**ParamaikAnti’s svastivAcanam**

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

Next, the tenth *mantrā* of *mṛgārā* is*:*

यदयातं वहतु सूर्यायास्त्रिचक्रेण ससदमिच्छमानौ।

स्तौमि देवावश्विनौ नाथितो जोहवीमि तौ नो मुञ्चतमागसः॥

yadayātaṁ vahatu sūryāyāstricakreṇa sasadamicchamānau |

staumi devāvaśvinau nāthito johavīmi tau no muñcatamāgasaḥ ||

Similar to the previous verse, this verse also is a poem that follows the meter upariṣṭātjyotirjagatī. This has the following 16 words (*padās*) as per the pada *pātā*:

(1) यत्, (2) अयातम्, (3) वहतुम्, (4) सूर्यायाः, (5) त्रिचक्रेण, (6) ससदम्, (7) इच्छमानौ, (8) स्तौमि, (9) देवौ, (10) अश्विनौ, (11) नाथितः, (12) जोहवीमि, (13) तौ, (14) नः, (15) मुञ्चतम्. (16) आगसः

(1) yat, (2) ayātam, (3) vahatum, (4) sūryāyāḥ, (5) tricakreṇa, (6) sasadam (7) icchamānau, (8) staumi, (9) devau, (10) aśvinau, (11) nāthitaḥ, (12) johavīmi, (13) tau, (14) naḥ, (15) muñcatam, (16) āgasaḥ

For this Sri. *Sāyaṇācāryar* has given the following meaning:

yat – by which reason, sūryāyāḥ – that of your mother, who is sūryā’s wife, samsadam - good wishes, icchamānau - (both of you who) seek, tricakreṇa - with the chariot having three wheels (here, it should be noted that *Sāyaṇācāryar* brings in the phrase ‘with the chariot’ which is not there in the original text, to derive the meaning) vahatum - to take her, ayātam - went, tat - by that reason (this word also doesn’t exist in the original text, however, since ‘yat’ was there, assuming the word ‘tat’ is as per the grammatical tradition). devau aśvinau - Oh! Ashwini Devas! , nāthitaḥ - requesting (for the blessings), johavīmi – calling again and again during the sacrifice, staumi – I praise, tau – that two of you, naḥ - us, āgasaḥ - from sins, muñcatam - relieve and bless.

Now, let us see the meaning shown by Pādukā devi that helps us to meditate upon the auspicious body of the Lord while chanting this mantra. This way we can enjoy the Veda as Vedattāzhwān.

In this mantra Vedattāzhwān is continuing on the experience of Cittirai brahmtsavam that was relished in the previous mantra.

In the above Utsavam, on the sixth night both Sārngapāṇi and Cakrapāṇi Emperumāns will proceed on the elephant (vehicle). Arāvamudāzvān alone will appear on the elephant embracing śrīdevi nācciyār. In that majestic silver elephant seat, the forms of Azhvārs and Acāryas such as Nammāzhvār, Emperumānār are embossed in golden color. Thus the Amudan appears along with the Elephant as the vehicle (representing Gajendran, that attained salvation from the clutches of crocodile and thus got salvaged from the miseries of the worldly life) and accompanied by the souls eternally with Him (nityasūris) such as Nammāzhvār and Emperumānār.

Tirumaṅgai āzvār, who is the nalukavi perumāḻ, in the Tiruvezukkūirukkai blessed specifically for Arāvamudāzvān has talked about the history of Arāvamudāzvān granting salvation to Gajendran as an example:

nālvāy mummadattu iru sevi

oru tani vġzattu arandaiyai oru nāḻ

irunīr maduvuḻ tīrttanai

Emperumān after removing the misery of the elephant, confirmed that it was not wounded on its trunk portion by gently stroking the same. Then in order to confirm that the elephant was not wounded on the other parts of the body He went around the elephant many times. Hence He got the name Paryavastitan

While He comes on that emancipated elephant (muktas), lot of people like us who are baddhās (bonded to the worldly life) also follow. Since, Arāvamudāzvān appears accompanied by three people namely bonded, emancipated and eternal followers, Vedattāzhwān is describing the same by the word ‘tricakreṇa’. This word expands to the phrase ‘trīṇi cakrāṇi yasmin saḥ tricakraḥ’.cakram refers to the crowd.

