Sri Lakshmi Narayana stotram
(Composed by vaikuNTha vAsi Sri u.Ve. sevA Swamy)

Annotated Commentaries in English
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Cover image of ArasAnipAlai SrI LakshmInArAyaNa perumAL mUlavar and utsavar

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SRI Lakshminarayana perumal MUlavar and utsavar - arasANipAlai

Thanks: http://groups.yahoo.com/group/arasanipalai/

www.sadagopan.org
Introduction:

We will visit the srotria village of ArasANipAlai, where SrI LakshmI nArAyaNa perumaL blesses us with MahA LakshmI seated on His left lap. ArasANipAlai is one of the 18 Vaidika agrahArams situated between the two rivers, PaalARu and SeyyAr. Dusi MaamaNDUr and Nallur are two of such agrahArams besides ArasANipAlai in this region. Many yajn~ams have been conducted at the NallUr and ArasANipAlai agrahArams by the descendants of KiDaambi AcchAn (PraNatArtiharar) who performed MaDappaLLi kaimkaryam for AcArya RaamAnuja (1017-1137 CE). He was one of the greatest AcAryAs with direct links to AcArya RaamAnuja. It is KiDaambi AcchAn, who travelled to SaaradA pITham (SarasvatI pITham) in Kashmir at the request of his AcAryan to present his AcAryan's commentary on Brahma sUtrams to SaaradA devi. The Goddess was so pleased with the great commentary (BhAshyam) of AcArya RaamAnuja that She named this BhAshyam as “SrI BhAshyam” to show how pleased She was with the authentic and scholarly commentary on Brahma sUtrams.

KiDaambi AcchAn's vamSam is linked to Atreya gotram; the AcAryan of Swamy Desikan (1268-1369 CE) is SrI AppuLLAr, who arose from that same KiDaambi AcchAn vamSam. After Swamy Desikan's time, SrI Atreya Kacchi KiDaambi ArasANipAlai VenkaTAdhvAri Kavi was born in ArasANipAlai (1590-1660 CE) and is the celebrated author of many poetic works (viz.), SrI LakshmI sahasram (alamelumanga series at sadagopan.org), viSvadarSa campu, Raaghava YaadavIyam (42nd e-book in the Ahobilavalli series, http://www.sadagopan.org, et al).

SrI Atreya SrinivAsarAghavAchAr Swamy is a descendant of the ArasANipAlai VenkaTAdhvAri vamSam and was a great admirer of the SrI sUktis of Swamy Desikan. Because of his many kaimkaryams/sevAs to propagate Desika darSanam, Swamy was awarded the title of sevA Swamy, which he respected more than any other award. SrI sevA Swamy was a great upAsakar of SrI HayagrIvan. This vimSati on SrI LakshmInArAyaNa, the deity of ArasANipAlai is his tribute to the PerumAl from his village of birth. It is aDiyEn's bhAgyam to cover this vimSati in this e-book.

The descendants of ArasANipAlai vamSam have launched a noble effort to bring back the glories of this SrI agrahAram and have created a special web site (http://groups.yahoo.com/group/arasanipalai/) and hope to use this web site as focus to reach out to the ArasANipAlai vamSattA.
to reinforce the ongoing efforts. SrImat Srirangam ANDavan visited this village a few months back and performed MangaLASAsanam of SrI LakshmInArAyaNa PerumAL and abhaya hasta SrI LakshmI Narasimhan at the temple. Please enjoy the images from ArasANipAlai at the special website, join as members and help with the current efforts to remember the past glories of this great agrahAram.
Slokams and Comments
SrI LakshmAyaNa perumAl - arasANipAlai
Thanks: http://groups.yahoo.com/group/arasanipalai/
SrI lakshminArAyaNa stotram

Slokam 1

सत्यव्रत्क्षेत्रलालमभूतो
बाहसरित्तीविराजमानः

नारायणो यत्र विभाति लक्ष्म्या

Meaning and Comments:

ArasANipAlai, a SrImat agrahAram is on the banks of SeyyARu and has gained fame from all the yAgams performed there by great srautis/ dIkshitAs known for their Vedic scholarship. This srotriya agrahAram is like the distinguished AbharaNam for the satyavrata Kshetram (Hastigiri). At this agrahAram, SrI LakshmI nArAyaNan blesses us with His auspicious sevai, where MahA LakshmI is found seated on His left thigh.

