

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 (mahāprāṇa) 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 ॡ

ta ट, tha ठ, da ड, dha ढ, na ण

e ए, ai ऐ, o ओ, au औ, am अं, ah अः

ta त, tha थ, da द, dha ध, na न

ka क, kha ख, ga ग, gha घ, ṇa ङ

pa प, pha फ, ba ब, bha भ, ma म

ca च, cha छ, ja ज, jha झ, ña ञ

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

||pāpaharā-daśamī-snāna-arghya-vidhiḥ||

jyaiṣṭha-śukla-daśamī / 5126-krodhī-mithunam 2

(16.06.2024)

jyeṣṭhe māsi site pakṣe daśamī hastasamṃyutā|
harate daśa pāpāni tasmād daśaharā smṛtā||

The day when Shukla Paksha Dashami tithi of Jyeshtha Masa as per Chandra Mana joins with Hasta nakshatra is Papahara Dashami. On this day, one should perform snanam in holy rivers such as Ganga/Kaveri, or at least from a lake or well, or at home by meditating on holy rivers.

This rids us of ten types of sins that were accrued by our body, speech, and mind, and we will obtain happiness in this world and beyond and attain the greatest shreyas.

Today, after performing Nityakarma,

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snāna-saṅkalpaḥ

ācamanam| śuklāmbaradharam + śāntaye| prāṇāyāmaḥ|

tadeva lagnaṃ sudinaṃ tadeva tārābalaṃ candrabalaṃ tadeva|
vidyābalaṃ daivabalaṃ tadeva lakṣmīpateraṅghriyugaṃ smarāmi||

apavitraḥ pavitra vā sarvāvasthāgato'pi vā|
yaḥ smaret puṇḍarīkākṣaṃ sa bāhyābhyantaraḥ śuciḥ||

mānaṣaṃ vācikaṃ pāpaṃ karmaṇā samupārjitaṃ|
śrīrāmaḥ smaraṇenaiva vyapohati na saṃśayaḥ||
śrīrāma rāma rāma|

tithirviṣṇustathā vāro nakṣatraṃ viṣṇureva ca|
yogaśca karaṇaṃ caiva sarvaṃ viṣṇumayaṃ jagat||
śrīhare govinda govinda govinda|

mamopāttasamastadurita-kṣayaadvārā śrīparamēśvaraprītyartham, adya –
śrībhagavataḥ viṣṇoḥ nārāyaṇasya acintyayā aparimitayā śaktyā
bhriyamāṇasya mahājalaughasya madhye paribhramatām **anekakoṭi-
brahmāṇḍānām** **ekatame** pṛthivī-ap-tejo-vāyu-ākāśa-ahaṅkāra-
mahad-avyaktaiḥ āvaraṇaiḥ āvr̥te asmin mahati brahmāṇḍakaraṇḍa-
madhye caturdaśabhuvaṇāntargate bhūmaṇḍale jambū-plakṣa-
śāka-śālmali-kuśa-krauñca-puṣkarākhyā-saptadvīpamadhye **jam-
būdviṇḍe** bhārata-kimpuruṣa-hari-ilāvṛta-ramyaka-hiraṇmaya-kuru-
bhadraśva-ketumāla-navavarṣamadhye **bhāratavarṣe** indra-ceru-tāmra-
gabhasti-nāga-saumya-gandharva-cāraṇa-bharata-navakhaṇḍamadhye
bharatakhaṇḍe sumeru-niṣada-hemakūṭa-himācala-mālyavat-pāriyātraka-
gandhamādana-kailāsa-vindhyācalādi-**anekapuṇyaśailānām** **madhye**
daṇḍakāraṇya-campakāraṇya-vindhyāraṇya-vīkṣāraṇya-śvetāraṇya-
vedāraṇyādi-**anekapuṇyāraṇyānām** **madhye** karmabhūmau rāmase-
tuke dārayoḥ madhye bhāgīrathī-yamunā-narmadā-trivenī-malāpahāriṇī-
gautamī-kṛṣṇavenī-tuṅgabhadra-kāveryādi-**anekapuṇyanadī-virājite**

