Swamiye Sharanam Ayyappa!

Navaneetham  നവാണേതം  1185 / November 2009

http://group.yahoo.com/groups/guruvayur
Om Namo Narayanaya: അനാമനോ നാരായണനും!

Submitted at the lotus feet of Sri Guruvayoorappan by the devotees

Editorial

Kare Rama Kare Krishna!

Guruvayoor Ekadasi and Mandala Vratham
II Swamiye Sharanam Ayyappa II

Dear GuruDevs,

Malayalam month of Vrishchikam is very special and holy to all of us.

Guruvayur Ekadasi
November 28th is Guruvayoor Ekadasi. It was on the Guruvayur Ekadasi day that Lord Krishna revealed the Gita to Arjuna. Guruvayur Ekadasi is a very auspicious day and many devotees keep a Vratham by fasting. Chembai Music Festival is conducted in Guruvayur during this week.

Mandala Vratham and significance:
Mandalam starts on Nov 16th and the forty-one days of vratham is to force the mind to withdraw from attachments to worldly possessions and to direct it towards the absolute truth.
The difficult forest path to Sabarimala symbolizes the sacrifices required in spirituality quests. The coconut represents the human body, the outer shell of the coconut symbolizes ego, and the ghee is the atman (human soul). Coconuts have three eyes: two eyes represent the intellect and the third eye is the spiritual eye. The idol represents Brahman. The rear compartment of the Irumudi symbolizes 'Praarabdha Karma' (accumulated worldly possessions).

The devotee exhausts all the worldly possessions during the journey and reaches the Sannidhanam with the ghee filled coconut. The devotee opens the spiritual eye of the coconut, breaks the coconut and pours the ghee (Atman) on to the idol (Brahman). At this time, the devotee has detached the ego and worldly possessions. He or she has developed an attitude of total surrender to the Lord (infinite love for the Lord). Many millions of devotees will be visiting Sabari Mala to get darshan of Lord Ayyappan in the next two months.

Member of the month.

Navaneetham Member of the month is our scholarly Shri. Dr. Chith Puram-ji. Please see the profile of our Shri Chith Puram-ji at the end of Navaneetham. He is a long time & active member of our group. He has been guiding us by answering our spiritual questions and explaining us the intricacies of bhakthi path very well.

We are very fortunate have a scholar and great devotee like shri chith puramji in our group and my humble Pranam to Dr. Chith Puramji. Praying to Guruvayoorappan for him and his family's Ayurarogyasoukhyam!!

May God Bless you always.

– Sunil Menon

Om Namo Narayana: Swamiye Saranam Ayyappa: Om Namo Narayana:

Mandalam starts on Nov 16th.
Guruvayur Ekadasi is on Nov 28th
Narayaneeyam Day is on Dec 13th
Kalabhattam is on Dec 26th
Kuchela Dinam is on Dec 16th

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 gveditor@gmail.com

Om Namo Narayanaya:
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http://group.yahoo.com/groups/guruvayur
email: akmu@rediffmail.com

നാവനീതം മാസിക സംസ്കാരിക സിരിക്കര്

(ഗുരുവയൂർ ദേവോത്സാഹിക സെന്റ്രൽ സ്ഥലം, കേരള, കൊച്ചി 682017.)

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Guruvayur Experience
Submitted by Subramanian Vydiathan

Chinnakutty Sastrigal was a great devotee of Guruvayurappan and Srimad Bhagavatam

It was about a hundred years back.

Sastrigal was conducting a sahasra bhojanam. His youngest son Raman was about 4 years old, was playing around and crossed the path of people carrying a charak of boiling hot payasam. The boy had an abhisekam of hot payasam and there was a commotion and all thought that the boy will not survive.

Sastrigal pacified everyone and sent them on their respective roles saying that he will take care of the boy.

Sastrigal took the boy to a secluded room and did Varuna japam and we don't know what else.

The boy was miraculously saved and within half an hour he started running around as earlier.

In later life Shri V.S. Rama Ayyar was constantly taking the name of Guruvayurappan and breathed his last at a ripe old age with Guruvayurappans name in mind and lips.

Swamiye Saranam

V.V.Subramanian
C2-97,Janak Puri,New Delhi-110058
Tel: 011- 45523405
              25552505
              9313714631
Eswara Prarthana

Submitted by NB Nair.
Of the 24 Ekadasis in a year, the Vrishchika Ekadasi (Sukla paksha) has got special significance in Guruvayur. It falls in the Mandala season. The Ekadasi Vilakku starts a month before the Ekadasi day as offering by different persons, families and organisations. On Navami day, the Vilakku is lit with ghee as an offering by Kolady family. The Dasami Vilakku which used to be an offering of Zamorin Raja, is now conducted by Guruvayurappan Sankeerthana Trust. After the temple is open on this day for Nirmalya darshan (3.00AM), it is closed only at 9.00 am on Dwadasi Day (12th day), thus allowing continues darshan for devotees throughout Dasami and Ekadasi Days. On Dwadasi day there is a custom of offering a token amount called Dwadasi Panam in Koothambalam for the welfare of the family.

