

## 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, anushthana paddhati-s and a lot of bhakti sahitya texts are in Samskrita only.

We know that in Samskritam, especially for anushthanam, sound/pronunciation is important. Therefore one should write and read sankalpa shloka-s etc for anushthanam 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 aā ī ī uū rr̥ l̥ mm h̥ n̥ñ t̥ d̥ s̥ s̥. Aspirated (mahāprāna) sounds are denoted with an additional h as in k/kh, g/gh, c/ch, j/jh, t̥/ṭh, d̥/ḍh, t/t̥h, d/d̥h, p/p̥h, b/b̥h.

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 ऋ, l ल, ḥ ल॒

e ए, ai ऐ, o ओ, au औ, am अं, ah अः

ka क, kha ख, ga ग, gha घ, ḥa ङ

ca च, cha छ, ja ज, jha झ, ña ङ

ṭa ट, ṭha ठ, da ड, ḍha ढ, ḥa ण

ta त, tha थ, da द, dha ध, na न

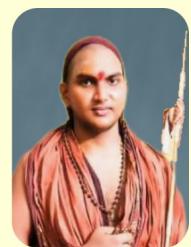
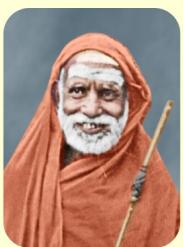
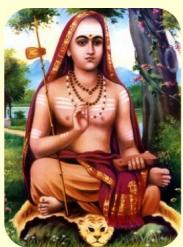
pa प, pha फ, ba ब, bha भ, ma म

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

hara hara śaṅkara

jaya jaya śaṅkara

om̄



śrīmad-ādya-śaṅkara-bhagavatpāda-  
paramparāgata-mūlāmnāya-sarvajñā-pīṭham  
śrī-kāñcī-kāmakotī-pīṭham  
jagadguru-śrī-śaṅkarācārya-svāmi-śrīmatha-  
saṁsthānam

## mr̥tyuñjaya-mānasika-pūjā-stotram

### Introduction

Birth and death are part of this samsara by nature. What can be prayed of Bhagavan is to live without misery and leave the body without difficulty. The sadhana of both this is steadfast devotion to Bhagavan. Even that should be given by Bhagavan only. This is what is prayed for as –

anāyāsenā maraṇam̄ vinā dainyena jīvanam̄  
dehi me kṛpayā śambho tvayi bhaktimacañcalām||

One takes the sufferings that come during life as mrityu and leaving the body in an untimely manner as mrityu. Bhagavan who is beyond the samsara jivana is the one who can bless us to win over both these. So we praise Him as Mrityunjaya. The ananda and karuna of Bhagavan is visible before us as His Shakti, Ambika, the Mother. Worshipping Him along with Her is the only path in this samsara jivana to attain all that is worthy.

Along with worshipping by the body, it is very important to worship by the mind. If the mind is roaming somewhere else, there is not much effect

to the body doing puja. If the mind focuses on Bhavavan, even the physical puja is not so important (but this is not so easy). So the path to meditate upon Bhagavan and worship Him is called Manasa Puja.

The Mrityunjaya Manasa Puja Stotra composed by Shri Shankara Bhagavatpada is published for anusandhana by devotees and for the development of bhakti.

### Summary of the stotra

This stotra begins as “I meditate on Shri Mrityunjaya who resides along with Ambika under the Kalpa Vriksha on the Kailasa Parvata where many gems are embedded, whose beauteous form is like camphor, quartz or the moon, whose jata bhara is decorated by the rising waves of Ganga, who is the ocean of compassion, and who has Adi Shesha as an ornament on His neck”.

Meditating upon Samba Parameshvara thus, Shri Bhagavatpada does avahanam and mentally gives the upachara-s of simhasana, padya, arghya, achamana, madhuparka, panchamrita and snana. Then He dries even Bhagavan’s jata bhara and does samarpana of various kinds of clothes, upavita, chandana, akshata, pushpa, paduka and abharana-s. With Ganesha and Skanda fanning chamara-s on both sides, He offers chatra, purna kumbha, mirror and deepa.

