

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



നവനീതം



മകരം 1182 / JANUARY 2007

NAVANEETHAM

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ഓം നമോ ഭഗവതേ വാസുദേവായ:



Kare Rama Kare Krishna!

Sanskrit learning, new members and your participation.

Hope all of you are having a good New Year.

We have started our new year with a special new project – Sanskrit learning classes – Since Shri. Krishna Prasad suggested the idea, we have proceeded to form a separate group and many of our members signing up for learning our sacred language. We are blessed to have our very own Dr.Saroja Ramanujam offering us Sanskrit lessons. Let us not waste any time and utilize this great opportunity to learn the language of our heritage and pride.



We also have quite a few new members; let us extend a heartiest welcome to all of them and request everyone to be active in the group and contribute to Navaneetham. I also request everyone to introduce themselves to the entire group.



As a magazine we are becoming more stable and I like to invite all your suggestions to make our Navaneetham project better. Please send your suggestions to improve our magazine to editor@guruvayoor.com

It is your publication and your help and suggestions are highly anticipated.

Om Namo Bhagavathe Vasudevaya.

May God Bless you always.

Sunil Menon

Editorial Board

<i>Veena Nair</i>	<i>Vinod PS</i>
<i>Sukumar Cananda</i>	<i>Sunil Menon</i>

കുഷ്ണാ ഗുരുവായൂരപ്പ!

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

വിഷയക്രമം / CONTENTS

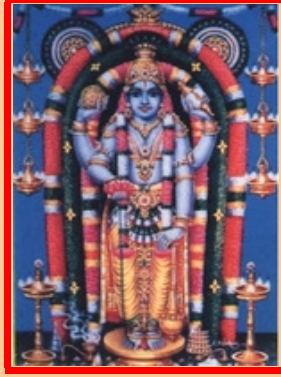
Hinduism Trivia	3	
Krishna!! - Malayalam Poem	4	Sindhu
Mandiramen Manam – Malayalam Poem	5	Dr. Sukumar canada
“A Step Towards Freedom”	7	Balagopal Ramakrishnan
The Slaying Of Kamsa and Associates	9	K.V. Gopalakrishna
GopalaVismati	15	Dr. Saroja Ramanujam, MA, PhD
Geeta Dhyanam	18	Veena Nair
The Story of JaDa-Bharata the Jivan-mukta	27	Prof. V. Krishnamurthy
Lord Krishna	31	Mrs. Neena Manoj
Makara Jothi	35	Manikantan Chenganayil
Sankara Vijayam and Advaidam	37	Valluvandan
Temple News	41	
Trivia Answer	41	
Temple photos from around the world	42	

TRIVIA

Did you know?
Which is the largest temple complex in the world?
[Answer on page 41]

കൃഷ്ണ!!

സിന്ധു



കൃഷ്ണ മഹാനഭാവോ
കൃഷ്ണ മഹാവീരോ
കൃഷ്ണ കംസമർദ്ദനാ
കൃഷ്ണ കാളിയമർദ്ദനാ
കൃഷ്ണ നവനീതപ്രിയോ
കൃഷ്ണ നീലമേഘവർണ്ണോ
കൃഷ്ണ ഗോപീ ഹൃദയ വിലോലാ
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കൃഷ്ണ ദ്വാരകാ നിവാസാ
കൃഷ്ണ ദേവകീനന്ദനാ
കൃഷ്ണ ദേവാദിദേവാ

Sindhu stays at Kuwait with husband Mr. Sunil, son Sharath and daughter Shwetha. She is originally from Palakkad - (ssindhu@yahoo.com)

മന്ദിരമെൻ മനം

എ. പി. സുകുമാർ, കാനഡ



മന്ദിരമെൻ മനം
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ഹരിഹരതനയന്റെ സാരൂപ്യമാണു
ഞാൻ മാലയിട്ടാൽ
ശബരീ മല കേറാൻ മാലയിട്ടാൽ

വൻ പുലി വാഴും കാനനമെങ്കിലും
അയ്യപ്പനുണ്ടെന്നാൽ വനം മന്ദിരം
പാപ പുണ്യങ്ങൾ തൻ ദ്വന്ദ്വമുണ്ടെങ്കിലും
ശരണം പണിഞ്ഞാൽ മനം മന്ദിരം
സ്വാമി ശരണം പണിഞ്ഞാൽ മനം മന്ദിരം

കാനന നീലിമയൊക്കെയും അയ്യന്റെ
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കാലിണ പണിയാൻ കാക്കുന്നു
അയ്യപ്പകോടികൾ ചേർന്നു വിളിക്കുന്നു
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ശരണം അയ്യപ്പാ ശരണം

കാനനം മന്ദിരമാക്കിയെടുത്തപോൽ
എൻ മനം ഇന്നൊരു കോവിലായി
വന്യ മൃഗങ്ങൾ തൻ ഹുങ്കാരമല്ലുള്ളിൽ
ശരണ മന്ത്ര ധ്വനിയാം ഓംകാരം
ദീപജോതിയിൽ ഒരു കിരണം എൻ
ഹൃദ് കമലത്തിൽ പതിക്കേ
അയ്യപ്പ നാമമെന്നുള്ളിൽ മുഴങ്ങീ
ഓങ്കാരമായി നമ്മൾ ഒന്നായി
തത്ത്വമസിയെന്ന ഗുരുവാകമയ്യപ്പൻ
പ്രത്യക്ഷ മാത്രപ്പെരുളാക്കി



A STEP TOWARDS FREEDOM



Balagopal Ramakrishnan

(a brief encounter with the MASTER within)

What is happening is not real. You are not reading this. I haven't written this.

Does this sound ABSURD? Yes. No questions about it.

Then who is doing it? 'YOU' and 'ME'.

Me? You said it is not me.

No. I said 'YOU'. Not the 'you' you think you are.

That means I am double, sort of a split personality or a dual personality?

Nothing of that sort. YOU the real and its shadow 'you'.

Most are aware of the shadow, not the light.

How would I know which is light and shadow?

Simple. 'Nistrai gunyo bhavaarjuna'.

So you mean that the 'gunas' are the shadow.

Exactly.

But I got to be me. If I cease to be me myself I don't exist.

That is light and it is pure.

But then how would I get rid of them?

The only way is to choose a path and complete the journey.

The paths of Karma, Jnana and Bhakthi.

Which is the easiest, shortest, sure-shot and effective?

Again this depends upon your 'guna'.

How would I know which is what?

Simple, Read verses 11, 12 & 13 of Chapter 14 From 'Gita'.

It is really simple yaaar. I can do it.

Yes it is really simple.

Once I know my 'guna' how do I know about the paths, the directions ..etc.?

Once again go to chapter 2 and read verses:

11-46 for a digest on Sankhya,
47-60 for a brief of Yoga of Action,
61-70 for Bhakthi Yoga, Path of Love and Devotion,
71-72 for Samnyasa Yoga and to study them in detail go to Chapters 3,4,5 and 6.
I can do this man. It is simple.
That is what I said. It is simple.
I have a doubt, a serious one.
Go ahead.

If it is so easy and simple why is it that the majority is still in darkness and shadow?
In short term it is convenient to be a shadow. It is really challenging, troublesome, hardy,
inconvenient, at times painful, harsh, unpleasant, and unattractive to be in the light. And that is
long term.

Wow!!

The challenge is -Are you willing to stand up to the fight? To walk the talk?

I think I can.

Then go ahead and fight the fight.

I will.

It is the difference. Between light and shadow. The 'wills' make it. The 'cans' try it.

Thank you buddy. I am on my way to light from shadow.

You can do it. You will do it. No questions about it.

Full stop.

NARAYANA NARAYANA NARAYANA NARAYANA NARAYANA NARAYANA

Om Namo Narayanaya:

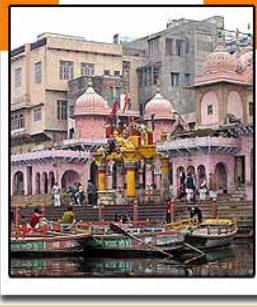


THE SLAYING OF KAMSA AND ASSOCIATES

K.V. Gopalakrishna

www.narayaneeyam.com

The entry of Sri Krishna and Balarama into the city of Mathura on the invitation of Kamsa was described in the last issue. This happened to be the climax of the evil designs of Kamsa to do short work of them on the pretext of a Dhanur-yajna and involving them in



wrestling matches with veteran fighters like Mushtika and Chanura. So far as Lord Krishna was concerned, it served to fulfil the main purpose of His incarnation, the slaying of Kamsa. That Kamsa, the sworn enemy of the Lord, attained Sayujyam through death at His hands is a positive illustration of “communion through confrontation”. Just as the Gopis of Vrindavanam attracted by irresistible sex-instinct were beatified by the Lord, so also His enemies, whose minds were fixed on Him through fear, anger or hatred, attained the same goal. In short, whosoever, knowingly or unknowingly, fixes his mind on the Lord wholeheartedly, attains

spiritual emancipation, just as a person taking a medicine knowingly or unknowingly, gets cured of his ailments.

The irony of the whole episode is that Kamsa knew, by this time, that his end was drawing near, having learnt from Narada that Sri Krishna had been born as the eighth son of Devaki for the purpose of killing him; and he had experienced, one after another, Sri Krishna's superhuman exploits. And he had become mortally afraid. Now, he started seeing his own headless image in the mirror and on water; seeing, in double, brilliant objects such as the Sun and the Moon; seeing his shadow riddled with holes—all this in his waking hours. In dream, he started seeing himself embracing corpses, journeying on a donkey, consuming poison, body being smeared with oil, in nakedness etc. The appearance of these forebodings of death made him all the more scared and he spent a sleepless night. At dawn, the loud beats of the drums following his command echoed from all quarters, signifying the wrestling match that was soon to begin. Innumerable vassals of Kamsa moved to take their places on the raised daises. Nandagopa who had offered, in due time, presents to Kamsa, entered the specially arranged place in the mansion, commanding a good view of the wrestling arena and took his seat along with other senior Gopas. Kamsa, too, went up to the top floor of his mansion, along with his ministers, to witness the match. Then, Sri Krishna, too, after the morning bath etc, dressed in fine garments and decorated with captivating ornaments, set out to see the wrestling match, accompanied by Balarama, Sridama and other Gopa friends and reached the entrance of the match arena which was, however, obstructed by the mad and angry elephant 'Kualaya-pida', deliberately placed on the orders of Kamsa.

