

स्वामी निधण्टु Swāmī Nighaṇṭu

A Glossary of
Saṃskṛt Alphabets

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अकार सृष्टि आरम्भ आपद चैतन्य प्रकाश ।
इ इति अर्थात् संपूर्ण ईकार कारण विलास ॥

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akāra sr̥ṣṭhi ārambha āpada caitanya prakāśa ।
i iti arthāta sampūrṇa īkāra kāraṇa vilāsa ॥

The letter a means the commencement of creation.
The syllable ā is the illumination of consciousness. The
letter i is the full and complete meaning. The letter ī
resides as the cause.

उ शब्द स्वस्ति वर्तमान ऊ इति पालन कारण ।
ऋ हेतु ऋषि भावना ऋ पद अर्थात् ऋषि पुनः ॥

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u śabda svasti vartamāna ū iti pālana kāraṇa ।
ṛ hetu ṛṣi bhāvanā ṛ pada arthāt ṛṣi punaḥ ॥

The sound u brings imperishable blessings to the present and ū is the cause of all protection. The motivation of ṛ is the attitude of a seer of divine inspiration. The meaning of the syllable ṛ is to become again a seer of divinity.

ए शब्द इति वाक् देवी ऐ बीज इति ज्ञान शक्ति ।
ओकार भव नाद शक्ति औ योगः कामकला ॥

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e śabda iti vāk devī ai bīja iti jñāna śakti ।
okāra bhava nāda śakti au yogah kāmakalā ॥

The sound of e is the Goddess of All Vibrations. The seed mantra ai is the energy of wisdom. The letter o is the energy of the subtle sound of manifested existence. Au is Kāmakalā -- the expression of the union of the holy trinity.

अं पूर्ण अर्थ एव श्रेष्ठ अः पद प्राणायाम पर ॥

ॐ पूर्ण अर्थं एव श्रेष्ठं अः पदं प्राणायामं परं ॥
am pūrṇa artha eva śreṣṭha a: pada prāṇāyāma para ॥

The complete meaning of am is only the ultimate.
The syllable ah is the highest pranayama - control of
the life-force.

क अधिकार प्रकाश ख ज्ञान खङ्ग विलास ।
ग गणपति अविघ्न घ घोररूपिनी भव ॥

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**ka adhikāra prakāśa kha jñāna khaṅga vilāsa |
ga gaṇapati avighna gha ghorarūpiṇī bhava ||**

Ka is the illumination of the primary cause of existence. Ka resides as the sword of wisdom.

Ga is the supreme lord of wisdom who removes all obstacles. Ga is the intrinsic nature of a fearless world.

ॐ ध्वनि दानवा अंत च पद चैतन्य एकान्त ।
ऋ शब्द ऋयारूपः ज सर्वजातिरूप भव ॥

ॐ ध्वनि दानवा अंत च पद् चैतन्य एकान्त ।

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na dhvani dānavā amta ca pada caitanya ekānta |
cha śabda chāyārūpah ja sarvajātirūpa bhava ||

The sound of na is the end of duality or the end of all opposition. The syllable ca is the unity of consciousness. The sound cha is the form of reflection. Ja is the form of all beings born in existence.

झ कार झार शुद्धः ज अक्षर अन्तर न्यासः ।
ट चिरस्थाय महाकाश ठ ठक्कर प्रभूता प्रकाश ॥

झ कार झर शुद्धः न अक्षर अन्तर न्यासः ।
ट चिरस्थाय महाकाश ठ ठक्कर प्रभूता प्रकाश ॥

jha kāra jhara śuddhaḥ ña akṣara antara nyāsaḥ ।
ṭa cirasthāya mahākāśa ṭha ṭhakkura prabhūtā prakāśa ॥

The letter jha is the formation of purity. The letter ña is the establishment within. Ṭa is the infinity of the great ether. Ṭha is the illumination of the supremacy of the great teacher.

ड चण्डी पर भक्ति ढ इति धारण अभ्य शक्ति ।
ण अनङ्ग प्रेम स्वरूप त शब्द अर्थ तत् त्वम् असि ॥

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ḍa caṇḍī para bhakti ḍha iti dhāraṇa abhaya śakti ।
ṇa anaṅga prema svarūpa ta śabda artha tat tvam asi ॥

Da is the Goddess Chandi, She Who Tears Apart Thought with excessive devotion. Ḍha means contemplation of the energy of freedom from fear. Ṋna means the God of Love, He Without a Body, who is the intrinsic nature of love. And the sound ta means THAT as in THAT THOU ART.

थ कार प्रार्थना रक्षक् द दृष्टि पूर्ण चेतन
ध ध्यान एकग्रण चित न पद इति नारायण

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tha kāra prārthanā raksak da dṛṣṭi pūrnā cetana
dha dhyāna ekagraṇa cita na pada iti nārāyaṇa

The syllable tha protects all prayer and da offers perception with full and complete consciousness. Dha is a meditation with one focused consciousness. The syllable na is the manifestation of the embodiment of consciousness.

प अर्थात् पवित्र रूपं फ शब्दं कर्मं परलस्वरूपं ।
ब शुद्धं बलं भावार्थं भ भावना विभिन्नतः ॥

प अर्थात् पवित्र रूप फ शब्द कर्म फलस्वरूप ।
ब शुद्ध बल भावार्थ भ भावना विभिन्नतः ॥

pa arthāta pavitra rūpa pha śabda karma phalasvarūpa ।
ba śuddha bala bhāvārtha bha bhāvanā vibhinnataḥ ॥

The meaning of pa is the form of purity and the sound of pha is the intrinsic nature of the fruit of all action. The letter ba is the attitude of pure strength. The letter bha is the expression of various attitudes.

म रूप महामाया य संयम स्वयं ऊज्वाला ।
र कार सूक्ष्म देह स्थाद् ल अर्थाति प्रत्यक्ष प्रकाश ॥

म रूप महामाया य संयम स्वयं उज्ज्वाला ।
र कार सूक्ष्म देह स्याद् ल अर्थाति प्रत्यक्ष प्रकाश ॥

ma rūpa mahāmāyā ya samyam svayam ūjvālā ।
ra kāra sū' ma deha syād la arthāta pratyakṣa prakāśa ॥

The letter ma is the form of the great measurement of consciousness while ya is self-control which makes oneself to shine. The letter ra manifests as the subtle body and the meaning of la is illumination of that which can be perceived through the senses.

व पद इति वाक् देवी स अक्षरः सरस्वती ।
श शान्ति संपूर्ण प्रकाश ष षाम अर्थाति आनन्द विलास ॥

व पद इति वाक् देवी स अक्षरः सरस्वती ।
श शान्ति संपूर्ण प्रकाश ष षाम अर्थात् आनन्द विलास ॥

va pada iti vāk devī sa akṣaraḥ sarasvatī ।
śa śānti sampūrṇa prakāśa sa śāma arthāta ānanda vilāsa ॥

The syllable va is the Goddess of all vibrations. The letter sa is Sarasvati, the Goddess of Knowledge and the embodiment of one's own ocean of experience. Śa is the illumination of full and complete peace and the meaning of ṣa is the peace which resides in bliss or the bliss which resides in peace.

ह ईश्वर संपूर्ण प्राप्त क्ष यात्रा पुनः पूर्ण ॥

ह ईश्वर संपूर्ण प्राप्त क्ष यात्रा पुनः पूर्ण ॥

ha īśvara sampūrṇa prāpta kṣa yātrā punah pūrṇa ॥

The letter ha is the full and complete attainment of God, the Seer of All, and the letter ' a is to again fully complete the pilgrimage.