**ParamaikAnti’s svastivAcanam**

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

The eighth mantrā of mṛgārāis*:*

उपश्रेष्ठान आशिषो देवयोर् धर्मे अस्थिरन्।

स्तौमि वायुसवितारन् नाथितो जोहवीमि तौ नो मुञ्चतमागसः॥

upaśreṣṭhāna āśiṣo devayor dharme asthiran |

staumi vāyusavitāran 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 16 words (padās) as per the pada pāṭhā.

(1) उप (2) श्रेष्ठाः (3) नः (4) आशिषः (5) देवयोः (6) धर्मे (7) अस्थिरन् (8) स्तौमि (9) वायुम् (10) सवितारम् (11) नाथितः (12) जोहवीमि (13) तौ (14) नः (15) मुञ्चतम् (16) आगसः

(1) upa (2) śreṣṭhāḥ (3) naḥ (4) āśiṣaḥ (5) devayoḥ (6) dharme (7) asthiran (8) staumi (9) vāyum (10) savitāram (11) nāthitaḥ (12) johavīmi (13) tau (14) naḥ (15) muñcatam (16) āgasaḥ

In the above verse also it is clear that the two deities named Vāyu and Savitā are worshipped.

For this, śrī Sāyaṇācāryar has given the following meaning:

śreṣṭhāḥ - that which is praiseworthy, naḥ - that which belongs to us (which we wish), āśiṣaḥ - fruits (results), devayoḥ - connected with the two deities Vāyu and Savitā, dharme - in the act (karma, which is ordained in the Veda), upa asthiran – embedded in. (to attain that fruits) vāyum savitāram – upon the two deities named Vāyu and Savitā, nāthitaḥ - requesting (for the fruits), johavīmi – calling them again and again during the sacrifice, staumi – I praise, tau – that two of you, naḥ - us, āgasaḥ - from sins, muñcatam - relieve and bless.

(In the act (karma) ordained by Vedas connected with the two deities Vāyu and Savitā, praiseworthy fruits wished by us are embedded in. I pray and praise the two deities Vāyu and Savitā, I call upon them again and again during the sacrifice; that two of you relieve us from our sins).

I had explained in the previous issue that for us, who are fortunate to relish Veda as Vedattāzhwān with the grace of Pādukā devī, Vāyu indicates śrī Kmaḻavallit tāyār and Savitā indicates first father of forefathers of all the deities of the world, śrī. Arāvamudāzvān.

Though Savitā indicates Sun colloquially, the complete meaning comes out only when it refers to the supreme Lord (Emperumān). In that mantrā, it is said about Savitā as one who protects the world by having it as His body. This glory cannot be attributed to Sun. This is a strong indicator belonging to Emperumān. There, since that particular qualifier was there, I had mentioned that it is appropriate to take that Savitā refers to Emperumān.

Some of you might be admonishing me as follows: “Isn’t this common term Savitā capable of indicating the Emperumān of any divyadesam such as Araṅgattammān, Pġraruḻāḻan, Tiruvġṅkaṭattaṇṇal, Tirunārāyaṇan etc…? When such is the case, you writing that it refers to Arāvamudāzvān shows your bias. Likewise, since She shows the Emperumān, the term Vāyu refers to Pirāṭṭi. You had written that it refers to śrī Kmaḻavallit tāyār. This term can refer to śrīraṅga nācciyār, Alarmġlmaṅgai nācciyār, Perundġvi tāyār and any other tirutāyār. When such is the case, you writing that it refers to śrī Kmaḻavallit tāyār shows your bias”.

