

## 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/th, d̥/dh, 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 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 ञ

ṭa ट, ṭha ठ, da ड, ḍha ढ, ḥa ण

ta त, tha थ, da द, dha ध, na न

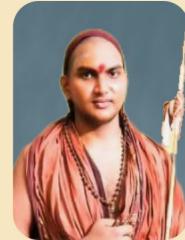
pa प, pha फ, ba ब, bha भ, ma म

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

hara hara śaṅkara

Om

jaya jaya śaṅkara



śrī-vedavyāsāya namah

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

## bhīṣma-tarpaṇam

5126 viśvāvasuh makarah 13 māgha-śukla-aṣṭamī

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Shri Bhishma Pitamaha whose very nature was dharma undertook a vow of Brahmacharya and lived as a Brahmachari throughout his life. Hence, he did not have any descendants. He had the boon of icchamrtyu (choosing when he could leave his body). So he waited until Uttarayanam and shed his mortal on Shukla Ashtami in Magha masa. Therefore, all of us should offer Tarpanam and Arghyadanam for the sake of Bhishma on Magha masa Shukla Ashtami. Laugakshi Smrti says that those who offer this Bhishma Tarpanam gets as much punya as feeding a thousand brahmanas.

aṣṭamīdivase caiva bhīṣmatarpaṇamācaret|  
dadyāt pradadyād bhīṣmāya tarpaṇam prativatsaram||  
  
tena tarpaṇamātreṇa sahasradvijabhojane|  
yatphalam kathitam sadbhistadavāpnnotyasaṁśayah||  
  
śuklāṣṭamīyām tu māghasya dadyādbhīṣmāya yo jalām|  
saṁvatsarakṛtam pāpam tatkṣaṇādeva naśyati||  
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brāhmaṇādyāśca ye varṇāḥ dadyurbhīṣmāya no jalam|  
saṁvatsarakṛtam teṣāṁ puṇyam naśyati sattama||

Padma Puranam also warns that those who do not offer this Tarpana to Bhishma on Bhishmashtami, lose the punya accumulated during the entire year. Hence we should all offer Tarpanam and Arghyadanam for the sake of Pitamaha Bhishma and strive to become those who perform their duties well.

After completion of the anushthanas of nityakarmas such as morning Snanam, Sandhyavandanam everyone should do Tarpanam and Arghyadanam for Bhishma.

ācamanam| śuklāṁbaradharam + saṁtayel prāṇāyāmahi|  
mamopāttasamastaduritakṣayadvārā śrīparameśvaraprītyartham śubhe  
śobhane muhūrte adya brahmaṇah dvitīyaparārdhe śvetavarāhakalpe  
vaivasvatamanvantare aṣṭāvimśatitame kaliyuge prathame pāde jam-  
būdvīpe bhāratavarṣe bharatakhanḍe meroḥ daksiṇe pārśve asmin  
vartamāne vyāvahārikāṇāṁ prabhavādīnāṁ ṣaṣṭyāḥ saṁvatsarāṇāṁ  
madhye viśvāvasu-nāma-saṁvatsare uttarāyaṇe hemanta-ṛtau makara-  
māgha-māse śukla-pakṣe aṣṭamīyāṁ śubhatithau induvāsarayuktāyāṁ  
aśvinī-nakṣatra (12:31)yuktāyāṁ sādhya-yoga (09:08; śubha-yoga); śubha-  
yoga; śukla-yogayuktāyāṁ bhadrā-karaṇa (10:17; bava-karaṇa)yuktāyāṁ  
evam-guṇa-višeṣaṇa-viśiṣṭāyāṁ asyām aṣṭamīyāṁ  
śubhatithau mamopāttā-samasta-duritakṣayadvārā śrīparameśvara-  
prītyartham bhīṣmāṣṭamī-puṇyakāle bhīṣmatarpaṇam arghyadānam ca  
kariṣye|

**jīvatpitā'pi kurvīta tarpaṇam yamabhiṣmayoh**

(Those whose father is living must also offer Tarpanam for Yama and Bhishma)

According to this vachana, those whose father is alive should also offer Tarpanam to Bhishma. Those who do not have a father should wear the Yajnopavitam on the left and offer tarpanam via the Pitr Tirtha with water mixed with tila (sesame). Those whose father is alive should offer Tarpanam

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with just as in Pitr Tarpanam in Brahmajyajna (with Yajnopavitam upto the left wrist and with only water) with Pitr Tirtha.

udakadānamantraḥ—

vaiyāghrapādagotrāya sāṅkṛtyapravarāya ca  
gaṅgāputrāya bhīṣmāya pradāsyē'ham̄ tilodakam̄  
aputrāya dadāmyetat salilam̄ bhīṣmavarmane||

bhīṣmam̄ tarpayāmi|

With the following Shlokas, everyone should offer Arghyadanam with water three times similar to how Arghyadanam is done in Sandhyavandanam.

satyavrataṁśu ca gāṅgeyāya mahātmane||  
arghyam̄ dadāmi bhīṣmāya somavam̄śodbhavāya ca||

bhīṣmāya namah̄ idamarghyam| bhīṣmāya namah̄ idamarghyam| bhīṣmāya  
namah̄ idamarghyam|

vasūnāmavatārāya śantanorātmajāya ca||  
arghyam̄ dadāmi bhīṣmāya ājanmabrahmacāriṇe||

bhīṣmāya namah̄ idamarghyam| bhīṣmāya namah̄ idamarghyam| bhīṣmāya  
namah̄ idamarghyam|

## prārthanā

bhīṣmaḥ śāntanavo vīraḥ satyavādī jitendriyah|  
ābhiraadbhiravāpnantu putrapautrocitāḥ kriyāḥ||

With this shloka, offer Prarthana to Bhishma.

kāyena vācā manasendriyairvā  
buddhyātmanā vā prakṛte: svabhāvāt |  
karomi yadyat sakalam̄ parasmai  
nārāyaṇāyeti samarpayāmi||

anena mayā kṛtena bhīṣmāṣṭamī-puṇyakāle bhīṣmatarpanena paramātmā  
suprītāḥ suprasanno varado bhavatu||