക്തി നിർഭരവും, അനുഭൂതിദായകവും, മനോധർമ്മ

പ്രകടനവും, വൃത്തശില്പ ഭംഗിയും ഒക്കെ ഒത്തുചേർന്നതാണ്. ഇങ്ങിനെ എല്ലാം ഒത്തു ചേർന്ന ഒരു കൃതി വായിക്കണമെങ്കിൽ നാരായണീയത്തെ തന്നെ ആശ്രയിക്കണം. അതാണ് കവിതാ മാഹാത്മ്യം. അതു തന്നെയാണ് ആ കൃതിയുടെ വിശേഷതയും. അല്പം കൂടി വിവരിക്കുകയാണെങ്കിൽ അസാമാന്യമായ ഭാവനാ ശക്തി, രചനാ പാടവം, ഗാംഭീര്യം, കല്പനാ സൗകുമാര്യം എന്നിവ ഒത്തു ചേർന്ന സിദ്ധികളെല്ലാം കെട്ട് അനുഗ്രഹീതനായിരുന്നു മേല്പത്തൂർ ഭട്ടതിരി. അദ്ദേഹത്തിന്റെ അഗാധമായ ഭക്തിയും, ഈശ്വരോപാസനയും, കവിതാ സാമർത്ഥ്യവും സിദ്ധിയും കെട്ട് അനുഗ്രഹീതമാണ് നാരായണീയം. ഈ കൃതി നിത്യേന വായിക്കാനും, സപ്താഹത്തിനും പ്രഭാഷണത്തിനും മറ്റും ഭക്തർ ഉപയോഗിക്കുന്നു.

ആലങ്കാരിക പ്രൗഢികൊും, ആശയ പുഷ്പികൊും, ചമൽക്കാരം കൊും, ശൃംഗാരം, വീരം, ഹാസ്യം ഈ രസങ്ങളെക്കൊും ഭക്തി ഭാവത്തെക്കൊും ജനങ്ങളുടെ ഹൃദയത്തെ ആകർഷിക്കുന്ന കാര്യത്തിൽ മേല്പത്തൂർ വിജയിച്ചിരിക്കുന്നു. ശബ്ദ സൗന്ദര്യം കവിഞ്ഞ് ഒഴുകുന്നതും അർത്ഥപൂർണ്ണവും, അലങ്കാര പ്രൗഢവുമായ സ്തോത്രകൃതികൾ നാരായണീയം പോലെ വളരെ ദുർല്ലഭമേയുള്ളൂ. പ്രസന്നമായ പദ രചനയും, മധുരാനുപ്രാസ സുന്ദരവുമായ വർണ്ണ വിന്യാസവും, അവയ്ക്ക് രസത്തെ വ്യജ്ഞിപ്പിക്കുന്ന കഴിവും ഒത്തിണങ്ങിയ നിരവധി പദ്യങ്ങൾ കാണാം. രൂപ ശില്പത്തിലും, ഭാവശില്പത്തിലും കവി കാണിക്കുന്ന മിടുക്ക് മറ്റ് സ്തോത്രങ്ങളിൽ കാണുന്നില്ല. അതാണ് കവിയുടെ കഴിവ്. ഭാഗവതത്തിലെയും രാമായണത്തിലേയും മുഴുവൻ സാര സമ്പത്തും ഒട്ടും ചോർന്നു പോകാതെ ചുരുക്കി എഴുതാനുള്ള കവിയുടെ കഴിവ് ഒന്നു വേറെത്തന്നെയാണ്.

നാരായണീയം നിത്യ പാരായണം ചെയ്യുമ്പോൾ കവിയുടെ മാത്രമല്ല നമ്മുടെയും രോഗം മാറ്റിത്തരണേ എന്ന് ദൈവത്തോട് പ്രാർത്ഥിക്കുന്നതുപോലെയാണ് ഈ കൃതി. അതായത് നാരായണീയം നിത്യ പാരായണം ചെയ്യുന്നവർക്കും ആയുരാരോഗ്യ സൗഖ്യം കൈവരും എന്നാണ് വിശ്വാസം.

