

## 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 ḷḷ ṁṁ ḥḥ ṇṇ 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, ṛ ॡ, ḷ ॢ, ḷ ॣ

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, ṇa 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-kāmakoti-pīṭham  
jagadguru-śrī-śaṅkarācārya-svāmi-śrīmaṭha-  
saṁsthānam

## mārkaṇḍeya-saṁhitāyāṃ śrī-śaṅkara-vaibhavam

śrī-śaṅkara-guru-caraṇa-smaraṇamabhiṣṭārtha-karaṇamakhilānām |  
sambhavatu sarvadā mama sama-rasa-sukha-bhāgya-dāna-nipuṇa-taram ||1||

śrī-śaṅkarācārya-padāravinda-sevā hi sarvepsita-kalpa-vallī |  
labhyeta janmāntara-puṇya-yogāt su-janmabhiḥ śuddha-manobhiṣaṅgaiḥ ||2||

śaṅkara-guru-caraṇāmbujamakhila-jaganmaṅgalaṃ manasyaniśam |  
kalayāmi kali-malāpahamamita-sukhādhāyakam budhendrāṇām ||3||

lokānugraha-tatparaḥ paraśivaḥ samprārthito brahmaṇā  
cārvākādi-mata-prabheda-nipuṇaṃ buddhiṃ sadā dhārayan |  
kālaṭyākhyā-purottame śivagururvidyādhināthaśca yaḥ  
tat-patnyāṃ śiva-tārake samuditaḥ śrī-śaṅkarākhyāṃ vahan ||4||

jñātvā pañcama-hāyane ca nikhilaṃ śāstrārtha-tatvaṃ sukhāt  
aśvinyāhvaya-tārake yati-varo bhūtvā nadī-madhyā-gaḥ |  
śrī-govinda-guru-prasāda-sitayā buddhyā muhurvidviṣaḥ  
jigye tilla-vane praśasta-tara-dhīḥ śrī-śaṅkarākhyāḥ su-dhīḥ ||5||

paritapta-pañca-loha-sruti-pānenātivismitān śiṣyān|  
parihṛtya parama-yogī paramaikāntātisukhamagādakhilam||6||

nepāleśvaramākalayya tadanu śrī-nīlakaṇṭheśvaram  
haimaṃ śailamapāra-puṇya-badarī-kedāra-mārādagāt|  
śrīśailaṃ kanakācalaṃ śubha-mahā-kailāsamāsedivān  
lokānugraha-kāmyayā nirupamaḥ śrī-śaṅkarāryo guruḥ||7||

nepāleśvara-pañca-vaktra-kamalāmodātibhārollasat-  
pañca-dvāra-śubhālaye nivasatiṃ kṛtvā'tha yogīśvaraḥ|  
vāñchā-siddhimavāpya viśva-janakam śrī-nīlakaṇṭheśvaram  
prāpya prauḍha-tapaścacāra ca tataḥ śrī-meru-śailaṃ yayau||8||

tatra svarṇa-śilocca-sānu-śikhara-pratyanta-śailān guhāḥ  
vedāntāgama-sapta-koṭi-su-mahā-mantrān mahāghāpahān|  
sambhāvyātitarāṃ puraścaraṇayā labdhvā'ṣṭa siddhīstataḥ  
kṛtvā meru-nutiṃ mahārtha-janikāṃ kailāsa-śailaṃ yayau||9||

gatvā kailāsa-śailaṃ jagadakhila-guruḥ śaṅkarācārya-yogī  
drṣṭvā sām̐baṃ śivaṃ taṃ svayamiti suciraṃ cintayannantaraṅge|  
labdhvā pañcātma-liṅgānyamala-tara-śubhāliṅgitānyaṅga-bhājāṃ  
bhūtyai saundarya-sāraṃ hima-giri-duhituḥ prāpayan gāmayāsīt||10||

kāñcyāṃ śrī-kāmakotīṃ kali-mala-śamanīṃ kalpayitvā sureśe  
śrī-vidyā-rāja-pīṭhārcana-mahita-mahārājya-sāmrājya-lakṣmīm |  
saṃveśyātmiya-śiṣye sakala-bhuvana-sammōda-hetormahātmā  
cid-rūpaḥ svānubhūtiṃ bhajati bhava-mahāmbhodhi-santāraṇāya||11||

