



നവനീതം

NAVANEETHAM



असतो मा सद्गमय ।
तमसो मा ज्योतिर्गमय ।
मृत्योर्मा अमृतं गमय ॥

From the unreal, lead us to the Real;
From darkness, lead us unto Light;
From death, lead us to Immortality.
Om shanti shanti shanti

നവനീതം

Monthly Newsletter of Guruvayoor Devotees Forum

ഇലാം 1185 / October 2009

Om Namo Narayanaya:**Om Namo Bhagavathe Vasudevaya**

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



Hare Rama Hare Krishna!

Editorial

Om Namo Narayanaya:

|| Jai Shri Krishna ||

Dear GuruDevs,

This month's member of the month is our **Savitriji**. Over the past few years, we all have become addicted to Savitriji's emails and it has become an integral part of our daily life.

She is indeded the modern day Kurooramma and we are truly blessed to have Savitriji in our group and to learn so much from her. Her writings always evokes such strong feeling of bhakthi and utmost affection for Krishna among all of us.

She surprises us every time with her well written stories with a personal and emotional touch that expresses her deep bhakthi, love and affection for Krishna. Her stories not only soothe our minds but also help us to open our hearts to Krishna and become more closer to HIM.

I take this opportunity to humbly pranam Savitriji and THANK her for the wonderful contributions to our group and Navaneetham.

Please see the bio-data of Smt. Savitri Puram at the end of the magazine.

May Guruvayoorappan Bless her and her family always!

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

May God Bless you always.

**Sunil Menon
gvreditor@gmail.com**

ഭഗവാൻ ശ്രീകൃഷ്ണൻ അക്രൂരനോടൊപ്പം മധുരയ്ക്കു പോയതിനു ശേഷം, ഗോപിക മാർക്കുണ്ടായ ദുഃഖം അതിരൂതായിരുന്നു. അവർ വിരഹവും, പരിഭവവും, സങ്കടവും, സറിയിക്കവയ്ക്കാതെ, പുഴകളോടും, മേഘങ്ങളോടും, പുൽക്കൊടിതുമ്പുകളോടും, കടലിനോടും, മുളം തണ്ടിനോടും, പൈക്കളോടും, ഒടുവിൽ ഒരു കുഞ്ഞു തുളസിയോടും, തങ്ങളുടെ പ്രിയപ്പെട്ടവനെ നിങ്ങളാക്കുകയും എവിടെയെങ്കിലും കണ്ടുവോ എന്നും തിരക്കി രാപ്പകലെന്നില്ലാതെ അലഞ്ഞു നടന്നു. ഭഗവത് പ്രേമത്താലും, അകമഴിഞ്ഞ ഭക്തിയാലും ഭഗവാനെ ഓർത്തു ഗോപികമാർ അനുഭവിച്ചുകുന്ന വിരഹദുഃഖം.

ഭഗവത് പ്രേമം

By Suresh Thevalakara, New Delhi

ചെന്താമരാക്ഷനെ തേടിയെൻ മാനസം-
മന്താരപൂഷ്പം അലഞ്ഞിടുന്നു.
നന്ദാത്മജൻ നല്ലൊരാളിവൻ നമ്മളെ
എന്തീവിധം മാനങ്ങളോ പോയി ?

പ്രേമസ്വരൂപനെ കാണാഞ്ഞിതോ നിങ്ങൾ
പ്രേമാശ്രു തുവുന്നു മേഘങ്ങളെ?
കണ്ണനവൻ ചാരെയില്ലെങ്കിലെന്ത്, തൻ-
വർണ്ണമിന്നേകി കനിഞ്ഞില്ലയോ?

ലല്ലലം പാടിയൊഴുകിയ പുമ്പുഴ
ഹല്ല! നീ എന്തിനു കേഴുന്നുവോ?
മല്ലവിലോചനൻ മുങ്ങിനിരാടീട്ടു,
നല്ലൊരു കാലം കഴിഞ്ഞുവെന്നോ?

സാഗരമേ ചൊൽക സാധരം നിന്നുടെ
സാന്ദ്രത-ശാന്തികളെങ്ങു പോയി?
സാരസാക്ഷൻ ഭവാൻ എങ്ങളെപ്പോലെ നിൻ-
സാനന്ദനിദ്ര കവർന്നുപോയോ?

വൃന്ദാവനാങ്കണ പുൽക്കൊടിതുമ്പിനും
എന്തോ പരിഭവമുണ്ടുപോലും.
ഉണ്ണിപദങ്ങൾ തഴുകിടാതെങ്ങൾക്ക്
മണ്ണിലീജീവിതമെന്തിനെനോ?

ഈറനണിഞ്ഞ നിലാവിനെ നോക്കി, ആ-
ഈറക്കുഴലുകൾ തേങ്ങി, “നിന്റെ-
വായ്മലരൊന്നു തൊടാതെകണ്ടിങ്ങനെ
പാഴ്മുളം തണ്ടാക വയ്ക്കു കണ്ണാ!”

ചങ്ങാലിപൈക്കളും, അമ്പാടിഗോക്കളും
വിങ്ങിവിതുമ്പുന്നതെന്തു ചൊല്ലി?
“എങ്ങളെ മേച്ചു നടന്ന കാർവർണ്ണനി-
ന്നെങ്ങുപോയൊങ്ങുപോയെങ്ങുപോയി?”

ഇത്തരം നർത്തനമാടുവാൻ നിന്നക-
ത്തിത്രകണ്ടാനന്തമെന്തു കുഞ്ഞേ?
ഇത്തിരിപോന്നൊരു പിഞ്ചു തുളസി നീ-
അത്തിരുമേനിയെ കണ്ടുവെന്നോ!

“തൻ വനമാലയിൽ കോർത്തവനെനെയും
പൊന്മണിമുത്തോടു ചേർത്തണിഞ്ഞു.
ചിനിയും മിനിയും അമ്മുദു മേനിയിൽ
ചിന്മയരൂപനെ പുല്കിനിന്നു.”

മല്ലനും, കസനും, മുഷ്ടികൻ ചാണൂര-
നല്ലൊഴിഞ്ഞുള്ള ദുഷ്ടരെല്ലാം
വല്ലവാധീശ്വരൻ പൊൻപദം പുകുവ-
തെല്ലാം നടേ നടേ കണ്ടുവെന്നോ?

കംസചാണൂരാദികൈടഭരൊക്കെയും
അമ്മുദുകാലിണ പുകിയെങ്കിൽ,
നിർമ്മലപാണികൾ ചേർത്തുപുണർന്നൊരീ
നമ്മുടെ പുണ്യമൊന്നോർക്ക സഖേ?

ഇത്രതിലോകങ്ങളെ മൂന്നായളന്നവ-
നിത്തിരി നീളമില്ലാത്തതോർത്താൽ,
കള്ളനിന്നെങ്ങോ ഒളിച്ചിരിപ്പുണ്ടു, നാം
ഉള്ളം തൂറുന്നങ്ങു നോക്കേ വേണ്ടു.



chinthamaNi

Sukumar

Author's note: Recently I received a mail with the following excerpt: "Srila Haridasa clasped his hands together. Eyes brimming with tears and voice choked in spiritual love, he began his reply in soft, gentle tones. "Lord Krsna's name is cintamani, formed of eternal and transcendental touchstone. Just as a touchstone yields all desirable objects, so the touchstone of Krsna's holy name gives religiosity, wealth, sense pleasure and liberation to a materialistic person. To a surrendered devotee, it offers pure love of Krsna."

Here is my attempt on "chinthamaNi"

chinthamaNi
 thirunaama chinthamaNi
 Srii kr^shNanaama chinthamaNi
 chidaananda chiramadhura ravikOTi prabhabharitha
 chinthamaNi

bhavathaapathraya viitha bhavasaagara tharaNa
 bhakthajanathOshitha rasanishyanthaniya
 chinthamaNi

chinthamaathra saphalam bhauthiika sukhasakalam
 chenthamaraaksha naama vasudEvasuthamakhilam
 satthaamaathra parama bhaagavatha jana vinutham
 advaithamakuTa chooDaamaNi chinthamaNi

dharmmaartthhakaamaani mOkshadam naama japam
 karmmaani puNyapaapa dwandvaa athiithagathi
 Swaasa niSwaasagathi bhagavad naama Sruthi
 anithara mahima ithi kr^shNanaama chinthamaNi

നാമ ജപം



ചന്ദ്രശേഖരൻ മേനോൻ

നാരായണ നാരായണ നാരായണ നാരായണ
 നാരായണ നാരായണ നാരായണ നാരായണ
 നാരായണ നാരായണ നാരായണ നാരായണ
 നാരായണ നാരായണ നാരായണ നാരായണ ഹരേ !

നാമങ്ങൾ ചൊല്ലുവാൻ ഏറെയുണ്ടെങ്കിലും
 രാമനാമമതിലഗ്രജനാകിലും

യമദൂതർ വന്നിടുമാദിവ്യവേളയിലീ
 ഞമായ് ഈ നാമം ഓർക്കുമാറാകണം
 നവദൂതർകൊണ്ടുള്ളൊരീ ദിവ്യക്ഷേത്രത്തിൽ
 മറയാതിരിക്കണം "ഹരി" നാമമെപ്പോഴും

നാരായണ നാരായണ നാരായണ നാരായണ
 നാരായണ നാരായണ നാരായണ നാരായണ
 നാരായണ നാരായണ നാരായണ നാരായണ
 നാരായണ നാരായണ നാരായണ നാരായണ നമഃ



കണ്ണനുള്ള കത്തു് - തീർത്ഥയാത്ര 2 സാവിത്രി പുറം

പ്രിയം നിറഞ്ഞ കണ്ണാ,

കഴിഞ്ഞ ഏഴുത്തിൽ പുതനാമോക്ഷം ആയിരുന്നുവല്ലോ വിഷയം? കോകിലം കഥ തുടർന്നു. കോകിലത്തിനെന്തു ഉത്സാഹമാണെന്നോ ഗോകുലവും പരിസരങ്ങളും കാണിച്ചുതരാനും കഥകൾ പറയാനും? ഈ കഥകളൊക്കെ എങ്ങനെ ഇത്ര ഭംഗിയായി ഫ്രൂട്ടിഫിക്കേഷൻ എന്നു് കോകിലത്തിനോടു ചോദിച്ചു. കോകിലം പറഞ്ഞതിതാണു്.

ഏതാണ്ടു് അയ്യായിരത്തി ഇരുന്നൂറ്റി നാൽപ്പത്തിയഞ്ചു വർഷങ്ങൾ മുൻപു് ഈ കോകിലത്തിന്റെ ഒരു മുതു-മുതു-മുതു-മുത്തച്ഛൻ കണ്ണന്റെ കളിക്കൂട്ടുകാരനായിരുന്നുവത്രെ. വലിയ സംഗീതജ്ഞനായിരുന്നു. കണ്ണൻ മണിവേണു ഊതുന്നതിന്നനുസരിച്ചു് ആ കോകിലം ഭംഗിയായി പാടുമായിരുന്നത്രെ. സദാ സമയവും കണ്ണന്റെ കൂടെയായിരുന്നു. കണ്ണന്റെ ഓടക്കുഴൽ കാത്തുസൂക്ഷിക്കുന്ന ജോലിയും ഈ കോകിലത്തിനായിരുന്നു എന്നും പറഞ്ഞു.



ഒരു നാൾ കണ്ണൻ പൊടുന്നനെ ഓടക്കുഴലുപേക്ഷിച്ചു മധുരക്കു പോയപ്പോൾ കോകിലം അതീവ ദുഃഖിച്ചു. തനിക്കറിയാവുന്ന പാട്ടും കഥകളും മക്കളേയും പേരക്കുട്ടികളേയും പഠിപ്പിച്ചു്, വേണു കാത്തുസൂക്ഷിക്കാനേൽപ്പിച്ചു് കോകിലം ഗോകുലം വിട്ടു. കണ്ണനെ പിരിഞ്ഞ ദുഃഖം താങ്ങാനാവാതെ എവിടെപ്പോയെന്നറിയില്ല. പിന്നെ ആരും കണ്ടിട്ടില്ല. പിന്നെ തലമുറ തലമുറകളായി പാട്ടും കഥകളും പഠിച്ചു വന്നു. ഇപ്പോഴത്തെ വേണു സൂക്ഷിപ്പുകാരനാണത്രെ ഈ

കോകിലം. ഗോകുല കോകിലങ്ങൾ കൃഷ്ണനെക്കുറിച്ചുള്ള പാട്ടുകൾ മാത്രമേ പാടുകയുള്ളുവത്രെ. ഞാൻ പറഞ്ഞു: ‘‘കോകിലം നിന്റെ കഥകൾ കേട്ടു് എനിക്കു മതി വരുന്നില്ല.’’ കണ്ണാ, കോകിലം അപ്പോൾ എന്താണെന്നോ പറഞ്ഞതു്? ‘‘എന്റെ കഥ കേട്ടാൽ മതിയാകുന്നില്ലെങ്കിൽ കണ്ണന്റെ കഥ കേട്ടാൽ ഒരിക്കലേകിലും മതി വരുമോ?’’ ശരിയാണു്, കേൾക്കുന്നവർക്കും പറയുന്നവർക്കും മതിവരാത്ത ഒരൊറ്റ കഥയേ ഉള്ളു- കൃഷ്ണ കഥ!

പിന്നെ കോകിലം ചോദിച്ചു: ‘‘ നിങ്ങളുടെ നാട്ടിലെ കോകിലങ്ങളൊക്കെ കൃഷ്ണകഥയാണോ പാടുക?’’ എന്നു്. അല്ല, ‘‘കള്ളൻ ചക്കട്ടു, കണ്ടാൽ മിണ്ടണ്ട, കൊണ്ടായ് തിന്നോട്ടെ’’ എന്നാണെന്നു പറഞ്ഞപ്പോൾ വല്ലാത്ത ജാളുത തോന്നി. കോകിലം പറഞ്ഞു: ‘‘കള്ളൻ ചക്കട്ടു...’’

എന്നൊന്നും ആവില്ല അവർ പറയുന്നതു്. “കണ്ണൻ വന്നല്ലോ, കണ്ടാൽ മിണ്ടണ്ട, വെണ്ണ തിന്നോട്ടെ എന്നായിരിക്കും. കേരളമല്ലേ, വല്ല കമ്മ്യൂണിസ്റ്റുകാരും പറഞ്ഞുണ്ടാക്കിയതായിരിക്കും..”



കണ്ണാ, അതു ശരിയായിരിക്കും എന്നു തന്നെ തോന്നി എനിക്കു്. കണ്ണനറിയാമല്ലോ കേരളത്തിലെ കൂയിലുകൾ പാടുന്നത് എന്താണെന്നു്? ഭക്തിയില്ലാത്തവർ എങ്ങനെയെങ്കിലും വ്യാഖ്യാനിക്കട്ടെ! രാസലീലയെപ്പറ്റിയൊക്കെ എന്തെല്ലാം അസംബന്ധങ്ങൾ പറഞ്ഞുപരത്തിയിട്ടുണ്ടു്? അതുകൊണ്ടു് ഭക്തന്മാർക്കോ ഭഗവാനോ എന്തു നഷ്ടം? നഷ്ടം അവർക്കുതന്നെയാണെന്നു് കണ്ണൻ എന്നെങ്കിലും മനസ്സിലാക്കി കൊടുക്കാതിരിക്കില്ല എന്നറിയാം.

അങ്ങനെ വർത്തമാനങ്ങൾ പറഞ്ഞു് മറ്റൊരു കോലായിൽ എത്തി. അവിടെ കാളവണ്ടിപോലൊരു വണ്ടി പൊട്ടി കഷണങ്ങളായി കിടക്കുന്നു. കോകിലം താണു പറന്നു് അതിന്മേൽ ചെന്നിരുന്നു പറയാൻ തുടങ്ങി.

“ഇതാണു് ശങ്കടാസുരന്റെ മൃതദേഹം. കംസൻ കണ്ണനെ കൊല്ലാനയച്ച രണ്ടാമത്തെ മഹാപാപി! ശങ്കടാസുരൻ നല്ല ഭംഗിയുള്ള വണ്ടിയുടെ

രൂപത്തിൽ തലേ ദിവസം രാത്രി കോലായയുടെ അരികിൽ വണ്ടി നിർത്തി. മധുരയിൽ നിന്നോ ഹസ്തിനപുരത്തു നിന്നോ വല്ലവരും നന്ദഗോപരെ കാണാൻ വന്ന വണ്ടിയാകുമെന്നു കരുതി യശോദ. വണ്ടി കാണാൻ നല്ല ഭംഗിയായിയിരുന്നുവത്രെ. സ്വർണ്ണവും മുത്തും പതിച്ചു് വർണ്ണപ്പകിട്ടേറിയ വണ്ടി. രാവിലെ യശോദ പണികളുടെ തിരക്കിൽ കണ്ണനെ ആ വണ്ടിക്കരികിൽ കിടത്തി. ചുകപ്പും, മഞ്ഞയും നീലയും നിറങ്ങളാൽ മോടിപിടിപ്പിച്ച വണ്ടി കണ്ണന്റെ കണ്ണിന്നിമ്പമേകി. കണ്ണൻ അതു നോക്കി കൈകാലിട്ടിട്ടു് മിടുക്കനായി കിടന്നു. അൽപം മുതിർന്ന ഗോപകുമാരന്മാരെ കാവലിനു് കണ്ണന്റെ അടുത്തു നിർത്തി യശോദ പണികളിൽ മുഴുകി.”

“തരം പാർത്തിരുന്ന അസുരൻ സൂത്രത്തിൽ കണ്ണന്റെ മേൽ ചാടി വീഴാൻ തുടങ്ങി. കണ്ണനുണ്ടോ പേടി? സർവ്വലോകങ്ങളും രണ്ടേ രണ്ടടി കൊണ്ടെന്നു് മൂന്നാമത്തെ അടി മഹാബലിയെ അനുഗ്രഹിക്കാൻ ഉപയോഗിച്ച കണ്ണൻ കൂസലെന്നു കൂഞ്ഞിക്കാലുകൾ കൊണ്ടു് അസുരനെയൊരു തട്ടു്! ശങ്കടം ഭയങ്കര ശബ്ദത്തോടെ തവിടുപൊടി! യശോദാമ്മയും മറ്റുള്ളവരും വന്നപ്പോഴേക്കും അസുരൻ യമലോകം പുകിയിരിക്കുന്നു. ഗോപക്കുട്ടികൾ അന്തം വിട്ടു നിന്നു. എന്തുണ്ടായെന്നു ചോദിച്ചപ്പോൾ കണ്ണൻ കാൽ കൂടത്തപ്പൊൾ സംഭവിച്ചതാണെന്നു പറഞ്ഞു. കണ്ടുനില്പ്കുന്നവരിൽ പലരും ഇവർ പറയുന്നതു പച്ച പൊളിയാണെന്നു വിധിച്ചെങ്കിലും, യശോദയും നന്ദഗോപരും ചിരിച്ചു കിടക്കുന്നകണ്ണനെ നമസ്കരിച്ചതിനു ശേഷം വാരിയെടുത്തു. വിശ്വാസമില്ലാത്തവർ അങ്ങനെയാണല്ലോ? വേദങ്ങളിലേയും പുരാണങ്ങളിലേയും വസ്തുതകൾ വെറും കടം കഥകൾ ആണെന്നു പറയുന്നവർ അന്നും ഇന്നത്തെപ്പോലെ ഉണ്ടായിരുന്നു. എന്നാൽ പല ഭാഗ്യശാലികൾക്കും കണ്ണനിൽ അസാധാരണ ഈശ്വര പ്രഭാവം കാണാൻ കഴിഞ്ഞിരുന്നു! നിങ്ങൾ ഈ വണ്ടി ഒന്നു തൊട്ടു തലയിൽ വെച്ചോളൂ. ഭഗവാന്റെ പാദധൂതി അണിഞ്ഞ വണ്ടിയല്ലേ? ഇതു തൊട്ടു തലയിൽ വെച്ചാൽ ഒരിക്കലും വാഹനാപകടം ഉണ്ടാകയില്ലത്രെ!”

ഞാൻ ശങ്കടാസുരന്റെ ദേഹം തൊട്ടു തലയിൽ വെച്ചു. ശങ്കടാസുരൻ എത്ര ഭാഗ്യവാൻ! കണ്ണന്റെ കൈ കൊണ്ടു! മരിക്കാൻ കഴിഞ്ഞല്ലോ? കോകിലം തുടർന്നു: “അവനവനെ കൊല്ലാൻ വന്നവർക്കു മോക്ഷം കൊടുക്കുന്ന ഒരൊറ്റ ദൈവമേയുള്ളു- അതാണെന്റെ കണ്ണൻ! സ്നേഹിച്ചാലും ഭ്രഷ്ടിച്ചാലും ഒരേ ഫലം കൊടുക്കുന്നു. അങ്ങനെയാണെങ്കിൽ സ്നേഹിക്കുന്നതല്ലേ അഭികാമ്യം?”

കോകിലം പറഞ്ഞതൊക്കെ കേട്ടു ഞാൻ അലോചനയിൽ മുഴുകി കണ്ണാ! ഈകോകിലം പറഞ്ഞതൊക്കെ എത്ര ശരിയാണു്? പെട്ടെന്നു് കോകിലം എന്റെ ചിന്തക്കു് വിരാമമിട്ടുകൊണ്ടു ചോദിച്ചു: “നിങ്ങൾ ഒരു പാട്ടു പാടാമോ? ഞാൻ പുതനാമോക്ഷം പാടിത്തന്നില്ലെ?”

