

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

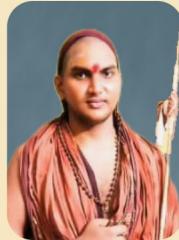
pa प, pha फ, ba ब, bha भ, ma म

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

hara hara śaṅkara

Om

jaya jaya śaṅkara



śrī-vedavyāsāya namah

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

ratha-saptamī

5127 viśvāvasuh makaraḥ 12 māgha-śukla-saptamī

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Surya Bhagavan, who in pratyaksha form reminds us of the truth of Supreme Advaita every day, obtained his chariot (ratha) in Magha masa on Shukla Saptami Tithi (i.e. the Saptami that occurs after Makara Amavasya) as per Chandramana and hence this Saptami is known as Ratha Saptami. According to the Skandapuram, Surya Bhagavan is pleased on that day. Acts such as Snanam and Danam please Him further and they remove all kinds of poverty and yields innumerable benefits.

yasyāṁ tithau rathāṁ pūrvam̄ prāpa devo divākarah||
sā tithih kathitā viprairmāghe yā rathasaptamī||

tasyāṁ dattāṁ hutāṁ ceşṭāṁ sarvamevākṣayāṁ matam||
sarvadāridryaśamanam bhāskarapṛītaye matam||
—skandapurāṇe kaumārikākhaṇde pañcamādhyāye 129,130

sūryagrahanatulyā hi śuklā māghasya saptamī||
aruṇodayavelāyāṁ tasyāṁ snānam mahāphalam||
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—padmapurāṇe sṛṣṭikhaṇde 77.63

The Shukla Saptami in Magha masa is equivalent to Surya Grahanam in its significance. On that day, before Arunodayam (i.e. four nadikas or one and a half hours before Sunrise), performing Snanam grants great merit. This Snanam is done by keeping seven calotrope leaves (arka/erukku), akshata, cow dung, Indian jujube / ber fruit (elandai/badari) and Durva grass on the head and then offering Arghyam. In our Sanatana Dharma, snanam is a great boon available us to remove all our papas and to attain great prosperity. Among them, Magha Snanam is considered be of great significance according to many Puranas.

snānavidhiḥ

ācamanam| śuklāmbaradhadharam + śāntayel prāṇāyāmaḥ|
mamopāttasamastaduritakṣayadvārā śrīparameśvarapṛītyartham

tadeva lagnam sudinam tadeva tārābalam candra-balam tadeva|
vidyābalam daiva-balam tadeva lakṣmīpateḥ aṅgriyugam smarāmi||

apavitraḥ pavitro vā sarvāvasthām gato’pi vā|
yaḥ smaret puṇḍarīkākṣam sa bāhyābhyan-taraḥ śuciḥ||

mānasam vācikam pāpam karmaṇā samupārjitam|
śrīrāma-smaraṇenaiva vyapohati na samśayah||

śrī rāma rāma rāma

tithirviṣṇuh tathā vāraḥ nakṣatram viṣṇureva ca|
yogaśca karaṇam caiva sarvam viṣṇumayam jagat||

śrīgovinda govinda govinda

adya śrībhagavataḥ mahāpuruṣasya viṣṇorājñayā pravartamānasya adya
brahmaṇah dvitiyaparārdhe śvetavarāhakalpe vaivasvatamanvantare
aṣṭāvimiṣatitame kaliyuge prathame pāde jambūdvīpe bhāratavarṣe
bharata-khaṇde meroḥ dakṣine pārśve asmin vartamāne vyāvahārikāṇām
prabhavādīnām ṣaṣṭyāḥ saṃvatsarāṇām madhye viśvāvasu-nāma-
saṃvatsare uttarāyaṇe hemanta-ṛtau makara-māgha-māse śukla-pakṣe

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saptamyāṁ śubhatithau bhānuvāsarayuktāyāṁ revatī-nakṣatra (13:34)-yuktāyāṁ siddha-yoga (11:42; sādhya-yoga)yuktāyāṁ garajā-karaṇa (11:58; vanijā-karaṇa)yuktāyāṁ evam-guṇa-višeṣaṇa-viśiṣṭāyāṁ asyāṁ saptamyāṁ

śubhatithau mamopātta-samasta-duritakṣayadvārā śrīparameśvara-prītyartham anādi-avidyā-vāsanayā pravartamāne asmin mahati saṃsāra-cakre vicitrābhīḥ karmagatibhīḥ vicitrāsu paśu-pakṣi-mṛgādi-yoniṣu punahpunah anekadhā janitvā kenāpi puṇyakarmavišeṣeṇa idānīntanāmānuṣye

