

Om Namo Bhagavathe Vasudevaya.



നവനീതം

മിഥുനം 1184 / JUNE 2009

Om Namo Narayanaya:



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



Hare Rama Hare Krishna!

Editorial.



Om Namo Narayanaya:

Dear GuruDevs,

Our **Member of the month** is none other than **Shri. KV Gopalakrishna-ji**. Please see the profile of our dear Gurunathan Shri KVG. He is a long time & active member of our group and he has been guiding us by answering our spiritual questions and guiding us through the right path of pure bhakthi. Thank you Guruji! Pranam.

As everyone of you know, our world is passing through a testing time – lots of illnesses, war, droughts, natural calamities, human created calamities like a huge economic downturn with high unemployment rates and more poverty around the world ... We all need help from Shri Guruvayoorappan to pass through this testing phase and HIS blessings to have better days and a better world ahead. Let there be more peace in this world.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Please pray for the well being of everyone and extend a helping hand to the needy as much as you can. We all can make a small difference in each other's life by extending a helping hand and support each other in need.

Samashta Loka sukhno Bhavanthu!! May everyone in the whole universe be happy!

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

– Sunil Menon

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കണ്ണനുള്ള കണ്ണ്- എങ്ങനെ നന്ദിവാക്കച്ചരിക്കും ? സാവിത്രി പുറം

പ്രിയം നിറഞ്ഞ കണ്ണാ,

എത്ര കൂപ്പിടിലും പോരെന്നു തോന്നുന്നു
എങ്ങനെ നന്ദി വാക്കച്ചരിക്കും?
ഏതൊരു ദുഃഖവും ശാന്തി നൽകീടുന്നു
എന്നുടെ കണ്ണനനുഗ്രഹിച്ചാൽ

ആപത്തും സമ്പത്തായ് മാറിമറയുന്നു
ആപദ്ബാധവനല്ലേ കണ്ണൻ?
ക്ഷാരഗുണമുള്ള എൻ മനോസാഗരം
ക്ഷീരസാഗരമായ് മാറ്റി കണ്ണൻ

കാമക്രോധാദിയാം നക്രമത്സ്യങ്ങളെ
കാലടിക്കീഴിലമർത്തി കണ്ണൻ
കണ്ണനീർ തുള്ളികളിറ്റിറ്റുവീണപ്പോൾ
കണ്ണ തുടച്ചതും കണ്ണനല്ലേ?

എത്ര സ്തുതിച്ചാലും എത്ര നമിച്ചാലും
എത്ര പറഞ്ഞാലും പോര കണ്ണാ
എന്നിൽ നീ വർഷിച്ച കാരുണ്യപീയൂഷം
എങ്ങനെ വിസ്മരിച്ചീടും കണ്ണാ?

ദുഃഖങ്ങൾ വന്നെന്ന തീർത്തും തളർത്തുമ്പോൾ
 ദുർല്ലഭമായോരനുഗ്രഹത്താൽ
 ദേവമുനിവൃന്ദം കൂപ്പിയ പൂമേനി
 ദീനയാമെന്നെ തലോടിയില്ലേ?

കുന്ദിട്ടു കുന്ദിട്ടു പിന്നെയും കൂപ്പുന്നു
 കൂടുതലായിട്ടിന്നെത്തുചൊല്ലാൻ?
 കണ്ണിനു കണ്ണായ കണ്ണാ നീയെന്റെ
 കൽമഷമെല്ലാം അകറ്റിടേണേ

എത്ര ജന്മങ്ങളുണ്ടെങ്കിലും ഗോവിന്ദ
 എന്മനതാരിൽ നീ വന്നണയൂ
 പങ്കജനേത്രവും പീലിത്തിരുമുടി
 പീതാംബരവുമായ് വന്നണയൂ!

സ്നേഹപൂർവ്വം, ആദരപൂർവ്വം, നന്ദിപൂർവ്വം

സാവിത്രി



എന്റെ കണ്ണാ....



ജയശ്രീ മേനോൻ , ബാംഗ്ലൂർ

ഇത് എന്റെ ഒരു കത്ത് എന്നോ അല്ല ഒരു പിടി അവിൽ എന്നോ അല്ല ഒരു തുളസിപ്പൂ ആയി കരുതണേ !

എന്റെ ഈ വലിയ കത്ത് നിന്നെ മുഷിപ്പിച്ചുഎങ്ങിൽ എനിക്ക് മാപ്പ് തരണേ കണ്ണാ.... ഇന്ന് എനിക്ക് കണ്ണനോട് എത്ര നന്ദി പറഞ്ഞാലും തീരില്ല....എന്താണെന്നോ.....എന്റെ ജീവിതത്തിനു ഒരു അർത്ഥം ഉണ്ടെന്നു ഞാൻ തിരിച്ചറിഞ്ഞിരിക്കുന്നു....എന്റെ ഇത്രയും കാലത്തേ ജീവിതം തന്നെ ഒരു തപസ്യ ആയിരുന്നു എന്ന് കണ്ണന് അറിയാമല്ലോ . എല്ലാം കണ്ണന് അറിയാമെങ്ങിലും എന്റെ ഈ ഗുരുവായൂർ ഗ്രൂപ്പ് ഫാമിലി മെംബേർസ് കൂടെ അറിയേണ്ട.....

ഞാനും എന്റെ ഭർത്താവും ജീവിതം തുടങ്ങിയതിൽ പിന്നെ "ജീവിതം ഒരു തരത്തിലും സുഖം" ആണ് എന്ന് തോന്നിയിട്ടില്ല... എപ്പോഴും ഒരാളക്കല്ലെങ്ങിൽ ഒരാൾക്ക് ജോലി ഉണ്ടാവാറില്ല....ഒന്നുകിൽ അദ്ദേഹം അല്ലെങ്ങിൽ ഞാൻ വീട്ടിൽ ആയിരിക്കും ..ആരുടേയും

സഹായം ഇല്ലാതെ വളരെ കഷ്ടപ്പെട്ട് ആണ് ജീവിച്ചതെങ്ങിലും കണ്ണൻ ഞങ്ങളെ സൊസൈറ്റിയുടെ മുന്നിൽ ആർ കണ്ടാലും അസൂയ തോന്നും വിധം കൊണ്ട് നടത്തി.

കഴിഞ്ഞ 26 വർഷം ആയി ഞാൻ ഒരു ആസ്ത്മ രോഗി ആയി കഷ്ടപ്പെട്ട് ജീവിച്ചു....എനിക്ക് 2 പെൺ കുട്ടികൾ ആണ്. ഞങ്ങളും കുട്ടികളും നല്ല വിദ്യാഭ്യാസം ഉണ്ടായിട്ടും ഒരു നല്ല ജോലിയില് ഇരിക്കാൻ ഭാഗ്യം ഉണ്ടായിട്ടില്ലഎപ്പോഴും കണ്ണനെ വിളിച്ചിട്ടും എന്തെ ഇങ്ങിനെഞാൻ പലപ്പോഴും എനോട് തന്നെ ചോദിച്ചു....ഞങ്ങൾ താമസം ബാംഗളൂരിൽ ആണെന്ന്ഗിലും എങ്ങിനെയും സുമാർ മൂന്നു മാസത്തിൽ ഒരിക്കൽ ഗുരുവായൂരിൽ പോകാറുണ്ട്.

