

जय जय राम



നവനീതം NAVANEETHAM

മീനം 1184 / MARCH 2009

## Monthly Newsletter of Guruvayoor Devotees Forum



**Submitted at the lotus feet of Krishna, Guruvayoorappan.**



*Hare Rama Hare Krishna!*

### Editorial - Shri Rama Navami, Hanuman Jayanthi and New Year



Shri Rama navami is on April 3<sup>rd</sup> and Hanuman jayanthi is on April 9<sup>th</sup>.

Shri Rams's life is a perfect example for all of us to lead a life adhered to truth and Dharma (righteousness). He put into practice the concept of one word, one arrow and one wife. Jai Shri Ram!!

**Wish you all a very Happy Rama Navami!**

Hanuman is the epitome of bhakthi and dedication. There is not many who can come close to Hanuman when it comes to selfless bhakthi and utmost dedication. Let us praise Lord Hanumanji. Jai Hanuman!

**Wish you all a very Happy Hanuman jayanthi!**

#### Festivals in March

- \* Spring / Vasanta/Chaitra Navaratri begins: Friday, 27-03-2009
- \* Hindi New Year (Saka Era 1931): Friday, 27-03-2009
- \* Telugu New Year/Ugadi /Gudi Padwa: Friday, 27-03-2009

#### April

- \* Ramanavami: Friday, 03-04-2009
- \* Hanuman Jayanti: Thursday, 09-04-2009
- \* Vishu: Wednesday, 14-04-2009

**Samastha Loka Sukhino Bhavanthu - May all living beings in all the worlds be happy.**

– Sunil Menon

**– Om Namo Narayanaya: Om Namo Narayanaya: Om Namo Narayanaya:**







**Trivia Contest winner - Pravin Balan**  
Thank you for participating and **CONGRATULATIONS Pravinji!**

## TRIVIA CONTEST - ANSWERS

1. WHICH FESTIVAL IS CELEBRATED BY FASTING ALL DAY AND STAYING AWAKE ALL NIGHT ?

\* **Shivarathri**

2. NAME AT LEAST THREE CHIRANJEEVIS (IMMORTALS) FROM OUR MYTHOLOGY.

- \* **Parashurama**, an avatar of Vishnu.
- \* **Hanuman**, who served Rama.
- \* **Vibhishana**, Ravana's brother who was made King of Lanka by Rama.
- \* **Vyasa**, a sage who narrated the Mahabharata, he was also a sage in the epic.
- \* **Markandeya**, a great rishi.
- \* **Mahabali**, a righteous demon king who conquered heaven, earth, and the underworld
- \* **Kripacharya**, a teacher of the princes in the Mahabharata.
- \* **Ashwathama**, cursed to immortality & eternal suffering for murdering sons of the Pandavas

3. ADVAITA TEACHES THAT DUALITY IS AN ILLUSION. WHAT IS THE SANSKRIT WORD FOR THIS ILLUSION?

\* **Maya**

Om Namo Bhagavathe Vasudevaya കൃഷ്ണാ ഗുരുവായുരപ്പാ! Om Namo Bhagavathe Vasudevaya

# സന്ധ്യയ്ക്കു നാമം ജപിക്കുമ്പോൾ

**Dr. AP Sukumar**



സന്ധ്യയ്ക്കു നാമം ജപിക്കുമ്പോൾ കണ്ടു  
കണ്ണാ നിൻ രൂപം  
മോഹന സങ്കല്പസൗന്ദര്യമൊത്തൊരാ  
കൈവല്യകേദാരം

പീലിത്തിരുമുടി തെല്ലഴിഞ്ഞും മയിൽ  
പീലിയിലാകവേ പൊടിയണിഞ്ഞും  
കാടിന്റെ നോവുകളെല്ലാമകറ്റുന്ന  
കോലക്കുഴലിന്റെ സാന്ത്വനമായ്  
സന്ധ്യയ്ക്കു നാമം ജപിക്കുമ്പോൾ കണ്ടു  
കണ്ണാ നിൻ രൂപം

കുട്ടമൊത്തുള്ള തുള്ളിത്തിമിർക്കലും  
കാട്ടിലൊന്നിച്ചുള്ള ഭോജനവും  
ഏട്ടൻ ബലരാമനോടൊത്തൊരു നാട്യവും  
ഭാഗവതാമൃതസൗന്ദര്യമായ്  
സന്ധ്യയ്ക്കു നാമം ജപിക്കുമ്പോൾ കണ്ടു  
കണ്ണാ നിൻ രൂപം

രജനീ യമുനാ പുളിനങ്ങളെല്ലാം  
നീലനിലാവു നിറഞ്ഞു നിൽക്കേ  
രാസകേളീലയഭാവങ്ങളെല്ലാം  
രാധയിൽ രാഗനിരം ചാർത്തി നിന്നു  
മാധവനൊരു സ്വപ്നച്ചിമിഴിൽ മറഞ്ഞു  
ഞാനുമെൻ കണ്ണനൊന്നൊത്തലഞ്ഞു  
സന്ധ്യയ്ക്കു നാമം ജപിക്കുമ്പോൾ കണ്ണാ  
കാണണം നിൻ രൂപം  
മോഹന സങ്കല്പ സൗന്ദര്യമൊത്തൊരാ  
കൈവല്യകേദാരം

