**Paramaikāntis’ Svastivācanam**

(śrīmadāṇḍavan āśrama āsthāna Vidvān

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

When śrī Devapperumāḻ reached near Emperumānār sannidhi after coming inside the temple, during the Garuḍotsavam of Vaikāsi utsavam for the circumambulation of āzhvārs, the svastivācana pārāyaṇam was completed and krama pārāyaṇam had started. I had planned to accompany till Tiruvaḍi temple and then return.

I was eager to pay respect in Tūppul when Svāmi Deśikā was honored. However, I had a small hesitation.

In Tūppul, Emperumān Kannan who is the object of the Vedas would be seated on the Garuḍa who is the embodiment of Vedas, to honor Svāmi Deśikā with His big garland, śrī śaṭhakopam and other honors. At that time, the Veda pārāyaṇa group would pause reciting Vedas and they would split to stand on either sides of the sannidhi of Svāmi Deśikā to enjoy śrī Devapperumāḻ honoring Svāmi Deśikā. Then they would recite the chosen Sanskrit and Tamil divyasūktis that are appropriate for the occasion and chosen by the ancestors. After this, Pġraruḻāḻan would move backwards on his Garuḍa vāhanā for some distance and bid farewell to Svāmi Deśikā before starting the procession towards Gangai koṇḍān maṇḍapam. This scene is an enthralling one to watch. After that, the Veda pārāyaṇam group would resume the recitation from where they had left and circumambulate Svāmi Deśikā’s sannidhi. After that, they would enter Viḻakkoḻi Emperumān’s temple, circumambulate the sannidhis of Perumāḻ and Pirāṭṭi and then perform Veda pārāyaṇam sitting in the campus of the same temple.

During that time, the administrators of the Tūppul Viḻakkoḻi Emperumān trust established by Tūppul śrīmadubhayave Rāmadāśarati Svāmi, would offer tirupparivaṭṭam, sambhāvanai, sugar candy and fruits to the Svāmis who are part of the Veda pārāyaṇam group as per the slogan:

“Emperumān temple adds beauty to the place;

utsavams add beauty to the temple;

Processions add beauty to the utsavams;

goṣṭi (group of people reciting vedas) add beauty to the processions;

Dhotis add beauty to the goṣṭi”

This honor would be done to everyone including the Svāmis who come only on that day to Tūppul without differentiating them from the Svāmis who travelled with Emperumān on all the days bearing the heat and rain.

I was hesitant to accept such an honor that are meant for people who have performed complete service to Pġraruḻāḻan despite great difficulty. At the same time, I was eager to witness śrī Devapperumāḻ honoring Svāmi Deśikā. Thus I was torn in the dilemma between hesitation and eagerness.

At that time, śrīmadubhayave Valayappeṭṭai Rāmācārya Svāmi forced me and took me to Tūppul.

I was taken in by the beauty of his words when he said, “Should we not be happy to see our śrī Devapperumāḻ honoring Svāmi Deśikā which is like our own children receiving graduation? That too, this is the scene where the maṅgalāśāsanam done by śrī Naḍādūr Ammāḻ to child Deśikā comes true. Isn’t this the must to see for you, having come from śrī Naḍādūr Ammāḻ’s lineage?” and accompanied the procession to Tūppul.

After Perumāḻ moved out from Svāmi Deśikā’s sannidhi, while the veda pārāyaṇam group was moving towards Viḻakkoḻi Emperumān’s sannidhi after circumambulating Svāmi Deśikā’s sannidhi, I was planning to slip out of veda pārāyaṇam group to mingle with other devotees offering my obeisance to Svāmi Deśikā before returning to Chinna Kanchipuram.

However, as I was moving out of the goṣṭi, son of one of the trustees śrī Purisai Paṭṭappā Svāmi saw me. He immediately told me, “You can go there later. Please join the goṣṭi now”.

At that time, I expressed my inhibition to him candidly: “There you will honor the goṣṭi members who have travelled with Aruḻāḻan day and night. You will give the same honor to me. However, I do not deserve it. But, I do not have courage to decline it as well. Hence, I feel that it is fair to move out”.

He told me, “You have been mentioning about the glory of this goṣṭi and the honors offered in various discourses. It is an important service for this goṣṭi to be mentioned in various discourses and to be written about this under various topics such as ‘vedaṅgaḻ divyadġsaṅgaḻaip pum muai’ (the way Vedas sing the glory of divyadesams). Hence you need to accept the honor” and took me along with him.

It appeared to me that this is also a recognition for this series blessed by Aruḻāḻan and Tūppul ammān.

That day, the trust established by śrīmadubhayave Rāmadāśarati Svāmi offered beautiful tirupparivaṭṭam, one water vessel, sambhāvanai and various varieties of fruits to all the people participated in the goṣṭi. After a while, I came to know that close to 160 people were honored.

I returned to my Gowrivakkam residence after staying for two more days and at the completion of śrī Naḍādūr Ammāḻ sadas for the year ‘Jaya’ along with the Yāḻi vāhanā sevai of Emperumān.

