

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



# നവനീതം



കർക്കടകം 1182 / JULY 2007

NAVANEETHAM

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

*Hare Rama Hare Krishna!*

## **Bhakti Slokam - Special Issue**

### **II Shri Rama Jayam II**

We are happy to bring out a special edition of 'NAVANEETHAM' devoted to bhakti slokas. As Shri. Balagopal pointed out, we hope readers will find many of these slokas are hidden gems that benefit all of us and the future generation.

We selected only small slokams due to space limitation of our publication. We could not provide the slokams in Devnagari or Malayalam version at this time, but possibly in future.

I like to thank all of you who contributed slokas to make this happen. A special thank you goes to Shri. Balagopal and Shri. Krishnadasa for the special edition suggestion, editing, and making the slokas ready for this publication.

#### **Ramayana masam.**

Karkitakam is Ramayana masam (month). Daily reading or listening of Ramayanam, giving anna danam, listening to devotional discourses etc., are important part of this special month. 'The Ramayanam Audio' - an incredible work of singing and recording the entire 'Adhyatma Ramayanam' by our beloved member Shri. Sukumar Canada can be found at our web site - <http://ramayanam.guruvayoor.com/Adhyatma%20Ramayanam.htm>



**May God Bless you all.**

**Om Namo Narayanya:**

**- Sunil Menon for Editorial Board**

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](mailto:editor@guruvayoor.com)

#### **Shri Rama Dhyanam:**

Vaidehi mabhiviikshya jaatha pulakaam  
Vaamaamgama sevinim  
Vamenasthana choochukam pulakinaa  
Vaamamkarenaamyashan  
Thathwam dakshipaani naakalithayaa  
Thann mudrayaa darshayan  
Raamo maaruthi sevitholasathume  
saamraajya simhaasane

moola manthram: 'Om Ramraamaaya nama:

# Navaneetham - SECTION 1- Slokam Special

## Slokam Contributors:

Abhijith Madhavji,  
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Shayamalaji  
Sreeja Unnithanji,  
Veenaji,  
Vijaya Venkateshji.



### Shri Maha Ganapathi Sthuthi

Suklam baratharam vishnum sasivarnam sathurbujam  
Prasanna vadanam dyayeth sarva vignoba santhaye  
Vakra thunda maha kaya soorya koti sama praba  
Nirvignam kurume deva sarva kaaryeshu sarvadha  
Gajananam, Bhootha Ganaathi Sevitham,  
Kavitha Jambu Manasara Bakshitham  
Uma sutham, shoka vinaasa haaranam,  
Namaami Vigneshwara, paada pankajam  
Agajaanana padmaarkam gajanana maharnisam  
Anekadham dham bhakthanam ekadhantham upasmahe  
Mooshika Vahana Modhaga Hasta  
Shyamala Karna Vilambitha Sutra  
Vamana Rupa Maheshwara Putra  
Vigna Vinayaka Pada Namaste

### A Prayer for Shri Ganesha - using all His Names

Sumukhascha E'kadhanthascha Kapilo Gajakarnakah:  
Lambodharascha Vikata: Vignaraajo Vinayaka:  
Dhoomake'thur Ganaathyaksho Baalachandro Gajaanana:  
Vakrathunda: Soorppa Karna: He'ramba: Skandha Poorvajah:

### **The Hare Krishna Maha-mantra**

Hare Krishna Hare Krishna  
Krishna Krishna Hare Hare  
Hare Rama Hare Rama  
Rama Rama Hare Hare

"Oh Lord Krishna, Oh energy of the Lord, please engage me in Your devotional service." (This is a simple call to the Lord and His energies. It should be chanted exactly like a small child crying for it's mother. The transcendental sound vibration of this mantra is the essence of all the Vedas and non-different from Lord Krishna personally.)

### **The Pancha-Tattva Maha Mantra**

(Jaya) shri-krishna-caitanya  
prabhu nityananda  
shri-advaita gadadhara  
shrivasadi-gaura-bhakta-vrinda

I offer my obeisances unto the Supreme Lord, Shri Krishna Chaitanya Mahaprabhu, along with His associates, Lord Nityananda, Shri Advaita Acharya, Gadadhara, Shrivasa and all the devotees of the Lord. (This mantra is very important and is known as the Pancha-tattva Maha-mantra. In order to derive the full benefit of chanting the Hare Krishna maha-mantra, we must first take shelter of Shri Chaitanya Mahaprabhu, learn the Pancha-tattva mantra, and then chant the Hare Krishna maha-mantra. That will be very effective. So this mantra is sung in most kirtanas before singing Hare Krishna, as well as before chanting japa.)

### **Shri Narasimha Pranam**

(Obeisances to Lord Nrisimha)

namas te narasimhaya  
prahladahlada-dayine  
hiranyakashipor vakshah-  
shila-tanka-nakhalaye  
  
ito nrisimhah parato nrisimho  
yato yato yami tato nrisimhah  
bahir nrisimho hridaye nrisimho  
nrisimham adim sharanam prapadye

tave kara-kamala-vare nakham  
adbhuta-shringam  
dalita-hiranyakashipu-tanu-bhrigam  
keshava-dhrita-narahari-rupa jaya jagadisha hare

**Translation :** I offer my obeisances to Lord Narasimha, who gives joy to Prahlada Maharaja and whose nails are like chisels on the stonelike chest of the demon Hiranyakashipu.

Lord Nrisimha is here and also there. Wherever I go Lord Nrisimha is there. He is in the heart and is outside as well. I surrender to Lord Nrisimha, the origin of all things and the supreme refuge.

O Keshava! O Lord of the universe! O Lord Hari, who have assumed the form of half-man, half-lion! All glories to You! Just as one can easily crush a wasp between one's fingernails, so in the same way the body of the wasp-like demon, Hiranyakashipu, has been ripped apart by the wonderful pointed nails on Your beautiful lotus hands. (This verse is from Shri Dasavatara-stotra, the Gita-govinda, written by Jayadeva Gosvami.)

**Sri Narasimha mantram (Satru nasam phalam)**

" OM YEE HAM UGRAM VEERAM MAHAVISHNUM  
JWALANTHAM SARVADOMUKHAM  
NRISIMHAM BHEESHANAM BHADRAM  
MRITYU MRITYUM NAMAMYAHAM"

**Sri Krishna Sloka**

Namasthubhyam Jagannatha Devakeethanaya Prabho' |  
Vasudhe'va sutha-anandha- a'nandha Yaso'dhanandha- varddhana ||  
Govindha Go'kuladhaara Gopikaantha Gunaarnava |  
Paahimaam Padhmanayana Pathitham Bhavasa'gare' ||

Paahi Paahi Jaganmohana Kr.shna Paramaanandha Sri Kr.shna  
Devaki Vasudeva Nandana Kr.shna Dhivya Sundhara Sri Kr.shna  
Nandha Yasodhaa Nandhana Kr.shna Indhu Vadana Sri Kr.shna  
Kundha Radhana Kutilaalaga Kr.shna Mandhasmitha Sri Kr.shna

**Devi stotram**

shoolena pahino devi pahi khadgena chambika  
khnadaswanenaha pahi chapajnani swanenacha

