**Paramaikāntis’ Svastivācanam**

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The next is the nineteenth mantrā in the part known as mṛgāram (since the mantrā-s are used in mṛgāreṣṭi), that forms the fourth paragraph of the svastivācanam. The full form of the mantrā is:

ये अप्रथेताममितेभिरोजोभिः ये प्रथिष्ठे अभवतां वसूनाम्।

स्तौमि द्यावा पृथिवी नाथितो जोहवीमि ते नो मुञ्चतमहसः॥

ye aprathetāmamitebhirojobhiḥ ye prathiṣṭhe abhavatāṁ vasūnām |

staumi dyāvā pṛthivī nāthito johavīmi te no muñcatamahasaḥ ||

This verse is the poetic form that follows the meter upariṣṭād jyotirjagatī.

This mantra has sixteen pada-s as per the pada pāṭhā:

(1) ये, (2) अप्रथेताम्, (3) अमितेभिः, (4) ओजोभिः, (5) ये, (6) प्रथिष्ठे, (7) अभवताम्, (8) वसूनाम्, (9) स्तौमि, (10) द्यावापृथिवी, (11) नाथितः, (12) जोहवीमि, (13) ते, (14) नः, (15) मुञ्चतम्, (16) अहसः

(1) ye, (2) aprathetām, (3) amitebhiḥ, (4) ojobhiḥ, (5) ye, (6) prathiṣṭhe, (7) abhavatām, (8) vasūnām, (9) staumi, (10) dyāvāpṛthivī, (11) nāthitaḥ, (12) johavīmi, (13) te, (14) naḥ, (15) muñcatam, (16) ahasaḥ

While giving the rules for mṛgāreṣṭi, the tenth deity in the list of deities to be worshipped given in the twenty second anuvākā of fifth praśnā of seventh kāṇḍā of veda saṁhitā, is the alliance of two deities dyāvāpṛthivī which is capable to relieving one from the sin.

For this alliance of deities, puroḍāśam should be offered in two kapālās (earthen pots used in yajñā-s). We can see this in the verse: ahomugbhyāṁ dvikapālaḥ

While offering the same, this mantra is used as puronuvākyai.

śrī Sāyaṇācāryar had interpreted dyāvāpṛthivī as sky and earth and hence, this term refers to the alliance of deities responsible for sky and earth and commentated as follows:

ye – which sky and earth; amitebhiḥ – immeasurable; ojobhiḥ – by the strength; aprathetām – attained the fame

Moreover,

ye – which sky and earth; abhavatām – exist, prathiṣṭhe – helping the existence of vasūnām –wealth ; (te – that) dyāvāpṛthivī – sky and earth; staumi – I praise; nāthitaḥ – seeking their blessings,

johavīmi – I call them again and again

te – those two

muñcatam – relieve

naḥ – us

ahasaḥ – from the sins

How should we, the paramaikāntins, understand these two deities as?

pṛthivī – earth represents Bhūmi devī. Hence, we can understand this phrase as Bhūmi nāciyār variously known Maṇmaḍandai, Pār maḍandai, Pār magaḻ and Nilamagaḻ.

Since, the sky is chanted along with this, we can understand that as representing Tirumaḍandai (Lakṣmī).

The word representing sky is only dyauḥ in the mūlam. However, when it is joined with pṛthivī to represent two deities, it becomes dyāvāpṛthivī.

This has been explained by śrī pāṇini bhagavān in the thirtieth aphorism of third pādā of sixth adhyāyā of Aśṭhādhyāyi as ‘divasacca pṛthivyām’. In accordance with this, in the compound form of dyaush ca pṛthivī ca, the word dyauḥ will get modified to divas as mentioned in the aphorism and the phrase will become divaspṛthivyauḥ. By the strength of the syllable ‘ca’ in the aphorism divas will become dyāvā. Hence it becomes dyāvā pṛthivyauḥ. While representing deities that too when indicating the earth as kṣamā pṛthivī, the word dyauḥ will get modified like this.

(Note: There is a word representing the world in the sky taking the form dyuḥ. If that word joins pṛthivī to represent earthly and heavenly worlds, then they will not take the above form. Hence, the first aphorism in third pādā of first adhyāyā of brahmasūtram has the compound word dyubhvādyāyatanaṁ svaśabdāt).

Let us leave the grammar aside. There is no problem in accepting pṛthivī as ‘bhūdevī’. Don’t think that it is little exaggeration to interpret dyauḥ as Lakṣmī just because it comes along with pṛthivī.

Elders have followed this ways of interpretation.

Our ancestors, while explaining ‘hrīśca te lakṣmīśca patnyauḥ’ appearing in uttara Nārāyaṇa anuvākam, have interpreted hrīḥ as bhūmi devī, since it is coming along with Lakṣmī.

śrīmadupaniṣad Bhāṣyakārar has shown the verse in śukla yajur veda, “śrīśca te lakṣmīśca patnyauh” in line with this verse to show the meaning of hrīḥ as śrīḥ. He has explained that here since Lakṣmī has been separately mentioned, the term hrīḥ and śrīḥ should be understood as bhūmiḥ. The term śrīḥ will represent bhūmi as well. He has quoted a śloka in śrīmad Ramayaṇā:

rāmasya dakṣiṇe pārśve padmā śrīssamavarthitā

savye tu śrīr viśālākṣī

This śloka describes Rama attaining His holy feet on the completion of His incarnation and occurs in 109th sarga of Uttara kāṇḍā. Here the śloka says that Rama is accompanied by śrī with Lotus flower on the right side and the śrī, who is viśālākṣī on the left side.

