

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, anushthana paddhati-s and a lot of bhakti sahitya texts are in Samskrita only.

We know that in Samskritam, especially for anushthanam, sound/pronunciation is important. Therefore one should write and read sankalpa shloka-s etc for anushthanam 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 aā ī ī uū rr̥ l̥ mm h̥ n̥ñ t̥ d̥ s̥ s̥. Aspirated (mahāprāna) sounds are denoted with an additional h as in k/kh, g/gh, c/ch, j/jh, t̥/ṭh, d̥/ḍh, t/t̥h, d/d̥h, p/p̥h, b/b̥h.

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 ऋ, l ल, ḥ ल॒

e ए, ai ऐ, o ओ, au औ, am अं, ah अः

ka क, kha ख, ga ग, gha घ, ḥa ङ

ca च, cha छ, ja ज, jha झ, ña ङ

ṭa ट, ṭha ठ, da ड, ḍha ढ, ḥa ण

ta त, tha थ, da द, dha ध, na न

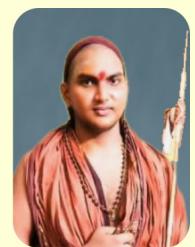
pa प, pha फ, ba ब, bha भ, ma म

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

hara hara śaṅkara

jaya jaya śaṅkara

om̄



śrīmad-ādya-śaṅkara-bhagavatpāda-
paramparāgata-mūlāmnāya-sarvajñā-pīṭham
śrī-kāñcī-kāmakotī-pīṭham
jagadguru-śrī-śaṅkarācārya-svāmi-śrīmatha-
saṁsthānam

mṛtyuñjaya-mānasika-pūjā stotram

Of the Shanmathas established by Bhagavatpada, the Saura matam is one. Surya Upasana is also part of the Panchayatana Puja as it is said आदित्यम् अम्बिकां विष्णुं गणनाथं महेश्वरम्.

The worship of Surya Bhagavan is capable of giving good health and longevity, aishvaryam (such as good position), wealth, progeny, clarity of intellect and wisdom. As per the words of Mahakavi Kalidasa, शरीरम् आद्यं खलु धर्मसाधनम्, dharma can be followed only if we have good health. All people would have realized that all human achievements come only after health due to the experiences of recent times.

Bhanu Saptami (when saptami comes on a Sunday), Makara Sankramanam / Pongal and Ratha Saptami are some of the special occasions where we worship Surya Bhagavan.

Likewise, in our Shrimatham, our Shri Kanchi Kamakoti Mulamnaya Sarvajna Pithadipati Shankaracharya Swamigal follows the tradition of offering puja to Surya Bhagavan on Sayana Uttarayana Punya Kalam also. Along with

this, Surya Puja is also done on Makara Sankranti as usual.

As per the saying यद्यदाचरति श्रेष्ठः let us follow this anushthanam of our Acharyas and offer worship to Surya Bhagavan on such important days and involve ourselves in dharma karyam and become the worthy recipients of our Acharya's grace.

A laghu puja paddhati is being released for this.

Source books: 1) “Aditya Stotra Ratnam of Appayya Dikshitar” (Tamil), 1959, Kamakoti Koshasthanam; 2) “Sankranti Puja, Go Puja”, 1981, Brahmashri Shrivatsa Somadeva Sharma. (The Surya Dvadasha Arya Stuti given in this document was also published in his Vaidika Dharma Samvardhini magazine.)