ഇപ്പോൾ ഞാൻ വളരെയധികം കണ്ണന്റെ കാരുണ്യം മനസിലാക്കുന്നു കണ്ണാ.....എന്റെ രണ്ടു മക്കളുടെയും വിവാഹം 2 മാസത്തിനുള്ളിൽ നീ എത്രയും നല്ല രീതിയിൽ നടത്തിയപ്പോൾ ഞാൻ അറിഞ്ഞില്ല....നീ എന്നെ ഒരു ഫുൾടൈം ഭക്തി മാർഗത്തിലേക്ക് നയിക്കുകയാണെന്ന്.....തീർച്ചയായും....കണ്ണാ ഞാൻ നിന്നിഷ്ടം പോലെ എന്നിഷ്ടം നടത്താം.....എല്ലായ്പ്പോഴും ഞങ്ങളെ കാത്തു രക്ഷിച്ചുപോന്ന കണ്ണാ....ഇനിയും ഞങ്ങളെ കാക്കണേ.....എനിക്ക് നന്ദി പറയാൻ വാക്കുകൾ ഇല്ല കണ്ണാ.....

എന്നെയും എന്റെ കുടുംബത്തെയും കാത്തു രക്ഷിച്ചുപോലെ....എന്റെ ഈ ഗ്രൂപ്പ് മേംബർസിനെയും അവരുടെ കുടുംബത്തെയും കാക്കണേ കണ്ണാ.....



Travelogue – Char Dham Yathra



Rajee Ananda

OM NAMO NARAYANAYA

With Guruvayoorappan's blessing my husband and I were able to take a modified version of "Char Dham yatra". I say modified, because we could not go to Yamunotri and Gangotri. Char Dham includes all the four places of Yamunotri, Gangotri, Kedarnath and Badrinath. Due to our time constraints we visited only Rishikesh, Haridwar, Kedarnath and Badrinath.

The following is a short summary of our trip.

We left LA on June 2nd and reached Delhi on 3rd night. We were greeted by a representative and driver from our tour company and took us to our hotel.

On the 4th morning we went by a car to Rishikesh. We stayed at the Ganga Beach Resort Hotel on the banks of Ganga with a great view. That evening we went back to Haridwar and saw the Aarathi



ceremony in Haridwar at the Ganges. [had also poured Ganga water to our head]. The crowd was unbelievable and there must have been a few hundred thousand people in Haridwar witnessing the aarathi. We were told that such a crowd is usual during the whole month of June.



The next day on 5th we drove to Guptakashi and stayed at one of the Char Dham Camps with Swiss tents, and relaxed. The drive was incredibly scary but the beauty of

the region is amazing with snow covered Himalyan peaks, lush green valleys and the beautiful Ganges flows through the valleys.

During the ride we went through places such as Devprayag, Srinagar, Rudraprayag, Agatsyamuni and Kartikswami. All these places there are a number of very old temples, however, because of our time constraints we did not make attempts to visit these temples.



On 6th early morning, we drove to Phata, where we took the helicopter to Kedarnath. We took a 'special Darsan ticket' to enable us to return back on the same day. While waiting for the helicopter I recited Rudram, and Chamakam from the book. While walking towards the Temple I was reciting Vilwastakam [only the lines I could remember]. One Shastri who accompanied us, wanted to do puja for us, actually gave me a vilwa leaf from the Murthy. I did abhishekam by pouring milk on the Jyothirlingam (Lord's Idol) by myself and prayed to the Lord. The experience was incredible.

We returned after the Darsan of Kedaranatheswaran by helicopter to Phata and then drove to Joshimath by the road through Chopta, Mandal, Gopeshwar, Chamoli and Pipalkoti. We went through some of the most scenic regions in the Himalayas. There were thick forest with incredible variety of herbal trees and the altitude was reaching over ten thousand feet. After reaching Joshimath the rest of the day we relaxed in another Char Dham Camp with Swiss tents. The tents were very comfortable and dinner and breakfast were delicious as well.

On the 7th of June we drove to Badrinath from Joshimath. Since we left Rishikesh the roads through the Himalayan mountains were very treacherous and very scary looking down. During the whole trip I was chanting Vishnu Sahasra nama, Narayaneeyam, Hanuman Chalisa, Devisthothrams and Bhajans I could remember. We reached Badrinath about noon time and after leaving our bags in the hotel [Sarovor Portico] and walked to the temple.



Later in the evening we went inside the temple and to our surprise we found out that no more puja tickets available until 9.30 p.m, however when my husband pleaded with the ticket issuing gentleman with his charm, and that we are only 2 people, he gave us the tickets for Vishnu Sahasra Nama archana for 6.30 pm. We were able to sit inside, close to the Sreekovil and was able to chant the whole Vishnu Sahasra Nama and participate in the archana due to Lord's Kripa. I later found out that, the day was also Poornima day, and many devotees plan to come on that day.



We found out that all the places were extremely crowded because most people go to Kedarnath and Badrinath during May and June. These places are only open during May, June, September and October. The rest of the months the places are closed and there is no access because of the road conditions.

After Darsan we stayed that night in Badrinath, and left for Rishikesh next day early morning. We were able to have good view of the snow filled peak of Narayan and Naran mountains as well as Nilakanth. The view was incredible. During our ride back, we saw Tapovan,

Vishnu Prayag, Govindghat, Nandaprayag, Karanprayag and Rudraprayag.



We stopped at Rudrapur both times for lunch at Monal Resort.

During the entire journey we are able to see River Ganga, in many names such as Mandakini, Bhagirathi, Alaknanda and the sights were just gorgeous. Mandakini originates from Kedarnath and Alaknanda originates from Badrinath and they join at Rudrapur and further joins with

Bhagirathi at Devprayag and becomes Ganga.

On the 8th night we stayed again in Rishikesh at the Ganga Beach Resort Hotel. We went again to watch aarti ceremony in the ghat across the Rama temple and also participated by lighting a lamp and floating it in the Ganga. Later that evening I also visited Swargashram in Rishikesh next to the Rama Temple.



On the 9th morning we left for Delhi and reached Delhi about 4p.m. We stayed 9th night in Delhi and relaxed in the hotel on the 10th day time and in the night we left Delhi to come back to LA..

The whole trip was enjoyable, adventurous, challenging and extremely memorable. With Lord's Kripa we did not encounter any difficulties. We have taken a number of pictures. Some of the photos can be seen from the following

link: <http://www.facebook.com/album.php?aid=2029654&id=1235193770&l=54dfa39659>



I am offering this at the lotus feet of GURUVAYOORAPPAN

Kayenavacha manasendriarva budhiyatmane vaprakrithe swabhavath

KaromiyathiyadsakalamparasmaiNarayanaythi samarppayame

|| Om Namo Bagavathe Vasudevaya ||



ADDICTION TO LORD KRISHNA

Nandini Pravin (D/o Sri Pravin Balan)

We all know about addiction. But actually what is addiction? How do we know we are addicted to something? This is what I am writing about. The addiction we know about is addiction towards drinking, smoking, and drugs etc...which are mostly negative addiction. But there is a positive side of addiction that we are not much aware of.