Highlights of the Guruvayur Ekadasi are the memorial honour for Gajarajan Kesavan and the Chembai Sangeetholsavam. The Karanavar or head of the elephant family places a wreath at the statue of Kesavan in front of Sreevaalsam guest house and all the other elephants stand around and pay obeisance. On Ekadasi day, the Udayasthamana Pooja (dawn to dusk pooja) is conducted by the Devaswom itself. After the morning seeveli, on Ekadasi there is a grant elephant procession to the Parthasarathi temple since it is regarded as Geethopadesam Day also. On Ekadasi after night pooja the famous Ekadasi Vilakku with elephant procession takes place and provides a fitting finale to the festival.

Guruvayur Ekadasi is on Nov 28th.

CHEMBAI MUSIC FESTIVAL - Is a part of Ekadasi festival is conducted for 12 days and attracts more than 2000 Carnatic musicians. This music festival is in commemoration of Chembai Vaidyanatha Bhagawathar who was a doyen of Carnatic music and an ardent devotee of the Lord Guruvayurappan.

Earlier it was a three day festival but with the phenomenal rise in the number of participants, the period was extended with artists of all types - young, old, novices, experts, vocalists and instrumentalists; all are allowed to participate. The highlights of the Utsavam is group singing of saint Thyagaraja's “Pancharatna Krithis” on Dasami day by several leading artists.

NARAYANEYAM DAY [13.12.2008] The day on which Narayaneeyam was completed, 28th Vrichikam, is celebrated by the Devaswom as Narayaneeyam day. Discourses and debates on Narayaneeyam written by Melpathur take place. Special functions are held at Melpathur Illapparambu also.

KUCHELADINAM [16.12.2008] The first Wednesday of the month of Dhanu (December-january) is celebrated as Kuchela Dinam. It is based on the belief that it was on this day that Kuchela, an ardent devotee of Lord Krishna offered Avil (parched rice) to him and in return attained eternal bliss and material property. Avil offering is considered auspicious on this day.
Man goes through the cycle of birth and death which seems to be neverending. We are not sure whether we shall be born a human being again. The residual karma is not known to anyone and it may give us a life of animal or even insect. Should we not try to get free from this cycle of transmigration which brings only sorrow as even the jot in this life ends in sorrow when it ends and it will end as nothing is permanent in this world.

Srimadbhagavatham describes the life of a foetus in the womb of the mother in detail and reading that no one would ever wish to be born again. Jiva impelled by the poorvakarma enters the womb of the mother through the semen of the father and attains the state of foetus in one night and in five nights it becomes a bubble and in ten days time it grows into a size of a plum and becomes egg-sized later. The head is formed in one month, limbs in two months, the signs of nails, hair, bones and skin are seen in three months and the sex is determined. In four months the skin, bone, flesh, brain etc. are fully formed. In the fifth month the baby starts feeling hunger and thirst and starts moving in the sixth month. In seventh month he develops intelligence. At this time the memory of the past life comes and he feels the fear of being born and suffering in the world and starts praying to God, who has put him there. In the ninth month all indhriyas are completed and he thinks about his poorvajanma and punya-papa and does not wish to be born and even if he does, he wants to think of the Lord only so that there will not be any more cycle of birth and death and prays with folded hands. But the saTavaayu, the wind of birth, propels him head downward in to this world when all the memory of poorva janma is wiped off.

Then Kapila describes the woes of infancy. The new born infant is exclusively at the mercy of others before he is able to move and unable to communicate his suffering due to insect bites, heat, cold sweat etc. except by crying and unless the people who care for him are skilled enough to understand him, he undergoes great suffering.

When he grows older, still he is unable to get what he wants without the help of others and due to ignorance and frustration he gets angry. This desire and anger grows along with the body. And the
same process as in the previous life continues.

So what is to be done to get rid of this suffering? Only refuge is to surrender to the lotus feet of the Lord. So Sankara says, *krpayapaare paahi muraare*, Oh Lord the destroyer of the demon Mura, steer me towards the end of this samsara with your mercy.

**raThyaakarpatavirachitha kanThaH**
**puNyaapiuNya vivarjitha panThaH**
**yogee yoga niyojitha chiththah**
**ramathe baalonmatthavath eva**

Give up attachment and resort to the Lord, says Sankara because desire is the cause of rebirth. The one who has given up everything is described in this sloka.