Satyavrata Kshetram is the mey virata mAnmiya kshetram, where Lord VaradarAja presides over the divya deSam with SrI Perumdevi tAyAr. In this satyavrata Kshetram, whatever vratam, yAgayaj~nams are performed, they never fail to yield the phalans. At this kshetram, due to the anugraham of Lord VaradarAjan, all vratams undertaken in all the four yugams are fulfilled. Immediate and unfailing fruits are gained from the observance of any vratam at Tirukkacchi.

Swamy Desikan blessed us with a Tamil SrI sUkti entitled “mey Virata mAnniyam” (37th e-book in the Sundarasimham series, http://www.sadagopan.org). In this SrI sUkti, Swamy Desikan described Lord Varadan as the KaaLamEgham drenching us with the nectarine rain of compassion. Swamy Desikan salutes Lord VaradarAjan as “attigiri battar vinai tottaRa aRukkum aNi attigiri” vAsan.

SrI sevA Swamy describes ArasANipAlai as the “lalAmam” or the shining ornament on the forehead of satyavrata kshetram. This SrIgrAmam of ArasANipAlai is recognized as the tilakam.
as it were of Kaanci. bAhA sarit is the river SeyyARu that flows near by. Other villages like Injimedu, ThayyAr, and MukkUr are close by. Many great bhAgavatAs have lived at ArasANipAlai and enhanced its reputation as makhi bhUmi or the celebrated yaj~na bhUmi (makhi prakrshTa ArasANipAlai). Here SrIman nArAyaNaN with MahA LakshmI blesses us with Their radiant sevai (nArAyaNo yatra vibhAti lakshmyA). BhagavAn is saluted as “bAhA sarit-tIra VirAjamAnan”.

The readers are referred to the 44th e-book on SrI LakshmI nArAyaNa hrdayam in the Ahobilavalli e-book series for celebrating SrI LakshmInArAyaNa tattvam at: http://www.sadagopan.org. This SrI sUkti has been translated by ArasANipAlai Gopala Desikan Swamy from its original Sanskrit version. This SrI sUkti is a must to read to understand the glories of SrI LakshmI nArAyaNa para brahmam.

SrI LakshmInArAyaNaN is Veda mUrti and He is worshipped through yAgams and yaj~nams prescribed by the Karma KaaNDa bhAgam of Vedams. Please refer to the following two e-books on VedopAsana and Veda Vaibhavam: e-book # SH 107 and e-book # SH056 in SrIhayagrIvan series at www.sadagopan.org. (Veda Vaibhavam vol 1 by NaavalpAkkam (Yaj~nam) SrI KaNNan Swamy. Volumes 2 and 3 in the series will be released in the future.)

Slokam 2

आत्रेyangोत्रांबुधिपूर्णचन्द्रे:

आचार्योऽलेर्मतो वरिष्ठे:

आश्रयमानः परसंकिरणे:

नारायणो भाति सवैव लक्ष्म्या ||

Atreya gotrAmbudhi pUrNacandraiH
AcAraSIlarabhito varishThaiH |
ASAsyamAnaH parabhakti-yuktaiH
nArAyaNo bhAti sahaiva lakshmyA ||

Meaning:

SrI LakshmI nArAyaNaN resides in the SrI grAmam of ArasANipAlai eulogized by the MahAns (varishThA-s) with immense Parabhakti for You and they are like the Full Moon rising out of the milky ocean of Atreya gotram (Atreya gotrAmbudhi pUrNa candraiH). They are great guNaSAIIs known for their AcAram and anushThAanams.

varishThaH means the best among all and the most distinguished ones for their Parabhakti and Vedic scholarship as AcArya PurushAs. AcAram and anushThAanam are the two wings of these.
great AcAryAs. Oh LakshmI nArAyaNa! You shine resplendent with the mangaLASAsanams of such great devotees hailing from your agrahAram.

Slokam 3

प्रविणवाग्रेसरमानिया:

आचार्यवर्यां जगति प्रसिद्धा: ।

सत्संप्रदायावानवद्धीक्षा:

त्वया प्रदत्ता जगतां विभानित ॥

SrIvaishNavAgresara mAnanIyAH
AcAryavaryA jagati prasiddhAH |
satsampradAya avana baddha dIkshAH
tvayA pradattA jagatAm vibhAnti ॥

Meaning:
The great AcAryAs (AcAryavaryA-s) linked to the SrI agrahAram of ArasANipAlai are highly revered (mAnanIyAH) by the foremost among the SrI vaishNavAs of the world (SrIvaishNavAgresara mAnanIyAH). They are sworn to defend our sat-sampradAyam (satsampradAya avana baddha dIkshAH) that starts with You. Starting from KiDaambi AcchAn, they have an unbroken string of great AcAryAs. They have been blessed (given) to this world for its well being by You (tvayA jagatAm pradattAH)!