It is the common belief that the avatr of Parasakthy as Durga bestows great success esp.in wars and all other wordly calamities. In Mahabharatha before the Great War started Sri Krishna advised Arjuna to worship Duraga to help in the victory. Though the same was not required as where there is Krishna there is Victory. Still Sri Krishna acted in a pragmatic way. Arjuna accordingly prayed to Sri Durga as follows:

VEDASRUTHY-MAHAPUNY E BRAHMANYE JADHAVEDASI  
TWAM BRAHMA-VIDYA VIDHYANAAM MAHANITHRA CHA DEHINAAM  
SAVITRI VEDHA MATHA CHA THADHA VEDANTA UCHHYATHEY  
STHUTHASI TWAM MAHADEVI VISUDHHEY NANDHARATH MANEY  
JAYO BHAVATHU MEY NITHYAM TWAT PRASADHATRANAJIRE

**NAVGRAHA STHOTHRAM**

aarokyam pradhathu noh dinakara  
chandroh yaso nirmalam  
bhoodim bhoomisudha sudham sudhanaya  
pragnam gurur gowravm kanya  
komala vaak vilasa madhulam  
mandho mudham saravadha  
ragur bhahoopala virodha samanam  
ketu kulasyonidham

Let us pray to Lord Surya who bestows well-being and health. Let us pray to Lord Chandra to bestow eminence and recognition. Let us pray to Lord Kuja to bestow opulence and prosperity. Let us pray to Lord Bhudhan to bless us with astuteness and wisdom. Let us pray to Lord Guru for knowledge and good judgment. Let us pray to Lord Shukra for graciousness and enhancement. Let us pray to Lord Shanishwara for harmony and contentment. Let us pray to Lord Rahu for vigour and valour. Let us pray to Lord Ketu for progeny, kith and kin.

### **MRITYUNJAYA MANTRA**

**Om Trayambakam Yajamahe Sugandham Pushtivardhanam  
Urvaruka miva Bandhanam Mrityomukshyeeya Maamritaam**

"We worship the three-eyed one (Lord Siva) who is fragrant and nourishes all beings; may He liberate me from death for the sake of immortality

### **Sloka on Subramanian**

valleesa parvathi putra samparthitha  
bhavedhyuthiprathyechasada  
bhakthya praseeda sivavahana rohaneesa  
mahabhaga soma soma subhramanyaya namo namahah

Lord Sarabesvara is the Mighty One who protects us from harm and evil. He's the Divine Coach who motivates us on the spiritual path.

OHM SHAM PAKSHI  
JWALA JIHVE  
KARAALA DHAMSHTRE  
PRATHYANGIRE  
SHAM HREEM HUM PHAT  
OHM GYEM GAAM GAMPHAT  
PRANAGRAHAASI PRAANAGRAHAASI HUMPHAT,  
SARVA SATHRU SAMHARANAAYA  
SARABASAALUVAAYA PAKSHIRAJAAYA HUMPHAT



**SRI KRISHNASHTAKAM**

vasudevasutam dEvam kamsaChaNooraMardhanam (1)  
DEvakeeParamAnandam Krishnam Vande Jagadgurum

ataseePushpaSankAsham hAranoopuraShobhitam (2)  
ratnakankaNakeyooram Krishnam Vande Jagadgurum

kutilAlakaSamyuktam PoorNaChandranibhAsanam (3)  
vilasatkundaladharam Krishnam Vande Jagadgurum

mandAragandhasamyuktam chAruhAsam chaturbhujam (4)  
barhiPinchAvachoodangam Krishnam Vande Jagadgurum

utphalaPadmaPatrAksham neelajeemootasannibham (5)  
yAdavAnam shirolatnam Krishnam Vande Jagadgurum

rukmiNi Kelisamyuktam PeetAmbara Sushobhitam (6)  
avApta Tulasigandham krishnam Vande Jagadgurum

gopikAnAm KuchadwandwakukumAnkitavakshasam (7)  
shriniketam MahEshwasam Krishnam Vande Jagadgurum

shrivatsAnkam Mahoraskam VanamAlAvirAjitam (8)  
shankachakradharam Devam Krishnam Vande Jagadgurum

krishnAshTakamidam puNyam prAtarutthAya yah paThet (9)  
koTiJanmaKrutam PAPam SmaraNena Vinashyati.

**Prayer Slokas on Sri Maha Lakshmi**

Chathurbhujaam Mahalakshmeem Gajayukma Supoojithaam  
Padmapathraaba Nayanaam Varaabhaya Karojvalaam  
Oorthva Thyagare' Saabjam Dhathadheem Sukla Vasthrakaam  
Padhmaasane' Sukaaseenaam Bhaje'-aham Sarva Mangalaam

**Prayer Slokas on Sri Saraswathi**

Saraswathee dhviyam dhrushtaa Veenaa pusthaka dhaarinee  
Hamsavaaha Samaayukthaa Vidhyaa dhaanakaree mama  
Pradhamam Bhaarathee naama Dhvitheeyamcha Sarasvathee  
Thrutheeyam Saaradhaa Dhe'vee Chathurtham Hamsavaahinee



**Sri Tulasi-kirtana**

namo namah tulasi! krsna-preyasi  
radha-krsna-seva pabo ei abhilasi  
je tomara sarana loy, tara vancha purna hoy  
krpa kori' koro tare brndavana-basi  
mor ei abhilas, bilas kunje dio vas  
nayane heribo sada jugala-rupa-rasi  
ei nivedana dharo, sakhir anugata koro  
seva-adhikara diye koro nija dasi  
dina krsna-dase koy, ei jena mora hoy  
sri-radha-govinda-preme sada jena bhasi

O Tulasi, beloved of Krsna, I bow before you again and again. My desire is to obtain the service of Sri Sri Radha-Krsna.

Whoever takes shelter of you has his wishes fulfilled. Bestowing your mercy on him, you make him a resident of Vrndavana.

My desire is that you will also grant me a residence in the pleasure groves of Sri Vrndavana-dhama. Thus, within my vision I will always behold the beautiful pastimes of Radha and Krsna.

I beg you to make me a follower of the cowherd damsels of Vraja. Please give me the privilege of devotional service and make me your own maidservant.

This very fallen and lowly servant of Krsna prays, "May I always swim in the love of Sri Radha and Govinda.

**Sri Tulasi Pranama**

vrndayai tulasi-devyai  
priyayai kesavasya ca  
krsna-bhakti-prade devi  
satyavatyai namo namah

I offer my repeated obeisances unto Vrnda, Srimati Tulasi-devi, who is very dear to Lord Kesava. O goddess, you bestow devotional service to Lord Krsna and possess the highest truth.

**Sri Tulasi Pradaksina Mantra**

yani kani ca papani  
brahma-hatyadikani ca  
tani tani pranasyanti  
pradaksinah pade pade

By the circumambulation of Srimati Tulasi-devi all the sins that one may have committed are destroyed at every step, even the sin of killing a brahmana.

