

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, ṝ ॡ, ḷ ॢ, ḹ ॣ

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

hara hara śaṅkara

om

jaya jaya śaṅkara



śrī-vedavyāsāya namaḥ

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

||śrī-vyāsa-pūrṇimā-laghu-pūjā-paddhatiḥ||

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āṣāḍha-pūrṇimā (10.07.2025)

Vyāsa Mahimā

In the month of Āṣāḍha on the purnami (Full Moon) day falls Vyāsa Puja, which the pīṭhādhipatis and other sannyāsis observe devotedly.

All three traditions, (viz. the Advaita, the Viśiṣṭādvaita and Dvaita) worship Bhagavān Vyāsa on this holy day. Bhagavān Vyāsa compiled the massive Vedas into four parts: Ṛk, Yajur, Sāma & Atharva. As the preceptor, he illumined his disciples, Paila, Vaiśampāyana, Jaimini and Sumantu, with each of these Vedas, respectively. From these first disciples down to our Āchāryas, the Guru-śiṣya adhyayana parampara has continued uninterrupted.

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He is, therefore, acclaimed as Veda Vyāsa. He is also known by another name, Kṛṣṇadvaipāyana. In the Ādi parvā of our great epic Mahābhārata the order in which his name is derived is explained:

यो व्यस्य वेदांश्चतुरः तपसा भगवान् ऋषिः।
लोके व्यासत्वमापेदे काष्ण्यात् कृष्णत्वमेव च ॥ ॥

Apart from compiling the Vedas, Vyāsa also authored the monumental itihāsa, Mahābhārata, which is acclaimed as the fifth Veda. And, the eighteen purāṇas too came from him! For all the sanātana adherents, the ultimate pramāṇa is the Brahmasūtram and the devotion-drenched Śrīmad Bhāgavatam – these two great works also owe their authorship to Bhagavān Vyāsa.

Purāṇas say that for each & every yuga, there is a Vyāsa taking birth as an Ādhikārika Puruṣa, who is invested with the power and duty of collating the Vedas and related texts in a way appropriate to the people in that Yuga. In Dvāpara Yuga, Vyāsa's name was Apāntaratamas and He took the form of Kṛṣṇadvaipāyana: “यावदधिकारम् अवस्थितिः आधिकारिकाणाम्” – so says Bhagavatpāda Ādi Śaṅkara in his commentary on Bādarāyaṇa Sūtra.

Some recent researchers hold the view that Bādarāyaṇa is different from Vyāsa, which is not correct, and this goes against the traditional view. Vyāsa has also the name of Pārāśarya – son of Maharṣi Parāśara. Veda declares this as: स होवाच व्यासः पाराशर्यः Brahma Sūtram, also known as Bhikṣu Sūtram was also authored by Vyāsa – so records Maharṣi Pāṇini: “पाराशर्यशिलालिभ्यां भिक्षुनटसूत्रयोः” Therefore, all these names: Pārāśarya, Bādarāyaṇa, Vedavyāsa, Kṛṣṇadvaipāyana, Satyavatisuta describe one and the same person.

Even the reputation of Bhārata as a nation is intertwined with Vyāsa's

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name. In the guru tradition of Vedānta upadeśa, Vyāsa occupies an important position. In our Advaita tradition too, with Bhagavān Nārāyaṇa and up to our Āchāryas, Vyāsa & his son, Śuka are placed in the middle.

Now in the month of Āṣāḍha, the rainy season begins, with countless small creatures moving here and there. All sannyāsis in our country, therefore traditionally stay put at a place in order not to cause any harm to any living being, and observe the vow of chāturmāsya. At the beginning of that, on Āṣāḍha Pūrṇimā, they do puja unto Vyāsa. Thus Āṣāḍha Pūrṇimā is also known as Vyāsa Pūrṇimā.

But not only to sannyasis, Bhagavan Vyāsa has done immense contribution to the entire Bharata Desha, nay the world. Thus it is the bounden duty of all of us to offer our worship to him in an appropriate manner.

On the day of Vyāsa Pūrṇimā, one should do āvāhana in an image of Vyāsa, or a book of the Veda that Vyāsāchārya classified, or a book of a purāṇa that He wrote or Bhagavad Gīta he compiled, or by kalaśasthāpana and then perform puja unto Him. This puja should happen in every home and all men and women should participate. If this is done, the world will prosper, there will be rains at the appropriate time, good progeny will ensue and diseases will subside.

Not only that, since Vyāsa Pūrṇimā is considered as Guru Pūrṇimā in general, we should remember all Acharyas in our Guru Parampara. There are stotras for that also. Therefore, this simple puja paddhati is being published.

