

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



നവനീതം



തൂലാം 1182 / OCTOBER 2006

NAVANEETHAM

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ഓം നമോ ഭഗവതേ വാസുദേവായ:

Hare Rama Hare Krishna!

Deepavali

|| Shri Rama Jayam ||

Deepavali is on October 21st Saturday this year. Deepavali is the most popular and eagerly awaited festivals in most parts of India except a few places like Kerala. As many of us live outside Kerala, I thought it is important to write about Deepavali.

Deepavali is celebrated as the return of Shri Rama to Ayodhya, after killing Ravana. The day of killing Ravana is celebrated as Dussehra and the day Rama returned to Ayodhya is celebrated as Deepavali.



An alternate version of Deepavali says it as the day **Krishna** beheaded Narakasuran with his Sudarsana-Chakra.

Deepavali, symbolizes the victory of light over darkness, victory of good over evil. Deepams -lamps- are the symbol of new hope for all of us.

– Om Namo Narayanya: May God Bless you always.

– Sunil Menon
Editorial Board

Wish you a Very Happy Deepavali!



Editorial Board Members

Veena A. Nair	P.S. Vinod
Sukumar Canada	Sunil Menon

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**

കൃഷ്ണ ഗുരുവായൂരപ്പ!

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Guruvayoorappan – Tanjore style Painting

Sandhya - (scorpio 21 in@yahoo.com)



With the grace of Guruvayurappan I have finished a Tanjore – Sandhya

കാൽ വിരലുണ്ടു കിടപ്പു കണ്ണാ

എ. പി. സുകുമാർ, കാനഡ



കാൽ വിരലുണ്ടു കിടപ്പു കണ്ണാ നീ
പ്രളയപയോധിയിൽ ആലിലയിൽ
ശ്യാമള വർണ്ണനു മാത്രമോ ആലില
ത്തോണിയിലെനെയും കേറ്റുകില്ലേ?
ഗുരുവും വായുവും കൂട്ടിനുണ്ടെന്നാലും
തുണയായി ഞാൻ വന്നാൽ ചേർക്കില്ലേ?
കണ്ണാ...

സിദ്ധതം മുക്തതം മുനിവരതം വാഴ്ത്തും
തൃക്കാലിണകളിലെന്താവോ
കാൽക്കൽ വീഴുന്നവർ നിവൃതിയോടെയാ
കഴലിണ ചുംബിച്ചു മയങ്ങുന്നു
ഇത്രയ്ക്കു മധുരമോ നിൻ കാൽനഖകാന്തിയിൽ
ഇത്രപേർ മയങ്ങാൻ എന്താവാം
കരാറവിന്ദേ പദാവിന്ദം ചേർത്തു
നീയും കാൽ വിരലുണ്ണുന്നു

കാൽനഖമർത്തിപ്പണ്ടു ത്രിവക്രയെ
സുന്ദരിയാക്കിച്ചമച്ചില്ലയോ
എന്നിട്ടും ശങ്കയോ ഗോപാല ബാലാ നിൻ
നഖമുന തൻ മധു മാധുര്യം
ഇറ്റു മധുരമായാ മധുരിമ തൻ
മൃഗ്ഗത ഞാനും നുകർന്നോടെ
ആ സ്തിഗ്ഗതയിൽ ഞാനലിഞ്ഞോട്ടേ?



കൃഷ്ണ ഹരേ ഹരേ

സിന്ധു (ssindhuu@yahoo.com)



നിത്യം സുന്ദരം നിത്യം ഹസിതം - നവനീത ചോരൻ
നിത്യം പ്രേമം നിത്യം പാലകം - ഗോപിക രമണൻ
നിത്യം പുജിതം നിത്യം വൈകുണ്ഠവാസിയുൾപുരേശൻ
നിത്യം ദർശനം നിത്യം ഉന്മേഷം ഹരേ കൃഷ്ണ നാമം
നിത്യം ഉപാസനം നിത്യം കാരുണ്യം ഹരേ കൃഷ്ണ നാമം
നിത്യം നാമം നിത്യം സ്തവം - കൃഷ്ണ കൃഷ്ണ ഹരേ ഹരേ
നിത്യം സാമീപ്യം നിത്യം സുകൃതം- മഹായോഗീശ്വര
നിത്യം വീക്ഷണം നിത്യം അനുഗ്രഹം - വിഷ്ണുവേ ഹരേ
കൃഷ്ണ കൃഷ്ണ മഹായോഗീൻ വിഷ്ണുവേ പ്രഭു വിഷ്ണുവേ



Interesting facts about Deepavali

Sunil

- *In Bhavishyottara and Bramhavaivarta Purana, Deepavali is associated with Maha Bali, who is allowed to return to earth once a year!*
- *Deepavali is one of the most important festivals, and beginning of the New year for Jains.*
- *It is also a significant festival for the Sikhs.*
- *Diwali is a short form of the Sanskrit word Deepavali.*
- *The North Indian business community usually starts their financial new year on Diwali and new account books are opened on this day*
- *These days Deepavali is celebrated in various parts of the world.*
- *In Malaysia, Deepavali is known as "Hari Deepavali," and is a public holiday.*
- *Deepavali is celebrated in the Caribbean Islands especially in Trinidad and Tobago, and South American country of Guyana. Also it is a national holiday in this part of the world.*
- *Deepavali is the biggest annual stimulus for the Indian economy. Purchases of gold, gifts, decorations, crackers (fireworks) and household appliances during Deepavali is the reason for the same.*

Om Namō Narayanaya:



GOPALAVIMSATI

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

*Padhaveem adhveeyaseem vimukthEh ataveesampadham ambuvAhayantheem
aruNADHara sAbilAshavamsAm karuNAm kAraNa mAnusheem bajAmi*

(Gopalavimsathi-9)

I worship Him, who is the cause of the world and the personification of mercy in human form, thus a shortcut to salvation, who is the rain bearing cloud to Brindavan forest and holds the flute, which looks eager to be near His red lips.

Krishna is described by means of four adjectives :

1. *karuna kAraNa manushee* -- personification of mercy being the cause of the world assuming human form. He is the creator of the world and sustainer as well due to His mercy. He has assumed the human form as Devakinandana in order to give refuge to all creatures great and small like cowherds and cattle as well as the kings like Pandavas. That is why He is called karuna by Desika.

2. *ataveesampadham ambuvahayantheem*-- He makes the forests of Brindhavan flourish with His very presence. Desik describes this more elaborately in his YAdhavAbhyudhaya thus:

*yenoushaDHeenAm aDHipam purasthAthAhlAdha hEthum jagathAm akArsheeth
thEnaiva dhaDHYou manasA vanam thath krishnO gavAm kshEma samrddhim icchan*
(Yad.4-40)

It means, just as He created the moon, the Lord of the herbs, with His mind (chandhrama manasO jAthah---Purushasuktham) wishing to give joy to the world, now made the forest rich with vegetation by His will for the welfare of the cattle.

3. *aruNADHara sAbhilAsha vamsAm*-- holding the flute at His red lips which seems as though the flute is desirous of drinking the nectar of His lips.

4. *padhaveem adhveeyaseem vimukthEh* --padhavee can be taken to mean either a path or a place. The Lord is both the path and the place of salvation and that too, *adhveeyasee*,

meaning very near. He is here and easily available for those who seek Him. He always near and hence the salvation, mukthi is also near, says Desika, *dhaveeyas* meaning 'far' adhavedeeyas is the opposite, very near. It is remarked by one devotee that vaikunta is just a call away because when gajEndhra called Him the Lord came immediately!

All the four qualifications mentioned here only denotes His karuNa, infinite mercy.

*animEshanishevaNaNeeyam akshNoh ajahadhyouvanam Avirasthu chitthE
kalaHAYithakunthalam kalApaih karONmAdhaka vibhramam mahO mE
(gopala visathi-10)*

May the brilliant form of the Lord, which should be enjoyed with unblinking eyes, the ever youthful, with His crown of peacock feathers always agitated by His tresses, thus enchanting all the senses with His playful actions, be present in my mind always.

His form is so beautiful that the onlookers are afraid even to bat their eyelids fearing that the form will be lost for that moment. So Desika says that he should be seen with *animesha akshinee*, unblinking eyes. His youth is eternal and gives pleasure to all the senses. The experience is compared by Desika to unmAdha or madness of the karaNa senses. On describing the returning of Krishna from the forest Desika says in his YAdhvAbhyudhaya, that in the evening at sunset, seeing Him return from the forest the gopis felt that their minds were completely covered with peacock feathers, meaning that they were enchanted by His maya, as the peacock feathers are usually used by magicians. 'RasO vai sah,' says the upanishad, as the Lord is the essence of joy. So He evokes all the rasas by His presence and all the senses are gratified at the same time.



// GEETA DHYAANAM //



Veena Nair

||Om Namo Narayanaya||

“Now finding no means other than Self-knowledge for the deliverance of Arjuna, who was thus confounded as to his duty and was deeply plunged into the mighty ocean of grief, Lord Vasudeva, who wished to help his friend out of it, introduced him to Self-knowledge in the following words” (p . 148-149)

Swamiji says that the eternal spirit in man, identifying itself with the body, feels bound by relationships to people and things, and because of the hopes and desires associated with this identification is always engaged in suffering and tears. Krishna, wishing to awaken Arjuna to his problem of identifying himself with the body, mind, and intellect, now starts his teaching of the Geeta:

***ashochyanan anvashochas twam prajna vaadaams cha bhaashase
gataa sunagataa sushma cha nanushochanti panditaha // 2.10//***

You have grieved for those that should not be grieved for; yet you speak words of wisdom. The wise grieve neither for the living nor for the dead.

