**Paramaikāntis’ Svastivācanam**

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

There are many places in Vedas where the phrase ‘Prajāpati’ occurs, which refer to both Emperumān and four faced brahma. The scholars have explained the terms as either brahma or Emperumān based on the context.

In the ānanda mīmāmsā of taittirīya Upanishad, in the twenty sixth anuvākā of first praśnā as per our sampradaya division, the Veda says that Prajāpati’s bliss is hundred times the bliss of bṛhaspati and the bliss of supreme soul or brahmam is hundred times that of Prajāpati.

ते ये शतं प्रजापतेरानन्दाः। स एको ब्रह्मण आनन्दः।

te ye śataṁ prajāpaterānandāḥ | sa eko brahmaṇa ānandaḥ |

Here, we should understand Prajāpati as four faced brahma only. Why?

Veda says that there exists another brahmam which has hundred times the bliss of this Prajāpati. Hence, this Prajāpati cannot be Emperumān, who has ‘uyarvaa uyarnalam’. Hence, scholars have explained that this Prajāpati is four faced brahma only.

In the twelfth anuvākā of fifth praśnā of the first aṣṭakā, the phrase ‘so'bravīt prajāpatiḥ’ occurs. Svāmi Deśikā, in his stotra bhāṣyam has blessed that ‘Prajāpati’ in the above phrase indicates ‘Emperumān’.

I have explained this in detail while explaining the fourth mantra starting with ‘bṛhaspate paridīyā rathena (बृहस्पते परिदीया रथेन)’ of apratiratham, which is the first part of this series, in śrī Raṅganātha Pādukā. The detailed explanation of apratiratha anuvākā has been published by śrī Naḍādūr Ammāḻ Trust as a book titled ‘vġdam pum divyadeśaṅgaḻ’. In the ninety-fifth page of the same, the details can be found.

Many great scholars have given foreword for this book. Among that, śrīmadubhayave Mahāvidvān Valayappġṭṭai Rāmānuja Tātācārya Svāmi has given many facts in the 11th paragraph under the heading ‘prajāpati śabda viḻakkam’.

There that Svāmi has established that the term Prajāpati referred to by Veda through description that the Prajāpati belongs to number seventeen through the phrase ‘yo vai saptadaśaṁprajāpatim veda (यो वै सप्तदशंप्रजापतिम् वेद)’ occurring in eleventh anuvākā of sixth praśnā of first kāṇḍam of taittirīya saṁhitā, by quoting explanation from Mahabharatam. Veda itself, while describing the method of performing vājapeya yajñam, says as follows in the third anuvākā of third praśnā of first aṣṭakā:

सप्तदशप्राजापत्या ग्रहागृह्यन्ते। सप्तदशः प्रजापतिः।

saptadaśaprājāpatyā grahāgṛhyante | saptadaśaḥ prajāpatiḥ |

i.e. for the deity Prajāpati who lords over number seventeen, seventeen grahā-s have to be arranged. Do not think that there are only nine grahā-s and what is this seventeen grahā-s? The term graham here refers to the wooden utensils used to keep juices such as somarasam used in yajñam. These have the height of eight inches and appear similar to wooden mortar.

In the next anuvākā, it says;

सप्तदशप्राजापत्यान्पशूनालभते। सप्तदशः प्रजापतिः।

saptadaśaprājāpatyānpaśūnālabhate | saptadaśaḥ prajāpatiḥ |

For the deity Prajāpati who belongs to number seventeen, seventeen identical black animals without horns should be arranged.

Veda indicates a correlation that since Prajāpati is dark complexioned, the animals offered to Him should be of black color. Please see the verse:

श्यामा एकरूपाभावन्ति। एवमिवहि प्रजापतिः॥

śyāmā ekarūpābhāvanti | evamivahi prajāpatiḥ ||

Svāmi Deśikā in his commentary ‘tātparya candrikā’ for Gitā bhāshyam has established that this ‘Prajāpati’ is Emperumān, while explaining the tenth shloka of third adhyāyam by giving the following reasons:

1. Veda indicates the black color of Prajāpati
2. It emphasizes that Prajāpati belongs to number seventeen

That shloka is:

सह यज्ञैः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः।

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक्॥

saha yajñaiḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ |

anena prasaviṣyadhvameṣa vo'stviṣṭakāmadhuk ||

Emperumānār in his bhāshyam had written that Prajāpati here refers to Emperumān. Svāmi Deśikā establishes this with many evidences. He showed that in many places Prajāpati term occurs in Veda, which refers to Emperumān.