(The article and namavali were compiled from the issue published 60 years back, last Śārvari year 1960 Kataka (Aadi) month issue, in the Śrīmaṭham publication Kāmākoṭi Pradīpam, and Brahmaśrī Śrīvatsa Somadeva

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||pūjā-paddhatiḥ||

(ācamya)

[vighneśvarapūjāṃ kṛtvā]

śuklāmbaṛadharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujam|
prasannavadanaṃ dhyāyet sarvavighnopaśāntaye||

prāṇān āyameya| om bhūḥ + bhūrbhuvāḥ suvarom|

(apa upasprśya, puṣpākṣatān grhītvā)

mamopāttasamastadurita-kṣayaadvārā śrīparameśvaraprītyartham śubhe śobhane muhūrte adya brahmaṇaḥ dvitīyaparārdhe śvetavarāḥkalpe vaivasvata-manvantare aṣṭāviṃśatitame kaliyuge prathame pāde jam-būdvīpe bhāratavarṣe bharata-khaṇḍe meroḥ dakṣiṇe pārśve asmin vartamāne vyāvahārikāṇāṃ prabhavādīnāṃ ṣaṣṭyāḥ saṃvatsarāṇāṃ madhye viśvāvasu-nāma-saṃvatsare **uttarāyaṇe grīṣma-ṛtau mithuna-āṣāḍha**-māse śukla-pakṣe **paurṇamāsyāṃ** śubhatithau **guru**vāsarayuktāyāṃ **pūrvāṣāḍhā**-nakṣatrayuktāyāṃ **māhendra**-yogayuktāyāṃ **bhadrā**-karaṇa (13:55; **bava**-karaṇa)yuktāyāṃ evaṃ-guṇa-viśeṣaṇa-viśiṣṭāyāṃ asyāṃ **paurṇamāsyāṃ** śubhatithau śrīparameśvaraprītyartham

- uttarāṣāḍhā-nakṣatre dhanūrāśau āvirbhūtānāṃ śrīmat-śaṅkara-vijayendra-sarasvatī-śrīpādānāṃ, śatabhiṣaṇ-nakṣatre kumbha-rāśau āvirbhūtānāṃ śrīmat-satya-candraśekharendra-sarasvatī-śrīpādānāṃ asmākaṃ jagadgurūṇāṃ dīrgha-āyuh-ārogya-siddhyartham,
- taiḥ saṅkalpitānāṃ sarveṣāṃ loka-kṣemārtha-kāryāṇāṃ veda-śāstrādi-sampradāya-poṣaṇa-kāryāṇāṃ vividha-kṣetra-yātrāyāśca avighnatayā sampūrtyartham

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- kāmakoṭi-guru-paramparāyām kāmakoṭi-bhakta-janānām acañcala-bhāvaśuddha-dṛḍhatara-bhakti-siddhyartham, paraspara-aikamatya-siddhyartham
- bhāratīyānām mahājanānām vighna-nivṛtti-pūrvaka-satkārya-pravṛtti-dvārā aihika-āmuṣmika-abhyudaya-prāptyartham, asatkāryebhyaḥ nivṛttiyartham
- bhāratīyānām santateḥ sanātana-sampradāye śraddhā-bhaktyoḥ abhivṛddhyartham
- sarveṣām dvipadām catuṣpadām anyeṣām ca prāṇi-vargāṇām ārogya-yukta-sukha-jīvana-avāptyartham
- asmākaṁ saha-kuṭumbānām dharma-artha-kāma-mokṣa-rūpa-caturvidha-puruṣārtha-siddhyartham viveka-vairāgya-siddhyartham

śrī-vyāsācārya-prītyartham vyāsa-pūrṇimā-mahotsave yathāśakti-dhyāna-āvāhanādi-ṣoḍaśopacāraiḥ śrī-vyāsācārya-pūjām kariṣye| tadaṅgam kalaśapūjām ca kariṣye| [kalaśapūjām kṛtvā|]

||dhyānam||

abhra-śyāmaḥ piṅga-jaṭā-baddha-kalāpaḥ
prāṁśurdaṇḍī kṛṣṇamṛga-tvak-paridhānaḥ|
sarvān lokān pāvayamānaḥ kavi-mukhyaḥ
pārāśaryaḥ parva-surūpaṁ vivṛṇotu||1||

vyāsaṁ vasiṣṭha-naptāraṁ śakteḥ pautramakalmaṣam|
parāśarātmajaṁ vande śuka-tātaṁ taponidhim||2||

kṛṣṇa-dvaipāyanaṁ vyāsaṁ sarva-bhūta-hite ratam|
vedābja-bhāskaraṁ vande śamādi-nilayaṁ munim||3||

viśvarūpaṁ ca viśveṣaṁ viśva-sattā-pradaṁ śivam|
vedayonimahaṁ vande vyāsaṁ vedārtha-siddhidam||4||

asmin citrapaṭe/pustake/kalaśe śrī-vyāsācāryān dhyāyāmi| śrī-vyāsācāryān āvāhayāmi|