On reaching the entrance of the arena, Sri Krishna told the mahout (elephant keeper)

Maha-matra, by name, in a commanding tone: 'O big sinner who is obstructing free passage! Step aside from the path!' The mahout, evil by nature, became more angry and prompted the elephant to charge at Sri Krishna. It came to Sri Krishna speedily and seized Him with its trunk. However, Sri Krishna did free Himself with ease and struck a forceful blow on the elephant's forehead bulges. Then, with a charming, smiling face, Sri Krishna stood between its legs, moving playfully here and there in such a way that it could not catch Him and thereby enhanced its anger manifold..

Just like the saying that although Sri Krishna is discernible with as much ease and clearness of perception as a berry placed on the palm of one's hand to great sages, Sri Krishna is yet unattainable, so also, though within grasp of that elephant, Sri Krishna did elude it and run about playfully in front of, behind and on the sides of the elephant, seizing it by its tail and making it go round. Sri Krishna also did playfully fall on the ground and before the elephant could be aware of it, get up and move away. Scared, that elephant hit the ground forcefully with its tusks thinking that Sri Krishna was still lying on the ground. Then it charged at Him who, pushing it down, pulled out its tusks, root and all, and with those, killed the beast and its keepers.

After the killing of the elephant Kuvalaya-pida, Sri Krishna did enter the wrestling arena, along with Balarama, each carrying on His shoulder, one of the tusks uprooted from the elephant. On seeing Sri Krishna, the people gathered there got forcibly diverted from other matters on account of the auspicious beauty of His form, their eyes and minds being captivated by Him. The elderly among them exclaimed 'Wondrous! wondrous! Nandagopa who has Sri Krishna for a son is extremely fortunate indeed!'; the infatuated young women said, 'No, no, the Gopis who are fortunate enough to hold Him in a tight embrace against their pitcher-like breasts—they are the blessed ones!'; Mature women said, 'That is not so, the really blessed one is Yasoda who brings up Sri Krishna, with loving care, fondles Him, and caresses Him!' and the more mature devotees affirmed: 'None of them. Neither Nandagopa, nor the Gopis, nor Yasoda, nor anyone else but we, whose eyes alone have now achieved their fulfilment of life for, they have now the opportunity to drink, to heart's content, the intoxicating beauty of His divine and auspicious form!'. Thus Sri Krishna was praised in several ways by those gathered there.

It is only natural that the reactions of persons who were present in the arena at the time of appearance of Sri Krishna were diverse! Therefore, they also imagined Him in diverse forms: as son, lover, child and so on.

Present in the arena by the side of Balarama, His elder brother, the Lord appeared as a thunderbolt to the wrestlers, a jewel among men to the male members, love incarnate to the young ladies, a kinsman to the cowherds of vraja, a chastiser to the vile princes, a mere child to His parents, death (personified) to Kamsa (the ruler of the Bhojas), as deficient in strength and immature of body to the ignorant, the Supreme Reality to the yogis and the highest divinity to the Vrishnis.) All the sentiments---romance and the like --- are aptly expounded in Bhagavatam in their appropriate places and aspects.

It was said earlier the people gathered there had their minds fixed on the Lord despite their being of diverse mental dispositions. But how could that be? To that query, the reply is: "Sri Krishna are now being seen as Gopala-bala, a cowherd boy among the cowherds. Even so, Sri Krishna's real self is omnipresent, eternal, the embodiment of Supreme Bliss, and the essence of knowledge. Sri Krishna, of the above said qualities, was just "Krishna" among the Gopas. Though beyond the cognisance of senses, Sri Krishna could assume a manifested form and was visibly shining only on account of the association with Maya (Illusive power), that was dependent on Him alone. It had made Sri Krishna the object and was inseparable from Him, the Supreme Being. However, only few had the knowledge of this truth at that time. Such people had the fortune of seeing Sri Krishna in person because of the impending fruition of their maturing meritorious deeds. With that, their sins were completely destroyed. Consequently, these became filled with joy and started recollecting Sri Krishna's superhuman deeds and passionately sang hymns in praise of Him, one by one.

After Sri Krishna's entry into the wrestling arena, Chanura, a wrestling champion, and Mushtika, notorious for his fists which were powerful like the thunderbolt, confronted Sri Krishna and Balarama respectively, under Kamsa's orders. Then ensued frightful wrestling bouts in which mutual fist-blows sounding 'jhata-jhata', throwing each other up into the air, pushing down, pushing and pulling here and there, clutching with hands, trading blows, fist for fist, knee for knee, head for head, chest for chest and many other such tactics were on display. These are all normal in wrestling bouts. But what is surprising is that the great wrestler, Chanura, attained bondage and liberation many times even before his death.

According to the scriptures, one who is particularly body-conscious, will not get liberation from the mundane bondage of happiness and sorrow. When that is so, it is a matter of big surprise that the great wrestler, Chanura, one of those who consider their brute strength to be all important, attained liberation from bondage. Detachment of the soul from matter, which is known as Moksha is attainable only after one gains knowledge of the real nature of Brahman and has fully undergone the experience of the consequences of the actions in previous births and on destruction of the body. That is the philosophy of Sastras----ancient scriptures. Here surprisingly, even before destruction of his body, Chanura the wrestler, attained liberation. Once one attains "Moksha" one would not have mundane bondage again. In the present instance, most surprisingly, Chanura attained bondage and liberation many times over in succession!

The reality, however, is that Chanura, though he was firmly and tightly clasped by the Lord's arms, freed himself repeatedly from that bondage (clasp) in a most surprising manner due to his dexterity and discipline.

While Sri Krishna was wrestling with Chanura and Balarama with Mushtika, the good among the onlookers started saying among themselves, "Balarama and Krishna

have such tender bodies. These wrestlers, on the other hand, are endowed with fully developed bodies and are ruthless. Therefore, these fights are unequal and an unbearable excess. Fie, alas! Even those who merely witness these fights are partners in sin". (The wise man remembering the faults of the members of an assembly should best avoid the place. If however, he goes there and witnesses such happenings, and if he does not speak out the truth, or utters falsehood or pretends ignorance, he commits a sin. He should not keep silent about them under the thought that none will pay any heed to his views.) But if, out of gentility, friendship, fear or partiality, he approves, contrary to his conscience, those excesses, that would be the greatest sin of all.

And when the good men in the gathering were saying among themselves, 'We should not be here, witnessing these happenings. Let us leave', Sri Krishna, seizing both hands of Chanura, started whirling him around. That put an end to his life and Sri Krishna lifted his body and threw it forcefully on the ground. Thereafter, Balarama, who was battling Mushtika, fisted him to death. Kuta, Sala, Thosala who then came up in confrontation were despatched to the netherworld by Sri Krishna two. The remaining wrestlers took to their heels for dear life.

On seeing the killing of the principal wrestlers and the running away of the remaining lot, the evil-minded Kamsa ordered silencing of all instruments that were playing in the arena and became utterly confused, not knowing what to do next. The wicked Kamsa ordered his servants thus: 'Kill speedily Vasudeva who all these days had hidden away his sons and deceived us, and my father Ugrasena who has been siding with the enemy, and his relatives, seize all the wealth of the Gopas and confiscate them to the royal treasury. Put Nandagopa behind bars, and banish these two crafty, perfidious boys to a great distance!'

Hearing these evil words, including that of killing of Kamsa's own father, Sri Krishna got much angered and like Garuda, the chief of birds, soaring to a mountain top, Sri Krishna leapt instantly to Kamsa's throne, on the topmost floor of his mansion, despite his brandishing a sword so that none could even near him, Sri Krishna did seize him by his hair. Though Kamsa had heard about Sri Krishna's superhuman exploits many times before, and even witnessed a few now in person, he did not, as he ought to have, prostrate before Sri Krishna's lotus feet and ask for pardon for the sake of self protection; on the contrary, due to the power of his destiny, it did not even occur to him to do so.

Sri Krishna did seize Kamsa by the hair, drag him here and there, shatter all his bone joints and throw his body from the high dais to the ground. And, when Sri Krishna jumped from above on to his body, the Devas assembled in the skies showered flowers on Sri Krishna. Kamsa had heard about Sri Krishna's wondrous exploits beginning from the killing of Putana, through his spies; he had also heard from Narada that Sri Krishna were his destroyer. Because of all this and the consequent fear, Kamsa's thoughts centred only on Sri Krishna, all the time, when he was eating, travelling, resting, sleeping, why indeed, even when he was merely breathing! Hence, even though Kamsa was a great sinner and a wicked person, he attained emancipation by union with Sri Krishna that is devoid of rebirth and is full of happiness. What are we to say of this? Kamsa was a very wicked

demon, “Kalanemi” by name, in his previous birth. He was killed by Sri Krishna in the battle between Devas and Asuras, but he relinquished his body with thoughts of Sri Krishna although the thoughts were due to fear. It was that vasana which had now manifested in the present birth also and it was that alone that was the cause for his emancipation now. Sri Krishna says in the Bhagavadgita, “O Son of Kunti! Whatever object a person thinks of while relinquishing the mortal coil, having been absorbed in such thought all through, he attains that and that alone.” This saying of the Lord in the Bhagavat Gita that the vasana ¹ in a later birth is governed by the thoughts and recollections at the time of death in the previous birth is appropriate on this context.

The killing of Kamsa, according to Puranams, took place when Krishna was twelve years old, on the night of Maha-sivaratri in the month of Kumbha (Phalguna).

The attributes of the Lord (Prabhuh)² are the capacity to do a thing, not to do it, and doing it in a different manner! We see the Lord’s wondrous glory in the grant of liberation without rebirths to Kamsa in the act of his being killed. The moral of the story of “Kalanemi ” is that a moment at the end of life (Anthe Narayana-smruthih) is all alone that is needed to pave the way for lifting us up to ‘Parama-pada’, the supreme abode of the Lord in our future birth. This surely should make us all take to the path of Devotion (Bhakti)!

The Lord takes incarnations for protection of the good, the destruction of the evil and establishment of Dharma (virtue)! Following the killing of Kamsa, the tormentor of the world, Sri Krishna did also kill his eight younger brothers; Kankan, Nyagrodhan and others who, blinded by arrogance, had confronted Sri Krishna. Thus, In the guise of witnessing the wrestling arena, Sri Krishna killed the wrestlers deputed by Kamsa, and Kamsa himself, following which his brothers were also annihilated.

