**Paramaikāntis’ Svastivācanam**

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

Similar to symbolizing the two consorts of śri Devanāthan as two female elephants and drawing a simile that He accompanied by the two consorts is like an elephant wandering with two female elephants, our ‘tūppul vaḻal’ Vedānta Deśikā relished śri devādirājan also as a male elephant along with the two female elephants representing the consorts as in ‘piḍi iraṇḍoḍu kaḻabam onu piṇainda pġrazhagthalām’.

Thus, this forms the first mantra of the two mantras that offers prayers to the ubhaya nācimārs (consorts of Lord Viṣṇu) who are like two female elephants capable of stamping out our sins.

The meaning shown by Pādukā devī for us, who enjoy Veda as Vedattāzhvān:

ye – which two

amitebhiḥ – limitless (immeasurable)

ojobhiḥ – 1. By the radiance (of their holy bodies) (or) 2. By their power of controlling the Emperumān

aprathetām – attained the fame (became popular)…

Till this point, the meaning of the first line is covered. In this quartet, the first meaning of ojobhiḥ indicating the fame attained by Tirumagaḻ and Maṇmagaḻ through the radiance of the holy bodies is explained by the 21st poem of Attigiri mānmiyam, which states:

‘perugum aruvigaḻ arugu marugiya periya maṇivarai payilalām

…..pġraruḻāḻanār

aṇugu malarmagaḻ avanimagaḻoḍu karaḍigirinilai kavardale’

The radiance of the holy body of the Malarmagaḻ (Lakṣmī, śrīdevī) is similar to the color of the material by name ‘grcanam’ (bezoar). The radiance of the holy body of Avanimagaḻ (deity of earth, Bhūmi devī) is similar to grass. The radiance of the holy body of Emperumān who is in between them is similar to the black pigment color used to decorate eye lashes. The radiance of the holy body of the Emperumān is mixed with the different colored radiances from the Malarmagaḻ and Avanimagaḻ and gives the radiance similar to that of the neck of peacock with multiple colors. Since āṇḍāḻ is the incarnation of Avanimagaḻ, Svāmi Deśikā has explained in 22nd ślokā of Godā stuti as:

दूर्वादळ प्रतिमया तव देहकान्त्या गोरोचनारुचिरया च रुचेन्दिरायाः।

आसीदनुज्झित शिखावळ कण्ठ शोभं माङ्गळ्यदं प्रणमतां मधुवैरिगात्रम् ॥

dūrvādaḻa pratimayā tava dehakāntyā

gorocanārucirayā ca rucendirāyāḥ |

āsīdanujjhita śikhāvaḻa kaṇṭha śobhaṁ

māṅgaḻyadaṁ praṇamatāṁ madhuvairigātram ||

The radiance of the consorts of Viṣṇu is popular as above.

The second meaning of ojobhiḥ indicates that They are popular by the limitless power. The 24th and 25th ślokā-s of Godā stuti seem to explain this fact.

Even before the wetness of the sins dry up, people like us surrender before the Lord and Malarmagaḻ will tell Emperumān from His right side that He has to protect us. If He hears that He has no other option except to do that. Such is the strength of that recommendation. To avoid that if He turns left, āṇḍāḻ will recommend with even more vigor. The simile given by Padmavibhūṣaṇam Annagarācāryār is: ‘it is like falling prey to tiger fearing scorpion’. Araṅga nagarappan will have no choice in front of such recommendations and hence will bless us with His beautiful eyes. This is explained by the 24th ślokā as:

आर्द्रापराधिनि जनेऽप्यभिरक्षणार्थं रङ्गेश्वरस्य रमया विनिवेद्यमाने।

पार्श्वे परत्र भवती यदि तत्र नासीत् प्रायेण देवि वदनं परिवर्तितं स्यात्॥

ārdrāparādhini jane'pyabhirakṣaṇārthaṁ

raṅgeśvarasya ramayā vinivedyamāne |

pārśve paratra bhavatī yadi tatra nāsīt

prāyeṇa devi vadanaṁ parivartitaṁ syāt ||

If He is not falling for Their speech, They will make Him fall for their beauty. Piḻḻai Lokācāriyar, in the cūrṇikā numbered 1-13 of his śrī vacana bhūṣanam has shown this as ‘īśvaranai azhagāl tiruttum’. Māmunigaḻ has explained this as ‘kaṇṇaip puraṭṭudal kaccai negizttudal seidu avanip piccġit tān sonnapaḍi seydu alladu nika māṭṭāda paḍi paṇṇi’.

