

Need to use a proper script for Samskritam

Even though Bhagavan understands all languages, the power of our Bharatiya languages cannot be matched in expressing our cultural values especially when rising to the plane of conversing with Bhagavan. Of them, the Samskrita bhasha is special in that it is pan-Bharatiya. Hence our scriptures, anushtana paddhati-s and a lot of bhakti sahitya texts are in Samskrita only.

We know that in Samskritam, especially for anushtanam, sound/pronunciation is important. Therefore one should write and read sankalpa shloka-s etc for anushtanam in an appropriate script which is capable of distinguishing all the sounds of Samskritam.

Now the Latin (English) script was evolved for other languages, and we all know the difficulty of correlating spelling and pronunciation even in English. Further, more letters are required to write Samskritam than English as there are more sounds in it. However, since Latin script is widely known, scholars felt it useful to create a Latin-based transliteration system for Samskritam.

In such a system, Latin letters which may be casually applied to different sounds need to be differentiated. For instance in Rama the first or second “a” may denote a long sound. This is differentiated as Rāma or Ramā. Similarly, other marks called diacritics are used to differentiate sounds as in āā īī ūū ṛṛ ṝ ṝ̄ ṁṁ ḥḥ ṇṇ ṇ̄ ṭṭ ḍḍ ṣṣ. Aspirated (mahāprāna) sounds are denoted with an additional h as in k/kh, g/gh, c/ch, j/jh, ṭ/ṭh, ḍ/ḍh, t/th, d/dh, p/ph, b/bh.

However, a system is useful only if followed correctly. If diacritics or added h-s are ignored and we do not read with the intended pronunciation, then the transliteration is no longer useful for its intended purpose. It is very easy to ignore diacritics as they are not in daily use. It would then have altogether been better to use a script which actually has different symbols for the sounds.

Therefore it is strongly recommended to learn a Bharatiya script like Devanagari, Grantha, Telugu, Kannada etc which has clearly different letters to denote the various sounds. Our documents are published in many such scripts.

However, with a view to help people who are not able to immediately learn such scripts, we are now publishing documents in Latin transliteration as well as per the system called International Alphabet of Sanskrit Transliteration (IAST). For the above reasons, people should use these as a temporary measure till they learn a Bharatiya script.

The Samskrita varnamala in IAST is given below with Devanagari equivalents:

a अ, ā आ, i इ, ī ई, u उ, ū ऊ, ṛ ॠ, ṝ ॡ, ḷ ॴ, ḻ ॵ

e ए, ai ऐ, o ओ, au औ, am अं, aḥ अः

ka क, kha ख, ga ग, gha घ, ṇa ङ

ca च, cha छ, ja ज, jha झ, ña ञ

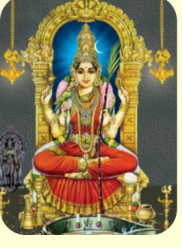
ṭa ट, ṭha ठ, ḍa ड, ḍha ढ, ṇa ण

ta त, tha थ, da द, dha ध, na न

pa प, pha फ, ba ब, bha भ, ma म

ya य, ra र, la ल, va व, śa श, ṣa ष, sa स, ha ह

om̐



śrīmad-ādyā-śaṅkara-bhagavatpāda-
paramparāgata-mūlāmnāya-sarvajña-pīṭham
śrī-kāñcī-kāmakōṭi-pīṭham
jagadguru-śrī-śaṅkarācārya-svāmi-śrīmaṭha-
samsthānam

vividhebhyo granthebhyah
kāñcī-śaṅkara-pramāṇāni
|| avatāra-vatsara-pramāṇāni ||

1

śṛṇu devi bhaviṣyāṇām bhaktānām caritaṁ kalau ||
vadāmi saṅgrahēṇāhaṁ śravaṇād bhakti-vardhanam | ...
kalyādime mahādevi sahasra-dvitayāt param || ...
kerale śaśala-grāme vipra-patnyām madamśa-jah |
bhaviṣyati mahā-prājñaḥ śaṅkarākhyo dvijottamaḥ ||

~ śiva-rahasya-mahetiḥāsaḥ

Listen, O Devi! I will succinctly tell you the charitam of devotees who will live in Kaliyuga. Listening to it will develop bhakti. O great goddess! Two thousand years after the beginning of Kaliyuga ... in Kerala, in the village named Shashala (known later as Kaladi) a noble brahmana named Shankara of great wisdom will be born to the dharma patni of a brahmana as my own

amsha.

