**Paramaikāntis’ Svastivācanam**

(śrīmadāṇḍavan āśrama āsthāna Vidvān

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Now let us look at the twenty first mantrā of mṛgāram. This mantra is used as puronuvākyai (i.e. before offering puroḍāśam or the havis) for the sviṣṭakṛt homam performed during mṛgāreṣṭi. The full form of the mantrā is:

यत्ते वयं पुरुषत्रायविष्ठा विद्वासश्चकृमाकच्च नागः।

कृधीस्वस्मा अदितेरनागा व्येनासि शिश्रथोविष्वगग्ने॥

yatte vayaṁ puruṣatrāyaviṣṭhā vidvāsaścakṛmākacca nāgaḥ |

kṛdhīsvasmā aditeranāgā vyenāsi śiśrathoviṣvagagne ||

This verse is the poetic form that follows the meter trishtub. This mantra has twenty pada-s as per the pada pāṭhā:

(1) यत्, (2) ते, (3) वयम्, (4) पुरुषत्रा, (5) यविष्ठ, (6) अविद्वासः, (7) चकृम, (8) कत्, (9) चन, (10 आगः, (11) कृधि, (12) सु, (13) अस्मान्, (14) अदितेः, (15) अनागाः, (16) वि, (17) एनासि, (18) शिश्रथः, (19) विष्वक्, (20) अग्ने

(1) yat, (2) te, (3) vayam, (4) puruṣatrā, (5) yaviṣṭha, (6) avidvāsaḥ, (7) cakṛma, (8) kat, (9) cana, (10) āgaḥ, (11) kṛdhi, (12) su, (13) asmān, (14) aditeḥ, (15) anāgāḥ, (16) vi, (17) enāsi, (18) śiśrathaḥ, (19) viṣvak, (20) agne

The padās cakṛma and kṛdhi become cakṛmā and kṛdhī while reciting the entire verse together apparently to satisfy the vedic poetic rule.

First let us see the explanation given by śrī Sāyaṇācāryar for this mantra.

agne – oh Agni!

yaviṣṭha – who is very young!

vayam - we

avidvāsaḥ – without any knowledge

te – your

puruṣatrā – devotees

yat kat cana – by some means or other

cakṛma - perform

āgaḥ – disrespectful act

(Please do not get angry because of that)

aditeḥ – you, being devoid of any blemish

su kṛdhi - make

asmān - us

anāgāḥ – devoid of any sins

vi śiśrathaḥ – destroy, in a grand manner,

viṣvak – many types of

enāsi – (our) tribulations

The word ‘puruṣatrā’ here is another form of ‘puruṣeṣu’. i.e., it is the locative (seventh) case of plural form of the word ‘puruṣa’.

śrī Pāṇini Bhagavān has blessed aphorisms such as ‘deve trā ca’ and ‘deva - manuṣya - puruṣa – puru - martyebhyo dvitīyā saptamyor bahulam'.

In accordance with that, the five words 1. deva 2. manuṣya 3. puruṣa 4. puru and 5. martya will take the suffix of ‘trā’ in the accusative (second) or locative (seventh) case. ‘puruṣatrā’ is the word formed like that.

anāgāḥ – this word is singular word in the nominative (first) case with the meaning ‘one who is devoid of any blemishes (sins)’. However, here the word should have been anāgasaḥ which is the plural form of accusative (second) case. In that place the word anāgāḥ has come. In the vedic literature interchange of case and number have been accepted. Hence, Sāyaṇācāryar has accepted the term anāgāḥ kṛdhi to mean anāgasaḥ kṛdhi and accordingly has given the meaning that ‘should be made without sins (without blemishes)’.

Now, let us see how paramikānti-s like us should understand this mantra.

agne! – on the basis agram nītaḥ iti agniḥ, Vedattāzhvān calls Varada by this term since He was brought before us out of His mercy.

yaviṣṭha – Vedattāzhvān praises Him by calling Him as ‘being very young’.

How do we understand that Varadaraja is being praised as being young?

When Brahmā wanted to perform Aśvamedha yajñā in Kanchi which was known as Satyavrata kshetra, Kalaimagaḻ (Sarasvati) out of tiff with Brahmā created many obstacles to the yajñā in conjunction with asurās. First she blocked Sun and the moon to create darkness. Then she created a demon in the form of fire to swallow the fire of yajñā.

Brahmā feared seeing this and surrendered Emperumān to remove these obstacles. Immediately, Emperumān held the demon in the form of fire in His holy hands and made it as a torch. He Himself appeared in the yāgaśālā as light to remove darkness of the yāgaśālā.

The day Emperumān appeared as Dīpaprakāśan is a golden day during the month of Cittirai and star Revati.

Having failed in the attempt to create darkness in the yāgaśālā and obstruct the yajñā, Sarasvati then formed an army of demons and created ‘Kāḻiyamman’ to destroy the yajñā.

