

## 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

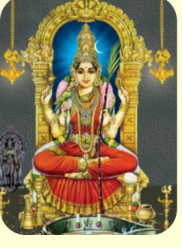
ta ट, tha ठ, da ड, dha ढ, na ण

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-kāmakōṭi-pīṭham  
jagadguru-śrī-śaṅkarācārya-svāmi-śrīmaṭha-  
samsthānam

## bhagavannāmbodhendrasmaraṇam

### Introduction to the Acharya

The Acharyas of our Shri Kanchi Kamakoti Mulamnaya Sarvajna Peetam have been tirelessly executing the responsibility entrusted to them by Shri Bhagavatpada in preserving Dharma as required by the respective times and to teach the Advaita Tattva.

In this, the 59th Jagadguru Shri Bodhendra Sarasvati Shankaracharya Swamigal of a few centuries ago is well-known for having taught the greatness of Bhagavannama which is a very important Dharma of the Kali Yuga. He is indeed called Shri Bhagavannama Bodhendra. He was also praised as Yogindra.

After Shri Bhagavatpada did Tatanka Pratishtha to Devi Akhilandesvari at Tiruvanaikka kshetra, it is the Acharya-s of the Parampara of His Moolamnaya Peetam, the Shri Kanchi Kamakoti Peetam, who do punah-pratishtha of the Tatanka from time to time. In this way, Shri Bodhendra Shricharana did in 4788 Kalyabda Akshaya year (1686 CE). He performed Rameshvara Ya-

tra, returned and attained siddhi at a village near Tiruvidaimarudur by name Govindapuram. Historical records show these details.

## Texts composed by the Acharya

Shri Bodhendra Shricharana has composed texts on Advaita Vedanta, abheda of Shiva and Vishnu, and Nama Siddhanta and also devotional hymns.

He has composed a commentary on Bhagavatpada's "Tattva Bodha". He also composed "Advaita bhushanam" - a brief text based on the bhashya of Shri Bhagavatpada on the Brahma Sutra-s of Shri Vyasa. This is similar to the "Vivarana Prameya Sangraha" of Shri Vidyananya Swamigal but employs unique examples.

He composed "Hari Hara Advaita Bhushana" to establish Shiva Vishnu Abheda.

He composed texts such as "Bhagavannama Amrita Rasayana" on Nama Siddhanta.

## This Acharya's contribution to Nama Siddhanta

He did much work for prachara of Nama Siddhanta. That is why He is importantly revered in the Bhajana Sampradaya. Wherever Nama Sankirtana-s are conducted, we can hear the verse "Bhagavannāma-sāmrājya-lakshmī-sarvasva-vigrahān" included on Him by the 65th Kamakoti Jagadguru, Shri Sudarshana Mahadevendra Sarasvati Shricharana, as a part of "Jagadguru Parampara Stava".

There is no doubt that only Advaita Jnana will give Moksha. But for Ishvara to give us that jnana, we should as much as possible perform the dharma-s enjoined in the Shruti Smriti Purana-s and avoid those prohibited. However despite human effort, there will be flaws.

That is why the Veda itself teaches the Dharma of saying the Nama of Bhagavan by thinking of Him. Only this will bear full fruit even if the aforementioned flaws occur. Further this is also capable of removing

the flaws that occur in other dharma-s. This is what we say as “prāyashchittāni ashēshāni tapah-karma-ātmakāni vai, yāni tēshām ashēshānām krishnānusmaranam param”.

Especially since we are in Kali Yuga, with great compassion this Shricharana composed texts establishing this Bhagavannama Mahima by means of Veda and other pramanas, and did prachara of this Dharma which is easy for everyone. But he also cautioned that one should not think, citing the reason that Bhagavannama is there, that we can discard nitya anushtana-s, or can commit sins, and one should not differentiate Shiva and Vishnu and so on.

It is said that it was during the times of Shri Bodhendra Shricharana that Yogishvara Shri Sadashiva Brahmendra, who was the senior shishya of Shricharana’s Paramaguru Shri Paramashivendra Sarasvati, sung kirtana-s such as “brūhi mukundeti”. In the same period, Tiruvisainallur Shridhara Venkatesha Ayyaval, who was likewise engrossed in Bhagavannama, also spread Bhagavannama Mahima along with Shricharana.