śiva-liṅgaṃ pratiṣṭhāpya cidambara-sabhā-tale|  
mokṣa-daṃ sarva-jantūnāṃ bhuvana-traya-sundaram||12||

vaidikān dīkṣitān śuddhān śaiva-siddhānta-pāra-gān|  
pūjārthaṃ yuyuje śiṣyān puṇyāraṇya-vihāriṇaḥ||13||

siddhi-liṅgaṃ tu kedāre nīlakaṇṭhe vareśvaram|  
pratiṣṭhāpya mahāyogī parāṃ prītimavāpa saḥ||14||

kāñcyāṃ śrī-kāmakotau tu yoga-liṅgamanuttamam|  
pratiṣṭhāpya sureśāryaṃ pūjārthaṃ yuyuje guruḥ||15||

śrī-śaṅkarārya-yogī śṛṅgagiri-sthānamagamadakhileśaḥ|  
śrī-śāradākhyā-pīṭhe śiva-liṅgaṃ bhoga-nāmakam cakre||16||

ahobila-nṛsiṃhākhyā-sthale śrī-śaṅkaro guruḥ|  
nṛsiṃha-yantroddharaṇam cakāra jagatām mude||17||

śrī-veṅkaṭeśa-vṛṣa-śailamupetya yogī  
yantram jagat-traya-vaśikaraṇodyatam tat|  
cakre carācara-gururjagatām vibhūtyai  
śrī-śaṅkaro nigama-śekhara-pāra-go'yam||18||

ye vā rāja-kulodbhavā guru-padāmbhojārcanam bhaktitaḥ  
nātanvanti na mānayanti na ca vā sammodamāyānti vai|  
santyurvī-vibhave ta eva dhana-dhānyaiśvarya-hīnāḥ kṣaṇāt  
kṣīṇā yānti parājayaṃ nanu tataḥ śrī-deśikam pūjayet||19||

ye vā guru-caraṇāmbuja-vidveṣam tanvate durātmānaḥ|  
te durgatimacireṇa prāpya patantyandha-tāmisre||20||

ye rudrākṣa-vibhūtibhiḥ kṛta-śubhālaṅkāra-dehā mahā...  
deva-dhyāna-japārcanāsu niratāstaiḥ śaṅkarāryo guruḥ|  
sampūjyaḥ satataṃ sudūra-dharaṇāvapyāsthitaḥ śrī-patiḥ  
brahmā sām̐ba-sadāśivo'pi vitarantyetēṣu rājya-śriyam||21||

saṅkaṭa-samaye jagatām śaṅkara-guru-caraṇa-paṅkajam śaraṇam|  
iti jaya-ghaṇṭā-ghoṣaḥ kasya manodantinaṃ na bhūṣayati||22||

kāśī-pramukha-mahā-sthala-saṁsthāpita-sakala-dharma-sāro'yam|  
gururapi ca meru-mandara-kailāsādiṣvameya-mahimā'vyāt||23||

mahā-tripura-sundarī-ramaṇa-candramaulīśvara-  
prasāda-parilabdha-vāṇmaya-vibhūṣitāśāntaram |  
nirantaramupāsmahe nirupamātma-vidyā-nadī-  
nadī-nada-pati-prabham manasi śaṅkarāryam gurum||24||

smarāmo mānase nityaṃ śaṅkarācārya-pādukāṃ|  
bhavāmbhodhi-mahā-naukāṃ bhakta-śrī-kāmadhenukāṃ||25||

ādityaṃ jagadambikāṃ harimibhendrāsyāṃ maheśaṃ guhaṃ  
pūjāyai paripūrṇa-mānasa-tayā mene yatih śaṅkaraḥ|  
śiṣyebhyaśca dadau mudā suvimalāṃ śrī-śaiva-pañcākṣarīm  
vidyā-vaidika-mārga-darśana-guruḥ śrī-śaṅmata-sthāpakah||26||

jagadakhila-gururavādīdakhilān śiṣyān prati prasanna-manāḥ|  
advaita-mata-niviṣṭaiḥ pañcāyatanārcaṇaṃ prakartavyam||27||

evaṃ nirṇayamatanod vaidika-mārga-pravartako yogī|  
tasmād guru-paricaraṇe cetaḥ sandhāya tanmate tiṣṭhet||28||

śrī-śaṅkarācārya-padāravinda-bhakteṣu bhadraṇi bhavanti nityam|  
nidrāṃ viḥayātha samasta-lokairmudrā tadīyā śirasaiva dhāryā||29||

