

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



നവനീതം



കർക്കടകം 1181 / JULY 2006

NAVANEETHAM

ഓം നമോ നാരായണായ: ഓം നമോ നാരായണായ: ഓം നമോ നാരായണായ:

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

Hare Rama Hare Krishna!

Ramayana Maasam

II Shri Rama Jayam II

Karkitakam is Ramayana masam (month). In Kerala Ramayana month begins on 1st of Karkadakam (17th July 2006). According to spiritual teachers, there are two powerful 'Taraka Namas' , one is Aum and another is Ramá. All mantras have to be prefixed with Aum for obtaining the benefits of those mantras, whereas there is no need to prefix Aum when the name 'Ramá' is recited because the name itself is 'Taraka Namam'.



Daily reading or listening of Ramayanam, giving annadanam, listening to devotional discourses etc., are an important part of this special month.



We are happy to announce '**The Ramayanam Audio**' – an incredible work of devotion by our own group member **Shri Sukumar Canada!!** He has completed singing and recording the entire Adhyaatma Raamaayanam!! We are glad to present you the 22 hours long audio as a part of guruvayoor.com

Sukuamr has organized the audio in such way that you may listen to one section per day and complete listening the entire Ramayanam in a month's time. Most of the audio files are large size MP3 files. We will try to provide you a web streaming facility to listen it easily. Please use the following link to access **The Ramayanam Audio**, <http://ramayanam.guruvayoor.com/Adhyatma%20Ramayanam.htm>

May God Bless you all.

Om Namo Narayanya:

- Sunil Menon for Editorial Board

Editorial Board Members

Veena A. Nair	P.S. Vinod
Sukumar Canada	Sunil Menon

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

[കൃഷ്ണാ ഗുരുവായുരപ്പാ!](#)

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വാതാലയേശന്റെ വാതിൽക്കൽ

എ.പി. സുകുമാർ



വാതാലയേശന്റെ വാതിൽക്കൽ നിൽക്കുമ്പോൾ
ഭവദുരിതം മറക്കും
ഞാനെൻ ഭവദുരിതം മറക്കും
വാകചാർത്തിനെൻ കണ്ണനൊരുങ്ങുമ്പോൾ
ചന്ദനഗന്ധം പരക്കും
മനസ്സിൽനിർവൃതി നീരണയും
ഉഷ്പ്പജയിലെ കണ്ണനെ കണ്ടാൽ
മതിമറന്നുള്ളം തുടിക്കും
എന്റെ മതിമറന്നുള്ളം തുടിക്കും

കാനനചരായയും കാർമുകിലും എന്നിൽ
കണ്ണന്റെ രൂപമാവും
മാനസമന്ദിരമാതിരരാവുപോൽ
സാദരമണിഞ്ഞൊരുങ്ങും
ഞാനൊരു ഗോപികയായ്ചമയും
തിരുനട വൃന്ദാവനമാവും

കാടിന്റെ രോമാഞ്ചമെല്ലാമണിയുന്ന
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നടയിൽ വന്നൊന്നു നിന്നാൽ
മായമൊക്കെ കളയാം മനസ്സിന്റെ
മോഹമൊക്കെത്തീർക്കാം

നാകങ്ങൾതോൽക്കുന്ന ശ്രീഗുരുവായൂരിൽ
അഭയം തേടിയെന്നാൽ
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കാണാൻ മറ്റൊന്നുമില്ല
മനിൽ കാണാൻ മറ്റൊന്നുമില്ല

[Click here to listen an Audio version of this Poem!!](#)

<http://ramayanam.guruvayoor.com/test.html>

കണ്ണാ, ഞാൻ കൊതിച്ചോടെ

രാജൻ കിണറ്റിങ്കര (rajan_k_nair2002@yahoo.co.in)

എപ്പഴും ഞാൻ കൊതിച്ചു പോവുന്നു
ഞാനെന്നും നിന്നെ കൈകുപ്പിടുമ്പോൾ
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എപ്പഴും ഞാൻ കൊതിച്ചു പോവുന്നു
സാന്ദ്രമായ് നിന്റെ മുരളീരവമൊഴുകുമ്പോൾ
ഞാനാ മുരളികയിലെ സ്വരമായിരുന്നെങ്കിൽ

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അകലെയായ് നിന്റെ മണിയൊച്ച കേൾക്കുമ്പോൾ
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ഞാനൊരു പാവം പൈക്കിടാവായെങ്കിൽ

എപ്പഴും ഞാൻ കൊതിച്ചു പോകുന്നു
വെണ്ണക്കൂടത്തിനായ് നീ മച്ചിൽ കയറുമ്പോൾ
ഞാനാ ഏന്തും കരങ്ങൾക്കു താങ്ങായിരുന്നെങ്കിൽ

എപ്പഴും ഞാൻ കൊതിച്ചു പോകുന്നു
അമ്മയോടൊത്തു നീ ഒളിച്ചു കളിക്കുമ്പോൾ
ഞാൻ നിനക്കൊളിയ്ക്കാനൊരു പൂമരമായെങ്കിൽ

എപ്പഴും ഞാൻ കൊതിച്ചു പോകുന്നു
അമ്മതൻ മടിയിൽ നീ വിരൽ നൂണയുമ്പോൾ
എന്നുമെൻ ഹൃദയമാ മടിയായിരുന്നെങ്കിൽ

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എപ്പഴും ഇങ്ങനെ കൊതിക്കാൻ കഴിഞ്ഞെങ്കിൽ





***നരനായിങ്ങനെ* എന്ന മട്ട്.**

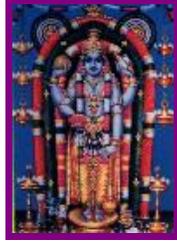
N.R.Pillai (Raju)-Dombivli (rajendranpillai@hotmail.com)

പുലർകാലെ മമ മനതാരിൽ നിന്നെ
പലരൂപങ്ങളിൽ കാണുമ്പോൾ
മലിനമാമെന്റെ കരളിലാനന്ദം
കുളിർമയൊടെ വന്നുരിയാടി.

”വരിക നീയെന്റെ അരികിൽ നിത്യവും
ചരണ സേവ ചെയ്യിടുവാൻ
പരമമാം ദിവ്യഭക്തിയോടെ നീ-
ചിരകാലം ഭൂവിൽ നിവസിക്കൂ.“

ഒരുദിനം ഞാനും നടകൊണ്ടീടിനാൻ
ഗുരുവിൻ സന്നിധി പ്രാപിപ്പാൻ
ക്ഷീരസാഗരശയനൻ നടയിൽ ഞാൻ
ക്ഷീരമർപ്പിച്ചു മമനാധനു.
മയിൽ-വർണ-നന്തന്റെ പ്രഭയിൽ മുങ്ങിയെൻ
നയനങ്ങൾ വാർന്നു തെരുതെരെ
വയുവർണിപ്പാൻ ലവലേശമ്പോലും
ഉയിരിലാർക്കും തവ മഹിമകൾ.

കൃഷ്ണാ ഗുരുവായുരപ്പാ!



My Experiences

KEERTHI KUMAR, BAHRAIN, keerthibai@yahoo.com

Ohm Namō Narrayanaya; Ohm Namō Bhagavathea Vasudevaya

I have lot of experiences from Sri Guruvayoorappan. He is merciful towards me from my childhood to this 29 years. I don't have enough words to say about his greatness and mercy. Yet too I am pointing out the last two incidents in my memory.

It was happened before two years, 2004 January. There was a Devaprashnam in our Dharmadaiva Temple (Kuladevatha). The astrologer told us our Dharmadaivam is the part of Thirumandhamkunnu Bhagavathi and he told us to visit the temple. We started to Thirumandhamkunnu Temple with around 35 of our family members. We reached there at Morning 7.30 and completed Darshan. I and other two family members (can called elder brothers) just walked to Aarattu kadavu at north nada after Darshan. There was nobody in that area and when we were coming back one man came to us and asked us "do you know where is the temple that Poonthanam has spend his last days?" We never heard about such a temple. That man returned when we said don't know. Then we saw one man residing near to that temple and ask him about such a temple. He told "Yes that temple is just after that Paddy Field. That's Thirumandhamkunnu Angadippuram Sreekrishnaswami Temple You have to go through the "Varambu". The temple will close at 9.30 please go fast if you want darshan". It was 9.10 we walk faster and around 9.30 we reached there. A small and nice temple. We took receipt for the Vazhipadu. When we asked for Palpayasam they told its not possible now. Payasam have to be ordered earlier. There I saw the "Kunnikuru" is kept in an "Uruli" outside the temple like Guruvayoor. Wen we complete the darshan and vazhipadu the thirumani is saying here is Palpayasam. Nobody is to take payasam. Then the Devaswam officer called us and say us to come to office. They give we three persons each glass full of Palpayasam. Then we really feel that 'Bhagavan called us and give us Palpayasam' . He treated us as his valuable guests. If we are doing Palpayasam vazhipadu we will not got Three full glass Payasam. We were 35 members, among them only we three got chance to see him and have payasam.