**Prayers for different times and duties.**

**Prayer to recite while waking up**

(Raavile Unarnnu Kazhinjal randu kaikaludeyum ulvasham nokki (Kani kanunnathu)

Karagre vasathe Lakshmi  
Karamadhye Saraawathi  
Karamoole thu Govinda  
Prabhathe kara darshanam

**Bhoo vandanam**

Samudra vasane Devi  
Parvatha sthana mandale  
Vishnu pathni namasthubyam  
Padasparsha kshamaswame

**Guru vandanam**

Gurur Brahma Gurur Vishnu Gurur Devo Maheshwara  
Gurur Sakshat Parambrahma Thasmai sri Guruve Namah

**While taking a bath**

Gange cha Yamune chaiva  
Godavari Saraswathi  
Narmade Sindhu Kaveri  
Jale asmin sannidham kuru

**Prayer**

Aum Lokah Samasthah Sukhino Bhavanthu  
Lokah Samasthah Sukhino Bhavanthu  
Lokah Samasthah Sukhino Bhavanthu  
Aum Shanthi Shanthi Shanthi

**While putting thilak**

(chandanam thodumbol)

Kanthim Lakshim Dhruthim Saukhyam  
Saubhagyam athulamsalam  
Dadaru chandanam nithyam  
Satatam dharayamyaham

**Before eating**

( Bhakhanam Kazhikkumbol )

Brahmarppanam Brahma Havir  
Brahmagnau Brahmanahutam  
Brahmaiva thena gandavyam  
Brahma karma samadhina

**Sandhya Namaskar**

(Sandhyaa Deepam Thizhumpol)

Shivam Bahavathu Kalyanam  
Ayurarogya Vardhanam  
Mama Dukha Vinashaya  
Sandhya Deepam Namoh Namah

**Before sleeping**

( Urangumbol )

Ramam Skandam Hanumandam  
Vainatheyam Vrikodaram  
Shayaneya Padhenithyam  
Duswapna nashwathi

**Bhagavan/Bhagavathi Samarppanam**

Thwameva Mata Cha Pita Thwameva  
Thwameva Bhandum Sakha Thwameva  
Thwameva Vidyam Dravinam Thwameva  
Thwameva Sarvam mama Deva Deva

**Aal Vrikhathe thozhumbol**

Moolatho Brahma roopaya  
Madhyatho Vishnu roopine  
Poorvatho Shaiva roopam cha  
Vriksha raja thei namah

**Shri Bhavaanyaashtakam**

Na Taato Na Maataa Na Bandhur Na Daata  
Na putro na putri na bhrutyo na bharta  
na jaaya na vidya na vrutir mamaiva  
Gatistwam Gatistwam Twameka Bhavani

(O Bhavani, father, mother, brother, provider, son, daughter, swami, wife, vidya, nature, nobody and nothing is mine; You are my only refuge)

Bhavaab-dhaa-vapaare mahaa-dukha-bheeru  
Prapaath prakaami pralobhi pramath-ha  
kusansaar-paash-prabaddha-sadaaham  
Gatistwam Gatistwam Twameka Bhavaani

(I have fallen into an endless ocean, I am terrified with my problems, I am bound in a world caught up in kaama, greed; You are my only refuge)

Na jaanaami daanam, na cha dhyaanayogam,  
na jaanaami tantram, na cha strotra-mantram  
na jaanami poojaam, na cha nyaasyogam,  
Gatistwam gatistwam Twameka Bhavaani

(Devi, I don't know how to give daan, I don't know anything about the path of meditation, I am ignorant of tantras, strotras, mantras; I don't know any pooja or rituals; You are my only refuge)

Na jaanaami punyam, na jaanaami teertham,  
na jaanaami muktim, layam vaa kadaachit  
na jaanaami bhaktim, vratam-vaapi maataha  
Gatistwam Gatistwam Twameka Bhavaani

(I know not of punya, nor teertham, I know not of mukti or any rhythm, I know not bhakti nor any penances; You are my only refuge)

ku-karmi ku-sangi ku-buddhi kudaasaha  
Kulaachaarheen kadaachaarleen  
kudrushti ku-vakya prabandha sadaaham  
Gatistwam Gatistwam Twameka Bhavaani

(I have done wrong deeds, I live in wrong company, I have my shortcomings-I am short of good habits,I see and speak wrongly, Devi, You are my only refuge)

Prajesham Ramesham Mahesham Suresham  
Dinesham Nishee-theshwaram vaa kadaachit  
Na jaanaami chaanyat sadaaham sharanye  
Gatistwam Gatistwam Twameka Bhavaani.

(I don't know Brahma, Vishnu, Shiva, Indra, Surya, Chandra or any other God; Thou, who provides protection to your devotees, You are my only refuge)

Vivaade vishaade pramaade pravaase  
Jale-chaanale parvate shatru madhye  
aranye sharanye sadaa maam prapaahi  
Gatistwam Gatistwam Twameka Bhavaani

(please protect me in every situation-debate, argument, or sickness, travel,water, fire, mountains, forests and amongst enemies; You are my only refuge)

Anaatho daridro jaraa-roga-yuktho,  
mahaa-sheen-deen, sadaa jadya-vaktra  
vipathau, pravishta, pranashta sadaaham  
Gatistwam Gatistwam twameka Bhavaani

(I am always alone,poor, plagued by sickness, age, am very weak and helpless,affected by problems; Please Devi, You are my only refuge)

Iti Shree Shankaraacharya-virachitam  
Bhavaanyashtakam  
sampoonam!

**Deva Devi Gayathri**

**GANESHA GAYATHRI**

Om Eka Dandhaya Vidmahe  
Vakratundaya Dhimahi  
Tanno tantihi Prachodayat

**VISHNU GAYATHRI**

Om Narayanaya Vidmahe  
Vasudevaya Dhimahi  
Tanno Vishunha Prachodayat

**KRISHNA GAYATHRI**

Om Devaki Nandanaya Vidmahe  
Vasudevaya Dhimahi  
Tanno Krishna Prachodayat

**VARUN GAYATHRI**

Om Jalbimbaya Vidmahe  
Neel Purshaya Dhimahi  
Tanno Varunah Prachodayat

**NARAYANA GAYATHRI**

Om Narayanaya Vidmahe  
Visudevaya Dhimahi  
Tanno Narayanah Prachodayat

**LAXMI GAYATHRI**

Om Maha Laxmayei Vidmahe  
Vishnupriyayei Dhimahi  
Tanno Laxmi Prachodayat

**TULSI GAYATHRI**

Om Tulsayei Vidmahe  
Vishnu Priyayei Dhimahi  
Tanno Vrinda Prachodayat

**SARASWATI GAYATHRI**

Ohm Saraswateyaye Vidmahe  
Brahmapatniyaye Dhi-Mahi  
Tanno Saraswathi Prachodayat

**Ganapathy Slokam**

abhipredhartha sidhyartham pujithoya surairabhi  
sarvavignaschitethasmai ganathipathaye namaha

**Prayer glorifying Ganapathy & Krishna**

(This slokam informs us about Ganesha's relationship with Shree Krishna.)

yat-paada-pallava-yugam vinidhaaya kumbha-  
dvandve pranõaama-samaye sa ganaadhiraajah  
vighnaan vihartum alam asya jagat-trayasya  
govindam aadi-purusham tam aham bhajaami

"I adore the primeval Lord Govinda, whose lotus feet are always held by Ganõesha upon the pair of tumuli protruding from his elephant head in order to obtain power for his function of destroying all the obstacles on the path of progress of the three worlds." - Brahma Samhita 5.50

**SHREE MAHAGANAPATHY**

AGAJANANAPADMARKAM  
GAJANANAMAHARNISHAM  
ANEKADANTHAM BHAKTANAM  
EKADANTHAM UPASMAHE

"OM GANG GANAPATHAYE NAMAHA"