**rathyaakarpatavirachitha kanThaH**, he wears only a cloth thrown away as garbage, he is *punyaapunyavivarjitha panThaH*, interested neither in acts of merit or sin, because his mind is always engrossed in the bliss of brahman, **yogi yoganiyojitha chiththaH**, such a man appears to the world as a child or a madman.

The realized master is not always understood by the world which often mistakes him as a madman or an idiot. But he moves on, taking the barest minimum, only what is needed to maintain his body and soul together, from the society which fails to understand him due to ignorance.

The mind of the child is guileless and a madman does not care about the world. This is the state of a yogi. Rshabhadeva, who left his kingdom and roamed about the world like a madman and Jadabharatha who was like an imbecile to the people around and Yogiram Suratkumar in our own times are examples of such great souls.

But how to get this sort of mental attitude? It is not something that one should strive to achieve but should come naturally as the result of controlling the senses through the mind. This comes easily through devotion.

Why does the world does not understand such persons but think that they are mad or dullards? The Lord gives the answer in the Gita.

**yaa niSaa sarvabhoothaanaam thasyaam jaagarthi samyamee**
**yasyaam jaagarthi bhoothaani saa niSaa paSyatho muneH**

The one who has self-control, keeps awake. when it is night, for all beings. It is night, for him when all beings are awake.

The state of Divine knowledge and supreme Bliss is like night to the ignorant whereas it is as clear as the day to a *jnani*. On the other hand the ever changing, transient worldly happiness or sorrow does not mean anything to him and it is as though he is sleeping as far as the worldly experience of joy or sorrow is concerned. Hence the world fails to understand him.
Veena Nair

|| Om Namo Narayanaya ||

Yadricchaa-laabha-santushto dwandwa-ateeto vimatsarah;
Samah siddhaav-asiddhau cha kritwaapi na nibadhyate || 4.22 ||

Content with what comes to him without effort, free from the pairs of opposites and envy, even-minded in success and failure, though acting, he is not bound.

Krishna says – one who is content with what comes to him. When can a person be content with whatever he gets? When he starts out without any expectations; his days and nights are not consumed by burning desires and expected outcomes. His present is not wasted in conjuring up visions about the future. A person who starts with the expectation of making a 10 lakh profit on a business venture is acutely disappointed even miserable at having only made a profit of 5 lakhs. Such a person will be happy only if he makes at least 10 lakhs in profit, if not more. On the other hand a person content with whatever comes his way is thankful even when he meets with an accident and escapes with a fractured limb – the reasoning being that God saved his life...what more could he ask for?!

Free from pairs of opposites – joy and sorrow, success and failure, love and hatred, friendship and enemity – each one of us is plagued by either of these pairs at all times. Even with our dearest friends we have moments when we are overflowing with love. Then very next moment, he/she will say or do something and we feel angry or unhappy with them. This happens with most of us in lot of our relationships; our emotions swing like the pendulum from one end to the other. Krishna says to rise above them, to witness these emotions as they happen and to know that we are not our emotions is the only way to be free of them. To know consistently that we are That and therefore everything else that happens in our lives is the only way to live our life to its fullest. Its like the cinema being played on a screen – the
The only way one can live like that to consider every situation in life as Ishwara-prasad. Swami Chinmayananda says that to completely diminish our ego, is the only way to be equanimous in success and failure.

=Gata-sangasya muktasya jnaanaa-vasthita-chetasah;=
=Yajnaayaa-charatah karma samagram pravileeyate || 4.23 ||

To one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who works for the sake of sacrifice (for the sake of God), the whole action is dissolved.

A man established in wisdom is free from attachment, is liberated, is discriminating (of that which is transient and that which is unchanging). There is a story of a man whose house caught fire; the owner, his neighbors all strived hard to douse the flames, the owner was overwhelmed with grief and fell down in a swoon. Very soon one of his friends came there and said, “Everything is all right. Don’t worry; your son actually completed a deal on the house yesterday; the house is sold.” The owner immediately sat up, perplexed, but now the grief and alarm leaving his face he started to breathe more comfortably. All this time the house continued to burn and people were still trying to put out the fire. Then the owner saw his son come springting towards him, “Father, what are you doing, why are you not putting out the fire? The man who was supposed to value the house did not come yesterday, he was coming today, the deal on the house is not finalized, we are doomed...”!! Very quickly the owner resumed his lamenting. The house continued to burn....

Nothing about the house had changed during all this time..it was only the owner's perspective that had changed...one minute it was his, the next minute it was not, and then it was his again; when he had ownership of it, he clung to it and it defined his outlook. In this manner, we are attached to things – my house, my car, my wife, my husband, my children...the list is endless. Any danger (or perceived danger) to any of these throws us into immense mental turmoil.

