

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 ṝ̄ ṁ ṁ̄ ṁ̄̄ ṇ ṇ̄ ṇ̄̄ ṭ ṭ̄ ṭ̄̄ ṣ ṣ̄. 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 ऋ, ṝ ॠ, ḷ लृ, ḹ ॡ

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

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

||tulā-snāna-vidhiḥ||

The procedure to do Tulasnanam

Tulasnanam must be performed during the entire month of Tula. In case that too is not possible, anushtanam of this procedure must be done at least on one day.

ācamanam| śuklāmbāradharam + śāntaye| prāṇāyāmaḥ|
mamopāttasamastadurita-kṣayadvārā śrīparameśvaraprītyartham

tadeva lagnaṁ sudinaṁ tadeva tārābalaṁ candrabalaṁ tadeva|
vidyābalaṁ daivabalaṁ tadeva lakṣmīpateḥ aṅghriyugaṁ smarāmi||

apavitraḥ pavitra vā sarvāvasthāṁ gato'pi vā|
yaḥ smaret puṇḍarikākṣaṁ sa bāhyābhyantaraḥ śuciḥ||

mānaśaṁ vācikaṁ pāpaṁ karmaṇā samupārjitam|
śrīrāma-smaraṇenaiva vyapohati na saṁśayaḥ||

śrī rāma rāma rāma

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tithirviṣṇuḥ tathā vāraḥ nakṣatraṃ viṣṇureva ca|
yogaśca karaṇaṃ caiva sarvaṃ viṣṇumayaṃ jagat||

śrīgovinda govinda govinda|

mamopātta-samasta-durita-kṣaya-dvārā śrīparameśvara-prītyartham
bhagavataḥ nārāyaṇasya parameśvarasya acintyayā aparimitayā śaktyā
bhriyamāṇasya mahājalaughasya madhye paribhramatām aneka-koṭi-
brahmāṇḍānām ekatame caturdaśa-bhuvanāntargate bhū-maṇḍale
sapta-dvīpa-madhye jambū-dvīpe nava-varṣa-madhye bhārata-varṣe
nava-khaṇḍa-madhye bharata-khaṇḍe himācala-kailāsa-vindhyācalādi-
aneka-puṇya-śaila-śikharite daṇḍakāraṇya-vindhyāraṇya-vedāraṇyādi-
aneka-puṇyāraṇya-vanaśrī-bhāsvare asmin bhārata-deśe pravahantīnām
priyāḥ mātara iva payasā prajāḥ puṣṇatīnām nadīnām anyatamāyām
kāverī-nāmnyām

1. karṇāṭakeṣu kôḍagu-iti-khyāta-malayācala-saṃjñaka-sahyādri-
pradeśe sambhūtāyām, draviḍeṣu śvetāraṇya-kṣetra-samīpe kāverī-
pattanākhye puṇya-sthale samudraṃ prāpnuvatyām,
2. sākṣād viṣṇu-māyā-rūpiṇyām, caturmukhasya kanyātvena sthitāyām,
tadanugrahāt kavera-nāmno rājñāḥ putrītvaṃ prāptāyām, manuṣya-
rūpeṇa lopāmudrā-nāmnā agastya-patnītvaṃ gatāyām, tīrtha-rūpeṇa
tat-kamaṇḍalu-sthitāyām,
3. bhagavatā nārāyaṇenaiva dakṣiṇa-gaṅgātvena uktvā,

tri-rātraṃ jāhnavī-tīre pañca-rātraṃ tu yāmune|
sadyaḥ punāti kāverī pāpam ā-maraṇāntikam||

iti ca praśastāyām, bhagavatā maheśvareṇa “ahaṃ tava utpatti-sthāna-
prabhṛti samudra-saṅgama-paryantam ubhayoḥ kūlayoḥ vatsyāmi” iti
anugrhitāyām,

4. tulā-saṅkramaṇa-puṇya-kāle bhagavatā gaṇeśena kāka-rūpa-dhareṇa
agastya-kamaṇḍaloḥ nipātītāyām, sahyādri-gata-nārāyaṇāmśa-
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āmalaka-vṛkṣa-mūla-sambhūtāyām, brahma-kamaṇḍalu-sthita-
 śaṅkha-ninīta-virajā-tīrtha-saṅgatāyām, sahyāmalaka-tīrtha-śaṅkha-
 tīrtha-samākhyā-prasiddhāyām, veda-ghoṣa-tulya-śabdena mahāve-
 gena śilā-vṛkṣādi-gharṣaṇena ṛju-vakra-maṇḍalādi-anekākāreṇa
 samudrābhīmukhaṃ pravāhitāyām,

5. śiraḥ-sthāna-sthita-dattātreyāyām, aṅka-sthāna-śayita-raṅganāthāyām,
 śrīvaikuṇṭha-rūpāntara-śrīraṅga-kṣetra-maṇḍitāyām,

