

## 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 लृ

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

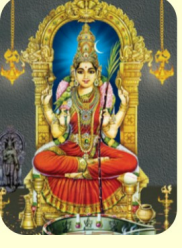
ta ट, tha ठ, da ड, dha ढ, na ण

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

## mṛtyuñjaya-mānasika-pūjā stotram

Of the Shanmathas established by Bhagavatpada, the Saura matam is one. Surya Upasana is also part of the Panchayatana Puja as it is said  
आदित्यम् अम्बिकां विष्णुं गणनाथं महेश्वरम्.

The worship of Surya Bhagavan is capable of giving good health and longevity, aishvaryam (such as good position), wealth, progeny, clarity of intellect and wisdom. As per the words of Mahakavi Kalidasa, शरीरम् आद्यं खलु धर्मसाधनम्, dharma can be followed only if we have good health. All people would have realized that all human achievements come only after health due to the experiences of recent times.

Bhanu Saptami (when saptami comes on a Sunday), Makara Sankra-manam / Pongal and Ratha Saptami are some of the special occasions where we worship Surya Bhagavan.

Likewise, in our Shrimatham, our Shri Kanchi Kamakoti Mulamnaya Sar-vajna Pithadipati Shankaracharya Swamigal follows the tradition of offering puja to Surya Bhagavan on Sayana Uttarayana Punya Kalam also. Along with

this, Surya Puja is also done on Makara Sankranti as usual.

As per the saying यद्यदाचरति श्रेष्ठः let us follow this anushthanam of our Acharyas and offer worship to Surya Bhagavan on such important days and involve ourselves in dharma karyam and become the worthy recipients of our Acharya's grace.

A laghu puja paddhati is being released for this.

Source books: 1) “Aditya Stotra Ratnam of Appayya Dikshitar” (Tamil), 1959, Kamakoti Koshasthanam; 2) “Sankranti Puja, Go Puja”, 1981, Brah-mashri Shrivatsa Somadeva Sharma. (The Surya Dvadasha Arya Stuti given in this document was also published in his Vaidika Dharma Samvardhini magazine.)

## bhagavatpāda-kṛtaṃ mr̥tyuñjaya-mānasa-pūjā-stotram

kailāse kamanīya-ratna-khacite kalpa-dru-mūle sthitaṃ  
 karpūra-sphaṭikendu-sundara-tanuṃ kātyāyanī-sevitam |  
 gaṅgā-tuṅga-taraṅga-rañjita-jaṭā-bhāraṃ kṛpā-sāgaraṃ  
 kaṇṭhālaṅkṛta-śeṣa-bhūṣaṇamamuṃ mr̥tyuñjayaṃ bhāvaye ||1||

āgatyā mr̥tyuñjaya candra-maule  
 vyāghrājinālaṅkṛta śūla-pāṇe |  
 sva-bhakta-saṃrakṣaṇa-kāma-dheno  
 prasīda viśveśvara pārvatīśa ||2||

bhāsvanmauktika-toraṇe marakata-stambhāyutālaṅkṛte  
 saudhe dhūpa-suvāsite maṇi-maye māṇikyā-dīpāñcite |  
 brahmendrāmara-yogi-puṅgava-gaṇairyukte ca kalpa-drumaiḥ  
 śrī-mr̥tyuñjaya susthiro bhava vibho māṇikyā-siṃhāsane ||3||

mandāra-mallī-karavīra-mādhavī-  
 punnāga-nīlotpala-campakānvitaiḥ |  
 karpūra-pāṭīra-suvāsitairjalaiḥ  
 ādhatsva mr̥tyuñjaya pādyamuttamam ||4||

sugandha-puṣpa-prakaraiḥ suvāsitaiḥ  
 viyannadī-śītala-vāribhiḥ śubhaiḥ|  
 tri-loka-nāthārti-harārghyamādarāt  
 gr̥hāṇa mṛtyuñjaya sarva-vandita||5||

himāmbu-vāsitaistoyaiḥ śītalairatipāvanaiḥ|  
 mṛtyuñjaya mahādeva śuddhācamanamācara||6||

guḍa-dadhi-sahitaṁ madhu-prakīrṇaṁ  
 su-ghṛta-samanvita-dhenu-dugdha-yuktaṁ|  
 śubha-kara madhu-parkamāhara tvam  
 tri-nayana mṛtyu-hara tri-loka-vandya||7||

pañcāstra-śānta pañcāśya pañca-pātaka-saṁhara|  
 pañcāmṛta-snānamidaṁ kuru mṛtyuñjaya prabho||8||

jagat-trayī-khyāta samasta-tīrtha-  
 samāhṛtaiḥ kalmaṣa-hāribhiḥ|  
 snānaṁ su-toyaiḥ samudācara tvam  
 mṛtyuñjayānanta-guṇābhiraṁ||9||