Bheeshma and Drona do not deserve any grief because their conduct has been virtuous. Furthermore they are not simply the bodies in which they are functioning. The Self within them is eternal. 'Prajna vaadaam' here means words of wisdom. In the first chapter Arjuna had tried to cite from the shastras to back his claim that fighting against one's elders was against dharma. Krishna therefore is reminding Arjuna that although he is capable of much wisdom, yet now he is making a mistake. Wise men understand that this world of objects is transitory; nothing lasts and things of the world die and are born again. 'Panda' is knowledge of the Self—one who has this knowledge of the Self is a *Panditaha*. A wise person never grieves for the living or dead.

Why should we not grieve for the living or the dead?

***na tve vaaham jaatu naasam na twam neme janaadhipaha
na chaiva na bhavishyamha sarve vayam ataha param || 2.11||***

Never at any time have I been not. Neither you nor these rulers of men. And never shall we all cease to be.

Here Krishna brings out that the soul continues through the various lives. Neither Himself nor Arjuna nor all the kings that were present on the battlefield were mere accidents. It was not that they came out of the blue on earth and would at their death become non-existent and disappear. The Spirit remains the same; It

is conditioned by the different bodies that it takes up. Because this idea of the continuity of the soul is so hard to grasp Krishna now gives an example:

***dehino asmin yatha dehe kaumaarin yauvanam jaraa
tathaa dehantara-praptir dheeras tatra na muhyanti || 2.13 ||***

Just as this embodied body (dehi), the one that owns or wears the body, passes through childhood, youth, and old age, so also does It pass into another body; the firm (dheer) man does not grieve at all.

As I grow into a teen, I remember my childhood. As a young adult I remember my teen years. As an old person I will remember my youth. So through all these changes there is a 'something' in me that can observe and remember and have memories of the past. Same is the case with the different births that the soul has been through in which the soul takes on different roles. Here Krishna explains that the wise do not worry when they leave the body for the purposes of taking on another one. We do not cry when we leave our childhood behind and become a youth. We do not agonize about growing older. It is the law of nature that each one of us has to pass through these stages. So too at the time of death, the soul leaves behind the physical structure and depending on the impressions or *vasanas* gained in this birth takes on a physical equipment in the next birth.

Swamiji says that this concept is recognized even by different religions although their followers may not have understood or accepted it. He quotes from Solomon's Book of Wisdom to show the continuity of the soul "To be born in sound body with

limbs is a reward of the virtues of the past lives”.

Further,

***maatrasparshastu Kaunteya sheetoshna sukha dukhadaha
agama paayino nityaha taams titikshasva Bhaarataha || 2.14 ||***

The contacts of the senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent; endure them bravely, O descendant of Bharata.

The contact of the senses (*matras* – eyes, ears, tongue etc) with the objects give rise to pleasure, pain, cold, and heat etc. The pleasure provided by an object can be pleasant or unpleasant depending on the circumstances. For example, coming in from a hot summer’s day, a cold glass of water is welcome. The same coldness is however painful when temperatures are freezing. Thus the object remaining the same, it can give different experiences depending on the mental set-up of the person. Again what attracts us at one stage in our life (e.g., an ice-cream cone from the street vendor in childhood) may not be that attractive at a later stage. One who understands the transient, fleeting, come-and-go nature of these objects will not allow himself to be moved by these material objects of the world. A wise man necessarily cultivates the attitude of ‘this too shall pass away.’”

What good will come of maintaining a balanced state of mind in the face of pain and pleasure?

***yam hi na vyath-yantye purusham purusharshabhah
sama-dukha-sukham dheeram so-amrutatwaya kalpate || 2.15 ||***

O chief among men, or O hero, that firm man whom these afflict not, whom these do not agitate, to whom pleasure and pain are the same (or one who is the same in pleasure and pain) is fit for realizing immortality.

For the right understanding of the eternal spirit in Man, calm endurance of adversity and a balanced state of mind, irrespective of whether circumstances are favorable or not, is a necessary condition; such a man alone can aspire for *moksha*. In our daily lives we get overwhelmed by our challenges, and feel frustrated in the face of obstacles. Swami Chinmayananda says that we should understand that each experience is born to be with us for a little while and then to die away. One who understands this fact will not be unduly overjoyed when life hands him a nice surprise or unduly stricken by a cruel act of fate. In each situation, such a man, a wise man, will watch the happenings as a witness and therefore become fit for the ultimate spiritual goal.

There are some more reasons why one should endure the heat and cold:

***naa-sato vidhyate bhaavo na-bhaavo vidhyate sataha
ubhayor-api dhrusto-anantas-tvanyos-tatva-darshibhi || 2.16 ||***

The unreal comes not into being; the real never lapses into non-being. The truth about both these has been perceived by the seers of Reality.

|| Hari Om ||

TO BE CONTINUED.....

'Gita' –A few Answers and a Question



Balagopal Ramakrishnan (rbalpal@yahoo.co.in)

'Gita' is the answer to lots of questions. The questions which we find difficult to answer. The answers which we do not know where to seek for. Sometimes even the questions we are afraid to ask ourselves lest someone else ask us the same.

We are truly great lest when we get the right answers to the questions we are seeking. Sometimes I think by living, are we not trying find some answers? Answers to even our daily chores-to make a profit in our business, to please the boss for a pay hike, to present a dissertation for a PhD...to figure out a cheap fare for our travels...may be to check out from where the next meal would come...when would we get out of this mess...

To please ourselves, our spouses and children and family and friends and all those around us. Answers to how to meet the sales targets, meet the time schedules and beat the deadlines... It is true these efforts to find answers to those questions, which are called life, sometimes bog us down, beat us down, make us desperate, angry, and pathetic. We howl, scream and weep; but seldom do we ask-will there be a stop to this merriment... this honey moon... the awareness begins only when it stops. Yet we also do the opposite.

We think we know everything, we think we mastered all, but when things happen otherwise we are confused, bewildered, and hurt still we strive and struggle to find answers at the wrong places. By the time we learn to ask the right questions and learn to seek answers at the right doors we may have closed in to the last lap of our journey....

With lots of answers packed into its verses 'Gita' hangs around us like an

archangel...and we refuse to take notice of it-sometimes unknowingly and other times deliberately.

'Gita' remains an intrigue and a puzzle to most.

Is it so because...

It is not a paradox. It is not confusing. It is not a riddle. It is something like, keeping the torch and do not have to grope in the dark. Gita has to be seen as a part of not just a religion but of one's daily life. It is certainly is of spirituality. But then we are spiritual beings in human form. It serves its purpose not only after our retirement when we land up with nothing to do, but when we are fighting life in its trenches.

It is not alien to us. It is very much a part of us, as our hands and legs are. As our home and offices are. As our friends and relatives are. As our pains and pleasure are, as our hopes and fears are. The concepts in it are not really hard. They are so simple like the basic laws of life. Do not hesitate to apply it in the daily chores. It will make life sublime. It is not just hogwash and a waste of time. It is practical, of this world, fit for the real go-getters.

It is not complicated. It is simple and makes our complicated life much simpler. It removes the complications in our mind. This will help to clear the mess and allow right thinking to take control. It is not silly. It is sublime. It prompts and motivates positively. It is not negative in its approach. It doesn't make one more passive, instead very active by taking the fear out of him and filling it with solid guts. It is not too ancient but contemporary and futuristic at the same time. It is not too naïve and simplistic for today's complex world.

It will not make a person docile, which lessens his chance to succeed in today's life instead charges up with 'dharmic' power which helps him to cut through the entanglements of life. Its strengths are unending. They are really sensible and meaningful and applicable today. It is very much understandable for both ordinary and great minds. There is always something in it for all minds. Its use is for those who are busy in Life.

It is worth to devote time on it. It makes a huge difference to someone who reads, learns and applies it to somebody who doesn't. It stops one from running away from real life instead stands with us in our journey called life. It will add a lot more to one's life and its understanding. The principles in it are scientific and not arbitrary. They are truly eternal as said to be. It helps us to figure out the substance of all things and in this process the true us emerges. There is no right age to studying it.

The moment one's life becomes dear to him, the moment one feel that one got to do something worthwhile with one's life- that could be the right time for him. It is read by those who have lots of worthwhile things to do. It is not a hoax played by religious mongers, instead the wisdom of ages and the life knowledge for eternity passed down to generations after generations. It is not just a spiritual book just to be revered upon but a life's manual to be studied and acted upon. It is not only for persons who are choosing the path of renunciation, for Sadhus and Saints, but for all ordinary persons who wish to add that 'extra'?

The answers that come to mind are endless.

And for the question-well, it holds the key. The key to all of human progress and endeavours. When one asks-Do I have a Question and if the answer is in negative probably he has all the answers and the 'Gita' may not make much sense to him.

Once again before closing this page let me urge you to ask this last question –Am I really sure that I do not have any more questions and if it is so what I am doing here??

Life and its success are not destinations but a journey. 'Gita' might help you as a road map and as a manual. It is a choice not a compulsion.

**“KLAIBHYAM MASMAGAMAHA PARTHA
NAITHATHUPAPADHYATHE
SHUDRAM HRUDAYADHAURBHLYAM
THYAKTHO UTHISHTA PARAMTHAPA”**



The Relevance of Scriptures and the Scriptural Authority

Somesh Kumar

The scriptures are categorised as Shruti, Smṛti, Purāṇa and Pancharātra Vidhi. In earlier generations when the memory was very good knowledge was transmitted only on the basis of aural reception. And hence the earliest scriptures are termed as Shruti. Vedas is another term of Scriptures and Veda in simple terms means 'Knowledge'.

