**Paramaikāntis’ Svastivācanam**

(Sri U.Ve. Villur Nadadur Karunakarachariar Swamy, Chennai)

In mṛgāreṣṭi, puroḍāśam should be offered in twelve kapālās (earthen pots used in yajñā-s) to the Emperumān known by the name of Vaiśvānaran. While offering that, in the mantrā recited as the puronuvākyai, the Vānamāmalai Emperumān is praised and the same has been explained in the June issue of Pādukā. While showing that article to my friend before sending the same to the editor, there were questions posed by my friend. The questions and my answers for them had come as the articles till December. Now, the next mantrā:

पृष्टोदिवि पृष्टो अग्निः पृथिव्यां पृष्टो विश्वा ओषधीराविवेश।

वैश्वानरस्सहसा पृष्टो अग्निस्सनो दिवा सरिषः पातुनक्तम्॥

pṛṣṭodivi pṛṣṭo agniḥ pṛthivyāṁ pṛṣṭo viśvā oṣadhīrāviveśa |

vaiśvānarassahasā pṛṣṭo agnissano divā sariṣaḥ pātunaktam ||

In veda, only the beginning part of the mantrā is chanted. Scholars recite the complete mantra in udakaśānti. However, in svastivācanam, only the beginning is chanted. But, I have already explained that it is more appropriate to contemplate on the meaning of the complete mantra, even if only the beginning is recited. It is my humble request that the readers should keep this in mind before reading further.

[The full form is given in the eleventh anuvākā of fifth praśnā of first kāṇḍā of taittirīya saṁhitā. ]

In a symbolic gesture of accepting my explanation that the previous mantra is the praise of Vānamāmalai Emperumān, He blessed me with an opportunity to see Him as I was writing the final portion of the explanation to all the objections raised. Yes; I received an order to participate in the Śrī Bhāṣya vidvat sadas as part of the śatābhiśeka mahotsavam of Śrī Vānamāmalai Jeer and discuss on ‘puruṣārthādhikaraṇam’. I went and got blessed in the company of scholars. I got the divine glimpse of Vānamāmalai Emperumān as well.

Totātrināthan confirmed and blessed the meaning understood with the mercy of Śri Pādukā devī that this mantra indeed indicates Him; it indicates the oil bath given to Him and how it acts as the great medicine for the world and also showing the other one hundred and seven divyadeśam-s.

Now, let us understand the meaning of this mantra as per the pada pāṭhā.

This mantra has twenty one pada-s as per the pada pāṭhā:

(1) पृष्टः, (2) दिवि, (3) पृष्टः, (4) अग्निः, (5) पृथिव्याम्, (6) पृष्टः, (7) विश्वाः, (8) ओषधीः, (9) आ, (10) विवेश, (11) वैश्वानरः, (12) सहसा, (13) पृष्टः, (14) अग्निः, (15) सः, (16) नः, (17) दिवा, (18) सः, (19) रिषः, (20) पातु, (21) नक्तम्

(1) pṛṣṭaḥ, (2) divi, (3) pṛṣṭaḥ, (4) agniḥ, (5) pṛthivyām, (6) pṛṣṭaḥ, (7) viśvāḥ, (8) oṣadhīḥ, (9) ā, (10) viveśa, (11) vaiśvānaraḥ, (12) sahasā, (13) pṛṣṭaḥ, (14) agniḥ, (15) saḥ, (16) naḥ, (17) divā, (18) saḥ, (19) riṣaḥ, (20) pātu, (21) naktam

This is a poem that follows the meter of triṣṭubh. [a meter of 4x11 syllables].

Let us see the meaning given by Śrī Bhaṭṭa Bhāskarā.

He says that all the ‘pṛṣṭaḥ’ occurrences were derived from ‘spṛṣṭaḥ’. His opinion is that the formation by removing a consonant ‘s’ is permissible as per the aphorism: ‘chāndaso vyañjanalopaḥ’. On this basis, vaiśvānaraḥ agniḥ - agniḥ who is known as vaiśvānaraḥ, (s)pṛṣṭaḥ – exist as touching, divi – sky. i.e., He exists as sun in the sky. pṛthivyām – on the earth, (s)pṛṣṭaḥ – by touching the same, ā viveśa – has entered and spread across, viśvāḥ – all, oṣadhīḥ – plants (one who makes these as the grains such as paddy that can be harvested). Thus, (s)pṛṣṭaḥ – touched, sahasā – by the prowess, saḥ – he, pātu – protect, naḥ – us, riṣaḥ – from the bad deeds that cause misery, divā – during the day time, saḥ - he himself, pātu – protect, riṣaḥ – from the bad deeds that cause misery, naktam – in the night also.