~ Shiva Rahasya the great itihasa

2

lokānugraha-tatparaḥ para-śivaḥ saṃprārthito brahmaṇā
cārvākādi-mata-prabheda-nipuṇāṃ buddhiṃ sadā dhārayan |
kālaṭyākhyā-purottame śiva-gururvidyādhināthaśca yaḥ
tat-patnyāṃ śiva-tārake samuditaḥ śrī-śaṅkarākhyāṃ vahan ||

~ mārkaṇḍeya-saṃhitā

Parameshvara who is bent on benefiting the world, requested by Brahma, was born on Ardra Nakshatra at Kaladi, to the dharma patni of Shivaguru who was a master of vidya-s, bearing the name of Shri Shankara. He always wielded knowledge capable of defeating durmata-s like Charvaka.

~ Markandeya Samhita

3

tiṣye prayātyanala-śevadhi-bāṇa-netre
yo nandane dina-maṇāvudagadhva-bhāji |
rādhe'diteruḍuni nirgatamaṅga-lagne
'pyāhūtavān śiva-guruḥ sa ca śaṅkareti ||

~ prācīna-śaṅkara-vijayaḥ

After 2593 years in Kali in (BCE 509) Nandana year, He was born with the Sun in Uttarayana, in Aditi's nakshatra and the fourth (Kataka) lagna. Shivaguru named Him Shankara.

~ Pracheena Shankara Vijaya

|| kāñcī-carita-pramāṇāni ||

1

sarvajñaḥ śiṣya-saṃyuktaḥ śaṅkaro deśikeśvaraḥ |
bhūmiṃ pradakṣiṇī-kṛtya tataḥ kāñcī-puraṃ gataḥ ||

~ govindanāthīya-śaṅkara-vijayaḥ

Shri Shankara, the all-knowing excellent Acharya, circled the world and then came to Kanchipuram.

~ Govindanathiya Shankara Vijaya

2

sa maskarī kāñci-purīṃ garīyasīm
atha kṣiteradbhuta-kāñcimaikṣata |
asāvaśeṣa-śruti-nīvirādarāt
purārīrārādhayate cirāya yām ||

~ śaṅkarābhyudayaḥ rājacūḍāmaṇi-dīkṣita-viracitaḥ

Then that sannyasi reached the great Kanchipuram which is the unique waistlet of the world. Indeed, Parameshvara who is the core wealth of the whole Veda resorts to this place with much ardour since immemorial!

~ Shankarabhyudaya by Rajachudamani Dikshita

3

bilopari mayā devyā mūrtistu sthāpitā purā |
śrīcakraṃ sthāpaya tvaṃ tu kāmākṣī-prītaye'nagha ||
kāmakoṭī-pīṭha iti khyātiṃ yātu jagat-tale |
ityuktvā taṃ samāliṅgya durvāsāśca tirobhavat ||
kāmākṣyāḥ purato bhūmau kāmakoṭīti viśrutam |
bhagavān bhagavatpādaḥ śrīcakraṃ svayamālikhat ||

~ brahmānandīya-śaṅkara-vijayaḥ

“I earlier installed Devi’s form above the Bilakasha. O blemishness one! You shall install a Shrichakra to please Kamakshi. May it be renowned as Kamakoti Peetam!” So saying Sage Durvasa embraced Him and disappeared. Thereby Bhagavan Bhagavatpada Himself engraved the Shrichakra known

as Kamakoti in front of Kamakshi.