These have come as an explanation of 52nd ślokā of śrī Guṇaratna kośam blessed by śrī Parāśara Bhaṭṭar as ‘upāyair vismārya svajanayasi’

Please refer to the commentary for śrī Guṇaratna kośam named śrī vaibhavam written by Mahā mahopādyāya Paiyampāḍi śri U. Ve. śrīvatsāṅkācārya Svāmi, where he quotes the śrī sūktis of Svāmi Deśikā in dvayādhikāra.

In the 25th ślokā of Godā stuti, Svāmi Deśikā has explained how Bhūmi Pirāttiyar remediates Iśvara with Her beauty:

गोदे गुणैरपनयन् प्रणतापराधान् भ्रूक्षेप एव तव भोगरसानुकूलः।

कर्मानुबन्धिफलदानरतस्य भर्तुः स्वातन्त्र्यदुर्व्यसन मर्मभिदा निदानम्॥

gode guṇairapanayan praṇatāparādhān

bhrūkṣepa eva tava bhogarasānukūlaḥ |

karmānubandhiphaladānaratasya bhartuḥ

svātantryadurvyasana marmabhidā nidānam ||

The knitting of the eyebrow of Bhūmi Pirāttiyar will complement the Perumāḻ to relish the various enjoyments. Not only that. It alone is capable of taking Him away from finding fault with the devotees who surrender to Him. Thus, His freedom of ruling that He would punish people in accordance with one’s actions will be compromised and removed. After that, He will necessarily protect us in accordance with Her wish.

Thus the strengths of these two consorts are very popular.

We can understand this from the Tirunedundānḍagam of Tirumaṅgai āzvār:

‘pār vaṇṇa maḍa maṅgai pattar, pittar

panimalar mġl pāvaikku’

Now the second line of the mantra:

ye – which two

abhavatām - became

prathiṣṭhe – the reason for the Emperumān-s in archai form to be established and protect the devotees

vasūnām – on the basis of ‘vasati iti vasu’, the vasu represents the Emperumān-s in archai form..

In this line Vedattāzhvān mentions the people who are the sole cause for the Emperumān to be established and protect, as the ‘established’. i.e., he mentions the people who are the cause for prathiṣṭhai as prathiṣṭhai. There is a tradition to name the cause to be the action. śrī Tirukkudantai Aṇḍavan used to share a humor: “vegetable vendor will show the beetroot and say,’ Svāmi! Please buy this. All these are blood.’ His reasoning is that eating beet root will result in blood secretion and hence says that cause of blood as the blood itself. This is being mentioned by our scholars as ‘kāraṇe kāryatayā upacāraḥ’”

The eleventh ślokā of nāda paddhati of śrī Pādukā Sahasram:

श्रवसोर्मम पारणां दिशन्ती मणिपादावनि मञ्जुळैः प्रणादैः।

रमया क्षमया च दत्तहस्तं समये रङ्गधुरीणमानयेथाः॥

śravasormama pāraṇāṁ diśantī

maṇipādāvani mañjuḻaiḥ praṇādaiḥ |

ramayā kṣamayā ca dattahastaṁ

samaye raṅgadhurīṇamānayethāḥ ||

The translation of SundappAlayam Ramaswami Iyengar in the grantakshara publication published during 1912 is:

“At my end stage, in order for the enjoyment of my ears which have not heard good sounds for a long time with sweet sound, please bring shri Ranganatha with śrīdevī and Bhūmi devī giving support on both the sides’.

Giving support is nothing but helping prathiṣṭhai and hence can be called prathiṣṭhai.

Hence, Vedattāzhvān calls śrīdevī and Bhūmi devī as prathiṣṭhe.

Since, in the majority of the divyadeśams, the Emperumān is seen with both the consorts, Vedattāzhvān mentions this as vasūnām prathiṣṭhe.

Now the second half of the mantra:

staumi – I praise

(te – that)

dyāvāpṛthivī – TirumagaL and maN magaL

nāthitaḥ – as ordered by Them or in order to seek Their blessing

johavīmi – I call upon Them again and again

te – They both

muñcatam – relieve and bless

naḥ – us

ahasaḥ – from the sins

Keith has translated this mantra as:

**Those that expanded with unmeasured might,**

**Those that became the supports of wealth,**

**I praise sky and earth; I invoke seeking their aid,**

**May ye relieve us from tribulation.**

We can enjoy this as:

**Those who are popular with their unmeasured radiance or power on Him**

**Those who are supports for His stay in the form of icons here**

**I praise Goddess Lakshmee and earth; I invoke seeking aid,**

**May ye relieve us from tribulation.**