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 iī uū rṛṛ lll̄ mṃ hḥ nṅñṇ tṭ dḍ sśṣ. Aspirated (mahāprāna) sounds are denoted with an additional h as in k/kh, g/gh, c/ch, j/jh, t/th, d/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.

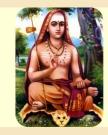
Therefore **it is strongly recommended to learn a Bharatiya script** like Devanagari, Grantha, Telugu, Kannada etc **which has clearly different letters to denote the various sounds**. Our documents are published in many such scripts.

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, ṛ ऋ, ṭ ऋ, ṭ ॡ, ṭ ॡ ṭa ट, ṭha ठ, ḍa ड, ḍha ढ, ṇa ण
e ए, ai ऐ, o ओ, au औ, aṃ अं, aḥ 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 रा, ṣa प, sa प, sa प, sa प, sa प, sa ए, sa ए,
```













śrī-vedavyāsāya namaḥ

śrīmad-ādya-śankara-bhagavatpādaparamparāgata-mūlāmnāya-sarvajña-pītham śrī-kāñcī-kāmakoți-pīțham jagadguru-śrī-śankarācārya-svāmi-śrīmathasamsthānam

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

jyaistha-śukla-daśamī / 5127-viśvāvasuḥ-mithunam 22 (5.6.2025)

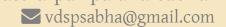
> jyeşthe māsi site pakṣe daśamī hastasaṃyutā harate daśa pāpāni tasmād daśaharā smṛtā

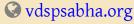
The day when Shukla Paksha Dashami tithi of Jyeshtha Masa as per Chandra Mana joins with Hasta nakshatra is Papahara Dashami. On this day, one should perform snanam in holy rivers such as Ganga/Kaveri, or at least from a lake or well, or at home by meditating on holy rivers.

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-sankalpah

ācamanam suklāmbaradharam + śāntaye prāṇāyāmaḥ

tadeva lagnam sudinam tadeva tārābalam candrabalam tadeva vidyābalam daivabalam tadeva laksmīpateranghriyugam smarāmi

sarvāvasthāgato'pi pavitro apavitrah vā yah smaret pundarikaksam sa bahyabhyantarah sucih

mānasam vācikam pāpam karmanā samupārjitam śrīrāmaḥ smaraṇenaiva vyapohati na saṃśayaḥ śrīrāma rāma rāmal

tithirviṣṇustathā vāro nakṣatram viṣṇureva ca yogaśca karanam caiva sarvam visnumayam jagat śrīhare govinda govinda

mamopāttasamastaduritakṣayadvārā śrīparameśvaraprītyartham, adya śrībhagavatah visnoh nārāyaṇasya acintyayā aparimitayā śaktyā bhriyamāṇasya mahājalaughasya madhye paribhramatām anekakoţibrahmāndānām ekatame prthivī-ap-tejo-vāyu-ākāśa-ahankāramahad-avyaktaih āvaranaih āvrte asmin mahati brahmāndakarandacaturdaśabhuvanāntargate madhye bhūmandale jambū-plaksaśāka-śālmali-kuśa-krauñca-puṣkarākhya-saptadvīpamadhye būdvīpe bhārata-kimpurusa-hari-ilāvrta-ramyaka-hiranmaya-kurubhadrāśva-ketumāla-navavarsamadhye bhāratavarse indra-ceru-tāmragabhasti-nāga-saumya-gandharva-cārana-bharata-navakhandamadhye bharatakhande sumeru-nisada-hemakūta-himācala-mālyavat-pāriyātrakagandhamādana-kailāsa-vindhyācalādi-anekapunyaśailānām madhye dandakāranya-campakāranya-vindhyāranya-vīksāranya-śvetāranyavedāranyādi-**anekapunyāranyānām madhye** karmabhūmau tukedārayoh madhye bhāgīrathī-yamunā-narmadā-trivenī-malāpahārinīgautamī-kṛṣṇaveṇī-tuṅgabhadrā-kāveryādi-anekapuṇyanadī-virājite

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hara hara śankara

jaya jaya śaṅkara

indraprastha-yamaprastha-avantikāpurī-hastināpurī-ayodhyāpurīdvārakā-mathurāpurī-māyāpurī-kāśīpurī-kāñcīpuryādi-anekapuņyapurīvirājite -

sakalajagatsrastuh parārdhadvayajīvinah brahmanah dvitīyaparārdhe pañcāśad-abdādau prathame varșe prathame māse prathame pakșe prathame divase ahni dvitīye yāme tṛtīye muhūrte svāyambhuvasvārociṣa-uttama-tāmasa-raivata-cākṣuṣākhyeṣu ṣaṭsu manuṣu saptame vaivasvatamanvantare așţāviṃśatitame kaliyuge prathame pāde asmin vartamāne vyāvahārikāņām prabhavādīnām şastyāh samvatsarāņām madhye

viśvāvasu-nāma-samvatsare uttarāyaņe vasanta-ṛtau vṛṣabha-jyaiṣṭhamāse śukla-pakṣe daśamyām śubhatithau guruvāsarayuktāyām hastanakṣatrayuktāyām siddhi-yoga (09:10; vyatīpāta-yoga)yuktāyām taitilakaraņa (13:03; garajā-karaņa) yuktāyām evam-guņa-viśeṣaṇa-viśiṣṭāyām asyām daśamyām śubhatithau

anādi-avidyā-vāsanayā pravartamāne asmin mahati saṃsāracakre vicitrābhih karmagatibhih vicitrāsu yonişu punahpunah anekadhā janitvā kenāpi puņyakarmaviśeseņa idānīntana-mānusa-dvijajanma-viśesam prāptavatah mama -

janmābhyāsāt janmaprabhṛti etatkṣaṇaparyantam bālye kaumāre yauvane madhyame vayasi vārdhake ca jāgṛt-svapna-suṣupti-avasthāsu manovāk-kāyākhya-trikaraņacestayā karmendriya-jñānendriya-vyāpāraiḥ sambhāvitānām iha janmani janmāntare ca jñānājñānakṛtānām mahāpātakānām mahāpātaka-anumantrtvādīnām samapātakānām upapātakānām malinīkaraņānām garhyadhana-ādāna-upajīvanādīnām apātrīkaraņānām jātibhramśakarāṇām vihitakarmatyāga-ninditasamācaraṇādīnām jñānataḥ sakṛt kṛtānām ajñānataḥ asakṛt kṛtānām sarveṣām pāpānām sadyaḥ apanodanārtham -

mahāgaṇapatyādisamastavaidikadevatāsannidhau

mama etajjanmani janmāntara-samudbhūta-trividha-kāyika-caturvidhavācika-trividha-mānasa-iti-skāndokta-daśavidha-pāpanirāsa-trayastriṃśat-

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śata-pitruddhāra-brahmalokāvāptyādi-phalaprāptyartham 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.

