

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

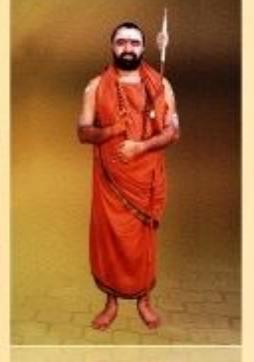
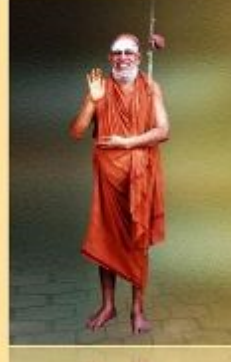
pa प, pha फ, ba ब, bha भ, ma म

ya य, ra र, la ल, va व, śa श, ṣa ष, sa स, ha ह

hara hara śaṅkara

om

jaya jaya śaṅkara



śrī-veda-vyāsāya namaḥ

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

||prayāga-snāna-vidhiḥ||

5125 krodhī dhanuḥ 29-kumbhaḥ 14 māgha-māsah 13.01-14.02.2025

ācamanam| śuklāmbaṛadharaṃ + śāntaye| prāṇāyāmaḥ|

mamopātta-samasta-durita-kṣaya-dvārā śrī-parameśvara-prītyartham

tadeva lagnaṃ sudinaṃ tadeva tārā-balaṃ candra-balaṃ tadeva|
vidyā-balaṃ daiva-balaṃ tadeva lakṣmī-pateḥ aṅghri-yugaṃ smarāmi||

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

mānaśaṃ vācikaṃ pāpaṃ karmaṇā samupārjitam|
śrīrāma-smaraṇenaiva vyapohati na saṃśayaḥ||

śrī-rāma rāma rāma

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

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śrī-govinda govinda govinda

adya śrī-bhagavataḥ mahā-puruṣasya viṣṇoḥ ājñayā pravartamānasya
brahmaṇaḥ dvitīya-parārdhe śvetavarāha-kalpe vaivasvata-manvantare
aṣṭāviṃśatitame kaliyuge prathame pāde jambū-dvīpe bhārata-varṣe
bharata-khaṇḍe meroḥ dakṣiṇe pārśve vindhyasya uttare āryāvarta-
antargata-brahmāvarta-ekadeśe viṣṇu-prajāpati-kṣetre ṣaṭ-kūla-madhye
antarvedyām bhāgīrathyāḥ paścime tīre kālindyāḥ uttare tīre vaṭasya
pūrva-dig-bhāge asmin vartamāne vyāvahārikāṇām prabhavādinām
ṣaṣṭyāḥ saṃvatsarāṇām madhye bārhaspatya-mānena **kālayukta**-nāma
saṃvatsare saura-cāndra-mānābhyām **krodhi**-nāma saṃvatsare **uttarāyaṇe**
hemanta/śiśira-ṛtau saura-mānena **dhanuḥ/makara/kumbha**-māse
cāndra-mānena **pauṣa/māgha**-māse **śukla/kṛṣṇa**-pakṣe ___ śubha-tithau
___-vāsara-yuktāyām ___-nakṣatra-yuktāyām ___-yoga-yuktāyām ___-
karaṇa-yuktāyām evaṃ-guṇa-viśeṣaṇa-viśiṣṭāyām asyām ___ śubha-tithau
mamopātta-samasta-durita-kṣaya-dvārā śrī-parameśvara-prītyartham
anādi-avidyā-vāsanayā pravartamāne asmin mahati saṃsāra-cakre vic-
itrābhiḥ karma-gatibhiḥ vicitrāsu paśu-pakṣi-mṛgādi-yoniṣu punaḥpunaḥ
anekadhā janitvā kenāpi puṇya-karma-viśeṣeṇa idānīntana-mānuṣa-dvija-
janma-viśeṣa-prāptau mama janmābhyāsāt janma-prabhṛti etat-kṣaṇa-
paryantaṃ bālye vayasi kaumāre yauvane vārdhake ca jāgṛt-svapna-
susupti-avasthāsu mano-vāk-kāya-karmendriya-jñānendriya-vyāpāraiḥ
kāma-krodha-lobha-moha-mada-mātsarya-ādibhiḥ duṣṭa-guṇaiḥ ca
sambhāvitānām saṃsarga-nimittānām bahu-vāram sampannānām
mahā-pātakānām sama-pātakānām ati-pātakānām upapātakānām
saṅkarī-karaṇānām malinī-karaṇānām apātrī-karaṇānām jāti-bhramśa-
karāṇām prakīrṇakānām ayājya-yājana-abhojya-bhojana-abhakṣya-
bhakṣaṇa-apeya-pāna-adṛśya-darśana-aśrāvya-śravaṇa-asprśya-sparśana-
avyavahārya-vyavahāra-ādinām jñānataḥ sakṛt kṛtānām ajñānataḥ asakṛt
kṛtānām rahasya-kṛtānām prakāśa-kṛtānām cira-kāla-abhyastānām
sarveṣāṃ pāpānām sadyaḥ apanodanārthaṃ śruti-smṛti-purāṇa-
pratipāдитеषु karmasu adhikāra-siddhyartham ca vināyaka-veṇī-mādhava-