bhagavatpāda-kṛtam mr̥tyuñjaya-mānasa-pūjā-stotram

kailāse kamanīya-ratna-khacite kalpa-dru-mūle sthitam

karpūra-sphaṭikendu-sundara-tanum kātyāyanī-sevitam|
gaṅgā-tuṅga-taraṅga-rañjita-jaṭā-bhāram kṛpā-sāgaram

kanṭhālaṅkṛta-śesa-bhūṣaṇamamum mr̥tyuñjayam bhāvaye||1||

āgatya mr̥tyuñjaya candra-maule
vyāghrājinālaṅkṛta śūla-pāṇe|
sva-bhakta-saṁrakṣaṇa-kāma-dheno
prasīda viśveśvara pārvatīsa||2||

bhāsvanmauktika-toraṇe marakata-stambhāyutālaṅkṛte

saudhe dhūpa-suvāsite maṇi-maye māṇikya-dīpāñcīte|

brahmendrāmara-yogi-puṅgava-gaṇairyukte ca kalpa-drumaiḥ

śrī-mr̥tyuñjaya susthiro bhava vibho māṇikya-simhāsane||3||

mandāra-mallī-karavīra-mādhavī-

punnāga-nīlotpala-campakānvitaiḥ |

karpūra-pāṭīra-suvāsitairjalaiḥ

ādhatsva mr̥tyuñjaya pādyamuttamam||4||

hara hara śaṅkara

jaya jaya śaṅkara

sugandha-puṣpa-prakaraiḥ suvāsitaiḥ
viyannadī-śītala-vāribhiḥ śubhaiḥ|
tri-loka-nāthārti-harārghyamādarāt
grhāṇa mr̥tyuñjaya sarva-vandita||5||

himāmbu-vāsitaistoyaiḥ śītalairatipāvanaiḥ|
mr̥tyuñjaya mahādeva śuddhācamanamācara||6||
guḍa-dadhi-sahitam̄ madhu-prakīrṇam̄
su-ghṛta-samanvita-dhenu-dugdha-yuktam|
śubha-kara madhu-parkamāhara tvam̄
tri-nayana mr̥tyu-hara tri-loka-vandya||7||

pañcāstra-śānta pañcāsyā pañca-pātaka-samhara|
pañcāmr̥ta-snānamidam̄ kuru mr̥tyuñjaya prabho||8||

jagat-trayī-khyāta samasta-tīrtha-
samāhṛtaiḥ kalmaṣa-hāribhiśca|
snānam̄ su-toyaiḥ samudācara tvam̄
mr̥tyuñjayānanta-guṇābhīrāma||9||

ānītenātiśubhreṇa kauṣeyenāmara-drumāt|
mārjayāmi jaṭā-bhāram̄ śiva mr̥tyuñjaya prabho||10||

nānā-hema-vicitrāṇi cīra-cīnāmbarāṇi ca|
vividhāni ca divyāni mr̥tyuñjaya su-dhāraya||11||

viśuddha-muktā-phala-jāla-ramyam̄
manoharam̄ kāñcana-hema-sūtram|
yajñopavītam̄ paramam̄ pavitram
ādhatsva mr̥tyuñjaya bhakti-gamya||12||

śrī-gandham̄ ghana-sāra-kuṇkuma-yutam̄ kastūrikā-pūritam̄
kāleyena himāmbunā viracitaṁ mandāra-samvāsitam|
divyam̄ deva-manoharam̄ maṇi-maye pātre samāropitam̄
sarvāṅgeṣu vilepayāmi satataṁ mr̥tyuñjaya śrī-vibho||13||

hara hara śaṅkara

jaya jaya śaṅkara

aksatairdhavalairdivyaiḥ samyak-tila-samanvitaiḥ|
mr̥tyuñjaya mahā-deva pūjayāmi vṛṣa-dhvaja||14||

campaka-paṅkaja-kuravaka-
kundaiḥ karavīra-mallikā-kusumaiḥ|
vistāraya nija-makuṭam
mr̥tyuñjaya puṇḍarīka-nayanāpta||15||

māṇikya-pādudkā-dvandve mauni-hṛt-padma-mandire|
pādau sat-padma-sadr̥śau mr̥tyuñjaya niveśaya||16||

māṇikya-keyūra-kiriṭa-hārāiḥ
kāñcī-mani-sthāpita-kundalaiśca|
mañjīra-mukhyābharaṇairmanojñaiḥ
aṅgāni mr̥tyuñjaya bhūṣayāmi||17||

