

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 ल, ḻ लृ

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

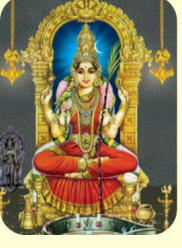
ṭa ट, ṭha ठ, ḍa ड, ḍha ढ, ṇa ण

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

oṃ



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

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 –

anāyāsena maraṇam vinā dainyaṇa jīvanam|
dehi me kṛpayā śambho tvayi bhaktimacañcalām||

One takes the sufferings that come during life as mr̥tyu and leaving the body in an untimely manner as mr̥tyu. Bhagavan who is beyond the samsara jivana is the one who can bless us to win over both these. So we praise Him as Mr̥tyunjaya. 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 utara 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 kamanīya-ratna-khacite kalpa-dru-mūle sthitam
 karpūra-sphaṭikendu-sundara-tanuṃ kātyāyanī-sevitam|
 gaṅgā-tuṅga-taraṅga-rañjita-jaṭā-bhāraṃ kṛpā-sāgaraṃ
 kaṇṭhālaṅkṛta-śeṣa-bhūṣaṇamamuṃ mṛtyuñjayaṃ bhāvaye||1||

āgatya mṛtyuñjaya candra-maule
 vyāghrājinālaṅkṛta śūla-pāṇe|
 sva-bhakta-saṃrakṣaṇa-kāma-dheno
 prasīda viśveśvara pārvatīśa||2||

bhāsvanmauktika-toraṇe marakata-stambhāyutālaṅkṛte
 saudhe dhūpa-suvāsite maṇi-maye māṇikya-dīpāñcite|
 brahmendrāmara-yogi-puṅgava-gaṇairyukte ca kalpa-drumaiḥ
 śrī-mṛtyuñjaya susthiro bhava vibho māṇikya-siṃhāsane||3||

mandāra-mallī-karavīra-mādhavī-
 punnāga-nīlotpala-campakānvitaiḥ |
 karpūra-pāṭira-suvāsitairjalaiḥ
 ādhatsva mṛtyuñjaya pādyamuttamam||4||

sugandha-puṣpa-prakaraiḥ suvāsitaiḥ
 viyannadī-śītala-vāribhiḥ śubhaiḥ|
 tri-loka-nāthārti-harārghyamādarāt
 grhāṇa mṛtyuñjaya sarva-vandita||5||

himāmbu-vāsitaistoyaiḥ śītalairatipāvanaiḥ|
 mṛtyuñjaya mahādeva śuddhācamanamācara||6||

guḍa-dadhi-sahitaṃ madhu-prakīrṇaṃ
 su-ghṛta-samanvita-dhenu-dugdha-yuktam|
 śubha-kara madhu-parkamāhara tvam
 tri-nayana mṛtyu-hara tri-loka-vandya||7||

pañcāstra-śānta pañcāsyā pañca-pātaḥ-saṃhara|
 pañcāmṛta-snānamidaṃ kuru mṛtyuñjaya prabho||8||

jagat-trayī-khyāta samasta-tīrtha-
 samāhṛtaiḥ kalmaṣa-hāribhiḥca|
 snānaṃ su-toyaiḥ samudācara tvam
 mṛtyuñjayānanta-guṇābhiraṃ||9||

ānītenātiśubhreṇa kauśeyenāmara-drumāt|
 mārjayāmi jaṭā-bhāraṃ śiva mṛtyuñjaya prabho||10||

nānā-hema-vicitrāṇi cīra-cīnāmbarāṇi ca|
 vividhāni ca divyāni mṛtyuñjaya su-dhāraya||11||

viśuddha-muktā-phala-jāla-ramyaṃ
 manoharaṃ kāñcana-hema-sūtram|
 yajñopavītaṃ paramaṃ pavitraṃ
 ādhatsva mṛtyuñjaya bhakti-gamya||12||

