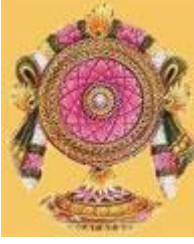


OM NAMO BHAGAVATHE VISHVAK SENAYĀ NAMĀ :



SRIVAISHNAVISM



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SUB EDITOR : SRIDHARA

SRINIVASAN.

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PETAL : 47.



SRIVAISHNAVISM



LETTERS FROM OUR READERS.

.....
The weekly magazine sent by you is very informative and interesting. This is the first issue I am seeing. Can you please guide me to your previous issues? Are they available on the net? How can I access, read and learn from them?

Kindly guide.

Dasan

RaghunathanRespected Sir,

hare Krishna and Pranams

I have studied the magazine SRI VASIHNAVISM dated 22/3/2009 and it is verily adorable. I wish to read this magazine regularly. Pls include me in your mailing list.

Thanks and Regards,

D.Krishna Murthy.

Adiyen got a copy of your magazine (issue dated 22.03.2009) forwarded by some friend. Can you please let me know how to get this magazine regularly to my email id tnsmurali@yahoo.com and whether Adieyn can get the previous issues of the above magazine.

It covers various aspects of our Sampradayam and Adiyen will be benefited if it is regularly sent to the above email id.

With respectful regards

Adiyen Ramanuja Dasan

Murali

**Good Wishes
for your efforts**

in the service of Sri Ramanujacharya.

SUNDARARAJAN ASURI.

.....
mama

Namaskarams.....got the mail with your beautiful SriKrishna Ghanam.....Thanks a lot...

with regards

Gayatri

.....
ABOUT SRIVAISHNAVISM MAGAZINE IN OTHER YAHOO GROUPS.

READERS ARE REQUESTED TO SEND THEIR COMMENTS TO ;

Poigaiadian@hotmail.com.



SRIVAISHNAVISM



POIGAIADIAN'S esnips FODERS.

1. HIS THAMIZH KAVITHAIGAL AND ARTICLES :

<http://www.esnips.com/web/POIGAIADIAN>

2. SWAMI DESIKAN'S ARULICHEYALGAL :

<http://www.esnips.com/web/SWAMIDESIKANSTHOTHANGALINTAMIL>

3. WHO IS NARAYANAN ? WHY WE HAVE TO SURRENDER AT HIS FEET ? :

: <http://www.esnips.com/web/NARAYANATHATHTHUVAMUMSARANAGADHIYUM>

READ, ENJOY AND POST YOUR COMMENTS TO :

poigaiadian@hotmail.com



SRI VAISHNAVISM



SRIMADH RAHASYATHRIYASAARAM.

EVEN WHEN THE MAN HAS LEARNT ACCORDING TO THE REGULATIONS AND THEN TEACHES, IF HE SHOULD NOT RENDER DUE PRAISE TO HIS GURU, HIS SISHYA MAY SUSPECT THAT THE TRUTHS REVEALED BY HIM MAY HAVE NO BASIS (OR AUTHORITY) LIKE PARASITIC PLANTS GROWING (ON THE BRANCHES OF TREES) AND TRET THEM WITH DISREGARD. THIS PMISSION OF GIVING DUE PRAISE TO ONE”S GURU BEFORE ONE”S SISHYA IS INCLUDED AS ONE AMONG THE THIRTY-TWO KINDS OF OFFENCES. IT HAS BEEN STATED: “THE WISE MAN SHOULD REVEAL (THE GREATNESS OF) HIS GURU AND GUARD THE MANTHRA WITH GREAT CARE. BY THE OMISSION TO REVEAL (THE FORMER) AND THE OMISSION TO REVEAL (THE FORMER) AND THE OMISSION TO GUARD (THE LATTER) RESPECTIVELY, A PERSON”S WEALTH AND TERM OF LIFE SUFFER DIMINUTION”.

(BY THIS OMISSION) THE WEALTH OF ENJOYING BHAGAVAN WITH CLARITY OF KNOWLEDGE AND THE STATE OF MIND WHICH CONSISTS IN THE THOUGHT OF ONE BEING A SESA, WHICH IS THE CAUSE OF THE SOUL OR SELF BECOMING AND CONTINUING AS AN ENTITY THESE TWO WILL SUFFER DECLINE. IF WHILE REVEALING THE GREATNESS OF HIS GURU A MAN SHOULD CONTRADICT THE TEACHING IMPARTED TO HIM BY THE GURU IN THE SASTHRAS, HE WOULD BE CALLED A DECEIVER AND BECOME ALSO A SINNER, FOR IT IS SAID:- “HE WHO TEACHES ASTRONOMY, LAW, THE SASTHRA OF EXPIATORY RITES AND THE SCIENCE OF MEDICINE AGAINST THE SPIRIT OF THE RESPECTIVE SASTHRAS IS CALLED A “BRAHMAGHAATHAKA” OR ONE WHO HAS COMMITTED SIN OF KILLING A BRAHMIN.”