**MANGALA AARATHY**

1. RADHA RAMAMA MUKUNDA MURARE  
SARANAM ME THAVA CHARANAYUGAM  
PAVANAPURESHA RADHAKRISHNA  
SARANAM ME THAVA CHARANAYUGAM  
CHOTTANIKKARA VAZHUM DEVI  
SARANAM ME THAVA CHARANAYUGAM  
RADHA RAMAMA MUKUNDA MURARE  
SARANAM ME THAVA CHARANAYUGAM

MANGALAM GURUVAYOORAPPANUM  
MANGALAM KRISHNA SREEKRISHNA  
MANGALAM DASAVATHARATHINUM  
MELPATTURINTE KRINSHNANUM  
POONTHANTHINTE MURALEEDHARANUM  
MANGALAM NJNGAL NERUNNU  
MANGALAM NJNGAL NERUNNU

VALLA PIZHAVITHIL UNTENNIRIKKILUM  
ELLAM PORUTHENNE KAATHIDENE  
NARAYANA GURUVATHALAYESWARA  
SARASANETHRA NAMO NAMASTHE

**KSHAMAPANA SLOKAM**

**SREEKRISHNAN**

THRIKKAL RANTUM PINACHHA THIRUMUKHA KAMALAM  
DAKSHINE CAACHHU VECCHUM  
THRIKKAYYIL KANCHANODAKUZHALLUM ATHA PIDICHHOOTHI

MANDAHASICHHUM  
THAKKATHIL PEELICHOODI KARIMUKIL VADIVUM POONTU

NILKKUM MUKUNDAN  
THLAKARUNYENA NITYAM MAMA HRIDI KALIYAADEEDUVAN KAI THOZHUNNEN  
ANANDA GOVIND MUKUNDA RAMA NARAYANANANDA NIRMAYETHI

NAMINNU CHEYYUNNORU PUNYA PAPAM SREEVALLABHAN THANTE  
PADARAVINDE , AAKUNNA VANNAM MANA SHUDDHIYODUM SARVAM  
SAMARPIKKIL AKANGAL NEENGUM  
KAYENA VACHA MANASENDRIAIRVA BHUDHYATMANABHA PRAKRITHE  
SWABHAVATH KAROMI YADYAT SAKALAM PARASMAI NARAYANETHI  
SAMARPAYAME

**FOR NEDUMANGLYAM**

MANGALE MANGALADHARE  
MANGALYE MANGALAPRADHE  
MANGALASTHAM MANGALESHI  
MANGALYAM DEHI ME SADA

LALITHE SUBHAGE DEVI  
SUKHA SOWBHAGYA DHAYINI  
ANANTAM DEHI SOWBHAGYAM  
MAHYAM THUBHYAM NAMO NAMA:

NAMA KAMALAVASINYE  
NARAYANNEY NAMO NAMA  
KRISHNAPRIYAYA SATHATHAM  
SHREE MAHALAKSHMEY NAMO NAMA

**TULASI DEVI**

OMKARAPoorvikey DEVI  
SARVA VEDA SWAROOPINEY  
SARVA DEVAMAYE DEVI  
SAUMANGLYAM PREYACCHA MEIM

**SREE SITARAMA DHYANAM**

RAMAYA RAMABHADRAYA  
RAMACHANDRAYA VEDHASE  
RAGHUNATAHAYA NATHAYA  
SITAYA PATHAYE NAMAJ  
JANAKI KANTHA SMARANAM  
JAYA JAYA RAMA RAMA RAMA

DASHARATHATMAJAM DASHAMUKHANTHAKAM  
JANAKAJAPATHIM MUNI NISHEVITAM  
PAVANAJARCHITAM BHUVANAPALAKAM  
RAGHUKULODWHAM BHAVAYAMYAHAM

**SREEKRISHNAN**

INDIRAPATHIM NANDA NANDANAM  
VAMSHI VADINAM KAMSA NASHANAM  
BHUVANASUNDARAM DEVAKISUTHAM  
VIJAYASAARATHIM DEVAMASHRAYE

JAGANNIVASA KARUNA MURARE  
MUKUNDA BHAKTAPRIYA VASUDEVA  
VARUNNA ROGANGAL AKANNU POKAN



VARAM THARENE ENTE PONNU GURUVAYOORAPPA

SREE VASUDEVA DHARANEEDHARA CHAKRAPANE  
VARAHASIMHA RAGHUNANDANA PADMANABHA  
SREEKRISHNA RAMA MADHUSOODHANA DEVA DEVA  
DEVESHA KESHAVA SURESHA HARE NAMASTHE

**SREE PARVATI**

PAHIMAM PAHIMAM SHREE SHIVA SANKARI  
PAHIMAM PAHIMAM SHREE BHAVANI  
PAHIMAM PAHIMAM DURGE BHAGAVATI  
PAHIMAM PAHIMAM SHREE BHAVANI

**SHREE SWARASWATI**

PADMAPATRA VISHALAKSHI  
PADMAKESARA VARNI  
NITYAM PADMALAYA DEVI  
SA MAM PAYU SARASWATHIM

**MURUKAN**

KILASAVASI MAHESWARPUTRANAM  
BALAMURUKANE KANUMARAKENUM  
LEELAMANOHARANAYI VILANGUNNA  
VELAYUDHAN THANNE KANUMARAKENAM

KUNKUMA PRIYAM GATHRAMOHANAM  
KALABHA BHOOSHITHAM NITYA SHOBHITAM  
KAVADI PRIYAM VELAYUDHA PRIYAM  
SHREE SUBRAMANIYAM DEVAMASHRAYE

**SHREE AYYAPPAN**

AKHILA BHUVANADEEPAM  
BHAKTACHITANSOORM  
SURAGANAPATHI SEVYAM  
TATWMASYADILAKSHYAM  
HARIHARASUTHAMEESHA M  
THARAKABRAHMAROOPAM  
SABARIGIRINIVASAM BHAVAYE  
SHREE BHOOTHANATHAM  
BHOOTHANATHA SADANANDA  
SARVABHOOTA DAYAMAYA  
RAKSHA RAKSHA MAHABAHO  
SHASTRE THUBHYAM NAMO NAMAHA  
SWAMIYE SARANAM AYYAPPA

**NAGADEVATHA**

MANINAGA THIRUNAGA DAIVANGALE  
KANIKANAM KANIKANTU KAIKOOPPIDAM  
MANIDEEPAM THIRUDEEPAM KOLUTHIVAICKAM  
MANNARASALA VAZHUM NAGADAIVANGALE

**EKASLOKI NAVAGRAHA STOTRAM**

ADITYAYACHA SOMAYA  
MANGALAYA BUDHAYACHA  
GURU, SUKHRAM, SHANIBHECHO  
RAGHAVE, KETHAVE NAMA  
SHREE ADITYA DEVATHABHYAM NAMO NAMA

**ADITHYA HRUDAYAM**

SANTHAPA NASAKARAYA NAMO NAMA  
ANTHAKARANTHAKARAYA NAMO NAMA  
CHINTHAMANE CHIDANANDAYATHE NAMA  
NEEHARA NASHAKARAYA NAMO NAMA  
MOHA VINASHAKARAYA NAMO NAMA  
SHANTAYA SOUMYAYA ROUDRAYA GHORAYA  
KANTHIMATHAM KANTHIROOPAYATHE NAMA  
STHAVARA JANGAMACHARYATHE NAMA  
DEVAYA VISHWYKA SAKSHINETHE NAMA  
SATWAPRADHANAYA NITYAYATHE NAMA  
SATHYASWARUPAYA NITYAM NAMO NAMA

**Jaya Radha-Madhava**

(by Shrila Bhaktinoda Thakura)

jaya radha-madhava kunja-bihari  
gopi-jana-vallabha giri-vara-dhari  
yashoda-nandana braja-jana-ranjana  
jamuna-tira-vana-chari

Translation: Krishna is the lover of Radha. He displays many amorous pastimes in the groves of Vrindavana, He is the lover of the cowherd maidens of Vraja, the holder of the great hill named Govardhana, the beloved son of Mother Yashoda, the delighter of the inhabitants of Vraja, and He wanders in the forests along the banks of the River Yamuna.