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śrī-vyāsācāryebhyo namaḥ, āsanam samarpayāmi|
 śrī-vyāsācāryebhyo namaḥ, svāgataṁ vyāharāmi| pūrṇakumbhaṁ samar-
 payāmi|
 śrī-vyāsācāryebhyo namaḥ, pādyam samarpayāmi|
 śrī-vyāsācāryebhyo namaḥ, arghyam samarpayāmi|
 śrī-vyāsācāryebhyo namaḥ, ācamanīyam samarpayāmi|
 śrī-vyāsācāryebhyo namaḥ, madhuparkaṁ samarpayāmi|
 śrī-vyāsācāryebhyo namaḥ, snapayāmi| snānānantaram ācamanīyam
 samarpayāmi|
 śrī-vyāsācāryebhyo namaḥ, vastram samarpayāmi|
 śrī-vyāsācāryebhyo namaḥ, yajñopavītaṁ samarpayāmi|
 śrī-vyāsācāryebhyo namaḥ, divyaparimalagandhān dhārayāmi|
 gandhasyopari haridrākuṅkumaṁ samarpayāmi|
 śrī-vyāsācāryebhyo namaḥ, akṣatān samarpayāmi| puṣpaiḥ pūjayāmi|

||śrīvyāsācāryāṣṭottaraśatanāmāvaliḥ||

om nārāyaṇakulodbhūtāya namaḥ
 om nārāyaṇaparāya namaḥ
 om varāya namaḥ
 om nārāyaṇāvatārāya namaḥ
 om nārāyaṇavaśaṁvadāya namaḥ
 om svayambhūvaṁśasambhūtāya
 namaḥ
 om vasiṣṭhakuladīpakāya namaḥ
 om śaktipautrāya namaḥ
 om pāpahantre namaḥ
 om parāśarasutāya namaḥ 10
 om amalāya namaḥ
 om dvaipāyanāya namaḥ

om mātṛbhaktāya namaḥ
 om śiṣṭāya namaḥ
 om satyavatīsutāya namaḥ
 om svayamudbhūtavedāya namaḥ
 om caturvedavibhāgākṛte namaḥ
 om mahābhāratakartre namaḥ
 om brahmasūtraprajāpataye
 namaḥ
 om aṣṭādaśapurāṇānām kartre
 namaḥ 20
 om śyāmāya namaḥ
 om praśiṣyakāya namaḥ
 om śukatātāya namaḥ

om piṅgajaṭāya namaḥ
 om prāṁśave namaḥ
 om daṇḍine namaḥ
 om mṛgājināya namaḥ
 om vaśyavāce namaḥ
 om jñānadātre namaḥ
 om śaṅkarāyuhpradāya namaḥ 30
 om śucaye namaḥ
 om mātṛvākyakarāya namaḥ
 om dharmiṇe namaḥ
 om karmini namaḥ
 om tattvārthadarśakāya namaḥ
 om sañjayajñānadātre namaḥ
 om pratismṛtyupadeśakāya namaḥ
 om sarvadharmopadeṣṭre namaḥ
 om mṛtadarśanapaṇḍitāya namaḥ
 om vicakṣaṇāya namaḥ 40
 om prahr̥ṣṭātmane namaḥ
 om parvapūjyāya namaḥ
 om prabhava namaḥ
 om munaye namaḥ
 om vīrāya namaḥ
 om viśrutavijñānāya namaḥ
 om prājñāya namaḥ
 om ajñānanāśanāya namaḥ
 om brāhmakṛte namaḥ
 om pādmakṛte namaḥ 50
 om dhīrāya namaḥ
 om viṣṇukṛte namaḥ
 om śivakṛte namaḥ
 om śrībhāgavatakartre namaḥ

om bhaviṣyaranādarāya namaḥ
 om nāradaḥkhyasya kartre namaḥ
 om mārkandēyakarāya namaḥ
 om agnikṛte namaḥ
 om brahmavaivartakartre namaḥ
 om liṅgakṛte namaḥ 60
 om varāhakṛte namaḥ
 om skāndakartre namaḥ
 om vāmanakṛte namaḥ
 om kūrmaakartre namaḥ
 om matsyakṛte namaḥ
 om garudāḥkhyasya kartre namaḥ
 om brahmāṇḍāḥkhyapurāṇakṛte
 namaḥ
 om upapurāṇānām kartre namaḥ
 om purāṇāya namaḥ
 om puruṣottamāya namaḥ 70
 om kāśivāsine namaḥ
 om brahmanidhaye namaḥ
 om gītādātre namaḥ
 om mahāmataye namaḥ
 om sarvajñāya namaḥ
 om sarvasiddhaye namaḥ
 om sarvaśāstrapravartakāya
 namaḥ
 om sarvāśrayāya namaḥ
 om sarvahitāya namaḥ
 om sarvasmai namaḥ 80
 om sarvaguṇāśrayāya namaḥ
 om viśuddhāya namaḥ
 om śuddhikṛte namaḥ