In fact the Vedas are coming from the Supreme Lord Krishna Himself. As it is stated by Krishna in Bhagavad-Gita:

*Vedaish Cha Sarvair Aham Eva Vedyam
Vedanta Krd Vedanta Vid Eva Cha Aham*

By all the Vedas I am to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas. – BG 15.15 - <http://www.asitis.com/15/15.html>

Therefore the efficacy of Vedas has to be understood this way. But the Vedas and the Scriptures such as Bhagavad-Gita lose their meaning if we consider that these wonderful works are written by common men.

The reason is because the common man or woman is under the control of the four defects in the conditioned state of the material existence. The four defects are described by the scriptures as:

Bhrama – Tendency to commit mistakes
Pramāda – Under illusion
Vipralipsa -- Tendency to cheat others
Karanapatva – Imperfect Senses

Due to these deficiencies whatever statement a common man, under the influence of the three modes of material nature, makes is of no relevance in terms of the Spiritual attainment. And only because of the influence of the three modes of material nature a person cannot understand that Krishna is The Supreme Personality of Godhead and the cause of everything.

This is stated by Krishna as:

*Tribhir Gunamayair Bhavair Ebhi Sarvam Idam Jagat
Mohitam Nabhijanati Mamebhya Param Avyayam*

“Deluded by the three modes [goodness, passion and ignorance], the whole world does not know Me, who am above the modes and inexhaustible.” – BG 7:13

Therefore, there is a real need to understand that the Vedic scriptures are not some mundane creations done by some conditioned living entity but it is the message which is directly coming from Shree Krishna.

This is confirmed in the first verse of Srimad-Bhagavatam where Srila Veda Vyasa starts the Bhagavatam saying:

“Om Namo Bhagavate Vasudevaya “ - “I offer my respectful obeisances to Vaasudeva, Shree Krishna”

And then states: “...Tene Brahma Hrda Ya Adi Kavaye...” – Meaning that it is Lord Vaasudeva, the son of Vasudeva, who imparted the transcendental knowledge of the Vedas (Brahma-jnana) to Adi Kavaye (Lord Brahma – The creator of the universe)

Finally, in order to understand that the Vedic scripture is not mundane, we must possess, at the least, a little bit of faith. Otherwise we cannot understand anything about Scriptures, Spirituality or the greatness of The Supreme Lord Krishna’s personality.

Hence it is stated in Srimad-Bhagavatam:

*Athapi Te Deva Padambujam Dvaya Prasada Lesha Anugrahita Eva Hi
Janati Tattvam Bhagavaan Mahimno Na Cha Anya Eko’pi Chiram Vichinvan*

“My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.” – SB 10:14:29

Thank you for reading my humble offering at the feet of the devotees and Lord Guruvyurappa.

Om Namo Bhagavate Vasudevaya!

Concept of 'GOD' in Hinduism

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The following is an imaginary six-party conversation on the concept of 'God' in Hinduism. The six persons who are parties to this conversation, namely, **RNB**, **DD**, **OT**, **PP**, **SV** and **PA** are all Hindus who have grown in an atmosphere full of the culture and tradition. They are such thick friends of one another that each knows the others inside out! But the six have different views on Hindu beliefs, philosophy and practices and that makes the conversation interesting.

1. **RNB** is a rationalist and a non-believer to the extent that he has serious questions on the existence of God. The one thing he appreciates is the necessity for the purification of one's mind. He has a soft corner for karma-yoga, because the concept of unselfish service means something to him but his ideas are only vague. His attitudes to his friends' perception of the 'faith' part of religion are rather blurred.

2. **DD** is a simple and pious devotee, but a kind of a 'doubting' one, because every alternate day he discovers that his prayers are not answered by God. He jumps from one form of God to another and is carried by naivety to believe in any one who poses the frontal of a saffron colour. He thinks he understands Krishna and His leelas, but of Krishna's Gita and the philosophical undercurrent running through it, he has only a confused perception, if at all. An undercurrent of vacillation and doubt constantly bothers him. He represents a large number of ordinary Hindus.

3. **OT** is the orthodox theologian. He knows all the puranic stories. He corresponds to the traditional layman-Hindu, very often superstitious. He does not have a clear understanding of the basic philosophy of the religion and he tends to develop dogmatic attitudes towards viewpoints that do not coincide with his own perception of religion. He thinks he understands both Krishna's pranks as well as his Gita, but his attitudes which have a colour of dogmatism in them prevent him from a full understanding.

4. **PP** is one who professes Philosophy. Mostly his is an arm-chair philosophy. He believes in the omnipresence of Divinity. He knows that God is immanent in himself and he has to only realise that Godly presence. He believes or cares for nothing else. For him, neither karma yoga nor bhakti nor surrender theory nor the concept of Avatar has any meaning, much less, any fascination. But he is very knowledgeable because he is well-read.

5. **SV**, the Scientist-Vedantin, on the other hand, has a great fascination for the intellectual exercises embodied in the philosophical schools of Hinduism, the consequent corollary of a karma yoga and so on. He even probes into treatises which deal with these teachings in their depth. He needs 'proof' for everything on the lines of what his scientific mind seems to be familiar with. The concept of One God with myriads of names and forms is unpalatable to him even as an academic hypothesis. He thinks he understands the Gita, but certainly he cannot swallow the pranks of Krishna.

6. **AV** is an advaita-vedantin. He claims to have read (and understood!) all the advaitic treatises and has probably a good perception of the Prasthanatraya.

The conversation starts in an elementary casual way between #s 1 and 2 on the existence of God. At some point #3 joins in the debate. The conversation turns into a serious debate. #4 also joins now. #s 5 and #6 join in the final stages. Now let us go to the conversation from the beginning. The paragraphs are numbered so as to facilitate any further reference.

1. **RNB**: Good morning **DD**, what temple did you visit today? What was your latest prayer?

2. **DD**: Well, over the weekend I had been to the temple of Guruvayoor. Do you know it draws the second largest crowd of devotees among all Hindu temples, next only to Tirupati? Guruvayoorappan is the greatest boon-giver according to Narayaneeyam. Among the many prayers I carried to the Lord was one which concerns you. I prayed that God should grant you what you do not have.

3. **RNB**: I know what you mean. You have prayed to your God that he should grant me faith in him. And you think he can do that for you.

4. **DD**: Why not? God can get anything done if He wills it.

5. **RNB**: So do you think He can put that faith in me in spite of my will otherwise?

6. **DD**: Certainly. Further I am not asking Him to give me material benefits. I have asked Him, on your behalf, the one and only thing you need and that is not a material benefit.

7. **RNB**: That is your feeling about me. But I don't feel I am lacking anything. Why should I have faith in a non-existent God?

8. **DD**: Come on, don't repeat all that talk of yours. You seem to take pleasure in denying God. Don't you know that even in the west they are talking about a super-designer who must have designed this universe with all its fantastic order and in-built regularity, which is unexplainable?

9. **RNB**: But you are begging the question. Who designed that super-designer?

10. **DD**: That super-designer is God. Nobody designed Him.

11. **RNB:** That is exactly my point. You are only making a hypothesis, aren't you?

12. **DD:** So what? That is the declaration of all religions of the world.

13. **RNB:** Religion is man-made. God is just a creation of man's intelligence. Man created God in his own image as an anthropomorphic super-duplicate of himself. I don't need such a creation.

14. **DD:** Have you ever felt depressed when things don't work the way you wanted them to work for you?

15. **RNB:** I don't feel depression at such times. I know I am lucky most of the time and some times I am not lucky; that is all.

16. **DD:** What is luck, if not God's Grace?

17. **RNB:** Why do you bring in God into everything? Luck is luck; there is no God there. What does your God gain by giving me luck? I do my duty and I expect rewards. If I don't get those rewards it only means there is some fault in the system and I have to work towards removal of that fault. You believers rely on God to give you those rewards or correct those faults in the system. Last year you were visiting local temples one by one for redress of your grievances and this year you have gone all the way to Guruvayoor. But your grievances are still there!

18. **DD:** You may not agree with this. But it is God that gives all the rewards.

19. **RNB:** But if it is a God that rewards only those who pamper him, then I am not willing to have anything to do with him.

20. **OT** (entering): Hello friends, it appears you are seriously discussing something. Can I join you?

21. **RNB.** Actually we were looking for you. **DD** has just returned from a trip to Guruvayoor. He is trying to convince me that Guruvayoorappan is the supreme God. Last year he tried to convince me that the elephant-God Ganesha in the corner of this street is the supreme God. This year it is different!

22. **OT.** Nobody can convince you, because you don't believe in anything.

23. **RNB**. Why can't you folks give me a logical argument for the existence of God? Don't bring in a bundle of primitive concepts from your Puranas and all your superstitious beliefs.

24. **OT**: Is it superstition to believe what hundreds of great men like Shankara, Tirunavukkarasar, Ramanuja, Madhva, Vedanta Deshika, Appayya Dikshidar, Kabirdas, Meerabai, Chaitanya or a Vallalar have believed? Is it superstition to believe a Ramakrishna of our own times who saw the Goddess in person? Is it superstition to have trust in a Raghavendra who lives still in his samadhi and grants our wishes? Have you ever exposed yourself to the sayings or the life story of any of these? That is exactly your problem, the problem of Ignorance!

