

## 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

## go-pūjā



As per the saying गावो विश्वस्य मातरः, cows have the status of mothers because they give milk to all humans, like mothers.

The Veda says “Cows naturally produce milk not only for their calves but humans also”. The Veda also praises and prays saying “O cows! You make the weakened well-nourished. You make the unclean clean. Elders praise you. Make our homes auspicious by your voices!” It also says “Cow is everyone’s friend”.

Cow and Tulasi should definitely be in a home. If both of these are  
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present, Lakshmi Herself will reside. The shastra says that all devatas live in the body of a cow.

Due to times and situations, not everyone is able to do Go Samrakshanam at home today. To keep this in mind, one may at least place a vighraha or picture of a cow with calf in the home puja.

Our ancestors have very much praised the simple dharma of giving a handful of grass to cows as it is said in the Tirumandiram “yāvarkkumām pasuvukku oru vāyurai”. On occasions such as our birthdays, why whenever we can, let us go to the nearby goshala, and buy and give grass and agasti (Tam: agatti, Tel: avis, Kan: agase) leaves etc and thereby attain punya!

Pongal is the festival of worshipping Surya and expressing gratitude for the harvest. Along with this, we worship cows and bulls which are inseparable from agriculture. Our tradition is to change their old ropes, bathe them, apply turmeric, anoint with tilaka, and do puja.

One can do Go Puja on Fridays or whenever one wishes. One should do Go Danam only after doing puja to the cow. Go Puja is done daily in mathams and temples.

To do such a special Go Puja, in this document we give first a laghu paddhati and then a more detailed paddhati as presented from page 398, Go Seva Ank, Kalyan Patrika, Gita Press, “Go”-rakh-pur, 1995. The verses from puranas etc. as source for the above are given from Godana Prakarana of Samskara Dipaka by Shri Nityananda Pant part 3 (Chaukhamba, Kashi, 1951) and Vishnudharmottara Purana book (Kashi Mumukshu Bhavan collection, publication details not known). Our gratitude is due to all the sajjana-s who published such sadvishaya-s.

We request all to do Go Puja as per their ability and receive the benevolence of Go Mata and Acharyas.

## ||pradhāna-pūjā||

(ācamya)

[vighneśvarapūjāṁ kṛtvā]

śuklāmbaradharmaṁ viṣṇum śaśivarṇam caturbhujam  
prasannavadanam dhyāyet sarvavighnopasāntaye||  
prāṇān āyamyaḥ (apa upasprśya, puṣpākṣatān gṛhītvā)

mamopātta-samasta-durita-kṣaya-dvārā      śrīparameśvaraprītyartham  
śubhe śobhane muhūrte adya brahmaṇah dvitīya-parārdhe śvetavarāha-  
kalpe vaivasvata-manvantare aṣṭāvimśatitame kaliyuge prathame pāde  
jambū-dvīpe bhārata-varṣe bharatakhaṇḍe meroḥ dakṣine pārśve asmin  
vartamāne vyāvahārikāṇām prabhavādīnām ṣaṣṭyāḥ samvatsarāṇām  
madhye

2026-Jan-15 (THU) / 5127-makarāḥ-2 (guruḥ) - dṛgganitānusāreṇa  
viśvāvasu-nāma-samvatsare uttarāyaṇe hemanta-ṛtau makara-pauṣa-māse  
kr̄ṣṇa-pakṣe dvādaśyām śubhatithau guruvāsarayuktāyām jyeṣṭhā-  
nakṣatrayuktāyām vṛddhi-yogayuktāyām kaulava-karaṇa (07:07; taitila-  
karaṇa)yuktāyām evam-guṇa-višeṣaṇa-viśiṣṭāyām asyām dvādaśyām

2026-Jan-16 (FRI) / 5127-makarāḥ-2 (bhrguḥ) - vākyaganitānusāreṇa  
viśvāvasu-nāma-samvatsare uttarāyaṇe hemanta-ṛtau makara-pauṣa-  
māse kr̄ṣṇa-pakṣe trayodaśyām śubhatithau bhrguvāsarayuktāyām  
mūla-nakṣatrayuktāyām dhruva-yogayuktāyām garajā-karaṇa (10:09;  
vanijā-karaṇa)yuktāyām evam-guṇa-višeṣaṇa-viśiṣṭāyām asyām trayo-  
daśyām

