**ParamaikAnti’s svastivAcanam**

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

मरुतां मन्वे अधि नो ब्रुवन्तु प्रेमां वाचं विश्वामवन्तु विश्वे।

आशून् हुवे सुयमानूतये ते नो मुञ्चन्त्वेनसः॥

marutāṁ manve adhi no bruvantu premāṁ vācaṁ viśvāmavantu viśve |

āśūn huve suyamānūtaye te no muñcantvenasaḥ ||

Similar to the previous verse, this verse also is a poem that follows the meter upariṣṭātjyotirjagatī. This has the following 19 words (*padās*) as per the pada *pātā*:

(1) मरुताम्, (2) मन्वे, (3)अधि, (4) नः, (5) ब्रुवन्तु, (6) प्र, (7) इमाम्, (8) वाचम्, (9) विश्वाम्, (10) अवन्तु, (11) विश्वे, (12) आशून्, (13) हुवे, (14) सुयमान्, (15) ऊतये, (16) ते, (17) नः, (18) मुञ्चन्तु, (19) एनसः

(1) marutām, (2) manve, (3) adhi, (4) naḥ, (5) bruvantu, (6) pra, (7) imām, (8) vācam, (9) viśvām, (10) avantu, (11) viśve, (12) āśūn, (13) huve, (14) suyamān, (15) ūtaye, (16) te, (17) naḥ, (18) muñcantu, (19) enasaḥ

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

It has been ordained that puroḍāśams should be dedicated to Maruts, who are glorified as ġnmugs, in seven kapālās during mṛgāreṣṭi. While dedicating it, this mantra is used as purnuvākyai. marutām – Of the deities named maruts, ….. manve – I meditate upon. Here, it is the opinion of the Veda Purusha that we should imagine something related to maruts in the blanks and understand the meaning. Hence, he didn’t specify anything. Here, *Sāyaṇā* is bringing in the word ‘form’ to interpret the meaning. I meditate upon the form of Maruts in my mind. te – they, naḥ – us, adhi – highly, bruvantu – should talk. te – They, viśve – everyone, imām – this words (our prayer), viśvām – everything, pra avantu – should protect in an orderly manner. (i.e. they should fulfill our prayer). āśūn – those who act very fast, suyamān – those who guide us well, (those people who have the name of maruts), ūtaye – for (our) protection, huve – I call upon, te – they, naḥ – us, enasaḥ – from the sins, muñcantu – relieve.

We do not pray any other deities even absent mindedly. As far as we are concerned Maruts refer to tiruvġṅkaṭamuḍaiyān and tiruviṇṇagarappan, who show to the world that they act like business men, by agreeing to people who say “Give me what I want, if you do that, I will give you this” (dehi me dadāmi te) and give what they want. I have already explained this in the first part of this series during the explanation of the eighth mantra of apratiratham, indra āsāṁ netā, by quoting other vedic verses such as maruto vai devānāṁ viśaḥ (Amidst devas, maruts are the business people). In the anuvākā starting with jīmūtasya , while explaining the 17th mantra, “indrasya vajro marutāmanīkam”, I have explained how the word marut is formed. Then in the third part vihavyam also, I have explained this while writing the commentary on the mantra starting with mama devā vihave.

Hence, as far as we are concerned, maruts are the Emperumāns in the holy places like Tirumala, which are famously known as ‘prarthana sthalam’. The fact that all the devotees will come in big numbers in the sannidhis of these Emperumāns is stated in Veda itself, as pañcasāradīyam. You can see the following verse in the second aṣṭakam, seventh praśnam, eleventh anuvākam of taittirīya brāhmaṇam: “…maruto devānāṁ bhūyiṣṭā abhavan”

Such Maruts like tiruvġṅkadamudaiyān and tiruviṇṇagarappan

should appreciate us similar to deva perumal glorifying nallān cakravarti as “enakkup pra nallān”.

All these Emperumāns should fulfill all our prayers and bless us.

I call upon Them, who bless us fast, for protection.

They guide us through the right path, by ensuring that our thoughts do not stray in wrong wishes.

They should relieve us from our sins.

The prayer for relieving from sins has come in all the eleven mantras of mṛgārā. There are many words in Sanskrit for denoting sin: pāpam, duritam, pāpmā, duṣkṛtam, amhas, āgas and enas.

Among these Vedattāzhwān uses the word amhas in the first four mantras. He uses the word āgas in the next six mantras. From this eleventh mantra till fourteenth mantra (i.e. in four mantras) he uses the word enas. Then in the nineteenth and twentieth mantras, he again uses amhas. In the twenty first, he uses enas. In the twenty second he uses amhas. In the four mantras starting with fifteenth and ending in eighteenth, in the fourth mantra alone he uses the word ‘riṭ’ which means ‘to trouble’, to represent sins.

Among these, the word ‘āgas’ represents sins on the basis of sins coming to us. Since the sins go away because of remedial action, enas denotes sin.

hana is a verb root. This becomes a verb in the form of hanti. This comes with the meaning of ‘to kill’, ‘to trouble’ and ‘to win’. Since sins trouble us, hana becomes reversed when it denotes sins and becomes amhas. This has been stated by śrī yāska bhagavān as “amhaḥca amhuḥca hanter nirūḍho padāt viparītāt“.

Sins will go away because of remedial actions. However, we are unable to perform the remedial action in the stated way. Hence, this mantra indicates that the surrender to Maruts, i.e. Lords tiruvġṅkadamudaiyān and tiruviṇṇagarappan to relieve us from sins. It looks like that Vedattāzhwān uses the word enas to denote sins because of this reason.

The English translation of Keith for this mantra is:

**Of the Maruts I reckon; may they aid us;**

**May they all help this every prayer of ours;**

**The swift easily controlled ones I call to help**

**May they relive us from evil.**

We can interpret this as follows:

**I reckon the personality of**

**The deities in Thirumala and other shrines where as if in business our**

**Prayers get answered on offerings May they aid by appreciating us;**

**May they all help this every prayer of ours;**

**The swift easily and well controlling ones I call to help**

**May they relieve us from evil.**