

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 ॢ, ḹ ॣ

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

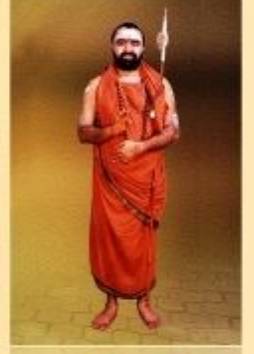
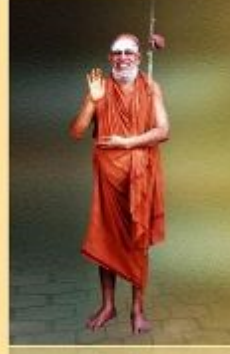
pa प, pha फ, ba ब, bha भ, ma म

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

||prayāga-snāna-vidhiḥ||

5125 krodhī dhanuḥ 29-kumbhaḥ 14 māgha-māsah 13.01-14.02.2024

ācamanam| śuklāmbāradharam + śāntaye| prāṇāyāmaḥ|
mamopāttasamastaduritakṣayadvārā śrīparameśvaraprītyartham

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

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

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

śrī rāma rāma rāma

tithirviṣṇuḥ tathā vāraḥ nakṣatraṁ viṣṇureva ca|
yogaśca karaṇaṁ caiva sarvaṁ viṣṇumayaṁ jagat||

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śrīgovinda govinda govinda

adya śrībhagavataḥ mahāpuruṣasya viṣṇorājñayā pravartamānasya
adya brahmaṇaḥ dvitīyaparārdhe śvetavarāhakalpe vaivasvataman-
vantare aṣṭāviṃśatitame kaliyuge prathame pāde jambūdvīpe bhāratavarṣe
bharatakhaṇḍe meroḥ dakṣiṇe pārśve vindhyasya uttare āryāvartāntargata-
brahmāvartaikadeśe viṣṇuprajāpatikṣetre ṣaṭkūlamadhye antarvedyāḥ
bhāgīrathyāḥ paścimatīre kālindyāḥ uttaratīre vaṭasya pūrvadigbhāge
vikramaśake asmin vartamāne vyāvahārikāṇām prabhavādīnām ṣaṣṭyāḥ
saṃvatsarāṇām madhye bārhaspatyamānena -nāma saṃvatsare sauracān-
dramānābhyām **krodhī**-nāma saṃvatsare **uttarāyaṇe hemanta/śīśira-ṛtau**
dhanuḥ/makara/kumbha-māse **śukla/kṛṣṇa**-pakṣe ___ śubhatithau
___-vāsarayuktāyām ___-nakṣatrayuktāyām ___-yogayuktāyām ___-
karaṇayuktāyām evaṃ-guṇa-viśeṣaṇa-viśiṣṭāyām asyām ___ śubhatithau
mamopātta-samasta-durita-kṣayadvārā śrīparameśvara-prītyartham anādi-
avidyā-vāsanayā pravartamāne asmin mahati saṃsārakre vicitrābhiḥ kar-
magatibhiḥ vicitrāsu paśu-pakṣi-mṛgādi-yoniṣu punaḥpunaḥ anekadhā jan-
itvā kenāpi puṇyakarmaviśeṣeṇa idānīntana-mānuṣye

Only men say: dvijajanmaviśeṣaṃ prāptavataḥ

Only women say: dvijajanmaviśeṣaṃ prāptavatyāḥ

mama janmābhyāsāt janmaprabhṛti etatkṣaṇa-paryantaṃ bālye-vayasi
kaumāre yauvane vārdhake ca jāgrt-svapna-susupti-avasthāsu mano-
vākkāya-karmendriya-jñānendriya-vyāpāraiḥ kāma-krodha-lobha-moha-
mada-mātsaryādibhiḥ duṣṭaguṇaiśca sambhāvitānām saṃsarganimittānām
bhūyobhūyaḥ bahuvāraṃ sampannānām mahāpātakānām samapātakānām
atipātakānām upapātakānām saṅkarīkaraṇānām malinīkaraṇānām
apātrīkaraṇānām jātibhramśakarānām prakīrṇakānām ayājyayājana-
abhojyabhojana-abhakṣyabhakṣaṇa-apeyapāna-adṛśyadarśana-aśrāvyaśravaṇa-
asprśyasparśana-avyavahārya-vyavahārādīnām jñānataḥ sakṛtkṛtānām
ajñānataḥ asakṛtkṛtānām rahasyakṛtānām prakāśakṛtānām cirakāla-
abhyastānām nirantara-abhyastānām sarveṣāṃ pāpānām sadyaḥ apan-
odanārthaṃ śruti-smṛti-purāṇapratipādita-tattatphala-prāptyarthaka-