śrī-gandhaṃ ghana-sāra-kuṅkuma-yutaṃ kastūrikā-pūritaṃ
 kāleyena himāmbunā viracitaṃ mandāra-saṃvāsitaṃ|
 divyaṃ deva-manoharaṃ maṇi-maye pātre samāropitaṃ
 sarvāṅgeṣu vilepayāmi satataṃ mṛtyuñjaya śrī-vibho||13||

akṣatairdhavalairdivyaiḥ samyak-tila-samanvitaiḥ|
 mṛtyuñjaya mahā-deva pūjayāmi vṛṣa-dhvaja||14||

campaka-paṅkaja-kuravaka-
 kundaiḥ karavīra-mallikā-kusumaiḥ|
 vistāraya nija-makuṭaṃ
 mṛtyuñjaya puṇḍarīka-nayanāpta||15||

māṇikya-pādukā-dvandve mauni-hṛt-padma-mandire|
 pāḍau sat-padma-saḍṛśau mṛtyuñjaya niveśaya||16||

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

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

muktātapatram śaśi-koṭi-śubhram
 śubha-pradaṃ kāñcana-daṇḍa-yuktaṃ|
 māṇikya-saṃsthāpita-hema-kumbhaṃ
 sureśa mṛtyuñjaya te'rpayāmi||19||

maṇi-mukure niṣpaṭale
 tri-jagad-gāḍhāndhakāra-saptāśve |
 kandarpa-koṭi-saḍṛśaṃ
 mṛtyuñjaya paśya vadanamātmīyam||20||

karpūra-cūrṇaṃ kapilājya-pūtaṃ
 dāsyāmi kāleya-samanvitaṃ ca|
 samudbhavaṃ pāvana-gandha-dhūpitaṃ
 mṛtyuñjayāṅgaṃ parikalpayāmi||21||

varti-trayopetamakhaṇḍa-dīptyā
 tamoharaṃ bāhyamathāntaraṃ ca|
 sājyaṃ samastāmara-varga-hṛdyaṃ
 sureśa mṛtyuñjaya vaṃśa-dīpaṃ||22||

rājānnaṃ madhurānritaṃ ca mṛdulaṃ māṇikya-pātre sthitaṃ
 hiṅgū-jiraka-sanmarīci-militaiḥ śākairanekaiḥ śubhaiḥ|
 śākaṃ samyagapūpa-sūpa-sahitaṃ sadyoghṛtenāplutaṃ
 śrī-mṛtyuñjaya pārvatī-priya vibho sāpośanaṃ bhujiyatām||23||

kūsmāṇḍa-vārtāka-paṭolikānāṃ
 phalāni ramyaṇi ca kāra-vallyāḥ|
 su-pāka-yuktāni sa-saurabhāni
 śrī-kaṇṭha mṛtyuñjaya bhakṣayeśa||24||

śītaṃ madhuraṃ svacchaṃ pāvanaṃ vāsitaṃ laghu|
 madhye svī-kuru pānīyaṃ śiva mṛtyuñjaya prabho||25||

śarkarā-militaṃ snigdhaṃ dugdhānnaṃ go-ghṛtānritaṃ|
 kadalī-phala-sammiśraṃ bhujiyatām mṛtyu-saṃhara||26||

kevalamati-mādhuryaṃ
 dugdhaiḥ snigdhaiśca śarkarā-militaiḥ|
 elā-marīca-militaṃ
 mṛtyuñjaya deva bhuṅkṣva paramānnaṃ||27||

rambhā-cūta-kapittha-kaṇṭaka-phalairdrākṣā-rasa-svādu-mat-
 kharjūrairmadhurekṣu-khaṇḍa-śakalaiḥ sannārikelāmbubhiḥ|
 karpūreṇa suvāsitaiguda-jalairmādhurya-yuktairvibho
 śrī-mṛtyuñjaya pūraya tri-bhuvanādhāraṃ viśālodaram||28||

manojña-rambhā-vana-khaṇḍa-khaṇḍitān
 ruci-pradān sarṣapa-jīrakāṃśca|
 sa-saurabhān saindhava-sevitāṃśca
 grhāṇa mṛtyuñjaya loka-vandya||29||

hiṅgū-jīraka-sahitaṃ
 vimalāmalakaṃ kapitthamatimadhuram|
 bisa-khaṇḍālmṛt-lavaṇa-yutān
 mṛtyuñjaya te'ṛpayāmi jagadīśa||30||

elā-śuṇṭhī-sahitaṃ
 dadhyannaṃ cāru-hema-pātra-stham|
 amṛta-pratinidhimāḍhyaṃ
 mṛtyuñjaya bhujiyatāṃ tri-lokeśa||31||

jambīra-nīrāñcita-śṛṅgaberam
 manoharānamla-śalātu-khaṇḍān|
 mṛdūpadaṃśān sahasopabhuṅkṣva
 mṛtyuñjaya śrī-karuṇā-samudra||32||

nāgara-rāmaṭha-yuktaṃ
 sulalita-jambīra-nīra-sampūrṇam |
 mathitaṃ saindhava-sahitaṃ
 piba hara mṛtyuñjaya kratu-dhvaṃsin||33||