Slokam 4

भाग्यं जगात्यामुपपर्णीयं

त्वदीयेशेवाफलमामानिति ।

अस्तोकदिव्यांववेदिमोघे

जानेकृपहरू तव भाग्यमेतत् ॥

bhAgyam jagatyAm upavarNanIyam
tvadIya sevAphalam Amananti |
stokadivyAdhvaravedibhogye
ejAnegrAhe tava bhAgyam etat ॥
Meaning:

The worldly opinion is that one gains viSesha bhAgyams by worshipping EmperuMAn. This is true. Oh LakshmI nArAyaNa of ArasANipAlai! aDiyEn thinks that there are unique advantages to You in terms of the conferral of boons, who come to worship You. Your kshetram is extraordinary since there is no place on earth, where so many yaj~nams have taken place. No other EmperuMAn, be it divya deSam or abhimAna sthalam, has this unique distinction. sevArthIs at ArasANipAlai gain special sevA phalan from their worship of You because of the specialty of Your sacred sthalam. The yaj~na sambandham is very much behind such unique sevA phalans.

Slokam 5

इष्ठार्थसिद्धांि भवतोपिदिः

इष्ठादिकं भूरि कृतं हि यत्र ।

यज्ञो हि नारायणनामरूपः

त्वमेत्र भासिति विभावे त्वामु ॥

ishTArthasiddhyai bhavatopadishTam
ishTyAdikam bhUri krtam hi yatra |
yaj~no hi nArAyaNa nAmarUpaH
 tvamatra bhAsIti vibhAvaye tvAm ॥

Meaning:

Oh LakshmI nArAyaNA! You have instructed the people that they should perform different yAgams and yaj~nams to gain the phalans of interest to them. VaidikAs have performed many
yaj-nams here at your agrahAram following that upadeSam of Yours. Yaj-nam is the embodiment of NaarAyaNan (yaj-no hi nArAyaNa nAma rUpa). Therefore, aDiyEn considers that You are resplendent here with the name of LakshmInArAyaNan. The VishNu sahasra nAmams relating to yaj-na praise the Lord's role as yaj-na pata and yaj-na bhuk (the enjoyer of the havis offered in the yaj-nam). He is the yaj-na guhyan or the secret of the sacrifice. Though the Lord does not need anything, He accepts all the offerings made in the yaj-nam and enjoys them. He feels satisfied and also satisfies those who perform the yaj-nams. This secret is understood only by the wise. This is the secret of the yaj-nam.

Slokam 6

आत्रेयगोत्रेनिर्मितिक्रुद्धः
हिजा हिजन्त्वं प्रतिपद्यमानः ||
भूयस्तरं विष्णुपदे चरन्तः
विभास्य तु स्त्रस्त्वमिहः स्मृत्ये ||

Atreya gotraika janipraKrshTAH
dvijA dvijatvam pratipadyamAnAH |
bhUyastarAm vishNupade carantaH
vibhAnti tushTastvamAhAsi bhUtyai ||

Meaning:

At ArasANipAlai agrahAram, there were many Atreya gotra vamSattArs (Atreya gotraika janipraKrshTAH), who led illustrious lives as AcAryAs and Vedic scholars. They were truly divjAs (antaNars). dvija has two meanings: (1) Twice Born and (2) Birds.

As birds, they flew away from Your kshetram, their place of birth and settled down at other VishNu kshetrams like PerumAL Koil (Vishnu KaancI), Melkote, TirumalA and SrIrangam. The sky (AkASam) is called VishNu Padam. In the sky, only birds roam (vishNu pade carantaH). They all settled at different VishNu kshetrams and distinguished themselves at these places. Oh LakshmI nArAyaNa! You alone live here now at ArasANipAlai with joy as the enjoyer of Your ekAntam (iha tvam tushTaH bhUtai vibhAnti asi).

