

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

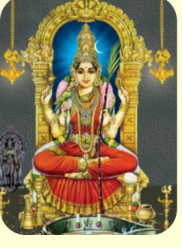
ṭa ट, ṭha ठ, ḍa ड, ḍha ढ, ṇa ण

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

oṃ



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

sarvajñātma-smaraṇam

Introduction to the Acharya

Shri Shankara Bhagavatpada established many Acharya Peeta-s in Bharata and in the end He established the Acharya Peetam called Moolamnaya at Kanchipuram as His moola sthanam. This is the kshetra where Devi Kamakshi known as Kamakoti resides eternally. As per the sayings “kalviyil karaiy-ilā kānchi” (Ta. “Kanchi of limitless learning”) and “nagareshu kānchī”, this shone as a great city and abode of all vidya-s. This is why the Acharya Peetam established by Him in this place is the Jagadguru Shankaracharya Shrimatam Samsthanam known as the Shri Kanchi Kamakoti Moolamnaya Sarvajna Peetam.

Of His shishya-s, Shri Bhagavatpada ordained Shri Sureshvara – who was senior in age, had performed many yajna-s, and was experienced in administration of wordly activities – as the supervisor of all Peetam-s and to guide the individual Peetadhipati-s of younger age in administrative matters. He especially instructed Shri Sureshvara to take care of Shri Sarvajnatma who

was the youngest of all and appointed as the uttaradhikari of His Moolam-naya Peetam.

It is appropriate that Shri Sarvajnatma was named thus as Shri Bhagavatpada had taken Him as shishya when He ascended the Sarvajna Peetam at Kanchipuram. Let us do anusandhana of the verses of pramana texts regarding the charitra of this Shri Sarvajnatmendra Sarasvati Shricharana, and some parts of texts composed by Him, and be the object of Guru Anugraha!

|| śrī-śaṅkara-caritra-pramāṇa-grantheṣu ||

sarvajña-pīṭhamāroḍhumutsehe deśikottamaḥ ||
 tato'śarīriṇī vāṇī nabhomārgād vyajṛmbhata |
 bho yatin bhavatā sarva-vidyāsvapi viśeṣataḥ ||
 kṛtvā prasaṅgaṃ vidvadbhiḥ jītvā tānakhilānapi |
 sarvajña-pīṭhamāroḍhumucitaṃ nanu bhūtale ||

~ cidvilāsiya-śaṅkara-vijayaḥ

upayātsu budheṣu sarva-digbhyaḥ
 pradiśannāṣu parābhavaṃ ya ebhyaḥ |
 vidhṛtākhila-vit-padaśca kāñcyām
 a-dhṛtārtiḥ sa diśet śriyaṃ ca kām-cit ||
 ~ śrī-sadāśiva-brahmendra-viracitā jagadguru-ratna-mālā
 tāmraparṇī-sarit-tīra-vāsino vibudhāstadā |
 ṣaḍ-darśinī-sudhā-vārdhi-pāradṛśva-guṇonnatāḥ ||
 āgatya taṃ deśikendraṃ praṇipatyedamūcire |
 bhidā satyamivābhāti tvayā tvaikyaṃ nigadyate || ...
 iti bruvatsu vidvatsu śaṅkarācārya-deśikaḥ || ...
 śruti-smṛti-purāṇoktaiḥ vacanairiti deśikaḥ |
 bheda-vāda-ratān viprānādhāyādvaita-pāragān ||

tatastato vipaścidbhiḥ praṇataścātibhaktitaḥ |

~ cidvilāsiya-śaṅkara-vijayaḥ

śrīmacchaṅkara-deśikendra-bhaṇitairbhagne ca bhugnānane
tāte vardhana-nāmni sārdhamanugaiḥ śrī-tāmrāparṇī-caraiḥ |
sarvajñāsanamārurukṣati gurau dhīraṃ nivartya śrutau
ḍimbhaḥ ko'pi tamūna-saptama-samo vādairarautsīt tryaham ||

~ br̥hacchaṅkara-vijayaḥ

turye'hanyatha śaṅkarodita-samādhāne praśānte śīsau
tātāderdhuri saṃyiyamsati ca taṃ dr̥ṣṭvā'tihṛṣṭāntaraḥ |
ā ṣaṣṭhādapa eva bhukta itarannākhyāti pr̥ṣṭo'pyasā
vomityeva gadatyajasramiti tad-vṛttaṃ ca tātādavait ||