In the previous two mantrās, there was an experience of saṅkramaṇtsava tīrtavāri which happens on śaṅkarānti, i.e. first day of the Tamil month Thai, in Tirukkudantai. In continuation of that, in Tirukkudantai, during the dvādaśa ārādhanam held at the completing of Panguni Brahmotsavam of the tirutāyār, Pirāṭṭi is seen together with perumāḻ. If people see that I had written about these experiences, it is possible that they will stop this rebuke. There are many terms such as sraṣṭā, viśvakartā, nidhānam, ādikartā and jagadekakāraṇam. However, why is that Vedattāzvān used the term Savitā which commonly refers to Sun? Amudan is the one who is praised by even that Sun (Savitā), who was blessed by Him. Accordingly, His place is known as bhāskara kṣetram in the history of this divine place (tiruttala purāṇam). For his vaidīka vimānam, there are two entrances namely dakṣiṇāyana vāsal and uttarāyana vāsal, as per the movement of Savitā (i.e Sun). In the entrance to that Vimana, there is a maṇḍapam (open hall) having twelve pillars, indicating the twelve zodiac signs through which Sun passes and thus emphasizing the fact that Amudan gives light to the Sun from inside and also that Amudan is the one indicated by dvādaśākṣara (twelve lettered) mantrā. In the roof of that hall, sculptural fine art of zodiac wheels has been carved.

I wrote that the experience of Amudan is continuing, since Pādukā devī showed me that Vedattāzvān used the term Savitā because he wanted to refer to Amudan who is the Sun (Savitā) for the actual Sun (Savitā) as indicated by Valmiki in “sūryasyāpi bhavet sūryaḥ”. I am duty bound to thank also the people who say, “Absolutely No. The term Vāyu and Savitā refer to the Emperumān and Pirāṭṭi of our divyadesam only.”

Experts on scripture say “dharmi aikyam”. On that basis there is a unity across Emperumāns of all divyadesams like Amudan is Arangan, Amudan is aruḻāḻan etc… Hence, I don’t disagree for assuming such a meaning.

Here we should be reminded of the explanation I had written in the introductory section to the mṛgārāmantrās, that the last mantrā and this mantrā are used together as a pair in mṛgāreṣṭi. Veda says that for the deities Vāyu and Savitā, caru (boiled rice without draining the starch water or sweet pongal) should be offered. The part which explains the usage of this mantrā i.e., the brāhmaṇā part can be found in the seventh kāṇḍā, fifth praśnā and twenty-second anuvākā, which starts with: agnaye'muce. Please note the mantra: vāyosāvitraḥ āgomugbhyam caruḥ. In the mṛgārāiṣṭi, while offering the caru, the previous mantrā is used as purnuvākyai and the current mantrā is used as yājyai.

Please refer to the introductory part of explanation of the mṛgārāmantrās to understand about purnuvākyai and yājyai.

I need to share a beautiful experience with you while explaining the previous mantrā which is the purnuvākyai while offering caru.

śrīmadabhinavadeśika Uttamūr Svāmi published, out of supreme mercy and for the welfare of the world, the āhnika (daily rites) book and śrāddha prayogam authored by śrī Tirukkudantai Deśikan as one issue of ubhaya vedānta granta mālai during the year 1974. In that he had also published as appendix some of the things that help varṇāśrama dharmā such as samidādhānam. Great Vedic scholar śrīmadubhayave Pulikkunam Stalaśayanācārya svāmi helped this part, by copying the required Veda mantrās in deva nagari lipi and by inserting the appropriate accent marks. I have come across the complete qualities (ātmaguṇa paripūrti) and knowledge of intricate dharmas (dharmasūkṣmajñānam) of this swami many times. It is the practice followed by scholars to mix the brahmakūrca pañcagavyam and making it taken by everyone who helps in performing the śrāddha (including the svāmi who takes part in brāhmāṇārttham) during the previous day. For that this book is really helpful.

While preparing the pañcagavyam, the deity named sman should be invoked in milk. brahmā in the curd, Vāyu in the ghee, yajñām in the gmūtram (cow’s urine) and viṣṇu in the gmayam (cow dung) should be invoked. These deities have to be requested using the respective mantrās and then should be invoked. For invoking Vāyu in the ghee, the previous mantrā

