**ParamaikAnti’s svastivAcanam**

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

यदिदं माऽभिशोचति पौरुषेयेण दैव्येन।

स्तौमि विश्वान् देवान् नाथितो जोहवीमि ते नो मुञ्चन्त्वेनसः॥

yadidaṁ mā'bhiśocati pauruṣeyeṇa daivyena |

staumi viśvān devān nāthito johavīmi te no muñcantvenasaḥ ||

Unlike the previous verses, this verse is a poem that follows the meter paṅkti. This has the following 15 words (*padās*) as per the pada *pāthā*:

(1) यत्, (2) इदम्, (3) मा, (4) अभिशोचति, (5) पौरुषेयेण, (6) दैव्येन, (7) स्तौमि, (8) विश्वान्, (9) देवान्, (10) नाथितः, (11) जोहवीमि, (12) ते, (13) नः, (14) मुञ्चन्तु, (15) एनसः

(1) yat, (2) idam, (3) mā, (4) abhiśocati, (5) pauruṣeyeṇa, (6) daivyena, (7) staumi, (8) viśvān, (9) devān, (10) nāthitaḥ, (11) johavīmi, (12) te, (13) naḥ, (14) muñcantu, (15) enasaḥ

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

pauruṣeyeṇa – through human beings, daivyena – that happened through God, yat – which, idam – this, mā – me,. abhi – come from all the sides, śocati – afflicts us (for that to be relived, i.e. to get rid of those troubles/ miseries) , viśvān devān – viśve devas, nāthitaḥ – wish for their blessings, staumi – I pray, johavīmi – I call upon them again and again, te – they, naḥ – us, enasaḥ – from the sins, muñcantu – relieve.

We understand from the above meaning that veda puruṣa refers to two types of troubles viz., that induced by humans and that induced by God. Actually, we are the cause for all our troubles. The misdeeds we committed to the Lord and His devotees are reasons for our miseries. Let us see how this verse should be interpreted in accordance with the mindset of Paramaikantins who understand the above fact well.

pauruṣeyeṇa – the misdeeds committed to devotees and; daivyena – the misdeeds committed to the Lord; yat – which, idam – this misery, mā – me, abhi śocati – afflicts me from all directions; I, who is suffering from this misery, to get rid of the same; viśvān –residing in all the houses, temples, mutts, hermits; devān – Emperumāns, nāthitaḥ – induced by Them, staumi – pray; johavīmi – I call upon them repeatedly; te – those Emperumāns, naḥ – us, enasaḥ – from sins; muñcantu – relieve.

This is explained by the following holy verse from śaraṇāgati gadyam:

“mano vākkāyaiḥ anādikāla-pravṛtta-ananta-akṛtyakaraṇa-kṛtyākaraṇa-bhagavadapacāra-bhāgavadapacāra-asahyāpacāra rūpa-nānāvida-ananta-apacārān-ārabda kāryān anārabda kāryān kṛtān kriyamāṇān kariṣyamāṇān ca sarvān aśeṣataḥ kṣamasva”

Here the sins are classified into five categories namely,

(1) aktyakaraṇam (Commission – Doing things which are not to be done),

(2) kṛtyākaraṇam (Omission – Not doing things which should be done),

(3) bhagavadapacāram (Misdeeds committed towards the Lord),

(4) bhāgavadapacāram (Misdeeds committed towards the devotees of the Lord),

(5) asahyāpacāram (Intolerable Misdeeds committed)

These are indicated by Vedattāzhwān in just two categories. To assimilate the two categories indicated by Vedattāzhwān, Emperumānār has divided the same into five categories.

Those who would like to expand on this further should read the commentary written by Sri Vedanta Deśika on śaraṇāgati gadyam. We can understand the phrase viśve devān that comes in the last verse and this verse in a different way as well.