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indraprastha-yamaprastha-avantikāpurī-hastināpurī-ayodhyāpurī-
dvārakā-mathurāpurī-māyāpurī-kāśīpurī-kāñcīpurīyādi-**anekapūṇyapurī-
virājite** –

sakalajagatsraṣṭuḥ parārdhadvayajīvināḥ **brahmaṇaḥ** dvitīyaparārdhe
pañcāśad-abdāḍau prathame varṣe prathame māse prathame pakṣe
prathame divase ahni dvitīye yāme tṛtīye muhūrte svāyambhuva-
svārociṣa-uttama-tāmasa-raivata-cākṣuṣākhyeṣu ṣaṭsu manuṣu atīteṣu
saptame **vaivasvatamanvantare** aṣṭāviṃśatitame kaliyuge prathame pāde
asmin vartamāne vyāvahārikāṇaṁ prabhavādīnāṁ ṣaṣṭyāḥ saṁvatsaraṇāṁ
madhye

viśvāvasu-nāma-saṁvatsare **uttarāyaṇe** **vasanta**-ṛtau **vṛṣabha**-jyaiṣṭha-
māse **śukla**-pakṣe **daśamyāṁ** śubhatithau **guru**vāsarayuktāyāṁ **hasta**-
nakṣatrayuktāyāṁ **siddhi**-yoga (09:10; **vyatīpāta**-yoga)yuktāyāṁ **taitila**-
karaṇa (13:03; **garajā**-karaṇa)yuktāyāṁ evaṁ-guṇa-viśeṣaṇa-viśiṣṭāyāṁ
asyāṁ **daśamyāṁ**śubhatithau

anādi-avidyā-vāsanayā pravartamāne asmin mahati saṁsārarakre vicitrāb-
hiḥ karmagatibhiḥ vicitrāsu yoniṣu punaḥpunaḥ anekadhā janitvā kenāpi
pūṇyakarmaviśeṣeṇa idānīntana-mānuṣa-dvijajanma-viśeṣaṁ prāptavataḥ
mama –

janmābhyāsāt janmaprabhṛti etatkṣaṇaparyantaṁ bālye kaumāre yauvane
madhyame vayasi vārdhake ca jāgrt-svapna-suṣupti-avasthāsu mano-
vāk-kāyākhyā-trikaraṇaceṣṭayā karmendriya-jñānendriya-vyāpāraiḥ
sambhāvitānāṁ iha janmani janmāntare ca jñānājñānakṛtānāṁ mahāpā-
takānāṁ mahāpātaka-anumantrtvādināṁ samapātakānāṁ upapātakānāṁ
malinīkaraṇānāṁ garhyadhana-ādāna-upajīvanādināṁ apātrīkaraṇānāṁ
jātibhramśakarāṇāṁ vihitakarmatyāga-ninditasamācaraṇādināṁ jñānataḥ
sakṛt kṛtānāṁ ajñānataḥ asakṛt kṛtānāṁ sarveṣāṁ pāpānāṁ sadyaḥ
apanodanārthaṁ –

mahāgaṇapatyādisamastavaidikadevatāsannidhau

mama etajjanmani janmāntara-samudbhūta-trividha-kāyika-caturvidha-
vācika-trividha-mānasa-iti-skāndokta-daśavidha-pāpanirāsa-trayastrīṁśat-

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śata-pitruddhāra-brahmalokāvāptyādi-phalapraptyartham pāpahara-
daśamī-mahāpuṇya-kāle snānamaham kariṣye|

Having performed Sankalpa thus, one can take bath in Ganga/Kaveri or other water bodies, or at home, with the thought of eliminating the ten different types of pāpams.

