

## 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

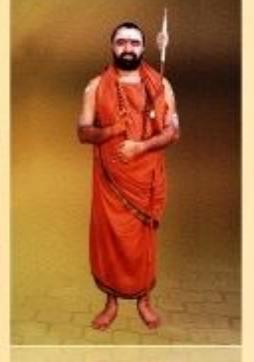
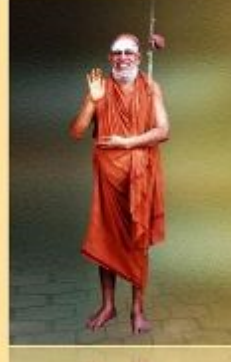
pa प, pha फ, ba ब, bha भ, ma म

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

hara hara śaṅkara

om

jaya jaya śaṅkara



śrī-vedavyāsāya namaḥ

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

||akṣaya-tṛtīyā||

vaiśākha-śukla-tṛtīyā

In our Sanātana Dharma, to get rid of pāpa-s and thereby overcome difficulties and attain happiness, many ways have been suggested in our Veda/Purāṇa/Itihāsa-s. Amongst them, dāna is one of the most powerful methods; Bhagavān Himself says so in Garuda Purāṇa, “dānena sulabho dharmah”.

Also, the same dānam performed at certain places/times bestows multifold fruit. One such occasion is this “Akshaya Tritīyā”. The Tritīyā of the waxing fortnight following the Amāvāsyā of Mesha (Chittirai) month (as per Cāndra Māna, Vaishākha month) is known as “Akshaya Tritīyā”.

Bhaviṣya Purāṇa says that the fruits of the dāna performed on that day never wane—hence this name has been applied.

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yā tveṣā kuruśārdūla vaiśākhe māsi vai tithiḥ|  
tr̥tīyā sā'kṣayā loke gīrvāṇairabhinanditā||29||

yat kiṃcid dīyate dānaṃ svalpaṃ vā yadi vā bahu|  
tat sarvamaṁśayāṃ syād vai teneyamaṁśayā smṛtā||31||

—bhaviṣyamahāpurāṇe prathame brahmaparvaṇi ekaviṁśe adhyāye

If one fasts on the Akshaya Tritiyā day and performs dānaṃ, even greater fruits are obtained, and also everything one wishes for, as said by Bhagavān Parameshvara to Parvatī in Matsya purāṇam.

athānyāmapī vakṣyāmi tr̥tīyāṃ sarvakāmadāṃ|  
yasyāṃ dattaṃ hutaṃ japtaṃ sarvaṃ bhavati cākṣayaṃ||1||

vaiśākhe śuklapakṣe tu tr̥tīyā yairupoṣitā|  
akṣayaṃ phalamāpnoti sarvasya sukṛtasya ca||2||

—matsyamahāpurāṇe pañcaṣaṣṭhe adhyāye

sahasraguṇitaṃ dānaṃ bhaved dattaṃ yugādiṣu|  
vaiśākhe śuklapakṣe tu tr̥tīyāyāṃ ca bhāmini||

snātvā tu tarpayed bhaktyā tiladarbhajalaiḥ priye|  
śrāddhaṃ kṛtaṃ bhavet tena gaṅgāyāṃ nātra saṁśayaḥ||

—skānde mahāpurāṇe saptame prabhāsakhaṇḍe

In general, dāna performed on yugādi days bestows thousand-fold fruit. Akshaya Tritiyā day is the beginning of Krita Yuga. The Skānda and Pādma purāṇas say that by performing dāna on that day, one gets endless merits, and by performing tarpana to the forefathers on the day, one obtains the fruit of performing shrāddha on the Gangā.