~ br̥hacchaṅkara-vijayaḥ

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

~ br̥hacchaṅkara-vijayaḥ

atha niścitya manasā śrīmān śaṅkara-deśikaḥ |
maṭhe śrī-śāradābhikhye sarva-jñam nidadhanmunim ||
sureśvaraṃ vṛtti-kṛtamantika-sthaṃ sadā'darāt |
samaṃ saṃsthāpya tasmai svaṃ vaktuṃ bhāṣyaṃ samanvaśāt ||

~ keralīya-śaṅkara-vijayaḥ

tatastato vipaścidbhiḥ praṇataścātibhaktitaḥ |
gīta-vāditra-nirghoṣaiḥ jaya-vāda-samujjvalaiḥ ||
ārurohātha sarvajña-pīṭhaṃ deśika-puṅgavaḥ |
puṣpa-vṛṣṭiḥ papātātha vavurvātāḥ su-gandhayaḥ ||

~ br̥hacchaṅkara-vijayaḥ

kalyabdaiśca śarekṣaṇādhva-nayanaiḥ (2625) sat-kāmakoti-prathe
pīṭhe nyasya sureśvaraṃ samavituṃ sarvajña-saṃjñam munim |

kāmākṣyāḥ savidhe sa jātu niviśannunmukta-loka-sprho
dehaṃ svaṃ vyapahāya dehyasugamaṃ dhāma prapede param ||

~ prācīna-śaṅkara-vijayaḥ

|| śrī-kāmakoti-pīṭha-paramparā-viśayakeṣu pramāṇa-grantheṣu ||

punya-śloka-mañjarī

tāmṛā-rodhasi vardhanāt samuditaḥ sannyāsitaḥ saptamāt
prāgevātma-vivāda-hṛṣṭa-manasā śrī-śaṅkareṇaiva yaḥ |
tat-pīṭhe sa-sureśvaraṃ samanayad varṣāṃśca yaḥ saptatiṃ
catvāriṃśatamāsta sa-dvayamasāvabdhān svayaṃ tanmathe || 8 ||

ācārya-priya-padmapāda-caraṇāmbhoja-dvayī-sevanād
ūḍha-dvāravatī-maṭhāya munaye brahmasvarūpātmane |
śraddhā-rāddha-padāya tattvamatulaṃ cinmudrayā nirdiśann
evaikyam samagānnijena mahasā sarvajña-saṃjño muniḥ || 9 ||
kalyabdaiḥ sa hayāgni-loka-nayanaiḥ (2737) varṣe nale mādhave

lilye kṛṣṇa-caturdaśīmanu mahasyāmnāya-śailāntike |
granthairyat-kalitairnyadarśi viśadaṃ saṅkṣepa-śārīraka-
prakhyairadvaya-sūtra-bhāṣya-gahana-cchannaḥ padārthoccayaḥ || 10 ||

jagadguru-ratna-mālā

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

jagadguru-paramparā-stavaḥ

apo'snanneva jainān ya ā-prāgjyotiṣamācchinat |

śiśumācārya-vāg-veṇī-roya-rodhi-mahobalam || 9 ||
 saṅkṣepa-śārīra-mukha-prabandha-vivṛtādvayam |
 brahmasvarūpārya-bhāṣya-śāntyācāryaka-panḍitam || 10 ||
 sarvajña-candra-nāmnā ca sarvato bhuvi viśrutam |
 sarvajña-sad-gurum vande sarvajñamiva bhū-gatam || 11 ||

|| śrī-sarvajñātma-vāgamṛtam – saṅkṣepa-śārīrakam

||

granthārambhe prathame'dhyāye

anṛta-jaḍa-virodhi rūpamanta-
 traya-mala-bandhana-duḥkhatā-viruddham |
 atinikaṭamavikriyaṃ murāreḥ
 parama-padaṃ praṇayādabhiṣṭavīmi || 1 ||
 svājñāna-kalpita-jagat-parameśvara-tva-
 jīva-tva-bheda-kaluṣī-kṛta-bhūma-bhāvā |
 svābhāvika-sva-mahima-sthitirasta-mohā
 pratyak-citirvijayate bhuvanaika-yoniḥ || 2 ||
 pratyak-pramāṇakamasatya-parāk-prabhedam
 prakṣiṇa-kāraṇa-vikāra-vibhāgamekam |
 caitanya-mātra-paramārtha-nija-svabhāvam
 pratyāñcamacyutamahaṃ praṇato'smi nityam || 3 ||
 autpattikī śaktiraśeṣa-vastu-
 prakāśane kārya-vaśena yasyāḥ |
 vijñāyate viśva-vivarta-hetoḥ
 namāmi tāṃ vācamacintya-śaktim || 4 ||
 ārambhāḥ phalināḥ prasanna-hṛdayo yaścet tiraścāmapī
 no ced viśva-sṛjo'pyalaṃ viphalatāmāyāntyupāyodyamāḥ |
 viśvaiśvaryamato niraṅkuśamabhūd yasyaiva viśva-prabhoḥ
 so'yaṃ viśva-hite rato vijayate vighneśvaro viśva-kṛt || 5 ||