śubhatithau śrīparameśvaraprītyartham

- asmin bhārata-deśe go-sampadaḥ višeṣataḥ bhāratīya-go-jātīnām abhivṛddhyartham
- janānām go-viṣaye śraddhā-bhakti-prāptyartham
- go-vadha-nivṛttiartham tad-viruddha-śāsana-niyama-siddhyartham

veda-dharma-śāstra-paripālana-sabhaḥ

- gavām anyeśām ca catuspadām dvipadām ca sarva-vidha-vyādhī-parihāra-dvārā aroga-jīvana-avāptyartham
- gavām samṛddha-kṣīra-pradatvārtham
- kāle kāle nikāmām vṛṣṭi-prāptyartham, tad-dvārā dhānyānām anyeśām ca saprayojanānām sasyānām vṛksāṇām ca abhivṛddhyartham
- janānām parisarasya svacchatayā suṣṭutayā paripālane śraddhāyāḥ udayārtham
- tad-dvārā pañca-mahābhūtānām pradūṣaṇa-parihāra-dvārā prthivyāḥ tāpa-śāntyartham
- bhagavataḥ gopālasya bhagavataḥ vṛṣabhadhvajasya ca anugraheṇa loke sarvatra sādhūnām paritrāṇārtham, duṣkr̥tām ca sadbuddhi-prāptyartham, dharmasya abhyutthānārtham jayārtham, adharmasya glānyartham nāśārtham
- janānām prāṇiṣu parasparam ca sadbhāvanārtham, viśvasya kalyāṇārtham, gomātuḥ jayārtham
- janānām sukha-śānta-samṛddha-jīvanārtham

savatsa-gomātṛ-pūjām kariṣye| tadaṅgam kalaśapūjām ca kariṣye|  
[kalaśapūjām kṛtvā]

## ||laghu-prayogaḥ||

### vistrta-prayogaḥ (☞ pr 9)

namo gobhyāḥ śrīmatibhyāḥ saurabheyibhya eva ca|  
namo brahma-sutābhyaśca pavitrābhyo namo namah||

gavām aṅgeṣu tiṣṭhanti bhuvanāni caturdaśā|  
yasmāt tasmācchivam me syādiha loke paratra ca||  
gomātaram dhyāyāmi| gomātaram āvāhayāmi|  
gomātre namah, āsanam samarpayāmi|  
gomātre namah, pādyam samarpayāmi|

veda-dharma-śāstra-paripālana-sabhā

gomātre namah, arghyam samarpayāmi|  
 gomātre namah, ācamanīyam samarpayāmi|  
 gomātre namah, madhuparkam samarpayāmi|  
 gomātre namah, snapayāmi| snānottaram ācamanīyam samarpayāmi|  
 gomātre namah, vastram samarpayāmi|  
 gomātre namah, yajñopavītam samarpayāmi|  
 gomātre namah, divya-parimala-gandhān dhārayāmi|  
 gandhasyopari haridrā-kuṇkumam samarpayāmi|  
 gomātre namah, akṣatān samarpayāmi| puṣpaiḥ pūjayāmi|

## ||śrī-lakṣmyaṣṭottaraśata-nāmāvalih||

om prakṛtyai namah  
 om vikṛtyai namah  
 om vidyāyai namah  
 om sarva-bhūta-hita-pradāyai na-  
 mah  
 om śraddhāyai namah  
 om vibhūtyai namah  
 om surabhyai namah  
 om paramātmikāyai namah  
 om vāce namah  
 om padmālayāyai namah 10  
 om padmāyai namah  
 om śucaye namah  
 om svāhāyai namah  
 om svadhāyai namah  
 om sudhāyai namah  
 om dhanyāyai namah

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om hiraṇmayyai namah  
 om lakṣmyai namah  
 om nitya-puṣṭāyai namah  
 om vibhāvaryai namah 20  
 om adityai namah  
 om dityai namah  
 om diptāyai namah  
 om vasudhāyai namah  
 om vasu-dhāriṇyai namah  
 om kamalāyai namah  
 om kāntāyai namah  
 om kāmāyai namah<sup>1</sup>  
 om kṣīroda-sambhavāyai namah  
 om anugraha-pradāyai namah 30  
 om buddhaye namah  
 om anaghāyai namah  
 om hari-vallabhāyai namah

