**ParamaikAnti’s svastivAcanam**

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The complete form of the next mṛgārā mantrā starting with anu nodyānumatiḥ is:

अनुनोऽद्यानुमतिर्यज्ञन्देवेषु मन्यताम्।

अग्निश्च हव्यवाहनो भवतान्दाशुषे मयः॥

anuno'dyānumatiryajñandeveṣu manyatām |

agniśca havyavāhano bhavatāndāśuṣe mayaḥ ||

This is a poem that follows the meter of anuṣṭup. In this, in accordance with the literary tradition the following 13 padās are there:

(1) अनु, (2) नः, (3) अद्य, (4) अनुमतिः, (5) यज्ञम्, (6) देवेषु, (7) मन्यताम्, (8) अग्निः, (9) च, (10) हव्यवाहनः, (11) भवताम्, (12) दाशुषे, (13) मयः

(1) anu, (2) naḥ, (3) adya, (4) anumatiḥ, (5) yajñam, (6) deveṣu, (7) manyatām, (8) agniḥ, (9) ca, (10) havyavāhanaḥ, (11) bhavatām, (12) dāśuṣe, (13) mayaḥ

This mantrā comes in the complete form in the eleventh anuvākā of third praśnā in the third kāṇḍā of taittirīya saṁhitā. The commentary by śrī Bhaṭṭa Bhāskarā is available for this part. śrī Bhaṭṭa Bhāskarā gives the explanation for ‘anumati’, as the night of a full moon when moon is not seen.

amarakośam also explains as:

कलाहीने सानुमतिः पूर्णे राका निशाकरे।

kalāhīne sānumatiḥ pūrṇe rākā niśākare |

The deity for that night is also known as anumati.

If one of the following wishes needs to be fulfilled, one should perform iṣṭi towards the five deities - dhātā, anumati, rākā, sinīvālī and kuhū, by preparing the havis in accordance with the way mentioned in the veda for the particular fruit desired:

1) Wish of having progeny 2) Acquiring wealth of domestic animals 3) To rule over the village 4) To get rid of the chronic disease 5) To get over the hurdles for performing yajñās such as jyotiṣṭomam 6) To perform yajñās continuously 7) To have memory power required for the retention of the education 8) For the body to be shining and attractive.

This is stated in the ninth anuvākā of fourth praśnā of third kāṇḍā in the mantrā starting with devikā nirvapet prajākāmaḥ.

Out of the five deities mentioned above, since anumati, rākā, sinīvālī and kuhū are all women deities, i.e., devīs, the veda calls this compilation of mantrā s as devikā. This explanation has been given by śrī Sāyaṇācāryar.

For the people who doubt that this is not applicable to the man god dhātā, he has shown another explanation: The word devī is formed on the basis that they brighten (divyantī) the chances of getting the fruit. The same word becomes devikā without any change in the meaning, just by having the suffix ‘ka’ to change the word to feminine gender. On that basis, this compilation of five iṣṭis is known as devikā.

This compilation of devikā iṣṭis should be performed as part of rājasūya yāgā. This information comes in the eighth anuvākā of eighth praśnā of first kāṇḍā of taittirīya saṁhitā, which deals with rājasūya yāgā.

Please see the mantrā there:

धात्रे पुरोडाशन्द्वादशकपालन्निर्वत्यनुमत्यै चरु राकायै चरु सिनीवाल्यै चरुङ्कुह्वै चरुम्

dhātre puroḍāśandvādaśakapālannirvatyanumatyai caru rākāyai caru sinīvālyai caruṅkuhvai carum

This phrase introduces the five devikā iṣṭis. The researchers of the vedas, i.e. mīmāsakās, call such phrase as ‘generating phrase’ (utpatti vākyam).

However, the eligibility of performing rājasūya yāgā lies with emperors (saṁrāṭ) who rule the world. Hence, the veda, with lot of mercy, takes these five iṣṭis alone out of the rājasūya yāgā and gives it separately for the people who wish the desired five fruits. This is being performed as part of somayāgā. This information was shared by Brahmaśrī Raghunātha śrautigaḻ of śrīraṅgam, who is an expert in kalpa sūtrās and who has a great affection on me.