~ Brahmanandiya Shankara Vijaya

4

ādhāya saumya-vapuṣaṃ prakṛtiṃ mahogrām
 āvāhya vighraha-tanūm anu-cakra-rājam |
 āhlādite ca viṣaye vibudheṣu cāpte
 ṣvāsāditeṣu vaśatāṃ caraṇau vahatsu ||
 sarvajña-pīṭhamadhiruhyā tatastadagre
 miśrān vijitya sahasopanatān prayāgāt |
 adhyāsta kāñcimabhimaṇḍita-kāmakoti-
 pīṭho maṭhaṃ nijamavāpya sa śāradākhyam ||
 ninye yogi-sureśvaropacaritaḥ śrī-kāmakotyāhvaye
 lokācārya-pade sthitaḥ sa divasān sarvajña-pīṭhe sukham |
 khyātastatra tadādi tena vijitāṃ vāṇīmanusmārayan
 śrīmacchaṅkara-deśikasya jayati śrī-śāradākhyo maṭhaḥ ||

~ prācīna-śaṅkara-vijayaḥ

Making the fierce Adi Shakti take a benevolent form, bring Her by avahana from the vighraha to the Chakra Raja, with the people and gods in joy, respected people themselves submitting and honouring His feet, then first quickly winning over the scholars who came from Prayaga, ascending the Sarvajna Peetam, decorating the Kamakoti Peetam, reaching His Matam named after Sharada, He stayed at Kanchi. With the Yogi Sureshvara in attendance, Shri Shankara Deshika pleasantly spent a long time at the Jagadguru position named Kamakoti, in the Sarvajna Peetam. Since then, the Matam bearing the name of Sharada to commemorate Sarasvati who was won over at that time, shines with fame and victory!

~ Pracheena Shankara Vijaya

5

kāñcyāṃ śrī-kāmakōṭau tu yoga-liṅgamanuttamam |
 pratiṣṭhāpya sureśāryaṃ pūjārthaṃ yuyuje guruḥ || ...
 sureśvarācārya-varam sva-śiṣyaṃ kāñcī-pure sundara-kāmakōṭau |
 śrī-candramaulīśvara-pūjanārthaṃ niyojya cakre'sya dharādhipatyam ||

~ mārkaṇḍeya-saṃhitā

At the beautiful Kamakoti Peetam at Kanchipuram, Shri Shankara Guru installed the Yoga Linga Chandramaulishvara, instructed His disciple Shri Sureshvara to do puja unto Him, and made Him responsible for the Peetam.

~ Markandeya Samhita

6

sarveṣāṃ darśanādeva mokṣa-phala-prāptaye śrīcakram prabhavatīti
 bhagavadbhiḥ ācāryaiḥ tatra nirmitam | ... tatraiva nija-vāsa-yogyam
 maṭhamapi parikalpya tatra nija-siddhānta-paddhatim advaitam
 prakāśayitum antevāsinam sureśvaramāhūya yoga-nāmakam liṅgam
 pūjayeti tasmai dattvā tvamatra kāmakōṭi-pīṭhamadhivasa iti
 vyavasthāpya śiṣya-janaiḥ paripūjyamānaḥ śrī-parama-guruḥ sukhamāsa||

~ ānandagiriya-śaṅkara-vijayaḥ

Bhagavan Acharya installed the Shrichakra there (at Kanchipuram) as it is capable of giving moksha phala by darshana alone. ... In the same place, Shri Parama Guru Shankara established a Matam suitable for His stay, and to spread His siddhanta tradition of Advaita, He called His disciple Sureshvara, gave the Yoga Linga for worshipping, instructed Him saying “stay here at the Kamakoti Peetam”, and was blissful and worshipped by the disciples.

~ Anandagiriya Shankara Vijaya

7

śrīcakra-paścād-bhāge tu kāmākṣīm jñāna-rūpiṇīm |
 pratiṣṭhāpya ca pūjāyai brāhmaṇān viniyuja ca |
 ekāmreśvara-pūjārthaṃ viprānādiśya bhūyasaḥ ||
 śrīmad-varadarājasya namasyāyai niyuja ca |
 sarvajña-pīṭhamāroḍhumutsehe deśikottamaḥ || ...
 tatastato vipaścīdbhiḥ praṇataścātibhaktiḥ |
 gīta-vāditra-nirghoṣaiḥ jaya-vāda-samujjvalaiḥ ||
 ārurohātha sarvajña-pīṭhaṃ deśika-puṅgavaḥ |
 puṣpa-vṛṣṭiḥ papātātha vavurvātāḥ sugandhayaḥ ||