On that basis there is no doubt that the Prajāpati who exists as everything is none but Emperumān in the verse:

prajāpatirdaśa hotā | sa ida sarvam |

Though the Lord appears in multiple forms and benefit us as indicated by, ‘uyir aḻippān ennina yniyumāip piandāy’ and ‘ajāyamāno bahudhā vijāyate’, elders have given importance to ten incarnations. When Veda says that Prajāpati helps in ten ways by calling Him daśa hotā, we need to consider the above and relish the same.

While giving phalashruti for Daśāvatāra stotram, Svāmi Deśikā gives four fruits:

1. vaktre tasya sarasvatī bahumukhī (mouth full of artful words)
2. bhaktiḥ parā mānase (great devotion in mind)
3. śuddhiḥ kā'pi tanau (incomparable purity in the body)
4. diśāsu daśasu khyātiḥ śubhā (great glory in all the ten directions)

vedattāzhvān mentions the following fruits given by the ten hotā-s:

1. People (wealth in the form of progeny)
2. Animal wealth such as cow (wealth in the form of shape)
3. Healthy body (wealth in that form)
4. Glory (wealth in that form)

We can see that both had glory as the last fruit.

The third fruit given by the Veda is a healthy body. This is stated by Svāmi Deśikā as purity of body.

We can say that the wealth in the form of animals can take the other form as ‘great’ words (or speech). How?

Veda itself says in fifth anuvākā of third praśnā of fifth kāṇḍam as ‘tasmāt paśumānuttamāṁ vācaṁ vadati (तस्मात् पशुमानुत्तमां वाचं वदति)’.

There is a way of making the altar for fire using forty bricks, with ten bricks on each direction while reciting evaḥ chandaḥ, varivaḥ chandaḥ etc…(You can see these forty mantras starting with evaḥ chandaḥ and ending with aṅkāṅkaṁ chandaḥ in the twelfth anuvākā of third praśnā of fourth kāṇḍam of taittirīya samhita).

Thus Agni gets a connection to the number forty, since the altar of Agni is made of forty bricks. The poems which have ten letters in each line in a Sanskrit poem, the meter is said of to be ‘virāṭ’. Thus, the poem which follows the meter ‘virāṭ’ will have forty letters in it. Thus the term ‘virāṭ’ brings number forty to the mind.

Since, people who worship Agni get the wealth of animals; we call this Agni as ‘animal wealth’. Since, the ‘virāṭ’ is connected to Agni, through the forty bricks, we can connect ‘virāṭ’ to the ‘animal wealth’.

Due to this connection only, people who have this ‘animal wealth’ are capable of speaking great words.

Veda speaks like this also.

Do not think this as something non-understandable. Imagination is required to relish Vedas, which is poem personified.

People, who have lot of cows that yield milk, will have lot of dairy products such as milk, curd, butter milk and ghee in their houses. Hence, when a guest comes, even if the guest is a Paramikānti who does not take food outside, they will be able to patronage them with the following words: “SvāmI! You look very tired. You can have milk, curd, butter milk, butter or ghee in our hut, without sacrificing your ācāram”. These are said to be great words.

While giving commentary on the phrase ‘tasmāt paśumānuttamāṁ vācaṁ vadati’, śrī Bhaṭṭa Bhāskarar gives one interpretation as follows: “uttamām iti | brāhmaṇādibhyo'pi udgatatamām ujjvalatamāṁ bhuṅkṣva ityādikāṁ vācaṁ vadati paśumān yaḥ kaścidapi | (उत्तमाम् इति। ब्राह्मणादिभ्योऽपि उद्गततमाम् उज्ज्वलतमां भुङ्क्ष्व इत्यादिकां वाचं वदति पशुमान् यः कश्चिदपि।)”.

