
Puntanam Stotram

ಪುಂಠಾನಂ ಸ್ತೋತ್ರಂ

Document Information



Text title : Puntanam Stotram

File name : pUntAnamstotram.itx

Category : deities_misc, gurudev

Location : doc_deities_misc

Author : Ottoor Unni Namboothirippaad

Transliterated by : DKM Kartha

Proofread by : DKM Kartha

Translated by : DKM Kartha

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

Latest update : November 14, 2021

Send corrections to : sanskrit@cheerful.com

This text is prepared by volunteers and is to be used for personal study and research. The file is not to be copied or reposted without permission, for promotion of any website or individuals or for commercial purpose.

Please help to maintain respect for volunteer spirit.

Please note that proofreading is done using Devanagari version and other language/scripts are generated using **sanscript**.

October 30, 2022

sanskritdocuments.org

ಪೂಂತಾನಂ ಸ್ತೋತ್ರಂ



ಪೂಂತಾನಸ್ಯ ಚಿರಂತನೇನ ತಪಸಾ ಲಬ್ಧಃ ಪ್ರಿಯೋ ನಂದನೋ
ಹ್ಯನ್ನಪ್ರಾಶದಿನೇ ದುರೂಹಗತಿನಾ ದೈವೇನ ಮೃತ್ಯುಂ ಗತಂ .
ಶೋಕಾರ್ತೇಷು ಸಮಸ್ತಬಂಧುಷು ತದಾ ಜಾತೇಷು ತಾತಃ ಸ್ವಯಂ
ಮೇನೇ ಲಾಭಮನುಗ್ರಹಂ ಚ ಭಗವದ್ವತ್ಸಂ ತದತ್ಯಾಹಿತಂ .. 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

ನಷ್ಟೇ ಪ್ರಾಕೃತನಂದನೇಽಪಿ ಪರಮಾನಂದಾತ್ಮಕೇ ಶಾಶ್ವತೇ
ಸಾಕ್ಷಾದ್ಗೋಕುಲನಂದನೇ ಸ್ಫುಟಿತರಂ ಸ್ವಾಂತರ್ಬಹಿಃ ಕ್ರೀಡತಿ .
ಆಧಿವ್ಯಾಧಿಭಯಕ್ಲಮಪ್ರಭೃತಯೋ ನಾನಾಮನೋವಿಭ್ರಮಾ
ಬಾಧೇರನ್ ನು ಕಥಂ ಸಮಾಹಿತಮತಿಂ ತಂ ಭಕ್ತಚೂಡಾಮಣಿಂ ? .. 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

"ಪೂಂತಾನಸ್ಯ ಜಡಾತ್ಮನೋಽಪಿ ವಿಮಲಾ ಭಕ್ತಿರ್ಮಮ ಪ್ರೇಯಸಿ
ಮೇಲ್ಪುತ್ತೂರವನೀಸುರಸ್ಯ ವಿದುಷಾಂ ಮೌಲೇರ್ವಿಭಕ್ತೇರಪಿ" .
ಇತ್ಯುಚ್ಚೈರಶರೀರಿವಾಕ್ಯಮನಿಲಾಧೀಶಸ್ಯ ಗರ್ಭಾಲಯಾ-
ದುದ್ಭೂತಂ ಕಿಲ ಕರ್ಹಿಚಿದ್ವ್ಯಸನಿನಂ ಭಕ್ತಂ ತಮಾಶ್ವಾಸಯತ್ .. 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

ಪೂಂತಾನಸ್ಯ ಹಿತೋಪದೇಶಮನುಸೃತ್ಯಾನ್ಯಾದೃಶೇನಾದರೇ-
ಣಾಶ್ವತ್ಥದ್ರುಮಮೂಲಸಂಸ್ಥಿತಶಿಲಾಮೂರ್ತೈಶ್ಚಿರಸ್ಯರ್ಪಿತಾ .
ಮಾಲಾ ಮಂಜುಳಯಾ ಸ್ವನಿತ್ಯಭಜನಧ್ವಂಸಾಧ್ಯಶಂ ಭೀತಯಾ
ಸಾಕ್ಷಾನ್ಮೂರ್ಧನಿ ಮಾರುತಾಲಯಪತೇರ್ಮೂರ್ತೈರ್ಜನೈರೀಕ್ಷಿತಾ .. 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 arrayAl 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