## ഗോവിന്ദ കീർത്തനം

Geetha Chandran



ഗോവിന്ദ രാമ രാമ ഗോപാലകൃഷ്ണ നിന്മേയ്  
കാണമാറതളേണം ഗോവിന്ദ

അമ്പാടിതന്നിൽമേവും ഉമ്പർനായക നിന്മേയ്  
അൻപിനാൽ കാണാകേണം ഗോവിന്ദ

ആവോളം കുപ്പുന്നേൻ ഞാൻ ദേവകീദേവിപെറ്റ  
ദേവേശ ദേവ ദേവ ഗോവിന്ദ

ഇച്ചയില്ലേനിക്കിനി താൽച്ചരണങ്ങളൊഴി-  
ഞ്ഞച്ചുത മറ്റൊന്നിങ്കൽ ഗോവിന്ദ

ഈരേഴുലോകമെല്ലാം ഈരടിയായളന്ന  
വീരനെ വാമനനെ ഗോവിന്ദ

ഉള്ളത്തിൽ കാണാകേണം മുല്ലപ്പൂങ്കുഴാലാളെ

ഉള്ളഴിക്കുന്ന നിന്മേയ് ഗോവിന്ദ

ഈതും വായ്ക്കുഴലുമായ് മെയ്യിൽ പീതാംബരവും  
ചേതസ്സിൽ കാണാകേണം ഗോവിന്ദ

എണ്ണൂരായിരം മൈക്കണ്ണിമാർ പുണർന്നീടും  
നിന്നെ ഞാൻ കീടാവു ഗോവിന്ദ



ഏണാങ്കൻതന്നെ വെല്ലും ചേണാർന്ന തിരുമുഖമ്ൻ  
ചേതസ്സിൽ കാണാകേണം ഗോവിന്ദ

ഐയ്യോ എൻ തമ്പുരാനെ കയ്യിതാ കുപ്പുന്നേൻ ഞാൻ  
നീയെ ഗതിയെനിക്കു ഗോവിന്ദ

ഒന്നോഴിയാതെ ഗോപസുന്ദരിമാരോടൊത്തും  
ഒന്നിച്ചു കളിച്ചൊരു ഗോവിന്ദ

ഓരോരോ ലീലപു കരുണ്യാംബുധീകൃഷ്ണൻ  
പാരീടം പാലിച്ചീടും ഗോവിന്ദ

ഔവനമാൽപൂട്ടവനങ്ങളിലെങ്ങും  
മേവിടും മുകിൽ വർണ്ണ ഗോവിന്ദ

അക്കാലം തിരുമേനി കേശാദിപാദത്തോളം  
ഉൾക്കാമ്പിൽ കിടാവു ഗോവിന്ദ

അച്ചുത നിൻ ചരിത്രം അത്ഭുതം ദിനന്തോറും  
ഉച്ചരിക്കായ് വരേണം ഗോവിന്ദ

ഗോവിന്ദ രാമ രാമ ഗോപാലകൃഷ്ണ! നിന്മേയ്  
കാണമാറതളേണം ഗോവിന്ദ



## Personal Experience of Gopikrishnan.



**!!Om Namo Narayanaya!!!**

Let me share a miraculous moment I had at Guruvayur during last weekend.

I am so excited when I write this posting as I experienced Lord Guruvayurappan listening to our prayers & thoughts.

We visited Guruvayur during last weekend (Feb 21 & 22) - I was with my mother, my wife and 7 year old son Devanarayanan. We had the Lord's darshan on Saturday evening. After darshan I went to the prasadam counter to get 'kalabham' which I apply to my forehead everyday - one more time everyday remembering my Lord! But, this time I didn't get the 'kalabham' and I got very disappointed. Left the temple thinking that I will try the next day. Next day also we could go to the temple only in the evening; reached there by 8PM because my mother wanted to spend an hour or so at the temple and see seeveli, vilakku etc. Then also I went to get 'kalabham', but got the same response - its over, they said its available only in the morning time. I became so disappointed because we were planning to leave to Bangalore the next day early morning and I might not get a chance to go to the temple then before I leave Guruvayur. With a heavy heart I went near the nama japam hall where my mother & all were sitting; I was praying to the Lord to forgive me for any wrong doings I might have done unknowingly or knowingly (I don't know)! I sat there praying....

Then Devan started playing with some other kids there and there were a few rabbits too to add to their fun! After 'athazha pooja' is over, one person came out from inside the temple and he gave 'unni appams' to some of us... Devan also got one....it was very tasty; he shared it with three of us...he had to!... then he wanted one more! but it was over with the person who came out from the 'thidappally'. Then Devan started doing rounds near the 'thidappally' to see whether there is any other person coming out with 'unni appams' so that he can ask for one!.... waited there for about 15 mins and then turned back with disappointment!... after some more time, one person came out of the thidappally and started walking towards the prasadam counter. I saw that he had some 'unni appams' in his hand!

As soon as he crossed the 'west gopura vathil', he turned back and started calling Devan. I asked Devan to go to him. To my surprise, Devan came back with 3 'unni appams' the man has given to him. What happened next is still unbelievable to me & miraculous! Devan gave me a ball of 'kalabham' wrapped in a banana leaflet saying the uncle had given it to him saying - "Appam is for you and give this to your dad"! I could not speak anything for the next few minutes. I was so surprised to see that person calling just Devan from the group of other children who were playing around there and giving him 'unni appams' and sending a ball of kalabham to me in disappointment of not getting it from the prasadam counter! I really felt my Lord's presence and His kindness to subjects!  
I love my Lord! Krishna Guruvayurappa!

Loka Samastha Sukhino Bhavanthu!  
Pranaam!





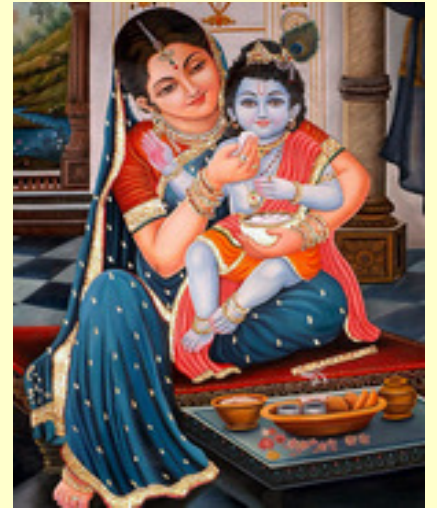
## കണ്ണനുള്ള കത്തു-- മാതാമഹിത്വം സാവിത്രി പുറം

പ്രിയം നിറഞ്ഞ കണ്ണാ,

ഈ മാസത്തെ കത്തെഴുതുമ്പോഴേക്കും കണ്ണൻ എനിക്ക്ൊരു പുതിയ പദവി നൽകിയിരിക്കുന്നു. കണ്ണാ, മാർച്ച് നാലിന് ഞാൻ ഒരു കൊച്ചു ദൗഹിത്രിയുടെ മുത്തശ്ശിയമ്മയായി! എന്റെ വിചാര വികാരങ്ങളെ ഞാനെങ്ങനെ വാക്കുകളിൽ പ്രകടിപ്പിക്കും? അതിനും ഞാൻ കണ്ണന്റെ സഹായം തന്നെ തേടുന്നു.

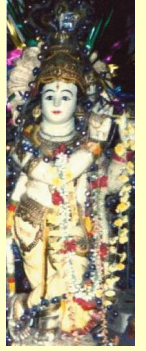
കണ്ണാ, ദൗഹിത്രിയെ കണ്ടപ്പോൾ, മകളുടേയും ജാമാതാവിന്റെയും കണ്ണുകളിലെ വെളിച്ചം കണ്ടപ്പോൾ, ആ വെളിച്ചം ആനന്ദനിർവൃതിയുടെ കണ്ണീർക്കണങ്ങളായി അവരുടെ കണ്ണുകളിൽ നിന്ന് ഇറ്റു വീണപ്പോൾ, ഞാനും എന്റെ വെള്ളെഴുത്തു കയറിയ കണ്ണുകൾ തുടച്ചു.

