

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 ḷḷ ṁṁ ḥḥ ṇṇ ṣṣ ṡṡ. 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, ṛ ॠ, ṝ ॡ, ḷ ॢ, ḹ ॣ

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, ṇa 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

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 vigraha 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: avisa, 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)

[vighneśvarapūjāṃ kṛtvā]

śuklāmbaṛadharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujam|
 prasannavadanaṃ dhyāyet sarvavighnopaśāntaye||
 prāṇān āyamyā| (apa upasprśya, puṣpākṣatān grhītvā)

mamopātta-samasta-durita-kṣaya-dvārā śrīparameśvaraprītyartham
 śubhe śobhane muhūrte adya brahmaṇaḥ dvitīya-parārdhe śvetavarāha-
 kalpe vaivasvata-manvantare aṣṭāviṃśatitame kaliyuge prathame pāde
 jambū-dvīpe bhārata-varṣe bharatakhaṇḍe meroḥ dakṣiṇe pārśve asmin
 vartamāne vyāvahārikāṇaṃ prabhavādināṃ ṣaṣṭyāḥ saṃvatsarāṇaṃ
 madhye

2026-Jan-15 (THU) / 5127-makaraḥ-2 (guruḥ) - dr̥ggaṇitānusāreṇa

viśvāvasu-nāma-saṃvatsare **uttarāyaṇe hemanta-ṛtau makara-pauṣa-māse**
kṛṣṇa-pakṣe dvādaśyāṃ śubhatithau **guru**vāsarayuktāyāṃ **jyeṣṭhā-**
nakṣatrayuktāyāṃ vṛddhi-yogayuktāyāṃ kaulava-karaṇa (07:07; **taitila-**
karaṇa)yuktāyāṃ evaṃ-guṇa-viśeṣaṇa-viśiṣṭāyāṃ asyāṃ **dvādaśyāṃ**

2026-Jan-16 (FRI) / 5127-makaraḥ-2 (bhṛguḥ) - vākyagaṇitānusāreṇa

viśvāvasu-nāma-saṃvatsare **uttarāyaṇe hemanta-ṛtau makara-pauṣa-**
māse kṛṣṇa-pakṣe trayodaśyāṃ śubhatithau **bhṛgu**vāsarayuktāyāṃ
mūla-nakṣatrayuktāyāṃ dhruva-yogayuktāyāṃ garajā-karaṇa (10:09;
vaṇijā-karaṇa)yuktāyāṃ evaṃ-guṇa-viśeṣaṇa-viśiṣṭāyāṃ asyāṃ **trayo-**
daśyāṃ

śubhatithau śrīparameśvaraprītyartham

- asmin bhārata-deśe go-sampadaḥ viśeṣataḥ bhāratiya-go-jātīnāṃ
 abhivṛddhyartham
- janānāṃ go-viśaye śraddhā-bhakti-prāptyartham
- go-vadha-nivṛttyartham tad-viruddha-śāsana-niyama-siddhyartham

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- gavām anyeṣāṃ ca catuṣpadāṃ dvipadāṃ ca sarva-vidha-vyādhi-parihāra-dvārā aroga-jīvana-avāptyartham
- gavām samṛddha-kṣīra-pradatvārtham
- kāle kāle nikāmaṃ vṛṣṭi-prāptyartham, tad-dvārā dhānyānām anyeṣāṃ ca saprayojanānām sasyānām vṛkṣāṇām ca abhivṛddhyartham
- janānām parisarasya svacchatayā suṣṭhutayā paripālāne śraddhāyāḥ udayārtham
- tad-dvārā pañca-mahābhūtānām pradūṣaṇa-parihāra-dvārā pṛthivyāḥ tāpa-śāntyartham
- bhagavataḥ gopālasya bhagavataḥ vṛṣabhadhvajasya ca anugraheṇa loke sarvatra sādḥūnām paritrāṇārtham, duṣkṛtām ca sadbuddhi-prāptyartham, dharmasya abhyutthānārtham jayārtham, adharmasya glānyartham nāśārtham
- janānām prāṇiṣu parasparam ca sadbhāvanārtham, viśvasya ka-lyāṇārtham, gomātuḥ jayārtham
- janānām sukha-śānta-samṛddha-jīvanārtham

savatsa-gomāṭṛ-pūjāṃ kariṣye | tadaṅgaṃ kalaśapūjāṃ ca kariṣye |
[kalaśapūjāṃ kṛtvā]

||laghu-prayogaḥ|| vistr̥ta-prayogaḥ (↗ pr 9)

namo gobhyaḥ śrīmatībhyaḥ saurabheyībhya eva ca |
namo brahma-sutābhyaśca pavitrābhyo namo namaḥ ||

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

gomātaram dhyāyāmi | gomātaram āvāhayāmi |
gomātre namaḥ, āsanam samarpayāmi |
gomātre namaḥ, pādyam samarpayāmi |

