**Paramaikāntis’ Svastivācanam**

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The complete form of the next mṛgārā mantrā starting with ‘vaiśvānaro na ūtyā’ is:

वैश्वानरो न ऊत्याऽऽप्र यातु परावतः।

अग्निरुक्थेन वाहसा॥

vaiśvānaro na ūtyā''pra yātu parāvataḥ |

agnirukthena vāhasā ||

In mṛgārā, only the beginning part of the mantrā is chanted. The full form is given in the eleventh anuvākā of fifth praśnā of first kāṇḍā of taittirīya saṁhitā.

This is a poem that follows the meter of gāyatrī. In this, in accordance with the literary tradition, the following 10 padās are there:

(1) वैश्वानरः, (2) नः, (3) ऊत्या, (4) आ, (5) प्र, (6) यातु, (7) परावतः, (8) अग्निः, (9) उक्थेन, (10) वाहसा

(1) vaiśvānaraḥ, (2) naḥ, (3) ūtyā, (4) ā, (5) pra, (6) yātu, (7) parāvataḥ, (8) agniḥ, (9) ukthena, (10) vāhasā

In the fifth anuvākā of second praśnā of second kāṇḍā of taittirīya saṁhitā, six iṣṭi-s are mentioned. Of that, the first iṣṭi is a three layered one. In that the offerings should be made for three deities. First deity is ‘year’ – i.e. it denotes Agni, who heads the time having 12 months and who has the name Vaiśvānaran. For him, twelve puroḍāśam (pan cake made of flour) should be offered. Next, poṅgal (cooked rice) is offered to Varuṇā. For the next deity, dadhikrāvā, poṅgal has to be offered. (Please remember here that in the sandhyāvandanam performed during the three times of the day, we use mantrā named ‘surabhimati’ starting with ‘दधिक्राव्ण्णो अकारिषम् (dadhikrāvṇṇo akāriṣam)’ denoting this deity dadhikrāvā and sprinkle the water on ourselves (prokṣaṇam). Hence, we get the necessary purity to offer argyam for the Emperumān seated in the sūryamaṇḍalam).

The person, who is accused of performing misdeeds, will be hated and excommunicated by his relatives and friends, right? Such a person should perform this three layered iṣṭi.

By offering twelve puroḍāśams to Vaiśvānaran, he will become likable to his relatives in twelve months. Varuṇā will relieve him from the accusations. dadhikrāvā will bestow him with purity.

The text there is:

वैश्वानरं द्वादश कपालं निर्वपेत्, वारुणं चरुम्, दधिक्राव्ण्णो चरुम्, अभिशस्यमानो यद्वैश्वानरो द्वादशकपालो भवति संवत्सरो वा अग्निर्वैश्वानरः संवत्सरेणैवैन स्वदयति, अप पापं वर्ण हते, वारुणेवैनं वरुणपाशान्मुञ्चति, दधिक्राव्ण्णा पुनाति

vaiśvānaraṁ dvādaśa kapālaṁ nirvapet, vāruṇaṁ carum, dadhikrāvṇṇo carum, abhiśasyamāno yadvaiśvānaro dvādaśakapālo bhavati saṁvatsaro vā agnirvaiśvānaraḥ saṁvatsareṇaivaina svadayati, apa pāpaṁ varṇa hate, vāruṇevainaṁ varuṇapāśānmuñcati, dadhikrāvṇṇā punāti

About the other 5 iṣṭis:

2. People who wish progeny, can perform such a three layered iṣṭi

3. As soon as a child is born, out of this three layered iṣṭi, if the one in which twelve puroḍāśams are offered to Vaiśvānaran alone is performed, that child will be purified. It will be radiant. It will relish and eat the food. Its organs like eye and ear will perform very well. It will get the wealth of domestic animals like cows as in “ġa kalaṅgaḻ edir poṅgi mīdaḻippa māādġ pāl soriyum vaḻḻal perumpasukkaḻ”. This iṣṭi is known as jāteṣṭi. Generally, the fruit of performing an iṣṭi goes to the performer. However, this iṣṭi is an exception to that rule. Here the fruit of performing the iṣṭi goes to the child rather than the performer.

On this basis, we can confirm that one can do the act of surrender (prapatti) on behalf of another person.

4. If darśa pūrṇamāsa iṣṭis are not performed during the appropriate time, then the remedial action for that would be to perform the first iṣṭi in this three layered iṣṭi, in which twelve puroḍāśams are offered to Vaiśvānaran.