He shows this as one way of interpreting the mantra.

He also shows another way avoiding the deformation of the word spṛṣṭa to pṛṣṭa.

We can interpret pṛṣṭaḥ as derived from the root pṛṣu secane. Then this would mean as the person who was sprayed in the sky and the earth. Thus it would mean as the person who is in the sky and the earth.

śrī Sāyaṇācāryar had accepted the first method and interpreted this.

Here pṛṣṭaḥ also means ‘one who was asked’. We can accept this and interpret this as the subject of the question, ‘who has entered into everything and in-dwell everything?’. We can understand this as the person who is the subject of the questions, “the person who is present in both sky and earth and ensures the timely harvest of the crops by operating them from inside” and “the person who is present time and again in a surprising or smiling manner and indweller of everything”. In this manner, since He is the person desired by the way of questioning, Keith has interpreted ‘pṛṣṭaḥ’ as ‘Desired’.

Both the commentators had interpreted ‘sahasā’ coming in the mantra, as the third case of ‘sahas’, i.e., strength. However, as an indeclinable, the word ‘sahasā’ can mean ‘immediate’ or ‘giving surprise’ or ‘giving rise to laughter’. From the following translation, we can understand that he has considered this meaning:

**Desired in the sky, Agni, desired on earth,**

**Desired he entereth all the pants;**

**Agni Vaisvanara eagerly desired,**

**May he by day and night protect us from the foe**.

For Paramaikānti-s like us, Emperumān is the vaiśvānaran, since He guides all to go in proper way.

We should relish the Azhvār’s blessing in the Vānamāmalai padigam, “āenakku nin pādamġ śaraṇāgat tandu”, as the explanation for the term vaiśvānaran.

By His mercy, He stands in front of us in the form of arcai. i.e., He came because of the ‘grace’. Hence, He is ‘Agni’ on the basis of agraṁ nītaḥ. We can say that the phrase coming in that padigam, “sirīvaramaṅgalanagarkku aruḻ seidu aṅgu irundāi” is the explanation for this.

Since, this Emperumān appears as a big mountain touching the sky for our Azhvār, he becomes Vānamāmalai. This is being explained as ‘divi pṛṣṭaḥ’ by Vedattāzhvān.

The phrases ‘divam spṛṣṭaḥ’ or ‘divam pṛṣṭaḥ’, come as ‘divi pṛṣṭaḥ’ in vedas. Here, ‘pṛṣṭaḥ’ appears as an object in the sentence to mean ‘the person who is touched or sprayed’. We can also interpret this as a subject to mean ‘the person who touches or sprays, i.e. who accompanies’. i.e., the person who is present in the sky and the earth.

This is called as kartari ktaḥ. An example for this is bhuktāḥ brāhmaṇāḥ. i.e., to mean ‘brahmins ate, the word bhuktāḥ is used, which literally means ‘brahmins were eaten’. Please refer to the first ślokā of the second sargā of Raghuvaṁśam, in which the phrase ‘pīta vatsā’ comes. This directly means, the ‘calf which was drunk’. However, the poet here implies this as ‘calf which has drunk mother’s milk’.

Such an Emperumān, who is a like a big mountain touching the sky, also resides in the holy place Vānamāmalai. This is mentioned by Vedattāzhvān as ‘pṛthivyām pṛṣṭaḥ’.

The same person resides in the crops to give a medicinal quality to the same. On His holy body, first the herbal oil is applied and then sesame oil is applied. The oils wet His holy body and then reach the well as medicinal oil.

Thus He touches the various crops and herbs and gives medicinal property to them. Hence, Vedattāzhvān describes Him as, ‘viśvā oṣadhīḥ pṛṣṭaḥ (san) ā viveśa’.

He was buried under the soil. He possessed (or came in the dream, as per few people) the priest to ask the Azhvār’s father Kāri to get Him out of the soil and construct a temple so that he will get a son.

Thus He made himself excavated from the earth. At that time, His holy body received a cut and to everyone’s surprise it was bleeding from His stone body. He said that if He was bathed with herbal oil, it will stop the bleeding. When people followed that, the bleeding stopped. From that day, He is being bathed with oil on a daily basis. That oil is being stored in the ‘nāzhikkiṇau’ (well) and He makes that into medicine by his prowess. Thus, He is the merger of smile and strength, being fanned by Urvaśi and Tilottama who were blessed by Him to have never dwindling youth. This is described by Vedattāzhvān as ‘sahasā pṛṣṭaḥ’.