hara hara śaṅkara

9

jaya jaya śaṅkara

om dakṣāya namaḥ
om viṣṇubhaktāya namaḥ
om śivārcakāya namaḥ
om devībhaktāya namaḥ
om skandarucaye namaḥ
om gaṇeśādrte namaḥ
om yogavide namaḥ 90
om pailācāryāya namaḥ
om ṛcaḥ kartre namaḥ
om śākalyāryāya namaḥ
om yājuṣāya namaḥ
om jaiminyāryāya namaḥ
om sāmakartre namaḥ

om sumantvāryāya namaḥ
om atharvakṛte namaḥ
om romaharṣaṇasūtāryāya namaḥ
om lokācāryāya namaḥ 100
om mahāmunaye namaḥ
om vyāsakāśīrataye namaḥ
om viśvapūjyāya namaḥ
om viśveśapūjakāya namaḥ
om śāntāya namaḥ
om śāntākṛtaye namaḥ
om śāntacittāya namaḥ
om śāntipradāya namaḥ 108

śrī-vyāsācāryebhyo namaḥ, nānāvidhaparimalapatrapuṣpāṇi samarpayāmi|
śrī-vyāsācāryebhyo namaḥ, dhūpamāghrāpayāmi|
śrī-vyāsācāryebhyo namaḥ, dīpaṃ darśayāmi|
śrī-vyāsācāryebhyo namaḥ, amṛtaṃ mahānaivedyaṃ pānīyaṃ ca nive-
dayāmi| nivedanānantaram ācamanīyaṃ samarpayāmi|
śrī-vyāsācāryebhyo namaḥ, karpūratāmbūlaṃ samarpayāmi|
śrī-vyāsācāryebhyo namaḥ, maṅgalanīrājanaṃ darśayāmi|
śrī-vyāsācāryebhyo namaḥ, pradakṣiṇanamaskārān samarpayāmi|

śrī-vyāsācāryebhyo namaḥ, prārthanāḥ samarpayāmi|

jayati parāśarasūnuḥ
satyavatiḥṛdayanandano vyāsaḥ|
yasyāsyakamalagalitaṃ
vāṇmayamamṛtaṃ jagat pibati||

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||vyāsa-pūjā-cakra-devatā-smaraṇam||

kṛṣṇāya śuddhacaitanyāya namaḥ
 vāsudevāya namaḥ
 śaṅkarṣaṇāya namaḥ
 pradyumnāya namaḥ
 aniruddhāya namaḥ
 brahmaṇe namaḥ
 sarasvatyai namaḥ
 sanakāya namaḥ
 sanandanāya namaḥ
 sanātanāya namaḥ
 sanatkumārāya namaḥ
 sanatsujātāya namaḥ
 nārādāya namaḥ
 vedavyāsāya namaḥ
 śukāya namaḥ
 pailāya namaḥ
 vaiśampāyanāya namaḥ
 jaiminaye namaḥ
 sumantave namaḥ

draviḍācāryebhyo namaḥ
 gauḍapādācāryebhyo namaḥ
 govindabhagavatpādācāryebhyo
 namaḥ
 śaṅkarācāryebhyo namaḥ
 padmapādācāryebhyo namaḥ
 sureśvarācāryebhyo namaḥ
 hastāmalakācāryebhyo namaḥ
 toṭakācāryebhyo namaḥ
 saṁkṣepakācāryebhyo namaḥ
 vivaraṇācāryebhyo namaḥ
 parātparagurubhyo namaḥ
 parameṣṭhigurubhyo namaḥ
 paramagurubhyo namaḥ
 gurubhyo namaḥ
 anyebhyo brahmavidyā-
 sampradāyakartṛbhya ācāryebhyo
 namaḥ

nigamānapi yo'nvaśāccaturdhā
 vyadhitāṣṭādaśadhā'pi yaḥ purāṇam|
 sa ca sātyavateya īpsitaṁ me
 sakalāmnāyaśirogururvidhattām ||1||

śaṅkaram śaṅkarācāryam keśavam bādarāyaṇam|
 sūtrabhāṣyakṛtau vande bhagavantau punaḥ punaḥ||2||