Thus did Sri Krishna fulfil the purpose of His incarnation and without further delay, set free His parents Devaki and Vasudeva from the confines of the wretched prison and thereby discharge the duty of a good son. The fruition of the meritorious deeds of that couple who had become Sri Krishna’s parents and the object of Sri Krishna’s love and respect, is indeed marvellous ! Ugrasena, the father of the wicked Kamsa, who was the tormentor of the virtuous, was also subject to Kamsa’s misdeeds. Sri Krishna crowned Ugrasena as king again, a position he lawfully deserved and thus became the object of the heart-felt blessings of that aged ruler. Thereafter Sri Krishna brought back all those who had been harassed and subjected to sorrow in myriad ways by Kamsa, and spent His time enthusiastically pursuing ways to promote lasting welfare.

Specially notable is an important gain for Sri Krishna in the meanwhile. He did accept as friend Uddhava, the foremost among His devotees, who had received due training in

¹ Note:--Vasana -- Knowledge derived from memory particularly the impression unconsciously left on the mind by the past good or bad actions which therefore produces pleasure or pain. (Apte’s dictionary page 504)

²

Prabhuh: Karthum akarthum anyatha karthum cha saktah.

administration of a state, government, politics and statesmanship from Brihaspati, the preceptor of the Devas.

"O Lord! Sri Krishna, You who were resplendent with happiness and fulfilling Your sport of protection of the world, residing in that holy town of Mathura, may You, O Lord of Guruvayoor! Be pleased to remove all ailments of Your devotees, of pure mind and protect them!

Since how many lives have we been striving to become the object of Your merciful glances? When You are residing manifestly in this very holy Guruvayoor, known as Bhuloka-vaikunta and showering blessings on all the worlds, may the great sorrows of ours, Your ardent devotees also be eliminated! May You bless us so that we may always remain with our minds engrossed in Your lotus feet!"

Oooooooo

Short note about the writer. 76 years young, son of late Mahopaddhyaya K.G. Vancheswara sastry, Sanskrit scholar who was teaching in Government schools in Mavelikara and later in Trivandrum in the Model and S.M.V. Schools, and Monkompuzha and who had co-authored a Malayalam commentary on "Narayaneeyam", known as the "Bhaktaranjini" commentary in the early part of the 20th century.

Now, four like-minded friends including the writer have made an English version of the commentary and published the book through the Bhaktaranjini Trust, Bangalore. For details of the book, access web-site www.narayaneeyam.com. The book, in 3 volumes, is edited by Sri. S.N. Sastry and the Foreward written by Pujya Swami Sri. Dayananda Saraswati.

The writer is retired after long service in the Petroleum industry and settled down in Bangalore.



Om Tatsat.

OM NAMO NARAYANAYA:



GOPALAVIMSATI

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

*PrathyAleeDasThithim aDHigathAmprApthagADAngapAlim
paschAdheeshanmilithanayanAm prEyseem prEkshamANah
BhasthrAyanthrapraNihithakarah bhakthjeevAthuravyAth
vAreekreedAnibidavasanaah vallaveevallabhO nah (Gopalavimsati-19)*

He will protect us who, is the lover of gopis and the very life. force of His bhakthas. He is (seen here) holding his dear one in a tight embrace from behind and looking at her , who has her right leg in front as if to go so that she could not escape, which made her close her eyes slightly with joy, and with the *basthrAyanthra*(the instrument used in sprinkling water during holi)in His hand, tying up His garment ready to play with water.

PrthyaleeDa is the pose opposite to that of shooting an arrow which is *AleeDa*, with left leg in front.The scene describes the festival of holi when Krishna plays with the gopis.

There are two ways to mukthi, *rasAsvadha*, or experiencing the joy of union with the Lord and *brahmajnana*, through meditation or jnanamarga.The upanishad says, '*rasO vai sah;rasam hOvAyamlabDhva Anandhee bhavathi*.' Brahman or Narayana is the rasa and attaining Him is the bliss. *Rasa*, *Anandha* and *Brahman* are synonymous terms.

The rasakreeda signifies the jivas enjoying the bliss with the Lord. The sages see the leela of the Lord in the world where all the jivas are around Him holding His hand.So the whole world is the brindavan and the leela of the Lord in creating sustaining and annihilating is the rasakreeda. *RAsa* is also termed as the collection of all the five vaishnava rasas, namely,*dAsya*, *sakhya*, *vAtsalya*,*madhura* and *shantha*.

To those who criticise the rasleela the answer would be that Krishna was only 10 when he was in Brindavan and where does eroticism figure? Parikshit himself was ignorant on this aspect and asked Shuka how is it justified for one who incarnated for dharmasamsthapana to play with the wives of others. And Shuka replied,
*gOpeenAm thathpatheenAm cha sarvEshAmEva dhEhinAm yO anthascharathi so
aDHyakshah kreedanEna iha dhEhabhavah*

The one who is the indweller of the gopis and their husbands and all beings and the witness self, is now playing in physical form.

Srimadbhagavatha says,
*rEmE ramESO vrajasundareebhih
yaTHA arbakah svaprathibimba vibhramah.*

The Lord of Lakshmi enjoyed the company of the cowherd damsels as a child will revel in his own reflections.

The whole of Bhagavatha is considered to be the sarira of the Lord and the five adhyayas describing *rasakreeda* are the *prANasThAna*. It is *bhakthyAh parA kAshTA na sringArasya* . It is the height of devotion and not of physical desire. It is said in Bhagavatha that the husbands never felt the absence of their wives during the nights of *rasakreeda* because their *yogasariras* were with Krishna while their *bhogasariras* were at home doing their duty. As the gopis saw only Krishna everywhere their love for their kith and kin only increased, and for the same reason it was reciprocated.

Vedantadesika in his *yadhavabhyudhaya* mentions that the brahmacharya of Krishna was not in any way affected, '*na brhmachryam bibhidhE thadheeyam*, and Appayyadikshita , a leading exponent of advaita, writing commentary on this work says that this is because everything is His sarira and He was embracing His own sarira. He quotes the *PAdhmOttharakAnda* from *PadmapuraNa* where Lord Siva tells Parvathi, who raised the same question, that it is like '*svasariraparishvanga*' embracing oneself.

The one who related the story is a *parivrajaka brahmajnani* and the one to whom it is told is Parikshit, *paramabhagavtha* and those who listened were *rshis*. All jivas are women and He alone is the Purusha.

*vAso hrthvA dhinakarasuthA sannidHou vallaveenAm
leelAsmErO jayathi lalithAm AsThithah kundhaSAkhAm
savreedAsthadhanu vasanE thAbhirabhyarThamAnE
kAmeE kaschith karakamalayOh anjalim yAchamAnah
(Gopalavimsati-20)*

The wonderful lover of all, wins (all hearts), he who robbed the gopis of their clothes on the bank of Yamuna and ascended the graceful branch of the kundha tree and with a playful smile demanded that they should entreat Him with folded hands when they asked for their clothes bashfully.

This has reference to the *Pavainonbu* undertaken in the month of *Margasira*. Bhagavatham mentions it that the girls in Nanda's village observed the vratha propitiating Devi *kAthyAyani* for the welfare of all , individually for their union with the Lord.

*hemanthe prathamE mAsi nandavraja kumArikah
chEruh havishyam bhunjAnAh kAthyAyanyarchanvratham*

Desika describes the gopivashtrApaharaNa thus:

*niSathyayE snAna samudhyathAnAm
nikshiptham AbheerakumArikANAm
koolAdhupAdhAya dhukoolajAlam
kundhADHirooDO mumudhE mukundhah*

When the young cowherd girls went to the river yamuna in the early morning to take bath and left their garments made of white silk on the bank, Krishna took them from there and climbed the kundha tree with delight.

Utthamur swami comments on this sloka saying that first it was *koola dhukoola sangamam* the garments, dhukoola, had the contact with the bank and then there was *kundhamukundha sangamam*, the contact with the branch of the kundha tree and with Mukundha. The *kooladhukoola sangamam* denotes leaving the old vasanas and bathe in Krishnanubhava and the *kundhamukundhasangamam* implies mukthi as the word Mukundha means the one who gives mukthi, *mukthim dhadhAthi ithi mukundhah*, Kum, sin, *dhyathi*, destroys *ithi kundhah*. So *kundha -mukundha sangamam* means that the Lord destroys all the sin and gives moksha.

When they requested him to give back their garments he made them come out and pray to him with folded hands This was to make them cast off their *dhEhAthmabuddhi* only when they become qualified for mukthi. The Lord has already willed to give them mukthi after their present life and only wanted to create the desire in them. He says in *Gita 'vAsAmsi jeerNani yaTHA vihAya ---thaTHA sarirANI vihAya jeerNani anYANi samyAthi navAni dhEhee*, just as one casts off the old clothes and put on new ones the soul casts off the old body and takes a new one.' But until there is total surrender this changing of bodies will go on. When the soul surrenders the Lord gives a new awareness under the pretext of giving back their garments which have undergone change on account of *kundhamukundha sambandha*. This is the significance behind the episode of *gopivashtrApaharaNam*

The last sloka of Gopalavimsati is where Desika gives the phalasruthi, the result of this work.

*ithyananyamanasA vinirmithAm
vEnkatESakavinA sthuthim paTan
dhivyavENu rasikam sameekshathE
dhaivatham kimapi youvathapriyam*

One who reads this sthuthra, which has been composed by Venakatesakavi with unswerving mind, will have the darsan of the divine form of the wonderful Lord, who is loved by the gopis, the rasikas of His venugana.

// GEETA DHYAANAM //



Veena Nair

||Om Namo Narayanaya||

In the previous section we saw that Krishna is trying to convince Arjuna of the futility of crying for his relatives. Krishna says that change is Nature's constant. The sun goes behind the clouds, it becomes dark, and the rains come; after a while the rains stop and the Sun comes out again. This is Nature's on going show. Even accepting a materialistic viewpoint, if being born and dying are life's constants then where is the point in grieving? why grieve over what is going to happen irrespective of whether you cry or not?

Now Krishna attempts to explain to Arjuna, the world as seen from the stand point of ordinary human beings. The world as we see it today was in an unmanifest condition i.e. not perceptible and it shall fade away again.

**avyaktaa-dini bhutaani vyakta-madhyaani Bhaarata
avyaktaa nidhanaanyeva tatra ka paridevana || 2.28 ||**

All beings are visible only in their middle state, they are invisible or unmanifest in the beginning and at the end. What then is there to grieve about?

The world is like the spokes of a wheel that are continuously turning, they go up and come down and again go up. If such be the nature of the world, in that it continuously changes, then why grieve about it?