~ cidvilāsiya-śaṅkara-vijayaḥ

Making the Kamakshi to the west of the Shrichakram a jnana svarupini (and not fierce), instructing brahmana-s for Her puja, arranging many brahmana-s for the puja of Ekamreshvara, and for the worshipping of Varadaraja with Lakshmi, the excellent Acharya proceeded to ascend the Sarvajna Peetam. Then, bowed to by the scholars (won over in debate) one by one, with songs and instruments resounding, acclaims of Jaya Jaya shining, Shri Shankara the great Acharya ascended the Sarvajna Peetam. Flowers rained and fragrant winds flowed then.

~ Chidvilasiya Shankara Vijaya

8

jñātvainaṃ sadṛśādhikāriṇamadhāt taṃ brahmadeśodbhavaṃ
 prāptānujñamapi svato janayiturvāgmī sa vācaṃ-yamam |
 ākhyāmapyakarot sa ca mahādevābhidhasyāgrataḥ
 sarvajñābhidha-śaṅkarārya iti yaṃ svasyātha pīṭhe nyadhāt ||

~ br̥hacchaṅkaravijayaḥ

Shri Shankara, excellent among speakers, decided that the excellent among silent ones, the child born at Brahmadeśa (on the banks of the Tamraparni) and with the birth name Mahadeva, was the appropriate successor. With the parents themselves consenting, He gave Him (sannyasa and) the name Sarvajnatmendra Sarasvati, and appointed Him to His (Shri Shankara's) own Peetam.

~ Brihat Shankara Vijaya

9

śrita-nirmala-rājasena-cola-
 kṣiti-pāloddhṛta-vipra-deva-śālaḥ |
 varadasya tathā”mra-nāyakasyā
 pyuru-veśma-dvaya-kṛjjayāya me syāt ||
 prakṛtiṃ ca guhāśrayāṃ mahogrāṃ
 sva-kṛte cakra-vare praveśya yo’gre |
 akṛtāśrita-saumya-mūrtimāryāṃ
 sukrtaṃ naḥ sa cinotu śaṅkarāryaḥ ||
 upayātsu budheṣu sarva-digbhyaḥ
 pradiśannāśu parābhavaṃ ya ebhyaḥ |
 vidhṛtākhila-vit-padaśca kāñcyāṃ
 adhṛtārtiḥ sa diśet śriyaṃ ca kām-cit ||
 samatiṣṭhipadā-himādri-sevyam
 kramaśo dharma-vicāraṇāya divyam |
 adhi-kāñci ca śārādā-maṭhaṃ yo

'bhyadhikaṃ naḥ sukhamātanotu so'yam ||

~ guru-ratna-mālā śrīmat-sadāśiva-brahmendra-viracitā

He repaired the temples and houses of Vedic scholars through the good Rajasena Chola king who resorted to Him. He expanded the temples of Varadaraja and Ekamreshvara. May He give us victory! When Mother Adi Shakti in the Bilakasha was very fierce, Shri Shankaracharya caused Her to enter the Shrichakra He had created and installed in front, and made Her take a benevolent form to the devotees. May He cause us to earn punya-s! With scholars from all directions coming forward, He won over them quickly without difficulty. May He give us a unique aishvarya! He established at Kanchipuram the divine Sharada Matam, respected even up to the Himalayas, to preserve Sanatana Dharma. May He give us much happiness!

~ Guru Ratna Mala by Shri Sadashiva Brahmendra

|| kāñcī-siddhi-pramāṇāni ||

1

tad-yoga-bhoga-vara-siddhi-vimukti-nāma-
liṅgārcanādhigata-dig-vijayaḥ prakāmaṃ |
sarvajña-pīṭhamadhiruhya vijitya miśrān
kāñcyāṃ śive tava puraḥ sa ca siddhimāpa ||

~ śiva-rahasya-mahetihāsaḥ

By the worship of those five lingas named Yoga, Bhoga, Vara, Siddhi and Mukti, He will resoundingly win over all directions, defeat scholars and ascend the Sarvajna Peetam at Kanchi, and in front of you (as Kamakshi), O Shivaa, He will attain siddhi.

