**ParamaikAnti’s svastivAcanam**

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In this anuvākā named mṛgārā, which is the fourth part of svastivācanam, the following verse appears in taittirīya saṁhitā after the fourteenth mantrā:

अनुनोऽद्यानुमति रन्विदनुमते! त्वम्।

वैश्वानरो न ऊत्या, पृष्टो दिवि॥

anuno'dyānumati ranvidanumate! tvam |

vaiśvānaro na ūtyā, pṛṣṭo divi ||

This phrase indicates that four mantrās starting with the following phrases have to be chanted here:

1. अनुनोऽद्यानुमति: (anuno'dyānumatiḥ)
2. अन्विदनुमते! त्वम् (anvidanumate! tvam)
3. वैश्वानरो न ऊत्या (vaiśvānaro na ūtyā)
4. पृष्टो दिवि (pṛṣṭo divi)

There is a convention followed in Vedas to mention the start of the mantrās instead of giving the complete mantrā. The complete form of that mantrā can be found in another place in the Veda itself. This way of showing only the beginning of the mantrās is known as “showing through pratīkam”. While chanting the entire Veda, the mantrās shown by pratīkam are chanted completely elsewhere.

This convention is not necessarily applicable to all the mantrās. For some of the mantrās, the entire mantrā is chanted every time it occurs in Vedas. There are certain reasons for that as well.

It is quite possible that this convention of showing only the beginning in Vedas paved the way for the tradition of chanting the start and the end lines (munnaḍi pinnaḍi sġvittal) in divyaprabandam.

While chanting the entire Veda, though at some places only the beginning is chanted, since the same mantrā gets chanted in its entirety in another place, we can assume that there is no demerit in such a chanting.

During the brahmayajñam which is performed as part of the daily rite, when we chant the mantrās of the different yajñams, we get the fruits of performing that yajñam. This is stated by the Veda itself.

Please see the verse “यंयङ्क्रतुमधीते तेन तेनास्येष्टं भवति (yaṁyaṅkratumadhīte tena tenāsyeṣṭaṁ bhavati)” occurring in the second praśnam of taittirīya āraṇyakam.

Thus when we chant the Veda mantrās during brahmayajñam, we chant them as learnt, i.e., we chant only the beginning of mantrās that occur in Vedas in the above places where Vedas only show the beginning. Now few questions arise: If we chant only the beginning of verse, will it be equivalent to chanting the complete Veda mantrā? If these give the same fruit as that of performing yajñam, then do we really need the full mantrās?

Vedas follow one more tradition. In some mantrās, one part alone will vary. Other parts will be common similar to pallavi. In the Tirumozhi ‘vaṇḍuṇu naumalar’ by tirumaṅgai āzhvār, the following phrase comes in all the first nine verses:

āṇḍāy unaik kāṇbadr aruḻ enakkaruḻudiyġl

vġṇḍġn manai vāzhkkaiyai viṇṇagar mġyavanġ

While learning first two to three verses itself, this phrase will be memorized by the students. In the further verses, it is enough if the teacher asks the students to chant the above two lines to complete the verse. The students will combine the above two lines and complete the verse.

Vedas follow this in many places. I will show one example.

For the person, who is interested in long life, he has to perform a yajñam stated in the Vedas. During that yajñam, the ṛtvik who is the adhvaryu (who performs that yajñam) should hold the right hand of the doer (yajamāna) by chanting the following six yajur (prose) mantrās:

