**ParamaikAnthi’s svastivAcanam**

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

*(Cont’d from Chittirai issue)*

The *upanishad* part

aṅgānyanyā devatāḥ

also indicates that other *divyadesa emperumāns* are part of Him. This was established by tġrezhundūr pāncarātra vidvān *Srimadubhayave Kannan Bhattar* with his majestic voice during the 66th year *Sri Anna Swamy Iyengar vidvat sadas* held in *Mannarkudi* this year. I was one of the people who enjoyed this discourse.

With this context, we can understand *tirumālai pāsuram*

nāṭṭinān deivamengum nallathraruḻ tannāle

kāṭṭinān tiruvarangam uybavarkku uyyum vaṇṇam

indicating that other *divyadesa* *emperumāns* are His body and He is aṅgi (to which others are body to).

While saying that “I contemplate upon ….. of such *Agni*”, we can understand by filling the blanks with phrases such as His *svarūpam*, its attributes, His *rūpam* (form) (*divya mangaḻa vigraham*) and its attributes. However “the form” phrase as accepted by *Sri sāyaṇā* fits in very well here. After all, our ancestors approached His *divya mangala vigraham*, which is not only easily approachable but also capable of yielding fruits.

We should enjoy the poetic beauty of what is left out by *Vedattāzhwān* in “I contemplate on ….. of *Agni*” in poems such as

pāyum nīr aranganthannuḻ pāmbaṇaip paḻḻi koṇḍa

māyanār tiru nan mārbum maragada uruvum thḻum

tūya tāmaraik kaṇgaḻum tuvaridazhppavaḻa vāyum

āyasīr muḍiyum thġsum adiyarrkkagalal āme?

How can we attain salvation when we pretend to meditate while trying to contemplate like above? He (*Vedattāzhwān*) indicates with the word “īmahe” that surrendering at His feet is the only means for salvation.

*Parakāla* attained His feet as a means through the phrase “*aṇi pozhil tiruvarangattammān*” in the poem ‘ġzhai ġtalan’. *araṅgam* is decorated by ‘*pozhilkaḻ*’ i.e. groves surrounding it. It is headed by ‘aṇi pozhil tiruvarangattammān’. i.e. all the other *divyadesams* are groves around *Sriraṅgam*. Hence the *emperumāns* of other *divyadesams* become his body. He is the aṅgi (to which others are part of). i.e. He is *agni*. This only was mentioned as ‘aṇi pozhil tiruvarangattammānġ’ by *Tirumangai Azhwar*.

In the poem ‘māam uḻa ākilum’ in the final part of *periya tirumozhi* the phrase

‘aṇiyār pozhil sūzh aranganagarappā’

also seems to indicate that He is the ‘*prataman*’ (First) and ‘*agni*’.

If we surrender at His feet He will free us from our sins. *Vedattāzhwān* prays for the same freedom in the phrase:

*sano muñcatvagmhasaḥ*

*Parakāla* also has mentioned that the riddance of the sins as the fruit of ‘ġzhai ġtalan’ poem as in:

pāḍal pattivai pāḍumin toṇḍīr

pāḍa nummiḍaip pāvam nillāvġ

*Vedattāzhwān* indicates this only as

*sano muñcatvagmhasaḥ*

Hence the essence of the first mantra of *mṛgārā* is: “*Azhagiya maṇavāḻan* is denoted as *agni* since He has beautiful body parts and also, *emperumāns* of other *divyadesams* are His body. He is the first among the *emperumāns* of *divyadesams*. He has a glorious vow of being here till the last of ‘*jivātmā*’ in this world enters *Vaikuntam*. He blesses all the people including Brahmins and others. *Azhwārs* and *Acharyās* worshipped Him and kindled His radiance. He is in the hearts of everyone. I contemplate upon his holy body. Let Him free us from our sins”.

I had planned to write this during the month of *Panguni* when I was in *villūr*. Our family had gone there to participate in the *bramhotsavam* of *Sri RajagopAla Krishna Swami*.

When I had finalized the above commentary my sister-in-law asked me to arrange for paying obeisance to *Azhagar*.

It was as though *Azhagar* reminding me- “You have forgotten me, who has been worshipped by your father and grandfather and who is closer to your birth place *villūr*. You are talking about *araṅgan* without talking about me.” I prayed him in my mind.

Immediately *Padukā devi* showed another inference centered around *Azhagar*. Let us see the same in the next issue.