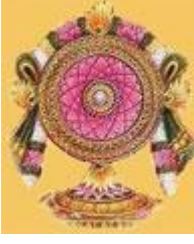


OM NAMO BHAGAVATHE VISHVAK SENAYANA NAMA :



SRIVAISHNAVISM

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ஸ்ரீவில்லிபுத்தூர் ஸ்ரீ ஆண்டாள்
(கோதாபிராட்டி)

EDITOR : POIGALADIAN SWAMIGAL.

SUB EDITOR : SRIDHARA

SRINIVASAN.

FLOWER : 4

PETAL : 46.



SRIVAISHNAVISM



LETTERS FROM OUR READERS.

A beautiful composition inspired by the name Adyaril. Adiyen could not have imagined that the name Adyar could inspire a poet.

With best regards

TGRamamurthi

ABOUT THE TAMIL KAVITHAI “ ADAYANINAINTHA “

I am regularly going through your divine mails...and thankyou very much for the pain you are taking to enrich our sampradhaya knowledge..

The recent mail on Vivaha Manthrarthangal is also very good & very explanatory with namaskarams.

Gayatri

thank u very much for these efforts.

adiyen- anuradha raghavan

ABOUT DESIKASTHOTHANGAL IN TAMIL & JIDHANTHE STHOTHAM.

Very happy please include my address in your mailing list. V. Parthasarathy, No.6 Kailash Nagar, II st, Lawspet, Puducherry 605 008.Bye.

Yes. I am happy.

N Balaji

Srimathe Ramanujaya Namaha:

Thats a wondrfull effort and service to fellow Bhagavadas. Let Thayar and perumal bless the effort by making it reach many bhagavadas.

Adiyen
Srinivas

ABOUT SRIVAISHNAVISM MAGAZINE IN OTHER YAHOO GROUPS.

READERS ARE REQUESTED TO SEND THEIR COMMENTS TO ;

Poigaiadian@hotmail.com.



SRI VAISHNAVISM



SRIMADH RAHASYATHRIYASAARAM.

“IF YOU HAVE REFORMED ME FROM WICKEDNESS. WHAT REQUITAL CAN I MAKE TO YOU?”

WHEN THE SISHYA HANDS OVER THE GREAT WEALTH OF THE TRUTHS CONTAINED IN THE GIST OF THE THREE MYSTERIES (MONTHRAS) THUS ACQUIRED BY HIM (FROM HIS ACHARYA) TO ONE WHO, AS POINTED OUT IN AN EARLIER CHAPTER, HAS BEEN FOUND FIT FOR IT, HE SHOULD IMPART INSTRUCTION FIRST ON THE SUCCESSION OF ACHARYAS AND REVEAL ALSO HIS GRATITUDE (TO THEM) AND THE ACREDNESS OF THOSE TRUTHS. AS AN EXAMPLE ONE QUOTED THE WORDS OF THE BHAHMASHRI SRI PARASARA TO BHAGAVAN MAITHREYA : “ BHAHMA BORN OF THE LOTUS, THE GRAND FATHER OF ALL FIRST GAVE INSTRUCTION TO GREAT SAGES LIKE DHAKSHA AT THEIR REQUEST. IN THAT SAME WAY WAS THE INSTRUCTION IMPARTED BY THEM TO KING PURUKURTSA ON THE BANKS OF THE NARBADA. HE HANDED IT OVER TO SARASVATHA AND BY SARASVATHA WAS IT IMPARTED TO ME”. WHEN THE MAN WHO IMPARTS INSTRUCTION IN THE MYSTERIOUS OF THE SCIENCE OF THE SOUL IS WITHOUT A TRADITION AND TEACHES (MERELY) ON THE STRENGTH OF HIS OWN READING OF THE BOOKS OR OF WHAT HE OVERHEARD FROM (A HIDING PLACE) BEHIND A WALL, HE WILL LIKE ONE WHO WEARS STOLEN JEWELS, BE EVEN IN DREAD OF THOSE THAT SEE HIM. MOREOVER IT MAY EVEN BECOME SINFUL, FOR IT HAS BEEN SAID: “ THE MANTHRA WHICH IS LEARNT BY MERE CHANCE BY ONE IN HIDING, UNDER SOME PRETEXT OR FROM, BOOKS_ THAT MANTHRA WILL BE OF NO AVAIL, ON THE OTHER HAND, IT MAY EVEN CAUSE EVIL”. EVEN WHEN A MAN HAS LEARNT FROM A GURU AND THEN TEACHES, IF HE SHOULD LEARN AND TEACH AGAINST THE REGULATIONS ENJOINED FOR IT, HE WOULD CREATE DISGUST IN THE MINDS OF ONLOOKERS LIKE ONE WHO WEARS JEWELS MADE FROM THE MONEY GIVEN TO HIM ALONG WITH “KALA” (THESE REGULATIONS) MNAY BE SEEN IN THE FOLLOWING SLOKAS: “BOW THE GURU” ASK FOR EXPLANATIONS, RENDER SERVICE TO HIM AND THEN LEARN THE ESSENTIAL NATURE OF THE SELF”.

