**Paramaikāntis’ Svastivācanam**

(śrīmadāṇḍavan āśrama āsthāna Vidvān

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

The next is the twenty first mantrā in the part known as mṛgāram (since the mantrā-s are used in mṛgāreṣṭi), that forms the fourth paragraph of the svastivācanam. 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) येना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) yenāsi, (18) śiśrathaḥ, (19) viṣvak, (20) agne

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

He says that this mantra is used as puronuvākyai (i.e. before offering puroḍāśam or the havis) for the sviṣṭakṛt homam performed during mṛgāreṣṭi.

What is this sviṣṭakṛt homam?

In the yajñā-s, there are inner subdivisions viz., pradhāna yāgam (main yajñā or main sacrifice) and aṅga yāgam (auxiliary yajñā-s).

Some of the auxiliary yajñā-s are performed before the main yajñā and some after. sviṣṭakṛt homam belongs to the second set of homam-s (performed after the main yajñā).

There is an interesting background on how this sviṣṭakṛt yajñā came to existence. This is given in the sixth anuvākā of sixth praśnā of second kāṇḍā of taittirīya saṁhitā.

That part starts with:

अग्निरमुष्मिन् लोक आसीद्यमोऽस्मिन्तेदेवा अब्रुवन्नेतेमौ विपर्यूहामेत्यन्नाद्येन देवा अग्निम् उपामन्त्रयत राज्येन पितरो यमन्तस्मादग्निर्देवानामन्नादो यमः पितृणा राजा य एवं वेद प्रराज्यमन्नाद्यमाप्नोति तस्मा एतद्भागधेयं प्रायच्छन् यदग्नयेस्विष्टकृतेऽवद्यन्ति…

agniramuṣmin loka āsīdyamo'smintedevā abruvannetemau viparyūhāmetyannādyena devā agnim upāmantrayata rājyena pitaro yamantasmādagnirdevānāmannādo yamaḥ pitṛṇā rājā ya evaṁ veda prarājyamannādyamāpnoti tasmā etadbhāgadheyaṁ prāyacchan yadagnayesviṣṭakṛte'vadyanti…

I am giving the explanation given by śrī Sāyaṇācāryar for this.

Once upon a time, Agni was in the upper world and Yama was in this world. Hence, in this world, people could not cook food and they could not offer the cooked food to deities.

pitṛ-s (ancestral souls) were struggling without a leader.

Looking at the above, the deities came to a conclusion that the places of the above two should be interchanged.

They told Agni that he would get good food in the world and brought him to the earth.

pitṛ-s told Yama that he could become the king in the upper world and they took him there.

Thus, Agni became one who gets maximum food among the deities. Yama became the king of pitṛ-s.

Those who knows this story will attain kingdom (i.e., he will attain the wealth equivalent to that of king). He will get attain the fortune of having good food.

Deities who brought Agni to the earth, praised him for his help in performing the yajñā in a good manner. They gave him a title ‘sviṣṭakṛt’ on the basis of him helping to perform the yajñā-s. Not only that. They established a separate yajñā which is an auxiliary yajñā for Agni viz., sviṣṭakṛt yāga.

Veda gives further explanation of how this yāga should be performed.

सकृथ्सकृदवद्यति सकृदिवहि रुद्रः

sakṛthsakṛdavadyati sakṛdivahi rudraḥ

During the main sacrifice, when the havis (offerings) are offered to other deities, a small portion of remaining part of that should be set aside once for Agni who is sviṣṭakṛt.

It has to be set aside only once. Why is this rule of setting aside only once?

This Agni who is sviṣṭakṛt is none else than Rudran. Veda says that he is the only Rudran in the sixth anuvākā of eigth praśnā of first kāṇḍā of taittirīya saṁhitā:

एक एव रुद्रो न द्वितीयायतस्थे

eka eva rudro na dvitīyāyatasthe

The meaning of this is: There is only one Rudran, there is no other person equivalent to him.

Hence, the offering offered to Rudran who is sviṣṭakṛt Agni, should be taken only once.