gangā gangeti yo brūyāt yojanānām śatairapi mucyate sarvapāpebhyo viṣnulokam 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-pradānaṃ kariṣye" iti saṅkalpya

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

namaḥ kamalanābhāya namaste jalaśāyine namaste'stu hṛṣīkeśa gṛhāṇārghyaṃ namo'stu te jalaśāyine namaḥ idamarghyam

ehi sūrya sahasrāṃśo tejorāśe jagatpate anukampaya māṃ bhaktyā gṛhāṇārghyaṃ namo'stu te sūryāya namaḥ idamarghyam

mahābala-jaṭodbhūte kṛṣṇe ubhayato-mukhi vedena prārthite gaṅge gṛhāṇārghyaṃ 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 dānamahaṃ 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.

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respondente de sante de sante

daśa-vidha-pāpāni

adattānāmupādānam himsā caivāvidhānatah paradāropasevā ca kāyikam trividham smṛtam

pārusyamanrtam caiva paiśunyam caiva sarvaśah asambaddhapralāpaśca vānmayam syāccaturvidham

paradravyesvabhidhyānam manasā'nistacintanam vitathābhiniveśaśca mānasam trividham smrtam

pāpairdaśajanmasamudbhavaih etairdaśavidhaih mucyate nātra sandehaḥ satyam satyam gadādhara

uddhared narakād ghorād daśa pūrvān daśāvarān vaksyamānamidam stotram gangāgre śraddhayā japet

-varşakrtyadīpikā

||gaṅgādaśaharāstotram||

brahmovāca

namah śivāyai gangāyai śivadāyai namo namah namaste rudrarūpiņyai śāṅkaryai te namo namaḥ 1

namaste viśvarūpinyai brahmamūrtyai namo namah bhesajamūrtave||2|| sarvadevasvarūpinyai namo

sarvasya sarvavyādhīnām bhisak-śresthe namo'stu te sthānujangamasambhūtavisahantryai namo namah 3

bhogopabhogadāyinyai bhogavatyai namo namah mandākinyai namaste'stu svargadāyai namo namah 4

namastrailokyabhūṣāyai jagaddhātryai namo namah namastriśuklasamsthāyai tejovatyai namo namah 5

nandāyai lingadhārinyai nārāyanyai namo namah namaste viśvamukhyāyai revatyai te namo namaļ 6

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pārusyamanṛtam caiva paiśunyam cāpi sarvaśah asambaddhapralāpaśca vāṅmayaṃ syāccaturvidham 20

paradravyeşvabhidhyānam manasā'niştacintanam vitathābhiniveśaśca mānasam trividham smṛtam 21

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

trayastrimśacchatam pūrvān pitrnatha pitamahān uddharatyeva samsārānmantrenānena pūjitā||23|| namo bhagavatyai dasapapaharayai gangayai narayanyai revatyai śivāyai dakṣāyai amṛtāyai viśvarūpiṇyai nandinyai te namo namaḥ

> sitamakaranişannam subhravarnam trinetram karadhrtakalaśodyatsotpalāmatyabhīstām vidhiharihararūpām sendukotīrajustām kalitasitadukūlām jāhnavīm tām namāmi 24

ādāvādipitāmahasya nigamavyāpārapātre jalam paścātpannagaśāyino bhagavatah pādodakam pāvanam bhūyah śambhujatāvibhūsanamanirjahnormaharseriyam devī kalmaṣanāśinī bhagavatī bhāgīrathī drśyate 25

gangā gangeti yo brūyādyojanānām satairapi mucyate sarvapāpebhyo viṣṇulokam sa gacchati 26 liti skande mahāpurāņe ekāśīti-sāhasryām samhitāyām trtīye kāśīkhande dharmābdhisthā śrīgangādaśaharāstutih sampūrņā



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