കണ്ണാ, ഞാൻ വല്ലാത്ത കഷ്ടത്തിലായി. ഞാൻ പറഞ്ഞു: 'നോക്കൂ, കോകിലം, നീ ഇവിടുത്തെ ഗോകുല കോകിലം മാത്രമല്ല, ഗാനകോകിലം കൂടിയാണ്'. ഞാൻ ഒരിക്കലും പാടാറില്ല.



അറിയാവുന്ന മന്ത്രങ്ങളും കീർത്തനങ്ങളും സമയമുള്ളപ്പൊഴൊക്കെ ചൊല്ലി നടക്കും. അതിൽ സംഗീതത്തിന്റെ അംശം പോലും ഇല്ല. ഞാൻ വേണമെങ്കിൽ വിലാസംഗലത്തിന്റെ ഗോവിന്ദ ഭാമോദര സ്തോത്രത്തിന്റെ ഏതാണ്ടു തർജ്ജമയായി ഭക്തനായിരുന്ന, ദിവംഗതനായ കുഞ്ഞുണ്ണി മാഷ് എഴുതിയ കവിത ചൊല്ലാം..“

കോകിലം എന്നോടു ചൊല്ലാൻ പറഞ്ഞു കണ്ണുമടച്ചിരുന്നു ശ്രദ്ധിക്കാൻ തയ്യാറായി. കണ്ണാ,

കുഞ്ഞുണ്ണി മാഷു തന്നെ ചൊല്ലി കണ്ണൻ പലതവണ കേട്ടതാണെങ്കിലും ഈ എഴുത്തു വായിക്കുന്ന ഭക്തന്മാർക്കുവേണ്ടി ഞാൻ അതിവിടെ പകർത്തുന്നു. എന്റെ അപസ്വരത്തിലും കണ്ണൻ ഇതു പല തവണ കേട്ടതാണെന്നറിയാം. ബോറടിപ്പിക്കുകയാണെന്നു തോന്നരുതേ! ഭക്തന്മാർക്കീ വരികൾ ഇഷ്ടപ്പെടുമെന്നതിനാൽ വീണ്ടും എഴുതുകയാണ്. ഇനി കണ്ട കാഴ്ചകൾ അടുത്ത കത്തിൽ എഴുതാം. ഞാൻ കോകിലം പറഞ്ഞ കഥ പുനരാഖ്യാനം ചെയ്ത ഇതിൽ പിഴകളുണ്ടെങ്കിൽ പൊറുക്കണം! ആ വേണുഗാനവും പാൽപ്പുഞ്ചിരിയും എന്റെ മനസ്സിൽ തെളിയണം!

കുഞ്ഞുണ്ണിമാഷുടെ സുന്ദര കവിത

നിറഞ്ഞൊരക്കൂരവഗോഷ്ഠിതന്നിൽ
ദുശ്ശാസനൻ ചേല വലിച്ചിഴക്കെ
അനന്യനാഥാ സതി, കൃഷ്ണ കേണാൾ
ഗോവിന്ദ ഭാമോദര മാധവേതി

ഗവ്യങ്ങൾ വിൽക്കുന്നൊരു ഗോപകന്യ
ഗോപാലപാദാർപ്പിതചിത്തയായി
പാൽ വെണ്ണകൾക്കായ് പകരം പറഞ്ഞാൾ
ഗോവിന്ദ ഭാമോദര മാധവേതി

ഗോപാംഗനാവൃന്ദമൂലക്കയേന്തി
ഗോതമ്പുകുത്തും പൊഴുതാത്തമോദം
ഗാനം പൊഴിപ്പൂ ജനിതാനുരാഗം
ഗോവിന്ദ ഭാമോദര മാധവേതി

തൻ ചെഞ്ചൊടിക്കൊത്തൊരു കൊക്കെഴുന്ന
കേളീശുകത്തെ കരതാരിലേന്തി
ലാളിച്ചുകൊണ്ടൊളൊരു ഗോപബാല
ഗോവിന്ദ ഭാമോദര മാധവേതി

തൻ കുഞ്ഞിനെ തൊട്ടിലിലാട്ടിയമ്പോ-
ടുകുവാൻ ഗോപവധൂജനങ്ങൾ
താളത്തിനൊപ്പിച്ചു പാടിടുന്നു
ഗോവിന്ദ ഭാമോദര മാധവേതി

ചങ്ങാളരോടൊത്തു കളിച്ചു മേവും
കാർപ്പൂർണ്ണനെത്തേടി യശോദ താനും
തൂവെണ്ണ കാട്ടിത്തരസാ വിളിച്ചാരം
ഗോവിന്ദ ഓമോദര മാധവേതി

വിചിത്രവർണ്ണാരേണങ്ങളാർന്നു
വിളങ്ങുവോരെൻ രസനാനമേ നീ
കളിച്ചിരിക്കാതെ ലയിച്ചു പാടു
ഗോവിന്ദ ഓമോദര മാധവേതി

നന്ദാത്മജൻ താനിതി കൈതവം പു-
ണ്ണമിത്തയുണ്ടമ്മടിയിൽക്കിടപ്പോൻ
ശ്രീകാന്തനെന്നോർത്തു വിളിച്ചിത്തമ്മ
ഗോവിന്ദ ഓമോദര മാധവേതി

ചങ്ങാതിമാരൊത്തയലത്തു ചെമ്മേ
കളിച്ചൊളിക്കും മകനെയിരഞ്ഞു്
പ്രേമം പൊഴിഞ്ഞമ്മ വിളിച്ചു കൊണ്ടാരം
ഗോവിന്ദ ഓമോദര മാധവേതി

തായാട്ടു കാട്ടി നവനീതചോരൻ
മാതാവു കോപിച്ചുരലിൽത്തളച്ചു
അന്നേരമക്കണ്ണുനൂറുകൊയ്ക്കാർത്താൻ
ഗോവിന്ദ ഓമോദര മാധവേതി

സർവ്വവും ആ പാദരവിന്ദങ്ങളിൽ അർപ്പിച്ചുകൊണ്ടു്
നമസ്കാരപൂർവ്വം, സ്നേഹപൂർവ്വം
സാവിത്രി

Om Namo Narayanaya: Om Namo Narayanaya::



Om Namo Bhagavathe Vasudevaya:

GURUSMARANA

Udayabhanu Panickar

(This is part three of the paper presented by Udayabhanu Panickar at California KHNA convention on July 11, 2009)

Copyright © Udayabhanu Panickar

Shree Narayana Gurudevan immensely radiated the Spiritual knowledge of *bhArath* all through His life. Every action HE did, every word HE said, every word HE wrote; and even HIS silence, contained and communicated an enormous amount of influencing radiant knowledge of our Spiritual Science.



Very often people say HE was a social reformer, a revolutionary or a *shivabhakthan*. Leftist politicians, especially those who belong to the communist group say *Gurudevan* was a communist and an atheist. Recently some one said HE was worshipper of Lord *Murugan* and *Shree Krishnan* in the beginning and later focused more on the *Shavism*. But anyone ever studied His life or writings can never say any of these honestly.

He was never a communist or an atheist. Because He was very brilliant to understand that communism has no value and it shall never solve the problems faced by humanity. He was never an atheist. Because He was very intelligent to understand that the human society can only survive as a unit helping each other on equal terms where equality, freedom and mutual co existence are accepted

as the basic principles. Based on these principles only, society can progress towards there life goal. And there is nothing better than *Adwitham* for that purpose.

Of course He was a social reformer, of the highest caliber; He was a revolutionary of the highest standards. He was a *bhakthan* of *Shivan*, *Shree Krishnan*, *Murugan*, *Vishnu*, *Devi* and any form of *parabrahMam* you can think about. He was even a *bhakthan* of His own *Gurubhai* and friend *Shree Chattampi Swamikal*. A *bhakthan* of the highest caliber of every form of the *parabrahMam* only can be an *Adwithin* and He was an *Adwithin*. That is what He was a pure *Adwithin* on an equal elevation as *Adi ShankarAchAryar*. He could even be termed as an *Adwithin* of even higher caliber because He put the philosophy of *Adwitham* into a practical sphere as opposed to a theoretical level by *Adi ShankarAchAryar*.

Knowledgeable people believe that He was here to elevate the spirituality of the human society. But some say He was here to elevate the spirituality of “*AvarNas* and *Sudras*”. (They should realize that it is late, even too late to remove those two ugly words from our vocabulary.) But any one who knows the history of the time can easily understand that the spiritual values and *dhaRMam* of the *SavarNas* was the lowest at that time of history. Otherwise they won’t treat a section of their own species as untouchable and unapproachable. There is nothing crueller than that to treat the majority of the community. No spiritual person or a *sanAthana dhaRMami* can be that cruel. When we consider this; in actuality, it was the *SavarNas* who needed elevation of their spirituality. So in essence, His *avatAram* was more to educate the humanity as a whole. We can even say to educate the *SavarNas* as opposed to *AvarNas*.

He was an *Adwithin* who was a *jnAna Yogi* and a *Karma Yogi* and who combined *bhakthi Yogah*, *JnAna Yogah* and *Karma Yogah* into one and did *karMam* just for this world by which He had nothing to gain and which He didn’t have to do. Just like *Shree Krishnan*, “there was nothing in the three worlds that He was obligated to do; or there was any thing which was unaccomplished, for Him to accomplish.” Still He did, why? Because He knew that if “He should remain inactive, be relaxing, men in every walk of life, would take to His ways.” If that happens, that “will lead to” multiply “the ruin of the various value systems and He become” one of “the agent of evaluative confusion”. (*1). But we, (This ‘we’ includes every *Malayalee* and every other *bhArathEyan*), as a

community failed to follow His path.

Yes, it is a fact that we failed to understand Him, and we still categorize Him and other spiritual delights according to our taste with our limited knowledge and use Him and others of His caliber for our personal gains. However, Hope should be kept alive, so that one day things will change and people will see who He truly was and follow His path and work for that goal of universal friendship, freedom and equality, which is only possible with the adoption of our spirituality.

There are at least 58 books He authored. Some are prayers, some hymens and some philosophical. His hymens and prayers were aimed at the different major manifestations of the *brahMan* such as *Vishnu*, *Devi*, *Murugan* (*SubrahamaNyan*), *Ganapathi* and of course *MahAdevan*. Some of the writings were focused on *ahimsa*, which is the corner stone of our Spirituality. But all of them are very Spiritual and they reveal the spiritual treasure of our ancestry, especially *admopadesHa sHathakam*, *daRsHana mAla*, *brahMavidyApanchakam*, *Jananee Navarethna Manjari*, and “*daivadeShakam*”. Though very simple looking; “*daivadeShakam*” is an immeasurable treasure of knowledge of The Absolute (*brahMavidya*).

Even though “*daivadeShakam*”, a poetic germ of immense value, is said to have been written for children, we can experience the essence of “The Science of Absolute” flowing out of it in abundance. And it really flows in to us, like a stream of eternal bliss. Every aspect of the *upaniShadic* wisdom as propagated by the ancient Spiritual intellectuals of *bhAratham* can be experienced with the sincere and earnest contemplation of this prayer. His simple but significant selection of vocabulary cannot be equated and the wisdom propagated with those simple words is only equaled by the *upaniShads*. His literary knowledge and spiritual insight was far ahead of any of the contemporary literary or Spiritual intellectuals and on par with His predecessors of all ages, none equaled it yet and none may ever do so.

According to scientists, all the things we see that exist including this universe derived from “nothing”. But our ancient spiritual personalities have found out that; that “nothing” from which everything originated was the *brahMam*. That *brahMan* is “subtler than the subtle. He is far beyond what is far”; “and yet here very near at hand.” But modern science cannot see it with their naked eyes or with their modern equipments. But “HE is seen here, dwelling in the cave of the heart of conscious beings.” And That *BrahMan* shines forth, vast, self-luminous, inconceivable.” (*2).

“He, the Knower of the Self, knows that Supreme Abode of *brahMan*, which shines brightly and in which the universe rests. Those wise men who, free from desires, worship such a person transcend the seed of birth.” (*3). *Gurudevan* was such a person and that *brahMan* is what *Gurudevan* refers to as “*daivam*” in “*daivadeShakam*”.

UpaniShads clearly educate us and lead us on the path to the “Ultimate Truth”. And “*daivadeShakam*” does the same.

(*1) *Geetha* 3/22 to 24.

(*2) *Mundaka UpaniShad* III-1- 7.

(*3) *Mundaka UpaniShad* III-2-1.



MOHAMUDHGARA-BAJAGOVINDAM OF SANKARA

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

**bhagavatgeethaa kimchith aDheethaa
gangaajalalavakaNikaapeethaa
sakrdhapi yena muraari samarchaa
kriyathe thasya yamena na chaechaa**

Is there no hope then till one reaches the stage of a *jeevanmuktha*? Do not despair, says Sankara, Even a little knowledge of Bhagavatgita, drinking a few drops of the Ganges water or even once worshipping Lord Hari will protect one from the fear of death.

This has to be carefully analyzed and understood properly. Learning a little of Bhagavatgita means learning at least one verse of Gita and contemplating on its meaning and applying it in our life, is beneficial rather than memorizing the whole text without understanding and application. Few drops of Ganges water drunk implies that even a little sipped with full faith is better than plunging into the river without faith. Worshipping Hari even once refers to total surrender which is done only once as after that one belongs to the Lord.

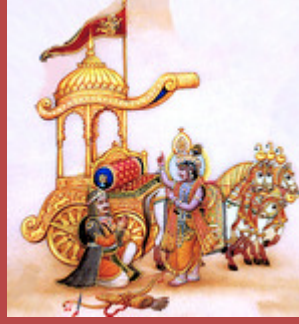
Here we are reminded of the words of Rama at the instance of the surrender by Vibheeshana. He said,. when questioned by Sugriva and others regarding the fitness of Vibheeshana to be given refuge, *'Sakrdheva prapannaanaam thavaasmi ithi vaadhinaam abhayam sarvabhoothaanaam dhadhaami ithi vratham mama.'* 'It is my vow to give refuge to all beings who come to me once and says "I am yours."

Bhagavat gita is not restricted to one sect or religion but it is the gospel of mankind. The principles laid out in Gita are applicable to all at all times. Sankara says that even a little of Gita dispels the fear of death meaning that the knowledge that we are not the body, mind and intellect but the part and parcel of the Supreme self makes one regard death as a change of circumstance and not anything to cringe from. Even one sloka of Gita if assimilated properly will create the understanding of the knowledge of the whole Gita through the grace of the Lord. This statement of Sankara emphasizes the application along with the knowledge, *jnanam vijñanasahitham*.

Similarly few drops of Ganges signifies the faith that the water of the Ganges purifies the mind and removes the propensity towards sin. It need not be taken like regular doses of medicine in order to effect the cure. The dipping in the river with faith just once is better than bathing in it everyday simply as a ritual.

The Lord Hari is mentioned here as the whole poem has the theme Baja Govindam, but the name may mean any form of deity, which one worships faithfully. The Azvars and Nayanmars extolled the devotion towards Vishnu and Siva respectively according to their individual tastes and not because they wanted to undermine the one against the other. To everyone his father takes the precedence but this does not mean that he denounces the fathers of others. To contemplate on one form of divinity is to channelize the devotion towards the goal of mukthi as otherwise it will be like digging a well in different places instead of digging deep in one place.

Geeta Dhyanam



Veena Nair

|| Om Namo Narayanaya ||

Yasya sarva samaarambhaah kaama-sankalpa varjitaah;

Jnaan-aagni dagdhakarmaanam tam aahuh panditam budhaah || 4.19 ||

He whose undertakings are devoid of all desires and purposes, and whose actions have been burnt by the fire of knowledge—him the wise call a Sage.

Devoid of desires – being content with whatever situation one is in, not aspiring for what one does not have. It is human nature to eye somebody else’s property more than one’s own; the neighbor or friend or cousin always seems to have the more beautiful car or house or jewellery. So the mind is always in a flux, restless with what one has, ever anxious to acquire more or to get to another more desirable state. The householder is unhappy because of worldly problems. The sanyaasi is worried because of the out-of-the-world problems – the fact that they are undertaking all kinds of penances and still moksha eludes them. Thus each of us carry our load of unhappiness and each of us feels that my own load is big.

The second thing that one needs to rid of is sankalpa – will-power. This is because will power is useful only when one has a desire. You want to gain something, acquire something, you use all your will power; day in, day out the will is applied – to thoughts, to actions so that the object of desire can be realized.

Krishna therefore sequentially lists the things to be given up – first one’s desires, and then one’s will-power. If we are devoid of will-power but have a lot of desires then that could lead to trouble. It would drive us crazy to not to have the strength to strive towards something; so first get rid of the desires.

The one who is devoid of desires and resolve/will-power is as calm and still as a lake that is not stirred by any winds, so clear that one can see all the way to the bottom. Such a one, then is called a Sage even by the wise.

******There is an interesting story – a fakir used to worship Bhagwan day in and day out and do lot of sadhana; he was very tired of the world and the day to day problems and wished to end it all and to be at Bhagwan’s feet. One day he got so frustrated he told God, okay atleast give me some other dukham (some other sorrows). I am tired with having to deal with the same stuff every day. He had had it. He said I completely surrender to God, do what you will. Then a couple of days later, one night he had a dream; in the dream a loud voice proclaimed, “everyone tie all your sorrows in a sack and start from your homes. This fakir (in the dream) thinking finally a solution maybe in sight quickly tied all his dukham into a sack and started from his house. As soon as he stepped out he realized that other people were also proceeding in the same direction. Another thing he noticed was that most people seemed to have bigger loads than him. He got really alarmed thinking of all the worries that people have. When the crowd reached a huge hall, the same loud voice said, “Now everyone hang up your sack on the pegs that have

been provided for the purpose”. Very quickly each person did as commanded. Again the fakir couldn’t help noticing that his sack seemed to be the smallest. He stood firmly focusing his gaze on his sack, not wishing to let it go out of his sight. Then the loud voice said, “Now everyone select one sack of your liking.” The fakir quickly ran towards his sack and grabbed it and hugged it to his chest. Amongst all the loads his alone seemed to be the lightest! But soon he realized that some of his neighbors had also grabbed their own sacks; when questioned they replied that *their* sacks seemed to them to be the smallest!

So it is with us all; we think we carry heavier loads. One never knows what one’s neighbor is going through!

***Tyaktwaa karmaphalaasangam nityatripto niraashrayah;
Karmanyabhipravritto’pi naiva kinchit karoti sah || 4.20 ||***

Having abandoned attachment to the fruit of the action, ever content, depending on nothing, he does not do anything though engaged in activity.

One who is devoid of desires then is never troubled because his/her source of peace/contentment springs from the Absolute. Such a person never depends on anything or any person outside of himself/herself. All calmness springs from within him. Every activity undertaken by such a person is done simply in the course of life, but never with any motives of gain or achievement. Therefore such a person is never affected by the outcome of the actions, his ego is never fed and so he always remains at peace.

***Niraasheer yatachittaatmaa tyaktasurvaparigraha;
Shaareeram kevalam karma kurvannaapnoti kilbisham || 4.21 ||***

Without hope and with the mind and the self controlled, having abandoned all greed, doing mere bodily action, he incurs no sin.

One who has conquered his desires and gained mastery over his body such a person simply acts to fulfil the basic needs and so never incurs any sin. When he is hungry he eats, when he is tired he sleeps; such a person lives completely in the moment because he is not worried about the future, he is not concerning himself with the outcome of his work, he is simply engaged in doing the work in hand to the best of his abilities. Most of are multitasking, even if we are only doing one thing physically, our minds are doing ten other things, worrying about the kid’s fees, or thinking about the afternoon meal, or planning on the evening social activity. All the wise ones always advise complete attention to the present moment. Even if all we are doing is eating our food, to focus completely on what we eat, and not let our minds stray during the meal. Hari Om!

(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.

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

നെയ്ത്തിരി

Special news – Now "Neythiri is available at Guruvayoor Devaswam Book Stall.

About the author: Shri Balendu (Chandrasekhar K. Nair)

e-mail kavibalendu@gmail.com

VAISHNAVI #49, Vivekanada Street, Udayanagar, Dooravaninagar (PO),

Bangalore - 560 016 .. Phone - 080 28530048, 41260122, 28533785, 09448367896



16 : നരനാരായണാവതാരം, ദക്ഷയാഗം (നതോന്നത)

1

മനുപുത്രീ പ്രസൂതിയിൽ ദക്ഷനുണ്ടായ കന്യകൾ
പതിനാറിൽ പതിമൂന്നു ധർമ്മദേവന്റെ
പത്നിമാരായ്; സ്വയയായി പിതൃക്കൾക്കു പത്നി തഥാ
അഗ്നിയുടെ പത്നിയായാൾ സ്വാഹായെന്നവൾ.
നിനക്കംശം തന്നെയാകും ശങ്കരന്നു സതിയെന്ന
കനിഷ്ഠയെ നൽകീ ദക്ഷനജാജ്ഞ പോലെ.

2

ധർമ്മദേവപത്നി, മുർത്തി വേദവതാരങ്ങൾക്കു
ജന്മമേകി നരനാരായണന്മാരായി;
തൃഷ്ണിയേകുമവതാരം ശബ്ദലോഷത്തോടും പുഷ്പ-
വൃഷ്ടിയോടും ലോഷിച്ചു സുരന്മാരെല്ലാം.
ദിസഹസ്രാബ്ദം തപസ്യയും അത്രകാലമാഹവവും
സഹിക്കുന്ന കവചങ്ങൾ സഹസ്രമുജ്ജ്വലൻ
സഹസ്രകവചനെന്നൊരു സുരനെയുഴമിട്ടി-
ട്ടാഹവത്തിൽ നേർത്തും പിന്നെത്തപസ്സു ചെയ്തും
അവിടുന്ന് തന്നെയാകും അവരേകകവചത്തെ
അവശേഷിപ്പിച്ചു തസ്യവധവും ചെയ്തും.