The third mantrā in the fifth vallī of kaṭhopaniṣad is:

ūrdhvaṁ prāṇamunnayati apānaṁ pratyagasyati |

madhye vāmanamāsīnaṁ viśve devā upāsate ||

While explaining this verse, upaniṣad bhāṣyakārar writes as follows: “Emperumān who resides in the heart of all the beings, makes the prāṇa vāyu which circulates in the body to move upwards. He makes the apāna vāyu to go downwards. devāḥ– good people who are embodiment of Gods, viśve – all, worship that Lord vāmanā (vāmanā has the following meanings – 1. Charismatic, 2. Who is worthy of worship and 3. Who is short in form) who resides in the center of the heart.”

If we follow his footsteps, then we can change the phrase viśvān devān appearing in both the verses to devān viśvān to form the meaning “I pray all the ācāryās who are Godly souls”.

While explaining the phrase “deivam allāl sella oṇṇā” in the verse “deivam allāl sella oṇṇāc ciṅgaveḻ kuname”, Periyavāccān piḻḻai graces as follows: “anāśritarkkuk kiṭṭa oṇṇādu| hiraṇyan plvārkkup pravesikkap pgādu|” (those who are not devotees cannot go near. Those who are like hiraṇyan cannot enter). There in the word by word commentary, a ślokā from viṣṇu dharma, “viṣṇu bhkati paro devaḥ” is being cited. (i.e. the word deivam is equated to devotees rather than God).

In the prabandha rakṣai, śrīmadabhinavadeśika Uttamūr Svāmi shows that the Arjuna is mentioned as “daiva prakṛti” (divine embodiment or Godly soul) as mentioned by Krishna in “mā śucas saṁpadaṁ daivīm apijāto'si pāṇḍava”.

In this way, we should change the viśvān devān that comes in the verse to devān viśvān to mean all the devotees and ācāryās.

This verse comes in the chapter of remedy to sins. In the list of sins, the sins committed to devotees can be removed only by seeking pardon from the devotees. Only through them, Emperumān will forgive. However, the sins committed to Lord can be removed by devotees.

Svami Deśika blesses in the commentary of śaraṇāgati gadyam as follows: “For the known sins committed to the devotees, we need to seek pardon from them. For the unknown sins committed we can seek pardon from the Lord”. However, one need not doubt that by seeking pardon from the devotees, one can rid of all the sins committed to Lord and His devotees.

If one commits sins that do not have any remedial action, one should attain the prasādam from people who know Vedas and Vedantas, i.e. from deivaprakṛtis. If one cannot get that also, śrī pāda tīrtham (the holy water offered to feet of the devotees) can remove such sins. This is stated in the following verse from dharma śāstram:

mahāpātakasaṁpāte prāyascitta vivarjite|

yācayet śrotriyasyānnaṁ tadabhāve jalam pibet ||

There is a mantrā to be chanted before taking the śrī pāda tīrtham, which states that the remedy to all the sins is partaking the śrī pāda tīrtham of devotees of Lord. (Since it is a mantrā, I hesitate to mention it here as is. Please learn it with obeisance from your ācāryā). Elders say that while performing the action of surrender (śaraṇāgati), which is one of the greatest remedial actions, if there is a hindrance, the same can be rectified by meditating on the lineage of ācāryās (guru paramaparai). This is being practiced till now.

Gautama sutra states that ‘saṁbhāṣya puṇyakṛto manasā dhyāyet’.

The meaning of this is “if one happens to converse with ineligible people, he needs to contemplate on people who have done good deeds, i.e. ācāryās”. Thus you can see that the remedial action is to worship godly souls. The explanation can be seen in śrī guru paramparā sāram.

Please understand that the following verses follow this direction and explain this mantra. The tiruvāimozhi verses nedumākaḍimai, payilum suḍaroḻi, moimām pūmpozil and poliga poliga, the tirumozhi verses nāvakāriyam, teṭṭarum tial, naṇṇātavāḻavuṇar and kaṇsra and the ten tiruppāvai verses from sixth to fifteenth.

The translation given by Keith for this mantra:

**That which consumeth me**

**From the deed of men or gods,**

**I praise the All & gods; I invoke seeking aid**

**May they free us from evil.**

We can enjoy this by changing the same to:

**That which consumeth me**

**From the misdeeds of mine causing displeasure of His devotees and His,**

**I praise all the godly ones, with their approval and orders**

**May they free us from evil.**