IT IS SAID ALSO, “MANTHREYA PROSTRATED (PRANIPATHYA) BEFORE PARASARA AND MADE SALUTATIONS TO HIM (ABHIVAADHYA)”. AS STATED IN THE SLOKA: “HE WHO IMPARTS INSTRUCTION IN VIOLATION OF THE REGULATIONS AND WHO LEARNS VIOLATING THE REGULATIONS OF THESE TWO, ONE WILL DIE OR WILL COME TO HATE THE OTHER”-AS STATED HERE, IT MAY HAVE EVIL CONSEQUENCES.

RAHASYAM WILL CONTINUE-----

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SRI VISHNAVISM



SRI VISHNU SAHASRANAAMAM

- 653 KAAMI: ONE WHO BY NATURE HAS ALL HIS DESIRES SATISFIED.
- 654 KAANTHAH: ONE WHOSE FORM IS ENDOWED WITH GREAT BEAUTY OR ONE WHO EFFECTS THE ANTHA OR DISSOLUTION OF "KA" OR BHAHMA AT THE END OF HIS LIFETIME.
- 655 KRITHAAGAMAH: ONE WHO PRODUCED SCRIPTURES LIKE SRUTHI, SMRITHI AND AGAMA.
- 656 ANIDHESYAVAPUH: HE IS SO CALLED BECAUSE BEING ABOVE THE GUNAS, HIS FORM CANNOT BE DETERMINED AS THIS OR THAT i.e. UNDEFINABLE FORMS.
- 657 VISHNUH: WHOSE BRILLIANCE HAS SPREAD OVER THE SKY AND OVER THE EARTH.
- 658 VEERAH: ONE WHO HAS THE POWER OF GATI OR MOVEMENT.
- 659 ANANTHAH: WHO IS ETERNAL UNENDING AND WHO PERVADES EVERYTHING AND WHO CANNOT BE LIMITED.
- 660 DHANANJAYAH: HE IS THE WINNER OF TREASURES. GEETHA PAAMDAVAAMAAM DHANANJAYAH AMONG PAANDAVAAS. I AM ARJUNA (DHANANJAYAN-ARJUNAN)

71

- 661 BRAHMANYAH: HE IS THE PATRON OF PENANCE. THE VEDAS, BRAHMANAS AND KNOWLEDGE ARE INDICATED BY THE WORD BRAHMA. AS THE LORD PROMOTES THESE, HE IS CALLED BRAMANYA..
- 662 BRAHMAKRIDH: ONE WHO PERFORMS BRAHMA OR THAPAS (AUSTERITY).

NAAMAAS WILL CONTINUE....



SRIVAISHNAVISM



FOR THE PERIOD FROM - PAGUNI 10th To PANGUNI 16th.

23-03-2009	MON	PANGUNI	10	DHVADHASI	S
AVITTAM.					
24-03-2009	TUE	PANGUNI	11	THRIYODHASI	M
SADHAYAM.					
25-03-2009	WED	PANGUNI	12	CHATHURDHASI	A / S
POORATTADHI.					
26-03-2009	THU	PANGUNI	13	AMAAVAASAI	S
UTHRATTAADHI.					
27-03-2009	FRI	PANGUNI	14	PRADHAMAI	A
REVATHI.					
28-03-2009	SAT	PANGUNI	15	DHVIDHIYAI	S
ASVINI.					
29-03-2009	SUN	PANGUNI	16	THRITHIYAI	S
BHARANI.					

24-03-2009 – TUE – PRADHOSHAM.

26-03-2009 – THU – AMAAVAASAI – KUMBAKONAM RAMAR
UTHSAVAN STARTS.

27-03-2009 – FRI – YUGHAADHI PANDIKAI.

28-03-2009 – SAT – MANNARKUDI RAJAGOPALAN KALYANA
UTHSAVAM.

29-03-2009 – SUN – RAMAR GARUDA SEVAI.