While describing the rājasūya yāgā, śrī Bodhāyana Bhagavān has shown clearly in his kalpa sūtrās that on the eighth day of the rājasūya yāgā, puroḍāśam, i.e. small pan cakes made from flour which is similar to wheat flour, should be offered in eight kapālās, i.e. small vessels, to the deity by name ‘anumati’. In that he has also shown some of the highlights blessed by the vedas.

Usually, in the yajñās, while grinding the flour for the puroḍāśam, the deer skin will first be spread on the floor. On top of that (deer skin), śamyai, which is a small pounder used in the yajñās, will be kept, with the edge facing towards north. On top of that (śamyai), dṛṣad, which is a small grinding stone used in the yajñās, will be kept. On that (dṛṣad), the rice will be pounded using upala, which is another equipment used for grinding (grinding stone). While preparing the flour like this, the flour that spills on the eastern side of the śamyai should be used for making eight puroḍāśams (i.e. the pan cake made of flour). One pan cake should be made using the flour spilled on the west side of the śamyai.

That one pan cake should be offered to the deity named nirṛti and the eight to the deity ‘anumati’. Who is this ‘nirṛti’ and who is this ‘anumati’?.

The answer for these questions given by vedas can be understood, only by those who have good imagination. Let us see what Vedas say about these deities by pointing towards the earth:

इयम्वा अनुमतिः | इयन्निरृतिः |

iyamvā anumatiḥ | iyannirṛtiḥ |

This earth is the anumati and this earth is nirṛti. The fertile green land is anumati. The dry land is nirṛti.

There is one explanation that anumati is the night of full moon, when the moon is not fully seen. Now, there is another explanation that it is a fertile, green land.

i.e., anumati is nothing but a fertile land, which is fertile and green as explained by ‘ṅgu perum cennelūḍu kayal ugaḻap pūṅguvaḻaip pdil poivaṇḍu kaṇ paḍuppa’ and also, as explained by Desika as ‘dūrvādaḻa pratimayā tava dehakāntyā‘.

While explaining the third anuvākā of first praśnā of third aṣṭakā which explains nakṣatra iṣṭis, śrī Sāyaṇācāryar in his commentary has described as follows, while explaining the start, i.e. pratīkam of the mantrās ‘anuno'dyānumatiḥ | anvidanumatetvam |’: “śrī Bodhāyana Bhagavān has shown that in all the iṣṭis known by the name as explains nakṣatra iṣṭi, homam should be performed by offering boiled rice (pongal) to anumati devī through ‘anumatyai carum iti sarvatra anu ṣañjati’”.

I got few things clarified from Brahmaśrī Raghunātha śrautigaḻ of śrīraṅgam, who has got Indian president award, a great devotee of Lord Vishnu and who performs yajñās continuously. At that time, he said that there are no yajñās where neither puroḍāśam nor caru is offered to anumati devī. At least, ghee is offered in the homam. He also explained in his own style that offering to anumati devī is like polishing the furniture. Whatever be the furniture, it will not shine without the polish. In the same way, the yajñā will not be complete without offering to anumati devī.

Will mṛgārā not have a place for anumati devī with such glories? I have shown in the introductory section of mṛgārā itself, that caru should be offered for anumati devī in the mṛgāreṣṭi as shown in fifth praśnā of the seventh kāṇḍā of taittirīya saṁhitā as ‘anumatyai caruḥ’.

anuno'dyānumatir yajñandeveṣu manyatām |

agniśca havyavāhano bhavatāndāśuṣe mayaḥ ||

The above mantrā is used as puronuvākyai while offering caru to anumati. This is clear as the name of the deity is there in the very beginning of the mantrā. Please refer to earlier editions for the explanation on puronuvākyai.