4

നരനാകും സഖനുമായ് നാരായണനായ വോൻ
പരമമാം ധർമ്മം പാലിച്ചാചാര്യനായും
ബദരികാശ്രമത്തിങ്കൽ വസിക്കവേ വേദീയം
തപോബലം സഹിക്കാഞ്ഞു സുരനായകൻ
സുരനാരീസമേതനായ് സുമശരദേവൻ തന്നെ
പറഞ്ഞയച്ചവിടുത്തെത്തപം മുടക്കാൻ.

5

മലയജപവനനും വസന്തവും സഖാക്കളാം
മലർശരണവിടുത്തെ സവിധമെത്തി.
വിലാസിനീനികരത്തിൻ കടാക്ഷമാം ശരങ്ങളാൽ
പലമട്ടു ശ്രമിച്ചിട്ടും ഫലം കാണാതെ
വലുതായ ഭയം പൂണ്ടു മാറനോടു മൃദുസ്ഥിതം

കലരുന്ന മട്ടിൽ വോനരുളിച്ചെയ്തും,

6'മമഭയം വേണ്ടോ, കാമ, കമനീയമുഖിമാരേ,

കാമസഖ, ഗ്രഹിച്ചാലും മമോപഹാരം'.

കേട്ടു മുശ്ശരായി വാക്യം സ്മരാദിക്കു വോനടുൻ

കാട്ടി തന്റെ സേവകരാം സുമുഖിമാരെ.

7

മോഹമങ്ങിലുളവാക്കാൻ പുറപ്പെട്ടോർ വേട്ടാസി-

മോഹിനിമാരുടെ ദിവ്യപരിമളത്താൽ

മോഹിതരായത്രേ; വ്രീളയോടെയവർ സ്വീകരിച്ചാർ

മോദമാർന്നു വേട്ടത്തമുപഹാരത്തെ;

ഗർവ്വു നാകവാസീസുരസുന്ദരിമാർക്കേറ്റീടും

ഉർവ്വശിയെ, ഭൂവനൈകസുന്ദരി തന്നെ.8

ഉർവ്വശിതൻ ദർശനത്താൽ തച്ചരിതശ്രവണത്താൽ

ഗർവ്വകന്ന പാകവൈരി വ്യാകുലനായി.

ഇവ്വിധത്തിൽ പ്രശാന്തവും രമണീയതരവുമായ്

സർവ്വശക്ത, വേദവതാരങ്ങളിലും

നാരായണമൂർത്തിയെപ്പോൽ മറ്റൊരാളുമില്ല മന്യേ

ശ്രീരാധികാപ്രിയനായോരവിടുണെന്നേ.

9

വിരിഞ്ചന്റെ കൊഞ്ചിക്കലാലവിവേകിയായ ദക്ഷ-

ന്നരുതാത്ത രജോശീലം പലതുമായി;

പരിത്യക്തനായിട്ടങ്ങേക്കുറിച്ചുമില്ലാതായ് മാനം

ഹരനേയുമവനേമപഹസിച്ഛാൻ.

സദാശിവനിദ്രചെയ്യാൻ മഖം രചിച്ചതിൽ വച്ചു

മദാസ്ഥനായ് സതിതന്നെയവമാനിച്ചാൻ.

10

ക്രൂദ്ധനായി ഹരൻ യാഗം നഷ്ടമാക്കി ദക്ഷൻ തന്നെ

കൃത്തശീർഷനാക്കി; ദേവപ്രാർത്ഥന മൂലം

ലബ്ധജീവനാക്കി വീണ്ടും യാഗമങ്ങു പൂർത്തിയാക്കി;

ശാന്തിയേകും പവനേശ, പരിപാഹിമാം.



ശ്രീ നാരായണീയ സ്തോത്രം

മേൽപ്പത്തൂർ നാരായണ ഭട്ടതിരി

Narayaneeyam Moolam: chapter 16

16 : നരനാരായണാവതാരം, ദക്ഷയാഗം

016:001

ദക്ഷോ വിരിഞ്ചതനയോ//ഥ മനോസ്തനുജാം
ലബ്ധാ പ്രസൂതിമിഹ ഷോഡശ ചാപകന്യാഃ
ധർമ്മേ ത്രയോദശ ഭൗ പിതൃഷു സ്വധാം ച
സ്വാഹാം ഹവിർഭുജി സതീം ഗിരിശേ തുഭംശേ

016:002

മൂർത്തിർഹി ധർമ്മഗൃഹിണീ സുഷുവേ ഭവന്തം
നാരായണം നരസഖം മഹിതാനുഭാവം
യജ്ഞന്തി പ്രമുദിതാഃ കൃതതൂര്യഘോഷാഃ
പുഷ്പോത്കരാൻപ്രവപുഷുർനൂനൂവുഃ
സുരൗഘാഃ

016:003

ദൈത്യം സഹസ്രകവചം കവചൈഃ പരീതം
സാഹസ്രവത്സരതപസ്സമരാഭിലവൈഃ
പര്യായനിർമ്മിതതപസ്സമൗ ഭവന്തൗ
ശിഷ്യൈകകങ്കടമമും നൃഹതാം സലീലം

016:004

അന്വാചരന്നുപദിശന്നപി മോക്ഷധർമ്മം
ത്വം ഭ്രാതൃമാൻ ബദരികാശ്രമമദ്ധ്യവാത്സീഃ
ശക്രോ//ഥ തേ ശമതപോബലനിസ്സഹാത്മാ
ദിവ്യാംഗനാപരിവൃതം പ്രജീഘായ മാദം

016:005

കാമോ വസന്തമലയാനിലബന്ധുശാലീ
കാന്താക്ഷാക്ഷവിശിഖൈർവികസദ്വിലാസൈഃ
വിധുന്തുഹൂർമുഹൂരകമ്പമുദീക്ഷ്യ ച ത്വം
ഭീതസ്ത്വയാഥ ജഗദേ മൃദുഹാസഭാജാ

016:006

ഭീത്യാലമംഗജവസന്തസുരാംഗനാ വോ
മന്മാനനം ത്വിഹ ജുഷുധുമിതി ബ്രൂവാണഃ
ത്വം വിസ്തയേന പരിതഃ സ്തൂവതാമമൈഷാം
പ്രാദർശയഃ സ്വപരിചാരകകാതരാക്ഷീഃ

016:007

സമ്മോഹനായ മിളിതാ മദനാഭയസ്തേ
ത്വദ്രാസികാപരിമളൈഃ കില മോഹമാപുഃ
ഭന്താം ത്വയാ ച ജഗൃഹുസ്രൂപയൈവ സർവ-
സ്വർവാസിഗർവശമനീം പുനരൂർവശീം താം

016:008

ദൃഷ്ട്വാർവശീം തവ കഥാം ച നിശമ്യ ശക്രഃ
പര്യാകുലോ//ജനി ഭവന്മാഹിമാവമർശാത്
ഏവം പ്രശാന്തരമണീയതരാവതാരാത്
ത്വന്തോ//ധികോ വരദ കൃഷ്ണതനുസ്തഥേവ

016:009

ദക്ഷസ്തൂ ധാതുരതിലാളനയാ രജോന്ധോ
നാത്യാദൃതസ്ത്വയി ച കഷ്ടമശാന്തിരാസീത്
യേന വ്യരുന്ധ സ ഭവത്തനുഥേവ ശർവം
യജ്ഞേ ച വൈരപിശുനേ സ്വസുതാം വ്യമാനീത്

016:010

കൃദ്ധേശമർഭിതമഖഃ സ തു കൃത്തശീർഷോ
ദേവപ്രസാദിതഹരാദഥ ലബ്ധജീവഃ
ത്വത്പൂരിതകൃതുവരഃ പുനരാപ ശാന്തിം
സ ത്വം പ്രശാന്തികര പാഹി മരുത്പുരേശ

KOH-I -NOOR DIAMOND: THE EYE OF THE HINDU GOD



By ACHUTHAN NAIR

Kohinoor, the mountain of light, is the largest diamond ever mined and it has a chequered history. It truly is an Indian Hindu gem rightfully belonging to Bhagavan Sree Krishna.

Then how come it ended up in the crown of the British Queen ?

It was stolen by the British East India Company when they kidnapped the then owner of the gem, Maharaja Dalip Singh of Punjab. Dalip Singh a very handsome teenager was taken to England by force, his long beautiful hair was cut, forcefully converted to christianity and ordered to sign the treaty declaring the transfer of ownership of the kohinoor to the Queen of England.

Legend has it that the kohinoor, THE IDOL'S EYE is more than 5000 years old. Karna wore it for protection on his right arm during the Battle of Kurukshetra.

The Kohinoor was originally given to Satrajit by the Sun God but his younger brother , Parsain . snatched from him who in turn was killed by a lion. Jamavant took this gem from the body of Parsain and delivered it to Lord Krishna . Bhagavan returned it to Satrajit.

Later the gem came again into the possession of Lord Krishna as a gift from Satrajit when Lord Krishna married Satyabhama , Satrajit's daughter. Bhagavan returned it to the Sun god.

Later it changed hands hundreds of times when it was possessed by several successive Mughal rulers from India, Iran, Afganistan and others.

The original stone weighed 900 carats but it was cut to a rose hape by the British and the finished stone weighed 420 carats. now takes center place among 2000 other diamonds, almost all of them stolen from India. inside the maltese cross on the British crown.

After independence Indian government formally asked the British Government for the Gem's return but the request fell on deaf ears.

God save the IDOL'S EYE !

Jai Shree Krishna !



THE 24 PRECEPTORS OF BHATTATHIRI

G.Sankaran / Parvathi Sankaran,

T43A, 7th.Avenue, Besant Nagar, Chennai 600 090

[Editors note – We apologize that we could not include the Devanagari script part of this article due to font issues but the same is highlighted in English.]

Dasakam 93 of Narayaneeyam (based on chapters 7 to 10 in BookXI of Srimad Bhagavatam –in the form of a dialogue between Sri Krishna and Uddhava)- expounds the lessons to be learnt from various creations of the Lord, collectively referred to as ‘The 24 Preceptors.’ To a discerning mind, there is something or the other to be learnt from every creation irrespective of its position in the evolutionary scale. What marks out man from other beings is his faculty of discrimination between matters of ‘self’ and ‘Self.’ However, as this Dasakam shows, for the discerning mind, there are lessons to be learnt from all creations of the Lord, howsoever lowly they be. In this sense, they are all Gurus, preceptors who remove the darkness of ignorance.

(Authors’ note: Some of the remarks below, especially in respect of Earth, Air and Water, may be seen to be totally out of sync with the present times when the results of centuries of vile man’s constant and reckless assault on, and pollution of, the elements are manifesting in all their severity and have made the very continuance of mankind a question mark. We can only try to learn from, and emulate, the care and devotion with which our forebears respected the elements. Will those times return? Hardly likely! A sobering thought.)

1. The Earth—symbolises patience and forbearance. It is constantly assaulted upon in various ways: being trod and stamped on, being polluted, despoiled etc. And yet, it is steady and immovable. In Balakandam, Valmiki Ramayanam, 1-18, Rama is described as equal to the earth in patience: क्षमया पृथिवीसमः (ksamayaa prithveesama:) It is Bhattathiri’s fervent prayer that he should develop this quality..

2.The Wind (or Air)--- comes into contact with all sorts of objects, clean and unclean, and yet it does’nt get tainted; that is, it does not get attached to those objects. It is this quality of non-attachment that is to be learnt from the wind (or Air).

3.The Sky-- With its limitless space reminds one of the all pervasiveness and detachment of the Atman, which is its lesson.

4.Water-- as such, it is clean, pure, tasteless and cooling. It is a universal cleaner. The poet prays that he may acquire the quality of water—purity or cleanliness of mind and body and purifying quality by way of ability to impart mental purity on those who come into contact with him.

5.Fire—consumes everything coming in its way, yet no harm befalls it. Likewise, the poet prays he may be endowed with flawless and equable thinking. Fire is present in wood in all trees though in a latent form. It takes on the shape and size of the tree. Likewise, Atman pervades all beings and is one and the same in spite of the different shapes it manifests in.

6.The Moon---It waxes and wanes repeatedly. These events are not really due to anything happening to, or on, the Moon but to the increasing or decreasing portions of it that get exposed to the Sun. Likewise birth, sustenance, growth, decay and death are attributes of the body alone, not of the Atman. “ May I “,prays the poet. “ be bestowed with intelligence to understand the universality of the Atman as demonstrated by the moon.”

7.The Sun---There is only one Sun and it is the same Sun that is reflected by different surfaces. Here, the illuminating words of a chandala, addressed to the great Sankaracharya, are worth citing : **kim gangaambuni bimbimite ambaramanau chandaalavaateepaya: pure vaa antaramasti?**

(Are the two reflections of the Sun, one on the waters of the Ganga and the other in the waters of the pond attached to the quarters of a Chandala different?) The Sun may appear to be as numerous as there are reflecting surfaces. But, in reality, there is only one Sun that is reflected by the different surfaces. Likewise, Atman may be embodied in diverse entities like Gods, humans, animals, birds, etc., but in reality it is one and the same. This is the lesson to be learnt from the Sun.

8.The Pigeon----It was nothing but strong affection and attachment that led to the destruction of a whole pigeon family. There is a story about a pair of pigeons who lived happily on the top of a tree with their young ones. One day, the mother and

father pigeons had gone out to fetch food for the young ones. At the same time, a hunter spread his net in order to catch the young ones and they were caught. When the parents returned, they saw the pitiable state of their young ones caught in the net. The mother who was passionately fond of them jumped into the same net followed by the father. It was nothing but strong attachment which made them do this thoughtless instant act. The poet prays that he, too, should not get deeply attached to mundane objects and become the cause for his own destruction.

9.The Python---It takes life as it comes. By nature, it is not capable of quick movement necessary for catching prey. Hence it lies still and curled up and is satisfied with any prey that perchance comes its way. It is able to remain without food if nothing comes nearby. Nature has enough for man's need but not for his greed, as Mahatma Gandhi was fond of saying.

10.The Ocean---contains, in its unfathomable depths, a veritable treasure. "May I too be endowed with a strong and deep intellect, a treasure-house of wisdom?" Bhag11-8/5-6

(An ascetic devoted to God should be quiet and restful like the calm deep sea; he should be inscrutable, dominated by none, unaffected by time and space, and unperturbed by likes and dislikes. He, devoted to Lord Narayana, whether he possesses the desired objects or not, should neither feel elated nor depressed, like the ocean which does not get swollen up when rivers flow into it, nor gets dried up when they do not!)

11.The Moth---attracted and deluded by the light of the blazing fire, is tempted to fly into it and perishes." Likewise, seeking transient pleasures, may I not be, infatuated by the bewitching beauty of form, captivating glances, smiles, wiles and guiles of women, which will result only in my destruction!"

12.The large black bee---provides two lessons. Though it flits from flower to flower, it takes in only the essence, the sweet honey, discarding the rest of the flower. Likewise, one should abandon all non-essentials and enjoy only the essence of the scriptures, that is, Lord Narayana.

The other quality of the bee is its love of, and attachment to, honey: something that should be rejected. It gets trapped inside the lotus at the fall of dusk. It does not seek to wriggle its way out of the closed flower though capable of doing so, lest it causes damage to the lotus and consequent loss of honey the next day. The poet's prayer is: "May I not overstay at any place on account of the weakness of my palate and get bonded with the family of the hosts by strings of attachment."

13.The wild elephant ---Association with women of ill repute is dangerous. This fact is to be learnt from the wild elephant. In order to trap the wild elephant in a trench or in a snare, a trained she-elephant is sent into the forest. The wild tusker, taking a fancy for her, tries to follow her and finally gets entrenched. O Lord! May I not, like the tusker, get attracted by women and fall into the snare of Samsara!

14.The honey-bee, like the miser, hoards much more than it needs and prevents others from accessing it but only to be removed by the clever honey- collector who torches the honeycomb, destroys the bees and takes away the honey. Gathering beyond one's needs is to be avoided. This is the lesson to be learnt from the honey bee.

15.The deer-is lured by the sweet country music of the hunter and is trapped and killed. Too much attachment to anything is to be avoided. That is the lesson from the deer.

16.The fish---attracted by the tasty bait at the tip of the fishing rod, falls prey to the evil designs of the angler. Temptation or greed for food should be avoided. Only eat to live, not to live to eat. Bhag xi-8/20-21 says:

**Indriyaani jayantyaasu niraahaaraa: maneeshina: varjjayitva tu rasanam tannirannasya
vardhate/taavaajjitendriyau na syat vijitanyendriya: pumaan na jayedrasanam yaavjjitam sarvam jite rase**

(Through fasting, wise men can soon control their senses, except the tongue, which becomes more powerful in the case of a fasting person. One may have subdued all other senses; but unless one conquers the sense of taste, one cannot be said to have gained self control; all senses get subdued when the sense of taste is conquered)

17.Pingala, the courtesan, teaches the lesson: "आशाही परमं दुखं नैराश्यं परमं सुखं"-

(Bhag x1- 8/44) (Desire is the cause for excessive grief as is lack of desire for immense happiness!). She realises, after a long immoral life as a courtesan, and in the face of falling custom, the utter futility of it all and the spirit of discernment and renunciation finally dawns on her and she turns to the Lord. It is this spirit that should be learnt even though the inspiration comes from a courtesan who had led a dissolute life.

18.The Osprey--- (a large brown and white bird that feeds on fish), which flies with its food in the mouth, is chased by more powerful birds like kites and vultures, but has the sense to abandon its food, thus being enabled to fly to safety. The lesson: it is dangerous to hoard wealth on the assumption that it belongs to us.

19.The infant---Men suffer from many sorrows on account of complexes arising from the sense of status and pride, desire, hatred and the like. Since infants do not possess these qualities, they are free from all such complexes and hence are filled with happiness. **atibaala: stanam peetvaa mridusayyaagato hasan/raagadvesaadi-anupatte: aanandaika-**

svabhaavavaan - Panchadasi 11.50:

A tiny tot having fed at the breast of its mother, lies smiling on a soft bed.. Free from desire and aversion, it enjoys bliss of its nature.) This is how Vidyaranya swami describes an infant as an example of Supreme Bliss. The poet's prayer is: "..... I should be able to grasp from the infant that I too would be capable of remaining without any worldly thoughts, but with complete happiness, if only I could be devoid of the sense of status and pride."

20.A maiden--- goes to great lengths to avoid exposing her family's poverty so as not to embarrass the guests who had come seeking her hand as a bride when her parents were away. She pounds grains to remove the chaff in order to feed the guests. When her bangles make clattering sounds, she removes them one by one leaving only one on each hand so that they wouldn't make any noise. In due course, she prepared food and fed the guests. The Moral: (विविक्त-देश-सेवित्वं

अरति:जनसम्सदि-Bg.13/10):(viviakta-desa-sevitvam arati: janasamsadi) "Resort to solitude and vulgar company thereby enhancing concentration and elimination of needless conversation."

21.The Archer: -- The lesson to be learnt from the archer is: single-minded concentration on the job on hand. The same is true while meditating on Brahman: one should be mindful only of the object of meditation, totally oblivious to all that is happening around.

22.The serpent---It does not build a home for itself. It occupies the furrow made with difficulty by the rat. Likewise, the poet says, he should be able to spend the rest of his life in a choultry or charitable institution, till all his prarabdhakarmas work themselves out. If the act of renunciation is to be effective, acquisition or construction of one's own house, leading to "mamata" or mine-ness for the perishable body sets in and is counter- productive.

23.The Spider--- It makes its web from its own saliva and takes it back into its own system as and when it pleases. Likewise, God creates the Universe using Maya that is His own manifestation and merges it back unto Him at the end. This is the principle to be understood from the spider.

24.The wasp--- It builds a nest of clay on a wall and deposits a larva in it and then closes the nest. This makes the larva afraid of the wasp. It, therefore, constantly engages itself in thoughts about the wasp with single-minded concentration though such concentration is born out of acute fear. In due course, it assumes the form of the wasp without substantially giving up its original form.

"O Lord! Similarly, if I keep thinking about You always with single-minded concentration, whether such concentration is born out of devotion or enmity to, or even fear of, You, I am sure I too will be blessed with 'Sarupya-Moksha', that is, emancipation with a form similar to that of Yours."—is the lesson from the wasp.

In slokams (8,9,10), Bhattatiri turns the searchlight on the human body which, too, according to him, could be a preceptor. But he encounters certain problems and turns to the Lord for a solution.

"On deep thinking, it can be realised that the existing body, which is the cause for generation of the power of discrimination and renunciation in oneself, having the attributes of birth, growth, sustenance, decay death, etc., and a future capable of giving incessant misery is, in itself, a perfect Guru. In my own case, this body, afflicted by diseases, has been instrumental in imparting to me sufficient knowledge to realise this truth. In spite of being so helpful, the same body, if consumed by vultures and jackals, gets reduced to filth, or, if burnt by fire, is ultimately reduced to ashes. What more is required to help develop the quality of discrimination and renunciation? Hence this body is in itself the Preceptor Supreme!"

But, says the poet, if the body is so helpful in creating awareness of such great truths, how is it possible not to develop love and attachment towards the same? He is acutely conscious of the result: getting enslaved to home, wealth, wife, children and the like. Even when the body is alive, the sense organs pull him, lacking in self-control, here, there, everywhere, but not to the Lord's Lotus Feet. "Hence, please rid me of this infatuation for the body as a source of pleasure. It is, in fact, the root cause of all miseries."

If only one ponders, one would realise that this body-love is not all that difficult to get rid of. Was it really under one's control when it was alive? No, not at all. The body is the instrument through which the effects of the prarabdha-karmas have to work themselves out.