ഹൃദയം സന്തോഷം കൊണ്ടു തുടി കൊട്ടാൻ തുടങ്ങുന്നതിനു മുൻപ് കണ്ണൻ പറയുന്നപോലെ തോന്നി: “ഇന്ന് നീ മുത്തശ്ശിയമ്മയാണ്. അമിത വാത്സല്യം ഉള്ളിൽ നാമ്പിടാൻ അനുവദിക്കരുത്. ദൗഹിത്രിയിൽ എന്നെ കാണൂ. എന്നാൽ പിന്നെ കലവറയില്ലാതെ സ്നേഹിക്കാം. എന്നെയും കൂട്ടി സ്നേഹപാശം മുറുക്കിയാൽ എത്രയായാലും കണക്കിലധികം മുറുകുകയില്ല. അതിനാൽ വേദനിക്കുകയുമില്ല. ദാമോദരന്റെ കഥ ഓർമ്മയില്ലേ? അല്ലെങ്കിൽ ആപത്താണ്. തലമുറകൾ വിടരുന്നതും വികസിക്കുന്നതും കാണാനും തദ്വാരാ പ്രായം കൊണ്ടു വന്ന പാകതയോടെ നിന്റെ ദൗഹിത്രിയെ എന്റെ അംശമായി കാണാനും നിനക്ക് സാധിക്കണം. എന്നോടു നിന്റെ ആഭിമുഖ്യം കൂട്ടാനാണ് ഞാനീ അനുഗ്രഹം നിന്റെ മകളിൽ കൂടി വർഷിച്ചിരിക്കുന്നത്. ഈ നവശിശുവിന്റെ ആഗമനം എന്നിൽ നിന്ന് അകലാൻ ഇടയാകാതെ നോക്കണം“.



കണ്ണാ, അതിനാൽ എന്റെ ഹൃദയം സന്തോഷം കൊണ്ടു തുടി കൊട്ടിയില്ല. കുളിപ്പിച്ചു നല്ല പുതപ്പിൽ പൊതിഞ്ഞു ദൗഹിത്രിയെ എന്റെ കയ്യിൽ തന്നപ്പോൾ “ഔം നമോ ഭഗവതെ വാസുദേവായ“ എന്ന ദ്വാദശാക്ഷരി മന്ത്രം ചൊല്ലി കണ്ണത്തിനെ പ്രാർത്ഥനാപൂർവ്വം കൈയ്യിൽ സ്വീകരിച്ചു. മനസ്സു മുഴുവൻ കണ്ണനായിരുന്നതിനാൽ ഈ ഈശ്വരാശം കൈയ്യിൽ തൊട്ടപ്പോൾ യഥാർത്ഥത്തിൽ കുളിരു കോരി. അല്ലെങ്കിൽ ഓരോ ജനനവും അംശാവതാരമല്ലെങ്കിൽ പിന്നെ എന്താണ്? ഗർഭപാത്രമെന്ന പണിപ്പുരയിൽ പരസഹായമില്ലാതെ ഈ രൂപം ഒരുക്കേണ്ടുമില്ലാതെ ഇത്ര വൈദഗ്ദ്ധ്യത്തോടെ, വിശ്വകർമ്മാവിന്റേയും, മയന്റേയും എന്തിനേറെപ്പറയുന്നു, ബ്രഹ്മദേവന്റെപോലും ഗുരു ആയ എന്റെ കണ്ണനല്ലാതെ ആർക്കു കൊത്തിയെടുക്കാൻ കഴിയും? കണ്ണാ, ഞാൻ പിന്നേയും പിന്നേയും നമസ്കരിക്കട്ടെ! ഞങ്ങളുടെ ദൗഹിത്രിയിലുള്ള ഈശ്വരാംശമേ! അനന്തകോടി നമസ്കാരം!

കണ്ണാ, ഓർമകൾ കാടുകയറുകയാണ്. ആദ്യം വയസ്സിൽ, ഏതാനും അനുജത്തിമാരോടും കൂടി ഗുരുവായൂർ കിഴക്കെ നടയിലും പടിഞ്ഞാറെ നടയിലും നാമാചാര്യൻ ആഞ്ഞു നമ്പൂതിരിയുടെ നാരായണാലയത്തിലും അഹരേപ്പോലെ സ്നേഹിച്ചിരുന്ന പാറ നമ്പൂതിരിയുടെ കൈ പിടിച്ചു നടന്നപ്പോൾ ഞാൻ കണ്ണനെ ചെറിയ വെണ്ണക്കണ്ണനായി കണ്ടു. കൂസൃതിയായ കണ്ണൻ! ഞങ്ങളുടെ കൂടെ കുന്നിക്കുരുവാരിക്കളിക്കുന്ന കണ്ണൻ!



പിന്നെ മുതിർന്ന ബാലികയായി. ആദ്യം മുണ്ടും വേഷിയും ഇട്ട് കണ്ണനെ കണ്ടപ്പോൾ കണ്ണൻ നോക്കിയിരിക്കുന്നതും നല്ലവണ്ണം ചേരുന്നു എന്ന് മനസ്സിലാക്കി തുകിയ കണ്ണുകളാൽ പഠിത്തം ഞാൻ സങ്കല്പിച്ചതോർക്കുന്നു. പിന്നീട് പരിണാമചക്രം തിരിഞ്ഞപ്പോൾ, സിനിമാഗാനത്തിലെ വരികളെ അമ്പർമമാക്കിക്കൊണ്ടു, ഞാൻ പത്നിയായി, അമ്മയായി, ഇന്ന് അമ്മമ്മയും ആയി. അത്ഭുതമെന്നാണെന്നോ? അതേപോലെ എന്റെ കണ്ണനും മാറി. യുവതിയായപ്പോൾ കണ്ണനെ മദനമോഹനനായി കണ്ടു. പത്നിയായപ്പോൾ രക്തമണിദേവിയെ ജീവനുതലും സ്നേഹിക്കുന്ന, സർവചരാചരങ്ങളുടേയും പതിയായ ശ്രീകൃഷ്ണ ഭഗവാനായി കണ്ടു.

ഇന്ന് മാതാമഹിയായ എനിക്ക് എല്ലാ ഉപദേശവും തന്മോക്ഷത്തിലേക്കുകൈപിടിച്ചു നയിക്കുന്ന എന്റെ സർവരക്ഷകനായി കാണുന്നു. കപിലാവതാരത്തിൽ ദേവഹുതിയെ ഉപദേശിച്ചപ്പോലെ എന്നിൽ ഉപദേശങ്ങൾ വർഷിച്ച് വിളങ്ങുന്നു! കണ്ണന്റെ ഉപദേശങ്ങൾ മാത്രമേ ഇന്നെന്നിക്ക് ശ്രദ്ധിക്കേണ്ടതുള്ളൂ. ജീവിതത്തിന്റെ ഉത്തരവാദിത്വ പരമ്പരകൾക്ക് വിരാമമിട്ട് മാതാമഹന്റെയും മാതാമഹിയുടേയും പദവിയിൽ ഞങ്ങളെ എത്തിച്ചത് കണ്ണൻ തന്നെയാണല്ലോ? പകരം ഞങ്ങൾ കണ്ണൻ എന്തു കാഴ്ച വെക്കും? ഞങ്ങളുടെ ഈ പദവി തന്നെ, മാതാമഹിത്വം തന്നെ, കാൽക്കൽ വെച്ചു നമസ്കരിക്കുന്നു. ഈ പുതിയ ജീവൻ ഞങ്ങളിൽ കണ്ണന്റെ നിരന്തരസ്മരണ ഉണർത്തുന്നു! ഈ മാതാമഹിത്വം കണ്ണന്റെ സാമീപ്യത്തിനും സാലോക്യത്തിനും സാരൂപ്യത്തിനും അവസാനം കണ്ണനിൽ സായുജ്യമടയാനുള്ള സോപാനമായിത്തീരണം!

പാർവതിക്കുട്ടിയെ കണ്ണന്റെ പാദങ്ങളിൽ സമർപ്പിച്ചുകൊണ്ട്

നമ്രശിരസ്സോടെ, അത്യാദരപൂർവ്വം, അനന്യഭക്തിപൂർവ്വം,

സാവിത്രി

**Om Namō Bhagavathe Vasudevaya:**



**Krishna Krishnaa Mukundaa Janardhanaa Krishna Govinda Narayana Hare!**



# വക്തവ്യമല്ലഹോ

Dr. AP Sukumar



വക്തവ്യമല്ലഹോ ചിൽപുരുഷാനന്ദ  
മെങ്കിലും ഞാൻ പാടുന്നു  
ക്ഷന്തവ്യമല്ലവയെങ്കിലും  
നിന്നെയെൻ വാക്കിനാൽ ഞാൻ വർണ്ണിച്ചു  
എന്നെ കാണിക്കുകയായ് സമർപ്പിച്ചു

കേശാദി പാദം ദിവ്യപ്രഭയെന്നു  
കേവലൻ ഞാൻ പുകഴ്ത്തി, നിന്നെ  
കാണാതെ കന്നു നിനച്ചു  
ഉള്ളിലിരുന്നു നീ പുഞ്ചിരി തൂകുമ്പോൾ  
ഉള്ളം തുറന്നു ഞാൻ പാടീ വീര്യം  
ഉയിരിനെ ഉണർത്തുന്ന പ്രഭ തേടി.

എങ്ങും തിരയാതെ തന്നെത്തിരഞ്ഞപ്പോൾ  
ഉള്ളിലെ ഉലയിലും കനൽതെളിഞ്ഞു  
തിങ്ങുന്ന സംസാര വേപഥു പോലുമീ  
തൽസ്വരൂപത്തിൽ സുകൃതമായി ഞാനും  
തൽസ്വരൂപത്താൽ പവിത്രമായി

## Lord Muruga



Lord Muruga is ornamented with fruits and vegetables during “Thaipooosam” festival in Chicago temple.

Photo submitted by Vimala Krishnan.



## Bhagavan's Compassion to Innocent Poonthanam



**Krishnadaya**

Krishna Guruvayoorappa !

The life-story of Sri Poonthanam is very interesting. In spite of being illiterate in Sanskrit and unsound in Vedic scriptures his selfless Krishna-bhakti attained him Bhagavan's grace.

Ignoring his limitations, Poonthanam conducted \*Guruvayoor-Satsangs\* and literary works with great enthusiasm. Whenever mistakes caused public humiliation, Bhagavan spoke out for him from the Sri Kovil ( Read the legends in Sri Kottarathil Shankunny's master piece \*Iythiyamala\* ).

### Correction of Jnanappana's Draft

After compiling his book Jnanappana , Poonthanam approached Sri Melpathoor Narayana Bhattathiri ( author Narayaneeyam ) for correction. Melpathoor was a blessed devotee. However, as a reputed Sanskrit scholar , he too was dismissive about the local Malayalam poetry. Thus he returned Poonthanam with the comment " Is there any grammar in the local language warranting my time ? You may contact a local Poet ".

Notwithstanding this rejection , the innocent Poonthanam did not take it an insult and considered self to be fortunate for having spoken to the blessed Master

That night, Melpathoor could not sleep. The previously cured Rheumatism reappeared. Finally, he had a short nap wherein \*swapna-darshan\* occurred with Bhagavan stating " **Poonthanam's \*Vibhakti\* (knowledge) might not be sound like you , but his \*Bhakti\* dwarfs yours "**.

A shell-shocked Melpathoor came to his senses and started repenting his ill treatment of the innocent Poonthanam. Next morning itself, he rushed to Poonthanam's house and rendered a tearful apology. Melpathoor sat there and checked the draft of Jnanappana, but to his great surprise could not find a single mistake.

( Bhagavan Krishna Himself have already corrected that Draft !! ).



## Mistakes in Poonthanam's Satsangs

Poonthanam used to conduct Bhagavatam discourses at Guruvayoor temple. Many ordinary devotees and scholars used to attend it.

Because of his limited knowledge, Poonthanam used to rely heavily on common sense to explain the finer concepts of Bhagavatam.

Once such a discourse had been in progress. The storey was about Rukmini's marriage to Sri Krishna. (Rukmini's parents had decided her marriage with king Sishupala, but she wants to marry Sri Krishna. Rukmini desperately sends a Brahmin to Krishna requesting to marry her and Bhagavan fulfils her wish ).

Poonthanam bluntly stated that Rukmini had sent a letter to Krishna expressing her deep desire to marry Him. A Brahmin-scholar in the audience got annoyed at this wrong statement. He openly challenged Poonthanam to show where it is stated in the Bhagavatham.

Poor Poonthanam felt helpless and tears filled his eyes as the audience started laughing at his misery.

Thus came Bhagavan's voice from Sri Kovil " **Poonthanam is right. I received such a letter from Rukmini ; It might be missing from the book "**



**Poonthanam illam (house)**

On another occasion , Poonthanam mis-spelled \*Amara Prabhu\* ( Eternal Lord) as Mara-Prabhu. This time too , the Scholars in the audience cornered the helpless Poonthanam. But, Bhagavan spoke out from Sri Kovil " **Poonthanam has said the truth. I am Mara-Prabhu as well. If I am not the Lord of trees , Who else is ? "**

**Bhagavan Sri Krishna says in Srimad Bhagavad Gita , 10.10-11) :**

**" Those whose minds are devoted to Me worship Me with great joy. I Myself give to them the yoga of wisdom, by which they can come to Me. Only out of compassion to these Bhaktas, I dwelling in their hearts, destroy with the shining lamp of knowledge, the darkness born of ignorance. "**

**Om Namo Narayanaya !!!**

## Travelogue



## A Trip or In Pursuit of ....

Chith K. Puram

About three months ago I had planned a trip to visit India for three weeks. When someone goes to India from U.S.A. naturally it is a big event for the one undertaking the journey.

There were two reasons for my trip: first was to see my mother who had turned 87; and the second reason was to attend the wedding of my cousin's (and a close friend) son. As usual, with great expectations, I landed in Bangalore in the last week of January. The next day I went to Trivandrum to attend my friend's son's wedding reception. I met several of my friends after several decades!



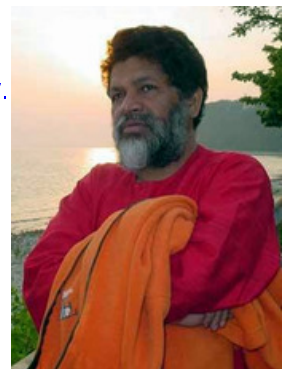
I had very much wanted to go to Sri Padmanabha Swamy temple and Subramanian, another friend of mine agreed to take me. Since he was still living in Trivandrum it was easy. When we entered the temple I ran into Sridhar and Indu two devotees of Houston with whom I had become friends during an all day Vishnu Sahasra Nama japam program. That event had taken place just three weeks back and we had not communicated to each other of our intentions of visiting

Trivandrum. I felt that Sri Padmanabha Swami wanted us to meet at His temple!

We also went to Pazhavangadi Ganapathi temple another place I used to go every month. Since I wanted to buy some books and Subramanian was quite knowledgeable on Bhagavad Gita, I purchased some books suggested by him from the local book stores.

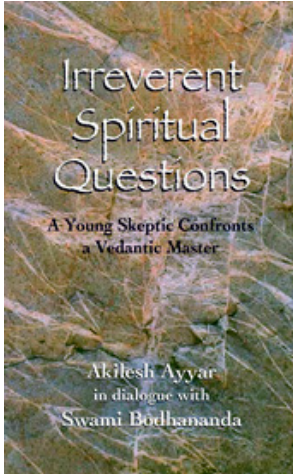
## Serenity

Our next trip was the Bodhananda asramam where Subramanian was volunteering actively. He told me that Swami Bodhananda, a disciple of Swami Chinmayananda, was a great teacher and had started this asramam in Kalady, Karamana, Trivandrum. We went around the asramam and met two swaminis who were staying there and several devotees. Finally Subramanian took me to meet the Swamiji. He was busy discussing something with couple of guests. Therefore, we did not stay too long after paying obeisance to the Swamiji. We





went to the book store and I wanted to pick some books of interest to Savitri (my wife) and me. I also wanted books suitable for our adult children. I found three of them including "Irreverent Questions ..." I felt this book may be interesting to children who grew up in the western world.



Subramanian took me again to Swamiji to have him sign the books. In addition to signing the book Swamiji presented me another book of his as well. He told me that he was likely to visit U.S.A. during summer and promised to inform me about his itinerary. Since Swamiji was busy and our time was running short we left the calm atmosphere of the asramam surrounded by two temples to eat lunch at my cousin's place.

## Home

That night I left Trivandrum and reached my home in Palakkad - the main purpose of my visit. One day I stayed home spending time with my mother brothers, sisters-in-law and nieces. I watched TV and skimmed through the newspaper and magazines which I had no access to while I was in the USA. The condition of my 87 year old mother made me realize what old age meant. Next day I went to Palakkad to do some shopping for books. I realized that the bookstores had less and less of what I was interested in, namely religious and spiritual books. Lucky, I still got few books.

## Wedding and Vettekkaran Pattu

Next day I left home to attend the wedding that I was planning to attend. I traveled in a fast passenger train that I had not ridden in several years. I noticed the change in people and attitude that had taken place. I reached my cousin's ancestral home near Tirunavaya around 5:30 PM. After meeting my relatives many of whom I had not seen in ages I came to know that they were performing a Vettekkaran Pattu.



**Vettekkaran Kalam**



This offering is for Lord Siva who appeared as a hunter in front of Arjuna. A group of artists paints the Lord's form with powders of different color. All the powders are made from commonly available from nature. The painting is about ten feet wide and fourteen feet long (or high) and is drawn without any template! One has to remember that you cannot step on what has been drawn! It is a marvelous task that they do and it is worth seeing at least once.

## An Unusual Person and Others

I was told that the person who is the oracle for this pattu (Sri P.R. Namboodiri) wanted to give a talk and did not get an opportunity to do so. Therefore he wanted to talk to me about the significance of the pattu when he had a break. I thought that this was a great opportunity for me to learn something about a custom that has been in existence for several centuries. When he was free I was taken to meet him. This elderly gentleman physically fit commanded respect when he started talking. He explained how the bad vibes in the place of worship got filled the objects used to decorate for the pattu. He expounded on some of the mantras that apparently did not sound right to the unenlightened mind. I seemed to follow the stream of knowledge that was being poured out but could not retain. That was quite an illuminating exposure to the principles of pattu. He also told me about pranic healing which was quite amazing.



**Vettekaran Kalam Dance**

The next day while I was having my morning coffee I ran into him and some of the things he mentioned did in fact surprise me. Later someone else told me how he performed as an oracle for the pattu from 4 PM to 9 PM and broke 12,000 coconuts between 9 PM and 6 AM! After doing all that with a break of half an hour he was going to do his day job! To say the least I was dumbfounded. That evening I was asked to give a talk and it was agreed that it will be on Krishnaavataaram. I enjoyed talking in Malayalam to an attentive and seemingly knowledgeable crowd in a remote village in Kerala. Probably it was a gift from Guruvayoorappan that I could speak of His glory!

As was expected, I met several of my relatives whom I had not seen for years. The wedding went well the next day. I returned with one of my sisters-in-law Gouri and stayed with her niece. She (the niece) is a disciple of Sri Sri Ravishankar and her husband is a devotee of Sri Paramahansa Yogananda. The next day Savitri's niece beautifully recited several verses from Srimad Narayaneeyam. The time I spent with them was both enjoyable and gratifying.

After visiting some more relatives I reached home to tell the news about the wedding to my mother. Everyone had inquired about her health. Before I left she had particularly asked me to say hello to several people mentioning names.

## Birthday and Guruvayoor

I had to attend an 84th birthday celebration of Savitri's aunt. I attended the function and received blessings from



the lady who had seen 1000 full moons. Savitri's brother also had come for the birthday. We went to Guruvayoor to have a darsanam. I utilized one of the privileges that come with age – stood in the line for senior citizens which saved some time in waiting.

As usual I visited the Guruvayoor Devaswom Book store. I bought a copy of Srimad Narayaneeyam in Hindi and a couple of other books. After the Guruvayoor trip I visited

several of my relatives and friends.

## Back to the Roots

After finishing my round of visiting the relatives one evening I reached Painkulam (near Shoranur – remember the late Painkulam Rama Chakyar) where my ancestral home is. It was dark by the time I reached the home of my uncle Kuttaphan, classmate and friend in the still sleepy village. He and I shared several things in common that date back as far back as I can remember. That night we tried to do some catching up of what we had missed. Next day morning we walked to the pond we had taken bath for several years together. Our routine was to go to the temple after bathing and morning ablutions. We went to our family temple. We have Ganapathi, Vishnu, Bhagavathi, Siva and Dakshinamoorthy consecrated in this temple. I prayed in front of all the deities and mentally went back in time. We came out and performed a pradakshinam. Within the pradakshina margam there is a small temple where we worship two monks (swamiyar) from our family. I was told, when I was a boy, that there were two of our ancestors who became monks. After their samadhi a temple was built for them and we always pray to them. Later another of my ancestors (my paternal grandfather's uncle) had renounced family life and become a monk. He used to live in Thrissur in a math. I remember him visiting our home for bhiksha when I was seven or so.

## The Unexpected

After visiting my family members in Painkulam I went back to Palakkad. My brother Bhaskaran told me about a series of talks by Sri Nochur Venkataraman being held in the town. The next day I went to the Asramam of Sri

Ramana Maharshi. I purchased few CDs of Sri Nochur Venkataraman and met the convener of the Asramam. He took me to the ground where Sri Nochur Venkataraman was speaking that evening. He came on time (something I was pleasantly surprised) and spoke for nearly one and one half hours. He spoke on Viswarupa darsanam in Bhagavad-Gita and everyone there was taken to a different world. I was fortunate to meet with this young scholar who held nearly over two hundred devotees with awe.



The next day I left Palakkad. My departure was difficult for both my mother and I. I reached Bangalore the next day. I met some of my relatives and shopped for books.

## Bhaktaranjini

In 2005, one of my friends gave me information about an English commentary of Srimad Narayaneeyam. Therefore I contacted Sri K.V. Gopalakrishna in Bangalore to inquire about this book. I believe I had exchanged couple of emails with him as well. When I went to Bangalore I ordered two sets of the book. Later, I talked about this book to my sister-in-law Gouri and she wanted to buy books for her two children and herself.

When I got the books I scanned through the book and found that the English commentary was based on an original Bhaktaranjini commentary was written by Sri K.G. Vancheswara Sastry and R. Viswanatha Sastry and was published in Malayalam era 1104 (1938 C.E.) I understood that the Malayalam book had been reprinted by Akash Publications in 1998.



The English translation of Bhaktaranjini commentary was done by “a group of four like-minded friends, comprising T.P. Sivasubramani, G. Sankaran, Parvathi Sankaran, and K.V. Gopalakrishna, brought together by divine grace.” G. Sankaran and K.V. Gopalakrishna were students of Sri Vancheswara Sastry. I should mention

that Sri K.V. Gopalakrishna (whom we affectionately address as KVGji) is the son of Sri Vancheswara Sastry. At this point I shall just mention that the English commentary is ideal for those who know only English. For fear of making this longer I refrain from making remarks on this excellent commentary. When I came to know all this I realized how great KVGji's background was. After my purchase of the book, for quite some time I had no contact with KVGji.

## Much Awaited Meeting

I used to refer to the English commentary off and on for whatever I was trying to learn. Then rather accidentally I saw an email in Guruvayur group with the name K.V. Gopalakrishna. I suspected that it could be the very same person I had spoken with. Later I understood that it was the same person that I had spoken to in 2005!

We exchanged emails and talked a couple of times also. I decided that I should make an attempt to meet him during my next trip to India. I expressed my desire to KVGji and then he also agreed. I had given my itinerary



to KVGji and requested him to make himself available some time. After reaching India I spoke with KVGji and we discussed our meeting plan. We agreed that it will be best if we could meet on February 15 at KVGji's son's place. On Sunday my sister-in-law Gouri and I drove to KVGji's son's home. When we were in the neighborhood we called KVGji to confirm our directions. When we reached our destination KVGji was waiting outside with his daughter-in-law and two granddaughters!



**KV Gopalakrishnaji (left) with author Chith Puram**

With a big smile he welcomed us inside and made us comfortable. We met the whole family and even the children showed utmost warmth to two strangers. My primary purpose was to soak in the company of a learned jnaana vridha and get recharged with his bhakti for Guruvayoorappan. We talked about the second edition of his Narayaneeyam commentary. My intention was to listen to him so that I may assimilate as much as I can (if your container is small you can take only little water) during the short satsangam. But I guess I forgot my intention and probably blabbered fair amount (which I regret now.) Quite in line with her grandfather the elder one recited few verses of prayer which both of us enjoyed. I volunteered to distribute fliers of the second edition to my friends and picked copies. I gave KVGji a draft copy of a book of stories from Srimad Bhagavatam I had written for his perusal and correction.



**KVGji (with chandanakkuri), Gouri, KVGji's granddaughter, and author (Chith Puram)**

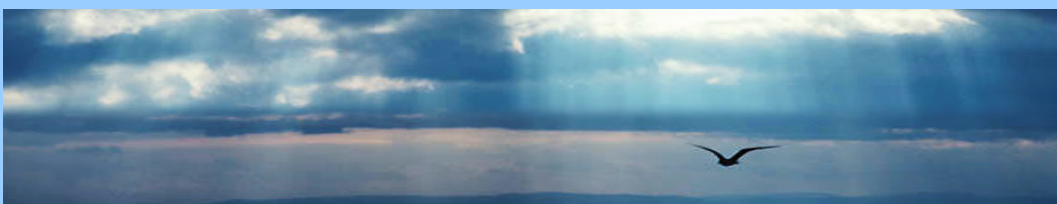
Author Chith Puram (extreme right) with KV Gopalakrishnaji, Gopalakrishnaji's granddaughter and sister in law Gauri.

After spending 'quality time' with KVGji both of us reluctantly took leave of him. We felt that we had met one of our former high school teachers after a long time. High school teachers are both knowledgeable and caring. After returning to Gouri's place I had to call Savitri to tell her about the meeting that I had waited for almost four years!

## In the End

The next day I left Bangalore and met my sister and family in Bombay. From Bombay I left for U.S.A. to continue my usual routine life. Looking back at the trip I felt good that I had the good fortune to meet several blessed souls whom I had not met. I went home with some expectations. I could realize those. In addition I met some people who did not exist in my list; but He made me meet them in His Infinite Kindness. I realize why He is called Karunakara or Bhaktavalsala.

Sri Krishnarpanamastu!



# നെയ്ത്തിരി

12: വരാഹാവതാരം (നതോന്നത)

ബാലേന്ദു (Phone: 080 28530048 , e-mail [kavibalendu@gmail.com](mailto:kavibalendu@gmail.com) )

1  
പയസ്സികലകാലത്തിലവനിയെ മുങ്ങിക്കണ്ടു  
സ്വായംഭവമനു ജനസൃഷ്ടിതൽപരൻ  
മുനിജനസഹിതനായ് സത്യലോകത്തിങ്കലെത്തി  
വിനയെല്ലാം വിരിഞ്ഞ്നോടുണർത്തിച്ചീടാൻ.  
പദാംബുജസ്ഥരണത്തിൽ തുഷ്ണനായി വസിച്ചീടും  
വിധാതാവിൻ കഴൽ കൂപ്പിത്തൊഴുതു നിന്നാർ.

2  
'കഷ്ടം, സൃഷ്ടിനടത്തവേ ധര മുങ്ങി സമുദ്രത്തിൽ  
കാട്ടീടേണം പ്രജകൾക്കു വാഴാനുള്ളടം'  
ഇത്ഥമോതും മനുവിന്റെ വാക്കു കേട്ടു ബ്രഹ്മദേവൻ  
പത്മനേത്ര, ഭവൽപാദയുഗ്മമോർമ്മിച്ചാൻ.

3  
'മൂന്നമേറെ ജലപാനം ചെയ്തു ഞാനും ജഗദീശ,  
മന്നിടമോ കടലിലായെത്തു ചെയ്യേണ്ടു?'  
എന്നു ചൊല്ലി പ്രണമിച്ച വിധിയുടെ നാസാരസ്യം  
തന്നിൽ നിന്നുദിച്ചു ചെറുസുകരരൂപം.

4  
വീരൽ പോലെ കൃശമായി പുറപ്പെട്ടു നിമിഷത്തിൽ  
കരിവടിവാർന്നു നന്നായ് വളർന്നു വേഗം.  
പെരുകിയമ്മാനും മൂട്ടും രൂപം കണ്ടു വിരിഞ്ചനും  
മരീചാദിസുതന്മാരും തരിച്ചുനിന്നാർ.

5  
'എന്തു മായമിതു മമ നാസികയിലുളവായ  
ജന്തു,വെത്ര വലുതായി; വിഷ്ണുമായയോ?'  
എന്നു വിധി വിസ്തമിക്കേ ശൈലതൂല്യവപുസ്സായി  
പിന്നെബ്ഭവാനതിഘോരഗർജ്ജനം ചെയ്തു.

6

ജനതപസത്യലോകനിവാസികൾ തപസ്വികൾ  
ഘനഘോരമാകും തവ ഗർജ്ജനം കേൾക്കേ  
ആനന്ദരായ് സ്തുതിച്ചതിലതിമോദമിയന്നുടൻ  
പീനരൂപമാർന്നു ചാടിയുദധി തന്നിൽ.

7  
വിടർന്നാടും താമ്രവർണ്ണമാർന്ന രോമരാജി,പിന്നി-  
ലെഴുന്നള്ള വാലു, തേറ്റു, കുനിഞ്ഞ മൂക്കും.  
മാനം മുട്ടെയുയരവും കറങ്ങുന്ന കൺകളുമായ്  
മുനിമാരെ പ്രീതരാക്കി കടലിൽച്ചാടി.

8  
അങ്ങുമിങ്ങും തിരിഞ്ഞെങ്ങും കറങ്ങീടും നക്രങ്ങളും  
തുംഗരൂപം തിമിംഗലതതിയും വാഴും  
സാഗരത്തിൽ മുഴുകിട്ടു രസാതലവാസികൾക്കു-  
ദ്വേഗമേറും മട്ടു ഭവാൻ ഗർജ്ജനം ചെയ്തു.

9  
എതിർത്തുടനതിവേഗമണഞ്ഞീടും സുരവൈരി-  
തതികളെത്തരിപോലും ഗണിച്ചീടാതെ  
ദിതിസുതഹതകനാ രസാതലം തന്നിൽച്ചേർത്ത  
ക്ഷിതിതന്നെത്തിരഞ്ഞെങ്ങു കണ്ടെത്തി വേഗാൽ  
കിടീരൂപം ധരിച്ചെഴും പ്രഭോ ഭവാൻ തേറ്റയാലേ  
അതിമോദം പൂണ്ടുയർത്തിയെടുത്തു നിന്നു.

10  
ധരണിയെയുയർത്തുവാൻ നിജദംഷ്ട തന്മുനയി-  
ലൊരുചെറു മുത്തങ്ങു പോലെടുത്തു മന്ദം  
ഉരുതരമതിഘോരരൂപമാർന്നു കലുഷമാം  
ജലനിധി തന്നിൽ നിന്നുമുയർന്നു നിൽക്കും  
ഗുരുവായൂരപ്പ, ക്രീഡാക്രോഡരൂപ, കൃപയോടെ  
ഗുരുതരരോഗം നീക്കിയനുഗ്രഹിക്കൂ.

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## ശ്രീ നാരായണീയ സ്തോത്രം

### മേൽപ്പത്തൂർ നാരായണ ഭട്ടതിരി

#### Narayaneeyam Moolam: chapter 12

012:001

സ്വായംഭുവോ മനുരമോ ജനസർഗശീലോ  
ദൃഷ്ട്വാ മഹീമസമയേ സലിലേ നിമഗ്നം  
സ്രഷ്ടാരമാപ ശരണം ഭവദംഘ്രിസേവാ-  
തുഷ്ടാശയം മുനിജനൈഃ സഹ സത്യലോകേ

012:002

കഷ്ടം പ്രജാഃ സൃജതി മയുവനിർനിമഗ്നാ  
സ്ഥാനം സരോജഭവ കൽപയ തത്പ്രജാനാം  
ഇത്യേവമേഷ കമിതോ മന്നാ സ്വയംഭു-  
രംഭോതഹാക്ഷ തവ പാദയുഗം വൃചിന്തിത്

012:003

ഹാ ഹാ വിഭോ ജലമഹം നൃപിബം പുരസ്താദ്  
അദ്യാപി മജ്ജതി മഹീ കിമഹം കരോമി  
ഇതം ത്വദംഘ്രിയുഗളം ശരണം യതോസ്യ  
നാസാപ്താത്സമഭവഃ ശിശുകോലരൂപി

012:004

അംഗുഷ്ഠമാത്രവപുരത്പതിതഃ പുരസ്താത്  
ഭൂയോഥ കംഭിസദൃശഃ സമജംഭമാസ്ത്വം  
അഭ്രേ തമാവിധമുദീക്ഷ്യ ഭവന്തമുച്ചൈർ  
വിസ്തമേരതാം വിധിരഗാത്സഹ സ്മരഭിഃ സ്വൈഃ

012:005

കോസാവചിന്ത്യമഹിമാ കിടിതത്ഥിതോ മേ  
നാസാപ്താത് കിമു ഭവേദജിതസ്യ മായാ  
ഇതം വിചിന്തയതി ധാതരിശൈലമാത്രഃ  
സദ്യോ ഭവൻ കില ജഗർജ്ജിമ ഘോരഘോരം

012:006

തം തേ നിനാദമുപകർണ്ണ ജനസ്തപഃസ്ഥാഃ  
സത്യസ്ഥിതാശ്ച മനയോ നന്ദവർഭവന്തം  
തത്സ്മതോരൂഹർഷലമനാഃ പരിണദ്യ ഭൂയ-  
സ്തോയാശയം വിപുലമൂർത്തിരവാതരസ്ത്വം

012:007

ഊർദ്ധ്വപ്രസാരിപരിധൂമ്രവിധൂതരോമാ  
പ്രോത്ക്ഷിപ്തവാലധിരവാങ്മുഖഘോരഘോഃ  
തൂർണപ്രദീർണജലദഃ പരിഘൂർണദക്ഷ്ണാ  
സ്തോത്രൂൻ മൂനീൻ ശിശിരയന്നവതേരിഥ ത്വം

012:008,

അന്തർജലം തദനു സങ്കലനക്രൂചക്രം  
ഭ്രാമ്യത്തിമിംഗിലകലം കലുഷോർമ്മിമാലം  
ആവിശ്യ ഭീഷണരവേണ രസാതലസ്ഥാ-  
നാകമ്പയൻ വസുമതീമഗവേഷയസ്ത്വം

009  
ദൃഷ്ട്വാഥ ദൈത്യഹതകേന രസാതലാന്തേ  
സംവേശിതാം ത്വദിതി കൂടകിടിർവിഭോ ത്വം  
ആപാതുകാനവിഗണയ സുരാരിഖേടാൻ  
ദംഷ്ട്രാങ്കരേണ വസുധാമദധാഃ സലീലം

012:010

അഭ്യുദ്ധരന്നഥ ധരാം ദശനാഗ്രലഗ്ന  
മുസ്താങ്കരാകിത ഇവാധികപീവരാത്മാ  
ഉദ്ധൂതഘോരസലിലാജ്ജലധേരുദഞ്ചൻ  
ക്രീഡാവരാഹവപുരീശ്വര പാഹി രോഗാത്

## MOHAMUDHGARA-BAJAGOVINDAM OF SANKARA



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

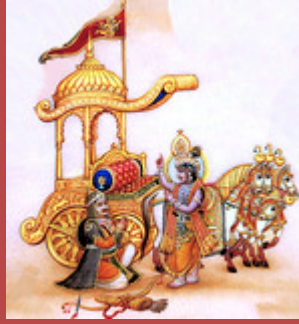
**Sathsangathve nissangathvam  
nissangathve nirmohathvam  
Nirmohathve niSchala thathvam  
niSchala thathve jeevanmukthiH**

With the association of the good the detachment develops. When there is detachment there is no more delusion. With the absence of delusion the immutable reality manifests itself and with the realization of this absolute reality one become free from bondage.

But how to bring about the detachment described in the foregoing slokas? Sankara, the practical philosopher points out the way. The first step advised by him is **satsanga**, the good association or company of the spiritual seekers or failing which, acquaintance with the spiritual texts. This leads to detachment, **nissangathvam**. Through detachment one is freed from delusion, **nirmohathvam**. When the mind is freed from the delusion which is the cause of identification with the body, it becomes clear waking up to the real nature of things and becoming aware of the immutable reality. This awareness culminates in **jeevanmukthi**, Self-realization. Here Sankara describes the ladder of ascension while Krishna elaborates on the path of decline in the second chapter of Bhagavatgita in the verse ‘**dhyaayatho vishayaan pumsah,**’ (BG-2-62), which clearly illustrates that attachment is the road to destruction. Here Sankara indicates that the same attachment when controlled and directed towards right channel leads to immortality.

**Sri Ramakrishna used to advise his disciples that if they wish to progress in the path of spirituality they should avoid the association of the worldly people who are after sensual enjoyment and who have no devotion. But one should not despise such people and should feel pity for them. As the Lord says in the Gita one should not try to advise them also.**

## Geeta Dhyanam



**Veena Nair**

|| Om Namo Narayanaya ||

Sri-Bhagavan uvaacha

*imam vivasvate yogam proktaavan aham avyayam  
vivasvan manave praha manur ikshvakave 'bravit || 4.01 ||*

*Bhagvan said: I taught this Yoga (imperishable science) to Surya (Vivasvaan) who taught it to his son Vivasvate Manu who related it to his son King Ikshvaaku.*

Krishna here reveals to Arjuna the eternal nature of the Divine knowledge being imparted. Swami Chinmayananda says that the term “Veda” is derived from the root “Vid” meaning ‘to know’. To Know What? To know that the Omnipotent, Omnipresent, and Omniscient God is eternal and this eternal divinity is in every being. This is the eternal truth (“sanaatan” – beyond time) and knowledge of this truth is the only real knowledge. Krishna says, ‘Arjuna, this knowledge that I teach you was also taught by Me to the Sun, at the beginning of Time’. By saying this Krishna is essentially underlining the fact that ‘he- Krishna’ is not the body talking to Arjuna. He is reminding Arjuna that He was there before Ikshvaaku, before Manu, and even before the Sun.

*evam parampara-praptam imam rajarsayo viduh  
sa kaleneha mahata yogo nastah parantapa || 4.02 ||*

*In this way the saintly kings learned this Yoga through disciplic succession; after a long time this Yoga became almost lost to the world, O scorcher of foes (conqueror of enemies – Arjuna).*

Swamiji points out that it is interesting this divine knowledge was imparted in the olden days to kings or rather –King-Sages; an example would be someone like King Janaka who was a king but lived the life of a sage, with detachment and renouncing the notion of ‘I’ and ‘mine’.

*sa evayam maya te 'dya yogah proktah puratanah  
bhakto 'si me sakha ceti rahasyam hy etad uttamam || 4.03 ||*

*This very same ancient Yoga, which is the Supreme secret, is being taught by Me to you because you are my*



*devotee and my friend.*

Here Krishna emphasizes several aspects of the Divine Knowledge – i) it is the Supreme secret – Swamiji interprets this as the knowledge that is hidden in every being and can be understood only when learned from an experienced teacher – a teacher who has understood the knowledge and is willing and able to impart the lesson to an eager and willing student. ii) in order for this knowledge to be imparted there should be a healthy relationship between the teacher and the student – one of mutual love and respect, of friendship and understanding; on the part of the student there should also be an abiding faith in the teacher’s instruction, a willing ness to hear with an open heart and mind.

“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 ॥

(to be continued..)

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



## Member News.

As many of you know our long time member and our group moderator **Veena Nair** recently received her doctorate degree (PhD). We CONGRATULATE Veenaji for her excellent achievement!

As Subramanianji wrote “We are very happy to know that Veenaji has received PhD with the blessing of our Unni Kannan, and we wish her to achieve more and more in her life with his blessings.” All the best in your future endeavors Veenaji.



Veena on her PhD commencement day



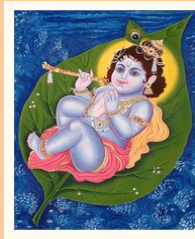
Veena with her brother Vidyasagar (2<sup>nd</sup> from right) , her advisor Amit (center), Usha aunty (left) and Raj uncle (right) in Columbia, SC.





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)

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



**Please email us at [navaneetham@guruvayoor.com](mailto:navaneetham@guruvayoor.com) with your name and brief introduction to have your name appear in this section, also please email us your comments, suggestions, articles for Navaneetham June issue to [editor@guruvayoor.com](mailto:editor@guruvayoor.com)**

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**Submitted at the lotus feet of Shree Guruvayoorappan.**

**Om Namo Bhagavathe Vasudevaya! കൃഷ്ണാ ഗുരുവായൂരപ്പാ ! Om Namo Narayanaya:**

**May God Bless you all.**