

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

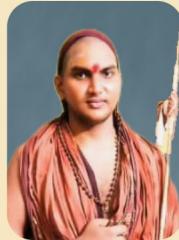
pa प, pha फ, ba ब, bha भ, ma म

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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9884655618

8072613857

vdspsabha@gmail.com

vdspsabha.org

—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 lakṣmī-pateḥ aṅgriyugam smarāmi||

apavitraḥ pavitro vā sarvāvasthām gato’pi vā|
yah 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
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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9884655618

8072613857

vdspsabha@gmail.com

vdspsabha.org

saptamyāṁ śubha-tithau 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

śubha-tithau mamopātta-samasta-durita-kṣaya-dvārā śrī-parameśvara-prītyartham anādi-avidyā-vāsanayā pravartamāne asmin mahati saṃsāra-cakre vicitrābhīḥ karmagatibhīḥ vicitrāsu paśu-pakṣi-mṛgādi-yoniṣu punahpunah anekadhā janitvā kenāpi puṇya-karma-višeṣeṇa idānīntanāmānuṣya-

Only men say: janma-višeṣam prāptavataḥ

Only women say: janma-višeṣam prāptavatyāḥ

mama janmābhyaśāt janmap-rabhṛti etatt-kṣaṇa-paryantam bālye vayasi kaumāre yauvane vārdhake ca jāgr̄t-svapna-suṣupti-avasthāsu mano-vāk-kāya-karmendriya-jñānendriya-vyāpāraiḥ kāma-krodha-lobha-mohamada-mātsaryādibhīḥ duṣṭa-guṇaiśca sambhāvitānāṁ mahāpātakānāṁ samapātakānāṁ atipātakānāṁ upapātakānāṁ saṅkarikaraṇānāṁ malinikaraṇānāṁ apātrīkaraṇānāṁ jātibhramśakarānāṁ prakīrṇakānāṁ ayājya-yājana-abhojya-bhojana-abhakṣya-bhakṣaṇa-apeya-pāna-adṛṣya-darśana-aśrāvya-śravaṇa-aspr̄ṣya-sparśana-avyavahārya-vyavahāradīnāṁ jñānataḥ sakṛt kṛtānāṁ ajñānataḥ asakṛt kṛtānāṁ rahasya-kṛtānāṁ prakāśakṛtānāṁ cirakāla-abhyastānāṁ saṃsarga-nimittānāṁ ca sarveṣāṁ pāpānāṁ sadyaḥ apanodanārtham śruti-smṛti-purāṇap-ratipādita-karmānuṣṭhāna-adhikāra-siddhyartham deva-tulya-tejaḥ-siddhyartham ca vināyakādi-samasta-harihara-devatānāṁ sannidhau śrī-savitr-sūryanārāyaṇa-prītyartham śrī-sūryanārāyaṇa-prasādena sūrya-grahaṇa-kālīna-gaṅgā-snāna-tulya-phala-prāptyartham makara-sthe ravau rathasaptamī-puṇyaka-āle ... puṇyatīrthe saptārkapatra-snānamaham kariṣye॥ (apa upaspr̄ṣya)

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 rasānām̄ pataye namah̄
aruṇārka namaste'stu haridaśva namo'stu te||1||

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

sapta-sapti-priye devi sapta-loka-pradīpikē
sapta-janmārjitam̄ pāpam̄ hara saptami satvaram||3||

yad yat karma kṛtam̄ pāpam̄ mayā saptasu janmasu
tanme rogam̄ ca śokam̄ ca mākarī hantu saptamī||4||

etajjanma-kṛtam̄ pāpam̄ yacca janmāntarārjitam̄
mano-vāk-kāyajam̄ yacca jñātājñāte ca ye punah̄||5||

iti sapta-vidham̄ pāpam̄ snānānme sapta-saptike
sapta-vyādhi-samāyuktam̄ hara mākari saptami||6||

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

— skanda-purāne kāśī-khanḍe 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 sahitō deva gr̄hāṇārghyam̄ divākara||
divākarāya namaḥ idamarghyam| divākarāya namaḥ idamarghyam|
divākarāya namaḥ idamarghyam|

snāto'ham̄ ratha-saptamyām̄ prabhā-kara divā-kara
gr̄hāṇārghyam̄ mayā dattam̄ 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 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 phaladāyine||

— 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||