20

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<sup>1</sup>pāṭhāntaram – kāmākṣyai namah, krodha-sambhavāyai namah

hara hara śaṅkara

om̄ aśokāyai namaḥ

om̄ amṛtāyai namaḥ

om̄ dīptāyai namaḥ

om̄ loka-śoka-vināśinyai namaḥ

om̄ dharma-nilayāyai namaḥ

om̄ karuṇāyai namaḥ

om̄ loka-mātre namaḥ

7

jaya jaya śaṅkara

om̄ puṣṭyai namaḥ

om̄ śivāyai namaḥ

om̄ śiva-karyai namaḥ

om̄ satyai namaḥ

om̄ vimalāyai namaḥ

om̄ viśva-jananyai namaḥ

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om̄ tuṣṭyai namaḥ

om̄ dāridrya-nāśinyai namaḥ

om̄ prīti-puṣkariṇyai namaḥ

om̄ śāntāyai namaḥ

om̄ śukla-mālyāmbarāyai namaḥ

om̄ śriyai namaḥ

om̄ bhāskaryai namaḥ

om̄ bilva-nilayāyai namaḥ

om̄ varārohāyai namaḥ

om̄ yaśasvinyai namaḥ

80

om̄ vasundharāyai namaḥ

om̄ udārāṅgāyai namaḥ

om̄ hariṇyai namaḥ

om̄ hema-mālinyai namaḥ

om̄ dhana-dhānya-karyai namaḥ

om̄ siddhyai namaḥ

om̄ straiṇa-saumyāyai namaḥ

om̄ śubha-pradāyai namaḥ

om̄ nr̄pa-veśma-gatānandāyai namaḥ

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om̄ vara-lakṣmyai namaḥ

om̄ vasu-pradāyai namaḥ

om̄ śubhāyai namaḥ

om̄ hiraṇya-prākārāyai namaḥ

om̄ samudra-tanayāyai namaḥ

om̄ devyai namaḥ

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om̄ padminyai namaḥ

om̄ padma-gandhinyai namaḥ

om̄ puṇya-gandhāyai namaḥ

om̄ suprasannāyai namaḥ

om̄ prasādābhīmukhyai namaḥ

om̄ prabhāyai namaḥ

om̄ candra-vadanāyai namaḥ

om̄ candrāyai namaḥ

om̄ candra-sahodaryai namaḥ

om̄ caturbhujāyai namaḥ

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om̄ candra-rūpāyai namaḥ

om̄ indirāyai namaḥ

om̄ indu-śītalāyai namaḥ

om̄ āhlāda-jananyai namaḥ

hara hara śāṅkara

om̄ jayāyai namaḥ

om̄ maṅgalāyai devyai namaḥ

om̄ viṣṇu-vakṣah-sthala-sthitāyai na-  
maḥ

om̄ viṣṇu-patnyai namaḥ

om̄ prasannākṣyai namaḥ

om̄ nārāyaṇa-samāśritāyai namaḥ

100

om̄ dāridrya-dhvamsinyai namaḥ

8

jaya jaya śāṅkara

om̄ devyai namaḥ

om̄ sarvopadrava-hāriṇyai namaḥ

om̄ nava-durgāyai namaḥ

om̄ mahā-kālyai namaḥ

om̄ brahma-viṣṇu-śivātmikāyai na-  
maḥ

om̄ tri-kāla-jñāna-sampannāyai na-  
maḥ

om̄ bhuvaneśvaryai namaḥ

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||iti śrī-lakṣmyaṣṭottaraśata-nāmāvalih sampūrṇā||



gomātre namaḥ, nānā-vidha-parimala-patra-puṣpāṇi samarpayāmi|

gomātre namaḥ, dhūpam āghrāpayāmi|

gomātre namaḥ, dīpam darśayāmi|

gomātre namaḥ, amṛtam mahānaivedyam pānīyam ca nivedayāmi|

nivedanānantaram ācamanīyam samarpayāmi|

gomātre namaḥ, karpūra-tāmbūlam samarpayāmi|

gomātre namaḥ, maṅgala-nīrājanam darśayāmi|

gomātre namaḥ, pradakṣiṇa-namaskārān samarpayāmi|

gāvo mamāgrataḥ santu gāvo me santu pṛṣṭhataḥ|  
gāvo me hṛdaye santu gavāṁ madhye vasāmyaham||

