The following is the first mantra of the twenty two mantras, Veda has given under the heading of mṛgārā*:*

agner manve prathamasya pracetasoyaṁ pāñcajanyaṁ bahavassamindhate |

viśvasyāṁ viśi praviviśivāgmsamīmahe sano muñcatvagmhasaḥ ||

अग्नेर्मन्वे प्रथमस्य प्रचेतसोयं पाञ्चजन्यं बहवस्समिन्धते।

विश्वस्यां विशि प्रविविशिवासमीमहे सनो मुञ्चत्वहसः॥

This mantra belongs to the poetic category of ‘triṣṭubh’. As per pada pāṭham (study of division of original verses into atomic words), this verse has the following sixteen padās (words): (1) agneḥ (2) manve(3) prathamasya (4) pracetasaḥ(5) yam *(6)* pāñcajanyam *(7)* bahavaḥ *(8)* samindhate *(9)* viśvasyām *(10)* viśi *(11)* praviviśivāgmsam *(12)* īmahe *(13)* saḥ *(14)* naḥ *(15)* muñcatu *(16)* agmhasaḥ

For this, śrī Sāyaṇācāryār has given the following commentary:

There are five categories of people, if we include hunters and foreigners who are outside the four categories of people viz., Brahmins, Kings, Business people and farmers. There is a tradition to call this collection as pañcajanās. Agni (Fire God) who benefits all these five kinds of people is described by Veda puruṣa as pāñcajanyaḥ*.* This explains the sixth word pāñcajanyamin the original text.

There are many people who kindle this pāñcajanyamAgni; i.e. worship Agni. This is the explanation for the words yambahavaḥsamindhateas numbered in 5, 7 and 8, found in the original text.

Moreover, this Agni came into existence before the creation (sṛṣṭi), i.e. He was the first one to come into existence. This is the explanation for the third word prathamasya.

This Agni, who is the pāñcajanyam, has a glorious knowledge. This is the explanation for the fourth word pracetasaḥ.

manve– I contemplate on such Agni’s ….. (form).

Here the prose-order of the original stands as pāñcajanyamyambahavaḥsamindhate(tasya) prathamasya pracetasaḥagneḥ …. manve. Veda puruṣa mentions that contemplation is on something connected with Agni when He says ‘I contemplate on … of Agni’, here. śrī Sāyaṇācāryār shows that ‘form’ should be the most appropriate term here and fills up the same in the dotted place. His commentary is agneḥ (mūrtim) manve.

Moreover, the same Agni has entered all the people and indwells in their stomach as ‘jāṭharaagni’. This is the explanation he gives for the phrase ‘viśvasyāṁviśipraviviśivāgmsam’.

We attain such an Agni, is the meaning got from the word ‘īmahe’.

The form of prayer mentioning ‘That Agni should relieve us from the sins’ is the explanation for the part ‘saḥnaḥagmhasaḥ muñcatu’.

In this mantra, Agni is qualified as the first one to have come into existence before creation and hence ‘prathaman’ is the meaning derived by Sāyaṇar, isn’t it?

For the paramaikāntis like us, in the meaning graced by Pādukā Devī, Agni is the divine name of Emperumān. Hence, we can interpret this without the above complexity. Vġdattāzhvān calls the first and foremost person Emperumān as prathamah. Dear Readers, please relish the fact that prathamah aptly describes the Emperumān in śrīrangam, which is the foremost Divyadesam among all the Divyadesams.

Since śrīrangam is the forerunner among all the Divyadesams, our elders showed the meaning of śrīrangam as indicative of all the Divyadesams in the phrase ‘atraivaśrīrañgesukhamāsva’ occurring in the conversation of Arangan with Emperumānar. I have shown many times in this series that the context for this interpretation lies in the small phrase ‘ārāmamsūzhnthaarangam’ found in Tirumangai Azhwar’s siriya tirumaḍal.