**Devi Slokams**

Sarasvathi Namastubhyam  
Varade Kaamaroopini  
Vidyaarambham Karishyaami  
Siddhir Bhavatu Mey Sada

Ya Kundendu Tushaara Haara Dhavalaa  
Ya Shubhra Vastraavrita  
Ya Veena Vara Danda Manditakara  
Ya Shveta Padmaasana  
Ya Brahma Achyutaha Shankara Prabirithibhih  
Devai Sadaa Poojitha  
Saa Maam Paatu Sarasvathi Bhagavati  
Nishyesha Jyaadyaapaha

Lakshmi Ksheera Samudra Raaja Tanaya  
Sree Ranga Dhaameshvari  
Daasi Bhootha Samasata Deva Vanithaam  
Lokaika Deepankuram  
Sreeman Manda Kataaksha Labdha Vibhava  
Brahmendra Gangaadharam  
Tvaam Trailokya Kudumbineem  
Sarasijam Vande Mukunda Priyaam

Maata Cha Paarvati Devi  
Pitaa Devo Maheshvara  
Baandhavah Shiva Bhaktaacha  
Svadesho Bhuvanatrayam

**Govinda Jaya Jaya**

**Govinda jaya jaya Gopala jaya jaya  
Radha-Ramana Hari Govinda jaya jaya**

Translation: All glories to Lord Govinda (the giver of pleasure to the senses and cows) and Lord Gopala (the transcendental Cowherd Boy). All glories to Radha-Ramana (another name of Krishna), Hari (Lord Krishna who takes away the material attachments of the devotees) and Govinda.

# Navaneetham

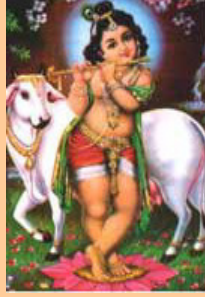
## - SECTION 2 -

### (Regular section)

#### വിഷയക്രമം / CONTENTS

MUKUNDAMALA	20	Dr. Saroja Ramanujam,M.A.,Ph.D.
Bhagavan & His Abode- a personal view	21	Balagopal Ramakrishnan
Four seed verses from Bhagavad-Gita:	23	Krishnadasa
Four key verses of Srimad-Bhagavatam	24	Krishnadasa
Geeta Dhyaanam	25	Veena Nair
തിരുഅമൃതേത്ത്	27	Ottoor Unni Namboothiri. s/b Geetha
A prayer to the Lord of Guruvayur	28	P.R.Ramachander
Extracts for the translation of JNANAPAANA	30	Dr. M.R. Iyer, Mumbai
രാമാ ശ്രീ രഘുരാമാ	31	എ.പി. സുകുമാർ
MARAPRABHU	32	Jain Sakthidharan, Qatar
Ramayanam Audio flier	33	Sukumar Canada

## OM NAMO NARAYANAYA:



## MUKUNDAMALA

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

## Sloka 13

*BhavajalaDhi gathAnAm dhvanhvavAhathAnAm  
suthadhuithrukalathrathrANabhArArdhithAnAm  
vishamavishayathOyE majjathAm aplavAnAm  
bhavathu SaranamEkO vishnupOtho narANAm*

For those who are immersed in the ocean of Samsara, agitated by the wind of the opposites, weighed down by the burden of son, daughter and wife, drowned on the water of sensual pleasures and could find no boat to rescue them, let the Lord be the only refuge as the boat to cross the samsara.

Samsara is the sea, *bhavajalaDhi* in which the soul caught in the waves of birth and death is tossed here and there by the strong wind which is the pair of opposites, *dhvandhva*, namely, sukha -duhkha, heat-cold, love-hate etc. They could not emerge out of it even if they want to because they are weighed down with the attachment to their kith and kin, *suthadhuithrukalathrabhAra* as with a stone tied to their back. Hence they get drowned in the deep waters of sensual pleasures *vishamavishayathoya* as a result of all this. They could not find any boat to save them. Kulasekhara says that there is no cause for fear. There is a boat which will rescue and that is named Vishnu.

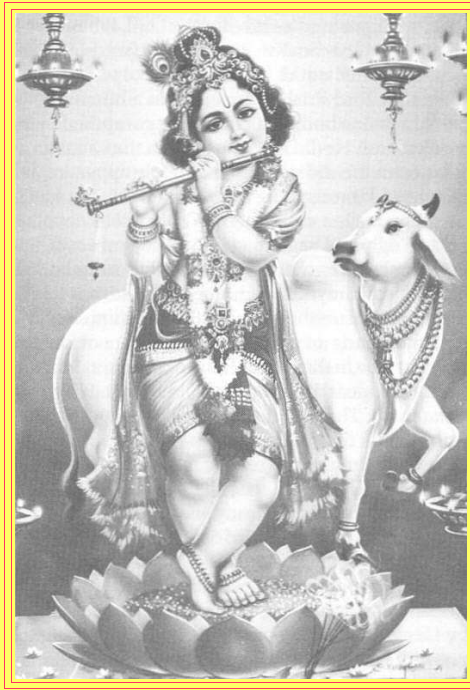
## Sloka 14

*bhavajaaDhim agADham dhustharam nistharEyam  
kaTHam aham ithi chEthO mAsma gAh kAtharathvam  
sarasijadhrSi dhEvE thAvakee bhakthirEkA  
narakabhiDhi nishaNNA tharayishyathyavaSyam*

O mind, do not fear thinking that you will not be able to cross the sea of birth (and death) which is difficult to cross and very deep. Your devotion to the Lord of lotus eyes and the foe of Naraka will certainly make you cross.

This is in answer to the question that may possibly arise in the mind on reading the previous verse. It may be true that Vishnu, the Lord is the only boat that helps you out of the sea of samsara but how can it come to my rescue when I am deeply immersed in the cycle of birth and death due to my past karma and filled with desire and attachment?

Kulasekhara replies in this verse that it is only devotion that is required and not any other merit to deserve the mercy of the Lord. The Lord says in the Gita '*api cheth sudhurachArO bajathE mAm ananyabhAk sADhurEva sa manthavyah samyak vyavasitho hi sah*,' even if one is the worst sinner if he worships me with steadfast mind he is considered to be a good man because he becomes righteous instantaneously, '*kshipram bhavathi DharmAthmA*.' So there is salvation for everyone through bhakthi and bhakthi alone.