Other incident which was happened in 2004 itself, it was just before my travel to Middle East (Bahrain). In October 2004 – my brother, my elder sister's son and myself went to Guruvayoor for Nirmalya Darshanam and Vaakacharthu. We stayed in a lodge on south nada, morning 1am came to the queue and standing there. After the temple is opened we got very Present Darshan. I have two offerings to Guruvayoorappan. Shayanapradikshnam and Thulabharam. Both thing I never have done before in at any temple. When I was waiting for Darshan in queue I so many peoples having Shayana Pradhikishnam. I have only read about shayanapradhikshnam and its rituals. Somebody said some peoples will omit after shayanapradikshana. I prayed Bhagavan I am doing Shayanpradhikshanm before you for the first time. Make it success and I prayed one thing too – while I am doing Shayanapradikshnam no others will be for shayanapradishnam – Bhagavan give me such a chance. There was good crowd of peoples for Darshanam. When I am doing Shayanapradikshnam, I was the only one doing Shayanapradikshnam on that time. I completed shayanapradikshnam without stopping and well. Just after I completed Shayanapradikshanam and took bath and came back then so many peoples were doing Shayanapradikshanm. Then I stood in the queue of Thulabharam the counter was not opened. I was 8th or 10th person who was in the queue. I prayed "Please make the first Thulabharam with Sugar for me". I was watching all the peoples who gone in front of me were doing Thulabharam with other things – like Pazham, and other things. When I took receipt and sit on Thulabharathattu the devaswam official read the "First Panchasara Thulabharam of The Day". I don't have the idea how I can say thanks to him. Yes he is great. He knows what his Devotees wants and gave them if they deserves.

Ohm Namō Bhagavathea Vasudevaya; Ohm Namō Narrayanaya

About myself : Belongs to Vaduthala Tharavadu of Kodungallur, Thrissur District.
Now working in Bahrain (Middle East).

Om Namō Narayanaya:

Shri Krishna Sharanam Mama:
Water colour painting by **Sandhya** (scorpio_21_in@yahoo.com)



The eighteen holy steps and eighteen chapters

P.S. Vinod



The eighteen holy steps of the Sabarimala temple sanctorum represent the necessary Spiritual Sadhana to go beyond human perception. The significance of "Eighteen" leads to the symbolic path of the Realization of Truth and righteousness. The eighteen chapters of Srimad Bhagavad Gita appear to be the most pertinent explanation of the eighteen steps of Sabarimala Temple. While crossing each of the eighteen steps to the Ayyappa Swami Sannidhanam, the Seeker expresses great determination to relinquish the sensual perceptions one by one. The necessary Sadhana to prepare the mind, body and intellect to remove the sensory perceptions are beautifully described in the eighteen chapters of Bhagavad Gita. The crossing of the eighteen steps symbolize completion of sadhanas stated in the eighteen chapters of Gita.

The devotees of Sri Ayyappa believe that the Gita verse 66 in Chapter 18 is a direct reference to Dharma Shasta.

**Sarvadarman Parityajya Mamekam Saranam Vraja,
Aham Twaam Sarve Papebhyo Mokshayishayami Ma Sucha**

The two lines of this verse are commonly present in all Ayyappa temples and the devotees consider the two lines as commandments of Dharma Shasta.

First commandment: Abandon worldly Dharmas. Dharmas refer to rules, standards and laws imposed by society to guide material life. The root cause of material life is desires. Sorrows, Sins and Attachments are illusions of lower ignorant consciousness of mind. Dharmas in essence are the barriers of our liberation from Sorrows and Sins.



Second Commandment: Surrender unto Me, I Will Rescue You from Sins and Sorrows and Help you to reach the Highest Spiritual Consciousness. Liberation is impossible without Total Surrender to His feet. The Lord assures His Grace to liberate and ultimately to realize Brahman. Dharma Shastha has established this Eternal Dharma of realizing the Highest Spiritual Consciousness.

Symbolic Unification of Atman and Brahman:

The devotee is reminded eighteen times that worldly possessions hinder the progress of liberation and finally reaches the sanctum Sanctorum of Ayyappa Swami. The forty-one days of 'Vratham' is to tame the mind to withdraw from attachments to worldly possessions and to direct it toward the Absolute Truth. The walk by foot through the jungle symbolizes that the path to spirituality requires greater efforts. The coconut represents the human body, the outer shell of the coconut symbolizes ego, and the ghee is the Atman (human soul).

Coconuts have three eyes:

Two eyes represent the intellect and the third eye is the spiritual eye (implying 'Siva tatvam'). The Meditating Yogic posture of Sri Ayyappa represents the Brahman. The rear compartment of the Irumudi symbolizes 'Praarabdha Karma' (accumulated worldly possessions). The devotee exhausts all the worldly possessions during the journey. The devotee opens the spiritual eye of the coconut, breaks the coconut and pours the ghee (Atman) onto the idol (Brahman). At this time, the devotee has detached the ego and worldly possessions. He or she has developed an attitude of total surrender to the Lord (infinite love for the Lord). The devotee begs Him to grant the total Unity with the Lord. This liberation of Atman from Ego and Wordily Possessions is the Message of Vedanta in Symbolic Language. This Symbolism is flawless and complete. What a beautiful demonstration of the

Artistic Perfection of Symbolism in the great land of Sankara!

A request:

One of the main objectives of this article is to illustrate the hidden treasures underneath the Hindu rituals, customs and traditions. If we take time and efforts to understand the spirit behind those beliefs and traditions it is possible to appreciate and understand the philosophical significance. The devotees with great faith have neither questions nor they seek explanations. Those who question the customs, beliefs and traditions have the responsibility to take time to look and contemplate for the answers. When a westerner wants to know the connection between the scriptures, philosophies, customs, beliefs and traditions, we should also take time to explain to clear their doubts. Such explanations with contemplation can clear our doubts and doubts of our energetic and enthusiastic children who were born and live outside India. The sages and seers of the Upanishads visualized this moral responsibility long ago and they have provided the answers to almost all questions related to human life & spiritual elevation. The land of Sankara practices mystic festivals, pilgrimages and rituals to explain the Vedantic Philosophy of Human Life to the common folks of rural India. Sankara understood the unity from such diversities and Sankara's Advaita represents this total integration of thoughts, beliefs, customs and traditions. This integration is the purest form of human experience and it can neither be explained nor can it be understood!

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Hare Krishna Hare Rama

NAMA-SANKEERTANAM

K.V. Gopalakrishna



Radhe Krishna!

"NAMA-SANKEERTANA" is the panacea for all problems and ills afflicting this world. It is said in Bhagavatam and Narayaneeyam that, whatever was being achieved by Tapas in Kritha Yuga, Yajnas in Treta Yuga, floral offerings and poojas in the Dwapara Yuga is achieved by, simple worship of the Lord by just chanting His names, in Kali Yuga. For Namasankeertanam, there are no restrictions or any ritualistic vedic practices to be followed. Anybody can do it at any time, while travelling, commuting to office, while taking bath or anything else one does. This blessing of the Jeevas getting rid of their problems, and finally gaining salvation, when their term in this world comes to an end, just by chanting the names of the Lord is special to Kaliyuga.

Poet Narayana Bhattatiri, in his Narayaneeyam, in dasakam 92, sloka 6 says :

Jatah Treta-krithadau, api cha kila kalau sambhavam kamayanthe !

Deivat thathreiva jatan, vishaya-visha-raseih ma Vibho, vanchaya-asman!!

"Those who were born in the Treta and Kritha Yugas desire for birth again in Kali-yuga (because it is much easier to get salvation in this Yuga just by chanting His names.) We are fortunate to be born in this Yuga just by our destinies. God! Kindly do not offer temptations to us by showing sensual pleasure (and creating interest in them) and trap us, (diverting our minds from You)!"

It is my humble opinion that all Hindus, following the tenets of our religion, should fix up a time like the

Sandhyas (say, 5. 45 to 6. 30) morning and evening and devote this time only to chanting His names. After all, the Sandhyas are meant only for worshipping the Lord, and unfortunately people do not realise this. Here is something we all should learn from other religions, like Christians going to Church every Sunday and Muslims doing "namaz" five times a day stopping all other work. It was really amazing to see a Muslim traveller in the train I was travelling once, when he pulled out a bed-sheet with a mariner's compass stitched on that, spread it on the floor of the train, determined the direction, and did his namaz facing west !

I was once travelling in the train from Mughal Sarai to Allahabad . It was a nice experience to see people in the compartment reading out Vishnu Sahasranama in unison !

Let us just chant "Namo Narayana", "Hare Krishna", or any other mantra we like, depending upon each one's favourite God. One need not be boisterous or causing disturbance to others when we do this. We can quietly do it in our minds.



Om Namo Narayanaya:**Gopalavimsati****By Vedanta Desika***Dr. Saroja Ramanujam, M.A., Ph.D.,*

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***AmnaayaganDHirudhithasphurithaadDHaroshtam
aasraavilekshaNam anukshaNamandhahaasam
gopaladimbhavapusham kuhanaajananyaah
praanNsthananDHayam avaimi param pumaamsam.***

'I know for certain that this child in the form of a cowherd is none other than the Supreme Purusha, whose lower lip trembling when he cries has the fragrance of the Vedas, whose eyes are stained with tears but the next moment lit up with smile, who drank the life of Poothana , who came disguised as His mother.'

Krishna was crying or pretends so because even though His lower lip was trembling it gives out the fragrance of the Vedas and eyes were full of tears, He gives a charming smile(perhaps when no one was looking) which belies His grief. Besides He drank the life of Poothana who came in the guise of His mother. So Desika says that he is sure that this is none else than the Lord. He uses the verb 'avaimi' to mean 'I know' to denote that it is his confirmed opinion.

The idea in saying that the trembling lip '*sphurithaaDharoshtam*, of Krishna, who is crying, '*rudhitha*,' smell of Vedas, is that whatever sound that came out of His lips is that is veda. Desika says in his *Yadhavaabhyudhaya* that Krishna's first speech and his conversation with His friends and even the sound made by the cows around Him were nothing but the vedic sound, because He is the Paramapurusha whose nisvaasa, exhalation is the veda. The veda sabdas became the cows and the rshis of dandakaranya became the gopis.

