

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 ṝ ṝ̄ ṁṁ ḥḥ ṇṇ ṇ̄ 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 ॴ, ḻ ॵ

e ए, ai ऐ, o ओ, au औ, am अं, aḥ अः

ka क, kha ख, ga ग, gha घ, ṇa ङ

ca च, cha छ, ja ज, jha झ, ña ञ

ṭa ट, ṭha ठ, ḍa ड, ḍha ढ, ṇa ण

ta त, tha थ, da द, dha ध, na न

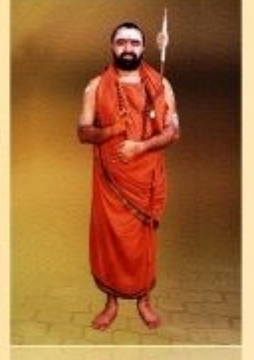
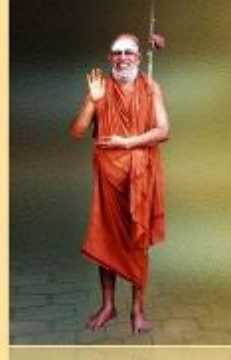
pa प, pha फ, ba ब, bha भ, ma म

ya य, ra र, la ल, va व, śa श, ṣa ष, sa स, ha ह

hara hara śaṅkara

om

jaya jaya śaṅkara



śrī-veda-vyāsāya namaḥ

śrīmad-ādya-śaṅkara-bhagavatpāda-
paramparāgata-mūlāmnāya-sarvajña-pīṭham
śrī-kāñcī-kāmakoti-pīṭham
jagadguru-śrī-śaṅkarācārya-svāmi-śrīmaṭha-
saṁsthānam

||prayāga-snāna-vidhiḥ||

5125 krodhī dhanuḥ 29-kumbhaḥ 14 māgha-māsah 13.01-14.02.2025

ācamanam| śuklāmbāradharam + śāntaye| prāṇāyāmaḥ|

mamopātta-samasta-durita-kṣaya-dvārā śrī-parameśvara-prītyartham

tadeva lagnaṁ sudinaṁ tadeva tārā-balaṁ candra-balaṁ tadeva|
vidyā-balaṁ daiva-balaṁ tadeva lakṣmī-pateḥ aṅghri-yugaṁ smarāmi||

apavitraḥ pavitra vā sarvāvasthāṁ gato'pi vā|
yaḥ smaret puṇḍarīkākṣaṁ sa bāhyābhyantaraḥ śuciḥ||

mānaśaṁ vācikaṁ pāpaṁ karmaṇā samupārjitam|
śrīrāma-smaraṇenaiva vyapohati na saṁśayaḥ||

śrī-rāma rāma rāma

tithirviṣṇuḥ tathā vāraḥ nakṣatraṁ viṣṇureva ca|
yogaśca karaṇaṁ caiva sarvaṁ viṣṇumayaṁ jagat||

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śrī-govinda govinda govinda

adya śrī-bhagavataḥ mahā-puruṣasya viṣṇoḥ ājñayā pravartamānasya
brahmaṇaḥ dvitīya-parārdhe śvetavarāha-kalpe vaivasvata-manvantare
aṣṭāviṃśatitame kaliyuge prathame pāde jambū-dvīpe bhārata-varṣe
bharata-khaṇḍe meroḥ dakṣiṇe pārśve vindhyasya uttare āryāvarta-
antargata-brahmāvarta-ekadeśe viṣṇu-prajāpati-kṣetre ṣaṭ-kūla-madhye
antarvedyām bhāgīrathyāḥ paścime tīre kālindyāḥ uttare tīre vaṭasya
pūrva-dig-bhāge asmin vartamāne vyāvahārikāṇām prabhavādinām
ṣaṣṭyāḥ saṁvatsarāṇām madhye bārhaspatya-mānena kālayukta-nāma
saṁvatsare saura-cāndra-mānābhyām krodhi-nāma saṁvatsare uttarāyaṇe
hemanta/śīśira-ṛtau saura-mānena dhanuḥ/makara/kumbha-māse
cāndra-mānena pauṣa/māgha-māse śukla/kṛṣṇa-pakṣe ___ śubha-tithau
___-vāsara-yuktāyām ___-nakṣatra-yuktāyām ___-yoga-yuktāyām ___-
karaṇa-yuktāyām evaṁ-guṇa-viśeṣaṇa-viśiṣṭāyām asyām ___ śubha-tithau