vāyos savitur vidathāni manmahe yāvātmanvad bibhṛto yau ca rakṣataḥ |

yau viśvasya paribhū babhūvatus tau no muñcatamāgasaḥ ||

has been indicated in that publication. We need to invoke only Vāyu. For that why do we need to use a mantrā that connects Savitā as well? According to mīmāṁsakās, Vāyu is a different deity. Savitā is a different deity. The combined Vāyu and Savitā form a different deity. In that case, can we use the mantrā that has the combination of deities to invoke Vāyu? This doubt used to come to me while using this mantrā to invoke Vāyu in the ghee whenever I prepare pañcagavyam. I will leave that at that point of time by resolving to get it clarified with elders at a later point of time. Because of the tamguṇā it will be left as it is. Once, when satva guṇā was dominant, I asked Mahā vidvān śrīmadubhayave Nāvalpākkam Varadatātācāryār svāmi who is our sambandhi, about this. He also accepted this argument and said that we need to be very cautious and use the mantrā that is specifically meant for Vāyu. However, the discussion went into a different direction preventing me to get clarification on the mantrā to be used. While trying to write commentary on this mantrā I wanted to get this doubt clarified. I requested śrī Rāmācārya Svāmi who is the son of śrīmadubhayave Mahā vidvān Valayappettai Rāmānuja Tātācārya Svāmi, to get the thoughts of this father in this regard. That svāmi referred to the pañcagavya prayogam written and given to him by his father and blessed that the following mantrā should be used for the invocation of Vāyu:

ānoniyudbhiśśatinībhiraddhvaram |

sahasriṇībhirupayāhi yajñam |

vāyo asmin haviṣimādayasva |

yūyaṁpāta svastibhissadānaḥ ||

This mantrā comes in second aṣṭakam, eighth praśnam, second daśinī (of taittirīya brāhmaṇā). There from the first mantrā starting with pīvonnā till this mantrā is known as Vāyu sūktam. While it is possible to use any mantrā in that sūktam, this mantrā is selected by the elders since this is the last mantrā and also, since this has the phrase “asmin haviṣimādayasva” to indicate “let this tiruvārādhanam please your heart” while calling Vāyu.

To understand on what basis the “vāyos savitur vidathāni” mantrā was published in the text, I approached śrīmadubhayave Pulikkunam svāmi himself through telephone. He also graced that he would analyze this and get back. The next day, svāmi himself called me over the phone. During that time the words used by him showed his Arjavam, generosity and ātmaguṇa paripūrti. He said to me, “svāmi, I had published that mantrā from one of the old publications as such without analyzing it much. The Vāyu sukta mantrā,

ānoniyudbhiśśatinībhiraddhvaram |

sahasriṇībhirupayāhi yajñam |

vāyo asmin haviṣimādayasva |

yūyaṁpāta svastibhissadānaḥ ||

is the right mantrā for this. I will correct this in the next publication”.

This conversation was overheard by my wife accidentally. She said to me, “All these days in the name of preparing pañcagavyam, you make me and the svāmis to starve and then used the wrong mantrā to invoke the deity on the ghee”.

For that I told her that while performing the homa for preparing this pañcagavyam, there are appropriate rectifications (prāyascittās) done that take care of mistakes like this and hence not to worry about the same. Then I referred to Sri Vaishnava dinacarya published by viśiṣṭādvaita pracāriṇī sabhā in the year 1967. The publisher for this was Rajagopalacharya svāmi who is famously known as Mohanur Gopu Vādhyār and who is the disciple of world famous Goṣṭīpuram svāmi. That svāmi had blessed that Vāyu should be invoked in the ghee. He didn’t specify any specific mantrā for the same. From this, it can be inferred that there is a tradition to invoke the deity without any mantrā. The old grantalipi book referred to by śrīmadubhayave Pulikkunam svāmi seemed to be a book published by one great scholar from Kotthimangalam. I have seen a copy of the book with śrīmadubhayave Nelvāi Māḍapūśi Saumyanārāyaṇācārya Svāmi who is the grandson of śrīmadubhayave Goṣṭīpuram svāmi. To confirm on the mantrā prescribed in that book to invoke Vāyu, I contacted him. He confirmed that the mantrā used was ‘vāyos savitur vidathāni’. I wanted to know how old that book was. That svāmi mentioned that since the front page is missing from the book, he couldn’t exactly say how old that book was. However, it seems that it could have been published in the year 1905.