***AavirbhvathanibhrthaabharaNam purasthaath
aakunchithaikacharaNam nibhrthaanyapaadham
DHadhaa nimanTha mukhareNanibaddhathalam
naatTHasya nandhabhavane navaneethnaatyam***

'Let the vision of Krishna dancing in the house of Nanda, His ornaments sounding as He dances, with one foot steady and the other bent , His *navaneethnaatyam*, dance for butter, to the thala of the churning of milk, appear in front of me'

Krishna begs for butter and dances to please His mother to persuade her to give it to Him. His ornaments shake, *anibhrthaabharaNam*, as He dances making beautiful sound. He has one foot bent, *aakunchithaikacharaNam* and other foot steady, *nibrthaanyapaadham* in dancing a step. What can be the thala to His dance Desika says the churning of curd making continuous sound , *daDHinimanThamukhara*, provides the thaala. Desika calls this *navaneethanaatyam*, dance for butter. Desika in his *Yadhavabhyudhya*, describes this as follows: The *lokasuthradhaara*, one who is the controller or director of this world of chit and achit, danced to the wishes of the gopis wishing to get butter. What a wonderful leela!

In gokula, keeping close to the churning pot desiring butter, the body of Krishna is splattered with drops of curd. Desika is reminded of the form of the Lord splattered with drops of nectar, or milk while churning the milky ocean. The same idea is expressed by Kulasekhara in *Mukundamala* where he says,

***ksheerasaagaratharangaseekaraasaaratharakrtha charumoorthaye
bhogibhogasayaneeyasaayine maadhavaaya madhvidvishe namah.***

Salutations to Madhava ,the killer of Madhu, reclining on the bed of adishesha, His body charming splattered with the drops from the waves of the milky ocean, looking as though He is covered with stars.

The dance of Krishna desiring butter is described by Leelasuka also thus:

***Vadhane navaneethagandDHavaaham vachane thaskarachaathuree DHureeNam
nayanaakuhanaasru asrayetTHaah charaNam komalathaandavam kumaaram***

Seek the foot of the boy who is dancing gracefully, with His mouth smelling of butter, His speech showing Him to be the foremost of cheats, His eyes (on being told off) full of false tears.

The devotees imagine that the reason the Lord left the milky ocean and came to gokula is because being milky ocean He can get only milk there and not butter.

കൃഷ്ണാ ഗുരുവായൂരപ്പാ!

Akrura's Mission to Vrindavanam – PART 2



K.V Gopalakrishna

(Continuation from last month)

The chariot drive of Akrura, taking along with him, Sri Krishna and Balarama to Mathura is one of the most thrilling experiences the reader can aspire to get in the whole of the Krishna incarnation. This topic, covered by Bhagavatam vide chapters 39 and 40 of Book X, containing the expression of different emotions on the Lord's separation, the devout Akrura's realisation that Sri Krishna was none other than the Supreme Being Himself, the description of his vision and his eulogy of the Lord make very interesting reading.

The Gopikas were lamenting in various ways, at not seeing Sri Krishna, abusing Him owing to intense love and alleging that He was a deceitful lover. On enquiry, they came to know that Akrura, a *Yadava*, had come from Mathura to fetch Him and that He, together with Nanda and other Gopas, were leaving at dawn and they became very sad and scared at that unexpected separation. Aware of His great love for them, the Gopikas did not at all, at first, believe the news of His imminent departure but when the reality struck them, they became unbearably sad and together lamented thus: 'What are we hearing? Is it true? Alas! How could we bear this? Krishna who has great love for us, going away leaving us? A poison even at the time of savouring ambrosia ? This is like lightning striking trees along with the rains that cause delight to them. How could this event happen?'

'Krishna, son of Nanda, is noted for His great compassion. How could He forsake us who have no other refuge? He would never leave abandoning us. But, he has prepared Himself to leave at dawn. Has our good fortune vanished in an instant? Is it our fate that we should suffer the grief of this separation that was not expected even in dreams?' Thus, O Krishna! did those Gopikas, whose minds were fixed on Him, cry and wail aloud."

"O Lord, who had assumed the form of a delusive human being for protection of the virtuous and destruction of the wicked! Following Kamsa's invitation, the Gopas had gathered in the previous night itself with pots of curd, butter and ghee, as offerings for the king. The carts laden with them and the Gopas followed the chariot in which He and Balarama were seated. The grief-stricken hearts of the Gopikas, bereft of other thoughts, were also following Him even as He were going further away from them. Thus He crossed Vrindavanam, leaving behind animals who were, due to the grief of separation from Him, casting off morsels of grass (and the like) and having upturned eyelashes, and trees, with their branches directed towards His path and their sprouting leaves and blossoming

flowers withering and drooping, and He did reach the Yamuna river bank by noon.”

What was the condition of the Gopas and Gopikas when the Lord of all animate and inanimate beings, left Vrindavanam for the sake of fulfilling the purpose of His incarnation? Gopa men of the same age, desirous of Sri Krishna's companion-ship, Gopa boys, eager to witness the festival, Gopa elders, complying with the king's summons—they all set out for Mathura, bearing offerings for the king. As for the love-lorn Gopikas, distressed, thinking about each of their misfortunes, brought about due to their being members of the frail sex, they engaged their minds in following Krishna's chariot, determined not to allow His charming form to go away even by a step, come what may. When Sri Krishna crossed Vrindavanam, the animals became much grief-stricken at the separation from the Lord and so did the trees and the creepers. Yes, was it not their very souls that were leaving them then?

The Gopas led by Him, who had left for Mathura, reached the Yamuna bank.

When Akrura entered the river for performance of the ritual bath appropriate for the time of the day (midday ablutions) and immersed himself in its waters, that great devotee saw Him in those waters. 'How is this? Did I not come to the river, leaving Krishna on the bank in the chariot? How did He come into the waters? Anyway, let me go and look', he thought. On emerging from the waters, he saw that the Lord was seated along with Balarama, in the chariot as before. Akrura became overcome with emotion witnessing the Lord's prowess. 'O Omnipresent Krishna! "Antar-bahischa tat sarvam vyapya Narayanah sthitah' and, 'Jaley Vishnuh Sthale Vishnuh Vishnurakasam uchyate—Sthavaram jangamam Vishnuh Sarvam Vishnumayam Jagat.' What is there for surprise when the omnipresent Lord Narayana pervades all over, inside and outside the universe? The world is filled with Him, Vishnu, and none other than Vishnu, whether in water, on the earth, or in the sky. All movable and immovable objects are all full of Vishnu. However, if all do not see Him everywhere, it is due to the covering and concealing power of Maya, delusion.

If a blind person does not see the pillar in front of him, is it the fault of the pillar? The fortunate devotees, whose inner minds have been purified by *Sravanam* (listening to stories of the Lord) and *Mananam* (reflection on the Lord), with the Lord's grace, do see the Lord everywhere, at all times and in every manner. It was also with a view to allay Akrura's doubt as to how Krishna, who was but a lad, was going to kill Kamsa, who was aided by wrestlers like Chanura and Mushtika, that the Lord demonstrated His prowess in this manner.

When the fortunate Akrura took another dip in the Yamuna waters, he saw Him, not as he saw Him first, but as the effulgent Supreme Being, Sri Padmanabha, reclining on the Adishesha (serpent bed), bearing His insignia--the Conch, Discus, Mace and Lotus in His four hands, surrounded by Devas and holy persons, singing hymns in His praise.

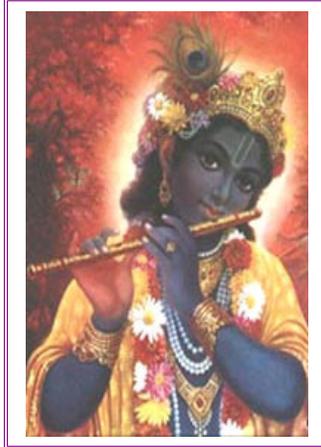
Though Akrura was the obedient servant of the wicked Kamsa, he was fortunate to have the darsanam of the Lord's form, not easily available even to yogis. That is why Akrura is termed a "Blessed person". That also explains why the poet Bhattatiri, overcome with wonder, had described the unexcelled devotion of Akrura in the words 'Evam thu bhakti-taralah viralah Paratman!' Narayaneeyam Dasakam 72, Sloka 6 (O, Supreme Being! Only a few showed such ardour in devotion as Akrura).

When Akrura had the darsanam of the Lord, he became deeply immersed in Ambrosia, the ocean of Supreme Bliss, oblivious of all material things, losing all knowledge in its threefold aspects of the already known, currently being known and yet to be known are some more time owing to the effect of

the Vasana. Such person stays for some more time, silently enjoying that happiness, although his mind is not attached to any sensual pleasures.) The point just referred to above is dealt with in "Yogananda Prakaranam" in "Panchadas". It is only appropriate that the joy felt by Akrura at the vision of the Lord when he was immersed in water, continued for sometime even after the vision was over.

The omniscient Krishna, enquired of Akrura who was covered with horripilation, 'O uncle! What is this? Your body is covered by horripilation. Is Yamuna water that cold?' Though Akrura heard this question, he was not able to reply, being choked with intense joy. Dumbfounded, he climbed on to the chariot." This part of the story as given by Bhattatiri is a pleasant deviation from Bhagavatam and reflects the creative ingenuity of Bhattatiri.