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tattatkarmasu adhikārasiddhyartham ca vināyakādi-samasta-harihara-
devatānām sannidhau ... gaṅgā-yamunā-sarasvatī-antargata-sitāsitasāṅgame
triveṇyām bhāgīrathyām mahākumbhaparvaṇi snānamahaṁ kariṣye|| (apa
upasprśya)

prārthanā

triveṇīm mādhavam somam bharadvājam ca vāsukim|
vande'kṣayaṇam śeṣam prayāgam tīrthanāyakam||

om namo devadevāya śitikaṇṭhāya daṇḍine|
rudrāya cāpahastāya cakriṇe vedhase namaḥ||

sarasvatī ca sāvitrī vedamātā garīyasī|
sannidhānī bhavatvatra tīrthe pāpapaṇāśini||

sāgarasvananirghoṣa daṇḍahastāsuraṇṭaka|
jagatsraṣṭaḥ jaganmarddin namāmi tvām sureśvara||

tvam rājā sarvatīrthānām tvameva jagataḥ pitā|
yācitam tīrtham me dehi tīrtharāja namo'stu te||

tikṣṇadamṣṭra mahākāya kalpānta-dahanopama|
bhairavāya namastubhyam anujñam dātumarhasi||

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

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

suramuniditijendraiḥ sevyate yo'statandraiḥ
gurutaraduritānām kā kathā mānavānām |
sa bhuvi sukṛtakarturvāñchitāvāptihetuḥ
jayati vijitayāgastīrtharājāḥ prayāgaḥ||

śrutiḥ pramāṇam smṛtayaḥ pramāṇam
purāṇamapyatra param pramāṇam |
yatrāsti gaṅgā yamunā pramāṇam
sa tīrtharājo jayati prayāgaḥ||

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na yatra yogācaraṇapratikṣā
 na yatra yajñeṣṭiviśiṣṭadīkṣā |
 na tāraḥkajñānagurorapekṣā
 sa tīrtharājo jayati prayāgaḥ||

ciraṃ nivāsaṃ na samīkṣate yaḥ
 hyudāracittaḥ pradadāti kāmān |
 yaḥ kalpitārthāṃśca dadāti puṃsāṃ
 sa tīrtharājo jayati prayāgaḥ||

tīrthāvalī yasya tu kaṇṭhabhāge
 dānāvalī valgati pādāmūle |
 vratāvalī dakṣiṇabāhumūle
 sa tīrtharājo jayati prayāgaḥ||

yatrāplutānāṃ na yamo niyantā
 yatra sthitānāṃ sugatipradātā |
 yatrāśritānāṃamṛtapradātā
 sa tīrtharājo jayati prayāgaḥ||

sitāsite yatra taraṅgacāmāre
 nadyau vibhāte munibhānukanyake |
 nīlātapatram vaṭa eva sākṣāt
 sa tīrtharājo jayati prayāgaḥ||

puryaḥ sapta prasiddhāḥ pativacanaratāstīrtharājasya nāryaḥ
 naikaṭyenātīhr̥dyā prabhavati ca guṇaiḥ kāśate brahma yasyām |
 seyaṃ rājñī pradhānā priyavacanakarī muktidāne niyuktā
 yena brahmāṇḍamādhye sa jayati sutarāṃ tīrtharājāḥ prayāgaḥ||

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.

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-pitṛtarpaṇaṃ 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|
anantaṇyaaphaladam ataḥ śāntiṃ prayaccha me||

mahākumbhaparvaṇi-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 dūṣitaṃ toyaṃ śārīramalasañcayāt |
taddoṣaparihārārthaṃ yakṣmāṇaṃ tarpayāmyaham ||
yakṣmāṇaṃ tarpayāmi ||

samarpaṇam

kāyena vācā manasendriyairvā
buddhyātmanā vā prakṛte: svabhāvāt |
karomi yadyat sakalaṃ parasmai
nārāyaṇāyeti samarpayāmi ||

anena mayā kṛtena mahākumbhaparvaṇi prayāgakṣetre snānena tīrtharā-
jasvarūpī paramātmā supṛitaḥ suprasanno varado bhavatu ||