Slokam 7

नारायणं त्वं रमया समेतः
प्राचीं दिशां वीक्ष्यं मुहः प्रस्त्रः ||
Oh nArAyaNa! At ArasANipAlai, You are looking joyously at the eastern direction with Your devi (nArAyaNa tvam ramayA sametaH prAcIm diSam vIkshya muhuH prasannaH). aDiyEn wondered why You are intently looking at the east and are feeling joyous. aDiyEn recognized that there is a parama rahasyam behind Your act. You are looking at the yUpastambham in the east, which is standing in tact over the four hundred and fifty (450) years in spite of all the changes that have taken place in the agrahAram during this long period of time. From Your perspective, it is a jaya stambham that is standing erect.
Oh LakshmI nArAyaNa! You are the witness (sAkshI) for all these yaj~nams that took place here at ArasANipAlai in Your role as sarva sAkshi (Universal witness). You, the yaj~na sAkshi are firmly established here at this yaj~na sthalam (yaj~nasya sAkshI, yaj~nasthalI susthA sthiram vibhAti). The site of yAgam and the yUpa stambham are in tact. It is because of these facts realized through Your anugraham alone that the agrahAram of ArasANipAlai stays famous in the world even today (viSva prasiddho adhunA api tvayaiva vibhAti).

'Sarva sAkshi!' - SrI LakshmInArAyaNa perumAL - arasANipAlai
Thanks: http://groups.yahoo.com/group/arasanipalai/
**Slokam 9**

Kañcipuram is in the northern direction from ArasAnipAlai SrI grAmam. At KaancI Lord VaradarAjan shines at the Hayamedha (aSvamedha) agni kuNTham. The migration of the atri gotra yaj~nIAs (yAyajUkaiH) and prapannAs from ArasAnipAlai to KaancI and their performance of many yaj~nams at KaancI has made KaancI enhance its superiority and become the noblest of the noble (uttamatAm) among the divya deSams.

**Meaning:**

Oh Sri LakshmI nArAyaNa! Is it not so that the ArasAnipAlai agrahAram that You preside over was established/consecrated by the Vaidika SreshTar, SrI SrInivAsAdhri MahA Desikan, a descendant of the most celebrated SrImat AppuLLAr known also as SrI VaadihamsAmbuvAhara,
the maternal uncle of Swamy VedAnta Desikan?

Slokam 11

प्रतिष्ठितस्तवं निजभूमिभिन्नत्वं  
प्रतिष्ठितस्तवं परमाघरहः ।

पुनः प्रतिष्ठा भवतः प्रशस्या  
विराय नारायण संज्ञिथत्वः ॥

pratishThitastvam nijabhUmn nityam  
pratishThitaH tvam paramAgrahAre ।  
punaH pratishThA bhavataH praSasyA  
cirAya nArAyaNa sannidhatsva ॥

Meaning:

Oh LakshmI nArAyaNaa! Thou art rooted in Your true glory. You have the consecrated residence at this noble agrahAram. Your pratishThA here is one of the purest. May Thou make Your presence to bless us all for a very long time!

Slokam 12

यमप्प्यं प्राणयतंत्स्व हृद्ये  
करप्रदो वारणशेषलौग्धिं ।

devAparajOpanvadikhtarOsa  
कूटस्थ्य प्याभवद्रिग्रोत्रे ॥

yamappayam prAhvayatisma hrshTo  
varaprado vAraNaSaIamUrdhni ।  
devAdhirAjah appaya dIkshitosa  
kUTastha evAbhavat atrigotre ॥

Meaning:

At KaancI, the boon granting Lord (Varadan) is present on top of Hasti Giri. He is the Lord of all the celestials (devAtir Ajan). SrI VaradarAjan was very pleased with the grand yaj~nams performed at His kshetram by SrI SrInivAsAdhv ari dIkshitar and addressed the dIkshitar as
"appaya". That Sri SrInivAsAdhvari is the kUTasthar (mUla Purushar) for all descendants of atrivamSam. Lord VaradarAjan addressed Sri SrInivAsAdhvari as appayya just as He addressed Sri NaDATUr ammAn with great affection as “ammAL”.

Slokam 13

कल्याणकुल्या कमनीयूपः
कार्ष्यं कुतः प्राप न वेद्वि तत्तवम्।
क्षमस्व सर्वानपराधवर्गान्
ऋढ़द्रैः समीक्षस्व सुप्राकटास्तात्॥

kalyANakulyA kamanIyayUpaH
kArSyam kutaH prApa na vedmi tattvam |
kshamasva sarvAnaparAdhavargAn
rddhyai samIkshasva sudhAkaTAkshAt ||

Meaning:
KalyANakulyA is a small stream (rivulet) at ArasANipAlai and there is a beautiful remnants of a yUpa stambham linked to the great yAgams performed there by Veda vitpannAr-s. The rivulet is dry these days and the yUpa stambham is also damaged. We do not know why they are both affected this way. It must be our sins that must have led to this situation. Oh Lord! Please forgive our sins and through Your compassionate nectarine glances look at us and restore the agrahAram to its ancient glory blessed with all kinds of aiSvaryams!