gāvah svargasya sopānam gāvo dhanyāḥ sanātanāḥ|  
sarve devāstanau yasyāḥ sā dhenurvaradā'stu me||

lakṣmīryā loka-pālānāṁ dhenu-rūpeṇa samsthitā|  
ghṛtam vahati yajñārthe mama pāpam vyapohatu||

gomātre namaḥ, prārthanāḥ samarpayāmi|

kāyena vācā manasendriyairvā  
buddhyā”tmanā vā prakṛteḥ svabhāvāt|  
karomi yadyat sakalam parasmai  
nārāyaṇāyeti samarpayāmi||  
anena pūjanena gomātā priyatām|

om tat sad brahmārpaṇamastu|  
dharma kī jaya ho! adharma kā nāśa ho! prāṇiyom mem sadbhāvanā ho!  
viśva kā kalyāṇa ho! gau hatyā banda ho! gau mātā kī jaya ho!  
(— pūjya karapātra svāmī jī)



## ||vistr̥ta-prayogaḥ||

dhyānam|

namo gobhyah śrīmatibhyah saurabheyibhya eva ca|  
namo brahma-sutābhyaśca pavitrābhyo namo namah||

gavām aṅgeṣu tiṣṭhanti bhuvanāni caturdaśa||  
yasmāt tasmācchivam me syādiha loke paratra ca||

gomātarām dhyāyāmi|  
āvāhanam|

āvāhayāmyaham devīm gām tvām trailokya-mātaram|  
yasyāḥ smaraṇa-mātreṇa sarva-pāpa-praṇāśanam||

tvām devī tvām jaganmātā tvamevāsi vasundharā||  
gāyatrī tvām ca sāvitrī gaṅgā tvām ca sarasvatī||

āgaccha devi kalyāṇi śubhām pūjām gr̥hāṇa ca||  
vatsena sahitām tvām vai devīmāvāhayāmyaham||

gomātarām āvāhayāmi|

1. śrīṅgamūlayoh brahmaviṣṇubhyām namah, brahmaviṣṇū āvāhayāmi|
2. śrīṅgāgre sarvatīrthebhyo namah, sarvatīrthāni āvāhayāmi|

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3. śiromadhye mahādevāya namaḥ, mahādevam āvāhayāmi|
4. lalāṭagre gauryai namaḥ, gaurīm āvāhayāmi|
5. nāśāvamṣe ṣaṇmukhāya namaḥ, ṣaṇmukham āvāhayāmi|
6. nāśāpuṭayoh kambalāśvatarābhyaṁ nāgābhyaṁ namaḥ, kambalāśvata-rau nāgau āvāhayāmi|
7. karṇayoh aśvibhyaṁ namaḥ, aśvinau āvāhayāmi|
8. netrayoh śaśibhāskarābhyaṁ namaḥ, śaśibhāskarau āvāhayāmi|
9. danteṣu vāyubhyo namaḥ, vāyūn āvāhayāmi|
10. jiḥvāyāṁ varuṇāya namaḥ, varuṇam āvāhayāmi|
11. huṇkāre sarasvatyai namaḥ, sarasvatīm āvāhayāmi|
12. gaṇḍayoh māsapakṣābhyaṁ namaḥ, māsapakṣau āvāhayāmi|
13. oṣṭhayoh sandhyā-dvayāya namaḥ, sandhyādvayam āvāhayāmi|
14. grīvāyāṁ indrāya namaḥ, indram āvāhayāmi|
15. kakṣadeśe rakṣobhyo namaḥ, rakṣāṁsi āvāhayāmi|
16. urasi sādhyebhyo namaḥ, sādhyān āvāhayāmi|
17. jaṅghāsu dharmāya namaḥ, dharmam āvāhayāmi|
18. khurāṇāṁ madhyeṣu gandharvebhyo namaḥ, gandharvān āvāhayāmi|
19. khurāṇāṁ pūrvāgreṣu pannagebhyo namaḥ, pannagān āvāhayāmi|
20. khurāṇāṁ paścimāgreṣu apsarobhyo namaḥ, apsarasa āvāhayāmi|
21. prṣṭhe ekādaśarudrebhyo namaḥ, ekādaśarudrān āvāhayāmi|
22. sarvasandhiṣu aṣṭavasubhyo namaḥ, aṣṭavasūn āvāhayāmi|
23. śroṇītaṭe pitṛbhyo namaḥ, pitṛn āvāhayāmi|
24. pucche somāya namaḥ, somam āvāhayāmi|
25. adhogātreṣu dvādaśādityebhyo namaḥ, dvādaśādityān āvāhayāmi|
26. vāleṣu sūryaraśmibhyo namaḥ, sūryaraśmīn āvāhayāmi|
27. gomūtre gaṅgāyai namaḥ, gaṅgām āvāhayāmi|
28. gomaye yamunāyai namaḥ, yamunām āvāhayāmi|
29. kṣīre sarasvatyai namaḥ, sarasvatīm āvāhayāmi|
30. dadhani narmadāyai namaḥ, narmadām āvāhayāmi|
31. ghṛte vahnaye namaḥ, vahnim āvāhayāmi|