When Brahmā saw this he was afraid and surrendered Emperumān again. Emperumān appeared with eight hands and defeated the army of demons as well as Kāḻiyamman to protect the yāgaśālā. Thus this Aṭṭabhyakaran carrying the following weapons as described by Kaliyan appeared on the day of Rohini (that followed Revati) in the month of Chittirai:

ṣempon ilaṇgu valaṇgai vāḻi (2) tiṇsilai (3) taṇḍoḍu (4) saṅgam (5) oḻvāḻ (6) umbar iru suḍarāzhiyoḍu (7) ḍakam (8) oṇmalar pai

Seeing that the second attempt also turning futile, Sarasavati became very angry and came as a river to flood the yāgaśālā`. She appeared as the river Vġgavati. When the river flood came, Brahmā became anxious and surrendered the Lord again. Emperumān lied down and blocked the flood as a dam. Thus He was known as Vġgavatīsġtu. This was shortened and came to be known as Vġgāsġtu. It became Vġgāvaṇai in Tamil. It changed to Vġgaṇai over a period of time. Then it became Vġḥgāṇai and then as Vġḥgā. This Vġḥgā Emperumān appeared on the Punarvasu day of Chittirai.

Thus three Emperumān-s appeared in this world and protected the yajñā of Brahmā. Brahmā performed his Aśvamedha yajñā as ordained. When the final sacrifice of horse’s meat was made, Varadapperumāḻ appeared in Puṇyakṭi Vimānā at the center of the stage made for yajñā during the star Hastam. Brahmā was relieved of his sins. He got the desired fruits.

Since Varada appeared last after the three Emperumān-s he is the youngest. Hence He has been glorified as yaviṣṭha, one who is very young, by Vedattāzhvān.

Since He came as the youngest, He goes to the sannidhi of Viḻakkoḻi Emperumān who is elder to Him, adorning the appearance of Nāciyār on the fifth day of the famous Vaikāsi brahmtsavam before going to Svāmi Dġśikā’s sannidhi in Tūppul.

The person who gave me this information is none other than śrī U.Ve. Kāncī śaṭhakpatātācārya Svāmi, who has been performing service to Tūppul Dġśikā from his young age, who takes part in Veda pārāyaṇam for Devapperumāḻ and who is related to me in a way as my brother-in-law. He was very happy to see my interpretation of yaviṣṭha to mean Varada.

Since Aruḻāḻar appears as a new person every second as śrī Dġśikā said, ‘aruḻāḻar tām eninum tamakku ovvārġ’, we can enjoy that Vedattāzhvān is calling Varada as ‘yaviṣṭha’.

If mother is alive then even the son who has crossed sixty years she would call him as child. Hence, the people surrounding him will also call him so. Even in this way Aruḻvaradar is young.

Among the arcā mūrti Agnis, Devapperumāḻ who does not have any parents had a mother. The history of śrī Naḍādūr Ammāḻ is very famous. Like mother, he used to offer milk at an appropriate temperature with care to the Lord. Hence the Lord Devapperumāḻ called him as ‘nam ammāḻ’ in front of devotees. Probably, because of this affectionate bonding only, the people who belonged to the same gotra as that of Ammāḻ, Srivatsa gotram, offer the sviṣṭakṛt in five steps and Emperumān accepts the same happily.

In the śunaḥśepa vrittāndam of śrīmadrāmāyaṇam, sage ṛśīkā who is sarvajnar, says that the mother has more affection towards the youngest:

prāyeṇa hi nara śreṣṭha jyeṣṭhāḥ pitṛṣu vallabhāḥ |

mātṝnām ca kanīyāmsaḥ tasmāt rakṣe kanīyasam ||

If we see this logic, then one more thing crosses the mind. If we see the fact that śrī Naḍādūr Ammāḻ had more affection towards Varadan compared to all the other Emperumān-s in kanchipuram, then we can say that Ammāḻ had more affection towards the youngest. i.e., among the four in Kanchi as per the saying that youngest gets more affection, ‘the youngest who got more affection from the mother’ was none other than Varadan and hence, He is ‘yaviṣṭha’.

Similar to the relationship between Aruḻvaradar and śrī Naḍādūr Ammāḻ, for the Selvappiḻḻai of Tirunārāyaṇapuram, a person named ‘Jananyācāryar’ lived as mother. He has blessed two commentaries ‘īrāyirappaḍi’ and ‘nālāyirappaḍi’ for Tiruppāvai. He was the one who removed many doubts ‘śrī Maṇavāḻa Māmunigaḻ’ had in ‘ācārya hṛdayam’ and helped him to write commentary on the same. It is famous that Emperumānār lived as a father for ‘Selvappiḻḻai’. Thus Selvappiḻḻai with father and mother can be termed as yaviṣṭhan and people who like this interpretation can relish Selvappiḻḻai as yaviṣṭhan.