## ||puṇya-śloka-mañjarī-pariśiṣṭam||

(śrīmadātmabodhendrasarasvatīviracitaḥ)

śrī-viśvādhika-deśikendra-vacasā prāpto diśam dakṣiṇām  
prācīnāmbudhi-rodhasi pratijagannātham prapanno gṛhān|  
śrī-lakṣmīdhara-śarmaṇo’sya tanujānmlecchī-kṛtām yoṣitam  
kurvāṇād dvija-saṅgatām sa niyamādadhyaiṣṭa bhakteḥ kramān||9||

śrī-kāñcīmanuviśya deśika-padam sammaṇḍya tattvojvalaiḥ  
rgranthairbhakti-patham vidhāya viśadam viśvasya muktyai kalau|  
mūkasyāpi śisormahā-pravacana-prāvīṇya-dāyī munīḥ  
bodhendo jayatāt sa bhakta-janatā-kallolinī-nīradhiḥ||10||

śrīmanmaṇḍana-nāmni kāñci-nagarī-kheṭe kṛtāvāsataḥ  
kāṇvāt keśava-pāṇḍuraṅga-vibudhājāto’bhijātākṛtiḥ|  
bhaktaḥ śrī-puruṣottame śritavatām bhaktyadhva-darśi mahān  
adhyāstāsanamādi-śaṅkara-gurorāryātmabodhājñayā||11||

ācāryatvamudūhya sādhu sa catuṣpañcāśadabdam maṭhe  
 pīṭhe kāmadrśaḥ sthitaḥ pravacanairadvaitamuddiyotayan|  
 abdhi-glau-rasa-candra-sammita-śake (1614) śrī-śālivāhāhvaye  
 siddhiṁ prāpadapāra-dhairya-jaladhiḥ svasyaiva dhāmnyadvaye||12||

prajotpatti-prauṣṭhapada-pūrṇimāyāmupārjunam |  
 bhagavannāma-bodhendro bodha-sāmrājyamīyivān||13||



## ||jagadguru-paramparā-stavaḥ ||

caṣaṣṭitamaiḥ pīṭhādhipatibhiḥ śrīmatsudarśanamahādevendrasarasvatīśrīcaraṇaiḥ praṇ

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



## || śrīmad-bodhendrasarasvatīśrīcaraṇānām kṛtayaḥ

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## advaitabhūṣaṇam

yasminnadhyaastametad viyadanila-mukhaṁ viśvamābhātyabodhāt  
 pāṭhaḥ-pūro gabhastiṣviva maru-dharaṇī-saṁśriteṣvabja-bandhoḥ|  
 tanme vedānta-vedyaṁ hṛdi satata-lasannitya-nirdvandva-raktaṁ  
 vidyaika-prāpyamāśu sphuratu hṛdi sukhaṁ jñāna-satyātma-rūpam||1||

akhaṇḍa-saccidānandamātmānam bhuvaneśvaram|  
 umā-sahāyaṁ śrī-kaṇṭhaṁ dakṣiṇāmūrtimāśraye||2||

vighnāndhakāra-sandoha-nivartaka-vivasvate |  
 gaṇeśāya namastubhyaṁ vākyaṛtha-jñāna-hetave||3||

viśva-rūpaṁ ca viśveśaṁ viśva-sattā-pradaṁ śivam|  
 veda-yonimaham vande vyāsaṁ vedārtha-siddhi-dam||4||

yamāśritā girāṁ devī nandayatyātma-saṁśritān|  
 tamāśraye śrīyā juṣṭaṁ śaṅkaraṁ karuṇā-nidhim||5||

vyākhyā-vāco'tidr̥pyat-sura-vara-taṭinī-bhaṅga-bhaṅga-praviṇāḥ  
 śrutvā tyaktvā bhidāśaṃ jhaṭiti bhaya-bhara-bhrānta-netrāyadasya  
 dhāvanto dvaiti-ṣaṇḍāḥ śruti-śikhara-vacobhāva-bodhaika-dakṣaṃ  
 gīrvāṇendraṃ prapadye guru-varamaṇiśaṃ tad-yathārthābhidhānam||6||

gīrvāṇendra-yatīndrāṇāṃ caraṇāmbu-ruha-dvayam  
 svargāpavarga-daṃ puṃsāṃ naumi vighnaugha-śāntaye||7||



## hariharādvaitabhūṣaṇam

sadānandātmāne sarva-sarga-sthityanta-kāriṇe  
 sarvāntaryāmi-rūpāya śrī-rāmāyātmane namaḥ||1||

śrīśa-gaurīśvarābhinnā-rūpaṃ rāmamaḥaṃ bhaje  
 sakṛt-prapanna-santrāṇe dīkṣitaṃ sītayā śritam||2||

yasya nāmāpi sarvasmādutkarṣaṃ khyāpayatyaho  
 viśvādhika-guroḥ pāda-padmaṃ vande mudā sadā||3||

sāmbaṃ sadāśivaṃ vighna-rājaṃ devīm saraśvatīm  
 viśvādhika-gurum cāhaṃ vande'bhiṣṭārtha-siddhaye||4||

vedāntārthābhidhānena sarvānugraha-kāriṇam  
 yati-rūpa-dharaṃ vande śaṅkaraṃ loka-śaṃ-karam||5||

harerharasya cādvaita-bhūṣaṇaṃ vidvadīpsitam  
 śrī-rāmasya kṛpā-dṛṣṭyā kriyate'dya mayā śivam||6||





