**ParamaikAnthi’s svastivAcanam**

(Sri U.Ve. Villur NadAdUr KaruNakarAcAryar Swamy, Chennai)

It is customary to denote the Lord of Srirangam by the phrase “*Azhagiya maṇavāḻan*”. The term ‘*sundara*’ which is the Sanskrit form of this phrase is also famous.

The *Tirunaraiyur* Lord called as ‘*thozhi*’(friend) by the *Azhwār* is also *araṅgan* only. Since the Lord came in beautiful form to marry the Chola Princess, the Lord residing in *Uraiyur* is also known as ‘*Sundara jāmātā*’.

The Lord residing in *Tirukkuruṅgudi* is known as ‘*vadivazhagiya nambi*’. The Sanskrit form of this name is ‘*Sundara paripūrṇan’*. This name is also very popular.

The Lord residing in Madurai, which is represented as ‘*kūḍal*’ in *Azhwār’s* poems is represented by the name ‘*kūḍal* *azhagar*’. This name is popularly known as ‘*vyūha sundara rājan*” in Sanskrit.

The Lord residing in Nagappattinam, which is sung as ‘*tirunāgai*’ by the Azhwar is worshipped as ‘*azhagiyār*’ by *Tirumangai Azhwār*. This holy name has become ‘*saundarya rājan*’ in Sanskrit, which became ‘*saundara rājan*’. This is the most widely used form.

The Lord residing in the ‘*Thiru Anbil*” *divyadesam* is also known by the name ‘*vadivazhagiya nambi*’. This is known as ‘*Sundararājan*’ in Sanskrit.

In the same way the ‘*azhagar*’ residing in ‘*Tirumāliruncholai*’ is also known as ‘*Sundararājan*’.

However, amidst all the above ‘*Sundarars*’ it is customary to enjoy this *Sundarar* alone with specific reference to His body parts. Only ‘*Tirumāliruncholai*’ Azhagar is represented by terms such as ‘*Sundara bhujan*’, ‘*Sundara bāhu*’, ‘*Sundarru bāhu*’ and ‘*Sundaraththḻan*’.

In ‘*Azhagaranthādi’,* *Pillai PerumāL Iyengār* in lines of *nācciār*’s poem “sundaraththḻuḍaiyān tiru viḻaiyāḍu tiṇ tḻ tirumālirunclai nambi” has sung

“tirumangai kongai tunu abhirāmanaic cundarattḻanai

tiruviḻaiyāḍu tiṇ t cenganmāl

alaṅkāran sundarattḻan azhagan

vāl nava tār aṇi sundarattḻan

eṭṭu ezhuttuḻ ġdu agaraththanaic sundarattḻuḍaiyānai|”

In the *aḍaiyavaḻaintān* commentary of the ‘*īḍu*’ one beautiful sloka is shown as follows:

*“samjñasundaram aṅghrisundaramaho bhāsvatkaḍī sundaraṁ*

*pūṣā sundaram indirālayalasatvakṣasthalī sundaram|*

*kāntasragbhujasundaraṁ smitalasacchrīśālidhṛksundaraṁ*

*kiṁ pratyaṅgamupāsmahe vanagirau sarvātmanā sundaram ||”*

I don’t know who has written this beautiful sloka. However in that the beauty of different body parts of Azhagar has been described as Azhagar (beautiful) in the name, Azhagar in the lotus feet, Azhagar in the middle (hip region), Azhagar by ornaments, Azhagar in the broad chest where Goddess Lakshmi resides, Azhagar in the shoulders which attracts us, Azhagar in the smiling eyes etc…

Such Azhagar who is bestowed with beautiful body parts is described as agni by *Vedattāzhwan*.

I had shown earlier that the word *aṅgi* which means the person who is possessed with beautiful body parts has become Agni. Because of this reason only, the word Agni is represented as *aṅgi* in Tamil Literature was also shown with an example of the poem by Swami Desika who while describing ‘*archirādi gati*’ represents the first *ādivāhikar* Agni as *aṅgi*. The readers may remember that I had quoted the poem ‘naḍaipea aṅgi, pagal, oḻināḻ, uttarāyaṇam, āṇḍu’ to highlight this fact.

Recently, there was a *utsavam* held at the Sri Rajagopala swami temple in the bazaar street of *Tirukkudanthai* from 25.5.2010 to 29.5.2010. This *utsavam* incorporated great things such as recitation of the four Vedas, *itihāsa purānās* and other holy texts, Examination and Vidwat sadas on granta chatushtayam which encompasses SriBhashyam, Sri Bhagavat Vishayam, Sri Geeta Bhashyam and Srimad Rahasya traya saaram. This *utsavam* was held during the 121st thirunakashathiram of Sri. *Cinnāmu shaili Bhātrācārya mahādesika swamy*, who is the grandson and disciple of Sri. *Cinnāmu Ranganātha Bhātrācārya mahādesikan* who is one of the ‘*aṣta dig gajās*’ of Sri PeriyAndavan. Sri. *Ramanuja* *Bhātrācārya* *Swami* (who is familiar to our Paduka readers. He is blessed by Sri Tirukkudanthai Andavan as well as Sri Srimushnam Andavan) is the grandson of this swami (Sri. *Cinnāmu shaili Bhātrācārya mahādesika swamy*). He along with his younger brother Sri *Krishnamācārya Swami* made excellent arrangements for this *utsavam* and ensured the smooth conduct of the same.