(atra jagadguruparamparāstavam paṭhet)

jaya jaya śaṅkara hara hara śaṅkara
 jaya jaya śaṅkara hara hara śaṅkara|
 kāñcīśaṅkara kāmakoṭīśaṅkara
 hara hara śaṅkara jaya jaya śaṅkara||

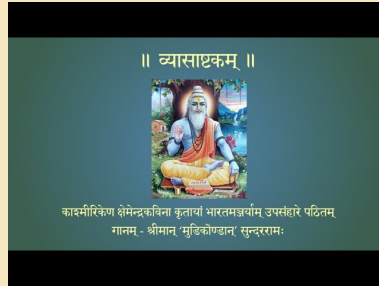
kāyena vācā manasendriyairvā
 buddhyā”tmanā vā prakṛteḥ svabhāvāt|
 karomi yadyat sakalaṃ parasmai
 nārāyaṇāyeti samarpayāmi||

anena pūjanena śrī-vyāsācāryaḥ prīyantām|

om tatsadbrahmārpaṇamastu|



||vyāsāṣṭakastotram||



[You Tube https://youtu.be/SuZE7LgBtdg](https://youtu.be/SuZE7LgBtdg)

namo jñānānalaśikhāpuñjapiṅgajaṭābhr̥te|
 kṛṣṇāyākṛṣṇamahase kṛṣṇadvaipāyanāya te||1||

namastejomayaśmaśruprabhāśabalitatviṣe|
 vaktravāgīśvarīpadmarajasevoditaśriye ||2||

namaḥ sandhyāsamādhānaniṣpītaravitejase|
 trailokyatimirocchedadīpapratimacakṣuṣe ||3||

namaḥ sahasraśākhāya dharmopavanaśākhine|
 sattvapraṭiṣṭhāpuṣpāya nirvāṇaphalaśāline||4||

namaḥ kṛṣṇājinajuṣe bodhanandanavāsine|
 vyāptāyevālījalena puṇyasaurabhalipsayā||5||

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namaḥ śaśikalākārabrahmasūtrāṃśuśobhine |
śritāya haṃsakāntyeva samparkāt kamalaukasah ||6||

namo vidyānadīpūrṇaśāstrābdhisakalendave |
pīyūṣarasasārāya kavivyāpāravedhase ||7||

namaḥ satyanivāsāya svavikāśavilāsine |
vyāsāya dhāmne tapasāṃ saṃsārāyāsahāriṇe ||8||
||iti kāśmīrikeṇa kṣemendrakavinā kṛtāyāṃ bhāratamañjaryām
upasaṃhāre paṭhitam vyāsāṣṭakam sampūrṇam||



||śrīkāñcīkāmakoṭipīṭhajagadguruparamparāstavaḥ||

(pañcaśaṣṭitamaiḥ pīṭhādhipatibhiḥ
śrīmatsudarśanamahādevendrasarasvatīśrīcaraṇaiḥ praṇītaḥ)

[gurave sarva-lokānāṃ bhiṣaje bhava-rogiṇām |
nidhaye sarva-vidyānāṃ dakṣiṇāmūrtaye namaḥ || *0 ||]

nārāyaṇam padmabhuvam vasiṣṭham śaktim ca tat-putra-parāśaram ca |
vyāsam śukam gauḍapadam mahāntam govinda-yogīndramathāsya śiṣyam
|| 1 ||

śrī-śaṅkarācāryamathāsya padma-padam ca hastāmalakam ca śiṣyam |
tam toṭakam vārtika-kāramanyān asmad-gurūn santatamānato'smi || 2 ||

sadāśiva-samārambhām śaṅkarācārya-madhyamām |
asmadācārya-paryantām vande guru-paramparām || 3 ||

(1) sarva-tantra-svatantrāya sadā'tmādvaita-vedine |
śrīmate śaṅkarāryāya vedānta-gurave namaḥ || 4 ||

(*) avipluta-brahmacaryān anvitendra-sarasvatīn |
ātta-mithyāvāra-pathān advaitācārya-saṅkathān || 5 ||

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ā-setu-himavacchailaṃ sadācāra-pravartakān |
jagad-gurūn stumaḥ kāñcī-śāradā-maṭha-saṃśrayān || 6 ||

(2) pavitritetarādvaita-maṭha-pīṭhī-śirobhuve |
śrī-kāñcī-śāradā-pīṭha-gurave bhava-bhīrave || 7 ||

vārtikādi-brahma-vidyā-kartre brahmāvatāriṇe |
sureśvarācārya-nāṃne yogīndrāya namo namaḥ || 8 ||

