
Puntanam Stotram

பூந்தாநம் ஸ்தோத்ரம்

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பூந்தாநஸ்ய சிரந்தநேந தபஸா லப்³த⁴ ப்ரியோ நந்த³நோ
ஹ்யந்நப்ராஸுதி³நே து³ருஹக்³திநா தை³வேந ம்ரு³த்யம் க³தம் |
ஸோகார்த்தேஷு ஸமஸ்தப்³ந்து⁴ஷு ததா³ ஜாதேஷு தாத: ஸ்வயம்
மேநே லாப⁴மநுக்³ரஹம் ச ப⁴க³வத்³த³த்தம் தத்³த்யாஹிதம் || 1 ||

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

நஷ்டே ப்ராக்ரு³தநந்த³நே³பி பரமாநந்தா³தமகே ஸாஸ்வதே
ஸாக்ஷாத³கோ³குலநந்த³நே ஸ்பு²டதரம் ஸ்வாநந்தப்³ஹி: கர்¹ட³தி |
ஆதி⁴வ்யாதி⁴ப⁴யக்லமப்ர⁴ரு³த்யோ நாநாமநோவிப்⁴ரமா
பா³தே⁴ரந் நு கத²ம் ஸமாஹிதமதீம் தம் ப⁴க்தகுடா³மணிம் ? || 2 ||

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

||
பூந்தாநஸ்ய ஜடா³தமநோ³பி விமலா ப⁴க்திர்மம் ப்ரேயஸி
மேல்புத்தூரவநீஸுரஸ்ய விது³ஷாம் மெளலேர்விப⁴க்தேரபி” |
இத்யுச்சைரஸரீரிவாக்யமநிலாதீ⁴ஸஸ்ய க³ர்பா⁴லயா-
து³த்³பூ⁴தம் கில கர்³ஹிசித்³வ்யஸநிநம் ப⁴க்தம் தமாஸ்வாஸயத் || 3 ||

“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

பூந்தாநஸ்ய ஹிதோபதே³ஸமநுஸ்ரு³த்யாந்யாத்³ரு³ஸோநாத³ரே-
 ணஸ்வத்த²த்³ருமமூலஸம்ஸ்தி²தஸிலாமூர்த்தேஸ்ஸரீஸ்யர்ப்பிதா |
 மாலா மஞ்ஜுளயா ஸ்வநித்யப⁴ஜநத்⁴வம்ஸாத்³ப்⁴ரு³ஸம் பீ⁴தயா
 ஸாக்ஷாந்மூர்த⁴நி மாருதாலயபதேர்மூர்த்தேர்ஜநை⁴க்ஷிதா || 4 ||

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

“த்³ரௌபத்³யாஸ்ஸாசி யா த்வரா, க³ஜபதேரத்யாஹிதே யா த்வரா
 மய்யார்த்தே கருணம்பு³தே⁴, க்வ நு க³தா ஸா ஸா த்வரா ஸம்ப்ரதி?” |
 இத்த²ம் சோரப⁴யாத் கதா³பி விலபத்யஸ்மிந் ஸமீராதி⁴:
 ப்ராதூ³ர்பூ⁴ய ஜுகோ³ப தம் நிஜமஹாப⁴க்தம் ஸபத்³யாபத:³ || 5 ||

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

கா³யந் நாம யத்³ரு³ஸ்ச²யா ஸக்ரு³த³ஸௌ கண்டோட்டிதே³ஸோ சரம்-
 ஸ்ததர்த்யை: கில ஹிந்து³த⁴ர்மரிபுபி:⁴ கைஸ்சிந்மஹாநிஷ்டு²ரை: |
 ஆக்ராந்தோ⁵பி ப³லாத் ஸ்வக்ரு³ஷ்ணசரிதாக்²யாநேந ஸம்மோஹிதை-

ஸ்தை: பஸ்சாத்து விமோசிதம், பரமயா ப⁴க்த்யா ச ஸம்பூஜித: || 6 ||

One day, Poontaanam was going through the market of KoNDOTTi while singing the divine names of BhagavAn, some fanatic and cruel opponents of the sanAtana dhaRmam attacked him with great aggressiveness. Yet, they were all enchanted by his narration of SReeKRishNakathA and later they let him go free after worshipping him with great devotion. 6