The poet's concluding prayer (in this dasakam) is: " If body infatuation is not preventable, please remove all my ailments (physical such as rheumatism, and mental like desire, anger, etc., and bestow on me unshakeable devotion to your Lotus Feet. I am born as a Brahmana in this life, thanks to repeated births in the evolutionary scale, or because of accumulated punya. If it is properly utilised, it could be the harbinger of Mukti. O Guruvayoorappa! Help me out!"

Authors' note: We have relied extensively on the English version of The Bhakaranjini Commentary in Malayalam on Srimannarayaneeyam. Our acknowledgment and thanks to The Bhaktaranjini Trust, Bangalore.



The Bhagavatha Dharma / The way of life of the Lord's Devotees. Sivasubramani Iyer

A write up on Bhagavatha Dharma/ The way of life of the Lord's devotees. This is a gist of the dialogue between Navayogis and emperor Nimi as described in Bhagavatham XI Skantham and dasakams 91 and 92 in Narayaneeyam.

Srimad Bhagavatham is the most important Puranam among the eighteen Puranams, all of which are authored by Sage Veda Vyasa. What gives Bhagavatham its supreme sanctity it possesses is not only the exhaustive narration of the Lord's fullest manifestation (*Purna Avatharam*) on earth as Sri Krishna, but its fullest teaching covered in Skantha XI in two parts. The first part is Narada's instructions to Lord's father Vasudeva and the second part, which is more important, is what Lord Sri Krishna teaches to His dear disciple and devotee Udhava, known widely as Udhava Gita. What follows is an attempt to present Part I bringing out how it is dealt in Narayaneeyam vis a vis Srimad Bhagavatham.

A Puranam is called Pancha Lakshanam as it has to deal with five important topics. These are Sarga, Pratisarga, Vamsa, Manvantara and Vamsanucharita. (*Sargascha pratisargascha vamso manvantarani cha vamsanucharitham chaiva puranam panchalakshanam*). Sarga is the creation of gross and subtle elements, sense perception, sense organs, mind etc. Pratisarga is creation of animate and inanimate beings. Vamsa is dynasties. Manvantara is the stories of Manus. Vamsanucharitam is stories of the Lord's manifestations and of His devotees. Srimad Bhagavatham actually deals with additional 5 more subjects as said in the following: *Atra sargo visargascha sthanam poshanamuthayha, manvantaresanukatha nirodho muktirasrayaha II Dasamasya visudhyardham navanamiha lakshanam, varnayanthi mahatmnaha sruthenarthena cha anjasa II(2-10-1,2)* It means: These are the ten topics discussed in the Bhagavatha Puranam. Men of true knowledge aver that the first nine topics have been discussed in this Puranam only in order to present a clear conception of the tenth viz. Asraya - the all Supporting Brahman. This they have deduced in some cases from the actual words of the text itself and in other cases from their purport. (Gita Press- Bhagavatham)

After discussing the first eight topics, Bhagavatham takes up the ninth topic viz. Mukti, in Skantha XI. It is under this topic the above referred teachings by Narada to Vasudeva and by Lord Krishna to Udhava are narrated.

Mukti is known in different appellations. They are Moksham, liberation (of the soul) emancipation, attaining the knowledge of Self, realising God

-- 2 --

etc. What is this liberation of the soul? Liberation from what? Liberation from the cycle of birth and death or metempsychosis. By the all powerful deluding potency of the Lord, viz. Maya, Man feels that what he sees or experiences in this world is true. Maya holds him ignorant of the real nature of the world. He does not know from where he came, where he is going or what for he lives. Because he is born, he lives and dies. The cycle repeats and apparently he has no control over this cycle. The *vasanas* of his past deeds hold him captive in this world. When once he realises and comes to know the real nature of the world, he is said to be liberated/ to have attained mukti. He is released from the vicious cycle of birth and death. The moment this realisation occurs, the knot in his heart is loosened, all his doubts disappear, all his shackles due to his past actions are removed and he floats in a sea of bliss. Skantha XI in Bhagavatham says the ways and means of attaining this knowledge. Who is qualified to impart this knowledge and to whom? One who had attained this state of mind can impart to

one who is dispassionate and is ready to sacrifice everything for the sake of this knowledge. The subject is introduced in Bhagavatham through a question by Vasudeva to Narada, who desirous of being in the presence of Lord Krishna as much as possible, stayed on in Dwaraka, in spite of Daksha's curse. During one of such times, Vasudeva, father of Lord Krishna, asked him, "O, holy brahmana, we request you to tell us those Dharmas (righteous ways) which delight the Lord, and practise of which with faith, the mortal man is rid of all fear. Indeed, in my previous birth in this world, I worshipped the immortal Lord who grants liberation, for the sake of progeny but not for the boon of emancipation, deluded as I was by His Maya. O sage of noble vows, so instruct us that through which one may surely and easily be rid of this worldly existence full of manifold misery and beset with fear on all sides." (XI-2-7,8 and 9). This request of Vasudeva to Narada and the ensuing narration of Narada are hinted in Narayaneeyam in Dasakam 88, sloka 11 -- "From Narada who was in those days mostly staying in Dwaraka engrossed in the bliss of Thy service, Thy meritorious father gained spiritual insight and illumination."

Narada's teaching to Vasudeva consists of the answers for the nine questions asked by emperor Nimi to nine sages. Before entering into the details, it will be appropriate to know about the nine sages. They are known as Navayogis and are the sons of Rishabha Yogeeswara whose

-- 3 --

story is described in Book V, Ch.4 of Bhagavatham. Following is the gist of the same.

Rishabha descended as partial incarnation of the Lord for popularising the path of renunciation, finally leading to liberation. He had hundred sons and Bharata was the eldest. He ascended the throne and this land Bharat is being called Bharata Varsha after him. Nine sons ruled over nine regions of the land of Bharata. Eightyone sons turned brahmanas authoring various treaties on ritualistic worship. The last nine sons became great sages and they are known as Rishabha Yogeeswaras. In Narayaneeyam, the story of Rishabha is covered in Dasakam 20. In slokas 6 and 7, the story of the hundred sons is told. Only Bharata, the eldest is mentioned by name and in sloka 6 it is said that he became the king. Sloka 7 says that nine became yogis, other nine ruled various parts of Bharata Varsha and the remaining 81 became brahmanas by the strength of their austerities.

The subject matter of the dialogue between King Nimi and the Rishabha Yogeeswaras is covered in Narayaneeyam in 17 slokas (10 in Dasakam 91 and 7 in 92). The poet straight away plunges into the subject without mentioning that this spiritual insight was gained by Vasudeva from Narada. Neither the names of Nimi nor of the Yogeeswaras is mentioned. Without indicating the questions put by Nimi, the poet outlines the various Bhagavatha Dharmas with consummate skill and precision. Some appropriate additions from other parts of Bhagavatham and also in poet's own words are there which make the subject more clear and full.

Also, certain questions of Nimi and answers thereof are completely omitted in these dasakams as they are covered in other dasakams more appropriately and also because they do not contribute directly to the subject of Bhagavatha Dharma.

Narada felt delighted at the question of Vasudeva and answers him as follows: "O Vasudeva! You have resolved well to have inquired of me about the virtues and duties that delight the Lord and purify all. Heard of or talked about, dwelt upon, accepted with reverence or approval, this religious course at once purifies without doubt even those who are hostile to the deities, nay, to all creatures. In this connection the wise narrate the following ancient legend embodying a conversation between Rishabha

-- 4 --

Yogeeswaras and the high souled Janaka, the king of Videhas. Once the Yogeeswaras went, of their own accord, to attend a sacrifice being conducted by emperor Nimi (Janaka). It is said that seeing these sages, effulgent like the sun and devoted to the Lord, the sacrificer Nimi, the sacred flames and the brahmanas who were performing the rites all arose to welcome them. Knowing them to be great devotees of Lord Narayana, King Nimi felt delighted to see them. After being seated and duly worshipped according to customs, they answered questions put to them by the king in all humility. This question-answer session between King Nimi and the Rishabha Yogeeswaras cover the essence of the principles that constitute Bhagavatha Dharma or the way of life of a true devotee of the Lord." With this introduction Narada relates the questions of Nimi and the answers of the great saints.

In the course of the celebrations, the king bowed to them and solicited their favour to instruct the assembly on various ways which please the Lord. He asked them, "The human body is a rare boon for embodied souls and that too very transient. It is very rarely that one meets the devotees of the Lord. O Pious souls, we therefore ask you what leads to everlasting bliss. Association with pious souls even for half a moment is like a treasure for human beings. If we are qualified to hear, tell us those righteous duties and observances sacred to the Lord, pleased with which the Lord confers His very Self upon his votary." We may observe here that these righteous duties and observances pleased with which the Lord confers His very Self upon His votary can be termed as Bhagavatha Dharma. So, King Nimi's question can be put as, 'What constitutes Bhagavatha Dharma?'

It is Yogeeswara Kavi who answers this in 11 slokas. (XI-2-33 to 43)

Kavi begins his answer with emphasis on how man can get rid of his fear. We may recall that Vasudeva qualified this mundane life as one beset with fear on all sides. A man who has turned away from the Lord forgets his own self and due to Lord's Maya erroneously believes that one's body is one's own self. He is then seized with fear of all kinds. (XI-2-37) His basic fear is how to protect his body and those which nurture his body. Fear of death, disease, separation from dear ones, loss of money, loss of dignity, failure etc., arise from the basic fact that man identifies himself

-- 5 --

with his body. And he works continuously to protect and nurture it. His means of action, viz. words, thoughts and body are always directed towards this. So, getting rid of this fear is the first step to stop the agitation of his mind. Kavi says worship of the Lord's lotus Feet is the safest course as fear completely disappears by this. (XI-2-33) Simple courses taught by the Lord Himself for His realisation, which can be followed even by the ignorant, are surely conducive to His pleasure. (-- -- 34) One who resorts to those will never go astray. He will not stumble or take a false step even if he goes with closed eyes (-- -- 35). What are these simple courses? Sage Kavi himself says about those courses.

All actions performed by man by his body, tongue, mind or senses, reason or intellect or by the force of his inherited nature should be consecrated as an offering to the Lord (-- -- 36). A discerning person should worship Him with devotion looking at his preceptor as his Deity as well as his own Self. Duality has no real existence. But it appears like a dream or mental image to the mind of one who dwells on it. In other words, just as a dreamer thinks that the dream is real so long as he dwells on it (dreams), all of us who live in this world think that it is real. A wise man should control his mind from which proceeds ideation and doubts. Fearlessness will follow from it. (-- -- 38) A little explanation here may help. In this world every creature fears for its life. There is no living being which has no fear. Only the degree of fear differs. So long as the feeling of duality exists, this fear complex will not disappear. A wise man should control his mind from which the sense of duality rises and keep it firm on the non-dual nature of this world. This can be achieved only when the "whole soul" nature of the Lord is firmly understood. In other words the oneness of the individual and Supreme Soul should be realised. Only with this realisation, duality will cease to exist. Only way to achieve this is worship of the Lord with true devotion. That will result in the Lord's grace. Then the mind becomes pure and one will realise that the Brahman and oneself are one and the same. At this stage all fear will disappear as one cannot be afraid of oneself. No doubt, this state of mind is an advanced one spiritually and one can even say that one who has attained this is a 'realised' one.

Yogeswar Kavi continues further elaborating the methods to attain such a state. He says that one must hear about the most auspicious descents and

-- 6 --

deeds of Sri Hari and sing about them without any fear of being mocked at. One must move freely without any attachment singing the praise of Sri Hari. Such a man will develop love for the Lord. His heart will melt in devotion, he will laugh and weep, scream, sing and dance as though possessed. He will see the Lord in all Nature - sky, air, fire, water, earth, heavenly bodies, living beings, rivers and seas. He will consider them all parts of the Lord's body. As one satisfies hunger and gets nourishment on eating food, in the same way he will develop aversion to the enjoyment of the world and simultaneously develop devotion to the Lord and realise Him (-- -- 39 to 43).

Now let us see how this reply of Sage Kavi to Nimi's first question is dealt in Narayaneeyam.

It is epitomised in the first three slokas of dasakam 91. 91-- S1 corresponds to XI--2--33 to 35. 91-- S2 (first half) corresponds to XI--2--36 and the second half corresponds to VII--9--10 from Prahlada stuti. 91--S3 corresponds to XI--2--37 and 38.

In 91--S1, the poet says, 'O Krishna, You are the in dweller of all in this world. Man is bound to this world because of his wrong thinking that things and values of ephemeral nature are true and lasting. Because of this binding, he suffers endless miseries. I consider worship of Your Lotus feet is the best way available for him to get rid of this fear and miseries. It is by devotion to your Lotus Feet alone, all types of fear can be overcome. It is because of this, a man who lives by following the paths of devotion taught by You never falters even if he runs in the world's delusive paths with his eyes closed! '

In 91--S2 the poet says, 'O All Pervading Lord! Whatever I do by my body, words and mind, as prompted by Your power (tendencies of past actions within), all that I offer to You, the Supreme Brahman. Even a man of low birth, if he has dedicated his actions, words, senses and vital energies to You, he sanctifies the worlds. But a high born brahmana does not even purify himself, not to speak of the worlds, if has turned his mind away from Your Lotus Feet.'

Bhattathiri brings out here that it is not the race in which one is born that

-- 7 --

is important, but it is his actions that make him high or low. This portion is appropriately brought here from Prahlada Stuti.

In 91--S3 he says, 'Fear arises in man from an external source. This external source is imagined by mind. Therefore, continuously thinking discriminately in the oneness of cause and effect, I shall train my mind according to my ability. If the hard to conquer Maya overpowers me again, I will resort to the Lotus Feet of Yours, who is the sole controller of Maya and thus I shall overcome fear.'

Having said that fear can be overcome only through devotion, the poet at this place introduces a sloka 91--S4 indicating the method by which devotion can be generated in one's mind and then developed. He says, 'O Lord! In this world, having association with the rich alone assures one to acquire wealth and multiply it. Similarly, constant association with virtuous people who have developed devotion to Your Lotus Feet will, without doubt, generate devotion in men. Hearing from their mouth the Lord's greatness, stories of His exploits in various descents etc., one will develop more and more love and devotion in the Lord.' With this the poet prays here that such devotion which destroys all sins may get firmly fixed in his mind.

King Nimi now humbly inquires about the peculiar traits which distinguish the Lord's devotees among men. Yogeswara Hari answers this question in 11 slokas XI--2--45 to 55 in Bhagavatham. Yogeswara Hari classifies the devotees into three classes viz., the foremost devotee (*Uttama Bhakta*), second rate devotee (*Madhyama Bhakta*) and ordinary devotee (*Prakrita Bhakta*). The foremost devotee sees himself in all creatures as in Lord and all beings in himself as in the Divine Soul. (XI--2--45) He sees the universe as the Lord's illusion. Although he is in touch with the sense objects he neither delights in them nor feels repulsion for them. (--2--48). By virtue of his constant remembrance of the Lord, he is never overwhelmed by world phenomena like birth, death, hunger, fatigue, fear, ardent longing etc. all of which pertain to the body, never to the Self.--2--49). Craving for enjoyment and impulse for action which sow the seeds of future Karma in a future birth never take root in his heart as his heart's only resort is the Lord (--2--50). He remains dear to the Lord as he never identifies himself with his body to which belong

-- 8 --

race, social status, stage in life etc. He makes no distinction between his own and that belonging to others in the matter of his possessions and body. He is serene and looks at all creatures with an equal eye (--2--52). His memory of the Lord is always fresh and his mind does not turn away from the Lord's feet even for fraction of a second even for the sake of the sovereignty of the three worlds (--2--53). The Lord Himself does not leave his heart as His Lotus Feet are fastened by the cord of love (--2--55).

A second rate devotee is one who is just friendly to his fellow devotees, compassionate to the ignorant and indifferent to the enemies (--2--46). It can be seen that a second rate devotee discriminates people whereas the first rate devotee makes no discrimination, but sees Divine Soul in all living beings. The third rate devotee worships the Lord with faith in an image only. He does not serve other devotees or other creatures (--2--47).

In Narayaneeyam, these traits of the three types of devotees are given in a sort of prayer to the Lord in two slokas viz., 91-S7 and S8. The first sloka corresponds to XI--2--48, 49, 53 and 54. The poet prays for the qualities of a foremost devotee in this sloka as it is appropriate for one to pray first for the best. The Poet pleads, 'By virtue of my mind having merged in You, let me not be overcome by hunger, thirst etc., which are born of worldly life. Let my mind be in constant meditation on You without deviating even for a fraction of a second. Feelings of happiness and sorrow which occur in favourable and unfavourable conditions respectively be eschewed by me realising them to be the effects of Maya. With these, may I wander about with a mind rendered exceedingly cool by the rays of the moons of Your toe-nails.

In the next sloka, the poet prays that if he is not fit to be a foremost devotee with the above traits now, he may be blessed with loving devotion to the Lord which will show as friendliness to other devotees, kindness towards ignorant persons and indifference towards enemies. As seen earlier, these are the traits of a second rate devotee as told by Yogeswara Hari. The poet further prays that if he does not deserve even these traits of a second rate devotee, he may be blessed with a growing desire to offer worship to the Lord's images with great faith. This, of course, is the trait of an ordinary devotee as told by Sage Hari. The poet concludes the sloka with an ardent hope that this form of elementary

-- 9 --

worship of the Lord, will raise him without much delay to the level of a foremost devotee.

Now King Nimi inquires about Lord's Maya in his 3rd question. He asks, 'O Sages, We wish to know the true nature of Maya, the Lord's deluding potency, which bewilders even those who use it to cheat others.' It is Yogeswara Anthariksha who replies. Maya is the energy by which the Lord created out of Himself the gross elements (the Pancha Bhootas), from which he made all forms of life, great and small, so that the embodied soul can enjoy the senses as well as the bliss of liberation (XI--3--3). He then became one Mind and ten organs and entered all forms of life as their Inner Controller. Enjoying the

pleasures of senses, the embodied soul identifies itself with the created body and gets attached to it. Performing with the organs of action, actions motivated by the interested motives and reaping agreeable and disagreeable consequences the embodied soul revolves in the whirligig of mundane life (XI--3--4,5,6). Thus the soul helplessly goes through repeated births and deaths. This identification of the everlasting soul with the temporary body it has occupied is also due to Lord's Maya. From this cycle of birth and death, however, he escapes by seeking the realisation of his true nature and after many births attains it. This realisation is very blissful and is called Moksha or Liberation.

King Nimi now asks his 4th question: 'How men looking upon the gross body as their self may get over this divine Maya, so difficult to cross for those who have no control over their mind?' It is Yogeswara Prabudha who answers this question.

The Sage replies: One can observe that human couples who expect to derive happiness from their union obtain only contrary results (XI--3--18). What happiness can one derive from wealth after having endured so much hardship to earn it or from children, relations or friends who are but temporary? (--19). One should realise that even the heavenly regions are also transient and full of misery as there also exist rivalry, discord, hatred, fear etc., as in this mundane world (--20). True lasting happiness can be found nowhere but in the realisation of the absolute Truth through the guidance of a guru, who is well versed in the Vedas, has realised the ultimate reality and is free from attachment and hatred (--21). One should

-- 10 --

love the guru as one's own self and render devoted service to him and learn the ways of life of the Lord's devotees (--22). The disciple should develop detachment to all worldly objects and attach himself to the Lord's devotees. He should develop compassion to inferiors, friendliness to equals and humility to superiors (--23). He should learn control over his speech, study scriptures and overcome the stress of dualities (--24). He should learn to see the oneness of the Lord and His creations, should feel satisfied with the food that he gets (--25). He should strive to please the Lord by singing and hearing his glories (--27). He must be able to offer to the Lord whatever he likes most, his dear ones and even his dear life (--28). He should love and serve various devotees of the Lord devotedly (--29). He should keep the company of saints remembering and reminding one another of Sri Hari, the destroyer of all sins, through reading scriptures, singing together etc.--31). Thus following the ways of the Lord's devotees, he should develop divine love and then he will easily cross the unfathomable Maya (--33).

This description of Lord's Maya is covered in Narayaneeyam in two slokas 91-S9 and S10. In the first half of sloka S9, the poet vividly describes the nature of Maya. It has the ability to conceal what is real and make the unreal look real. In insufficient light, don't we mistake a rope for a snake and get frightened? The real rope is concealed; this power of Maya is called 'Avarana Sakthi'. And then, it made us to feel the presence of a snake when really there was no snake. This power is known as 'Vikshepa Sakthi'. It generated fear in us and pushed us into sorrow. What is real in this world is only the Lord. This is concealed by Maya. The subtle and gross elements, the bodies of living beings, the universe -- all these are non-existing. Maya, by using its Vikshepa Sakthi make us feel that they are all real. Because of this misunderstanding, we are caught in the metempsychosis. Thus the influence of Maya on us is told. In the latter half of the sloka S9 the poet echoes the words of Prabudha that true devotion to the Lotus Feet of the Lord alone has the ability to overcome the effects of Maya. In sloka S10, he says how he will go about developing intense devotion. First he will develop discriminative insight by observing the miseries the living beings undergo in the world. Then he will approach a spiritual guru and gain the knowledge of the true nature of the Lord. He will develop intense devotion by listening to the

-- 11 --

stories of the Lord's descents and sportive activities. With the help of this intense devotion, he will cross the Maya, happily stay at the Lord's divine feet, the embodiment of Supreme Bliss. With this resolve he prays to the Lord of Guruvayur to destroy all his ailments.

Now, King Nimi puts his 5th question. 'O Sages, You are the best knowers of Brahman Who is also called Paramatman (Supreme Self) or Narayana. Pray explain to me His real nature.' Yogeswara Pippalayana answers this question.

