

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

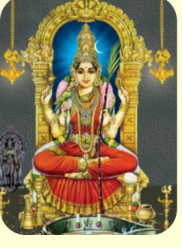
ta ट, tha ठ, da ड, dha ढ, na ण

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

om



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

śrī-paramaśivendrasarasvatī-śrīcaraṇa- smaraṇam

Introduction to the Acharya

Shri Paramashivendra Sarasvati Shricharana who was the 57th Jagadguru Shankaracharya of the Shri Kanchi Kamakoti Peetam incarnated at the Pampa Teertha Kshetra (Hampi, the capital of Vijayanagara Kingdom) on the banks of the Tungabhadra. In the purvashrama, His name was Shivaramakrishna and father's name Parameshvara. He took deeksha in the Kamakoti Peetam as the second Shri Paramashivendra after the 45th Acharya. He was highly dedicated to Shrichakra Puja and Shiva Yoga.

He has written many texts with a unique perspective. He has created a Sahasranama for Para Brahman Itself by compiling a thousand words used in the Upanishads as Vedanta Nama Ratna Sahasra. He composed the Dahara Vidya Prakashika from various Shruti Smriti Purana sources about meditating on Parameshvara in the space of the heart.

He authored a commentary of the Shiva Gita in the Padma Purana, and a commentary by name Veda Sara Sahasra as per the authority of the Veda for the Shiva Sahasranama in the same Purana. He also compiled from sources Tiruvarur Tyagaraja Mahatmyam, Vibhuti Mahatmyam and Rudraksha Mahatmyam. A Subrahmanya Bhujanga is also attributed to Him.

The famed Shri Sadashiva Brahmendra was His shishya. He had the broadmindedness to praise the jnana of His shishya as “I have not attained that intoxication (of Brahma Nishtha) like him”.

Shri Brahmendra, in His many texts and kirtanas, has recalled His Guru with deep adoration. He has extolled Him in many ways such as one who forgives mistakes, who gives Advaita Jnana, and is equal to Paramashiva. In the text Svapnodita, He has mentioned the Guru’s anugraha in each verse as “deshika” “deshika”.

So let us also remember Him and attain all purushartha-s!

For this, we have compiled some verses about Him by Shri Brahmendra and others, and some from texts composed by Him.

sadāśiva-brahmendreṭi-prasiddhānām śrī-sadāśivendra-sarasvatī-śrīpādānām vācā

hṛdaye sa padaṃ sadā vidhattām
sa-dayaṃ me praṇudan pramāda-vattām|
nigamānta-guruḥ paraḥ śivātmā
sugamaḥ sādhu-tateryamī mahātmā||1||
yadudīkṣaṇa-leśato janānām
viduradvaita-matiṃ dvitāṃ dhunānām|
tamahaṃ paramāñcitaṃ śivendraṃ
śama-vantaṃ śaraṇaṃ śraye yaṁindram||2||

—kāmakoti-paramparā-viśayikāyām jagadguru-ratna-mālāyām

niravadhi-saṁsṛti-nīradhi’-nipatita-jana-tāraṇa-sphurannaukāṃ|
para-mata-bhedana-ghuṭikāṃ’ paramaśivācārya-pādukāṃ naumi||3||

deśika-paramaśivendrā'deśa-vaśodbuddha-divya-mahimā'ham|
svātmani viśrānti-kṛte sa-rasaṃ prastaumi kiṃ-cididam||4||

paramaśivendra-śrīguru-śiṣyeṇetthaṃ sadāśivendrena|
raciteyamātma-vidyā-vilāsa-nāmnī kṛtiḥ pūrṇā||5||

—ātma-vidyā-vilāse

kṛtārtho'smi kṛtārtho'smi deśikānugrahādaham|
ataḥ sarve janā yūyamupādhvaṃ deśikottamam||6||

—svapnodite

śrīmat-paraśivendra-śrī'-deśikānāṃ vayaṃ mudā|
advaitānanda-mādhvika'maṅghri-padmaupāsmāhe||7||

śrī-deśikokta-vedānta-nāma-sāhasra-madhya-gān|
kāṃścinnāma-maṇin padya-dāmabhirgrathayāmyaham||8||

