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# Puntanam Stotram

पून्तानं स्तोत्रम्

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Author : Ottor Unni Namboothirippaad

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Description/comments : Poonthanam Nambudiri (1547-1640AD) was a famous poet and a devotee of Guruvayurappan, who lived in Keezhattoor in what is now Malappuram district, Kerala, India

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## Puntanam Stotram

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### पून्तानं स्तोत्रम्

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पून्तानस्य चिरन्तनेन तपसा लब्धः प्रियो नन्दनो  
 उद्यन्नप्राशदिने दृशुडगतिना दैवेन मृत्युं गतम् ।  
 शोकार्त्तेषु समस्तबन्धुषु तदा जतेषु तातः स्वयं  
 मेने लाभमनुग्रहं य भगवद्दत्तं तद्व्याडितम् ॥ १ ॥

On the birthday of the dear son that PoontAnam had been blessed with, as a result of a long period of prayer and askesis (tapasyaa), that child died due to some mysterious adRishTam (life events whose genealogy can be traced to previous births and actions thereof). On that occasion, all the relatives became distraught with sorrow, but the father, PoontAnam, considered the death of his son as a gift and blessing that BhagavAn had given him. 1

नष्टे प्राकृतनन्दनेऽपि परमानन्दात्मके शाश्वते  
 साक्षाद्गोकुलनन्दने स्फुटतरं स्वान्तर्बलिः कीडति ।  
 आधिव्याधिभयकलमप्रभृतयो नानामनोविभ्रमा  
 बाधेरन् नु कथं समाहितमतिं तं भक्तयूडामणिम् ? ॥ २ ॥

Although PoontAnam's child begotten through actions of PrakRiti (such as marriage, childbirth, etc.) had passed away, inside and outside PoontAnam that unique Child of GOkulam – that eternal embodiment of supreme bliss – was always visibly playing and dancing around. Consequently, how could mental upheavals such as anxiety and resulting illnesses or fear or inner fatigue haunt that crest jewel of Bhakta-s – PoontAnam – whose one-pointed attention was on the Eternal Child of Vrajam? 2

"  
 पून्तानस्य जडात्मनोऽपि विमला भक्तिर्मम प्रेयसि  
 मेत्युत्तूरवनीसुरस्य विदुषां भौवेर्विभक्तेरपि" ।  
 एत्युच्चैरशरीरिवाक्यमनिवाधीशस्य गर्भालया-  
 द्दुद्भूतं किं कर्त्तव्यं चिद्व्यसनिनं भक्तं तमाश्वासयत् ॥ ३ ॥

“I love and adore the pure Bhakti of the unschooled PoontAnam more than the erudition of the extremely well-educated MEIputtoor !” – this was, says the legend, the disembodied and loud utterance that once emerged from the sanctum sanctorum of the SRee GuruvAyoorappan Temple to console the sorrowful poet PoontAnam (who was hurt from a belittling remark about himself). 3

पून्तानस्य छितोपदेशमनुसृत्यान्यादृशेनादरे-  
 एाश्चात्थद्रुममूलसंस्थितशिलामूर्त्तेश्शिरस्यर्षिता ।  
 माला मञ्जुणया स्वनित्यभजनध्वंसाद्भृशं भीतया  
 साक्षाभूर्धानि मारुतालयपतेर्भूर्त्तैर्जनैरीक्षिता ॥ ४ ॥

Ma njuLa - a lady from the Vaariyar community who had the ritual duty of crafting flower garlands for Guruvaayoor Temple worship routines - once became extremely worried that she would be too late and miss the ritual and thus her daily worship would be obstructed. But PoontAnam advised her to offer her crafted garland with great devotion to the granite piece lying at the bottom of the Holy arayAl tree (the holy fig tree) (imagining that the rock also had the presence of the Divine in it), which advice Ma njuLa followed. And that garland was seen on the head of Guruvaayoorappan’s sacred MooRti later by devotees! 4

“द्रौपद्याश्शुचि या त्वरा, गजपतेरत्याछिते या त्वरा  
 मथ्यार्त्ते करुणांभुधे, क्व नु गता सा सा त्वरा संप्रति?” ।  
 धत्थं योरभयात् कदापि विलपत्यस्मिन् समीराधिपः  
 प्रादुर्भूय जुगोप तं निजमलाभक्तं सपधापदः ॥ ५ ॥

PoontAnam was once attacked by robbers while he was on his way to Guruvayoor, and he cried out, “O Lord of Guruvayoor, where is now the swiftness with which You appeared when PA nchAli was in distress (in the Kaurava court while being shamed by the evil Prince duSSAsana) and when the King of Elephants (King Indradyumna in his previous life) was caught in the jaws of a murderous crocodile?” In answer to this prayer, right then and there BhagavAn appeared in the guise of ManNgATT Acchan (the minister of the King sAmootirippAT) to save PoontAnam from the danger posed by the murderous robbers. 5