Narayana, the Paramatma, is the Supreme Reality responsible for creation, sustenance and dissolution of this universe. It has no cause of Its own. It animates the body, the senses, the breath and the mind to perform their respective functions in all the three states viz., waking life, dream and deep sleep as well as in the Supra Conscious state. (beyond the above three states.) (XI--3--35). It illumines the body, the senses, the breath and the mind without being illumined by them even as sparks cannot illumine the fire which gives rise to them. Even the Vedas do not make any positive assertion about It though they are the only authority we have for Its existence (XI--3--36).

The Supreme Reality was one before creation. It stirred into action Prakriti or Maya, consisting of three *gunas* for creation remaining as witness without getting affected. By its active power It became Jeevatma and by Its power of understanding It became Mahat-Tatwa. It prompted Mahat-Tatwa, which having been nourished by the three *gunas*, created in the Jeevatman the sense of 'Tness (Ahamkara - Ego sense) with awareness of separate individuality, predominated by Tamoguna. Brahman

alone shines in the deities presiding over the senses, the senses and the objects of senses, the experiences of pleasure and pain. It is thus the effect and the cause (XI-3-37). The Brahman is birthless and deathless, neither grows nor changes, but is the witness of all changeable things. It is present in all living beings and remains unchanged in different bodies. Just as sunlight is visible to the healthy eye, so is the Self (Brahman) perceivable by the heart which is devoted to the Lord and intensely desires to obtain His Holy Feet and has thus freed the mind from the impurities born of qualities and actions (XI-3-40).

-- 12 --

This particular question about Paramatma and Yogeswara Pipplayana's

answer do not figure in Dasakam 91 of Narayaneeyam. However, the nature of the Supreme Being or Paramatma or Narayana are dwelt upon in various dasakams. Specially the creation of Mahat Tatwam, Aham Tatwam, deities of senses, the five elements etc., are beautifully described in Dasakam 5. The Paramatman being the cause and effect of all creations is also described in Dasakam 5.

Now, King Nimi is asking his 6th question. He asks the Yogeswaras to describe that Yoga of Action which rids one of the consequences of action (Karma) and entitles one to Supreme Knowledge which springs from inaction. The King adds a supplementary question also. On a former occasion, King Nimi, as a child, in the presence of his father Ikshwahu put this question to the great sages Sanakas, but got no answer from them. What is the reason for their not answering the question?

Sage Avirhotra answers this question. Vedas prescribe and proscribe certain actions. But it is well known that Vedas insist that actions are to be done with no desire on their results. The one ultimate purpose of this is to rid one of actions and their fruits. The fruits promised by the Vedas for various actions are intended to create interest in action just as a child is tempted with sweets to swallow a bitter medicine (XI-3-44). The ignorant who has no control over his senses, must not fail to perform prescribed actions such as Sandhyavandanam etc. Otherwise, he will incur the sin of neglecting his religious duty and will remain in the cycle of births and deaths (XI-3-45). One who performs actions enjoined by the Vedas, without attachment to the fruits and surrendering to the Lord attains that Supreme Knowledge which proceeds from freedom from actions (XI-3-46). In other words, one who has attained that Supreme Knowledge, is liberated from all actions. Therefore, the seeker who is determined to cut the knot of ignorance from his heart (*hrudayagranthi*) and attain the Self should take to worship of the Lord through the Vedic or Tantrik rites after having received initiation and detailed instructions from a qualified preceptor (The Vedic and Tantrik rites are described in detail XI-3-47 to 55).

Coming to the supplementary question, no answer is given by the Yogeswaras. However, the commentators of Bhagavatham say that the Sanakas did not answer as Nimi was just a child at that time and would

-- 13 --

not have understood the answer.

In Narayaneeyam, the above message is epitomised in Dasakam 92. In the first half of the sloka 92-S1, the poet tells about the Vaidika Karma Yoga. Fully understanding that the Vedas want the rituals to be done without any desire for the results, he would observe all those prescribed acts dedicating all the results to the Lord. By this, he will attain that state in which he will have exemption from acts or their consequences. (This state is same as salvation obtained by abstraction as opposed to salvation obtained through Karma Margam). The second half of the sloka is poet's own and is independent of what Avirhotra has said. In this half, the poet prays that he may not be compelled to do any act proscribed by the Vedas. Due to unavoidable circumstances, if any act is forced on him, that too will be dedicated to the Lord, the effulgent Consciousness.

In Sloka 2, the poet says about the Tantrika Karma Yoga which differs from Vaidika Karma Yoga in the system of worshipping the Lord. In this, one can gain the Lord's grace by worshipping regularly an image of the Lord made out of any one of the recommended eight different materials, with articles like flowers, sandalwood, aromatic items and food offerings, all sanctified by one's devotion.

As his seventh question Nimi asks the saints to tell him of the different descents of Sri Hari, of what he is doing now and will do in future. Yogeswara Drumila answers this. He says that to try to count the deeds of the Lord would be more difficult than counting the particles of dust in this earth. Lord Narayana created the physical universe as His body with the five primary elements evolved by Himself. He entered the universe as its Inner Controller when He acquired the name of Purusha (XI-4-2,3). By association with Rajas, He became Brahma the creator, with Satwaguna He became Vishnu the preserver and with Tamas, Rudra the destroyer. Through these proceed the creation, preservation and destruction of creatures in each Kalpa (XI-4-5).

Drumila cites various descents of the Lord describing first the advent of Nara-Narayana, as the twin sons of Murthy, daughter of Daksha and wife of Dharma. The victory of Narayana, as the foremost of Rishis, over Kamadeva and his

associates Spring, soft breezes and celestial nymphs

-- 14 --

and how they accepted Urvasi from Him before returning to Indra are explained in detail. Drumila further tells the Lord's descents as the divine Swan, Lord Dattatreya, the sages Sanakas, Drumila's father the great Rishabha and His teachings. As Hayagriva, the Lord killed the demon Madhu and recovered Vedas. Then follows the mention of other descents of the Lord ending with that of Lord Rama. As the Lord's manifestation as Krishna was yet to take place during Drumila's time, he says that the Lord would appear in Yadu race in order to remove the burden of the earth and perform deeds which could not be done even by the Gods. Then referring to His appearance as Budha, Drumila says that he would be bewildered by His arguments those who perform sacrificial rites though unqualified for them. And at the end of the Kali Age, He would appear as Kalki and destroy Sudra Kings who would not be competent to administer justice and protect the people (XI-5-22). Drumila says many such descents and deeds of the Lord are told by the wise.

In Narayaneeyam, this particular question regarding the Lord's descents is not mentioned in this context. The ten major descents of the Lord are dealt with in various dasakams and minor ones (Amsavataras) are also described appropriately. The story of Nara Narayana, described in detail in Drumila's reply, is dealt in Narayaneeyam in dasakam 16. In addition to Lord's victory over Kama and his associates, the poet describes how the asura Sahasra Kavacha was killed by Nara Narayana. This story is taken from Maha Bharatam and does not find a mention in Bhagavatham.

King Nimi's 8th question: 'What is the fate of those who do not worship Sri Hari, whose desires are not satisfied and whose minds and senses are uncontrolled?' Sage Chamasa answers this question. The three gunas and their combinations decide the four varnas (castes) of men and their Ashramas or stages in life. Those who do not worship the Lord in spite of knowing Him to be the Ruler and Creator of the universe fall from their status and descend to the infernal regions. Most women and Sudras do not get a chance to hear the Lord's stories and glory. They are to be pitied. But the twice born, belonging to the higher three castes, are nearer to the sacred feet of the Lord by virtue of their birth and Vedic initiations and ceremonies. Yet, they misunderstand the Vedas and miss their real meaning. They are carried away by the material rewards promised in the Vedas for specific rituals. They never understand the secret of action.

-- 15 --

Though foolish, they consider themselves learned and become conceited. Dominated by Rajas, their desires are insatiable, their deeds cruel and their anger is like that of a serpent. They love ostentation and show pride. They mock at humble devotees of the Lord, indulge in sexual delights, and remain devoted to women. They perform sacrifices flouting all rules, without distributing food or money, killing animals to enjoy their meat. Blinded by wealth and the nobility of birth, they despise not only the devotees of the Lord, but the Lord Himself. They interpret Vedas according to their convenience and ignore what is said about the Lord as aim and object of all human endeavour.

By nature man is inclined towards enjoyment of sex, meat and wine. The Vedas have put a check on these by permitting sex relation with one's wedded wife, meat eating at the end of an animal sacrifice and drinking of wine during Sautramini sacrifice. The real intention is to turn man away from these so that he will turn to the pursuit of Dharma and true piety leading to the realisation of Self. Those who use their wealth for dear and near ones do not realise that death can strike them at any time and deprive them of all wealth and family. Those who hate others are hating the Lord Himself as He dwells in all. As they are deeply attached to their mortal body and other relations, they fall into hell. Likewise, those who pursue the three Purusharthas viz., Artha, Kama and Dharma, taking no heed of the fourth viz., Moksha, are sure to bring about their ruin by keeping themselves in ignorance. They lose their peace of mind and do not experience fulfilment. They get frustrated in their aims and become miserable. Thus, those who turn away from the Lord, are obliged to forsake their home, wealth and family with great difficulty.

In Narayaneeyam, Yogeswara Chamasa's dissertation is very ably said in two slokas 92-S3 and S4. In sloka S3, the poet sympathises with women and Sudras who have (had) no access to Vedas and Lord's stories. He grieves at the behaviour of some of the 'twice born'. He says that they do sacrifice for their livelihood and being proud of their nobility they commit many sins. He pleads to the Lord not to make him one like them.

In the same vein, he says in S4, how they despise genuine devotees of the Lord and laugh loudly at them. He repeats his plea to the Lord not to make him one like them.

-- 16 --

King Nimi now asks his final question. 'O Holy Sages, Kindly tell us various shapes, names and complexions the Lord assumes in various yugas and by what prescribed rites men worship Him?' Yogeswara Karabhajana replies: Lord Narayana assumes different colours, names and forms in the four ages. In Krita Yuga or Satya Yuga, He is of white complexion, has four arms, wears matted locks and a sacred thread and is clad in tree barks and deer skin. He carries a Rudraksha, a staff and a kamandalu (water pot) like an ascetic. He is called by the names of Hamsa, Suparna, Vaikunta, Dharma, Yogeswara,

Amala, Iswara, Purusha, Avyakta and Paramatma. People in that age are serene, friendly to all creatures, free from partiality and bias. They worshipped the Lord with meditation and control of mind and senses.

In Treta Yuga, the Lord is of crimson hue. He has four arms, wears a triple chord about His loins and has golden locks. He appears in the form of sacrifices and wields on His person a sruk, sruva and other accessories used in the performance of sacrifices. In that age pious men worshipped Him through the Vedic lore as an embodiment of all deities. He was known by names Vishnu, Yajna, Prsnigarbha, Sarvadeva, Urukrama, Vrishakapi, Jayantha and Urugaya.

In Dwapara age, the Lord is of dark brown complexion. He is clad in yellow silk, carries His emblems of Conch, Discus, Mace and Lotus. He wears the Kausthubha pearl around His neck and is distinguished by the Srivatsa mark on the right side of His bosom. In this age, seekers of truth worship the Supreme Person characterised by a monarch's regalia (umbrella, fly-whisk etc.) as said in the Vedas and the Tantras. Hail to You Vasudeva, hail to Sankarshana, and hail to You, the almighty Lord, as Pradyumna and Anirudha! Hail to Sage Narayana, the almighty, all pervading, all containing and dwelling in all hearts.

In Kali age, the Lord is of dark colour, though lustrous. He is adorned with ornaments and carries His emblems. Wise men worship Him through sacrifices, mostly consisting of chanting His names and singing His praises. He is worshipped as both Lord Rama and Lord Krishna which are His most important descents on this earth. This Kali age has the unique advantage that by merely chanting the names of the Lord one can attain all desired objects including liberation from the cycle of birth -- 17 --

and death. For this reason, people living in other ages, seek birth in the Kali age. However, devotees of Lord Narayana can be seen only here and there in the Kali age, but their number will be large in the Dravida territory wherein flow the rivers Kaveri, Kritamala (modern Vaigai), Tamraparni, Nila and Purna. Men who drink their waters generally become pure minded devotees of the Lord. Renunciation of all duties and seeking refuge only at the feet of the Lord absolve one from all debts to the gods, the rishis and ancestors.

After giving the details of the question answer session between King Nimi and the Yogeswaras, Narada continued further telling Vasudeva: After hearing the expositions of the nine Rishabha Yogeswaras, Nimi, his priests and preceptors worshipped them and acting upon their teaching, Nimi attained the highest goal. O Vasudeva, you too will certainly attain it if you will act upon it with full faith and detachment. Your fame and that of Devaki have already filled the universe for your being the parents of Lord Krishna, whose mere touch, let alone your love and service to Him as your son, has already purified you.

In Narayaneeyam, discourse of Sage Karabhajana is dealt with in 4 slokas viz., 92-S5, S6, S7 and S10. Sloka 92-S5 describes briefly the forms of the Lord and how men worship the Lord in the four ages. In Krita Yuga, people worship You as the foremost of ascetics endowed with a white complexion by meditating deeply. In Treta Yuga, they offer sacrifices to You as the Lord of sacrifices endowed with red complexion bearing emblems of sruk and sruva. In Dwapara Yuga, they serve You endowed with light blue complexion and bearing Your emblems according to rites prescribed in Tantra Sastra. In this Kali Yuga, people extol You, endowed with dark blue complexion, by singing your praise and chanting Your names. In sloka 92-S6, the poet extols the greatness of Kali Yuga in that it gives the people the unique advantage of attaining liberation by merely chanting the Lord's names. And because of this, people born in other ages yearn for a rebirth in this Kali Age. The poet concludes the sloka with a prayer that his mind might not be detracted by Lord's Maya from taking advantage of the Kali Age's superiority. In 92-S7, the poet tells that there will be more devotees of the Lord in Dravida Desa. Here also, the poet ends the sloka with a prayer, 'O All Pervading Lord, Do not infatuate me, who am born within this region, and in addition, have

-- 18 --

developed some devotion to You, by binding me with ropes of desire. O Lord! Fulfil my aspiration to be at Your service!'

In the next sloka, the poet tells about why Parikshit did not kill Kali which episode is covered in Bhagavatham Skantham I, Ch 17. In the 9th sloka of the dasakam, the poet enumerates eight quick and easy ways recommended by Rishis to attain salvation in this Kali age. These are taking bath in the Ganges, reading /learning of Bhagavat Gita, chanting of Gayatri Mantra, offering Tulasi leaves to the Lord, wearing the marks of Gopika Chandanam paste (this is not sandal wood but a finely ground clay called Kaolin clay, mild yellow or white in colour), worship of Salagrama, observing fast on Ekadasi days and chanting of the Lord's names. The importance of these and their sanctity are described in various scriptures, though these are not mentioned in Bhagavatham. In the 10th sloka of the dasakam, the poet again takes up the topic of Yogeswara Karabhajana. In this the poet clears the doubt a man may have as to how a sanyasin who has renounced all can get salvation when he has not redeemed his debts to devas, rishis and ancestors with which every human being is said to be born. The poet says that when one has taken shelter in the Lotus Feet of Lord Narayana once for all, after renouncing everything worldly, the Lord residing in his heart will destroy all adverse actions generated by him. By this the man will be freed from all his debts to devas, rishis and ancestors. He will never be indebted to or be in servitude to any one. The dasakam as usual, ends with a prayer to destroy the poet's woes caused by sins and to reinforce his devotion.



ആദ്യത്തെ ശബരിമല തീർത്ഥാടനവും ഓർമ്മക്കുറിപ്പും

പി. രാഘവൻ, പല്ലാവൂർ

പ്രകൃതി ദൃശ്യം കാണുവാൻ മാത്രമോ, ഒഴിവു സമയം ഉല്ലാസപ്രദമായി ചെലവഴിക്കാനോ മാത്രമല്ല ആളുകൾ യാത്ര ചെയ്യുന്നത്. വിവിധ സംസ്കാരങ്ങളെ മനസ്സിലാക്കാനും അവയുടെ നല്ല വശങ്ങൾ സ്വാംശീകരിക്കാനും വിജ്ഞാനം വർദ്ധിപ്പിക്കുവാനും ആണ് യാത്രകൾ. പുണ്യസ്ഥല സന്ദർശനം ഒരു മധുരസ്മരണയായി മരണം വരെ നിലനിൽക്കും. ഇത് ജീവിതത്തിലെ ഏറ്റവും വലിയ ആഗ്രഹമാണ്. ഈ ആത്മീയാഭിലാഷം ഭഗവാൻ നിറവേറ്റിത്തരുമെന്ന് വിശ്വസിക്കുന്നു. ആന്തരികമായ ഉൾക്കാഴ്ചയോടെ ചെയ്യുന്ന തീർത്ഥയാത്രകൊടു ഗുണമുള്ളു. ക്ഷേത്ര ദർശനം സുലഭമായ, ധന്യമായ, മഹനീയമായ ഐക്യബോധത്തോടെയുള്ള ഒന്നാണ്. മനസ്സ് ആർദ്രമാക്കുന്നത് ഭഗവൽ കഥാശ്രവണത്തിലൂടെയാണ്. പുണ്യ സങ്കേതങ്ങളിൽ ഒന്നായ ശബരിമല ദർശനം വളരെ പരിപാവനവും, ഭക്തി സാന്ദ്രവും, ഈശ്വര സാക്ഷാൽക്കാരം നേടാനുള്ള ഒരു മാർഗ്ഗവും കൂടിയാണ്. ആധ്യാത്മികമായ ജീവിതം ധന്യമാക്കാൻ ക്ഷേത്രദർശനം വളരെ ഉപകരിക്കും. ക്ഷേത്രങ്ങളെല്ലാം ഈശ്വര സങ്കേതങ്ങളാണല്ലോ. ക്ഷേത്രത്തിൽ നിറഞ്ഞു നിൽക്കുന്ന ചൈതന്യത്തെ മനസ്സിലാക്കി വേണം ദർശനം നടത്താൻ. വൃശ്ചികപ്പുലരി എത്തി. എങ്ങും തണുപ്പ്. ശബരിമലയ്ക്ക് പോകുന്നവർ പ് വൃശ്ചികം ഒന്നാം തീയതി തന്നെ മാലയിടും. എന്നാൽ ഇന്ന് അങ്ങനെയല്ല. എങ്കിലും വൃശ്ചികത്തിൽ മാലയിട്ട് 41 ദിവസം വ്രതത്തോടെ ഇരിക്കുന്നവർ ഇന്നും ഉ്. കാൽ നടയായി പോകുന്നവർ വെക്കേ പാത്രങ്ങളും ഇരുമുടിക്കെട്ടും ആയി പോയിരുന്ന ഒരു കാലഘട്ടം ഉായിരുന്നു. ഇന്നത്തെപ്പോലെ സൗകര്യങ്ങൾ ഉായിരുന്നില്ല. പ്രകൃതി ദൃശ്യങ്ങൾ ആസ്വദിച്ച്, ഓരോസ്ഥങ്ങളിൽ രാത്രി വിശ്രമിച്ച് സുഖമായി, ഐക്യത്തോടെ, സ്നേഹത്തോടെ, കാട്ടു മൃഗങ്ങളിൽ നിന്നാകുന്ന ഉപദ്രവങ്ങളെ അവഗണിച്ച് യാത്ര ചെയ്തിരുന്ന ഒരു കാലം. ഇന്നത്തെപ്പോലെ വാഹന സൗകര്യങ്ങളും പാതകളും അന്നായിരുന്നില്ല. വെറും ഒറ്റവഴി (ഒറ്റയടിപ്പാത). ഇരുവശങ്ങളിലും കുറ്റൻ മരങ്ങൾ തിങ്ങിവിങ്ങിയിരുന്നു. കാടല്ലേ? ദുഷ്ട ജന്തുക്കളിൽ നിന്നുള്ള ആക്രമണം എപ്പോൾ എങ്ങനെയെന്നറിയില്ല. ധൈര്യത്തോടെ, കൂട്ടായ്മയോടെയുള്ള ആ യാത്ര എന്തു സുഖമായിരിക്കും. സ്വതന്ത്രമായി പരിശുദ്ധമായ കാറ്റും ഏറ്റ് ചോലകളിലെയും നദികളിലെയും പരിശുദ്ധമായ, സ്ഫടികമായ ശുദ്ധ ജലം ഉപയോഗിച്ച്

ക്യാമ്പ് അടിക്കുന്ന സ്ഥലങ്ങളിൽ അയ്യപ്പ കഥകളും പറഞ്ഞ്, സ്തുതികളും പാടി സുഖമായി നിദ്ര ചെയ്തു. എന്നാൽ ഇന്നോ? ജനങ്ങൾ പെരുകി. കാടുകൾ ഇല്ലതായി. സ്ഥലങ്ങളെല്ലാം ഓരോരുത്തരുടെ കീഴിലായി. അവർ ഉറക്കുന്ന മാലിന്യങ്ങളാൽ ചോലകളും നദീജലവും പരിശുദ്ധി കുറഞ്ഞു. കാടുകൾ വെട്ടിത്തെളിച്ച് പാതകൾ നിർമ്മിച്ച് കഴിയുന്നതും വാഹനങ്ങൾ സഞ്ചരിക്കാറായി. മരങ്ങൾ ഇല്ലാതായി. ഭക്തജനങ്ങൾ വർഷം തോറും പെരുകിപ്പെരുകി വരുന്നു. എന്തെന്ന് സൗകര്യങ്ങൾ ഉായാലും പോരാതെയായി. ഇന്നും ആ പോരായ്മ അനുഭവിക്കുന്നു. എങ്കിലും കാനനവാസനായ ശബരിമല ശാസ്താവിനെ ദർശിക്കാൻ കോടിക്കണക്കിന് ജനങ്ങൾ വർഷം തോറും എത്തിച്ചേരുന്നു.