vāg-vistarā yasya br̥hat-taraṅgāḥ
 velā-taṭaṃ vastuni tattva-bodhaḥ |
 ratnāni tarka-prasara-prakārāḥ
 punātvasau vyāsa-payonidhirnaḥ || 6 ||
 vaktāramāsādyā yameva nityā
 sarasvatī svārtha-samanvitā'sīt |
 nirasta-dustarka-kalaṅka-paṅkā
 namāmi taṃ śaṅkaramarcitāṅghrim || 7 ||
 yadīya-samparkamavāpya kevalaṃ
 vayaṃ kṛtārthā niravadya-kīrtayaḥ |
 jagatsu te tārīta-śiṣya-paṅktayo
 jayanti deveśvara-pāda-reṇavaḥ || 8 ||
 guru-caraṇa-saroja-sannidhānād
 api vayamasya guṇaika-leśa-bhājah |
 api mahati jalārṇave nimagnāḥ
 salilamupādadate mitaṃ hi mīnāḥ || 9 ||
 śakto guroścaraṇayornikaṭe nivāsāt
 nārāyaṇa-smaraṇataśca nirantarāyam |
 śārīrakārtha-viśayāvagati-pradhānaṃ
 saṅkṣepataḥ prakaraṇaṃ karavāṇi hr̥ṣyaṇ || 10 ||

granthapūrtau caturthe'dhyāye

vidyā-vigrahamagraheṇa pihitaṃ pratyāñcamuccaistarām
 utkr̥ṣyottama-pūruṣaṃ muni-dhiyā muñjādiṣīkāmiva |
 kośāt kāraṇa-kārya-rūpa-vikṛtāt paśyāmi niḥsaṃśayaṃ
 kvāsīdasti bhaviṣyati kva nu gataḥ saṃsāra-duḥkhodadhiḥ || 53 ||
 paśyāmi citramiva sarvamideva dvitīyaṃ
 tiṣṭhāmi niṣkala-cideka-vapuṣyanante |
 ātmānamadvaya-mananta-sukhaika-rūpaṃ
 paśyāmi dagdha-raśanāmiva ca prapañcam || 54 ||

advaitamapyanubhavāmi kara-stha-bilva-
 tulyaṃ śarīramahi-nirīvāyanī-vadīkṣe |
 evaṃ ca jīvanamiva pratibhāsamānaṃ
 niśśreyaso'dhigamaṇaṃ ca mama prasiddham || 55 ||
 advaita-bādhaka-mabhūnmama yad-dvitiya-
 madvaitamasya bata bādhakameva jātaṃ |
 mohād dvitīyamaṇapabādhakamasya, vidyā-
 sāmārthyato dvaya-nibarhaṇamadvitīyaṃ || 56 ||
 āścaryamadya mama bhāti kathaṃ dvitīyaṃ
 nitye nirasta-nikhilāśiva-cit-prakāśe |
 āsīt pureti, kimimāḥ śrutayo na pūrvam
 yena dvitīyamabhavat timira-prasūtaṃ || 57 ||
 tvat-pāda-paṅkaja-samāśrayaṇaṃ vinā me
 sannapyasanniva paraḥ puruṣaḥ purā'sīt |
 tvat-pāda-padma-yugalāśrayaṇādīdānīm
 nāsīna cāsti na bhaviṣyati bheda-buddhiḥ || 58 ||
 yasmāt kṛpā-para-vaśo mama duścikitsaṃ
 saṃsāra-rogamāpanetumasi pravṛttaḥ |
 tvat-pāda-paṅkaja-rajāḥ śīrasā dadhānaḥ
 tvāmā-śarīra-patānādahamapyupāse || 59 ||
 śrī-deveśvara-pāda-paṅkaja-rajāḥ-samparka-pūtāśayaḥ
 sarvajñātma-girā'ṅkito muni-varaḥ saṅkṣepa-śārīrakam |
 cakre sajjana-buddhi-vardhanamidam rājanya-vaṃśye nṛpe
 śrī-matyakṣata-śāsane manu-kulāditye bhuvam śāsati || 62 ||
 bhujāṅgamāṅga-śāyine vihaṅgamāṅga-gāmine |
 turaṅgamāṅga-bhedine namo rathāṅga-dhāriṇe || 63 ||

