

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

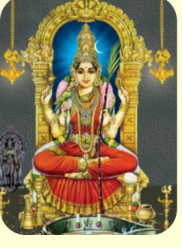
ṭa ट, ṭha ठ, ḍa ड, ḍha ढ, ṇa ण

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

om



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

|| śrī-kāñcī-kāmakōṭi-pīṭha-jagad-guru-
paramparā-stavaḥ
||

caṣaṣṭitamaiḥ pīṭhādhipatibhiḥ śrīmatsudarśanamahādevendrasarasvatīśrīcaraṇaiḥ praṇ

[gurave sarva-lokānāṁ bhiṣaje bhava-rogiṇāṁ |
nidhaye sarva-vidyānāṁ dakṣiṇāmūrtaye namaḥ || *0 ||]

nārāyaṇaṁ padmabhuvam vasiṣṭhaṁ śaktim ca
tat-putra-parāśaram ca |
vyāsaṁ śukaṁ gauḍapadaṁ mahāntaṁ
govinda-yogīndramathāsyā śiṣyam || 1 ||

śrī-śaṅkarācāryamathāsyā padma-pādaṁ ca hastāmalakaṁ ca
śiṣyam |

taṃ toṭakaṃ vārtika-kāramanyān asmad-gurūn
santatamānato'smi || 2 ||

sadāśiva-samārambhāṃ śaṅkarācārya-madhyamām |
asmadācārya-paryantāṃ vande guru-paramparām || 3 ||

(1) sarva-tantra-svatantrāya sadā"tmādvaita-vedine |
śrīmate śaṅkarāryāya vedānta-gurave namaḥ || 4 ||

(*) avipluta-brahmacaryān anvitendra-sarasvatīn |
ātta-mithyāvāra-pathān advaitācārya-saṅkathān || 5 ||

ā-setu-himavacchailaṃ sadācāra-pravartakān |
jagad-gurūn stumaḥ kāñcī-śāradā-maṭha-saṃśrayān || 6 ||

(2) pavitritetarādvaita-maṭha-pīṭhī-śīrobhuve |
śrī-kāñcī-śāradā-pīṭha-gurave bhava-bhīrave || 7 ||

vārtikādi-brahma-vidyā-kartre brahmāvatāriṇe |
sureśvarācārya-nāmnē yogīndrāya namo namaḥ || 8 ||

(3) apo'snanneva jainān ya ā-prāggyotiṣamācchinat |
śīśumācārya-vāg-veṇī-rayā-rodhi-mahobalam || 9 ||

saṅkṣepa-śārīra-mukha-prabandha-vivṛtādvayam |
brahmasvarūpārya-bhāṣya-śāntyācāryaka-paṇḍitam || 10 ||

sarvajña-candra-nāmnā ca sarvato bhuvi viśrutam |
sarvajña-sad-gurum vande sarvajñamiva bhū-gatam || 11 ||

(4) medhāvinam satyabodham vyādhūta-vimatoccayam |
prācyā-bhāṣya-traya-vyākhyā-pravīṇam prabhumāśraye || 12 ||

(5) jñānānanda-munīndrāryam jñānottama-parābhidham |
candracūḍa-padāsaktam candrikā-kṛtamāśraye || 13 ||

(6) śuddhānanda-munīndrāṇām viddhārghata-mata-tviṣām |
ānandajñāna-sevyānām ālambe caraṇāmbujam || 14 ||

(7) sarva-śaṅkara-bhāṣyaugha-bhāṣya-kartāramadvayam |
sarva-vārtika-sad-vṛtti-kṛtam śrīśaila-gaṇa bhaje || 15 ||

(8) kaivalyānanda-yogīndrān kevalam rāja-yoginah |
kaivalya-mātra-niratān kalayema jagad-gurūn || 16 ||

(9) śrī-kṛpāśaṅkarāryāṇām maryādātīta-tejasām |
ṣaṇmatācāryaka-juṣām aṅghri-dvandvamahaṃ śraye || 17 ||

