

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 ā ī ū ṛ ṝ ḷ ḹ ṁ ṁ̄ ḥ ṇ ṇ̄ ṅ ṅ̄ ṭ ṭ̄ ḍ ḍ̄ ṣ ṣ̄. 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, r ऋ, ṛ ॠ, l ल, ḷ ॡ

e ए, ai ऐ, o ओ, au औ, am अं, ah अः

ka क, kha ख, ga ग, gha घ, ṇa ङ

ca च, cha छ, ja ज, jha झ, ña ञ

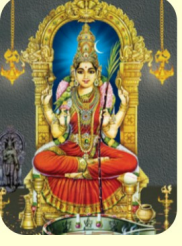
ta ट, tha ठ, da ड, dha ढ, na ण

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

oṃ



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

|| śrī-sadāśiva-brahmendra-viracitā
 jagadguru-ratna-mālā ||

yadabodha-vaśādahaṃ mamedam
 tadihetyādirudeti bhūri-bhedah|
 tadakhaṇḍamanantamadvitīyaṃ
 paramānanda-mayaṃ padaṃ śrayeyam||1||

vaṭa-pādapa-mūla-paṭṭa-bhadraṃ
 sphuṭa-cinmudramudūḍha-mauna-mudram|
 kalitendu-kalaṃ kṛpā-samudraṃ
 kalaye kaṃ-cana deśikaṃ vi-nidram||2||

kamalā-kuca-kumbha-kuṅkuma-śrī-
 kalitorah-sthalamapyarāga-yogam |
 karavai mura-vairiṇaṃ mahāntaṃ
 karuṇārdraṃ hṛdaye kaviṃ purāṇaṃ||3||

garuḍāṅka-gabhīra-nābhi-padmo
 dara-bhū-gahvara-niṣṭha-naiṣṭhikāgryam|
 caturānanamāśrayāmi kāmaṃ
 caturāmnāya-vadāvadaṃ sadā'pi||4||

kuśika-prabhavāstra-śastra-pālī-
 praśamācāryaka-siddha-hasta-daṇḍam|
 śama-vantamarundhatī-sahāyaṃ
 śaraṇaṃ yāmi vasiṣṭhamaprameyam||5||

bahu-mitrasaha-kṣitīśa-pāpā
 paha-sānnidhyamarodhya-sat-pratāpam|
 mahadañcita-mantra-yantra-śaktiṃ
 manasā śaktimupaimi sad-viraktim||6||

pavanākula-kāśa-leśa-kalpaṃ
 prabhavādeva parāhatāśarāśam|
 praṇamāmi parāśaraṃ munīśaṃ
 pracarad-vaiṣṇava-saṃhitā-prakāśam||7||

nigamānapi yo'nvaśāccaturdhā
 vyadhitāṣṭādaśa-dhā'pi yaḥ purāṇaṃ|
 sa ca sātyavateya īpsitaṃ me
 sakalāmnāya-śirogururvidhattām ||8||

jananī-jāṭharādiva cyavan yo
 jagato nādravadātma-vid vipadbhyaḥ|
 anahantamaḥ tamātmavantam
 bhagavantam śukamāśraye praśāntam||9||

abhiyuñjadayārcya-pūjya-pādān
 apalūnyādi-niṣāka-siddha-netṛn |
 atha gauḍa-padān phaṇīśa-bhāṣya-
 prathamācāryaka-pañḍitān prapadye||10||

hari-talpa-harāṅghri-nūpura-kṣmā-
 dhara-saumitri-balātri-putra-lakṣmā|
 jayatādupa-revamātta-dhāmā
 jaya-govinda-muniḥ sa candra-nāmā||11||

prabhavāt paramārtha-saṅgrahācca
 praṇaya-sthānamamuṣya siddha-śiṣyaḥ|
 virata-kṣiti-rakṣaṇo viraktyā
 hariraṃho mama tṛṃhatām sva-śaktyā||12||

kalinā balinā'khile khile'pi
 skhalite śrauta-pathe'pathe pravṛddhe|
 japa-homa-tapassu nāma-śeṣe
 ṣvapi yāteṣu subhāṣiteṣu śoṣam||13||

