**ParamaikAnti’s svastivAcanam**

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

The seventh mantrā of mṛgārāis*:*

वायोस् सवितुर् विदथानि मन्महे यावात्मन्वद् बिभृतो यौ च रक्षतः।

यौ विश्वस्य परिभू बभूवतुस् तौ नो मुञ्चतमागसः॥

vāyos savitur vidathāni manmahe yāvātmanvad bibhṛto yau ca rakṣataḥ |

yau viśvasya paribhū babhūvatus tau no muñcatamāgasaḥ ||

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

(1) वायोः (2) सवितुः (3) विदथानि (4) मन्महे (5) यौ (6) आत्मन्वत् (7) बिभृतः (8) यौ (9) च (10) रक्षतः (11) यौ (12) विश्वस्य (13) परिभू (14) बभूवतुः (15) तौ (16) नः (17) मुञ्चतम् (18) आगसः

(1) vāyoḥ (2) savituḥ (3) vidathāni (4) manmahe (5) yau (6) ātmanvat

(7) bibhṛtaḥ (8) yau (9) ca (10) rakṣataḥ (11) yau (12) viśvasya

(13) paribhū (14) babhūvatuḥ (15) tau (16) naḥ (17) muñcatam

(18) āgasaḥ

In the above verse two deities named Vāyu and Savitā are worshipped.

For this, Sri. Sāyaṇācāryar has given the following meaning:

vāyoḥ - that of Vayu, savituḥ - and that of Savita, vidathāni - thoughts, manmahe - we know. Veda puruṣā further explains about Vāyu and Savitā.

yau - Which two, ātmanvat - like their body, bibhṛtaḥ - bearing (everyone), yau - which two, rakṣataḥ ca - protect (everyone), yau - which two, viśvasya - everything, paribhū - all pervading, babhūvatuḥ - become, tau - that two, naḥ - us, āgasaḥ - from sins, muñcatam – relieve

(We are aware of the thoughts of Vāyu and Savitā. They bear everything as their body, protect everyone and they are all pervading. Let them relieve us from our sins.)

For us, who relish Veda as Vedattāzhwān with the grace of Pādukā devī, we should understand the devas Vāyu and Savitā from the perspective of paramaikāntis. The phrase ‘which two deities bear the entire world like their bodies’ gives an explanation of how we need to understand this.

There is no doubt that the deities who bear the entire world like their bodies are none other than the divine couple Goddess Lakshmi and her consort. Savitā refers to Emperumān. The word Savitā indicates him on the basis that He created the entire world. This word could not be interpreted to mean anyone else in the complete sense. The Brahma sutra “janmādi asya yathaḥ”, yields that the supreme being is one who creates the entire world. Do not doubt that in practice Savitā denotes Sun God. He is being called as Savitā because of the fact that the Sun God has got a little bit of Emperumān’s attributes such as giving energy to the people, giving health and giving light.

Let us see the formation of the word vāyu. The first aphorism under uṇādi sūtrās is “kṛ-vā-ji-mi-svadi-sādh-aśūbya uṇ“. According to it, the seven root words kṛ etc… gets the suffix of ‘u’ and becomes the noun denoting the person who performs the action indicated by the root verb. According to this the person who performs the action ‘vā’ is called ‘vāyu’. This is briefly mentioned as ‘vāti iti vāyuḥ’.

The root verb ‘vā’ indicates two actions viz., going and indicating (informing) as per the dhātu pāṭhā ‘vā gati gandhanayoḥ’.

As per this, the person who goes everywhere and hence who is present everywhere is represented by the name ‘vāyu’.

The name ‘vāyu’ also refers to the person who indicates or passes information about another thing. Emperumān came in the disguise of a bachelor (brahmacāri). Even then, She did not move out of His chest. Out of fear that She will indicate Him, He created a rule that bachelors should wear deer skin on their chest and accordingly had one on His chest to hide Her.

Purana has stated this as follows:

kṛṣṇājinena saṁvṛṇvan vadūṁ vakṣasthalālayām

Kaliyan also sang as

mān koṇḍa tl mārvin māṇiyāy māvali maṇ

tān koṇḍu tāḻāl aḻanda perumānai

tġn koṇḍa sāral tiruvġṅgadattānai

nān cenu nāḍi naaiyūril kaṇḍġne

Svāmi Desikan who is being praised by us as “kaliyanurai kuḍi koṇḍa karuttuḍaiyn vāziyġ” also graces in his works the following:

kṛṣṇājinaṁ yavanikāṁ kṛtavān priyāyāḥ

All these things confirm that Pirāṭṭi becomes vāyu by performing the act of indicating or showing Emperumān to us.

Here we are reminded of the following Sri Suktis:

tirukkaṇḍġn ponmġni kaṇḍġn by Pġyāzvār

pġṇikkarumālaip ponmġni kāṭṭāmun kāṭṭum tirumālai naṅgaḻ tiru by Būdattāzvār

Sri Parasara Bhattar also graces that the Vedantas confirm that whoever is having the red stains of Pirāṭṭi’s feet on the chest is the supreme soul in the following sri sukti

vedāntāstatvacintāṁ murabhidurasi yatpādacihnaistaranti

Hence, it is clear that on the basis that Pirāṭṭi indicates Emperumān, she is referred to as vāyu.

No need to doubt that ‘vāyuḥ’ is the masculine word and will it refer to Pirāṭṭi? In Sanskrit grammar gender is only for the word. The word that refers to the person need not be in the same gender as that of the person it is referring to. The word could be a masculine gender word and it can refer to feminine gender person. Please think about how the masculine gender word ‘dārāḥ’ refers to wife.