Bhagavatam quotes Krishna as asking Akrura what wonder did he witness in the water as, from his moist and blooming eyes and cheerful countenance, he seemed to have seen something unusual. Akrura replied, 'Whatever wonders are witnessed on this earth, in the firmament or in water, exist in Him alone, who is the soul of the Universe. When I am gazing on Him, in whom all marvels exist, O Lord, what other miracle could have been seen by me!'. Saying so, the devout Akrura got into the chariot and drove away!



|| Geeta Dhyaanam ||



Veena Nair

||Om Namō Narayanaya||

In the days leading up to the war, the blind King Dhritarashtra had sent his faithful charioteer to the Pandavas as his messenger with a message, the gist of which was – “it does not befit great people like you to wage a war...”!! Sree Krishna immediately packed off Sanjay with the message “it would be excellent if the one who has initiated the message himself first puts it into practice”!! And then without waiting to ask any of the Pandavas, He proceeded to the Kaurava camp as the messenger for the Pandavas. There He delivered the best of political speeches and demoralized the Kings who had agreed to side with the Kauravas; thus half the battle had been won through Krishna’s ambassadorship; the other half was won on the battlefield.

Swami Chinmayananda explains the symbolic meaning of the Mahabharata war and the Geeta thus:

A constant war is being waged in each one of us in all the critical moments of our lives. The negative tendencies within us are strong and raise their head time and again and are more effective than the diviner forces. Hence often times each one of us feels the desperation that Arjuna felt. In the *Kathopanishad*, there is an analogy to the chariot—the body is the chariot and it is pulled forward by the five horses in the form of the five senses; the intellect that can discriminate amongst the senses is the ideal charioteer which drives the chariot and it’s Lord, the ego, to the proper destination, a sanctuary of peace. The Geeta starts with the word “*Dharma*” and ends with the word “*Mama*” meaning “mine”. The subject of the Geeta is therefore “My Dharma”. The root of the word “Dharma” is ‘*Dhar*’ meaning to support—Dharma therefore means “that which holds together the different aspects and qualities of an object into a whole”, in other words, “that which makes a thing what it is”. For example, it is the Dharma of fire to burn, of the Sun to give heat and light. The Geeta therefore is the divine song to be lived and personally experienced by each one of us in our lives.

In the following pages I am going to attempt a translation of selected verses from the Geeta and pray to dear Guruvayurappan, the omniscient, omnipotent, and omnipresent Lord (all-knowing, all powerful, and present everywhere) to guide me and the members of our group through this process. I have referred to two main sources – the chapters on the Geeta by Swami Chinmayananda and the English translation of the Geeta bhashya of Shankaracharya by Dr. A. G. Krishna Warriar, published

by Ramakrishna Math, Mylapore, Chennai.

Chapter 1

This chapter is named 'the Yoga of Arjuna's grief. Swami Chinmayananda interprets this to indicate that the Arjuna-condition of utter despair is the auspicious mental attitude wherein the seeds of the Geeta are to be sown, and the flowers of Krishna perfection gathered. For learning and living the Geeta, the Arjuna condition is the initial Sadhana.

Dhritarashtra Uvaacha –

***Dharma-kshetre Kuru-kshetre Samveta Yuyutsava
Maamaka Pandavaas-chaiva kim-kurvat Sanjaya || 1||***

The Bhagavad-Gita starts with an expression of worry by Dhritarashtra: The blind King is worried about the happenings on the battlefield, as to what his sons the Kauravas and their cousins the Pandavas are doing? Dhritarashtra "Dhritam rashtram yena saha" -- one who doggedly clings or hangs on to the kingdom – the blind King within and without.

***Atha-vyavas-thitaan-drustvaa dhaartaraashtraan kapidhwajaj
pravrutte shastra sampate dhanur-udhyama paandavah || 20 ||
Hrshikesham tadaa vaakyam-idam aaha Mahipate || 21 ||***

Seeing the people of Dhritarashtra's party standing arrayed and the discharge of weapons about to begin, Arjuna, son of Pandu, whose flag bore the symbol of Hanuman, took up his bow and said these words to Hrishikesha (Krishna), Lord of the Earth.

Arjuna uvaacha:

***Senayor ubhayor madhye ratham sthaapaya me Achyuta || 21 ||
Yaavad etaan nirikshe aham yoddhu kaamaan avasthitan
kairmayaa saha yoddhavyam-asmin rana-samudyame || 22||***

Here Arjuna asks Sri Krishna to place the chariot in the area between the two armies that he may see all those who were standing on the battlefield ready for war and whom he had to fight.

***Shwashuran suhrudash-chaiva senayor ubhayor-api
taan-samikshaya sa Kaunteya sarvaan bandhun-vasthitaan || 27 ||
Krupaya paryavishto vishidan-nidam-abraveet || 28 ||***

Arjuna saw, that standing on the battlefield were fathers-in-la, friends on both sides; then seeing all these relatives standing ready for battle, Kaunteya (son of Kunti) spoke sorrowfully, filled with deep pity.

***Nakaankshe vijayam Krishna na cha raajyam sukhaanicha
kim no raajyena Govinda, Kim bhogair-jeeveetena vaa || 32||***

For, I desire not victory, O Krishna, nor kingdom, nor pleasures. Of what purpose or advantage is dominion to us? Of what advantage are pleasures and even life itself?

***Yadyapete na pashyaanti lobho-pahataa-chetasaha
kulashayam krutam dosham mitradrohe cha paatakam || 38 ||***

Though these (persons), with their intelligence clouded by greed, see no evil in the destruction of the families in the society and no sin in their cruelty to friends

***katham na gneya-asmaabhihi paapaad-asmaan nivartitum,
kulashayam-krutam dosham prapashyad-bhir-janaardana || 39 ||***

We who clearly see evil in the destruction of the family-units, why should we not learn to turn away from this sin, O Janaardana?

***Utsanna kula-dharmaanaam manushyanaam janaardana,
narke-niyatam vaaso bhavati-anushu-shruma || 44 ||***

We have heard, O Janaardana that it is inevitable for those men in whose families the religious practices have been destroyed, to dwell in hell for an unknown period of time.

***Aho-bata mahatpaapam kartum vyavasita vayam,
yadrajya-sukha lobhena hantum svajanam-udyataha || 45 ||***

Alas! We are involved in a great sin, in that we are prepared to kill our kinsmen, out of greed for the pleasures of a kingdom.

***Yadi maam apratikaaram ashastram shastra-paanayaha
dhaartarashtra rane hanyus tan-me shema-taram bhavet || 46||***

If the sons of Dhritarashtra, weapons in hand, were to kill me unarmed and unresisting, that would be far better for me.

***Sanjaya uvaacha-
evam-uktva-Arjunah samkhye ratho-pastha upaavishat,
visrujya sasharam chaapam shoka-samvigna-maanasah || 47 ||***

Here Sanjaya says: Having spoken thus in the middle of the battlefield, Arjuna sat down on the seat of the chariot, throwing away his bow and arrow, his mind consumed with grief.

***Om-tat-sat Shrimad BhagavadGitaasu Upanishatsu, Brahma-vidyayaam Yogashaastre
Shrikrishna Arjuna Samvaade 'Arjuna vishaada Yogo' naama prathamam adhyaayaha.***

The concluding lines are known as the *Sankalpa Vaakya*. Every chapter ends with a *Sankalpa Vaakya* indicating the end of the chapter along with the chapter number and name. In this *Sankalpa Vaakya*, each chapter is considered to be an *Upanishad*. *Upanishad* means literature that is to be studied by sitting (*sad*) near (*upa-*) a teacher, in a spirit of surrender (*ni-*).

The word Yoga means 'to join', a conscious attempt on the part of the individual to lift his present state to a higher level; the science of this Yoga is *Yoga shastra*.

|| Hari Om ||



The innocence that drives us crazy !!

Sri Ayyappa Suprabhatam

P. S. Vinod

! Swamiye Saranam Ayyappa !



Esaana Vishnu Sambhootha,
Pratha Sandhya Pravarthathe,
Uthishta Kanana vasa,
Kathavyam Loka Sangraham.

Essence of Easwara and Vishnu, The dawn has awaken in the east. Please awake, the dweller of forests, And do thine job of care of us all.

Uthishto uthishta bhoothesa,
Uthishta mahishi hara,
Uthishta dharmam rakshaswa,
Kaler dosha mapakaru.

Awake and awake the God of us all, Awake the slayer of Mahishi, Awake, Take care of Dharma, So that sin vanishes from this world.

Sahyadhri thunga srungeshu,
Ballarkaruna rasmaya,
Pasya kumkuma varnani,
Kurvanthi divasagame.

In the peaks of western ghats, The baby sun's orange glow, Has reached and made it saffron. Heralding the birth of the day.

Utphulla suma sourabhyam,
Samvahan gandha vaahanam,
Prasaarayathi sarvathra,
Twad yasamsi vasajjana.

The beauty of the forest has awoken, Carrying the incense of sandal divine, Spreading all over the world, Thine grace to bless us all.

Jitha nidhrosi bhagawan,
Jithendriya maha mune,
Uthishta dhyana nidhraya,
Sruyathe thava kathamrutham.

Awake from sleep my Lord, He who is a victor of senses, And sage non-compare, Awake from this spiritual slumber, And hear thine nectar story divine.

Hemantha santhra hima shubhra dhukoola ramyam,
Sandhyam upaasya nadha pushkaraneesu poorvaam,
Aasthaya mandala thapa soojana padanthi,
Sree bhootha Natha Bhagawan thava suprabhatham.