Feb	-pakṣe	śubha-tithau	(paryantam)	-vāsara-	-nakṣatra-	(paryantam)	-yoga-	(paryantam)	-karaṇa	(paryantam)
Feb	-pakṣe	śubha-tithau		yuktāyām	yuktāyām		yuktāyām		yuktāyām	
11	śukla	caturdaśyām	18:56	bhauma	puṣya	18:33	āyusmad	09:03	garajā	06:53
12	śukla	pañcamaśyām	19:23	saumya	āśreṣā	19:34	saubhāgya	08:04	bhadrā	07:06
13	kṛṣṇa	prathamāyām	20:22	guru	maghā	21:06	śobhana	07:28	bālava	07:49
14	kṛṣṇa	dvitīyāyām	21:53	bhṛgu	pūrva-phalgunī	23:08	atigaṇḍa	07:17	taitila	09:04
15	kṛṣṇa	tṛtīyāyām	23:53	sthira	uttara-phalgunī	+1:38	sukarma	07:30	vaṇijā	10:50
16	kṛṣṇa	caturthāyām	+2:16	bhānu	hasta	+4:30	dhṛti	08:03	bava	13:02
17	kṛṣṇa	pañcamyām	+4:54	indu	citrā	/	śūla	08:52	kaulava	15:34
18	kṛṣṇa	ṣaṣṭhyām	/	bhauma	citrā	07:34	gaṇḍa	09:49	garajā	18:14
19	kṛṣṇa	ṣaṣṭhyām	07:33	saumya	svāti	10:38	vṛddhi	10:45	vaṇijā	07:33
20	kṛṣṇa	saptamyām	09:59	guru	viśākhā	13:29	dhruva	11:31	bava	09:59
21	kṛṣṇa	aṣṭamyām	11:58	bhṛgu	anurādhā	15:53	vyāghāta	11:56	kaulava	11:58
22	kṛṣṇa	navamyām	13:20	sthira	jyēṣṭhā	17:39	harṣaṇa	11:53	garajā	13:20
23	kṛṣṇa	daśamyām	13:56	bhānu	mūla	18:41	vajra	11:16	bhadrā	13:56
24	kṛṣṇa	ekādaśyām	13:45	indu	pūrvāṣāḍhā	18:58	siddhi	10:03	bālava	13:45
25	kṛṣṇa	dvādaśyām	12:48	bhauma	uttarāṣāḍhā	18:30	vyatipāta	08:12	taitila	12:48
							variyo	+5:48		
26	kṛṣṇa	trayodaśyām	11:09	saumya	śroṇā	17:22	parigha	+2:55	vaṇijā	11:09
27	kṛṣṇa	caturdaśyām	08:55	guru	śraviṣṭhā	15:43	śiva	23:39	śakuni	08:55
	kṛṣṇa	amāvāsyāyām	+6:15							

mamopātta-samasta-durita-kṣaya-dvārā śrī-parameśvara-prītyartham
anādi-avidyā-vāsanayā pravartamāne asmin mahati saṁsāra-cakre vic-
itrābhiḥ karma-gatibhiḥ vicitrāsu paśu-pakṣi-mṛgādi-yoniṣu punaḥpunaḥ
anekadhā janitvā kenāpi puṇya-karma-viśeṣeṇa idānīntana-mānuṣa-dvija-
janma-viśeṣa-prāptau mama janmābhyāsāt janma-prabhṛti etat-kṣaṇa-
paryantam bālye vayasi kaumāre yauvane vārdhake ca jāgrt-svapna-
susupti-avasthāsu mano-vāk-kāya-karmendriya-jñānendriya-vyāpāraiḥ
kāma-krodha-lobha-moha-mada-mātsarya-ādibhiḥ duṣṭa-guṇaiḥ ca
sambhāvitānām saṁsarga-nimittānām bahu-vāram sampannānām
mahā-pātakānām sama-pātakānām ati-pātakānām upapātakānām