IF A MAN SHOULD FAIL TO IMPART INSTRUCTION TO A WORTHY SISHYA AT THE APPROPRIATE TIME, HE WOULD BE CALLED A MISER AND INCUR ALSO THE SIN OF VIOLATING THE LORD”S COMMAND CONTAINED IN THE SLOKA”- “ONE SHOULD CAST OFF ONE”S BODY AFTER IMPARTING ONE”S KNOWLEDGE OF THE SELF TO A WORTHY SISHYA. A MAN SHOULD NOT DIE WITHOUT IMPARTING TO A WORTHY SISHYA THAT KNOWLEDGE WHICH IS THE CAUSE OF THE WORLD”S BEING (OR WHICH IS THE CAUSE OF THE WORLD”S KNOWLEDGE)”. THEREFORE WHEN THE KING:S TORCH-BEARER IS COMMANDED BY THE KING TO GO ON A CERTAIN MISSION, HE WOULD HANDOVER THE TORCH IN HIS HAND TO SOME ONE WHO IS FOUND FIT FOR IT AND THEN START (ON HIS MISSION). WHEN A MAN IMPARTS INSTRUCTIONS IN A SIMILAR MANNER TO A PUPIL WHO IS APT FOR IT, HE SHOULD FIRST REVEAL (THE GREATNESS OF) HIS GURU AND THEN TEACH THE TRUTHS TAUGHT TO HIM.

RAHASYAM WILL CONTINUE-----

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SRI VAISHNAVISM



SRI VISHNU SAHASRANAAMAM

- 663 BRAHMAA: ONE WHO CREATES EVERYTHING OR HE IS THE CREATOR.
- 664 BRAHMA: ONE WHO IS BIG AND EXPANDING.
- 665 BRAHMA-VIVARDHANAH: PROMOTER OF PENANCE AND VEDIC LEARNING.
- 666 BRAHMAVIDH: ONE WHO KNOWS VEDAS AND THEN THEIR REAL MEANING.
- 667 BRAAHMANAH: ONE WHO IN THE FORM OF BHAAHMAN INSTRUCTS THE WHOLE WORLD SAYING IT IS COMMANDED SO AND SO IN THE VEDA.
- 668 BRAHMEE: ONE IN WHOM IS ESTABLISHED SUCH ENTITIES AS THAYAS,
VEDA, MIND PRAANA ETC. WHICH ARE PARTS OF BRAHMA.
- 669 BRAHMAJNAH: ONE WHO KNOWS THE VEDAS WHICH ARE BORN OF HIMSELF.
- 670 BRAAHMANAPRIYAH: ONE TO WHOM HOLY MEN ARE DEVOTED.

72

- 671 MAHAACKRAMAH: ONE WITH ENORMOUS STRIDES.
- 672 MAHAACKRAMAA: ONE WHO IS PERFORMING GREAT WORKS LIKE THE
CREATION OF THE WORLD GREAT IN HIS DEEDS.
- 673 MAHAATHEJAAH: ONE WHO IS THE GREAT LIGHT THAT ILLUMINES THE LUMINARIES OR ONE WHO IS ENDOWED WITH THE BRILLIANCE OF VARIOUS EXCELLENCES.
- 674 MAHORAGAH: HE IS THE MIGHTY SERPANT VVASUKI GEETHA SAYS SARPAANAM ASMI VVASUKI-AMONG SERPANTS I AM VAASUKI.
- 675 MAHAACKRATHUH: KRATHU MEANS SACRIFICES-HE IS THE GREAT SACRIFICE.

NAAMAAS WILL CONTINUE



SRIVAISHNAVISM



FOR THE PERIOD FROM - PAGUNI 17th To PANGUNI 23rd.