However, I had to go back to Kanchipuram on the sixth evening again. So, with eagerness, I went with the goṣṭi to go along with the elephant vāhanā till Tiruvaḍi temple. At that time, the krama pārāyaṇam for second anuvākā of sixth praśnā of fourth kāṇḍā was getting recited in the goṣṭi. The fourth anuvākā of the same praśnā is the apratiratham starting with ‘āśuśśiśānaḥ’. The same is the first anuvākā for svastivācanam, isn’t it?

I thought that Aruḻāḻan, who blessed me with an opportunity of listening to samhitā pārāyaṇam of svastivācanam, is giving me an opportunity to enjoy the same in krama pārāyaṇam and hence I changed my plans to continue with the goṣṭi till the completion of that anuvākā.

I was about to leave after the completion of that anuvākā. At that time, śrīmadubhayave azhisūr Suresh Svāmi asked me to come to Tūppul.

I was unable to reject the offer.

At that time, the krama pārāyaṇam for fifth anuvākā ‘prācīmanu’ that follows apratiratham got over and the krama pārāyaṇam for the sixth anuvākā ‘jīmūtasyeva’ had started.

This is the second anuvākā of svastivācanam.

It appeared to me that this is the gift blessed by Aruḻāḻan to relish the krama pārāyaṇam of two anuvākās of svastivācanam for writing a commentary of this nature.

śrī Devapperumāḻ who comes to Svāmi Deśikā’s sannidhi in Garuḍa vāhanā and kudirai (horse) vāhanā, will go along the street in elephant vāhanā.

“If only śrī Devapperumāḻ offers the same honor in elephant vāhanā also, then similar to the maṅgalāśāsanam done in Sanskrit by Svāmi Deśikā for śrī Devapperumāḻ -

turaga - vihagarāja - syandanāndolikāsu,

the Tamil maṅgalāśāsanam ‘ānai pari tġrinmġl azhagar vandār’ will bear fruit”. This is shared by śrīmadubhayave śaṭhakopa Tātācārya Svāmi who has great devotion towards Svāmi Deśikā and Aruḻāḻan.

Veda pārāyaṇam goṣṭi seated between Aruḻāḻan, who was seated on elephant vāhanā and the Tūppul Svāmi Deśikā’s sannidhi and continued the Veda pārāyaṇam. The goṣṭi gave a gap after completing the krama pārāyaṇam of the second anuvākā of the svastivācanam ending with ‘asmākam indra rathino jayantu’. At that time, again śrīmadubhayave Valayappeṭṭai Svāmi again said, ‘this is also your part’ and blessed me. Thus the blessings mentioned by Svāmi Deśikā as ‘bahumāna vilokitāni’, are bestowed on me also by the grace of Aruḻāḻan and Svāmi Deśikā.

At that time, few devotees offered dry fruits to members of the goṣṭi. I also received the same as the prasadam. After that śrīmadubhayave azhisūr Suresh Svāmi bid farewell to me saying, “The people who offered sambhāvani now belong to the lineage of śrī Naḍādūr Ammāḻ. Hence, I had requested you to come to Tūppul in the goṣṭi”.

Thus I complete this series by thinking about the following blessings: “At the time of completion of the series Aruḻāḻan had the wish of arranging śrī Naḍādūr Ammāḻ vidvat sadas in His sannidhi street amidst the utsavam; He arranged for a beautiful place in the Nammāzhvār Svāmi Deśikā sannidhi; blessed me with an opportunity to go along with Veda pārāyaṇa goṣṭi; blessed me with an opportunity to relish the samhitā pārāyaṇam of svastivācanam during Garuḍotsavam; blessed me with an opportunity to receive the offering from the trust established by śrīmadubhayave Rāmadāśarati Svāmi; blessed me with an opportunity to relish the krama pārāyaṇam of the first two anuvākā-s of svastivācanam during elephant vāhanā; bestowed me with the praise and blessings of Vedic scholars; by offering the remedies to the previous deeds through the agony caused by the negative criticisms of few people; blessing me with the medicine for those wounds in many ways as mentioned above; making me realize that the last part of the mantra had reference to Pādukā and write about that”, and I am rid of all the troubles caused while writing this article by thinking about all His blessings repeatedly.

Now, let us see the English translation of the concluding twenty second mantra of this mṛgāram by Keith:

**Even as ye did set free, O bright ones,**

**O ye that are worthy of offering, the buffalo cow bound by the foot,**

**So do thou remove from us tribulation;**

**Be our life prolonged further, O Agni.**

We, the paramaikāntis, can change this as follows and enjoy the mantra:

**You did set free, Oh! The Ones (Rama, Lakshmana and Vishwamitra with the Paduka of Rama)! Residing ever (in the hearts of all the readers of Ramayana),**

**Oh! You that are worthy of offering! The lady (Ahalya) focused and so tied to the (memories of the) feet (of Rama),**

**Oh! You the Leader (Paduka & Sandals of Lord Varada in His treading)! Similarly remove from us tribulation;**

**Make our life prolonged further for performing and enjoying the services to Lord Varada!**

Thus I had the fortune of performing service in the way of writing commentary to the sixty seven mantras of svastivācanam for eighteen years in approximately two hundred and ten Pādukā magazines spreading across more than two thousand pages.

(Epilogue to be cont’d…)