The rites that are performed without adorning ‘tirumaṇ’ on the forehead cannot be termed as performed well. i.e. they will not become ‘sviṣṭam’. Since, Selvappiḻḻai showed the place where tirumaṇ is available to Emperumānār who was struggling with non-availability of the same, He can be termed as sviṣṭakṛt.

Selvappiḻḻai becomes Agni on the basis that He was brought before us (agram nītaḥ - agni) from the daughter of Muslim king when Emperumānār invited Him as ‘Selvappiḻḻāy!’.

Thus the Emperumān-s Varada and Selvappiḻḻai are called as ‘yaviṣṭha agneḥ’ and the mantra further prays Them as follows: “avidvāsaḥ – devoid of any intelligence, vayam – we, te – your, puruṣatrā – devotees, yat kat cana – some or many, āgaḥ – insults, cakṛma – did (without getting angry for this) aditeḥ – you devoid of any blemishes anāgāḥ – without any sins asmān – us su kṛdhi – do well viṣvak - many types enāsi – tribulations vi śiśrathaḥ – destroy – i.e. please relieve us from all types of bhāgavadapacāram.

Some of the sins that could be included in the many types of sins indicated by the phrase ‘viṣvak enāsi’ are:

1. Sins that were committed from time immemorial
2. Sins that were only thought of in the mind
3. Sins that attained the form of words
4. Sins that attained the form of action
5. On the basis of above commissions of acts that should not have been carried out
6. In the same way omission of acts that should have been carried out
7. bhagavadapacāram caused by the acts in the above list
8. bhāgavadapacāram caused by these acts
9. The acts which are shown us something that cannot be tolerated by Emperumān
10. In this the acts which have started yielding result as prārabda karma
11. In this the acts which are yet to start yielding results as sanchita karma
12. The acts which we have done like this till now
13. The acts that are being performed now accounting to the above
14. The acts that are going to be done in future

Emperumānār has blessed the following phrase in śaraṇāgati gadyam reflecting the phrases ‘viṣvak enāsi’ and ‘vi śiśrathaḥ’:

मनोवाक्कायैरनादिकालप्रवृत्त - अनन्त कृत्याकरण - अकृत्यकरण - भगवदपचार - भागवदपचार - असह्यापचार - रूप - नानाविध - अनन्त - अपचारान् आरब्ध कार्यान् - अनारब्ध कार्यान् - कृतान् - क्रियमाणान् - करिष्यमाणाम्श्च सर्वान् अशेषतः क्षमस्व

manovākkāyairanādikālapravṛtta - ananta kṛtyākaraṇa - akṛtyakaraṇa - bhagavadapacāra - bhāgavadapacāra - asahyāpacāra - rūpa - nānāvidha - ananta - apacārān ārabdha kāryān - anārabdha kāryān - kṛtān - kriyamāṇān - kariṣyamāṇāmśca sarvān aśeṣataḥ kṣamasva

In this the main intolerable sin towards bhāgavatā-s has been separately mentioned by Vedattāzhvān as “te- puruṣatrā- yat kat cana– āgaḥ– cakṛma”. On this basis only, āzhvān (Kūrattāzhvān) formed this 79th ślokā in śrī Varadarāja stavam:

बुद्ध्वा च नो च विहिताकरणैर्निषिद्ध

संसेवनैस्त्वदपचारशतैरसह्यैः।

भक्तागसामपि शतैर्भवताऽप्यगण्यैः

हस्तीश! वाक्तनुमनोजनितैर्हतोऽस्मि॥

buddhvā ca no ca vihitākaraṇairniṣiddha

saṁsevanaistvadapacāraśatairasahyaiḥ |

bhaktāgasāmapi śatairbhavatā'pyagaṇyaiḥ

hastīśa! vāktanumanojanitairhato'smi ||

It is not exaggeration if we say that the 18 ślokā-s starting with 84th ślokā (hā! hanta hanta hatagosmi) to 101 ślokā-s of śrī Vaikunṭha stavam is the explanation of this Veda mantra.

In the same way the three ślokā-s starting from 59th ślokā (adyāpi nāstyuparatiḥ) to 61st ślokā of Atimānuṣastavam, 131st ślokā that starts with “kāruṇyāmṛtavāridhe” in Sundarabāhustavam, śrī Ammāḻ’s divyasūkti “nyāsādeva niraṅkuśeśvaradayānirlūnamāyānvayaḥ” and Svāmi Dġśikā’s śrī sūkti,

“akṛtyānāṁ ca karaṇaṁ kṛtyānāṁ varjanaṁ ca me |

kṣamasva nikhilaṁ deva praṇatārtihara prabho ||”

are the explanations of this mantra:

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