**ParamaikAnthi’s svastivAcanam**

(Sri U.Ve. Villur NadAdUr KaruNakarAcAryar Swamy, Chennai)

The fifth *mantrā* of *mṛgārā* is*:*

मन्वे वां मित्रावरुणा तस्य वित्त सत्यौजसा दृहणा यन्नुदेथे।

या राजान सरथम् याथ उग्रा ता नो मुञ्चतमागसः॥

manve vāṁ mitrāvaruṇā tasya vitta satyaujasā dṛhaṇā yannudethe |

yā rājāna saratham yātha ugrā tā no muñcatamāgasaḥ ||

Similar to the previous verse, this verse also is a poem that follows the meter upariṣṭātjyotirjagatī. This has the following 18 words (*padās*) as per the pada *pātā*.

(1) मन्वे, (2) वाम्, (3) मित्रावरुणा, (4) तस्य, (5) वित्तम्, (6) सत्यौजसा, (7) दृहणा, (8) यम्, (9) नुदेथे, (10) या, (11) राजानम्, (12) सरथम्, (13) याथः, (14) उग्रा, (15) ता, (16) नः, (17) मुञ्चतम्, (18) आगसः

(1) manve, (2) vām, (3) mitrāvaruṇā, (4) tasya, (5) vittam, (6) satyaujasā, (7) dṛhaṇā, (8) yam, (9) nudethe, (10) yā, (11) rājānam, (12) saratham, (13) yāthaḥ, (14) ugrā, (15) tā, (16) naḥ, (17) muñcatam, (18) āgasaḥ

For this Sri. *Sāyaṇācāryar* has given the following commentary:

mitrāvaruṇā - Hey! The two devas named Mitra and Varuna, vām – (form of) both of you, manve – meditate in my mind, satyaujasā – Both of you are really strong, dṛhaṇā – you have the ability to destabilize and inactivate the enemies, nudethe –destroy, yam – which enemies, tasya – his or that enemy’s (wicked thoughts or conspiracies), yā– which two of you , vittam – come to know of, yā - which two of you, . rājānam – person with radiance, saratham - and the person with chariot (i.e. Sun), yāthaḥ - (for the benefit of the world – for the rainfall) approach, ugrā - (in removing our sins) aggressively aim at, tā - that two of you, naḥ - us, āgasaḥ - from sins, muñcatam – relieve us.

In the above part the words in the parentheses are assumed by Sri *Sāyaṇācāryar* to explain the original text well.

The meaning we get from the commentary of Sri *Sāyaṇācāryar* is: There are two devas *Mitrā* and *Varuṇā*. Both of them have the capability to know the conspiracies hatched by the enemies of their devotees. Hence these two are capable of effortlessly destroying these enemies who trouble their devotees. This is mentioned not for the sake of praising. They really have the powers. These two, who have such prowess, for the welfare of the world approach a king who has a chariot. That King is the ‘Sun’ who is the king of all the planets. For the benefits for the world such as rainfall, *Mitrā* and *Varuṇā* approach the Sun. Let that *Mitrā* and *Varuṇā* relieve us from our sins.

I was imagining the scene of “two devas approaching a king with the chariot”. At that time, *Pādukā* *devi* reminded me about a scene, that could even be seen today, where two devas approach the King in the chariot. I had seen that when I was a small boy. This scene is related to *Tirukkudanthai*.

Before sharing that scene with the readers I wanted to confirm whether I remember that scene as it was. I enquired about this from *Srimadubhayave Cinnāmu Rāmānuja Bātrācāryā Svāmi*, who is the first *tīrtakārā* in *Arāvamudan* *sannidhi* of *Tirukkudantai*. This *Svāmi* is the grandson of *Srimadubhayave* *Shaili Bātrācāryā Svāmi*, who was my father’s ‘*sruthaprakāshicintanācāryā’*. This *Svāmi* has been graced by both Sri Tirukkudantai Andavan and SrimushNam Andavan. He has been my friend from my childhood days.

This year I had the fortune of offering discourse on Tiruppāvai in the north *prākārā* of *Sri Anḍāḻ Sannidhi*, which is famously known as tūnilāmuam. The fourth poem in the *māṇikkakkiṇkiṇi* chapter of *Periyāzvār ṭirumozhi* is

tūnilā muattġ pndu viḻayāḍa

vānilā ambulī! Candirā! vā enu

nī nilā nin pugazā nina āyar tam

k nilāvakkoṭṭāy sappāṇi

kuḍantaik kiḍantāne! sappāṇi

On the basis of this only, our ancestors who are great *rasikās* named the north *prākāra* of *Sri Anḍāḻ Sannidhi*, where the moon will be visible in the temple of *Sri Arāvamudāzwān* as tūnilāmuam.