But then Krishna raises the question: if there exists an infinite, eternal truth, changeless and deathless in which this cycle of birth and death keeps spinning, then why is it we are not able to understand it? Why is it we are not able to know it?

Krishna says

**aash-charya-vat pasyati kash-chid enam
aash-charyavad vadati tathaiva chaanyaha
aashcharya-vach chainyam anyaha srunoti
shrutvapyenam veda na chaiva kash-chit || 2.29 ||**

One sees this Self as a wonder, another speaks of it in wonder, another hears of it as a wonder;

yet having heard none understands this at all.

Between the eternal Self or truth and our own miserable little selves, there is as much difference as between light and dark, heat and cold. A mortal is away from immortality, a sinner away from saint as the dreamer is away from a waker. Why is then that we are not able to recognize our Self which is our Real Nature? Swami Chinmayananda says that “True knowledge makes a man realize that he is a ‘soul with a body’ but now in his ignorance, he thinks that he is a ‘body with a soul’. (p. 195). By commenting on the wonders of the difficulty in realizing one’s true nature, Krishna is just suggesting that seekers who listen (*sravanam*) should reflect on what they hear (*mananam*), and after reflection to meditate on it (*niddhi-dhyaasanam*) until the Self in them is realized.

**dehi nityam avadhyo yam deha sarvasya Bharata
tasmaat sarvaani bhutaani na twam shocitum arhasi || 2.30 ||**

This indweller in the body is indestructible, and so you should not grieve for all creatures.

Here again Krishna emphasizes the finite, nature of the human body, and the infinite, indestructible nature of the indwelling spirit or Reality. The only thing that is destroyed when a man dies is his outer body, the container within which is present the infinite spirit.

**sva-dharmam api chavakshya naa vikampitum arhasi
dharmyaad-dhi yuddhach shreyo anyat Kshatriyasyo na vidhyate || 2.31 ||**

Furthermore, looking at one’s own duty, you should not waver, because there is nothing higher for a kshatriya than a war against adharma.

Arjuna, being a leader of people and responsible for their protection and the maintenance of dharma, had the natural duty to fight against adharma.

**yadruchhya chopa-pannam swarga dwaaram apaavrutam
sukhina kshatriya Partha labhante yuddham idrusham || 2.32 ||**

Happy indeed are the Kshatriyas, O Partha, who are called to fight in such a battle that comes of itself as an open door to heaven.

Krishna is reminding Arjuna that for a king, there is no greater glory than fighting to preserve his culture and his kingdom and thus protect his people. Here Swami Chinmayananda also cites a verse from the Udyog Parva, 72.18, which states that the sin that is committed by killing one who does not deserve to be killed is as great as the sin of **not** killing one who deserves to be killed.

Thus Krishna is encouraging Arjuna to take up arms against the enemies and with this end in mind, he is offering explanations from different levels. He started by explaining to Arjuna that when the cycle of life and death must go on, and when the infinite indwelling spirit in man is indestructible then why is there a reluctance to kill your enemies, especially when they symbolize adharma. Their end is already predestined, you are only the means. Then Krishna moves from the spiritual plane to a more material level – as a Kshatriya, it is Arjuna's svadharma to protect his people, his kingdom and especially to destroy adharma. Then why should he be reluctant to fight?

**atha chet twam imam dharmyam na karishyasi
tata swadharmam kirteem cha hitva paapam avaapsyasi || 2.33 ||**

But if you will not fight this righteous war, then having abandoned your own duty and fame, you shall incur sin.

Here Swami Chinmayananda explains that Krishna is now trying to make Arjuna the consequences of his actions or the consequences of not doing the correct action. Arjuna, by virtue of his vasanas, is characterized by adventurism, the heroism necessary to fight for justice, and innate qualities of bravery and strength, the hallmark of a Kshatriya. He is therefore compelled by these characteristics to act in a certain manner, namely, fighting battles and to earn honor and fame. His failure to act when the situation demands it would result in him being plagued by regrets later on. A person inclined to be an artist cannot be a good businessman or an engineer. Similarly, a man of commerce cannot hold the paint brush and capture the beauty in nature. For us to be happy and content with our situation, we need to act in a manner consistent with our nature i.e. follow one's swadharma. Any contrary action will lead to agitations in the mind with the result that one is not happy and at peace with oneself.

So Krishna says that is the fate that awaits Arjuna if he fails to fight this battle. Moreover,

**akirteem chaapi bhutaani kathayishyaanti te avyayaam
sambhavitasya chakeertir maranaad atirichyate || 2.34 ||**

People too will recount your everlasting dishonor and to one who has been honored, dishonor is more than death.

If Arjuna refuses to fight, this will be viewed more as cowardice by the world in general. For one such as Arjuna who has been hailed as a hero and an accomplished warrior, this would be a dishonor worse than death.

|| Hari Om ||

to be continued.....

The Story of JaDa-Bharata the Jivan-mukta

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The JaDa-bharata story in Shrimad Bhagavatam is the story of a superlative Brahma-jnAni. There are very few Brahma-jnAnis known to us either through the Puranas or through history. The example of Ramana Maharishi, of the 20th century, known to us in modern times, cannot be missed.

Going back in history, there is Sadashiva Brahmendra (of whom there is very little recorded history), Adi Shankara himself (of whom we know fairly well through his works), and Shuka Brahmam (whose Bhagavatam is very revealing).

The story of JaDa-Bharata is, however, unique among all of them. Lord Krishna describes a Brahma jnAni once each in the 2nd, 12th and 14th chapters of his Gita and also off and on in the fifth chapter.

The Lineage of Bharata

The history of Priyavrata, the first son of Manu Svayambhuva, occurs in the fifth skanda of Shrimad Bhagavatam. Priyavrata's son was Agnidhra and his son was Nabhi. Nabhi was a great and devout ruler and to him was born another avatar of Mahavishnu, by name Rishabha.

Rishabha, also called Rishabhadeva, had one hundred sons of whom the eldest was Bharata whose story is the content of this article. Incidentally it is this Bharata after whom the country (India) was called *BhArata-varsha*; before that it was called *aja-nAbha varsha*.

King Rishaba Retires

King Rishabha on retirement from the duties of the state called his sons before him and gave them all a long sermon on the need to lead a spiritual life. This sermon constitutes the first 27 shlokas of the fifth chapter of the fifth skanda. It is sometimes called Rishabha-Gita. For a

sample we take the first shloka here.

“This body is not meant to be used for sensuous enjoyments as done by lowly animals. There are two doors out of this life. One is the door for moksha and the other is the door for the darkness of hell”. (V – 5 – 2 –first half). “The door to moksha is by service to great people.”

Here the words used are **yoshhitAM sangi-sangaM**. To go upward on the spiritual path one needs a direct contact with great people. But to cause a slide downward even a secondary contact with the vile ones will do. The lesson is that one should select one's friends very carefully.

“By the union of man and woman attachment arises to home, family, sons, wealth and property. Those who want to reach God must see to it that they should advise their children as a father, train their people as a boss or a leader, and teach their disciples as a Guru. A father who does not do so is not a father; a king who does not do so is not a king; a guru who does not do so is not a guru”.

After elaborating such teaching in very forceful words King Rishabhadeva relinquished his kingdom, left his palace and roamed about as one intoxicated with God and the godly, completely nude, with disheveled hair and uncouth appearance. Actually he moved about as if he were senseless, blind, dumb and deaf, a ghost or a drunkard; even though others spoke to him he did not speak, because he was observing total silence:

jaDAndha-mUka-badhira-pishAchonmAdakavat avadhUta-veshaH abhibhAshhyamANo'pi janAnAM gRRihIta-mauna-vrataH tUshhNIM babhUva (V – 5 – 29).

This avatara of the Lord is to teach us worldly minded people to change our ways and reach Moksha.

ayam avatAro rajas-opapluta-kaivalyopa-sikshhaNArthaH

Bharata As King

Bharata accepted his responsibility as the next king after his father Rishba renounced the world.

Bharata ruled the country for a long time in the most notable manner, without ever swerving from the dharmic path, the path of the holy ones. As a noble king of India, he set a wonderful example for his subjects. Not surprisingly, his people were also following dharma in a remarkable manner.

The yajnas and pUjAs that he performed incessantly purified his mind to such an extent that the Lord was residing in Bharata's heart almost visibly. Eventually Bharata wished to spend all his time in meditation and solitude. Like his great father Rishaba before him, Bharata ultimately decided to take Sannyasa and retired from the world.

Bharata Leaves the Kingdom

After making his family and subjects aware of his decision, Bharata distributed his kingdom to his sons and went over to distant pulahAshrama for a period of penance and whole-time spiritual pursuit.

Entirely devoid of any mundane desires or attachments, he was worshipping the Lord with all the flowers, leaves and fruits that he could get in the forest there. His bhakti towards the Lord increased day by day and he was living all the time in a state of total bliss in the company of the Lord in his heart.

The constant contemplation of the lotus feet of the Lord generated a superlative joy of devotional experience. In that joy he forgot himself as well as the very worship he was doing. He just lost himself in divine contemplation in a kind of spiritual trance.

Forming of a New Attachment

One day, after his daily routine bath, Bharata was sitting on the bank of the river for four and a half hours doing the japa of AUM. A solitary doe approached the river for drinking water. Suddenly there was a terrifying roar of a lion. By nature the doe trembled with fear on hearing the roar; frightened and shaken by that roar, the doe jumped across the river. In that frightful jump she gave birth to a young one which fell into the river. The mother doe, due to shock, process of delivery, and the act of springing, fell dead on the other side of the river.

Bharata saw all this and was overpowered with compassion at the poor little deer that had now lost its mother and was about to be itself lost in the current of the river. Instinctively he caught

hold of the little one, brought it to his own ashram and started taking care of it. From that day onwards he started feeding it, searched for the proper grass for its food, protected it from wild animals and was doing everything for its care, nourishment and growth.

Gradually Bharata's time was more and more occupied with caring and tending to the needs of the infant deer. The time that he usually allotted for his spiritual disciplines got reduced steadily to almost nothing.

Compassion and affection are not wrong; in fact they are very noble qualities. But when they become an attachment, the spiritual fall is imminent. Affection ennobles, but attachment enslaves. Love elevates, but desire entraps. This is what happened in the case of this great King Bharata.