5. When the person who performs rites on Agni on a regular basis has to relinquish those rites, due to reasons such as entering into sanyāsa āśramam, he has to worship Agni by offering eight puroḍāśams to it and then offer twelve puroḍāśams to Vaiśvānaran in this three layered iṣṭi, before relinquishing Agni. The present 46th Jeer of Ahobila mutt, in his previous āśramam, was performing agni hotram. It would be appropriate to be reminded that before becoming ascetic, he performed this Vaiśvānara iṣṭi in śrīraṅgam in a grand manner.

6. One who wants to possess an entire village should perform a two layered iṣṭi, by performing this Vaiśvānara iṣṭi followed with offering seven puroḍāśam to deities named maruts.

Thus this Vaiśvānara iṣṭi is common to all the six iṣṭis leading to various fruits.

The mantrās starting with:

वैश्वानरो न ऊत्याऽऽप्र यातु परावतः।

अग्निरुक्थेन वाहसा॥

vaiśvānaro na ūtyā''pra yātu parāvataḥ |

agnirukthena vāhasā ||

which is in the ‘gāyatrī’ meter and ending with:

वैश्वानरस्य सुमतौ स्याम राजा हिकं भुवनानामभिश्रीः।

इतो जातो विश्वमिदं वि चष्टे वैश्वानरो यतते सूर्येण॥

vaiśvānarasya sumatau syāma rājā hikaṁ bhuvanānāmabhiśrīḥ |

ito jāto viśvamidaṁ vi caṣṭe vaiśvānaro yatate sūryeṇa ||

which is in the ‘triṣṭup’ meter are used for puronuvākyai and yājyai in this iṣṭi. Here, four pairs of mantrās are there. Out of this, any pair can be used for puronuvākyai and yājyai.

For the six Vaiśvānara iṣṭi-s, there is no distinction in the mantrās to determine which pair has to be used. Hence, we are unable to determine which particular pair has to be used for an iṣṭi. Hence, the youngest of the Vedic commentator śrī Sāyaṇācāryar opines that any one pair can be used.

However, he has also mentioned that if the person performing this is capable of determining which pair has to be used, he can do so.

But, śrī Bhaṭṭa Bhāskarā shows which should be paired, in a way.

The Veda has shown so far the yājyai and puronuvākyai to be used for the following eight deities, while performing the mṛgāreṣṭi, which is a remedial action for the errors occurring during the ashvamedha yajñā:

1. Agni, who is ahomug
2. Indrā, who is ahomug
3. Mitrā and varuṇā, who are āgomugs
4. Vāyu and savitā, who are āgomugs
5. Aśvini deities, who are āgomugs
6. maruts, who are enomugs
7. viśvedevās, who are enomugs
8. Anumatī devī

The next section of the same passage shows, that for Agni, who is Vaiśvānaran, twelve puroḍāśams should be offered. It shows that the following mantrā should be used as puronuvākyai:

वैश्वानरो न ऊत्याऽऽप्र यातु परावतः।

अग्निरुक्थेन वाहसा॥

vaiśvānaro na ūtyā''pra yātu parāvataḥ |

agnirukthena vāhasā ||

and the following mantrā should be used as yājyai:

पृष्टो दिवि पृष्टो अग्निः पृथिव्यां पृष्टो विश्वा ओषधीरा विवेश।

वैश्वानरः सहसा पृष्टो अग्निः स नो दिवा स रिषः पातु नक्तम्॥

pṛṣṭo divi pṛṣṭo agniḥ pṛthivyāṁ pṛṣṭo viśvā oṣadhīrā viveśa |

vaiśvānaraḥ sahasā pṛṣṭo agniḥ sa no divā sa riṣaḥ pātu naktam ||

by giving the beginnings of both the mantrās as “vaiśvānaro na ūtyā, pṛṣṭo divi”.

Now let us see the meaning shown by the commentators for the puronuvākyai mantrā:

1. Meaning shown by śrī Bhaṭṭa Bhāskarā:

vaiśvānaraḥ – viśveṣāṁ narāṇāṁ svāmitvena saṁbandhī – On the basis of the relationship with human as the head of all the human beings, this denotes Agni.

viśva + naraḥ will lead to a compound word viśvānaraḥ. The first letter becomes elongated to become vaiśvānaraḥ without any change in the meaning.

When we form a compound word by adding viśva + naraḥ, it should become viśvanaraḥ, right? How did it become viśvānaraḥ?

śrī Pāṇini Bhagavan has explained through the aphorism ‘nare saṁjñāyām’, that when viśva is combined with naraḥ word, to form a single word denoting one person, then viśva will become elongated to viśvā.