6. tulā-māsa-puṇyakāle tulā-puṣkara-puṇyakāle ca sarvalokagata-
 sārdha-trikoṭi-puṇya-tīrtha-saṅgatāyām, ardhodaya-mahodayādi-kāle
 ativiśiṣṭa-snānāyām,

7. tūṣṇīm-snānena api sapta-janma-pāpa-vināśinyām, niyama-pūrvaka-
 snānena ubhaya-vaṃśa-sapta-puruṣa-uddhāraṇa-kāriṇyām, aneka-
 naraka-yātanā-nivṛtti-hetu-bhūtāyām, sākṣāt-snāna-aśaktānām
 ānayanena, śītala-snāna-aśaktānām uṣṇīkaraṇena api snānena
 puṇya-dāyām

8. viśvāmitra-bhīṣma-yudhiṣṭhira-arjunādi-mahāpuruṣaiḥ sevitāyām,
 vedarāśi-nāmakasya tapaḥ-śīlasya viprasya atyanta-puṇyātiśaya-
 pradānena prasiddhāyām, aśvamedha-yāgaṃ kartum udyuktāya
 hariścandra-mahārājāya tad-yogyatā-siddhyartham nāradena
 agastyena ca upadiṣṭa-snānāyām

9. āyur-ārogya-pradāyām, japa-puraścaraṇa-vratādi-siddhi-pradāyām

10. devānām ṛṣīnām pitṛṇām manuṣyāṇām prāṇinām sarva-bhūta-
 vargāṇām parama-tṛpti-pradāyām

evamādi-bahu-guṇa-viśeṣaṇa-viśiṣṭāyām asyām kāverī-mahānadyām
 samasta-hari-hara-devatā-gurucaraṇa-śrotriya-sannidhau

brahmaṇaḥ dvitīya-parārdhe śvetavarāha-kalpe prathame varṣe prathame
 māse prathame pakṣe prathame divase ahni dvitīye yāme tṛtīye muhūrte

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saptame vaivasvata-manvantare aṣṭāvimśatitame kaliyuge prathame pāde
asmin vartamāne vyāvahārikāṇaṁ prabhavādīnāṁ ṣaṣṭyāḥ vatsarāṇaṁ
madhye ___-nāmani vatsare **dakṣiṇāyane śarad-ṛtau tulā-māse śukla/kṛṣṇa-**
pakṣe ___ śubhatithau ___-vāsarayuktāyāṁ ___-nakṣatrayuktāyāṁ
___-yogayuktāyāṁ ___-karaṇayuktāyāṁ tulā-māsa-puṇya-kāle -

1. asmākaṁ sarveṣāṁ mahājanānāṁ kṣema-sthairya-vīrya-vijaya-āyuh-
ārogya-aśvaryaṇāṁ abhivṛddhyartham
2. dharma-artha-kāma-mokṣa-rūpacaturvidha-phala-puruṣārthasiddhyartham,
iṣṭa-kāmyārtha-siddhyartham
3. janānāṁ dharmāika-śraddhā-pravṛtti-ubhaya-siddhyartham durācāra-
nivṛttipūrvaka-sadācāra-sampattiyartham
4. tena ativṛṣṭi-anāvṛṣṭi-rāhityena paryāpta-vṛṣṭyā vāpī-kūpādi-
jalāśayānāṁ sampūrtyartham, upanadī-sahitāsu kāverī-tāmrāparṇī-
pinākinī-tuṅgabhadra-kṛṣṇa-godāvarī-prabhṛtiṣu samyak-pravāha-
siddhyartham
5. janānāṁ jala-sampadaḥ samyag-viniyoge śraddhāyāḥ udayartham,
parisara-pradūṣaṇa-parihāreṇa pṛthivyāḥ tāpa-śāntiyartham
6. tadvārā deśe'smin sarva-dhānyānāṁ, auśadhādi-guṇayuktānāṁ
sasyānāṁ, chāyā-phalādi-pradānāṁ vṛkṣāṇāṁ ca samṛddhyartham,
gavādīnāṁ bahukṣīrādi-pradatvāartham
7. anena sarveṇa etad-deśa-nivāsināṁ sukha-śānta-jīvana-siddhyartham
8. mama bālyādiṣu jāgrḍādiṣu ca avasthāsu mano-vāk-kāya-karmendriya-
jñānendriya-vyāpāraiḥ kāma-krodhādibhiḥ duṣṭa-guṇaiśca samb-
hāvitānāṁ jñānataḥ sakṛt kṛtānāṁ ajñānataḥ asakṛt kṛtānāṁ
rahasyakṛtānāṁ prakāśakṛtānāṁ vā mahāpātaka-samapātaka-
upapātakādīnāṁ sarveṣāṁ pāpānāṁ sadyaḥ apanodanāartham