jina-buddha-kapāli-śakti-vahnī
 ndvina-sevāsu samantataḥ śritāsu|
 śithile dvija-veda-vedi-vāde
 prathite cādvaya-veda-bāhya-mode||14||

jagadīkṣaṇa-vihvalāmṛtāndho
 nigada-vyakta-kṛpā-rasānubandham |
 praṇidīśya guhaṃ puraiva gantum
 praṇibandhuṃ ca makhān dviṣaśca yantum||15||

avatārya surān parāṃśca pūrvam
 vidhi-viṣṇvindra-mukhān vinoda-pūrvam|
 svayamapyavatīrya sutyurāryā-
 kamituḥ śrī-śiva-śarmaṇo vicārya||16||

udabhūt sadane niṭāla-dṛg yo
 mada-bhājāṃ su-dhiyāṃ pramātha-yogyē|
 śīśurarpayatānmumukṣu-bhāgyaṃ
 sa śubhaṃ śaṅkara-deśikaḥ su-bhogyam||17||

upanīya divaṃ gate sva-tāte
 vyapadiśyāgama-saṅgrahe'pyatīte |
 nija-mātaramanvamīmanad yo
 niyamāptiṃ sa mude mamāstu sadyaḥ||18||

prati-candra-bhavaṃ nivṛtti-dharmā
 śrita-govinda-muneravāpta-dharmā|
 jayatāt kṛta-sūtra-bhāṣya-karmā
 svayamante-vasatām vitīrṇa-śarmā||19||

kuhanāntyaja-viśvanātha-sṛṣṭo
 druhiṇa-vyāsa-varoditānuśiṣṭaḥ |
 mamatām mama tāvadeṣa bhindyā
 nnamataścoparatīṃ dadātvanindyām||20||

api hāla-nṛpāla-pālitam drā
 gapahāyendra-harinmukham vitandram|
 śrita-murmuramuddharamstrivenyām
 yati-rād bhaṭṭamaghāni vo vitṛṇyāt||21||

paṭu-maṇḍana-miśra-khaṇḍanārtham
 praviśan padma-vanam navam jayārthī|
 tamadhr̥ṣya-giram vidhr̥ṣya vādai
 ryatimādhāt sa ca pātu mām pramodī||22||

praviśan badarīmavāpya sadyaḥ
 paramācārya-padārcanam kramād yaḥ|
 dhavalācalamāpya yo'pyamādyā
 cchiva-lāvaṇyamudīkṣya tam prapadye||23||

pratipādita-liṅga-pañcake'mum
 praṇivartyāśu tirohite girīśe|
 vinivṛtya sa dig-jaya-pravṛtto
 vividhaiḥ śiṣya-varairvibhātu citte||24||

kalayan nilayam ca tuṅgabhadrā-
 taṭinī-rodhasi vedhasaḥ striyā drāk|
 kati-ciccharado'tyavivahad yo
 yati-rāṭ kvāpi maṭhe sa me'stu sadyaḥ||25||

atha kānyakumāra-sandhi-setu-
 sthalinī-vaiṅkaṭa-kālahasti-yātuḥ |
 yami-neturamuṣya kāñci-yātrā
 śamidānīm śama-daṁ kriyād vicitrā||26||

śrita-nirmala-rājasena-cola-
 kṣiti-pāloddhṛta-vipra-deva-śālah |
 varadasya tathā”mra-nāyakasyā
 pyuru-veśma-dvaya-kṛjjayāya me syāt||27||

prakṛtiṃ ca guhāśrayāṃ mahogrāṃ
 sva-kṛte cakra-vare praveśya yo’gre|
 akṛtāśrita-saumya-mūrtimāryāṃ
 sukrtaṃ naḥ sa cinotu śaṅkarāryaḥ||28||

parakīya-vapuḥ-praveśa-śailyā
 smara-tantrāṇi vidan vaśī na laulyāt|
 akṛtātanu-bhāratim vaśe yaḥ
 sukrtaṃ me sutarāṃ guruḥ sa cīyāt||29||