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

gagana-dhunī-vimala-jalaiḥ
 mṛtyuñjaya padmarāga-pātra-gataiḥ|
 mṛga-mada-candana-pūrṇaiḥ
 prakṣālaya cāru hasta-pada-yugmam||35||

punnāga-mallikā-kunda-vāsitairjāhnavī-jalaiḥ|
 mṛtyuñjaya mahādeva punarācamaṇaṁ kuru||36||

mauktika-cūrṇa-sametaiḥ
 mṛga-mada-ghana-sāra-vāsitaiḥ pūgaiḥ|
 parṇaiḥ svarṇa-samānaiḥ
 mṛtyuñjaya te'rpayāmi tām̐būlam||37||

nīrājanaṁ nirmala-dīpti-madbhiḥ
 dīpāṅkurairujjvalamucchritaiśca|
 ghaṇṭā-ninādena samarpayāmi
 mṛtyuñjayāya tri-purāntakāya||38||

virīñci-mukhyāmarā-vṛnda-vandite
 saroja-matsyāṅkita-cakra-ciḥnite |
 dadāmi mṛtyuñjaya pāda-paṅkaje
 phaṇīndra-bhūṣe punararghyamīśvara||39||

punnāga-nīlotpala-kunda-jātī-
 mandāra-mallī-karavīra-paṅkajaiḥ|
 puṣpāñjalim bilva-dalaistulasyā
 mṛtyuñjayāṅghrau viniveśayāmi||40||

pade pade sarva-tamonikṛntanaṁ
 pade pade sarva-śubha-pradāyakam|
 pradakṣiṇaṁ bhakti-yutena cetasā
 karomi mṛtyuñjaya rakṣa rakṣa mām||41||

namo gaurīśāya sphaṭika-dhavalāṅgāya ca namo
 namo lokeśāya stuta-vibudha-lokāya ca namaḥ|
 namaḥ śrī-kaṇṭhāya kṣapita-pura-daityāya ca namo
 namaḥ phālākṣāya smara-mada-vināśāya ca namaḥ||42||

saṃsāre jani-tāpa-roga-sahite tāpa-trayākrandite
 nityaṃ putra-kalatra-vitta-vilasat-pāśairnibaddhaṃ dṛḍhaṃ |
 garvāndhaṃ bahu-pāpa-varga-sahitaṃ kāruṇya-dṛṣṭyā vibho
 śrī-mṛtyuñjaya pārvatī-priya sadā mām pāhi sarveśvara ||43||

saudhe ratnamaye navotpala-dalākīrṇe ca talpāntare
 kauśeyena manohareṇa dhavalenācchādite sarvaśaḥ |
 karpūrāñcita-dīpa-dīpti-milite ramyopadhāna-dvaye
 pārvatyāḥ kara-padma-lālita-padaṃ mṛtyuñjayaṃ bhāvaye ||44||

catuścatvāriṃśad-vilasadupacārairabhimataiḥ
 manaḥpadme bhaktyā bahirapi ca pūjāṃ śubha-karīm |
 karoti pratyūṣe niśi divasa-madhye'pi ca pumān
 prayāti śrī-mṛtyuñjaya-padamanekādbhuta-padam ||45||

prātarliṅgamumā-pateraharahaḥ sandarśanāt svarga-daṃ
 madhyāhne haya-medha-tulya-phala-daṃ sāyantane mokṣa-daṃ |
 bhānorastamaye pradoṣa-samaye pañcākṣarārādhanaṃ
 tat-kāla-traya-tulyamiṣṭa-phala-daṃ sadyo'navadyaṃ dṛḍhaṃ ||46||
 || iti śrīmat-paramahaṃsa-parivrājakācārya-śrī-govinda-bhagavat-
 pūjyapāda-śiṣyasya śrī-śaṅkara-bhagavataḥ kṛtau mṛtyuñjaya-mānasa-pūjā
 stotraṃ sampūrṇaṃ ||