(10) mahiṣṭhāya namastasmai mahādevāya yogine |
sureśvarāparākhyāya gurave doṣa-bhīrave || 18 ||

(11) stumaḥ sadā śivānanda-cidghanendra-sarasvatīn |
kāmakṣī-candramaulycā-kalanaika-lasanmatīn || 19 ||

(12) sārvaabhaumābhidha-mahā-vrata-caryā-parāyaṇān |
vande jagad-gurūṃścandraśekharendra-sarasvatīn || 20 ||

(13) samā-dvātriṃśadatyugra-kāṣṭha-mauna-samāśrayān |
jita-mṛtyūn mahā-līṅga-bhūtān saccidghanān numah || 21 ||

(14) mahā-bhairava-dustantra-durdānta-dhvānta-bhāskarān |
vidyāghanān namasyāmi sarva-vidyā-vicakṣaṇān || 22 ||

(15) ācārya-pada-pāthoja-paricaryā-parāyaṇam |
gaṅgādharaṁ namasyāmaḥ sadā gaṅgādharaṁcānam || 23 ||

(16) jagajjayi-su-saurāṣṭra-jaradr̥ṣṭi-madāpahān |
śaka-silhaka-darpa-ghnān īdīmahi mahāyatīn || 24 ||

(17) catuṣsamudrī-kroḍa-sṭha-varṇāśrama-vicārakān |
śrīta-vipra-vraja-skandha-suvarṇāndolikā-carān || 25 ||

pratyaḥ brahma-sāhasra-santarpaṇa-dhṛta-vratān |
sadāśiva-samāhvānān smarāmaḥ sad-gurūn sadā || 26 ||

(18) māyā-lokāyatī-bhūta-br̥haspati-madāpahān |
vande surendra-vandyaṅghrīn śrī-surendra-sarasvatīn || 27 ||

(19) śrīvidyā-karuṇā-labdha-brahma-vidyā-hṛtāmāyān |
vande vaśaṁvada-prāṇān munīn vidyāghanān muhuḥ || 28 ||

(20) vidyāghana-kṛpā-labdha-sarva-vedānta-vistaram |
kautaskutotpāta-ketuṁ niśśaṅkaṁ naumi śaṅkaram || 29 ||

(21) candracūḍa-pada-dhyāna-prāptānanda-mahodadhīn |
yatīndrāṁścandracūḍendrān smarāmi manasā sadā || 30 ||

(22) namāmi paripūrṇa-śrī-bodhān grāvābhilāpakān |
yadīkṣaṇāt palāyanta prāṇināmāmayādhayaḥ || 31 ||

(23) saccitsukhān prapadye'haṃ sukhamāpta-guhā-sthitin |
 (24) citsukhācāryamīde'haṃ satsukhaṃ koṅkaṇāśrayam ||

(25) bhaje śrī-saccidānanda-ghanendrān rasa-sādhanaṭ |
 līṅgātmanā pariṇatān prabhāse yoga-saṃśrite || 33 ||

(26-27-28) bhagavatpāda-pādābjāsakti-nirṇikta-mānasān |
 prajñāghanaṃ cidvilāsaṃ mahādevaṃ ca maithilam || 34 ||

(29-30) pūrṇabodhaṃ ca bodhaṃ ca bhakti-yoga-pravartakam |
 (31) brahmānandaghanendraṃ ca namāmi niyatātmanaḥ || 35 ||

(32) cidānandaghanendrāṇāṃ lambikā-yoga-sevinām |
 jīrṇa-parṇāśinām pādau prapadye manasā sadā || 36 ||

(33) saccidānanda-nāmānaṃ śivārcana-parāyaṇam |
 bhāṣā-pañcadaśī-prājñam bhāvayāmi sadā mudā || 37 ||

(34) bhū-pradakṣiṇa-karmaika-saktaṃ śrī-candraśekharam |
 trāta-dāvāgni-sandagdha-kiśorakamupāśmahe || 38 ||

(35) citsukhendram sukhenaiva krānta-sahya-guhā-grham |
 kāma-rūpa-caraṃ nānā-rūpa-vantamupāśmahe || 39 ||