Dew filled, snow filled holy hours, To worship the birth of the holy dawn, To bathe in thine holy streams for ever, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Samsara dukha madhil veenuzhalunna marthyarkku,
Anandavum duritha shanthiyum eguvaanayi,
Kaamariyaam Vishnuvil , Shivannu jathanaya,
Sree bhootha Natha Bhagawan thava suprabhatham.

To bestow happiness and to console those, Who suffer in this sea of sorrow filled world, You were born, To Easwara the killer of desires, And to the great Lord Vishnu divine, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Aa divya jatha sisuvin paripalanathil,
Thalparya methu miyaladhe pithakkal kattil,
Thalli kalanjna mathi mohana chit swaroopa,
Sree bhootha Natha Bhagawan thava suprabhatham.

Unable to nurture their divine babe, Those fathers threw their divine tot, In the mid of forest, Oh picture of holy soul, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Vettakku van vana mananjoru Pandalesan,
Daivechayal avide yethi vidarna kannal,
Kori kudichu mani kanchana kanthirase,
Sree bhootha Natha Bhagawan thava suprabhatham.

In search of fruitful hunt by the grace of God, Drew the king of Pandala Panthala?, in deep dark forests dense, And drank with soulful eyes, thine divine luster, Brighter than all the diamonds ever known, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Ambodu kunjine eduthadha therilethi,
Kottaramethi nijadhara karambujathil,
Arpicha neramoru punchiri thoogi ninna,
Sree bhootha Natha Bhagawan thava suprabhatham.

Rushed he in soulful haste, in his chariot great, To his dear darling queen, in his palace fine, The king with divine babe in his arms, Who was full of happiness since, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Santhana labdhi ithu Daiva niyogamennu,
Santhoshamarnnu nrupanum, nrupa pathni thaanum,
Ponkunjinneki kuthugal Mani kanta namam,
Sree bhootha Natha Bhagawan thava suprabhatham.

The babe was a blessing in their childless life, The king and queen thought him as a divine gift, And named him with all love-Manikandan, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Aarum kothikkum azhagum mani kandan enna,
Perum manogna mani bhooshana kanthi vaaypum,
Parin asesha mathi modha miyathidunnu,
Sree bhootha Natha Bhagawan thava suprabhatham.

A handsome mien, the entire world yearned, With a holy stone around his neck, And with a luster, none in the world dreamed, Grew the holy babe, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Randayi vayassu mani kandannu Ragni pethittu,
Undayi nalloru anujan nava pallavam pol,
Athambiyothu pala leelagal kaati ninna,
Sree bhootha Natha Bhagawan thava suprabhatham.

When this divine child was two, The queen mother gave him a kid brother, To care and to play and to love, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Bhoo palannu ishtamadhikam Mani kandanne than,
Ragnikku thande maganil peruthaam mamathwam,
Vyathyasa methum ariyathe valarnnu vanna,
Sree bhootha Natha Bhagawan thava suprabhatham.

The king loved Manikandan more, But the queen like all mothers, Loved her own child most, And both little ones knew not this, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Naal thorum ingane kalichu valanna raja,
Dhanikku madhara jana valikkum,
Swargeeyamayi oru anubhoothi pagarnna deva,
Sree bhootha Natha Bhagawan thava suprabhatham.

Day in and day out, the little ones played, And made the hearts of palace glow, And one and all of the great kingdom beamed, And bathed in thine divine glow, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Desathile pramukha pandithare varuthi,
Balarkku nalgi kula vidhyagal Pandalesan,
Aayodhanathil athi naipuniyum varuthi,
Sree bhootha Natha Bhagawan thava suprabhatham.

Called the king the pundits great, And made both his babes number one, In all the crafts, arts and games the world ever knew, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Yellam thiganna magane yuva rajanakki,
Vazhikkuvan arachanullil uracha neram,
Dharangal Handhal Kali keru yuranju ninnal,
Sree bhootha Natha Bhagawan thava suprabhatham.

The day came marching very soon, When the king wanted to crown, His perfect divine son the crown prince, But alas, the queen was full of misery and ire, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Kattil kidannavannu rajyamaho vichithram,
Swantham kumarane yozhikku vathendu nyayam,
Evam parangnu chilar eshani kooti polum,
Sree bhootha Natha Bhagawan thava suprabhatham.

To this child left in the forest by some unknown, What justice is to give the kingdom fine, Than to his natural born son, Some wagging tongues needled the queen, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Dur manthri ekanadha ragni yodothu koodi,
Bhoopande vanchitham udachu thakakuvanayi,
Chindichurachu chila gooda nayangal ravil,
Sree bhootha Natha Bhagawan thava suprabhatham.

The irate queen soon had a consul, Of a crooked minister great, And together hatched they a plan in the morn, To crush to dust, the plans of the king, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Pithennu Ragni nija sayyayil veenurundal,
Ayyo iyethndu thala vedana ethra theeavram,
Vayye sahippathudu ini yennu paranju kenal,
Sree bhootha Natha Bhagawan thava suprabhatham.

In the morrow, rolled the queen in her sweet quilt soft, "How can I bear this head ache great ", she moaned and cried, "No, I will die of this pain than suffer", King of souls, Oh my Lord, To you a holy and a pleasant morn.

Vannan bhashagwaran alladhi koorma bhudhi,
Chonnan aneka parisodhanagalkku sesham,
"Rogam samipadhinnu vyagra payassu venam,"
Sree bhootha Natha Bhagawan thava suprabhatham.

Came there a great doctor, with sharpest brain, And did he several tests great and hard, And told he that this ache has only one cure, The fresh milk from the tigress wild, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Sthambichu ninnu nrupanum Nrupa manthrimaarum,
Sevichu ninna nija bruthyarum onnu pole,
Chindichurachu chila sandhwana vaaku chonna,
Sree bhootha Natha Bhagawan thava suprabhatham.

Stood like pillars strong the king and his court fine, And those aids of the palace fine, Consoled the king with words sweet, And there was no answer at sight to the problem great, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Ottum vishadam arudu achannu , gnan idha poyi,
Kattil kadannu puli dhugdham eduthu poraam.
Villum sarngalum eduthudane thiricha,
Sree bhootha Natha Bhagawan thava suprabhatham.

"My father should never be sad", said the divine babe, "I will bring the tigress milk from the forests dense", And took he his bows and arrows and left, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Pimbe ayacha padayaligal kattil ethum.
Mumbe oru eetha nari than mudugil kareri,
Sambranthi ulavakki aduthu vanna,
Sree bhootha Natha Bhagawan thava suprabhatham.

Ere the soldiers for help could reach the forest dense, Returned he riding a tigress which had a cub, And with fear and wonder in all the on looking crowd, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Ayyo vilichu janam okke virandu panju,
Kayyode nee puliye vittayakkuga unni yennu,
Chollichu ragniyude chembu theliyicha balan,
Sree bhootha Natha Bhagawan thava suprabhatham.

"Oh God Oh God" shouted the hysteric crowd, "Leave now, our little babe this tigress now," Told the queen and her fake drama was known, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Sathyam grahichu nrupan aa mani kandane than,
Hruthode cherthu punarunnathu kandu ragni,
Paschathappichu atheeva krutharthanaaya,
Sree bhootha Natha Bhagawan thava suprabhatham.

The truth was known to the king now, And embraced he his son divine, And the queen felt tears seep,
And craved the pardon of her son again and again, King of souls, Oh my Lord, To you a holy and a
pleasant morn.

Balannu vegam abishega maham nadathan,
Maapodu koodi prangu ragni,
Kai koopi ninnu urachu sakshaal,
Sree bhootha Natha Bhagawan thava suprabhatham.

"Crown my babe with the greatest haste" Begged the queen with remorse great, But with folded
hands told the little boy, the divine truth, King of souls, Oh my Lord, To you a holy and a pleasant
morn.

Mathavu enikku ariya mohiniyaya Vishnu,
Thathan maheswaran atheendriya nashta moorthi,
Evam parangu nija roopam eduthu kaatum,
Sree bhootha Natha Bhagawan thava suprabhatham.

"My mother was Vishnu divine, When he was the charmer Mohini, the great, And my father was
Shiva, the fierce who had conquered all his senses, And is God the great," Quoth he and showed
them his real self, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Pamba nadhi karayilulla vanandarathil,
ThungadriyammSabari mala than sirassil,
Vaasam kamingu aruluga ennorapeksha cheyda,
Sree bhootha Natha Bhagawan thava suprabhatham.

In the dense forest in the banks of Pamba, By the side of Thunga the mountain which is Sabarigiri,
Live thou as God, requested the king thine father, King of souls, Oh my Lord, To you a holy and a
pleasant morn.

Kshethram paninju Mani kandane aanayichittu,
Aagoshamodatha prathishtayum nadathi,
Kootinnu kittiyoru vavarum othu vazhum,
Sree bhootha Natha Bhagawan thava suprabhatham.

Built they a temple great , And lead Manikandan to the spot, With happiness and in festive spirit, And
lived he there with his pal, Vavar the great, King of souls, Oh my Lord, To you a holy and a pleasant
morn.

Poojarimare niyamichu, adinokke vendum,
Vasthukkalum dhanavum ekiya Pandalesan,
"muttathe vannidumennu" kaniju chonna,
Sree bhootha Natha Bhagawan thava suprabhatham.

Priests for the temple came, And the king gave the holy of holies lot of wealth, So that it would be a place of worship great. And pleaded he with his son " You should come here without fail". King of souls, Oh my Lord, To you a holy and a pleasant morn.