Please refer to the phrase blessed by Sri Shukha brahmam in Srimad Bhagavatam: “rājanya cakraṁ paribhūya mādhavaḥ”. Here I bring in the word samudāyena to form a phrase tricakreṇa samudāyena similar to Sayana bringing in the word rathena to infer the meaning.

Both of the Emperumāns accompanied by tricakram will go around the golden lotus pond from which Sri Kmaḻavallit tāyār appeared. After that they will proceed towards Kmaḻavallit tāyār who still appears as a newlywed bride in the hut of Sri Hema Maharishi, who did a penance wishing Kmaḻavallit tāyār to be born as his daughter. There, garland exchanging utsavam between Arāvamudāzvān and Kmaḻavallit tāyār will be held.

Going to the residence of Kmaḻavallit tāyār wishing to please the new bride and blessing us by accepting the dowry given by sri Hema Maharishi is described by Vedattāzhwān by the phrase ‘sūryāyās sasadam vahatu icchamānau tricakreṇa ayātaṁ’.

The word sūryā represents newlywed bride. vahatu represents dowry. samsadam represents ‘a place where one attains happiness’.

I surrender You, since You are coming to please Pirāṭṭi. Unless You protect me and my people who surrender to You, You cannot succeed in pleasing Pirāṭṭi. This is represented by the word ‘Yat’ which means ‘by which reason’.

Since both the Emperumāns participate in procession together for eight days starting from the horse vehicle procession, Vedattāzhwān is calling them together as ‘aśvinau’. On the ninth day it will be only Amudan and his consorts who go on the procession.

On the eighth night, They will enter near the entrance of Rama’s temple in the west street on the horse, from Valayappettai. Amudan’s horse will turn into the big bazaar street which is the north car street near the entrance of the Emperumānār sannidhi. Cakrapāṇi will not turn into big bazaar street and instead will proceed towards His sannidhi.

The Locals will enjoy this by mentioning this as the younger brother Cakrapāṇi parting with the anger since the elder brother Amudan tells Him that there is no place for Cakrapāṇi as He is going to go around with His consorts.

Thus, ordered by both of You, who ride the horse, I praise upon you again and again. You should relieve me and my people from sins. This is indicated in the latter half of the mantra “staumi devāvaśvinau nāthito johavīmi tau no muñcatamāgasaḥ”.

Now, I will give the English translation by Keith for the last mantra (which I had committed to give during the current issue, since I was on a tour last month) and this mantra:

The English translation of the last mantra (ninth mantra):

**Best Charioteers of car & men! I hail for aid,**

**Those go smoothly with well guided steeds,**

**Ye whose might among the gods oh! Gods is unextinguished,**

**May you relieve us from sins.**

The English translation of the current mantra:

**What time you came to the wedding of Surya,**

**Choosing a seat on the three wheeled (chariot)**

**I praise you Aswin Gods!, invoke seeking aid,**

**May ye relieve us from sins.**

We, who are blessed to relish Veda as Vedattāzhwān can read these as follows and enjoy.

For the last mantra:

**Best charioteers of car men!**

**Oh Amudan and Chakrapani! I hail you for aid,**

**Those go to places holy with well guided steeds & similar mounts,**

**Ye whose greatness among the ones of one hundred eight shrines**

**Is on your own**

**May you relieve us from sins!**

For this mantra:

**Since you came to the then wed Komalavallee**

**With the three groups of souls: Bhaddhas (bonded), Muktas (emancipated) & Nityas (Eternally with you) intending to please her,**

**Sure are we that you will save us for her sake**

**We hail calling you frequently as per your permission**

**Oh! Sarngapani and Chakrapani that go together (till the day of your going) on horses,**

**May you relieve us from sins!.**