gaṅgā gaṅgeti yo brūyāt yojanānām śatairapi|
mucyate sarvapāpebhyo viṣṇulokaṃ sa gacchati||

namo bhagavatyai daśapāpaharāyai gaṅgāyai nārāyaṇyai revatyai śivāyai
dakṣāyai amṛtāyai viśvarūpiṇyai nandinyai te namo namaḥ

Praying to Ganga Devi thus, and performing snānam,

“mayā kṛtasya asya daśaharā-snānasya aṅgatayā arghya-pradānam kariṣye”
iti saṅkalpya

and saying thus, take pure water in hands and offer Arghyam facing East.

namaḥ kamalanābhāya namaste jalaśāyine|
namaste'stu hr̥ṣīkeśa gr̥hāṇārghyaṃ namo'stu te||

jalaśāyine namaḥ idamarghyam|

ehi sūrya sahasrāṃśo tejorāśe jagatpate|
anukampaya mām bhaktyā gr̥hāṇārghyaṃ namo'stu te||

sūryāya namaḥ idamarghyam|

mahābala-jaṭodbhūte kṛṣṇe ubhayato-mukhi|
vedena prārthite gaṅge gr̥hāṇārghyaṃ namo'stu te||

kṛṣṇāveṇyai namaḥ idamarghyam|

Offer Arghyams thus.

As part of the snānam on this sacred day, one can perform dānam of ten types of fruits, rice (at least 16 handfuls) to the needy.

“mayā kṛta-daśaharā-snānāṅgaṃ yathāśakti dānamaham kariṣye” iti
saṅkalpya One can perform Sankalpa as above for performing dānam.

One can light 10 deepams in temples of Shiva/Vishnu in the evening.

daśa-vidha-pāpāni

adattānāmupādānaṃ hiṃsā caivāvidhānataḥ|
paradāropasevā ca kāyikaṃ trividhaṃ smṛtaṃ||

pāruṣyamanṛtaṃ caiva paśunyaṃ caiva sarvaśaḥ|
asambaddhapralāpaśca vāṇmayaṃ syāccaturvidham||

paradravyeṣvabhidyānaṃ manasā'niṣṭacintanam|
vitathābhiniveśaśca mānasaṃ trividhaṃ smṛtaṃ||

etairdaśavidhaiḥ pāpairdaśajanmasamudbhavaiḥ|
mucyate nātra sandehaḥ satyaṃ satyaṃ gadādhara||

uddhared narakād ghorād daśa pūrvān daśavarān|
vakṣyamāṇamidaṃ stotraṃ gaṅgāgre śraddhayā jayet||

—varṣakṛtyadīpikā

||gaṅgādaśaharāstotram||

brahmovāca

namaḥ śivāyai gaṅgāyai śivadāyai namo namaḥ|
namaste rudrarūpiṇyai śāṅkaryai te namo namaḥ||1||

namaste viśvarūpiṇyai brahmamūrtyai namo namaḥ|
sarvadevasvarūpiṇyai namo bheṣajamūrtaye||2||

sarvasya sarvavyādhīnām bhiṣak-śreṣṭhe namo'stu te|
sthāṇujaṅgamasambhūta viṣahantryai namo namaḥ||3||

bhogopabhogadāyinyai bhogavatyai namo namaḥ|
mandākinyai namaste'stu svargadāyai namo namaḥ||4||

namastrailokyabhūṣāyai jagaddhātryai namo namaḥ|
namastriśuklasamsthāyai tejovatyai namo namaḥ||5||

nandāyai liṅgadhāriṇyai nārāyaṇyai namo namaḥ|
namaste viśvamukhyāyai revatyai te namo namaḥ||6||