gaja-vadana-skanda-dhṛte...
nātisvacchena cāmara-yugena|
galadalakānana-padmam
mr̥tyuñjaya bhāvayāmi hṛt-padme||18||

muktātapatram śaśi-koṭi-śubhram
śubha-pradām kāñcana-danḍa-yuktam|
māṇikya-saṁsthāpita-hema-kumbham
sureśa mr̥tyuñjaya te’rpayāmi||19||

maṇi-mukure niṣpaṭale
tri-jagad-gāḍhāndhakāra-saptāśve |
kandarpa-koṭi-sadr̥śam
mr̥tyuñjaya paśya vadananātmīyam||20||

karpūra-cūrṇam kapilājya-pūtam
dāsyāmi kāleya-samanvitam ca|
samudbhavam pāvana-gandha-dhūpitam
mr̥tyuñjayaṅgam parikalpayāmi||21||

hara hara śaṅkara

jaya jaya śaṅkara

varti-trayopetamakhaṇḍa-dīptyā
tamoharam bāhyamathāntaram ca|
sājyam samastāmara-varga-hṛdyam
sureśa mṛtyuñjaya vamśa-dīpam||22||

rājānnam madhurānvitam ca mṛdulam māṇikya-pātre sthitam
hiṅgū-jīraka-sanmarīci-militaiḥ śākairanekaiḥ śubhaiḥ|
śākam samyagapūpa-sūpa-sahitam sadyoghrtenāplutam
śrī-mṛtyuñjaya pārvatī-priya vibho sāpośanam bhujyatām||23||

kūśmāṇḍa-vārtāka-paṭolikānām
phalāni ramyāṇi ca kāra-vallyāḥ|
su-pāka-yuktāni sa-saurabhāṇi
śrī-kaṇṭha mṛtyuñjaya bhakṣayeśa||24||

śītalam madhuram svaccham pāvanam vāsitaṁ laghu|
madhye svī-kuru pāniyam śiva mṛtyuñjaya prabho||25||

śarkarā-militam snigdham dugdhānnam go-ghṛtānvitam|
kadali-phala-sammiśram bhujyatām mṛtyu-samhara||26||

kevalamati-mādhuryam
dugdhaiḥ snigdhaisca śarkarā-militaiḥ|
elā-marīca-militam
mṛtyuñjaya deva bhuṅksva paramānnam||27||

rambhā-cūta-kapittha-kaṇṭaka-phalaирdrākṣā-rasa-svādu-mat-
kharjūraimadhurekṣu-khaṇḍa-śakalaiḥ sannārikelāmbubhiḥ|
karpūreṇa suvāsitairguḍa-jalairmādhurya-yuktairvibho
śrī-mṛtyuñjaya pūraya tri-bhuvanādhāram viśālodaram||28||

manojñā-rambhā-vana-khaṇḍa-khaṇḍitān
rucī-pradān sarṣapa-jīrakāṁśca|
sa-saurabhān saindhava-sevitāṁśca
gr̥hāṇa mṛtyuñjaya loka-vandya||29||

hara hara śaṅkara

jaya jaya śaṅkara

hiṅgū-jīraka-sahitam
vimalāmalakam kapitthamatimadhuram|
bisa-khaṇḍālm\square lavaṇa-yutān
mr̥tyuñjaya te'rpayāmi jagadīśa||30||

elā-śuṇṭhī-sahitam
dadhyannam cāru-hema-pātra-stham|
amṛta-pratinidhimāḍhyam
mr̥tyuñjaya bhujyatām tri-lokeśa||31||

jambīra-nīrāñcita-śrīgaberam
manoharānamla-śalāṭu-khaṇḍān|
mr̥dūpadamśān sahasopabhuṇksva
mr̥tyuñjaya śrī-karuṇā-samudra||32||

nāgara-rāmaṭha-yuktam
sulalita-jambīra-nīra-sampūrṇam |
mathitam saindhava-sahitam
piba hara mr̥tyuñjaya kratu-dhvam̄sin||33||