വർഷം തോറും സ്വാമിയെ ശരണമയ്യപ്പ എന്നശരണം വിളികളാൽ അന്തരീക്ഷം മുഖരിതമാക്കിക്കൊണ്ട് ഭക്തപരവശരായ അനേകം തീർത്ഥാടകർ ശബരിമല സ്വാമിയെ ദർശിക്കാൻ ഇരുമുടിക്കെട്ടുമായി എല്ലാവർഷവും എത്തിച്ചേരുന്നു. ഇപ്പോൾ മാസം തോറും കുറെപേർ എത്തിച്ചേരുന്നു. സീസൺ കാലത്ത് നന്നെ രാവിലെയും സന്ധ്യക്കു മുമ്പും സ്വാമിയെ അയ്യപ്പാ എന്ന വിളികളാൽ മുഖരിതമായ അമ്പലാന്തരീക്ഷം. രാവിലെയും സന്ധ്യയ്ക്ക് മുമ്പും കളികഴിഞ്ഞ് ഈറനണിഞ്ഞ് കൂട്ടത്തോടെയുള്ള ശരണം വിളി അന്തരീക്ഷത്തെ ശുദ്ധീകരിക്കുന്നു. മനുഷ്യ ജീവിതത്തിൽ പ്രധാനക്ഷേത്രങ്ങൾ സന്ദർശിച്ച് താൻ ചെയ്ത പാപങ്ങൾ ദുരീകരിക്കാനും ദേവീദേവദർശനത്താൽ മാനസികമായ, ശാരീരികമായ, ആത്മീയമായ ഒരനുഭൂതി ഉളവാക്കുവാൻ സാധിക്കും. മനുഷ്യ ജീവിതത്തിൽ ഒരു പ്രാവശ്യമെങ്കിലും ശബരിമലയ്ക്ക് പോകുന്നതിനും ധർമ്മശാസ്താവിനെ പുണ്യദർശനം നടത്തുന്നതിനും, ഭജിക്കുവാനും കഴിയുന്നതു തന്നെ പരമപുണ്യമായി ഗണിക്കേ താണ്. ഇത് കലിയുഗമാണല്ലോ. ഓരോ യുഗത്തിലും ഈശ്വര സാക്ഷാൽക്കാരത്തിന് ഓരോ മാർഗ്ഗം നിർദ്ദേശിച്ചിട്ടു. കൃതയുഗത്തിൽ ധ്യാനവും, ത്രേതായുഗത്തിൽ യാഗാദികർമ്മങ്ങളും, ദ്വാപരയുഗത്തിൽ പുജാദികർമ്മങ്ങൾക്കും, കലിയുഗത്തിൽ ഭഗവൽ നാമജപ സ്മരണയ്ക്കും പ്രാധാന്യം നൽകിയിരിക്കുന്നു. ലോകത്തിനു രക്ഷനൽകുന്നതിനുവേണ്ടി അവതരിച്ച ധർമ്മ ശാസ്താവിന്റെ വൈശിഷ്ട്യമായ സാന്നിധ്യം ഒന്നു മാത്രമാണ് ശബരി മലയെ പ്രസിദ്ധമാക്കിയത്. ഭഗവാൻ

ധർമ്മ ശാസ്താവിനെ ദർശിക്കുന്നതിനും ഭക്തിപൂർവ്വം ഭജിക്കുന്നതിനും, ദിവ്യാനുഗ്രഹത്താൽ സംസാര ദുഃഖങ്ങളിൽ നിന്ന് മുക്തി നേടുക എന്നുള്ളതാണ് ദിവ്യ ദർശനം കെട്ട് ഉദ്ദേശിക്കുന്നത്.സമുദ്ര ജലത്തിൽ എത്തിച്ചേരാൻ കുതിച്ചുപായുന്ന വാഹിനികളെപ്പോലെയാണ് പ്രതിവർഷം വർദ്ധിച്ചുവരുന്ന ഭക്തജനത്തിരക്ക്.അറിഞ്ഞു സേവിക്കുന്നവർക്ക് ആനന്ദസന്ദായിയാണ് ധർമ്മശാസ്താവ്.ഭക്തിയോടുകൂടി ഭജിക്കുന്നവർക്ക് ഞാനവൈരഗ്യ മുക്തികളെ ദാനം ചെയ്യുന്ന അയ്യപ്പ സ്വാമിയുടെ ചരിത്ര ശ്രവണം തന്നെ പാപ ശാന്തിക്ക് സഹായകമാണ്.ധ്യാന ശ്ലോകങ്ങളും കീർത്തനങ്ങളും ചൊല്ലുന്നതു കെട്ട് സർവ്വ ഐശ്വര്യങ്ങളും ലഭിക്കും.വെറുതെ ശരണമയ്യപ്പ എന്ന വാക്കു മാത്രം അനവധി പ്രാവശ്യം ഉരുവിട്ടാൽ, ഉറക്കെ വിളിച്ചാൽ മതി മന:സംതുപ്തി, ദേഹസുഖം, പാപനാശനം ഇവയ്ക്ക്.

ഇനി എന്റെ യാത്രയെപ്പറ്റി വിവരിച്ച ശേഷം ബാക്കി ഭാഗങ്ങളിലേക്ക് കടക്കാം.സർവ്വീസിൽ ഇരിക്കുമ്പോൾ സ്കൂളിൽ നിന്ന് ഹെഡ്മാസ്റ്റർ കൊല്ലംതോറും പോകാറു്.ഒരിക്കൽ എനോട് ചോദിച്ചു, രാഘവൻ മാസ്റ്റർക്ക് ശബരിമലക്ക് പോകാൻ തോന്നുന്നില്ലേ ? എന്ന്.അത്രയൊന്നും ഞാൻ വളർന്നിട്ടില്ല.വേണമെങ്കിൽ അയ്യപ്പൻ ഇങ്ങോട്ടു വരട്ടെ എന്നു പറയാറു്.അങ്ങിനെ ഇരിക്കുമ്പോഴാണ് 1987-ൽ കുത്തന്നൂർ ഹൈസ്കൂളിലെ ബാലചന്ദ്രൻ മാസ്റ്റർ ക്രിസ്തുമസ് അവധി തുടങ്ങുന്നതിനു കുറച്ചു ദിവസം മുമ്പേ ശബരിമലയ്ക്ക് ഞങ്ങൾ പോകുന്നുെന്നും ഒരു സീറ്റ് ഒഴിവുനെന്നും രാഘവൻ മാസ്റ്റർ വരുന്നു എന്നും ചോദിച്ചു.ഞാൻ നേരത്തേ പറഞ്ഞിരുന്ന വാക്കുകളെ ഒക്കെ ലംഘിച്ച്കെട്ട് സ്വാമിയെ കാണാൻ സമയമായതുകൊണ്ടു് എനോ, ശരി ഞാനും വരുന്ന് എന്നു പറഞ്ഞു.ഒരാഴ്ച മുമ്പ് ശനിയാഴ്ച അമ്പലത്തിൽ ചെന്ന് കുറുത്ത വസ്ത്രം ഉടുത്ത് കുളിച്ച് ശുദ്ധമായി ഗുരുസ്വാമിയിൽ നിന്ന് മാല സ്വീകരിച്ച് അണിഞ്ഞ് ഒരാഴ്ച വ്രത ശുദ്ധിയോടുകൂടി നടന്നു.കെട്ടു നിറച്ച് തലയിൽ ഏറ്റി അമ്പല പ്രദക്ഷിണം വച്ച് ഗുരുവായൂർക്ക് പോയി. അവിടെച്ചെന്ന് രാത്രി തൊഴുതു.രാവിലെ കുളികഴിഞ്ഞ് ദർശനം നടത്തി കെട്ടും കെട്ടി പുറപ്പെട്ടു.യാത്ര ചെയ്തപ്പോൾ ക പ്രകൃതി ഭംഗി എന്നെ വളരെ ആകർഷിച്ചു.അതിനെപ്പറ്റി വളരെയധികം പറയാൻ.എത്ര പറഞ്ഞാലും തീരില്ല.വള്ളത്തോളിന്റെയും ചങ്ങമ്പുഴയുടെയും മറ്റും ചില വരികളാണു എന്റെ സ്മൃതി പഥത്തിൽ ഉരുത്തിരിഞ്ഞുവന്നത്.

തേനൊലിപ്പഴങ്ങളും തുമണം തുളുമ്പുന്ന
സുനങ്ങൾ തോറും തത്തിക്കളിക്കും കുളിർകാറ്റും
മാനസം തെളിഞ്ഞുള്ള പക്ഷികളുടെ കള-
ഗാനവും ചേരും ലീലരാമങ്ങൾ ചില ദിക്കിൽ
താമരയിലയാൽ പച്ചവില്ലീസു പുത-
ച്ചാമട്ടിൽ വിളങ്ങുന്ന പൊയ്കകൾ ചില ദിക്കിൽ
നക്ഷത്രങ്ങളെ ചൂടാ രത്നങ്ങളാക്കും നാനാ-
വൃക്ഷങ്ങൾ തിങ്ങും ശൈലാരണ്യം ചില ദിക്കിൽ
പാറമേൽ തട്ടിപ്പളുകിൻ മണി ചിന്തി-
പ്രകൃതിരമണീയം ശാന്ത ഗംഭീരം ഹാഹാ !
സുകൃതിതിഷേവ്യമേ നിങ്ങൾ തൻ മഹാരാജ്യം

ചില ദിക്കിൽ എത്തിയപ്പോൾ കുറ്റിപ്പുറത്തിന്റെ

മാവും പിലാവും പുളിയും
ഫലം തിങ്ങു മിളം കവുങ്ങും
നിറഞ്ഞഹോ സസ്യലതാഢ്യമായ
വീടൊന്നിതാ മുന്നിൽ വിളങ്ങിടുന്നു
കടിഞ്ഞാൽ കാച്ചീറ്റി നൽക്കപ്പ വള്ളി
നിറഞ്ഞീടും വേലികളാൽ മറഞ്ഞും

അങ്ങനെ പോകുന്നു.വീട് ഒന്നല്ല അനവധി എന്നു മാത്രം.കൂടാതെ ചങ്ങമ്പുഴയുടെ

മലരണിക്കാടുകൾ തിങ്ങി വിങ്ങി
മരതക കാന്തിയിൽ മുങ്ങി മുങ്ങി
കരളും മിഴിയും കവർന്നു മിന്നി
കറയറ്റൊലാലസൽ ഗ്രാമഭംഗി
തളിരും മലരും തരുപ്പടർപ്പും
തണലും തണവണി പൂൽപ്പരപ്പും

ഒരു ചിത്രം വരച്ചുപോലെ
വരിവരിയായി നില്ക്കുന്ന കുന്നുകളും

ആശാൻ

ചെങ്കുതിർച്ചാർത്താൽ കണങ്ങും മരങ്ങളെ
കുങ്കുമച്ചാർത്തിച്ചെന്നുനൊരന്തികൾ
ശ്യാമോജലങ്ങളെ ശൈലശീർഷങ്ങളിൽ
പ്രേമ പുരസ്സരം ചുംമ്പിച്ചു നിൽക്കവേ
വിശ്വ സൗന്ദര്യം മുഴുവനും ചേർത്തൊരു

വിസ്മയ ചിത്രം വിരാജിപ്പൂ ഭൂമിയിൽ
 ചുറ്റുപാടും കണ്ണയ്ച്ചായിലക്ഷണ
 മറ്റുപോകാതില്ലൊരല്ലലും മർത്തുരിൽ
 ദുരന്തണിയിട്ടു വിണ്ണിന്റെ
 മാറത്തുമു മടങ്ങുന്നിൻ മുടികളും
 ചിത്രം വരച്ചപോൽ സിന്ധുരമേലങ്ങ
 ജെത്തിപ്പിടിക്കാനൊരുങ്ങും മരങ്ങളും
 നേരിയ രജത രേഖപോൽ മിന്നുന്ന
 ഭാരത ഭാസുര ശ്രീലസ്രവന്തിയും
 ചുറ്റും മരതകപ്പച്ച വിരിച്ചൊട്ടൊ
 രറ്റം പെടാത്തൊരാ നെൽച്ചെടി പാടവും
 ശുഭ്ര വസ്ത്രാലംകൃതോജ്വലാംഗഭയിൽ
 വിഭ്രമിപ്പിക്കുന്ന വിന്യോതിനികളും
 സന്ധ്യക്കിവയൊക്കെയൊന്നിച്ചു ചേർന്നൊരു
 ഗന്ധർവ്വ ലോകമാണോ ശൈല മണ്ഡലം
 ആനാടിനെക്കുറിച്ചോർക്കുമൊളമിപ്പൊഴും
 മാനന്ദനർത്തനമാടുന്നുമെന്മനം.

പ്രഭാതത്തെ ചങ്ങമ്പുഴ വർണ്ണിക്കുന്നു.

കാണുന്നു ഞങ്ങളെപൊട്ടിയപോൽ കിഴക്കു
 ചെന്താർന്നചിന്തു മരുണാരുണകാതിപുരം
 ക്ഷോണീതലം നിറവതും ഹിമശീകരങ്ങൾ
 മാണിക്യ ശോഭ തടവുന്നതു മൊട്ടുന്നേരം
 നോക്കുന്നു ദിക്കുകളിലൊക്കെ മഹാതരക്കൾ
 പൂക്കും മഹാലതകൾ ഭൂമി മുളന്നടങ്ങൾ
 നിൽക്കാതെ വെള്ളിലകൾ വീണവ മെത്തയായുള്ള
 (ഭൂമിയിലൂടെ നടന്നു നീങ്ങി ഞങ്ങൾ) സ്വന്തം വൈകുന്നേരം
 ദുരന്ത പശ്ചിമ തടത്തിലെരിഞ്ഞടങ്ങും
 സൂര്യന്റെ കാന്തിയുമിരുട്ടുമിടഞ്ഞിടുന്നു
 ഊരിൽ കൊളുത്തിയ വിളക്കുകൾ പൊങ്ങിടാത്ത
 താരങ്ങൾപോലെയാകലെ മങ്ങിവിളങ്ങിടുന്നു
 കോമുകൾ വെളുത്തുള്ള മുകിൽ തിങ്ങുന്നു വിണ്ണിതിൽ
 കാട്ടിൽ കൊമ്പുകൾ പുറത്തൊരുപാല വൃക്ഷങ്ങൾ മാതിരി
പ്രകൃതി ഹൃത്തുതിൽ

പച്ചപിടിച്ച മരകുട്ടങ്ങൾ, കൊച്ചരുവികൾ, പുഴകൾ, ദുരെയുള്ള മലകൾ, സൂര്യ രശ്മിയിൽ കുളിച്ചു നില്ക്കുന്ന തെങ്ങിൻ തോപ്പുകൾ, വിളഭൂമികൾ, മഞ്ഞിൽ കുളിർത്ത മജ്ജുളമായ ചന്ദ്രിക, മരങ്ങളെല്ലാം വെള്ളിയണിഞ്ഞു നിൽക്കുന്നു.പാറക്കെട്ടുകൾ, കരിമ്പനകൾ, പലതരം വൃക്ഷങ്ങൾ, സസ്യലതാദികൾ, ഇടക്കിടക്ക് പാടങ്ങളിൽ ഹരിതദൃതി വിതറിന്റെ നെൽപാടങ്ങൾ ബാലാർക്കശോഭയിലും സൂര്യ പ്രഭയിലും ആറാടിനിൽക്കുന്നു.കാട്ടിൽ മരങ്ങൾ പുത്തും കാച്ചും, പഴുത്തും ചെടികൾ തഴച്ചും നില്ക്കുന്നതുകൊണ്ട് മറ്റുള്ള ശോഭവിശേഷണങ്ങൾ കണ്ണിനു ആനന്ദകരമായിരുന്നു.വർണ്ണശബളമായ പുലരി തീക്ഷ്ണമായ മദ്ധ്യാഹ്നം താി സന്ധ്യയിലേക്ക് നീങ്ങുന്നു.സന്ധ്യാംഗന കുളി കഴിഞ്ഞ്ചന്തമോടെ ഉലർത്തി വിരിച്ചിട്ട തലമുടിപോലെ ആകാശത്ത് മേലങ്ങൾ.എവിടെത്തിരിഞ്ഞു നോക്കിയാലും പൂക്കളും പഴങ്ങളും, പക്ഷികളുടെ കള ഗാനങ്ങളും ഉതിരുന്നു.വുകൾ മുളിപ്പാട്ടുകൾപാടി, തേൻകുടിച്ച് മദോന്മത്തമായി പാറി നടക്കുന്നു.നിബിഡമായ തരുലതാദി കുഞ്ഞങ്ങളെ വൈരക്കല്ലുകൾ ചൂടിക്കുന്നു.താര വജിതവും ചന്ദ്രിക ചർച്ചിതവുമായ രാത്രി.നിലാവിലെ കുളിച്ചു നിൽക്കുന്ന മരങ്ങളും പൊന്തക്കാടുകളും, താളം തുള്ളുന്ന ചിറ്റോളങ്ങളും ശബരിമലയിൽ കയറിനോക്കിയാൽ നാലുപാടും മലകളും, സുന്ദരമായ പ്രകൃതി വിലാസങ്ങൾ ഭാവനയെ മാടിവിളിച്ച് ചിത്രകാരനെ ചിത്രം വരപ്പിക്കാനും കവികളെ കവിത എഴുതുവാനും പ്രേരിപ്പിക്കും.വിവിധ വർണ്ണങ്ങളോടുകൂടിയ മേലമാലകൾ ആകാശത്ത് സ്വച്ഛന്ദം വിഹരിക്കുന്നു.സന്ധ്യയായാൽ ആകാശത്ത് മിന്നാമിനുങ്ങുകളെപ്പോലെയുള്ള നക്ഷത്രങ്ങൾ, മലനിരകൾ, കുന്നുകൾ ക്ഷമദ്രവങ്ങൾ പുശിയിരിക്കുന്ന കാഴ്ചകൾ. തിരശ്ശീല നീക്കി ചന്ദ്രൻ രംഗത്ത് എത്തുവാൻ ശ്രമിക്കുകയാണ്.ഇടതൂർന്ന് വാനോളം വളർന്ന മരങ്ങൾ അവയ്ക്കു ചുറ്റും ഇടയ്ക്കും മത്സരിച്ചു വളരുന്ന കാട്ടു ചെടികൾ, പെരുമ്പാവുകൾ കെട്ടിപ്പിടിക്കും പോലെയുള്ള വളളിക്കുട്ടങ്ങൾ കെട്ട് ഇരുളടഞ്ഞു നിൽക്കുന്ന വനം.ദീപ സമൂഹങ്ങളുടെ പ്രഭാങ്കരങ്ങൾ.

കൊടുങ്ങല്ലൂർ, തൃപ്രയാർ, ചോറ്റാനിക്കര, ഏറ്റുമാനൂർ, വൈക്കം, കടുത്തുരുത്തി എന്നീ ക്ഷേത്രങ്ങൾ സന്ദർശിച്ച് പമ്പയിൽ എത്തി.ഇളനീർ പോലെയുള്ള വെള്ളം.ആ തണുത്ത വെള്ളത്തിൽ മുങ്ങിക്കഴിഞ്ഞപ്പോൾ ശരീരവും മനസ്സും ആകെ തണുത്ത് കരയിൽ നിൽക്കുമ്പോൾ ശീതളമായ കാറ്റ്.തണുത്താലും എന്തെന്നില്ലാത്ത ഒരുന്മേഷം, ഉണർവ്.പിന്നെ ബലി തർപ്പണം ചെയ്തു.ഇരുമുടിക്കെട്ട് തലയിൽ ഏറ്റി യാത്രയായി.പമ്പ കടന്ന് ഒരു ചെറിയ വഴിയിലൂടെ നീങ്ങി.കറച്ചു നീങ്ങിയാൽ കയറ്റം തുടങ്ങുകയാണ്. കയറിക്കൊരിരിക്കുകയാണ്.അപ്പാച്ചിമേട് എത്താറായി.ഞാൻ ഉഷാരായി നടന്നു.കയറ്റം തോറും കാലും ദേഹവും കഴഞ്ഞു തുടങ്ങി.ഇതൊന്നും സാരമില്ല എന്ന ഭാവത്തോടെയാണ് കയറ്റം.നിനക്ക് ഇത്ര ഹുങ്കുതിയോ ? എന്ന് ശബരീശൻ നിനച്ചിരിക്കാം.എന്നാൽ ഒന്നു കാണട്ടെ.കറച്ചു കഴിഞ്ഞപ്പോൾ ഒരടി നീങ്ങാൻ വയ്യ അവിടെത്തന്നെ തളർന്നിരുന്നു.ഒന്നും ഓർമ്മയില്ല.കുട്ടുകാർ പേടിച്ചു.കറച്ചുകഴിഞ്ഞപ്പോൾ ബോധം

വന്നു.ശരീരം ഇളക്കാൻ വയ്യ.അങ്ങിനെതന്നെ ഇരുന്ന പോയി കരണേരം.ക്ഷീണം അല്പം തീർന്നു.ഇനി നമുക്ക് പോകാം എന്ന് കൂട്ടുകാർ.ഞാനില്ല.എനിക്ക് തീരെ വയ്യ.ഒരടി നീങ്ങാൻ വയ്യ.നിങ്ങൾ പൊയ്ക്കൊള്ളിൻ.എനിക്ക് ആരെയും കാണേ.മല കയറി ദർശനത്തിനു ശേഷം നിങ്ങൾ വരുമ്പോൾ നാട്ടിലേയ്ക്ക് മടങ്ങാം.കൂട്ടുകാർ വീം പരുങ്ങലിലായി.ഇതി കർത്തവ്യാമുഖരായി.അതു പറ്റില്ല. കുറച്ചുകൂടി വിശ്രമിക്കാം.കറെ വിശ്രമിച്ചു.പുറപ്പെടാൻ തയ്യാറായി.എന്റെ ക്ഷീണവും പരുങ്ങലും ക് ഇരുമുടിക്കെട്ട് ആരോ എടുത്തുപിടിച്ചു.അങ്ങനെ പതക്കെ പതക്കെ നീങ്ങി.