வைகுண்ட²ம் க³தவாநஸௌ குஹசந ஸ்வப்நே, ததா³ பார்ஷதை³-

ஸ்தத்ரத்யைர்ப³ஹுமாநிதஸ்ஸவிநயம் தேஷாம் முஹூர்யாசநை: |

ஆநந்தா³ஸ்ருபி⁴ரார்த்³ரயந் புளகயந் விஸ்மாபயம்ஸ்ததஸ்பா⁴ம்

சக்ரே ஸாத்வதஸம்ஹிதாப்ரவசநம் ஜீவத்³த³ஸாயாமபி || 7 ||

Once PoontAnam, while alive, went to VaikuNTTham in his dream. Then the servants there received him with great respect. They repeatedly requested him with humility to recite and explain SReemad BhAgavatam to their assembly which he did and through that narration bathed them in tears of blissfulness and gave them goose bumps and filing them with wonderment at the adventures of BhagavAn on earth. 7

உச்சை: க்வாபி ருத³ந், கதா³சந ஹஸந், நாமாநி கா³யந் க்வசி-

த்தாதா³த்யாத் குஹசித் கதா²மபி⁴நயந், ந்ரு³த்யந் முஹூர்மத்தவத் |

திஷ்ட²ம்ஸ்தப்³த⁴தநுஸஸக்ரு³ச்ச ஸ மஹாந் லோகத்³வயம் விஸ்மரந்

ரேமே க்ரு³ஷ்ணபதா³ப்³ஜப⁴க்திலஹீ போப்லூயமாநோ⁵நிஸம் || 8 ||

That great personage, Poontaanam, sometimes cried out loudly thinking of Bhagavaan, and sometimes laughed at remembering BhagavAn's mischiefs as a child. Sometimes he sang out divine names and attained great absorption in the Divine. At other times, he enacted the stories and danced around as if he was drunk . insane. Occasionally, his body became as stiff as a pillar (in the experience of BhAvasamAdhi). He forgot this world and the other world and swam around in the waves of Bhakti in BhagavAn with abandon, experience-ing unlimited bliss. 8

பாதா³ம்போ⁴ஜரஜ:கணேந நிகி²லாம் விஸ்வம்ப⁴ராம் தீர்த்த²யந்

காருண்யார்த்³ரவிலோகநைர்வ்யஸநிநாம் து³கா²நி நிர்வ்வாபயந் |

பூநீநாம்நாமநுகீர்த்தநைஸ்தநுப்⁴ரு³தோ மாயார்ணவாது³த்³த⁴ரந்

நிந்யே ஸ்வைரமஸாவநந்யஸுலப⁴ம் த⁴ந்யம் நிஜம் ஜீவிதம் || 9 ||

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

ஜிஹ்வாயாம் மது⁴வர்ஷிபி⁴ர்ப⁴க³வத: ஸ்ரீநாமஸங்கீர்த்தநம்
கர்ணே குண்ட³லமர்பயத்³பி⁴ரது²லஸ்தத்தகேளிநிர்வவர்ணநை: |
ஸஸ்வதஸர்வஹரிந்முக்²ம் முக்²ரயந், நிர்பா⁴ஸயந் ஹர்ஷயந்
ஸம்யங்நூதநயந்நுவாஸ ஸ மஹாநாஜீவநாந்தம் பு⁴வி || 10 ||

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

சேதோவாக்தநுபி⁴ர்நிதாந்தஸுசிபி⁴ஸ்ஸாக்ஷாத்³ரமாவல்லப⁴ம்
தத்³ப⁴க்தாநபி, தந்மயாநி பரிதோ த்³ரு³ஸ்யாநி பூ⁴தாநி ச |
ஸ்ரத்³தா⁴ப⁴க்திபுரஸ்ஸரம் பரிசரந்நாராத⁴யந், ப்ரீணயந்
ஸர்வம் பா⁴வநயா ப⁴வாக்²யநரகம் வைகுண்ட²யாமாஸ ஸ: || 11 ||

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

ஸ்ரீமத்³பா⁴க³வதஸ்ய ஸத்ப்ரவசநம் குர்வந் ஸமாஜே ஸதாம்
ஸஸ்வத்கர்ணரஸாயநாநி ப⁴க³வந்நாமாநி ஸங்கீர்த்தயந் |
ஆத்மாநம் ச ஸமஸ்தஜீவநிவஹாம்ஸ்சைவம் முஹு: பாவயந்
ஜீவித்வா சிரமாருரோஹ நிலயம் விஷ்ணோ: ஸ ப⁴க்தோத்தம: || 12 ||

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

க்ரு'ஷ்ணங்க்⁴ரேரவதீர்ய, தஸ்ய மது⁴ராம் லீலாம் ஸுபா⁴ம் சாபி⁴தா⁴ம்
ஸங்கீர்த்தயைவ ஸமந்தத: கூ³திதலே ஸஞ்சர்ய காரூண்யத: |
தந்நாதை³ர்நிஜஜீவநேந ச ந்ரு'ணம் ஸு³தி³ம் ப்ரஸாந்திம் த³தி³-
த்தஸ்யாயுர்வ்யரமத்³விமு³க்திஜலதி⁴ம் ஸம்ப்ராப்ய க³ங்கோ³பமம் || 13 ||

