

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 ḷ ḹ ṁ ṁ̄ ḥ ṇ ṇ̄ ṅ ṅ̄ ṭ ṭ̄ ḍ ḍ̄ 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, r ऋ, ṛ ॠ, l ल, ḷ ॡ

e ए, ai ऐ, o ओ, au औ, am अं, ah अः

ka क, kha ख, ga ग, gha घ, ṇa ङ

ca च, cha छ, ja ज, jha झ, ña ञ

ta ट, tha ठ, da ड, dha ढ, na 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

||māgha-snāna-vidhiḥ||

ஐகக்குரு ஸ்ரீஸ்ரீஸ்ரீ காஞ்சீஆசார்யாளின் ஆக்ஞையின்படி பழூரில் அமைந்துள்ள ஸ்ரீ காஞ்சீகாமகோடி பீடத்தின் ஸ்ரீராமச்சந்தர் அய்யர் நினைவு வேத ஸாஸ்த்ர பாடஸாலையின் அத்யாபகர் பூர்வமீமாம்ஸா வித்வான் ஸ்ரீ நீலகண்ட ஸாஸ்த்ரிகளால் வேத தர்மசாஸ்த்ர பரிபாலன ஸபைக்காக தொகுத்து வழங்கப்பட்டது.

In our Sanatana Dharma, snanam is a great boon available to us to remove all our papas and to attain great prosperity. Among them, Magha Snanam is considered to be of great significance according to many Puranas.

What is Magha Masa?

Our smrtis give five different methods such as Saura Mana, Chandra Mana, Savana Mana, Nakshatra Mana and Barhaspatya Mana to reckon months and years for various purposes. Among these methods, Chandra Mana is followed for vrata etc. Maghamasa is reckoned as the period from Thai Shukla Paksha Prathama to Masi Amavasya.

The significance of Maghamasa

devaistejaḥ parikṣiptaṁ māghamāse svakaṁ jale |
tasmājjalaṁ māghamāse pāvanaṁ hi viśeṣataḥ ||
veda-dharma-śāstra-paripālana-sabhā

☎ 9884655618

☎ 8072613857

✉ vdspsabha@gmail.com

🌐 vdspsabha.org

—nāradamahāpurāṇe uttarārdhe 31.10

According to the Naradapurana, once the Devas in order to protect their power and brightness, hid it in water during Maghamasa. Hence, every year, in the month of Magha, the tejas of the devas is hidden in tirthas, and a snana in the early morning at that time has the power to remove all papas.

tannāsti pātakam yattu māghasnānam na śodhayet|
agnipraveśādadhikam māghoṣasyeva majjanam||

—nāradamahāpurāṇe uttarārdhe 31.16

pāvakā iva dīpyante māghasnānairnarottamāḥ|
vimuktāḥ sarvapāpebhyo meghebhya iva candramāḥ||

— pādme mahāpurāṇe uttarakhaṇḍe 126.32

ekaviṃśakulaiḥ sārddham bhogān bhuktvā yathepsitān|
māghamāsyuṣasi snātvā viṣṇulokaṁ sa gacchati||

— śrībhaviṣyamahāpurāṇe uttaraparvaṇi 122.34

Just as metals such as gold become pure and free of impurities when placed in fire, the person who does snanam in punya tirthas in the month of Magha becomes purer still. He becomes as bright as Agni and is released from papas, just as the bright moon emerges from the dark clouds. Further, Padma Purana, Narada Purana and Bhavishya Purana say that snana benefits 21 generations and they all attain svarga loka.

kāverī tuṅgabhadra ca yāstathānyāḥ samudragāḥ|
tāsu snāyī nara yāti svargalokaṁ vikalmaṣaḥ||

—nāradamahāpurāṇe uttarārdhe 63.30

Narada Purana says that a person who does Magha Snana in holy rivers such as Kaveri that flow to the ocean, becomes free of papa and attain svarga. Hence, in this month, every day before Sunrise or at least during Sunrise snanam should be done in the prescribed manner alongwith Sankalpa in a river, pond or lake or at least from a well.

The procedure to do Maghasnanam

veda-dharma-śāstra-paripālana-sabhā

☎ 9884655618

☎ 8072613857

✉ vdspsabha@gmail.com

🌐 vdspsabha.org

Maghasnanam must be performed during the entire month of Magha. If that is not possible, it should be performed at the start of the month, Rathasaptami, Masi Amavasya. In case that too is not possible, anushtanam of this procedure must be done at least on one day. Those who cannot do snanam in places such as a tirtham may chant the same mantras and do the snanam at home.

ācamanam| śuklāmbaradharaṃ + śāntaye| prāṇāyāmaḥ|
mamopāttasamastaduritakṣayadvārā śrīparameśvaraprītyartham

tadeva lagnaṃ sudinaṃ tadeva tārābalaṃ candrabalaṃ tadeva|
vidyābalaṃ daivabalaṃ tadeva lakṣmīpateḥ aṅghriyugaṃ smarāmi||

apavitraḥ pavitra vā sarvāvasthāṃ gato'pi vā|
yaḥ smaret puṇḍarīkākṣaṃ sa bāhyābhyantaraḥ śuciḥ||

mānaṣaṃ vācikaṃ pāpaṃ karmaṇā samupārjitaṃ|
śrīrāma-smaraṇenaiva vyapohati na saṃśayaḥ||

śrī rāma rāma rāma

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

śrīgovinda govinda govinda

adya śrībhagavataḥ mahāpuruṣasya viṣṇorājñayā pravartamānasya adya
brahmaṇaḥ dvitīyaparārdhe śvetavarāhakalpe vaivasvatamanvantare
aṣṭāviṃśatitame kaliyuge prathame pāde jambūdvīpe bhāratavarṣe
bharatakhande meroḥ dakṣiṇe pārśve asmin vartamāne vyāvahārikāṇāṃ
prabhavādīnāṃ ṣaṣṭyāḥ saṃvatsarāṇāṃ madhye ___-nāma saṃvatsare
uttarāyaṇe hemanta/śiśira-rtau makara/kumbha-māse śukla/kṛṣṇa-
pakṣe ___ śubhatithau ___-vāsarayuktāyāṃ ___-nakṣatrayuktāyāṃ
___-yogayuktāyāṃ ___-karaṇayuktāyāṃ evaṃ-guṇa-viśeṣaṇa-viśiṣṭāyāṃ
asyāṃ ___ śubhatithau

mamopātta-samasta-duritakṣayadvārā śrīparameśvara-prītyartham anādi-
avidyā-vāsanayā pravartamāne asmin mahati saṃsārarakre vicitrābhiḥ kar-

veda-dharma-śāstra-paripālana-sabhā

☎ 9884655618

☎ 8072613857

✉ vdspsabha@gmail.com

🌐 vdspsabha.org

magatibhiḥ vicitrāsu paśu-pakṣi-mṛgādi-yoniṣu punaḥpunaḥ anekadhā jan-
itvā kenāpi puṇyakarmaviśeṣeṇa idānīntana-mānuṣye

Only men say: dvijajanmaviśeṣaṁ prāptavataḥ

Only women say: dvijajanmaviśeṣaṁ prāptavatyāḥ

mama janmābhyāsāt janmaprabhṛti etatkṣaṇa-paryantaṁ bālye-vayasi
kaumāre yauvane vārdhake ca jāgṛt-svapna-susupti-avasthāsu mano-
vākkāya-karmendriya-jñānendriya-vyāpāraiḥ kāma-krodha-lobha-moha-
mada-mātsaryādibhiḥ duṣṭaguṇaiśca sambhāvitānāṁ saṁsarganimittānāṁ
bhūyobhūyaḥ bahuvāraṁ sampannānāṁ mahāpātakānāṁ samapātakānāṁ
atipātakānāṁ upapātakānāṁ saṅkarīkaraṇānāṁ malinīkaraṇānāṁ
apātrīkaraṇānāṁ jātibhramśakarāṇāṁ prakīrṇakānāṁ ayājyayājana-
abhojyabhojana-abhakṣyabhakṣaṇa-apeyapāna-adṛśyadarśana-aśrāvyaśravaṇa-
asprśyasparśana-avyavahārya-vyavahārādīnāṁ jñānataḥ sakṛtkṛtānāṁ
ajñānataḥ asakṛtkṛtānāṁ rahasyakṛtānāṁ prakāśakṛtānāṁ cirakāla-
abhyastānāṁ nirantara-abhyastānāṁ sarveṣāṁ pāpānāṁ sadyaḥ apan-
odanārthaṁ śruti-smṛti-purāṇapratipādita-tattatphala-prāptyarthaka-
tattatkarmasu adhikārasiddhyartham devatulya-tejassiddhyartham
ca vināyakādi-samasta-harihara-devatānāṁ sannidhau ... puṇyatīrthe
māghasnānamahaṁ kariṣye|| (apa upasprśya)

prārthanā

duḥkhadāridryanāśāya śrīviṣṇostoṣaṇāya ca|
prātassnānaṁ karomyadya māghe pāpavināśanam||

makarasthe ravau māghe govindācyuta mādharma|
snānenānena me deva yathoktaphalado bhava||

kṛṣṇācyuta nimajjāmi prabhāte'smin śubhodake|
anena māghasnānena supṛito mām samuddhara||

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

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

veda-dharma-śāstra-paripālana-sabhā

gaṅgā gaṅgeti yo brūyāt yojanānām śatairapi|
mucyate sarvapāpebhyo viṣṇulokaṃ sa gacchati||

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 mayobhavaḥ ...

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

aghamarṣanam

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 __ śubhatithau snānāṅga-deva-ṛṣi-pitṛtarpaṇam arghyadānaṃ ca kariṣye||

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

sūryārghyapradānam

Arghyam facing the Sun

tapasyarkodaye nadyām snātvā'haṃ vidhipūrvakam|
mādhavāya dadāmīdam arghyaṃ dharmārtha-siddhidam||1||

mādhavāya namaḥ idamarghyam| (3)

savitre prasavitre ca paraṃ dhāmne namo'stu te|
tvattejasā paribhraṣṭaṃ pāpaṃ yātu sahasradhā||2||

savitre namaḥ idamarghyam| (3)

yadanekajanurjanyaṃ yajñānājñānataḥ kṛtam|
tvattejasā hataṃ cāstu tattū pāpaṃ sahasradhā||3||

savitre namaḥ idamarghyam| (3)

prārthanā

Prarthana facing the Sun

divākara jagannātha prabhākara namostu te|
paripūrṇaṃ kuruṣvedaṃ māghasnānaṃ mahāvratam||

dānam

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

hiraṇyagarbha-garbhaṣṭhaṃ hemabījaṃ vibhāvasoḥ|
anantaḥpūṇyaphaladam ataḥ śāntiṃ prayaccha me||

anuṣṭhita-māghasnāna-sādguṇyārthaṃ yathokta-phalapraptyartham
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||

veda-dharma-śāstra-paripālana-sabhā

samarpaṇam

kāyena vācā manasendriyairvā
buddhyātmanā vā prakṛteḥ svabhāvāt |
karomi yadyat sakalam parasmai
nārāyaṇāyeti samarpayāmi||

anena mayā kṛtena māghasnānena mādhasvarūpī paramātmā supṛīṭaḥ
suprasanno varado bhavatu||