**Bhagavan & His Abode- a personal view**  
**Balagopal Ramakrishnan**

I don't remember exactly when 'Guruvayur' and 'Guruvayurappan' (I will call this the 'concept') came into my awareness. It was there in the family as the family itself- which we take for granted- because they are going to be there, and nobody can take it away ever.

The 'concept' loomed large quite often. Either someone is travelling there or returning from. It could be about planning a trip, a marriage, a celebration ..or just like that, a 'cheroonu', a meeting, a 'shastipoorthi' an 'ekadesi' or 'vilakku'. Beginning of a month, year..then all a sudden one of the elderly aunties or uncles land up from there and starts off with the latest reports on Guruvayur' and 'Guruvayurappan' as if it were the begin all and end all of life. Some of these ladies quite often took the extreme step of literally running away to 'guruvayur' and 'guruvayurappan' too. When I grew up I found that this 'running away' to 'Guruvayur' is a common trait among the ladies of my community. I don't know whether it was the power of bhakthi that drove them to do this or their inability to handle the life's myriad situations. Even now I could see these elderly 'bhakthas' having a ball of their time in the hallowed precincts of 'Guruvayurappan'. Probably for doing this nobody faulted them nor could anyone too! After all 'guruvayur' and 'guruvayurappan' is the mother 'tharavadu' where everyone wanted to be.

As I said 'the concept' continued to be at home like the home itself. You didn't have to be 'aware' of it. Thinking of it, what exactly were the feelings ?? More than the emotional aspects it were the 'freedom' which it provided that excited the most. Freedom from the daily grit of schooling and studies and a total and utter neglect from the elderly 'stare'. All were busy to catch the next puja at the temple or relaxing after a tiring one. Mostly when the elders come back from the temple a few new people will

be accompanying them. They are all distant distant relatives or old acquaintances from places like Wadakancerry, Cherplasser, Kuttippuram, Edappal, Irinjalakkuda, Kodungallur, Palakkad, and of course from Calicut and Ernakulam who happened to be at Guruvayur. No questions need to be asked for their reason to be there. It is just natural. You got to be there as many and as long as possible. That is it. Period. If one hasn't visited Guruvayur for considerably long time- say one year- then it is presumed that some things are really wrong.

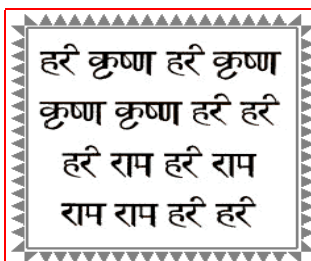
Thinking of those times I don't know what I thought of Bhagavan. Honestly I never thought anything. I simply enjoyed being there. The eating out had a prominent role in all the visits to Guruvayur. (About the different eateries and related things later). In short the whole affair was of 'freedom'.

So as days grew by this 'concept' also grew with me. One of uncles while working for the Kerala State Fisheries Dept used to stay in one of the buildings in 'Kizhakkenada' very close to the 'satram' complex. It was a sort of self contained independent building. Quite often my Mother had this reason to make a trip to Guruvayur- to meet her elder brother- 'Unniyettan'. My earliest memories of that place is of enjoying cycling by borrowing cycles from the nearby shop while everyone is relaxing after the hectic 'darshans'. The fondest of memories are about the 'bungalow' in the middle of the old 'satram' complex. I do not know whether it is still around or have given way for new complexes. Probably at that time this was 'THE PLACE' to stay at Guruvayur. Usually it will be booked by marriage parties. It was quite a sophisticated bungalow for that period and built tastefully too. Quite spacious and with glass windows, something very sophisticated for the period, with more open rooms giving us children (cousins, loads of them) to literally make it our playground. So it was all about 'freedom'.

Over the years when one's vision, knowledge, worldliness, maturity and qualifications expands due to the incessant pursuit of academic excellence you tend to view the ritualistic part with disdain. That was the period when the visits to Guruvayur were with friends. All were intellectually goofed up and carried that snobbish attitude on the sleeve. Looking back I wonder -why then did we make those trips? What kept us reaching out to that place? Probably we thought of him more as a friend than a benevolent God. A friend whom we need to possess and benefit in a different way than just have 'darshans' of him. Staying in the hotel rooms we indulged in heavy 'intellectual' marathons. Visiting the temple and the precincts were of least importance and if made were only to arouse more curiosity- why do people congregate here? what does the place serve? -all with the true 'Einsteinian' scientific bent of mind. Though without answers the 'time' moved on... and the air of arrogance and false pride vanished into the thick and thin of life that soon stared straight into the eyes as we moved from the carefree age of studentship to that of responsibilities and accountabilities fuelled by the competitive and ambitious spirits of corporate rat race.

It didn't take much time to sober up and start looking hard at the 'concept'. Slowly the wisdom dawned that it is just not what I 'saw' and 'thought' what it was but something much more and much bigger. This time the curiosity really caught hold of me and the 'enquiry' still goes on..this time around too it is about 'freedom'; but a 'freedom' of a different kind.

-----NARAYANA NARAYANA NARAYANA-----







### Four seed verses from Bhagavad-Gita:

**Krishnadasa**

BG 10.8

aham sarvasya prabhavo  
mattah sarvam pravartate  
iti matva bhajante mam  
budha bhava-samanvitah

TRANSLATION : I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts.

BG 10.9

mac-citta mad-gata-prana  
bodhayantah paraspam  
kathayantas ca mam nityam  
tusyanti ca ramanti ca

TRANSLATION: The thoughts of My pure devotees dwell in Me, their lives are surrendered to Me, and they derive great satisfaction and bliss enlightening one another and conversing about Me.

BG 10.10

tesam satata-yuktanam  
bhajatam priti-purvakam  
dadami buddhi-yogam tam  
yena mam upayanti te

TRANSLATION: To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.

BG 10.11

tesam evanukampartham  
aham ajnana-jam tamah  
nasayamy atma-bhavastho  
jnana-dipena bhasvata

TRANSLATION: Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

## Four key verses of Srimad-Bhagavatam

Krishnadasa

SB 2.9.33

aham evasam evagre  
nanyad yat sad-asat param  
pascad aham yad etac ca  
yo 'vasisyeta so 'smy aham

TRANSLATION: Brahma, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead.

SB 2.9.34

rte 'rtham yat pratiyeta  
na pratiyeta catmani  
tad vidyad atmano mayam  
yathabhaso yatha tamah

TRANSLATION: O Brahma, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness.

SB 2.9.35

yatha mahanti bhutani  
bhutesuccavacesv anu  
pravistany apravistani  
tatha tesu na tesv aham

TRANSLATION: O Brahma, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything.

SB 2.9.36

etavad eva jijnasyam  
tattva-jijnasunatmanah  
anvaya-vyatirekabhyam  
yat syat sarvatra sarvada

TRANSLATION: A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, most certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly.



## **|| Geeta Dhyaanam ||**

**Veena Nair**



### **Om Namō Narayanaya**

*dhyayato vishayam pumas sangas teshu-upjaayate  
sangaat sanjaayate kaama, kaamat-krodho-bhijaayate || 2.62||*

*When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger.*

*krodhaat-bhavati sam-moha sam-mohat smrit-vibhrahmah  
smruti-bhramshad buddhi-naasho buddhi-naashaat-pranashyati || 2.63 ||*

*From anger comes delusion, from delusion loss of memory; from loss of memory, the sense of discrimination is destroyed and with that he perishes.*

Why does a man stumble and fall in his spiritual path? what is the reason that inspite of his best efforts, he is not able to overcome his senses? why do we succumb to temptations again and again inspite of knowing that it is these very temptations that lead to our downfall?