ശബരി പീഠത്തിൽ ചെന്നു.ശബരി ഇരുന്ന് തപസ്സു ചെയ്തു എന്നു വിശ്വസിക്കുന്ന സ്ഥലം. പീഠത്തിൽ നാളികേരം എറിഞ്ഞ് വെട്ടിച്ച് നീങ്ങി. പിന്നീട് ശരംകുത്തിയാലിൽ എത്തി.ശരക്കോൽ നിക്ഷേപിച്ച് നാളികേരം ഉടച്ച് വെട്ടിച്ചു. ശബരിമല എത്താറായി. ദൂരെ നിന്നു തന്നെ പതിനെട്ടാം പടിയും അവിടുത്തെ നാനാ തരത്തിലുള്ള കാഴ്ചകളും ദൃശ്യമായി.തിങ്ങിക്കൂടിയ അയ്യപ്പന്മാരുടെ ശരണം വിളികളാലും കതിനാവെടിയാലും അന്തരീക്ഷം മറ്റൊലിക്കെവിരുന്നു. അയ്യപ്പന്മാർ ശരണം വിളിച്ചു.പതിനെട്ടാം പടികയറ്റമായി.എന്റെ ഇരുമുടിക്കെട്ട് വാങ്ങി തലയിൽ വെച്ചു.വരിയിൽ നിന്ന് നീങ്ങി.പടിയൊട്ടു വെട്ടിച്ച് ഭക്തിപുരസ്സരം വലതുകാൽ വെച്ച് ഓരോ പടിയും ചവിട്ടിക്കയറി.പടികയറുമ്പോൾ തീർത്താടനത്തിന്റെ എന്നും അനുസരിച്ച് ഓരോരുത്തരും നാളികേരം മുട്ടിയിരുന്നു. എന്റേത് ആദ്യത്തേതാണല്ലോ.ഒന്നാം പടിയിൽ തന്നെ നാളികേരം ഉടച്ചു.ഇപ്പോൾ പതിനെട്ടാം പടയിൽ നാളികേരം ഉടയ്ക്കുന്നില്ല.കാരണം നാളികേരം വെള്ളം പടയിൽ വീണു, കയരുമ്പോൾ വഴുതിവീഴാൻ സാധ്യതയുണ്ട്.അത് അനുഭവിച്ചിരിക്കാം.പ്രതമെടുത്ത് ചിലർ കാനനത്തിൽ കൂടി സഞ്ചരിച്ച് എത്തി.നമ്മളും പമ്പയിൽ നിന്ന് കാൽനടയിലാണല്ലോ.

സ്വാമിയെ ഒരു നോക്കു ക് വന്ദിക്കുവാനുള്ള വർദ്ധിച്ച ആകാംക്ഷയോടുകൂടിപതിനെട്ടാം പടി കയറി.കർപ്പൂരാഴിയെ വണങ്ങി ബലി മണ്ഡപത്തെ വെട്ടിച്ച് വിഷ്ണുശരണ വണങ്ങി കുമ്പിട്ട് പ്രദക്ഷിണം ചെയ്ത് വീം പ്രദക്ഷിണമായി വന്ന് ശരണാഗത വത്സലനും കോമളഗാത്രനും, അഭീഷ്ടദായകനും, ആർത്തത്രാണ പരായയണനും, അഭയ മുദ്രയോടുകൂടി യോഗാസനത്തിൽ സ്ഥിതി ചെയ്യുന്നവനും ആയ ധർമ്മ ശാസ്താവിലെ അജ്ഞലീ ബദ്ധനായി ആനന്ദബാഷ്പം പൊഴിച്ചുകൊണ്ട് കാണിക്കയിട്ട് വെട്ടിച്ച് രോമാഞ്ചത്തോടെ ആത്മ നിർവൃതിയോടെ, നിർന്നിമേഷനായി നിന്ന് ദർശന സുഖം അനുഭവിച്ച് നേരത്തെ ഇരുന്ന സ്ഥലത്തു ചെന്ന് ഇരുമുടിക്കെട്ട് ഇറക്കിവെച്ചു. പിന്നീട് നെയ്യഭിഷേകം.മാളികുപ്പുറ ദർശനം നടത്തി നാളികേരം ഉരുട്ടി, കുറുപ്പസ്വാമി, വാവരു സ്വാമി, കടുത്തസ്വാമി, നാഗരാജാവ്, ഭസ്മക്കുളം ഇവയിൽ ചെന്നു ഓരോ ദൈവങ്ങൾക്കും നൽകുന്നതു നൽകി നാട്ടിലേക്ക് മടങ്ങി.നാട്ടിൽ എത്തി അതായത് കത്തന്നുരിൽ ചെന്ന് വിളക്കു കൊളുത്തി വെപ്പിച്ച് വീട്ടിൽ കയറി.അമ്പലത്തിൽ ചെന്ന് കുളിച്ച് നടയിൽ നാളികേരം എറിഞ്ഞ് മാല ഊരി.

പിന്നീട് നാലു പ്രാവശ്യവും കൂടി മല ചവിട്ടിയിട്ട്.രണ്ടാം പല്ലാവുരിൽ വന്ന ശേഷം ദാസ സ്വാമിയുടെ കൂടെയാണ് പോയത്.അവസാനത്തെ യാത്ര പല ക്ഷേത്രങ്ങളും സന്ദർശിച്ച് അഞ്ചു ദിവസമായിരുന്നു.മറ്റു പ്രാവശ്യങ്ങളിലൊന്നും പ്രയാസങ്ങൾ നേരിട്ടിട്ടില്ല.ആദ്യത്തെത്തവണ അല്പം ധിക്കാരം ഉള്ളതുകൊണ്ടിരിക്കാം അയ്യപ്പ സ്വാമി അങ്ങനെ ശിക്ഷിച്ചത് എന്ന് ഞാൻ വിശ്വസിക്കുന്നു.

N.B.:

ദർശനം കഴിഞ്ഞ് വരുമ്പോൾ ഞാൻ മുഖെ നടന്നു.ധാരാളം ആളുകൾ മലയിറങ്ങുമായിരുന്നുവല്ലോ.ചില കൂട്ടർ കുറുക്കുവഴിയിൽ കൂടി ഇറങ്ങുന്നായിരുന്നു. ഇതായിരിക്കാം വഴി എന്നു വിചാരിച്ച് ഞാനും പിന്നാലെ ചെന്നു.ഇതൊന്നും എനിക്ക് അറിയില്ലല്ലോ.നോക്കുമ്പോൾ ശരിയായ വഴിയല്ല.കല്ലുകെട്ടിപ്പടുത്തിരിക്കുന്നു.കാൽ വെക്കാൻ പറ്റുന്നില്ല.കെട്ടിൽ അവിടവിടെയായി അല്പം പൊന്തി നില്ക്കുന്ന ഭാഗത്ത് കാൽ വെച്ച് ഇറങ്ങുകയാണ്.ഇനി എന്താ ചെയ്യുക.മേൽപോട്ടു കയറാനും പറ്റുന്നില്ല.എന്തു വന്നാലും വിരോധമില്ല ഇറങ്ങാൻ തന്നെ തീർച്ചയാക്കി.അഗാധമായ താഴ്ച.വീണാൽ പണി തീർന്നതു തന്നെ.ചുറ്റും നോക്കാൻ പേടി.വീണാലോ.ഇരുമുടിക്കെട്ട് ഇല്ലാത്തത് ഭാഗ്യം.ശബരിശരണ ശരണം വിളിച്ചു.അയ്യപ്പാ കഷ്ടപ്പെടുത്തരുതേ.വീഴാൻ ഇടവരുത്തല്ലേ.രക്ഷിക്കണേ, രക്ഷിക്കണേ എന്ന് ഉള്ളിലും അല്പം ഉറക്കെയും വിളിച്ച് കൊടു തന്നെ ഇരുന്ന് നിരങ്ങി അങ്ങിനെയും ഇങ്ങിനെയും ചുവട്ടിൽ എത്തി.കൂട്ടുകാർ എന്നെകാണാത്താൽ എന്തു വിചാരിക്കും. ചുവട്ടിൽ വീണാൽ ആരെയും.ചുറ്റുപാടും നോക്കിയില്ല.പേടിച്ചിട്ടാണ് ഇറങ്ങുന്നതു തന്നെ.പിന്നെ എങ്ങനെ നോക്കും.ശരിയായ വഴി അല്പം വളഞ്ഞിട്ടാണ് പോകുന്നത്.ശരിയായ വഴിയിൽ എത്തി അവരെ കാത്തു നിന്നു.കൂട്ടത്തിൽ ചേർന്ന് നാട്ടിലേക്ക് വന്നു.പിന്നീടാണ് അവരോടു പറഞ്ഞത്.ഭാഗ്യം തന്നെ.അയ്യപ്പസ്വാമിയുടെ കടാക്ഷം കൊണ്ട് വഴിയിൽഒന്നും സംഭവിച്ചില്ല.

ഭൂതനാഥ മഹം വന്ദേ സർവ്വ ഭൂതഹിതേരതം
ഇന്ദ്രാദി ദേവതാവ്യന്ദ വന്ദിതാംപ്രലിസരോരുഹം
ഭൂതനാഥസദാനന്ദ !സർവ്വഭൂത ദയാപര
രക്ഷ രക്ഷ മഹാബാഹോ!ശാസ്തേതുഭ്യം നമോ നമ:

.....ശുഭം.....



A respectful compilation from the series of postings by **Dr. BGY Sastry**

(drbgysastry@yahoo.com)

5. A great sage called Gautama

There was a great sage called Gautama in ancient India. He had a number of disciples studying under him. One day he called all his disciples and said: "My dear children! You know that we have been experiencing severe drought in this region and there are no signs of its abatement too. I am very much worried about the cattle of our hermitage. They have already become very lean and weak. I am unable to bear the sight of suffering of these dumb creatures. I think these cows have to be driven to a distant place where there is ample pasture and plenty of water. I will be very happy if one of you could volunteer to undertake this task. You can bring them back when the calamity has rolled over."

Many pupils just hung their heads lest their true feelings should be found out by their master. Some tried to hide behind others in order to avoid the direct stare of the Guru.

A pupil by name Sathyakama, got up and, paying his salutations to his master, said: "Master, I shall take them, don't worry." Many students tried to dissuade him from undertaking such a hazardous task. They warned him: "Oh! You have to be all alone in the wilds away from the comforts of the hermitage. You may not even find good food. Sathyakama replied: "My dear friends, I am quite confident that the good wishes of our Guru will provide me enough safety and sustenance. I shall not be alone for I will have these cows to keep company."

The Guru was happy that at least one among the many pupils volunteered to undertake the job as service to the Guru. He blessed Sathyakama and said: "You are taking with you 400 cows; you can return when the herd multiplies into a total strength of one thousand."

Sathyakama drove the cattle to a charming valley. Everyday, he used to wake up early in the morning, finish his ablutions and bath. Then he would offer prostration to the Sun God and recite prayers. While tending the cattle and while walking or sitting he would constantly chant the name of God. He affectionately looked after the cattle. He regarded 'go-seva' (Service to cows) as Guru Seva (Service to the Master). He never felt any anxiety or worry over his life in solitude. He never bothered to count the cows too.

One morning after the morning rites, he was seated under a tree. Indra the Chief of Gods appeared before him and said: "My dear son! Have you not observed that the herd has multiplied itself to the total number of 1000? You can now return to your master's hermitage. I will be travelling with you. Come on let us go."

Sathyakama prostrated to Indra and thanked him for reminding him of the fact that it was time for returning. Sathyakama and Indra had to spend four nights in four different places. Every morning Sathyakama was taught the essence of one Veda. Thus by the time he reached his Guru's hermitage he was the master of the four Vedas. His face shone with a strange splendor as a result of the Vedic illumination that he had been blessed with by the Lord of Heaven. Having enlightened Sathyakama, Lord Indra disappeared after showering his grace on the young

boy.

Sathyakama walked into his Guru's hermitage with 1000 cows. He was given a rousing welcome by his guru and the inmates. Sathyakama fell at the feet of his master. Gautama embraced him saying: "I know that you are now a great scholar of the four Vedas. You deserve it, my son." Sathyakama could please Indra, the Lord of Heaven, only because of his love and loyalty to his guru.

6. Receive the knowledge of the Supreme

Once a disciple went to a preceptor and requested him to impart to him the Supreme knowledge of the Omni self (Brahma Thathwam). The Guru gave him a mantra and asked him to chant it continually without any selfish desire. The Guru told him that after he had done this sadhana for one whole year he could come to receive the knowledge of the Supreme (Brahma Jnana).

The disciple approached his Guru after one year and told him "Oh revered one! I have recited the mantra for one whole year". He was eagerly awaiting the preceptor's answer. He thought that his Guru would certainly impart to him the knowledge of the Supreme. Just then, unaware of the presence of the disciple, the maid servant was sweeping the ashram premises and the dust from the ground fell on the young man. The disciple flew into a rage, because he had come to the ashram after a sacred bath and the dust had sullied his body. He looked at her with anger and the maid was filled with fear. The Preceptor was watching the entire scene.

The Guru said "you are not competent to receive the knowledge. You got angry with the maid servant who unwittingly caused some dust to fall on you. How can Brahma Jnana be imparted to one, who has not that much of endurance? Go back and practice the Sadhana for one more year".

At the end of the second year the disciple was about to enter the ashram. According to the instructions of the Guru the maid servant once again let the dust fall on the disciple in full measure. The disciple grew indignant and wanted to beat her, but somehow, refrained from doing so.

The disciple approached the Guru and paid his respect. The Guru told him: "You are still not competent to receive the knowledge. Last year you exhibited the qualities of a snake and now those of a dog. Come back after ridding yourself of these animal qualities".

At the end of the third year, the disciple entered the ashram premises after taking a sacred bath. As per the instructions of the Guru the maid servant poured some dirty water on the disciple. The disciple calmly offered his salutations to the maid and said, "Mother! I offer my salutation to you. You have helped me to acquire the greatest virtue, forbearance. Now I am worthy enough to receive the grace of my Guru. I shall always be grateful to you". As soon as the disciple prostrated before the Guru, the Guru endearingly said: "Son! Now you are quite competent to receive the knowledge of the Supreme".

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:



Thunjathezhuthachan

Information about Thunjath Ezhuthachan from Mahakavi Ulloor S. Parameswara Aiyer's work *Keralasahityacharithram* Vol. 2

From <http://c-radhakrishnan.info>

[Submitted by Chandra Menon with written permission from Shri C. Radhakrishnan]

Ezhuthachan's time period

Thunjath Ezhuthachan had written his works using the language prevalent among the people at that time, so that some of the words and styles in his language help in fixing a time period.

Many of Ezhuthachan's words and styles have a similarity to that of the language prevalent during the time of *Niranam* poets. That style of writing remains to a lesser degree in the works of Ezhuthachan. Considering the language and style of his works, it becomes clear that Ezhuthachan lived in 8th century of the *kollavarsham* era (1500 to 1600 A.D.) (More about this matter in the section on Ezhuthachan's works.)

എഴുത്തച്ഛൻ തന്റെ കാലത്തു സാമാന്യജനങ്ങളുടെ ഇടയിൽ പ്രചരിച്ചിരുന്ന മലയാളഭാഷയിലാണ് കാവ്യങ്ങൾ നിർമ്മിച്ചത്. എന്നാൽ അവയിലും ചില പഴയ പദങ്ങളും പ്രയോഗങ്ങളും അദ്ദേഹത്തിന്റെ ജീവിതം എപ്പോഴെന്നു നിണ്ണയിക്കുവാൻ അല്ലാലും സഹായിക്കുന്നുണ്ട്. (1) ചേൽക്കണ്ണി, (2) മയ്യൽ (മോഹം), (3) ഒക്കത്തക്ക, (4) വിരയേ, (5) അടയ (മുഴുവൻ), (6) മുനിവ (കോപം), (7) ഇകലിൽ (യുദ്ധത്തിൽ), (8) മറുകി (തിളച്ചു), (9) ഇടർ (ദുഃഖം), (10) തുമ (സത്യം) മുതലായ പദങ്ങളും (1) എവിടത്തു പാൽമൻ, (2) ജീവിക്കയിൽ, (3) സത്യമായ് വന്നതാവു, (4) ശുശ്രൂഷ ചെയ്തു ഞായം, (5) സാദരം നല്കു പിതൃക്കൾക്കും, (6) ഭക്തന്മാർ വിഷയമായ്, (7) രാക്ഷസരാജാവായ രാവണഗിനി ഞാൻ, (8) കീകസാത്മജകലനാശകാരിണിയായേ, (9) കാടതു കണ്ടായോ നീ തുടങ്ങിയ പ്രയോഗങ്ങളും നോക്കുക. ഉപോത്തമമായ പ്രയോഗത്തിൽ കാണുന്ന 'ഏ' എന്ന പാദപൂരകമായ നിപാതം നിരണംകവികളുടെ കാലത്തു പ്രചാരമായിരുന്നു; എഴുത്തച്ഛന്റെ കാലത്തും അതിന് അങ്ങിങ്ങു പ്രവേശമുണ്ടായിരുന്നതായി കാണുന്നുണ്ട്. ആകെ കൂടി ഭാഷാഗതി നോക്കിയാൽ എഴുത്തച്ഛൻ കൊല്ലം എട്ടാം ശതകത്തിലാണ് ജീവിച്ചിരുന്നതെന്നു സ്പഷ്ടമാകുന്നു.

There is a verse in his *Gurumatt* in Chittur, where Thunjath Ezhuthachan lived his last days, which provides a date - *nagasyanunasauckyam* - *kali era*. (1554 A.D.). According to the document the land was gifted to Tamil Brahmins by the Acharyan's disciple Suryanarayananezhuthachan during this year. It is likely that Ezhuthachan lived a few more years after this. Anyway it is not possible for Ezhuthachan to have lived beyond 750 *kollavarsham* era (1575 A.D.).

Burnell believed that Thunjath Ezhuthachan lived sometime during the end of 1600 A.D., but Ezhuthachan's language style does not permit such a possibility.

Ezhuthachan and Malayalam alphabets

It is controversial to assume that the Malayalam alphabets that we are using now were made by Thunjath Ezhuthachan, because even from *Kollavarsham* 5th Century (13th Century A.D.) we have noticed *grandhas*

(works) with similar alphabets. And it is also a sure fact that even during the time of the beginning of *Kollavarsham* era (825 A.D.), a few of these alphabets, or variations of some of them, were being used.

കൊല്ലം അഞ്ചാം ശതകം മുതൽക്കു തന്നെ തീയതിക്കുറികളോടു കൂടിയ ഭാഷാഗ്രന്ഥങ്ങൾ ഇക്കാലത്തു നമ്മുടെ ദൃഷ്ടിയിൽപ്പെട്ടുകഴിഞ്ഞിരിക്കുന്നു. നാലാം ശതകത്തിലുള്ള ഭാഷാശിലാരേഖകളും നമുക്കു ലഭിച്ചിട്ടുണ്ട്. അതിനും മുൻപ്—പക്ഷേ കൊല്ലവർഷാരംഭത്തിൽത്തന്നെ—പ്രസ്തുത ലിപികൾ അങ്ങിങ്ങ് ഈഷഭ്യുത്യാസത്തോടുകൂടി പ്രചരിച്ചിരുന്നിരിക്കണമെന്നുള്ളതു നിർവിവാദമാകുന്നു.

To read further information about Ezhuthachan's contribution to the Malayalam alphabet, [please click here to read the opinion of the renowned Sanskrit scholar Prof. K. P. Narayana Pisharody](#)

Ezhuthachan's father, teachers

Some say that Ezhuthachan's father was a Namboothiri, but it is not likely to be true. If there are any talented writers in Kerala they are usually attributed to being born from the Namboothiri lineage or as the birth of some celestial being(*gandharva*), superstition being the reason. There are a lot of legends concerning Ezhuthachan's birth. A popular one is: once a very famous Brahmin astrologer went to his native place and had to return via Thrikkandiyur. He knew that the night he stayed at Thrikkandiyur was special in that a child conceived that night was destined to become a very special man. He stayed that night at Thattaramparambath Moosad's house. While thinking disconsolately about not reaching his house in time, a maid of the house asked him what the matter was, and when he told her, she requested him to grant her that special child, and thus Ezhuthachan was conceived. However, this story cannot be true. One reason is that if this Namboothiri was such a great astrologer, he would be at his own house at that time. And for such a person, it is impossible to do things like this to the maid when he was a guest in the Moosad's house. Also, there is enough evidence that Thunjath Ezhuthachan's household was not such a kind from Ezhuthachan's verse itself:

"Agrajan mama sadam vidushamagresaran

malgurunathananekanthervasikalodum

ulkkurunninkal vazhka..

അഗ്രജൻ മമ സതാം വിദുഷാമഗ്രേസരൻ
മൽഗുരു നാഥനനേകാന്തേവാസികളോടും
ഉൾക്കുരുന്നികൾ വാഴ്ക്ക....

For a house which was well off and had such learned men with many disciples, a story like this is not plausible.

There is an absurd story that Ezhuthachan said *kadu, kadu* to Brahmins at Thrikkandiyur temple, and they made him dumb and stupid, and his father, the learned Namboothiri, gave him alcohol to save him and make him his intelligent self again.

