

## 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-vedavyāsāya namaḥ

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

||dīpāvalī||

(20.10.2025)

On the occasion of Deepavali, many important observances are there starting from Trayodashi. These include:

- “Deepa Danam” (lighting deepa, 18.10.2025)
- “Ulka Danam” (lighting sparklers, 19.10.2025, 20.10.2025),
- The widely well-observed “Abhyanga Snanam” (20.10.2025, Oil bath),
- “Yama Tarpanam” (20.10.2025, performing tarpanam to Yamadharmaraja, which must be performed even by those with parents), and - “Lakshmi Kubera Puja” (21.10.2025, worship of Lakshmi Devi/Kubera).

||dīpa-dāna-mantraḥ||

Light a four-faced ‘deepam’ in Swami Sannidhi and chant the following shloka. Then, keep this deepam outside the house in the terrace or some other high location. This should be done for three days — on the day before Deepavali, on Deepavali and on the day after Deepavali.

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mṛtyunā pāśadaṇḍābhyāṃ kālēna śyāmayā saha|  
trayodaśyāṃ dīpadānāt sūryaja: prīyatāṃ mama||

(—trayodaśyāṃ, 18.10.2025)

datto dīpaścaturdaśyāṃ narakaprītaye mayā|  
caturvartisaṃyuktāḥ sarvapāpāpanuttaye||

(—caturdaśyāṃ, 19.10.2025, 20.10.2025)

agnirjyotī ravirjyotiścandro jyotistathaiva ca|  
jyotiṣāmuttamam jyotiḥ dīpo'yaṃ pratigrhyatām||

(—dīpāvalyāṃ pradoṣe, 20.10.2025)



## ||ulkā-dāna-mantraḥ||

(19.10.2025, 20.10.2025, 20.10.2025)

tulāsaṃsthe sahasrāṃśau pradoṣe bhūtadarśayoḥ|  
ulkāhastā narāḥ kuryuḥ pitṛṇāṃ mārgadarśanam||

Holding sparklers in the hand, and thinking of our ancestors attaining Moksha, the following shloka must be chanted.

agnidagdhāśca ye jīvā ye'pyadagdhāḥ kule mama|  
ujjvalajyotiṣā dagdhāste yāntu paramāṃ gatim||

yamalokaṃ parityajya āgatā ye mahālaye|  
ujjvalajyotiṣā vartma prapaśyanto vrajantu te||

## ||abhyāṅga-snānam||

(20.10.2025)

apāmārgamatho tumbīm prapunnāṭamathāparam|  
bhrāmayetsnānamadhye tu narakasya kṣayāya vai||

Apamarga known as Nayuruvi (Tamil) (Prickly Chaff/Achyranthes), Tumbi (bottle gourd), Prapunnata/Chakramarda (Cassia the leaf of which resembles that of Senna flower) - In the middle of snana, these three leaves must

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be waved in circular motion thrice around the head reciting the following mantra and discarded.

sītāloṣṭa-samāyukta                      sakaṇṭakadalānvita|  
 hara pāpamapāmārga bhrāmyamāṇaḥ punaḥ punaḥ||  
 apāmārgasya      patrāṇi      bhrāmayecchirasopari|  
 tataśca tarpaṇam kāryam dharmarājasya nāmabhiḥ||

Thus whirling the apamarga leaf thrice around the head, doing a snanam, wearing new vastram, and applying pundram as per one's family tradition, and after completing the nityakarmas such as sandhyavandanam, samidadhanam / aupasana, yamatarpanam must be done.



## ||yama-tarpaṇam||

(20.10.2025)

dīpotsavacaturdaśyām kāryam tu yamatarpaṇam|  
 kṛṣṇāṅgāracaturdaśyām api kāryam sadaiva vā||

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

As per Vaidyanatha Dikshitiya (Ahnika Kanda, Uttarardha Vakya), Yamatarpanam must be done on Naraka Chaturdashi (Deepavali) and Krishna Angaraka Chaturdashi (when Krishna Paksha Chaturdashi falls on a Tuesday).

jīvatpitā'pi kurvīta tarpaṇam yamabhīṣmayoḥ

Hence, Yamatarpanam and Bhishmatarpanam must be done by those who are jivatpitrkas (ie those whose father is alive)

ekaikena tilairmiśrān dadyāt trīṃstrīn jalāñjalīn|  
 saṃvatsarakṛtaṃ pāpaṃ tatkaṣaṇādeva naśyati||

kṛṣṇapakṣe caturdaśyām yām kāñcit saritam prati|  
 yamunāyām viśeṣeṇa niyatastarpayed yamam||

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yatra kvacana nadyām hi snātvā kṛṣṇacaturdaśīm|  
santarpya dharmarājam tu mucyate sarvakilbiṣaiḥ||

dakṣiṇābhimukho bhūtvā tilaiḥ savyam samāhitaiḥ|  
devatīrthena devatvāt tilaiḥ pretādhipo yataḥ||

On this Kṛṣṇa Chaturdashi, doing snanam in Yamuna or other rivers, if tarpanam is offered to Yama Dharmaraj, all our papams, will disappear instantaneously. Thus, the merit accrued in offering Yamatarpanam has been praised.