upayātsu budheṣu sarva-digbhyaḥ
 pradiśannāśu parābhavaṃ ya ebhyaḥ|
 vidhṛtākhila-vit-padaśca kāñcyā
 madhṛtārthiḥ sa diśecchriyaṃ ca kām̐cit||30||

samatiṣṭhipadā-himādri-sevyāṃ
 kramaśo dharma-vicāraṇāya divyam|
 adhi-kāñci ca śāradā-maṭhaṃ yo
 ’bhyadhikaṃ naḥ sukhamātanotu so’yam||31||

pr̥thivīdhava-padmapāda-hastā
 malakānandagirīnatipraśastān |
 caturō’kr̥ta yaścaturṣu pīṭhe
 śvatulāṃ naścaturō girāṃ sa deyāt||32||

paramantika-sat-sureśvarādyaiḥ
 paramādvaita-mataṃ sphuṭaṃ pravedya|
 pari-kāñcipuraṃ pare vilīnaḥ
 paramāyāstu śivāya sad-gururnaḥ||33||

sthira-bodha-ghana-pratāpa-dāmno
 rguru-prṭhvīdhava-viśvarūpa-nāmnoḥ|
 ciramarthanayopa-tuṅgabhadraṃ
 sa-rasaḥ sautu sureśvaraḥ sa bhadraṃ||34||

praṇayan laya-yogamakṣudañcyam
 punarācārya-maṭhe nipadya kāñcyām|
 bhuvi yaḥ śiva-liṅga-bhūyamante
 pravivān so'stu sukhāya naḥ suśāntaḥ||35||

prathite kila kāmakoṣṭha-nāmni
 prathate puṇya-raseti yat pavitraṃ|
 padamasya guroḥ samādhi-bhūmeḥ
 praṇaye maṇḍana-cihnitam nikāmaṃ||36||

japadiṣṭa-da-kāmakoti-pīṭhā
 dhipa-bhū-maṇḍala-deśikendra-pāṭhāt|
 nara-nutyaśucīni nirṇinikṣe
 para-haṃsa-stavato'kṣarāṇyarūkṣam ||37||

salilāśana eva yaḥ sa-līlaṃ
 vilayaṃ prāpipadārhatān su-śīlaḥ|
 suma-hāra-phaṇīndrayoḥ sa-drṣṭiḥ
 sa hi sarvajña-gururhriyāt ku-drṣṭim||38||

yami-pañcakamañcitojjvalākhyam
 śamitānyokti ca satyabodha-mukhyam|
 para-vaibhava-vāri-vidyamantaḥ
 karavai tat tritayam ca cidghanāntam||39||

su-mahāvrata-sārvabhauma-caryā-
 śrama-hānāya nigūḍha-yoga-caryaḥ|
 śama-dāṃ mama candraśekharendraḥ
 sa mudam pātu jagad-gururvitandraḥ||40||

phala-hāyana-kāṣṭha-mauna-sevā-
 bala-hāsāspada-bāla-mugdha-bhāvam|
 ajarāmaramātta-liṅga-bhāvam
 bhaja saccidghanamantaraṅga devam||41||

kalayā malayādryagastya-kūṭa-
 sthala-yātūyita-bhairava-pramoṭam |
 kalayāma layādhva-līḍha-bhānum
 cala-vidyāghanamāpta-kāma-dhenum||42||

guru-mārga-gaveṣaṇātta-velā
 cala-drṣṭāgraja-śiṣṭa-mantra-lolam |
 hara-pūjana-pūtamasta-mohaṃ
 vara-gaṅgādhara-gīṣpatim śraye'ham||43||

kulaśekhara-sāhitī-praṇetre
 valadā-setu-himādri-vijña-netre |
 jaradrṣṭi-śakādi-ghrṣṭi-dātre
 sthira-varṇāśrama-dharma-saṃvidhātre||44||