(36) nirdoṣa-saṃyama-dharān citsukhānanda-tāpasān |
 (37) vidyāghanendrān śrīvidyā-vaśī-kṛta-janān stumaḥ ||

(38) śaṅkarendra-yatīndrāṇāṃ pāduke brahma-sambhṛte |
 namāmi śirasā yābhyāṃ trīn lokān vyacaranmuniḥ || 41 ||

(39-40) saccidvilāsa-yogīndraṃ mahādevendramujjvalam |

(41) gaṅgādharendramapyetān naumi vādi-śiromaṇīn ||

(42-43) brahmānandaghanendrākhyāṃstathā”nandaghanānapi |

(44) pūrṇabodha-maharṣiṃśca jñāna-niṣṭhānupāśmahe || 43

(45) vṛttyā”jagaryā śrīśaila-guhā-gr̥ha-kṛta-sthitīn |

śrīmat-paraśivābhikhyān sarvātītān śraye sadā || 44 ||

(46-47) anyonya-sadṛśānyonyau bodha-śrī-candraśekharaṃ |

praṇavopāsanā-sakta-mānasau manasā śraye || 45 ||

(48) mukti-liṅgārcanānanda-vismṛtāśeṣa-vṛttaye |

cidambara-rahasyantarlīna-dehāya yogine || 46 ||

advaitānanda-sāmrājya-vidrutāśeṣa-pāpmane |

advaitānandabodhāya namo brahma samīyuse || 47 ||

(49-50) śraye mahādeva-candraśekharendra-mahāmuni |

mahāvṛata-samārabdha-koṭi-homānta-gāminau || 48 ||

(51) vidyātīrtha-samāhvānān śrīvidyā-nātha-yogināḥ |

vidyayā śaṅkara-prakhyān vidyāraṇya-gurūn bhaje || 49 ||

[1-2] saccidghanendrān advaitabrahmānanda-munīnapi |

[3-4] sāndrānanda-yatīndrāṃśca tathā’pyadvaita-śevadhīn || 50 ||

[5-6] mahādevaśivādvaitasukhānanda-yatīśvarau |

manasā bhāvaye nityaṃ mahā-saṃyama-dhāriṇau || 51 ||

[7] vīkṣaṇāt sarva-bhūtānāṃ viṣa-vyādhi-nibarhaṇam |
śivayogīśvaram śākṣāccintayāmi sadā mudā || 52 ||

[8] pratyagjyotiḥprakāśendrān pratyag-jyotirupāsinah |
nyak-kṛtāśeṣa-dustarka-kārkaśyān satataṃ stumaḥ || 53 ||

(52) śaṅkarānanda-yogīndra-pada-paṅkajayoryugam |
bukka-bhūpa-śiroratnam smarāmi satataṃ hṛdā || 54 ||

(53) śrī-pūrṇānanda-maunīndram nepāla-nṛpa-deśikam |
avyāhata-sva-saṅcāram saṃśrayāmi jagad-gurum || 55 ||

(54-55) mahādevaśca tacchiṣyaścandraśekhara-yogyapi |
stāṃ me hṛdi sadā dhīrādvaita-mata-deśikau || 56 ||

(56) pravīra-setu-bhūpāla-sevitāṅghri-saroruhān |
bhaje sadāśivendra-śrī-bodheśvara-gurūn sadā || 57 ||

(57) sadāśiva-śrī-brahmendra-dhṛta-sva-pada-pādukān |
dhīrān paraśivendrāryān dhyāyāmi satataṃ hṛdi || 58 ||

(58) ātmabodha-yatīndrāṇāmā-śītācala-cāriṇām |
anya-śrī-śaṅkarācārya-dhī-kṛtāmaṅghrimāśraye || 59 ||

(59) bhagavannāma-sāmrājya-lakṣmī-sarvasva-vigrahān |
śrīmad-bodhendra-yogīndra-deśikendrānupāśmahe || 60 ||

(60) advaitātmaprakāśāya sarva-śāstrārtha-vedine |
vidhūta-sarva-bhedāya namo viśvātīśāyine || 61 ||