30-03-2009	MON	PANGUNI	17	CHATHURTHI	M / A
KIRTHIKAI					
31-03-2009	TUE	PANGUNI	18	PANCHA / SASHTI	A / S
ROHINI					
01-04-2009	WED	PANGUNI	19	SAPTHAMI	S
MRIGASEERSHAM.					
02-04-2009	THU	PANGUNI	20	ASHTAMI	M / A
THIRUVADHIRAI.					
03-04-2009	FRI	PANGUNI	21	NAVAMI	S / M
PUNARPOOSAM.					
04-04-2009	SAT	PANGUNI	22	DHASAMI	S / M
POOSAM.					
05-04-2009	SUN	PANGUNI	23	EKAADHASI	S / M
AYILYAM..					

30-03-2009 – MON – MANNARKUDI VENNAI THAAZHI UTHSAVAM.
31-03-2009 – TUE – MANNARKUDI THIRU THER / VASANTHA
PANCHAMI.
02-04-2009 – THU – KUMBAKONAM RAMAR VENNAI THAAZHI
UTHSAVAM.



03-04-2009 – FRI – SRI RAMA NAVAMI
KUMBAKONAM RAMAR THIRU THER.
04-04-2009 – SAT – NAACHIYAAR KOIL KAL GARUDAN / MELKOTTAI
VAIRAMUDI SEVAI.
05-04-2009 – SUN - SARVA EKAADHASI.

DASAN,
POIGAIADIAN.



SRI VAISHNAVISM

SRIMADH BHAAGAVATHAM.

- PUROORAVAS'S GRAND SON WAS NAGUSHAN. HE HAD SIX SONS OF WHICH YAYAADHI WAS THE FIRST ONE.
- NAGUSHAN, HANDED OVER HIS KINGDOM TO HIS SON YAYAADHI, AFTER HE GOT THE POST OF INDRAN AFTER CONDUCTING MANY ASVAMETHA YAHAS.
- HE LOVED INDRANI, WIFE OF INDRAN AND TO GET HER HE SAT ON A PALLAKKU WHICH WAS CARRIED BY THE RISHIGALS.
- HE MADE THEM GO FAST IN ANXIETY BY SAYING “ SARPA, SARPA “ (MEANS GO FAST , GO FAST).
- BY WHICH THE RISHIGAL GOT ANGRY AND CURSED HIM “ SARPO BHAVA “
- WHICH MEANS YOU WILL TURN AS SNAKE . SO HE FELL FROM SVARGALOKA TO BHOOLOKA AS MALAIPPAMBU .
- NAGUSHAN'S SON YAYAADHI TOOK THE KINGDOM . HE MARRIED ASURA GURU CHUKRACHARIAR'S DAUGHTER DEVAYANI AND RULED HIS KINGDOM FOR MANY YEARS.
- PARIKSHITH WHO WAS LISTENING BHAGAVATHAM FRO SUGAR ASKED “ HOW CAN A KASHTHRIYA KING YAYAADHI CAN MARRY A BRAHMIN GIRL DEVAYAANI ”.
- FOR WHICH SUGAR STARTED TELLING THAT STORY TO PARIKSHITH.
- ONCE THERE WAS A ASURA KING CALLED VRISHAPARVA. HIS DAUGHTER WAS SARMISHTAI. ASURA GURU CHUKRAN'S DAUGHTER DEVAYAANI AND SARMISHTAI WERE CLOSE FRIEND.
- ONCE THEY WENT TO TAKE BATH IN TANK WITH OTHER GIRLS. WHILE COMING OUT OF THE TANK SARMISHTAI BY MISTAKE WORE DEVAYAANI'S DRESSES AND CAME .
- ON SEEING THAT DEVAYAANI GOT ANGRY AND SAID, “ I AM FROM A GREAT BRAHMIN FAMILY, AND WORSHIPPED BY ASURAS. MY FATHER IS THE GURU TO YOUR FATHER . IN THAT CASE HOW CAN YOU steal MY DRESSES LIKE DOG?” WHAT HAD HAPPENED AFTERWARDS ? WE WILL SEE NEXT WEEK.