The only way to be free of such attachment is to be free of ahankaaram – free of ego. To consider everything as a temporary thing given to us for safe-keeping, to remember that one
day everything will pass, to be like the nanny who dearly loves her wards and cares for them like a mother, but when the children grow up and move on, she moves on too, happy she has done her job, full of love and pride that her ‘children’ have turned out well, but never clinging to them or demanding of them – because they were never hers to begin with.

Brahmaarpanam brahmahavir brahmaagnau brahmanaa hutam;
Brahmaiva tena gantavyam   Brahmakarma samaadhinaa || 4.24 ||

Brahman is the oblation; Brahman is the melted butter (ghee); by Brahman is the oblation poured into the fire of Brahman; Brahman verily shall be reached by him who always sees Brahman in action

(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 ||

**Srimad Bhagavadgita – Shri Rajneesh Geeta Darshan, Chapter IV.
Srimad Bhagavadgita – Swami Chinmayananda, Chapter IV.
For excellent resources on the Geeta, visit
http://www.gitasupersite.iitk.ac.in/
http://www.bhagavad-gita.org/
http://sanskrit.safire.com/Sanskrit.html
The Path of Tantra

S.N.Sastri

Submitted with permission by Balagopal

There has been a lot of ill-informed criticism of the Tantra with the result that it has been very much misunderstood.

Those who wish to know what Tantra really is, are advised to study the works of Sir John Woodroffe (also known as Arthur Avalon) on this subject.

Sri John Woodroffe was a Judge of the Calcutta High Court during the British rule in India. He made a thorough study of Tantra and came to be accepted as an authority on the subject by even traditional Indian Pandits.

Here are some points from his Introduction of the work entitled “Principles of Tantra”.

In India, philosophy and religion are mingled in a way which the West has not known since the age when philosophy was held to be Ancilla Theologiae.

We have in the Tantra the recognition of the fine principle that this doctrine and its expression in ritual are for all, whatever be their race, caste or sex.

The Hindu Shudras (so called untouchable caste) and woman are under none of the Vaidik bans in the Tantric approach to spirituality.

The Tantra calls woman ‘Shakti’. Shakti is the Goddess. To ill-treat a Shakti is a crime. On this ground the mahAnirvANa Tantra forbids sati (the self-immolation of the wife in the funeral pyre of her husband). It says: ”O kuleshAnI, a wife should not be burnt with her dead husband. Every woman is Thy image. That woman who in her delusion ascends the funeral pyre of her lord shall go to hell". (Ch.X, verses 79-80).

A woman can be a Guru, and initiation by her achieves increased benefit.

The main subjects of Tantra are mantra and sAdhana in all its forms. The kULarNava Tantra says: “For each yuga a suitable shAstra is given— in satyayuga shruti; in treta smRiti; in dvApara the purANas; in kali the Tantra.

Tantra has been said to exist in the Veda as the perfume exists in the flower. While the theoretical portion of the gAyatri tattva is contained in vedanta, the practical and ritualistic portion is in the Tantra. If it be argued that the Tantra is of recent origin because it provides for the worship of shakti, then the same would apply to the purANas, mahAbhArata, and even the vedas and upanishads. In the veda there is the sarasvati sUkta, in the yajurveda the lakShmi sUkta and in the Rigveda the devi sUkta.

MAdhavAcharya, the commentator on the vedas, has, in dealing with the Patanjali darshana quoted passages from the Tantra shAstra with reference to the ten forms of samskAras prescribed therein. The bala and atibala mantras mentioned in rAmAyaNa, bAlakANDa, are tantrik and the mode of acquiring them is given in the Tantra shAstra.

Just like the vedas, the Tantras have no author, but have emanated from the mouths of shiva and His consort pArvatI. Those which came from shiva are known as ‘Agama’ and those that came from pArvati are known as ‘nigama’.

The worship performed in temples is mainly Tantrik. shruti is of two kinds— Vaidik and Tantrik.

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Special news –
Now "Neyththiri is available at Guruvaayoor Devaswam Book Stall.

(Phone: 080 28530048, e-mail: kavibalendu@gmail.com)
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About the author: Shri Balendu (Chandrasekhar K. Nair)

VAISHNAVI #49, Vivekananda Street,
Udayanagar, Dooravaninagar (PO), Bangalore - 560 016
Phone - 080 28530048, 41260122, 28533785, 09448367896
Shree Chattampi Swamikal, even though a pure Advaitin, has even criticized some writings of ShankarAcharyar in which, ShankarAcharyar tried to justify the division of the human society on the basis of chAturvarNyam. This was done through His most important writing, VedADhiKAraniroopaNam. Through the same book, He also established that every one has the privilege of learning and practicing vedaH, quoting extensively from the upanishads. He also clearly established that every person who has the inclination to learn vedaH has the authority to learn it, remember chAthur varNyam is not based on birth but based on the innate disposition and vocation.