Think if you were addicted to Lord Guruvayoorappan always thinking about him, singing his praise. It means he/she feels His presence every where they go. Result of getting addicted and like-of course His blessings which is more than anything on earth a person would need for his welfare. There is no other form of purer quality in a person than getting addicted to Lord Krishna. Positive addiction and its outcome are for years with us while negative is just for a short period of time

We find that youngsters are getting addicted towards electronic gadgets like MP3, iPods, Mobile phones etc. It starts slowly but gradually finds it difficult to stop using those. When you're addicted to something you always want it with you. This is similar to drug addicts, who want drugs and cannot survive without it. In modern times, people get addicted to

romance, wherein the so called romantic couples cannot live without each other, which is also an addiction.

All these happen in our day to day life. We are never late to get addicted to Lord Guruvayoorappan which is purely a positive addiction but already very late by the time we realize about any negative addiction. Simply getting addicted to Lord Krishna is more than what any other positive addiction can give. Negative addictions always results in disharmony. So note that getting to Lord Guruvayoorappan will always lead you to the right path. I thank HIM for all the strength and flow of words HE has given to me to write this short essay.

This is my humble offering to the lotus feet of Sri Guruvayoorappan.

Sri Krishnarpanasthu

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NB: Those who are interested in getting Hindu God Coloring pages, please check out at www.sanatansociety.com, kids coloring section.



Personal Experience of PRASAD KRISHNA

OM NAMO BHAGAVATHE VASUDEVAYA

Kannan's Love (A true incident happened to me)



I am presently residing in Saudi Arabia where there is no Hindu temple to visit and our pooja rooms only our temples.

I do not have words to express Kannan's love towards me and my family. Recent incident I want to share with all of you.

Every Thursdays we used to make pal payasam (milk kheer) to Kannan in the morning after taking bath. That day is very auspicious day for us since we will clean the place where Kannan is kept in the pooja room. Me and my wife used to enjoy the sacred feeling while doing the cleaning activities.

Last week we went to Baharain (neighboring country) and we were invited by one of my close friends who is staying there. We went on a Tuesday night (14 April 2009) and stayed there on Wednesday (15 April 2009), Thursday (16 April 2009) and Friday (17 April 2009) morning came back. On Thursday we were gloomy since we could not make Nivedyam for Kannan. It was a different kind of feeling to express.

As per the schedule of my friend who took us to SreeKrishna Temple (North Indian Style) there on Thursday. (There are several temples in Bahrain). We were visiting Bahrain for the first time and we could visit Sree Krishna Temple there. At 10.30 AM we reached temple and saw that temple was closed after morning poojas. When we enquired, poojari told us to wait for another 30 minutes so temple will be opened again.

At 11.00 AM Temple opened and we had a wonderful Darshan. Poojari did Aarathi and we could participate in one or two bhajans there. While going out at the entrance suddenly one guy started distributing prasadam. One of the prasadam was palpayasam (milk kheer). We were in tears to enjoy Kannan's love towards us. Every week we used to make payasam to Kannan. One week when we missed it, Kannan gave us back payasam after reading our minds.



Also, one guy staying there, gave me DVD for Bhagavatham Recitation and Bhajans. When I asked him can I pay anything for the DVD given. He told " Do you mean money" I told "Yes Money", he told humbly that money whatever required is being given by Kannan. I did not have words to answer. We were looking for so many days for this Bhagavatham recitation.

We left the place with heart completely filled love from Kannan.

Personal Experience of A. Sasidharan



KANNAN'S LEELA WHICH I EXPERIENCED

Being a native of Guruvayur in the childhood I got so many chances of hearing *Bhakthi Prabhashanam*. The orators used to tell "if we call **Sri Guruvayurappan** at the time of facing difficulties Bhagawan would definitely come fast to solve the problem or send some devotee to help us". But at that time I could not believe the same fully.

Recently I visited *Guruvayur* and on that particular day there was heavy rush of devotees in the temple. My fully gray hair helped me to go for *darshan* of **Sri Guvurayuraappan** in the Senior citizen's queue. After *darshan* I joined in the queue for purchasing tickets for *prasadam* for which also there was long queue.

While on queue I noticed an old man was trying to surpass the queue and the duty person did not allow him to do so. He came and stood behind me. He told me that he wants to purchase only one ticket for Choroon but that person in duty is not allowing me.

The old man was little hurry. Standing in the queue he started praying to **Guruvayrappan** like this. "*Hare Krishna Guruvayurappa*, you know my present situation, show me some way to get the ticket immediately." He continued to chant **narayana, narayana, narayana, narayana**. Within two three minutes, another devotee came to him and given the ticket for *Annaprashanam*. I believe that the idea to help the old man, generated in the mind of the devotee standing at the front of the queue is only the *kannan's leela*. When the old man's face enlightened with a smile I witnessed the presence of **Sri Guruvayurappan** there.

When that old man gone happily after paying for the ticket, wings stir up to my thinking and it started flying. At last it have a rest on the words of the orator, which stored in the bottom of my mind. I experienced kannan's leela at that time. Bhagwan sent a devotee to help that old man.

Hare Krishna Guruvayurappa I am also having a request to you for which I am praying daily. Don't depart me kanna.

Narayana. Narayana. Narayana. Narayana . Narayana . Narayana . Narayana.

-:oOo:-



MOHAMUDHGARA-BAJAGOVINDAM OF SANKARA

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

**Dhinam api rajanee sayam praathaH
SiSiravasanthou punaraayaathaH
kaalaH kreedathi gacchathi aayuH
thatdhapi na munchath aasaavaayuH**

The day, night, evening and morning, the seasons like spring and winter keep returning. The time passes as in play and the life-span gets going. Even then the wind of desire does not leave.

It is not possible for all to renounce the world and follow mukthimarga even if they understand that the worldly joys are short-lived and always mixed with sorrow. But Sankara does not advise renunciation for everyone. Unless one acquires discrimination and detachment, samatva, equanimity, necessary for entering Brahmapada will not arise in the mind. Before that one must cultivate patience, thithiksha considering the fact that both joy and sorrow are unavoidable as Krishna says in the 2nd chapter of the Gita, ‘ **maathraasparsaasthukountheya seethoshnasukhaduhkhadhaah aagammaapaayio anithyaah thaana thithikshasva bharatha.**’(BG.2.14) Contacts of senses with the objects cause cold and heat, joy and sorrow. These are fleeting , as they come and go. Endure them’ So the advise of Sankara given in this work is essential even to lead normal life.

As and when we observe the beauty of the dawn and dusk and enjoy the seasons of spring and winter,we should bear in mind that it signifies the passing of each day which brings the end of this life nearer and nearer. Days and nights, morning and evening pass by and so do the seasons, spring and winter, which recur every year. But, says Sankara, man does not give up his desires thinking that he is eternal, and not realizing that, the time goes by and his life is getting shorter by each year. Even seeing this the desire does not leave a man till the end of life.

In ThirukkuRaL , Valluvar says,

**naaLena onRupOI kaatti uyir eerum
vaaLadhuNarvaar peRin**

Those who know the fleeting nature of life, understand that the day which appears as the measuring rod of time is really a sword cutting off one life-span.



നെയ്ത്തിരി

13 : ഹിരണ്യക്ഷവധം (തരംഗിണി)

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

1

പാദം മൂടും പ്രളയജലത്തിൽ
പാരിടമെല്ലാമങ്ങേത്തേടി
പാഞ്ഞ ഹിരണ്യക്ഷന്റെയടുക്കൽ
പാരം കപടപ്രിയനാം മാമുനി
നാരദനാം തവ ഭക്തോത്തംസം
നേരേ ചെന്നൊരു ശങ്കയുമെന്ത്യേ.
പാരം ചൊല്ലി മുഖസ്തുതി പിന്നെ
തീരെ ഭൂഷിച്ചു പറഞ്ഞു ഭവാനെ.