Method: Seated facing South, using devatirtham with gingelly and (as done during Sandhyavandana/Brahmayajna while offering devatarpana), for each nama, offer tarpana thrice reciting the following mantra.

yajñopavītinā kāryam prācīnāvītinā'thavā

Based on the above verse, this tarpanam can be done with the yajnopavita worn either in upaviti or praachinaaviti manner. Therefore, it is ideal that those whose father is alive, wear in the upaviti manner, and those whose father is not alive, wear in the praachinaaviti manner.

## saṅkalpaḥ

ācamanam| śuklāmbaradharam + śāntaye| prāṇāyāmaḥ|  
mamopāttasamastadurita-kṣayadvārā śrīparamēśvaraprītyartham śubhe  
śobhane muhūrte adya brahmaṇaḥ dvitīyaparārdhe śvetavarāhakalpe  
vaivasvatamanvantare aṣṭāvīṃśatitame kaliyuge prathame pāde jambūd-  
vīpe bhāratavarṣe bhāratākhaṇḍe meroḥ dakṣiṇe pārsve asmin vartamāne  
vyāvahārikāṇām prabhavādīnām ṣaṣṭyāḥ samvatsarāṇām madhye  
viśvāvasu-nāma-samvatsare dakṣiṇāyane śarad-ṛtau tulā-āśvayuja-māse  
kṛṣṇa-pakṣe caturdaśyām śubhatithau induvāsarayuktāyām hasta-  
nakṣatrayuktāyām vaidhṛti-yogayuktāyām śakuni-karaṇayuktāyām  
evam-guṇa-viśeṣaṇa-viśiṣṭāyām asyām caturdaśyām śubhatithau yama-  
dharmarājaprītyartham āśvayuja-kṛṣṇa-caturdaśī puṇyakāle yamatarpanam  
kariṣye|

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## tarpaṇa-mantrāḥ

1. yamaṃ tarpayāmi| yamaṃ tarpayāmi| yamaṃ tarpayāmi||
2. dharmarājaṃ tarpayāmi| dharmarājaṃ tarpayāmi| dharmarājaṃ tarpayāmi||
3. mṛtyuṃ tarpayāmi| mṛtyuṃ tarpayāmi| mṛtyuṃ tarpayāmi||
4. antakaṃ tarpayāmi| antakaṃ tarpayāmi| antakaṃ tarpayāmi||
5. vaivasvataṃ tarpayāmi| vaivasvataṃ tarpayāmi| vaivasvataṃ tarpayāmi||
6. kālaṃ tarpayāmi| kālaṃ tarpayāmi| kālaṃ tarpayāmi||
7. sarvabhūtakṣayaṃ tarpayāmi| sarvabhūtakṣayaṃ tarpayāmi| sarvabhūtakṣayaṃ tarpayāmi||
8. audumbaraṃ tarpayāmi| audumbaraṃ tarpayāmi| audumbaraṃ tarpayāmi||
9. dadhnaṃ tarpayāmi| dadhnaṃ tarpayāmi| dadhnaṃ tarpayāmi||
10. nīlaṃ tarpayāmi| nīlaṃ tarpayāmi| nīlaṃ tarpayāmi||
11. parameṣṭhinaṃ tarpayāmi| parameṣṭhinaṃ tarpayāmi| parameṣṭhinaṃ tarpayāmi||
12. vṛkodaraṃ tarpayāmi| vṛkodaraṃ tarpayāmi| vṛkodaraṃ tarpayāmi||
13. citraṃ tarpayāmi| citraṃ tarpayāmi| citraṃ tarpayāmi||
14. citraguptaṃ tarpayāmi| citraguptaṃ tarpayāmi| citraguptaṃ tarpayāmi||



After this, japam of the following namas ten times must be done.  
japaḥ—

yamo nihantā pitṛdharmarājo vaivasvato daṇḍadharaśca kālāḥ|  
pretādhipo dattakṛtānusārī kṛtāntaḥ (etaḍ daśakṛjjapanti)||

After that, offer namaskara—  
namaskāraḥ—

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



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hara hara śaṅkara

7

jaya jaya śaṅkara

After this, madhyahnिकासनानाम, madhyahnिकाम, and other anushtanams should be done.



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