śrī Naḍādūr Ammāḻ has blessed that Arangan alone is the prathaman in “śrīrañgasthalaveṁkaṭādrikarigiryādauśate'ṣṭottaresthāne”. Swami Desikan also followed his teacher in the following phrase mentioning śrīrangam as the first place: “śrīraṅgadviradavṛṣādripūrvakeṣu sthāneṣu’.

Every day during all the three Sandyavandanams, it is customary for all the śrīvaishnavas to pray four chief divya desams in four directions keeping śrīrangam in the first place as “śrīrañgamaṁgaḻanidhiṁkaruṇānivāsam”.

In all the temples, mutts, ashramams and houses the sentence ‘śrīmanśrīrañgaśriyaṁanupadravāṁanudinaṁsamvarddhaya’ is being chanted twice during saatrumurai for many centuries. (Here a tradition has come up to insert the word naḥ meaning ‘our’ modifying the above sentence to ‘śrīmannaśśrīrañgaśriyam’ to mean ‘Oh! śrīman Emperumān! Please grow the prosperity of our śrīrangam without any blemish daily’. According to grammar rules, if the vocative case such as ‘śrīman!’ comes, then the word following that, having the meaning of ‘our’ should be in the form of ‘asmākam’. The alternative word ‘naḥ’ giving the same meaning ‘our’ should not come here. Guruparampara traditions have mentioned this as sentence (vākyam) only. Hence, there is no need to add the letter ‘naḥ’ to make the sentence to be of eight characters each. Hence, elders say that this has to be chanted as ‘śrīmanśrīrañgaśriyaṁanupadravāṁanudinaṁsamvarddhaya’.)

Hence, from all the above, is there any doubt that arangan is prathaman (foremost person)?

That prathaman, i.e. Arangatamman referred to as Agni, resides in the tiruvarangam with a determination of staying there till the last soul (jīvātmā) attains the salvation. This is a glorious thought. On this, He is referred to as pracetas.

Similarly, since He resides on the snake bed to bless all the five categories of people, he is referred to as pāñcajanyan.

Many people praise His glory, kindle His radiance and worship Him.

Please see the following in Periyazhwar’s poems:

battargaḻumbagavargaḻumpazhamozhivāi

munivargaḻumparandanāḍum

cittargaḻumtozhudi*̱ainja* tisaiviḻakkāi

*ni̱*kin*a* tiruvarangamen̱um

tennāḍumvaḍanāḍumtozha *nin̱a* tiruvarangattiruppati

Vġdattāzhvān enjoys the above only as yambahavaḥsamindhate.

In line with Thondaradipodiyazhwar’s praise of Tiruvarangan in Tirumaalai as ‘uḻḻuvāruḻḻi̱̱ellāmuḍanirudua̱idi’’ meaning ‘He knows everyone’s thoughts by residing with them’, Vġdattāzhvān also says ‘viśvasyāṁviśipraviviśivāgmsam’.

Here, he indicates our position as described by Thondaradipodiyazhwar in this poem, which states that if we think of the fact that He is with us and is aware of all our thoughts then we will be ashamed of our thinking that we can cheat Him by hiding our thoughts through our pretence. The complete poem of Thondaradi podi Azhwar:

uḻḻattġu̱aiyummālaiuḻḻuvānuṇarvon̱illāk

kaḻḻattġnnānumtonḍāitoṇḍukkġklampūṇḍu

uḻḻuvāruḻḻi̱̱ellāmuḍanirudua̱idien̱u

veḻgippi ennuḻḻġnānvilava̱accirittiṭṭġnġ

Vġdattāzhvān uses ‘īmah *’* term to indicate that we attain such Arangathamman referred to as Agni in the lines of Tirumangai Azhwar’s usage of phrases ‘adiyiṇaiadainthnaṇipozhilthiruvarangaththammān’ first eight times and ‘ponnadiyadainthuuynthn *a*ṇ*i* pozhilthiruvarangaththammān’ during the ninth time in the poem ‘ezhai ethalan’. You may ask ‘All these are ok, but, how will the term Agni suit Arangathamman’?

śrī Yaska bhagavan has shown that the noun Agni is formed based on multiple meanings. In the way shown by him, that word may form on the basis of the person having beautiful parts of the body.

