
Puntanam Stotram

पून्तानं स्तोत्रम्

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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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पून्तानस्य चिरन्तनेन तपसा लब्धः प्रियो नन्दनो
ह्यन्नप्राशदिने दुरूहगतिना दैवेन मृत्युं गतम् ।
शोकार्त्तेषु समस्तबन्धुषु तदा जातेषु तातः स्वयं
मेने लाभमनुग्रहं च भगवद्दत्तं तदत्याहितम् ॥ 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
साक्षाद्भोक्कुलनन्दने स्फुटतरं स्वान्तर्बहिः क्रीडति ।
आधिव्याधिभयक्लमप्रभृतयो नानामनोविभ्रमा
बाधेरन् नु कथं समाहितमतिं तं भक्तचूडामणिम् ? ॥ 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
मेल्पुत्तूरवनीसुरस्य विदुषां मौलेर्विभक्तेरपि" ।
इत्युच्चैरशरीरिवाक्यमनिलाधीशस्य गर्भालया-
दुद्भूतं किल कर्हिचिद्दसनिनं 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 हितोपदेशमनुसृत्यान्यादृशेनादरे-

णाश्वत्थद्रुममूलसंस्थितशिलामूर्त्तेशिशरस्यर्पिता ।

माला मञ्जुलया स्वनित्यभजनध्वंसाद्भृशं भीतया

साक्षान्मूर्धनि मारुतालयपतेर्मूर्त्तेर्जनैरीक्षिता ॥ ४ ॥

Ma njuLa - a lady from the Vaariyar community who had the ritual duty of crafting flower garlands for Guruvayoor 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 Guruvayoorappan’s sacred MooRti later by devotees! 4

“द्रौपद्याश्शुचि या त्वरा, गजपतेरत्याहिते या त्वरा

मय्यार्त्ते करुणांबुधे, क्व नु गता सा सा त्वरा संप्रति?” ।

इत्थं चोरभयात् कदापि विलपत्यस्मिन् समीराधिपः

प्रादुर्भूय जुगोप तं निजमहाभक्तं सपद्यापदः ॥ 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 यहच्छया सकृदसौ षण्टोदृदिदेशे चरं-

स्तत्रत्यैः किल हिन्दुधर्मरिपुभिः कैश्चिन्महानिष्ठुरैः ।

आक्रान्तोऽपि बलात् स्वकृष्णचरिताख्यानेन संमोहितै-

स्तैः पश्चात्तु विमोचितं, परमया भक्त्या च संपूजितः ॥ ६ ॥

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

वैकुण्ठं गतवानसौ कुहचन स्वप्ने, तदा पार्षदै-
स्तत्रत्यैर्बहुमानितस्सविनयं तेषां मुहुर्याचनैः ।
आनन्दाश्रुभिरार्द्रयन् पुळकयन् विस्मापयंस्तत्समां
चक्रे सात्वतसंहिताप्रवचनं जीवद्दशायामपि ॥ ७ ॥

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

उच्चैः कापि रुदन्, कदाचन हसन्, नामानि गायन् क्वचि-
त्तादात्म्यात् कुहचित् कथामभिनयन्, नृत्यन् मुहुर्मत्तवत् ।
तिष्ठंस्तब्धतनुस्सकृच्च स महान् लोकद्वयं विस्मरन्
रेमे कृष्णपदाब्जभक्तिलहरी पोषूयमानोऽनिशम् ॥ ८ ॥

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

पादांभोजरजःकणेन निखिलां विश्वंभरां तीर्थयन्
कारुण्यार्द्रविलोकनैर्व्यसनिनां दुखानि निर्व्वापयन् ।
श्रीनाम्नामनुकीर्त्तनैस्तनुभृतो मायार्णवाद्दुद्धरन्

निन्ये स्वैरमसावनन्यसुलभं धन्यं निजं जीवितम् ॥ 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

जिह्वायां मधुवर्षिभिर्भगवतः श्रीनामसङ्कीर्त्तनं
कर्णे कुण्डलमर्पयद्भिरतुलैस्तत्केळिनिर्व्वर्णनैः ।
शश्वत्सर्वहरिन्मुखं मुखरयन्, निर्भासयन् हर्षयन्
सम्यङ्कृतनयन्नुवास स महानाजीवनान्तं 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

चेतोवाक्कनुभिर्नितान्तशुचिभिस्साक्षाद्रमावल्लभं
तद्भक्तानपि, तन्मयानि परितो दृश्यानि भूतानि च ।
श्रद्धाभक्तिपुरस्सरं परिचरन्नाराधयन्, प्रीणयन्
सर्वं भावनया भवाख्यनरकं 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 सङ्कीर्त्तयन् ।
आत्मानं च समस्तजीवनिवहांश्चैवं मुहुः पावयन्
जीवित्वा चिरमारुरोह निलयं 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

कृष्णांग्रेवतीर्य, तस्य मधुरां लीलां शुभां चाभिधां
सङ्कीर्त्यैव समन्ततः क्षितितले सञ्चर्य कारुण्यतः ।
तन्नादैर्निजजीवनेन च 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 वातालयेऽं भजन् ।
साक्षात्कृत्य गतज्वरः परमया शान्त्या भृशं निर्वृतो
नीत्वा जीवदशां सहैव 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
ज्ञानप्पानकृतौ त्रयोऽपिविषयास्सम्यक्स्फुटं वर्णिताः ।
किञ्चास्यां तु विशेषतो भगवतो धर्मस्य नाम्नोऽपि च
श्रेष्ठत्वं सकलातिशायिसुतरामुच्चैस्समुद्धोषितम् ॥ 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

धन्या केरळसंज्ञिता वसुमती, धन्या द्विजानां गृहाः
 धन्या चाखिलकेरळीयजनता, धन्यं कवीनां कुलम् ।
 धन्या केरळभारती च नितरां, धन्यस्समीरालयो
 धन्यं भागवतं च 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

निश्शेषस्थिरजङ्गमस्य जननी मान्यातृशैलेश्वरी
 संख्यातीतशरीरिणां च जनको वातालयाधीश्वरः ।
 तद्भक्ताश्च मुहुर्यदीयकवितापारायणाकर्णनै-
 स्तृप्तिं जातु न यान्ति, तं परिभजे पूतानविप्रोत्तमम् ॥ 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

मूर्वाः पण्डितमानिनो, विषयिण, इशुष्काः, महानास्तिकाः
 दुष्टास्सर्ववजनाश्च यस्यकवितामाकर्ण्य संमोहिताः ।
 योगीन्द्रा इव विस्मरन्ति सकलं, विन्दन्ति रोमोत्सवं
 मुञ्चन्त्याशु, 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 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

भूमौ भक्तिरसात्मकैस्सहृदयप्रेष्ठैर्जगल्पावनैः
ज्ञानप्यानमुखैरनेककवनैः सृष्टे यशोविग्रहे ।
वैकुण्ठेऽप्यनुरागभक्तिलहरी लक्ष्म्या समुत्पादिते
दिव्याङ्गेऽपि च वर्तमानमधुना पून्तानभक्तं भजे ॥ १९ ॥

इति ओट्टूर् उणिण 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.

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