**Paramaikāntis’ Svastivācanam**

(śrīmadāṇḍavan āśrama āsthāna Vidvān

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When the tears of Emperumān Prajāpati, who has taken the form of daśa hotā, fell on the water, Pirāṭṭi took the form of earth and came near Him. At that time, He wiped the lower portion of His eyes. During that time, the antarikṣam (the space between the earth and the sky) was formed. Then He wiped the upper portion of His eyes. That time, sky, which is known as dyauḥ was formed. i.e., since she blesses us by showing the Emperumān, i.e. since she is performing dyotanam, Pirāṭṭi got the name dyauḥ and she came near Emperumān. The upper world which is appropriate to her glory was formed and was known by the name dyauḥ. Veda mentions this in a poetic form as follows:

यद्व्यमृष्ट। तदन्तरिक्षमभवत्।

यदूर्ध्वमुदमृष्ट। साद्यौरभवत्।

yadvyamṛṣṭa | tadantarikṣamabhavat |

yadūrdhvamudamṛṣṭa | sādyaurabhavat |

Thus the earth and sky were formed out of His tears. Since they were born out of crying (rodanam), they are known as rodasī.

People who know this story will not cry because of miseries like younger people dying before the elder ones in their household. (Probably, those people will not cry by seeing the television serials as well).

The Veda tells this as:

य एवं वेद। नास्य गृहेरुदन्ति।

ya evaṁ veda | nāsya gṛherudanti |

Dear Pādukā readers! We all understood this story through this episode during the last few months, isn’t it? For us, who are Paramikānti-s, having performed prapatti to attain salvation, the above benefit will come for free. Hence, live without any miseries.

Please do not think, “This is fine! But, you had mentioned that this history indicates the picture where He appears along with His consorts’ śrīdevī and Bhūdevi as sky and the earth. There is nothing in this to show that”.

After telling that the people who know this history will not cry, Veda tells in the same breath as follows:

य एवमेषांलोकानाञ्जन्म वेद।

नैषु लोकेष्वार्तिमार्च्छति।

ya evameṣāṁlokānāñjanma veda |

naiṣu lokeṣvārtimārcchati |

i.e., people who understand the birth of earth, sky and the space in between them will not be affected by miseries in all the three worlds. This is another fruit mentioned by the Veda. People, who can realize Veda as vedattāzhvān, can understand that this history indicates the birth of Bhūdevi, Nīḻā and Lakṣmī and they rule all the three worlds with affection. Those who realize this, irrespective where they are born in the three worlds, will get the recommendation of Pirāṭṭi-s and will attain the salvation at the end of their lives. Because of this they will be rid of miseries as mentioned by the phrase ‘piandār uyarndġ’ and will live happily, having better placed than the nityasūris.

The commentary blessed by Piḻḻān for the Tiruvāimozhi phrase ‘piandār uyarndġ’ is as follows: ‘piandu vaittġ ayarvaum amarargaḻukkum mġpaṭṭār’. (They are better than the tireless devās).

It is no exaggeration if we say that the pāsuram (poem), which represents the above Vedic phrase is as follows:

dġvimārāvār tirumagaḻ būmi ġva maamarar āṭceyvār

mġviya ulagam mūnu avai āṭci vġṇḍu vġṇḍuruvam ninnuruvam

Thus, in the Veda itself there is a way to interpret ‘rodasī’ as sky and the earth, without assuming the modification from the word ‘rodhasī’. Still, I am unable to understand why śrī Yāska Bhagavān followed the way of assuming the mutation of word ‘rodhasī’ to ‘rodasī’ to interpret this. If people who are experts in Vedas can explain this, we would be greatly indebted to them.

If we understand the antarikṣam in the three worlds as Pirāṭṭi who resides in the chest of Emperumān, she is the one who shows Emperumān to us. Hence, she attains the name ‘vāyu’. I have already showed that this name indicates nācciyārs such as śrī Kmaḻavallit tāyār, who along with the respective Emperumān s are praised by vedattāzhvān to get rid of the sins, while explaining the seventh and eight mantras of mṛgāra mantras starting with ‘vāyos savitur vidathāni’ and ‘upaśreṣṭhāna āśiṣo’ respectively.

By now, it is clear that the last mantra and this mantra pray for recommendation of His consorts.

vedattāzhvān prays that His consorts should give us glory.

kṣetrasya patnī – vedattāzhvān calls consorts of Lord Viṣṇu (ubhaya nāccimār) who are with Him in majority of the holy shrines (kṣetras). He says that they should talk highly of us to Emperumān.

Now the second half of that mantra:

staumi – I praise

(te – that)

dyāvāpṛthivī – śrīdevī and Bhūdevi

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

The translation of Keith for this mantra is:

**O ye broad firmaments, make room for us;**

**O rulers of the field, aid us;**

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

**May ye relieve us from tribulation**

We can interpret and enjoy the same as:

**O ye broad firmaments, make good things happen for us room for us;**

**O rulers of the kshetras and shrines there aid us by speaking high of us;**

**I praise Bhoomi and Lakshmi Devis, I invoke seeking aid,**

**May ye relieve us from tribulation**

(To be cont’d)…