Infatuation Clouds Bharata's Mind

With the attachment to the deer growing in intensity day by day, Bharata started thinking all the time of this deer that was now dearest to him. *Asana-shayana-aTana-sthAna-ashanAdishhu* — whether he was sitting or sleeping, walking or standing, or was eating, he was not wanting to be separated from the young deer. If the deer even for a little time was away from him he worried about its safety and began to wail over the matter. Even when he was trying to do his daily japa the deer would come near him and cuddle around him and he would take pity on it and put it on his lap and appreciate how this pet of his behaves like an own son!

Let us recall that this great king Bharata had renounced his vast kingdom and all the riches which he acquired as well as his family and people, for the sake of pursuing a life of total renunciation and tapas.

How could such a renouncer fall into the trap of worldly affection for a deer-cub and forget even his daily spiritual routine like this? What else could it be but his *prArabdha* (fate) in the form of this deer? Time passed like this and all his Atma-vichAra had come to a dead stop.

Death Of Bharata

Death comes to everyone and Bharata was no exception. The hour of Death does not wait.

Bharata knew the end was coming. He worried about what would happen to this poor deer-cub when he was gone! He was thinking about it, when he breathed his last. According to Hindu scriptures, a person's last thoughts and state of mind determine the next birth.

Rebirth of Bharata

Subsequently, in his next life, Bharata was born as a deer!

(Recall Gita: **yaM yaM vApi smaran bhAvam *..* . (VIII – 6).

But because of the intense pUjA and tapas Bharata had been doing in all his previous life, even in the body of the deer, his mind, by the Grace of God, remembered his life as King Bharata and the calamity that had befallen him at the end of that life.

A Meditative Deer

So now Bharata, even as a deer, decided that he would not develop any more attachment or VAsanA. The deer Bharata deserted his surrounding deer-family and somehow went over to the same Pulahashrama where he was doing his tapas in the previous life.

The deer Bharata did not eat tasty green grass or any of the other things that deer are fond of, lest any attachment to food may develop. He only subsisted on a minimum dried grass and lived aloof from any of his own species. He lived in the company of Sadhus who were doing tapas in the Ashrama and was waiting for this life to pass and his prArabdha (destiny) to spend itself. He had decided not to acquire any more vAsanA even if he got a human life.

The end came. When it came, the deer Bharata went to the river and stood up in neck-deep water and for the first time as a deer, raised his voice and 'spoke' God's name, dipped in the water and died!

The Last Birth of Bharata

Bharata's next birth was in a noble Brahmin family. This was his last birth. His father was a

great, scholarly Brahmin with purest intentions who led a religious life, with his nine sons from his first wife and a twin-child from his second wife. Of the twins one was male and the other was female.

The male of the twin was JaDa-bharata, our hero. The name that applied to him in this birth is not mentioned by Shuka. So, to continue our story we shall still call him Bharata. But expositors refer to him as JaDa-bharata. 'JaDa' means inert; from his very birth Bharata remained totally silent and was behaving like an idiot, not responding to any provocation. By the Grace of God he had all the memory of his two previous lives, one as King Bharata and the next as the lone deer of Pulahashrama; naturally, he was scared of accumulation of any more vAsanA. So he showed himself as mad, inert, blind, deaf and dumb.

The father, wanting to discharge his responsibilities, and hoping that this jaDa nature of the boy might be cured by a proper samskAra, performed the Upanayanam (thread ceremony) for the boy and prodded him on to do the daily Sandhya worship. But the boy would do no such thing! He was already a Brahma-jnAni and was in that state all the time, though the outside world, including his own family, could not recognize him as such. All their teaching of the Vedas or the Gayatri was a failure as far as they were concerned! The father died in due time and the second wife, the mother of JaDabharata also followed him immediately.

JaDa-Bharata's Indifference

The nine brothers of JaDa-bharata who were knowledgeable only about the karma-kANDa of the Vedas and had no idea of the Brahman among them treated him as a good-for-nothing fool. Consequently they simply extracted work from him and fed him only some rotten food, that deserved to be thrown in the garbage.

JaDa-Bharata came to be known in the entire neighborhood as a robust young man but a confirmed idiot. Whatever menial work anybody gave him he did it, but not intelligently. They put him as a sentry in the fields to ward off birds and he sat there unendingly. Some one gives him instructions to dig and he digs ; someone else comes along and asks him to stop and he stops. Some one gives him a beating for not doing his work properly and he receives it without murmur or protest. Whatever he gets he accepted it, without ever caring whether it is more or less, good or bad. Whatever they gave him, be it rice flour, oil-cake, chaff, spoilt pulses, or charred food – he ate up everything as if it were nectar.

YadA tu parata AhAraM karma-vetana IhamAnaH sva-bhrAtRRibhirapi kedAra-karmaNi nirUpitaH tadapi karoti kintu na samaM vishhamaM nyUnaM adhikaM iti veda kaNa-piNyAka-pall-karaNa-kulmAshA-sthAlIpurIshhAdIny-api amRRitavad-abhyavaharati // V- 9 – 11.

It went on like this day by day, year by year. He had decided not to care for this body and so his body was usually filthy, his dhoti dirty, and his face, with a long beard, looked like that of a caveman. He was living as a Brahman totally aloof from his body.

The Goddess Saves JaDa-Bharata

It turned out that some rich man wanted to give a *nara-bali* (sacrifice of a human) to Goddess Kali and had arranged for a captive intended for the *nara-bali*. But just on the previous night the captive escaped and they needed immediately a substitute for the next morning's ritual. The rich man sent his assistants to look for a substitute.

They roamed about and found our JaDa-bharata sitting alone in the fields. His robust appearance and youth tempted them to choose him as their victim for the *nara-bali* and they simply led him on to their boss.

Never had a victim for *nara-bali* come along with them for his own human sacrifice, as this man did, without the least protest! It appeared to them he was almost willing to die for them.

The next day the ritual started in the presence of the Kali deity. JaDa-bharata was bathed in oil, washed clean, dressed gorgeously, decorated with sandal paste and other cosmetics. Finally the leader of the group got ready to cut off JaDa-Bharata's head as a sacrifice.

At that time Mother Goddess Kali Herself appeared from the deity and chopped off the heads of the entire gang and saved JaDa-Bharata. We don't know where JaDa-Bharata went from there.

Upholding Ahimsa (Non-violence) and Jolting the King

The story is picked up by Shuka in another scene. There was one King of Sauvira country, by name Rahugana. He had great intentions to have spirituality lessons from Kapila Muni and so he traveled, carried in a palanquin, to the northwest corner of this country in the hope of meeting Kapila. On the way, one of his eight palanquin-bearers became unable to do his duty and so they needed a substitute. They looked for one and they found our JaDa-Bharata roaming about as if for no purpose. Again his robustness and youth attracted them and he was used as the substitute palanquin bearer.

The strength of the vAsanAs that one inherits from the actions of the past is very great. Noble Sadhus, particularly in the Sannyasa-Ashrama, are so careful even while they walk to see they don't trample on a living creature. It is an extreme discipline of this kind which is one of the reasons they have *cAturmasya-vrata* (the vrata during the rainy season of four months), the observance of which requires them, among other things, to stay in the same place and carry on their daily worship or meditation routine.

Our JaDabharata must have gone through such disciplines in his previous lives. That VasanA of ahimsA (non-violence) was so strong in him that as he was walking along carrying the palanquin of King Rahugana in the woods, now and then he jumped forward, still carrying the portion of the palanquin resting on his right shoulder. The jumping was to avoid trampling on some small crawling creature on the ground below. But this jumping of one of the bearers, without the concordant activity or consent of the other bearers, naturally created a sudden jolt and jerk to the occupant of the palanquin. The King opened his window, looked out, and faulted the bearers for jolting him like that. All seven of them said it was not their fault; it was the newcomer who joined them just a little while earlier who was jumping out of step unnecessarily!

JaDa-Bharata Speaks

And that was the starting point of a remarkable dialogue between the King Rahugana and our hero JaDa-Bharata. The King chastises him in a satirical way, referring to his robust health, fat body and youth. When a second time this chastisement happens, JaDabharata, for the first time in his life, opens his mouth. This portion in the Bhagavatam, going through four chapters, is one of the most treasured pieces in the whole work.

My dear King, says JaDa-bharata, whatever you have spoken sarcastically is certainly true. Actually these are not simply words of chastisement, for the body is the carrier. The load carried by the body does not belong to me. There is no contradiction in your statements because I am different from the body. I am not the carrier of the palanquin; the body is the carrier. Certainly, as you have hinted, I have not labored carrying the palanquin, for I am detached from the body. Your words about my stoutness or otherwise are befitting a person who does not know the distinction between the body and the soul. The body may be fat or thin, but no learned man would say such things of the Atman. As far as the Atman is concerned, I am neither fat nor skinny; therefore you are correct when you say that I am not very stout. Also, if the object of this journey and the path leading there were mine, there would be many troubles for me, but because they relate not to me but to my body, there is no trouble at all.

Fatness, thinness, bodily and mental distress, thirst, hunger, fear, disagreement, desires for material happiness, old age, sleep, attachment for material possessions, anger, lamentation, illusion and identification of the body with the self are all transformations of the material covering

of the Atman. Only a person who has identified himself with his body is affected by these things. Consequently I am neither fat nor skinny nor anything else you have mentioned.

My dear King, you have unnecessarily accused me of being dead though alive. In this regard, I can only say that this is the case everywhere because everything material has its beginning and end. As far as your thinking that you are the king and master and are thus trying to order me, this is also incorrect because these positions are temporary. Today you are a king and I am your servant, but tomorrow the position may be changed, and you may be my servant and I your master. These are temporary circumstances. The differentiation is temporary, and it expands only from usage or convention. I do not see any other cause. In that case, who is the master, and who is the servant? Nonetheless, if you think that you are the master and that I am the servant, I shall accept this. Please order me. What can I do for you? You said you are going to punish me severely. What will you gain by punishing me? You will be only punishing my body; but I have actually punished this body by never tending to it. You are only powdering the already powdered chaff. There will be no effect.

King Recognizes JaDa-Bharata As A Self-Realized Soul

The King was stunned and amazed when he heard this. He jumped from the palanquin, fell at the feet of JaDabharata and asked for being taught spiritual wisdom. There ensues then a three-chapter dialogue between the King and JaDabharata containing the essence of advaita. The King asks questions and the Brahma-jñāni JaDabharata answers them meticulously.

Material pains and pleasures are only external. People interested in them are far from spiritual advancement. It is the mind, contaminated by the three modes of Nature, that makes the living entity wander through different species of life. If the mind can become unattached to material enjoyment, it becomes the cause of liberation.

All things on earth, moving or unmoving are nothing but different combinations of substances coming from the earth. We are all but dust and dust shall we end in. This universe itself has no ultimate existence.

