**ParamaikAnthi’s svastivAcanam**

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The fourth *mantrā* of *mṛgārā* is*:*

यस्सङ्ग्रामन्नयति सं वशी युधे यः पुष्टानि ससृजति त्रयाणि।

स्तौमीन्द्रं नाथितो जोहवीमि स नो मुञ्चत्वहसः॥

yassaṅgrāmannayati saṁ vaśī yudhe yaḥ puṣṭāni sasṛjati trayāṇi |

staumīndraṁ nāthito johavīmi sa no muñcatvahasaḥ ||

Similar to the previous verse, this verse also is a poem that follows the meter upariṣṭātjyotirjagatī. This has the following 18 words (*padās*) as per the pada *pātā*.

(1) यः, (2) सङ्ग्रामम्, (3) नयति, (4) सम्, (5) वशी, (6) युधे, (7) यः, (8) पुष्टानि, (9) संसृजति, (10) त्रयाणि, (11) स्तौमि, (12) इन्द्रम्, (13) नाथितः, (14) जोहवीमि, (15) सः, (16) नः, (17) मुञ्चतु, (18) अहसः

(1) yaḥ, (2) saṅgrāmam, (3) nayati, (4) sam, (5) vaśī, (6) yudhe, (7) yaḥ, (8) puṣṭāni, (9) saṁsṛjati, (10) trayāṇi, (11) staumi, (12) indram, (13) nāthitaḥ, (14) johavīmi, (15) saḥ, (16) naḥ, (17) muñcatu, (18) ahasaḥ

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

yaḥ - which one, yudhe – for waging war, vaśī – having an army that is under his control, saṅgrāmam – to the battlefield, sam nayati – takes them in a well formed march, yaḥ - which one, puṣṭāni – complete or fulfilled, trayāṇi – three types of wealth namely bull, horse and servants (or infantry) (to the person who performs this yagna), saṁsṛjati – attaches, (tam – that), indram – to that Indra, staumi - I offer my praises, nāthitaḥ - I solicit his grace, johavīmi - I call upon him again and again, saḥ – He (that Indra), naḥ - us, ahasaḥ - from the sins, muñcatu - relieve.

It is clear to the readers that when this mantra is chanted by *paramaikāntis* the word Indra here will mean *Raṅgendrā* or *Araṅgattammān.*

However, as far as the *paramaikantis* are concerned, the terms ‘enemies’ and ‘marching the army towards the battlefield’ can be understood in two ways. First one – the sins which hinder the experience of the Lord are the enemies for the *paramaikantis*. ‘Marching towards battlefield’ is His act of taking a vow to eliminate that enemies by wearing the shield of mercy and making his presence with his army in all the *divyadesams* like *Tiruvenkatam* so that even we can see even with our external eyes. This can be seen in the divine verses (*divyasūktis*) of *Svāmi Deśikā* such as:

करुणे दुरितेषु मामकेषु प्रतिकारान्तरदुर्जयेषु खिन्नः।

कवचायितया त्वयैव शार्ङ्गी विजयस्थानमुपाश्रितो वृषाद्रिम्॥

karuṇe duriteṣu māmakeṣu pratikārāntaradurjayeṣu khinnaḥ |

kavacāyitayā tvayaiva śārṅgī vijayasthānamupāśrito vṛṣādrim ||

(*Dayaśatakam*)

निर्यन्त्रणं परिणमन्ति न यावदेते नीरन्ध्र दुष्कृतभवा दुरितप्ररोहाः।

तावन्न चेत् त्वमुपगच्छसि शार्न्घधन्वा शक्यं त्वयाऽपि न हि वारयितुं करीश!॥

niryantraṇaṁ pariṇamanti na yāvadete nīrandhra duṣkṛtabhavā duritaprarohāḥ |

tāvanna cet tvamupagacchasi śārnghadhanvā śakyaṁ tvayā'pi na hi vārayituṁ karīśa! ||

(*Varadarāja pancāśat*)

Second one – After experiencing Him, when one is proud and happy about the same, if there is a hindrance to the experience resulting in suffering of separation then His holy traits themselves become enemies. War is the pain inflicted by Him with them. The higher experience is the consideration of His beautiful body, His nature or traits etc… as His army. This is indicated in the 53rd verse (*cūrṇikai*) of *śrivacana bhūṣaṇam* of *Pillai Lokācāryar* as “inda svabhava visġṣaṅgaḻ kalyāṇa guṇaṅgaḻilum tiruccaraṅgaḻilum tirunāmaṅgaḻilum tirukkuzhalsaiyilum kāṇalām”. This has been explained in detail in the commentary of śri Maṇavāḻa Māmuni.

We can see this clearly in the 81st verse of ‘*Periya Tiruvandādi*’ which is praised by *Svāmi Deśikā* as ‘manniya naporut periya tiruvandādi’:

pagal irā enbdum pāviyādu emmai igal seidu iru pozhudum āḻvar

I have given a detailed explanation of this in the commentary of 3rd mantra of ‘*apratīratham*’ which formed the first *anuvākā* in this series. The commentary of ‘*apratīratham*’ has been published as a book ‘vġdam pum divyadesaṅgaḻ’ by Sri Nadātūr Ammāḻ trust (priced at Rs.300/-). Please refer to pages 51 and 52 in that book.