Slokam 14

कल्याणकुल्यामृतवाहिनी स्तात
यूपः समुच्चायमपैतु भूयः।
त्वदीयामोक्षलतामुपेयात्
आराधनेन ते नवतं प्रदयात्॥

kalyANakulyAmrtavAhinIs tAt
yUpaH samucchrAyamupaitu bhUyaH |
tvadIyadhAmojvalAtAm upeyAt
ArAdhanam te navAtAm pradadyAt ||
Meaning:
Oh Lord! Our prayers are for the flow of water in the KalyANakulyA! May the yUpa stambham grow tall with Your anugraham! May Your Temple gain new lustre! May Your ArAdhanam stand out with newness!

SrI Nrsimhar sannidhi - arasANipAlai temple
Thanks: http://groups.yahoo.com/group/arasanipalai/

www.sadagopan.org
Slokam 15

The great poets addressed as Kacchi ghaTambu (KiT Ambi) have been celebrated in this world. The gem of a poet (Kavi vidvanmaNi) like SripVenkaTAdhvari MahA Desikan were born in Your agrahAram here at ArasANipAlai. Your glories in blessing us with such great poets and AcAryans are matchless. It is indeed through such glorious acts that You stand established at this agrahAram with such kIrti!

Meaning:

The great poets addressed as Kacchi ghaTambu (KiT Ambi) have been celebrated in this world. The gem of a poet (Kavi vidvanmaNi) like SripVenkaTAdhvari MahA Desikan were born in Your agrahAram here at ArasANipAlai. Your glories in blessing us with such great poets and AcAryans are matchless. It is indeed through such glorious acts that You stand established at this agrahAram with such kIrti!

Slokam 16

Oh Lord! You shine with effulgence at the grandest of places such as SripVaikuNTham; yet, You have elected to reside at a small agrahAram as Your abode. In spite of this, it is our prayer that You with Your all pervasive kaTAksham will grow further and further in Your glories and bless us.
with all kinds of MangaLams.

Slokam 17
विभिन्नान्ति सुभोगश्यमेघे
समुद्रवन्न श्यामललहव्यवह: ।
अस्तोकऽमुग्याध्वरहव्यभिस्ततः
नयत्यहो तानु स्वपुरुः स्म देवः ॥

vidhipraNItē subhage aSvamedhe
samudbhavan SyAmalahavyavaH |
astoka bhogyAdhvara-havya bhoktA
nayati aho tAn svapuram sma devaH ||

Meaning:
Lord VaradarAjan arose from the agni KuNTham of the yaj~nam performed by Brahma devan as Neelamegha SyAmaLan. He enjoyed so very much the delicious havis offered at the many yAgams at ArasANipAlai by the local residents that He invited them all to His divya deSam to perform yAgams there for Him.

Slokam 18
कलिः प्रदुष्टः कवयोऽपि नष्टः
कल्याणकुल्याप्तेभृतेन हीना ।
जातान्थ दूरे सुखजीविकैः
परमु नारायण सुस्थिरोःसिः ॥

kaliH pradushTaH kavayopi nashTAH
kalyANakulyApyamrtena hInA |
jAtAScA dUre sukhajIvikAyai
parantu nArAyaNa susthirosi ||

Meaning:
KalyANakulyA has dried up. The MahAns of this agrahAram have moved on to different places for pursuing a comfortable life (Sukha jIvanam). The age of Kali is a cruel age. The poets from here
have vanished. Oh Lord! It is our bhAgam that You are staying here permanently.

Slokam 19

पूतोःग्रहं मखजालकृत्या

पूता स्थली सत्यदेशंपूर्णा

पूता वर्ष ग्रामसुनामधृत्या

वकसेम नारायण ते कटायेः

पUtagrahA re makhAlakryA

पUtA sthalI satpadareNupUrNA

पUtA vayam grAma sunAmadhRtyA

vasema nArAyana te kaTAkshaiH ||

The sacred swAti homam - arasANipAlai temple
Thanks: http://groups.yahoo.com/group/arasanipalai/

www.sadagopan.org
This is a sacred agrahAram. The reason for its sanctity is linked to the many sacred yAgams that took place here. The dust from the holy feet of many MahAns is also associated with ArasANipAlai agrahAram. We also add ArasANipAlai to our names and feel sacred. May we thrive and prosper with Your divya kaTAkshams falling on us!