(3) apo'snanneva jainān ya ā-prāgyotiṣamācchinat |
śiśumācārya-vāg-veṇī-rayā-rodhi-mahobalam || 9 ||

saṅkṣepa-śārīra-mukha-prabandha-vivṛtādvayam |
brahmasvarūpārya-bhāṣya-śāntyācāryaka-pañḍitam || 10 ||

sarvajña-candra-nāmnā ca sarvato bhuvi viśrutam |
sarvajña-sad-gurum vande sarvajñamiva bhū-gatam || 11 ||

(4) medhāvinam satyabodham vyādhūta-vimatoccayam |
prācyā-bhāṣya-traya-vyākhyā-praviṇam prabhumāśraye || 12 ||

(5) jñānānanda-munīndrāryam jñānottama-parābhidham |
candracūḍa-padāsaktam candrikā-kṛtamāśraye || 13 ||

(6) śuddhānanda-munīndrāṇam viddhārḥata-mata-tviṣam |
ānandajñāna-sevyānām ālambe caraṇāmbujam || 14 ||

(7) sarva-śaṅkara-bhāṣyaugha-bhāṣya-kartāramadvayam |
sarva-vārtika-sad-vṛtti-kṛtam śrīśaila-gaṃ bhaje || 15 ||

(8) kaivalyānanda-yogīndrān kevalam rāja-yoginaḥ |
kaivalya-mātra-niratān kalayema jagad-gurūn || 16 ||

(9) śrī-kṛpāśaṅkarāryāṇam maryādātīta-tejasām |

ṣaṇmatācāryaka-juṣām aṅghri-dvandvamahaṃ śraye || 17 ||

(10) mahiṣṭhāya namastasmai mahādevāya yogine |
sureśvarāparākhyāya gurave doṣa-bhīrave || 18 ||

(11) stumaḥ sadā śivānanda-cidghanendra-sarasvatīn |
kāmakṣī-candramaulyarcā-kalanaika-lasanmatīn || 19 ||

(12) sārvaḥaumābhidha-mahā-vrata-caryā-parāyaṇān |
vande jagad-gurūṃścandraśekharendra-sarasvatīn || 20 ||

(13) samā-dvātriṃśadyugra-kāṣṭha-mauna-samāśrayān |
jita-mṛtyūn mahā-liṅga-bhūtān saccidghanān numaḥ || 21 ||

(14) mahā-bhairava-dustantra-durdānta-dhvānta-bhāskarān |
vidyāghanān namasyāmi sarva-vidyā-vicakṣaṇān || 22 ||

(15) ācārya-pada-pāthoja-paricaryā-parāyaṇam |
gaṅgādharaṃ namasyāmaḥ sadā gaṅgādhārārcakam || 23 ||

(16) jagajjayi-su-saurāṣṭra-jaradrṣṭi-madāpahān |
śaka-silhaka-darpa-ghnān īḍīmahi mahāyatīn || 24 ||

(17) catuṣsamudrī-kroḍa-sṭha-varṇāśrama-vicārakān |
śrīta-vipra-vraja-skandha-suvarṇāndolikā-carān || 25 ||

pratyahaṃ brahma-sāhasra-santarpaṇa-dhṛta-vratān |
sadāśiva-samāhvānān smarāmaḥ sad-gurūn sadā || 26 ||

(18) māyā-lokāyatī-bhūta-bṛhaspati-madāpahān |
vande surendra-vandyāṅghrīn śrī-surendra-sarasvatīn || 27 ||

(19) śrīvidyā-karuṇā-labdha-brahma-vidyā-hṛtāmayān |
vande vaśaṃvada-prāṇān munīn vidyāghanān muhuḥ || 28 ||

(20) vidyāghana-kṛpā-labdha-sarva-vedānta-vistaram |
kautaskutotpāta-ketuṃ niśśaṅkaṃ naumi śaṅkaram || 29 ||

(21) candracūḍa-pada-dhyāna-prāptānanda-mahodadhīn |
yatīndrāṃścandracūḍendrān smarāmi manasā sadā || 30 ||

(22) namāmi paripūrṇa-śrī-bodhān grāvābhilāpakān |
yadīkṣaṇāt palāyanta prāṇināmāmayādhayaḥ || 31 ||

(23) saccitsukhān prapadye'haṃ sukhamāpta-guhā-sthitīn |
(24) citsukhācāryamīde'haṃ satsukhaṃ koṅkaṇāśrayam ||

(25) bhaje śrī-saccidānanda-ghanendrān rasa-sādhanaṭ |
liṅgātmanā pariṇatān prabhāse yoga-saṃśrite || 33 ||

(26-27-28) bhagavatpāda-pādābjāsakti-nirṇikta-mānasān |
prajñāghanaṃ cidvilāsaṃ mahādevaṃ ca maithilam || 34 ||

(29-30) pūrṇabodhaṃ ca bodhaṃ ca bhakti-yoga-pravartakam |
(31) brahmānandaghanendraṃ ca namāmi niyatātmanaḥ || 35 ||