Moreover, Veda is referring Him as ‘*vaśī*’ here. This term means ‘One who is having everything under his control’. This highlights the glory of *Araṅgattammān*. Another meaning is that He is controlled by the words of His devotees. This highlights His simplicity. This second meaning is the one that is advocated with relish by our *Acāryās*. I have given a detailed explanation for this also, in the commentary of 3rd mantra of ‘*apratīratham*’. One can relish the explanation given in the pages 40 to 50. It can also be seen that great scholars such as *śrimadhubhayave mahā vidvān Valayappġṭṭai Rāmānujācārya Svāmi* have displayed their happiness for these explanations in their Preface to the book.

While explaining the phrase yaḥ trayāṇi puṣṭāni sasṛjati Sri *Sāyaṇācāryar* listed three things in the meaning as follows: ‘which Indra attaches the person who is performing *Yagnā* with Bull, horse and infantry’. These three things are essential for *paramaikāntis* also. But with respect to them the fulfillment means their deployment in the service of the Lord as per His wish, as given in the following verse:

मां मदीयं च निखिलं चेतनाचेतनात्मकम्।

स्वकैङ्कर्योपकरणं वरद स्वीकुरु स्वयम्॥

māṁ madīyaṁ ca nikhilaṁ cetanācetanātmakam |

svakaiṅkaryopakaraṇaṁ varada svīkuru svayam ||

(*Nyāsa daśakam*)

Here the *Veda Puruśā* mentions the count three. But, he hasn’t listed them. He has left that to our imagination. Sri *Sāyaṇācāryar* has given a list of three.

We, who are blessed to relish Veda as *Vedattāzhwān*, can enjoy by thinking again and again the various things that can be attached to us, i.e., various things blessed by *Raṅgendrā*. I will show some of them here:

1. There are three *rahasyās* viz. *mūla mantraṁ, dvayam* and *carmaślokam*. We will be fulfilled by these when these are strengthened by the meaning shown by our *pūrvācāryās* like *Svāmi Deśikā* in books like ‘*Srimad Rahasyatraya Sāram*’ and gets established in our mind.
2. The three namely *karmayogam*, *jñānayogam* and *bhaktiyogam*. After performing the ‘act of surrender (*prapatti*)’ with the grace of *Acāryā*, if the above are performed for the happiness of the divine couple rather than for attaining salvation, then these will be strengthened and complete as far as we are concerned.
3. There are three evidences viz. *pratyakṣam* (that which can be seen), *anumānam* (that which can be guessed) and *śabdam* (Sruti). These are strengthened when these make us understand the truth as it is within their limited scope.
4. There are three viz. *tatvam* (philosophy), *hitam* (that which aids us) and *puruṣārttham* (ultimate goal). These are strengthened when we understand as per the *pramāṇams* (evidences)
5. There are three viz. *ananya śeṣatvam* (not serving anyone else except the supreme lord), *ananya bhogyatvam* (not enjoying anything else except Him) and *ananyopāyatvam* (not having anything else as the means except Him). These are strengthened when there is no doubt about these.
6. Wealth of Language which is the synthesis of *Tamizh* trinity *iyal* (poetry and prose), *isai* (music) and *nādagam* (drama). These are strengthened when these target the divine couple.
7. The three things viz. *samskrita vedam, tamizh vedam and pāñcarātra vaikhānasa āgamās*. Here the fulfillment comes when we recite them after understanding their meanings.
8. *Svāmi Deśikā*’s *Samskrita Slokas, Tamizh verses and PrAkrita* verses. Here the fulfillment comes when we recite them after understanding their meanings.
9. Three natures of the *pirAtti* viz., *puruṣakāra* (recommendation), *upāyam* (means) and *upeyam* (object). Understanding these and attaining happiness thinking about *pirAtti’s* mercy causes fulfillment here.
10. There are 3 vedas viz. Rig veda, Yajur Veda and Sāma Veda. Offering ‘*mantra pushpam*’ with these causes fulfillment here.
11. There are 3 commentaries blessed by *Emperumānār* for Brahma Sutr*ā*s viz. *śrī bhāśyam, vedānta dīpikai* and *vedānta sāram*. Here the fulfillment comes by understanding *Vedāntā* with these three.
12. Three important Divya desams are *Koil* (Srirangam), *Tirumalai* and *PerumAL Koil* (Kanchi). Here the fulfillment is attained by devotees gathering at such Divya desams.
13. There are three things viz, thought, word and action. The strength for these will be when they are established on the feet of the Lord.
14. There is a trinity of three *pirAttis*. Their strength is to amaze us at the feet of the Lord.

Thus Lord *Raṅgendrā* graces us by attaching with lord of three’s.

With the blessings of *Raṅgendrā* we praise Him.

Again and again I call Him loudly.

Let Him relieve us (me and my people) from the sins.

English translation for this verse as per the vedic commentary is:

**He, who, in might leads forth the host for battle**

**Who commingles the three possessions**

**Indra I praise, I invoke seeking aid**

**May He relieve us from tribulation.**

Translation in the perspective of Vedattazhwan is:

**He, who, in might arrays host of His virtues as if to conquer us by battle**

**Who mingles His devotees with healthy “threes”**

**Ranganatha I praise at His command and invoke**

**May He relieve us from tribulation.**