SUBHA DHINAM:

23-03-2009 – MON – STAR / AVITTAM; LAG / RISHABAM ; TIME : 09.30
TO 10.3000 A.M (IST)

26-03-2009 – THU – AMAAVAASAI THARPANA SANKALPAM :
SARVADHAARI NAAMA SAMVATHSARE UTHRARAAYANE SISIRA
RUDHOU MEENA MAASE KRISHNAPAKSHE AMAAVAASYAM
PUNYADHITHOU GURU VAASARA YUKTHAAYAAM
UTHRAPROSHTAPADHA NAKSHATHIRA YUKTHAAYAAM SRI VISHNU
YOGHA VISHNU KARANA SUBHA YOGHA SUBHA KARANA YEVAM
GUNA VISESHANA VISISHTAAYAAM ASYAAM VARTHAMAANAAYAAM
AMAAVAASYAM PUNYADHITHOU ***---- AKSHAYA
THRIPTHYARTHAM DHARSA SRARDHA PRADHINIDHI THILA
THARPANAM KARISHYE.

DASAN,
POIGAIADIAN.



SRI VAISHNA VISM



SRIMADH BHAAGAVATHAM.

- ONE DAY PARASURAMAN AND HIS BROTHERS WERE WENT OUT.
- THAT TIME KARTHAVEERYAARJUNAN'S SONS REACHED JAMADHAGNI'S ASHRAMAM.
- THAT TIME HE WAS IN NISHTAI WITH CLOSED EYES.
- THEY REMOVED RISHI'S HEAD AND TOOK THAT WITH THEM.
- BUT RENUKA WAS HELPLESS. SHE STARTED WEEPING.
- WHEN PARASURAM AND HIS BROTHERS RETURNED BACK TO ASHRAMAM THEY CAME TO KNOW THE NEWS.
- HE TOOK A OATH IN ANGRY SAYING " I WIIL KILL THE ENTIRE KASHTHRIYAS".
- HE CHASED KARTHAVEERYARJUNAN'S SONS WITH AXE AND OTHER WEAPONS AND REACHED MAAHISHMATHI CITY WHERE THEY WERE HIDING THEMSELVES.
- PARASURAM REMOVED ALL THEIR HEADS AND SAVED THEIR BLOOD AS A TANK IN GURUKSHETHRA.. LATER THAT WAS CALLED AS " SAMANTHAKA PANCHAKAM ", A PUNYA STHALAM.
- THEN HE CAME BACK WITH HIS FATHER'S HEAD AND DID THE LAST RIGHTS OF HIS FATHER AND A BIG YAAHAM.
- HE FOUGHT AND KILLED KASHTHRIYA KINGS FOR 21 TIMES.
- HE GAVE THIS BHOOMANDALAM TO BRAHMINS AS DHAANAM AND REACHED MAHENDRA PARVATHAM AND STARTED LIVING THERE AS SIRANJEEVI .
- JAMADHAGNI THEN REACHED SAPTHARISHI MANDALAM AND STAYED THERE AS THE SEVENTH STAR BECAUSE OF THE YAAHAM DID BY PARASURAMAN..

WE WILL SEE NEXT WEEK



SRIVAISHNAVISM



PALSUVAI VIRUNDHU.

Upanyasams by Srimad Andavan were circulated in this group by Shanthi Krishnakumar from Coimbatore. From the links of ' mega upload provided , i have uploaded streaming MP3 Audio at www.esnips.com/web/srimadandavanupanyasams. Alternatly at www.esnips.com/user/ramaswamy43. In these you can listern to Anugraha bashans , on Narayana sabdham, Pallandu, and a sloka of Daya shathakam. Regards, Veeraraghavan, Chembur, Mumbai

DASHAVATAR : VISHNUS' 10 AVATARS - 2 CD Pack

The various 10 incarnations of lord Vishnu are :

1) Matsya Avatar : in which he incarnated himself as a fish to get back the VEDA book from the 2 powerful demons, Madhu and Katan. Later he handed the VEDA to Lord Brahma and after killing of 2 demons, he created UNIVERSE from their powerful bodies.

2) Kurma Avatar : Lord Vishnu helped the people to win over all the Asuras , by churning the ocean, with the help of Madranchal mountain.

3) Apoorva Avatar : Through the Avatar of a Beautiful Lady, Lord Vishnu helped to form Amrut, the liquid of immortality, by hypnotizing the Asuras.