32. romasu trayastrīmśatkoṭidevebhyo namah, trayastrīmśatkoṭidevān  
āvāhayāmi|

33. udare pṛthivyai namah, pṛthivīm āvāhayāmi|

34. staneṣu caturbhyah sāgarebhyo namah, caturaḥ sāgarān āvāhayāmi|

35. sarvaśarīre kāmadhenave namah, kāmadhenum āvāhayāmi|

nānā-ratna-samāyuktam kārtasvara-vibhūṣitam|

āsanam te mayā dattam gr̥hāṇa jagadambike||

gomātre namah, āsanam samarpayāmi|

saurabheyi sarva-hite pavitre pāpa-nāśini|

gr̥hāṇa tvam mayā dattam pādyam trailokya-vandite||

gomātre namah, pādyam samarpayāmi|

dehe sthitā'si rudrāṇi śaṅkarasya sadā priyā|

dhenu-rūpeṇa sā devī mama pāpam vyapohatu||

gomātre namah, arghyam samarpayāmi|

yā lakṣmīḥ sarva-bhūteṣu yā ca deveśvavasthitā|

dhenu-rūpeṇa sā devī mama pāpam vyapohatu||

gomātre namah, ācamaṇīyam samarpayāmi|

sarva-deva-mayi mātaḥ sarva-deva-namaskṛte|

toyametat sukha-sparśam snānārtham gr̥hṇa<sup>1</sup> dhenuke||

gomātre namah, snānam samarpayāmi| snānottaram ācamaṇīyam samarpayāmi|

ācchādanam gave dadyām samyak śuddham suśobhanam|

surabhirvastra-dānena priyatām parameśvarī||

gomātre namah, vastram samarpayāmi|

sarva-deva-priyam devi candanam candra-sannibham|

kastūrī-kuṇkumāḍhyam ca sugandham pratigrhyatām||

gomātre namah, divya-parimala-gandhān dhārayāmi| gandhasyopari  
haridrā-kuṇkumam samarpayāmi|

<sup>1</sup>ayam śabdapravogah paurāṇikah atah ārṣah iti bhāti|

akṣatāśca sura-śreṣṭhe kuṇkumāktāḥ suśobhitāḥ||  
 mayā niveditā bhaktyā gr̥hāṇa parameśvari||  
 gomātre namah, akṣatān samarpayāmi|  
 gomātre namah, śṛṅga-bhūṣanām, kaṇṭha-bhūṣanām, dohana-pātram, any-  
 acca yathā-śakti alaṅkāra-dravyam samarpayāmi|  
 puṣpa-mālām tathā jātī-pāṭalī-campakāni ca|  
 puṣpāṇi gr̥hṇa dheno tvam̄ sarva-vighna-praṇāśini||  
 gomātre namah, puṣpa-mālām samarpayāmi|  
**lakṣmyaṣṭottaraśatanāmāvalih (☞ pr 6)**  
 gomātre namah, nānā-vidha-parimala-patra-puṣpāṇi samarpayāmi|  
  