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śruti-smṛti-purāṇa-pratipādita-karmānuṣṭhāna-adhikārasiddhyartham
ca

asyāṃ ___ śubhatithau

durbhojana-durālāpa-duṣpratigraha-sambhavam |
pāpaṃ hara mama kṣipraṃ sahyakanye namo'stu te||

sahyapādodbhave devi śrīraṅgotsaṅgagāmini |
śrīkāveri namastubhyaṃ mama pāpaṃ vyapohaya||

ityādinā prārthitāyāṃ bhagavatyāṃ kāveryāṃ snānam anyāni ca yathāśakti
pūjādānādīni dharmakāryāṇi kariṣye|| (apa upaspr̥śya)

prārthanā

atikrūra mahākāya kalpānta-dahanopama |
bhairavāya namastubhyam anujñāṃ dātumarhasi||

samasta-jagadādhāra śaṅkhacakra-gadādhara |
dehi deva mamānujñāṃ yuṣmattīrtha-niṣevane||

Snana should be done silently by uttering only mantras or Bhagavan Nama. Those who do snana in the river, should face against the flow of the river and those who do snana at other places should face the Sun.

Chanting Veda mantras in the following procedures are to be done by those who have learnt them. Others may chant the Bhagavan Nama of their choice or other stotras in praise of Bhagavan as mantras. Snana should not be done without mantras!

sūktapaṭhanam

Varuna Sukta is to be chanted. Those who do not know may chant at least the Purusha Sukta. This is a prayer to Varuna before bathing.

mārjanam

āpo hi ṣṭhā mayobhuvah ...

Saying the above mantras, one should do prokshanam just as in Sandhya-vandanam.

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aghamarṣaṇam

hiraṇyaśṛṅgaṃ varuṇaṃ prapadye ...

The sukta starting as above may be chanted by those who know it. Those who do not know may recite Purusha Sukta here as well. Here one should take at least 12 dips and bathe.

snānāṅga-tarpaṇam

mamopātta+prītyartham adya pūrvokta-viśeṣaṇa-viśiṣṭāyām asyām __ śub-
hatithau snānāṅga-deva-ṛṣi-pitṛtarpaṇam arghyadānaṃ ca kariṣye||

After doing this Sankalpa, one should do the tarpana as in Brahmajajna.

kāverī-devyai arghyapradānam

marudvṛdhe mahābhāge sarvalokaikapāvani|
grhāṇārghyaṃ mayā dattaṃ pāvanaṃ kuru mām sadā||1||

kāveryai namaḥ - idamarghyam (3)||

viṣṇumāye mahākāye kaverakulasambhave|
sahyācalasamudbhūte grhāṇārghyaṃ varaprade||2||

kāveryai namaḥ - idamarghyam (3)||

kumbhasambhava-kumbhāt tvam sahyāmalakapūjayā|
śaṅkhodakena sañjātā grhāṇārghyaṃ samudrage||3||

kāveryai namaḥ - idamarghyam (3)||

prārthanā

marudvṛdhe mahālakṣmīssahyakanyā sarasvatī|
agastyapatnī kāverī lopāmudrā varapradā||1||

kamaṇḍalusamutpannā sarvatīrthādhidevatā|
virajā dakṣiṇā gaṅgā brahmaviṣṇuśivātmikā||2||

caturvidhaphaloddhātṛ caturānanakanyakā|
sarvābhīṣṭapradātṛ ca nāmnām ṣoḍaśakam smṛtam|
ebhīrnāmapadairnityam pūjayedbhaktimānnarah||3||

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dānam

Then, according to one's capacity, saying the following mantras, offer dakshina to Brahmanas.

hiraṇyagarbha-garbhaṣṭhaṃ hemabījaṃ vibhāvasoḥ|
anantaḥ puṇyaphaladam ataḥ śāntiṃ prayaccha me||
anuṣṭhita-tulāsnāna-sādguṇyārthaṃ yathokta-phalaprāptyarthaṃ imāṃ
dakṣiṇāṃ brāhmaṇāya sampradade| na mama|

yakṣma-tarpaṇam

To nullify the sins caused because we mix the dirt such as sweat from our body into the punya tirthas, recite the following shloka, take water with both hands once and do tarpana to Yakshma devata.

yanmayā dūṣitaṃ toyaṃ śārīramalasañcayāt|
taddoṣaparihārārthaṃ yakṣmāṇaṃ tarpayāmyaham||
yakṣmāṇaṃ tarpayāmi||

samarpaṇam

kāyena vācā manasendriyairvā
buddhyātmanā vā prakṛteḥ svabhāvāt|
karomi yadyat sakalaṃ parasmai
nārāyaṇāyeti samarpayāmi||
anena mayā kṛtena tulāsnānena paramātmā supṛitaḥ suprasanno varado
bhavatu||