4) VARAHA AVATAR : King Kashyap???s son, Hiranyaksha, angry of staying in Pataalok and jealous of the people on Earth, worshipping Lord Vishnu, takes back the Earth to PATAAL LOK, i.e OCEAN. Seeing this, Lord Vishnu incarnates himself as a WILD BOAR, VARAHA and fights with Hiranyaksha and kills him and saves the Mother Earth and gets back the Mother Earth in the Universe.

5) NARSIMHA AVATAR : Being angry that his brother was killed, Hiranyakshyapua gets all powers granted to him by Lord Brahma. But misuses them to harass people on Earth. Prahlad, a great devotee of Lord Vishnu also was harassed. So Lord Vishnu incarnates himself as Narsimha ---Half Human body and Half Lion form to kill Asura and protects his devotee Prahlad.

6) VAMAN AVATAR : To protect God Mother, Aditi, Lord Vishnu became Vaman, Brahman Pandit, having all powers of Brahmaji and defeated all the Asuras. Lord Vishnu hands over PATAAL LOK to the Asura and takes the Entire Universe from Asura Bali.

7) Parshuram Avatar : To save the Society from the wickedness of the cruel King Arjun, Lord Vishnu incarnates as King Parshuram and kills him.

8) Shree Ram Avatar : Ravan , son of Sage Rishab, was blessed by boon from Brahma that he can neither be defeated by man or any Demon. So Lord Vishnu incarnates as Shree Ram, kills Ravan, who kidnaps his wife, SITA, thus bringing an end to cruelty, wickedness, violence etc???

9) Shree Krishna and Shree Balaram Avatar : Various powerful and huge demons were killed by Shree Krishna and Shree Balaram, to free mankind from cruelty. Later on, "Dwarkakund" , was constructed , a beautiful city under the sea and handed to Vajkund. Krishna played Arjun???s charioteer, prayed GITA and so Kauravs were defeated by Pandavas and got back the Kingdom of Hastinapur.

10) Kalki Avatar : A Time will come when people will be cruel, lose faith in religion, have diseases, law n order situation will be bad, That time, Devtas went to Lord Vishnu for help . Vishnu incarnated himself as King Kalki, son of Vishnuyasaha in Sambhar village, with white horse in hand, For non believers of religions, he performs Bahukanchan Yagya, recreates golden age and then heaven.



அருள்மிகு பக்தவத்சலம் பெருமாள் திருக்கோயில்
திருநின்றவூர் - 602 024.

1418ம் பசலி பிரம்மோதஸவ பத்திரிகை

ஸ்ரீ:ஸ்ரீ வைகுண்டத்தில் உறையவனும், அனைத்து உயிர்களையும் காத்து அருளுபவனும், சிறந்த குணநலன்களை வாகுந்தியவனும், திருமங்கை ஆழ்வாரால் மங்களாசாசனம் செய்யப்பட்டும் 108 வைணவ தீவ்ய தேசங்களில் ஒன்றுபுதுமான திருநின்றவூரில் எழுந்தருளி அருள் அளித்ததும் **என்னைப்பற்ற தாயார் ஸமேத அருள்மிகு பக்தவத்சலம் பெருமானுக்கு** ஸர்வதாரி வகுபும். பங்குனி மாதம் 1-ந் தேதி (14.3.2009) சனிக்கிழமை தொங்கி பங்குனி மாதம் 10-ம் தேதி (23.3.2009) திங்கட்கிழமை வரை பிரம்மோதஸவ நிகழ்ச்சி நிரலில் உள்ளபடி நடைபெறுகிறது. ஆன்மீக அன்பர்கள் அனைவரும் இந்த பிரம்மோதஸவ நிகழ்ச்சிகளில் கலந்துகொண்டு அருள்மிகு பக்தவத்சலம் பெருமான திருவருளைப் பெற்று உய்யுமாறு கேட்டுக்கொள்கிறோம்.

