**Paramaikāntis’ Svastivācanam**

(śrīmadāṇḍavan āśrama āsthāna Vidvān

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Now, let us see few more facts on the term ‘sakṛdiva’. During the Puraṭṭāsi issue, I had mentioned that the following four activities take place during ‘sviṣṭakṛt’ homam:

1. First the ghee has to be applied to the equipment. This is known as upastaraṇam.
2. Then the offering has to be placed on the equipment. This is known as avadhānam.
3. & 4. Ghee has to be applied twice on the offering. This process is known as abhighāraṇam.

This is a general rule. There is an exception to this.

People belonging to śrīvatsa gotra, i.e., who come in the lineage of Jamadagni follow the tradition of keeping havis twice, instead of once. Hence, for them, the upastaraṇam is followed by keeping havis twice and abhighāraṇam twice. Hence they are known as ‘pañcāvartigaḻ’. i.e., for them there are five events.

During aśvamedham, the horse meat is used as the havis. Hence, a portion of the same is reserved for sviṣṭakṛt homam. Apart from that there are three āhuti-s for the Agni, who is Rudran using the blood of that horse. In that the first āhuti should be performed by keeping the blood in the cup made of throat of a kind of bull known as ‘gomṛgam’. Since ‘gomṛgam’ is an animal, this homam connected with that is capable of hiding the animal wealth from the Agni, who is Rudran. Hence, this Agni aka Rudran will not trouble to the cattle in the place where this homam is being performed. The vedic verses explaining this are:

गोमृगकण्ठेन प्रथमामाहुतिञ्जुहोति। पशवो वै गोमृगः। रुद्रोग्निस्स्विष्टकृत्।

रुद्रादेव पशूनन्तर्दधाति। अथो यत्रैषाहुतिर्हूयते। नतत्र रुद्रः पशूनभिमन्यते॥

gomṛgakaṇṭhena prathamāmāhutiñjuhoti | paśavo vai gomṛgaḥ |

rudrognissviṣṭakṛt | rudrādeva paśūnantardadhāti |

atho yatraiṣāhutirhūyate | natatra rudraḥ paśūnabhimanyate ||

The second āhuti should be performed by using the hoof of the horse offered in the aśvamedha yajñā as the cup. The blood of the horse should be filled in that cup. Since the cattle have the hooves, Agni aka Rudran will not trouble the cattle in the place where the yajñā is being performed. The vedic verses explaining this are:

अश्वशपेन द्वितीयामाहुतिञ्जुहोति। पशवो वा एकशपम्। रुद्रोग्निस्स्विष्टकृत्।

रुद्रादेव पशूनन्तर्दधाति। अथो यत्रैषाहुतिर्हूयते। नतत्र रुद्रः पशूनभिमन्यते॥

aśvaśapena dvitīyāmāhutiñjuhoti | paśavo vā ekaśapam | rudrognissviṣṭakṛt | rudrādeva paśūnantardadhāti |

atho yatraiṣāhutirhūyate | natatra rudraḥ paśūnabhimanyate ||

The third āhuti should be performed by using the iron cup to hold the blood of the horse. Iron cup is ‘ayasmaya’ cup. Ayāsyar is the name of a sage. He is the one who discovered the mantras for getting progeny that is capable of performing yajñā-s. Hence the wealth of progeny is connected to Ayāsyar. i.e. it is ‘ayāsyam’. Since they sound similar, the metal cup which is ayasmayam in linked to wealth of progeny which is ayāsyam. Hence this āhuti is capable of hiding wealth of progeny from sviṣṭakṛt Agni aka Rudran. Hence the wealth of progeny at the place of the yajñā will not be troubled by sviṣṭakṛt Agni aka Rudran. The vedic verses explaining this are:

अयस्मयेनकमण्डलुना तृतीयाम्। आहुतिञ्जुहोत्यायास्योवैप्रजाः। रुद्रोग्निस्स्विष्टकृत्। रुद्रादेव प्रजा अन्तर्दधाति। अथो यत्रैषाहुतिर्हूयते। नतत्र रुद्रः प्रजा नभिमन्यते॥

ayasmayenakamaṇḍalunā tṛtīyām | āhutiñjuhotyāyāsyovaiprajāḥ | rudrognissviṣṭakṛt| rudrādeva prajā antardadhāti |

atho yatraiṣāhutirhūyate | natatra rudraḥ prajā nabhimanyate ||

Who is this Ayāsyar? What is the connection between him and wealth of progeny?

Ayāsyar was a sage. He was an expert in sāma ghānā. He served as udgātā ṛtvik (the person who accepts dakshina and assists the doer of yajñā is known as ṛtvik) in multiple yajñā-s.

