**Paramaikāntis’ Svastivācanam**

(śrīmadāṇḍavan āśrama āsthāna Vidvān

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I had explained aditeḥ anāgāḥ as aditeḥ – you devoid of any blemishes, su kṛdhi – do well (make) asmān – us anāgāḥ – without any sins.

There in the phrase aditeḥ anāgāḥ, the genitive case for ‘aditi’ is like ‘naiyāyikasya vāyuḥ pratyakṣam’. This means according to naiyāyika-s vāyu can be seen with naked eyes. Similar to that ‘make me devoid of blemishes in your mind’, is the meaning of this phrase.

The word ‘aditi’ can mean a substance which is so big (boundless/ inexhaustible) that it cannot be split on the basis of ‘na dīyate khaṇḍyate bṛhatvāt’. i.e., it is formed by adding ‘ktic’ suffix to the verb root ‘do - khaṇḍane’. On this basis, I had explained ‘aditi’ as ‘you devoid of any blemishes’.

There is another explanation for the word aditi in the fifth anuvākā of second brāhmaṇā of the third adhyāyā (according to our tradition; in the other traditions this is considered as first adhyāyā) of Bṛhadāraṇyaka upaniṣad:

स यद्यदेवासृजत तत्तदत्तुमध्रियत। सर्वं वा अत्तीति तददितेरदितित्वम्। सर्वस्यैतस्यात्ता भवति सर्वमस्यान्नं भवति य एवमेतददितेरदितित्वं वेद॥

sa yadyadevāsṛjata tattadattumadhriyata | sarvaṁ vā attīti tadaditeradititvam | sarvasyaitasyāttā bhavati sarvamasyānnaṁ bhavati ya evametadaditeradititvaṁ veda ||

Emperumān, who is the supreme soul will destroy everything that he created. i.e., He eats the same. Since He eats (i.e. He performs ‘adanam’) He has got the name aditi.

Thus who knows the reason for Emperumān getting this name would be able to enjoy everything.

This name is formed by adding suffix ‘itic’ to the verb root ‘ada’ meaning to eat.

On the same basis, since He eats all the sins, i.e., destroys all the sins of the devotees He is called aditi.

Nampiḻḻai in his īḍu has blessed that Emperumān is such a person.

The seventh poem of ‘añciaiya maḍanārāy’ padigam (decad or decuplet) is:

enbu izhai kppadu plap pani vāḍai īrginadu

en pizhaiye ninaindu aruḻi aruḻāda tirumālārkku

“en pizhaittāḻ? tiruvaḍiyin tagavinukku” enoru vāy sol!

enbu izhaikkum iḻaṅgiḻiye! yān vaḻartta nī alaiye?

For this the pratibimbalaharī ślokā blessed by my grandfather and my prācāryā śrī Veṅkaṭa śeṣārya Mahādeśika Svāmi is as follows:

astyudvedopama-hima-marut bādhate kaṁ mamaivā-

locyākartur mayi nija kṛpāṁ śrīpateḥ śrī kṛpāyāḥ |

kim pāpaṁ sā caratiti vada svāmine vacamekām

asthiccedin śiśuśuka mayā vartito nā si kimatvam ||

Here the prose order for the first part of the third line is “tiruvaḍiyin tagavinukku en pizhaittāḻ?”

The explanation in the īḍu for this is: “’svāmigaḻāna tam poai vayiu niaiya eṅgaḻāl kuam seyyappm?’ ennuṅgḻ” (can we perform enough sins to fill Your (Lord’s) stomach of forbearance?)

The aḍayavaḻaindān arumbadavuai for this is: “tagavu engia sabdattālġ tatkāryamāna kṣamayai lakṣikkiadu… kṣamaikkup prumbaḍi enna pizhayaic ceydāḻ enapaḍi| autsukyapūrvam ityādiyai iṅgġ anusandippadu” (by the word ‘tagavu’ the word forbearance is indicated since that is the cause for compassion. What sin has she committed that can exhaust the forbearance? Here please refer to other verses such as ‘autsukyapūrvam’)

In the original text the word is ‘tagavu’ which means ‘compassion’. However Nampiḻḻai has explained that as ‘forbearance’ (forbearance or patience). Do not doubt whether this interpretation is appropriate. Forbearance comes out of compassion. Hence, the term ‘tagavu’ means ‘forbearance’ here. This is explained by the arumbadavuai.