(61) ā saptamājjirṇa-parṇa-jala-vātāruṇāmśubhiḥ |
kṛta-sva-prāṇa-yātrāya mahādevāya sannatiḥ || 62 ||

(62) cola-kerala-ceraudra-pāṇḍya-karṇāṭa-koṅkaṇān |
mahārāṣṭrāndhra-saurāṣṭra-magadhādīṃśca bhū-bhujah || 63 ||

śiṣyānā-setu-śītādri śāsate puṇya-karmaṇe |
śrī-candraśekharendrāya jagato gurave namaḥ || 64 ||

(63) niṣpāpa-vṛttaye nitya-nirdhūta-bhava-kl̥ptaye |
mahādevāya satataṃ namo'stu nata-rakṣiṇe || 65 ||

(64) śrīvidyopāsanā-dārḍhya-vaśī-kṛta-carācarān |
śrī-candraśekharendrāyān śaṅkara-pratimān numah || 66 ||

|| pariśiṣṭam ||

(65) kalānāmāśrayaṃ devī-sānnidhyānubhavaṃ sadā |
sudarśana-mahādeva-gurum satyekṣaṇaṃ numah || *1 ||

(66) advaita-rakṣaṇe vijñān vāgmī yaḥ prairayad dṛḍham |
śrī-candraśekharendro me dhunotvāntara-kalmaṣam || *2 ||

(67) guru-śuśrūṣaṇāsakti-samarpita-nijākhilam |
yuvānaṃ śānti-bhūmānaṃ mahādevaṃ gurum śraye || *3 ||

(68) apāra-karuṇā-sindhum jñāna-daṃ śānta-rūpiṇam |
śrī-candraśekhara-gurum praṇamāmi mudā'nvaham || *4 ||

(69) deve dehe ca deśe ca bhaktyārogya-sukha-pradam |

budha-pāmara-sevyaṃ taṃ śrī-jayendraṃ namāmyaham || *5 ||

(70) namāmaḥ śaṅkarānvākhyā-vijayendra-sarasvatīm |
śrī-gurum śiṣṭa-mārgānūnetāraṃ sanmati-pradam || *6 ||

(*) śrī-kāñcī-śāradā-pīṭha-saṃsthitānāmimāṃ kramāt |
stutiṃ jagad-gurūṇāṃ yaḥ paṭhet sa sukha-bhāg bhavet || 67 ||

Pramana texts of the Kamakoti Peetam History

Shri Adi Shankara Bhagavatpada was incarnate in Kalyabda 2594 (BCE 509) Nandana Year. He established Dharma Peetams in many places of Bharat and appointed His disciples there. He ascended the Sarvajna Peetam at Kanchipuram and established the Shri Kanchi Kamakoti Moolamnaya Peetam in Kalyabda 2621 (BCE 482) Siddharthi Year. To take care of this Peetam after Himself, under Shri Sureshvaracharya's protection He appointed Shri Sarvajnatmendra Sarasvati Shricharana. He attained Siddhi at Kanchi itself in Kalyabda 2626 (BCE 477).

After Him, His shishya parampara the Shri Kamakoti Guru Parampara has been continuing including the current 70th Jagadguru Shri Shankara Vijayendra Sarasvati Shankaracharya Swamigal. Its history is long. The great souls who were Peetadhipati-s here have laboured in very many ways to preserve the Sanatana Vaidika (Hindu) Dharma in Their respective times.

We can say that there are four pramana texts that we have received regarding this Acharya Parampara.

1) **Punya Shloka Manjari** – This is a compilation by Shri Sadashiva Bodhendra Sarasvati Shricharana – who was the 56th Jagadguru of Shri Kamakoti Peetam – of verses about the acharya-s prior to Him. This is the main pramana regarding the purvashrama details and aradhana tithi-s of the Acharya-s.

