**ParamaikAnti’s svastivAcanam**

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

देवानां मन्वे अधि नो ब्रुवन्तु प्रेमां वाचं विश्वामवन्तु विश्वे।

आशून् हुवे सुयमानूतये ते नो मुञ्चन्त्वेनसः॥

devānāṁ 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 *pāthā*:

(1) देवानाम्, (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) devānām, (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 stipulated that the puroḍāśam has to be submitted to viśve devās, who are honored as enomugs, in twelve kapāla. This mantra is used as puronuvākyai while making this offering.

manve - I meditate upon ….. devānām – of devas (those who are indicated as viśve devās). Here, it is the opinion of the veda puruṣa that we need to assume an appropriate word in the place of dotted lines to derive the meaning. Hence, nothing is mentioned explicitly. Here Sāyaṇācāryar brings in the word ‘form’ or the ‘body’ to derive the meaning. I meditate upon the form of viśve devās.

te – they, naḥ – us, adhi – highly, bruvantu – speak. te – they, viśve – all, imām – this, vācam – (my prayer) word, viśvām – all, pra avantu – should protect in an orderly manner (i.e. should fulfill our prayers). āśūn – who act fast, suyamān – who direct us in a good way (and who is having the name of viśve devās), ūtaye – (our) protection, huve – I call upon, te – they, naḥ – us, enasaḥ – from the sins, muñcantu – relieve.

Which devās are part of the group by name viśve devās?

In mātsya purāṇam, when Emperumān having the form of fish explains the details of creation, says “Dakṣa prajāpati gave birth to sixty daughters. Among them he got ten of them married to Dharma devata. Of those, the daughter by name viśvā gave birth to ten sons. These sons are called viśve devās. “viśve devāstu viśvāyāḥ”, is His holy words.

The names of these ten sons are:

Vasu, Satyan, Kratu, Dakṣa, Kālan, Kāman, Dhṛti, Kuru, Purūravas, Mārdravan

The authority for this is the śloka by sage Bharata and the same is quoted in books like śabda kalpa dhrumam and vācaspatyam:

vasusatyau kratudakśau kālakāmau dhṛtiḥ kuruḥ |

purūrava mārdravācca viśvedevāḥ prakīrtitāḥ ||

Emperumān has granted the position of being worshipped during śrāddhas for these ten people. There are five types of śrāddhas:

iṣṭi śrāddhams, nāndī mukha śrāddhams, naimittika śrāddhams, kāmya śrāddhams and pārvaṇa śrāddhams

For every type of śrāddhā, two viśve devās are honored and thus all the ten are honored as per the arrangement ordained by Emperumān. In accordance with that a tradition has been established that in sapiṇḍīkaraṇam, viśve devās by the names Kratu and Dakṣa are honored. In the tenth kāṇḍā of pitṛmedha sāram, which describes the sapiṇḍīkaraṇam, śrī Tzhappar states in the 25th aphorism:

kratu dakṣākhyān viśvān devānāvāhayāmi iti āvāhya

While writing a commentary on that, he himself has blessed

sāpiṇḍye tu kraturdakṣaḥ iti smṛteḥ

In the pārvaṇa pratyābdīka śrāddhams that are performed every year, Purūrava and Mārdrava should be honored by invoking them. śrī Tirukkuḍantai Deśika has explained this in his śrāddha prakaraṇam as purūravārdhrava saṁjñikān viśvākhyān dakṣa prajāpati duhituḥ utpannān devān āvāhayāmi.

Here it could be noted that while the name is mentioned as Mārdrava, in books such as śabda kalpa dhrumam and vācaspatyam, in the Tirukkuḍantai Deśika’s śrāddha prakaraṇam it has been mentioned as ārdhrava. As far as I have seen only ārdhrava has been in practice. A question arises as to which is the correct usage. I am still trying to find an answer for this. Some scholars such as brahmaśrī Raghunātha śrautigaḻ say that both are correct. I request the elders who read this article with folded hands to bless any other interpretation in this regard.

In the nāndī śrāddhās, Satya and Vasu should be honored. Hence in the nāndī śrāddhās performed during auspicious functions such as Upanayanam, cauḻam and sīmantam, we call viśve devās as satya vasu saṁjñākānāṁ viśveṣāṁ devānām.

In the current verse, there is a possibility of a question arising as to which viśve devās among the ten are indicated in the mantra. It is the opinion of great scholars such as brahmaśrī Raghunātha śrautigaḻ that since this is not part of any śrāddha prakaraṇam, this generally refers to all the ten people.

We do not pray other devatas even in the state of forgetfulness and as far as we are concerned, while doing pārāyaṇam contemplating on the Bhagavan, in the svasti vācana prakaraṇam, viśve devās refer to the Emperumāns residing in various holy places such as temples sung by āzhvārs, favorite temples of ācāryās and āzhvārs, the holy temples in the villages/ towns, mutts, aśramas and respective houses. The phrase viśve devās indicate all of them.

Here, a doubt arises that śrī Tzhappar and Tirukkuḍantai Deśika state that in the śrāddhās, one should invoke and worship viśve devās who are the grand sons of Dakṣa prajāpati. Will this suit us since we do not worship any other devatas? We do not need to doubt. All the smṛtis are commandments of the Lord. Since they state that we need to invoke and worship these devatas in the śrāddhās, they have to be mandatorily performed. However, it should be done without compromising on our policy by worshipping śrīman Nārāyaṇa who is in the attire of the respective devatas. i.e. viśve devās means the inner soul of viśve devās, who is nothing but Emperumān. I could imagine few people smiling that finally I have towed their line. They can think, “When we have such a simple way to understand, you have spent 15 years in hundreds of issues and thousands of pages (by wasting them) that words like Indra do not represent the respective devata. The interpretations such as, ‘Indra means one who has great wealth. That represents only Raṅgendra’ are not required, isn’t it? It can be said in single sentence that the words such as Indra represents the antarātmā (inner soul) śrīman Nārāyaṇa”

This is not the right approach for our tradition. Only in the places where smṛti or Vedas stipulate that these devatas have to be worshipped, we should follow the means of aparyavasānavṛtti to interpret that these devatas in turn represent the Lord who is the inner soul for these devatas. In all the other places, we should follow yogavṛtti by directly deriving the meaning of those words to indicate Narayanan. We should follow aparyavasānavṛtti only when we are unable to follow yogavṛtti.

ṣrimadupaniṣad bhāṣyakārar has clearly explained that it is the policy of Sri śrutaprakasikācāryār, who is the grandson of kūrattāzhvān and who underwent the complete Vedanta kālakṣepam under śrī Naḍātūr ammāḻ, the grandson of Sri Naḍātūr āzhvān to come up with śrutaprakāsikā, which was blessed to be propagated by ammāḻ himself, that the yogavṛtti is more powerful than aparyavasānavṛtti. Hence, all the scholars who understand the subtleties of the tradition accept my writing and bless me mercifully.

Such viśve devās – who are Emperumāns of all the temples starting with Srirangam should appreciate us similar to Deva perumāḻ glorifying nallān cakravarti as “enakkup pra nallān”.

All these Emperumāns should fulfill this prayer. I call upon them, who bless quickly, for our protection.

They guide us to go in the right path without our thoughts straying in wrong desires. They shall be under our control similar to the way they were under the control of Tirumazhisaip pirān and act as per our wishes. Hence, they should relieve us from our sins.

Keith’s English translation for this is:

**Of the Gods I reckon may they aid us**

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

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

**That they may relieve us from evil.**

In the above passage if we replace “Of Gods” with “Of all the forms of Lord Naaraayanaa in all shrines”, we will get the appropriate translation.