I am not stating this on my own without any basis. Mahā vidvān brahmaśrī Manidrāviḍ śāstrigaḻ, who is an expert in four fields viz., vyākharaṇam, mimāmsai, tarkam and nirviśeṣa advaita vedāntam, says that it is not incorrect to assume that vāyuḥ refers to Pirāṭṭi, though it is a masculine gender word.

Hence, there is no problem for a masculine gender word referring to a female.

Here it is imperative to share certain facts with the readers.

It looks as though the Tirukkudantai experience shown in the previous mantra is continuing here. Do you know how it happened?

In Tirukkudantai, for śrī Kmaḻavallit tāyār, during the uttiram in Panguni, flag will be hoisted in the dvajastamabam meant for tāyār and brahmotsavam will be celebrated. Roughly at the same time of this brahmostavam for śrī Kmaḻavallit tāyār brahmotsavam will be celebrated in śrī Nācciār kil. I had gone there to perform ‘adyāpaka kaimkaryam’ with the additional privilege of being ‘tīrtakārar’. The tiruttġr festival of Nācciār kil happened on 19-03-11.

Since the star Uttiram was present during the sunrise of 20-03-11, that day was celebrated as the silver chariot mahtsavam for śrī Kmaḻavallit tāyār, as per the āgamā rules.

The next day, 21-03-2011 was the completion day of the Tiruttāyār Brahmotsavam and dvādaśa ārādhanam. It is the Tirukkudantai tradition that Perumāḻ also graces along with the Tiruttāyār during the dvādaśa ārādhanam. It was arranged to dedicate a silver throne during that occasion for seating Arāvamudāzvān in the sanctum sanctorum that was fulfilled due to the great efforts by śrīmadubhayave Vġḻukkuḍi Kriśṇan svāmi. For the above silver throne, Advocate Sri. Lakshmikumāra tātācārya Swami of New Delhi had contributed approximately 25 Kgs of silver singlehandedly. That Svami is very fond of me. In accordance with his wishes also, I had stayed back for the dvādaśa ārādhanam of Tirukkudantai tāyār. Along with that I was thinking about the meaning as contemplated by Vedattāzvān for the mantra ‘vāyos savitur vidathāni vāyos savitur vidathāni’. There was also the worry of completing the meaning and article in time for publishing it in Chittirai PadukA issue.

As per the conversation Srimadubhayave Lakshmi Kumar had with me over cellphone, he reached on the morning of 20-03-2011 just at the time of Tiruttāyār getting onto the divine chariot from the Srirangam camp and both of us recited the svastivācanam during the start of the chariot procession. During that recitation the mantra ‘vāyos savitur vidathāni vāyos savitur vidathāni’ was also recited. During that time I again thought of the meaning of the mantra.

We were enjoying the following attributes of Amudan, while worshipping Him: Amudan himself performing ceremony for the brahmacāri who built the rājagopuram for Him; His noble conduct of honoring Meyvāsa uḍayār, who protected the vaidīka vimānam from the invading Arabs by hiding it under haystack.

Since Sri U.Ve. Lakshmi Kumar had other unavoidable engagements on the next day, he told me that he would not be in a position to attend the function of dedicating the throne. He dedicated the throne to Amudan in my presence and asked me to represent him in the next day function.

Next day, the throne dedication ceremony happened in a grand manner in the august presence of śrīmadubhayave Vġḻukkuḍi Kriśṇan svāmi. After that the valedictory part of the brahmotsavam, viz., dvādaśa ārādhanam was carried out in front of the sanctum sanctorum of Senai MudaliyAr, while śrī Kmaḻavallit tāyār and Arāvamudāzvān were seated in the silver throne. After that grand Satrumurai was performed. I had the fortune of worshipping Tiruttāyār from the close quarters.

It seemed like the tāyār herself showed the meaning of the mantra as, “I am Vāyu and He is Savitā”.

But I was little hesitant that vāyuḥ is the masculine word. Brahmasri Mani Dravid Sastrigal confirmed that in Sanskrit the gender is only for the word. Hence, even if the noun is masculine in nature, it can represent a female when it indicates the person based on a reason.

Not only that.

I had earlier mentioned that the first sūtrā in the uṇādi sūtrā is “kṛ-vā-ji-mi-svadi-sādh-aśūbya uṇ”. As per that on the basis of verb ‘kṛ’, the word ‘kāruḥ’ is formed to mean the ‘doer’. It comes in all the genders. The word ‘āśuḥ’ which is derived from the action ‘aśu’ comes in all the genders. mṛtyuḥ comes in both the genders.

It can be said that the Vedattāzvān uses masculine gender because the mantra contains strong identities that are appropriate only for Perumāḻ and Pirāṭṭi. There is a saying ‘liṅga vyatyāsaḥ cāndasaḥ’.

‘We contemplate, relish and worship the graceful plans of the divine couple śrī Kmaḻavallit tāyār and Arāvamudāzvān. That divine couple bear the entire world like their bodies. They protect it. Both of them pervade the entire world’.

Thus Vedattāzvān praises both and worships them when they are together on the throne to pray “Both of you should relieve us from our sins” following the sankramaṇa tīrtavāri experience of the previous two mantras and praise the togetherness of the couple.

The English translation of Arthur Berriedale Keith for this mantra is:

**We venerate the ordinances of Vayu and Savitru,**

**Who support that which hath life and guard it,**

**Who surround all things.**

**May ye relieve us from sin.**

For us, who relish Veda as Vedattāzhwān, meaning gracefully indicated by śrī Kmaḻavallit Nāciār is:

**We venerate the plans of His indicator Komalavalli and the creator Her consort Savitru,**

**Who support all like the soul supporting the body and guard it,**

**Who surround all things.**

**May you the Divine couple! relieve us from sin.**