A discussion on the origin of languages is very much in progress among the linguists of today. Some opinion is that Samskritham was brought by Aryans during there invasion from Europe (also vedaH). However the Aryan invasion theory itself has been proved wrong now. Some experts are of the opinion that Samskritham derived from old Tamil or the old Dravidian language. Shree Chattampi Swamikal had very strongly expressed the same opinion about one hundred years back through His book ‘AdibhAsha’. In His opinion the name “samskritham” itself suggests that it was refined from another language and that language is Tamil (or the old Dravidian) language. Also, He very logically explains how the non-existing difference seems to be in existence.

Chattampi Swamikal and Shree Naarayana Gurudevan were contemporaries and had been inspiration to each other. Even though some people try to categories Chattampi swAmikal as The Guru and Shree Naarayana Gurudevan as His disciple; their relations can not be categorized as a Guru-Shisya relation. They were good friends, classmates and they traveled a lot together and most probably have learned from each other. Chattambi Swamikal was two years senior in age and Gurudevan respected Him very much for that, but that can not be a reason to categorize their relation as a Guru-Shisya relation in the true sense of our Spirituality. Generally, every enlightened person has a Guru. However, occasionally we get enlightened persons who never go through the Guru-Shishya relationship and Gurudevan and Chattampi Swamikal, both were among those rear breed of Spiritual Masters.

Even though Shree Narayana Gurudevan and Chattampi Swamikal were very close and did a lot for uniting the followers of our Spirituality, their successors did not. Instead they tried to establish who is or was greater amongst those two and kept them on as adversaries instead of comrades and a lot of people took advantage of this and are still doing so. This kind of feuds along with the complex based on caste within our community is the main cause of our disunity, not only in Keralam, but every where.

Instead of feuding, we should be learning from them. To judge who is superior, we have to be better than them. Remember they are all superior to us, and we are in no way qualified to judge them. Our duty is to follow them, not to judge them. If we don’t, our disunity will continue and we will always remain the victims of others who take advantage of our disunity. So let us learn the words of those Two, and other Great Spiritual Masters of ours and have unity amongst us.

Through His book, prAacheena Keralam (ഇല്ലാതെ കേരളം), Chattampi Swamikal clearly established that...
Keralam was not handed out to anyone by anyone, but it belongs to the whole population of Keralam.

Just like Shree Narayana Gurudevan, Shree Chattampi Swamikal was also very much against religious conversion, and Chattampi Swamikal, even vehemently opposed it. He even took the evangelists head on. His book, Krishnumatha NiroopaNam in two parts, (1) Krishnumatha sAram and (2) Krishnumatha cHeAdanam is a clear proof of His opposition against religious conversion. Through this book, He has openly challenged christianity, with biblical proofs and established that christianity is not what they project it to be, so not worth converting to.

Shree Chattampi Swamikal was not just a Spiritual Master but was an expert on many fronts. He was an exponent of almost every section of music. He was also a great cook and a great advocate of ahimsa and family values. He had very emphatically advised people on various subjects’ especially Family life and the role of male, female, parents and children in the society and vegetarianism.

**Here are few of them:** Our thought should precede every action of ours. Avoid boastful thoughts about your physical achievements and material accumulations. Contemplate over the Ultimate Reality of existence. That alone will give meaning to life. The whole universe is the manifestation of the Absolute One. The apparent differences between objects are only an illusion. An understanding of this truth will lead to liberation. Light a lamp; set a bowl of fragrant flowers before it; fix the image of the goddess in your mind; gently and tunefully chant the thousand names of Devi Lalitha (Lalitha SahsranAmam). No wish of yours will remain unfulfilled.

**Equality and Caste System:** Discrimination between human beings; It is high time that we tossed those imagined differences between man and man into the Arabian Sea.

**Knowledge:** Knowledge is as essential for human existence as food. Nobody should be denied access to knowledge.

Last but very important, **Women and Family:** Supremacy of woman over man is an unquestionable fact. Enslavement of woman is a manifestation of male arrogance. It is against all canons of justice and ethics. It is criminal and immoral.

Woman cannot be faltered by any power in the world. She is the symbol of the creative force and the presiding deity of the universe.

Co-operation between man and woman is the core which sustains a prosperous family and prosperous families are very essential for a prosperous world. The cooperation of Purushan and Prakriti (brahMan and mAya) are very essential for the creation, sustentation and recreation of this universe and so is the cooperation between man and woman. Without that cooperation the destruction of the family is certain. That is why men and women are equated with brahMan and Prakriti and each have their own responsibilities. When both discharge their respective responsibilities and work together prosperity is certain to occur.

