**ParamaikAnti’s svastivAcanam**

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

The holy village of Valayappettai is still considered as an auspicious and divine place owing to the visit of Cakrapāṇi and Amudan as well as being the place where great scholars who belong to His tīrtakārās Pāṭrācāryās (and who are famously known as Valayappettai svāmigaḻ).

Lot of people such as catusśāstrakalpataru amāsatram śġṣācārya svāmi (son of this svāmi is the great scholar Srimadubhayave lakśmī varāhācāryār svāmi. He is the co-brother of my father and hence is my uncle) and nāvalpākkam narasimhācāryar svāmi popularly known as Perumāḻ koil svāmi (Lot of śrī bhāṣyam scholars are available for us today through ayyāvagattu svāmi who is the disciple of this svāmi) underwent the study of four SriVaishnava holy books (granta catuṣṭayam) including śrī bhāṣyam under Valayappettai svāmi who was known as Vġdānta Rāmānuja svāmi after assuming sanyāsa āśramam.

After his period, Valayappettai Srinivasa Mahadesika svāmi who belongs to the subsequent generation, stayed there looking after the svāmi’s brindāvanam. Many people such as Paṇḍitarāja DT svāmi and Prinicipal of Tiruvaiyar college underwent granta catuṣṭayam kālakṣepam under the svāmi’s lotus feet. That svāmi did not stop with vġdānta kālakṣepam. He taught other things starting from basic Samskitam to Vedas and other common śāstrās, directly as well as through his disciples. Hence the people of all the three religions, smārtās, mādhvās and SriVaishnavas thronged in Valayappettai. Valayappettai was like a university. That holy village, with the pond suitable for daily rites and the structure suitable for ācāram, was an auspicious village with Kali not setting his foot over there. Over the time, the brindāvanam and the holy pond had become dilapidated. To renovate and bring them back to the original state, lot of efforts have been initiated by Srimadubhayave Mahāvidvān Mahāmahpādyāya Valyappettai Rāmānuja Tātācāryar Svāmi, who is the grandson of Srinivasa Mahadesika Svami. He conveyed this to me when I paid obeisance to him. May Amudan and Cakrapāṇi bless the efforts. āstikās like us should also participate in such efforts and attain fruits.

Arāvamudāzvān and Cakrapāṇi who appear as twins are the Ashwini deities for us.

The adjective rathītamau rathīnām suits only Them. Rathotsavam is held for all divyadesa Emperumāns. Hence all of them of rathis. However, do they have a stone chariot as sanctum sanctorum similar to Arāvamudāzvān’s vimānam? Do they have a wooden chariot similar to Chitirai tiruttġr that was sponsored by Tirumangai Azvār? Do they have the poetic chariot on their chariots (rathabandham) composed by that poet? Do they have a separate chariot dedicated for saṅkramaṇotsavam? Do they have a separate chariot for ratha saptamI? Not only these. There is a silver chariot for vasantotsavam, a chariot for His chariot Garuḍā. Like these he has many chariots (ratham). Hence is the superior rathī among other rathis. Hence he is rathītaman.

Cakrapāṇi also has many chariots such as rathasaptamI ratham, a chariot for His chariot Garuḍā during the Māsi brahmtsavam, separate chariot for Māsi Magham and separate chariot for his chariot Garuḍā during the fourth day of the brahmtsavam of Amudan. Hence, he is also rathītaman.

In the foreword for the commentary written by śrīmadabhinavadeśika Uttamūr Svāmi for tiruvezukkūirukkai, while explaining on the glory of the Tirukkudantai Lord, he focused on the ratha bandham. He graced as follows: “This is because the glory of this Lord’s chariot is extraordinary. All the other big chariots dwarf before this one. The reason for this is because the Lord came in the chariot in the holy form of Arāvamudāzvān to marry Kmaḻavallit tāyār who appeared from the golden lotus Pond. He took seat in the temple made out of chariot. Hence, whoever goes to pay obeisance to Him does not enter the temple straight. They enter from the sideways similar to climbing on a chariot and worship the Lord in the center of the chariot.” If people read this they cannot refute that Amudan is rathītaman. Since Cakrapāṇi acompanies him, he is also rathītaman in accordance with catrī nyāyam (In a group of people where some carry umbrella and some do not, it is customary to call the entire group as that carrying umbrella as per catrī nyāyam).

The large holy chariot of Amudan is the only one among the divyadesams to be praised by āzvār. To indicate the same only, Vedattāzvān stretches and tells rathītamau rathīnām instead of rathitamau rathinām.

I had already mentioned that there are people who frown that I was praising Amudan over their Emperumāns owing to their affinity to their divyadesams. Amudan showed me two incidences to indicate that their affinity was fed to them as they grew and hence no need to fear the same.

This year Amudan graced to hold the 57th year Sri Naḍādūr Ammāḻ vidvat sadas in Tirukkudantai. It was held in the Sri Rajagopalan Sannidhi where Sri Naḍādūr Ammāḻ is gracing. The start of the occasion coincided with 5th day of Amudan’s brahmotsavam. That morning Amudan and Cakrapāṇi while going towards Pāṭrācāryār street to accept the services of Pāṭrācāryār, they came to this sannidhi near the entrance. Both of Them honored Sri Naḍādūr Ammāḻ and the child Desika sitting on his lap, with śaṭhāri and the worn cloth at the behest of Ramanuja Pāṭrācāryār who is the tīrtakārā for both Amudan and Cakrapāṇi. It looked as if they blessed the inauguration of the sadas. The day of Amudan’s holy chariot is the birth anniversary for Naḍādūr Ammāḻ. That day is the last day of the Sadas, If the sadas is held elsewhere, I will not be fortunate to pay obeisance during the Cittirai Tirutter of Amudan. Since the sadas was held in Tirukkudantai, I was fortunate to pay obeisance to Lord during Cittirai Tirutter after many years. At this time one friend from Kanchipuram had come with a small boy for the tirutter. That small boy commented that Amudan’s chariot is smaller than Varadan’s. Embarassed by his statement, that friend mentioned to me, “See his affinity towards Varadan. On one hand Uttamūr Svāmi says that any other chariot is smaller than Amudan’s chariot” and tried to convince the boy that this chariot is bigger.

One more person had come from Sri VilliputtUr. He mentioned that Amudan’s Cittirai Tirutter is smaller than Anḍāḻ’s tirutter. This also is the situation created by love towards the respective Emperumāns.

Only if the Veda mantras which conclusively indicate other deities, we need to understand that the mantras refer to indwelling supreme soul. When this is not the case, we need to interpret the mantras in whatever way possible to refer to Him and meditate on Him. Do not give up when we see people repeatedly telling that Veda mantras do not refer to arcā (idol) though we put forth our arguments. This is similar to affinity of few people towards their divyadesams. Despite great scholars like Uttamūr Svāmi saying that “any other chariot is smaller than this”, we see people who consider their divyadesam’s chariot to be bigger because of their affinity towards their Emperumāns. To make us understand this fact only, Amudan gave the opportunity of listening to the above conversations.

Moreover these rathīnām rathītamargaḻ visit various auspicious places like Valayappettai, Iyengar Street and Pāṭrācāryār street in the controlled vehicles such as Nampirān horse, elephant and Adiseshan as mentioned by “śubhaṅgamiṣṭhau suyamebhiraśvaiḥ”.

I am calling these two people having such prowess for protecting us is indicated by the phrase “ūtaye ahve”. This glory given to them are not given by anyone. But Amudan gave glory to the other Divyadesams. Tiruvarangattu Emperumān assumes a title of “padinmar pāḍiya Perumāḻ” (Lord sung by ten people). All these glories and titles are made available because Arāvamudāzvān showed the greatness of the pāsurams to Nāthamuni. But since He protected his pāsurams, Arāvamudāzvān was not dependent on others to give glory.

This only has been mentioned as “which glory both of you have inherently without being dependent on others” by Vedattāzhwān in the phrase “yayoḥ vām ojaḥ aniśitam”.

Both of You who have such a glory should relieve us from your sins in indicated in the phrase “tau naḥ āgasaḥ muñcatam”, in lines with Tirumangai Azvar’s request at the end of ratha bandham: “nin aḍiyiṇai paṇivan varumiḍar agala mā vinaiyġ”

Since I wrote this article from Bangalore, I did not have the Keith’s English translation handy. Hence, I will provide this along with the next mantrā’s explanation in the next issue. Till then, I request the readers to bear with me.