गायन् नाम यदृच्छया सङ्कटसौ कर्त्तोद्विष्टेशे यरे-  
 स्तत्रत्यैः किल छिन्दुधर्मरिपुभिः कैश्चिन्मलानिष्ठुरैः ।  
 आकान्तोऽपि भलात् स्वकृष्णयसिताभ्यानेन संभोहितै-



निन्ये स्वैरमसावनन्यसुलभं धन्यं निजं श्रुवितम् ॥ ९ ॥

Poontaanam led his blessed life, unavailable to others, in total freedom blessing the entire earth by the dust (pollen) from his holy feet lotuses, destroying the sorrows of suffering people with his compassion-filled glances, and helping all beings in crossing the ocean of samsaaram through the incessant chanting of the sacred names of SReeHari. 9

श्रिद्धायां मधुवर्षिभिर्भगवतः श्रीनामसङ्कीर्तनं  
 कर्णे कुण्डलभर्षयद्भिरतुलैस्तत्तेजिनिर्व्वर्णनैः ।  
 शश्वत्सर्व्वलसिन्धुषुं मुभरयन्, निर्भासयन् उर्षयन्  
 सम्यङ् नूतनयन्नुवास स मडानाश्रुवनान्तं भुवि ॥ १० ॥

PoontAnam, that great soul, lived his entire life on this earth resonating all the four directions with his Sacred Name Chanting. His Name Chanting and Praising of Bhagavan and his inimitable descriptions of the playful adventures of Bhagavan added a shining beauty to the ears of all listeners as if they were wearing jeweled earrings and his narration made all the area around him radiant. It gave infinite bliss to all the beings around him and gave a physical and spiritual renewal to everything around him. 10

येतोवाङ्मनुभिर्नितान्तशुचिभिस्साक्षाद्रमावल्लभं  
 तद्भक्तानपि, तन्मयानि परितो दृश्यानि भूतानि च ।  
 श्रद्धाभक्तिपुरस्सरं परियरन्नाराधयन्, प्रीणयन्  
 सर्वं भावनया भवाभ्यनरकं वैकुण्ठयामास सः ॥ ११ ॥

PoontAnam turned this hell-like samsAram into SRee VaikuNTTham through his mental, verbal and active service to the Lord of SReelakshmi and His devotees and the whole world made of the five elements that are His concrete manifestations. This service was done by PoontAnam with SRaddha and Bhakti in order to serve them all, worship them all, please them all. 11

श्रीमद्भागवतस्य सत्प्रवचनं कुर्वन् समाजे सतां  
 शश्वत्कर्णरसायनानि भगवन्नामानि सङ्कीर्तयन् ।  
 आत्मानं च समस्तश्रुवनिवलांश्चैवं मुहुः पावयन्  
 श्रुवित्वा चिरमारुरोड निवयं विष्णोः स भक्तोत्तमः ॥ १२ ॥

PoontAnam, the greatest among BhagavAn's devotees, lived for a long period spending his time in reciting and explaining SReemad BhAgavaam in the assemblies of virtuous men and women, in praising BhagavAn's names, and in sanctifying himself and all living beings again and again through these actions. 12

कृष्णान्घ्रेरवतीर्थं, तस्य मधुरां लीलां शुभां चाभिधां  
सङ्गीर्त्यैव समन्ततः क्षितितले सञ्चर्य कारुण्यतः ।  
तत्रादौर्निजश्रवणेन य नृणां शुद्धिं प्रशान्तिं दद-  
त्तस्यायुर्व्यरमद्विमुक्तिजलधिं संप्राप्य गङ्गोपमम् ॥ १३ ॥

PoontAnam's entire life stream of actions was similar to that of the holy river GangaH. Like Ganga it originated from the feet of Lord Hari. It sang about the sweet and playful activities of BhagavAn as a child and youth; it sang the names of the Lord wandering the four corners of the earth; through the sound of singing about BhagavAn and through the life-giving waters (life) his life (as did the Ganga) gave purity and tranquillity to BhagavAn's devotees and finally entered the ocean of Kaivalyam – absolute union with the Divine. 13

सन्तानस्य मृतेरशेषविषयेष्वत्यन्तनिर्विण्णधीः  
पून्तानद्विजपुङ्गवश्चिरतरं वातालयेशं भजन् ।  
साक्षात्कृत्य गतज्वरः परमया शान्त्या भृशं निर्वृत्तो  
नीत्वा श्रुवदशां सडैव वपुषा वैकुण्ठमन्ते ययौ ॥ १४ ॥

Because of the death of PoontAnam's progeny, he became extremely uninterested in and disenchanted by the sensuous experiences of the world. For a long time, he served Guruvayoorappan – the manifestation of BhagavAn Hari in a pilgrimage center on earth – and was able to have the Deity's actual daRSanam. As a result, all his inner anxieties and suffering ceased. He attained an ecstatic state (niRvRiti) through spiritual tranquillity. At the end of his life, he ascended into VaikuNTTham with his earthly body as a result of his life of devotion and service to the Divine. 14

