

## 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

## ratha-saptamī

5127 viśvāvasuḥ 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 Skandapurāṇam, 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.

yasyāṃ tithau ratham pūrvam prāpa devo divākarah |  
sā tithiḥ kathitā viprairmāghe yā rathasaptamī ||

tasyāṃ dattam hutam ceṣṭam sarvamevākṣayam matam |  
sarvadāridryaśamanam bhāskarapritaye matam ||

—skandapurāṇe kaumārikākhaṇḍe pañcamādhyāye 129,130

sūryagrahaṇatulyā hi śuklā māghasya saptamī |  
aruṇodayavelāyāṃ tasyāṃ snānam mahāphalam ||

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—padmapurāṇe sṛṣṭikhaṇḍe 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| śuklāambaradharam + śāntaye| prāṇāyāmaḥ|  
mamopāttasamastaduritaḥ śāntayāmi

tadeva lagnaṁ sudinaṁ tadeva tārābalaṁ candrabalaṁ tadeva|  
vidyābalaṁ daivabalaṁ tadeva lakṣmīpateḥ aṅghriyugaṁ smarāmi||

apavitraḥ pavitraḥ vā sarvāvasthāṁ gato'pi vā|  
yaḥ smaret puṇḍarikākṣaṁ sa bāhyābhyantaraḥ śuciḥ||

mānasaṁ vācikaṁ pāpaṁ karmaṇā samupārjitaṁ|  
śrīrāma-smaraṇenaiva vyapohati na saṁśayaḥ||

śrī rāma rāma rāma

tithirviṣṇuḥ tathā vāraḥ nakṣatraṁ viṣṇureva ca|  
yogaśca karaṇaṁ caiva sarvaṁ viṣṇumayaṁ jagat||

śrīgovinda govinda govinda

adya śrībhagavataḥ mahāpuruṣasya viṣṇorājñayā pravartamānasya  
brahmaṇaḥ dvitīyaparārdhe śvetavarāhakalpe vaivasvatamanvantare  
aṣṭāviṁśatitame kaliyuge prathame pāde jambūdvīpe bhāratavarṣe  
bharatakhāṇḍe meroh dakṣiṇe pārsve asmin vartamāne vyāvahārikāṇāṁ  
prabhavādīnāṁ ṣaṣṭyāḥ saṁvatsarāṇāṁ madhye **viśvāvasu-nāma-**  
saṁvatsare **uttarāyaṇe hemanta-ṛtau makara-māgha-māse śukla-pakṣe**

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**saptamyām** śubha-tithau **bhānuvāsarayuktāyām** **revatī-nakṣatra**-(13:34)-yuktāyām **siddha-yoga** (11:42; **sādhya-yoga**)yuktāyām **garajā-karaṇa** (11:58; **vaṇijā-karaṇa**)yuktāyām evaṃ-guṇa-viśeṣaṇa-viśiṣṭāyām asyām **saptamyām**

śubha-tithau mamopātta-samasta-durita-kṣaya-dvārā śrī-parameśvara-prītyartham anādi-avidyā-vāsanayā pravartamāne asmin mahati saṃsāra-cakre vicitrābhiḥ karmagatibhiḥ vicitrāsu paśu-pakṣi-mṛgādi-yoniṣu punaḥpunaḥ anekadhā janitvā kenāpi puṇya-karma-viśeṣeṇa idānīntana-mānuṣya-