I contemplated on how this change could have occurred in the book published by great scholars. Then I was reminded of the introductory words graced by śrīmadabhinavadeśika Uttamūr Svāmi about that particular publication and its antiquity. I went through that introduction again. In that, while writing about the Sri Tirukkudantai Deśika Vaibhavam, the Svāmi has mentioned, “Svāmi Deśika was unhappy about not getting an opportunity to praise about Arāvamudāzvān and to rectify the same he vowed to reincarnate again to relish Amudan. Hence, he was born in the lineage of his ācārya Appuḻḻār in Tirukkudantai as Sri Gopālārya Mahā Deśikan and famously became known as Tirukkudantai Deśikan”. While concluding the introduction, he mentions as follows: “This Ahnika grantham was published in the year 1925 by Srimān Kottimangalam VaradācāryAr including the śrāddha prayogam graced by the Svami along with aspects that would help in daily rites. Since that book is unavailable now and on the popular demand, this is getting re-published in Nagari lipi”.

While thinking about how this change could have happened in the book published by a person who was praised as Vidvān by Sri Svāmi, I recollected an incident that happened recently confirming the fact that Svāmi Deśikan re-incarnated as Tirukkudantai Svāmi in the lineage of Appuḻḻār. During the year Vikruti, on the day of Māsi Pūrāḍam, in the Srirangam Srimat Andavan Ashramam located on the north bank of Tirukkudantai potrāmarai Tirukkuḻam, Tirukkudantai Desikan incarnated as “Arcai” (idol). i.e. His idol was consecrated. On the same day, the mahtsavam of above arcā vigraham visiting the sanctum sanctorum of Arāvamudāzvān happened with due honors. This should have happened two hundred and fifty years ago. It is the wish of the Lord that this should happen under the auspices of Sri Mushnam Srimat Andavan.

While thinking about this I could understand the background on which this mantrā came into existence in the Kotthimangalam publication. It looked as though that this happened for me specifically.

It was the Brahmotsavam for śrī Kmaḻavallit tāyār. In the concluding part was dvādaśa ārādhanam. Why should Amudan grace that occasion? Since, it happened that He blesses everyone together with śrī Kmaḻavallit tāyār, it appeared to me that it was the wish of the divine couple that this book was published with this mantrā to indicate that during the invocation of Vāyu, Savitā will accompany as shown by Pādukā devī that śrī Kmaḻavallit tāyār alias Vāyu is accompanied by Arāvamudāzvān alias Savitā. This is one of the delightful experiences blessed by Arāvamudāzvān through me. In the tradition of Karmakānda, it is acceptable to use the Vāyu Sukta mantrā to invoke Vāyu during the preparation of Pancagavyam. However, by chanting the above mantrā, it is the accepted tradition of paramaikāntis to invoke śrī Kmaḻavallit tāyār as Vāyu along with Arāvamudāzvān as Savitā. This is the way shown by our ancestors such as Tirukkudantai Desikan that this is more appropriate then invoking smaller deities such as Vāyu with Emperumān as an indwelling soul.

By the wish of the divine couple alone, we can attain salvation and we can exhibit eight attributes such as apahatapāpmatvam. These are the noble fruits denoted by śreṣṭhāḥ - that which is praiseworthy, naḥ - that which belongs to us (which we wish), āśiṣaḥ - fruits (results), devayoḥ– of the divine couple śrī Kmaḻavallit Nācciyār and Arāvamudāzvān who are Vāyu and Savitā, dharme -– in the act/ duty denoted by protection of surrendered, i.e. in the (the sacrifice indicated by Veda) act, upa asthiran – embedded in. vāyum savitāram – (To attain those fruits) upon the divine couple śrī Kmaḻavallit Nācciār and Arāvamudāzvān who are Vāyu and Savitā, nāthitaḥ - I, who have been requested/ ordered , johavīmi – calling them again and again, staumi – I praise, tau – that two of you, naḥ - us, āgasaḥ - from sins, muñcatam - relieve and bless. There can be no matching happiness when we enjoy the meaning of the mantra as above.

Hence, is it necessary to mention that the following English translation for this as given by Keith

**The best blessings have come to us**

**In the realm of the two gods**

**I praise Vayu and Savitru, I invoke seeking their grace**

**May Ye! Relive us from sin!**

Will become

**Bestowing of the best blessings to come to us**

**Form the duty of two Gods and the divine couple.**

**(So)**

**I praise Komalavalli alias Vayu and Aravamudazhwan alias Savitru,**

**I invoke seeking their grace.**

**Oh! Komalavalli! And Oh! Aravamudazhwan!**

**May ye! Relieve us from sin!**