2

മായക്കാരൻ ഹരിയവിടുത്തെ
സ്ത്രീയാം വസുമതി തന്നെയെടുത്തമ
പോയാനായതു ചിതമായിടുമോ?
കാര്യമിതോർത്താൽ കഷ്ടം, കഷ്ടം!
ഏവം വചനം കേട്ടു ഹിരണ്യൻ
എവിടവന്നെന്നങ്ങലറി വിളിച്ചാൻ.
യമി താൻ കാട്ടിയ വഴി പോയെത്തി
ക്ഷമയെയേന്തി വരും തവ സവിധം.

3

അയ്യയ്യേയിതു കാട്ടുമുഗം താ-
നീയാക്ഷേപം ചൊല്ലി ഹസിക്കും
ഖലനാമവനെക്കൂട്ടാക്കാതെ
ജലധിതലത്തിലുയർന്നിട്ടുടനേ
നാസാഗ്രത്തിൽ ഭയമൊടെ വാഴും
വസുമതിതന്നെസ്സലിലനിരപ്പിൽ
കരബലമതിനാൽ ചേർത്തു ഭവാന-
സ്സരരിപു തന്നൊടു പോരിനൊരുങ്ങി.

4

എതിരിടുവാനായ് ഗദകൊണ്ടെന്നയും
ദിതിസുതനോടു കയർക്കാനായി

പെരിയൊരു ഗദയും പൂണ്ടവിടന്നും
വരികെക്കാണാൻ സുരതതിയെത്തി.
ഘോരം ഘടഘട നാദത്താലേ
പാരം മുഖരിതമായംബരവും.
നേരം സന്ധ്യയതാവും മുമ്പേ
തീരേണം കഥ ചൊല്ലി വിരിഞ്ചൻ.

5

ദിതിസുതഗദയുടെ പ്രഹരത്താലെ
ഗദ തവകരമതു വിട്ടു തെറിയ്ക്കേ
സ്ഥിതമൊടെയൊന്നു നിനച്ചതുമുടനേ
ദിതികുലമഖിലം വേരൊടറുക്കാൻ
പ്രതിബദ്ധം തവ ചക്രായുധമ-
ങ്ങതിശോഭന വിളങ്ങി കരത്തിൽ.

6

പെരിയൊരു ശൂലമെടുത്തവിടുത്തൊടു
പൊരുതാൻ ദിതിസുതനോടിയടുത്താൻ ;
ത്വരിതം ചക്രം കൊണ്ടു മുറിക്കേ
ഉരുകോപത്താൽ മുഷ്ടി ചൂർത്തി
തെരുതെരെയിടിയായതുകൊണ്ടേതും
തരമാവില്ലെന്നങ്ങു ഗ്രഹിക്കേ
മായാമുക്തനതായ ഭവാനൊടു
മായായുദ്ധം ചെയ്തുതുടങ്ങി.

7

തൃക്കരവിരലിൽത്തിരിയുമൊരതുട-
ചക്രത്തിൻ തീപ്പെരിയൊടു നേർക്കാൻ
മുഷ്കൻ തന്നുടെ മായയൊരല്പവും
ഒക്കാഞ്ഞവനും ശുണ്ണി പെരുത്തു.
തൃക്കായത്തിൽ മുഷ്ടിപ്രഹരം
നിൽക്കാതങ്ങു തുടർന്നാനസൂരന്.
തൃക്കാൽകൊണ്ടക്കരണം നോക്കീ-
ട്ടക്കാതിൻ കീഴൊന്നു തൊഴിച്ചു.

8

സുമലശരീരൻ ദൈത്യൻ പ്രഹരം
മൂലം ചോര വമിച്ചു മരിക്കേ
അളവറ്റാപ്ലാദിച്ചവർ മുനിമാർ
പലവിധമവിടുത്തെസ്തുതി ചെയ്താർ.
പ്രജ്ഞാസാരമുദിക്കും സ്തുതിയാൽ
യജ്ഞസ്വരൂപം നൽകി നമിച്ചാർ.

9

ഛന്ദസ്സുകളാണവിടുത്തെ ത്വച,
നിൻ തൻ മൂടും രോമം കുശയും;
കണ്ണു ഘൃതം, തവ കാൽ ഹോതാക്കൾ ,
സ്രഗമാ വദനവുമിഡയാണദരം ;
നാവു ഗ്രഹാ, തവ കർണ്ണം ചമസം,
സോമരസം തവ വീര്യമതല്ലോ!
ഗളദേശം പുനരുപസത്തുക്കൾ,
വരദായക തവ യജ്ഞസ്വരൂപം.

10

ഇത്ഥം മുനിഗണവചനം കേട്ടതി-
തുഷ്ടം ഹൃദയം, പൂണ്ടതികായം
വിമലം വിശ്രൂതകീർത്തിയൊടങ്ങനെ
നിജപദമതിലതിസരസം വാഴും
മധുരിപുഭഗവന്, പവനപുരേശ,
മമ ദുരിതങ്ങളൊഴിച്ചു തരേണേ.

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ശ്രീ നാരായണീയ സ്തോത്രം

മേൽപ്പത്തൂർ നാരായണ ഭട്ടതിരി

Narayaneeyam Moolam: chapter 13

ഹിരണ്യക്ഷവധം.

013:001

ഹിരണ്യക്ഷം താവദ്വരദ ഭവദന്വേഷണപരം
ചരണം സാംവർത്തേ പയസി നിജജംഘാപരിമിതേ
ഭവദ്ഭക്തോ ഗത്യാ കപടപടുധീർനാരദമുനിഃ
ശന്നൈരൂചേ നന്ദൻ ദനുജമപി നിദംസ്തവ ബലം

013:002

സ മായാവി വിഷ്ണുർഹരതി ഭവദീയാം വസുമതിം
പ്രഭോ കഷ്ടം കഷ്ടം കിമിദമിതി തേനാഭിഗദിതഃ
നന്ദൻ ക്വാസൗ ക്വാസാവിതി സ മുനിനാ ദർശിതപഥോ
ഭവന്തം സംപ്രാപദ്ധരണിധരമുദ്യന്തമുദകാത്

013:003

അഹോ ആരണ്യോയം മൃഗ ഇതി ഹസന്തം
ബഹുതരൈർ-
ദുര്യൈർവിധ്യന്തം ദിതിസുതമവജ്ഞായ ഭഗവൻ
മഹീം ദൃഷ്ട്വാ ദംഷ്ട്രാ ശിരസി ചകിതാം സ്വേന മഹസാ
പയോധാവായായ പ്രസഭമുദയുങ്മാ മൃഗവിധൗ

013:004

ഗദാപാണൗ ദൈത്യേ ത്വമപി ഹി ഗൃഹീതോന്നതഗദോ
നിയുദ്ധേന ക്രീഡൻ ഘടഘടരവോദ്ഘൃഷ്ടവിയതാ
രണാലോകൗതുക്യൻ മിളിതി സുരസംഘേ ദ്രുതമുഃ
നിരുന്ധ്വഃ സന്ധ്വതഃ പ്രഥമമിതി ധാത്രാ ജഗദിഷേ

