

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, ṝ ॡ, ḷ ॢ, ḹ ॣ

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

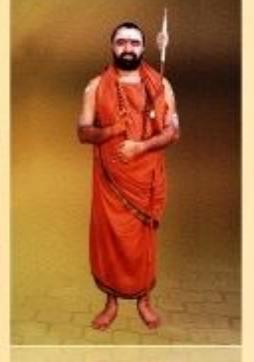
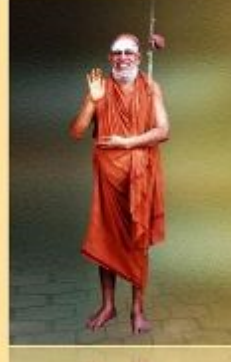
pa प, pha फ, ba ब, bha भ, ma म

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

hara hara śaṅkara

om

jaya jaya śaṅkara



śrī-veda-vyāsāya namaḥ

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

||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
antarvedyāṃ bhāgīrathyāḥ paścime tīre kālindyāḥ uttare tīre vaṭasya
pūrva-dig-bhāge asmin vartamāne vyāvahārikāṇāṃ prabhavādināṃ
ṣaṣṭyāḥ saṃvatsarāṇāṃ madhye bārhaspatya-mānena **kālayukta**-nāma
saṃvatsare saura-cāndra-mānābhyāṃ **krodhi**-nāma saṃvatsare **uttarāyaṇe**
hemanta/śiśira-ṛtau saura-mānena **dhanuḥ/makara/kumbha**-māse
cāndra-mānena **pauṣa/māgha**-māse **śukla/kṛṣṇa**-pakṣe ___ śubha-tithau
___-vāsara-yuktāyāṃ ___-nakṣatra-yuktāyāṃ ___-yoga-yuktāyāṃ ___-
karaṇa-yuktāyāṃ evaṃ-guṇa-viśeṣaṇa-viśiṣṭāyāṃ asyāṃ ___ śubha-tithau

Feb	-pakṣe	śubha-tithau	(paryantaṃ)	-vāsara-yuktāyāṃ	-nakṣatra-yuktāyāṃ
11	śukla	caturdaśyāṃ	18:56	bhauma	puṣya
12	śukla	paurṇamāsyāṃ	19:23	saumya	āśreṣā
13	kṛṣṇa	prathamāyāṃ	20:22	guru	maghā
14	kṛṣṇa	dvitīyāyāṃ	21:53	bhṛgu	pūrva-phalgunī
15	kṛṣṇa	trītiyāyāṃ	23:53	sthira	uttara-phalgunī
16	kṛṣṇa	caturthyāṃ	+2:16	bhānu	hasta
17	kṛṣṇa	pañcamyāṃ	+4:54	indu	citrā
18	kṛṣṇa	ṣaṣṭhyāṃ	/	bhauma	citrā
19	kṛṣṇa	ṣaṣṭhyāṃ	07:33	saumya	svātī
20	kṛṣṇa	saptamyāṃ	09:59	guru	viśākhā
21	kṛṣṇa	aṣṭamyāṃ	11:58	bhṛgu	anurādhā
22	kṛṣṇa	navamyāṃ	13:20	sthira	jyeṣṭhā
23	kṛṣṇa	daśamyāṃ	13:56	bhānu	mūla
24	kṛṣṇa	ekādaśyāṃ	13:45	indu	pūrvāṣāḍhā
25	kṛṣṇa	dvādaśyāṃ	12:48	bhauma	uttarāṣāḍhā

Feb -pakṣe śubha-tithau (paryantam) -vāsara-yuktāyām -nakṣatra-yuktā

26	kṛṣṇa	trayodaśyām	11:09	saumya	śroṇā
27	kṛṣṇa	caturdaśyām	08:55	guru	śraviṣṭhā
	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-
 suṣupti-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
 saṅkarī-karaṇānām malinī-karaṇānām apātri-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-
 kāmākṣī-ratna-traya-śaṅkara-vimāna-maṇḍapa-drṣṭi-pathe ... antargatayā
 sarasvatyā sahite sitāsita-sarīt-saṅgame trivenyām bhāgīrathyām mahā-
 kumbha-parvaṇi snānam aham 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 tvāṃ sureśvara||

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

tīkṣṇa-damṣṭra mahākāya kalpānta-dahanopama|
bhairavāya namastubhyam anujñāṃ dātumarhasi||

triveṇīṃ mādhaveyaṃ somaṃ bharadvājaṃ ca vāsukim|
vande'kṣaya-vaṭaṃ śeṣaṃ prayāgaṃ tīrtha-nāyakam||

tvāṃ rājā sarva-tīrthānāṃ tvameva jagataḥ pitā|
yācitaṃ tīrthaṃ me dehi tīrtha-rāja namo'stu te||

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

gaṅgā gaṅgeti yo brūyāt yojanānāṃ śatairapi|
mucyate sarva-pāpebhyo viṣṇu-lokaṃ sa gacchati||

makare ca divā-nāthe vṛṣa-rāśi-sthite gurau|
prayāge kumbha-yogo'yaṃ 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!

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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 mayobhuvah ...

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

aghamarṣanam

hiraṇyaśṛṅgaṃ varuṇaṃ 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-pitṛtarpaṇaṃ 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-garbhaṣṭhaṃ hemabījaṃ vibhāvasoḥ|
anantapuṇyaphaladam ataḥ śāntiṃ prayaccha me||

mahākumbha-parvaṇi-anuṣṭhita-snāna-sādguṇyārthaṃ yathokta-phalaprāptyarthaṃ imāṃ dakṣiṇāṃ 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 dūṣitaṃ toyam śārīra-mala-sañcayāt|
tad-doṣa-parihārārthaṃ yakṣmāṇaṃ tarpayāmyaham||

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(evaṃ triḥ)

stotram

sura-muni-diti-jendraiḥ sevyate yo'sta-tandraiḥ
 gurutara-duritānāṃ kā kathā mānavānāṃ|
 sa bhuvi sukr̥ta-kartuḥ vāñchitāvāpti-hetuḥ
 jayati vijita-yāgaḥ tīrtha-rājaḥ prayāgaḥ||

śrutiḥ pramāṇaṃ smṛtayaḥ pramāṇaṃ
 purāṇamapyatra paraṃ pramāṇaṃ|
 yatrāsti gaṅgā yamunā pramāṇaṃ
 sa tīrtha-rājo jayati prayāgaḥ||

na yatra yogācaraṇa-pratikṣā
 na yatra yajñeṣṭi-viśiṣṭa-dikṣā|
 na tāra-ka-jñāna-guroḥ apekṣā
 sa tīrtha-rājo jayati prayāgaḥ||

ciraṃ nivāsaṃ na samīkṣate yaḥ
 udāra-cittaḥ pradadāti kāmān|
 yaḥ kāmītārthāṃśca dadāti puṃsāṃ
 sa tīrtha-rājo jayati prayāgaḥ||

tīrthāvalī yasya tu kaṇṭha-bhāge
 dānāvalī valgati pādāmūle|
 vratāvalī dakṣiṇa-bāhu-mūle
 sa tīrtha-rājo jayati prayāgaḥ||

yatrāplutānāṃ na yamo niyantā
 yatra sthitānāṃ sugati-pradātā|
 yatrāśritānāṃ amṛta-pradātā
 sa tīrtha-rājo jayati prayāgaḥ||

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

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samarpaṇam

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

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