~ Shiva Rahasya the great itihasa

2

svayaṃ sva-lokaṃ gantumicchuḥ kāñcī-nagare mukti-sthale kadā-cid
 upaviśya ... pūrṇam akhaṇḍa-maṇḍalākāram ānandaṃ prāpya
 sarva-jagad-vyāpaka-rūpa-caitanyam abhavat |
 sarva-vyāpaka-caitanya-rūpeṇādyāpi tiṣṭhati |
 sa eva śaṅkarācāryo gururmukti-pradaḥ satām ||

~ ānandagiriya-śaṅkara-vijayaḥ

Himself desiring to go to His original form, at the moksha kshetra that is Kanchipuram, on one day He sat and ... attaining the bliss which is complete, became the chaitanya that pervades the whole world. The same Shankaracharya who gives liberation to sajjana-s is present even today as that same all-pervading consciousness.

~ Anandagiriya Shankara Vijaya

3

itthaṃ sa śaṅkara-guruḥ kṛta-kṛtya-bhāvāt
 bhāvān prakāśya nigamānta-girāṃ nigūḍhān |
 kāñcyāṃ vimucya vapurādṛtamicchayaiva
 svasyaiva dhāmni parame svata eva lilye ||

~ vyāsācalīya-śaṅkara-vijayaḥ

Thus the Shri Shankara Guru, having brought out the hidden imports of the Upanishad-s, felt His work was done. At Kanchi, He left His body which He had intentionally taken up for this, and Himself merged into His own Supreme Form.

~ Vyasachaliya Shankara Vijaya

4

vāṇīm vijitya ca viyad-viśadāmadehām
 sarvajña-pīṭhamadhiruhya ca tatra kāñcyām |
 vidvad-varārcita-pado yami-sārvabhaumāḥ
 devyāḥ puraḥ para-tare puruṣe vililye ||

~ br̥hacchaṅkaravijayaḥ

He won over Sarasvati who was bodilessly manifest in the sky, and with great scholars worshipping His feet, He ascended the Sarvajna Peetam at Kanchi. Shri Shankara, king of all ascetics, merged with the Parama Purusha in front of (Kamakshi) Devi.

~ Brihat Shankara Vijaya

5

atha niścitya manasā śrīmān śaṅkara-deśikāḥ |
 maṭhe śrī-śāradābhikhye sarva-jñam nidadhanmunim ||
 sureśvaraṁ vṛtti-kṛtam antika-stham sadā”darāt |
 samam samsthāpya tasmai svam vaktum bhāṣyaṁ samanvaśāt ||
 sva-śiṣya-pāraparyeṇa liṅgaṁ svam yoga-nāmakam |
 sevayainam kāmakoṭi-pīṭhe sārddham vaseti ca ||
 ityājñāṁ sampradāyāsmāi tyakta-pīṭha-maṭha-spr̥haḥ |
 kāmākṣyā nikaṭe jātu sanniviśya jagad-guruḥ ||
 dehibhirdurbhajaṁ bheje dehaṁ tatraiva santyaajan |
 akhaṇḍa-jyotirānandamakṣaram paramaṁ padam ||
 sa eva śaṅkarācāryo gururmukti-pradaḥ satām |
 adyāpi mūrtaṁ caitanyam iva tatraiva tiṣṭhati ||

~ keralīya-śaṅkara-vijayaḥ

Shri Shankara Deshika, decided in His mind to place the silent Sarvajnatma next at the Shri Sharada Matam. Shri Sureshvara, the author of the Vartika-s, was always nearby due to devotion. Shri Shankara instructed Him to be with Sarvajnatma and teach Him His bhashya-s, and also to worship the

Yoga Linga as per shishya parampara and stay together at the Kamakoti Peetam. Having instructed Him thus, forgoing involvement in Peetam and Matam, one day the Jagadguru sat at Kamakshi's sannidhi, left the body right there and attained the Supreme Goal, which is undivided, luminous bliss, is undestroyable, and unreachable by those attached to the body. The same Shankaracharya who gives moksha to sajjana-s is present there even today as consciousness embodied!