All should remember that their primary obligation is to the wonder full creature, The Mother. The next is The Father, who gives every help to that Mother to bring up the family. Third is the home which gives protection and shelter for all and you were born into. Mother is the representation of the Jadamba and Father the representation of Parameshwaran, thus home becomes a holy shrine.
7 - Put into practice?

One day, an old lady came to Ramakrishna Paramahamsa with her 10 year old grandson. She prostrated before him and said: "Master! I have come to seek your advice. This boy is my grandson. He lost his father and mother when he was just a child of five. I have been taking care of him. He is very fond of sweets. He eats so much that his health is deteriorating day by day. The doctors have advised him not to eat sweets but this fellow does not pay any heed to their advice. However, he has great respect and admiration for you. So I have come to request you to stop the boy from eating sweets. I am sure, you alone can do this". Ramakrishna said: "Mother, don't worry, come with your grandson after a month. In the meanwhile I shall think of a plan to convince the boy that one's health is very important, more important even than wealth". The old woman thanked him and took leave of him.

She came with her grandson exactly after a month. Both of them paid their salutations to the master. Ramakrishna made the boy sit beside him and said: "My dear boy! Remember, one's real wealth is health. Unless you take proper care of your health, you will not be able to grow into a strong and healthy young man. You will not be able to do anything great in life if you are weak. When something that we eat does not suit our constitution, we should give up eating that item. From tomorrow you should not eat sweets. After some time you may eat moderately. You are a nice boy and will listen to me, will you not?" The boy nodded his head and promised that he would not eat sweets.

The old woman sent the boy on some errand just to have confidential talk with the master. "Master! May I ask you a question?" said the old woman. "Certainly mother", replied Ramakrishna. "Master! This advice which you have given today to my grandson, you could have given last month itself. Why did you ask me to come again after a month? I don't understand". Ramakrishna replied with an understanding smile: "Mother! I myself eat lot of sweets. How can I advise the boy to do something that I am not doing myself? One has no right to preach anything to others before practicing it himself. So I asked for some time. This one month I did not eat sweets. So I have earned the right to advise your grandson..." The old woman marveled at the righteous conduct of Ramakrishna. She fell at his feet and took leave of him.

We should never advise anyone about anything which we ourselves have not put into practice.

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8 - Remember, He is Omnipresent!

Thiruppandar was a great devotee of lord Shiva. Once he happened to visit a famous pilgrim center dedicated to his favorite Lord. After the darshan of Siva, he felt that he was too exhausted and weak to walk further and therefore rested for the night in the temple itself.

Early in the morning, the priest entered the temple with a potful of water to perform abhishek to the Lingam. To his utter consternation, he found an aged man sleeping right in front of the shrine with legs stretched towards the sanctum sanctorum. He got wild at the sight and, in indignation, he sprinkled some water on the face of the old man. But, there was no sign of any movement. So, he bent down and tried to lift the old man’s legs. Immediately the old man opened his eyes and said in an appealing tone, "My dear Son! Why are you pulling my legs?" The priest shouted "Oh! For your age, is it not shameful on your part to indulge in such a sacrilegious act of stretching your legs towards God?" The old man said calmly, "My dear son, I feel a cramp in my legs and cannot get up. Will you place my two feet in a direction you like, where God is not? I shall certainly get up after a while." The priest did not want to waste time in arguing with the man. So, he held the two feet of the man, lifted them up and placed them in the opposite direction. Suddenly, there sprang out a lingam from underneath the feet! The priest tried to place the old man’s feet in another position, but there again sprang up another lingam! In a minute, the place was full of lingams! The priest fell at the feet of the old man and said "Oh revered one! You must be a realised soul. Pardon me for my insulting words and actions." The old man got up and said "My dear son, have you not read in the scriptures that God is omnipresent? Can you limit God to a place and to an image or a picture or in a frame? Of course we have temples with idols and pictures of worship; but they only help devotees to direct their faith and devotion to God as embodiments of the various Divine shaktis in this vast boundless universe. The Supreme Creator, the Almighty God is only one, and remember, HE is Omnipresent."

REQUEST –

Please do a special prayer to Guruvayoorappan for our respected group elder and author Dr. BGY Sastryji to recover fast from illness.

May Guruvayoorappan bless him with Ayurarogyasoukhyam!!

Om Namo Narayanaya:
നാവാനിത്തം - ഓൺലൈൻ നിരൂപനം


dise. 

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ഒരു മിത്രത്തിന്റെ വിശേഷതയായ നായായി നിന്നും എല്ലാവരും അനുഭവപ്പെടുന്ന രസമുണ്ട്. 

ഒരു മിത്രത്തിന്റെ വിശേഷതയായ നായായി നിന്നും എല്ലാവരും അനുഭവപ്പെടുന്ന രസമുണ്ട്.

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" ഗുരുവായൂർ ദേവസ്ഥാനത്തിന്റെ ആന്തസ്വാദന കഥകൾ പുസ്തകം............അഭിപ്രായം ജോലി കൊണ്ടുടരുന്ന കഥ കനികയാണ്. "

തെയ്യത്തിന്റെ ഭാഗായി മാന്ത്യം നിറഞ്ഞ ഗുരുവായൂർ ദേവസ്ഥാനത്തിന്റെ ആന്തസ്വാദന കഥകൾ എന്ന പുസ്തകത്തിനു പുണർന്നയാത്രയിൽ പ്രസിദ്ധീകരിക്കപ്പെട്ട ഒരു നിർമ്മാണത്തിലാണ് ഇത്. തെയ്യത്തിന്റെ ഭാവം നിറഞ്ഞ ഗുരുവായൂർ ദേവസ്ഥാനത്തിന്റെ ആന്തസ്വാദനം എന്ന പുസ്തകം അത് പ്രസിദ്ധീകരിച്ച പുസ്തകത്തിന്റെ ഭാഗം തുല്യപ്രായമാണ്.


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In Bhakti Yoga, there are five kinds of Bhava (mental attitudes) viz., Santa Bhava, Madhurya Bhava, Vatsalya Bhava, Dasya Bhava and Sakhya Bhava. Madhurya Bhava is also known as Kanta Bhava, Sakhya Bhava comes under the category of Madhurya Bhava. Select any Bhava that suits your temperament and develop Bhakti to a maximum degree.

Sannyasi Bhaktas have Santa Bhava. A Bhakta of Santa Bhava type is not emotional. He does not exhibit much emotions. He cannot dance and weep and yet his heart is full of intense devotion. Sri Aurobindo Maharaj prefers this type and considers dancing and weeping as a kind of weakness.

In Madhurya Bhava, the Bhaktas entertain the idea of the lover and the beloved. He regards himself as the wife of Rama or Krishna. The Mohammedan sufis also entertain this kind of mental attitude. In Brindavan, Mathura and Nadiad, you will find a large number of Bhaktas with Madhurya Bhava. They dress themselves like ladies and behave and speak exactly like ladies also. They dance a lot till they get Murchha Avastha (swoon) and fall down in great exhaustion.

In Sakhi Bhava, the devotee thinks that he is the Sakhi (fellowmate) of Sita or Radha.

In Vatsalya Bhava, the devotee takes Lord Krishna as his son, a boy of ten years. The attractive features of this Bhava is that the devotee gets rid of all fears as he is the father of Krishna and destroys all kinds of selfish motives as he cannot expect anything from his small son. The followers of Vallabhacharya entertain Vatsalya Bhava.

In Dasya Bhava, the devotee thinks that he is the servant and Lord Krishna or Rama is his master. Sri Hanuman had this Bhava. In Ayodhya the vast majority of persons have this Bhava. They have their names as Ram Das, Sitaram Das, etc.

In Sakhya Bhava, the devotee takes Lord Krishna as his friend. This Bhava demands purity, boldness, understanding and courage. Ordinary people will find it difficult to have this Bhava. But when Bhakti develops and matures, the Bhava comes by itself. Arjuna had this Bhava. There is equality in this Bhava between the worshipper and the worshipped. Sakhya Bhava is a mild type of Vedantic meditation. It will culminate in identity. Then the devotee says: “Gopaloham-I am Gopala.”
NAVANEETHAM - MONTHLY NEWSLETTER OF GURUVAYOOR DEVOTEES FORUM

Submitted by Anil Kumar

നാവെനെത്തം കെക്കൽ ഏഷ്യാളം ജ്ഞാനിക്കുന്ന ഏകദേശം ആഗോളത്തിൽ ഈ ആഗോളത്തിൽ ആഗോളത്തിൽ ആഗോളത്തിൽ ആഗോളത്തിൽ ആഗോളത്തിൽ ആഗോളത്തിൽ ആഗോളത്തിൽ

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NEWS FROM DOMBIVALI: Raju.

1) DOMBIVALI SHREE AYYAPPA SAMITI (REGD.) SHIV ASHIRVAD, GROUND FLOOR, GANESH MANDIR ROAD, DOMBIVALI EAST, IS CELEBRATING ITS 32ND MANDALA POOJA ON 10TH, 11TH, 12TH DEC. 2009 WITH POOJAS AND VARIOUS ENTERTAINMENT PROGRAMMES VIZ. BHARATHA NATYAM, VILAKKU POOJA, DEVOTIONAL MUSIC, PANCHAVADYAM ETC.

