

## 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 ā ī ū ṛ ṝ ḷ ḹ ṁ ṁ̄ ḥ ṇ ṇ̄ ṅ ṅ̄ ṭ ṭ̄ ḍ ḍ̄ ṣ ṣ̄. Aspirated (mahāprāṇa) 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, r ऋ, ṛ ॠ, l ल, ḷ लृ

ta ट, tha ठ, da ड, dha ढ, na ण

e ए, ai ऐ, o ओ, au औ, am अं, ah अः

ta त, tha थ, da द, dha ध, na न

ka क, kha ख, ga ग, gha घ, ṇa ङ

pa प, pha फ, ba ब, bha भ, ma म

ca च, cha छ, ja ज, jha झ, ña ञ

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| śuklāmbaradharam + 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||

mānaṣaṁ 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 adya  
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** śubhatithau **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**

śubhatithau mamopātta-samasta-durita-kṣayadvārā śrīparameśvara-  
prītyartham anādi-avidyā-vāsanayā pravartamāne asmin mahati saṃsāra-  
cakre vicitrābhiḥ karmagatibhiḥ vicitrāsu paśu-pakṣi-mṛgādi-yoniṣu  
punaḥpunaḥ anekadhā janitvā kenāpi puṇyakarmaviśeṣeṇa idānīntana-  
mānuṣye

Only men say: dvijajanmaviśeṣaṃ prāptavataḥ

Only women say: dvijajanmaviśeṣaṃ prāptavatyāḥ

mama janmābhyāsāt janmaprabhṛti etatkṣaṇa-paryantaṃ bālye-vayasi  
kaumāre yauvane vārdhake ca jāgrt-svapna-suṣupti-avasthāsu mano-  
vākkāya-karmendriya-jñānendriya-vyāpāraiḥ kāma-krodha-lobha-moha-  
mada-mātsaryādibhiḥ duṣṭaguṇaiśca sambhāvitānāṃ saṃsarganimittānāṃ  
bhūyobhūyaḥ bahuvāraṃ sampannānāṃ mahāpātakānāṃ samapātakānāṃ  
atipātakānāṃ upapātakānāṃ saṅkarīkaraṇānāṃ malinīkaraṇānāṃ  
apātrīkaraṇānāṃ jātibhramśakarāṇāṃ prakīrṇakānāṃ ayājyayājana-  
abhojyabhojana-abhakṣyabhakṣaṇa-apeyapāna-adṛśyadarśana-aśrāvyaśravaṇa-  
asprśyasparśana-avyavahārya-vyavahārādīnāṃ jñānataḥ sakṛtkṛtānāṃ  
ajñānataḥ asakṛtkṛtānāṃ rahasyakṛtānāṃ prakāśakṛtānāṃ cirakāla-  
abhyastānāṃ nirantara-abhyastānāṃ sarveṣāṃ pāpānāṃ sadyaḥ apan-  
odanārthaṃ śruti-smṛti-purāṇapratipādita-tattatphala-prāptiyarthaka-  
tattatkarmasu adhikārasiddhyartham devatulya-tejassiddhyartham  
ca vināyakādi-samasta-harihara-devatānāṃ sannidhau śrīsavitṛ-  
sūryanārāyaṇa-prītyartham śrīsūryanārāyaṇa prasāda-siddhyartham  
śrīsūryanārāyaṇa-prasādena sūryagrahaṇakālīna-gaṅgāsnānājanya-  
phalatulya-phalapraṣṭyartham makarasthe ravau rathasaptamī-puṇyakāle  
... puṇyatīrthe 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 rudrarūpāya rasānāṃ pataye namaḥ |  
aruṇārka namaste'stu haridaśva namo'stu te ||1||

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

saptasaptipriye devi saptalokapradīpika |  
saptajanmārjitaṃ pāpaṃ hara saptami satvaram ||3||

yadyatkarmakṛtaṃ pāpaṃ mayā janmasu saptasu |  
tanme rogaṃ ca śokaṃ ca mākarī hantu saptamī ||4||

etajjanmakṛtaṃ pāpaṃ yacca janmāntarārjitaṃ |  
manovāk-kāyajaṃ yacca jñātā'jñāte ca ye punaḥ ||5||

iti saptavidhaṃ pāpaṃ snānānme saptasaptike |  
saptavyādhi-samāyuktaṃ hara mākari saptamī ||6||

naumi saptami devi tvāṃ sarva-lokaika-mātaram |  
saptārka-patra-snānena mama pāpaṃ vyapohaya ||7||

— skandapurāṇe kāśīkhaṇḍe 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 |  
saptamī sahito deva grhāṇārghyaṃ divākara ||

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

snāto'haṃ rathasaptamyāṃ prabhākara divākara |  
grhāṇārghyaṃ mayā dattaṃ divākara namo'stu te ||

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

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gaṅgāyamunayormadhye tatra gupte sarasvati|  
trailokyavandite 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 viṣṇutejase|  
jagatsavitre śucaye savitre karmadāyine||

— kālīkāpurāṇam 57.178

jananī sarvabhūtānāṃ saptamī saptasaptike|  
saptamyāmudite devi namaste ravimaṇḍale||

— padmapurāṇe sṛṣṭikhaṇḍe 77.65

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

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