**ParamaikAnthi’s svastivAcanam**

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

The third *mantrā* of *mṛgārā* is*:*

इन्द्रस्य मन्ये प्रथमस्य प्रचेतसो वृत्रघ्नस्तोमा उपमामुपागुः।

यो दाशुषस् सुकृतो हवमुपगन्ता स नो मुञ्चत्वहसः॥

indrasya manye prathamasya pracetaso vṛtraghnastomā upamāmupāguḥ |

yo dāśuṣas sukṛto havamupagantā sa no muñcatvahasaḥ ||

Similar to the previous verse, this verse also is a poem that follows the meter upariṣṭātjyotirjagatī. This has the following 19 words (*padās*) as per the pada *pātā*.

(1) इन्द्रस्य, (2) मन्ये, (3) प्रथमस्य, (4) प्रचेतसः, (5) वृत्रघ्नः, (6) स्तोमाः, (7) उप, (8) माम्, (9) उपागुः, (10) यः, (11) दाशुषः, (12) सुकृतः, (13) हवम्, (14) उप, (15) गन्ता, (16) सः, (17) नः, (18) मुञ्चतु, (19)अहसः

(1) indrasya, (2) manye, (3) prathamasya, (4) pracetasaḥ, (5) vṛtraghnaḥ, (6) stomāḥ, (7) upa, (8) mām, (9) upāguḥ, (10) yaḥ, (11) dāśuṣaḥ, (12) sukṛtaḥ, (13) havam, (14) upa, (15) gantā, (16) saḥ, (17) naḥ, (18) muñcatu, (19) ahasaḥ

For this Sri. *Sāyaṇācāryar* has given the following commentary:

“I contemplate on ….. of Indra (here also, the Veda doesn’t mention what of Indra, it has left blanks which has to be filled up. Sri. *Sāyaṇācāryar* has filled this blank with ‘form’ as before). I contemplate on the form of Indra, who came into being first during creation and who is the best among knowledgeable people. That Indra destroyed enemies like *Vṛtrā.* The verses which are full of such courageous deeds, i.e. which praise such acts, have come near me. i.e., these verses that sing his glory always reside in my tongue. Further, that Indra accepts the invitation extended by people of good deeds who offer oblation to him. Let him relieve us from our sins. “

Once we understand the Indra mentioned in this verse as *Raṅgendrā*  or *Raṅganāthā,* this will become the verse of *Vedattāzhwān.*

I meditate upon the beautiful form of *Araṅgattammān*. Our sins become *Vṛtrāsura*, since they are capable of pervading across all the three worlds. They hinder us from approaching Him. He is capable of destroying all such obstacles and accepting us. The verses or poems that sing such glories of Him, reside in our tongue as sweet poems and are ready to come out.

Do we need to really mention that the *Vedattāzhwān* utters the following verse of the Azhwar as “indrasya (vigraham) manye vṛtraghnastomā upamām upāguḥ”?:

poṅgġzh pugazhgaḻ vāyavāyp

pulankoḻ vaḍivu en manattadāy

The phrase “prathamasya pracetasaḥ“ shows that *Araṅgattammān* is the first *Acāryā*.

The phrase “dāśuṣas sukṛto havamupagantā“ indicates that He listens to the call of people who offers themselves as the soul that belongs to Him and He comes to protect them.

Another meaning for the same is: “He attains joy by annual celebration that reminds the incident of His acceptance of the offering of greens and bitter gourds by an old lady who called Him as “*Raṅgā*” with immense love”.

When Mukkur Srimad Azagiya Singer was constructing the Rajagopuram, one poor old lady begged him for ten rupees. Sri Azagiya Singer asked her, “I am giving you food in the *mutt* every day. Why are you still asking for money?”

“Don’t undermine me as a poor old lady. Don’t you know that even today, Arangan travels few miles accepting the invitation from an old lady to get greens from her?”

“The old lady is the one who gives to *Araṅgan*”

“I am also the old lady who will give to *Araṅgan*”

“Are you the one who will give? Aren’t you the one who pesters by asking?”

“Swami, give me ten rupees. Then see.”

“Take it”

Srimad Azagiya Singer gave her ten Rupees.

That old lady offers the same back to Srimad Azagiya Singer.

“What is this”, asked Srimad Azagiya Singer.

That old lady replied, “This is my donation for Rajagopuram. Now, I am also a donor, right?”

Srimad Azagiya Singer accepted the same with tears saying, “You are a fortunate old lady”.

This incident has been captured in a beautiful poem by my father in the 56th and 57th slokas of Sri Rajagopura Satakam:

“śrīman! sundarasiṁha! sannatiriyam” “vṛddhe vivakṣā-sti ka?”

“svāmin! me daśa santiceha bhagavat prītyai” “jaratyā kimu!

prītassyāt bhagavān?” ihaiṣa bhagavān vṛddhā gṛhe sotsavaḥ

pratyabdaṁ bhavatīti kiṁ na bhavatā vrittāntametacchrutam?||

“sā dātrī kila!” “sāhamapyayi! tathā” “dehīti dehīti kiṁ

pṛccasyevamaho!” “pradānumata de” “dattam” “mayāpyarpitam”!

“kiṁ nivedat?” “mama raṅganātha vibhave śrī gopurārtham mune!”

sāśrustat pratigṛhya sundarahariḥ śrī gopuraṁ nirmame||

This *Araṅgattammān*, who has the glory of reaching out to people who call and offer Him should relieve us from our sins.

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

**Of Indra first reckon the wise one**

**Praise of the slayer of Vrithra hath come to me**

**He who cometh at the call of generous doer of good deeds**

**May He relieve us from tribulation.**

For us, who see Veda as *Vedattāzhwān*, this will become:

**Of Raṅgendrā first reckon the wise one**

**Praise of the annihilator of all sins hath come to me**

**He who cometh at the call of the ones that offer**

**Themselves to Him**

**May He relieve us from tribulation.**