SRIVAIŚHNAVISM



• PALSUVAI VIRUNDHU

தாஸஸ்ய விஞ்ஞாபநம்.அக்னியை உபஸ்தானம் செய்யவேணுமா
வேண்டாமா என்ற விசாரம் ஸப்யஸ்யோக்ஸிநீஸ்ய 3.விசாரத்தில் ப்லுதம்.
லோகத்தில் தரித்ரனானவன் மநுஷ்யனான ராஜாவிநிடத்தில் ப்ரதிதினம்
சிறிய உபஹாரத்தை கொடுத்துவிட்டு பூமி பணம் முதலியவைகளை
பெருமளவு யாசித்தால் ராஜாவை உபத்ரவிப்பதாகும்.மநுஷ்யனிடத்திலேயே
இது உபத்ரவமானால் மிக பெருமையோடு கூடிய தேவர்களிடத்தில்
ப்ரதிதிநம் யாசிக்க யாரும் தகுதியுள்ளவர்களல்ல.இந்த உபஸ்தானம் என்பது
யாசனாரூபமாகும்

आयुर्दं अग्नेस्यायुर्देहि, அக்னியே, நீ ஆயுஸ்சை கொடுப்பவனாகிறாய்,
எனக்கு ஆயுஸ்சை கொடு, என்ற மந்த்ரத்தில் யாசகம் தோன்றுகிறது,
ஆனபடியால் அக்னியை உபஸாத்னம் செய்யக்கூடாது तस्मान्नोपस्थेयः என்று
பூர்வபக்ஷம்.अथोख्त्वाहुः.அப்படியல்ல என்று வேதார்த்தம் அறிந்தவர்கள்
சொன்னார்கள்

தன்னுடய விருப்பத்தை பெறவேண்டியே அக்னியை குறித்து யஜமானன்
யாகம் செய்கிறான்,லோகத்திலும் ராஜாவின் மனநிலையையறியாமல்
ஸமயம் நோக்காமல் கொடு கொடு என்று கேட்பதே
உபத்ரவமாகும்,அதேஸமயம் ப்ரஸம்ஸையாலே விநேதத்தாலேயும்
ஸந்தோஷத்தையுண்டுபண்ணி யாசித்தால் அப்பொழுது உத்ஸாஹத்தோடு
கூடியவனாய் ராஜா யாசித்ததைவிட கூடுதலாக கொடுப்பான். அதுபோலே
ஆஹிதாக்கியின் மந்த்ரத்தால் உபஸ்தானமாகிற யாசகம் அநேகவிதமான
ப்ரஸம்ஸாபூர்வமானபடியால் உபத்ரவமாகாது.
ஸந்தோஷத்தின்பொருட்டேயாகும், ஆனபடியால் காலை மாலை
இரண்டுகாலத்திலும் அக்னியை உபஸ்தானம் செய்யவேணுமென்று. வேதம்
கூறுகிறது. இதையனுஸரித்தே வேதமார்கத்தில் நிலை கொண்ட தேவரீர்
ப்ரதிதினம் கொடு கொடு என்று மாத்ரம் கேளாமல் வினோதமாக அநேக
ஸத்விஷயங்களை எழுதி ஸமயம் அறிந்து ஸஹகாரம் கேட்பதால்
ஆஸ்திகர்கள் தேவரீரிடத்தில் தானகாமர்களாகிறார்கள் என்று தாஸன்
அறிந்த ஸத்யம்,

வேதமார்கத்திலுள்ளவர்களுக்கு வேதமே துணையாகும்.

- Sri Vedanta Desika Sampradaya Sabha, Adenwala Road, Matunga, Mumbai have organised at sabha premises recitation of complete " Sri Desika Stotras" from 7.30 am onwards on Sunday, 22 March 2009. On completion of recitation, the sabha has organised for " Sangeetha Upanyasam " by Sri. Dushyant Sridhar, Final year at BITS & undergone Kalashepam by H H Srimad Azaghiyasingar . Recitation of Sri Desika Stotras Audio is uploaded at [www.esnips.com/ user/raghavanvee](http://www.esnips.com/user/raghavanvee). Please also visit an interesting site www.desikantemples.net. All are requested to join in recitation of Sri Desikan Stotras.
Regards,Veeraraghav an, Chembur, Mumbai

Sri Velekkudi Krishnan Swamin concluded coverage of " Ahobila Kshetram " on 16 Mar 2009 in repeat telecast of Kannanin Aramudu. The episode ended with Anugraha Bashan by Srimad Azaghiyasingar (originally recorded in 2008). Video clips of the last episode telecast covering Nava Nrismhar Mangalams and Srimad Azaghiyasingar bashan is now uploaded at www.youtube.com/ramaswamy43. Regards, Veeraraghavan, Chembur, Mumbai

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SRI : ||

Hare Krishna.

Dears,

All well. By The Grace of Lord Sri Krishna , hope U R all fine.

You can download the Mp3 music files of all 100 parts of Srimad NARAYANEEYAM sung by a Great Devotee Sr Sukumarji, at

<http://ramayanam.guruvayoor/Sree%20Narayaniiyam.htm>

This should be a great treasure for all Devotees of Lord Sri Krishna.