25. **RNB**: Wait for a minute! I thought you were going to give a logical argument.

26. **DD**: The logical argument is three-fold: 1. First you have to let go your mental block which says that that everything can be reduced to simple explanations. You have to change your mental framework to admit truths beyond the reach of your common sense. 2. Just as we individuals have minds of our own there are greater minds which are able to see the global picture more clearly than most of us single individuals. Carrying this analogy further we have to grant a super mind that may be called the transcendental mind. This is the mind of the all-knowing God. 3. The mystics of the world have a common story to tell the rest of the world. It is a compelling story whose authenticity is difficult to dismiss on the basis of our subjective understanding with our limited minds. ...

27. **RNB**: Excuse me. Pardon me for telling you that you are only making profound statements without an iota of logic or personal experience.

28. **PP** (entering at this time): What personal experience are you talking about?

29. **OT**: **RNB** wants to have a logical argument for the existence of God. And **DD** is telling him that mystics of the world have a lot of personal experience which we cannot but believe.

30. **PP** : I agree with **RNB** that we should not believe in something of which we have no personal experience.

31. **OT**: Come on, that is false logic. Do you have personal experience that so and so is your father?

32. **RNB**: Please, my friends, stop going in that direction. Our business here is not to win a point, but to search and find out whether there is any logical way in which we can believe in the existence of God.

33. **PP** : That is right. As a professor of philosophy I like Hinduism not because of its variety, flexibility and tolerance but because of its ideal mixture of reason and faith. Reason saves the devotee from avoidable errors, pitfalls and faith supports in the hour of despondency.

34. **RNB**: Then what is the final authority? Reason or Faith?

35. **OT**: Faith in the scriptures, certainly.

36. **DD**: But even the Gita is difficult to comprehend.

37. **PP** : By depending solely on faith in the scriptures one tends to be dogmatic. By depending solely on Reason one may fall into the trap of rationalising one's desire. Such a person proves what he wants to prove. Personal experience by itself can be deceptive because one may be just projecting one's own favourite ideas. All three have to be combined to arrive at the truth. I am told this is what the Upanishads claim to be doing.

38. **RNB**: Aren't the Upanishads also full of dogmatic pronouncements called 'maha-vakyas'?

39. **OT**: These mahavakyas are the axioms from which the other things are logically deduced.

40. **PP** : Do they tell you why man has been created? What must have been the purpose of creation?

41. **DD**: Man has been created in order for him to work out the path to go back to his source, namely God.

42. **RNB**: Then it means he was separated from God originally. Why was he separated?

43. **PP** : You will go nowhere by asking these questions. Because if you assign some purpose to God for his creation you will have then to question the very omniscience and omnipotence which are part of the definition of God.

44. **RNB**: What is wrong in questioning the omniscience and omnipotence? That is why I say you cannot even postulate a God. Because by the nature of your postulation you have also to postulate that he is omnipresent, omniscient and omnipotent. In other words you are postulating everything about him and then you say you can logically deduce his presence from the mahavakyas.

45. **OT:** But the omnipresence, omnipotence and omniscience have been demonstrated in several instances recorded in the puranas of religion. Have you heard of Prahlada's story where the Lord appeared from a pillar just like that in order to demonstrate the truth of his omnipresence asserted by his devotee?

46. **RNB:** These are only stories and have only a story-value.

47. **PP :** All of this tantamounts to saying that one should have faith. As I said already, only by a proper mixture of reason and faith you can arrive at the truth. Neither of them singly will be satisfactory.

48. **RNB:** On the other hand the laws of nature as discovered by science can explain almost all the phenomena in the universe. And very soon they will also discover explanations for those phenomena which are at present eluding our scientific understanding.

49. **OT:** Can science explain all the mystery that is experienced at the individual human level?

50. **DD:** All through history we have heard of thousands of individuals who have been emotionally influenced by the Divinity of temple deities.

51. **OT:** That is where religion and philosophy play a part. Every temple in the world of Hindus is a monumental example of what spiritual giants have achieved in the past. Their achievements in the spiritual field are all part of the history of that temple.

52. **PP :** Hindu philosophy, on the other hand, starts by investigating the mystery surrounding the individual mind. The innermost essence of man refers to the substratum of the individual mind. But ancient Hindu philosophers have seen a parallelism between the study of the individual and that of the universe as a whole.

53. **SV** (entering at this point): Friends, I was standing nearby and I heard the words 'religion', 'philosophy' and 'science' tossed about among you. I think I can join the discussion , if you don't mind.

54. **RNB:** What is your opinion, SV, since you have dabbled in both science and Vedanta, about the question of the existence of God? Can you tell us some real good reason why I should believe in God?

55. **SV:** Frankly, if you ask my sincere opinion, the existence of God cannot be proved. I would

love myself to have a proof but all the proofs they are all giving has some flaw or other. God must be the name we have given to what we cannot understand even collectively. Such a God has to be the creative force, the overall intelligence which governs the universe, the all-pervading essence which binds together everything in the universe and gives life to all living beings.

56. **RNB:** Beautiful definition! But only a definition. It does not say whether such a thing exists or not.

57. **PP :** If you are looking for it intellectually, it is the creative force, the sustaining power, the motivation towards change, the overall intelligence, the truth.

58. **OT:** If you are looking at it emotionally, it is love, goodness, kindness and beauty. Among feminine qualities, says the Lord in the tenth chapter of the Gita, "I am glory, beauty, speech, memory, intelligence, steadfastness and forgiveness". (*KiirtiH shrIr-vAk-ca nArINAM ...*)

59. **SV:** If you are looking at it spiritually, it is the ever-present all-pervading essence or spirit that gives life to everything and binds them all.

60. **DD:** You are all confusing me. I simply know Him as He who gives me rewards when I do good and punishes me when I default in my ethics or morals.

61. **PP :** There are different levels of the conception of God. An answer given to a questioner at one level will not suit or be satisfactory to, the questioner at a different level. When a Hindu child asks you to tell her about God, you can tell her stories about Rama and Krishna. When a teenager questions you about the existence of God, you may deal out the super-designer argument, which may satisfy the questioner for the moment. When an adult asks the same question you have to answer at a higher level; the super-designer argument may not work with all persons.

62. **SV:** The beauty of Hindu philosophy and religion lies in the fact that instead of starting with the reality of the universal mind (this is the name that I give to God in my understanding of things), they start from what is experienced at the human level. So the innermost recesses of the human mind are first explored. This investigation leads to what constitutes the innermost essence of man. One finds that the innermost essence of man is the seeker himself, rid of all his tools of search. In fact the mind itself is part of the luggage that is to be shed off. But the exploration of this innermost core is inextricably interlinked with the preconditioning of the mind. This preconditioning is nothing but the cumulative effect of all traces of sensory experience left in the memory bank. This preconditioning differs from individual to individual and so the understanding of the innermost core also varies from person to person.

63. **DD:** Ah, I see the point now. It is clear now why I jumped from one God to another in my

search for that God who will listen to me! It all depends on the preconditioning of my mind at that time. Wonderful!

64. **PP** : The technical jargon that is equivalent to this 'preconditioning' is 'VasanA'. This innermost core is what I call the psychic principle. The Vedantins call it the Atman.

65. **SV**: Though there is no scientific proof of this, it is declared by Vedantic works that this psychic principle, the Atman, is so deep-seated within us that it has a sense of undeniable reality that goes with it, in the same sense that one does not look for a proof of one's own existence.

66. **OT**: That is because, it is God seated in our heart of hearts. "IshvaraH sarva-bhutAnAM .." in the last chapter of the Gita. He is the One who prompts all our actions and our thoughts.

67. **SV**: Don't confuse the issue now by bringing theology and all that stuff about God being the motivator of our actions. **RNB** here and I would immediately ask you to give logical proof for it and you will be stuck. The subject here is different; it is about the question as to what the innermost core of Man is. Let me continue my observations. This innermost reality within us is the real subject of all our experiences. It is the eternal witness to everything that I do or think.

68. **RNB**: But where is God now, in all this?

69. **AV** (entering and joining the discussion): It appears you are looking for God.

70. **SV**: Now that you have joined us, **AV**, we would like you to give us the benefit of all your knowledge about Vedanta and advaita to solve this riddle of the existence of God.

71. **AV**: Since you have referred to advaita, let me say this much. There is no God other than yourself.

72. **OT**: I see you are referring to the Atman within each man. But then, that would mean there are several Gods.

73. **PP** : Simple. There are not several Atmans. The Atman within yourself and the Atman within myself is the same.

74. **DD**: But the question is about God who is Master of the universe and who is the Creator of this universe.

75. **PP** : This is where Hindu philosophy has scored. Particularly the advaita school. They assert that the Atman which is the innermost core of ourselves is also the transcendent eternal Reality which is omnipresent . The name given to that Supreme Reality is Brahman. The declaration of the Upanishads is, according to advaita, Atman is the same as Brahman, period! This statement is not amenable to any proof. Yogis however say that it will be seen as true in meditative Samadhi.

76. **AV**: But instead of getting into those technicalities, let me ask you all: How often have you asked God to provide guidance in making your decisions? And what has been your experience?

77. **DD** and **OT** (together): Almost all the time.

78. **RNB**: Frankly, I don't remember to have ever asked God to guide my decisions. And the reason is obvious. It never struck me. I have no practice of going to God for every one of my dilemmas. You may call it my ego, if you want to.