The portion taken for offering to sviṣṭakṛt Agni should be taken from the northern side of the havis.

Why is this? The direction for Rudran is northeast; i.e., northern part. Hence, if the offering is taken from that direction, it means that the offering belonging to his direction has been taken. If that is offered, he will be happy.

The mantra which says this is:

उत्तरार्द्धा दवद्यत्येषावै रुद्रस्य दिख्स्वायामेव दिशि रुद्रन्निरवदयते

uttarārddhā davadyatyeṣāvai rudrasya dikhsvāyāmeva diśi rudranniravadayate

This has to be offered through the equipment like juhū that is used for performing the homam. Before keeping the offering on that equipment:

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.

Thus there are four steps:

1. upastaraṇam once
2. avadhānam once (keeping offering on the equipment)
3. + 4. Doing abhighāraṇam twice

The Veda part that explains this is:

द्विरभिघारयति चतुरवत्तस्याप्त्यै

dvirabhighārayati caturavattasyāptyai

Since the previous offerings offered during the homam helps the doer in getting desired fruits, they can be called as cattle wealth. However, the Agni who is sviṣṭakṛt is none other than Rudran. When we offer to him, that offering should not get mixed with the previous offerings. Why?

Rudran is a wicked deity. If the offering performed to him mixes with other offerings meant for cattle wealth, then it would mean that the cattle wealth has been offered to Rudran. The doer of the yajñā will be devoid of cattle wealth.

Hence, the offering made to sviṣṭakṛt Agni should be performed in such a way that it does not touch the previous offerings and done on the north east part of the homam away from the other offerings.

If it is performed like this, then the cattle wealth of the doer will be protected. The Veda part that explains this is:

पशवो वै पूर्वा आहुतयः एष रुद्रो यदग्निर्यत्पूर्वा आहुतीरभिजुहुयाद्रुद्राय पशूनपिदध्यादपशुर्यजमानस्स्यादति हाय पूर्वा आहुतीर्जुहोति पशूनाङ्गोपीथाय

paśavo vai pūrvā āhutayaḥ eṣa rudro yadagniryatpūrvā āhutīrabhijuhuyādrudrāya paśūnapidadhyādapaśuryajamānas syādati hāya pūrvā āhutīrjuhoti paśūnāṅgopīthāya

Please do not think, “What is the necessity to write about the sviṣṭakṛt homam in such a detailed way, instead of just saying that this mantra is used as the puronuvākyai for the sviṣṭakṛt homa performed during mṛgāreṣṭi along with the meaning given by śrī Sāyaṇācāryar?”

The Vedic portions that are extant today in this world have ordained various śrauta karmas which have sviṣṭakṛt homa as its part. In the same way, the karmas ordained by smṛti-s determined by sages who are capable of understanding the extinct Vedas also, are in existence today. aupāsanam, sthālīpākam, śrāddha homam are some of them. The sviṣṭakṛt homam comes in them also.

In this, though aupāsanam is part of the regular daily rite, not many people perform this. However, since śrāddham-s are supposed to be performed in aupāsanagni, we perform aupāsanam at least on that day. Many of the vedic followers (believers) are performing this even in this miserable kali yuga. They perform sviṣṭakṛt homam during that.

Hence, if the basis of performing this sviṣṭakṛt homam is shared, then it would help people in performing this part with awareness and it would be easier for contemplating Emperumān during that time. This is the reason, why I explained the same.

“You have shown that sviṣṭakṛt Agni is none other than incomparable Rudran as per Veda. Can we who are paramikānti-s perform this homa?

If we do that, will we not drop from the state of ‘not worshipping other deities even in the state of forgetfulness’?

What is the explanation given by śrī Sāyaṇācāryar for this mantra that is used as puronuvākyai for sviṣṭakṛt homa in mṛgāreṣṭi?

What is your opinion on interpreting these mantras for us, who relish Veda as Vedattāzhvān?”

All the above questions would definitely plague our Pādukā readers.

Please wait till the Aippasi issue of Pādukā for the answers.