Non-duality is the ultimate truth. This material existence is a forest. The Jiva through various births wanders through this forest and suffers untold miseries but does not know how to get out of this. The only way to get out of this is through satsangh. And the Brahma-jñāni concludes his teaching with the following emphasis:

**rahUgaNa-etat tapasA na yAti na cejyayA nirvapaNAd-gRhAd-vA /*

*nac-chandasA naiva jalAgni-sUryalH vinA mahat-pAda-rajobhishhekaM *// Bh. V – 12 – 12*

Rahugana, Unless one bathes in the dust from the feet of the devotees, this Absolute Truth cannot be learnt. Not by penance, nor by yajna, nor by renouncing the household, nor by Vedas, nor by torturing oneself in water, fire or the Sun (can it be learnt).

Summary

To sum up we shall only recall the following four shlokas from the Gita which describe a Brahma-jnAni. There is perhaps nothing more telling than the story of JaDa-Bharata to illustrate these profound declarations of the Lord Himself:

V-17: Their intellect absorbed in That, their self being That, established in That, with That for their supreme goal, they go whence there is no return, their sins dispelled by knowledge.

V -18: The wise men look, by nature, equally upon a Brahmana, rich in learning and humility, on a cow, on an elephant, and on a mere dog and on a dog-cooker (an out-caste).

V -19: Here [i.e. even while living in the body.] itself is rebirth conquered by them whose minds are established on sameness. Since Brahman is the same (in all) and free from defects, therefore they are established in Brahman.

V- 20: Resting in Brahman, with steady intellect and unclouded, the knower of Brahman neither rejoices on obtaining what is pleasant nor grieves on obtaining what is unpleasant.

Om ShAntiH ShAntiH ShAntiH.

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- LORD KRISHNA -

Mrs. Neena Manoj



The legend of Krishna lives in the heart of all, remembering Krishna , as our beloved God, to know and remembrance of his prank a source of joy & happiness to all.

KRISHNA "THE ABSOLUTE TRUTH".

- Appearance at midnight of saavana k8 (july 19 / 20), year 3228 BC to Devaki, as eighth son.
- The divine form was shown to the parents and assumed the form of a human child.
- A divine prophecy : to exchange baby Krishna with the daughter of Yasoda in Gokulam.
-
- Child Krishna was taken by Vasudeva from Mathura to Nanda and Yasoda in Gokula.
- **till 3: lived in Gokula**
- killed Putana, by sucking the life of the demon along with her poisoned breast-milk.
- miraculous event, by shattering the wheels and axle of the cart which is filled with butter, cheese & milk
- killed Sakatasura the evil demon
- killed Trinivarta demon who had appeared in the form of a whirlwind .
- miraculous vision of the entire universe in his mouth viewed by mother Yasoda.

- **3 – 6 : moved to Vrindavana**

- killed Bakasura, Aghasura, Dhenuka and Balarama killed Pralamba
- mischievous pranks ; breaking & stealing of butter, cheese and drinking of milks from the pots of other's.
- freed sons of Kubera from all their Sinsful acts.
- moved to Nandagrama

- **7 – 10 : played rasa – lila with the gopis**

- surrendering serpent Kaliya by dancing on the hoods & tail on hand
- Govardhana puja
- Krishnaleela an household stories in Mathura
- Akrura's arrival in Nandagrama
- invited to Mathura for wrestling match
- departure of Krishna & Balarama to Mathura
- arrival in Mathura , gathering of people to get a glimpse of the divine being in human form
- killed Canura & Balarama killed Mustika
- killed Kamsa & Balarama killed his brothers
- the prophesy has been fulfilled, Kamsa was killed by Krishna, the eighth son of Devaki.

- **10-28: lived in Mathura**

- initiated with Balarama into chanting Gayatri by Gargamuni
- instructed with Balarama in the sixty four arts by Sandipani muni
- lovingly friendship with Kuchela
- protects Mathura from many demons

- **29-125: established kingdom in Dwaraka**

- marriage to Rukmini and 7 principal queens

- marriage to 16,100 princesses
- 161,080 sons born to Krishna
- welcoming Kuchela at Dwaraka
- **speaks Bhagavad – Gita “the essence of the dharma” to Arjuna,, at Kuruksetra battle (3138 BC)**
- saves king Pariksit in the womb
- defeated Kuravas completely
- gandhari’s prophecy “you, Krishna, will one day slay your kith & kin and die yourself alone in the wilderness”
- story behind: Yadava boys was cursed by the sages for insulting the sages. as predicted, an iron club emerged in the belly of Shambha (Krishna’s son) and later it was thrown into the sea.
- Jara - the hunter discovered a iron piece in the belly of a fish; used it as a point for his arrow.
- appearance of evil signs & portents foretelling in Dwaraka
- Yadavas left for a pilgrimage to Prabhasa
- fight between the Yadava’s race
- instructs Uddhava
- Balarama returned to his celestial origins
- krishna all alone in wilderness
- Jara - the hunter mistaking the foot of the lord, shot the arrow
- send Dwaraka the charioteer to Dwaraka to narrate all the happenings
- **- 125 - : Lord Krishna’s disappearance on February 18th 3102 bc**
- same day, the oceans rose in upheaval & submerged the city of Dwarka

GOKULAM KRISHNA'S CHILDHOOD.
VRINDAVAN KRISHNA'S BOYHOOD.
MATHURA KRISHNA'S YOUTH.
DWARAKA KRISHNA'S MANHOOD.

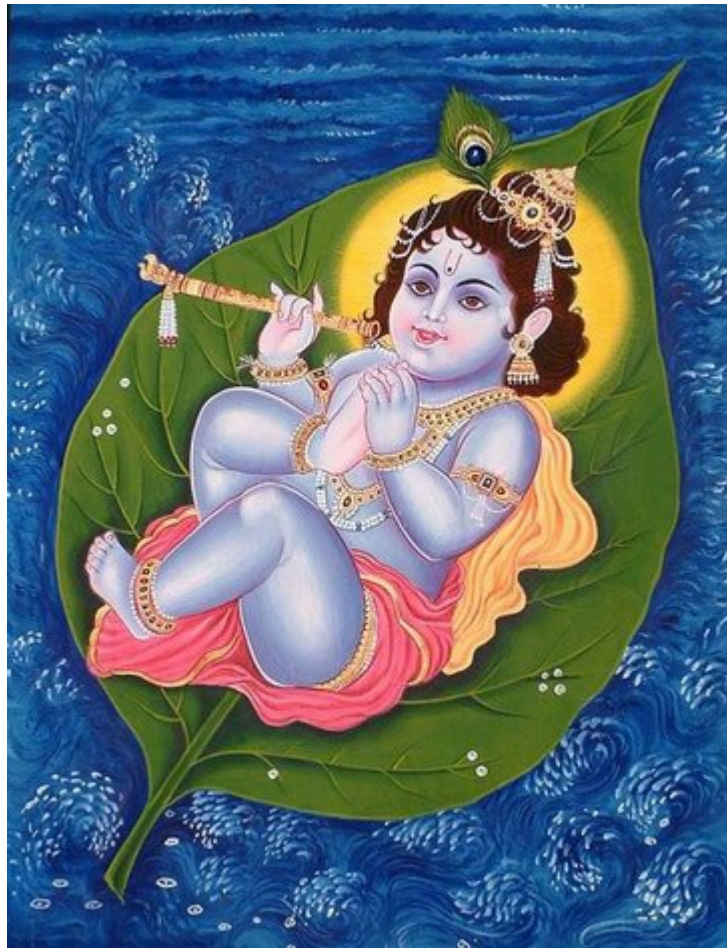
OM NAMO NARAYANAYA: OM NAMO NARAYANAYA:OM NAMO NARAYANAYA:OM NAMO NARAYANAYA:

To the Lotus feet of my lord; By: Mrs. Neena Manoj; P.O.Box:1169; Sharjah – U.A.E.
My Husband : Mr. Manoj Kumar (Enyandiyur – Trichur)

With my husband, I'am living in Sharjah. All my family members are living in Sharjah, except one of my sister & family.

All our prayers is to our lord's lotus feet to bless us with a baby like him.

OUR BELOVED GOD IS LORD GURUVAYOORAPPAN . OUR DAYS STARTS & END IN THE NAME LORD, OUR LORD SRI.GURUVAYOORAPPAN ; THE NAME WHICH IS ALWAYS LIVING WITH US.



Makara Jothi

MANIKANTAN CHENGANAYIL, KINGDOM OF SAUDI ARABIA.



The most Important event at Sabarimala is the Makara Jothi (usually on January 14th). Thiruvabaranam or the sacred jewels of the Lord (presented by Padalam King) arrives at Sabarimala in three boxes. On the arrival of the jewel boxes the whole mountain reverberates to the chanting of 'Saranam Ayyappa' by millions of devotees gathered there to watch the event. The Thiruvabaranam box - still the private property of the Pandalam royal family, starts its journey two days before Makara Jothi day from Pandalam. The person who carries the box dances in a peculiar trance. Thiruvabaranam travels through Valiakoikkal Sastha temple at Pandalam, Ayiroor Puthia Kavu Temple, Perunattil temple, Vlakka, Nilakkal Siva temple, Vellachimala, Pamba and Sabari Peedam before reaching at Sannidhanam around 6.00 PM on the Makara Jothi day. Every year a Garuda hovers and flies above the Thiruvabaranam boxes as if to guard them.

On reaching the Sannidhanam the Melshanthi and Thandhri receive the sacred jewels amidst the thundering echoes of Sarana ghosham. The Thiruvabaranam box contains a diamond crown, golden bracelets, necklaces and a sword. The priests adorn the Lord with these and perform arathi.

At the same moment a brilliant light of amazing magnificence appears in the northeastern side to the temple at the opposite mountain in a place called Kantamala (the home of devas and rishis). It is believed that this brilliant flame of light is the arathi performed by the rishis and the devas. This event marks the culmination of the pilgrimage to Sabarimala.

Makara Vilakku festival:

After the jothi, that night Malikappurathamma, mounted on an elephant comes in a procession to the Patinettampadi (18 steps) and returns back to her abode. This is the beginning of the Makara Vilakku festival. This festival lasts for seven days. Many pilgrims stay back till this festival is over and Kuruthi pooja (offering of water

mixed with chunnambu and turmeric powder to the forest deities) is performed.

Even some who leave Sabarimala after witnessing the Jothi observe fasting till the Makara Villaku and Kuruthi pooja is complete at Sabarimala.