stanitaṃ nigameṣu śaṅkareṇa
 dhvanimadvaitamudasyate cireṇa|
 praṇayāni mahā-yatīśa-bhūmne
 praṇatīrujjvala-śaṅkarārya-nāmne||45||

atha gauḍa-sadāśivendra-pādān
 prathitān nyak-kṛta-bāhlika-pravādān|
 janana-kṣaṇa eva jāta-bodhān
 jagadācārya-padān śraye vi-bādhān||46||

vivadan dhiṣaṇena sādhu durdī...
 divi-sāhyāya samāgatena sārdham|
 jayi-jīrṇa-surendra-bhūmi-bhogī
 jayatānnaḥ sudhiye surendra-yogī||47||

cira-sādhita-ṣoḍaśī-prasāda-
 kṣarita-śvitra-rujaṃ nirasta-vādam|
 sva-vaśāsu-visargamarka-bhṛtyaṃ
 nava-vidyāghanamāśrito'smi nityam||48||

ghana-vāg jani-mūka eva vidyā...
 ghana-kāruṇyata ūḍha-hṛdya-vidyaḥ|
 kalayannapi meṇṭhakaṃ kavīndraṃ
 kalayennaḥ sa śivāni śaṅkarendraḥ||49||

api yaḥ śrita-mātr̥gupta-vidyā
 dhipa-setupravarādi-sūri-hṛdyām|
 suṣamāmadhitāhimādri-bhūmau
 viṣamāditya-nuto'vatāt sa cāmum||50||

anu-jahnu-sutātivāhitāhaṃ
 vidhinā”rādhita-śaṅkaraṃ vi-moham|
 śaraṇaṃ samupaimi candracūḍaṃ
 caraṇa-praudha-tapaḥ-patatri-nīḍam||51||

paripūrṇa-vibodha-nāma-bhājāṃ
 dhuri gokarṇa-dharā-bhuvāṃ virājat|
 mama mānasamasya-siddhi-bhūmnā
 mamatārtiṃ vijahātu moda-sīmnā||52||

api nāstikamāstikaṃ dadhānān
 lapitairjyautiṣamārya-bhaṭṭamūnam|
 pratiṣiddha-payodhi-pota-yānān
 yati-saccitsukha-sad-gurūn namāmi||53||

samadhiṣṭhita-koṅkaṇe cireṇa
 sva-dhr̥te sādhu samādhinā’dareṇa|
 nirato niyamena citsukhe’smi
 śrita-saccitsukha-lakṣaṇe parasmin||54||

kṛmi-kīṭa-pataṅga-sattva-bhāṣā-
 krama-vijñāḥ sa dhunotu sattva-doṣān|
 rasa-sādhana-siddha-līṅga-rūpaḥ
 sa cidānandaghanah sa-sat-svarūpaḥ||55||

yami-dhīghana-cidvilāsa-sādhū
 sa-mahādeva-samagrabodha-bodhau |
 bhavabhūti-kṛtārcanau ca vande
 sukha-sad-brahma-cidujjvalau ghanendrau||56||

sva-maṭha-sthamadhīta-bhūri-bhāṣaṃ
 kramikārcāhita-kāmadṛk-pratoṣaṃ |
 pracita-sva-maṭhālayaṃ ca saccid-
 rucirānanda-ghanendramāśraye'ham||57||

aparānapi candraśekharendrān
 vipula-kṣmā-bhramaṇe nirasta-tandrān|
 śaraṇāgata-sarva-duḥkha-hartṛn
 śaraṇaṃ yāmi ku-vādi-jaina-jetṛn||58||

bhaja re bahu-rūpa-citsukhendram
 bahuśaḥ sahya-guhā-tapassva-tandram|
 praśama-praṇayāt praśānta-cāraṃ
 paramānanda-yujaṃ ca pāpa-dūram||59||

pracite paritasturuṣka-cakre
 nicite mleccha-gavī-vibhūmni vakre|
 kathamapyavatā"śritārya-vṛttā
 nyatha vidyāghana-mauninaiṃ tṛptim||60||