“ದ್ರೌಪದ್ಯಾಶ್ರುಚಿ ಯಾ ತ್ವರಾ, ಗಜಪತೇರತ್ಯಾಹಿತೇ ಯಾ ತ್ವರಾ
ಮಯ್ಯಾರ್ತೈ ಕರುಣಾಂಬುಧೇ, ಕ್ಷ ನು ಗತಾ ಸಾ ಸಾ ತ್ವರಾ ಸಂಪ್ರತಿ?” .
ಇತ್ಥಂ ಚೋರಭಯಾತ್ ಕದಾಪಿ ವಿಲಪತ್ಯಸ್ಮಿನ್ ಸಮೀರಾಧಿಪಃ
ಪ್ರಾದುರ್ಭೂಯ ಜುಗೋಪ ತಂ ನಿಜಮಹಾಭಕ್ತಂ ಸಪದ್ಯಾಪದಃ .. 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

ಗಾಯನ್ ನಾಮ ಯದೃಚ್ಛಯಾ ಸಕೃದಸೌ ಕ್ಲೃಷ್ಟಿದೇಶೇ ಚರಂ-
ಸ್ತತ್ರತ್ಯೈಃ ಕಿಲ ಹಿಂದುಧರ್ಮರಿಪುಭಿಃ ಕೈಶ್ಚಿನ್ಮಹಾನಿಷ್ಕುರೈಃ .
ಆಕ್ರಾಂತೋಽಪಿ ಬಲಾತ್ ಸ್ವಕೃಷ್ಣಚರಿತಾಖ್ಯಾನೇನ ಸಂಮೋಹಿತೈ-
ಸ್ತೈಃ ಪಶ್ಚಾತ್ತು ವಿಮೋಚಿತಂ, ಪರಮಯಾ ಭಕ್ತ್ಯಾ ಚ ಸಂಪೂಜಿತಃ .. 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

ವೈಕುಂಠಂ ಗತವಾನಸೌ ಕುಹಚನ ಸ್ವಪ್ನೇ, ತದಾ ಪಾರ್ಷದೈ-
ಸ್ತತ್ರತ್ಯೈರ್ಬಹುಮಾನಿತಸ್ಸವಿನಯಂ ತೇಷಾಂ ಮುಹುರ್ಯಾಚನೈಃ .
ಆನಂದಾಶ್ರುಭಿರಾರ್ಧಯನ್ ಪುಳಕಯನ್ ವಿಸ್ಮಾಪಯಂಸ್ತತ್ಸಭಾಂ
ಚಕ್ರೇ ಸಾತ್ವತಸಂಹಿತಾಪ್ರವಚನಂ ಜೀವದ್ವಶಾಯಾಮಪಿ .. 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

ಉಚ್ಛ್ರೇಷ್ಠಃ ಕ್ವಾಪಿ ರುದನ್, ಕದಾಚನ ಹಸನ್, ನಾಮಾನಿ ಗಾಯನ್ ಕ್ವಚಿ-
ತ್ತಾದಾತ್ಮಾತ್ ಕುಹಚಿತ್ ಕಥಾಮಭಿನಯನ್, ನೃತ್ಯನ್ ಮುಹುರ್ಮತ್ತವತ್ .
ತಿಷ್ಠಂಸ್ತಬ್ಧತನುಸ್ಸಕೃಚ್ಛ ಸ ಮಹಾನ್ ಲೋಕದ್ವಯಂ ವಿಸ್ಮರನ್
ರೇಮೇ ಕೃಷ್ಣಪದಾಬ್ಜಭಕ್ತಿಲಹರಿ ಪೋಪ್ಲಯಮಾನೋನಿಶಂ .. 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

ಪಾದಾಂಭೋಜರಜಃಕರ್ಣೇನ ನಿಖಿಲಾಂ ವಿಶ್ವಂಭರಾಂ ತೀರ್ತ್ಥಯನ್
ಕಾರುಣ್ಯಾರ್ಧವಿಲೋಕನೈರ್ವ್ಯಸನಿನಾಂ ದುಖಾನಿ ನಿರ್ವ್ವಾಪಯನ್ .
ಶ್ರೀನಾಮಾಮನುಕೀರ್ತನೈಸ್ತನುಭೃತೋ ಮಾಯಾರ್ಣವಾದುದ್ಧರನ್
ನಿನ್ಯೇ ಸ್ವೈರಮಸಾವನನ್ಯಸುಲಭಂ ಧನ್ಯಂ ನಿಜಂ ಜೀವಿತಂ .. 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

ಜಿಹ್ವಾಯಾಂ ಮಧುವರ್ಷಿಭಿರ್ಭಗವತಃ ಶ್ರೀನಾಮಸಂಕೀರ್ತನಂ
ಕರ್ಣೇ ಕುಂಡಲಮರ್ಪಯದ್ಧಿರತುಲೈಸ್ತತ್ಕೇಳಿನಿರ್ವ್ವರ್ಣನೈಃ .

