**ParamaikAnthi’s svastivAcanam**

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The sixth mantrā of mṛgārāis*:*

योवा रथ ऋजुरश्मिस्सत्यधर्मा मिथुश्चरन्तमुपयाति दूषयन्।

स्तौमि मित्रावरुणा नाथितो जोहवीमि तौ नो मुञ्चतमागसः॥

yovā ratha ṛjuraśmissatyadharmā mithuścarantamupayāti dūṣayan|

staumi mitrāvaruṇā nāthito johavīmi tau no muñcatamāgasaḥ ||

Similar to the previous verses, this verse also is a poem that follows the meter upariṣṭātjyotirjagatī. This has the following 17 words (padās) as per the pada pātā.

(1) यः, (2) वाम्, (3) रथः, (4) ऋजुरश्मिः, (5) सत्यधर्मा, (6) मिथु, (7) चरन्तम्, (8) उपयाति, (9) दूषयन्, (10) स्तौमि, (11) मित्रावरुणा, (12) नाथितः, (13) जोहवीमि, (14) तौ, (15) नः, (16) मुञ्चतम्, (17) आगसः

(1) yaḥ, (2) vām, (3) rathaḥ, (4) ṛjuraśmiḥ, (5) satyadharmā, (6) mithu, (7) carantam, (8) upayāti, (9) dūṣayan, (10) staumi, (11) mitrāvaruṇā, (12) nāthitaḥ, (13) johavīmi, (14) tau, (15) naḥ, (16) muñcatam, (17) āgasaḥ

For this Sri. Sāyaṇācāryar has given the following meaning:

mitrāvaruṇau - Hey! The two devas named Mitra and Varuna, vām – of both of you, yaḥ - which, rathaḥ - chariot, ṛjuraśmiḥ- having straight bridle, satyadharmā – (since it carries both of you) having the fortune of carrying useful things, mithu – falsely disguised (here though it is recited as mithuścarantam in the mantra part, in the pada pātā it is traditionally split as mithu carantam. In some other branches of Vedas the mantra part is recited as mithucarantam. After taking this into account, Sri. Sāyaṇācāryar gave the meaning assuming the word as mithu. I have also given the meaning assuming that the word is mithu), carantam – roaming (our enemy who is), dūṣayan – affecting, upayāti – invades him, tau – that (capable) both of you, nāthitaḥ - soliciting your grace, johavīmi - I call upon him again and again, staumi – I praise you, (tau – that (capable) both of you) naḥ - us, āgasaḥ - from sins, muñcatam – relieve us.

(Hey! The two devas named Mitra and Varuna, whose chariot, having straight bridle and having the fortune of carrying useful things, invades the roaming and falsely disguised enemy of us, I praise you soliciting your grace again and again to relieve us from our sins)

For us, who relish Veda as Vedattāzhwān with the grace of Pādukā devī, the devas Mitra and Varuna mentioned here indicate Cakrapāṇi and Sri Rāmā (cakravarti tirumagan – divine son of the emperor) present in Tirukkudanthai. I have explained and proved this fact while explaining the previous mantra.

While thinking about Lord Sudarśanā who is Lord Cakrapāṇi, Lord Sri Rāmā who is cakravarti tirumagan, especially of their holy body, one special aspect connected to both their holy bodies comes before the eyes. Vedattāzhwān poetically describes and praises that common aspect.

He keeps in the mind the following when he calls Sudarśanā and Rāmā as mitrāvaruṇau!: “Hey Lord Sudarśanā!, indicated by the name Mitra by virtue of protecting the devotees from the troubles and Hey Rāmā!, indicated by the name Varuna by virtue of raising his devotees to greater heights”.

When he tells that ‘your chariot is famous for having a straight bridle’, he means their holy body by the word chariot.

Here, the word chariot indicates body by virtue of it being the vehicle for leading the life. It indicates the holy body of Sudarśanā and Sri Rāmā. These are wonderful chariots that rein in our mind to ensure that it goes in the right path. Generally, it is customary to keep the charioteer to control the horses used in the chariot. However, here you can see the wonder of these chariots themselves act as the bridle. By embossing the holy body of Sudarśanā on our shoulders, i.e., by merely undergoing samāśrayaṇam, it is possible for someone to reduce the chances of stepping in the way of committing sins. Since it reins in the mind to go in the right path, the holy body of Sudarśanā is metaphorically stated as ṛjuraśmiḥ, i.e. having straight bridle.

The honesty personified holy body of Lord Rāmā is also in the same way. Isn’t it the fact that Rāvaṇā was filled with the lust of possessing Sītā devī at any cost? He went in the disguise of a saint with his magical powers to capture Sītā devī as described by āzhwāras “kāsai āḍai mūḍi ḍik kādal seidavan”. Why didn’t he approach Sītā devī by disguising himself as Rāmā? Whenever he stood before the mirror after disguising as Rāmā to check his disguise, immediately it will dawn upon him that it is sinful to have desire on another’s wife. Thus, even the disguise of Rāmā’s holy body is capable of reining in one’s mind to go in the right path. Hence it is ṛjuraśmiḥ, i.e. having straight bridle.

Bearing both the holy bodies in the mind will not be a wasteful burden. These will not become garbage accumulated in the mind by the burdensome education; these will lighten the mind and bring happiness. Hence, this holy body is the chariot that carries useful load. Hence it is satyadharmā. This holy body affects (dūṣayan) the people who live false life (mithu carantam) and purifies them by bringing them to the right path.

poyyġ kaimmai sollip puamġ puamġ āḍi

meyyġ peozinden

ennumpaḍit tīrtanukkġ tīrtta manattavarākkum

Affecting the falsehood, i.e., abusing it is equivalent to establishing the truth.

The term upayāti indicates the quality of approaching the devotees in this way by the holy auspicious body. I praise such a holy body of you is described by the phrase vām staumi.

This praising is also done as per your request is indicated by the term nāthitaḥ. The term johavīmi indicates that we call upon him again and again to perform this service. Both of you who are praised as above should relive me and all my people from the sins is indicated by the phrase tau no muñcatamāgasaḥ. All these explanations follow the same explanation given for the previous mantras.

The English translation as per the Vedic commentary by the scholar Keith for this mantra is:

**You whose chariot with straight reins, of true path**

**Approacheth to spoil him who acteth falsely,**

**Mitra! And Varuna! I praise; I invoke seeking aid**

**May Ye relieve us from sin.**

The translation as per the grace of Pādukā devī for us to relish Veda as Vedattāzhwān is:

**You whose chariot & like personality puts the reins of our thoughts straight**

**and whose meditation is never a waste and**

**Who approach the insincere to correct and change him to righteousness,**

**Oh! Chakrapani! And Oh! Rama! I praise at your command**

**Calling you repeatedly**

**May You relieve us from sin.**