1. अग्निरायुष्मान् स वनस्पतिभिरायुष्मान् तेनत्वाऽऽयुषाऽऽयुष्मन्तं करोमि
2. सोम आयुष्मान् स ओषधीभिरायुष्मान् तेनत्वाऽऽयुषाऽऽयुष्मन्तं करोमि
3. यज्ञ आयुष्मान् स दक्षिणाभिरायुष्मान् तेनत्वाऽऽयुषाऽऽयुष्मन्तं करोमि
4. ब्रह्मायुष्मत् तद्ब्राह्मणैरायुष्मत् तेनत्वाऽऽयुषाऽऽयुष्मन्तं करोमि
5. देवा आयुष्मन्तस्तेऽमृतेनायुष्मन्तस् तेनत्वाऽऽयुषाऽऽयुष्मन्तं करोमि
6. पितर आयुष्मन्तस्ते स्वधयाऽऽयुष्मन्तस् तेनत्वाऽऽयुषाऽऽयुष्मन्तं करोमि
7. agnirāyuṣmān sa vanaspatibhirāyuṣmān tenatvā''yuṣā''yuṣmantaṁ karomi
8. soma āyuṣmān sa oṣadhībhirāyuṣmān tenatvā''yuṣā''yuṣmantaṁ karomi
9. yajña āyuṣmān sa dakṣiṇābhirāyuṣmān tenatvā''yuṣā''yuṣmantaṁ karomi
10. brahmāyuṣmat tadbrāhmaṇairāyuṣmat tenatvā''yuṣā''yuṣmantaṁ karomi
11. devā āyuṣmantaste'mṛtenāyuṣmantas tenatvā''yuṣā''yuṣmantaṁ karomi
12. pitara āyuṣmantaste svadhayā''yuṣmantas tenatvā''yuṣā''yuṣmantaṁ karomi

The above six mantrās are read by Vedas in the last portion of the tenth anuvākā in the third praśnam of the second kāṇḍā of taittirīya saṁhitā. However, there it is not read in six separate sentences like this.

The common phrase in all these mantrās are ‘tenatvā''yuṣā''yuṣmantaṁ karomi’, isn’t it? Veda reads the first mantrā with this phrase, then reads the next four mantrās without this phrase and reads the sixth mantrā completely with this phrase.

The word ‘āyuṣmān’ occurs twice in the first 3 mantrās. In that the word ‘āyuṣmān’ is attached with the common phrase ‘tenatvā''yuṣā''yuṣmantaṁ karomi’ and chanted along with the first mantrā only. They are omitted in the next 2 mantrās.

In the same way, the word ‘āyuṣmantaḥ’ occurs twice in fifth and sixth mantrās. The word ‘āyuṣmantaḥ’ that occurs for the second time is attached with the common phrase ‘tenatvā''yuṣā''yuṣmantaṁ karomi’, is omitted in the fifth mantrā, but is chanted completely in the sixth mantrā.

i.e.

अग्निरायुष्मान् स वनस्पतिभिः आयुष्मान् तेनत्वाऽऽयुषाऽऽयुष्मन्तं करोमि

सोम आयुष्मान् स ओषधीभिः --------“--------do----------“----------

यज्ञ आयुष्मान् स दक्षिणाभिः --------“--------do----------“----------

ब्रह्मायुष्मत् तद्ब्राह्मणैरायुष्मत् --------“--------do----------“----------

देवा आयुष्मन्तस्तेऽमृतेन --------“--------do----------“----------

पितर आयुष्मन्तस्ते स्वधयाऽऽयुष्मन्तस् तेनत्वाऽऽयुषाऽऽयुष्मन्तं करोमि

agnirāyuṣmān sa vanaspatibhiḥ āyuṣmān tenatvā''yuṣā''yuṣmantaṁ karomi

soma āyuṣmān sa oṣadhībhiḥ ------------------“---------do------------“----------------

yajña āyuṣmān sa dakṣiṇābhiḥ ------------------“---------do------------“----------------

brahmāyuṣmat tadbrāhmaṇairāyuṣmat ------------------“---------do------------“--------

devā āyuṣmantaste'mṛtena ------------------“---------do------------“----------------

pitara āyuṣmantaste svadhayā''yuṣmantas tenatvā''yuṣā''yuṣmantaṁ karomi

Here the dotted line with ‘do’ is my work. This is not given explicitly in the Veda. Veda joins everything and reads everything as a continuous mantrā. I have given in the above format for you to understand.

The mantrā hiding in the dotted lines is called anuṣaṅgam.