நிகழ்ச்சி நிரல்

உற்சவம் நான்	2009 வகுபும்	ஸர்வதாரி வகுபும்	கிழமை	காலம்	வாகனம்
1	மார்ச் 14	பங்குனி 1	சனி	கடிவை 8.00 மணிக்குமேல் 7.00 மணிக்குள் மீன லக்ஷ்மீதில்	துவாராரோகனம் தங்க கேடயம்
				இரவு 8.00 மணிக்கு	சிம்ம வாகனம்
2	15	2	ஞாயிறு	காலை 7.00 மணி	ஹரிச வாகனம்
				இரவு 8.00 மணி	சூரிய ப்ரபை
3	16	3	திங்கள்	காலை 5.30 மணிக்கு	நடை பாவாடை விரித்தல்
				இரவு 8.00 மணி	தங்க கழுத சேவை கோழி தயிசனம்
4	17	4	செவ்வாய்	காலை 7.00 மணி	மூலவர் புஷ்பங்கி சேவை
				இரவு 8.00 மணி	அனுமந்த வாகனம்
5	18	5	புதன்	காலை 8.00 மணி	சேஷ வாகனம்
				இரவு 7.00 மணி	சந்திர ப்ரபை
6	19	6	வியாழன்	காலை 10.00 மணி	நாச்சியார் திருக்கோலம்
				மாலை 4.00 மணி	யாளி வாகனம்
				இரவு 7.00 மணி	திருமஞ்சனம், சூர்ணாபிரோகம்
7	20	7	வெள்ளி	காலை 8.00 மணிக்குமேல் 8.30 மணிக்குள் மீன லக்ஷ்மீதில்	வேணுகோலன் திருக்கோலம் தங்க கேடயம்
				இரவு 8.00 மணிக்கு	யானை வாகனம்
				இரவு 12.00 மணிக்கு	திருத்தேருக்கு பெருமாள் எழுந்தருளல்
8	21	8	சனி	காலை 8.00 மணி	திருத்தேரிலிருந்து திருமத்திரை எழுந்தருளி திருமஞ்சனம்
				மாலை 3.00 மணி	தங்க கேடயம் புறப்பாடு
				இரவு 7.00 மணி	வெண்ணைத்தாழி திருக்கோலம்
9	22	9	ஞாயிறு	காலை 7.00 மணி	தொட்டிதிருமஞ்சனம்
				காலை 11.00 மணி	குதிரை வாகனம்
				இரவு 9.00 மணி	மடையாடி பல்லக்கு
				இரவு 11.00 மணி	தீர்த்தவாரி
10	23	10	திங்கள்	மாலை 8.00 மணி	புண்ணியகோட்டி வீரமணம்
				இரவு 10.00 மணி	திருமொழி சாற்றுமுகை
				இரவு 12.00 மணி	திருமஞ்சனம்

17.3.2009 செவ்வாய்க்கிழமை மதியம் 3.00 மணிக்கு மூலவர் திருமஞ்சனம்
 குறிப்பு : உற்சவ நாட்களில் பிரதி தினம் மாலை 3.00 மணிக்கு திருமஞ்சனம்
 மற்றும் மாலை 8.30 லுள்ள சேவை நடைபெறும்.

தொடர்ச்சி : தொடர்ச்சித் திருநின்றவூர் பந்தத் திராமானுஜ கணங்கரய ஐரன்.
 தொடர்ச்சி : தொடர்ச்சித் திருநின்றவூர் பந்தத் திராமானுஜ கணங்கரய ஐரன்.



SRIVAISHNAVISM



*KULASEKARA
AZHWAR'S PERUMAL
THIRUMOZHI*

**KULASEKARA AZHWAR'S PERUMAL
THIRUMOZHI**



THIRUMOZHI – II. PAASURAM – 5.

poisilaik kural yEttru eruththam
irruththup pOrara veerththa kOn
maisilaich chuddar soozholith
thinna mAmadhil thennaranganAm
maichilaik karumeha mondru
tham nenjil nindru thigazhappOi
maisilirppavar thammaiyE ninaindhu
en manam mai silirkkumE.

.....

.....



SRI VAISHNAVISM



CROSS WORD

DASAN,

THIS WEEK PUDHAYAL (CROSS WORD) IS
ABOUT 9 VARSHABNG AND 6
DHVEEBANGAL. SOME OF THEIR CLUES
CONNECTED WITH THEM ARE HIDDEN.
YOU HAVE TO DIG THEM OUT FROM THE
CLUES GIVEN IN THE NEXT PAGE:

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

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

NINE VARSHANGAL :

1. ONE IN THE CENTRE OF THE EARTH WHERE PARVATHI AND OTHER LADIES ARE RESIDING.
2. IN EAST WHERE RISHIGAL ARE RESIDING.
3. IN SOUTH EMPERUMAN IS WORSHIPED BY PRAHLADHAN IN THE FORM OF NRISIMHAN.
4. IN WEST EMPERUMAN AS MANMADHAN TO LAKSHMI.
5. IN NORTH EMPERUMAN WORSHIPPED AS MATHSYA MOORTHY.
6. IN NORTH AS KOORMA MOORTHY.
7. IN NORTH AS ADHI VARAHA MOORTHY.
8. IN SOUTH AS SEETHARAMAN.
9. WHERE BHAGAVAN IS WORSHIPPED AS NARA-NARAYANAN.

