**Paramaikāntis’ Svastivācanam**

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

अन्विदनुमते त्वं मन्यासै शं च नः कृधि।

क्रत्वे दक्षाय नो हिनु प्र ण आयूषि तारिषः॥

anvidanumate tvaṁ manyāsai śaṁ ca naḥ kṛdhi |

kratve dakṣāya no hinu pra ṇa āyūṣi tāriṣaḥ ||

This is a poem that follows the meter of anuṣṭup. In this, in accordance with the literary tradition the following 17 padās are there:

(1) अनु, (2) इत्, (3) अनुमते, (4) त्वम्, (5) मन्यासै, (6) शम्, (7) च, (8) नः, (9) कृधि, (10) क्रत्वे, (11) दक्षाय, (12) नः, (13) हिनु, (14) प्र, (15) नः, (16) आयुषि, (17) तारिषः

(1) anu, (2) it, (3) anumate, (4) tvam, (5) manyāsai, (6) śam, (7) ca, (8) naḥ, (9) kṛdhi, (10) kratve, (11) dakṣāya, (12) naḥ, (13) hinu, (14) pra, (15) naḥ, (16) āyuṣi, (17) tāriṣaḥ

(This mantrā comes in the complete form in the eleventh anuvākā of third praśnā in the third kāṇḍā of taittirīya saṁhitā).

This mantrā is used as yājyā when offering to anumati devī in the yajñās. The meaning shown by the senior vedic commentator śrī Bhaṭṭa Bhāskarā is:

(3) anumate – Oh! anumati devī! (4) tvam – you (1) anu (5) manyāsai – grant us the permission. Not only that. (8) naḥ – for us (6) śam (7) ca – happiness too (9) kṛdhi – make happen. For the question, ‘for what should the permission be granted?’, the answer is, (10) kratve – grant permission for yajñā or knowledge. How should it be done? (11) dakṣāya – to attain the skill to perform it immediately (12) naḥ – us (13) hinu – induce us. For us to perform the yajñā completely or attain complete knowledge (15) naḥ – for us (required) (16) āyuṣi – longevity (14) pra – well (17) tāriṣaḥ – give (or grant).

(Oh! anumati devī! You should grant us permission for performing the yajñā or attain the knowledge along with happiness. Induce or motivate us to attain the skill to perform the same immediately. For us to perform the same, grant us longevity.)

śrī Bhaṭṭa Bhāskarā has not given the commentary for the word ‘it’. Probably, he assumed it as a filler word for poetry.

The meaning shown by śrī Sāyaṇācāryar:

(3) anumate – Oh! anumati devī! (4) tvam – you (1) anu –(2) it – grant permission by whatever means (5) manyāsai – wish to perform. Not only that. (8) naḥ – for us (6) śam (7) ca – happiness too (9) kṛdhi – make happen. (11) dakṣāya (10 kratve (12) naḥ (13) – hinu – in our yajñā which is capable of giving those fruits (śrī Sāyaṇācāryar has assumed the meaning of dakṣāya kratve in the original which comes in fourth case (Dative), to mean dakṣe kratau in the seventh case (Locative)). Not only that. (15) naḥ – for us (16) āyuṣi – long life (14) pra – in good way (17) tāriṣaḥ – arrange.

For us, who relish Veda as Vedattāzhvān, anumati is none other than Periya Pirāṭṭi (Goddess Ranganayaki). How is the word anumati representing the full moon day with lessened kalā (phase)? The explanation for this comes in the śabda kalpa drumam: “kalāhīnatve'pi pūrṇimā vihita yāgādi karaṇāya anujñāyate asyāṁ iti anumatiḥ”. Even when the moon has lesser phase than the usual 16 phases it has on the full moon day, the yajñā and other rites that have to be performed on the full moon day are permitted to be done on this day and hence it is known as anumati (permission). In the same way, though we are not eligible to perform surrender to the Lord due to our deficiencies, we can approach the Lord with the permission of Periya Pirāṭṭi. Since She is capable of granting salvation and granting permission for everything, the term ‘anumati’ is applicable to Periya Pirāṭṭi. We can thus assume the meaning of Periya Pirāṭṭi for anumati and understand the meaning as follows:

(3) anumate – oh! Periya Pirāṭṭi! (4) tvam (2) it – You yourself – as in ‘vġri māāda pū mġl iruppāḻ vinai tīrkkumġ’, You being capable of removing the sins that hinder the adherence to śaraṇāgati (surrender) and bhaktiyogā and attain salvation, for our sins to be removed (1) anu – accept our request and grant that it should come true (5) manyāsai – make decision (or wish) (8) naḥ – for us (6) śam (7) ca – the happiness of performing eternal service to the Lord (ozhivil kālamellām uḍanāy manni vazhuvilā aḍimai seyyum inbam) (9) kṛdhi – bless. (11) dakṣāya – that which is capable (of making you bless these and make you happy) (10) kratve – to get the knowledge (of performing surrender) (12) naḥ – us (13) hinu – induce (15) naḥ – for us (16) āyuṣi – give the long life as mentioned in the Veda (that the age of a man is hundred years) (14) pra – (17) tāriṣaḥ – grant (the long life) as per the following lines:

vaiyam manni vīirundu viṇṇumāḻvar maṇṇūḍġ, maṇ āṇḍu maṇam kamazvar malligaiyġ, iṅgġ tirindġrkku izukkuu en, muktānubhūtimiha dāsyati me mukundaḥ and vaikuṇṭhavāse'pi name'bhilāṣaḥ

(Oh! Periya Pirāṭṭi!, You, being capable of removing our sins which are obstacles for attaining salvation, wish to accept the request and grant our act of surrender to be fruitful. Please bless us the happiness of performing eternal service to You and the Lord. Bless us with the knowledge of surrender and induce us to perform the act of surrender. Please bless us with longer days).

The meaning of increasing the longevity means to stretch the number of hours per day from 24 hours to seemingly 48 hours in order to perform all of the following: repetition of vedic chanting (veda āvṛtti) in the early morning, then prātas snāna sandhyāvandanam, then brahma yajñam, after that performing service to Lord Ranganatha in Agni through aupāsanam, then śrībhāṣya gītābhāṣya kālakṣepam, then making the garland for the Lord with our own hands, then mādhyāhnika snānam, then ijyārādhanam with chanting of divyaprabandam, śrīmadrāmāyaṇa pārāyaṇam, sāra bhagavadviṣaya kālakṣepam, sāyam sandhyopāsanam, giving discourse on itihāsās and Purāṇās to people, writing philosophical books, writing articles for magazines like Pādukā, offer obeisance in the festivals of divyadesams and saying vākhyārtham in assemblies.

The translation by Keith for the last and the current mantrā is:

**For us today may Anumati**

**Among the Gods favor our sacrifice**

**And She and Agni bearer of the oblation**

**A joy to the Giver!**

**Accord thy favor Oh! Anumati**

**And grant us wealth**

**For inspiration and insight impel us**

**Lengthen our days for us.**

We, Paramaikantis, can understand and relish this as:

**For us today may Anumati & Ranganayakee**

**To the God of Gods recommend our sacrifice of submitting the soul.**

**And She and Agni Ranganatha & bearer of the submitted soul**

**Be a joy to the submitter considered as Giver by the couple!**

**Accord thy favor Oh! Anumati & Ranganayakee! You alone will do**

**So grant us the wealth of Service to you**

**Giving us inspiration and insight impel us to submit to you and Him**

**Lengthen our days for us to perform service to You and Him!**