This word has been formed in accordance with that.

Vaiśvānaraḥ: Agni, who is having the name Vaiśvānaran, ūtyā – to protect, i.e. just to protect and bless, naḥ – towards us, parāvataḥ – from a far off place, ā pra yātu – should come and bless. How should he come? ukthena – our praises which will become vāhasā – the vehicle which is capable of bringing him. i.e. stotrās will become his vehicle.

He should come in such a way and relieve us from the accusations is the hidden meaning.

1. The meaning shown by śrī Sāyaṇācāryar:

vaiśvānaraḥ Agniḥ – Agni Bhagavan, who is capable of helping everyone, ūtyā – to protect, parāvataḥ – from a distant place, vāhasā – the vehicle which is capable of bringing him to us, ukthena – utthānam – i.e. through the act of getting up and coming to us, naḥ – towards us, ā pra yātu – come and bless us.

According to śrī Sāyaṇācāryar, Vaiśvānaran doesn’t require any vehicle. His mere thought of coming towards us is enough. i.e. it seems like his mere wish (saṅkalpam) is enough.

śrī Bhaṭṭa Bhāskarā says that our uktham – praises act as the vehicle to bring him to us. śrī Sāyaṇācāryar says that his uktham – his thought or wish (inspired by our prayers) act as a vehicle to bring him to us. Please note the subtle difference between these.

śrī Bhaṭṭa Bhāskarā’s interpretation is like ‘the absolute surrender alone, which is sādhyopāyam, can give Him to us’. śrī Sāyaṇācāryar’s interpretation is like ‘His wish, which is the siddhopāyam, inspired by the surrender, a sādhyopāyam, enables us to reach him’.

Let us see how we, who enjoy Veda as Vedattāzhvān, need to interpret this when chanting this during Svastivācanamof Paramaikāntis, udakashānti as well as while performing mṛgāreṣṭi.

Emperumānār himself has shown in the vaiśvānarādhikaraṇam of śrī Bhāṣyam on how the word Vaiśvānaraḥ forms and how it can be applied to Emperumān.

The word naraḥ comes from the root ‘nṝ naye’ – take along. Thus, one who takes along and one who is taken along can be represented by naraḥ.

Since Emperumān guides everyone in this world, he becomes Viśvānaran on the basis of ‘viśvān narān nayati’. The same word gets modified to vaiśvānaran without any change in the meaning.

śrī Bhāṣya vaiśvānarādhikaraṇa divya sūkti that explains this is:

यथा वैश्वानरशब्दः साधारणोऽपि परमात्मासाधारणधर्नविशेषितः विश्वेषां नराणां नेतृत्वादिना गुणेन परमात्मानम् एव अभिदधाति इति निश्चीयते

yathā vaiśvānaraśabdaḥ sādhāraṇo'pi paramātmāsādhāraṇadharnaviśeṣitaḥ viśveṣāṁ narāṇāṁ netṛtvādinā guṇena paramātmānam eva abhidadhāti iti niścīyate

Here the explanation of śrī Naḍādūr Ammāḻ for this is documented in śrī śrutaprakāśikā as follows:

यथा निराहुः - वैश्वानरः कस्मात्? विश्वान् नरान् नयति, विश्वे एनं नरा नयन्ति इति वा। विश्वानर एव वैश्वानरः। राक्षसो वायस इति वत्। रक्श एव हि राक्षसः। वय एव हि वायसः|

yathā nirāhuḥ - vaiśvānaraḥ kasmāt? viśvān narān nayati, viśve enaṁ narā nayanti iti vā | viśvānara eva vaiśvānaraḥ | rākṣaso vāyasa iti vat | rakśa eva hi rākṣasaḥ | vaya eva hi vāyasaḥ |

The meaning of this is: ‘How does the word vaiśvānaran form? Viśvānaran gets formed to mean as one who guides (/takes along) all the people or one who is taken along by all the people. How does it become vaiśvānaran without change in the meaning? This is similar to words rākṣasaḥ and vāyasaḥ. The word ‘rakśaḥ’ denoting demon has become ‘rākṣasaḥ’ with the first letter getting elongated. In the same way, the word ‘vayaḥ’ denoting a bird has become ‘vāyasaḥ’. Please see these explanations in nirukti’.

In the same way, one can see the documentation of śrī Naḍādūr Ammāḻ’s explanation on how the word Agni is formed.