nija-tāta-mṛteḥ paraṃ prakāśe
 gaja-garbhe tri-śarad-vipacya-kośe|
 gamayantamivolba-vāsa-śeṣaṃ
 gaṇaye viśvajitaḥ suṭaṃ viśeṣāt||61||

parivāda-bhayāt prasū-visṛṣṭaṃ
 vipine vyāghra-vadhūbhireva puṣṭaṃ|
 nava-śaṅkaramādimācca dhr̥ṣṭaṃ
 nama mādhyandininaiva bālya-śiṣṭaṃ||62||

paramabhra-tanorgiraiva śambho
 rvara-vidyāghana-viṣṭaropalambhī |
 adhi-kāñcipurī-maṭham śubham bho
 stryadhikaścitta tanotu te vi-dambhaḥ||63||

vidiśaśca diśaśca sañcaran yaḥ
 pradiśan bhāṣyamadūṣyamāsta dhanyaḥ|
 tamaśeṣa-vidāsanādhirūḍham
 nama bhaṭṭodbhaṭa-vāk-pateḥ sa-nīḍam||64||

śruti-yukti-śaraiḥ parān praṇighna
 nniti cādvaita-sṛtiṃ vilupta-vighnām|
 vidadhat praviśan darīm purāṇām
 madagham hantu tirohitaḥ sa maunī||65||

sa-śarīramupeyivāṃsamokaḥ
 śaśicūḍasya jagad-gurum tamekam|
 api cīna-turuṣka-bāhlikādyaiḥ
 sva-parācārya-tayā stutaṃ stumo'dya||66||

anu-padmapuram cirāya tiṣṭhan
 dhvani-kārādi-budhāśrito vratiṣṭhaḥ|
 punarañcita-kāñcirastu pakṣe
 mama saccicchikharo vilāsa-bhikṣuḥ||67||

ati-rūpamapāpa-vṛtta-mānyam
 yati-tāmāśritamaṅgajam yathānyam|
 samayoccaya-sāra-sāvadhr̥tyai
 su-mahādeva-gurum smarāmi dhṛtyai||68||

kr̥ta-saṭṭaka-sa-trināṭya-bandha-
 vrata-yāyāvara-rājaśekharāndhyam |
 hr̥tavantamananta-mantra-śaktim
 vrati-gaṅgādharamāśraye'rthya-sūktim||69||

śiva-yojita-candramauli-pūjā-
 pravaṇaṃ tanniyami-trayaṃ mahaujaḥ|
 para-vastu-vidasta-sampracārā
 daramāstāṃ paramadya me vicāre||70||

kavi-somaka-kl̥pta-sevana-tyag
 bhavi-dūro'dri-guhā-gr̥he'hi-kr̥tyaḥ |
 ciramātmani sañcaran pramattaḥ
 paramādyah sa śivaḥ śivaṃ vidhattām||71||

nava-bhoja-mahīpa-datta-muktā-
 śibikā-bhrānta-samasta-dakṣiṇādhvā |
 kalaśeśvara-mantriṇā'sta-bādham
 kalayan svaṃ maṭhamīḍyatām sa bodhaḥ||72||

jayadeva-sumaṅkha-kṛṣṇamiśrā
 śrayatāmetya kumārapāla-miśram|
 api haimamapākṛtokti-yogai
 rupasevyo'stu sa candracūḍa-yogī||73||

abhicāraka-guṭtapāda-vādi-
 prabhu-harṣādi-parābhavāgra-bhūmim|
 kalaye hr̥di saṃśritaṃ sva-bhāsā
 vilayaṃ cid-viyatīha cidvilāsam||74||

bahu-dhā kṛta-koṭi-homa-līlā
 vabhr̥thau śākta-pathāvavāma-śīlau|
 kramaśaḥ praṇato'smi pāvanākhyau
 su-mahādeva-su-candraśekharākhyau||75||

hr̥di sāyaṇa-mādhavopadeṣṭṛn
 madināṃ vāda-vidhau śama-pradeṣṭṛn|
 namata śruti-śīlanādatandrān
 yami-vidyādhika-tīrtha-deśikendrān ||76||