79. **PP** : Both of you, **RNB** on one side and **DD** and **OT** on the other, have a point of view which is acceptable. It is no use asking a non-believer of God whether he invokes God in his decisions. The question should actually be posed in another manner. "Have you ever had occasion to feel helpless in making decisions? And in such times what do you do?"

80. **RNB**: The answer is the same. Even when I felt helpless, how would I go to a non-existent God?

81. **SV**: I think we are pursuing matters to a dead end.

82. **AV**: May I be permitted to shock you all at this moment? The matter whether God exists or not is not relevant from the absolute point of view. For, our advaita teachers are very clear on this point. The necessity or otherwise for a God, the existence or otherwise of a God with superlative attributes all arise only in the mundane world which is after all only relatively real. As far as absolute truth is concerned only non-duality is true: namely, Truth is One and only One. You may call it God. But that God is not your God with superlative qualities. It is Brahman, the unqualified Brahman, to which there can be no attributes.

83. **OT**: Then why do all the scriptures say that everything in the universe owe their existence to God?

84. **AV**: They say it in the sense that all the movie pictures you see on the screen owe their existence to the screen. If the screen were not there there would be no pictures. This is the

famous 'anvaya' logic. But the screen alone is always there, before the projection of the pictures on it, during the projection and after the projection . So the screen is relatively more real than the pictures on it. It is in this sense that the scriptures including the Brahma Sutra say that Brahman is the source of everything.

85. SV: That portion of Brahma sutra is usually quoted to affirm that Brahman is the First Cause and is itself uncaused.

86. OT: In fact almost all scriptures say this. Krishna says: "*aham Adirhi madhyam ca ...*" in the tenth chapter of his Gita.

87. SV: Let us look at it in another way. Man is conscious of his limitations. It means he is capable of imagining or conceiving the infinite and in comparison he knows he has limitations that make him lack that infiniteness. It is that infiniteness he renames as God. It is a vague consciousness, no doubt. But it is that vague consciousness, I think, that brings religion as a vital need of man.

88. AV: The advaita teaching goes somewhat like this. It says that man has to rise from his limitations which are collectively termed as his avidya. So long as he is subject to these limitations or avidya, he cannot dispense with religion or his belief in God.

89. PP : In other words advaita also tells you what to do in your world of duality.

90. OT: Only through the Grace of God does the saving knowledge of non-duality come to us. We have to resort to prayer and meditation to make ourselves worthy of God's Grace. Adi Shankara emphasizes this in almost all his devotional poems.

91. PP : Much research has been done to establish a strong connection between prayerful or meditative states and overall health as confirmed by physiological indicators.

92. DD: And that God to whom you do prayers can be your ishta-devata (favourite deity). I don't see anything wrong in it provided it does not carry with it hatred of any other God, either of Hinduism or of other religions.

93. PP : One can have preferences without exclusions. Hinduism is a graded religious discipline. It takes man step by step from the worship of the popular gods for gaining material ends all the way up to the prayer of the Jiva. This is the prayer which is keen on being led "from unreality to reality, from darkness to light and from death to immortality". One has to observe all forms of worship and go all the way with religion in order to arrive at a point beyond religion.

94. **AV:** Reason is strongest when it accepts divine guidance. This divine guidance does not necessarily have to come from a personality called God. Whenever we say 'personality' we think of it only in human form. We are not able to think of it as something which makes us think. This something which makes us think is the consciousness within us. This consciousness is actually what guides us. That is divine guidance, not necessarily someone who is sitting there in the distant heavens and guiding every one of us.

95. **DD:** But then all those descriptions of Kailasa (the divine abode of Shiva) and Vaikuntha (the divine abode of Vishnu) must be taken to be mere imaginations. I for one would not want to accept your stand. The other schools of philosophy like Dvaita and Vishishtadvaita have no problems here, because for them the Ultimate God is personal and his abode is a real place. How can you say that advaita is the right view?

96. **PP :** As I have already said, there are levels of evolution among us all. There are some of us for whom nothing but the grossest form of a divinity has appeal. There are others among us for whom the most impersonal representation of that divinity is the only thing acceptable. There is no right or wrong here.

97. **AV:** No. It cannot be made that simple. Different presentations of the all-pervading divinity are true only in their respective spheres . There is only one reality from the transcendental point of view. For purposes of worship various names and forms are superimposed upon it. Note the word 'superimposed'. Once this process of giving a name and form to what in reality is nameless and formless starts, there is no end to it. We lay down all forms of worship and compose litanies in praise of Gods. We undertake pilgrimages to distant places to offer worship to deities in sacred shrines. All this is quite necessary in the case of ordinary men who choose to live in a world which takes multiplicity as real either as truth or as an unavoidable come-down. The true advaitin belongs to the latter category. He knows all this is maya but he cannot but do it. He knows he is sinning against his own enlightened state in doing all this. Appayya Dikshidar said: "Oh Lord I have in my weakness committed three sins and I beg forgiveness from you. To serve as a support for meditation I have given a form to the Highest who is really formless; I have tried to define the indefinable by composing stotras and litanies and lastly I have confined the omnipresent Lord to particular places of worship and have journeyed to those places". This is the attitude of a true advaitin towards all forms of worship. Whether each such form or for that matter the formless Ultimate was the first Cause or not does not make any difference to this attitude.

98. **OT:** I find it very difficult to accept that all the myriad deities in the various temples are part of the passing world of Maya. How come there have been so many theological discussions and stories about different manifestations and deities?

99. **DD:** I have always been confused about the relationships among the different Gods and Goddesses. The deity called ShAstA is the son of Shiva and Mohini, the feminine manifestation of Vishnu. So Vishnu is ShAstA's mother and Shiva is his father. So what is the relation of Lakshmi,

the wife of Vishnu, to ShAstA? In fact this question was raised by the famous Appayya Dikshidar himself, whom you just quoted.

100. **PP** : Yes, the mythological set-up is certainly confusing if you take them all at their story-value. For instance, Shiva and Saraswati, the Goddess of Learning are brother and sister because they both emanated from the Supreme Mother Goddess in her Mahalakshmi form. Like that Vishnu and Parvati are brother and sister. Brahma and Lakshmi are brother and sister. But Brahma himself emanated from Lord Vishnu. So Lakshmi is also the mother of Brahma. Can you take all these things literally in terms of our worldly language, imagery and relationships?

101. **AV**: The Vedic tradition seems to be contradicting itself if you look at it as if they were written by successive generations to elaborate differing theories. At one place it may say that the universe was created by God in the way in which a carpenter creates or constructs a work of art from his mind. At another place the same Vedas will declare that the entire universe came just out of the will-power of God. At another place it will raise the question: 'Who knows about this creation?'. Such writing if at all, reflects only a questioning intellectual mind which tries to present the truth to different levels of understanding. For the discerning mind the last word is that of the Upanishads. For example, to the question: Who is this Self, whom we desire to worship? Is he the Self by which we hear, see, etc.? Is he the heart and mind by which we perceive? The answer comes, just to cite one instance, in Aitareya Upanishad. No, these are only adjuncts of the Self. The Self itself is Pure Consciousness. He is Brahman, He is God. He is Creator BrahmA, He is Indra, He is all Gods. The reality behind all the five elements, all that is born, everything that breathes, is Brahman, who is pure Consciousness. All creation and all the universe is established in Consciousness, they exist only through Consciousness, they work through Consciousness, their foundation is Consciousness. Brahman is Consciousness and Consciousness is Brahman. PrajnAnaM Brahma.

102. **RNB**: What appeals to me in all the scriptures is the repeated appeals for the purification of our mind. Without that basic requisite, everything else is only an academic exercise.

103. **SV**: What appeals to me most is the theory of the Causeless Cause of all causes. A cause and effect relationship can be entertained only when there is a feature that can clearly distinguish between the two and there is no such distinguishing feature in the case of Brahman. The maxim that says, as in the Mandukya-Karika, That which does not exist in the beginning and the end is equally so in the middle present, is the most wonderful statement that appeals to me.

104. **PP** : What appeals to me most is the universal human urge to be at all places at the same time, to know everything and to be always happy. These three urges may be summarized as 'to be', 'to know' and 'to be happy'. They are actual finite dim reflections of the essential infinite nature of Brahman, namely, existence, consciousness and bliss. These basic instincts of man are also responsible for producing an innate fear of death, fear of ignorance and fear of misery.

105. OT: What appeals to me most is the fact that this Ultimate Reality that is Brahman, though incomprehensible to ordinary men like me, manifests itself as transcending everything, as immanent in everything and as the supreme perfection. All our stotras and sahasranamas with which we propitiate our deities at temples and in homes repeatedly affirm only this transcendence, immanence and perfection of the ultimate God.

106. DD: The three qualities Transcendence, Immanence and Perfection appeal to me most.

107. AV: What appeals to me most is that these three qualities Transcendence, Immanence and Perfection constitute only the TIP of the Iceberg that is God. T for Transcendence, I for Immanence and P for Perfection. The Reality is far far beyond the TIP.