 deva-druma-rasodbhūtam̄ go-ghṛtena samanvitam|  
 prayacchāmi mahābhāge dhūpo'yaṁ pratigrhyatām||  
 gomātre namah, dhūpam āghrāpayāmi|  
 ānanda-dah surāṇām ca lokānām sarvadā priyah|  
 gaustvam̄ pāhi jaganmātāḥ, dīpo'yaṁ pratigrhyatām||  
 gomātre namah, dīpam̄ darśayāmi|  
 surabhirvaiśṇavī mātā nityam̄ viṣṇu-pade sthitā|  
 gr̥asam̄ gr̥hṇātu sā dhenuryā'sti trailokya-vāsinī||  
 gomātre namah, naivedyam̄ nivedayāmi| go-gr̥asam̄ samarpayāmi|  
 nivedanānantaram ācamanīyaṁ samarpayāmi|  
 nīrājanam̄ gr̥hāṇedam̄ karpūraiḥ kalitam̄ mayā|  
 kāmadhenu-samudbhūte sarvābhīṣṭa-phala-prade||  
 gomātre namah, nīrājanam̄ darśayāmi|  
 gobhyo yajñāḥ pravartante gobhyo devāḥ samutthitāḥ||  
 gobhyo vedāḥ samutkīrṇāḥ sa-ṣaḍaṅga-pada-kramāḥ||  
 gomātre namah, puṣpāñjalim̄ samarpayāmi|  
 yāni kāni ca pāpāni janmāntara-kṛtāni ca|  
 tāni nāśaya dheno tvam̄ pradakṣiṇapade pade||  
 veda-dharma-śāstra-paripālana-sabhā

## ||prārthanā — gomatī vidyā||

gāvah surabhayo nityam gāvo guggulu-gandhikāḥ|  
gāvah pratiṣṭhā bhūtānām gāvah svastyayanam mahat||50||

annameva param gāvo devānām haviruttamam|  
pāvanam sarva-bhūtānām kṣaranti ca vahanti ca||51||

haviṣā mantra-pūtena tarpayantyamarān divi|  
ṛṣinām agnihotreṣu, gāvo home pratiṣṭhitāḥ||52||

sarvesāmeva bhūtānām gāvah śaraṇamuttamam|  
gāvah pavitram paramam gāvo maṅgalamuttamam|  
gāvah svargasya sopānam gāvo dhanyāḥ sanātanāḥ||53||

namo gobhyah śrīmatibhyah saurabheyibhya eva ca|  
namo brahma-sutābhyaśca pavitrābhyo namo namah||54||

brāhmaṇāścaiva gāvaśca kulamekaṁ dvidhā sthitam|  
ekatra mantrāstiṣṭhanti havirekatra tiṣṭhati||55||

deva-brāhmaṇa-go-sādhu-sādhvībhiḥ sakalam jagat|  
dhāryate vai sadā tasmāt sarve pūjyatamāḥ sadā||56||

yatra tīrthe sadā gāvah pibanti ṛṣitā jalām|  
uttaranti pathā yena sthitā tatram Sarasvatī||57||

gavām hi tīrthe vasatīha gaṅgā  
puṣṭistathā tad-rajasī pravṛddhā|  
lakṣmīḥ karīṣe praṇatau ca dharmāḥ  
tāsām praṇāmam satatām ca kuryāt||58||

||iti śrīviṣṇudharmottare dvitīyakhaṇde mārkaṇḍeyavajrasamvāde  
gomāhātmye gomatīvidyā nāma dvicatvārimśattamo'dhyāyah||

# ॥anye prārthanā-slokāḥ॥

gāvo mām upatiṣṭhantu hema-śringyāḥ payomucāḥ  
surabhyāḥ saurabheyyaśca saritaḥ sāgaram yathā ||1||

gā vai paśyānyaham nityam gāvah paśyantu mām sadā||  
gāvo'smākam vayam tāsām yato gāvastato vayam||2||

evam rātrau divā vā'pi sameṣu viṣameṣu ca  
bhayeṣu ca naro nityam kīrtayan mucyate bhayāt ||3||

ghṛta-kṣīra-pradā gāvo ghṛta-yonyo ghṛtodbhavāḥ||  
ghṛta-nadyo ghṛtāvartāstā me santu sadā grhe||4||

ghṛtam me hr̥daye nityam ghṛtam nābhyaṁ pratiṣṭhitam||  
ghṛtam me sarvataścaiva ghṛtam me manasi sthitam||5||

gāvo mamāgrataḥ santu gāvo me santu prṣṭhataḥ||  
gāvo me hrdaye santu gavāṁ madhye vasāmyaham||6||

ityācamya japan prātaḥ sāyam vā puruṣastathā  
yad rātryā kurute pāpam tad rātryā pratimucyate  
yad ahnā kurute pāpam tad ahnā pratimucyate || 7 ||

gomātre namah̄, prārthanāḥ samarpayāmi|

kāyena vācā manasendriyairvā  
buddhyā”tmanā vā prakṛteḥ svabhāvāt|  
karomi yadyat sakalam paraśmai  
nārāyaṇāyeti samarpayāmi||

anena pūjanena gomātā prīyatām|

om̄ tat sad brahmārpaṇamastu|  
dharma kī jaya ho! adharma kā nāśa ho! prāṇiyom̄ mem̄ sadbhāvanā ho!  
viśva kā kalyāṇa ho! gau hatyā banda ho! gau mātā kī jaya ho!  
(— pūjya karapātra svāmī ji)