Next He describes Bhagavan’s naivedya wonderfully. He asks Bhagavan to take purva aposhana, and then fill His large stomach which contains the whole world with excellent rice, sweet items, vegetables seasoned with jiraka and pepper, apūpa, dal, excellent ghee, slightly bitter vegetables, water for drinking in between, milk rice mixed with bananas, paramanna, fruits, tender coconut and panaka. He prays to consume astringent items mixed with mustard, jiraka and rocksalt, nectar-like curd rice mixed with elaichi and dried ginger, and sour items such as lemon juice, mango pieces. Finally He asks Bhagavan to drink buttermilk.

After taking uttara aposhana, He offers tambula for partaking after washing hands and doing achamana. Showing karpura nirajana with ghanta shabda, He again offers water at the feet. He does pushpanjali with many different flowers, bilva and tulasi. He mentally does pradakshina with devotion. Saying how taking each step will dispel all darkness and bestow all auspiciousness, He beseeches “Mrityunjaya, protect me protect me!”

Doing namaskara by uttering various names, He prays “O dear husband of Parvati, always protect me who suffers in the grief of samsara”. Offering a comely cot with a soft bed for Bhagavan to rest, He meditates upon Bhagavan reclining with Ambika doing pada seva.

He says that those who worship Bhagavan thus with 44 upachara-s, in the lotus of the heart and outside, in the morning night and midday, will reach the divine feet of Shri Mrityunjaya which is the abode of many marvels. He also declares that svarga is obtained by having darshana of a Shiva Linga in the morning, Ashvamedha phala at midday and moksha in the evening, and worshipping on pradosha day uttering the Panchakshara will confer those three benefits together.

- Thus is complete (the summary translation) of the Shri Mrityunjaya Manasa Puja Stotra composed by Shri Shankara Bhagavatpada, the disciple of the Paramahansa Parivrajaka Shri Govinda Bhagavatpada

Compilation – Vidvan Shriramana Sharma, Nerur Shankara Matham, Shri Kanchi Kamakoti Peetam

kailāse kamaniya-ratna-khacite kalpa-dru-mūle sthitam  
 karpūra-sphatikendu-sundara-tanum kātyāyanī-sevitam|  
 gaṅgā-tuṅga-taraṅga-rañjita-jaṭā-bhāram kṛpā-sāgaram  
 kanṭhālaṅkṛta-śesa-bhūṣaṇamamam mṛtyuñjayam bhāvaye||1||

āgatya mṛtyuñjaya candra-maule  
 vyāghrājinālāṅkṛta śūla-pāṇe|  
 sva-bhakta-saṁrakṣaṇa-kāma-dheno  
 prasīda viśveśvara pārvatīsa||2||

hara hara śaṅkara

jaya jaya śaṅkara

bhāsvanmauktika-torane marakata-stambhāyutālaṅkrte  
saudhe dhūpa-suvāsite maṇi-maye māṇikya-dīpāñcīte|  
brahmendrāmara-yogi-puṅgava-gaṇairyukte ca kalpa-drumaiḥ  
śrī-mṛtyuñjaya susthiro bhava vibho māṇikya-simhāsane||3||

mandāra-mallī-karavīra-mādhavī-  
punnāga-nīlotpala-campakānvitaiḥ |  
karpūra-pāṭīra-suvāsitairjalaiḥ  
ādhatsva mṛtyuñjaya 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-sahitam̄ madhu-prakīrṇam̄  
su-ghṛta-samanvita-dhenu-dugdha-yuktam|  
śubha-kara madhu-parkamāhara tvam̄  
tri-nayana mṛtyu-hara tri-loka-vandya||7||

pañcāstra-śānta pañcāsyā pañca-pātaka-samhara|  
pañcāmrta-snānamidam kuru mṛtyuñjaya prabho||8||

jagat-trayī-khyāta samasta-tīrtha-  
samāhṛtaiḥ kalmaṣa-hāribhiśca|  
snānam̄ su-toyaiḥ samudācara tvam̄  
mṛtyuñjayānanta-guṇābhīrāma||9||