We can interpret the fourth line as per the Vedic commentary as: saḥ – He (That Vānamāmalai Emperumān), pātu – protect, naḥ – us, riṣaḥ – from the bad deeds that cause misery, divā – during the day time, saḥ - he himself, pātu – protect, riṣaḥ – from the bad deeds that cause misery, naktam – in the night also.

In the third line, the word ‘sahasā’ can come as indeclinable to mean ‘immediately’. We can use that meaning and merge with the fourth line to interpret this as follows: pṛṣṭaḥ – He who was thought about (in the mind), sahasā – immediately, pātu – protect, naḥ – us, riṣaḥ – from the bad deeds that cause misery, divā – during the day time, saḥ - he himself, pātu – protect, riṣaḥ – from the bad deeds that cause misery, naktam – in the night also.

The place where yajñā is slated to be performed, has to be ploughed and crops sown. This is similar to the aṅkurārpaṇam performed in functions. At that time, fourteen poems have to be recited. These are in the sixth anuvākā of second praśnā of fourth kāṇḍā. The first of them is:

या जाता ओषधयो देवेभ्यस्त्रियुगं पुरा।

मन्दामि बभ्रूणामह शतं धामानि सप्त च॥

yā jātā oṣadhayo devebhyastriyugaṁ purā |

mandāmi babhrūṇāmaha śataṁ dhāmāni sapta ca ||

śrī Sāyaṇācāryar has interpreted in accordance with the context of sowing as: ‘Long time ago, herbs, i.e. crops appeared from devas. They are capable of supporting the lives of living beings. They are of one hundred and seven varieties. I am happy seeing them”.

śrīmadubhayave padmavibhuṣaṇa Aṇṇaṅgarācārya Svāmi wrote that this mantra praises the Emperumān who is the seed for the entire world. It is my memory that he interpreted this mantra as “For the sake of devotees, who are devaprakṛti-s, many yugas back, Lord of Paramapadam came to reside in the other one hundred and seven divyadeśam-s in the form of idols which are like medicines capable of supporting the lives of the devotees,. I pray to all of them and attain happiness by the same’.

On the basis of oṣa-dāhe, we can split the term oṣadhi as ‘oṣaḥ dāhaḥ dhīyate yasyām sā oṣadhīḥ’ to mean ‘things which have the capability to burn our misdeeds / sins’. Since that quality is possessed by the arca idols of divyadeśam-s, we can call them as oṣadhī-s.

The name of the Vānamāmalai Emperumān is Deivanāyagan. There is another divyadeśam that was praised with the same name by Azhvār. That is the favorite place of Svāmi Deśika, which is Tiruvahīndrapuram. Śrī Kaliyan shows the name of the Emperumān as ‘adiyavarkku meyyanāgiya Deivanāyagan’ in the second poem of first decade of Tirumozhi. This Lord resides in the hill of auśadhādri. The Emperumān who resides in the oṣadhī hill is also an oṣadhī. This oṣadhī is the medicine for removing the sin. This is mentioned by Svāmi Deśika in Navamaṇimālai.

‘vepuḍan oni ayindaiyil vevvinai tīr marundonu

apudamāga amarndamai kġṭṭu aruḻ vġṇḍi nika’

The Emperumān Deivanāyagan, who resides in the auśadhādri, is the medicine for removing the sins. Here the term medicine does not refer to the manufactured medicine, but oṣadhī (herb). This can be understood from another śrī sūkti of Svāmi Deśika in Mummaṇikkvai:

naliyum vinaigaḻ segu marundin nalam uainda vepinai

naṇugu garuḍa nadi kiḻarnda punalugappil vaittanai

i.e., this hill has oṣadhī-s that are capable of removing the sin, which is the disease. Emperumān wished and established this.

Thus, as per Svāmi Deśika, the Emperumān who resides in this Tiruvahīndrapuram, which is nothing but the auśadhādri containing the medicines, is also a great medicine, i.e. oṣadhī. Similar to Tiruvahīndrapuram, He resides in Vānamāmalai also as oṣadhī.

We can relish that Vedattāzhvān mentions that Emperumān has entered into all the Holy bodies of all the divyadeśam-s similar to that of Vānamāmalai and Tiruvahīndrapuram.

Thus as per Vedattāzhvān, this mantra states that Emperumān who stands tall touching the sky as Vānamāmalai has entered into all the holy idols of divyadeśam-s to be known as medicines and guide us in good path. Let   
Him protect us from the bad deeds day and night.

The English translation in this way will be:

**Touching the sky, emerging out of earth, the Lord kept sitting before us as Deivanayakan,**

**He enters all the forms (in the Divya Desams) those are like Herbal plants curing us of all ills**

**He leads us holding our hands and so is known and as Vaiswanara**

**May He protect us from the sins that are our enemies, round the clock.**