Brhmadhi devar muni mararodu chernu vannu,
Chonnaraho Mahishi yenna pisachi thande,
Samhara thandavam athu kadanam kadoram,
Sree bhootha Natha Bhagawan thava suprabhatham.

Brahma and all the gods and sages came, Told him of Mahishi the ogress and her, Death dance painful, sorrowful, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Villum sarangalum eduthu udane purapettu,
Aa dushta moorthiye ethithu vadicha neram,
Pettenu oru sundari vannu chonnal,
Sree bhootha Natha Bhagawan thava suprabhatham.

With bows and arrows he started to kill, And when death was too near for her, Came a beautiful woman and told, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Kelkenam ende katha, Gnan oru deva naari,
Sapathinaal Mahishi enna pisachi yayeen,
Moksham labichu thava thadanam elka moolam,
Sree bhootha Natha Bhagawan thava suprabhatham.

Please hear my story, Lord, I am an angel of heaven, By curse I became Mahishi the ogress, And today my curse got over by your beatings , Lord, King of souls, Oh my Lord, To you a holy and a pleasant morn. Swargathilekku Mahishikini poga vayya, Prathippu nin mahishi pada bhaga deyam, Ee vakku kettu daya thoniya dharma deesan, Sree bhootha Natha Bhagawan thava suprabhatham.

"Heaven has closed its door on me Oh Lord," , told she, And she wanted to be by his side forever. Hearing the prayer dipped in pathos, The Lord of pity, took pity on her, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Nissangananaham enikku vivahamilla,
Salsangammatte Maliga purathu ammayayi nee,
Nee en sameepa malayil kudi kondu kolga,
Sree bhootha Natha Bhagawan thava suprabhatham.

"Having left all that attachments, I will not marry", he told, "But you be Maliga Purathamma, And be near my hill in another hill." King of souls, Oh my Lord, To you a holy and a pleasant morn.

Kaattala vesham eduthu Erumeli thannil,
Bhaktharkku pada bala meguvadinnu Haa, nee,
Thalathinnu anga varumothu petta thullum,
Sree bhootha Natha Bhagawan thava suprabhatham.

You as a hunter in Erumeli, Bless your devotees, strength of feet, And Ha, You dance with them, And keep to their beat during the holy Petta Thullal, King of souls, Oh my Lord, To you a holy and a

pleasant morn.

Papangalellam Iru mudikkagame orukki,
Pujakku venda vibhavangal um Othu ketti,
Randum chumannu mala keru varunnu gnangal,
Sree bhootha Natha Bhagawan thava suprabhatham.

All the sins we bundle in the Eru Mudi and come, With all that we need for a prayer thine, And with
both the mudis we climb the mount and come, King of souls, Oh my Lord, To you a holy and a
pleasant morn.

Uchathiloru saranam vili kondu himsra,
Jandukkale yagale aakki vanam kadannu,
Suryodaythil azhutha nadhi yethi nilpu,
Sree bhootha Natha Bhagawan thava suprabhatham.

With our loud shouts of Saranam, We drive away the wild animals and come, And stand on the
shores of Azhutha in the dawn, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Snanam kazhinju avide ninnu oru kalleduthu,
Kunnil kareri ayavidittu pratheegamayi,
Mokshathinnu vazhi kattugayayi bakthar,
Sree bhootha Natha Bhagawan thava suprabhatham.

After our bath, we throw pebbles, Having climbed your steep hills, And be ready to show the path to
heaven, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Kattaneye , kaduvaye bayamilla bakthar,
Etham bayam karimalakku kayathamathre,
Kethathilum kadina dushkaramanirakkam.,
Sree bhootha Natha Bhagawan thava suprabhatham.

They do not fear elephant wild nor the tiger big, But the climb to Karimala steep, The descent much
fearfull than the climb, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Pamba nadhi kulur jalam anusmarichu,
Thumbam vedinju valuthayi vanam kadannu,
Pamba nadhi karayilethi samaswasichu,
Sree bhootha Natha Bhagawan thava suprabhatham.

In their hearts is the cold waters of Pamba, Forsaking all, crossing deep forests, They take rest in the
shores of Pamba, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Pambasarasthadamaho sukha vasa kendram,
Pamba sarassu bhuvana thraya punya theertham,
Pamba vilakku nayanotsava divya drusyam,
Sree bhootha Natha Bhagawan thava suprabhatham.

The shores of Pamba are a holiday retreat, The water of Pamba is holy in all the three worlds, The lamps of Pamba are a feast to the eyes, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Snanam kazhinju , pithru tharpanavum nadathi, Kettum chumannu , saranam viliyodu koodi,
Keeridenam sabari maamala neeli sylvam,
Sree bhootha Natha Bhagawan thava suprabhatham

After a bath and a worship of our forefathers great, Carrying the bundle in the head and with Saranam call in the mouth, Climb we must the neeli mount of Sabari ghats, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Sree rama dasa gana nayagare vanangi,
Nere chavutti mala varunna neram,
Ayyappa bhakthar ariyilla oru sada daham,
Sree bhootha Natha Bhagawan thava suprabhatham

After the prayer of Rama and Ganapathi, When their feet touches the holy mountain thine, Ayyappa devotees neither know hunger nor thirst, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Sugreeva baligal idanju madandarayi,
Taanyonya vairamodu erinja sila samooham,
Ottare undathu vazhikkava thandidenam,
Sree bhootha Natha Bhagawan thava suprabhatham

When Sugreeva and Bali fought, blinded by hate, The stones they threw are strewn, On all the way in thine mountain great, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Paaram kidachu mala yeri yalpa dhooram,
Poyaal sugam sabari peedam adingal etham,
Sree rama leena sabari sthuthi moksha margam,
Sree bhootha Natha Bhagawan thava suprabhatham

Gasping for breath, when they walk on thine mount, They reach the seat of Sabari and hear, The path to heaven of Sabari the great, And her love for Rama the great, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Aappol mudalkku thudare thudare sravikkam,
Ayyappa sannidhiyile vedi nadha gosham,
Kootinna poopamadhil sugandham,
Sree bhootha Natha Bhagawan thava suprabhatham

From then they hear the hear again and again, The sound of fireworks, in the Ayyappas shrine, And the heady smell from the kitchen fine, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Aswatha vedugalil ambugal kuthi bhakthya,
Chuthi kadannu jana sanjayam mothu chernaal,

Kootathil ozhugi sannidhi thannil etham,
Sree bhootha Natha Bhagawan thava suprabhatham

After sending arrows on the banyan tree with devotion, Crossing and moving with the crowd, And floating with the crowd, we reach in front of the God, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Ponnil podinja pathinettu padikku thazhe,
Kanneeril mungi udalil pulagam nirakke,
Anjadhe yappadigal kerum adrusya shakthya,
Sree bhootha Natha Bhagawan thava suprabhatham

Below the eighteen steps divine, packed in gold, Drowned in tears with all the zest in them, Fearless they climb by the unseen power, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Swara dwajathi nnarigetheriyunna chooda,
Kkunnindeya kanaka kanthiyil akshi chimmi,
Thikki thirakki bhagawal thiru mumbil etham,
Sree bhootha Natha Bhagawan thava suprabhatham

From near the golden flag And the blinding light, Of the burning hill Fighting with the crowd, they reach the God, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Aa divya vigramaho nayanabhi ramam,
Aa punya darsanamaho purusowkhya dhamam,
Ayyappa nama saranam vili shanthi mandram,
Sree bhootha Natha Bhagawan thava suprabhatham

The holy idol, a feast to the eye, The holy sight, a travel to the heaven, Ayyapa Saranam call a mantra to chant for peace, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Nin sannidhanam anavor akhilam samanmaar,
Swameedhi sambhodhana cheru markkum,
Ennalla swami mayame vibhavangal ellam,
Sree bhootha Natha Bhagawan thava suprabhatham

In front of you all the world is same, Every one is called God, And all that round you is God, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Jadhi jirukku , madha bhedhamonnumilla,
Sadhkkalam dhanigarum bhagavannu thulyam,
Veshathilum sakala bakthanmar onnu pole,
Sree bhootha Natha Bhagawan thava suprabhatham

The madness of caste and religion is not there, There is no one who is rich or poor, And all are dressed alike, King of souls, Oh my Lord, To you a holy and a pleasant morn.

Ee vannamulla sama bhavanayangu vere,
Adhvaitha tat twam asi padamakki,
Lokathilee nava madam pracharippikku vanayi,

Sree bhoothanadha charanou saranam prapadhye,

Taking this new hope of sameness divine, Making Advaita Tatvamasi as a lesson, To tell all the world of this new creed, King of souls, I fall at your feet.

Sree bhoothanadha saranam ente ayyappa,
Kali yuga varadha saranam ente ayyappa,
Vavuru swami srnam ente ayyappa,
Sabari gireesa saranam ente ayyappa.

Lord of souls, Saranam my Ayyappa, The saviour during Kali, Saranam my Ayyappa, Vavuru God, Saranam my Ayyappa, Lord of Sabari mountain, Saranam my Ayyappa.

Mangalam

Mangalam shiva puthraaya, Mohini puthra mangalam,
Mangalam pandalesaya, Loka nathaya mangalam,
Mangalam sadhoo sevyaya, bhaktha dasaya mangalam,
Mangalam deva devaaya, sarva bhoomaya mangalam.

Let everything be good, Son of Siva,
Let everything be good, son of Mohini,
Let everything be good, Lord of Pandala,
Let everything be good, Lord of the world,
Let everything be good, the Saviour of the poor,
Let everything be good, the servant of devotees,
Let everything be good, God of Gods,
Let everything be good, The supreme being.