With Good Wishes

Madhavan.

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Dear Arangan Adiyars,
Thiruvellarai Brahmotsavam 10th Day(Serthi & Sapthaavaranam) photos have been published. visit <http://thiruvarangam.com/events.html> for the same.

Adiyen,
SanthanaKrishnan

DEAR BHAKTHAS,

ENJOY THE PHOTOS TAKEN ON MAASI MAHAM DAY AT SRI KOTHANDARAMASWAMY TEMPLE, WEST MAMBALAM, CHENNAI -600 033. Click on the link to view masi magam 2009 garuda seva photos

<http://picasaweb.google.com/rssriram2000/Masimagam2009> with regards

Mohan / R sriramSrI:

Sri AnnamAchArya composed more than 32,000 songs on Sriman NArAyanA and His avatArs. If you are in DC area on Sunday, 22 Mar, 2009, take this opportunity to listen to a very few of them rendered by our local artistes in DC area. Please see the original invite below.

Here is more info on Sri AnnamAchArya:

http://www.ahobilamutt.org/us/data/pdf/annamayya_english_snp.pdf

<http://www.annamayya.org/launching.asp>

adiyen dasan,
Krishna

.....



SRIVĀISHNAVISM



DVIYA PRABHANDHA PAASURANGAL.

**KULASEKARA AZHWAR'S PERUMAL
THIRUMOZHI**



THIRUMOZHI – II. PAASURAM – 6.

**Adhiyandha manandha marpudhamAna
vAnavartham pirAn
pAdhamAmalar soodum paththiyillAdha
pAvigal uyindhida
theedhil nanneri kAtti engun
thirindhu aranga nemmAnukkE
kAdhalsai thodark keppirappilum
kAdhal saiyyum en nenjamE.**

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SRIVAISHNAVISM



CROSS WORD

THIS WEEK PUDHAYAL (CROSS WORD) IS ABOUT **SOME NAMES**. SOME OF THEIR CLUES CONNECTED WITH **THEM** ARE HIDDEN. YOU HAVE TO DIG THEM OUT FROM THE CLUES GIVEN IN THE NEXT PAGE:

P	H	I	K	A	H	D	N	A	K
A	R	N	U	A	A	V	A	N	I
N	I	A	B	H	R	N	A	A	M
D	S	S	H	A	A	A	T	H	A
A	H	A	E	L	V	R	H	T	H
R	I	M	R	I	A	A	I	A	A
P	K	D	A	H	L	D	T	G	R
U	E	A	D	A	A	H	H	N	E
R	S	P	I	I	A	A	I	A	E
A	H	L	A	K	K	A	M	A	N

HERE SOME NAMES ARE HIDDEN INSIDE THE CROSS WORD . YOU HAVE TO FIND OUT THE ANSWERS FROM THE GIVEN CLUES.

1. THIS BOY WAS A VISHNU BHAKTHAN.
2. PANDARINATHAN IS HERE.
3. NEXT TO HARIDWAR.
4. A DIVYA DESAM NEAR KANCHIPURAM.
5. A ABHIMAANASTHALAM NEAR SALEM.
6. UNAUSPIOUS TAMIL MONTH .
7. EMPERUMAN APPEARED BEFORE THIS RISHI IN KOVALUR.
8. ASHTABHUYAKARAM THAYAR.
9. A RIVER NEAR THIRUSALAGRAMAM.
10. THIRUKOLUR THEERTHAM.
11. GOUTHAMAMAHARISHI'S WIFE.
12. BRAHMA'S SON.
13. VALI'S SON.
14. VAMANAN'S MOTHER.
15. 5th TAMIL MONTH.

ANSWERS FOR LAST WEEK CROSS WORD:

ILAVRIDHAM; BADRACHVA; HARIVARSHAM;
KETUMALAM; RAMYAKAM; HIRANYAKAM;
GURU; KIMPURUSA; BARATHA; JAMBHU;
SALMA; KUCH; KRAUNCHA; PUSKAR; SAAKA.

DASAN,
POIGAIADIAN.



SRIVAISHNAVISM



HERBAL USAGE.

NUTMEG.

TAMIL NAME : JAADHIKKAI.

NUTMEG IMPARTS TEJAS, STRENGTH AND FLAVOUR – GUNA PAADHAM.