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saṅkarī-karaṇānām malinī-karaṇānām apātrī-karaṇānām jāti-bhramśa-
karāṇām prakīrṇakānām ayājya-yājana-abhojya-bhojana-abhakṣya-
bhakṣaṇa-apeya-pāna-adṛśya-darśana-aśrāvya-śravaṇa-asprśya-sparśana-
avyavahārya-vyavahāra-ādīnām jñānataḥ sakṛt kṛtānām ajñānataḥ asakṛt
kṛtānām rahasya-kṛtānām prakāśa-kṛtānām cira-kāla-abhyastānām
sarveṣām pāpānām sadyaḥ apanodanārtham śruti-smṛti-purāṇa-
pratipāditeṣu karmasu adhikāra-siddhyartham ca vināyaka-veṇī-mādhava-
siddheśvara-ādi-aneka-devatā-sannidhau sahasraliṅgeśvara-veṅkaṭeśvara-
kāmakṣī-ratna-traya-śaṅkara-vimāna-maṇḍapa-drṣṭi-pathe ... antargatayā
sarasvatyā sahite sitāsita-sarit-saṅgame triveṇyām bhāgīrathyām mahā-
kumbha-parvaṇi snānam ahaṁ kariṣye|| (apa upasprśya)

prārthanā

om namo deva-devāya śitikaṇṭhāya daṇḍine|
rudrāya cāpa-hastāya cakriṇe vedhase namaḥ||

sāgara-svana-nirghoṣa daṇḍa-hasta asurāntaka|
jagat-sraṣṭaḥ jaganmardin namāmi tvām sureśvara||

samasta-jagadādhāra śaṅkha-cakra-gadādhara|
dehi deva mamānujñām yuṣmat-tīrtha-niṣevane||

tīkṣṇa-daṁṣṭra mahākāya kalpānta-dahanopama|
bhairavāya namastubhyam anujñām dātumarhasi||

triveṇīm mādhavam somaṁ bharadvājaṁ ca vāsukim|
vande'kṣaya-vaṭaṁ śeṣaṁ prayāgaṁ tīrtha-nāyakaṁ||

tvām rājā sarva-tīrthānām tvameva jagataḥ pitā|
yācitaṁ tīrthaṁ me dehi tīrtha-rāja namo'stu te||

sarasvatī ca sāvitrī veda-mātā garīyasī|
sannidhātrī bhavatvatra tīrthe pāpa-praṇāśini||

gaṅgā gaṅgeti yo brūyāt yojanānām śatairapi|
mucyate sarva-pāpebhyo viṣṇu-lokaṁ sa gacchati||

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makare ca divā-nāthe vṛṣa-rāśi-sthite gurau|
prayāge kumbha-yogo'yaṁ māgha-māse vidhu-kṣaye||

aśvamedha-sahasrebhyo vājapeya-śatādapi|
pṛthivī-dāna-lakṣācca kumbha-yogo viśiṣyate||

Snana should be done silently by uttering only mantras or Bhagavan Nama. Those who do snana in the river, should face against the flow of the river and those who do snana at other places should face the Sun.

Chanting Veda mantras in the following procedures are to be done by those who have learnt them. Others may chant the Bhagavan Nama of their choice or other stotras in praise of Bhagavan as mantras. Snana should not be done without mantras!

sūktapaṭhanam

Varuna Sukta is to be chanted. Those who do not know may chant at least the Purusha Sukta. This is a prayer to Varuna before bathing.

mārjanam

āpo hi ṣṭhā mayobhavaḥ ...