यथा च अग्निः कस्मात् अग्रणिर् भवति। अग्रं नीयते। अग्रम् नयति। नमयति। सन्नमनोक्थौ प्रसन्नो भवति। इति स्तौलाष्टि विरिधिरिति।

yathā ca agniḥ kasmāt agraṇir bhavati | agraṁ nīyate | agram nayati | namayati | sannamanokthau prasanno bhavati| iti staulāṣṭi viridhiriti |

How does the word Agni form? Because it denotes any of the following: The Leader who leads, or who is foremost or who is made to lead or who makes us to offer obeisance or who blossoms and bless us due to the prayers. This has been explained by the sage Staulāṣṭi viridhi.

Here, in the printed books from various publishers like Brindavana publications, the phrase ‘Staulāṣṭi viridhiriti’ was printed as ‘stūlā dṛṣṭi vidhiriti’. vidhiḥ is a word that comes in masculine gender in Sanskrit. Hence, its adjective can’t be a feminine gender word like stūlā. Hence the phrase ‘stūlā dṛṣṭi vidhiriti’ was indecipherable. After seeing the palm leaves of śrīmadabhinava Deśika Uttamūr Svāmi, it was understood that there was a mistake in the printed book and the corrected version is based on that. We are greatly indebted to such scholars.

Thus, Paramaikāntis will chant this mantrā with the following meaning in mind:

Emperumān, agniḥ –who is happy with our praises/ prayers, like Agni and vaiśvānaraḥ – (by sitting in our hearts) who guides us in a proper way naḥ – us ūtyā – to protect parāvataḥ – from a far off divyadeśam in arcā form, ukthena – wishing to bless us pleased by our prayers, vāhasā – to use that as vehicle (the wish) ā pra yātu – come and bless.

Isn’t the Azhvār’s poem, “vānamāmalaiyġ aḍiyġn tozha vandaruḻġ” echoed in this mantrā?

This entire poem is like an explanation of this mantrā.

For the word Agni, one of the meanings is ‘person who brings it to the fore’. Varāha Perumān is the one, who brought out the earth hidden by Hiraṇyākṣan under the sea and brought it before Brahma and Manu. Hence, we can understand that the word Agni denotes the history of Varāha avatārā. In the Azhvār’s poem, this has been explained as ‘ġnamāy nilam kīṇḍa en appanġ’.

Further, the phrase ‘kaṇṇā enum ennai āḻuḍai vāna nāyaganġ’ explains the word vaiśvānaran, by calling Him as a leader of people starting from nityasūris to myself. ‘maṇimāṇikkac cuḍarġ’ phrases recall and enjoy the phrases agniḥ and vaiśvānaraḥ.

The phrase ‘tġnamām pozhil taṇ sirīvaramaṅgalattavar kai tozha uai

vānamāmalaiyġ’ is the explanation for parāvataḥ.

The phrase ‘aḍiyġn tozha’ is the explanation for ukthena.

vāhasā is nothing but the vehicle of His wish in the form of blessings and this is explained by Azhvār as ‘aruḻ’.

The word ‘vandu’ is the explanation for ‘ā pra yātu’.

In the phrase ‘vānamāmalaiyġ’ we can see the explanation of the next mantrā which is the yājyai. We will see the explanation at the time of explaining that mantrā.

Hence, through the mantrā,

वैश्वानरो न ऊत्याऽऽप्र यातु परावतः।

अग्निरुक्थेन वाहसा॥

vaiśvānaro na ūtyā''pra yātu parāvataḥ |

agnirukthena vāhasā ||

Vedattāzhvān praises the glory of Totātri Emperumān residing in Vānamāmalai. This is indicated by the poem:

ġnamāy nilam kīṇḍa en appanġ kaṇṇā enum ennai āḻuḍai

vāna nāyaganġ maṇimāṇikkac cuḍarġ

tġnamām pozhil taṇ sirīvaramaṅgalattavar kai tozha uai

vānamāmalaiyġ aḍiyġn tozha vandaruḻġ

The translation provided by Keith on the basis of Vedic commentary is:

**Let Vaishwanara with succor for us**

**Come from far**

**Agni through the hymn which brings him.**

We can change this as follows and enjoy:

**Let the Lord leading us all to provide succor for us**

**Come from the far Vanamamalai kept there by His Mercy**

**Through His sankalpa to bless us as if it were His mount!**

When I completed writing this, one of my close friends visited me. He enjoys these articles. I showed this to him and asked him to read before I send this to Pādukā. He read and told me, “There is no doubt that you are an unyielding person”.

I asked him, “Why are you giving me this title?”

The reply given by him and the explanation given by me for the same are very detailed and enjoyable. It is necessary for the readers.

Hence, I will share the same with you through the blessings of Tirumalaiyappan.