The parts hidden in these ‘anuṣaṅgam’ and shown by ‘pratīkam’ are chanted completely while performing yajñam. However, during the regular chanting (pārāyaṇam) and brahmayajñam, it is customary to chant only pratīkam and without anuṣaṅgam.

There is a question here: “Is it right to think that one will get the fruits of performing yajñam, where the mantrās are chanted completely, by chanting the pratīkams and without anuṣaṅgam during brahmayajñam?’.

One of the important persons who raised this question is a great vedic scholar śrī Sātvalekar of Gujarat. During 1960s, he published the taittirīya saṁhitā of Krishna yajur veda in nāgari lipi with a detailed introduction in sanskrit, taking the help of another vedic scholar Brahmaśrī Ananta śāśtrigaḻ. The mantrās which are poems are published in poetic form, the mantrās shown by ‘pratīkam’ were given in the footnotes and marking the mantrās with anuṣaṅgam with ‘\*’ for easy deciphering. In our Veda, mantrā and the brāhmaṇam portions are interleaved and present in both saṁhitā and śākhās. Hence, our Veda is called Krishna yajur veda. He showed the difference by publishing the mantrās in bold letters and brāhmaṇams in plain letters. The matter pertaining to each anuvākā has been explained as a small note. The meter for each mantrā along with the sages who discovered the mantrās are also documented. He has published the accents that would occur when the ‘pañcādi’ (pañcāśat – sentence having fifty words) are merged. On the whole, it is an eye-opener for incomplete learners like me.

In the introduction, he has done a great research on this. In that the pada pāṭham of Rig veda and the pratīkams and anuṣaṅgams present in our veda were analyzed in detail. He has shown the deficiencies in the above methods from his perspective.

However, our ancestors have accepted the tradition of chanting only pratīkam and without anuṣaṅgam in both pārāyaṇam and brahmayajñam. This has been accepted as the great tradition followed by scholars.

śrīmadubhayave Vaḍuvūr Vīravalli Salakṣaṇa Ghanapāṭhi Vedabhāṣyamaṇi Deśikācārya Svāmi mentioned in the acceptance speech, when he was presented with the title ‘kulapati’ by śrī Paramahamsapari Paravākkṭṭai Svāmi, that the above method has been prescribed by śrīmadāpastamba bhagavān. I was also present during that occasion.

The aphorism quoted by the Svāmi comes as the 19th sūtram in eleventh kaṇḍikā of first praśnam in śrīmadāpastamba dharmasūtrās. The full form of that sūtram ordaining brahmayajñam is:

अकृतप्रातराशः उदकान्तं गत्वा प्रयतः शुचौ देशे अधीयीत यथाद्ध्यायम् उत्सृजन्वाचा

akṛtaprātarāśaḥ udakāntaṁ gatvā prayataḥ śucau deśe adhīyīta yathāddhyāyam utsṛjanvācā

The explanation given for this by śrī Haradattar in his commentary named ‘ujjvalā’ is:

“Before taking food in the morning, one should go near a water body, purify oneself by taking bath, wiping and sprinkling the water while chanting the mantrās and then go to a pure place, which is an open space which is without roof and from where the roof is not seen. There facing east or north, one should chant Veda in a loud voice. During that time the Veda should be chanted as learnt (yathāddhyāyam), i.e. without anuṣaṅgam, one praśnam a day starting with the start of the Vedas continuously”. The tradition of our scholars is that though śrī Haradattar does not show how to chant the places where pratīkam occurs, the explanation he gives for the word ‘yathāddhyāyam’ in the source text is applicable to pratīkam also and the same is considered as the opinion of śrīmadāpastambar. Hence, in all the svastivācana pārāyaṇams, only chanting of the beginning of the four mantrās viz., ‘anuno'dyānumati ranvidanumate! tvam |vaiśvānaro na ūtyā, pṛṣṭo divi ||’ is followed. Though the mantrās are not chanted fully, can we prevent remembering the whole mantrās while chanting? Hence, it is the duty of Paramaikāntis to keep the meaning of the mantrās in mind along with the divine experience while chanting this.

(To be Cont’d)…