ānītenātiśubhreṇa kauṣeyenāmara-drumāt|  
mārjayāmi jaṭā-bhāram̄ śiva mṛtyuñjaya prabho||10||

nānā-hema-vicitrāṇī cīra-cīnāmbarāṇī ca|  
vividhāni ca divyāni mṛtyuñjaya su-dhāraya||11||

hara hara śaṅkara

jaya jaya śaṅkara

viśuddha-muktā-phala-jāla-ramyam  
manoharam kāñcana-hema-sūtram|  
yajñopavītam paramam pavitram  
ādhatsva mṛtyuñjaya bhakti-gamya||12||

śrī-gandham ghana-sāra-kuñkuma-yutam kastūrikā-pūritam  
kāleyena himāmbunā viracitam mandāra-samvāsitam|  
divyam deva-manoharam maṇi-maye pātre samāropitam  
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-pādūkā-dvandve mauni-hṛt-padma-mandire|  
pādau sat-padma-sadṛśau mṛtyuñjaya niveśaya||16||

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

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

muktātapatram śaśi-koṭi-śubhram  
śubha-pradām kāñcana-danḍa-yuktam|  
māṇikya-samsthāpita-hema-kumbham  
sureśa mṛtyuñjaya te'rpayāmi||19||

hara hara śaṅkara

jaya jaya śaṅkara

maṇi-mukure niṣpaṭale  
tri-jagad-gāḍhāṇdhakāra-saptāśve |  
kandarpa-koṭi-sadrśam  
mr̥tyuñjaya paśya vadanamātmīyam||20||

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

varti-trayopetamakhanḍa-diptyā  
tamoharam bāhyamathāntaram ca|  
sājyam samastāmara-varga-hṛdyam  
sureśa mr̥tyuñjaya vamśa-dīpam||22||

rājānnam madhurānvitam ca mṛḍulam māṇikya-pātre sthitam  
hiṅgū-jīraka-sanmarīci-militaiḥ śākairanekaiḥ śubhaiḥ|  
śākam samyagapūpa-sūpa-sahitam sadyoghṛtenāplutam  
śrī-mr̥tyuñjaya pārvatī-priya vibho sāpośanam bhujyatām||23||

kūśmāṇḍa-vārtāka-paṭolikānām  
phalāni ramyāṇi ca kāra-vallyāḥ|  
su-pāka-yuktāni sa-saurabhāṇi  
śrī-kaṇṭha mr̥tyuñjaya bhakṣayeśa||24||

śītalam madhuraṁ svacchaṁ pāvanam vāsitam laghu|  
madhye svī-kuru pāniyam śiva mr̥tyuñjaya prabho||25||

śarkarā-militam snigdham dugdhānnam go-ghṛtānvitam|  
kadali-phala-sammiśram bhujyatām mr̥tyu-samhara||26||

kevalamati-mādhuryam  
dugdhaiḥ snigdhaisca śarkarā-militaiḥ|  
elā-marīca-militam  
mr̥tyuñjaya deva bhuṅksva paramānnam||27||

hara hara śaṅkara

jaya jaya śaṅkara

rambhā-cūta-kapittha-kanṭaka-phalaирdrākṣā-rasa-svādu-mat-  
kharjūrairmadhurekṣu-khaṇḍa-śakalaiḥ sannārikelāmbubhiḥ|  
karpūrena suvāsitairguda-jalairmādhurya-yuktairvibho  
śrī-mṛtyuñjaya pūraya tri-bhuvanādhāram viśālodaram||28||

manojñā-rambhā-vana-khaṇḍa-khaṇḍitān  
rucī-pradān sarṣapa-jīrakāṁśca|  
sa-saurabhān saindhava-sevitāṁśca  
gr̥hāṇa mṛtyuñjaya loka-vandya||29||

hiṅgū-jīraka-sahitam  
vimalāmalakam kapitthamatimadhuram|  
bisa-khaṇḍalm lavanaṇa-yutān  
mṛtyuñjaya te'rpayāmi jagadīśa||30||

elā-śuṇṭhī-sahitam  
dadhyannam cāru-hema-pātra-stham|  
amṛta-pratinidhimāḍhyam  
mṛtyuñjaya bhujyatām tri-lokeśa||31||

jambīra-nīrāñcita-śringaberam  
manoharānamla-śalāṭu-khaṇḍān|  
mṛdūpadamśān sahasopabhuṅkṣva  
mṛtyuñjaya śrī-karuṇā-samudra||32||

nāgara-rāmaṭha-yuktam  
sulalita-jambīra-nīra-sampūrṇam |  
mathitam saindhava-sahitam  
piba hara mṛtyuñjaya kratu-dhvam̄sin||33||