कर्मज्ञानमुपासनेति निगमे काण्डत्रयी विस्तृता  
ज्ञानप्यानकृतौ त्रयोऽपिविषयास्साम्यङ्स्फुटं वणिर्णिताः ।  
किञ्चास्यां तु विशेषतो भगवतो धर्मस्य नाम्नोऽपि य  
श्रेष्ठत्वं सडलातिशायिसुतरामुञ्चैस्समुद्बोधितम् ॥ १५ ॥

The Vedas explain in detail three spiritual paths – Action, Knowledge, and Worship. PoontAnam’s poetic work J nAnappana describes well all three of these Vedic subjects with great clarity. In addition, this work proclaims loudly the all-surpassing superiority and efficacy of Bhaagavata dhaRma and divine name chanting. 15

ध-न्या केरणसंज्ञिता वसुमती, ध-न्या द्विजानां गृहाः  
 ध-न्या याभिलकेरणीयजनता, ध-न्यं कवीनां कुलम् ।  
 ध-न्या केरणभारती य नितरां, ध-न्यस्समीरालयो  
 ध-न्यं भागवतं य तस्य भगवद्भक्तस्य जन्मादिभिः ॥ १६ ॥

Through the birth and spiritual activities of PoontAnam, the great Bhakta of BhagavAn, the land of KEraam was enriched; the BrAhmaNa families associated with the poet became blessed; all members of the KEraLa society became blessed; the clan of poets was enriched; the language of MalayALam became enriched. Finally, PoontAnam’s life and spiritual actions enriched both the great Temple at Guruvaayoor and the great sacred text of SReemad Bhaagavatam itself! 16

निशेषस्थिरजङ्गमस्य जननी मान्धातृशैलेश्वरी  
 संभ्यातीतशरीरिणां य जनको वातावयाधीश्वरः ।  
 तद्भक्ताश्च मुढुर्यदीयकवितापारायणाकण्ठैर्नि-  
 स्तुप्तिं जातु न यान्ति, तं परिभजे पू-तानविप्रोत्तमम् ॥ १७ ॥

The Mother Goddess of Thirumaandhaamkunnil Temple, who is the Mother of all stable (rooted) and moving beings in the cosmos, reads or hears PoontAnam’s poems many many times, yet is never satiated by that experience. Guruvaayoorappan, who is the Father of all the innumerable embodied beings and His devotees have the same experience with PoontAnam poems. I worship PoontAnam, that great BrahmaNa poet of excellence! 17

मूर्धाः पङ्क्तिमान्निनो, विषयिणा, शशुष्काः, मडानास्तिकाः  
 दृष्टास्सर्ववजनाश्च यस्यकवितामाकण्ठ्यं संमोडिताः ।  
 योगीन्द्रा एव विस्मरन्ति सकलं, विन्दन्ति रोमोत्सवं  
 मुच्यन्त्याशु, गदन्ति गद्गदगिरं, भक्ताय तस्मै नमः ॥ १८ ॥

The ignorant and those who are proud of their scholarship, those are given to sensuous enjoyment and those who take no pleasure in literature, those who have absolutely no

spiritual belief, those who are evil in nature – all these folks attain the status of MahAyOgi-  
s when they listen to the poems of PoontAnam and forgetting everything else and being  
enchanted by the poetic power and begin to experience goose bumps of bliss, and start  
shedding tears and begin to talk with a hoarse voice that is overcome with emotion. My  
reverential namaskAram to that PoontAnam! 18

भूमौ भक्तिरसात्मकैरसदृद्यप्रेष्ठैर्जगत्पावनैः

ज्ञानप्पानमुपैरनेककवनैः सृष्टे यशोविग्रहे ।

वैकुण्ठेऽप्यनुरागभक्तिवहरी लक्ष्म्या समुत्पादिते

दिव्याङ्गेऽपि य वर्तमानमधुना पून्तानभक्तं भजे ॥ १८ ॥

धृति ओट्टूर् उल्लिख्य नंपूतिरिप्पाड् विरचितं पून्तानं स्तोत्रं सम्पूर्णम् ।

PoontAnam is alive on the earth in the embodiment of his eternal fame constructed by his  
countless poems such as J nAnappAna, which are filled to the brim with Bhaktirasam,  
which give great inner joy to connoisseurs of poetry, and which sanctify the whole  
earth. PoontAnam is eternally alive in VaikuNTTham in his celestial body created by  
SReelakshmi born from the waves of supreme PREmabhakti. I worship that supreme  
devotee of BhagavAn – PoontAnam! 19

The Great Guruvayoorappan Devotee - Poonthaanam Nampoothirippd - who was a  
contemporary of NaaraayaNeeyam-fame Melpatthur NaaraayaNa Bhattathirippaad. This  
Stotram was composed by the Great Devotee - Ottoor Unni Namboothirippaad.

Encoded, proofread, and translated by DKM Kartha

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