**ParamaikAnti’s svastivAcanam**

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

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

तिग्ममायुधं वीडित सहस्वद्दिव्य शर्धः पृतनासु जिष्णु।

स्तौमि देवान् मरुतो नाथितो जोहवीमि ते नो मुञ्चन्त्वेनसः॥

tigmamāyudhaṁ vīḍita sahasvaddivya śardhaḥ pṛtanāsu jiṣṇu |

staumi devān maruto nāthito johavīmi te no muñcantvenasaḥ ||

Similar to the previous verse, this verse also is a poem that follows the meter upariṣṭātjyotirjagatī. This has the following 17 words (*padās*) as per the pada *pātā*:

(1) तिग्मम्, (2) आयुधम्, (3) वीडितम्, (4) सहस्वत्, (5) दिव्यम्, (6) शर्धः, (7) पृतनासु, (8) जिष्णु, (9) स्तौमि, (10) देवान्, (11) मरुतः, (12) नाथितः, (13) जोहवीमि, (14) ते, (15) नः, (16) मुञ्चन्तु, (17) एनसः

(1) tigmam, (2) āyudham, (3) vīḍitam, (4) sahasvat, (5) divyam, (6) śardhaḥ, (7) pṛtanāsu, (8) jiṣṇu, (9) staumi, (10) devān, (11) marutaḥ, (12) nāthitaḥ, (13) johavīmi, (14) te, (15) naḥ, (16) muñcantu, (17) enasaḥ

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

Do you know the nature of the weapons of devas by name maruts?

tigmam – sharp, vīḍitam – strong/ mighty.

Moreover, do you know the nature of the śardhaḥ – army of the maruts, the devas?

sahasvat – It will make enemies to fall apart, enemies cannot stand in front of that army

divyam – It has the prowess to act according to the situation and praiseworthy.

Hence amidst the army of the enemies - pṛtanāsu, it has the ability to get jiṣṇu - success over success.

Such maruto devān – maruts, the devas, who are physically strong and carrying the weapons, nāthitaḥ – praying for their blessing, staumi – I pray. johavīmi – I call upon them again and again to bless me.

te – they, naḥ – us, enasaḥ – from sins, muñcantu – relieve.

I have already explained in great detail that as far as paramaikantis are concerned, maruts are the Emperumāns in the holy places like tiruvġṅkaṭam and tiruviṇṇagar, which are famously known as ‘prarthana sthalam’.

Vedattāzhwān is first praising the weapons of the maruts of the above holy places. In the original verse, the weapon is indicated in singular form. However, we can take it as indicating all the weapons as per jātyekavacanam. Thus, here the glory of all the weapons of Emperumāns is sung. Specifically, since it denotes the holy wheel which is sharp, the phrase “tigmam āyudhaṁ” represents cakrattāzhwān. This sows the seed for Periyāzvār’s maṅgaḻāśāsanam:

vaḍivār sdi valattuaiyum suḍarāziyum pallāṇḍu

Since, it doesn’t leave the holy hands of Emperumān, and performs service by residing strongly in the hands of holy hand, “vīḍitam āyudhaṁ” represents pāñcajanyam and sows the seed for Periyāzvār’s maṅgaḻāśāsanam:

paḍai pr pukku muzaṅgum ap pāñcasanniyamum pallāṇḍġ

Then, for the verse of Periyāzvār:

“mallāṇḍa tiṇḍḻ maṇivaṇṇā”, “sahasvaddivya pṛtanāsu jiṣṇu śardhaḥ” forms the seed. i.e. the phrase “mal āṇḍa” is denoted by “pṛtanāsu jiṣṇu”. “tiṇ tḻ” is denoted by “divyam”. “maṇivaṇṇā” represents His beauty. That is His army. This is denoted by “śardhaḥ”. Though it doesn’t explicitly praise the Emperumān as in:

pallāṇḍu pallāṇḍu pallāyirattāṇḍu

palakḍi nūāyiram,

both the above verse and the phrase “āyudham tigmam vīḍitam; śardhaḥ, sahasvaddivya pṛtanāsu jiṣṇu” are without the verb to complete the sentence. In the same way as we bring in the word “May live” to complete the Periyāzvār’s verse, here we need to bring in the verb as well as a word such as many years, indicating the time. This should last as long as the time exists. i.e., it should remain forever as it is now. Vedattāzhwān has inbuilt this meaning in the above mantra.

Thus the first part of the mantra, “tigmamāyudhaṁ vīḍita sahasvaddivya śardhaḥ pṛtanāsu jiṣṇu” denotes the verse of Periyāzvār:

pallāṇḍu pallāṇḍu pallāyirattāṇḍu

palakḍi nūāyiram

mallāṇḍa tiṇḍḻ maṇivaṇṇā

un sġvadi sevvit tirukkāppu

vaḍivār sdi valattuaiyum suḍarāziyum pallāṇḍu

paḍai pr pukku muzaṅgum ap pāñcasanniyamum pallāṇḍġ

For the part “staumi devān maruto nāthito johavīmi”, the meaning is “I pray to maruts, the devas. I call upon them again and again”. The verbs praying, calling and accepting the order represent the present tense. Hence, this situation is requested forever. Hence, the grand of wish of Periyāzvār:

“aḍiymḍum ninnḍum pirivini āyiram pallāṇḍu”

is inbuilt in this part of the verse.

devān means existing with “Lakshmi (shrI)”, on the basis of both vedic rule “śraddhayā devo devatvamaśnute” as well as āzvār’s verse “tiruvillat tġvarait tġġnmin dġvu”. Hence in this phrase contains the maṅgaḻāśāsanam of Lakshmi also as in:

vaḍivāy nin valamārbinil vāzhgina maṅgaiyum pallāṇḍu

The last part “te no muñcantvenasaḥ” denotes that these Emperumāns targeted by the above maṅgaḻāśāsanam should relieve us from sins that prevent us from offering service to Them and bless us.

The English translation of Keith for this mantra is:

**The sharp weapon strong & mighty**

**The divine host keen in battles**

**I praise the Gods, the Maruths, invoke seeking aid**

**May they relieve us from evil.**

Paramikantis can enjoy this as follows:

**The sharp weapon strong & mighty**

**The divine host keen in battles**

**I praise the Ones accompanied by Goddesses Lakshmee,**

**The Gods like the Lord of Seven Hills, Oppiliappan etc..**

**Invoke seeking aid**

**May they relieve us from evil.**