SIX DHVEEBANGAL :

1. WHERE JAMBU TREES ARE THERE.
2. WHERE SALMALI TREES ARE THERE.
3. WHERE AGNI DEVATHAI IS THERE.
4. WHERE KROUNCHA MOUNTAIN IS THERE.
5. WHERE SAAKA TREES ARE THERE.WHERE ONE LOTUS IS THERE AND WHICH IS THE RESIDING PLACE OF BRAHMA.

ANSWERS FOR LAST WEEK CROSS WORD:

KESAVAN; NARAYANAN; MADHAVAN;
GOVINDHAN; VISNU; MADHUSUDAN;
TRIVIKRAMAN; VAMANAN; RISHIKESAN;
SRIDHARAN; PADMANABAN; DHAMODHARAN.

DASAN,
POIGAIADIAN.



SRIVAISHNAVISM



HERBAL USAGE.

SAFFRON.

TAMIL NAME : KUNGUMAPOO.

The perfumes of saffron are of very high grade – Brahma vaivartha purana.

SAFFRON IS USED TO COUNTERACT SPASMODIC DISORDERS AND IN THE TREATMENT OF SEVERAL DIGESTIVE DISORDERS, PARTICULARLY FLATULENT COLIC. IT IS USEFUL IN TREATING SKIN AILMENTS, FEVERS, MELANCHOLIA AND ENLARGEMENT OF LIVER AND SPLEEN, URINARY AND UTERINE TROUBLES. IT IS REPORTED TO IMPROVE EYESIGHT AS WELL, THANKS TO THE PRESENCE OF SELENIUM.



- **INTERNAL BLEEDING :** ADD A PINCH OF SAFFRON AND ½ tsp TURMERIC POWDER TO A CUP OF HOT MILK AND DRINK.
- **URINE RETENTION :** SOAK A LITTLE SAFFRON OVERNIGHT IN A ¼ CUP WATER. NEXT MORNING DRINK IT WITH 1 tsp HONEY.
- **BALDNESS, NOT DUE TO HEREDITY :** GRIND 1 tbsp LIQUORICE ROOT ALONG WITH 1 tbsp MILK AND A PINCH OF SAFFRON INTO A FINE PASTE. APPLY THIS PASTE ON BALD PATCHES BEFORE GOING TO BED FOR A FEW WEEKS.
- **MENSTRUAL PAINS, LUMBER PAIN ACCOMPANYING MENTRUATION, HYSTERIA, LEQCORHHOEA :** BOIL 1tsp SAFFRON IN TEACUP WATER. LET IT REDUCE TO BECOME 1 tbsp . DIVIDE THIS DECOCTION INTO THREE PORTIONS AND TAKE WITH EQUAL QUANTITY OF WATER, THRICE DAILY FOR A COUPLE OF DAYS.
- **SEXUAL DEBILITY :** MIX 1/8 tsp SAFFRON WITH MILK . TAKE TWICE DAILY OR TAKE A PINCH OF SAFFRON WRAPPED IN BEETAL LEAF OR WITH ALMOND.
- **FOR COMPLEXTION IMPROVEMENT :** ADD A PINCH OF SAFFRON TO 1 tbsp MILK AND TAKE ON AN EMPTY STOMECH EVERY MORNING.

• **NEXT WEEK NUTMEG.**




SRIVAISHNAVISM MATRIMONIAL



WANTED BRIDE.

From: **hariharan sivaramakrishnan** (ksharhar@rediffmail.com)

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AM, KS.HARIHARAN FAMILY FRIEND OF THE ABOVE

.....

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i am enclosing the horoscope of my son chi. krishna kumar
for whom i am looking for a suitable alliance.

shall be thankful for doing the needful.

regards

t srinivasan

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Arana Desikan -23.



PERUMBHOODHUR MAAMUNIYUM THOOPUL KULAMANIYUM. Arul Tharum Arana Desikan.

Our Prakritam Acharyan of Sri Ahobila Mutt Sri Narayana Yatindra Maha Desikan used to say that among the Alwaar Goshti Swami Nammalwar alone became an Acharyan by reciting the Divya Prabhandam to Sri Naathamunigal. Same way Swamy Desikan is the only Acharyan who got a seat in the Alwaar goshti. After all Our Swamy is the only Acharyan who has written "Desika Prabhandam".