The explanation given by śrī Bhaṭṭa Bhāskarā and śrī Sāyaṇācāryar is:

(The number given in the brackets refer to the padā’s number)

(3) adya – now (this is as per śrī Bhaṭṭa Bhāskarā, śrī Sāyaṇācāryar translates this as ‘on this day’) (4) anumatiḥ – the deity referred to as anumati – this is by śrī Sāyaṇācāryar, śrī Bhaṭṭa Bhāskarā translates this as anumati devī. Don’t think that there is no difference between these two meanings. śrī Sāyaṇācāryar’s commentary mentions this word as a causal name (kāraṇappeyar) where the deity can refer to any deity such as the deity for the night of the full moon with partial moon, earth etc.. It is not a symbolic name (iḍukuippeyar) referring to a specific deity. Hence, the pada pāṭhā breaks the word and shows with veṣṭanai as anumatirityanu-matiḥ. The veṣṭanai will not come for symbolic names. The readers should keep this in mind. (2) naḥ – our (5) yajñam – this yajñā (6) deveṣu (1) anu (7) manyatām – take to the devās. Or should permit taking this to devās. (this meaning is given by śrī Bhaṭṭa Bhāskarā. śrī Sāyaṇācāryar says that anumati should appraise this to devās. It can be interpreted that ‘anumati should recommend devās on the acceptance of this yajñā’. Readers should take a note of this.) (10) havyavāhanaḥ –person taking the havis to the devās (8) agniḥ (9) ca – agni and anumati together (12) dāśuṣe – this person who offered the havis (13) mayaḥ – the reason for attaining the happiness (11) bhavatām - should become. This meaning is given by śrī Bhaṭṭa Bhāskarā. śrī Sāyaṇācāryar says “they should wish for the happiness”.

This mantrā is used by our elders, who are praised by the Veda itself as ‘brahmavādino vadanti’, in the svastivācanā. It is natural for them to assume this mantrā echoing the śaraṇāgati (absolute surrender), which is the remedial action for all the errors, similar to the mṛgārā mantrā acting as a remedial action for all the errors caused during aśvameda yāgā, which itself is a great remedy.

As mentioned by Brahmaśrī Raghunātha śrautigaḻ that offering to anumati devī is like polishing the furniture, I mentioned to him, “I will assume the meaning of Lakshmī devī for anumati devī. Azhvān has mentioned in śrīstavam that this world gets the glory by her name ‘śrī’”. He accepted this and enjoyed the same. His śatābhiṣekam is planned to be held soon.

Please recall that anumati is a causal name since it has veṣṭanai. The word prajāpati will indicate ‘nānmugan’ (four faced Brahmā) in some places. For e.g., in the place ‘te ye śatam prajāpaterānandāḥ’, the term prajāpati occurs to mean Brahmā. The same prajāpati indicates the cloud colored Emperumān in the place, ‘śyāmā eka rūpa bhavanti | evamiva hi prajāpatiḥ |’. He is the lord of citizens and hence, here the prajāpati is the causal name. To indicate this, in the saṁhitā pāṭhā, this word has veṣṭanai. However, the term śacīpati always refers to Indrā and hence it never has veṣṭanai. Since, anumati also has veṣṭanai similar to prajāpati, it takes the meaning as per the context. As far as Paramaikāntis are concerned, Periya Pirāṭṭi, who accepts the puruṣakāra prapatti and grants permission for prapatti by saying ‘astu te’, is anumati devī. On this basis, we who enjoy Veda as Vedattāzhvān, need to take the following meaning to relish this:

(4) anumatiḥ – Periya Pirāṭṭi (3) adya – now itself, as in ‘ippode emmai nīrāṭṭu’ (2) naḥ (5) yajñam – our śaraṇāgati (surrender) yajñā or sacrifice towards Emperumān wishing to perform service to Him (6) deveṣu – Emperumān who is surrounded by never relenting devās – as devās are for human beings, Emperumān is like devā for devās (here, the plurality in the original text should be considered as a respectful plural) (1) anu (7) manyatām – should recommend as a person who does puruṣakāram (recommendation) (10) havyavāhanaḥ – he who guides the ātmā (soul) which is to be considered as havis of the person who performs śaraṇāgati, through ādivāhikās (8) agniḥ (9) ca – divine couple, Emperumān, who out of mercy, comes in front of us in arcā form (idol) along with His consort (10) dāśuṣe – for me, who has surrendered ātmā and all belongings (12) mayaḥ –as the means and end and be the reason for eternal bliss (11) bhavatām - should become.

(Now itself, Periya Pirāṭṭi should recommend our śaraṇāgati towards Emperumān wishing to serve Him, who is surrounded by devās, in the recommendatory capacity. Emperumān, who out of great mercy towards us, exists in front of us in idol form along with Pirāṭṭi should become the *summum bonum* to bring me, the surrendered, eternal bliss.)