ಶಶ್ವತ್ಸರ್ವಹರಿನ್ಮುಖಂ ಮುಖರಯನ್, ನಿರ್ಭಾಸಯನ್ ಹರ್ಷಯನ್
ಸಮ್ಯಜ್ಞೂತನಯನ್ಮವಾಸ ಸ ಮಹಾನಾಜೀವನಾಂತಂ ಭುವಿ .. 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

ಚೇತೋವಾಕ್ತನುಭಿನಿರ್ವಿತಾಂತಶುಚಿಭಿಷ್ಣಾಕ್ಷಾದ್ರಮಾವಲ್ಲಭಂ
ತದ್ಭಕ್ತಾನಪಿ, ತನ್ಮಯಾನಿ ಪರಿತೋ ದೃಶ್ಯಾನಿ ಭೂತಾನಿ ಚ .
ಶ್ರದ್ಧಾಭಕ್ತಿಪುರಸ್ಕರಂ ಪರಿಚರನ್ನಾರಾಧಯನ್, ಪ್ರೀಣಯನ್
ಸರ್ವಂ ಭಾವನಯಾ ಭವಾಖ್ಯನರಕಂ ವೈಕುಂಠಯಾಮಾಸ ಸಃ .. 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

ಶ್ರೀಮದ್ಭಾಗವತಸ್ಯ ಸತ್ಪ್ರವಚನಂ ಕುರ್ವನ್ ಸಮಾಜೇ ಸತಾಂ
ಶಶ್ವತ್ಕರ್ಣರಸಾಯನಾನಿ ಭಗವನ್ನಾಮಾನಿ ಸಂಕೀರ್ತಯನ್ .
ಆತ್ಮಾನಂ ಚ ಸಮಸ್ತಜೀವನಿವಹಾಂಶ್ಚೈವಂ ಮುಹುಃ ಪಾವಯನ್
ಜೀವಿತ್ವಾ ಚಿರಮಾರುರೋಹ ನಿಲಯಂ ವಿಷ್ಣೋಃ ಸ ಭಕ್ತೋತ್ತಮಃ .. 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

ಕೃಷ್ಣಾಂಘ್ರೇರವತೀರ್ಯ, ತಸ್ಯ ಮಧುರಾಂ ಲೀಲಾಂ ಶುಭಾಂ ಚಾಭಿಧಾಂ
ಸಂಕೀರ್ತ್ಯೈವ ಸಮಂತತಃ ಕ್ಷಿತಿತಲೇ ಸಂಚರ್ಯ ಕಾರುಣ್ಯತಃ .
ತನ್ನಾದೈರ್ನಿಜಜೀವನೇನ ಚ ನೃಣಾಂ ಶುದ್ಧಿಂ ಪ್ರಶಾಂತಿಂ ದದ-
ತ್ತಸ್ಯಾಯುರ್ವ್ಯರಮದ್ವಿಮುಕ್ತಿಜಲಧಿಂ ಸಂಪ್ರಾಪ್ಯ ಗಂಗೋಪಮಂ .. 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

ಸಂತಾನಸ್ಯ ಮೃತೇರಶೇಷವಿಷಯೇಷ್ಟತ್ಯಂತನಿರ್ವಿಣ್ಣಧೀಃ
ಪೂಂತಾನದ್ವಿಜಪುಂಗವಶ್ಚಿರತರಂ ವಾತಾಲಯೇಶಂ ಭಜನ್ .
ಸಾಕ್ಷಾತ್ಕೃತ್ಯ ಗತಜ್ವರಃ ಪರಮಯಾ ಶಾಂತ್ಯಾ ಭೃಶಂ ನಿರ್ವೃತೋ
ನೀತ್ವಾ ಜೀವದಶಾಂ ಸಹೈವ ವಪುಷಾ ವೈಕುಂಠಮಂತೇ ಯಯೌ .. 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