ānītenātiśubhreṇa kauśeyenāmara-drumāt|  
 mārjayāmi jaṭā-bhāraṁ śiva mṛtyuñjaya prabho||10||

nānā-hema-vicitrāṇi cīra-cīnāmbarāṇi ca|  
 vividhāni ca divyāni mṛtyuñjaya su-dhāraya||11||

viśuddha-muktā-phala-jāla-ramaṇaṁ  
 manoharaṁ kāñcana-hema-sūtraṁ|  
 yajñopavītaṁ paramaṁ pavitraṁ  
 ādhatsva mṛtyuñjaya bhakti-gamya||12||

śrī-gandhaṁ ghana-sāra-kuṅkuma-yutaṁ kastūrikā-pūritaṁ  
 kāleyena himāmbunā viracitaṁ mandāra-saṁvāsitaṁ|  
 divyaṁ deva-manoharaṁ maṇi-maye pātre samāropitaṁ  
 sarvāṅgeṣu vilepayāmi satataṁ mṛtyuñjaya śrī-vibho||13||

akṣatairdhavalairdivyaiḥ samyak-tila-samanvitaiḥ |  
mṛtyuñjaya mahā-deva pūjayāmi vṛṣa-dhvaja ||14||

campaka-paṅkaja-kuravaka-  
kundaiḥ karavīra-mallikā-kusumaiḥ |  
vistāraya nija-makuṭam  
mṛtyuñjaya puṇḍarīka-nayanāpta ||15||

māṇikya-pādukā-dvandve mauni-hṛt-padma-mandire |  
pāḍau sat-padma-saḍṛśau mṛtyuñjaya niveśaya ||16||

māṇikya-keyūra-kirīṭa-hāraiḥ  
kāñcī-maṇi-sthāpita-kuṇḍalaiśca |  
mañjīra-mukhyābharaṇairmanojñaiḥ  
aṅgāni mṛtyuñjaya bhūṣayāmi ||17||

gaja-vadana-skanda-dhṛte...  
nātisvacchena cāmara-yugena |  
galadalakānana-padmaṃ  
mṛtyuñjaya bhāvayāmi hṛt-padme ||18||

muktātapatram śaśi-koṭi-śubhram  
śubha-pradam kāñcana-daṇḍa-yuktam |  
māṇikya-saṁsthāpita-hema-kumbham  
sureśa mṛtyuñjaya te'rpayāmi ||19||

maṇi-mukure niṣpaṭale  
tri-jagad-gāḍhāndhakāra-saptāśve |  
kandarpa-koṭi-saḍṛśam  
mṛtyuñjaya paśya vadanamātmīyam ||20||

karpūra-cūrṇam kapilājya-pūtam  
dāsyāmi kāleya-samanvitam ca |  
samudbhavam pāvana-gandha-dhūpitam  
mṛtyuñjayāṅgam parikalpayāmi ||21||

varti-trayopetamakhaṇḍa-dīptyā  
 tamoharaṃ bāhyamathāntaraṃ ca|  
 sājyaṃ samastāmara-varga-hṛdyaṃ  
 sureśa mṛtyuñjaya vaṃśa-dīpaṃ||22||

rājānnaṃ madhurānviṭaṃ ca mṛdulaṃ māṇikyā-pātre sthitaṃ  
 hiṅgū-jīraka-sanmarīci-militaiḥ śākairanekaiḥ śubhaiḥ|  
 śākaṃ samyagapūpa-sūpa-sahitaṃ sadyoghṛtenāplutaṃ  
 śrī-mṛtyuñjaya pārvatī-priya vibho sāpośanaṃ bhujiyatāṃ||23||

kūśmāṇḍa-vārtāka-paṭolikānāṃ  
 phalāni ramyaṇi ca kāra-vallyāḥ|  
 su-pāka-yuktāni sa-saurabhāni  
 śrī-kaṇṭha mṛtyuñjaya bhakṣayeśa||24||

śītaṃ madhuraṃ svacchaṃ pāvanaṃ vāsitaṃ laghu|  
 madhye svī-kuru pāṇiyaṃ śiva mṛtyuñjaya prabho||25||

śarkarā-militaṃ snigdhaṃ dugdhānnaṃ go-ghṛtānviṭaṃ|  
 kadālī-phala-sammiśraṃ bhujiyatāṃ mṛtyu-saṃhara||26||

kevalamati-mādhuryaṃ  
 dugdhaiḥ snigdhaiśca śarkarā-militaiḥ|  
 elā-marīca-militaṃ  
 mṛtyuñjaya deva bhuṅkṣva paramānnaṃ||27||

rambhā-cūta-kapittha-kaṇṭaka-phalairdrākṣā-rasa-svādu-mat-  
 kharjūrairmadhurekṣu-khaṇḍa-śakalaiḥ sannārikelāmbubhiḥ|  
 karpūreṇa suvāsitaiguḍa-jalairmādhurya-yuktairvibho  
 śrī-mṛtyuñjaya pūraya tri-bhuvanādhāraṃ viśālodaram||28||

manojña-rambhā-vana-khaṇḍa-khaṇḍitān  
 ruci-pradān sarṣapa-jīrakāṃśca|  
 sa-saurabhān saindhava-sevitāṃśca  
 grhāṇa mṛtyuñjaya loka-vandya||29||

