**Paramaikāntis’ Svastivācanam**

(śrīmadāṇḍavan āśrama āsthāna Vidvān

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

The fundamental causes for this are the blessings of my honorable father, who made me a recognizable being, apart from educating me on both the languages (Tamil and Sanskrit) from alphabets to literature and grammar, who trained me in the granta catuṣṭayam-s like śrībhāṣyam, who embossed me with the emblems of the Lord as part of the same, who made me surrender before His holy feet as the fruit of the training, and the blessings of my mother who constantly recited āzhvār’s aruḻicceyal and made me enjoy the same while having food.

At this opportunity, I offer my obeisance with gratitude to this couple who are my Gods.

It is śrīmuṣṇam śrīmadāṇḍavan who blessed this long series to come in śrī Raṅganātha Pādukā without any hindrance.

Once, one of prominent persons of the āśramam criticized me in front of śrīmadāṇḍavan by saying, “Only very few can understand this series. The people who enjoy this are very limited. Hence, stop writing this and write some articles that can be understood by many”. During that time, śrīmadāṇḍavan blessed by saying, “No. This should continue. The Vedic commentator has left out one portion where Veda talks about the divyadġśam. He has mentioned it in another place. Hence, such an article is needed for the saṁpradāyam. If you are so interested, he can write another article which is simple and that can also be published”. Thus he defended me and this series. I have mentioned this earlier in the series.

śrīmuṣṇam śrīmadāṇḍavan, who is the master of all arts, a great enthusiast, who favors scholars and benevolent, has blessed me with great favors many times. I would like to share some of them as a gratitude towards him and get his grace.

After he accepted pontification, he came to Chennai by walk and camped there for few months. After that, before continuing the tour, he stationed at Chromepet. At that time he asked me to come to āśramam. There at Chennai, the vidvat group consisted of many scholars of our saṁpradāyam like śrīmadubhayave Vīrāpuram Kriśṇamācārya Svāmi, Kāncī śrīdhara Tātācārya Svāmi, Nāvalpākkam Yajñavarāhatātācārya Svāmi, Kottimaṅgalam Gpālacakravartyācārya Svāmi and śrīvatsāṅkācārya Svāmi. śrīmadāṇḍavan presented shawls to all vidvān-s in the order of their age and blessed me along with them, considering me as one among that group.

The then śrīkāryam Svāmi said, “Tirukkuḍantai āṇḍavan kept mentioning that Karuṇākaran should be honored with the shawl in the assembly of thousand people and the same is pending”. Immediately śrīmadāṇḍavan said in his own humorous way, “I arranged this as part of my responsibility. The pending shawl is different. Do not say that this is that shawl” and made way for another shawl and honor.

When I got transferred to Delhi, he blessed me by allowing me to stay in New Delhi āśramam – śrī Vaikuṇṭhanāthan Sannidhi – till the time I got a permanent arrangement for accommodation. He asked me to do kālakṣepam on śrībhāṣyam, Bhagavatviṣayam, śrīmatsāram, Gītā Bhāṣyam etc… there. Because of that, I got an opportunity to contemplate on them.

He then came to New Delhi as part of his tour program. At that time, as part of the Svāmi Deśikan’s Tirunakṣatram function, my discourse on ‘munivāhana bhogam’ had been arranged. Since śrīmadāṇḍavan himself had come, the other administrators and I requested him to give the discourse. śrīmadāṇḍavan said, “No, let Karuṇākaran give the discourse. I will say few things daily at the start of the discourse”. Then, every day he blessed few things which acted as the guide for me for the discourse and stayed throughout the discourse to encourage me. When I started giving discourses early in my life, my father used to come to stage, stayed throughout and corrected me to make me better. The above incident reminded me of the same.

Then, when the tradition of honoring scholars with titles during his Tirunakṣatra mahotsavams started, during the first occasion itself, he honored me with the title ‘śāstrasāhitīvallabhan’ amidst other great scholars like Chevalier śrīmadubhayave Mahāvidvān NSR Svāmi. He also further graced me that the title has three connotations and explained them:

“śāstram means Veda. ‘vedāt śāstram param nāsti’, ‘śāstra yonitvāt’ etc… explains this. You have understood the sāhityam of that Veda.

You have proficiency in the departments of śāstram like Veda and the departments of sāhitī like literature.

You are capable of understanding the heart of the śāstram and make others understand the same.”

A few others and I had arranged to consecrate the idol of “śrī Naḍādūr Ammāḻ blessing śrī Bāladeśikan” in Madurai Deśikan sannidhi. For few reasons, śrīmadāṇḍavan asked me not to go ahead with the same and consoled me saying that the idol would find a good place to be installed. With the result of that graceful wish, that idol of śrī Ammāḻ got installed in the śrī Rājagopālan sannidhi in the bazar street of Tirukkuḍantai. Every year on the day of akṣaya tṛtīyai, the Emperumān śrī ārāvamudāzhvān of great divyadġśam that was sung by seven āzhvār-s, comes to that sannidhi to accept the Maṇḍapa ārādhanam and honor śrī Ammāḻ with śrī śaṭhāri etc... This has been happening for the last 6 years. Now the holy work of Rājagopuram is in progress for that sannidhi. For all these things, as per the saying ‘śubhena manasā dhyātam’, the blessings of śrīmadāṇḍavan is the reason.