(32) cidānandaghanendrāṇaṃ lambikā-yoga-sevinām |
jirṇa-parṇāśinām pādaḥ prapadye manasā sadā || 36 ||

(33) saccidānanda-nāmānaṃ śivārcana-parāyaṇam |
bhāṣā-pañcadaśī-prājñam bhāvayāmi sadā mudā || 37 ||

(34) bhū-pradakṣiṇa-karmaika-saktaṃ śrī-candraśekharam |
trāta-dāvāgni-sandagdha-kiśorakamupāśmahe || 38 ||

(35) citsukhendram sukhenaiiva krānta-sahya-guhā-grham |
kāma-rūpa-caraṃ nānā-rūpa-vantamupāśmahe || 39 ||

(36) nirdoṣa-saṃyama-dharān citsukhānanda-tāpasān |

- (37) vidyāghanendrān śrīvidyā-vaśī-kṛta-janān stumaḥ ||
- (38) śaṅkarendra-yatīndrāṇām pāduke brahma-sambhṛte |
namāmi śirasā yābhyāṃ trīn lokān vyacaranmuniḥ || 41 ||
- (39-40) saccidvilāsa-yogīndraṃ mahādevendramujjvalam |
(41) gaṅgādharendramapyetān naumi vādi-śiromaṇin ||
- (42-43) brahmānandaghanendrākhyāmstathā”nandaghanānapi |
(44) pūrṇabodha-maharṣiṃśca jñāna-niṣṭhānupāśmahe || 43
- (45) vṛttyā”jagaryā śrīśaila-guhā-gr̥ha-kṛta-sthitin |
śrīmat-paraśivābhikhyān sarvātītān śraye sadā || 44 ||
- (46-47) anyonya-saḍṣānyonyau bodha-śrī-candraśekharaḥ |
praṇavopāsanā-sakta-mānasau manasā śraye || 45 ||
- (48) mukti-liṅgārcaṇānanda-vismṛtāśeṣa-vṛttaye |
cidambara-rahasyantarlīna-dehāya yogine || 46 ||
- advaitānanda-sāmrājya-vidrutāśeṣa-pāpmane |
advaitānandabodhāya namo brahma samīyuse || 47 ||
- (49-50) śraye mahādeva-candraśekharendra-mahāmuniḥ |
mahāvrata-samārabdha-koṭi-homānta-gāminau || 48 ||
- (51) vidyātīrtha-samāhvānān śrīvidyā-nātha-yoginaḥ |
vidyayā śaṅkara-prakhyān vidyāraṇya-gurūn bhaje || 49 ||
- (52) śaṅkarānanda-yogīndra-pada-paṅkajayoryugam |
bukka-bhūpa-śīroratnaṃ smarāmi satataṃ hr̥dā || 54 ||
- (53) śrī-pūrṇānanda-maunīndraṃ nepāla-nṛpa-deśikam |
avyāhata-sva-saṅcāraṃ saṃśrayāmi jagad-gurum || 55 ||

(54-55) mahādevaśca tacchiṣyaścandraśekhara-yogyapi |
stāṃ me hṛdi sadā dhīrādvaita-mata-deśikau || 56 ||

(56) pravīra-setu-bhūpāla-sevitāṅghri-saroruhān |
bhaje sadāśivendra-śrī-bodheśvara-gurūn sadā || 57 ||

(57) sadāśiva-śrī-brahmendra-dhṛta-sva-pada-pādukān |
dhīrān paraśivendrāryān dhyāyāmi satataṃ hṛdi || 58 ||

(58) ātmabodha-yatīndrāṇāmā-śītācala-cāriṇām |
anya-śrī-śaṅkarācārya-dhī-kṛtāmaṅghrimāśraye || 59 ||

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

(60) advaitātmaprakāśāya sarva-śāstrārtha-vedine |
vidhūta-sarva-bhedāya namo viśvātīśāyine || 61 ||

(61) ā saptamājīrṇa-parṇa-jala-vātāruṇāmśubhiḥ |
kṛta-sva-prāṇa-yātrāya mahādevāya sannatiḥ || 62 ||

(62) cola-kerala-cerauḍra-pāṇḍya-karṇāṭa-koṅkaṇān |
mahārāṣṭrāndhra-saurāṣṭra-magadhādīṃśca bhū-bhujah || 63 ||

śiṣyānā-setu-śītādri śāsate puṇya-karmaṇe |
śrī-candraśekharendrāya jagato gurave namaḥ || 64 ||

(63) niṣpāpa-vṛttaye nitya-nirdhūta-bhava-klptaye |
mahādevāya satataṃ namo'stu nata-rakṣiṇe || 65 ||

(64) śrīvidyopāsanā-dārḍhya-vaśī-kṛta-carācarān |
śrī-candraśekharendrāryān śaṅkara-pratimān numah || 66 ||

|| pariśiṣṭam ||

(65) kalānāmāśrayaṃ devī-sānnidhyānubhavaṃ sadā |
sudarśana-mahādeva-gurum satyekṣaṇaṃ numah || *1 ||

(66) advaita-rakṣaṇe vijñān vāgmī yaḥ prairayaḥ dṛḍham |
śrī-candraśekharendra me dhunotvāntara-kalmaṣam || *2 ||

(67) guru-śuśrūṣaṇāsakti-samarpita-nijākhilam |
yuvānaṃ śānti-bhūmānaṃ mahādevaṃ gurum śraye || *3 ||

(68) apāra-karuṇā-sindhum jñāna-daṃ śānta-rūpiṇam |
śrī-candraśekhara-gurum praṇamāmi mudā'nvaham || *4 ||

(69) deve dehe ca deśe ca bhaktyārogya-sukha-pradam |
budha-pāmara-sevyaṃ taṃ śrī-jayendraṃ namāmyaham || *5 ||

(70) namāmaḥ śaṅkarānvākhyā-vijayendra-sarasvatīm |
śrī-gurum śiṣṭa-mārgānūnetāraṃ sanmati-pradam || *6 ||

(*) śrī-kāñcī-śāradā-pīṭha-saṃsthitānāmimāṃ kramāt |
stutiṃ jagad-gurūṇaṃ yaḥ paṭhet sa sukha-bhāg bhavet || 67 ||



||vyāsāṣṭottaraśatanāmastotram||

nārāyaṇakulodbhūto nārāyaṇaparo varah |
nārāyaṇāvatāraśca nārāyaṇavaśaṃvadaḥ ||1||

svayambhūvaṃśasambhūto vasiṣṭhakuladīpakah |
śaktipautrah pāpahantā parāśarasuto'malah ||2||

dvaipāyano mātṛbhaktaḥ śiṣṭaḥ satyavatīsutah |
svayamudbhūtavedaśca caturvedavibhāgākṛt ||3||

mahābhāratakartā ca brahmasūtraprajāpatiḥ |
aṣṭadaśapurāṇānāṃ kartā śyāmaḥ praśiṣyakah ||4||

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śukatātaḥ piṅgajataḥ prāṁśurdaṇḍī mṛgājinaḥ|
vaśyavāg jñānadātā ca śaṅkarāyuhpradaḥ śuciḥ||5||

mātrvākyakaro dharmī karmī tattvārthadarśakaḥ|
sañjayajñānadātā ca pratismṛtyupadeśakaḥ||6||

sarvadharmopadeṣṭā ca mṛtadarśanapaṇḍitaḥ|
vicakṣaṇaḥ prahr̥ṣṭātmā parvapūjyaḥ prabhurmuniḥ||7||

vīro viśrutavijñānaḥ prājñāścājñānanāśanaḥ|
brāhmakṛt pādmakṛd dhīro viṣṇukṛcchivakṛt tathā||8||

śrībhāgavatakartā ca bhaviṣyaracanādarah|
nāradaḥkhyasya kartā ca mārkaṇḍeyakaro'gnikṛt||9||

brahmavaivartakartā ca liṅgakṛcca varāhakṛt|
skāndakartā vāmanakṛt kūrmaḥkartā ca matsyakṛt||10||

garuḍākhyasya kartā ca brahmāṇḍākhyapurāṇakṛt|
upapurāṇānām kartā purāṇaḥ puruṣottamaḥ||11||

kāśivāsī brahmanidhigītādātā mahāmatih|
sarvajñaḥ sarvasiddhiśca sarvaśāstrapravartakaḥ||12||

sarvāśrayaḥ sarvahitaḥ sarvaḥ sarvagunāśrayaḥ|
viśuddhaḥ śuddhikṛd dakṣo viṣṇubhaktaḥ śivārcakaḥ||13||

devībhaktaḥ skandarucirgaṇeśādṛcca yogavit|
pailācārya ṛcaḥ kartā śākalyāryaśca yājuṣaḥ||14||

jaiminyāryaḥ sāmakartā sumantvāryo'pyatharvakṛt|
romaharṣaṇasūtāryo lokācāryo mahāmuniḥ||15||

vyāsakāśīratirviśvapūjyo viśveśapūjakaḥ|
śāntaḥ śāntākṛtiḥ śāntacittaḥ śāntipradastathā||16||

||iti vyāsāṣṭottaraśatanāmastotraṁ sampūrṇam||





Śrī Vyāsācārya with Śrī Śaṅkarācārya

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