—ātmānusandhāne

yadapāṅgataḥ prabodho' bhava-duḥsvapnāvasāna-karaḥ|
tamahaṃ paramaśivendraṃ' vande gurumakhila-tantra-jīvātum||9||

—siddhānta-kalpa-vallyām

paramaśivendra-śrī-guru-soma-samudita-
niravadhi-nirvāṇa-sukha-sāgaro'ham

—“pūrṇa-bodho'ham” iti kīrtane

niravadhi-sattva-ghano 'haṃ

dhīra-paramaśivendra-śrīguru-bodhito 'ham

—“ānanda-pūrṇa-bodho 'ham” iti kīrtane

sadāśiva-brahmendra-viracitā nava-maṇi-mālā

viṣayeṣu nirvyapekṣam' vimalatara-jñāna-sampadadhyakṣam|
parama-karuṇārdra-vikṣam' paramaśivācārya-pādamadrākṣam||1||

nirjita-vādi-mṛgendram' bharjita-mada-māna-kāma-vairīndram|
śrita-caya-kuvalaya-candram' paramaśivendram bhajāmi nistandram||2||

velātita-bhavārṇava'-magna-janoddharaṇa-cāturī-dhuryam|
praṇata-hṛdambuja-sūryam paramaśivāryam praṇaumi guru-varyam||3||

yat-karuṇā-nīra-nidhe'rnirmala-vidyā-mayo maṇirlabdhaḥ|
taṁ deśika-varamantaḥ' paramaśivācārya-pādamavalambe||4||

yasyoparyādhāya' pratyag-vāṇmaukharī-bharam sa haraḥ|
maunamadhārayaducitaṁ' paramaśivendram tamānato'smi gurum||5||

vyākurvati sati yasmi'nniśānaḥ svādhikāra-śaithilyāt|
prāpad vaṭa-taru-mūlam' paramaśivendram tamābhaje satatam||6||

pravitata-nata-jana-moha'-praśamana-pada-vāk-prabodhitātmānam|
vara-karuṇā-bhara-jaladhīṁ' paramaśivendram dhiyāṁ nidhiṁ vande||7||

śamitāntara-santamasam' viracita-vijñāna-kairavollāsam|
kalaye paramaśivendram' kamapi sukhākāśa-parilasaccandram||8||

yanniṣkriyam niraṁśam' sūkṣmamalakṣyam ca śuddha-para-tattvam|
tat tvamasīti vadantaṁ' paramaśivendram bhaje'hamaśrāntam||9||

nava-maṇi-mālāmetāṁ' guru-vara-caraṇāravinda-nuti-rūpām|
dhārayati yastu kaṇṭhe' sa jayati kaivalya-sāmrājye||10||

anyaiḥ mahadbhiḥ kṛtāḥ śrī-paramaśivendra-stutayaḥ

pampā-sarastaṭa-bhuvāḥ parameśvarasya
putraḥ sadāśiva-rataḥ śivarāmakṛṣṇaḥ|
tasmādavāpya niyamaṁ niyamī nirasta-
saṅgo'dhyuvāsa sadanaṁ khalu kāma-netryāḥ||1||

śrīcakra-pūjana-rataḥ śiva-yoga-lambī
śrī-deśikendra-vacasā śrita-kāma-pīṭhaḥ|
ācāryakaṁ chavi-samaṁ vidadhāvakaṁ
kāmeśvarī-manu-puraścaraṇaika-dakṣaḥ||2||

sa pārthive pārthiva-deha-dūraṁ
nabho nabhasyacchatamo'ccha-pakṣe|
avāpadāpad-vidhuro daśamyāṁ
daśamyasau dīnaśake śakābde||3||

—kāmakoti-paramparā-viṣayikāyāḥ puṇya-śloka-mañjaryāḥ pariśiṣṭe
śrīmad-ātmabodhendrasarasvatī-yati-viracite

sadāśiva-śrī-brahmendra'-dhr̥ta-sva-pada-pādukān|
dhīrān paraśivendrāryān' dhyāyāmi satataṁ hr̥di||4||