Only men say: dvijajanmavišeṣam prāptavataḥ

Only women say: dvijajanmavišeṣam prāptavatyāḥ

mama janmābhyaśāt janmaprabhṛti etatkṣaṇa-paryantam bālye-vayasi kaumāre yauvane vārdhake ca jāgr̄t-svapna-suṣupti-avasthāsu manovākkāya-karmendriya-jñānendriya-vyāpāraiḥ kāma-krodha-lobha-mohamada-mātsaryādibhīḥ duṣṭaguṇaiśca sambhāvitānāṁ samsarganimittānāṁ bhūyobhūyah bahuvāram sampannānāṁ mahāpātakānāṁ samapātakānāṁ atipātakānāṁ upapātakānāṁ saṅkarikaraṇānāṁ malinikaraṇānāṁ apātričaraṇānāṁ jātibhramśakarānāṁ prakīrṇakānāṁ ayājyayājana-abhojyabhojana-abhakṣyabhakṣaṇa-apeyapāna-adṛsyadarśana-aśrāvyaśravaṇa-aspr̄syasparśana- avyavahārya-vyavahāradīnāṁ jñānataḥ sakṛtkṛtānāṁ ajñānataḥ asakṛtkṛtānāṁ rahasyakṛtānāṁ prakāśakṛtānāṁ cirakāla-abhyastānāṁ nirantara-abhyastānāṁ sarvesām pāpānāṁ sadyaḥ apanodanārtham śruti-smṛti-purāṇapratipādita-tattatphala-prāptyarthaka-tattatkarmasu adhikārasiddhyartham devatulya-tejassiddhyartham ca vināyakādi-samasta-harihara-devatānāṁ sannidhau śrīśavitr-sūryanārāyaṇa-prītyartham śrīśūryanārāyaṇa prasāda-siddhyartham śrīśūryanārāyaṇa-prasādena sūryagrahaṇakālīna-gaṅgāsnānajanya-phalatulya-phalaprāptyartham makarasthe ravau rathasaptamī-punyakāle ... punyatīrthe saptārkapatra-snānamahām kariṣye॥ (apa upaspr̄syā)

prārthanā

Saying the Sankalpam above, keep seven calotrope leaves (erukku), akshata, cow dung, Indian jujube / ber fruit (elandai/badari) and durva grass on the head and perform snanam reciting the following shlokas.

namaste rudrarūpāya rasānām̄ pataye namah̄
arunārka namaste'stu haridaśva namo'stu te||1||

saptasapte mahāsattva saptadvīpe vasundhare
saptārkaparṇānyādāya saptamyām̄ snānamārabhe||2||

saptasaptipriye devi saptalokapradīpike
saptajanmārjitam̄ pāpam̄ hara saptami satvaram||3||

yadyatkarmakṛtam̄ pāpam̄ mayā janmasu saptasu
tanme rogam̄ ca śokam̄ ca mākarī hantu saptamī||4||

etajjanmakṛtam̄ pāpam̄ yacca janmāntarārjitam̄
manovāk-kāyajam̄ yacca jñātā'jñāte ca ye punah̄||5||

iti saptavidham̄ pāpam̄ snānānme saptasaptike
saptavyādhi-samāyuktam̄ hara mākari saptami||6||

naumi saptami devi tvām̄ sarva-lokaika-mātaram̄
saptārka-patra-snānenā mama pāpam̄ vyapohaya||7||

— skandapurāne kāśikhanḍe 51.78-80

Then after doing Sukta pathanam, Marjanam, Aghamarshanam and Deva-Rshi-Pitr-Tarpanam, offer Arghyam by saying the following Shlokas.

saptasaptivaha prīta saptalokapradīpana
saptamīsahito deva grhāṇārghyam̄ divākara||

divākarāya namaḥ idamarghyam| divākarāya namaḥ idamarghyam|
divākarāya namaḥ idamarghyam|

snāto'ham̄ rathasaptamyām̄ prabhākara divākara||
grhāṇārghyam̄ mayā dattam̄ divākara namo'stu te||

divākarāya namaḥ idamarghyam| divākarāya namaḥ idamarghyam|
divākarāya namaḥ idamarghyam|

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gaṅgāyamunayormadhye tatra gupte sarasvati|
 trailokyavandite devi trivenyarghyam namo'stu te||
 trivenyai namah idamarghyam| trivenyai namah idamarghyam| trivenyai
 namah idamarghyam|

Offering the Arghyam three times thus, offer Prarthana with the following
 Shlokas.

namo vivasvate brahman bhāsvate viṣṇutejase|
 jagatsavitre śucaye savitre karmadāyine||

— kālikāpurāṇam 57.178

jananī sarvabhūtānām saptamī saptasaptike|
 saptamyāmudite devi namaste ravimañḍale||

— padmapurāṇe srṣṭikhaṇde 77.65

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

anena mayā kṛtena saptārkapatra-snānena arghyapradānena ca sūryas-
 varūpī paramātmā suprītaḥ suprasanno varado bhavatu||