013:005

ഗദോന്മർദ്ദേ തസ്മിംസ്തവ ഖലു ഗദായാം ദിതിഭവോ
ഗദാഘാതാദ്ഭ്രമൗ ത്വദിതി പതിതായാമഹഹ! ഭോഃ!
മുദുസ്മേരാസ്യസ്തവം ദനുജകലനിർമൂലനചണം
മഹാചക്രം സ്മൃത്വാ കരഭൂവി ദധാനോ തരുചിഷേ

013:006

തതഃ ശുലം കാലപ്രതിമരുഷി ദൈത്യേ വിസൃജതി
ത്വയി ഛിന്ദത്യേനത് കരകലിതചക്രപ്രഹരണാത്
സമാരുഷോ മുഷ്ട്വാ സ ഖലു വിതുദംസ്തവാം സമതനോത്
ഗളന്തായേ മായാസ്തവയി കില ജഗന്മോഹനകരീഃ

013:007

ഭവചക്രജ്യോതിഷ്കണലവനിപാതേന വിധൂതേ
തതോ മായാചക്രേ വിതതഘനരോഷാന്ധമനസം
ഗരിഷ്ഠാഭിർമുഷ്ടിപ്രഹൃതിഭിരഭിഹ്വന്തമസുരം
സ്വപാദാംഗുഷ്ഠേന ശ്രവണപദമൂലേ നിരവധീഃ

013:008

മഹാകായഃസ്തോയം തവ ചരണപാതപ്രഥമിതോ
ഗളദ്രക്തോ വക്ത്രാദപതദ്ദഷിഭിഃ ശ്ലാഘിതഹതിഃ
തദാ ത്വാമുദാമപ്രഥമദരവിദ്വേഗാതിഹൃദയാ
മുനീന്ദ്രാഃ സാന്ദ്രാഭിഃ സ്തുതിഭിരനുവന്നധ്വരന്തം

013:009

ത്വചിച്ഛരന്ദോ രോമസ്വപി കശഗണശ്ചക്ഷുഷി ഘൃതം
ചതുർഹോതാരോഽപ്രൗ സ്രുഗപി വദനേ ചോദര ഇഡാ
ഗ്രഹാ ജിഹ്വായാം തേ പരപുരുഷ കരേണ്ണ ച ചമസാ
വിഭോ സോമോ വീര്യം വരദ ഗളദേശേപ്സുപസദഃ

013:010

മുനീന്ദ്രേരിത്യാദിസ്തവനമുഖരൈർമോദിതമനാ
മഹീയസ്യ മൂർത്തത്വ വിമലതരകീർത്തത്വ ച വിലസൻ
സ്വധിഷ്ഠ്യ സംപ്രാപ്തഃ സുഖരസവിഹാരി മധുരീപോ
നിരുന്ധ്വ രോഗം മേ സകലമപി വാതാലയപതേ

Geeta Dhyanam



Veena Nair

|| Om Namō Narayanaya ||

**Vita-raaga bhaya krodha manmaya maam upaashritha
Bahavo jyana tapasa putaa mad-bhaavam aagata ||4.10 ||**

Freed from attachment, fear, and anger, absorbed in Me, purified by the Fire-of-Knowledge, many have attained My Being.

Raagah is attachment (or the clinging/hankering after) to the results. Bhayah is fear, krodhah consists of anger. Those who are free of raaga-bhaya-krodha are pure souls. Such pure souls whose minds are entirely fixed on Him, who have taken refuge in Him with absolute love and devotion, such souls attain liberation.

Then the question is what happens to those who are not free from attachment, fear, and anger? Are these souls considered 'impure' and so will they not achieve liberation?

Krishna says that is not the case. In whatever manner people approach Me, in that same manner do I reward them.

**Ye yatha maam prapadhyanthe taans-tathaiva bhajamyaham
Mama vartamaanu-vartante manushya Paartha sarvashah || 4.11||**

In whatever way Men approach Me, I reward them. O son of Pruthaa, men follow my path in all ways.

Yatha – in whatever manner – with or without desire, prapadyante – approach me, aham bhajaami – I favor them, tathaa eva – in that very manner. Swami Chinmayananda gives an example of the electric socket in the house –energy can be tapped in different ways, depending on what we plug into the socket – if we plug an iron in we can iron clothes, or we can listen to music, or work on the computer, or light up a room. So the benefits of having the socket depend on what we do with it; same is the case with worshipping the Lord. We could ask for clothes, money, and a new car, or we could ask for health and peace, for ourselves and for the world, or we could ask for liberation – as the seeker seeks, so the giver gives. He cannot be accused of partiality. He is only giving us what we ask for.

Then the question is if Bhagwan is impartial, non-attached, gracious to all creatures, why do ordinary people not seek the Lord and ask for the ultimate blessing of liberation?

**Kaankshantah karmanaam siddhim yajanta iha devataha
Kshipram hi maanushe loke siddhir bhavathi karmaja || 4.12||**

Those who long for satisfaction in this material world, make sacrifices to the Gods, because satisfaction is quickly obtained through action.

Swamiji says that for most people, the quickest way to achieve satisfaction in this world is to indulge our senses. We spend much of our energy striving for material gains because these are tangible and quickly attained – we have a goal X, we expend Y efforts and X is in our hands. X is for real, something we can feel and see and enjoy and therefore it's easier to fight or struggle for X. The loftier ideal of liberation or union with God is intangible, one cannot see it; one is not even sure if one will recognize the experience when one has it. And the path to it is long and arduous, requiring much patience and the efforts may not fructify even after a lifetime of efforts. Worldly success is easily gained and therefore seems worth striving for. And hence our prayers are always targeted towards X, that we can see and hold in our hands, even if it's only for a little time.

**Chaaturvarnyam mayaa srushtam gunakarmavibhaagashaha
Tasya kartaram api maam viddhya-kartaaram-avyayam || 4.13 ||**

The fourfold caste has been created me on the basis of gunas and karmas; know me to be the non-doer and immutable.

Swami Chinmayananda says that on the basis of temperament mankind has been divided into four 'castes'. The different castes or 'units' are not competitive but co-operative units' (p. 25).

This sloka emphasises that men have been divided on the basis of Gunas and Karmas i.e. the mental quality and the physical action of the people. Not by mere birth is a person a Brahmin – noble thoughts and actions, knowledge of the scriptures and willingness to share this knowledge are all characteristics of a true Brahmana – a vital fact being ignored by succeeding generations. A Brahmana's every action is Sattwic.

(to be continued..)

"True and sincere surrender unto the Lord is the essence of Bhakti (God-love). 'I am Thine, All is Thine. Thy will be done, my Lord' – This is the best Sharanaagathi Mantra or prayer of self-surrender. Seek His will. Do His will. Surrender to His will. You will become one with the Cosmic Will." ...Swami Sivananda.
|| Hari Om ||

*Swami Chinmayananda - Srimad Bhagavadgita – Chapter IV, Chinmaya Trust, Mumbai.

For excellent resources on the Geeta, visit

<http://www.gitasupersite.iitk.ac.in/>

<http://www.bhagavad-gita.org/>

<http://sanskrit.safire.com/Sanskrit.html>

http://www.vaisnava.cz/clanek_en.php3?no=24



Navaneetham Member of the month



Shri. K.V. Gopalakrishna (KVG)

Dear devotees of the Lord,

Radhe Krishna!