SWAMI SARANAM, AYYAPPA SARANAM, SWAMIYEE SARANAM





ശങ്കരവിജയത്തിന്റെ കഥ; അദ്വൈതത്തിന്റേയും

സമ്പാദനം / ക്രോഡീകരണം: വള്ളുവനാടൻ (Valluvanadan)

അദ്വൈത ദർശനത്തിന്റെ ഉപജ്ഞാതാവ് ശ്രീ ശങ്കരൻ ശിവഗുരുവിന്റെയും ആര്യാംബയുടേയും വിശുദ്ധി നിറഞ്ഞ ജീവിതത്തിന് സാക്ഷാൽ പരമശിവന്റെ സമ്മാനം. ഭാരതീയ തത്ത്വചിന്തയുടെ ഏറ്റവും നല്ല അവതാരകനായ ശ്രീ ശങ്കരൻ 32 വർഷത്തെ ഹ്രസ്വജീവിതത്തിലൂടെ ലോകത്തിന്റെ ശങ്കരാചാര്യർ ആയി മാറി.

ശ്രീ ശങ്കരന്റെ ജന്മദിനത്തെ പറ്റി വ്യത്യസ്ത നിലപാടുകളാണ് ശിഷ്യന്മാരുടേയും ചരിത്രകാരന്മാരുടേയുംമിടയിലുള്ളത്. ഇതിനെ തുടർന്ന് ഈയിടെ ശങ്കരാചാര്യ ശിഷ്യന്മാർ ഒത്തുകൂടി ഗുരുവിന്റെ ജന്മദിനം ബിസി 509 ഏപ്രിൽ മൂന്നാണെന്ന് അംഗീകരിച്ചു. ആചാര്യന്മാരായ കാഞ്ചി കാമകോടി പിറം, ദ്വാദശ, ജ്യോതിർമഠ്, ബദരിനാഥ്, ഗോവർദ്ധൻപീഠ്, പുരി എന്നിവർ യോജിച്ചാണ് ഈ തീരുമാനത്തിലെത്തിയത്. ഇത് എല്ലാവരും അംഗീകരിച്ചിട്ടില്ലാത്തതുകൊണ്ട് ഭാരതത്തിൽ പലേടത്തും ഏപ്രിൽ 6ന് തന്നെയാണ് ശങ്കരജയന്തി ആഘോഷിക്കുന്നത്.

ശുദ്ധിയുള്ള ജീവിതത്തിന്റെ ഫലം വിശുദ്ധി ഇതാണ് ഭാരതീയ തത്ത്വചിന്തയുടെ ഗുണപാഠമെങ്കിൽ ആചാര്യന്റെ ജീവിതത്തിനു പിന്നിലും അങ്ങനെയൊരു കഥയുണ്ട്.

കേരളത്തിലെ ആലുവയ്ക്കടുത്തുള്ള കാലടി എന്ന ഗ്രാമത്തിൽ ഈശ്വരവിശ്വാസികളായ ശിവഗുരുവിന്റെയും ആര്യാംബയുടേയും മകനായി ശങ്കരൻ ജനിച്ചു. ആയുർദൈർഘ്യമുള്ള അനേകം പുത്രന്മാരെ വേണോ അതോ അല്പായുസ്സായ വിശ്വപ്രസിദ്ധനായി തീരുന്ന ഒരു മകൻ വേണോ എന്ന പരമശിവന്റെ ചോദ്യത്തിനു മുന്നിൽ സർവ്വഗുണസമ്പന്നനായ മകൻ മതി എന്ന് ആ ദമ്പതികൾ തീരുമാനമെടുത്തു.

വളരെ ചെറുപ്പത്തിൽ അച്ഛൻ നഷ്ടപ്പെട്ട ശങ്കരൻ അമ്മയുടെ സ്നേഹവാത്സല്യങ്ങളിലാണ് വളർന്നത്. വളരെ ചുരുങ്ങിയകാലം കൊണ്ട് വൈദിക പഠനങ്ങൾ പഠിച്ച ശങ്കരൻ പല അത്ഭുതങ്ങളും കാണിച്ചിട്ടുള്ളതായി കഥകൾ ഉണ്ട്. പൂർണാനദിയുടെ ഗതിതിരിച്ചു വിട്ടതും ദാരിദ്ര്യത്തിലും തനിക്ക് ഭിക്ഷ നൽകിയ വൃദ്ധയുടെ മുന്നിൽ സ്വർണ്ണനെല്ലിനീക്കം അഭിഷേകം ചെയ്തതും അവയിൽ ചിലതു മാത്രം.

വിജ്ഞാനതൃഷ്ണയും സന്യാസാഭിമുഖ്യവും പൈതൃകമായി കിട്ടിയ ശങ്കരൻ ഗൃഹസ്ഥാശ്രമവിധികൾ അന്യമായതിൽ അത്ഭുതമില്ല. മാതൃവാത്സല്യത്തിന്റെ അനുഭൂതിയിൽ ഗൃഹസ്ഥനാകണമോ സന്യാസി ആകണമോ എന്ന സംശയത്തിനൊടുവിൽ അവതരിച്ച 'മുതല' ഭാരതീയ ദർശനത്തിന് ഒരു മഹാനെ സംഭാവന ചെയ്യുകയായിരുന്നു. പെരിയാറിൽ കുളിച്ചുകൊണ്ടുനിന്ന ശങ്കരന്റെ കാലിൽ കടിച്ച മുതല സന്യാസിയാകാൻ ശങ്കരനെ അമ്മ അനുവദിച്ച സമയം അദ്ദേഹത്തെ സ്വതന്ത്രനാക്കി. അമ്മ എന്ന് തന്നെ കാണാൻ ആഗ്രഹിക്കുന്നുവോ അന്ന് താൻ അമ്മയുടെ അടുത്തെത്തും എന്ന് വാക്കുകൊടുത്ത് ശങ്കരൻ പിന്നെ ഉത്തമനായ ഗുരുവിനെ അന്വേഷിച്ച് യാത്രയായി. ആ യാത്രയിൽ ഗൗഡപാദരുടെ ശിഷ്യനായ ഗോവിന്ദ ഗുരുവിനെ കണ്ടുമുട്ടുകയും അദ്ദേഹത്തിൽ നിന്നും സന്യാസഭിക്ഷ സ്വീകരിക്കുകയും ചെയ്തു.

ഗോവിന്ദ ഗുരുവിൽ നിന്നും ഉപനിഷത്തിന്റെ അർത്ഥതലങ്ങൾ പഠിച്ച ശങ്കരൻ ഭാരതത്തിന്റെ ആദ്ധ്യാത്മിക കേന്ദ്രങ്ങൾ സന്ദർശിക്കാൻ യാത്രയായി. ആ യാത്രയിൽ ഒട്ടേറെ ശിഷ്യഗണങ്ങളെ നേടിയ ശങ്കരൻ അറിവിന്റെ പുതിയ ലോകം കണ്ടെത്തുകയായിരുന്നു. ആ യാത്രയിലാണ് അദ്ദേഹം ബാദരായണന്റെ ബ്രഹ്മസൂത്രത്തിന് ഭാഷ്യം രചിച്ചതും ഭാരതീയ തത്ത്വചിന്തയ്ക്ക് പുതിയ മാനങ്ങൾ നൽകിയതും. ആ യാത്രയിൽ തന്നെയാണ് ബുദ്ധമതത്തിന്റെ പ്രഭാവം തകർക്കാൻ ജീവിതം ഉഴിഞ്ഞു വച്ച കുമാരിലഭട്ടനെ പരിചയപ്പെടുന്നത്.

കുമാരിലഭട്ടന്റെ അഭിപ്രായത്തിൽ അദ്വൈത മതസ്ഥാപന ശ്രമം വിജയിക്കണമെങ്കിൽ മാഹിഷാസി നഗരത്തിൽ പോയി മണ്ഡനമിത്രനെ വാദപ്രതിവാദത്തിൽ ജയിക്കണം. അങ്ങനെ മണ്ഡനമിത്രനുമായുള്ള വാദപ്രതിവാദത്തിൽ ജയിച്ചെങ്കിലും അദ്ദേഹത്തിന്റെ ഭാര്യയായ ഭാരതിയുടെ കാമശാസ്ത്രത്തെക്കുറിച്ചുള്ള ചോദ്യത്തിനു മുമ്പിൽ ശങ്കരൻ പരാജയപ്പെട്ടു. ഉടനെ കാമശാസ്ത്രവും പഠിച്ച് മണ്ഡനമിത്രനേയും ഭാരതിയേയും ശങ്കരൻ പരാജയപ്പെടുത്തി. പിന്നീട് അദ്ദേഹത്തെ ശിഷ്യനായി സ്വീകരിക്കുകയും ചെയ്തു. തുടർന്ന് ഭാരതത്തിലുടനീളം സഞ്ചരിച്ച് മഠങ്ങൾ സ്ഥാപിക്കുകയും ഭാരതീയ തത്ത്വചിന്ത പ്രചരിപ്പിക്കാൻ ശ്രമിക്കുകയും ചെയ്തു. ഈ ശ്രമത്തിൽ അദ്ദേഹത്തെ ഏറെ സഹായിച്ച ശിഷ്യന്മാരാണ് പത്മപാദൻ, നടുരേശ്വൻ, ഹസ്താമലകൻ, തോടകൻ എന്നിവർ. ഈ യാത്രയിൽ ജഗദ്ഗുരു എന്ന പേരിൽ അറിയപ്പെടാനും തുടങ്ങി.

തത്ത്വമസി, അഹം ബ്രഹ്മാസി, സർവ്വം ഖലിദം ബ്രഹ്മ തുടങ്ങിയ ഉപനിഷത് സൂക്തങ്ങളെ ജനകീയവത്കരിച്ച ശ്രീ ശങ്കരൻ ജീവാത്മാവും പരമാത്മാവും ഒന്നു തന്നെ എന്നു പറഞ്ഞതിലൂടെ അദ്വൈത ദർശനത്തിന്റെ ആത്മാവിന് രൂപം നൽകുകയായിരുന്നു. ഭാരതീയ തത്ത്വചിന്തയുടെ ഏറ്റവും നല്ല അവതാരകനായ ശ്രീ ശങ്കരൻ 32 വർഷത്തെ ഹ്രസ്വജീവിതത്തിലൂടെ ലോകത്തിന്റെ ശങ്കരാചാര്യർ ആയി മാറി.