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

hara hara śaṅkara

jaya jaya śaṅkara

gagana-dhunī-vimala-jalaiḥ  
mr̥tyuñjaya padmarāga-pātra-gataih|  
mr̥ga-mada-candana-pūrnaiḥ  
prakṣālaya cāru hasta-pada-yugmam||35||

punnāga-mallikā-kunda-vāsitairjāhnavī-jalaiḥ|  
mr̥tyuñjaya mahādeva punarācamanāṁ kuru||36||

mauktika-cūrṇa-sametaih  
mr̥ga-mada-ghana-sāra-vāsitaiḥ pūgaiḥ|  
parṇaiḥ svarṇa-samānaiḥ  
mr̥tyuñjaya te'rpayāmi tāmbūlam||37||

nīrājanāṁ nirmala-dīpti-madbhiḥ  
dīpāñkurairujjvalamuccritaiśca|  
ghanṭā-ninādena samarpayāmi  
mr̥tyuñjayāya tri-purāntakāya||38||

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

punnāga-nīlotpala-kunda-jātī-  
mandāra-mallī-karavīra-paṅkajaiḥ|  
puṣpāñjaliṁ bilva-dalaistulasyā  
mr̥tyuñjayāṅghrau viniveśayāmi||40||

pade pade sarva-tamonikṛntanāṁ  
pade pade sarva-śubha-pradāyakam|  
pradakṣināṁ bhakti-yutena cetasā  
karomi mr̥tyuñjaya rakṣa rakṣa mām||41||

namo gaurīśāya sphatika-dhavalāṅgāya ca namo  
namo lokeśāya stuta-vibudha-lokāya ca namah|  
namah śrī-kaṇṭhāya kṣapita-pura-daityāya ca namo  
namah phālāksāya smara-mada-vināśāya ca namah||42||

hara hara śaṅkara

jaya jaya śaṅkara

saṁsāre        jani-tāpa-roga-sahite        tāpa-trayākrandite  
nityam putra-kalatra-vitta-vilasat-pāśairnibaddham dṛḍham|  
garvāndham bahu-pāpa-varga-sahitam kārunya-drstyā vibho  
śrī-mṛtyuñjaya pārvatī-priya sadā mām pāhi sarveśvara||43||

saudhe ratnamaye navotpala-dalākīrṇe ca talpāntare  
kauśeyena manohareṇa dhavalenācchādite sarvaśah|  
karpūrāñcita-dīpa-dīpti-milite ramyopadhāna-dvaye  
pārvatyāḥ kara-padma-lālita-padam mṛtyuñjayam bhāvaye||44||  
catuścatvārimśad-vilasadupacārairabhimatāiḥ  
manahpadme bhaktyā bahirapi ca pūjām śubha-karīm|  
karoti pratyūṣe niśi divasa-madhye'pi ca pumān  
prayāti śrī-mṛtyuñjaya-padamanekādbhuta-padam||45||

prātarliṅgamumā-pateraharahaḥ sandarśanāt svarga-dam  
madhyāhne haya-medha-tulya-phala-dam sāyantane mokṣa-dam|  
bhānorastamaye pradoṣa-samaye pañcākṣarārādhanaṁ  
tat-kāla-traya-tulyamiṣṭa-phala-dam sadyo'navadyam dṛḍham||46||  
|| iti śrimat-paramahamṣa-parivrājakācārya-śrī-govinda-bhagavat-  
pūjyapāda-śisyasya śrī-śaṅkara-bhagavataḥ kṛtau mṛtyuñjaya-mānasa-pūjā  
stotram sampūrṇam ||

