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, anushthana paddhati-s and a lot of bhakti sahitya texts are in Samskrita only.

We know that in Samskritam, especially for anushthanam, sound/pronunciation is important. Therefore one should write and read sankalpa shloka-s etc for anushthanam 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 aā iī uū rṛṛ lll̄ mṃ hḥ nṅñṇ tṭ dḍ sśṣ. Aspirated (mahāprāna) sounds are denoted with an additional h as in k/kh, g/gh, c/ch, j/jh, t/th, d/dh, 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:

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a अ, ā आ, i इ, ī ई, u उ, ū ऊ, ṛ ऋ, ṭ ऋ, ṭ ॡ, ṭ ॡ ṭa ट, ṭha ठ, ḍa ड, ḍha ढ, ṇa ण
e ए, ai ऐ, o ओ, au औ, aṃ अं, aḥ अः ta त, tha थ, da द, dha ध, na न
ka क, kha ख, ga ग, gha घ, ṇa ङ pa प, pha फ, ba ब, bha भ, ma म
ca च, cha छ, ja ज, jha झ, ña ञ ya य, ra र, la ल, va व, śa रा, ṣa प, sa प, sa प, sa प, sa प, sa ए, sa ए,
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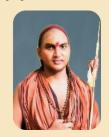












śrī-vedavyāsāya namaḥ

śrīmad-ādya-śankara-bhagavatpādaparamparāgata-mūlāmnāya-sarvajña-pītham śrī-kāñcī-kāmakoți-pīțham jagadguru-śrī-śankarācārya-svāmi-śrīmathasamsthānam

||tulā-āśvayuja-kṛṣṇa-caturdaśī||

(20.10.2025)

Holding sparklers in the hand, and thinking of our ancestors attaining Moksha, the following shloka must be chanted.

On the occasion of Deepavali, many important observances are there starting from Trayodashi. These include:

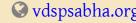
- "Deepa Danam" (lighting deepa, 18.10.2025)
- "Ulka Danam" (lighting sparklers, 18.10.2025),
- The widely well-observed "Abhyanga Snanam" (20.10.2025, Oil bath), and
- "Yama Tarpanam" (20.10.2025, performing tarpanam to Yamadharmaraja, which must be performed even by those with parents).

||dīpa-dāna-mantraḥ||

Light a four-faced 'deepam' in Swami Sannidhi and chant the following shloka. Then, keep this deepam outside the house in the terrace or some other high location. This should be done for three days — on the day before Deepavali, on Deepavali and on the day after Deepavali.

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mṛtyunā pāśadandābhyām kālena śyāmayā saha trayodaśyām dipadānāt sūryaja: priyatām mama

(-trayodaśyām, 18.10.2025)

datto dīpaścaturdaśyām narakaprītaye mayā caturvartisamāyuktah sarvapāpāpanuttaye

(-caturdaśyām, 19.10.2025)

agnirjyotī ravirjyotiścandro jyotistathaiva ca jyotiṣāmuttamam jyotiḥ dīpo'yam pratigṛhyatām (-dīpāvalyām pradoṣe, 20.10.2025)



||ulkā-dāna-mantrah||

(19.10.2025,20.10.2025)

tulāsamsthe sahasrāmsau pradose bhūtadarsayoh ulkāhastā narāḥ kuryuḥ pitṛṇāṃ mārgadarśanam Holding sparklers in the hand, and thinking of our ancestors attaining Moksha, the following shloka must be chanted.

> agnidagdhāśca ye jīvā ye'pyadagdhāh kule mama ujjvalajyotiṣā dagdhāste yāntu paramām gatim

yamalokam parityajya āgatā ye mahālaye ujjvalajyotiṣā vartma prapaśyanto vrajantu te

||abhyaṅga-snānam||

(20.10.2025)

apāmārgamatho tumbīm prapunnātamathāparam bhrāmayetsnānamadhye tu narakasya kṣayāya vai

Apamarga known as Nayuruvi (Tamil) (Prickly Chaff/Achyranthes), Tumbi (bottle gourd), Prapunnata/Chakramarda (Cassia the leaf of which resembles that of Senna flower) - In the middle of snana, these three leaves must

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be waved in circular motion thrice around the head reciting the following mantra and discarded.

> sītālosta-samāyukta sakantakadalānvita hara pāpamapāmārga bhrāmyamāṇaḥ punaḥ punaḥ

> bhrāmayecchirasopari apāmārgasya patrāni tataśca tarpanam kāryam dharmarājasya nāmabhih

Thus whirling the apamarga leaf thrice around the head, doing a snanam, wearing new vastram, and applying pundram as per one's family tradition, and after completing the nityakarmas such as sandhyavandanam, samidadhanam / aupasana, yamatarpanam must be done.



||yama-tarpaṇam||

(20.10.2025)

dīpotsavacaturdaśyām kāryam tu yamatarpanam kṛṣṇāṅgāracaturdaśyām api kāryam sadaiva vā

kṛṣṇapakṣe caturdaśyām aṅgārakadinam yadā tadā snātvā śubhe toye kurvīta yamatarpaṇam