My dandavat Pranams to all devotees (Gurudevs) of the Lord first and then to the Lord himself. Why my pranams are first to the devotees, is because the devotees are greater than the Lord who has declared Himself as "Bhakta-paraadheenah", in other words, "subservient to his Bhaktas". So the easiest way to approach the Lord is through his dearest Bhaktas!

When I got the email telling me that I am the man of the month, and I must write my biodata I was wondering what to write, as I had no achievements to write about, and at the same, cannot disobey the request.

Now, if I MUST tell about myself, I am neither a scholar nor having any basic spiritual education, and all I can do is scribble some of my humble experiences, which I doubt, may not make any interesting reading. For this, I seek pardon from my Gurudev friends.

I was born in 1931 as the only son of a school teacher, late Brahmasri K.G. Vancheswara Sastry, in a place called Mavelikara in central Travancore. My father was Sanskrit Pandit in the Mavelikara

Government High School. The nostalgic memories of my birth-place and the boyhood days I enjoyed there prompt me to share my experiences with the group. It is said that my parents who were already having a daughter, prayed for a son and during one of their daily visits to the Krishna temple at Mavelikara, prayed for the same, and also promised to "thank the Lord in return" by making me tie a bell in front of the sanctum sanatorium. Luckily for me, they did not specify the date, so I could wait till I got employed and got married.

The net result was my bondage to this body I am still carrying on with, and as though to make me remind of the bell I had to tie at the Krishna temple, my parents were addressing me with the pet name of "Mani", and my father, trying to be more specific regarding the bell, and to keep reminding me about the Krishna temple and the "Mani", connected both, and was addressing me as "Krishna-mani!". In the family circles, I am known as "Mani Anna" or "Mani Mama"

I feel highly blessed when I think that I am born as the son of a Sanskrit scholar well-versed in Nyaya-Vedanta and an authority on Sanskrit grammar and whose students used to score the highest in all public exams. He used to be invited by Sanskrit schools in the Travancore state to demonstrate teaching of Sanskrit by providing model lessons to the teachers there, and he used to take me always along with him and make me sit with other students there. When the teachers used to ask questions in grammar to the students, and when they were not able to answer correctly, father used to ask me to give the answer, and I used to give it correctly. In one of the schools, the headmaster remarked, "Thavalakkunjine neendan padippikkano?" meaning that the young one of a frog need not be taught to swim. Although such a remark might have hurt the ego of other students, it was a great morale boost to me. These are all nostalgic memories. Incidentally, my father was a recipient of "Veera-sringhala" from Sri Moolam Tirunal Maharajah of Travancore.

I had Sanskrit as second language in my university level also. Unfortunately, I didn't get a chance to interact with my father and learn more from him after school days, as he was summoned by the Lord within a few months after I settled in a job at Bombay. After spending almost 40 years (from 1950 to 1989) in industry--- 4 years in Standard Batteries, Bombay and 35 years in the Petroleum Industry in Esso Bombay Refinery and MRL (Madras Refineries Ltd., Chennai), I retired as a Senior Manager from MRL in 1989. The last lap of five years in my service, was the most interesting and enjoyable period, giving training to Engineers from all refineries in India.

Many things happened during these years, like my marriage, birth of 3 sons and their education, and my beloved wife's demise in 1988 after suffering from Thyroid cancer for a short time, etc. My wife's demise came as a turning point in my life, when one of my friends, in his condolence letter, advised me to turn my mind towards the Lord, converting the adversity into opportunity, and that, that was the only remedy to reduce my sadness and depression. In the most miserable state of mind I was at that time, I was not able to appreciate the wisdom of his words. I realised the truth of this when I accidentally chanced to read his condolence letter after an year's time. He also met me later and initiated me into the parayanam of Bhagavatam and Narayaneeyam. I took his advice, and from then, I stopped reading all other books except the holy ones of our religion, and also decided that I would stop all mundane pursuits. I started participating in Bhagavata Sapthahams Moola-parayanam mainly, and discourses whenever I could, and I used to be in the front row with my father's old Bhagavatam book in almost every Bhagavata sapthaham in Chennai. In 2000 May, I took part in the Moola-parayanam in the Bhagavata Sapthaha Satakrathu conducted by His Holiness, Muralidhara Swamigal at Guruvayoor, as one of the 108 Bhagavatas and I felt a very high sense of satisfaction when a most unforeseen incident happened:

After completion of the Moola-parayanam of Bhagavatam on the seventh day, at 12.30 P.M. on 13th May 2000, Swamiji asked us, the participants to go and have the "APABHARTHA-SNANAM" in the Rudra-theertham (the temple tank at Guruvayoor) and join back for lunch. But by the time we all

went to the room and picked up things for the bath, suddenly we found that the sky was overcast with black clouds, with heavy lightning and thunderstorm. And it rained in torrents for half an hour. (Note the date, 13th May, the peak of summer and we were sweltering under the heat!) And it never rained again till the real monsoons set in in the month of June!

Swamiji explained the unexpected rain as the symbol of the Lord's acceptance of our Sapthaha Yajnam. We all thanked Lord Guruvayoorappan for His kindness.

The fact that my father had co-authored a commentary on Narayaneeyam in the 1920s, even before I was born, was known to me, but I could not lay my hands on the book till retirement, as no copy was available at home. And it came to me as a Godsend through the hands of Shri T.P. Sivasubramani, whom none of us had known till then. I was actually wanting to reprint the malayalam books myself, but refrained from doing so, as somebody else, also a student of my father, claimed to be having the copyright for it and insisted on publishing it himself.

Although the work had earned laurels from great scholars like Ulloor Parameswara Iyer, Kottarathil Sankunni, Tharavathu Ammalu Amma and others, I knew the limitations of the work, as the readership was restricted to the Malayalam reading section of the devotees only. And even there, many of the younger generation who were spread all over the world and were out of touch with Malayalam, would be benefited by making an English version which can be easily understood by all.

So I mooted the idea to my bosom boyhood friend, Mr. G. Sankaran, also a pet student of my father, and his wife, Parvathy Sankaran, who both readily agreed to participate in making an English version. But we found the task very difficult, as even the Malayalam language in which it was written was highly sanskritised, and we had to refer to the dictionary for almost every word! But we started with a great amount of determination. As though a Godsend, Shri Sivasubramani also readily joined the venture, making a team of four dedicated like-minded people, all equally agreeable on making it a Nishkama-karma and an offering to Lord Guruvayoorappan, without any thought of making any personal gains. As none of us were scholarly and knowledgeable in the Vedantic aspects which Narayaneeyam is full of, we sought help from our Shri. S.N. Sastriji, retired Income-tax Commissioner, an erudite scholar, well-versed in the vedantic philosophy, and who was well-known to the Sankaran family. When Sastriji readily and happily agreed to help us by editing the same, our joy knew no bounds, and we took it as a divine intervention for the successful completion of the project. I would be failing in my duties if I don't acknowledge the fact that respected Sastriji is my primary Guru in all Vedantic matters, and but for the patience and great encouragement he gave us, the book would not have seen the light of day. Although situated in different places, all of us had our children's computers at our disposal. and we hastily learnt the tricks of the trade through our children, and exchanged all write-ups for perusal, opinions and corrections through e-mails with attachments, and giving the final ones to Sastriji for editing and corrections. I am proud to say that the entire work of translating, script-typing, page-setting, etc., were all done with our own hands, on our home p.cs, without any external help, one of the greatest measures in cost reduction.