ചോറ്റാനിക്കരയിൽ സാന്നിദ്ധ്യം

മൂകാംബിക ക്ഷേത്രത്തിന്റെ ശ്രീകോവിലനരികിലാണ് ശ്രീശങ്കരൻ തപസ്സിനിരുന്നതെന്നു വിശ്വസിക്കുന്നു. ആദിശങ്കരൻ തപസ്സ് ചെയ്ത് ദേവിയുടെ ദർശനം നേടിയ ചിത്രമുലഗുഹ

ക്ഷേത്രത്തിനടുത്ത് തന്നെയാണ്. അദ്ദേഹം മൂകാംബിക സന്നിധിയിലിരുന്നെഴുതിയ പുസ്തകമാണ് സൗന്ദര്യലഹരി. ശങ്കരാചാര്യൻ നിർദ്ദേശിച്ച പ്രകാരമാണ് ഇന്നും ക്ഷേത്രത്തിലെ പൂജാവിധികൾ. അദ്ദേഹം തപസ്സ് ചെയ്യാനിരുന്ന ശിലാപീഠം ക്ഷേത്രത്തിൽ ഇപ്പോഴും സൂക്ഷിച്ചിട്ടുണ്ട്. ഇതിനു പിന്നിലും ഒരു ഐതിഹ്യമുണ്ട്.

ചിത്രമൂലയിൽ തപസ്സ് ചെയ്ത ശങ്കരൻ ദേവിയെ കാലടിയിലേയ്ക്ക് ക്ഷണിച്ചുവരുത്ത. ദേവി പിന്നിലും ശങ്കരാചാര്യൻ മുന്നിലുമായി നടക്കാമെന്നായിരുന്നു വ്യവസ്ഥ. ഏത് സ്ഥലത്ത് വെച്ച് ശങ്കരാചാര്യർ തിരിഞ്ഞു നോക്കുന്നുവോ അവിടെ ദേവി കുടികൊള്ളും. ചിത്രമൂലയിൽ നിന്ന് യാത്ര തുടങ്ങി കൊല്ലൂരിൽ സ്വയംഭൂലിംഗക്ഷേത്രത്തിന് സമീപമെത്തിയപ്പോൾ ദേവിയുടെ ചിലങ്കകളുടെ ശബ്ദം കേൾക്കാതാവുകയും ശങ്കരാചാര്യർ തിരിഞ്ഞ് നോക്കുകയും ദേവി അവിടെ കുടി കൊള്ളുകയും ചെയ്തു. ശങ്കരാചാര്യരുടെ അപേക്ഷയ്ക്ക് മറുപടിയായി എന്നും അത്താഴപ്പൂജയ്ക്കു ശേഷം ഉഷപ്പൂജവരെ ചോറ്റാനിക്കര ക്ഷേത്രത്തിൽ തന്റെ സാന്നിധ്യം ഉണ്ടാകുമെന്നുറപ്പ് നൽകുകയും ചെയ്തു. ഇപ്പോഴും ഉഷപ്പൂജവരെ ദേവി ചോറ്റാനിക്കരയിലാണെന്നാണ് സങ്കല്പം.

ശങ്കരാചാര്യർ രചിച്ച മൂലഗ്രന്ഥങ്ങൾ

വിവേകചൂഡാമണി	ഉപദേശസഹസ്രി	അപരോക്ഷാനുഭൂതി	വാക്യവൃത്തി
സ്വാത്മനിരൂപണം	ആത്മബോധം	ശതശ്ലോകി	പ്രബോധന സുധാകരം
ദശശ്ലോകി	നിർവാണമഞ്ചരി	സ്വാത്മപ്രകാശിക	സ്വരൂപാനുസന്ധാനം
മനീഷാ പഞ്ചകം	അദ്വൈതപഞ്ചരത്നം	നിർവ്വാണാഷ്ടകം	അദ്വൈതാനുഭൂതി
ബ്രഹ്മാനുചിന്തനം	പ്രശ്നോത്തരമാലിക	സദാചാരാനുസന്ധാനം	യോഗതാരാവലി
ഉപദേശപഞ്ചകം	ധ്യാനാഷ്ടകം	ലഘുവാക്യവൃത്തി	ജീവതൂത്താനന്ദലഹരി
യതിപഞ്ചകം	പഞ്ചീകരണം	തത്ത്വോപദേശം	ഏകശ്ലോകി
മായാപഞ്ചകം	പ്രാഡ്യാനുഭൂതി	ബ്രഹ്മ ജ്ഞാനാവലി മാല	
അനാത്മശ്രീവിഗർഹണപ്രകരണം		സർവ്വവേദാന്തസിദ്ധാന്ത സാരസംഗ്രഹം	

ശങ്കരാചാര്യർ രചിച്ച ഭാഷ്യങ്ങൾ

ബ്രഹ്മസൂത്രം.	ഭഗവത് ഗീതി	വിഷ്ണുസഹസ്രനാമം.	കേനോപനിഷത്ത്
ഈശാവസ്യോപനിഷത്ത്	കഠോപനിഷത്ത്	മുണ്ഡകോപനിഷത്ത്	പ്രശ്നോപനിഷത്ത്
ഐതരേയോപനിഷത്ത്	ബൃഹദാരണ്യകോപനിഷത്ത്	മാണ്ഡൂക്യോപനിഷത്ത്	ഛന്ദോഗ്യോപനിഷത്ത്
ഗൗഡപാദന്റെ മാണ്ഡൂക്യകാരിക	തൈത്ത്രിയോപനിഷത്ത്	നൃസിംഹപൂർവതാപന്യൂപനിഷത്ത്	

ശങ്കരാചാര്യർ രചിച്ച സ്തോത്രകൃതികൾ

ഗണേശപഞ്ചരത്നം	ഗണേശഭൂജംഗം	സുബ്രഹ്മണ്യഭൂജംഗം	ശിവഭൂജംഗം
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വേദസാരിശിവസ്തോത്രം	സുന്ദര്യലഹരി	ശിവപഞ്ചാക്ഷരസ്തോത്രം	ഉമാമഹേശ്വരസ്തോത്രം
ദേവീഭുജംഗസ്തോത്രം	ആനന്ദലഹരി	ത്രിപുര സുന്ദര്യപ്പുക	നർമദാപ്പുക.
ജഗന്നാഥാപ്പുക	ഗോവിന്ദാപ്പുക	കൃഷ്ണാപ്പുക	അച്യുതാപ്പുക
ശാരദാഭുജംഗപ്രയാതാത്മകം	കല്യാണവൃഷ്ടിസ്തവം	നവരത്നമാലിക	ഭ്രമരാംബാപ്പുക
ശ്രീദക്ഷിണാമൂർത്തിപ്പുക	ഹരിസ്തുതി	പ്രാതഃസ്തരണസ്തോത്രം	കാശിപഞ്ചം
ലക്ഷ്മിനൃസിംഹപഞ്ചരത്നം	ഗൗരീദശകം	ദേവീഭുജംഗം	അന്നപൂർണ്ണാപ്പുക
ഹനുമൽ പഞ്ചകം	ഗുർവപ്പുക	ശ്രീരാമഭുജംഗം	കാലഭൈരവാപ്പുക
ദക്ഷിണാമൂർത്തിസ്തോത്രം	ശ്രീവിഷ്ണുഭുജംഗം	പാണ്ഡുരംഗാപ്പുക	ഷഷ്പദീസ്തോത്രം
ഭഗവതാനസപൂജ	മോഹമുദ്ഗര	കനകധാരാസ്തോത്രം	ദ്വാദശലിംഗസ്തോത്രം
മീനാക്ഷിപഞ്ചരത്നം	മീനാക്ഷിസ്തോത്രം	അർദ്ധനാരീശ്വരസ്തോത്രം	നീർഗുണമാനസപൂജ
ശിവാനന്ദലഹരി	ലളിതാപഞ്ചരത്നം	മന്ത്രമാതൃകാപുഷ്പമാലാസ്തവം	
ശിവപാദാദി കേശാന്ത വർണനസ്തോത്രം		ശിവകേശാദി പാദാന്ത വർണനസ്തോത്രം	
ശിവപരാധക്ഷമാപണസ്തോത്രം		വിഷ്ണുപാദാദികേശാന്തസ്തോത്രം	
ദക്ഷിണാമൂർത്തി വർണമാലാസ്തുതി		ശിവപഞ്ചാക്ഷര നക്ഷത്രമാലാസ്തോത്രം	
ശ്രീ മൃത്യഞ്ജയ മാനസികപൂജാസ്തോത്രം		ദേവീഷ്ടുപചാര പൂജാസ്തോത്രം	
ത്രിപുരസുന്ദരീ വേദപാദസ്തോത്രം		ത്രിപുരസുന്ദരീ മാനവപൂജാസ്തോത്രം	



Om Namo Narayanaya:

Temple News

Guruvayoorappan Temple in Canada

The Guruvayoorappan Temple - when built - will feature rituals and ceremonies similar to the famed Krishna temple in Guruvayur in Kerala state. It will also be a one-of-a-kind place of worship in North America with structured religious functions that make Kerala temples unique and distinct from those in other states of India.

The Guruvayurappan Temple of Brampton - as it is called and details can be obtained from our new member Bala Menon.

TRIVIA Answer

It is not in India but in Angkor Wat, Cambodia. Angkor Wat, originally named Vrah Vishnulok - the sacred abode of Lord Vishnu, is the largest temple in the world.



Angkor Wat was built for king Suryavarman II in the early 12th century as his state temple and capital city. The temple is the epitome of the high classical style of Khmer architecture. It has become a symbol of Cambodia, appearing on its national flag, and it is the country's prime attraction for visitors drawn by its architecture, its extensive bas-reliefs and the numerous devatas adorning its walls.



http://www.hinduwisdom.info/Sacred_Angkor.htm

Makaravilakku Pooja – Vancouver , Canada (Sukumar)
Makaravilakku Pooja – Vancouver , Canada (Sukumar)
Prathishta Dinam, Dombivli Ponnu Guruvayoorappan Temple (Deepti)

Temples from around the world



Angkor Wat, Cambodia. 12th century Hindu temple.



Angkor Wat, Cambodia. 12th century Hindu temple.

Please email your name and a brief introduction to have your personal introduction published in next Navaneetham. Please email your comments, suggestions & articles for next Navaneetham to editor@guruvayoor.com

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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.



Submitted at the lotus feet of Sri Guruvayoorappan by devotees.

Loka Samastha Sukhino Bhavanthu - May God bless everyone.

Om Namo Narayanaya: