

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



നവനീതം



എടവം 1182 / MAY 2007

NAVANEETHAM

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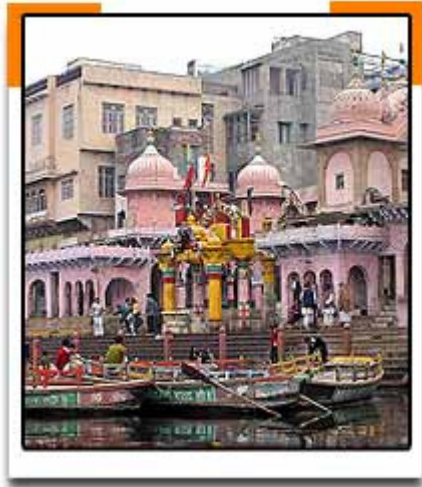
“വസുദേവ സുതം ദേവം കംസ ചാണൂര മർദ്ദനം
ദേവകീ പരമാനന്ദം കൃഷ്ണം വന്ദേ ജഗദ് ഗുരും”

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കൃഷ്ണാ ഗുരുവായൂരപ്പാ!

Trivia question:
'Mathura' is on the banks of which sacred river ?
 (Answer on the last page)





കണ്ണനെക്കാണാൻ മോഹം

എ. പി. സുകുമാർ

കണ്ണനെക്കാണാൻ മോഹം
ആ കഴലിണ തഴുകാൻ മോഹം
ഗുരുവായൂരിലെ കണ്ണന്റെ മുന്നിൽ
നിന്നു മുഴുകാൻ മോഹം
ചന്ദനം ചാർത്തിയ പുമേനിയഴകിൽ
ഒന്നു തൊടാനൊരു മോഹം

കിങ്ങിണിചാർത്തിക്കാണുവാൻ മോഹം
കോലരക്കൊലൊരു ചാന്തിടാൻ മോഹം
അണിവാകച്ചാർത്തുകഴിഞ്ഞൊരു കണ്ണന്റെ
കഴലിണ കാണാൻ എന്നുമേ മോഹം

ആർക്കും തൊടുവാനരുതാത്ത ദിവ്യമാം
മുത്തെന്നറിഞ്ഞിട്ടും മോഹം
ആർക്കും തിരിയാ രഹസ്യമാണെങ്കിലും
ഗീതാ സരിത്തിനെയറിയാൻ മോഹം
പാലതിൽ വെണ്ണപോൽ എല്ലാടവും നിറ
സത്തെന്നറിഞ്ഞിട്ടും മോഹം
ജനി മൃതിമോക്ഷം കിട്ടിയാലും മുന്നിൽ
ഈ മോഹമൊഴിയണമെന്നില്ല മോഹം
കണ്ണനെക്കാണാൻ മോഹം
ആ കഴലിണ തഴുകാൻ മോഹം

Ganesha Painting by Sandhya (scorpio_21_in@yahoo.com)



Detachment

Balagopal Ramakrishnan

Life is about .different things to different people. But everyone look for HAPPINESS. It is this strong urge in all living beings that drive them to ACTIONS. None prefers unhappiness. But some are willing to suffer to gain HAPPINESS.

Our Bhagavan has through his 'gita' given us a fantastic formula. The formula of DETACHMENT.

At first look it appears to be very boring. Too mechanical and not likeable. Cold and void. Barren of all emotions. Too much of clinical precision. Frightening. Heavy and bulky. Unpleasant. Uncomfortable. Far away type. Does not arouse trust.

Detachment is the message of 'gita'. Krishna dwelt on this aspect left right and center. It is to make Arjuna understand this single aspect he delivered the universal song. He even painted the whole picture just to let him come to terms with detachment. Why is this so important? Why did he, in all throughout the message, bring up this aspect? Sometime directly and other times indirectly. Because it is the one and only attitude that determines one's life. And life is all about ATTITUDE. The moment this is affected it automatically has its effects

on one's life. What is this all about? What is so great about it?

It is the 'creator' of 'gunas'.

All without exception are surrounded by physical, mental and spiritual things, thoughts and situations. While being in this situation one has to choose. If it is not taken deliberately, the nature will do the selection. It is really dangerous and makes one feel helpless. So one needs to choose to avoid further damage.

Here in is the importance of 'DETACHMENT'..

What exactly is this feeling. How does one develop it? The only way to develop it is by way of the study of the scriptures. This not only elevates the person but also gives an insight of the subject. The whole process of attachment and possessions are the result of ignorance and feelings of insecurity. Once one moves out of this realm, the importance of I, ME, MY and MINE begins to reduce. This is the beginning of 'DETACHMENT'.

The huge problem of not developing this is that of utter confusion, suffering, and even annihilation. In all circumstances where one is even losing he is in fact gaining. This is 'DETACHMENT'. When one can let go, he is gaining. This is 'DETACHMENT'.

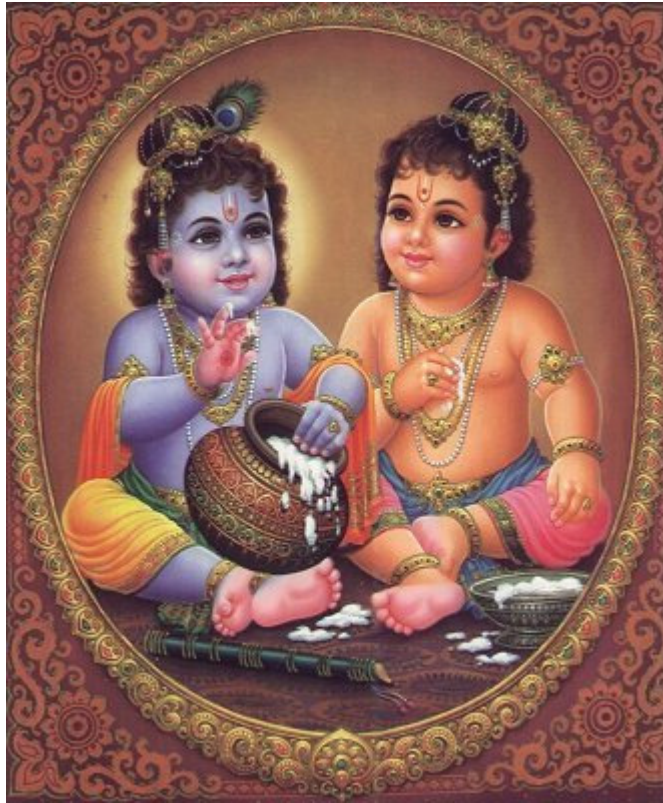
If one realizes that it is the 'attachments' that are keeping him away from the 'REAL' who would not let the 'unreal' go. Attachments clings.

'DETACHMENT' empowers. It lets you handle the levers of control and

direct it to reach 'goals'.

The only question we need to answer is : Does one have a 'goal' worth pursuing?

NARAYANA NARAYANA NARAYANA





കണ്ണൻ വെണ്ണ കുട്ടതിന്റെ തത്വം

കൃഷ്ണൻ ബാലനായിരിക്കുമ്പോൾ മൂന്നു കുട്ടികളുടെ മീതെ കയറി നിന്നു വെണ്ണ കുട്ടെടുക്കുന്ന ചിത്രത്തിനു പിന്നിൽ ഒരു തത്വം ഒളിഞ്ഞു കിടക്കുന്നു.

ഇഹാശക്തി, ജ്ഞാനശക്തി, ക്രിയാശക്തി ഇവ മൂന്നുമാണോ കുട്ടികൾ. അവരുടെ മീതെ കയറി നിന്നു 'അഹം', 'കൽമഷം', 'മായ' എന്നീ മൂന്നു കയറു കൊള്ള ഉറിയിലെ 'മനസ്സ്' എന്ന ചട്ടിയിൽ നിന്ന് 'ഭക്തി' എന്ന വെണ്ണയാണു കണ്ണൻ എടുത്തു ഭക്ഷിക്കുന്നതത്രെ!

സമ്പാദനം : ഇന്ദു

OM NAMO NARAYANAYA:



MUKUNDAMALA

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

[Editorial board apologizes for the mistake in publishing Mukundamala with the wrong heading in the last Newsletter.]

**11.sarasijanayane saSankhachakre
murabhidhi mA viramasva chittha ranthum
sukhatharam aparam na jAthu jAne
haricharaNasmaraNAMruthena thulyam**

Oh mind, do not cease to derive pleasure by remembering the slayer of Mura, who has eyes like lotus and wears shanka and chakra. There is no joy greater than the thought of the nectar of the feet of Hari by any means.

The Azvar coaxes his mind to think of the feet of the Lord always without any interruption. The thought itself is like nectar to the devotee, **smaraNe sukham**, as saint Thyagaraja says, who sees in his mind's eye the beautiful form of the Lord Hari, with His lotus like eyes and wearing **shankha** and **chakra**. His eyes reassure of His mercy and the shanka gives the wisdom needed for supreme devotion and the chakra protects the devotee from evil.

**12. mAbheermandhamano vichinthya bahudhA
yAmeeschiram yAthanaH
nAme na prabhavanthi pAparipavaH
swAme nanu Sreedharah
Alasyam vyapaneeya bhakthisukabham
DHyayasva nArAyaNam
lokasya vyasanApanOdhanakarO
dhAsasya kim na kshamaH**

Oh mind! do not fear about the various punishments in hell because these are inimical to sinners only. We have Sreedhara as our Lord and meditate on Narayana, without tardiness. Would He, who protects the whole world, fail to protect His devotees?

The idea contained in this sloka is that a devotee has no fear of death or the after-effects of it. We fear death either because we fear the torments of hell for the sins we have committed or the next birth in which we have to face the result of our actions in this life. What is described as hell is only a realm of experience which follows the individual soul in its subtle state after it leaves this body before entering into another. Those who experience the sorrows of this life fear the next birth in which they may continue to suffer the ills of samsara.

Azvar says that in either case a devotee has no worry because he is sure that the Lord who is the protector of the whole world will surely protect the devotee because He is **Vinathavidhithabhootha vratharakshaikadheeksha**, as mentioned by Ramanuja in the benedictory verse in his Sribhashya, meaning, He has taken a vow to protect all beings, which includes man, bird and beast, who surrender to Him. This is illustrated by the episodes of gajendra and jatayu.

The doubt that whether the sins committed by a devotee earlier would be nullified is cleared by the words of the Lord in Bhagavatgita '**api chet sudhurAcha ro bajathE mam ananyabhak; sAdhureva sa manthavyah**, even if he is the worst sinner he should be considered as good if he becomes my devotee and thinks of me always,' because he is transformed quickly, '**kshipram bhavathi dharmathma**,' and gets peace, '**Sa Svth shAnthim nigacchathi.**' (BG-9.30,31) This is the idea emphasised by Azvar in saying '**Alasyam vyapaneya bhakthisukabha DHyayasva nArAyaNam.**'

Om Namo Narayanaya:

|| Geeta Dhyaanam ||

Veena Nair



Om Namo Narayanaya

durena hyavaram karma buddhiyoga Dhananjaya

buddhau sharanam anviccha krupana phala hetava || 2.49 ||

Action is much lower than the Yoga of wisdom, O Dhananjaya. Strive to seek refuge in wisdom; wretched are they whose motive is the fruit.

Swami Chinmayananda explains this as the superiority of a calm and serene mind over a mind wrecked by worries. The work done by a calm mind is more productive than one done in a worried state where the doer is consumed by the fruits of his/her action.

When the mind is calm and one is master of one's emotions and works with a keen sense of right and wrong, then such a mental state is one that is steeped in wisdom or "buddhi yoga". Here Swamiji distinguishes between mind and intellect – when thoughts are ever changing and in an agitated state, it constitutes the mind, but when they are calm and stable, and the mind functions in a decided manner, then it constitutes the intellect.

buddhi-yukto jaha teeha ubhe sukrute dushkrute

tasmaad yogaaya yujyasva yogah karmasu kaushalam || 2.50 ||

One who is equipped with wisdom and evenness of mind, discards the merits and demerits of works performed. Therefore devote yourself to Yoga which is skill in actions.

The skill is in performing actions and maintaining a balanced state of mind in the face of success or failure with the mind dedicated to God.

*karmajam buddhi yuktaa hi, phalam tyaktva maneesheenaam
janma bandha vinir muktha, padam gacchanty anamayam || 2.51 ||*

The fruit of works is always pleasant or unpleasant; but the wise, equipped with knowledge, having abandoned all desires regarding the fruits of their actions, are freed from the fetters of birth and go to the state which is beyond all evil.

*yadaa te moha kalilam buddhir vyati-tarishyati
tada gantaasi nirvedam shrotavyasya shrutasya cha || 2.52 ||*

When the intellect becomes pure it loses the attraction for all sense experiences. All the experiences for material things and taking up of never ending pursuits come to a halt. In this state, knowledge already gained and that which remains to be gained strikes one as unprofitable.

*shruti viprati panna te yadaa sthasyati nischala |
samaadhavchala buddhistada yogam vaapsyasi || 2.53 ||*

When your intellect remains steadfast, in the face of all experiences, then you shall attain self-realization. The intellect is often times distracted by the many interpretations of Vedic texts. But when one focuses on the Self, on the spirit within, freeing it from all distractions, then such a person achieves wisdom; the wisdom to discriminate.

Arjuna uvaacha:

*sthita-pradnyasya ka bhaasha samaadhistasya Keshava |
shtitadhi kim prabhaashet kim-aaasit vrajet kim || 2.54 ||*

How, O Krishna, is a man of steady wisdom described? How does he speak, how does he sit, how does he walk?

In this verse Arjuna asks Krishna to define a person with stable wisdom.

*prajaahaati yadaa kaaman sarvaan Partha manogataan
atmanyeva-atmana tushtha sthita-pradnyas-tad uchyate || 2.55 ||*

O Arjuna, when wholly discards desires of the heart and becomes exclusively content with the Self, one is called a sage of stable wisdom.

When one gives up all forms of desires, then one can be called a sage. But then the question here is what would be the motivation for one to work and what would be one's goals if we did not have any desires? But the point is that one should derive happiness, peace etc. due to the Self and not due to any external contacts, means etc. Once the knowledge that peace and happiness come from realizing the Self is firmly established, then that person becomes a sage.

|| Hari Om ||

To be continued.....

*Swami Sivananda - <http://www.dlshq.org/download/practicekarma.htm>



**NO TRUTH BEYOND KRISHNA -
NR Pillai (Raju),**

Dear Navaneetham Readers,

I reproduce below an interesting letter written by Yogi Krishna Prem to one of his friends Sri Dilip Kumar Roy, on 31st Dec. 1932. Shri Roy, in his book, on Krishna Prem, has included the said letter. The book has been published by Bhavan. Again, the above letter has been reprinted by Bhavan and included in its Bhavan's Journal issue Dec. 16-31, 1986.

In his pUrvasrama he was Ronald Henry Nixon, an RAF Pilot, who came to India during the World War II and worked as a Professor of English in Lucknow University.

Sri Ramana Maharshi and Sri Aurobindo both looked upon Krishna Prem as a 'rare combination of a jnani and bhakta/a living spiritual consciousness and spiritual knowledge'. He attained samadhi on 14th Nov. 1965. Wrote few books which include "The Yoga of the Bhagavat Gita" and "The Yoga of the Kathopanishad".

NR Pillai (Raju),
Dombivli.

NO TRUTH BEYOND KRISHNA

BY KRISHNAPREM

My dear Dilip,

How do we know that the Shastra is true? How do we know that the Grand Trunk Road leads to Delhi? Because thousands and thousands have passed along it and reached the goal described.

The next point you raise is about the concreteness of Sri Krishna.

I am myself utterly certain that Sri Krishna can be experienced in perfect concreteness. As I think I once said before, He is the concrete of concreteness and no more misty abstraction or imagined form. He is no semi-imaginary projection out of a formless Brahman, but is the reality which supports all else. I am not denying the reality of experience of the Nirvishesha Brahman but saying that the latter is like seeing the sunlight while to see Krishna is to see the sun itself.

I quite agree with you that love of Sri Krishna is far more satisfying than any mere impersonal “Ananda” and the one who has once reached the level even of desiring such love can never be satisfied with less. But on the other hand. I do also feel that one must make no demands on Him that He should show Himself to receive our love. There is no doubt whatever that He both can and does do so, and that, too, in as concrete a form as anyone could desire, but I feel that one must leave that entirely to Him and if it is His will – be content to love Him without any return or even any Darshan. Till then our love is tainted with selfishness.

He is more real, more vivid than ‘sunlight on the retina’ as you put it. We have got so used to consider spiritual realities as vague and unsubstantial that we quite fail to realize that whatever ‘reality’ and ‘vividness’ is to be found in our sense-perceptions is but a faint shadow of His vividness. Krishna’s embraces are no mere damned allegory about ‘purusha’ and ‘prakriti’. And for God’s sake, Dilip, remember that Krishna’s feet are more real than yours.