Some portray Ezhuthachan as a drunkard. Ezhuthachan had *lahari*, but it was *bhakthilahari* (ecstasy of devotion) which even great sages found difficult to attain. The good teacher has voiced his opinion many times about drinking, in his Mahabharatha, that drunkards are performing one of the biggest sins imaginable.

In a verse, Thunjath Ezhuthachan had mentioned his elder brother Raman, and he must also have been an *Asan*, as he had many disciples. It is not easy to learn who his other teachers were. There is a mention about Neelakantaguru.

Ezhuthachan's name

Four names have been attributed to Ezhuthachan: 1. Sankaran 2. Suryanarayanan 3. Ramanujan 4. Raman. Among them the name Ramanujan has been used some hundred years back, so how that suggestion came about is to be thought of. There could be two reasons - one is that Ezhuthachan had an elder brother named Raman, and the other that Ezhuthachan had stayed outside Kerala as a disciple of Ramanujacharyar and later adopted that name. Both these suggestions have difficulties. 'Ramanujan' is not a name found among Keralites then or even now. Ezhuthachan would not be called just as a younger brother of Raman, he would have established an identity far above his brother. About the other suggestion - those who say that Ezhuthachan was a disciple of Ramanujacharyar do not have any knowledge about Kerala history or literature. Ramanujacharyar lived as early as in 1100 A.D. And as the *Smrithis* have categorically said that one should never even utter his *Guru's* (teacher's) name, it seems incredible that Thunjath Ezhuthachan, such a pious person, would name himself after his Guru.

Instead, if Thunjan had went by the name Ramanandan during Sanyasa, then that name could have been misquoted as Ramanujan later. It is possible that Ezhuthachan's real name was Raman, and it explains his name Ramanandan during Sanyasa.

Thunjan Parambu

In Malappuram district, in the old Vettathunad, there is a place called Thunjan parambu about a mile from Tirur railway station. For a long time there was only a foundation of a house there, but now it has developed into a small Matt, and some devotees offer their prayers there. Thunjath Acharyan was born there. Legend says that Thunjan prayed underneath a *kanjiram* (the Nux vomica tree) in Thunjan parambu. Nowadays devotees place lamps under the tree too. Even today the people of the nearby areas take some soil from the place to start teaching their children to write.

About Ezhuthachan's life

Ezhuthachan must have been attracted to Vedantha even from childhood, and he must have had adequate knowledge in Tamil to read Tamil *grandhas* on Vedantha. He also knew Vedantha *grandhas* in Sanskrit, but there is no evidence that he knew Andhra language. It would not be right to say that his Adhyathmaramayana was a translation of the Andhra Ramayana for the Chempakassery king, because even much earlier the scholars in Kerala had contacts with the Sanskrit scholars of Andhra and Tamil Nadu. Ezhuthachan might have come back to Thrikkandiyur after his travels outside Kerala and set up a school where he taught his students, and written the Adhyathmaramayana and then the Mahabharatha. It is not easy to say whether Ezhuthachan married or not. Burnell had written that the people staying near Chittur Matt told him that Ezhuthachan had a daughter, and Ezhuthachan's works present in Chittur Matt were the ones she had copied. Ezhuthachan is said to have married from a family at *Amakkavu* near Koottanad. However one cannot be definite about this. Members of that family are also Ezhuthassans. After the death of his wife Ezhuthachan embraced Sanyasa, and many followers and disciples came to him, and Ezhuthachan visited many Holy places with them and coincidentally came to Chittur, and liking the place, set up his Ashramam there and lived there the rest of his life.

Ezhuthachan's works

It is definite that 1. Adhyathmaramayanam, 2. Uttararamayanam, 3. Mahabharatham, and 4. Devimahathmyam are his.

It is not a right assumption that the Acharyan had written about *Saktheya* religious principles. Ezhuthachan's religion was *Vedantha*, not *Saktheyam*.

The *kilippaattu* style in Malayalam was introduced by Ezhuthachan. In Tamil this system had been present long back.

It is likely that Thunjan's first major work was Adhyathmaramayanam. His initial style of using plenty of Sanskrit words becomes less with writing and is not found much in the Mahabharatham. Yet Ezhuthachan left out Bhagavathgita and some other parts, and also shortened *Santhiparvam*. Some say that this was because Ezhuthachan feared Brahmins, but there is no evidence that he had any reason to do so. The Brahmins at Thiruvillwamala was against Niranath Madhavappanikker writing the Bhagawathgita. There is no proof that a similar situation existed in Thrikkandiyur. Anyway, for a man who taught never to take into account bad words said by bad people, he must have feared nothing except his conscience.

‘‘സജ്ജനമാനദിച്ചു നല്ലിടമനുഗ്രഹം, ദുഷ്ജനദുഷ്ടാഷണം ബഹു
മാനിച്ചിടേണ്ട’’

Devimahathmyam: There are only 13 chapters in all books of the original work, even though 18 chapters were claimed to be present. Ezhuthachan also had written only 13 of them, and it's manner indicates that it was written in Thunjan's early years.

Brahmandapuram: This is also written by Thunjath Ezhuthachan, even though there were some doubts about it being Karunakaran-ezhuthachan's (his disciple) work. The language styles of this book also indicate the same time period of Thunjath Ezhuthachan.

ഭാഷ എഴുത്തച്ഛന്റെ
കാലത്തേതുതന്നെയാണു് എന്നുള്ളതിന്നു (1) ചേല്പുണ്ണാരം,
(2) മടിക്കുന്നില്ലേതും ഞാനോ, (3) മന്നവരനുഷ്ഠാനം, (4)
മുർച്ചിതനായേ, (5) ഗുരുഭൂതന്മാരെ വന്ദിപ്പാനായേ. (6)
എവിടത്തു, (7) ചൊല്ലവല്ലേൻ, (8) കാണായതാരായ് വരൂ,
(9) അതിൽക്കൊളം, (10) ദുർന്നിമിത്തങ്ങൾ പല, (11) ഉരടേ
ചിന്തിച്ചു, (12) ഞങ്ങളിന്നു ഞായം മൂന്നും തുടങ്ങിയ പ്രയോഗങ്ങൾ സാക്ഷ്യം വഹിക്കുന്നു.

It is also thought that Azhvanchery Thamprakkal entrusted Ezhuthachan to write the Brahmandapuram. 'Netranarayanan' is another name for Azhvanchery Thamprakkal.

ധാരാത്രീദേവേന്ദ്രശ്രേഷ്ഠനാകിയ തപോനിധി
നേത്രനാരായണൻ തന്നാലതൊ വിരചിതം

Seethavijayam kilippaattu: The language and styles used point to Ezhuthachan's time again. It is not possible to suggest any other name than the Acharyan as its Author.

Sreemalbhadgavatham kilippaattu: There is no doubt that the language in Bhagavatham relates to that used in the first half Kollavarsham 8th Century (first half of 16th Century - ie, 1500 to 1550 A.D.). There are numerous examples to prove this point.

ഭാഗവതത്തിലെ
ഭാഷ കൊല്ലം എട്ടാം ശതകത്തിന്റെ പൂർവ്വാർദ്ധത്തിലേതാണു്
എന്നുള്ളതിന്നു സംശയമില്ല. 'സർവ്വലോകേശനായ ഭഗവദ്യ
ശസ്ത്രോട്', 'ഭഗവദ്യശോയതമല്ലായും പ്രബന്ധങ്ങൾ', 'ഉളനാ
യ ചേല്പുണ്ണാരം', 'തേൻപോരും', 'പോകയിൽ', ചെല്ലത്തുട
ങ്ങിനാൾ', 'ചോരിവാവേരി', 'മകളർ' ഇങ്ങനെ എത്ര ഉദാ
ഹരണങ്ങൾ വേണമെങ്കിലും ഉദ്ധരിച്ചു് ഈ വസ്തുത തെളിയി
ക്കാവുന്നതാണു്.

It is worth discussing whether this poem was written completely by Ezhuthachan, as the greatness and style of the work is found to deteriorate towards the end. Yet many parts present such superb work that it is sure to have been written by none other than Thunjath Ezhuthachan. I believe that this poem was written by Ezhuthachan when he was old, and he might have narrated parts of the work and entrusted his daughter or disciples to write

some parts. He could have been unable to fully check and correct the mistakes in those parts. That Bhagavatham was written when he was old is shown by the style of writing and his progress in the verses which speak the maturity of age. He shows his knowledge in the Vedantha and his fervor in his devotion to the Lord similar to what is written in the Mahabharatha in a way only Thunjath Ezhuthachan can write.

Chittur Matt

Ezhuthachan with his disciples came to Chittur and decided to stay there. After buying a place near the banks of the *Sokanasini* river from Champattil Mannadiyar for 4000 *panam*, he built a Sreerama temple and a Siva temple, and brought twelve Tamil Brahmin families to live there. Some old people say that Ezhuthachan had kept 10000 *panam* with the Zamorin of Calicut, and he sent Suryanarayanan there to fetch it. Till the work of the Ashramam was over, Ezhuthachan with his disciples stayed at Ezhuvath Gopalamenon's house. This Gopalamenon later became Ezhuthachan's disciple and assumed the name of Koppaswamikal. Champattil Mannadiyar later returned the 4000 panams that Ezhuthachan gave for the land. Ezhuthachan divided the amount equally among Champath house, Vadassery house, Ezhuvath house and Kochi Raja's government. Everyone of them agreed to give 90 *paras* of rice to the temple each year. Ezhuvath house later returned the money to the Devaswom, Vadassey Mannadiyar's house still gives the stipulated amount of rice. The administration of Kochi still gives money. In the centre of the river in this place there is a rock called as 'Ezhuthachan rock'.

The belief that Ezhuthachan was an Acharyan of Samoothirippad is not likely to be true. If it was, then Ezhuthachan would have easily selected a good place within the king's empire and would have entrusted the required amount of money for the future of the Matt to him. Instead he had set up the Matt at Kochi's territory and entrusted Kochi administration for this.

Ezhuthachan's caste

Ezhuthachan was born into a Nair family. According to the legend the great teacher was born into a Chakkala Nair family. But it may not be wrong to suppose that he was of a Vattakkatt Nair family who could enter the temples. Ezhuthachan used to offer prayers in temples.

From Ulloors' work:

ക്ഷേത്രപ്രവേശമുള്ള വട്ട
 സ്താപനായർവർഗ്ഗത്തിൽപ്പെട്ട ഒരാളായിരുന്നു അദ്ദേഹമെന്ന്
 അനൂമാനിക്കുന്നതിൽ അപാകമില്ല. എഴുത്തച്ഛൻ ക്ഷേത്രങ്ങ
 ളിൽ ചെന്നു ദേവാരാധനം നടത്തിയിരുന്നു. മൂന്നാമത്തെയോ
 മറ്റോ വയസ്സിൽത്തന്നെ അമ്പലങ്ങളിൽ നമ്പൂരിമാർ വേദം
 പിഴച്ചുചൊല്ലുന്നതു കേട്ട് അദ്ദേഹം 'കാട്ട്', 'കാട്ട്' എന്നു്
 ആ പ്രമാദത്തെ അവഹേളനംചെയ്തു എന്നുള്ള ഐതിഹ്യംശവും
 അസംബന്ധം തന്നെ. 'എഴുത്തച്ഛൻ' എന്നുള്ള പദത്തിൽ
 അദ്ദേഹത്തിന്റെ ജാതിയെപ്പറ്റി യാതൊരു സൂചനയുമില്ലെന്നു
 പറയേണ്ടതില്ലല്ലോ. 'നാട്ടാശാൻ' എന്നേ അതിനു്
 അർത്ഥമുള്ളൂ. അതിനെ ഒരു സ്ഥാനപ്പേരായി മാത്രം കരുതി
 യാൽ മതിയാകുന്നതാണ്.

Temples of Kerala

Sri Sankara Narayana Temple, Ramanthali , Kannur



Pradita Nambiar (pradita_n@yahoo.com)

Ramanthali Sri Sankara Narayana Temple is the only temple in Kerala which has Shiva and Vishnu together in one idol. This temple is said to have originated 2000 years ago and built by Lord Parasurama and is one of the five great temples of North Malabar.

This temple is situated in Ramanthali village of Kannur District which is geographically and historically famous, overlooking the Arabian Sea and Hills of Ezhimala. The area belonging to the present Indian Naval Academy at Ezhimala and most of the areas of Ramanthali panchayat were once upon a time under the administration of this temple.

The idol in this temple is made of gold and the body is of panchaloha. As the idol is 6ft in height the melsanthi does the puja standing. Thaliyil Thirumumbil were the first namboodiris who performed the daily rituals at this temple.

It is believed that those couples who do not have children will be blessed after praying at the temple. Childless couples who pray at the temple and partake of the payasam are believed to be blessed with children thereafter. Once the child is born such couples should make the offerings of Valiavattalam payasam (chathushatham) and this is the main offering at Sankara Narayana temple. There are past instances to support the belief that if childless couples pray for a continuous duration of one month with the offerings of atleast five Valiavattalam payasam, they are definitely likely to benefit by being blessed with an offspring. The regular offerings of payasam at the temple is a solid evidence that supports the above belief.

It is believed that those who pray to Lord Sankara Narayana devotedly they would be protected by the deity. The other major offerings are Niramala, Thanniramruthu etc.

The temple opens at 5.30am in the morning which is followed by Usha pooja at 6 O'clock & sheeveli and then Ucha pooja at 10.30am. The morning poojas continue till the temple closes at 11.30am. The temple opens once again in the evening at 5.30pm. At 6.30pm deeparadhana is conducted and followed by athazhapooja at 7.30pm. The temple closes for the night at 8.00pm.

The main festival at the temple is held on 30th March-5th April every year. In addition on the 12th and 13th of February, old time festival called 'Earpu Ulsavam" is held at the temple. This festival was traditionally celebrated as a harvest festival of rare spices and herbs which were grown in the hilly terrain of Ezhimala.

The temple is situated at a distance of 8km from Payyanur town and located at the main road connecting the Indian Naval Academy to Ramanthali centre.

Address- Sri Sankara Narayana Temple, Ramanthali P O, Kannur-670308 , Ph:04985 223600



KODUNGALLUR BHAGAVATHI TEMPLE

Jain Sakthidharan

Aero Freight Co. Ltd. P.O. Box 8681 Doha, Qatar.

The Bhagawati temple at Kodungallur is of great renown throughout the state of Kerala. Kodungallur situated on the west coast, was once a great port of the Chera rulers of Tamilnadu, It was known by the Greek as the musris. Tiruvanchikkulam, now a suburb of Kodungallur was a center of great historic significance during the chera period. Cheran Senguttuvan is said to have built the temple to Kannagi - a manifestation of Kaali or Kotravai or Durga, here (Silappadikaaram).



It is believed to have been a Shiva temple originally, as worship is offered first to Shiva before being offered to Bhagawati, and there is a mandapam in front of the shiva shrine, and there is none in front of Bhagawatis. The image of Bhagawati is believed to have been carved out of a jack fruit tree. The face of the image is covered with a mask, and the image is decorated with several pieces of jewellery. created Bhramani, Vaishnavi, Maheswari, Kaumari, Varahi and Indrani from Bhrama, vishnu, Mahadeva, Kumara, Yama and Indra, and they were defeated by Daaruka, however Shiva created Kaali and she killed Daaruka. The image of Kali faces east. This image is believed to be a personification of Kali, who had killed the demon Daaruka. Daaruka is said to have worshipped Bhrama, and harassed the devas. The goddesses

There is a crimson cloth hung on the western wall of the sanctum and worship is offered here. There is also a secret chamber east of the Kali image, with an underground passage. Also is a shrine to Kshetrapala, the guardian deity and Vasurimala associated with small pox.

The festivals of significance at Kodungallur are Makara Sankranti and the Bharani Festival.

Makara Sankranti coinciding with Pongal in Tamilnadu is one of the important festivals at Kodungallur. As in Taminadu, the day prior to Pongal is celebrated with the burning of unwanted belongings in a bonfire.

Makara Sankranti brings with it 4 days of colorful fanfare, with processions twice a day on elephants to the accompaniment of music, fireworks. The final day's procession is marked by the accompaniment of several women carrying plates of rice and coconut. In fact, the centermost entity in the procession, is a plate containing these offerings, on an elephant. A grand reception is offered to this procession when it reaches the temple. The procession leaves from the original location of the Bhagawati temple, (the Kurumbayamma shrine in Kodungallur).

The Bharani festival at the Kodungallur Bhagawati temple is one of the grandest in Kerala. It is a month of festivities from the Bharani asterism in the month of Aquarius to 7 days after the Bharani asterism in the month of Pisces. Traditionally the temple (especially during the Bharani festival) has been associated with a lot of animal sacrifices. These customs have been done away within the 20th century. The blood of the sacrificed used to be spilled over two stones in the prakaram, and as mentioned above, this practice is now stopped.

Kodungallur (anglicised name: Cranganore) is a town and a municipality in the Thrissur district in the Indian state of Kerala. It was known in ancient times as Mahodayapuram, Shinkli, Muchiri (anglicised to Muziris) and Muyirikkodu. Muchiripattinam was a famous and prosperous seaport at the mouth of the Periyar (also known as *Choorni Nadi*) river in the southern Indian state of Kerala. It is located about 38km from the present day city of Kochi at NH17.



Navaneetham - Member of the Month



Savitri Puram

My name is Savitri Puram. I was born and raised in Palghat District in Kerala. I had my school education at Vellinezhi Govt High School, then had my college education in Mercy College, Plaghat; Vimala College, Trichur; and C.M.S. College, Kottayam. Like many of my contemporaries who were brought up in similar circumstances, I had no idea of a career in my mind. So I studied until I got married to Mr. Chith Puram. We lived in Trivandrum and we were blessed with two children. Soon after that, our young family tree was transplanted from Trivandrum to United States. That tree was about to wither away with several adversities and Guruvayurappan gave the strength to survive by giving everything we needed.

I spent the first 17 years after marriage by staying home and taking care of my husband and children. When the children were older, I started working as a Chemist in a commercial lab. Next 16 years I worked and retired in 2006 August.

I had the good fortune to be born as the seventh child of a very pious and devoted parents and got the opportunity to grow up in our ancestral home. I owe to introduce them because they were my "prathyaksha daivams" or Gods whom I have seen in person and still living in all of us inspiring us in some way or other.

My father is late O.M.C Narayanan Nambudiripad who translated Rigvedam to Malayalam. He was fortunate to see it published before he died and my mother who was his "sahadharmini" in every sense of the word was also a great scholar. She belonged to the family of Kuroor Amma and she was an

ardent devotee of Krishna.

We were always surrounded by books and I picked up my reading habit from my parents. Since childhood I enjoyed reading and still I enjoy reading. For the last ten to twelve years, my reading is almost confined to spiritual books and magazines.

Since 2000, we are in Houston where we are getting a lot of opportunity to get involved in the local Meenakshi temple. Along with other devotees we organize, Naarayaneeya Paaraayanam, Akhanda naama keerthanam etc in the temple.



Shri. Chith Puram and Smt. Savitri Puram

Our children, one son and one daughter, are married and settled in Washington D.C. area.

I really do not have much to write about me. So I will continue writing about our Guruvayurappan as much as I can. I never get tired of writing to Him and writing about Him. All these years, nobody except Bhgavaan was reading it (or at least I imagined that He was reading) and now Bhagavaan gave me an audience of other great devotees through Guruvayur Group.

May Guruvayurappan bless us to stay connected with His devotees and let Him loosen our all other material connections.

Let me conclude this short write up by praying to Guruvayurappan to keep all of us safely in His Krishna Kripa Mandiram.

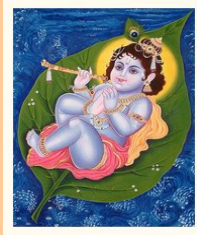


Smt. Savitri Puram with her grand daughter Parvathy Seetha.



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

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

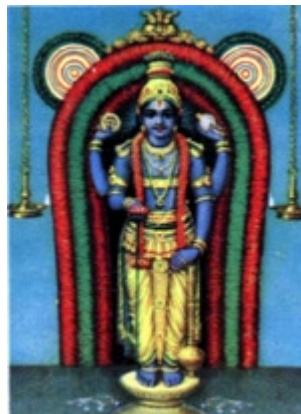


Please email us at navaneetham@guruvayoor.com with your name and brief introduction to have your name appear in this section, also please email us your comments, suggestions, articles for Navaneetham June issue to editor@guruvayoor.com

Sources, credits and copyright acknowledgements

Manoramaonline.com thehindu.com
Krishna pictures/Artwork courtesy of
The Bhaktivedanta Book Trust International, Inc.
<http://images.google.com>
<http://www.krishna.com>
<http://sss.vn.ua>
<http://summit.gaia.com>
www.sriramanamaharshi.org/bhagavatasaptaham.html
<http://images.exoticindiaart.com>
padmanabhapuram.blogspot.com
<http://www.bsgindia.com>
krishna-keshav.blogspot.com

<http://www.cmmiami.org>
<http://www.vrindavanart.com>
<http://www.vanamaliashram.org/>
<http://www.indiapost.gov.in>
Madhu Ramanujam -
<http://picasaweb.google.com/madhuraamanujam>
<http://www.flickr.com>
www.dollsofindia.com
[narayaneeyam.org](http://www.narayaneeyam.org)
<http://www.flickr.com/photos/24880363@N06/3652047577/>
<http://sveta-ray.spaces.live.com/Blog/cns!A3174B12CE78C460!580.entry>



**Submitted at the lotus feet of Shree Guruvayoorappan.
Om Namo Bhagavathe Vasudevaya! കൃഷ്ണാ ഗുരുവായൂരപ്പാ ! Om Namo Narayanaya:**

May God Bless you all.