People arrive at this meaning based on the change of word aṁgī to Agni. According to the grammar rule atiśāyanemadhup, the word aṁgī refers to the person having beautiful body. Hence the word Agni, as distorted from the word aṁgī can mean the person having beautiful body.

The Vedic commentator while interpreting the samaveda mantra ‘agnaāyāhivītaye’, has accepted this meaning only and given the commentary.

For this reason only, probably the poets have used the Sanskrit term Agni as angi in Tamil form. In the Adikara sangraha poem nadaipera angi, Swami desikan has also used the term angi to represent Agni.

Who else can be angi, i.e. Agni except Azhagiya Manavala?

Nachiar also enlists his beautiful body parts as ‘kuzhalazhagarvāiazhagarkaṇazhagarkoppūzhilezhukamalappūazhagar ‘

śrīranganatha mahatmyam states that Tiruvarangathemperumān is the angi (container) and all the other Emperumān-s of other divyadesams are his angam (contained in).

badarīśaccirasthānejihvāyaṁpuṣkareśvaraḥ *|*

gītācāryomukhekaṇṭherāmacandrodayānidhiḥ *||*

hṛdayenārasimhaścavenkaṭeśaścavakṣasi *|*

udarecajagannāthaḥpṛṣṭheśrīkūrmaeva *ca ||*

dvanauśrīmuṣṇavarāhassaundarye'mṛtavigrahaḥ *|*

bhujesundarabāhuścasaurirājogataugatau *|*

kaṭhākṣorājagopālaḥsmitemadanamohanaḥ *||*

ūrvāmtotātrināthaścasetunāthaścapādayoḥ *|*

romakūpeṣusarveṣutiṣṭhantikilakoṭiśaḥ *||*

arcāvatārarūpāṇiraṁgeśasyaparātmanaḥ *|*

virāṭpuruṣarūpo'yamviśvarūponasamśayaḥ *||*

raṁgaśāyimahāviṣṇuryoganidrāsamāhitaḥ *|*

sarveṣāmapidevānāṁekamāyatanaṁmahat *||*

As per the above slokas, Badari Emperumān is the head of Arangathamman, Pushkara Emperumān is the tongue, Kurukshetra Emperumān is the forehead, Lord of Ayodhya is the neck, Alari emman of singavel kunram is the heart, Tiruvenkatamudaiyan is the chest, Puri Jagannath is his abdomen, Emperumān of śrī Kurmam is the back. śrīmushnam Varaha nayinar is his voice (probably Our śrīmushnam śrīmadAndavan’s divine voice touches our heart by its melody for this reason only). His collective beauty is the Aravamudazhwan of tirukkudanthai. His Shoulders are the Emperumān of thirumaliruncholai who possesses the beautiful shoulders. His beautiful walk is the Tirukkannapuram Souri perumal. His divine corner eye is the Mannargudi Rajagopalan. His divine smile is the Madana Gopala Swami who resides in northern side of the Thirukkudalazhagar temple in Madurai. (I have heard from my father that towards this Emperumān only Andal observed ‘Madanan Poosai’, as mentioned in ‘Thai oru thingal’ thirumozhi and this fact was blessed by Swami Desikan based on śrī Varaha Puranam in Paramatha Bangam to establish the fact that Andal never veered away from ‘paramaikantyam’, as wished ‘ma̱̱ai nam kāmangaḻ mā̱̱u’). The divine thighs of Tiruvarangan is śrī Vanamamalai Emperumān. His divine feet is Tiruppullani Emperumān. Roots of his divine hairs are the crores of Emperumān-s residing in various other places such as Vaduvur, Villur, Navalpakkam and Kalayanapuram. Included in his divine hairs are all the Thirummorthis in various temples across multiple nations such as England, America, Australia, Singapore, Malaysia, Africa, Germany and also, any such consecrations in future (including the possible temple in Moon when man starts inhabiting that). Since Tiruvarangan has all the other Emperumān-s has his body parts (angam) he becomes angi, i.e. Agni.