I had also been there to participate and perform some help like squirrel did to help Sri Rama during the construction of the bridge.

Sri Kottaiyur Kannan Swami came to this function to perform ‘*adhyāpaka kainkaryam*’. He had worked as Deputy Collector in the state government. He had been blessed by Sri Tirukkudanthai Andavan as well as Sri Srimushnam Andavan. He was blessed with Sri Bhashyam knowledge under the lotus feet of Srimushnam Srimadandavan. He reads this article regularly and constantly encourage by giving compliments. This swami asked me,“The word Agni appears as *aṅgi* in Azhwar’s works. Why didn’t you quote the same?”. The poem quoted by him is:

*parivu ini vāṇanaik kāthum enu anu*

*padaiyḍum vañtherhirntha*

*tiripuram ceavanum maganum pinnum*

*angiyum pr tholaiyap*

*poru siaip puḻḻaik kaḍāviya māyanai*

*āyanaip po cakraththu*

*ariyinai accuthanaip pai yān*

*iaiyġnum iḍarilanġ|*

The day he asked was *vaikāsi Vishākam*. Isn’t *Nammāzhwār* reincarnation of *Pādukā* *devi*? It appeared to my mind that *Pādukā* devi herself indicated to me through Sri Kannan Deekshithar that *Nammāzhwār* poem shouldn’t be left out in Sri Ranganatha Paduka when it is appropriate to be quoted. Hence, I quoted this poem as an example. For this poem, the Sanskrit translation blessed by my Grandfather in the work *pratibimbalahari*:

*“bhāṇaṁ rakṣāṇyadukhkaṁ” dviti samiti purā sāyutaṁ cāpiyuktaṁ*

*subrahmaṇyāgnimukhyaiḥ tripuraharam idaṁ taṁ parājetumājau |*

*kopaṁ sañcālya yuddhyat-śatayutavihakaṁ māyinaṁ svarṇacakram*

*haryakṣaṁ cācyutaṁ samśrita iha kiyatāpyasmi nāyāsayuktaḥ ||*

In the above Shloka, it can be seen that the phrase “*maganum pinnum angiyum*” used by Azhwār has been translated to “*subrahmaṇya-agni-mukhyaiḥ*” in the Sanskrit form.

The phrase “*pratamasya pracetasaḥ*” conveys the meaning of “chief among the poets”. There is a history that Azhagar appeared as the head of the Poets in the assembly of Pandiya King. In the Poets’ assembly Azhagar used to give speech with roaring voice. Hence he used to be known as ‘*athir kural sangattu azhagar*”. Don’t think that this is another new story.

In the book “azhagar kalambagam” the places

danḍamiccaṅgattani iaiyavanġ

suttattamizhppulavar saṅgaththiruppiriyān

clearly show the Tirumāliruncholai Azhagar becoming the chief of Tamizh sangam (association/ assembly).

The Azhwār in the poem “*kiḻaroḻiyiḻamai*”, mentions as “athir kural sangattu azhagar tham koil” in the second line of second poem. In that also the above history is revealed. This can be found in the commentary on Azhagar anthādi published by Srimadubhayave Vai Mu Satakopācāryār and his brothers in 1916. Sangattamizhar is the name found in the ‘arumpadam’ of the Jeeyar’s Idu. On this basis only, in the following invocation poem of Azhagar antādi, for the phrase ‘sangaththu azhagar’, the first meaning given by them is “Azhagar who is the chief of the tamizh sangam and who resides the hill of Tirumālirum cholai”.

aṅgath thamizh maai āyiram pāḍi aḻiththu ulagr

thaṅgatku vīḍu aruḻum puruḍththaman thaṇ vakuḻath

thoṅgal parāṅkusan thāḻiṇai māliruncolaimalaic

caṅgaththu azhagaranthādi naḍāththath thalaik koḻvanġ

However, in all the commentaries blessed by our perceptors the phrase ‘athir kural sangatthu azagar” is explained as ‘Azhagar who is holding the conch Pancajanya”.

Sri Kūraththāzhvān also has used this meaning while describing the Azhagar in Sundara bāhu stavam as the person having a conch that makes all the seven worlds to reverberate (*bhidurita - saptaloka - suviśṛṅkhala - śaṅkharavam*). Sri Swami Desika also has mentioned as “person who is having a conch that is capable of making reverberating sound” by using the phrase “*mukharita jalajam*”, while describing the attribute of this poem in *tātparya ratnāvaḻi*. In my Grandfather’s *pratibimbalahari* also it has been mentioned as “*gambhīra dvaniśāliśaṅkamahita śrīsundarasyāspadam”*. With this background, people will hesitate to accept the previous meaning. They can be satisfied with the Sanskrit translation of the phrase “*vedam mun viriththān*” used by Azhwar to denote “pratamasya pracetasaḥ”. Sri Swami Desika has blessed in *tātparya ratnāvaḻi* as “*pūrvācāryaṁ śrutīnām*” when converting “*vedam mun viriththān*” in Sanskrit. Here, my Grandfather has also blessed in Pratibimbalahari as “*śruti visthṛtīḥ racayituḥ pūrvam*”.

(To be cont’d….)