Can she (Parāṅkuśa nāyaki) commit enough sins to fill the stomach (fulfill the hunger) of Emperumān’s forbearance? This is the question Nammāzhvār asks a parrot assuming the experience of Parāṅkuśa nāyaki.

Aḍayavaḻaindān arumbadavuai for īḍu shows that the śrīsūkti-s like 97th ślokā in Svāmi Deśikan’s Dayāśatakam are based on this īḍu explanation only.

The full form of the Dayāśatakam ślokā is:

औत्सुक्य पूर्वमुपहृत्य महापराधान् मातः प्रसादयितुमिच्छति मे मनस्त्वाम्।

आलिह्य तान् निरवशेषमलब्धतृप्तिः ताम्यस्यहो वृषगिरीशधृता दये त्वम्॥

autsukya pūrvamupahṛtya mahāparādhān

mātaḥ prasādayitumicchati me manastvām |

ālihya tān niravaśeṣamalabdhatṛptiḥ

tāmyasyaho vṛṣagirīśadhṛtā daye tvam ||

Simple explanation of this ślokā given by śrīmadubhayave Vaṅgīpuram Navanītam śrī ramadeśikācārya Svāmi is:

“Oh Dayādevī! You are my mother. I, your son, wish to give you complete food and satisfy you. The only edible items I have are my great sins. I have brought all of them and offered to you as my offering. You swallowed them completely. Even after that you were not contended that you had enough. You appear very weak like a starved one. Tiruvġṅkaṭanāthan bears you out of great respect. Despite being associated with a great person, you are starving. This is a great wonder!”

The inner meaning of this – “I performed the act of absolute surrender (prapatti) out of desire to get emancipation. You destroyed all my sins. You had also determined to give me salvation at the end of this birth. Not stopping with this, you would bless me by removing the sins committed after the surrender, through the remedial surrender. Not only this. You will remove all the sins that would accumulate with me. You consider my small act of surrender as the great help accorded to you and consider the great help you had done to me as trivial ones. Hence, you are unhappy that you could not repay for the acts I performed. This shows your great holy mind.”

śrī Sākṣāt Svāmi kept this Dayāśatakam as well as īḍu śrīsūkti in mind and hence interpreted the word ‘tagavu’ in the original text as ‘dayā’ (compassion) only and did not stretch it to ‘forbearance’. Hence, in his śabdartham he blessed ‘idu un kṛpaikku oru kapalattikup pum enapaḍi’ (will this be one mouthful for your compassion?).

Hence, we can relish Vedattāzhvān saying that, “For you, aditi, who swallows all the sins, ours sins will not even serve a mouthful as per your thinking. Hence, we will become sinless”.

Here, to explain the original text which calls Emperumān as “yaviṣṭha! agne!” and pray him as “aditeḥ asmān anāgāḥ su kṛdhi”, if we take the meaning of “For you, who is aditi”, then “aditeḥ” should also come in vocative case rather than third person genitive case. i.e., the original text should have been “yaviṣṭha! adite! agne!”. It appears that it would have been more enjoyable if it had come in that form.

If we take the meaning of “aditeḥ” as “for your compassion” with the help of śrīsūktis of īḍu, Svāmi Deśikan’s Dayāśatakam and śrī Sākṣāt Svāmi’s śabdartham, then we will not have even this deficiency.

The word “aditiḥ” comes in both masculine and feminine gender. Hence, the Vedattāzhvān’s wordings here lend itself to interpret this as Emperumān in masculine gender as well as His compassion in feminine gender without the grammatical hindrance.