~ Keraliya Shankara Vijayam

6

kalyabdaiśca śarekṣaṇādhva-nayanaiḥ sat-kāmakoti-prathe
pīṭhe nyasya sureśvaraṁ samavitum sarvajña-saṁjñam munim |
kāmakṣyāḥ savidhe sa jātu niviśannunmukta-loka-sprhaḥ
dehaṁ svaṁ vyapahāya dehyasugamaṁ dhāma prapede param ||

~ prācīna-śaṅkara-vijayaḥ

With 2625 Kali years elapsed, placing Sureshvara to take care of Sarvajna Muni at the divine Kamakoti Peetam, discarding desires of the world, one day He sat near Kamakshi, left His body, and attained the Supreme Goal which is difficult to attain by those fettered to the body.

~ Pracheena Shankara Vijaya

7

maheśāṁśājjāto madhuraṁ upadiṣṭādvaya-nayaḥ
mahā-moha-dhvānta-praśamana-raviḥ ṣaṇmata-guruḥ |
phale svasmin svāyusyapi śaracarābde'pi ca kaleḥ
vililye raktākṣiṇyadhi-vṛṣa-sitaikādaśi pare ||

~ puṇya-śloka-mañjarī

Shri Shankara was born as an amsha of Parameshvara. He expounded Advaita beautifully. He is the Sun dispelling the darkness of the Great Illusion that is samsara. He taught the shanmata (of worshipping the six – Shiva, Ambika, Vishnu, Ganapati, Kumara and Surya – with equal respect). When His

good meaningful life completed 32, and 2625 elapsed in Kali, in the Raktakshi year Vrishabha Shukla Ekadashi He merged with the Supreme.

~ Punya Shloka Manjari

8

ṛṣirvārastathā pūrṇe martyākṣau vāma-melanāt | ...
 paścāt pañcadaśe varṣe śaṅkarasyāgate sati |
 bhaṭṭācārya-kumārasya darśanam kṛtavān śivaḥ || ...
 ṛṣirbāṇastathā bhūmiḥ martyākṣau vāma-melanāt |
 eka-tvena labhetāṅkaṁ tāmṛākṣastatra vatsarah ||

~ jainānām mahāvīra-carita-pratipādake jina-vijaye

(Kumarila Bhatta was born) in the (Jaina Yudhishtira Shaka) year 2077 (BCE 557). ... Later in Shri Shankara's 15th year, He who is Shiva met Kumarila Bhatta. ... (Shri Shankara attained siddhi) in the (Jaina Yudhishtira Shaka) year 2157 (BCE 477).

~ Jina Vijaya of Jains speaking of Mahavira Charita

9

svecchayā paryaṭan bhūmau yayau kāñcī-purīm guruḥ |
 tatra saṁsthāpya kāmākṣī-devīm paramagāt padam ||

~ tuṅgabhadrā-saṅgama-sthasya śaṅkara-pīṭhasya

guru-paramparā-nāma-mālā

Travelling freely on the earth, Shri Shankara Guru went to Kanchipuram. There He installed Kamakshi (in the Shrichakra) and attained the Supreme Goal.

~ Guru Parampara Nama Maalaa of the Shankara Peetam at Tungabhadra Sangama

10

govinda-deśīkamupāśya cirāya bhaktyā
 tasmin sthite nija-mahimni videha-muktyā |
 advaita-bhāṣyamupakalpya diśo vijitya
 kāñcī-pure sthitimavāpa sa śaṅkarāryaḥ ||

~ patañjali-caritaṃ rāmaḥbhadrā-dīkṣita-viracitaṃ

Having served Shri Govinda Bhagavatpada for long with devotion, after He subsided into His Supreme Self in videha mukti, Shri Shankaracharya composed the Advaita Bhashya, conquered all directions, and finally rested at Kanchipuram.