yami-ṣaḍgavamapluta-sva-deśaṃ
 śamite mleccha-kulairmahat-prakāśe|
 ajahat-sva-mataṃ jahat-pracāraṃ
 vijayāyāstu vivekināmudāram||77||

samupāsita-nīlakaṇṭha-mantra-
 krama-nirdhūta-viṣāmayam sva-tantram|
 śivayogi-samāhvayam yamīndram
 bhava-bhedāya bhajāma moda-sāndram||78||

lulitāgamika-cchaṭopadeśaṃ
 lalitārcāśrita-hastamasta-pāśam |
 kalitākhila-veda-śāstra-kośaṃ
 kalaye pratyagitaṃ mahāḥ-prakāśam||79||

khala-vaiṣṇava-taintriṇīka-kolā...
 hala-helāhita-gālirukti-jālaiḥ |
 śivayan varadaṃ cireṇa saumyaḥ
 śiva-kṛṇme'stu sa śaṅkaraḥ praṇamyah||80||

nija-nīvr̥davagraheti-kheda-
 tyaja-nepāla-nṛ-pāla-pūjya-pādaḥ|
 sa puro mama sādhu sannidhattāṃ
 vipulānanda-sadāśivo'pramattaḥ ||81||

bahudhā”hita-sūtra-bhāṣya-śānti
 rbahulāmoda-yutaḥ samagra-śāntiḥ|
 śamalaṃ samudasya śaṃ mamālaṃ
 sa mahādeva-gururdiśet sa-līlam||82||

satatāhita-candramauli-sevaḥ
 śrita-kāñcīpura eva śuddha-bhāvaḥ|
 sṛjatānmama candracūḍa-maunī
 sa jayaṃ sarvata eva sādhu-mānī||83||

atha me sa sadāśivaḥ kṛṣīṣṭa
 prathamam bodha-padena tattva-deṣṭā|
 kuśalaṃ kuśalāgraṇīḥ prakāma-
 praśamo'pyujjvala-mūrtirāpta-kāmaḥ ||84||

hṛdaye sa padaṃ sadā vidhattāṃ
 sa-dayaṃ me praṇudan pramāda-vattāṃ|
 nigamānta-guruḥ paraḥ śivātmā
 sugamaḥ sādhu-tateryamī mahātmā||85||

yadudīkṣaṇa-leśato janānāṃ
 viduradvaita-matiṃ dvi-tāṃ dhunānāṃ|
 tamahaṃ paramāñcitaṃ śivendraṃ
 śama-vantaṃ śaraṇaṃ śraye yamīndram||86||

iti nāthanayā”tmabodha-nāmno
 yati-rājasya sadāśivendra-bhūmnā|
 kalitā jayatād vasantamālā-
 ṣaḍaśītyā guru-rāja-ratna-mālā||87||

|| iti śrīmat-kāñcī-kāmakoti-mūlāmnāya-sarvajña-pīṭha-
 saptapañcāśattama-jagadguru-śrī-paramaśivendrasarasvatī-śaṅkarācārya-
 svāmi-pādapadmārādhakaiḥ śrī-sadāśiva-brahmendraiḥ viracitā
 jagadguru-ratna-mālā sampūrṇā ||

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

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

kalinā balinā dhvaste sraste vaidika-vartmani|
 devān vilapataḥ śrutvā dayārdra-hṛdayaḥ śivaḥ||1||

viṣṇvādyān avatārya prāk avātārīt svayaṃ ca saḥ|
 kerale kila kālāṭyāṃ gr̥he śivaguroḥ śubhe||2||

upanīya nīje tāte gate lokāntaram tataḥ|
 kva-cit samāpyādhyayanam anujñāmāpya mātṛtaḥ||3||

chalena praiṣamuccārya niṣkrāntaḥ sadanānnijāt|
 narmadā-rodhasi prāpya govindāt krama-saṃyamam||4||

jāhnavī-tīramāsādyā bodhito’ntyaja-rūpiṇā|
 viśveśvareṇa bhāṣyaṃ sa brahma-sūtrasya nirmame||5||

tataḥ prayāgamāviśya bhaṭṭamuddhṛtya saṃsṛteḥ|
 tad-vācā maṇḍanam prāpya tamakārṣijayan yatim||6||

tataḥ sa paramācāryān draṣṭuṃ badarikāśramam|
prāpya natvā gauḍapadān kailāsaṃ prayayāvataḥ||7||

liṅga-pañcakamāsādyā śambhorājñā-vaśo vaśī|
nivṛttaḥ paramācārya-padaṃ punaraśiśriyat||8||