—kāmakoti-paramparā-viṣayakaḥ jagadguru-paramparā-stavaḥ
śrī-sudarśana-mahādevendra-sarasvatī-śrīcaraṇa-viracitaḥ

bhuvanādbhutānubhāvaṁ' paramaśivendrābhidhaṁ bhajāmi gurum|
yadapāṅga-vyāpāraḥ' puṁsāṁ saṁsāra-tārako bhavati||5||

—nallādhvari-praṇītaḥ svopajña-advaitarasamañjarī-vyākhyā-bhūtaḥ
parimalaḥ

śrī-paramaśivendra-vāgamṛtam

namāmi gaṇinaṃ skandaṃ' sadāśivamumā-patim|
umāṃ ca himavat-putrīm' brahma-vidyā-svarūpiṇīm||1||

akṣa-mālā-pustaka-śrī'-varadābhaya-lāñchitam |
kalyāṇa-rūpaṃ kalaye' hṛdaye susthitam mahah||2||

śaṅkha-cakra-dharaṃ śyāmaṃ' śaraccandra-suśītaṃ|
bhakteṣṭa-da-padaṃ naumi' sura-siddha-niṣevitam||3||

yeṣāṃ kaṭākṣa-leśena' tīrṇaḥ saṃsāra-sāgaraḥ|
teṣāṃ gurūṇaṃ pādāra'vinda-dvandvaṃ bhajāmyaham||4||

anubhūya svamātmāna'manusandhānamādarāt|
vedānta-nāma-ratnānāṃ' sahasreṇa karomyaham||5||

sakhe hā kiṃ kurmaḥ kimiti kathayāmaśca kathamut-
tarāmaḥ saṃsāraṃ kva nu ca vibhavāmo vayamiti|
itīdṛk-cintābdhau hṛdaya vinimajjyālamaniśaṃ
guruṃ śoka-dhvānte taraṇimavalambasva taraṇim||6||

—vedānta-nāma-ratna-sahasram

natvā gaṇeśvaraṃ skandaṃ' sāmbaṃ sad-gurumeva ca|
daharākhyā-pareśāna'-dhyāna-rītiḥ prakāśyate||7||

—dahara-vidyā-prakāśikā

umāpatya-mumā-jāni'mumāṃ comā-sahodaram|
padmāmumā-nanandāraṃ' vidhiṃ vayamupāśmahe||8||

pañcākṣara-tanuṃ pañca'-vadanam praṇavaṃ śivam|
apāra-karuṇā-rūpaṃ' guru-mūrtimahaṃ bhaje||9||

natvā sarva-guruṃ sāmbaṃ' līlā-mānuṣa-vigraham|
rāmaṃ ca śiva-gītāyā'stātparyaṃ varṇyate mayā||10||

kveyaṃ gītā śiva-proktā' gambhīropaniṣanmayī|
kvāhaṃ manda-matirhanta' śambhorājñā garīyasī||11||

—śiva-gītā-tātparya-prakāśikā

mahadādi-viśeṣāntaṃ' jagad yasyāḥ samutthitam|
yasyāmeva layaṃ yāti' vande tāmambikāmaham||12||

guru-mūrti-dharāṃ guhyāṃ' guhya-vijñāna-dāyinīm|
guhya-bhakta-jana-prītāṃ' guhāyāṃ nihitāṃ numah||13||

—veda-sāra-sahasram

gaṇeśaṃ namaskṛtya gaurī-kumāraṃ
gajāsyāṃ guhasyāgra-jātaṃ gabhīraṃ|
pralambodaraṃ sūrpa-karṇaṃ tri-ṇetraṃ
pravakṣye bhujaṅga-prayātaṃ guhasya||14||

pr̥thak-ṣaṭ-kirīṭa-sphurad-divya-ratna-
prabhākṣipta-mārtaṇḍa-koṭi-prakāśam |
calat-kunḍalodyat-sugaṇḍa-sthalāntaṃ
mahānargha-hārojjvalat-kambu-kaṇṭham||15||

kumāraṃ vareṇyaṃ śaraṇyaṃ su-puṇyaṃ
su-lāvaṇya-paṇyaṃ sureśānuvarṇyaṃ|
lasat-pūrṇa-kāruṇya-lakṣmīśa-gaṇyaṃ
su-kāruṇyamāryāgra-gaṇyaṃ namāmi||16||

—subrahmaṇya-bhujaṅgam