Swamiye saranam ayyappa

**Hare Krishna
Hare Rama**

Om Namō Narayanaya:



AMBALAPUZHA SRĪKRISHÑAN

സമ്പാദനം / ക്രോഡീകരണം: വള്ളുവനാടൻ (Valluvanadan)

Ambalapuzha! How musical! Vocalists thrilled by its sweet cadences filling their frames turn oblivious before letting out melodies through their god-gifted throats, while tongues, palates and lips succeed in giving forms to the tunes to immerse the audience in ànandasàgaram. Its syllables drip music. While the name recreates the enchanting spectacle of the memorable scene of Krishñā's Vèñunàda that brought into existence here a splendid shrine for Krishñā, who has been laying himself in playing on flute since the Dwàparayuga -perhaps. Although the entire township has been overflowing with mellifluous notes of Murali from the days of Muralipriya Krishñā, it was not audible to any, lost in the mundane activities. But they feasted the ears of Pooràdam Thirunàl Thampuràn once, when sailing in the company of Vilwamangalam Swàmiyàr, who at once recognised that it was none other than Gòpàl's Vèñugànàmrutha. Alighting from the boat, Vilwamangalam Swàmiyàr directed his steps towards the source of the sound. It emanated from the peepal tree now found within the Prakàra of the famous temple, built by the ardent Krishñā Bhaktha Thampuràn later. This holy spot embodies several unique aspects besides the peepal tree. It is for this temple the archana mùrthi was brought from the Thekkumkoo during the night for avoiding blood shed; it is to this temple the august Mùlaviràt of Guruvàyùr was brought for safety during the invasion of Tippu in 1790; it is this deity who has great preference for pàlpàyasam more than the devotees; it is here the Lord used to feed with his own hands the Màràrs -the traditional instrumentalists in the role of server; it is here the much hallowed Pallipàna and Vijayabali festivals conducted, and it is here the archana mùrthi is worshipped as Uññīkrishñā, though it resembles Pàrthasàratthi with a whip in his right hand and Sankhu in the left.

Embodying several such unique features, enjoying the privilege of ruling a kingdom consecrated by the holy sage, adored by devout rulers, eulogised in devotional literature, this holy Kshèthram has been attracting devotees for 5 centuries now.

ANTIQUITY

Once Pooràdam Thirunàl Thampuràn, the Bràhmiñ ruler of Chempakassèry (which was a small principality now known as Ambalapuzha) was travelling in boat accompanied by sage Vilwamangalam Swàmiyàr. They suddenly heard the melodious strains of the flute. The music emanated from the southeast corner of the present temple at Ambalapuzha, where a peepal tree stands. The sage, the ardent devotee that he was of Krishñā, at once recognized that the music was that of the Lord. Therefore he and the ruler got down, circumambulated the tree and prostrated themselves before it.

Vilwamangalam Swàmiyàr thus helped the Thampuràn to have a vision of Srī Krishñā in the same way as he had helped Mānavèdan to see God. Inspired by this the Sāmoothiri wrote the Krishñā Gītha. Now the Thampuràn was inspired to build a temple and install a Gòpāla or cowherd Krishñā at the spot. Accordingly a beautiful temple was built and an idol of Srī Krishñā in black granite stone was carved out for installation. While elaborate arrangements were being made for the consecration, it was found to the dismay and disillusionment of everyone that the idol had been damaged on the left side and was therefore unfit for installation.



DISAPPOINTMENT

The learned Puthumana Valiya Nampoothiripàd who was to officiate at the ceremony pronounced this. The ruler, the various dignitaries and the vast multitude that had assembled for the function were stunned and felt utterly disappointed at this. Someone even challenged the Thanthri to prove his point. It did not take long for the Thanthri to do so, well versed as he was in manthram, thanthram and Sàsthrām. All he did was to tap with a piece of iron, at the damaged spot and out jumped a frog and some dirt liquid!

The Thampuràn felt most unhappy at the turn of events. It was again Vilwamangalam Swàmi who came to rescue and advised him to get the idol of Pàrthasàratthi from Kurichchi, a neighbouring place belonging to Thekkumkoor Ràja. But it was not an easy job because the Thekkumkoor Ràja was not on friendly terms with the Chempakassèry Thampuràn. If the idol was taken by force, a fierce contest might follow between the two ruler and who could forecast that the Chempakassèry Thampuràn would come out successful in the contest? And if the idol was stolen that would be unbecoming of a ruler and in any case it would be unfit for consecration being tainted by the sin of stealth. The soldiers of Thekkumkoor woke up from their slumber but they did nothing to stop the intruders and prevent the loss of merely a granite stone image. Next morning the minister and party arrived at Champakulam mattom where the Thampuràn went to receive the idol, which was ceremoniously taken to the temple. This event took place on the Moolam day of a Midhunam (June-July). It is to commemorate this that the Champakulam boat race is held every year. The idol was duly installed in the temple at a propitious time on Thiruvòñnam day in Midhunam in 1613 AD.

SURRENDER TO THE DEITY

This is the origin of the famous Srī Krishṇa temple at Ambalapuzha. It is said that in the old Trāvancore State, 7 temples were considered 'great among the great temples. These were Kanyàkumàri, Suchīndram, Thiruvananthapuram, Haripàd, Ambalapuzha, Èttumànùr & Vaikom. Of these, Kanyàkumàri and Suchīndram have now gone to Thamil Nadu. Further it is believed that in Kèrala there are three god-made Krishṇa idols. These are at Guruvàyoor, Thripùñithura and Ambalapuzha. Such is the greatness of Ambalapuzha temple. The Pooràdam Thampuràn after consecrating the temple surrendered his State to Srī Krishṇa and ruled the country as His vice-regent assuming the name of Dèva Nàràyaṇan. There is a story behind this. Once the king expressed his keen desire to Vilwamangalam Swàmiyàr to see Srī Krishṇa in flesh and blood. The Swàmiyàr agreed but asked the king: "What would you offer to the Lord?

Even Kuchèla offered Krishṇa beaten rice." To this the king replied that he would offer him all including the kingdom, which he did when the sage himself offered Pooja the next day when the ruler did see the sacred hand of the Lord extended to bless him. When the last ruler of the Chempakassèry dynasty was defeated and taken prisoner by Mārththàñda Varma it was only after Placing the key of the State granary and the royal treasury at the feet of the Lord that he surrendered to the enemy. During the invasion of Tipu in 1790 AD. the deity of Srī Krishṇa installed in Guruvàyoor temple was brought here for safe custody and installed temporarily in a room to the South of the temple. After the retreat of Tipu, the idol was taken back to Guruvàyoor. This spot is still here, sacred here and is

known as Guruvàoorambalam, the temple of Guruvàoor.

ANOTHER SPECTACULAR EVENT TOOK PLACE IN THIS GREAT KSHÈTHRAM

During the conversation with Vilwamangalam Swàmiyàr, Thampuràn earnestly entreated him to show him Bhagavàn Krishñā. When questioned what would he offer, if he could see Krishna in flesh and blood, the Thampuràn unhesitatingly announced that he would offer his whole kingdom to God. Realising his sincerity and piety the Swàmiyàr said 'Yes', On the next day special Pùja were performed, with the Swàmiyàr officiating as priest. Just at the conclusion, the Thampuràn saw the divine hand extended to bless him. At once, he gave away his kingdom to the Lord and ruled the country as god's vice -regent, assuming the sublime name of Dèva Nàràyañan. Besides, he proclaimed that his successors too would follow suit. In fact, they kept up the word. Unfortunately, after Thampuràn's demise, when Mārththānda Varma defeated the last ruler he surrendered himself to the victor after placing the keys of treasury and granary at the feet of Lord Pàrthasàratthi. Noble was the proclamation! Nobler was the implementation!! And noblest was the tradition they left behind!!! Krishñā Līla are strange. This deity thus became superior politically and spiritually too. And he protected the sanctity of Lord Guruvàyùrappan image during the invasion of Tippu Sultan in 1790 too. The priests of Guruvàyùr temple realising the infinite powers of the Lord brought Bàlakrishñā's image for safe custody and concealed it in a room. It remained safe, and to mark this, the spot is called Guruvàyùrambalam. Devotees pray to this place too.

FAMOUS FOR PÀLPÀYASAM

The Ambalapuzha shrine is famous for its Pàlpàyasam, milk porridge of exceptional sweetness; As Nàlàmkàl put it, it is one of the wonders of Kèrala. This is the most important offering at the temple at the uchcha (noon) Pooja. There is a legend behind the introduction of Pàlpàyasam as an offering. Once the Chempakassèry Thampuràn had borrowed some pàddy from a Bràhmiñ belonging to Thalavady. For some reason, the Thampuràn could not repay the same for a long time. One day when the ruler came to the temple for darsanam the Bràhmiñ accosted him and demanded his pàddy immediately. The Thampuràn asked his Minister to clear off the debt and left the place. The poor minister was in a quandary. There was no sufficient stock of pàddy to clear the debt. Somehow he managed to collect the required quantity from nearby houses and measured out the pàddy in the Ànakottil on the East Side of the temple to the satisfaction of the Bràhmiñ. But the minister asked the Bràhmiñ to remove the entire pàddy before the midday Pooja as otherwise it could cause inconvenience to the rituals to be conducted on the occasion. He also made it clear that if the Bràhmiñ failed to remove the paddy within the stipulated time it would be confiscated to the temple. The poor Bràhmiñ ran hither and thither but could not get a single porter to remove the pàddy. The

clever minister had seen to it. In the meantime the sanctum sanctorum was closed for the midday Pooja. The Bràhmiñ stood perplexed and helpless. When the Srìkòvil was opened he wrote a will donating the entire paddy to the deity. He also stated that daily Pàlpàyasam should be prepared and after offering it to the deity at midday Pooja the same should be distributed to the poor people. This is the famous Ambalapuzha Pàlpàyasam, the taste of which is indeed unique. Its colour is golden, not white and has a special flavour. Time was when whatever quantity of milk available for sale in Ambalapuzha was purchased and the entire Pàyasam was distributed free. But now only a limited quantity viz. 12 litters of milk, 9 kgs rice and 16 kgs of sugars are used and this naivedyam is available only for sale in limited quantities.

