

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, ṛ ॡ, ḷ ॢ, ḷ ॣ

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

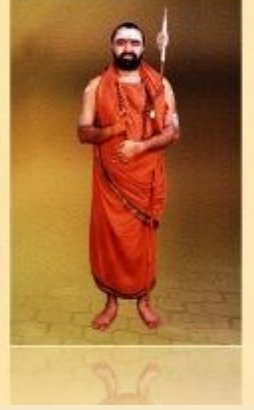
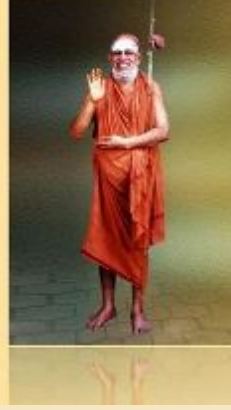
pa प, pha फ, ba ब, bha भ, ma म

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

||kṛṣṇāṅgāraka-caturdaśī-yama-tarpaṇam||

5126 krodhī-makara -15

kṛṣṇāṅgāraka-caturdaśī (28.01.2025)

dīpotsavacaturdaśyāṃ kāryaṃ tu yamatarpaṇam|
kṛṣṇāṅgāracaturdaśyāṃ api kāryaṃ sadaiva vā||

kṛṣṇapakṣe caturdaśyāṃ aṅgārakadinam yadā|
tadā snātvā śubhe toye kurvīta yamatarpaṇam||

According to the above verses from Vaidyanatha Dīkshitīyam (Āhnika Kāṇḍa, Uttarārdha), on Naraka Chaturdashi and also on Krishna Angaraka Chaturdashi, i.e. when Chaturdashi of Krishna Paksha falls on a Tuesday, one must perform Yama Tarpanam.

jīvatpitā'pi kurvīta tarpaṇam yamabhīṣmayoḥ

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As per the above verse, Yama Tarpanam and Bhishma Tarpanam must be performed by even those whose fathers are alive.

ekaikena tilairmiśrān dadyāt trīṃstrīn jalāñjalīn|
 saṃvatsarakṛtaṃ pāpaṃ tatksaṇādeva naśyati||
 kṛṣṇapakṣe caturdaśyāṃ yāṃ kāñcit saritaṃ prati|
 yamunāyāṃ viśeṣeṇa niyatastarpayed yamam||
 yatra kvacana nadyāṃ hi snātvā kṛṣṇacaturdaśīm|
 santarpya dharmarājaṃ tu mucyate sarvakilbiṣaiḥ||
 dakṣiṇābhīmukho bhūtvā tilaiḥ savyaṃ samāhitaḥ|
 devatīrthena devatvāt tilaiḥ pretādhipo yataḥ||

On such Krishna paksha Chaturdashi days, one must perform snānam in Yamuna or other rivers, and perform Tarpanam for Yama. Doing so, the papam accumulated over the entire year are destroyed instantly—such a lofty phalam is described for Yama Tarpanam.

Method of performing Tarpana — Facing South, offer water via Deva tirtha (the same way one performs Deva Tarpanam in Sandhyavandanam or Brahma-yajna) along with black sesame seeds. Each time, offer water with sesame thrice.

yajñopavītinā kāryaṃ prācīnāvītinā'thavā As per the above verse, the Tarpanam can be performed by wearing the Yajnopavītam as Upavīti, or Prācīnāvīti.

saṅkalpaḥ

ācamanam| śuklāmbaṛadharaṃ + śāntaye| prāṇāyāmaḥ|
 mamopāttasamastaduritaḥ śāntaye| śrīparamēśvara-prītyartham| śubhe
 śobhane muhūrte adya brahmaṇaḥ dvitīyaparārdhe śvetavarāha-kalpe
 vaivasvata-manvantare aṣṭāviṃśatitame kaliyuge prathame pāde jam-
 būdvīpe bhāratavarṣe bhārata-khaṇḍe meroḥ dakṣiṇe pārsve asmin
 vartamāne vyāvahārikāṇāṃ prabhavādīnāṃ ṣaṣṭyāḥ saṃvatsarāṇāṃ

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hara hara śaṅkara

jaya jaya śaṅkara

madhye **krodhi**-nāma-saṁvatsare **uttarāyaṇe** **hemanta**-ṛtau **makara**-pauṣa-
māse **kṛṣṇa**-pakṣe **caturdaśyām** śubhatithau **bhaumavāsarayuktāyām**
pūrvāṣādhā-nakṣatra (08:57)yuktāyām **vajra**-yogayuktāyām **bhadrā**-karaṇa
(08:10; **śakuni**-karaṇa)yuktāyām evaṁ-guṇa-viśeṣaṇa-viśiṣṭāyām asyām
caturdaśyām

yamadharṁarājapṛityartham kṛṣṇāṅgāraka-caturdaśī-puṇyakāle ya-
matarpaṇam kariṣye|

tarpaṇa-mantrāḥ

1. yamaṁ tarpayāmi| yamaṁ tarpayāmi| yamaṁ tarpayāmi||
2. dharmarājaṁ tarpayāmi| dharmarājaṁ tarpayāmi| dharmarājaṁ
tarpayāmi||
3. mṛtyuṁ tarpayāmi| mṛtyuṁ tarpayāmi| mṛtyuṁ tarpayāmi||
4. antakaṁ tarpayāmi| antakaṁ tarpayāmi| antakaṁ tarpayāmi||
5. vaivasvataṁ tarpayāmi| vaivasvataṁ tarpayāmi| vaivasvataṁ tarpayāmi||
6. kālaṁ tarpayāmi| kālaṁ tarpayāmi| kālaṁ tarpayāmi||
7. sarvabhūtakṣayaṁ tarpayāmi| sarvabhūtakṣayaṁ tarpayāmi| sarvabhū-
takṣayaṁ tarpayāmi||
8. audumbaraṁ tarpayāmi| audumbaraṁ tarpayāmi| audumbaraṁ tar-
payāmi||
9. dadhnaṁ tarpayāmi| dadhnaṁ tarpayāmi| dadhnaṁ tarpayāmi||
10. nīlaṁ tarpayāmi| nīlaṁ tarpayāmi| nīlaṁ tarpayāmi||
11. parameṣṭhinaṁ tarpayāmi| parameṣṭhinaṁ tarpayāmi| parameṣṭhinaṁ
tarpayāmi||
12. vṛkodaraṁ tarpayāmi| vṛkodaraṁ tarpayāmi| vṛkodaraṁ tarpayāmi||
13. citraṁ tarpayāmi| citraṁ tarpayāmi| citraṁ tarpayāmi||
14. citraguptaṁ tarpayāmi| citraguptaṁ tarpayāmi| citraguptaṁ tar-
payāmi||



Following this, perform Japa of the following names 10 times—
japaḥ—

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hara hara śaṅkara

jaya jaya śaṅkara

yamo nihantā pitṛdharmaṛājo vaivasvato daṇḍadharaśca kālaḥ|
pretādhipo dattakṛtānusārī kṛtāntaḥ (etaḍ daśakṛjjapanti)||

Following this, perform Namaskara—

namaskāraḥ—

nīlaparvatasāṅkāśo rudrakopasamudbhavaḥ|
kālo daṇḍadharo devo vaivasvata namo'stu te||

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