As per Vaidyanatha Dikshitiya (Ahnika Kanda, Uttarardha Vakyas), Yamatarpanam must be done on Naraka Chaturdashi (Deepavali) and Krishna Angaraka Chaturdashi (when Krishna Paksha Chaturdashi falls on a Tuesday).

jīvatpitā'pi kurvīta tarpaņam yamabhīsmayoh Hence, Yamatarpanam and Bhishmatarpanam must be done by those who are jivatpitrkas (ie those whose father is alive)

> ekaikena tilairmiśrān dadyāt trīmstrīn jalānjalīn samvatsarakṛtam pāpam tatkṣanādeva naśyati

krsnapakse caturdaśyām yām kāñcit saritam prati yamunāyām viśeseņa niyatastarpayed yamam

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vatra kvacana nadyām hi snātvā krsnacaturdaśīm santarpya dharmarājam tu mucyate sarvakilbisaih

dakşinābhimukho bhūtvā tilaih savyam samāhitah devatīrthena devatvāt tilaih pretādhipo yatah

On this Krshna Chaturdashi, doing snanam in Yamuna or other rivers, if tarpanam is offered to Yama Dharmaraj, all our papams, will disappear instantaneously. Thus, the merit accrued in offering Yamatarpanam has been praised.

Method: Seated facing South, using devatirtham with gingelly and (as done during Sandhyavandana/Brahmayajna while offering devatarpana), for each nama, offer tarpana thrice reciting the following mantra.

yajñopavītinā kāryam prācīnāvītinā'thavā

Based on the above verse, this tarpanam can be done with the yajnopavita worn either in upaviti or praachinaaviti manner. Therefore, it is ideal that those whose father is alive, wear in the upaviti manner, and those whose father is not alive, wear in the praachinaaviti manner.

sankalpah

ācamanam suklāmbaradharam + sāntaye prāṇāyāmaḥ

mamopāttasamastaduritakṣayadvārā śrīparameśvaraprītyartham śobhane muhūrte adya brahmaṇaḥ dvitīyaparārdhe śvetavarāhakalpe vaivasvatamanvantare aṣṭāviṃśatitame kaliyuge prathame pāde jambūdvīpe bhāratavarṣe bharatakhaṇḍe meroḥ dakṣiṇe pārśve asmin vartamāne vyāvahārikāņām prabhavādīnām sastyāh samvatsarānām madhye

viśvāvasu-nāma-samvatsare dakṣiṇāyane śarad-ṛtau tulā-āśvayuja-māse kṛṣṇa-pakṣe caturdaśyāṃ śubhatithau induvāsarayuktāyāṃ hastavaidhṛti-yogayuktāyām naksatrayuktāyām śakuni-karanayuktāyām evam-guna-viśeṣana-viśiṣṭāyām asyām caturdaśyām śubhatithau yamadharmarājaprītyartham āśvayuja-kṛṣṇa-caturdaśī puṇyakāle yamatarpaṇam karişye

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tarpana-mantrāh

- 1. yamam tarpayāmi yamam tarpayāmi yamam tarpayāmi
- dharmarājam tarpayāmi dharmarājam tarpayāmi dharmarājam 2. tarpayāmi||
- 3. mṛtyum tarpayāmi mṛtyum tarpayāmi mṛtyum tarpayāmi
- 4. antakam tarpayāmi antakam tarpayāmi antakam tarpayāmi
- 5. vaivasvatam tarpayāmi vaivasvatam tarpayāmi vaivasvatam tarpayāmi
- 6. kālam tarpayāmi kālam tarpayāmi kālam tarpayāmi
- 7. sarvabhūtakṣayam tarpayāmi sarvabhūtakṣayam tarpayāmi sarvabhūtakṣayam tarpayāmi
- 8. audumbaram tarpayāmi audumbaram tarpayāmi audumbaram tarpayāmi
- 9. dadhnam tarpayāmi dadhnam tarpayāmi dadhnam tarpayāmi
- 10. nīlam tarpayāmi nīlam tarpayāmi nīlam tarpayāmi
- 11. paramesthinam tarpayāmi paramesthinam tarpayāmi paramesthinam tarpayāmi||
- 12. vṛkodaram tarpayāmi vṛkodaram tarpayāmi vṛkodaram tarpayāmi
- 13. citram tarpayāmi citram tarpayāmi citram tarpayāmi
- citraguptam tarpayāmi citraguptam tarpayāmi citraguptam tar-14. payāmi||



After this, japam of the following names ten times must be done. japah—

yamo nihantā pitrdharmarājo vaivasvato dandadharaśca kālah pretādhipo dattakṛtānusārī kṛtāntaḥ (etad daśakṛjjapanti)

After that, offer namaskara namaskārah—

> nīlaparvatasankāśo rudrakopasamudbhavah kālo daņdadharo devo vaivasvata namo'stu te



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hara hara śankara

jaya jaya śankara

After this, madhyahnikasnanam, madhyahnikam, and other anushthanams should be done.



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