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siddheśvara-ādi-aneka-devatā-sannidhau sahasraliṅgeśvara-veṅkaṭeśvara-
kāmākṣī-ratna-traya-śaṅkara-vimāna-maṇḍapa-drṣṭi-pathe ... antargatayā
sarasvatyā sahite sitāsita-sarit-saṅgame triveṇyām bhāgīrathyām mahā-
kumbha-parvaṇi snānam ahaṁ kariṣye|| (apa upaspr̥śya)

prārthanā

om namo deva-devāya śitikaṇṭhāya daṇḍine|
rudrāya cāpa-hastāya cakriṇe vedhase namaḥ||

sāgara-svana-nirghoṣa daṇḍa-hasta asurāntaka|
jagat-sraṣṭaḥ jaganmardin namāmi tvām sureśvara||

samasta-jagadādhāra śaṅkha-cakra-gadādhara|
dehi deva mamānujñām yuṣmat-tīrtha-niṣevane||

tīkṣṇa-daṁṣṭra mahākāya kalpānta-dahanopama|
bhairavāya namastubhyam anujñām dātumarhasi||

triveṇīm mādhavam somaṁ bharadvājaṁ ca vāsukim|
vande'kṣaya-vaṭam śeṣam prayāgaṁ tīrtha-nāyakam||

tvam rājā sarva-tīrthānām tvameva jagataḥ pitā|
yācitam tīrtham me dehi tīrtha-rāja namo'stu te||

sarasvatī ca sāvitrī veda-mātā garīyasī|
sannidhātrī bhavatvatra tīrthe pāpa-praṇāśini||

gaṅgā gaṅgeti yo brūyāt yojanānām śatairapi|
mucyate sarva-pāpebhyo viṣṇu-lokaṁ sa gacchati||

makare ca divā-nāthe vṛṣa-rāśi-sthite gurau|
prayāge kumbha-yogo'yam māgha-māse vidhu-kṣaye||

aśvamedha-sahasrebhyo vājapeya-śatādapi|
pṛthivī-dāna-lakṣācca kumbha-yogo viśiṣyate||

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.

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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-pitṛtarpaṇamṃ kariṣye||

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

dānam

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

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

mahākumbha-parvaṇi-anuṣṭhita-snāna-sādguṇyārthaṃ yathokta-
phalaprāptiyartham 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 dūṣitaṁ toyam śārīra-mala-sañcayāt|
tad-doṣa-parihārārthaṁ yakṣmāṇam tarpayāmyaham||

(evaṁ triḥ)

stotram

sura-muni-diti-jendraiḥ sevyate yo'sta-tandraiḥ
gurutara-duritānāṁ kā kathā mānavānāṁ|
sa bhuvi sukr̥ta-kartuḥ vāñchitāvāpti-hetuḥ
jayati vijita-yāgaḥ tīrtha-rājaḥ prayāgaḥ||
śrutiḥ pramāṇam smṛtayaḥ pramāṇam
purāṇamapyatra param pramāṇam|
yatrāsti gaṅgā yamunā pramāṇam
sa tīrtha-rājo jayati prayāgaḥ||
na yatra yogācaraṇa-pratīkṣā
na yatra yajñeṣṭi-viśiṣṭa-dīkṣā|
na tāra-ka-jñāna-guroḥ apekṣā
sa tīrtha-rājo jayati prayāgaḥ||
ciraṁ nivāsaṁ na samīkṣate yaḥ
udāra-cittaḥ pradadāti kāmāṁ|
yaḥ kāmītārthāṁśca dadāti puṁsāṁ
sa tīrtha-rājo jayati prayāgaḥ||
tīrthāvalī yasya tu kaṇṭha-bhāge
dānāvalī valgati pādāmūle|
vratāvalī dakṣiṇa-bāhu-mūle
sa tīrtha-rājo jayati prayāgaḥ||
yatrāplutānāṁ na yamo niyantā
yatra sthitānāṁ sugati-pradātā|
yatrāśritānāṁ amṛta-pradātā
sa tīrtha-rājo jayati prayāgaḥ||
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hara hara śaṅkara

7

jaya jaya śaṅkara

sītāsite yatra taraṅga-cāmare
nadyau vibhāte muni-bhānu-kanyake|
nīlātapatraṃ vaṭa eva sākṣāt
sa tīrtha-rājo jayati prayāgaḥ||

samarpaṇam

kāyena vācā manasendriyairvā
buddhyā”tmanā vā prakṛte: svabhāvāt|
karomi yad yat sakalaṃ parasmai
nārāyaṇāyeti samarpayāmi||

anena mayā kṛtena mahā-kumbha-parvaṇi prayāga-kṣetre snānena tīrtha-
rāja-svarūpī paramātmā supṛitaḥ suprasanno varado bhavatu||



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