Only men say: janma-viśeṣaṃ prāptavataḥ

Only women say: janma-viśeṣaṃ prāptavatyāḥ

mama janmābhyāsāt janma-prabhṛti etat-kṣaṇa-paryantaṃ bālye vayasi kaumāre yauvane vārdhake ca jāgrt-svapna-suṣupti-avasthāsu mano-vāk-kāya-karmendriya-jñānendriya-vyāpāraiḥ kāma-krodha-lobha-mohamada-mātsaryādibhiḥ duṣṭa-guṇaiśca sambhāvitānāṃ mahāpātakānāṃ samapātakānāṃ atipātakānāṃ upapātakānāṃ saṅkarīkaraṇānāṃ malinīkaraṇānāṃ apātrīkaraṇānāṃ jātibhramśakarāṇāṃ prakīrṇakānāṃ ayājya-yājana-abhojya-bhojana-abhakṣya-bhakṣaṇa-apeya-pāna-adṛśya-darśana-aśrāvya-śravaṇa-asprśya-sparśana-avyavahārya-vyavahārādīnāṃ jñānataḥ sakṛt kṛtānāṃ ajñānataḥ asakṛt kṛtānāṃ rahasya-kṛtānāṃ prakāśa-kṛtānāṃ cira-kāla-abhyastānāṃ saṃsarga-nimittānāṃ ca sarveṣāṃ pāpānāṃ sadyaḥ apanodanārthaṃ śruti-smṛti-purāṇa-pratipādita-karmānuṣṭhāna-adhikāra-siddhyartham deva-tulya-tejaḥ-siddhyartham ca vināyakādi-samasta-harihara-devatānāṃ sannidhau śrī-savitṛ-sūryanārāyaṇa-prītyartham śrī-sūryanārāyaṇa-prasādena sūrya-grahaṇa-kālina-gaṅgā-snāna-tulya-phala-prāptyartham makara-sthe ravau ratha-saptamī-puṇya-kāle ... puṇya-tīrthe saptārkapatra-snānamahaṃ kariṣye|| (apa upasprśya)



## 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 rudra-rūpāya rasānām pataye namaḥ|  
aruṇārka namaste'stu haridaśva namo'stu te||1||

sapta-sapte mahā-sattva sapta-dvīpe vasundhare|  
saptārka-parṇānyādāya saptamyām snānamārabhe||2||

sapta-sapti-priye devi sapta-loka-pradīpika|  
sapta-janmārjitam pāpaṁ hara saptami satvaram||3||

yad yat karma kṛtam pāpaṁ mayā saptasu janmasu|  
tanme rogaṁ ca śokaṁ ca mākarī hantu saptamī||4||

etajjanma-kṛtam pāpaṁ yacca janmāntarārjitam|  
mano-vāk-kāyajam yacca jñātājñāte ca ye punaḥ||5||

iti sapta-vidham pāpaṁ snānānme sapta-saptike|  
sapta-vyādhi-samāyuktaṁ hara mākarī saptami||6||

naumi saptami devi tvām sarva-lokaika-mātaram|  
saptārka-patra-snānena mama pāpaṁ vyapohaya||7||

— skanda-purāṇe kāśī-khaṇḍe 51/78-80

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

sapta-sapti-vaha prīta sapta-loka-pradīpana|  
saptamyā sahito deva grhāṇārghyam divākara||

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

snāto'ham ratha-saptamyām prabhā-kara divā-kara|  
grhāṇārghyam mayā dattaṁ divā-kara namo'stu te||

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

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gaṅgāyamunayormadhye tatra gupte sarasvati|  
trailokya-vandite devi triveṇyarghyaṃ namo'stu te||

triveṇyai namaḥ idamarghyam| triveṇyai namaḥ idamarghyam| triveṇyai  
namaḥ idamarghyam|

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

namo vivasvate brahman bhāsvate viṣṇu-tejase|  
jagat-savitre śucaye savitre phala-dāyine||

— kālīkā-purāṇam 57/178

jananī sarva-bhūtānāṃ saptamī sapta-saptike|  
saptamyāmudite devi namaste ravi-maṇḍale||

— padma-purāṇe sṛṣṭi-khaṇḍe 77/65

kāyena vācā manasendriyairvā  
buddhyātmanā vā prakṛte: svabhāvāt|  
karomi yad yat sakalaṃ parasmai  
nārāyaṇāyeti samarpayāmi||

anena mayā kṛtena saptārka-patra-snānena arghya-pradānena ca sūrya-  
svarūpī paramātmā supṛītaḥ suprasanno varado bhavatu||