## śrīrāmakarṇāmṛtam

śrī-rāmaṃ tri-jagad-gurum sura-varam sītā-manonāyakam  
śyāmāṅgam śaśi-koṭi-mañju-vadanam vakṣolasat-kaustubham|  
saumyam sattva-guṇottamam su-sarayū-tīre vasantam prabhum  
trātāram sakalārtha-siddhi-sahitam vande raghūṇam patim||1||

śrī-rāghavam daśarathātmajamaprameyam  
sītā-patiṃ raghu-varānvaya-ratna-dīpam|  
ā-jānu-bāhumaravinda-dalāyatākṣam  
rāmaṃ niśā-cara-vināśa-karam namāmi||2||

śrī-rāmaṃ bala-vairi-nīla-cikuram smerānanam śyāmalam  
karṇāntāyata-locanam sura-varam kārūṇya-pāthonidhim|  
śoṇāmbhoruha-pāda-pallava-yugam kṣoṇī-tanūjā-yutam  
rājat-kunḍala-gaṇḍa-bhāga-yugalam rāmaṃ sadā'ham bhaje||3||

śrī-rāmaṃ jagadeka-vīramamalam sītā-manorañjanam  
kausalyā-vara-nandanam raghu-patiṃ kākutstha-vaṃśodbhavam|  
lokānāmabhirāma-maṅgala-ghana-vyāpāra-pārāyaṇam  
vande'ham jana-ghora-pāpa-nikara-dhvaṃsam vibhum rāghavam||4||



## nāmāmṛtarasāyanam

sadā sarveṣṭa-dam jantoh sarvāriṣṭa-nivārakam|  
śrī-rāma-nāma jayatu śreyohetu-śikhāmaṇiḥ||1||  
sadānandaḥ śrīmānanupadhika-kārūṇya-vivaśo  
jagat-kṣemāya śrī-hari-giriśa-rūpaṃ vidhṛtavān|  
aparyāptam rūpaṃ jagadavana etat punariti  
prabhurjāgarti śrī-hari-giriśa-nāmātmakatayā||2||  
sakala-bhuvana-rakṣāpekṣayā yaḥ parātmā  
niravadhi-dayayā śrīśeśa-nāmātmakaḥ san|  
pravilasati sadāsau so'nukampā-sudhābdhiḥ  
mama bhavatu tadātmā su-sthiro vaktra-padme||3||

sarvasya lokasya sadā su-guptyai  
 nāmātmako bhāti hariśayoryaḥ|  
 dayā-sudhābdhiḥ sa tadātmako me  
 rāmaḥ sadā vaktra-saroruhe'stu||4||

yannāma-kīrtanādeva dagdha-durjāti-kilbiṣaḥ|  
 kirāto'bhūnmuni-śreṣṭho vālmīkiriti viśrutaḥ||5||

vidyādhārākhyā-vipro'pi yannāmnaḥ kīrtanādagāt|  
 muktiṃ tad-rāma-nāmanyeva mama vāgastu sarvadā||6||

sakala-bhuvana-kartā saccidānanda-rūpo  
 giriśa-mukha-surendrairgīta-kīrtiḥ parātmā|  
 sakṛdupagata-rakṣā-dīkṣitaḥ śrī-nivāso  
 mama hṛdi nivasanmāṃ pātu sītā-sametāḥ||7||

nirmātā sthiti-kārako'sya jagataḥ sarveśvaraḥ sarva-gaḥ  
 saccid-rūpa-sukhātmako vijayate svātmākhilānāṃ ca yaḥ|  
 sākṣī veda-gireḍya-pāda-kamalastrātā prapattuḥ sakṛd  
 devo'sau kṛpayā'stu rakṣaṇa-paro rāmo mudā me sadā||8||

sakṛt-prapannasya janasya rakṣā  
 kṛpāmbudheryasya mahad vrataṃ saḥ|  
 rāmaḥ sadā'vyād ramaṇīya-kīrtiḥ  
 sītā-patirmāṃ śaraṇaṃ prapannam||9||

sṛṣṭyādi-heturakhilasya carācarasya  
 drṣṭyā nirasta-madanākhila-garva-rāśiḥ|  
 pātā'khilasya jagataḥ paramo niyantā  
 sāmbaḥ sadā sphuratu me hṛdi rāma-rūpaḥ||10||

cetanānāṃ hi sarveṣāṃ yaḥ sadā śaṅkaraḥ sadā|  
 sa śivaḥ śaṅkaro bhūyāt sadā mama dayāmbudhiḥ||11||

sakala-nata-janānāṃ rakṣaṇe baddha-dīkṣo  
 vara-vaṭa-taru-mūle saṃniviṣṭo'khilātmā|  
 sakala-muni-janānāṃ jñāna-dātā dayābdhiḥ  
 pradiśatu su-matiṃ me dakṣiṇāmūrti-devaḥ||12||



hara hara śaṅkara

jaya jaya śaṅkara