Swami Chimayananda suggests that verses 2.62/2.63 give a very detailed answer to these questions. After explaining the qualities that a wise man should cultivate, and after explaining the characteristics of a sage steeped in wisdom, one who is stable at all times, Krishna goes on to detail the reasons why lesser mortals are unable to acquire those noble virtues.

The source of all our problems have their roots in our thoughts; the more we think of something and long for it, the more the desire takes root in us. Focusing our thoughts on something therefore leads to attachment. When we are thus attached to something we wish to acquire it. We wish to acquire and enjoy that object. Failure to acquire it leads to frustrations. The same intensity that was directed towards the object is then directed towards the obstacles that come between us and the object. Thus consumed by anger, our minds get deluded (*sammoha*). We are unable to see or think clearly. We lose memory of events from the past, and with

this loss of memory, we lose the power to discriminate, to see right from wrong, we lose the power to make decisions based on what is right. Often times, these are the situations when there are arguments and fights with parents, may be even with one's Guru. Swami Chinmayananda says that during such times, one totally forgets oneself and one's relationship with others.

Then what is the solution to this problem? How does one not fall into a situation like this?

*raga dvesha vimuktais tu vishayaan indriyaas charan  
atmaa vashyair vidheyaatma prasaadam aadhigacchati || 2.64 ||*

*The self-controlled man, moving among objects, with his sense under restraint and free from both attraction and repulsion, attains peace.*

Here Krishna brings out the importance of self-control which is essentially about mind control. One who is able to maintain control over his senses, moves through life unaffected by the situations around him, without love or hatred for any one, without attraction or aversion towards any object or situation. Such a peaceful mind or a mind that has a *prasada buddhi* (everything that I get, comes from the Lord, everything that happens to me stems from the Lord, and therefore that is His prasaada) is purified in every sense, is never disturbed by circumstances, and subsequently becomes more purified and evolves on the spiritual path.

Swami Chinmayananda says that a prasaada buddhi is also symbolized in the prasad that is routinely distributed after a pooja. One is supposed to have meditated on God and calmed one's mind to focus on Him during the pooja. The result of this effort is to experience a sense of happiness, calmness, which is itself, divine peace, *Ishwara Prasad*.

|| Hari Om ||

To be continued.....

## തിരുഅമൃതേത്ത്

ബ്രഹ്മശ്രീ ഓട്ടൂർ ഉണ്ണിനമ്പൂതിരിപ്പാട്

( Collected, typed & submitted by Geetha (ge\_chandran@yahoo.com)

വെയിലുകൊന്നിൻപൂവുടലയ്യോ!  
താളുപോലെ തളർന്നുപോയ്;  
മണ്ണിലോടിക്കളിച്ചതുമതി  
കണ്ണുനണ്ണി മാമുണ്ണുണ്ണേ!

മങ്ങീടുന്നവിശപ്പാൽ നിനുഖം  
കിങ്ങിണി കിഴിഞ്ഞീടുന്നു;  
നിന്നമ്മയ്ക്കിതു കാണാൻ വയ്യല്ലോ!  
കണ്ണുനണ്ണിമാമുണ്ണുണ്ണേ!

വർത്തുപ്പേരിയും കാളനും ചോറും  
കട്ടത്തെരും തമ്മനിയും  
വെണ്ണനെയും വിളമ്പീട്ടിതാ!  
കണ്ണുനണ്ണിമാമുണ്ണുണ്ണേ!

ഉപ്പുമാമ്പഴം രാമയങ്കരി-  
യുപ്പിലിട്ടതു പപ്പടം  
എന്നിതെല്ലാം വിളമ്പീട്ടിതാ!  
കണ്ണുനണ്ണിമാമുണ്ണുണ്ണേ!

നിന്നുടെ പൊന്നിൻ കിണ്ണത്തിൻ ചുറ്റും  
ധന്യരാം ഗോപബാലന്മാർ  
കിണ്ണവുംവെച്ച് കാത്തിരിക്കുന്നു  
കണ്ണുനണ്ണിമാമുണ്ണുണ്ണേ!

കൊമ്പും ചുരലും കക്ഷത്തിൽവെക്കും  
പമ്പരംവെക്കമങ്കത്തിൽ  
അന്യന്മാരാരും വന്നെടുക്കില്ല  
കണ്ണുനണ്ണിമാമുണ്ണുണ്ണേ!

തൃഷ്ണയോടെ വരുന്നുശങ്കരൻ  
വിഷ്ണുനിർമ്മാല്യമുണ്ണാനും  
പുണ്യം നേടാനും കാകവേഷത്തിൽ  
കണ്ണുനണ്ണിമാമുണ്ണുണ്ണേ!

ലാക്കനോക്കുന്നു, നീയുകിണ്ണം  
നക്കിത്തോർത്തി നണയ്ക്കുവാൻ  
വിണ്ണവർ ബിഡാലാംഗം പൂവർ  
കണ്ണുനണ്ണി മാമുണ്ണുണ്ണേ!

വെണ്ണ, പാൽ, പഞ്ചസാരപ്പായസ-  
മെന്നിവയെല്ലാം ധാരാളം  
ഉണ്ണുകിൽവെളുത്തീടും നിന്നടൽ  
കണ്ണുനണ്ണിമാമുണ്ണുണ്ണേ!

കട്ടത്തെരും പരിപ്പും വെണ്ണയും  
ചട്ടവും കൂട്ടിയുണ്ണാഞ്ഞാൽ  
ചൂർണ്ണകുന്ദളം നീളംവെക്കില്ല  
കണ്ണുനണ്ണിമാമുണ്ണുണ്ണേ!

ആരുകൊപോയ് കാക്കുകൊപോയ്  
പൂച്ചുകൊപോയ്ചോറെല്ലാം  
കിണ്ണത്തിലൊന്നുമില്ലാതാവായ്  
കണ്ണുനണ്ണിമാമുണ്ണുണ്ണേ!



**A prayer to the Lord of Guruvayur**  
**Translated from Malayalam By P.R.Ramachander**

Oh Govinda, the Lord of Guruvayur,  
Body of mine is being dragged by,  
Great Sins of earlier births which have,  
Taken the form of cruel diseases, alas.

Oh Govinda, the Lord of Guruvayur,  
I am not able to walk with my legs,  
Have a very thin body like a leaf,  
Which has only skin and nothing else.

Oh Govinda, the Lord of Guruvayur,  
All these happened because of the sins,  
Committed by me and I am crying to you,  
So, please make me without any problems.

Oh Govinda, the Lord of Guruvayur,  
All these serious diseases great, have,  
Come in my body, since it is a sinner,  
And so please help me to get rid of them.

Oh Govinda, the Lord of Guruvayur,  
My mind tries to decide whether,  
I should die jumping in some well,  
Or eat some poison and die.

Oh Govinda, the Lord of Guruvayur,  
I cry all the night and weep,  
And there is no taste in any food,  
Leading to a pleasure less life, Oh Lord

Oh Govinda, the Lord of Guruvayur,  
I salute you with both hands,  
To help me to destroy all my sins,  
And all these are done with sincerity, great.