~ Patanjali Charitam by Ramabhadra Dikshita

11

kampā-tīra-nivāsinīmanudinaṃ kāmēśvarīmarcayan
 brahmānandamavindata tri-jagatāṃ kṣemaṃ-karaḥ śaṅkaraḥ ||

~ śaṅkarābhyudayaḥ rājacūḍāmaṇi-dīkṣita-viracitaḥ

Daily worshipping Kamakshi who resides on the banks of the Kampa, Shri Shankara who does good to the three worlds, attained the Supreme Bliss.

~ Shankarabhyudaya by Rajachudamani Dikshita

12

prati-candra-bhavaṃ nivṛtti-dharmā
 śrīta-govinda-muneravāpta-dharmā |
 jayatāt kṛta-sūtra-bhāṣya-karmā
 svayamante-vasatāṃ vitīrṇa-śarmā ||
 paramantika-sat-sureśvarādyaiḥ
 paramādvaita-mataṃ sphuṭaṃ pravedya |
 pari-kāñcīpuram pare vilīnaḥ
 paramāyāstu śivāya sad-gururnaḥ ||

~ śrīmat-sadāśiva-brahmendrāḥ guru-ratna-mālāyām

Victory to Shri Shankara who took sannyasa on the Narmada, who

sought out and got upadesha from Govinda Bhagavatpada, composed the Sutra Bhashya, and blessed His disciples with auspiciousness. May the Sadguru, who spread the supreme Advaita Siddhanta clearly through the shishya-s such as Shri Sureshvara and finally merged into the Supreme at Kanchipuram, grant us the Highest Auspiciousness!

~ Guru Ratna Mala by Shri Sadashiva Brahmendra

|| śrīmat-śaṅkara-bhagavatpāda-kathā-saṅgrahaḥ ||

(guru-ratna-mālāyāḥ 33 padasya vyākhyāyāṃ suśamāyāṃ sthitaḥ)

Jagadguru Ratna Mala was composed by Shri Sadashiva Brahmendra who was the shishya of the 57th Kamakoti Peetadhipati Shri Paramashivendra Sarasvati Shricharana. To this a commentary by name Sushama was composed by a sannyasi (who was not a peetadhipati) Shri Atmabodhendra Sarasvati who was the disciple of the 60th 61st Kamakoti Peetadhipati-s. Shri Shankara Bhagavatpada Charita Sangraha from the vyakhyana of the 33rd verse there is given here.

kalinā balinā dhvaste sraste vaidika-vartmani |
devān vilapataḥ śrutvā dayārdra-hṛdayaḥ śivaḥ || 1 ||
viṣṇvādyān avatārya prāk avātārīt svayaṃ ca saḥ |
kerale kila kālaṭyāṃ gr̥he śivaguroḥ śubhe || 2 ||

When Vaidika Dharma was affected by the powerful Kali and lost hold, Shiva, listening to the gods lamenting, mind moist with compassion, caused Vishnu and others to take birth ahead and himself was incarnate in Kerala at Kaladi in the auspicious house of Shivaguru.

upanīya nīte tātē gate lokāntaram tataḥ |
kva-cit samāpyādhyayanam anujñāmāpya mātṛtaḥ || 3 ||
chalena praiṣamuccārya niṣkrāntaḥ sadanānnijāt |

When His father performed passed away after having performed upanayana, completing His adhyayana somewhere, took permission from His mother

under pretext (of being caught by the crocodile), took aapat sannyasa and left His house.

narmadā-rodhasi prāpya govindāt krama-saṁyamam || 4 ||
 jāhnavī-tīramāsādyā bodhito'ntyaja-rūpiṇā |
 viśveśvareṇa bhāṣyaṁ sa brahma-sūtrasya nirmame || 5 ||

Taking proper sannyasa under Govinda (Bhagavatpada) at the banks of the Narmada, He came to the banks of the Ganga, (saw) Vishveshvara (who came) in the form of an outcaste, and by His instructions, composed the Brahma Sutra Bhashya.