IT IS A HOUSE HOLD NAME IN TREATING DIARRHOEA. THE DRUG REDUCES THE MOTILITY OF THE INTESTINE AND RELIEVS COLIC BESIDES CONTROLLING DIARRHOEA. IT IS CON-SIDERED A STIMULANT TONIC, WHILE MACE IS CONSIDERED APHRODISIAC. NUTMEG IS KNOWN FOR ITS INTOXICATION DUE TO BENUMBING. IT VOLATILE CONSTITUENTS, PAR-TICULARLY MYRISTICIN, IS RESPONSIBLE FOR ITS PHARMACOLOGICAL AS WELL AS TOXIC EFFECTS.



- DEPRESSION, HICCUPS, INDIGESTION, INSOMINIA, : MIX 1/8 tsp NUTMEG POWDER WITH 1 tbsp FRESHLY EXTRACTED AMLA JUICE. TAKE 3 TIMES A DAY.
- COLIC PAIN : NUTMEG, SWEET FLAG AND CHEBULIC MYROBALAN – ALL THE THREE ARE RUBBED ON A GRINDING STONE. THE PASTE OBTAINED IS USED AS A CARMINATIVE AND ANTI SPASMODIC MEDICINE (DOSE – 1/8 tsp).
- DIARRHOEA : ADD 1/8 tsp NUTMEG POWDER AND 1 tsp GINGER PASTE TO ½ TEACUP YOGHURT DILUTED WITH ½ TEA CUP WATER AND DRINK.
- DYSENTERY : ADD 1/8 tsp POWDERED NUTMEG TO HOT MILK AND TAKE. (CAUTION – DO NOT PROLONG THIS TREATMENT.
- RUNNING NOSE : RUB A NUTMEG AND A GRAIN OF OPIUM ON A SMOOTH GRINDING STONE ALONG WITH SOME COW'S MILK. APPLY THIS PASTE ON FOREHEAD AND NOSE.
- DEFICIENCY IN SEMEN : RUB MACE AND NUTMEG ON A GRINDING STONE WITH SOME MILK. FRY A MIXTURE OF 1tsp EACH FINELY GROUND LONG PEPPER, CLOVES, SEEDS OF DRUMSTICK, KHUSKHUS, SEEDS OF PEEPUL. ADD THE MILK AND HEAT. TAKE 1 tsp (CAUTION – DO NOT PROLONG THIS TREATMENT).

• **NEXT WEEK BLACK CUMIN.**



SRIVAISHNAV ISM MATRIMONIAL



WANTED BRIDE.

Dear Readers, Name: Mr Arun Kumar Srinivasan, Date of Birth: 8th November, 1976 ,Star: Krithigai
Education Qualification: Commerce Graduate from Hyderabad and a MBA from London. Career: Currently in a senior level position in Hyderabad based IT related Company and him monthly Annual Emoluments: Rs.6.50 Lakhs.
Family: I have two children. My daughter is elder to Arun and is married and is settled in Bangalore. I had lost my husband many years back. We have been settled for many years in Hyderabad having our own Independent house etc.

Kind Regards

Vijaya

Vijaya Srinivasan, H.No.30, Road No.1, West Marredpally, Secunderabad 500 026.++91-40-27800993 (R)

Wanted Bride for Vadakalai - Athreya Gothram Mrigaseersham – 6'1"-1977 – B.E (EEE) Manager in CTS – Chennai – Wanted Vadakalai Bride – Graduate – Employed Or Non-employed – Born before 1981 – Contact 044-42115379 – Cell 9840857990 – E-mail – narasirl@yahoo.com

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.....
The grooms name is Chi. S. Venkatesh. We are Vadakalai iyengars, Kaushika gothram and native of Chennai. His birth star is Uthiram, height 5'9", 31 completed and well built. He has finished his B.Sc, MBA and working in a leading Multi National Software Company (ISoft), Chennai as Associate Quality Manager. He is fair in Complexion and born on 27/08/1976. Photo & Family details can be sent on request. If interested, please correspond at the following email ids : ananthlatha@gmail.com / ssrajan@tatanagar.com or call Mr. S.S. Rajan (Father) / Padmasani (Mother) at 044 24743410 / 9840242837.

We welcome both Iyer / Iyengar Brides.
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Please send the messages to this page to :
poigaiadian@hotmail.com.



By. Sri. V.C. GOVINDARAJAN SWAMIGAL.

Arana Desikan - 24.

Kavi Kesari.