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

śarīrānte jananyā'tha smṛtastasyā niketanam|
vyomnaivāpya paraṃ tattvamupadiśya mṛtāṃ tataḥ||10||

dormanthotthānalenaiva saṃskṛtya badarīm punaḥ|
prāptastasmācchrṅgagirim adhyuṣya kati-cit samāḥ||11||

setu-śrīkālahastyādi-yātrāṃ kṛtvā kramād vaśī|
kāñcīpuraṃ samāsādyā rājasenena bhū-bhṛtā||12||

varadasyāmra-nāthasya kāmākṣyāśca tathā"layān|
uddhṛtya śamayitvogra-kalāṃ śrīcakra-taḥ śivām||13||

vijitya vāṇīmatanūṃ para-kāya-praveśataḥ|
jñātena smara-tantreṇa tannāmnā nirmite maṭhe||14||

sarva-jñāika-samadhyāsyē kāmakoṭīti saṃjñite|
pīṭhe sthitaḥ katipayān abdān śiṣyānapālayat||15||

sureśvara-paritrātaṃ bālaṃ cid-ghanamāsane|
niveśya prāviśad dhāma paraṃ svaṃ sa jagadguruḥ||16||

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

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.

The history of Jagadguru Ratna Mala being composed

The history of Shri Sadashiva Brahmendra composing this text is known from traditional sources such as Kamakoti Koshasthana as follows –

In the 16th century CE, Shri Sadashiva Brahmendra, who was known in childhood as Shivaramakrishna, and possessed a great intellect even then, did vidyabhyasa at Tiruvisainallur from the great scholars who resided there then. Later due to the uplift of Advaita Vasana, He resorted to Shri Paramashivendra Sarasvati Shricharana the 57th Kamakoti Peetadhipati, and took sannyasa. He used to very intensely engage in shastrartha debates due to prior propensity. Observing this the Gurunatha instructed to control speech in accordance with the sannyasa dharma of remaining peaceful. Shri Sadashivendra taken the Guru's Order to heart went to the extent of taking up a lifelong mauna vrata. As its fruition, He reached antarmukha samadhi very soon.

One day the Gurunatha instructed Shri Sadashivendra to do puja to the Yoga Linga Shri Chandramaulishvara of our Shri Kamakoti Peetam. However Shri Sadashivendra became unable to perform the puja as He entered

into the trance of experiencing that Parameshvara as His own Self. Upon coming out of trance, He explained His inability to do the puja and submitted the stotra of Saparya Paryaya Stava. Seeing this, the Gurunatha felt it better that the administration of Peetadhipatya is not for Him, appointed (Vadavambalam) Shri Atmabodhendra Sarasvati Shricharana, another yati who was a sabrahmachari to Him, as the next Peetadhipati, and permitted Shri Sadashivendra to be free of the restrictions of the Peetam.

At that time, Shri Atmabodhendra who held high respect for Shri Sadashivendra, prayed “please do the anugraha of a Guru Parampara Stuti so that Your connection to our Acharya Parampara is recorded for posterity”. Thereby Shri Sadashivendra sung this text called “Guru Ratna Mala”. He has noted this information in the last 87th verse of this text. He has also said its phala in the 37th verse that He is praising the Kamakoti Jagadguru-s who are Paramahamsa-s, to remove the dosha of having to praise ordinary people in wordly life, and to obtain one’s desires.



We pray that devotees may do anusandhana of this Jagadguru Ratna Mala, be with Guru Bhakti, and attain all that is shreyas.