tataḥ prayāgamāviśya bhaṭṭamuddhr̥tya saṁsr̥teḥ |
 tad-vācā maṇḍanam prāpya tamakārṣijjayan yatim || 6 ||

Then coming to Prayaga, He uplifted (Kumarila) Bhatta from samsara, as per his words reached Mandana Mishra, won over him and made him a sannyasi.

tataḥ sa paramācāryān draṣṭuṁ badarikāśramam |
 prāpya natvā gauḍapadān kailāsaṁ prayayāvataḥ || 7 ||
 līṅga-pañcakamāsādyā śambhorājñā-vaśo vaśī |
 nivṛttaḥ paramācārya-padam punaraśiśriyat || 8 ||

Then He went to Badarikashrama to see His Paramaguru, paid obeisance to Shri Gaudapada, and went to Kailasa from there by yoga shakti. As per the instructions of Shiva, He received the five (sphatika Chandramaulishvara) linga-s, turned back and reached His Paramaguru's ashrama again.

sanandano'bhavacchiṣyaḥ sūtra-kṛt sa-viriñcanaḥ |
 dadṛśe deśikendreṇa toṣitaśca vipaścitā || 9 ||

Sanandana became a disciple of Shri Shankara. Along with Brahma, the Sutra Kara (Shri Vyasa) gave darshana and was pleased by the scholarship (of the Acharya).

śarīrānte jananyā'tha smṛtastasyā niketanam |
 vyomnaivāpya param tattvamupadiśya mṛtām tataḥ || 10 ||

dormanthotthānalenaiva saṁskṛtya badarīm punaḥ |
prāptastasmācchrīṅgagirim adhyuṣya kati-cit samāḥ || 11 ||

Being remembered by the mother at the end of her life, (the Acharya) reached her place through the sky, did upadesha of the Supreme Truth, once she passed away, created fire by the (yoga) method of dormantha, did samskara to her, and returned to Badari. Then he came to Shringagiri (at the confluence of the Tunga-Bhadra) and stayed for a few years.

setu-śrīkālahastyādi-yātrām kṛtvā kramād vaśī |
kāñcī-puraṁ samāsādyā rājasenena bhū-bhṛtā || 12 ||
varadasyāmra-nāthasya kāmākṣyāśca tathā”layān |
uddhṛtya śamayitvogra-kalām śrīcakra-taḥ śivām || 13 ||

That ascetic, journeying through Rameshvaram, Kalahasti etc in order, reached Kanchipuram. Through King Rajasena, He repaired the temples of Varadaraja, Ekamranatha and Kamakshi. He pacified the Ambika who was with fierce kala-s through the Shrichakra.

vijitya vāṇīmatanūṁ para-kāya-praveśataḥ |
jñātena smara-tantreṇa tannāmnā nirmite maṭhe || 14 ||
sarvajñaika-samadhyāsyē kāmakoṭīti saṁjñite |
pīṭhe sthitaḥ katipayān abdān śiṣyānapālayat || 15 ||

(When ascending) on the Peetam which only a Sarvajna can occupy, He won over the invisible Sarasvati by the Smara Vidya learnt via Parakaya Pravesha, stayed for a few years in the Matam named after Her in the Peetam called Kamakoti, and protected His disciples.

sureśvara-paritrātaṁ bālaṁ cid-ghanamāsane | niveśya prāviśad dhāma
paraṁ svaṁ sa jagadguruḥ || 16 ||

Appointing to (His) Peetam the boy (Shri Sarvajnatma) who was wisdom embodied under the protection of Shri Sureshvara, the Jagadguru merged into

His highest place (the Paramapada).

|| iti śrīmat-kāmakoti-pīṭha-ṣaṣṭitama-ekaṣaṣṭitama-jagadguru-dvaya-
anugraha-pātraiḥ ātmabodhendrasarasvatyākhyā-yati-varyaiḥ
nibaddhāyāṃ suṣamākhyāyāṃ jagadguru-ratna-mālā-vyākhyāyāṃ
prastutaḥ śrīmat-śaṅkara-bhagavatpāda-kathā-saṅgrahaḥ ||