Every line of Our Swamy's poetry shines with a poetic beauty. But, his "Yadavabhyudayam" has a charm of its own. It is captivating from beginning to end and it is sublime in all its details. In the very beginning of this great work, he himself defines what a poem should be and no poet, except Sri Vedanta Desika, has set such high standards and such noble objectives.

- (i) It is necessary, he says, that in a poem, words must flow with ease;
- (ii) The style must be suitable to the meaning;
- (iii) It must be filled with nine "rasas" (sentiments) and 13 "Bhavas" to develop and strengthen the above sentiments;
- (iv) It must be suggestive;
- (v) It must have an exoteric and esoteric meaning;
- (vi) It must be resonant with "Dwani";
- (vii) It must have figures of speech and it must have a proper structure;
- (viii) Above all this, it must be capable of delighting the whole mankind and its creator;
- (ix) To crown it all, Our Swamy says that to be a good poet, one must have the

blessings of Sarasvathi, the Goddess of learning and without her grace, and nobody can become or entitled to be called a poet. This Goddess has undoubtedly blessed Sri Vedanta Desika and his poetry, therefore, transforms all human emotions into divine ecstasies and in consequence his poems shine as masterpieces of poetic art.

- (x) Every Canto of "Yadavabhyudayam" is pregnant with poetic beauty and it is difficult to pick and choose. A honey-product is honey in its entirety and in parts. For brevity's sake two illustrations are given below:



SWAMI DESIKAN – KARNATAKA.

(1) Here, Sri Vedanta Desika enjoys and expresses "Avatara Rahasyam" of the Almighty, in words weighty and sentiments lofty. In any drama on the stage, the different characters acting in it put on the make-up of their cast and act accordingly, completely forgetting their real selves. The success of an actor depends on how

naturally and how attractively he conducts himself on the stage to secure and fix the entire attention of the audience and also making the audience to forget all other matters not connected with the show they are enjoying.

"Oh! God! Like an actor, Thou have taken Matsya, Kurma Varaha, Nrisimha and human Avatars and you tried to play your part well consistent with your cast. Besides, you tried to hide your real self, which is Omnipotent. But, in your dramatic show of your Avatara, due to your "soulabhya", the devout and the pure hearted who have taken their sole refuge in Thee saw and enjoyed your "Paratva" and also its bliss and magnanimity. Thus, you were able to hide your real personality and your divine shining qualities of your heavenly abode, the Sri Vaikuntam". Can anything be more impressive than this delineation of "Avatara Rahasya"?

(2) Here Swami Desika portrays Devaki's pregnancy. How vivid, how devoted this portrayal! It requires the depth of a great poet's imagination. It requires a devoted soul. It requires a deep understanding of nature, beauty and truth. Then only it is possible to paint this picture, in words, which are full of beauty.

Devaki has in her the elixir of life, which is "Krishna Rasayanam". The prescription of this "Rasayana" is in the Vedas and properties are also well described in that pharmacopoeia. It is sure cure for all the ills and evils of life. This is not a new drug but an old patent drug well tried by Siddhas and it never failed in its cure. Devaki has taken this elixir. Without any effort on her part, this "Krishna Rasayanam" made her Super-human and divine. Lord Krishna is the source of all "Ananda" He is a great "Rasika" Himself and He dispenses all "Rasas" to others. Association with Him will remove all the miseries of life and that will transform everything into divinity. Sri Vedanta Desika revels in such soul-stirring sentiments and paints a beautiful picture, in every line of this great poem, which is his masterpiece in thought, imagery, diction and spiritual experience. No account of Visishtadvaita, religion or philosophy would be complete at any time, without reference to the great contribution made to it by our versatile Acharyan, Sri Vedanta Desika. His services to enrich our great literature, and his great, glorious name will never be effaced from the annals of our spiritual lore. May his works inspire us. May his wisdom guide us. May his blessings save us.

[This is based on an Article by Dr. V. Rama Iyengar, Bangalore in Sri Vedanta Desika 7th centenary Commemoration Volume) - translated by Sri Anbil Ramaswamy Swamy, USA]

Swamy Desikan Thiruvadigale Saranam

kavi-tArkika-simhAya kalyANa-guNa-Saline

Courtesy :- Sri Ranga Sri Sri Madhavakannan Swamy

Nangainallur Venkatesan

By. Sri. V.C. GOVINDARAJAN SWAMIGAL.

SRIMADH BHAGAVATH GEETHA.