Kunchan Nambiar, the famous Malayalam poet-satirist & exponent of Òttanthullal, was associated with the Ambalapuzha temple since he was for several years a member of the court of the ruler of Chempakassèry. When Màrththànda Varma of Tràvancore annexed the principality in 1754, Nambiar too migrated to Ananthapuri where he enjoyed the patronage of that ruler and his Successor. He is said to have returned to Chempakassèry in 1765 and died within a few years.

The ten-day annual festival of the temple commences with the flag-hoisting ceremony on the Aththam day in Meenam (March-April). The Àràttu Ulsavam takes place in Thiruvòñam day i.e. the tenth day. But much importance is attached to the ninth-day festival. On this day the famous Nàtaka Sàla (dance hall) sadya or feast is held in honour of the Màràr, the traditional artists who play the percussion instruments.

In ancient days nearly 900 para of rice was cooked and pure boiled milk was supplied for drinking, instead water. This would indicate how grand this feasts us to be. There is a story behind the Nàtaka Sàla Sadya. Once on the ninth festival day, Vilwamangalam Swàmiyàr came to worship at the temple. He could not see the Lord in the sanctum. He came out and saw the Lord serving to the Màràr. When the sage expressed his surprise the Lord told him: "These are the artists who contribute to the success of my festival. Therefore, I am myself serving them." There used to be feasts on other days of the festival also. On the first day 100 para of rice was cooked, on the second day 200 para and so on, each paras being added. Such was the lavish scale Ulsavam were conducted in olden days. In fact in the erstwhile Tràvancore State, the Ulsavam at four were foremost. Ambalapuzha was one of them, the other three being: Haripàd, Èttumànùr and Vaikom.

A celebration called Vijaya Bali is conducted in this temple. This comes once in 144 years. The last Vijaya Bali was conducted in the year 1955. Pallippàna is another festival conducted once in 12

years. The Vighram at Ambalapuzha looks like Pàrthasàratthi with a whip in the right hand and sankham in the left. But the deity is worshipped as Uññi Krishñā or child Krishñā. Lot of us will recall the beautiful description of Krishñā in Līlāsukha's Srī Krishñā karñāmritam.

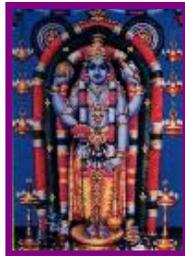
THE TEMPLE & ARCHANA MÛRTHI

This sacred temple is built in spacious grounds has all the indispensable parts and paraphernalia like that of its counterparts, like Prakàra, Gòpuram, Ànakottil, Chuttambalam, Srīkovil, Dwajasthambham etc. But its speciality lies in the archana mûrthi installed in the Srīkovil. He is adored as Uññikrishñā-Bàlakrishñā and accordingly he should have been sitting at his butter pot, or playing flute under a tree. Here the image resembles Pàrthasàratthi with whip in his right hand and conch in the left. Krishñā is Krishñā whether he reveals with pot or flute. His sports are to be revered, and his giving hand to be adored.

FESTIVALS

All festivals held auspicious to Krishñā are celebrated with pomp and splendour. The 10-day annual festival celebrated in Meenam falling in March-April has the greatest pull and the pageantry attending on it draws thousands. It has many specials and they are observed with due fanfare. The ninth day festival is a grand affair and processions and feasts feast the eyes and fill the bellies of visitors and artistes as well. It is on this day the Nàtakasàla Sadya -a grand feast in honour of the Mārars, the traditional percussion artists is held The artists are honoured fittingly, with trophies and titles, in addition to sumptuous feast.

Among the other festivals this temple celebrates, mention must be made of Pallipàna It is celebrated once in 12 years Another strangely and most unique one is the festival of Vijayabali which is celebrated once in one hundred and forty four years Ah grand! Imagination feels helpless in describing the grandeur attending on such oddest yet holiest festival Lord Krishna played many sports and demonstrated infinite powers in several ways, and this is one perhaps reminding instant prostration. Offering it alone fetches bliss. Do it anon! And get beatitude!!



Shri Rama's journey through India

Courtesy : <http://www.geocities.com/narenp/history>



Bharat during Ramayan times.



Temple News - Sunil Menon**Focus on development projects in Guruvayur Devaswom budget**

The Hindu

Rs.12 crores allotted for land acquisition around temple

GURUVAYUR: The Guruvayur Devaswom's budget for this financial year expects a surplus of about Rs.1.42 crores with an estimated revenue of nearly Rs.84.78 crores and an expenditure of Rs.83.36 crore.

As per the revised estimates, the Devaswom is likely to have a surplus of Rs.4.18 crores in the just-concluded financial year with an estimated revenue of about Rs.75.62 crores and an expenditure of nearly Rs.71.14 crores.

**Land acquisition**

When contacted, Devaswom sources told The Hindu here that the budget for this year had earmarked Rs.12 crores for acquiring land around the temple. Nearly Rs.2.72 crores had been earmarked for completing the Sathram auditorium and Rs.1.44 crores for the ongoing construction of the Thulabharam counter.

The budget has earmarked Rs.1 crore for constructing a comfort station at the "East Nada" of the temple and Rs.60 lakhs for the renovation of the East Nada. The Devaswom has allocated Rs.1 crore for the construction of a 'mini-gokulam' cowshed for rearing cows offered to the temple at Kaveedu near Guruvayur.

The budget has earmarked Rs.35 lakhs for an arts complex, which will house a Krishnanattam stage, percussion training centre and mural painting study centre.

The devaswom has set apart Rs.25 lakhs for the construction of a low-rent accommodation for pilgrims.

About Rs.15 lakhs has been allocated for the renovation of the Poonthanam Illam.

Managing committee chairman K.V. Nambiar said the devaswom had already filed the returns and sent in the required applications for getting income tax exemption.

SHREE PONNU GURUVAYUR TEMPLE - DOMBIVLI, THANE, MAHARASHTRA.

**THE CELEBRATION OF SILVER JUBILEE YEAR – 2006
AND ANNUAL PRATISHTA DAY.**

By Raju (NR Pillai), Dombivli.

Religious people of Dombivli, especially South Indians, are enriched with many temples scattered here and there for their worship. Among such temples, Shree Ponnuguruvayur, managed by SGAS, is very famous.

In the year 1974 some enthusiastic people settled in this locality for many years gathered at a public place to discuss about setting up a temple for Guruvayurappan in Dombivli.

The 1st ashtamangalya prasnam was conducted on 12th Dec. '74 and subsequently acquired land for building a temple. Bhoomi Puja were held on 25th Aug. '76 by Br Shree Kallur Narayanan Namboodirippad. A second ashtamangalyam were conducted by Br Shree Pudussery Vishnu Nambudiri at the proposed temple site on 30th Dec. 1976 followed by laying of foundation stone function were done by Br Anjam Madhavan Nambudiripad on 29th Aug. '77.

The shadaadhara pratishta by Chennas Parameswaran Nambudiripad were held on 2nd June '78 and thereafter the formal inauguration done by the then President of DMC, Shri Appasaheb Patwari on 31st May '81. Kalasa Pratishta were held on 3rd June '81.

From then, every year the annual pratishta day celebration is being held with many religious and entertainment programme.

This year – 2006 – being the 25th year – Silver Jubilee Year, the Aradhanalaya had conducted the celebration in a grand scale from 29th May to 10th June '02 with Sahasra-Kalasa-abhiskshekam alongwith Bhagavata Saptaham by Anjam Krishnan Nambudiri (4th to 10th June 2006); and various entertainment programme viz. Chakyar Koothu, Bharata Natyam, Mohini Attam, Devotional and Classical Music by famous local artistes as also artistes from other parts of the country.

Temple is located at 4th Cross Road, Rajaji Path, Dombivli East 421 201.

AUM NAMO BHAGAVATE VASUDEVAYA

Our Group News – Sunil Menon



Our group member and a great devotee of Guruvayoorappan, Shri Arun got married to Sreelakshmi on 2nd July 2006.

**Best wishes to Arun and Sreelakshmi!
May Guruvayurappan bless them both!**

An Important Announcement

Shri Sukumar Canada has completed an incredible task of singing & recording the entire *ADHYATMA RAMAYANAM* and I am happy to announce it on our web site.

<http://ramayanam.guruvayoor.com/Adhyatma Ramayanam.htm> .

Please listen his melodious singing during Ramayanam Month starting today.



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

കൃഷ്ണാ ഗുരുവായുരപ്പാ!

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News – www.thehindu.com

Krishna pictures/Artwork courtesy of
The Bhaktivedanta Book Trust International, Inc.
www.krishna.com.

Our apologies for those articles & poems we could not publish this time due to space limitations. We will have them published in the forthcoming issues.

Om Namo Bhagavathe Vasudevaya!



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

**Om Namo Narayanaya:
May God bless you all.**