During his period, many people desired living in heaven and performed yajñā-s. So, he feared that the lineage of people may get cut and as a result, the human wealth could get depleted. Hence, the people performing yajñā-s will also become less. This will result in reduction in prosperity in heaven as well. The lineage of devas also may get cut.

He discovered a mantra to overcome this problem through the power of his penance. That mantra is a prayer towards Lord Lakṣmī Hayagrīvā. That mantra is:

वाचस्पते! हृत्विधे नामन्! | विधेमते नाम। विधेस्त्वमस्माकन्नाम। वाचस्पतिस्सोममपात्। मा दैव्यस्तन्तुश्चेदि मा मनुष्यः। नमो दिवे। नमः पृतिव्यै स्वाहा॥

vācaspate! hṛtvidhe nāman! | vidhemate nāma | vidhestvamasmākannāma | vācaspatissomamapāt |

mā daivyastantuścedi mā manuṣyaḥ | namo dive | namaḥ pṛtivyai svāhā ||

Hayāsyan is the name of Lord Hayagrīvā. The same should have become this sage’s name since he was the devotee of Lord Hayagrīvā. That could have become Ayāsyar. The meaning of the mantra is:

vācaspate – oh! Lord Lakṣmī Hayagrīvā! Husband of Lakṣmī devī who is known as vāgdevī!

hṛtvidhe – one who arranges heart! i.e., one who induces the thoughts in the mind

nāman – one who is the object of all the obeisance in the world.

nāma vidhema– we offer obeisance

te– to you

tvam– you

vidheḥ – spread

asmākam – our

nāma- glory

vācaspatissomamapāt – śrī Lakṣmī Hayagrīvā accepted the offerings in the yajñā and blessed. Hence,

tantuḥ – thread of

daivyaḥ – the lineage of devas

mā cedi– May it not get cut (due to the yajñā-s performed in our houses)

tantuḥ – thread of

manuṣyaḥ – the lineage of ṛtvik-s serving yajñā-s

mā cedi – May it not get cut

dive namaḥ – obeisance to the upper world (that which does not lose prosperity due to this arrangement)

pṛtivyai namaḥ – obeisance to this world (that which is filled up with non-diminishing wealth as mentioned above)

svāhā – I offer the things to Agni as blessed by Emperumān residing in me by reciting the above.

In the above mantra, the word ' hṛtvidhe ' occurs with the meaning 'oh one! who arranges the heart'. I had explained the inner meaning of the same as 'oh! the person, who induces us by creating thoughts in our mind', isn't it? But, the veda itself gives an explanation for this term 'oh one! who arranges the heart', in a poetic form.

In the seventh anuvākā of second praśnā of second aṣṭakā of taittirīya brāhmaṇam, Veda shows the background of this mantra's origin - i.e., it shows the worry of Ayāsyar and the mantra he discovered to remove the same. That part -

सोऽमन्यत। अभि वा इमेऽस्माल्लोकादमुं लोकं कमिष्यन्त इति। स वाचस्पते हृदिति व्याहरत्। तस्मात्पुत्रो हृदयम्। तस्मादस्माल्लोकादमुं लोकन्नाभि कामयन्ते। पुत्रो हि हृदयम्।

so'manyata | abhi vā ime'smāllokādamuṁ lokaṁ kamiṣyanta iti | sa vācaspate hṛditi vyāharat | tasmātputro hṛdayam | tasmādasmāllokādamuṁ lokannābhi kāmayante | putro hi hṛdayam |

Sage Ayāsyar called upon Lord śrī Lakṣmī Hayagrīvā as ' hṛtvidhe - one who arranges the heart', isn't it? As per this the son becomes the heart of his father. Hence, people do not wish to part their sons and reach higher worlds from this world. This is because son is the heart of his father.

Now it is clear why Veda connects the wealth of progeny with Ayāsyar and hence, Ayāsyaḥ is used to connect to prajāḥ.

Here Vedas use the words ayasmayam and Ayāsyar and uses 'alaṅkārtam ' similar to 'slġḍai ' and proclaims that the Agni aka Rudran after accepting the sviṣṭakṛt homam will not block the ārādhanam-s like yajñā-s performed in the lineage.

Considering the significance of this blessing, all the vaidīkās (transcending the barrier of divisions such as smārtās and śrīvaiśṇavās), follow the practice of reciting this part as part of āśīrvāda pañcādi in the auspicious functions at home.

When we study all these, it appears that understanding Agni aka Rudran as Dġvapperumāḻ is very appropriate.

However, this contradicts the history of sviṣṭakṛt where devas brought Agni to this world by luring him towards food.

The answer for this can be obtained for Mahabharata.

Please wait till the Margazhi Paduka to know about the same.