ಕರ್ಮಜ್ಞಾನಮುಪಾಸನೇತಿ ನಿಗಮೇ ಕಾಂಡತ್ರಯೀ ವಿಸ್ತೃತಾ
ಜ್ಞಾನಪ್ಪಾನಕೃತೌ ತ್ರಯೋಽಪಿವಿಷಯಾಸ್ಸಮ್ಯಕ್ಸು ಟಂ ವರ್ಣಿತಾಃ .
ಕಿಂಚಾಸ್ಯಾಂ ತು ವಿಶೇಷತೋ ಭಗವತೋ ಧರ್ಮಸ್ಯ ನಾಮೋಽಪಿ ಚ
ಶ್ರೇಷ್ಠತ್ವಂ ಸಕಲಾತಿಶಾಯಿಸುತರಾಮುಚ್ಚೈಸ್ಸಮುದ್ಭೋಷಿತಂ .. 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

ಧನ್ಯಾ ಕೇರಳಸಂಜ್ಞಿತಾ ವಸುಮತೀ, ಧನ್ಯಾ ದ್ವಿಜಾನಾಂ ಗೃಹಾಃ
ಧನ್ಯಾ ಚಾಖಿಲಕೇರಳೀಯಜನತಾ, ಧನ್ಯಂ ಕವೀನಾಂ ಕುಲಂ .
ಧನ್ಯಾ ಕೇರಳಭಾರತೀ ಚ ನಿತರಾಂ, ಧನ್ಯಸ್ಸಮೀರಾಲಯೋ
ಧನ್ಯಂ ಭಾಗವತಂ ಚ ತಸ್ಯ ಭಗವದ್ಭಕ್ತಸ್ಯ ಜನ್ಮಾದಿಭಿಃ .. 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

ನಿಶ್ಯೇಷಸ್ಥಿರಜಂಗಮಸ್ಯ ಜನನೀ ಮಾಂಧಾತ್ಯಶೈಲೇಶ್ವರೀ
ಸಂಖ್ಯಾತೀತಶರೀರಿಣಾಂ ಚ ಜನಕೋ ವಾತಾಲಯಾಧೀಶ್ವರಃ .
ತದ್ಭಕ್ತಾಶ್ಚ ಮುಹುರ್ಯದೀಯಕವಿತಾಪಾರಾಯಣಾಕರ್ಣ್ಯನೈ-
ಸೃಷ್ಟಿಂ ಜಾತು ನ ಯಾಂತಿ, ತಂ ಪರಿಭಜೇ ಪೂಂತಾನವಿಪ್ರೋತ್ತಮಂ .. 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

ಮೂರ್ಖಾಃ ಪಂಡಿತಮಾನಿನೋ, ವಿಷಯಿಣ, ಶ್ರುಷ್ಠಾಃ, ಮಹಾನಾಸ್ತಿಕಾಃ
ದುಷ್ಟಾಸ್ತರ್ವಜನಾಶ್ಚ ಯಸ್ಯಕವಿತಾಮಾಕರ್ಣ್ಯ ಸಂಮೋಹಿತಾಃ .
ಯೋಗೀಂದ್ರಾ ಇವ ವಿಸ್ಮರಂತಿ ಸಕಲಂ, ವಿಂದಂತಿ ರೋಮೋತ್ಸವಂ
ಮುಂಚಂತ್ಯಾಶು, ಗದಂತಿ ಗದ್ಗದಗಿರಂ, ಭಕ್ತಾಯ ತಸ್ಮೈ ನಮಃ .. 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 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

ಭೂಮೌ ಭಕ್ತಿರಸಾತ್ಮಕೈಸ್ಸಹೃದಯಪ್ರೇಷೈರ್ಜಗಲ್ಪಾವನೈಃ
ಜ್ಞಾನಪ್ಪಾನಮುಖೈರನೇಕಕವನೈಃ ಸೃಷ್ಟೇ ಯಶೋವಿಗ್ರಹೇ .
ವೈಕುಂಠೇಽಪ್ಯನುರಾಗಭಕ್ತಿಲಹರೀ ಲಕ್ಷ್ಮ್ಯಾ ಸಮುತ್ಪಾದಿತೇ
ದಿವ್ಯಾಂಗೀಽಪಿ ಚ ವರ್ತಮಾನಮಧುನಾ ಪೂಂತಾನಭಕ್ತಂ ಭಜೇ .. 19..
ಇತಿ ಓಟ್ಟೂರ್ ಉಣ್ಣಿ ನಂಪೂತಿರಿಪ್ಪಾಡ್ ವಿರಚಿತಂ ಪೂಂತಾನಂ ಸ್ತೋತ್ರಂ
ಸಂಪೂರ್ಣಂ .

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

Puntanam Stotram

pdf was typeset on October 30, 2022

Please send corrections to sanskrit@cheerful.com