108. PP : Transcendence points to Sat, Immanence to Chit and Perfection to Ananda i.e., bliss. So the TIP is what points to Sat-chid-ananda. [Copyright © V. Krishnamurthy Sep.1, '05]

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Prof. Krishnamurthy was also trained systematically in the traditional Hindu scriptures by his father Sri R.Viswanatha Sastrigal, a scholarly exponent who was himself a living example of the ideal Hindu way of life. Prof. Krishnamurthy has given several successful lectures on Hinduism, the Ramayana, the Gita, the Upanishads, and Srimad Bhagavatam to Indian and American audiences. His expositions are known for their precision, clarity and an irresistible appeal to the modern mind. His books on religion include: **Essentials of Hinduism**; **Hinduism for the next Generation**; and **The Ten Commandments of Hinduism**. He has also authored a series of 18 poster-size charts on Hinduism, entitled **SADHARMA** (= **Sanatana Dharma Ratna Mala**). These are unusual expositions with visual support, on the concepts ideals and traditions of the Hindu way of life, presented by an incisive scientific mind in a totally novel manner never before tried by any exponent of religion formally or informally.

**A NUMBER OF HIS WRITINGS ON RELIGION AND PHILOSOPHY ARE ON THE WEB AT
[HTTP://WWW.GEOCITIES.COM/PROFVK/](http://WWW.GEOCITIES.COM/PROFVK/) ENTITLED: SCIENCE AND SPIRITUALITY AND**

GEMS FROM THE OCEAN OF HINDU THOUGHT, VISION AND PRACTICE.

ശ്രീ പത്മനാഭസ്വാമി ക്ഷേത്രം

സമ്പാദനം / ക്രോഡീകരണം: വള്ളുവനാടൻ (Valluvanadan)



തിരുവനന്തപുരത്ത് കിഴക്കേക്കോട്ടയിലാണ് ശ്രീപത്മനാഭന്റെ ക്ഷേത്രം - തിരു - അനന്ത - പൂരം - പ്രധാന മുർത്തി അനന്തപത്മനാഭൻ. അനന്തനുമുകളിൽ പള്ളിയുറങ്ങുന്നത് പത്മനാഭനാണ്. അനന്തപത്മനാഭന്റെ നാട് എന്ന അർത്ഥത്തിലാണ് തിരുവനന്തപുരത്തിന് ഈ വിളിപ്പേര് കിട്ടിയത്.

തങ്കത്തിളക്കത്തിൽ ശ്രീപത്മനാഭൻ

കവടിയാർ കൊട്ടരത്തിലെ ചുരുളുകൾ പറഞ്ഞത് സത്യം മാത്രമെന്നു വിശ്വസിക്കാൻ ആധുനിക തലമുറയ്ക്ക് കുറച്ചു ബുദ്ധിമുട്ടേണ്ടിവരും. മൂന്നുറു വർഷം മുൻപ് തീർത്ത ശ്രീ പത്മനാഭന്റെ കടുശർക്കര വിഗ്രഹത്തിലെ സ്വർണ്ണത്തിളക്കം അലങ്കാരപ്രിയന്റെ ഭക്തർക്ക് വിസ്മയത്തിലുപരി വിശ്വാസത്തിന്റെ സാക്ഷാത്കാരമാണ്.

തനിത്തങ്കത്തിൽ തിളങ്ങുന്ന ഭഗവാന്റെ ഉടയാടകളും കിരീടവും വിരലുകളും അനന്തന്റെ ഫണങ്ങളും..., അപൂർവ്വ ദർശനത്തിന്റെ മഹാഭാഗ്യം ചരിത്രത്തിൽ രേഖപ്പെടുത്തുന്ന മുഹൂർത്തങ്ങളിൽ മാത്രം.

പതിനെട്ടടി നീളമുള്ള വിഗ്രഹം വൃത്തിയാക്കി വീണ്ടും കൽക്കം തേച്ചു പിടിപ്പിച്ചു കഴിഞ്ഞു. സ്വർണ്ണസാന്നിധ്യം വിസ്മയമായതിനുശേഷമാകാം അടുത്ത പുണ്യദർശനം. തിരുവിതാംകൂർ രാജ കൊട്ടരാത്തിൻ കീഴിലാണ് ക്ഷേത്രമിപ്പോൾ.

അഭിഷേകം പോലും നിഷിദ്ധമായ ശ്രീപത്മനാഭ വിഗ്രഹത്തെ പരിപാലിച്ചിരുന്നത് മയിൽപ്പീലികൊണ്ടായിരുന്നു. അതി സങ്കീർണ്ണമായ കടുശർക്കര വിഗ്രഹത്തിൽ അസ്സികൂടവും സന്ധികളും 64 നാഡികളുമടങ്ങുന്നു.

പതിറ്റാണ്ടുകളായി നിലനിന്ന മിത്തിനെ ശരിവെച്ചുകൊണ്ട് ഏറ്റവും പുറമേയുള്ള കൽക്കം എന്ന മരുന്നുകുട്ടിനുള്ളിൽ ഒളിച്ചിരുന്ന സ്വർണ്ണം പുറത്തുവന്നത് അടുത്ത കാലത്താണ്.

വിഗ്രഹപ്പെരുമ

മഹാപ്രളയകാലത്ത് ആദിശേഷന്റെ മുകളിൽ വിശ്രമിക്കുന്ന വിഷ്ണുഭാവം. കിഴക്കോട്ടു ദർശനം.

ക്ഷേത്രം മുഴുവനും കത്തി നശിപ്പിച്ചപ്പോൾ കൊല്ലവർഷം 908ൽ മാർത്താണ്ഡവർമ്മ പണികഴിപ്പിച്ചതാണ് ഇന്നു കാണുന്ന ക്ഷേത്രവും വിഗ്രഹവും. വിഗ്രഹം 12000 സാളഗ്രാമങ്ങൾ കൊണ്ട് കടുശർക്കര പ്രയോഗത്തിൽ നിർമ്മിച്ചതാണ്. നേപ്പാളിലെ ഗണ്ഡകിനദിയിലുണ്ടാകുന്ന സാളഗ്രാമങ്ങളിൽ 24000 എണ്ണം നേപ്പാൾ രാജാവ് ആനപ്പുറത്തു കൊടുത്തയച്ചു എന്നും ഇതിൽ 12000 എണ്ണം ഉപയോഗിച്ച് “ബാലരണ്യകോണിദേവൻ” എന്ന ശില്പി കടുശർക്കരയിൽ വിഗ്രഹം നിർമ്മിച്ചു എന്നുമാണ് പഴമ.

1200 പിടി അരി നിത്യവും നിവേദിക്കണമെന്ന് ചിട്ടയുണ്ടായത് 12000 സാള ഗ്രാമങ്ങൾകൊണ്ടു നിർമ്മിച്ചതു കൊണ്ടാണെന്നാണ് പുരാവൃത്തം. ഇതിനുമുമ്പ് ഇലഞ്ഞിമരത്തിന്റെ വിഗ്രഹമായിരുന്നു. കടുശർക്കര പ്രയോഗത്തിൽ നിർമ്മിച്ചാൽ തീപ്പിടുത്തത്തെ ചെറുക്കാനാകും.

ക്ഷേത്രത്തിൽ കോതമാർത്താണ്ഡവർമ്മന്റെ ശിലാശാസനമുണ്ട്. ക്ഷേത്രത്തിലെ നരസിംഹവും ശാസ്താവും പിന്നീടു പ്രതിഷ്ഠിക്കപ്പെട്ടതാണ്.

ഉത്സവം; പ്രതിഷ്ഠ

തൃലാമാസത്തിലെ തിരുവോണം ആറാട്ടായി പത്തു ദിവസവും മീനത്തിലെ രോഹിണി കൊടികയറി പത്തു ദിവസവും വീതം രണ്ട് ഉത്സവങ്ങൾ. ആറാട്ട് ശംഖുമുഖം കടപ്പുറത്ത്. തന്ത്രം തരണനെല്ലൂർ. മൂന്നു പൂജ. ക്ഷേത്രത്തിൽ സ്വർണ്ണം കെട്ടിയ ചിരട്ടയിൽ മാങ്ങാ നിവേദ്യം. വിലാമംഗലം മാവിൽനിന്നും മാങ്ങ പഠിച്ചു ചിരട്ടയിൽ നിവേദിച്ചതിനു പ്രതീകമാണ് ഇതെന്ന് ഐതിഹ്യം.

കലിവർഷം 950ൽ ദിവാകരമുനി എന്ന തുളു സന്യാസി അനന്തൻകാട്ടിൽ പ്രതിഷ്ഠ നടത്തി എന്നും അതല്ല വിലാമംഗലം പ്രതിഷ്ഠ നടത്തിയെന്നും രണ്ടുപേരും ഒരാൾ തന്നെയാണെന്നും ഐതിഹ്യങ്ങൾ. പഴയ ശാസനങ്ങളിലും റിക്കാർഡുകളിലും ആനന്ദപുരം എന്നാണ് ഈ പ്രദേശം അറിയപ്പെട്ടിരുന്നത്.

കുമ്പളയ്ക്ക് കിഴക്കുഭാഗത്തുള്ള അനന്തപുരത്തും വിലാമംഗലമാണ് പ്രതിഷ്ഠ നടത്തിയതെന്നും അവിടെനിന്നാണ് തിരുവനന്തപുരത്തേയ്ക്ക് അദ്ദേഹം ജൈത്രയാത്ര തുടങ്ങിയതെന്നും ഒരു ഐതിഹ്യമുണ്ട്. വിലാമംഗലം പ്രതിഷ്ഠ നടത്തിയ കലിദിനം “നേരമനുള്ളിൽ” എന്നാണ് അഭിപ്രായം. കുമ്പള മുതൽ തിരുവനന്തപുരം വരെ ജൈത്രയാത്ര നടത്തിയ വിലാമംഗലം കേരളമൊട്ടുക്ക് നിരവധി വൈഷ്ണവപ്രതിഷ്ഠകൾ നടത്തി.