Likewise, they named the *prākāra* in *Tirukkaṇṇapuram* as nīṇilā muam on the lines of the *teḻḻiyīr padigam* of *periya tirumozhi* poem:

nīṇilā muattu ninu ivaḻ nkkināḻ

kāṇum kaṇṇapuram enu kāṭṭināḻ

My first day’s discourse on *Tiruppāvai* started with the introductory speech from *Sri Cinnāmu Rāmānuja Bātrācāryā Svāmi*.

*pagal pattu* *utsavam* starts on that day for *Arāvamudan*. Yes. In *Tirukkudanthai*, the convention of having ten days before vaikunṭa ġkādaśi as ‘*pagal pattu*’ and ten days after vaikunṭa ġkādaśi as ‘*irāppattu*’ is not there. *pagal pattu* starts on the first day of *Mārgazhi*, corresponding to the poem *mārgazhittingaḻ*. First when the *Tiruppāvai* starts, Emperumānār who is *Tiruppāvai* *Jeer*, will grace the *dvādaśākshara man*ṭ*apam* in the *moolasthānam*. There are twelve pillars in this mantapam and hence it is known by that name. On the basis of the fact that Sun God worshipped *Arāvamudāzhwān* here, this temple has two entrances namely *dakshiṇāyana vāsal* and *uttarāyana vāsal*, which are opened during the respective *ayanams*. In accordance with that the twelve pillars indicate the twelve zodiac signs. i.e. they represent twelve months. Probably, since this belongs to *Arāvamudāzhwān* at whose behest Nathamuni carried out effort for saving the works of twelve *Azvārs*, this has twelve pillars. In this mantapam, the poems starting with *Tiruppāvai*, ciam, vaṅgam and that day’s song will be recited in front of Emperumānār. Thus starting the *Tiruppāvai* recital in the presence of *Tiruppāvai* *jīyar* is one of the unique glories of this divyadesam. After this *Azvārs* and other *Acāryās* come and grace the mantapam and the *pagal pattu* starts. From the second day onwards *Arāvamudāzhwān* and *Azvārs* / *Acāryās* will grace the nūukkāl mantapam and *pagal pattu* *sevakālam* will be performed. On the day of nu suvargam, sāumuai of *pagal pattu* is performed. On the day of kau kaavai, ‘*irāppattu*’ starts. That day morning ‘Māan’ who authored Tamizh Veda will grace the ‘Tirumāmaṇi mantapam’ to inaugurate the Veda pārāyaṇam. (This year I was fortunate to participate in the Veda pārāyaṇam in this mantapam, where great scholars have recited Vedas). In the evening, Lord will come to ‘nūukkāl mantapam’ through ‘tūnilāmuam’. After that *Azvārs* and *Acāryās* will grace that place. *Tiruvāimozhi* *sevai* will happen then. On the day of ‘*elle’*, ‘*stalappāṭṭu’* will be recited. On Adiseshā, *Arāvamudāzhwān* will grace with the appearance of ‘paramapada nāthan’ along with his consorts. Nammāzhvār’s lotus feet will be offered obeisance.

On the day of ‘muppatu mūvar’, ‘sāumuai’ of ‘*irāppattu*’ will be performed. That day also Nammāzhvār’s lotus feet will be offered obeisance. On the day of ‘ġa kalaṅgaḻ’, ‘iyapā’ will be recited, On the day of ‘*aṅgaṇmā ñālam’*, ‘Desika prabandam’ will be recited. In this unique way, *Arāvamudāzhwān’s* ‘*adyayana* *mahotsavam*’ will be celebrated.

In this divyadesam, during the *uttarāyana puṇyakālam* (north solstice), *sankramaṇa* *brahmotsavam* will be performed for which dvajārhaṇam will happen on ‘*aṅgaṇmā ñālam’*’ or ‘*māri malai*’. ‘Guru Paramparai’ states that to ensure that this ancient tradition is carried out without any hindrance, Sri Nāthamuni arranged to perform the *adyayana utsavam* in the above way.

In this holy place which has the above glory, first day discourse was done in the tūnilāmuam of *Anḍāḻ Sannidhi* that was sung by Periyāzhvār. Probably, due to that *Anḍāḻ* was elated and recommended to *Arāvamudāzhwān*. Next day was vaikunṭa ġkādaśi. Due to the continuous rainfall during the day, floor in the tūnilāmuam was wet. There was a queue formation of devotees at the other places for vaikunṭa ġkādaśi. Hence, I had the fortune of rendering discourse on the second poem ‘vaiyattu vāzhvīrkāḻ’ in the ‘nūukkāl mantapam’ in the presence of *Arāvamudāzhwān*, *Azvārs*, *Acāryās* after the second day *utsavam*. The rainfall that came that day was not an ordinary one. It was a rain of blessings on me by *Anḍāḻ* and *Arāvamudāzhwān*. Is it possible not to share that happiness with the *Pādukā* readers? Hence, I had written this in detail.

(To be cont’d…)