Then the question of publication, copyright, etc., had to be tackled. As no publisher was coming forward to publish such a voluminous book, and the Bharatiya Vidya Bhavan who had initially promised to publish also backed out, we were again facing a blank wall. Finally the Lord showed the way. See the Leela of the Lord! It so happened that with a vow of vengeance, I told our team that if nobody comes forward to publish it, I would even go to the extent of selling my house and publishing it! Was it not the prompting of the Lord? And the Lord saw to it that the devotee's words came true. He created a situation that self and children were forced to move to Bangalore, selling our house at Chennai! So He gave me the money to publish it, and made me form a charitable Trust, prompting me to name it as "The Bhaktaranjini Trust", with the only motive of publishing the book and using any accrued profits for philanthropy. All the participants, the four of us and Sastriji took

one copy each as complimentary copy, and paid for all extra copies they wanted. It took us six years for completing the work, with self undergoing three major surgeries during the period.

When the manuscript was complete in all respects, I made a spiral-bound copy of the same and presented it to Swami Dayanandaji at Arsha Vidya Gurukulam, Anakkatty, Coimbatore, seeking his blessings and requesting him to write a Foreword for the book. He agreed readily, but said that he would have to read it fully before writing the Foreword. He did read every word of it and then wrote the Foreword. Swamiji was also kind enough to release the book at Bangalore.

The book review by "The Hindu" was published on 14th June 2005. The first buyer on reading the review was Justice Paripoornan, Retd Judge of the Supreme Court, an ardent devotee of Guruvayoorappan, and who was full of appreciation for the work, later buying six copies from me for his friends.

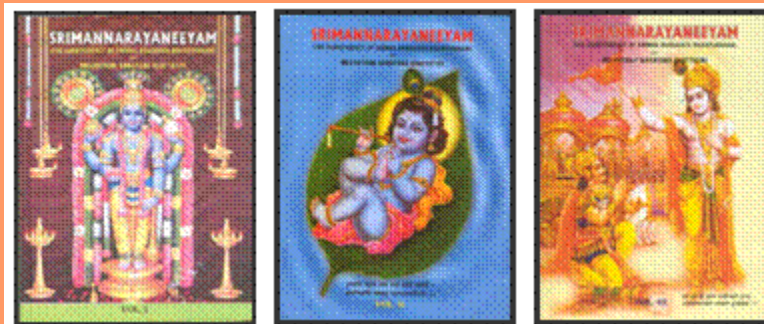
My life ambition was fulfilled and each one of our team felt like one, as described by Bhattatiri as "Pramada-bhara-sindhou nipathithah". In what way can I thank the Lord, except by shedding my tears of joy, like "Vyasinchathyapi seetha-bashpa-visareih ananda-moorchhodbhaveih!" I felt like taking a drum and running around the world beating it, announcing it to the world of Bhaktas, like what Jambavan did when Mahabali requested Vamana to place His foot on his head ! And I was born at Mavelikara, the place from where Maveli or Mahabali ruled! Was I luckier than Mahabali ?

Whatever be the mental and physical aspects of undertaking this project, I am immensely happy that it gave me a chance to make an in-depth study of Narayaneeyam, become a Bhagavatam addict, and made me study quite a number of Upanishads and the Bhagavad Gita, which I would not have probably done, otherwise. It was also highly gratifying, as the divine legacy handed over to me by my father, was delivered to posterity in a better form.

I have nothing more to write, except that the Lord should permit me to continue serving Him in a better manner, and shower His benign grace on all His devotees, especially those of our group, for eternity.

Again with humble pranams to my darling devotee friends of the Guruvayoor group,

K.V. Gopalakrishna (Sarma.)



പ്രഭാഷ മഹാത്മ്യം

Dr. ശ്രീനിവാസൻ രാമകൃഷ്ണൻ (director_csr@yahoo.com)

പ്രഭാഷമാഹാത്മ്യം

സൂര്യാസ്തമനത്തിനുശേഷം മൂന്നു മുഹൂർത്തകാലം പ്രഭാഷമെന്നറിയപ്പെടുന്നു(പ്രഭാഷോ രജനീമുഖം). സൂര്യാസ്തമനത്തിനു രണ്ട് ഘടികയ്ക്ക് മുമ്പ് തുടങ്ങുന്ന ഗോധൂളിവേളയിൽ ഇതാരംഭിക്കുന്നു. ത്രയോദശീതിമിയുള്ള

സന്ധ്യയിൽ ശിവാരാധനയ്ക്ക് വളരെ മഹത്വമുള്ളതിനാൽ അപ്പോൾ ശ്രീ സാംബശിവനെ വ്രതനിഷ്ഠയോടെ പൂജിക്കണമെന്നു സ്തവപുരാണം വിധിക്കുന്നു. എല്ലാമാസവും സാധാരണ വരുന്ന പ്രഭാഷങ്ങളേക്കാൾ രാത്രിമുഴുവനും വരുന്ന ത്രയോദശി മഹാപ്രഭാഷമെന്നറിയപ്പെടുന്നു. അതുപോലെ തന്നെ, സാധാരണ ചതുർദ്ദശി മാസശിവരാത്രിയും കുന്ദമാസത്തിൽ വരുന്ന കൃഷ്ണ ചതുർദ്ദശി മഹാശിവരാത്രിയുമാണ്. ത്രയോദശീസന്ധ്യാകാലത്ത് കൈലാസത്തിൽ എല്ലാദേവതമാരും മഹാരുദ്രനെ സ്തുതിക്കുകയും പൂജിക്കുകയും ചെയ്യുന്നു. അതുകൊണ്ട്, മഹേശ്വരനെ സപരിവാരമായി, അതാതു വാരദിനത്തിൽ വരുന്നതനുസരിച്ച് സോമ, ഭൗമ/ചൊവ്വ, സൗമ്യ/ബുധ, ഗുരു, ശുക്ര, ശനി, രവി/ഭാനു/ആദിത്യ പ്രഭാഷവ്രത, മാഹാത്മ്യ പാരായണത്തോടെ സരളവും സുലഭവുമായി ശിവനെ ഉപാസിക്കാനുള്ള വിധാനം ഇവിടെ സംഗ്രഹിച്ചിരിക്കുന്നു.

ആഴ്ചപ്പേരുകളുടെ ഹോരാധിഷ്ഠിതമായ വിശകലനം ഇവിടെ ആവശ്യമാണ്. “അഹോരാത്ര”ശബ്ദത്തിൽനിന്ന് രണ്ടക്ഷരങ്ങൾ ചേർന്നതാണ് “ഹോരാ” എന്ന് എളുപ്പം മനസ്സിലാകുമല്ലോ. ദിവസത്തെ മുന്വേഴിരുപത്തിയൊന്ന്, പിന്നെ മൂന്ന് എന്ന് ഇരുപത്തിനാല് ഭാഗങ്ങളായി കാണുകയും മൂന്നാവൃത്തി ഏഴു ഹോരകൾ സ്പന്ദിക്കുന്നത് അനുഭവത്തിൽ കണ്ട ആചാര്യന്മാർ ആദിത്യാദി ഏഴു ഗ്രഹങ്ങളുടെ സ്പന്ദനങ്ങളാണിതെന്ന് തിരിച്ചറിയുകയും അത് കണ്ടുപിടിക്കാനുള്ള സൂത്രങ്ങൾ ഉപദേശിക്കുകയും ചെയ്തിട്ടുണ്ട്. ആ സൂത്രങ്ങളിലൊന്ന്, അർക്ക-ശുക്ര-ബുധ-ചന്ദ്ര-മന്ദ-ജീവ-ധരാസുത: എന്നാണ്. ഒന്ന്, രണ്ട്, മൂന്ന്, നാലാമത്തേത് അടുത്ത ദിവസപ്പേരാണ്.