Chapter 16 – Characters



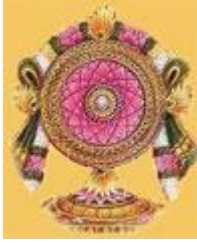
-Krishna discusses the divine and demoniacal natures and ways for the supreme destination and to give up ego, lust, anger and greed with the guide of scriptures.

1. Fearlessness, charity, self-control, spiritualism sacrifice, and austerity are needed for happy living.
2. Nonviolence, compassion, truthfulness, modesty tranquility, and determination make a good man.
3. Vigor, honour, forgiveness, fortitude, external purity and freedom from envy add glory to men.
4. Avoid the demoniac nature of arrogance, anger, conceit, heartlessness, ignorance, and pride .
5. The transcendental characters are helpful to liberation, comparing to bondage from demoniac one.

6. Performance of acts to one's whims and fancies, deviating from principles is discouraging one.
7. Only noble people knows what is right, good conduct and truthfulness and to differentiate from bad one.
8. Arguments on the creations of God as unreal just show that there is no perfect knowledge with them.
9. Nuclear weapon, destroying the world is not for peace and prosperity and it shows less intelligence.
10. Wine, women and wealth are not forwarding ,but gliding toward hell, and bring false honor to men.
11. Sense gratifications such as lust, desire, anger and securing money illegally cause anxiety throughout
12. Men with more accumulation of wealth or power, makes them as an arrogant and causes to meet dangers.
13. Egoistic thoughts of various kinds and selfish thoughts make some men in a demoniac predominance.
14. All worldly benefits are possible only if one is not in any pride of feelings of free from punishments.
15. Too much of material enjoyment and properties, is like a fish caught in net, and so better not to aim .
16. More attachments to the enjoyments of sensuous pleasures are due to confused mind in many thoughts.
17. Rituals done for impudent of wealth and false prestige, without any rules and regulations are waste.
18. Ego, pride, lust, anger are the reasons for envious of the scriptures, and on atheism theories.
19. Bad people, who act according to their whims are from the wombs of demons and are lowest of mankind.
20. Killing demons is also to be taken only as a mercy of God and God has no hatred for anyone.
21. People should give up the three destructive characters of lust, greed, and anger throughout life.
22. With the acts conducive to self-realization, one can attain the platform of spiritual realization.
23. If one does not follow rules and regulations and acts whimsically, he will never be perfect in life.
24. Man will be elevated if he performs duty in right and perfect senses, without mistakes and cheating.

**HARE KRISHNA HARE KRISHNA
KRISHNA KRISHNA HARE HARE**

BY: ARUMPULYUR SRI. JAGANNATHAN RANGARAJAN



SRIVAISHNAVISM



Ivargal Thiruvaakku.

Basics of surrender

Surrender to God (Prapatti, Saranagati) takes centre stage as the means to liberation in the Srivaishnava tradition (Visishtadvaita). In the enunciation of the doctrine the case of Vibhishana's refuge in Rama after parting ways with his brother Ravana is cited as the paradigm by the preceptors of this school because his Prapatti fulfilled all the six characteristics that a spiritual seeker (Prapanna) must have while adopting Saranagati for liberation.

First and foremost he must resolve to do only actions that will please God (that prescribed by the scriptures). The corollary of this is that he must refrain from acts that will incur His displeasure as they will be counterproductive. Next he should repose faith in the Almighty that He would redeem him from worldly bondage. The fourth quality of a Prapanna is humility which arises from the understanding that he has taken refuge in God because he is incapable of following the path of devotion. The fifth is active seeking of divine grace for his redemption. The final feature is the actual performance of surrender with the knowledge that he (as the Self, Atman) rightly belongs to the Lord thereby transferring the responsibility of his salvation to Him.

In his discourse, **Gomatam Sri Madhavachariar** said it was enough if one surrendered to God once. Traditionally the example of a husband protecting his wife all her life is cited to explain this as marriage is a sacred vow taken only once.

Preceptors aver that when a person surrenders to God it is He who is more relieved and happy than the Prapanna as it is the Lord who is more anguished over the souls entrapped in bondage and yearns for them to be reunited with Him. This is similar to a mother sighing with relief after her baby which cried the whole night falls asleep at last. Certainly the infant must have had some discomfort but it is the mother who is more anguished because her helplessness is acute at that time of the night when she cannot seek help. Similarly, human beings do suffer in worldly bondage and seek alleviation from the trials and tribulations they face, but it is the Almighty who rejoices when man reforms his ways and takes refuge in Him.

Courtesy : **THE**  **HINDU**

Chennai, Dt. MAR 17, 2009.