In the year 2013, 59th annual śrī Naḍādūr Ammāḻ sadas was held in one of the houses in the north māḍa street of Kāncīpuram. śrīmadāṇḍavan had installed the holy idol of śrī Naḍādūr Ammāḻ flanked by śrutaprakāśikācāryār, Appuḻḻār and Svāmi Deśikan below Tirukkurugaippiḻḻān, who is the grand-preceptor (prācāryan) of śrī Ammāḻ, in śrī Rāmānujadayāpātra Maṇḍapam. I prayed to śrīmadāṇḍavan to bring śrī Ammāḻ to the place where sadas was being held on all the days of sadas. Immediately, he accepted the request and arranged for the same. He also granted permission for a procession of śrī Ammāḻ on the completion day of the sadas.

He appointed me as āsthānā vidvān and blessed me during the Tirumalai Saṅkalpam of Vijaya year.

I offer my obeisance filled with gratitude to śrīmadāṇḍavan at this opportunity, thinking about all his blessings on me over these years and complete this series.

Next, I would like to express my gratitude to the managers of the Pādukā magazine all these years for having published this series as per śrīmadāṇḍavan’s mandate. Specifically, I would like offer my humble gratitude to the editor of Pādukā śrīmadubhayave Vidvān Nāṭṭeri Rājagopālācārya Svāmi. This Svāmi is an expert in aruḻicceyal. He is the āsthānā vidvān of the āśramam. He belongs to the lineage of Kiḍāmbi, which is decorated by great people like Kiḍāmbi Accān who is praised as vedāntodayanar, Appuḻḻār who was the prime disciple of śrī Naḍādūr Ammāḻ and Svāmi Deśikan’s Acāryar, śrī Tirukkuḍantai Deśikan and śrī Veṅkaṭādhvari who blessed prabanda ratnams like Lakṣmī sahasram.

He enthusiastically carried out the responsibilities of the editor which include removal of unwanted portions and adding relevant portion, to my articles. He is my great well-wisher. There is no doubt that he showed special attention to my articles and performed editorial responsibilities diligently.

Despite the attentiveness of the editor, few mistakes crept in the articles due to my ignorance. I would like to offer my gratitude to the following people who had pointed out to such mistakes and corrected me: śrīmadubhayave Valayappġṭṭai Mahāvidvān Rāmānujatātācārya Svāmi, śrīmadubhayave Cellam śukabrahmam salakṣaṇa ghanapāṭhi śrīnivāsa Somayāji Svāmi, present śrīmadazhagiyasinger who is decorating the 46th title of śrīmadahobilamaṭham who was then popular in his pūrvāśramam as ṛg veda ghanapāṭhi Raṅgarājācārya Svāmi, Vipascinmaṇi Dr. Vāsudevācārya Svāmi who is the younger son of our sambandhi śrīmadubhayave Nāvalpākkam Mahāvidvān Varadatātācāryasvāmi, Dvivedi śrīmadubhayave Dr. Kannan Svāmi of Shastra university, Bangalore śrī Sudarsanan Svāmi and a friend from Tiruvahīndrapuram who pointed out a mistake through a post-card without announcing his name.

Tirukkuḍantai Deśikan has very clearly stated that the names of other deities appearing in Vedas should be interpreted as denoting Emperumān through whatever means possible, while being recited by paramaikānti-s. Instead, if they assume the mantrā-s to denote the Emperumān as the antaryāmi (inner soul) of those deities, that approach is called aparyavasāna vṛtti. Only in the places, where the direct interpretation is not possible, like in deva - ṛṣi - pitṛ tarpaṇam-s, we need to accept such an approach. If we accept the same approach in all the places in a superficial manner, the paramaikāntyam will be degraded. This is the philosophy of our preceptors. (śrī śrutaprakāśikācāryā Svāmi who documented and blessed the philosophical expositions given by śrī Naḍādūr Ammāḻ during kālakṣepam-s, has written that aparyavasānam jaganyam is inferior to yogam. We need to keep in mind that this has been shown by śrī Upaniṣad Bhāṣyakārar also).

Thus, I have written a series in lines with the opinion of śrī Tirukkuḍantai Deśikan who is praised as sarvajñaśikhāmaṇi. People who are more knowledgeable than me, can write a better commentary along the same lines. They need to do the same.

There are few people who do not accept this approach and hence they are adamant not to enjoy this. According to them, this is a good literature sans any utility value. (It is a different matter that if we use their perspective, we may end up branding works like śrī Pādukā sahasram and śrī Lakṣmī sahasram as having only literary value and no utility value).

They criticized this series and raised many doubts. I had to write explanation for them. Due to this, the readers and I got more clarity. Hence, I would like offer my humble gratitude to them.

Finally, I would like to offer my humble gratitude to all the readers who have been reading this series and encouraging me by passing appreciation.

I offer my obeisance and gratitude to Pādukādevī for having blessed me to conclude this series which gave explanation for 67 mantras in four anuvākā-s, when I near the age of 67 in the month of āvaṇi.

There is a tradition of elders to recite the fourth praśnā of second aṣṭakam starting with juṣṭo tamūnā and fifth praśnā starting with prāṇo rakṣati as part of svastivācanam. I have a desire of writing explanation for that as well.

The main thing required for that is time. Along with that, I need talent to write such explanation, energy, forbearance to bear the negative criticisms and above all a good health. When Pādukādevī blesses me all the above and mandates me, I will start on that.

Till then, I bid adieu from you.

Thus concludes the series titled “Paramaikānti’s svastivācanam” appearing in the śrī Raṅganātha Pādukā magazine as per the mandate of śrīmadāṇḍavan by

**Karunākara dāsan**

- the son and disciple of śrīmadubhyave Mahāvidvān Villūr Naḍādūr śrībhāṣyasimhāsanādipati śrīmadāśukavi Sārvabhauma śrīnidhi Svāmi and who is blessed by śrīmuṣṇam śrīmadāṇḍavan with a title śāstrasāhitīvallabhan and appointed as one of the āsthānā vidvān-s of the āśramam.

prīyatām pādukā devī