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Puntanam Stotram

పూన్తానం స్తోత్రమ్

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పూన్తానం స్తోత్రమ్



పూన్తానస్య చిరన్తనేన తపసా లబ్ధః ప్రియో నన్దనో  
హ్యన్నప్రాశదినే దురూహగతినా దైవేన మృత్యుం గతమ్ |  
శోకార్దేషు సమస్తబన్ధుషు తదా జాతేషు తాతః స్వయం  
మేనే లాభమనుగ్రహం చ భగవద్దత్తం తదత్యాహితమ్ || ౧ ||

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

నష్టే ప్రాకృతనన్దనేఽపి పరమానన్దాత్మకే శాశ్వతే  
సాక్షాద్గోకులనన్దనే స్ఫుటతరం స్వాన్తర్పహిః క్రీడతి |  
ఆధివ్యాధిభయక్లమప్రభృతయో నానామనోవిభ్రమా  
బాధేరన్ ను కథం సమాహితమతిం తం భక్తచూడామణిమ్ ? || ౨ ||

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

"పూన్తానస్య జడాత్మనోఽపి విమలా భక్తిర్మమ ప్రేయసి  
మేల్పుత్తూరవనీసురస్య విదుషాం మౌలేర్విభక్తేరపి" |  
ఇత్యుచ్చైరశరీరీవాక్యమనిలాధీశస్య గర్భాలయా-  
దుద్భూతం కిల కర్తిబిద్వ్యసనినం భక్తం తమాశ్వాసయత్ || 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

పూనానస్య హితోపదేశమనుసృత్యాన్యాయ్యదృశేనాదరే-  
 ణాశ్వత్థద్రుమమూలసంస్థితశిలామూర్తేశ్శిరస్యర్పితా ।  
 మాలా మఙ్గుళయా స్వనిత్యభజనధ్వంసాద్భృశం భీతయా  
 సాజ్ఞాన్మూర్ధని మారుతాలయపతేర్మూర్తేర్జనైరీక్షితా ॥ ౪॥

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

“ద్రౌపద్యాశ్చుచి యా త్వరా, గజపతేరత్యాహితే యా త్వరా  
 మయ్యార్తే కరుణాంబుధే, క్వ ను గతా సా సా త్వరా సంప్రతి?” ।  
 ఇత్థం చోరభయాత్ కదాపి విలపత్యస్మిన్ సమీరాధిపః  
 ప్రాదుర్భూయ జగోప తం నిజమహాభక్తం నపద్యాపదః ॥ ౫॥

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

గాయన్ నామ యదృచ్ఛయా సకృదసౌ క్షోట్టిదేశే చరం-  
 స్రతత్యైః కిల హిన్దుధర్మరిపుభిః కైశ్చిన్మహానిష్ఠరైః ।

ఆక్రాన్తోఽపి బలాత్ స్వకృష్ణచరితాఖ్యానేన సంమోహితై-  
స్త్వైః పశ్చాత్తు విమోచితం, పరమయా భక్త్యా చ సంపూజితః ॥ ౬ ॥

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

వైకుంఠం గతవానసౌ కుహచన స్వప్నే, తదా పార్షదై-  
స్తత్యైర్భహుమానితస్సవినయం తేషాం ముహుర్యాచనైః ।  
ఆనన్దాశ్రుభిరార్ద్రయన్ పుళకయన్ విస్మాపయన్స్తత్యభాం  
చక్రే సాత్వతసంహితాప్రవచనం జీవద్దశాయామపి ॥ ౭ ॥

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

ఉచ్చైః క్వాపి రుదన్, కదాచన హసన్, నామాని గాయన్ క్వచి-  
త్తాదాత్యైత్ కుహచిత్ కథామభినయన్, నృత్యన్ ముహుర్మత్తవత్ ।  
తిష్ఠన్స్తద్ధతనుస్సకృచ్ఛ స మహాన్ లోకద్వయం విస్మరన్  
రేమే కృష్ణపదాబ్జభక్తిలహరీ షోఘ్నాయమానోఽనిశమ్ ॥ ౮ ॥

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

పాదాంభోజరజఃకణేన నిఖిలాం విశ్వంభరాం తీర్థయన్  
కారుణ్యార్ధ్రవిలోకనైర్వ్యసనినాం దుఖాని నిర్వాపయన్ ।