Why do you doubt that Krishna will respond to you? Because you feel you are unworthy? So are we all. We are no Rukminis that we can write to Krishna saying as she did that. “I have such and such good qualities and only you are worthy of them” We have nothing to recommend us to Krishna except our desire for Him. That is why the Brajavasis must be our Gurus and not Rukmini. He Himself is full of all good qualities and powers. Will you try to dazzle a jeweler with a handful of imitation diamonds or astonish a Yogi with a few conjuring tricks? All we can offer Him is our love, and that He will never reject. Would to God we had more of it.

I think I can sum up my 'creed' (would it were my practice! But action always lags behind vision) in four words: "As nothing, give everything." At one time, I passionately desired 'experiences' and if one really desires them Krishna is no niggard, but now I feel that love of Him must be independent of all "experiences' which will come and go at His will and to serve His purpose. It must be something like the air we breathe which may, no doubt, sometimes be perfumed with scent of flowers but is no less essential to us when it has no perceptible scent.

Some people describe Him as formless or as having thousands of hands and feet but two feet are enough for me. And what feet! If one misses them no Brahmmananda and no Mukti can be enough to compensate for the loss. I suppose some people would call this anthropomorphism but what does it matter what they call it? Facts are facts and I reject this modern notion that abstract alone is true. Just as there could be no ananda anywhere if Krishna were not anandamaya so there could be no concreteness anywhere if He were not concrete and no form anywhere if He had no form.....

When I look down the vistas of the past, among all the host of shadowy phantom figures I see only that one Divine form gleaming with supernatural light. But why the past? Past, present and future, there is nothing but Him. The curves of His body are worthy more than all the Infinites and Eternals and Absolutes. All the worlds are within the pores of His skin, and yet there He remains, no shadowy cosmic figure, but the eternal cowherd in yellow dhoti, peacock feathers, maddening the soul with the melody from a bamboo flute. Krishnat param kimapi tattvam aham na jane (What truth can there be beyond Krishna; I do not know).

You see, Dilip, I am quite lost. Jagadish Chatterji, wanted me to write a book on Sri Krishna for his American school of Vedic studies, but what can I write? I can't write grave philosophy like Woodroffe about mantra-shakti and 'Ishta-devata' and absolute being, nor delve into the dubious uncertainties of history like Bhandarkar, and I can't, to a Western public at any rate, simply recount how Krishna help up Mount Govardhan on his little finger. They would want to know what it all 'meant.' I am weary of all 'meanings'. It means just Krishna.

Love always, Dilip, from your ever affectionate,

Krishna Prem.

(Courtesy: Bhavan's Journal – Vol. 33 No. 10.).

NR Pillai (Raju),
Dombivli.

Member News : Keerthi Kumar's Wedding

Our long time group member from Bahrain/Kodungallur “Keerthi Kumar” got married to “Vineetha” in Guruvayoor on March 15th. May Guruvayoorappan bless both of them with a great married life!! Here are the pics-



Temple News From Dombivli - NRP (Raju) Dombivli.

Om Namo Bhagavate Vasudevaya.

Shree Guruvayurappan aradhana samajam - Shree Ponnu Guruvayurappan temple - Dombivli announces its forthcoming - temple's 26th annual prathishta day celebrations with dravya-kalasa abhishekham from 31st may 2007 to 10th june 2007 with various special poojas and enertainment programmes which includes Srimad Bhagavatha saptaha mahayagnam by br. Sree Anjam Krishnan Namboodiri.



Trivia – Answer: Yamuna River.

Mathura is on the banks of Yamuna (Jamuna) river in Uttar Pradesh.

Yamuna (Jamuna) has a total length of approximately 1370 km. It is the largest tributary of the Ganga. Its source is at Yamunotri, in the Uttaranchal Himalayas. It flows through the states of Delhi, Haryana, and Uttar Pradesh, before merging with the Ganges at Allahabad. The cities of Delhi, Mathura and Agra lie on its banks. The major tributaries of this river are the Tons, Chambal, Betwa, Sindh and Ken; with the Tons being the largest.

The river Yamuna is connected to the mythology surrounding the Hindu god Krishna.

Please email us at 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

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- Manoramaonline.com thehindu.com
- Krishna pictures/Artwork courtesy of
The Bhaktivedanta Book Trust International, Inc.
<http://www.krishna.com>
http://flickr.com/photos/captain_nidish/
http://devaragam.blogspot.com/2006/04/blog-sost_14.html
<http://www.flickr.com/photos/85701004@N00/>

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! കൃഷ്ണാ ഗുരുവായുരപ്പാ! Om Namo Narayanaya:
May God Bless you all.**