**Paramaikāntis’ Svastivācanam**

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

Seventh anuvākā of third praśnā of taittirīya āraṇyakam, starting with ‘cittissruk’, begins with the mantra which is interpreted by Sāyaṇā as follows:

“Since a Brahmin ensures the prosperity of the world by his penance only, he is praised as ‘eka hotā’. He is ‘yajñam personified’. May he grant the following four wealth to me:

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)

With his blessings, may I attain the fortune of performing yajña-s continuously and frequently.”

The full form of the mantra is:

ब्राह्मण एकहोता। स यज्ञः। समेददातु प्रजां पशून्पुष्टिं यशः। यज्ञश्चमे भूयात्।

brāhmaṇa ekahotā | sa yajñaḥ | samedadātu prajāṁ paśūnpuṣṭiṁ yaśaḥ | yajñaścame bhūyāt |

While reciting this mantra, we, Paramaikānti-s, can contemplate on Emperumān of Aṭṭabhuyakaram who appeared before Tirumaṅgai āzhvār or Tirunāgai azhagiyar, imagining them as the Brahmin appearing here. The poems that come to my mind are:

Tiripuram Tirumozhi:

vandu kuaḻuruvāy nimirndu māvali vġḻviyuḻ maṇṇaḻanda

andaṇar pnu ivar ār kol enna aṭṭabuyakarattġn enāre

and

ponnivar mġnip padigattil

ivar vāyil nal vġdam dum vġdiyar vānavar

The other way is to contemplate on the Emperumān who resides in the Brahmins who are praised as ekahotā-s.

Recently, I had a fortune of meeting many such ekahotā-s in the 59th anniversary of śrī Naḍādūr Ammāḻ vidvat sabhā held in Kāncīpuram. This was held in the house of śrīmān Kāṭṭāṅgulattūr Rāghavan located in the north māḍavīdhi of Viṣṇu Kāncī from 25-04-2013, which is the 849th birth anniversary of śrī Naḍādūr Ammāḻ to 29-04-2013. As usual, the above sadas was held in front of śrī Suvarṇa Lakṣmīdhara Navanīta Naṭa Svāmi, who is being worshipped in our home through the generations. Silver idol of śrī Naḍādūr Ammāḻ of Broadway temple at Chennai also had been brought over for this.

Our śrīmuṣṇam śrīmadāṇḍavan, who is master of all arts, has enshrined the idol in his unique way in śrī Rāmānuja Dayā Pātra Maṇḍapam depicting the scene of childhood śrī Deśika with folded hands getting blessings from the group, where śrī Naḍādūr Ammāḻ is seated and has on his right side and left sides, śrī śrutaprakāśikar and śrī Appuḻḻār respectively with folded hands. There in the sanctum sanctorum, in the upper step of the stage where śrī Naḍādūr Ammāḻ is gracing, Tirukkurugaippirān is exhibiting himself. On the head of that prabhāvaḻī, Nammāzhvār is seen. On both sides of Piḻḻān, Madhurakavi āzhvār and śrīman Nāthamunigaḻ are seen. Adiyen requested śrīmuṣṇam śrīmadāṇḍavan that this śrī Naḍādūr Ammāḻ accompanied by śrutaprakāśika-Appuḻḻār-Bāladeśika should bless the sadas. śrīmadāṇḍavan out of infinite mercy accepted the request and ordered Ashramam management for arranging the same. On the day sadas started, śrī Devapperumāḻ was outside after coming out for Natavāpi and Pālāu utsavam. As per the tradition of having other deities come out only after Devapperumāḻ goes back inside the temple, śrī Naḍādūr Ammāḻ was brought to the sadas only on the second day.

Thus the ‘śribhāṣya vidvat sadas’ was held in the sacred presence of śrī Naḍādūr Ammāḻs’ holy idols.

As per the order of śrīmadāṇḍavan, the priest of Ashrama performed Tiruvārādhanam at the house where sadas was held, with the prasādam of Tirukkurugaippirān Piḻḻān.

The first vākyārtham of sadas was given by śrīmadubhayave śrīnivāsa Varada Tātācārya Svāmi. Great Scholars śrīmadubhayave Paiyambāḍi śrīvatsankācārya Svāmi, Mannārgudi Rājagopālācārya Svāmi and śaṅkapuram Nārāyaṇācārya svāmi graced the sadas on all the five days.

Lot of scholars adorned the sadas by participating in that during their convenience.

Thus, śrī śrutaprakāśika-Appuḻḻār-Bāladeśika sameta śrī Naḍādūr Ammāḻ, who graced the sadas due to the blessings of śrīmadāṇḍavan, returned to śrī Rāmānuja Dayā Pātra Maṇḍapam at the end of the sadas at 7:30 PM on 29-04-2013 accompanied by Broadway śrī Naḍādūr Ammāḻ amidst fire crackers, dual umbrella, instrument music and gas lights.

This brings before our eyes the scene of such anuyātrā-s along with Devapperumāḻ in the accompaniment of Ammāḻ, śrī śrutaprakāśikar and śrī Appuḻḻār, when they were living in this world. I had written all these to convey my gratitude to śrīmuṣṇam śrīmadāṇḍavan, who has established the idol and granted permission for such an arrangement so that we could also enjoy the scene.

I had a fortune of offering my obeisance to various eminent scholars of śribhāṣyam.

In that assembly, during the upanyāsam, one of the important persons among those ekahotā-s, śrīmadubhayave Valyappeṭṭai Rāmānuja Tātācārya Svāmi mentioned about this ‘Paramaikānti’s Svastivācanam’ series, that encouraged me.

After that, during the sendoff, he mentioned to me, “In the Cittirai issue of śrī Raṅganātha Pādukā, you had mentioned that puroḍāśam is similar to pan cake made of flour. That was not correct. It should be explained as a ‘ball made of flour’”, and he quoted the appropriate kalpasūtrā for this as well. Then, he also said, “I am not telling this just to point out mistake; this is also to indicate that I am reading this series line by line and enjoying it”, which pleased my heart.

Thus, if we contemplate on Emperumān who resides inside such ekahotā-s and recite this mantra then we will get the fortune of performing yajña-s.

Agni helps to do Tiruvārādhanam to Bhagavān in two ways: he helps in preparing the food and he offers to food to the respective deities what was offered through him. Hence Agni is known as dvihotā.

The full form of the mantra which Sāyaṇā interprets as follows: “That Agni bears everything. May he grant the following four wealth to me:

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)

With the blessings of Agni, the dvihotā, I should get a person who bears me. “, is as follows:

अग्निर्द्विहोता। स भर्ता। समेददातु प्रजां पशून्पुष्टिं यशः। भर्ताचमे भूयात्।

agnirdvihotā | sa bhartā | samedadātu prajāṁ paśūnpuṣṭiṁ yaśaḥ | bhartācame bhūyāt |

Here, we can relish Agni as ‘ārāvamudāzhvān’ who has been praised as ‘eriyġ’ by Nammāzhvār. We can also relish Agni as ‘Tirukkaṇṇamaṅgai Bhaktavatsalam Perumāḻ’, who is praised by Tirumaṅgai āzhvār in Perumbuakkaḍal Padigam as, ‘appil ārazhalāy nina karuttan’.

“All these things are fine. You started this to explain the term ‘rodasī’’ that occurs in the 20th mantra of the fourth passage of Svastivācanam.

Then, you said that there is an episode in 9th anuvākā of second praśnā of second aṣṭakā in taittirīya brāhmaṇam that gives an exhilarating account of how sky and earth got the name of rodasī’. You started explaining that.

In that you said that there is a verse ‘prajāpatir vai daśahotā’. To explain daśahotā, you gave an explanation from kāṭaka sayanam.

In the same continuation, you started writing about 7th anuvākā of 3rd praśnā of taittirīya āraṇyakam starting with cittissruk.

Why are you roaming here and there?”.

I could understand some readers whispering the above.

Do not think that I could have simply written that this mantra talks ekahotā, dvihotā etc… up to daśahotā and hence, I could have just mentioned that point alone.

All the ten mantras in this anuvākā are very important.

To understand how, please wait till the next issue of Pādukā.