hiṅgū-jīraka-sahitaṃ  
 vimalāmalakaṃ kapitthamatimadhuram|  
 bisa-khaṇḍālm□lavaṇa-yutān  
 mṛtyuñjaya te'rpayāmi jagadīśa||30||

elā-śuṇṭhī-sahitaṃ  
 dadhyannaṃ cāru-hema-pātra-stham|  
 amṛta-pratinidhimāḍhyaṃ  
 mṛtyuñjaya bhujiyatāṃ tri-lokeśa||31||

jambīra-nīrāñcita-śṛṅgaberam  
 manoharānamla-śalātu-khaṇḍān|  
 mṛdūpadaṃśān sahasopabhuñkṣva  
 mṛtyuñjaya śrī-karuṇā-samudra||32||

nāgara-rāmaṭha-yuktaṃ  
 sulalita-jambīra-nīra-sampūrṇam |  
 mathitaṃ saindhava-sahitaṃ  
 piba hara mṛtyuñjaya kratu-dhvaṃsin||33||

mandāra-hemāmbuja-gandha-yuktaiḥ  
 mandākinī-nirmala-puṇya-toyaiḥ|  
 grhāṇa mṛtyuñjaya pūrṇa-kāma  
 śrīmat-parāpośanamabhra-keśa ||34||

gagana-dhunī-vimala-jalaiḥ  
 mṛtyuñjaya padmarāga-pātra-gataiḥ|  
 mṛga-mada-candana-pūrṇaiḥ  
 prakṣālaya cāru hasta-pada-yugmam||35||

punnāga-mallikā-kunda-vāsitairjāhnavī-jalaiḥ|  
 mṛtyuñjaya mahādeva punarācamanaṃ kuru||36||

mauktika-cūrṇa-sametaiḥ  
 mṛga-mada-ghana-sāra-vāsitaiḥ pūgaiḥ|  
 parṇaiḥ svarṇa-samānaiḥ  
 mṛtyuñjaya te'rpayāmi tāmbūlam||37||



nīrājanaṃ nirmala-dīpti-madbhiḥ  
 dīpāṅkurairujjvalamucchrītaiśca |  
 ghaṇṭā-ninādena samarpayāmi  
 mṛtyuñjayāya tri-purāntakāya ||38||

viriñci-mukhyāmara-vṛnda-vandite  
 saroja-matsyāṅkita-cakra-cihnite |  
 dadāmi mṛtyuñjaya pāda-paṅkaje  
 phaṇīndra-bhūṣe punararghyamīśvara ||39||

punnāga-nīlotpala-kunda-jātī-  
 mandāra-mallī-karavīra-paṅkajaiḥ |  
 puṣpāñjaliṃ bilva-dalaistulasyā  
 mṛtyuñjayāṅghrau viniveśayāmi ||40||

pade pade sarva-tamonikṛntanaṃ  
 pade pade sarva-śubha-pradāyakam |  
 pradakṣiṇaṃ bhakti-yutena cetasā  
 karomi mṛtyuñjaya rakṣa rakṣa mām ||41||

namo gaurīśāya sphaṭika-dhavalāṅgāya ca namo  
 namo lokeśāya stuta-vibudha-lokāya ca namaḥ |  
 namaḥ śrī-kaṇṭhāya kṣapita-pura-daityāya ca namo  
 namaḥ phālākṣāya smara-mada-vināśāya ca namaḥ ||42||

saṃsāre jani-tāpa-roga-sahite tāpa-trayākrandite  
 nityaṃ putra-kalatra-vitta-vilasat-pāśairnibaddhaṃ dṛḍham |  
 garvāndhaṃ bahu-pāpa-varga-sahitaṃ kāruṇya-dṛṣṭyā vibho  
 śrī-mṛtyuñjaya pārvatī-priya sadā mām pāhi sarveśvara ||43||

saudhe ratnamaye navotpala-dalākīrṇe ca talpāntare  
 kauśeyena manohareṇa dhavalenācchādite sarvaśaḥ |  
 karpūrāñcita-dīpa-dīpti-milite ramyopadhāna-dvaye  
 pārvatyāḥ kara-padma-lālita-padaṃ mṛtyuñjayaṃ bhāvaye ||44||



catuṣcatvāriṁśad-vilasadupacārairabhimataiḥ  
 manaḥpadme bhaktyā bahirapi ca pūjāṁ śubha-karīm |  
 karoti pratyūṣe niśi divasa-madhye'pi ca pumān  
 prayāti śrī-mṛtyuñjaya-padamanekādbhuta-padam ||45||

prātarliṅgamumā-pateraharahaḥ sandarśanāt svarga-daṁ  
 madhyāhne haya-medha-tulya-phala-daṁ sāyantane mokṣa-daṁ |  
 bhānorastamaye pradoṣa-samaye pañcākṣarārādhanaṁ  
 tat-kāla-traya-tulyamiṣṭa-phala-daṁ sadyo'navadyaṁ dṛḍham ||46||  
 || iti śrīmatparamahaṁsaparivrājakācāryasya śrīmacchaṅkarabhagavataḥ  
 kṛtau mṛtyuñjaya-mānasika-pūjā stotraṁ sampūrṇam ||