శ్రీనామ్నామనుకీర్తనైస్తనుభృతో మాయార్ణవాదుద్ధరన్

నిన్యే స్వైరమసావనన్యసులభం ధన్యం నిజం జీవితమ్ || ౯ ||

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

జిహ్వాయాం మధువర్షిభిర్భగవతః శ్రీనామసంకీర్తనం

కర్ణే కుణ్డలమర్పయద్భిరతులైస్తత్కే శినిర్వ్వర్ణనైః |

శశ్వత్సర్వహరిన్ముఖం ముఖరయన్, నిర్భాసయన్ హర్షయన్

సమ్యజ్ఞూతనయన్నువాస స మహానాజీవనాంతం భువి || ౧౦ ||

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

చేతోవాక్తనుభిర్నితాన్తశుచిభిస్సాక్షాద్ద్రమావల్లభం

తద్భక్తానపి, తన్మయాని పరితో దృశ్యాని భూతాని చ |

శ్రద్ధాభక్తిపురస్సరం పరిచరన్నారాధయన్, ప్రీణయన్

సర్వం భావనయా భవాఖ్యనరకం వైకుణ్ఠయామాస సః || ౧౧ ||

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

శ్రీమదాభగవతస్య సత్ప్రవచనం కుర్వన్ సమాజే సతాం

శశ్వత్కర్ణరసాయనాని భగవన్నామాని సంకీర్తయన్ |

ఆత్మానం చ సమస్తజీవనివహంత్యైవం ముహుః పావయన్

జీవిత్యా చిరమారురోహ నిలయం విష్ణోః స భక్తోత్తమః || ౧౨ ||

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

కృష్ణాంఘ్రిరవతీర్య తస్య మధురాం లీలాం శుభాం చాభిధాం  
 సజ్జీర్ణైవ సమంతః ఊతితలే సచ్చర్య కారుణ్యతః ।  
 తన్నాద్దైర్విజజీవనేన చ నృణాం శుద్ధిం ప్రశాంతిం దద-  
 త్తస్యాయుర్వ్యరమద్విముక్తిజలధిం సంప్రాప్య గజ్ఞోపమమ్ ॥ ౧౩॥

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

సంతానస్య మృతేరశేషవిషయేష్వత్సన్తనిర్విణ్ణధీః  
 పూనానద్విజపుంగవశ్చిరతరం వాతాలయేశం భజన్ ।  
 సాక్షాత్కృత్య గతజ్వరః పరమయా శాన్త్యా భృశం నిర్వృతో  
 సీత్వా జీవదశాం సహైవ వపుషా వైకుణ్ణమన్తే యయా ॥ ౧౪॥

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

కర్మజ్ఞానముపాసనేతి నిగమే కాణ్డత్రయీ విస్తృతా  
 జ్ఞానస్నానకృతౌ త్రయోఽపివిషయాస్సమ్యక్స్ఫుటం వర్ణితాః ।  
 కీర్షాస్యాం తు విశేషతో భగవతో ధర్మస్య నామ్నోఽపి చ

శ్రేష్ఠత్వం సకలాతిశాయిసుతరాముచ్చైస్సముద్ఘోషితమ్ ॥ ౧౫॥

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

ధన్యా కేరళసంజ్ఞితా వసుమతీ, ధన్యా ద్విజానాం గృహాః  
 ధన్యా చాఖిలకేరళీయజనతా, ధన్యం కపీనాం కులమ్ ।  
 ధన్యా కేరళభారతీ చ నితరాం, ధన్యస్సమీరాలయో  
 ధన్యం భాగవతం చ తస్య భగవద్భక్తస్య జన్మాదిభిః ॥ ౧౬ ॥

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

నిశ్చేషస్థిరజగమస్య జననీ మాన్ధాత్మశైలేశ్వరీ  
 సంఖ్యాతీతశరీరిణాం చ జనకో వాతాలయాధీశ్వరః ।  
 తద్భక్తాశ్చ ముహుర్మదీయకవితాపారాయణాకర్ణవై-  
 స్తుప్తిం జాతు న యాన్తి తం పరిభజే పూనానవిప్రోత్తమమ్ ॥ ౧౭ ॥

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

మూర్ఖాః పణ్డితమానినో, విషయిణ, శ్చుష్కాః, మహానాస్తికాః  
 దుష్టాస్సర్వవజనాశ్చ యస్యకవితామాకర్ణ్య సంమోహితాః ।  
 యోగీన్ద్రా ఇవ విస్మరన్తి సకలం, విన్దన్తి రోమోత్సవం  
 మఞ్చన్త్యాశు, గదన్తి గద్గదగిరం, భక్తాయ తస్మై నమః ॥ ౧౮ ॥

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

భూమా భక్తిరసాత్మకైస్సహృదయప్రేష్టైర్బగల్వావనైః  
జ్ఞానపానముఖైరనేకకవనైః సృష్టే యశోవిగ్రహే ।  
వైకుణ్ఠేఽప్యనురాగభక్తిలహరీ లక్ష్మ్యై సముత్పాదితే  
దివ్యాజ్ఞేఽపి చ వర్తమానమధునా పూన్తానభక్తం భజే ॥ ౧౯ ॥

ఇతి ఓట్టూర్ ఉణ్ణి నంపూతిరిప్పాడ్ విరచితం పూన్తానం స్తోత్రం సమ్పూర్ణమ్ ।

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 Nampootherippd - who was a contemporary of NaaraayaNeeyam-fame Melpatthur NaaraayaNa Bhattathirippaad. This Stotram was composed by the Great Devotee - Ottoor Unni Nambootherippaad.

Encoded, proofread, and translated by DKM Kartha

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*Puntanam Stotram*

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Please send corrections to [sanskrit@cheerful.com](mailto:sanskrit@cheerful.com)



