

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 ॴ, ḻ ॵ

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

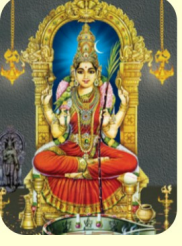
ṭa ट, ṭha ठ, ḍa ड, ḍha ढ, ṇa ण

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-kāmakōṭi-pīṭham
jagadguru-śrī-śaṅkarācārya-svāmi-śrīmaṭha-
saṁsthānam

śrī-sureśvarācārya-smaraṇam sureśvarācārya-kṛtā bhagavatpāda-stutiḥ

vedāntodara-vartī bhāsvadamalaṁ dhvānta-cchidasmad-dhiyaḥ
divyaṁ jñānamatīndriye'pi viśaye vyāhanyate na kvacit|
yo no nyāya-śalākayaiva nikhilaṁ saṁsāra-bījaṁ tamaḥ
protsāryāvīrakārṣid guru-guruḥ pūjyāya tasmai namaḥ||1||

—naiṣkarmyasiddhiḥ - 4.76-77

ā śailādudayāt tathā'sta-girito bhāsvad-yaśorāśibhiḥ
vyāptaṁ viśvamanandhakāramabhavad yasya sma śiṣyairidam|
ārād jñāna-gabhastibhiḥ pratihataścandrāyate bhāskarāḥ
tasmai śaṅkara-bhānave tanu-manovāgbhirnamaḥ syāt sadā||2||

yat-prajñodadhi-yukti-śabdana-khaja-śraddhaika-sannetraka-
 sthairyā-stambha-mumukṣu-duḥkhita-kṛpā-yatnottha-bodhāmṛtam|
 pītvā janma-mṛti-pravāha-vidhurā mokṣaṁ yayurmokṣiṇaḥ
 taṁ vande'tri-kula-prasūtamamalaṁ vedhobhidhaṁ mad-gurum||3||
 —brhadāraṇyakabhāṣyavārttikam

sureśvarācārya-viṣayāḥ stutayaḥ

yadīya-samparkamavāpya kevalaṁ vayaṁ kṛtārthā niravadya-kīrtayaḥ|
 jagatsu te tārita-śiṣya-paṅktayo jayanti deveśvara-pāda-reṇavaḥ||1||
 —śrīsarvajñātmendrasarasvatīśrīcaraṇaiḥ viracitam saṅkṣepaśārīrakam
 naiṣkarmya-siddhyabhidhayā sudhayā sudhiyāṁ dadau|
 yo'mṛtatvaṁ namāmastaṁ sureśvara-sudhā-nidhim||2||
 —śrījñānānandendrasarasvatīśrīcaraṇaiḥ viracitā candrikākhyā
 naiṣkarmyasiddhi-vyākhyā

gaudaḥ kāsmīra-janmā kalita-paricitiḥ pūrva-tantre kumārāt
 brahmaṇyaḥ sarva-vedaḥ sphuṭa-śapatha-pathaṁ śrīmadācārya-yodhī|
 saṁnyāsaṁ prāpitastaṁ tadanu paricaran yoga-bhūmaika-sīmā
 tasyādeśena kāñcyāmasavadatha samāḥ saptaṁ kāma-pīṭhe||3||
 varṣe śuddhatare (2695) kaleratha bhava jyeṣṭhe sita-dvādaśī-
 rātrau citrita-sarva-bhūḥ sa yaśasā śrīmān sureśaḥ svayam|
 śritvā puṇya-rasāṁ rasena mahatā yuñjan layākhye pathi
 ślakṣaṇa-śrī-śiva-līṅga-bhūyamabhajat sākṣāt satāṁ paśyatām||4||
 —śrīsarvajñasadāśivabodhendrakṛtā puṇyaślokamañjarī

sthira-bodha-ghana-pratāpa-dāmnorguru-pṛthvīdhava-viśvarūpa-nāmnōḥ|
 cīramarthanayopa-tuṅga-bhadraṁ sa-rasaḥ sautu sureśvaraḥ sa bhadraṁ||5||
 praṇayan laya-yogamakṣudañcyāṁ punarācārya-maṭhe nipadya kāñcyāṁ|
 bhuvi yaḥ śiva-līṅga-bhūyamante pravivān so'stu sukhāya naḥ suśāntaḥ||6||

prathite kila kāmakoṣṭha-nāmni prathate puṇya-raseti yat pavitram|
padamasya guroḥ samādhi-bhūmeḥ praṇaye maṇḍana-cihnitaṁ nikāmam||7||

—śrīsadaśivendrasarasvatīśrīcaraṇaviracitā jagadgururatnamālā

pavitritetarādvaita-maṭha-pīṭhī-śiro-bhuve |
śrī-kāñcī-śāradā-pīṭha-gurave bhava-bhīrave||8||

vārtikādi-brahma-vidyā-kartre brahmāvatāriṇe|
sureśvarācārya-nāmne yogīndrāya namo namaḥ||9||

—pañcaśaṣṭitamaiḥ pīṭhādhipatib-

hiḥ śrīmatsudarśanamahādevendrasarasvatīśrīcaraṇaiḥ praṇītaḥ śrī-kāñcī-
kāmakoṭi-pīṭha-jagad-guru-paramparā-stavaḥ

sureśvarācārya-vāgamṛtam

satyaṁ jñānamanantamekamamalaṁ dhvastāndhakāraṁ paraṁ
nirdvaitaṁ hṛdi padma-madhyā-nilayaṁ niśśeṣa-dhī-sākṣiṇam|
vedāntopaniviṣṭa-bodha-viṣayaṁ pratyaktayā yogināṁ
bhaktyā taṁ praṇipatya veda-śirasō vakṣyāmi sad-vārtikam||1||
yasyedaṁ sakalāmalendu-kiraṇa-prakhyairyaśoraśmibhiḥ
vyāptaṁ yaśca kṛpāluta-para-vaśaścakre hitaṁ duḥkhinām|
yad-vāṇī-kuliśāvarugṇa-matayaḥ peturdiśastārkikāḥ
bhaktyā pūjyatamaṁ praṇamya tamahaṁ tad-bhāṣya-nītau yate||2||

taittirīyaka-sārasya vārtikāmṛtamuttamam|
maskarīndra-praṇītasya bhāṣyasyaitad vivecanam||3||

mumukṣā-sārthavāhasya bhava-nāma-bhṛto yateḥ|
śiṣyaścakāra tad-bhaktyā sureśākhyo mahārtha-vit||4||

dhyānaika-tāna-nibidāhita-cetaso'jaṁ
pradhvasta-kṛtsna-nija-moha-samasta-doṣam|
pratyak-tayā śubha-dhiyo yatayobhyupetya
yaṁ devamekamamalaṁ praviśanti so'vyāt||5||

—sureśvarācāryakṛtaṁ taittirīyopaniṣadbhāṣyavārttikam

hara hara śaṅkara

jaya jaya śaṅkara