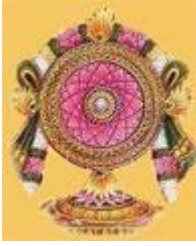
Our Swamy Desikan is in fact a combination of all Alwaars. Like the Mudal Alwaars (Pogai Bhootam and Pey Alwaar) he took the Sruthi and Smrithi and created a Deepam (earthen lamp), for lighting the lamp Our Swamy took the Alwaar's Divya Prabhandam and for the wick He took Sri Naathamunigal and Aalavandar, Uyyakondar and manakkal Nambi's works as oil and lighted the Deepam with the fire of Sri Ramanuja Siddhantam. We can even say that Our Swamy was like the Yogis the Mudal Alwaars. He could enjoy Perumal as Antaryami. He had the vision of Sri Hayavadana Perumal in the Aushadagiri in ThiruAhindrapuram, which he says in his prabhandam. Swamy Desikan himself says at the end of his magnum opus Srimath Rahasyathraya saram-veLLai parimukar dEsikarAy viragAl aDiyOm uLLatthu yezhudhiyadhu Olaiittu yezhudhinam? yam udhaRkku yen. [The white horse faced- Lord Hayagrivan had written in our heart; and [I] only wrote what He had written inside, merely reproducing what is written inside. In the line of Acharyas, Nathamuni, Yamuna, Ramanuja, through upadEsam, they had written also [the lineage that starts from the Lord Himself- as PrathamAchAryan]. What they wrote inside my heart- aDiyEn wrote on the leaves; Thus Acharya Avatharam is Hayavadhanan (Lord Hayagrivan) anupravESa avathar himself. It is of course Our Swamy's soulabhyam that he hid his real Paratvam by behaving like the Yogis who can have a darshan of Brahman in the Antaryami state. Now Our Swamy was not only the incarnation of the Mudal Alwaars, he was the Trivikrama Perumal Himself! **Swamy Desikan and Trivikrama Avatharam**

Perumal came in Trivikrama Avatharam as a Vamanan and grew into a cosmic giant and conquered the entire brahmaandam in just three steps of his lotus feet .Now the question that is going to pop up is how could a cosmic giant be compared to Our Swamy ? Trivikrama Perumal incarnated on the holy star of Shravanam so also Our Tiruvengadamudayan (Thoopul Pillai). Perumal came in the guise of a vamana brahmachari and requested for 3 steps of land from his small feet. We have to understand that Perumal took the avatharam to help Indran regain his lost regime. He became Upendran a Vamanan and a brother of Indran. That Perumal did not mind destroying his Paratvam for his Bhakta is indeed a point to wonder. Tiruvenkadamudayan (Lord Srinivasan) hid his Paratvam and came to this hoolakam became the precocious son of Totaramba and Anantasuri and assumed gigantic proportion. He straddled the world with his knowledge , austerity , poetic skills and intellectual skills. All this he did to establish our siddhantam on a firm footing and to redeem the bhaddha jeevans in this world. Perumal in the form of a vamana brahmachari asked for the fulfillment of a material pursuit. He was a kapata Vamanan as Our Swamy puts it in the Dehalisha Stuti. Our Swamy would never aspire for anything other than paramaartham. Perumal had taken three giant steps - Our Swamy too is no less. When Swamy took his avatharam para matham were trying to route out our Ramanuja Siddhantam. This was mainly due to the rise of mathams like Jainism, Boudham Charvakam etc. His first step was to weed out these para matham .Paramatha Bhangam composed during this time completely routed para mathavadis. The second step of Our Swamy's lotus foot was kept on the vaidika matham of Advaitam. With his tarkams Our Swamy just trounced this Advaita Siddhantam and proved that Our Sri Sampradayam as established by Sri Bhashayakarar alone can give us moksham. The third step of Perumal was on the head of Bali chakravathy. Our Swamy being a karunai kadal places his lotus feet on his shishyas who come to him with para bakti. Our Swamy in Dehalisha Stuti says that the stars were like celestial roof for the Trivikrama Perumal but as the moorthy grew in stature they became his necklace and then his meghalai or kamarband (waist band) and then in the end they became the anklets of Trivikrama Perumal. Our Swamy wore the rakkudi on his tirumudi when he went to meet Nadadur Ammal. He had the Rakkudi of Our Bhashyakarar's siddhantham firmly fitted on his tirumudi and in his jnana. Moreover Our Swamy grew up under shadow of great stalwarts like Appullar, Pillan, Sudarshana Suri and others. As he grew by age and mind his works became the harams or garlands .His works decorated him like the meghalai of Perumal. Our Lord can only use shastram to over come his enemies but Our Swamy used shaastram to over come his detractors. The nupuram (anklet) of his feet are his disciples who adorn his paaduka with nitya kainkaryam. Thus Our Swamy is unique. Are we not blessed to get his kataksham. The very desire to think about him has to come from Him alone. He is ever sitting in our Pundhi to give his aadavaru.