mandāra-hemāmbuja-gandha-yuktaiḥ
mandākinī-nirmala-puṇya-toyaiḥ|
gr̥hāṇa mr̥tyuñjaya pūrṇa-kāma
śrīmat-parāpośanamabhra-keśa ||34||

gagana-dhunī-vimala-jalaiḥ
mr̥tyuñjaya padmarāga-pātra-gataiḥ|
mr̥ga-mada-candana-pūrṇaiḥ
prakṣālaya cāru hasta-pada-yugmam||35||

punnāga-mallikā-kunda-vāsitairjāhnavī-jalaiḥ|
mr̥tyuñjaya mahādeva punarācamanam kuru||36||

mauktika-cūrṇa-sametaiḥ
mr̥ga-mada-ghana-sāra-vāsitaiḥ pūgaiḥ|
parṇaiḥ svarṇa-samānaiḥ
mr̥tyuñjaya te'rpayāmi tāmbūlam||37||

hara hara śaṅkara

jaya jaya śaṅkara

nīrājanam nirmala-dīpti-madbhiḥ
dīpāṅkurairujjvalamucchritaiśca|
ghanṭā-ninādena samarpayāmi
mr̥tyuñjayāya tri-purāntakāya||38||

viriñci-mukhyāmara-vṛnda-vandite
saroja-matsyāṅkita-cakra-cihnite |
dadāmi mr̥tyuñjaya pāda-paṅkaje
phaṇīndra-bhūṣe punararghyamīśvara||39||

punnāga-nīlotpala-kunda-jātī-
mandāra-mallī-karavīra-paṅkajaiḥ|
puspāñjalim bilva-dalaistulasyā
mr̥tyuñjayāṅghrau viniveśayāmi||40||

pade pade sarva-tamonikṛntanam
pade pade sarva-śubha-pradāyakam|
pradakṣiṇam bhakti-yutena cetasā
karomi mr̥tyuñjaya rakṣa rakṣa mām||41||

namo gaurīśāya sphatika-dhavalāṅgāya ca namo
namo lokeśāya stuta-vibudha-lokāya ca namah|
namah śrī-kaṇṭhāya kṣapita-pura-daityāya ca namo
namah phālākṣāya smara-mada-vināśāya ca namah||42||

samsāre janī-tāpa-roga-sahite tāpa-trayākrandite
nityam putra-kalatra-vitta-vilasat-pāśairnibaddham dṛḍham|
garvāndham bahu-pāpa-varga-sahitam kāruṇya-drṣṭyā vibho
śrī-mr̥tyuñjaya pārvatī-priya sadā mām pāhi sarveśvara||43||

saudhe ratnamaye navotpala-dalākīrṇe ca talpāntare
kauśeyena manohareṇa dhavalenācchādite sarvaśah|
karpūrāñcita-dīpa-dīpti-milite ramyopadhāna-dvaye
pārvatyāḥ kara-padma-lālita-padam mr̥tyuñjayam bhāvaye||44||

hara hara śaṅkara

jaya jaya śaṅkara

catuścatvārimśad-vilasadupacārairabhimataih
manahpadme bhaktyā bahirapi ca pūjāṁ śubha-karīm|
karoti pratyūṣe niśi divasa-madhye'pi ca pumān
prayāti śrī-mṛtyuñjaya-padamanekādbhuta-padam||45||

prātarliṅgamumā-pateraharahaḥ sandarśanāt svarga-dam
madhyāhne haya-medha-tulya-phala-dam sāyantane mokṣa-dam|
bhānorastamaye pradoṣa-samaye pañcākṣarārādhanam
tat-kāla-traya-tulyamiṣṭa-phala-dam sadyo'navadyam dṛḍham||46||
|| iti śrīmatparamahāṁsaparivrājakācāryasya śrīmacchaṅkarabhadragavataḥ
kr̥tau mṛtyuñjaya-mānasika-pūjā stotram sampūrṇam ||