śaṅkara-guru-vara-caritaṃ nyaṅka-matīnāṃ durāsadaṃ bharitaṃ|  
paramāmṛta-rasa-pūrṇaiḥ paramānandaikadāyi paṭhanīyam||30||

guru-pāda-bhajana-sambhrama-sama-rasa-sukha-bharita-mānasāḥ sarasāḥ|  
saṃsṛti-mahā-samudraṃ santīryānanda-rūpa-tāṃ yānti||31||

iti śrīmārkaṇḍeyasaṃhitāyāṃ śatakhaṇḍātmikāyāṃ dvisaptatitamakhaṇḍe  
saptamaparispandaḥ ||

śrī-deśikaḥ padmapadaṃ sva-śiṣyaṃ pākhaṇḍa-khaṇḍārthamatipracāṇḍam|  
śṛṅgādri-deśe śrita-tuṅga-bhadre niyojayāmāsa sa śaṅkarāryaḥ||1||

sureśvarācārya-varaṃ sva-śiṣyaṃ kāñcī-purī-sundara-kāmakotau|  
śrī-candramaulīśvara-pūjanārthaṃ niyojya cakre'sya dharādhipatyam||2||

śrī-kāñcī-kāmakotī-nilaya-śaśikalottaṃsa-pūjā-dhurīṇaṃ  
pārīṇaṃ śrī-kalāyāṃ parama-guru-padādhiśvaraṃ yogi-rājam|  
ye vā nārcanti bhūmau śubha-tara-paramādvaita-siddhānta-mārgo  
dyotaṃ śrī-rājya-simhāsana-pada-damaho pāmarāste patanti||3||

ye sevante gurum taṁ satatamanugatā yojanānāṁ śate'pi  
 prāpya sthānaṁ prakāmaṁ niravadhi-dhana-dhānyādhirājyaṁ śrayante|  
 putrān pautrān prapautrān duhitṛ-janamapi prauḍha-bhāgyaṁ ca bhogyam  
 yogyāgārāṇi rāmāḥ śaraduḍupa-mukhīrmokṣa-sāmrājya-lakṣmīm||4||

kāñcī-pīṭhādhipaṁ ye yati-patimakhilācāryamākhaṇḍala-śrī-  
 sampannaṁ pannagāri-dhvaja-vidhi-haribhirbhāvyamānaṁ śaraṇyam|  
 te sātatyam ramante kalaśa-jaladhi-jāmāyurārogya-yuktāḥ  
 sthāneṣvānanda-bhūmasvanavarata-śubhaiśvarya-bhājo mahīpāḥ||5||

ye conmattāntaraṅgā guru-vara-caraṇāmbhoja-sevā-vihīnāḥ  
 hīnāste sarva-saukhyairniraya-vasatayo ninditāḥ sarva-lokaiḥ|  
 kṛtvā kṛtvā'nya-devārcanamapi sukṛtānyātātānyātma-vidyā-  
 rāhityādātma-hānādahaha ku-jananaṁ prāpnuvantīha te vai||6||

tasmāt sarvātmanā sarva-puruṣārthaika-hetave|  
 setave sarva-dharmāṇāṁ gurave sprhayed budhaḥ||7||

iti śrīmārkaṇḍeyasaṁhitāyāṁ śatakhaṇḍātmikāyāṁ  
 dvisaptatitamakhaṇḍe'ṣṭamaparispandaḥ ||



## The authority importance of this text

The Markandeya Samhita has been honoured by our Purvacharya-s as an important pracheena pramana text for Shri Shankara Charitam.

That is why its section regarding Shri Shankara Vaibhavam was published by Shrimatam scholars in the times of the 66th and 68th Kamakoti Jagadguru-s bearing the name Shri Chandrashekharendra Sarasvati Shricharana.

Further this text has been quoted as pramana in the discourses of our 68th Kamakoti Peetadhipati compiled as “Deyvattin Kural”. In the original

Tamil edition, this is present on pages 940, 941, 1039, 1065, 1093, 1097, 1100, 1105 of the 5th book in the section “Shri Shankara Charitam”, and page 598 of the 6th book in the section on “Saundarya Lahari”.

## Publication details

The Shri Shankara Vaibhavam section of Markandeya Samhita was published in CE 1897 at Chennai by Kalaratnakara Press in Telugu script.

It had been included in a publication of Jagadguru Ratna Mala of Shri Sadashiva Brahmendra and its vyakhyana Sushama. Along with it, the Shri Shankara Charita adhyaya of Shiva Rahasya, and some copper plate details related to our Shrimatam have been published in the same book.

The same compilation has been republished in CE 1962 at Chennai by Kamakoti Koshasthanam in Devanagari.

This is now (CE 2024) once more published on the sacred 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.

Let us read this great pramana text and benefit!