(To be continued)

ശ്രീ സോമേശ്വരായ സാംബ പരമേശ്വരായ നമ:



Authentic items for Vishu Kani (and for Sri Bhagavati in general)

SRK Sharma, Sringeri. Director, CSRD.

Ashta-mangala-dravya Materials:

- 1) Vaalkindi (with water) and 2) Vaal kannadi (kept in it). (kindi vaal towards north).
- 3) Chandana kinnam : containing sandal paste.
- 4) Kumkuma cheppu : containing manjal-kumkumam.
- 5) Cheriya uruli : containing convenient offering (dry fruits).
- 6) Nilavilakku : ghee/naivilakku
- 7) Granthakkettu : olachuvadu/palm leaves.
- 8) Nirapara: filled with paddy.

Sree Hanumath Jayanthi is celebrated on May 19th, 2009.



ശ്രീ ഹനുമത്തുജംഗ പ്രയാത സ്തോത്രം

ആദിശങ്കര ഭഗവദ്പാദർ ('സന്ധ്യാനാമങ്ങൾ ' എന്ന പുസ്തകത്തിൽ നിന്നും)

ഗീത ചന്ദ്രൻ

ഭജേ രാമദൂതം ഭജേ രാമദൂതം
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ഭജേ രാമദൂതം ഭജേ രാമദൂതം
ഭജേ രാമദൂതം ഭജേ രാമദൂതം 1

പ്രപന്നാനുരാഗം പ്രഭാകാഞ്ചനാംഗം
ജഗദ്ഗീതശൗര്യം തുഷാരാദ്രിയൈര്യം
തൃണീകൃത്യഹേതിം രണോദ്ദവിഭൃതിം
ഭജേ വായുപുത്രം പവിത്രാൽ പവിത്രം 2

ഭജേ ഹേമരംഭാവനേ നിത്യവാസം
ഭജേ ബാലഭാനു പ്രഭാചാരുഭാസം
ഭജേ ചന്ദ്രികാകുൻ ദമൻ ദാരഹാസം
ഭജേ സന്തതം രാമഭൂപാലദാസം 3

ഭജേ ലക്ഷ്മണപ്രാണരക്ഷാസുദക്ഷം
ഭജേ തോഷിതാശേഷഗീർ വ്യാണപക്ഷം
ഭജേ ഘോരസംഗ്രാമസീമാഹതാക്ഷം
ഭജേ രാമനാഥസമ്പ്രാപ്തലക്ഷം 4

കൃതാഭീതിനാദം ക്ഷിതിക്ഷിപ്തപാദം
ഘനാക്രാന്തതജഃഘം കടിസ്ഥോഡുസംഘം
അജാഘസന്ധകേശം ഭജാശ്ലിഷ്യദാശം
ജയശ്രീസമേതം ഭജേ രാമദൂതം 5

ചലത്ബാലഘാതാദ്ഭ്രമചക്രവാളം
കറോരാട്ടഹാസപ്രഭിന്നാജഭാഘം

മഹാസിംഹനാദാത് വിശീർണ്ണത്രിലോകം
ഭജേ ചാഞ്ജനേയം പ്രഭം വജ്രകായം 6

രണ്ടേ ഭീഷണേ മേഘനാദാതി നാദേ
സരോഷം സമാവാപ്യ സൗമിത്രമാംസേ
ഖഗാനാം ഘനാനാം സുരാണാം ച മാർഗ്ഗേ
നടന്തം നമന്തം ഹനുമന്തമീഡേ 7

നഖാപാസ്തജംഭാരിദംഭോളിയാരം
കരദ്വന്ദ്വനിർദ്ധൂതകാലോഗ്രദണ്ഡം
പദാഘാതഭീതാഹിരാജാധിവാസം
രണക്ഷോഭദക്ഷം ഭജേ പിംഗളാക്ഷം 8

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മഹാവ്യാധിപീഡാം മഹാധി പ്രപീഡാം
ഹരസ്വാശ്രിതാഭീഷ്ടദാനപ്രദായിൻ
നമസ്തേ നമസ്തേ കപിന്ദ്രപ്രശ്സ്തേ! 9

സുധാസിന്ധുമുഖ്യഘൃസായോനിശീമേ
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ക്ഷണാഭ്രോണശൈലേയ സാരേണനേതും
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സമുദ്രന്തരംഗാദിരൂഢം വിനിഢം
വിലംഘേയാരുജഘ്നഃ സ്തുതോ മർ

ത്തുസംഘൈ
നിരാതങ്കലങ്കാം വിലങ്കാം വിധായ
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ന ജാനന്തി തത്വം നിജം രാഘവശ്വ
കഥം ജ്ഞായതേ മാദൃശൈർ നിത്യമേവ
പ്രസീദ പ്രഭോ മാരുതേ തേ നമസ്തേ 12

നമസ്തേ മഹാസത്വവാഹായ തുഭ്യം
നമസ്തേ മഹാവജ്രരേഖായ തുഭ്യം
നമസ്തേ മഹാകാലകാലായ തുഭ്യം
നമസ്തേ മഹാദീർഘവാലായ തുഭ്യം 13

നമസ്തേ സദാ ബ്രഹ്മചര്യായ തുഭ്യം
നമസ്തേ സദാ വായുപുത്രായ തുഭ്യം
നമസ്തേ സദാ പിംഗളാക്ഷായ തുഭ്യം
നമസ്തേ സദാ രാമഭക്തായ തുഭ്യം 14

ഹനുമത്തുജംഗപ്രയാതം പ്രഭാതേ
പ്രദോഷേ ദിവ ചാർദ്ധരാത്രേപി മർത്തുഃ
പഠൻ ഭക്തിയുക്തഃ പ്രമുക്താഘജാലഃ
നരാ : സർവ്വദാ രാമഭക്തിം പ്രയാന്തി. 15



Rock cave temple of Kerala - Thrikkur Mahadeva Temple, Thrissur.



Aruna R.

THRIKKUR MAHADEVA TEMPLE, THRISSUR..

This is one of the few cave temples in Kerala. the temple is located on the top of a hillock. 30ft long and 12ft broad cave in the rocky top is natural. the huge Shivalingam is in southern end of the cave. Above this, on the top rock there is a waterhole which never dries up even in the hottest summer. The temple is constructed without harming any of the natural setup. One of the Achans of Paliam constructed the outer wall and other protective structures and a gopuram fully protecting the environment. The blessing of the deity is considered a sure cure for asthma the annual festival falls in the Malayalam month of Makaram (jan-feb)

Follow the link for more photos of the temple :

<http://www.flickr.com/photos/arunar/2707121666/>

MOOKAMBIKA TEMPLE



Ashok Menon (http://www.flickr.com/photos/ashok_menon)



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