കൊല്ലവർഷം 762 വൃശ്ചിക മാസം 28-ാം തീയതിയാണ് നാരായണീയം ഭഗവാന് സമർപ്പിച്ചത്. എല്ലാ വർഷവും വൃശ്ചികം 28 നാരായണീയ ദിനമായി കൊടുക്കുന്നു. ഗുരുവായൂരിൽ വളരെ വിശേഷം. അന്നേദിവസം ചില സ്ഥാപനങ്ങളിലും നാരായണീയ പാരായണം നടത്താറുണ്ട്. ഗുരുവായൂരിൽ നാരായണീയ ദിനത്തോടനുബന്ധിച്ച് നാരായണീയ സപ്താഹം, ഉപന്യാസ മത്സരം, ക്ഷേത്രം ആദ്ധ്യാത്മിക ഹാളിൽ നാരായണീയ സമ്പൂർണ്ണ പാരായണം, സാംസ്കാരിക സമ്മേളനം എന്നിവ ഉായിരിക്കും. ഈ കൃതിയിൽ ഏറ്റവും മനോഹരം ഒന്നാം ദശകവും നൂറാം ദശകവും ആണ് എന്നാണ് എനിക്കു തോന്നിയിട്ടുള്ളത്. ഒന്നാം ദശകം ഒന്നാമത്തെ ശ്ലോകം ... “സാന്ദ്രാനന്ദാവബോധാത്മക മനപമ മിതം” നൂറാം ദശകം - “അഗ്രേപശ്യാമി...” എന്നു തുടങ്ങുന്ന ശ്ലോകങ്ങളും മറ്റും എത്ര മനോഹരമാണ് അർത്ഥവത്താണ്. ഇതിന്റെ മലയാളത്തിലുള്ള തർജ്ജിമ രു മൂന്നെണ്ണം വായിച്ചു നോക്കിയിട്ട്. സ്വർണ്ണ നൂലിനോട് വാഴനാർ ചേർക്കുന്നതുപോലെയാണ് എനിക്കു തോന്നിയത്. അത്രയ്ക്കും മനോഹരമാണ് ആ രു ദശകങ്ങൾ.

ഇത് കലികാലമാണല്ലോ.. ഈശ്വര സാക്ഷാൽക്കാരം ലഭിക്കാൻ, ഭക്തിയുവാവാൻ ശ്രവണം, കീർത്തനം മുതലായ 9 മാർഗ്ഗങ്ങൾ വിവരിക്കുന്നുല്ലോ. അതിൽ അവരവർക്ക് ഇഷ്ടമുള്ളത് (ഉചിതമായത്) തിരഞ്ഞെടുത്ത് പ്രാർത്ഥിക്കുവാനുള്ള അവകാശം ഓരോരുത്തർക്കും ഉണ്ട്. അത് തിരഞ്ഞെടുത്ത് പ്രാർത്ഥിക്കുമെന്ന് വിശ്വസിക്കുന്നു.

Gurusmarana

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

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Every Malayalee knows about Shree Narayana Gurudevan and His philosophy. He is well known in other parts of bhAratham also. However the out side world did not know much about Gurudevan. Nataraja Guru and His disciple, Guru Nitya Chaithanya Yathi did an immense job of popularizing Gurudevan and His philosophy based on our Spiritual Science through out the world.

All most all of the works of Gurudevan, and some works of Adi ShankarAchAryar, Chattambi Swamikal and many of the upanishads has been translated into different

foreign languages with commentary by them or their disciples. Gurudevan's message of compassion, equality and friendship were propagated throughout the world by them through Shree NARayaNa Gurukulam established by NatarAja Guru.

A dialectical re-valuation and a restatement of advaitha vedAntham were done by NatarAja Guru and this conformed for the first time to the requirements of a normative science as far as possible. In fact, what Adi ShankarAchAryar did was a restatement of the advaitham which was earlier restated by VedavyAsan from the upanishads. Guru Nitya Chaithanya Yathi continued this process with all his translations and commentaries on the works of nArAyaNa Gurudevan & others and with His own original writings.

NatarAja guru was also known as "Lover of humanity?" A true exponent of the teachings of Shree NARayaNa Gurudevan, He wished that all of humanity be happy and prosperous just as Gurudevan wished and as our ancestry thought us; "loka smasta sukhino bhavanthu". In the 1940s while NatarAja Guru was teaching at the International School in Geneva, after listening to broadcasts of the United Nations' debates He opinioned that the 'representation of humanity' was missing at the UN. He regretted that none among the delegates did keep the interests of the humanity above that of the states the represented.

NatarAja Guru was perhaps the only one who had proficiency in non Indian languages and also had the opportunity to interact with NARayaNa Gurudevan directly, thus become most qualified to translate Gurudevan's works in to foreign languages.

The dictum of Gurudevan "pala matha saarvum eakam" has been interpreted by a lot of people, mostly misinterpreted to correspond to their specific needs. But the interpretation by NatarAja Guru seems to be the most acceptable, when we take in to account, the collective values of Gurudevan's philosophy. The essence of the above dictum is what NatarAja Guru explained thus in His book, 'The Philosophy of a Guru': "All religions when viewed horizontally as different from another in expressions reveal many features that make for contrast. When we take a verticalized inclusive or contemplatively dialectical view of the same situation of all religions understood together, a mutual agreement or transparency of content reveals itself between them, because the overall aim and end of all religions, however diverse, is none other than Happiness in life, here or here-after or both."



Both this Spiritual Masters, as indeed all appropriate Shishya and Guru identified directly with the humanity and The Absolute, just as humanity identified with its creator.

As a philosopher, NatarAja Guru revolutionized philosophical thought in the mid-twentieth century. At that time, science completely ignored wisdom and philosophy and traveled into a state of materialistic stagnation. NatarAja Guru kept His work solidly based on the 'Universal Love' Gurudevan preached and the wisdom provided by our ancestors. However it seems the work done NatarAja Guru and His disciples were not enough. Let us hope that those wisdom thoughts may again be influence the science, scientists and philosophers just as it did thousands of years back.

Guru Nitya's explanation/definitions of The Absolute has taken seekers into different stages through the examples like the lock, locked and unlocked conditions; the Creator, the creation the effective cause and the material cause creation and the creation it self. These were very philosophically explained by Guru Nitya, for the lay men and the very philosophically inclined, in His interpretations of Gurudevan's literary works. Guru Yathi's definition of The Absolute also included 'the genus of all genera', 'The old cliché' and the 'Brevity is the soul of wit'. Guru Yathi even wrote that for Him at cretin times The Absolute "is a shorthand symbol".



Guru Nitya Chaithanya Yathi, sow Gurudevan's writings (language) as "that of a born poet, rich with allegories". Guru Yathi wrote: "He had an ear for music and whatever he wrote was melodic" and "He was happy to present his visions with rich theatrical vividness".

Yathi's style was very different in projecting the wisdom of bhAratham. He loved the "cold logic, especially the logic of mathematics" and did an enormous work in spreading that message of 'universal love' and compassion of our ancestry through the philosophy of Gurudevan. For this, He traveled around the world delivering lectures in the universities, and discourses in Ashrams, Temples, Churches and even at the homes of His devotees. He also wrote interpretations for the literary works of ShankarAchAryar, Chattampi Swamikal and many of the upanishads and Geetha. Just like His Guru (Guru Nataraja), most of them are mathematical in style.

Yathi's writings and also His discourses were of a comparative nature between the "known findings of science, both Eastern and Western, modern and ancient. In His book "God, Reality or illusion" He wrote: "When I think, speak or write I always compare my thoughts with the known findings of science, both Eastern and Western, modern and ancient. By science I mean *shastra*; it need not necessarily be confined within the limits of technocracy. Vyasa is as respectable a scientist as Newton or Einstein. My prejudice is such that I would set Vyasa and Narayana Guru on a higher pedestal than some scientists of high caliber. They were scientists who sang science with the richness of the song of bards. When you say, "the wind blows," you instantly become poetical. The wind is not a person that blows; what you mean is that there is a high pressure velocity of movement. When you speak of a plane or train saying that she is late, it is not likely that I would become enamored of the femininity of these vehicles. When I agreed to be the disciple of Narayana Guru, I made it conditional that I should retain my freedom to translate his mystical language into a scientific language."

Once while in discourse Guru Nitya, answering a question said: "prayer can sometimes be done ritualistically, sometimes in an obligatory manner and sometimes as a blissful indulgence". One of the attendees asked for clarification on "blissful indulgence". He clarified thus: "The Indian rishis, both

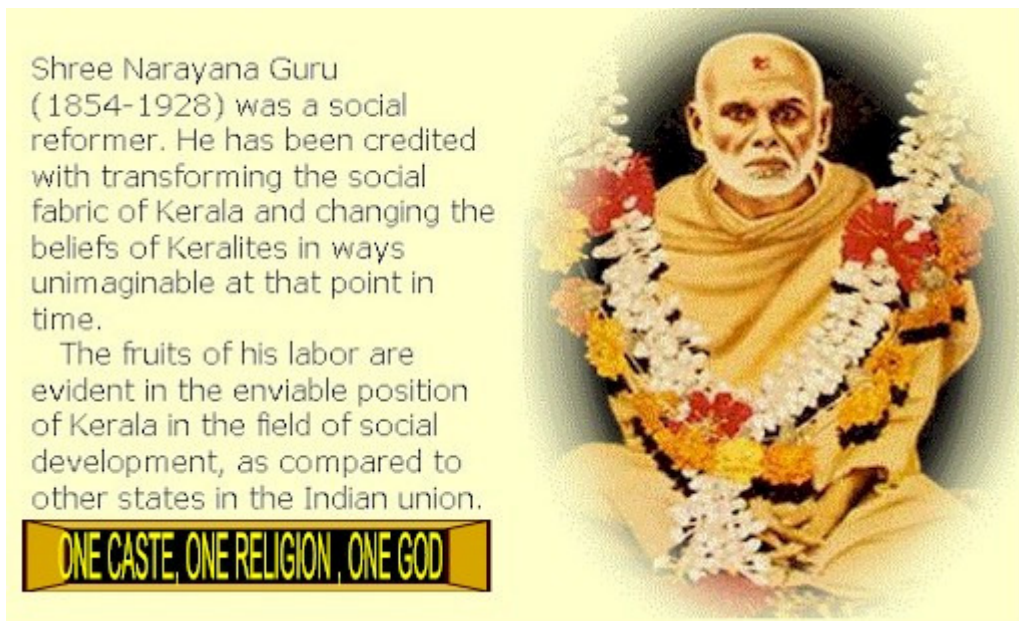
ancient and modern, are poets endowed with a great sense of humor. They can present a mathematical formula in the format and tone of a hymn. One such is:"

*Aum purnamada purnamidam
Purnat purnam udachyate
Purnasya purnam adaya
Purnam eva avasishyate.*

പൂർണ്ണമദഃ പൂർണ്ണമിദം
പൂർണ്ണാത് പൂർണ്ണമുദച്യതേ
പൂർണ്ണസ്യ പൂർണ്ണമാദായ
പൂർണ്ണമേവാവശിഷ്യതേ

"This can be chanted with eyes closed, hands enfolded and a feeling of devotional piety, but it is only a mathematical

formula and it can be expressed in a much less devotional way such as; 'The value of zero is absolute. The un-manifested value of zero and its manifested value are the same absolute. Zero plus zero, or zero minus zero is the same absolute zero.' Similarly, there are whole passages in the Upanishads and hymns composed by ShankarAchAryar and Narayana Guru which can be sung in perfect ragas (musical scales) and they can also be the subject matter for philosophical pondering. The allegories used appeal to our high aesthetic sense, to our poetic delight and our creative imagination; at the same time the truth they reveal through poetic suggestion can stand the glare of mathematical logic. Such prayers make ego boundaries flexible and sometimes they produce the magical effect of effacing all frontiers that separate the individual from the totality of being, of which he is an organic part. Here prayer becomes a meditation on excellence. You can take one ideogram and live with it for days till you become possessed with it. This is what poets call the magnificent obsession of the hidden splendor. Whether Aristotle likes it or not there are moments when we have to part with syllogistic reasoning so that we can listen to the choir of the heavenly spheres."



Graphic courtesy - <http://members.rediff.com/jaidotpyar/narayanaguru.jpg>

Temple of the month



Angadipuram Thirumandhamkunnu Bhagavathy temple.

M C K Raja, Mankada Covilakam (kunhunni@yahoo.com)

Photo courtesy – Swaroop, Pramod & Manorama.com

Angadipuram Thirumandhamkunnu Bhagavathy / Bhadrakali temple, standing on a 60-ft high hillock has an imposing appearance, especially when viewed from the main road (Palghat-Calicut highway).

Thirumanthamkunnu Temple, Angadipuram is located about 1.5 km west of Perinthalmanna in the Malappuram district of Kerala state. The temple courtyards are on a hilltop that provides a lovely view of the countryside spread out below.

The temple is an important pilgrim centre in Malappuram, especially for the annual eleven-day Pooram festival celebrated in March and April. Mangalya pooja, Rigveda laksharchana, Chandattam and Kalampattu are the important poojas here.

A memorial for the martyrs of Mamankam is preserved near the Thirumandhamkunnu temple.

The idol of this temple is almost identical with that at Kodungallur, except that the Angadipuram idol is taller. Due to this, the Angadipuram Thirumandhamkunnu Bhagavathy is considered the elder sister of Kodungallur Bhagavathy. The other difference is that no animal sacrifices are done at the Angadipuram Temple.

There is a possibility that both these temples were originally built by the same king - perhaps Cheraman Perumal. It is said that Pallava kings and Chera kings were traditional friends and when the Pallava king was defeated and sent out of Tamil Nadu he took refuge in Cheraman Perumal's kingdom and they continued to be great friends.



It is also said that the Goddess of these temples, along with many other temples, was Madurai Meenakshi (Kannagi).

Its surroundings were extremely scenic once. The rituals here are done regularly and meticulously at fixed timings daily. and the temple's fame attracts a large number of devotees from far and near.

Mandhata Maharishi & temple legend.

A long time ago, Raja Mandhata, a scion of Surya Vamsam, renounced the throne of Ayodhya and started roaming about the entire Bharathvarsha as a Sanyasin. When he reached a village called Angadipuram, in the present District of Malappuram in Kerala, he felt attracted by the beauty of the place

After a number of years of penance, Lord Shiva appeared in front of him and asked Mandhata Maharishi what was his wish. The Maharishi said he wanted nothing. However, if the Lord wanted to give him anything at all, then perhaps he could give him the best Shivalingam of the world so that he could do daily puja in front of it. Shiva replied, flustered, "The best Shivalingam is with Parvathi (Durga), so how can I give it to you?" But Mandhata Maharishi insisted that he wanted nothing else.

How could Shiva disappoint his dearest devotee? So, without the knowledge of Parvathi, he gave the same Linga to Mandhata Maharishi. With extreme devotion, the Maharishi installed the lingam on the hill.



The next day Shri Parvathi found the Lingam missing in the morning. Shiva told her that it was handed over to a devotee and now he could not take it back from him. However, if she wanted, she could try to get it back from him. Shri Parvathi immediately ordered Bhadrakali to go and retrieve the Lingam. Bhadrakali, together with her Bhoothagan (soldiers), went to Angadipuram and negotiated with the Maharishi for getting back the Lingam. She did not succeed in her efforts and decided to use force. The soldiers sent arrows at the Maharishi. In return, the Maharishi's disciples started throwing some wild fruit at the Bhoothagan. Each fruit appeared like a Shivalinga to them and so they ran away.

Then Bhadrakali came to the Maharishi and started pulling at the Lingam. The Maharishi held it very tight with both of his hands. In the tug-of-war, the Lingam broke into two.

All the three gods (Vishnu, Brahma and Shiva) appeared in front of Mandhata Maharishi and blessed him. The broken Shivalinga is still there and even now a ritual is enacted on the particular day (mid-October) when two groups, one at the bottom and another at the top of the hillock, throw a fruit (Attanga) at each other. After the Samadhi of the Maharishi, the place remained neglected for a long time and the area became a thick jungle again.



Long after these happenings, some forest dwellers accidentally came to the same spot. One of them started sharpening his knife on a stone there and a few drops of blood oozed out of it. The group immediately ran to the king and informed him about this mystic incident. The King with his assistants immediately rushed to the spot and on investigation by those skilled in such matters, he found that Devi's (Durga) presence existed in the place.

The King arranged for daily puja there and entrusted the work to two Brahmin families. These families were Panthalakode and Kattilamittam. When the temple

(Thirumandham kunnu) was erected later, these two families were made the Thanthris of the Temple. They had all the powers to decide about the pujas and the ways of Worship.

Other interesting legends...

Long ago, a member of the Samoothiri family married a lady from Valluvanad. After he ascended the throne, he used to conduct 41 days of kalampattu to "Vettakkoru Makan". Once his queen jokingly told him "Instead of conducting daily kalampattu to Vettakkorumakan, if you conduct one Kalampattu to my mother (Bhadrakali), she will reach the kalam here on the third kottu (drumbeat)." This statement irritated Samoothiri and he shouted "I shall conduct the kalampattu to Bhadrakali tomorrow itself, and, if as you said, Bhagavathi does not come to kalam, I will cut off your head". The queen did not expect Samoothiri to take her words so seriously. She started praying to the Goddess.



That same evening, both the thanthris at Thirumandhamkunnu had Darshan of Bhagavathi in their sleep. The Goddess instructed them to conduct Athazhapuja at about 3 pm next day. On that day, after the puja, people found one Komaram (An Oracle of the temple) taking Devi Darsan, and then running through the southern corridor. The oracle (a representative of Devi herself) reached the place at Kozhikode, where Kalampattu was taking place. He jumped to the "Peedhom", removed the Udayata (Bhagavathi's dress), and sat on it. He sat there till the Kalam pattu was over. Immediately after, he performed a ferocious dance and asked Samoothiri loudly, "Are you testing me?" Samoothiri immediately prostrated before him, and apologised. Pacified by his sincerity, the Oracle stated, "I am happy you have realised your mistake. Hereafter remember this incident, by arranging daily puja at Thirumandhamkunnu as done today" and the Komaram suddenly disappeared.

Samoothiri was never able to defeat the army of Vallukanari, even though Vallukanari had fewer soldiers. A surprised Samoothiri asked Sree Villwamangalam Swamiar the reason for this. The Swamiar asked Samoothiri to touch him by one finger, close one eye and then look at the battlefield. When Samoothiri did so, he saw "Bhadrakali" ie Thirumandhamkunnillamma attired in red garb with sword and shield, standing by the side of Vallukanari and directing the battle. Later, Samoothiri, in the garb of a Sannyasi (Bhikshu) did tapas for 41 days at Thirumandhamkunnu and this pleased the Goddess. When Bhagavathi asked what he wanted as varam, he said he wanted Sakthi to conquer Valluvanad. The goddess said the whole of Valluvanad belonged to her and it was to be ruled by her devotees ie Vallukanaris. However, she promised half her strength to Samoothiri. Because of this help, Samoothiri built the "Thiruvallayanad Temple" in the model of Thirumandhamkunnu Temple and installed Bhadrakali there.

How to get there

By train: Whether you are coming from Madras, Trivandrum or Calicut, get down at Shoranur Junction, and take a train going to Nilambur. Get off at Angadipuram Railway Station. The temple is just about half-a-kilometre from the station. Either walk it, or take a taxi or autorickshaw.

By road: The Temple is located on the highway running between Calicut and Palghat. Buses are available from either town at intervals of 30 minutes. Travellers by car - Look out for the private buses. They won't look out for you!

There is a Devaswom choultry at the temple where you can get a room for a nominal rent. Contact the manager of the Devaswom on arrival.

To contact the Devaswom write to: **Manager, Angadipuram Devaswom**
Post Angadipuram Malappuram District, Kerala

Navaneetham - Member of the Month



Shri . Dr B G Y Sastry

Dear devotees of Lord,

Bhakti is eternal.

On receiving the email asking me to send my Bio for the man of the month, I am astounded. I intended to say that I am only six months baby in the group. But I could not do so, since it is mentioned that it is Lord Guruvayurappan's telling! So I must obey HIS orders.

My life is not even a paragraph. But I am asked to give 2/3 pages. As such I will furnish some personal details and I request you all not to get bored to go through the same.

To tell about myself, I am neither a pundit nor a scholar in Vedic and spiritual field. If at all I know any thing in spiritual matters, it is only due to the blessings of my Guru Holy Paramacharya who is also called Periyava. In this birth, I had the opportunity of nearing to Him out of the blue. First two decades, I was under the impression that a saint is calling me and telling about my forefathers and teaching many spiritual matters. The days go on, I realised that He is nothing but a walking God and our relationship is similar to Gopabalaka and Srikrishna. Praying Him, I furnish who and what I am in this material world.

I was born in 1938 in a small village Gollapalli near Pathapalya of Karnataka Sate. My parents late Brahmashree B.G.Krishna Sarma and Smt Krishnamma hailed from a Vedic family. Our mother tongue is Telugu and my father worked as village officer in addition to looking after the fields and therefore the Vedic education was put an end retaining its culture. My grandfather

Brahmashree B.G.Yagnanarayana Sastry was a Vedic scholar and a son of Peetthadipathi for certain community who had performed many yagas. His name is given to me. The initials B meant for Bhaskarapanditha the title vested to my family by the Maharaja of Mysore in the presence of Shringeri Sankaracharya for the Vedic pedagogy. G denotes Gollaapinni my family name.

From my childhood, I was brought up by my paternal aunt Smt Laksmidevamma and uncle Brahmashree Narayana Rao and lived in a village called Peddatippasamudram, Chittoor Dist of Andhra Pradesh and studied there. The boon is my uncle's name was Narayana and I am called by every one as Narayana. My parents' names are of Lord Krishna. Periyava used to tell that we are all blessed by Paramatma.



Shri. Sastry with wife, son Giridhar and daughters Anuradha, Haritha and Sridevi.

During the year 1958 I was selected by the Railway Service Commission and posted in Madras. My interest and ambition made me to finish Medical Course and practiced there for more than three decades and lovingly called as Dr Sastry. I had organised many cultural and spiritual programs. I was the Hon. Secretary to Ugadi Celebrations where many Celebrities in different fields used to participate. I was a member in Chinmaya mission too. Earlier I had cognition of Telugu and English and also accredited as poet in Telugu. My ambition of learning two oldest languages Sanskrit and Tamil was fulfilled in Madras. But I am not master in any one. The knowledge of many languages made me to understand our ancient culture. But most of my writings are in Telugu and English only.

I used to go to Puttaparthi, whenever I visit my native place and had the blessings of Bhagavan Sathya Sai. He is living God and promoter of Sanatana Dharma. All His discourses are very

simple with vast meaning and useful to the humanity and I always share them with others. In fact my son was named as Giridhar by Baba only.

In the year 1997 I came to Bangalore where my son is employed as lecturer. I am rendering free service to the needy, considering it as Madhava Seva. But age in progress prompts to think more of God. Then I recollected my Guru's words that sitting alone and praying God is not sufficient and that I should share with others. I joined in a website named Telugu Bhakti Pages (TBP) and used to share my views on devotional subjects with others. The webmaster Sri K.V.Raghava Rao is a pious and devotional. His wife Smt Rajyasree is the daughter of late Brahmasri M.N.Rao a noted editor and founders of M/s. Seshachalam & Co the renowned publications in Madras. Both are striving to promote Bhakti through this site besides working in educational institutions. Another devotee, Sri Paritala Gopikrishana a godly person working in the International Labour Organisation (ILO) and resides at New Delhi encourages devotional love by conducting Satsangs. There are many endeavoring to ameliorate Bhakti orientation.

Please visit www.telugubhakti.com for many articles in different fields, Slokas and Stotras, discourses and MP3 downloads.

Some of my friends made me a member in other six groups, through which I am learning more. Through one site I came to know elder brother Sri K.V.Gopalakrishna (KVG) and younger brother Chi Srinivasan (Cheenu).

I cannot forget the day on which brother KVG visited my house. He blessed me by giving the first volume of Narayaneeyam and introduced to Guruvayur Group which was welcomed by brothers Sunilji and Chandranji. I find the group as one family all devoted to Lord Krishna, the protector. I am fortunate enough to be with you all and share the knowledge and devotion. I see Lord Krishna in every one of you. But for your prayers with affection and care, I would not have recovered to this extent. They give me more strength and rejoice. Pray for others is real devotion to Lord. "maanava sEvayE maadhava sEva" (Service to humanity is nothing but service to Lord Krishna).

Many have asked me to say why "Bhakti is eternal"? My reply is:

Bhakti has no shape. It is a Jyothi (Light) dwelling in the heart of every soul and lighting with the help of inherited knowledge. This Jyothi shows light on the spiritual path. This path leads to Mukti. This Mukti is God. If this Jyothi joins with some more! The light on the path will increase and makes the travel easy. It means that the souls who bear this Jyothi should meet together. Such meeting is called Satsang. Jagadguru Aadi Sankara in Bhaja Govindam very significantly describes how Satsang (good company) can ultimately lead one to liberation:

satsangatwe nissangatwam,
nissangatwe nirmOhatwam,
nirmOhatwe nischalatattwam,
nischalatattwe jiivanmuktihi.

On behalf of all, I thank Sri Sunil Menon for conducting Satsang through internet and taking us

every time to Lord Guruvayurappan. Let the Lord bless him and his family with good health and prosperity and give him strength to improve this devotional group.

Let us also pray Lord Guruvayurappan to shower blessings on all and to restore peace in the world.

I remain with sincere pranams to one and all of our group.

With love and regards,

Dr B G Y Sastry

Mobile No 91-9448706444





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.

കൃഷ്ണാ ഗുരുവായൂരപ്പാ!

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

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