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## ||anubandhah||

gośarīre yatra yatra yā yā devatā vartante  
ityatra pramāṇaślokāḥ hemādrau bhaviṣye

(atra vasūnām rudrāṇām aśvinośca uktatvāt anuktāḥ “adhogātreṣu dvādaśādityāḥ” avaśiṣṭa-pūraṇāya gītā-mudraṇālaya-prāmāṇyena pūrvatra yojītāḥ)

śṛṅgamūle gavāṁ nityam brahmaviṣṇū samāśritau  
śṛṅgāgre sarvatīrthāni sthāvarāṇi carāṇi ca||1||

śiromadhye mahādevaḥ sarvadevamayah sthitāḥ  
lalāṭāgre sthitā gaurī nāsāvamṣe ca ṣaṇmukhāḥ||2||

kambalāśvatarau nāgau nāsāpuṭamupāśritau  
karṇayoraśvinau devau cakṣuṣoh śāśibhāskarau||3||

danteṣu vāyavāḥ sarve jihvāyāṁ varuṇāḥ sthitāḥ  
sarasvatī ca huṇkāre māsapakṣau ca gaṇḍayoh||4||

sandhyādvayam tathauṣṭhābhyaṁ grīvāmindraḥ samāśritāḥ  
rakṣāṁsi kakṣadeśe tu sādhyāścorasi samsthitāḥ||5||

catuspāt sakalo dharmaḥ svayam jaṅghāsu samsthitāḥ  
khuramadhye tu gandharvāḥ khurāgreṣu ca pannagāḥ||6||

khurāṇāṁ paścimāgreṣu gaṇā hyapsarasāṁ sthitāḥ  
rudrāścaikādaśa prṣṭhe vasavaḥ sarvasandhiṣu||7||

śroṇītaṭasthāḥ pitaraḥ somo lāṅgūlamāśritāḥ  
ādityaraśmaya vālāḥ piṇḍibhūtā vyavasthitāḥ||8||

sākṣād gaṅgā ca gomūtre gomaye yamunā sthitāḥ  
kṣīre sarasvatī devī narmadā dadhni samsthitāḥ||9||

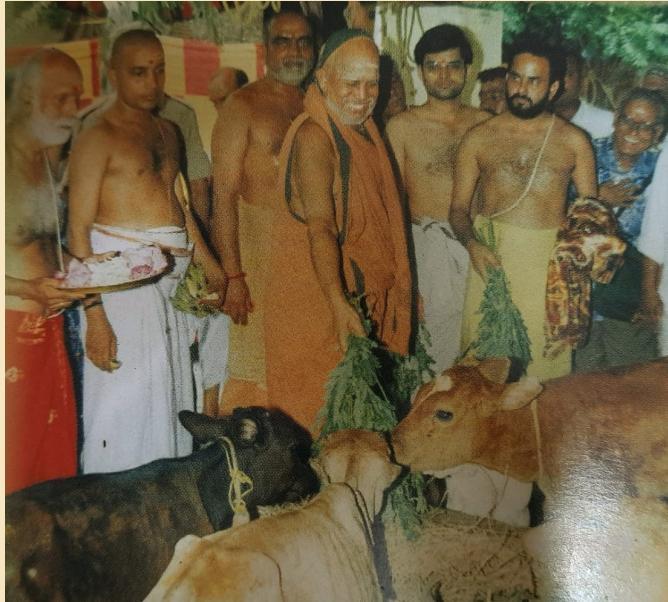
hutāśanāḥ svayam̄ sarpirbrāhmaṇānām guruḥ paraḥ|  
[aṣṭāvimiṣati?]trayastrīmśat tu devānām koṭyo romasu samsthitāḥ||10||

udare pr̄thivī jñeyā saśailavanakānanāḥ  
catvāraḥ sāgarāḥ pūrnā gavāṁ ye tu payodharāḥ||11||  
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etad vah kathitam̄ sarvam̄ yathā goṣu pratiṣṭhitam̄  
jagad̄ vai devaśārdūla sadevāsuramānavam||12||