Saying the above mantras, one should do prokshanam just as in Sandhya-vandanam.

aghamarṣanam

hiraṇyaśṛṅgaṁ varuṇaṁ prapadye ...

The sukta starting as above may be chanted by those who know it. Those who do not know may recite Purusha Sukta here as well. Here one should take at least 12 dips and bathe.

snānāṅga-tarpaṇam

mamopātta+prītyartham adya pūrvokta-viśeṣaṇa-viśiṣṭāyām asyām __ śubhatithau snānāṅga-deva-ṛṣi-pitṛtarpaṇaṁ kariṣye||

After doing this Sankalpa, one should do the tarpana as in Brahmajajna.

dānam

Then, according to one's capacity, saying the following mantras, offer dakshina to Brahmanas.

hiraṇyagarbha-garbhaṣṭhaṁ hemabījaṁ vibhāvasoḥ|
ananta-puṇyaphaladam ataḥ śāntiṁ prayaccha me||

mahākumbha-parvaṇi-anuṣṭhita-snāna-sādguṇyārthaṁ yathokta-
phalaprāptyarthaṁ imāṁ dakṣiṇāṁ brāhmaṇāya sampradade| na mama|

yakṣma-tarpaṇam

To nullify the sins caused because we mix the dirt such as sweat from our body into the punya tirthas, recite the following shloka, take water with both hands once and do tarpana to Yakshma devata.

yanmayā dūṣitaṁ toyam śārīra-mala-sañcayāt|
tad-doṣa-parihārārthaṁ yakṣmāṇam tarpayāmyaham||

(evam triḥ)

stotram

sura-muni-diti-jendraiḥ sevyate yo'sta-tandraiḥ
gurutara-duritānām kā kathā mānavānām|
sa bhuvi sukr̥ta-kartuḥ vāñchitāvāpti-hetuḥ
jayati vijita-yāgaḥ tīrtha-rājaḥ prayāgaḥ||
śrutiḥ pramāṇam smṛtayaḥ pramāṇam
purāṇamapyatra param pramāṇam|
yatrāsti gaṅgā yamunā pramāṇam
sa tīrtha-rājo jayati prayāgaḥ||
na yatra yogācaraṇa-pratikṣā
na yatra yajñeṣṭi-viśiṣṭa-dīkṣā|
na tāra-ka-jñāna-guroḥ apekṣā
sa tīrtha-rājo jayati prayāgaḥ||
ciraṁ nivāsam na samīkṣate yaḥ
udāra-cittaḥ pradadāti kāmān|
yaḥ kāmītārthamśca dadāti puṁsām
sa tīrtha-rājo jayati prayāgaḥ||
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tīrthāvalī yasya tu kaṇṭha-bhāge
 dānāvalī valgati pādamūle|
 vratāvalī dakṣiṇa-bāhu-mūle
 sa tīrtha-rājo jayati prayāgaḥ||

yatrāplutānām na yamo niyantā
 yatra sthitānām sugati-pradātā|
 yatrāśritānām amṛta-pradātā
 sa tīrtha-rājo jayati prayāgaḥ||

sītāsite yatra taraṅga-cāmare
 nadyau vibhāte muni-bhānu-kanyake|
 nīlātapatram vaṭa eva sākṣāt
 sa tīrtha-rājo jayati prayāgaḥ||

samarpaṇam

kāyena vācā manasendriyairvā
 buddhyā”tmanā vā prakṛte: svabhāvāt|
 karomi yad yat sakalam parasmai
 nārāyaṇyeti samarpayāmi||

anena mayā kṛtena mahā-kumbha-parvaṇi prayāga-kṣetre snānena tīrtha-
 rāja-svarūpī paramātmā supṛitaḥ suprasanno varado bhavatu||