പൂജാരികൾ

ക്ഷേത്രത്തിലെ പൂജാരികൾ പഴയ തുളുനാട്ടിൽനിന്നുള്ളവരാണ്. ഇവിടെ പൂജാരിയായിക്കഴിഞ്ഞാൽ മറ്റു ക്ഷേത്രങ്ങളിൽ പൂജിക്കരുതെന്നും നിബന്ധനയുണ്ട്. ക്ഷേത്രപൂജാരികളാകാൻ നമ്പി അവരോധമുണ്ട്. ഇത് വളരെ പ്രസിദ്ധമാണ്.

തൃശ്ശൂർ നടുവിൽ മഠത്തിലെയോ, മുഞ്ചിറ മഠത്തിലെയോ സ്വാമിയാരാണ്, ഓലക്കുടകൊടുത്ത് രണ്ടു വാൾനമ്പിമാരേയും അവരോധിക്കുക. ഒന്നിടവിട്ട മാസങ്ങളിൽ ഓരോ ഗ്രാമക്കാരും പെരിയനമ്പിയാകും. നമ്പി അവരോധം കഴിഞ്ഞാൽ ആരേയും നമസ്കരിക്കരുത്. ഭഗവാനെപ്പോലും. പുതിയ വസ്ത്രം ഉടുക്കരുത്. ക്ഷേത്രവും സങ്കേതവും വിട്ടുപോകരുത് എന്ന് ചിട്ടകൾ. പുറപ്പെടാശാനിയാണ്.

പരാനതകപാണ്ഡ്യൻ ഈ ക്ഷേത്രത്തിലേയ്ക്ക് 12ാം നൂറ്റാണ്ടിൽ സ്വർണ്ണവിളക്കുകൾ നല്കിയത്രെ. പത്മനാഭസ്വാമി ക്ഷേത്രത്തിൽ ഓരോ പ്രവൃത്തികൾ നിശ്ചയിച്ചതും ആളുകളെ ഏർപ്പെടുത്തിയതും ചേരമാൻ പെരുമാളാണെന്ന് മറ്റൊരു വിശ്വാസമുണ്ട്.

ചരിത്രം

കൊല്ലവർഷം 225ൽ (എ.ഡി. 1050) തൃപ്പാപ്പൂർ മുപ്പിൽപെട്ട രാജാവാണ് ക്ഷേത്രം പുതുക്കിപ്പണിയിച്ചതും യോഗക്കാർ ഉൾപ്പെട്ട ഭരണഘടനയെ പരിഷ്കരിച്ചതും. 13ാം നൂറ്റാണ്ടിൽ ഉണ്ടായിട്ടുള്ളതെന്നു കരുതുന്ന 'അനന്തപുരവർണ്ണനം' എന്ന ഗ്രന്ഥത്തിൽ അനന്തപുരക്ഷേത്രത്തെക്കുറിച്ചുള്ള പഴയ വിവരങ്ങൾ ലഭിക്കുന്നുണ്ട്.

എഡി 1461ൽ ക്ഷേത്രം പുതുക്കി പണിതീരുന്നു. പിന്നീട് യോഗക്കാരുടെ ഉരസൽ മൂലമോ, എട്ടുവീട്ടിൽ പിള്ളമാരുടെ വിലസൽ മൂലമോ ആദിത്യവർമ്മന്റെ കാലത്ത് (1673-1677) ക്ഷേത്രം 5 വർഷത്തോളം പൂജയില്ലാതെ പൂട്ടിയിട്ടു. ഉമയമ്മ റാണിയാണ് 1677ൽ ക്ഷേത്രം തുറപ്പിച്ച് എഴുന്നള്ളിപ്പ് നടത്തിയത്. 1686ൽ തീപ്പെട്ടു ക്ഷേത്രം വെന്തു വെണ്ണിറാകുകയും ചെയ്തു. 38 വർഷങ്ങൾക്കുശേഷം 1724ലാണ് ക്ഷേത്രം പണി ആരംഭിച്ചത്. 1728ലായിരുന്നു ദാനപ്രായശ്ചിത്തം.

അതിനടുത്ത വർഷമാണ് (1729ൽ) പ്രസിദ്ധനായ മാർത്താണ്ഡവർമ്മ സിംഹാസനാരോഹണം ചെയ്യുന്നത്. 1731ൽ ക്ഷേത്രം പണി പൂർത്തിയായി. ആ സമയത്താണ് ഇപ്പോഴത്തെ അനന്തപത്മനാഭൻ പ്രതിഷ്ഠിപ്പിച്ചത്. ശ്രീബലിപ്പുര പണിയാൻ 4000 കല്ലാശാരിമാരും, 6000 കുലിക്കാരും, 100 ആനകളും ഏഴുമാസം പണിയെടുത്തു എന്നാണ് കണക്ക്. 1566ൽ അടിസ്ഥാനമിട്ട കിഴക്കെ ഗോപുരവും മാർത്താണ്ഡവർമ്മയുടെ കാലത്താണ് 5 നിലവരെ പണിതുയർത്തിയത്.

1729 മുതൽ 1758 വരെ വാണ തിരുവിതാംകൂറിന്റെ ശില്പി അനിഴം തിരുനാൾ മാർത്താണ്ഡവർമ്മയുടെ നിർദ്ദേശമനുസരിച്ച് 1736ൽ പള്ളിയാടി കണക്കുമല്ലൻ ശങ്കരൻ കണ്ടെഴുത്തു നടത്തി. ഈ കണ്ടെഴുത്തോടെയാണ് യോഗക്കാരായ പോറ്റിമാർക്ക് പത്മനാഭസ്വാമി ക്ഷേത്രത്തിൽ അധികാരം നഷ്ടപ്പെട്ടതെന്നു കരുതുന്നു.

908 മകരം 5ന് രാജ്യം പത്മനാഭന് തൃപ്പടിദാനം ചെയ്തു. ദാനപ്രമാണവും ഉടവാളും ക്ഷേത്രത്തിന്റെ തൃപ്പടിയിൽ വെച്ചു. അതിനുശേഷം ഉടവാളെടുത്ത് പത്മനാഭദാസൻ എന്ന സ്ഥാനപ്പേരോടെയാണ് മാർത്താണ്ഡവർമ്മ രാജഭരണം തുടങ്ങിയത്. പാപപരിഹാരത്തിനും, ഈശ്വാരനുഗ്രഹത്തിനും വേണ്ടിയായിരുന്നു തൃപ്പടിദാനം.

ഭദ്രദീപവും മുറജപവും

എട്ടുവീട്ടിൽ പിള്ളമാരേയും മാടമ്പിമാരേയും വധിക്കുകയും രാജ്യവിസ്സൃതി കൂട്ടാൻ നടത്തിയ യുദ്ധങ്ങളിൽ നിരവധിപേർ മരിക്കുകയും ചെയ്ത പാപപരിഹാരത്തിനുവേണ്ടിയാണ് കാർത്തവീര്യ ഓർജ്ജുനൻ നടത്തിയ ഭദ്രദീപവും വൈദിക സമൂഹം ഐശ്വര്യവർദ്ധനയ്ക്ക് നിർദ്ദേശിച്ച മുറജപവും

ക്ഷേത്രത്തിൽ നടത്തിയിരുന്നത്. ഇതുവരെ ആകെ 37 മുറജപങ്ങൾ നടന്നിട്ടുണ്ട്. അവസാനത്തെ മുറജപം 1177ൽ നടത്തി.

മലബാർ, മധുര, തിരുനെൽവേലി എന്നിവിടങ്ങളിൽനിന്നും വന്ന പണ്ഡിതന്മാരുടെ 919ലെ പരിഷത്ത് യോഗം ചർച്ച ചെയ്ത തയ്യാറാക്കിയതാണ് ഈ ഈശ്വരസേവാപദ്ധതി. 7 ദിവസത്തെ പൂർവ്വക്രിയകൾ നടത്തി മകരം 1ന് ഭദ്രദീപം കൊളുത്തി നിത്യപൂജകൾ നടത്തി കർക്കിടകം 1ന് ഭദ്രദീപച്ചടങ്ങ് ആവർത്തിക്കുന്നു. തുടർച്ചയായി അഞ്ചു സംവത്സരം നടത്തി ഭദ്രദീപത്തിന്റെ അവസാനത്തെ ചടങ്ങായി ആറാങ്കൊല്ലം മുറജപം എന്നാണ് ശുപാർശ ചെയ്തിരുന്നത്.

ക്ഷേത്രത്തിൽ സ്വർണ്ണക്കൊടിമരമാണ്. 962 മകരത്തിലാണ് പുതിയ സ്വർണ്ണധ്വജം സ്ഥാപിച്ചത്. 961 മീനം 25ന് ഉണ്ടായ കൊടുങ്കാറ്റിൽ പഴയ കൊടിമരം ചാഞ്ഞതിനെത്തുടർന്നാണ് പുതിയ ധ്വജം സ്ഥാപിച്ചത്.

ദർശന സമയം

രാവിലെ 4.15- 5.15, 6.30 - 7.15, 8.20-11.15, 11.45-12.30, വൈകീട്ട് 5.15 - 6-15, 6.40 - 7.30.