The śrīsūkti of śrī āḻavandār:

रघुवर! यदभूस्त्वं तादृशो वायसस्य प्रणत इति दयालुर्यच्च चैद्यस्य कृष्ण!।

प्रतिभवमपराद्धुर्मुग्ध! सायुज्यदोऽभूः वद किमपदमागस्तस्य तेऽस्ति क्षमायाः?॥

raghuvara! yadabhūstvaṁ tādṛśo vāyasasya

praṇata iti dayāluryacca caidyasya kṛṣṇa! |

pratibhavamaparāddhurmugdha! sāyujyado'bhūḥ

vada kimapadamāgastasya te'sti kṣamāyāḥ? ||

and the śrīsūkti of Parāśara Bhaṭṭar:

बलिभुजि शिशुपाले तादृगागस्करे वा गुणलवसहवासात्त्वत्क्षमा सङ्कुचन्ति।

मयि गुणपरमाणूदन्तचिन्तानभिज्ञे विहरतु वरदासौ सर्वदा सार्वभौमी॥

balibhuji śiśupāle tādṛgāgaskare vā

guṇalavasahavāsāttvatkṣamā saṅkucanti |

mayi guṇaparamāṇūdantacintānabhijñe

viharatu varadāsau sarvadā sārvabhaumī ||

are on the basis of this mantra only.

Both these śrīsūktis mention ‘forbearance’ in the text.

These should have been in the mind of Nampiḻḻai and hence he has given the meaning for ‘tagavu’ as forbearance rather than compassion.

Hence, there is no doubt that these śrīsūktis form the explanation of this mahāmantrā which highlights the glory of Emperumān’s compassion that is capable of removing all our sins.

With the word ‘cana’ in the mantra, three hundred words are completed in the mṛgāra anuvākā that starts with ‘agner manve prathamasya’.

In Rig veda all the mantras are in the form of poems. Hence, the students who learn Rig veda can learn the mantras as the lines of poems and memorize the same.

However, Yajur veda has prose in many places. Hence, the same cannot be split into multiple lines. Hence, the tradition was formed to split the mantras into 50 words each and teach them in that way. The part containing these 50 words are known as pañcāśat. This had become pañcādi in Tamil over a period of time. The children who study Yajur veda learn them as pañcādi-s.

After memorizing the entire Veda, there is a tradition to learn the individual words (padās). Then there is a tradition of joining two words, which is called kramā and recite the krama pāṭhā. The people who learn this are known as kramapāṭhis.

Then there is a tradition of taking 3 words and forming a sequence like 1-2, 2-1, 1-2-3,3-2-1,1-2-3 adhering to the joining rules of accents and the alphabets. This is known as ghanam. People who are capable of reciting this are known as ghanapāṭhis.

The highest form of memorization is to recite in the reverse way. Only people who attain this can recite vedas without making any mistake in any situation. When a long passage of Yajur Veda is getting recited, people need to pause to take in breadth. During that pause, people should not pause by wrongly splitting the words. Also, they should not pause with a wrong accent. This capability can be attained definitely for a ghanapāṭhi.

However, even for ghanapāṭhis, it is difficult to figure out if a mantra is a poem or a prose, unless they learn veda bhāśyam or learn from scholars who have studied veda bhāśyam.

Since, they also follow this pañcādi methodology, it leads to certain errors in practice.

This mṛgāra mantra starting with ‘agner manve prathamasya’ is made of poems fully (even the other three passages apratiratham, jīmutasya anuvākam and vihavyam are made up of poems). In accordance with that this anuvākam has twenty two poems. This will not be visible for people who see pañcādi calculation. They will calculate the first three hundred words as six pañcādi-s and over and above that there are 34 words in this anuvākam. They will memorize this using the following table:

1. gantā 2. staumi 3. yayoś 4. śardho' 5. nu 6. cana catustriśacca ||

In this the words numbered 1 to 6 indicate the last words of the six pañcādi-s. The seventh part indicates that the last portion has only 34 words. Through this people can verify if they have recited without missing any words.

Here, we need to observe that the seventh and last part (pañcādi) starts with the word ‘āgaḥ’.