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

ஸந்தாநஸ்ய ம்ரு'தேரஸேஷவிஷயேஷ்வத்யந்தநிர்விண்ணை⁴:
பூந்தாநத்³விஜபுங்க்³வஸ்சிரதரம் வாதாலயேஸம் ப⁴ஜந் |
ஸாக்ஷாதக்ரு'த்ய க³தஜ்வர: பரமயா ஸாந்த்யா ப்⁴ரு'ஸம் நிர்வ்ரு'தோ
நீத்வா ஜீவத்³ஸாம் ஸஹைவ வபுஷா வைகுண்ட²மந்தே யயௌ || 14 ||

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

கர்மஜ்ஞாநமுபாஸநேதி நிக³மே காண்ட³த்ரயீ விஸ்த்ரு'தா
ஜ்ஞாநப்பாநக்ரு'தௌ த்ரயோ³பிவிஷயாஸஸம்யக்ஸ்பு²டம் வர்ண்ணிதா: |
கிஞ்சாஸ்யாம் து விஸேஷதோ ப⁴க³வதோ த⁴ர்ம்மஸ்ய நாம்நோ³பி ச
ஸ்ரேஷ்ட²த்வம் ஸகலாதிஸாயிஸுதராமுச்சைஸஸமுத்³கோ⁴ஷ்திதம் || 15 ||

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

த⁴ந்யா கேரளஸம்ஜ்ஞிதா வஸுமதீ, த⁴ந்யா த்³விஜாநாம் க்³ரு’ஹா:
 த⁴ந்யா சாகி²லகேரளீயஜநதா, த⁴ந்யம் கவீநாம் குலம் |
 த⁴ந்யா கேரளபா⁴ரதீ ச நிதராம், த⁴ந்யஸ்ஸமீராலயோ
 த⁴ந்யம் பா⁴க³வதம் ச தஸ்ய ப⁴க³வத்³ப⁴க்தஸ்ய ஜந்மாதி³பி:⁴ || 16 ||

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

நிஸ்ஸேஷஸ்தி²ரஜங்க³மஸ்ய ஜநநீ மாந்தா⁴த்ரு’ஸைஸேஸ்வா
 ஸங்க்²யாதீதஸரீரிணம் ச ஜநகோ வாதாலயாதீ⁴ஸ்வர: |
 தத்³ப⁴க்தாஸ்ச முஹூர்யதீ³யகவிதாபாராயணாகர்ணணநை-
 ஸ்த்ரு’ப்திம் ஜாது ந யாந்தி, தம் பரிப⁴ஜே பூந்தாநவிப்ரோத்தமம் || 17 ||

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

மூர்கா:² பண்டி³தமாநிநோ, விஷயிண, ஸ்ஸுஷ்கா:, மஹாநாஸ்திகா:
 து³ஷ்டாஸ்ஸர்வவஜநாஸ்ச யஸ்யகவிதாமாகர்ணய ஸம்மோஹிதா: |
 யோகீ³ந்த்³ரா இவ விஸ்மரந்தி ஸகலம், விந்த்³ந்தி ரோமோத்ஸவம்
 முஞ்சந்த்யாஸு, க³த³ந்தி க³த்³க³த³கி³ரம், ப⁴க்தாய தஸ்மை நம: || 18 ||

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 MahAyOgis 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

பூ⁴மெள ப⁴க்திரஸாத்மகைஸ்ஸஹ்ரு³யப்ரேஷ்டை²ர்ஜக³ல்பாவநை:
ஜ்ஞாநப்பாநமுகை²ரநேககவநை: ஸ்ரு³ஷ்டே யஸோவிக்³ரஹே ।
வைகுண்டே²ஸ்ப்யநூராக³ப⁴க்திலஹரீ லக்ஷ்மயா ஸமுத்பாதி³தே
தி³வ்யாங்கே³ஸ்பி ச வர்தமாநமது⁴நா பூந்தாநப⁴க்தம் ப⁴ஜே ॥ 19 ॥

இதி ஓட்டுர் உண்ணி நம்புதிரிப்பாட³ விரசிதம் பூந்தாநம் ஸ்தோத்ரம் ஸம்பூர்ணம் ।

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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Puntanam Stotram

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Please send corrections to sanskrit@cheerful.com

