**Paramaikāntis’ Svastivācanam**

(śrīmadāṇḍavan āśrama āsthāna Vidvān

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

“Veda itself says that ‘Agni’ is the one who is worshipped with the title ‘sviṣṭakṛt’. He alone is called as Rudran. Hence, is it correct to say that ‘sviṣṭakṛt’ and ‘Rudran’ refers to Aruḻāḻapperumāḻ? It is not correct. We should presume that only Agni is referred to by that name. If required, one can say that Emperumān is residing in Agni, i.e., indweller (inner soul or antaryāmi) and hence one can contemplate on Aruḻāḻan or Araṅgan as per their wish as the indweller of Agni while chanting the mantra”.

Some people may think as above.

The above opinion is not correct. You can ask me why I am telling this. Please listen to this incident.

The current period is ‘śvetavarāha kalpam’. In the beginning of this kalpam, the same incident which occurs at the beginning of every kalpam, happened. What is that?

Emperumān created prakṛti. Then he created Brahmā. He created five natural elements. He created eight sages such as Marīci.

Then Brahmā created śivā. śivā in turn created ten people like himself.

Brahmā assigned the responsibility of managing the world to these created devas.

They struggled to fulfill the assigned duties due to their insufficient capabilities.

They expressed their inabilities to Brahmā himself. He took them to the north bank of Tiruppākaḍal.

There he performed intense penance by standing on one leg for one thousand years towards Narayana. Other devas also performed penance like him. The penance they performed was known as ‘mahā niyamam’.

That time, Emperumān graced them with incorporeal (‘aśarīri’) voice: “I am pleased by your penance. You perform yajñā towards me. That yajñā should be performed as ordained by Vedas. I will create capabilities for you in accordance with the part you performed in that yajñā.”

Devas performed the yajñā as ordained by Vedas. Once that yajñā was completed, Emperumān again graced them through incorporeal voice.

“The parts you had performed during the yajñā reached me. I have created the part in the yajñā in the same way as you had done in your yajñā. Human beings will perform yajñā to attain the fruits mentioned in Vedas, by offering those in yajñā-s for you. You need to give them the fruits as mentioned by Vedas and administer the world”.

The above history is said in three hundred and forty-ninth chapter of śānti parvā of śrī Mahābhāratam. This chapter is known as yajñā–agra-hara adhyāyam.

What do we infer from this story?

Agni has got the title ‘sviṣṭakṛt’ and ‘Rudran’ in accordance with the part he offered to Emperumān in the yajñā, right?

When Agni offered this part in the beginning of kalpam to Emperumān, he should have done as per the Veda mantra for sviṣṭakṛt, right?

At that time, he was still ineligible to get the part meant for sviṣṭakṛt. Hence, he could not have used the word ‘sviṣṭakṛt’ to mean ‘Emperumān’ who is the indweller for ‘sviṣṭakṛt’ Agni.

He should have meant Emperumān by the name ‘sviṣṭakṛt’.

At that time there was no Agni who was sviṣṭakṛt. Since, he praised Emperumān as sviṣṭakṛt and offered that part, he was going to get entitled for the same.

Hence the names ‘sviṣṭakṛt’ and ‘Rudran’ were the names of Emperumān and Agni got them through the grace of Emperumān.

For Paramaikānti-s who understand this truth and perform yajñā for the happiness of Emperumān rather than to attain a fruit, the names sviṣṭakṛt, Agni and Rudran are holy names of Varada.

For this reason only śrī Vedavyasa has mentioned the name of Varada twice in the following śloka in yajñā–agra-hara adhyāyam:

prāhurādityavarṇaṁ taṁ puruṣaṁ tamasaḥ param |

bṛhantaṁ sarvakaṁ devam īśānaṁ varadaṁ prabhum ||

tathota varado devastān sarvānamarān sthitān |

aśarīro babhāṣedaṁ vākyaṁ kasto maheśvaraḥ ||

Do not think that Vyasa has said this just to mean ‘a giver of boon’ rather than Dġvapperumāḻ.

The book which describes the appearance of śrī Varadapperumāḻ in Kāñci is known as Hastigiri Māhātmyam which is also known as Satyavratakṣetra sthala Purāṇam. (On the basis of this book only, Svāmi Deśikā has graced a rahasya grantha by name Hastigiri Māhātmyam in maṇipravāḻam).

This is part of Brahmāṇḍa Purāṇam, which is one of the eighteen Purāṇa-s. It is well known that Vyasa has written the eighteen Purāṇa-s. The evidence for this is:

aṣṭādaśa purāṇānāṁ kartā satyavatīsutaḥ

There is one incident mentioned in that Purāṇa that reinforces the above view.

Brahmā performed bhakti yoga in order to attain emancipation. In that there was a hindrance while meditating on Emperumān. The reason for the same was his ego. The reason for that was his sins. Hence in order to get rid of the sins he performed aśvamedha yajñā as per the order of the incorporeal voice.

During that he was offering the various things as ordained in Vedas by chanting mantras that had the names of various deities. That was witnessed by all the devas assembled there.

However, all those offerings did not reach them. They reached only Varadan. This incident is being described by Svāmi Deśikā in Varadarāja Pañchāśat. Those lines:

tattatpadaiḥ upahite'pi turaṅgamedhe

śakrādayo varada pūrvam alabdha bhāgāḥ |

The devas who had got designated to various positions forgot the past and were angry.

They asked Brahmā why they were not getting the offerings that were due to them though Brahmā chanted their names only. Why were the offerings reaching Narayana instead?

Brahmā told them that only in the yajñā s which are performed for attaining limited fruits such as reaching heaven, devas can get their entitlements. When Paramaikānti-s like Brahmā himself perform the yajñā, the offerings are directly taken by Emperumān.

Hence, in the yajñā s performed by Paramaikānti-s, the names ‘sviṣṭakṛt’, ‘Agni’ etc… will not denote devas who attained the respective positions by the grace of Lord Varada and instead will be the holy names for the Lord Varada Himself.

Vedas do not directly reveal that devas got their designations based on the yajñā-s they did in the beginning. Instead they show a different history for the names.

This intricacy will be revealed only to the Paramaikānti-s who research over this with the aid of ancillary texts such as śrī Mahābhāratam and Hastigiri sthala Purāṇam.

Hence, do not doubt the fact that ‘Rudran’ is the name for Varada. sviṣṭakṛt is also His name. Agni is also His holy name. This does not contradict the incident for the basis of the name sviṣṭakṛt shown by Veda.

This is the explanation of divyasūkti-s found in kṛtakṛtyādikāram of Srimad Rahasyatrayasāram by Svāmi Deśikā:

“yajña-agra-hara adhyāyādigaḻilum śrī hastigiri māhātmyattilum sakṣādabhyavirodaṁ jaiminiḥ ena sūtrattilum sollugiapaḍiye dġvargaḻ pitrukkaḻ engia saṭṭaigaḻdu tuvakkaa avv sabdaṅgaḻ avayava sakti pauṣkalyaṅgaḻāle īśvaran pakkalile nārāaṇādi sabdaṅgaḻ plġ nikia nilayaiyum kaṇḍu”

Now let us relish the meaning of the mantra.