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br̥hatyai te namaste'stu lokadhātryai namo namaḥ|
namaste viśvāmitrāyai nandinyai te namo namaḥ||7||

pr̥thvyai śivāmṛtāyai ca suvṛṣāyai namo namaḥ|
śāntāyai ca variṣṭhāyai varadāyai namo namaḥ||8||

usrāyai sukhadogdhryai ca sañjīvinyai namo namaḥ|
brahmiṣṭhāyai brahmadāyai duritaghnyai namo namaḥ||9||

praṇatārtiprabhañjinyai jaganmātre namo'stu te|
sarvāpatpratipakṣāyai maṅgalāyai namo namaḥ||10||

śaraṇāgatadinārtaparitrāṇaparāyaṇe |
sarvasyārtihare devi nārāyaṇi namo'stute||11||

nirlepāyai durgahantryai dakṣāyai te namo namaḥ|
parātparatare tubhyaṃ namaste mokṣade sadā||12||

gaṅge mamāgrato bhūyā gaṅge me devi pr̥ṣṭhataḥ|
gaṅge me pārśvayorehi tvayi gaṅge'stu me sthitiḥ||13||

ādau tvamante madhye ca sarvaṃ tvaṃ gāṃ gate śubhe|
tvameva mūlaprakṛtistvaṃ hi nārāyaṇaḥ paraḥ|
gaṅge tvaṃ paramātmā ca śivastubhyaṃ namaḥ śive||14||

ya idaṃ paṭhati stotraṃ bhaktyā nityaṃ naro'pi yaḥ|
śṛṇuyācchraddhayā yuktaḥ kāyavākcittasambhavaiḥ||15||

daśadhā saṃsthitairdoṣaiḥ sarvāireva pramucyate|
sarvāṅkāmanāvāpnoti pretya brahmaṇi liyate||16||

jyeṣṭhe māsi site pakṣe daśamī hastasaṃyutā|
tasyāṃ daśamyāmetacca stotraṃ gaṅgājale sthitaḥ||17||

yaḥ paṭheddaśakṛtvastu daridro vā'pi cākṣamaḥ|
so'pi tatphalamāpnoti gaṅgāṃ sampūjya yatnataḥ||18||

adattānāmupādānaṃ hiṃsā caivāvidhānataḥ|
paradāropasevā ca kāyikaṃ trividhaṃ smṛtaḥ||19||

pāruṣyamanṛtaṃ caiva paśunyaṃ cāpi sarvaśaḥ|
asambaddhapralāpaśca vāṇmayam syāccaturvidham||20||

paradravyeṣvabhidyānam manasā'niṣṭacintanam|
vitathābhiniveśaśca mānasam trividham smṛtam||21||

etāni daśa pāpāni hara tvam mama jāhnavi|
daśapāpaharā yasmāttasmāddaśaharā smṛtā||22||

trayastrimśacchataṃ pūrvān pitṛnatha pitāmahan|
uddharatyeva saṃsārānmantrenānena pūjitā||23||
namo bhagavatyai daśapāpaharāyai gaṅgāyai nārāyaṇyai revatyai
śivāyai dakṣāyai amṛtāyai viśvarūpiṇyai nandinyai te namo namaḥ||

sitamakaraniṣaṇṇam śubhravarṇam trinetram
karadhṛtakalaśodyatsotpalāmatyabhiṣṭam|
vidhiharihararūpam sendukoṭirajuṣṭam
kalitasitadukūlam jāhnavim tam namāmi||24||

ādāvādipitāmahasya nigamavyāpārapātre jalam
paścātpannagaśāyino bhagavataḥ pādodakam pāvanam|
bhūyaḥ sambhujaṭāvibhūṣaṇamaṇirjahnormaharṣeriyam
devī kalmaṣanāśinī bhagavatī bhāgīrathī dṛśyate||25||

gaṅgā gaṅgeti yo brūyādyojanānam śatairapi|
mucyate sarvapāpebhyo viṣṇulokaṃ sa gacchati||26||

||iti skande mahāpurāṇe ekāśīti-sāhasryam saṃhitāyam tṛtiye kāśīkhaṇḍe
dharmābdhisthā śrīgaṅgādaśaharāstutiḥ sampūrṇā||