2) SREE AYYAPPA SEVA SANGAM, SAKHARAM COMPLEX, IS ALSO ANNOUNCED THEIR MANDALA POOJA ON 17, 18, 19TH DEC. 2009, WITH POOJA, BHAJANS, ENTERTAINMENT PROGRAMMES, EZHUNNALLIPPU ETC.

(Courtesy: Booklets Published by them).

Shree Ayyappa Temple, Nairobi, Kenya

Shree Ayyappa Temple, Nairobi is designed following the traditional Kerala Temple Architecture. It is well known that temples in Kerala are constructed from Granite / Bricks and Timber in natural Finishes. The Nairobi temple is a mixture of both traditional and modern in design and construction. The original basic designs were prepared in Nairobi and were vetted and modified by Shree K.K. Shivan, who is a well-know Vasthushilpi based in Ramamagalam, Kerela India.

The design was also scrutinized by H.H. Kerala Varma Raja of Poonjar and two well-know astrologers and approved by them. The temple is designed in the basic units of Kerala’s traditional ‘Kol’ approximately 72cm. All dimensions are based on this unit, making the temple typically Kerala in nature.

The orientation of the temple is North East making it auspicious for both Hari (Lord Vishnu) and Hara (Lord Siva). In the north is the abode of Lord Siva and in the East is the abode of the Lord Vishnu. The astrologer Commented that North East orientation of Lord Ayyappa’s temple is the most suitable, he being the son of Hari and Hara (Hari-Hara Putra) The doorway is constructed in the traditional Kerala way without metal hinges. The roof is entirely of timber with brass cladding.

The idol of Lord Ayyappais made of Panchaloha, which is a mixture of five metals representing the Panchabhoothas that constitutes the basic elements of the universe. The height of the idol is 71 yavam (approx. 45cms) placed on a stone peedam about 18cm high. The Lord Ayyappa is in the YogaMudra pose.
Since I have been asked to write about myself, a difficult task let me make an attempt. I was born in the sleepy village (even today) of Painkulam, Thrissur District near Shoranur. Due to the orthodox practices our family followed I was tutored at home and went to school only for five years in Palakkad. I studied in college in Palakkad for couple of more years before going away from home. After finishing my bachelors and master degrees from Regional Engineering College, Calicut and Indian Institute of Technology, Kharagpur, I joined Vikram Sarabhai Space Center in Trivandrum. After few years I got married with Savitri, daughter of the late Sri O.M.C. Narayanan Namboodiripad. We had a boy and girl who are both married now. Few months ago we were blessed with a granddaughter.

In 1982 With the intention of further studies I transplanted myself to Norfolk, Virginia, USA. After a long wait on both the continents, Savitri and the kids joined me. The tumultuous life during the demanding study period ended and I got a job. I had worked for NASA, US Navy and few companies since then. Our family settled down to the American life outside our homes but for most part we retained our heritage within us.

Frequent changes, characteristic of the western world, had its impact on our family. Fortunately we viewed them as nudges to keep us in the path of spiritual progress. When I was living alone in Toledo, Ohio I befriended another person emigrated from India. He seemed to share few things in
common with me. I hoped that this possible acquaintance would in future develop into friendship and I would feel less lonely. Living far away from family with nothing to look forward to, this seemed to open up the possibility of some social activity to keep my spirits up. Suddenly there was no communication between us and telephone calls were never returned. This strange incident made me realize how lonely everyone is and prompted me to read Narayaneeyam and subsequently Srimad Bhagavatam also.

Sampoorna Narayaneeya paraayanam on Nov. 14 in Houston

In 1997, my mother wanted to conduct a Bhagavata Saptaham, just before the first death anniversary of my father. Thus I was fortunate to listen to the late Sri Venmani Vishnu Namboodiripad. Those seven days brought me immense happiness. I realized that I enjoyed those parts of the discourse that I had read the holy book, more than the other parts. This made me appreciate the need to read the whole book which I did eventually.

Savitri and I moved to Houston, Texas and we have been here for almost a decade. I got a job with the Federal Government here. The nearby Meenakshi Temple immensely helped us to be in the company of devotees. I was fortunate to have been able to narrate stories from Srimad Bhagavatam for last six years. I hope and pray that the stories from Srimad Bhagavatam that I wrote one day will be put at the feet of Guruvayoorappan.

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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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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 Narayanaya: ॐ नमः नारायण्याय
Om Namo Bhagavathe Vasudevaya! ॐ नमः भगवतेः वासुदेवायः! May God Bless you all.

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