**Paramaikāntis’ Svastivācanam**

(śrīmadāṇḍavan āśrama āsthāna Vidvān

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(**Note from the Editor of śrī Raṅganātha Pādukā**: This Svāmi who has been blessing this series has been researching and writing on whether we can do ghana pārāyaṇam in śānti karmā-s. He has written lot of detailed deliberation and intricacies on ghana pārāyaṇam. He has mailed me even more details. However, I have not published the same. I had requested him that such a research on the ghana pārāyaṇam which has been in vogue among our people and which has been widely accepted and praised by many scholars across our country need not be published in our magazine. Svāmi has accepted my request and kindly concludes this debate; the same can be seen in this issue)

I also like ghanam very much. I have also learnt ghanam for few passages like ‘ghṛtena tvam’ and ‘agnirāyuṣmāniti’ which have auspicious meanings. I also recite them during discourses.

Even today, in accordance with the practice followed by my father, during the ‘veilai pākku goṣṭi’ in our houses, some auspicious mantrā-s are recited as ghanam followed with mūla mantras to establish vaidīka tradition and then the ghanapāṭhi-s are honored without fail.

In śrī Mālola vidvat sadas, śrī Iñjimġṭṭu Azagiya singer used to honor the salakṣaṇa ghanapāṭhi-s on par with śrī Bhāṣyam scholars. In the same way, my father used to honor ghanapāṭhi-s such as Kamalapuram śrīmadubhayave Santāna Gopālācārya Svāmi, śrīmadubhayave Parakālamaṭam Pāṇḍurangācārya Svāmi, our śrīkāryam Svāmi, Bramaśrī Venkatarāma Ghanapāṭhigaḻ and śrīmadubhayave Cellam Svāmi on par with other uttamādhikāris. On the same basis, we also follow this as per the wish of my brother. Why to tell so many things? My father had told me that my own great grandfather was a salakṣaṇa ghanapāṭhi.

However, ghanapāṭham in the Vedas, kroḍa patram in tarkam, yamakam in poetry are the measures of expertise attained by people in the respective fields. My father used to say that as per the elders, these things which are equivalent to nectar should be within the limit and should not be used exceedingly. Recently, when I got caught in the debate on ghanam, some vedic scholars whom I met share this opinion.

Hence, this is not my opinion alone. There are people who think like this. With this I would like to close this argument.

Readers might think that it is not my usual self to put an end to the argument.

However, it looks like that the current debate is going on between me and the editor of śrī Raṅganātha Pādukā.

Argument with the magazine editor who has the authority to decide which can be published and which cannot be, will not be good. Hence, this decision.

Let me continue with the explanation of svastivācanam.

During the detailed deliberation on ghanam, I had mentioned that it does not look auspicious to recite the last pañcādi starting with ‘āgaḥ’ while reciting the svastivācanam in a short form. As an alternative, it looks more appropriate to start chanting with ‘yatte vayaṁ puruṣatrāyaviṣṭhā’ and recite the entire mantra. This is what I had mentioned, isn’t it?

This year during the Tirunakṣatram of Ammāḻ which falls on chittirai star of the month chittirai, the vaisākotsavam of śrī Devapperumāḻ had started. Hence, my brother felt that if the śrī Ammāḻ vidvat sadas was held in the sannidhi street of Kāñcī, then the beginning and the end of the sadas could be altered in accordance with the procession. Hence, the sadas was arranged at the śrī Nammāzhvār sabha of śrī Ahobila mutt located in the sannidhi street. Because of this, I got an opportunity to go along with the veda pārāyaṇa goṣṭi during the procession of our family deity śrī Aruḻāḻan. The people of veda pārāyaṇa goṣṭi blessed me with the kindness despite me reciting only those portions that I could remember.

During that time, they shared the following fact with affection:

“Sometimes during the pārāyaṇam, the last praśna of the fourth kāṇḍam could come during sāumuai. It is customary to recite the last pañcādi during sāumuai. In accordance with that for the fourth kāṇḍam one needs to start reciting the last pañcādi starting with ‘āgaḥ’. However, in Tūppul as well as śrī Devapperumāḻ sannidhi, during such occasions the tradition of reciting from the previous pañcādi starting with ‘anumate’ is followed. We always had the question of why last two pañcādi-s are recited here. After we saw your article in śrī Raṅganātha Pādukā stating that it is not auspicious to start with ‘āgaḥ’ and hence it would be good to avoid this, we understood that our elders should have considered the same reason and established this tradition.”

Recently, I heard that few people criticized that this series had only literary value and there is no utility value. This created an anguish in my mind since I thought that writing this would be useful for the sampradāyam of paramaikāntis.

I felt that through veda pārāyaṇa goṣṭi Aruḻāḻapperumāḻ showed that there is such a benefit and it served as a medicine for that wound.

I had the fortune of being in Kāñcī during the Garuḍotsava day of the Brahmotsavam that coincided with the concluding portion of this series covering the explanation for the sixty-seven mantrās in the four anuvākās widely known as svastivācanam. During the Garuḍotsavam, the four anuvākās of the svastivācanam are recited first before continuing the krama pārāyaṇam from the place where it was stopped on the previous day. I had the desire of participating in that svastivācana pārāyaṇam and offer my gratitude at the feet of Lord Aruḻāḻan for blessing me to complete this series without any hurdles. śrīmadubhayave Vidvān Dr. K.E. Dharaṇīdharācārya Svāmi welcomed me by saying, “this is your patent”. Some more scholars assembled there blessed that whenever they recite svastivācanam they always think about me. śrīmadubhayave Valayappeṭṭai Svāmi who was present in the front row blessed me saying, “This is your portion”. I feel happy that all these are the blessings of our family deity Aruḻāḻan.