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srImatE nigamAnta mahAdEsikAya nama:

"32 prescriptions from the Vedas for a life of abundance"
(Blessed by Mukkur Sri. Lakshminarasimhachariar Swamin)

**** Please pardon any errors or omissions in the translation of this article ****

1. For those who speak of or contemplate BhagavAn's glories, their towns become Vaikuntam ('uraikka vallArkku vaikuntam aagum thammorrellAm', Thiruvaimozhi 5.3.11)

2. 'Vishnu' is a Divine Name (tiru-nAmam); 'om namo vishnave' becomes a mantram. This is a tremendously powerful mantra with six aksharas. If we offer even a single flower or a tulasi leaf to BhagavAn with the accompanying incantation of 'om namo vishnave namaha', BhagavAn becomes extremely pleased.

3. When picking the tulasi leaves, one should do so gently, taking care not to let the nails come in contact with the plant. While picking the leaves, one should chant the following mantra:

"tulasi! amrita-janmAsil
sada tvam keshava-priye!"

4. One should hold the flower or tulasi that is intended to be offered to BhagavAn, close to one's heart and say, "my heart is like nectar; this heart of mine I offer to You; I offer myself to You", and lay the flower or tulasi offering at His feet.

5. In making the offering, one should contemplate the meaning of the following sloka:
ahimsA prathamam pushpam
pushpam indriya nigraha:

Sarva-bhUta-dayA pushpam
KshamA pushpam viSeshata:
shAnti: pushpam tapa: pushpam
JnAnam pushpam tathaivacha
satyam ashtavidham pushpam
VishnO: prIti karambavet

6. Truth is a superior offering to BhagavAn. Manu-smrti says, "Speak only the truth; in speaking the truth, use loving words; don't say the truth in a hurtful way, but also do not lie out of love. Let this be your dharma".

7. When we perform archana with the mantra 'vishnave namaha', we must take care to ensure that we have all eight qualities described above. In this way if we perform archana with complete mindfulness, we will be fully endowed with all these eight types of flowers - that is, the eight qualities represented by the flowers.

8. In return for the single flower that we offer with a single mantra, BhagavAn gives back eightfold benefits. This is because of His extreme grace. We perform the archana with a full knowledge of the phalan; if we do not get the phalan, it means only that we did not have enough diligence and concentration. We should keep trying again and again, with more diligence, until we get the desired phalan.

9. VyAsa Maharishi described even the cruel Kali yuga as 'sAdhu'. This is due to the fact that one accrues the merit from performing the aswamedha yAga simply by fixing the mind steadily and hearing the pure vibrations of mantras. But there is still a key requirement: 'fixing the mind steadily'.

10. In order to fix the mind steadily, one must have the accumulated strength from prAnAyAmas. On the face of it, prAnAyAma, being as it is an exercise that involves the breath, sounds easy. But it is extremely important to hold the breath after the inhale for the correct duration of time; and one has to keep increasing the duration of the hold. Only then one can bring the mind fully under control.

11. If one grasps the jasmine vine that is the mind through prAnAyAma, and wraps it around the stake that is BhagavAn, it will easily grasp on to it and take hold.

12. Women can also do prAnAyAma. Instead of performing prAnAyAma with mantras, they can perform it with slokas. Sri Rama's mother, Kausalya, performed prAnAyAma. The reward she obtained is priceless.

13. In this way, if the mind, fortified by prAnAyAma, fully concentrates on BhagavAn and tries to extend itself ('ettinAl') to attain Him, the goal itself will be close ('ettinirrkum'). There is nothing that is unattainable by effort.

14. 'Ettu' (eight) denotes the Bhagavan-nAmA of 'om namo nArAyaNa', which gives abundant benefits:

"Kulam tharum selvam thandhidum
adiyAr paduthuyar AyinavellAm
nilam tharam seyyum neel visumbaruLum
aruLoDu peru nilam aLikkum
vaLam tarum maRRum thanthidum
petRa thayinum Ayina seyyum
nalam tharum sollai nAn kandukondEn
NArAyaNA ennum nAmam"

- (periya Thirumozhi 1.1.9)

("The tiru-nAmam of NArAyaNA will confer on the reciter high birth and wealth, destroy all his sufferings; it will give him paramapadam and secure BhagavAn's grace; it will confer unmatched abundance and everything else; it will do more for him than even his mother would do; that word (tiru-nAmam) of NArAyaNA I have found!")

15. The tiru-nAmam of NArAyaNA will yield even the supreme benefit of mOksham.