2) **Jagadguru Ratna Mala** – This was composed by Shri Sadashivendra

Sarasvati Shricharana – famous as Shri Sadashiva Brahmendra – the disciple of Shri Paramashivendra Sarasvati Shricharana, the 57th Jagadguru of Shri Kamakoti Peetam. In it, Shri Sadashiva Brahmendra praises the Acharya-s starting from Adi Guru Dakshinamurti upto His Guru the 57th Peetadhipati by describing their qualities. He has also beautifully summarized Shri Bhagavatpada's charita in 21 verses.

3) **Sushama** – This was composed as a commentary on the above text by a sannyasi (who was not a peetadhipati) by name Shri Atmabodhendra Sarasvati who was a disciple of the 60th 61th Jagadguru-s of the Shri Kamakoti Peetam. He has much explained the history of the Kamakoti Peetam by quoting from many old texts such as old Shankara Vijaya-s which are difficult to come by today.

(**Note** – There is a reference that another commentary Prabha Vi-marshini had been composed on Guru Ratna Mala but was not printed due to a manuscript with proper readings not being available.)

4) **Jagadguru Parampara Stava** – In this text, the 65th Jagadguru of Shri Kamakoti Peetam, Shri Sudarshana Mahadevendra Sarasvati Shricharana has paid obeisance to the Guru Parampara in simple anushtup verses. This contains even some details which are not contained in the earlier texts. (The same Shricharana has also made a text Nama Mala giving only the names without historical details.)

Considering the 2500 year history of the Peetam, it is understandable that not all historical details of all Acharya-s will be available to us. For some it is available in detail. For some only the sannyasa name and siddhi tithi are known. For some the purvashrama name is known, for some only the purvashrama father's name is known. Particularly because such variation is there, we can understand that our elders have transmitted what they received exactly as it was.

Earlier publications

The Punya Shloka Manjari along with the Jagadguru Parampara Stava and Nama Mala was published in CE 1895 at Kumbakonam by Shrividya Press in Grantha script. Republication of the same was done in 1961 at Chennai by Kamakoti Koshasthanam in Devanagari.

Likewise the Jagadguru Ratna Mala along with Sushama, other texts of Shri Brahmendra and some copper plate details regarding the Shri-matam was published in the same CE 1895 at Kumbakonam by the same Shrividya Press in Devanagari. The same without the other Brahmendra texts but including the Shri Shankara Charita pramana-s Shiva Rahasya and Markandeya Samhita was published in CE 1897 at Chennai by Kala Ratnakara Press in Telugu script. Republication of the same was done in 1962 at Chennai by Kamakoti Koshasthanam in Devanagari.

Acceptance by earlier Acharya-s

In Sushama, composed by a yati who was the disciple of the 60th 61st Peetadhipati-s, it is clearly said that Shri Sadashiva Brahmendra was the shishya of Shri Paramashivendra Sarasvati Shricharana the 57th Jagadguru of the Kamakoti Peetam.

Further, the 65th Kamakoti Peetadhipati who composed the Jagadguru Parampara Stava, in praising His forebear the 57th Peetadhipati, especially mentions “He whose paduka-s were borne on head by Shri Sadashiva Brahmendra”.

That the vastra prasada adorned to the adhishtana of that Guru is adorned to the shishya on His Aradhana even today is also a practical attestation.

These texts have been quoted as pramana in the upanyasa-s of our 68th Kamakoti Peetadhipati compiled as “Deyvattin Kural”. For example in Deyvattin Kural (original Tamil edition) volume 5 in the section “Shri Shankara Charitam” pages 571, 580, it very clearly says that Shri Brahmendra wrote

Guru Ratna Mala upto His Guru the 57th Peetadhipati. Later under Shri Shankara Kala Nirnaya, Guru Ratna Mala has been quoted on pages 837 and 853, Sushama in many pages before and after that, and Punya Shloka Manjari in pages 766, 922 etc.

Current publication

The source text of this work which has been shown by our elders as pramana is now once more published on the punya occasion of the year of Shri Shankara Bhagavatpada's 2500th Aradhana for the anusandhana of devotees with the blessings of the current (70th) Kamakoti Peetadhipati Jagadguru Shri Shankara Vijayendra Sarasvati Shankaracharya Swamigal.