I am not giving his second interpretation as it lacks the same elegance as the above interpretation.

Not only for me. For śrī Sāyaṇācāryār also, the first interpretation seems to have caught his liking. Hence, he expands the same as a small play: “tasmālloke api bahupaśuyuktaḥ puruṣaḥ samāgatānatithīn pratyuttamāṁ vācaṁ vadati - śrāntā yūyaṁ madgṛhe samāgacchata bhujyatām iti | seyamuttamā vāk |(तस्माल्लोके अपि बहुपशुयुक्तः पुरुषः समागतानतिथीन् प्रत्युत्तमां वाचं वदति - श्रान्ता यूयं मद्गृहे समागच्छत भुज्यताम् इति। सेयमुत्तमा वाक्।)”.

Hence, it is the vedic philosophy that one who has ‘animal wealth’ will attain great speech. Hence, in all the prayers starting from ‘eka hotā’ to ‘daśa hotā’, the prayer for ‘animal wealth’ would mean the prayer for attain ‘great speech’. This could be the reason, why Svāmi Deśikā has referred to one of the fruits as ‘vaktre tasya sarasvatī bahumukhī’ instead of animal wealth.

Only in the place, where vedattāzhvān gives the wealth of people (wealth in the form of progeny), Svāmi Deśikā has replaced it with the devotion (towards Emperumān and His devotees). Probably, he thought that the happiness of devotion is much greater than the happiness given by progeny.

Thus, we can relish the similarity of fruits between Emperumān who is daśa hotā and the Emperumān who has taken ten incarnations.

Thus, the Prajāpati who helps us in ten ways and hence referred to as ‘daśa hotā’ by the Veda is none else but Emperumān.

In the kāṭhaka śayanam, which I had explained previously, the daśa hotā referred by daśahotṛ mantras chanted while arranging ten bricks in the East part is also Empirān only.

Thus Veda describes Emperumān as daśa hotā in multiple ways and I had started giving that explanation. In between, since there was a reference to brahmakūrca pañcagavyam, I had started explaining the meaning of those mantras as well.

I had stated that there is an exhilarating narration about Empirān who is daśa hotā, in the ninth anuvākā of second praśnā of second aṣṭakā, isn’t it? Let me continue on that.

Emperumān, who is Prajāpati, created the world. He created the water. He became daśahotṛ mantra personified.

Since, there was water everywhere, Emperumān who is daśa hotā, cried loudly.

‘What is the use of continuing the creation on this water? Will the people created on this follow devotion and surrender to attain Paramapadam? Will they approach me for the same? How many births did I take for this? Still if it is not getting fulfilled, what is the purpose of my birth?” The veda vakyas here are:

तद्दशहोताऽन्वसृजत। प्रजापतिर्वै दशहोता।

……

तद्वा इदमापस्सलिलमासीत्। सोऽरोदीत्प्रजापतिः।

स कस्माज्ञि। यद्यस्या अप्रतिष्ठाया इति।

taddaśahotā'nvasṛjata | prajāpatirvai daśahotā |

……

tadvā idamāpassalilamāsīt | so'rodītprajāpatiḥ |

sa kasmāajñi | yadyasyā apratiṣṭhāyā iti |

Here it says that Prajāpati cried. Emperumān is beyond these miseries. Will he cry? So, should we not assume this Prajāpati as brahma rather than Emperumān? Do not think like this.

This happens during the incarnation as daśa hotā. During the incarnations, it is customary for Emperumān to express many feelings such as crying, fear, fainting etc… This has been quoted by our elders at many places.

Why did He cry?

If He is alone, jīvātmā-s will be scared that He will punish them and hence, they will not approach Him. He feared this and cried.

Even if someone approaches Him, His nature will not let Him to leave them. His nature will force Him to punish the jīvātmā in accordance with their acts to correct them.

He cried thinking that He does not have a company that will prevent Him to do in the above manner.

His tears fell on the water. It solidified and the earth was formed from it.

i.e., unable to withstand the misery of the Emperumān, Pirāṭṭi was born as Bhūmi. She became the soil that has Bhūdevi as its deity.

(To be cont’d)…