Oh Govinda, the Lord of Guruvayur,  
No mother kills her child my lord,  
And would only look after them, whatever they do,  
And so without any doubt, look after me, Oh Lord

Oh Govinda, the Lord of Guruvayur,  
Please do not get angry with me, Lord,  
And help me to wash away my sins,  
And also help me to get rid of my pains, Oh Lord

Oh Govinda, the Lord of Guruvayur,  
Who wears loin cloth. Who is sea of mercy,  
Who is my darling, who is black like a cloud.  
Who is Damodhara, Who is Achyutha,  
Please help me not to be born in this world again.

Oh Govinda, the Lord of Guruvayur,  
When I near the horrible death with pain,  
I would like to see you God,  
And so remove my pain and save me, Oh Lord.

Oh Govinda, Oh ecstatic Madhava, take care of me,  
Oh Kesava who is like nectar to the eyes of Gopis,  
Oh Govinda, Oh ecstatic Madhava, take care of me,  
Oh Govinda, Oh ecstatic Madhava, take care of me,



**Extracts for the translation of JNANAPAANA**

**By Dr.M.R.Iyer, Mumbai**

1

With the help of my Guru and blessings  
Let the name of God be on my lips always  
Without leaving and at all times  
To make fruitful our human lives

2

We never knew what was in store till yesterday  
Neither do we know what will be tomorrow  
The material body we see presently  
We do not know when it will cease to exist

3

People whom we see before our own eyes  
YOU make them vanish in a glitter  
YOU make a person leave and wither  
In a couple of days, carried away to his pyre  
Bring down the King from his lofty palace  
Make him carry begging bowl on his shoulders

4

For some it is transparent  
For others not even apparent  
What we see is deception of our senses  
Some knows beforehand thus  
Human race has men of many types  
Human mind is a marvel of God

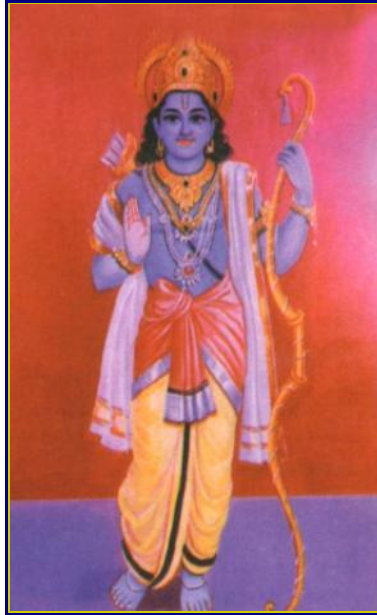
48

So let us all whole heartedly  
Recite the names of God  
Sing his praise and attain salvation  
Become happily one with Brahman  
“*Krishna Krishna Mukunda Janardhana*  
*Krihsna, Govinda Naryanana Hare*  
*Achutnada, Govinda, Madhava, Sachidananda*  
*Narayana Hare*  
*Narayana jaya, Naryana jaya*

*One of our esteemed member Dr. M.R. Iyer, Mumbai, (iyermr2001@yahoo.com) recently completed English translation of Jnanapaana for publishing as a book. He was kind enough to sent this extract from his translation.*

## രാമാ ശ്രീ രഘുരാമാ

ഡോ. എ.പി. സുകുമാർ , കാനഡ



രാമാ ശ്രീ രഘുരാമാ രാമാ  
പൂർണ്ണദിവകര ശോഭിത ധാമാ  
ദാശരഥീ രഘു രാമാ രാമാ

രാമാ അത്മാഭിരാമാ രാമാ  
യോഗവാസിഷ്ട പ്രകീർത്തിത ധാമാ  
മാമുനിസേവിത രാമാ രാമാ

രാമാ ധനുർദ്ധര വീരാ രാമാ  
കാമാരി ചാപ വിഭഞ്ജക രാമാ  
സീതാ വല്ലഭ രാമാ രാമാ

രാമാ ഹൃദയാഭിരാമാ രാമാ

കാനന വാസ നിയോഗിത രാമാ  
ലക്ഷ്മണ ഗീതാ രാമാ രാമാ

ഭക്തപരായണ ധാമാ രാമാ  
ഹനുമത സേവിതനന്ദയ രാമാ  
ശബരീ പാലക രാമാ രാമാ

രാമാ ഉമാപതിസ്നേഹ്യ രാമാ  
ത്രിപുരാന്തകപ്രിയ രാവണ, ഹന്താ  
പാഹി ജഗൽപ്പതേ രാമാ രാമാ

രാമാ പട്ടാഭി രാമാ രാമാ  
രാമരാജ്യ സ്ഥിതി സ്ഥാപിത രാജാ  
രാമാ ശ്രീരാമചന്ദ്രാ രാമാ

**ശ്രീരാമ രാമ രാമേതി രമേ രാമേ മനോരമേ  
സഹസ്ര നാമ തത്ത്വവും രാമ നാമ വരാനന്തേ**

## MARAPRABHU

**Jain Sakthidharan, Aero Freight Company Ltd., Doha, Qatar.**

Poonthanam and Melpathur Narayana Bhattathiri were great devotees of Lord Guruvayurappan, Poonthanam, a great poet, who wrote his verses in the vernacular, was famous for his bhakthi where as Melpathur, an erudite scholar and great poet in Sanskrit was known for his vibhakthi.

The Lord was partial towards Poonthanam than Melpathur. Melpathur used to laugh at Poonthanam's Sanskrit reading and recitation. One day Poonthanam was wrongly reciting "Padmanabho Maraprabhu", which means Lord of trees in Malayalam. Melpathur openly laughed at Poonthanam and corrected saying, Padmanabha is not Maraprabhu (Lord of trees) but Amaraprabhu (which means Lord of immortals in Sanskrit). Immediately, there was an asareeri (celestial voice) from the inner shrine, "I am also Maraprabhu" (Lord of trees).

Now there is a statue of "Maraprabhu" in the Sreevalsam Guest house compound fully made of clay. This is the biggest idol made of clay in Asia.



## RAMAYAN MASAM


STARTING ON 17 JULY 2007




തൃഞ്ചത്തു രാമാനുജൻ എഴുത്തുതന്റെ  
അദ്ധ്യാത്മരാമായണം  
കിളിപ്പാട്ട്  
ആലാപനം: ഡോ. എ.പി. സുകുമാർ

Sri Rama Rama Rama  
Sri Ramachandra Jaya  
Sri Rama Rama Rama  
Sithathirama Jaya

Complete Adhyatma Ramayanam  
of  
Thunchathu Ramanujan Ezhutthassan  
an audio book By Dr. A. P. Sukumar  
[sukumarcanada@yahoo.com](mailto:sukumarcanada@yahoo.com)



ആലാപനം: ഡോ. എ.പി. സുകുമാർ  
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ശ്രീരാമ രാമ രാമേതി രമേ രാമേ മനോരമേ  
സഹസ്ര നാമ തത്തുല്യം രാമ നാമ വരാനന്തേ

Srlraama raama raamEthi ramE raamE manOramE  
sahasra naama thatthulyam raama naama varaananE

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](mailto:editor@guruvayoor.com)

കൃഷ്ണാ ഗുരുവായൂരപ്പാ!

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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.

Om Namo Bhagavathe Vasudevaya!



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

**Om Namo Narayanaya:**

May God bless you all.