Slokam 20

SrIsUkta homena krtena bhaktyA
grAmaH samrddhim sakAlAm upaitu |
devaH samArAdhana samprahrshTaH
abhIshTadAyI satatat vibhAtu ||

Meaning:

After many years, We are performing SrI sUkta homam with bhakti here. May the sacred agrahAram of ArasANipAlai prosper with all kinds of aiSvaryams! Oh Lord! May Thou be pleased with the tiruvArAAdhanams performed by us and fulfill the desires of all of us!

Slokam 21

AtryanvavAye janimetya sevA
ratena mAvasaraghUttamena |
bhaktyA krtam stotramidam pAThantaH
lakshmI kaTAkshNa vibhAntu loke ||
Meaning:

May all those who recite this stotram on Lord Sri Lakshmi nArAyaNan of the ArasANipAlai agraHaram composed by atri gotra sambhavan, SrInivAsaRghavan, who spends his time in performing kaimkaryams to BhagavAn, His BhAgavatAs and AcAryans, gain LakshmI KaTaksham and prosper!

SrI Narasimhar and SrI MahAlakshmi tAyAr at arasANipAlai

Thanks: http://groups.yahoo.com/group/arasanipalai/

MangaLa Slokam

lúmI naray[< dev< miNdr< nUtn inimRtm!,
ri]ta< yagzala< c †:qœva tuiò< Éjemih.
lakshmI nArAyaNam devam mandiram nutana nirmítam |
rakshitAm yAgaSAIAm ca drshTvA tushTim bhajemahi ||

Meaning:

May we all be joyous over the darSana saubhAgyam of Lord Lakshmi nArAyaNan, the newly renovated temple for Him at ArasANipAlai and the yAgasAlai created there!

Subhamastu! MangaLANi santu!

dAsan,

Oppiliappan Koil VaradAchAri Sadagopan

www.sadagopan.org
Transliteration scheme for ITRANS notations used in this e-book

Vowels

<table>
<thead>
<tr>
<th>Transliteration</th>
<th>ITRANS Notations</th>
</tr>
</thead>
<tbody>
<tr>
<td>अ आ इ ई उ ऊ ऋ ल ऽ</td>
<td>a A i I u U r* R lr lR</td>
</tr>
<tr>
<td>ह ए ऐ ओ औ</td>
<td>e ai o au</td>
</tr>
<tr>
<td>अ</td>
<td>a</td>
</tr>
<tr>
<td>अनुस्वराम - 'ClearColor' (like मा, त्व इत्यादि)</td>
<td></td>
</tr>
<tr>
<td>अ : विपण 'H'</td>
<td></td>
</tr>
</tbody>
</table>

Note: * as in rshi (ऋषि)

Consonants

Gutturals

<table>
<thead>
<tr>
<th>Transliteration</th>
<th>ITRANS Notations</th>
</tr>
</thead>
<tbody>
<tr>
<td>क ख ग घ ङ</td>
<td>ka kha ga gha ~Na</td>
</tr>
<tr>
<td>च छ ज झ ञ</td>
<td>ca cha ja jha ~na</td>
</tr>
<tr>
<td>थ ठ ड ढ ण</td>
<td>Tha Da Dha Na</td>
</tr>
<tr>
<td>त थ द ध न</td>
<td>ta tha da dha na</td>
</tr>
<tr>
<td>प फ ब भ म</td>
<td>pa pha ba bha ma</td>
</tr>
<tr>
<td>स र ल व</td>
<td>sa sha sa</td>
</tr>
</tbody>
</table>

(S soft palatal sibilant pronounced between 'sa' as in सूर्य स्युर्य and 'sha (ष)' - eg., शान्तिस्यटी SAni)
Aspirate

ह ा

La This one is in modern Sanskrit only. In many Slokams etc, this is ल la only

In addition to the above --- ल ज~ना खशा

For ka vargam, ca vargam etc - Translit: ka, kA, ki, ku, ke, kai, ko, kau etc.

ख र (eg. krshNa) वर (eg. vrksham) and so on: द or द्र dr as in drshTi (not drushTi)