Jagadguru Shri Shankara Bhagavatpadacharya Paramparagata Shri Kanchi Kamakoti Mulamnaya Sarvajnapithadipati Jagadguru Shri Jayendra Saraswati Shankaracharya Swamigal's Ajna regarding Go Samrakshanam



- "गवामङ्गेषु तिष्ठन्ति भुवनानि चतुर्दश" - All the worlds are in the body of a cow. Hence circumambulating a cow yields the benefit of circumambulating the entire world.
- Children of all religions in this world drink a cow's milk after they are weaned from their mother's milk.
- Thus the person who eats a cow's flesh attains the sin equal to that of eating the flesh of one's own mother.
- Killing a cow is stated in the shastra as one among the great sins.
- Just as it is our duty to do seva to our elderly mother, likewise it is the infallible duty of those of every religion to protect cows that no longer yield milk and serve them.

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- A handful of grass and a small amount of money has to be set aside daily in every household. This is to be used to feed the cows in one's neighbourhood and to help rescue the cows that are taken for slaughter. If the animals are protected in this manner we get the punya of protecting our own mother.
- All the devatas reside in a cow's body. Lakshmi especially resides in the rear portion of a cow. Worshipping a cow is equivalent to worshipping Lakshmi and all devatas. Lakshmi is pleased by this.
- Prosperity is essential for people of all religions. Hence to attain growth and prosperity people of all religions must worship cows.
- Everything that is obtained from a cow is sacred. We call the mixture of milk, curd, ghee, cow dung and cow urine as Panchagavya. There is no other way to remove the great sins other than consumption of Panchagavya.
- For removing the pāpa that resides in our bones and skin and manifests as diseases, panchagavya is the sure medicine like the arrow of Rama (is sure to strike its target).
- If we give quality items to cows to feed and drink, then this medicine will be all the more effective.
- The ancestor of Bhagavan Shravana, King Dilipa, was disappointed in all quarters, and finally did seva to Gomātā and attain a gem of a son like Raghu Maharaj.

### Gomātā - Our mother

From the time a child is born, it drinks its mother's milk. After being weaned, we give only cow's milk to the infant and not that of any other animal. Hence the mother who gives life to us is our birth mother and the go-

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mata is our second mother. Hence we must love Gomātā in the same manner as we love our birth mother.

### Gomātā - Mother Lakshmi

Devatas reside in every part of cows. Even for the highest devatas, we do not worship their behind. But Lakshmi resides in the rear side of a Cow. Due to this reason we worship the rear side of a cow.

### Everyone must protect Gomātā

As long as people keep protecting the cows, they will gain the anugraha of Lakshmi. Who is there in this world who does not desire the grace of Lakshmi? Hence whoever wishes for the grace of Lakshmi should definitely protect Gomātā.

### The ill effects of slaughtering cows

Slaughter of Gomātā is equivalent to slaughter of Mother Lakshmi. When Mother Lakshmi is slaughtered, it leads to financial instability and loss of wealth in the home and the country.

When there is loss of wealth, discontent spreads everywhere and results in increased sufferings. What else would cause humans greater difficulty than this? Hence to keep the nation happy, peaceful and satisfied, we should stop the slaughter of cows.

### Stop eating the flesh of cows

The growth of a living human's body should not need the flesh of a living animal. Definitely one should not eat the flesh of the Gomātā who helps us by giving milk, ghee and curds and also manure for our fields and benefits us in every manner.

Understanding that eating cow's flesh is like eating the flesh of one's own mother, one should give up eating of cow's flesh.

### Eating of Panchagavya removes great sins

It is our sins that are the cause for the diseases and difficulties in our life. Among these are the five mahapatakas. There is no [easy] prayaschitta for the removal of such pāpas.

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The mixture of milk, curd, ghee, urine and dung of a cow is together called Panchagavya. The consumption of this Panchagavya is the parihaṇa for even the abovementioned mahapapa-s.

Hence for removal of all pāpas we should protect the Gomātā!

**Source:** Shri Jayendra Saraswati Shankaracharya Swamigal's Ajna regarding Go Samrakshanam (Hindi), Mehta Charitable Trust, New Delhi