(In the Ramayana books I have, the śloka is little different from what śrīmadupaniṣad Bhāṣyakārar quotes:

rāmasya dakṣiṇe pārśve sapadmā śrīrupāśritā

savye tu śrīr mahādevī

However, there is no difference in describing that śrī is on both right and left hand side)

Since Bhūmi nāciyār appears on the left hand side and Vālmīki bhagavān has referred to her as śrīḥ, he explains that hrīḥ and śrīḥ would denote Bhūmiḥ.

But, śrī kūranārāyaṇa jīyar did not take this much pain. He has explained that

hrīḥ kṣamā pṛthivyaparaparyāyā akṣayya vīryā ca.

Apte, the great grammarian, in his dictionary has explained that the term hrīḥ would mean both shame and modesty (simplicity).

He has quoted a verse from Kumāra sambhavam, wherein P arvatī during her marriage, replies to Paramaśivan in a low voice owing to shyness the she saw the dhruva star, when asked. The term hrīsannakaṇṭhī is used to explain this. This is the 85th śloka of 7th sarga in Kumāra sambhavam. The śloka is:

dhruveṇa bhartrā dhruvadarśanāya prayujyamānā priyadarśanena |

sā dṛṣṭa ityānanamunnamayya hrīsannakaṇṭhī kathamapyuvāca ||

We can take this meaning and say hrīḥ as Bhūmi, who is patience personified.

In the same way, we can say that the term dyauḥ here indicates śrīdevī. ṣabdakaladhrumam explains the basis on which dyauḥ takes the meaning of sky:

dyodante yatra devās sā dyauḥ

Where the devas are radiant and bright, that place is known as sky. What is wrong in saying, by whom devan is bright, she is known as dyauḥ:

dyodate yayā devas sā dyauḥ

So, we can say that dyauḥ means Lakṣmī who shows Tirumāl to the world.

No need to think that the prakaraṇa shown by me was in the context where Emperumān is the doer of the yajñā to protect the surrendered along with His consorts and here that compulsion does not arise and hence, no need to derive this meaning with difficulty.

This is sarvapāpa prāyascitta prakaraṇam. i.e., mṛgāram is nothing but the form of surrender to the Lord to relieve one from all the sins. Here Emperumān is worshipped in 16 verses as eight forms. We have seen two verses praising Naciyār having separate temple such as Komalavalli by invoking the name of Vayu. Thus we have seen 18 verses. After this, we need to invoke the consorts for puruṣakāram (recommendation), upāyam (means) and upeyam (end). Hence this mantra, which praises both. In that since pṛthivī is used to represent Bhūmi devī, dyauḥ should be interpreted to mean śrīdevī, isn’t it?

Svāmi Deśikan has blessed many śrīsūktis to explain this.

In the last part of Devanāyaka pañcāśat he has graced as follows: “The Lord truthful to the devotees is like an elephant having musth. Musth elephant will secrete the temporin (fluid secreted during musth period) (dānam) in accordance with its wish. The Lord secretes charity in accordance with the wishes of devotees. Please note that dānam here comes with two meanings as both temporin fluid as well as charity.

The musth elephant will be with female elephants, isn’t it? Deivanāyakan is with two female elephants namely tāmaraiyāḻ (śrīdevī) and taraṇi (bhūmi devī).

Elephant will roam on the banks of a river. Deivanāyakan roams in the banks of kedila river.

Elephant will stamp the lotus flowers and play. Deivanāyakan will stamp the sins of devotees and play.

Thus goes his 52nd shloka whose full form is:

jaya vibudhapate tvaṁ darśitābhīṣṭadānaḥ

saha sarasijavāsāmedinībhyāṁ vaśābhyām |

naḻavanamiva mṛdgan pāparāśiṁ natānāṁ

garuḍasaridanūpe gandhahastīva dīvyan ||

The same elephant metaphor is coming in 33rd shloka of Achyuta shatakam also:

galulaṇaikaccharaṇṇe lakhkhijjasi lacchimahikareṇumaṇaharo |

dīsantabahuḻadāṇo disāgaindo vva khuḍiadaṇuindadumo ||

The elephant which is in Devanāyaka pañcāśat destroys the sins of devotees similar to destroying lotus flowers. However, achyuta shataka elephant destroys the demons like rooting out the trees in the forests. This is the only difference.

My father composed kavacaśatakam consisting of one hundred and eight shloka-s describing the ratna kavacam offered in 1968 to the tirumġni that Svāmi Deśikan sculpted himself. In that, there is a description based on the elephant comparison.

Svāmi Deśikan says Deivanāyakan elephant along with the female elephants śrīdevī and Bhūmi devī is crushing all his sins.

Now, look at kavacaśatakam 74th shloka –

vaśe vaśe yasya ramārase te

sa gandhahastī bhavato vaśe yam

anena yukto mama pāparāśim

dhanudradhārī matitaṁ vitatse

vedattāzhvān prays in mṛgāram that ubhayanāccimār-s also must destroy our sins in nineteenth as well as twentieth mantra-s; it will not be an exaggeration to say these experiences are based on these mantra-s.

(note: Errata - in the last month’s article, on page 91, please read the quote – Kaliyan’s śrī sūkti - “aḍiyavarkku meyyanāgiya deyvanāyaganiḍam” as from Periya Tirumozhi 3.1.3. This is my typographical error – the Editor).