Vaazhi Nam Thoopul Iyya
Vaazhi Nin Vadive Dasan,
Nangainallur Venkatesh.

By. Sri. V.C. GOVINDARAJAN SWAMIGAL.

SRIMADH BHAGAVATH GEETHA.



SRIVAISHNAVISM



Chapter 15 – Ultimate.



- Krishna discusses essential characters of the Supreme God and claims that services done under the proper guidance of a bona fide master, are not liable for ignorance or failure.

1. Reflection of spiritual world is situated on desire , just as a tree's reflection is situated on water.
2. Different modes of nature develop different senses, and by senses one enjoys varieties of sense objects.
3. Learn detachment through studies of spirituality with knowledgeable person and from scriptures.
4. Man should take untiring efforts for God realization and should take refuge in Him alone.
5. Spiritual knowledge is sure to yield when one is free from false prestige ,illusion and lust.

6. Spiritual world have no specific sunshine, moonshine or stars as they are always illuminated.
7. When mind is in goodness, activities are good, in passion it is troublesome and in ignorance it is bad .
8. Individual soul is just transmigrating, but present body and activities are background of next body.
9. Consciousness must be kept pure always; otherwise it will affect all future births.
10. Realise that Spirit is different from body and is changing its body and enjoying in different ways.
11. Persons engaged in pure devoted service sincerely are sure to achieve self-realization.
12. No one can claim of splendor of sun, moon, and fire, as their aim, as they are only God's creations.
13. Our minds must be firm in God as He is omnipotent and omnipresent and He only saves us all.
14. God only helps us in every aspect of our life and in various forms of our foodstuff.
15. All our actions are well noted and well remembered by the Supreme God, though we forget them.
16. Though there are fallible and infallible classes of beings, spirituality minded people never fail.
17. Wise man knows well that God gives them all the facility of enjoyment according to different works.
18. Only Great people with all exemplary qualities are considered as greatest person and are celebrated .
19. The wise man who realize Truth can constantly follow and achieve success without any doubts.
20. Services done under the proper guidance of a bona fide master, is not liable for ignorance or failure.

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

BY: ARUMPULYUR SRI. JAGANNATHAN RANGARAJAN SWAMIGAL



SRIVAISHNAVISM



Ivargal Thiruvaakku.

The Lord's compassion

Liberation is a distant goal and the hurdles in the way are difficult to surmount even for the virtuous. The lives of saints and the devout reveal the trials and tests they had undergone to attain the Lord. So it becomes all the more difficult for ordinary individuals to strive for salvation. Yet the Supreme Being is compassionate and lends unfailing support to all Jivatmas including those who oppose Him as is seen in the cases of Kamsa and Sisupala, said **Sri O. R. Devanathan** in a lecture. Kamsa attained oneness with the Lord because of fear which made him see Lord Krishna, who was predicted to be his slayer, everywhere and at all times.

In a similar manner, Sisupala, a cousin of Lord Krishna, attained salvation. He nurtured antagonism towards Him because his intention to marry Rukmini was foiled when Lord Krishna made her His wife. Moreover, Sisupala was born with three eyes and four arms, and a celestial voice had foretold that the person whose presence caused the body parts to disappear would also be responsible for his death later. This person was Lord Krishna and Sisupala's mother had asked Lord Krishna to spare Sisupala a hundred times for his wrongs before killing him.

During the Rajasuya sacrifice performed by Yudhishtira, Sisupala was killed and attained oneness with the Lord. Yudhishtira chose to confer the special honour of pre-eminence on Lord Krishna on the advice of Bhishma, who saw an opportunity to honour the most apt recipient of all offerings in sacrifices even when these are offered to individual celestials such as Indra, Agni, etc. At that time, Sisupala insulted Lord Krishna in the most abusive of terms, calling Him a cowherd and worthless to be honoured even as a king. In accordance to the vow given to Sisupala's mother, Lord Krishna waited patiently for Sisupala to give vent to his hatred and then aimed the Sudarshana Chakra at him. It is said that then Sisupala merged with the Lord. He had been constantly engrossed in thoughts of the Lord until the time of his death though in enmity. Azhwars and Acharyas hail Him for this quality whereby He finds an excuse to give salvation to all Jivatmas

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

Chennai, Dt. MAR 14, 2009.