വഴിപാടുകൾ

മുഴുക്കാപ്പ് 125 രൂപ, വലിയലങ്കാരം 25 രൂപ, പഞ്ചാമൃതം 40 രൂപ, ക്ഷീരാഭിഷേകം 20 രൂപ, നെയ് വിളക്ക് 10 രൂപ, അരവണ 25 രൂപ, ഉണ്ണിയപ്പം 25 രൂപ, പൊങ്കൽ 20 രൂപ, പൊന്നും ശ്രീവേലി അലങ്കാര സഹിതം 2,000 രൂപ, ഒരു ദിവസത്തെ പൂജ 5,000 രൂപ, തുലാഭാരം 50 രൂപ.

എക്സിക്യൂട്ടീവ് ഓഫീസർ, പത്മനാഭസ്വാമി ക്ഷേത്രം, ഫോർട്ട്, തിരുവനന്തപുരം. ഫോൺ : 0471-2450233

കൃഷ്ണാ ഗുരുവായൂരപ്പാ!



Temple News

MUDIYETTU IN DOMBIVLI GURUVAYOOR TEMPLE. SEPT. – OCT.

NR Pillai (Raju), Dombivli, Mumbai.



People in Dombivli had the rare opportunity to witness the ancient ritual art MUDIYETTU last week (i.e. on 23rd and 24th Sept.) under the auspices of KALAKSHETRAM. It is said to be very old and was in vague before Aryan traditions and huge temples came into existence in Kerala. Many people might have not heard about MUDIETTU particularly those hails from North and South Kerala except few people from Ernakulam and Trichur districts.

I think, it is the first time MUDIETTU is being performed outside Kerala. There were an introductory seminar on 23rd Sept. and the actual performance of the above dance held on 24th Sept. KaLamezhuthum pAttum and Kuruthi which are mandatory before the actual play were also held.

I still remember myself with some of my childhood friends to witness Mudiettu, continuously about five years from the age of 12 to 17, performed in a small BhadrakALI temple situated near my home in Koovappady (Ernakulam Dist.). Pullampalli Bhagavati kshetram is the name of this temple and its annual festival is falling on Meena Bharani when Kathaprasangam, Harikatha Kalaakshepam, Mudiettu, various thookams like Garuda, Parayan, (these are all banned now for various reasons) etc. are the main items regularly performed there. This was during the sixties.

At that time the MUDIETTU was performed traditionally by members of Kuruppu/Marar community. If my memory is correct, one Sri Koratti Rama Kuruppu was the main performer in the role of main character KaaLi This character appears a fierce look

with all the costumes and the entire programme is a long process begins at 5.50-6 p.m. with lightning lamp and kotti ariyippu or kEli kottu or sandhyakkottu. This is similar to that of Kathakali. The programme ends in the early morning says 6 am.

See the appendix below for the excerpt from a Souvenir issued by KALAAKSHETRAM for members those who have no idea on the subject.

The actual performance is ushered in with lightning of the lamp. Some traditions have it that the village elder or convener of the festival committee has to perform this ritual, He has to present “Aniyara Daxina” to the artist as Kali and accept wicks lighted from the green room lamp. festival committee has to perform this ritual, He has to present “Aniyara Daxina” to the artist as Kali and accept wicks lighted from the green room lamp.



Arangu Keli announces the commencement. Vandana slokam and hymns are sung. These include a slokam summing up preface. Scene one is Narada plea at Kailas to Lord Siva to save the righteous men and gods from the atrocities of the terrible trio. Here Narada’s part of the dialogue, rather recital, is performed by the artist. Narration and Shiva’s replies are done by a percussionist. As the bulk of lyrics is so slender that no specialist singer is used.

Lord Siva even does not move his face. The answering gestures are by shaking a bull’s head, kept on the thirasseela (behind the curtain). The entry of Darika, known as the Darikan Purappad is the next item. Many consider this part as the most important part of Mudiet. The rampage is followed by the Darika’s announcements facing all directions.

Often spectators join in chorus to echo these shouting. Then comes the entry of Bhadrakali. The percussion will be at its loudest best here. Rapid “Pandi” or Muri Atantha” are often the rhythm. There may be other variations too. The tempo and length of this scene depends on three factors (1-Capability of the artist, 2-quality of percussion and 3-Involvement of the spectators.

Often this scene is culminated in the deliberate removal of the headgear, under the presumption that the wrath of the deity has gone beyond control, a popular cliché to justify the abrupt ending of this climax. The much needed rest for the main artist is provided by the scene in lighter vein that follows. Kovilppadanayar or Koimpadar enters with his peculiar brand of witticisms. Dressed very much like a Patayani artist with steps to match,

he engages in a humorous with one of the percussionists. It is not unusual for the audience to echo some of these, particularly a passage starting with “avitecchila chakkikalum chila kothakalum, mummuzham chuntikalum muthukatthellikalum....”.

Then comes the most popular part. KooLYppurappaatu. KooLY is a purattu type character, interacting with the audience. Created in the line of Bheeru or Kathakali, many scholars consider this as the oldest character of its kind in Indian theatre. The dialogue is without a recognized script. The themes is KooLY (one of the bhoothas) going in searchof Kali, to accompany her to the battle field. Often this sequence derogates to a fund collection spree at the hands of non-professional performers.

The real purpose of Koyimpadar and KooLY is to have personnel to control the situation. In the days when the battle scene used to be well performed, these characters were much needed.

Kootiyaattam (drama) follows. The challenge, counter challenge and the battle. The whole ground may become battlefield, scattering the audience at the will of the performers. and the battle. The whole ground may become battlefield, scattering the audience at the will of the performers.

Abruptly, at the peak of the battle scene the asuras disappear and this sends the deity into-uncontrollable anger. KooLY removes the deity’s headgear and Koimpatar with a pretended effort snatches the weapon and appeases her. Some of the troupes indulge in rituals like blessing the devotees during the brief interval that follows. But it is definitely better to perform these only in the end. The asuras reappear after a short while and a dialog session follows. They engage in a lyrical exchange of words, in the end of which the head gears of Darika and Danavendra are removed to indicate chopping off the heads.

Performance concluded, rituals commence. The deity blesses the entire gathering and the village. Those who desire special blessings of the goddess for their children can have it by paying a dakshina. The styles vary. From a gentle touch on the head to a merry go round with the child around the Ural. Finally, by day-break the main artist removes the head gears and waves it in the direction of the devotees and places it for worship.

(Courtesy – Kalakshetam Souvenir).

തിരുമാന്ധാംകുനിൽ ആട്ടങ്ങയേര് (Angadipuram Bhagavathi temple)

Courtesy: Malayala Manorama_



പെരിന്തൽമണ്ണ, അങ്ങാടിപ്പുറം തിരുമാന്ധാംകുന്ന് ഭഗവതി ക്ഷേത്രത്തിലെ വിശേഷപ്പെട്ട ആട്ടങ്ങയേര് നാളെ. ക്ഷേത്രോൽപ്പത്തിയുമായി ബന്ധപ്പെട്ടതാണ് ഈ ചടങ്ങ്. കന്നിമാസത്തിലെ ആയില്യം നാളായ ഇന്നലെ ഭഗവതിയുടെ പിറന്നാളായി ആചരിച്ചു. ജൂലൈ 19ന് ചാന്താട്ടത്തിന്റെ മുന്നോടിയായി അഴിച്ചുവെച്ച ആടയാഭരണങ്ങൾ തിരിച്ചണിയിച്ചു. ഭദ്രകാളിയും ഭൂതഗണങ്ങളും ശിവലിംഗം വീണ്ടെടുക്കാൻ മാന്ധാതാവ് മഹർഷിയുടെ ശിഷ്യ ഗണങ്ങളുമായി നടത്തിയ യുദ്ധത്തെ അനുസ്മരിക്കുന്ന ആട്ടങ്ങയേര് തുലാം ഒന്നിനാണ് നടക്കുക.

തന്റെ ഭക്തനായ മാന്ധാതാവ് മഹർഷിക്കുപരമശിവൻകൊടുത്തതും പാർവതീദേവി നിത്യപൂജ ചെയ്തിരുന്നതുമായ ശിവലിംഗം തിരിച്ചു വാങ്ങുന്നതിന് പാർവതീദേവിയുടെ നിർദ്ദേശാനുസരണം തിരുമാന്ധാംകുനിലെത്തിയ ഭദ്രകാളിയും ഭൂതഗണങ്ങളും മാന്ധാതാവ് മഹർഷിയുടെ ശിഷ്യഗണങ്ങളുമായി നടത്തുന്ന യുദ്ധത്തിനെയാണ് ആട്ടങ്ങയേരിലൂടെ അനുസ്മരിക്കുന്നത്. ഭക്തർ വടക്കേ നടയുടെ മുകളിലും താഴെയുമായി രണ്ടുചേരിയായി നിന്ന് ആട്ടങ്ങ കൊണ്ടു പരസ്പരം എറിയും. പന്തിരടിപൂജയ്ക്കു തൊട്ടു മുൻപായി ആരംഭിക്കുന്ന ഏര്, പൂജ കഴിഞ്ഞു നട തുറക്കുന്നതോടെ നാലമ്പലത്തിലേക്ക് ആട്ടങ്ങ എറിഞ്ഞുകൊണ്ട് അവസാനിപ്പിക്കുന്നു. വർഷങ്ങളായി നിലമ്പൂരിൽ നിന്നാണ് ആട്ടങ്ങ എത്തിക്കുന്നത്.



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Srimad Bhagavatham -
<http://blogs.epicindia.com/bhagavatam/great-story-of-bali.html>

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.



Submitted at the lotus feet of Sri Guruvayoorappan by devotees.

Loka Samastha Sukhino Bhavanthu - May God bless everyone.

Om Namo Narayanaya: