**Paramaikāntis’ Svastivācanam**

(Sri U.Ve. Villur Nadadur Karunakarachariar Swamy, Chennai)

I started explaining to my friend, who was eagerly waiting to hear me:

“The 70th birth anniversary of śrīmuṣṇam śrīmadāṇḍavan was commemorated gloriously in 2005, isn’t it? At that time, I was residing in New Delhi. To participate in the anniversary function as well as the vidvat sadas that was held as part of the function, I came from New Delhi. Due to the snag in the plane, we had to deplane and catch another flight to Chennai. Owing to the delay in this process, I proceeded to Tambaram railway station without having the dinner to catch the train to Trichy and reached the Ashramam.

When I offered my obeisance to śrīmadāṇḍavan, his blessings slowly cooled away the troubles I had in the travel.

That time I heard a voice from behind: ‘Why are you writing this Paramaikāntis’ Svastivācanam? Can at least ten readers understand this? Why don’t you write some simple things that can be enjoyed by many?’

The assertive voice, given by the affection and the privilege rendered because of the affection, belonged to none other than śrīmān EyeTex Rajagopalacharia svami.

He is very fond of me and encourages me. I was little de-motivated that he himself had talked against my series. I was dumb struck not knowing how to reply.

At that time, śrīmuṣṇam śrīmadāṇḍavan blessed the following words towards him: ‘If you want, you ask him to write a different series with simple stories and he will oblige. However, this series has to continue. The person who wrote commentary referring to Puri, has left out Tirumalai, where it ought to have been mentioned. Hence, this article is highly necessary. There is no second opinion that this should be published’.

At that time itself, I had superficially understood the meaning of that sentence blessed like an aphorism by śrīmadāṇḍavan. I had deferred the deeper analysis of the above statement to a later date.

Thus, the series which was started in 1998, crossed the first hurdle in its seventh year by the blessings of śrīmadāṇḍavan.

After another 7 years, it faces another hurdle in the form of the confusion created in the minds of people by the following opinions, which are against the philosophy of Emperumānār:

1. Emperumānār was not in favor of interpreting the Vedic mantras to refer to Divyadeśams.
2. It is the stipulation followed by Vaidikas that the veda mantras cannot be interpreted to mean something other than what śrī Sāyaṇācāryar has said in his commentary
3. Interpreting the Veda mantras to mean Divyadeśams reduces the glory of the mantras and confuses the people.

I determined that unless I analyze the brief remark made by śrīmadāṇḍavan and take it to people, this series will not overcome this hurdle.

I was already aware that the mantras referred to by śrīmadāṇḍavan are in ṛg Veda. Hence, I contacted my friend ṛg Veda Srinivasa Ghanapāṭhi, who resides in Tirukkudantai and who is the combination of youth and skill. I found out where these mantras occur in ṛg Veda. Then I went to Mylapore Sanskrit College Library and referred the ṛg Veda commentary by śrī Sāyaṇācāryar.

At that time only, I realized the extent of depth to which śrīmadāṇḍavan has gone through the śrī Sāyaṇācāryar’s commentary and made a statement that the person who referred to Puri did not refer to Tirumalai.

In the ṛg Veda saṁhita, the fourth sūktā in 8th aṣṭhakā, 8th adhyāyā, 12th anuvākā is composed of five verses. In this, the first verse is:

अरायि काणे विकटे गिरिं गच्छ सदान्वे।

शिरिम्बिठस्य सत्वभिस्तेभिष्ट्वा चातयामसि॥

arāyi kāṇe vikaṭe giriṁ gaccha sadānve |

śirimbiṭhasya satvabhistebhiṣṭvā cātayāmasi ||

Emperumānār established in the king’s assembly that this mantra praises Tiruvenkatam. I had already explained that this incident has been explained in ‘vġṅkaṭācala itihāsa mālā’, in the last issue.

I will also explain the commentary by śrī Sāyaṇācāryar for this in order to give more clarity on certain facts.

The preface he gives for this part is as follows:

arāyi iti pañcarcaṁ caturthaṁ sūktaṁ bharadvājaputrasya śirimbiṭhasya ārṇam ānuṣṭubhaṁ japahomādibhiritaṁ sūktam aśrīnāśakaraṁ tatra ādya-upāndhyayoḥ tādṛśortha eva devatā dvitīya tṛtīye brāhmaṇaspatye antyā vaiśvadevī anukramyate hi arāyi śirimbiṭho bhāradvājo lakṣmīghnaṁ dvitīya tṛtīye brāhmaṇaspatye antyā vaiśvadevī katho viniyogaḥ

The translation of the same is:

“There are five verses starting ‘arāyi’. These mantras follow the ‘anuṣṭup’ meter. The son of Bharadwaja was śirimbiṭha. He discovered these mantras by the power of his penance. If the sūktā containing these mantras are chanted or a homam is performed with these mantras, then poverty will be removed. In that, the first and fourth mantras refer to deity that eliminates poverty. The second and third mantras refer to a deity known as brahmaṇaspati. The last mantra refers to viśvedevās. All these information is available from (a book named?) anukramaṇikai. Thus exists the application of these mantras.”

After giving such a preface, please see the explanation he gives for the first mantra:

arāyi – Oh deity, who prevents charity!

kāṇe – Oh deity, who makes one utter disgusting words!

vikaṭe – Oh deity, who is handicapped!

sadānve – Oh deity, who makes us shout always!

(Oh deity, who is the deity of poverty!, oh mūdevi!)

gaccha – go (without troubling us)

giriṁ – towards the uninhabited hilly region

śirimbiṭhasya – biṭham refers to sky. On the basis of śīryate, i.e. scatter, you get the word śirim. On the basis of ‘scattered in the sky’, ‘biṭhe śirim’, śirimbiṭham refers to cloud. Hence, śirimbiṭhasya means ‘in the cloud’

satvabhiḥ – exist inside

tebhiḥ – by that water particles

tvā – you

cātayāmasi – destroy

(or)

satvabhiḥ – the rites like homam performed by

śirimbiṭhasya – śirimbiṭha, the son of Bharadwaja

tebhiḥ – by them

cātayāmasi - destroy

tvā - you

oh mūdevi! Before such karmas destroy you, run towards the hill.

This is the meaning shown by śrī Sāyaṇācāryar.

i.e the mantra starting with arāyi refers to the deity of proverty.

However, Emperumānār has shown that arāyi mantra praises the Lord śrīnivāsā, consort of Lakṣmī.

If we follow the people, who spread the opinion that there is a stipulation by Vaidikas not to interpret the Veda mantras overriding śrī Sāyaṇācāryar, then we should accept that this mantra does not refer to Lord of Tirumalai. We should ignore the meaning shown by Emperumānār. Should we not give a little consideration if the above stipulation is acceptable to us?

śrī Sāyaṇācāryar was the contemporary of Svāmi Deśikā. Hence, he belonged to the later generation than Emperumānār. Hence, there was a chance that he was aware of the meaning given by Emperumānār. Using that, he could have shown that this mantra had another interpretation. However, he didn’t do that.

The third verse in the same sūktā as shown in the last issue is:

अदो यद्दारु प्लवते सिन्धोः पारे अपूरुषम्।

तदारभस्व दुर्हणो तेन गच्छ परस्तरम्॥

ado yaddāru plavate sindhoḥ pāre apūruṣam |

tadārabhasva durhaṇo tena gaccha parastaram ||

For this, he has given the first interpretation, saying that this mantra refers to Puri Puruṣttaman. He has also given a second interpretation in line with the first verse as follows:

durhaṇo – oh deity, who should be destroyed with lot of efforts! Or who has ugly chins!

pāre – near the shore of

sindhoḥ – sea

apūruṣam – uninhabited

adaḥ – in the place that is far away from us

yat – which

dāru– boat made of wood

plavate – floats

tat – that

ārabhasva– grab

tena – through that

gaccha – go (run)

parastaram – to some other island (directed by the deity named brahmaṇaspati, who is capable of directing the boat to go in a great way)

śrī Sāyaṇācāryar, who has given two interpretations for this verse by referring to Puri, has not given the second interpretation for the first verse to refer to Tirumalai. This was blessed by śrīmuṣṇam śrīmadāṇḍavan as, ‘the person who referred to Puri did not refer to Tirumalai. To remediate this, the articles should come in Pādukā to interpret Veda mantras indicating divyadeśams.’”

My friend who had listened patiently so far mentioned, “I think of a reason for śrī Sāyaṇācāryar not referring to Tirumalai while explaining the verse ‘arāyi’, by accepting the interpretation given by Emperumānār.”

I told him, “Please tell me the same. I am very eager to listen to that”.

I know that the readers of Pādukā are also eager to listen to this.

Please bear with me until the next edition of Pādukā.