

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

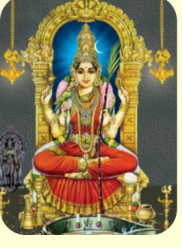
ṭa ट, ṭha ठ, ḍa ड, ḍha ढ, ṇa ण

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

oṃ



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

śrī-kāmākṣī-vilāse snāna-kāle paṭhanīyāḥ ślokāḥ

(13 adhyāye 70 83 ślokāḥ)

svāmi-puṣkariṇī-tīrtham pūrva-sindhuḥ pinākinī|
śilā-hradaścaturmadhyam yāvat tuṇḍīra-maṇḍalam||1||

madhye tuṇḍīra-bhū-vṛttam kampā-vegavatī-dvayoh|
tayormadhyam kāmakoṣṭham kāmākṣī tatra vartate||2||

sa eva vighraho devyā mūla-bhūto'dri-rāḍ-bhuvah|
nānyo'sti vighraho devyāḥ kāñcyām tanmūla-vighrahaḥ||3||

jagat-kāma-kalā-kāram nābhi-sthānam bhuvah param|
pada-padmasya kāmākṣyā mahā-pīṭhamupāśmahe||4||

kāmakoṭiḥ smṛtaḥ so'yaṁ kāraṇādeva cinnabhaḥ|
yatra kāma-kṛto dharmo jantunā yena kena vā|
sakṛd vā'pi sudharmāṇām phalam phalati koṭīśaḥ||5||

yo japet kāmakoṣṭhe'smin mantramīṣṭārtha-daivatam|
 koṭi-varṇa-phalenaiva mukti-lokaṃ sa gacchati||6||
 yo vaset kāmakoṣṭhe'smin kṣaṇārdham vā tadardhakam|
 mucyate sarva-pāpebhyaḥ sākṣād devī narākṛtiḥ||7||
 gāyatrī-maṇḍapādhāraṃ bhū-nābhi-sthānamuttamam|
 puruṣārtha-pradam śambhorbilābhraṃ tannamāmyaham||8||
 yat kuryāt kāmakoṣṭhasya bilābhasya pradakṣiṇam|
 pada-saṃkhyā-krameṇaiva go-garbha-jananaṃ labhet||9||
 viśva-kāraṇa-netrāḍhyāṃ śrīmat-tripura-sundarīm|
 bandhakāśura-saṃhartrīm kāmākṣīm tāmahaṃ bhaje||10||
 parā-janma-dine kāñcyāṃ mahābhyanantara-mārgataḥ|
 yo'rcayet tatra kāmākṣīm koṭi-pūjā-phalaṃ labhet||11||
 tat phalotpanna-kaivalyaṃ sakṛt kāmākṣi-sevayā|
 tri-sthāna-nilayaṃ devaṃ tri-vidhākāramacyutam|
 prati-liṅgāgra-saṃyuktaṃ bhūta-bandhaṃ tamāśraye||12||
 ya idaṃ prātarutthāya snāna-kāle paṭhennaraḥ|
 dvādaśa-śloka-mātreṇa ślokoḥka-phalamāpnuyāt||13||

jagadgurūṇām anugrahasandeśaḥ

etannityapaṭhanaparāyaṇatayā devībhaktāḥ sarvasaubhāgyaprapṛtipuras-
 saraṃ devyananyasākṣātkāraṃ labhantām ityāśāsmahē|

— nārāyaṇasmṛtiḥ

yātrā-sthānam – guṇṭūr-maṇḍalam, plavaṅga-mārgaśīrṣa-śuddha-ṣaṣṭhī

(1967-12-07)