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gomātre namaḥ, arghyaṃ samarpayāmi|
 gomātre namaḥ, ācamanīyaṃ samarpayāmi|
 gomātre namaḥ, madhuparkaṃ samarpayāmi|
 gomātre namaḥ, snapayāmi| snānottaram ācamanīyaṃ samarpayāmi|
 gomātre namaḥ, vastraṃ samarpayāmi|
 gomātre namaḥ, yajñopavītaṃ samarpayāmi|
 gomātre namaḥ, divya-parimala-gandhān dhārayāmi|
 gandhasyopari haridrā-kuṅkumaṃ samarpayāmi|
 gomātre namaḥ, akṣatān samarpayāmi| puṣpaiḥ pūjayāmi|

||śrī-lakṣmyaṣṭottaraśata-nāmāvaliḥ||

oṃ prakṛtyai namaḥ
 oṃ vikṛtyai namaḥ
 oṃ vidyāyai namaḥ
 oṃ sarva-bhūta-hita-pradāyai na-
 maḥ
 oṃ śraddhāyai namaḥ
 oṃ vibhūtyai namaḥ
 oṃ surabhyai namaḥ
 oṃ paramātmikāyai namaḥ
 oṃ vāce namaḥ
 oṃ padmālayāyai namaḥ 10
 oṃ padmāyai namaḥ
 oṃ śucaye namaḥ
 oṃ svāhāyai namaḥ
 oṃ svadhāyai namaḥ
 oṃ sudhāyai namaḥ
 oṃ dhanyāyai namaḥ

oṃ hiraṇmayyai namaḥ
 oṃ lakṣmyai namaḥ
 oṃ nitya-puṣṭāyai namaḥ
 oṃ vibhāvaryai namaḥ 20
 oṃ adityai namaḥ
 oṃ dityai namaḥ
 oṃ dīptāyai namaḥ
 oṃ vasudhāyai namaḥ
 oṃ vasu-dhāriṇyai namaḥ
 oṃ kamalāyai namaḥ
 oṃ kāntāyai namaḥ
 oṃ kāmāyai namaḥ¹
 oṃ kṣīroda-sambhavāyai namaḥ
 oṃ anugraha-pradāyai namaḥ 30
 oṃ buddhaye namaḥ
 oṃ anaghāyai namaḥ
 oṃ hari-vallabhāyai namaḥ

¹ pāṭhāntaram – kāmākṣyai namaḥ, krodha-sambhavāyai namaḥ

om aśokāyai namaḥ
 om amṛtāyai namaḥ
 om diptāyai namaḥ
 om loka-śoka-vināśinyai namaḥ
 om dharma-nilayāyai namaḥ
 om karuṇāyai namaḥ
 om loka-mātre namaḥ 40
 om padma-priyāyai namaḥ
 om padma-hastāyai namaḥ
 om padmākṣyai namaḥ
 om padma-sundaryai namaḥ
 om padmodbhavāyai namaḥ
 om padma-mukhyai namaḥ
 om padmanābha-priyāyai namaḥ
 om ramāyai namaḥ
 om padma-mālā-dharāyai namaḥ
 om devyai namaḥ 50
 om padminyai namaḥ
 om padma-gandhinyai namaḥ
 om puṇya-gandhāyai namaḥ
 om suprasannāyai namaḥ
 om prasādābhimukhyai namaḥ
 om prabhāyai namaḥ
 om candra-vadanāyai namaḥ
 om candrāyai namaḥ
 om candra-sahodaryai namaḥ
 om caturbhujāyai namaḥ 60
 om candra-rūpāyai namaḥ
 om indirāyai namaḥ
 om indu-śītalāyai namaḥ
 om āhlāda-jananyai namaḥ

om puṣṭyai namaḥ
 om śivāyai namaḥ
 om śiva-karyai namaḥ
 om satyai namaḥ
 om vimalāyai namaḥ
 om viśva-jananyai namaḥ 70
 om tuṣṭyai namaḥ
 om dāridrya-nāśinyai namaḥ
 om prīti-puṣkarīnyai namaḥ
 om śāntāyai namaḥ
 om śukla-mālyāmbarāyai namaḥ
 om śriyai namaḥ
 om bhāskaryai namaḥ
 om bilva-nilayāyai namaḥ
 om varārohāyai namaḥ
 om yaśasvinyai namaḥ 80
 om vasundharāyai namaḥ
 om udārāṅgāyai namaḥ
 om hariṇyai namaḥ
 om hema-mālinyai namaḥ
 om dhana-dhānya-karyai namaḥ
 om siddhyai namaḥ
 om straina-saumyāyai namaḥ
 om śubha-pradāyai namaḥ
 om nṛpa-veśma-gatānandāyai na-
 maḥ
 om vara-lakṣmyai namaḥ 90
 om vasu-pradāyai namaḥ
 om śubhāyai namaḥ
 om hiraṇya-prākārāyai namaḥ
 om samudra-tanayāyai namaḥ

oṃ jayāyai namaḥ
 oṃ maṅgalāyai devyai namaḥ
 oṃ viṣṇu-vakṣaḥ-sthala-sthitāyai na-
 maḥ
 oṃ viṣṇu-patnyai namaḥ
 oṃ prasannākṣyai namaḥ
 oṃ nārāyaṇa-samāśritāyai namaḥ
 100
 oṃ dāridrya-dhvaṃsinyai namaḥ

oṃ devyai namaḥ
 oṃ sarvopadrava-hāriṇyai namaḥ
 oṃ nava-durgāyai namaḥ
 oṃ mahā-kālyai namaḥ
 oṃ brahma-viṣṇu-śivātmikāyai na-
 maḥ
 oṃ tri-kāla-jñāna-sampannāyai na-
 maḥ
 oṃ bhuvaneśvaryai namaḥ 108

||iti śrī-lakṣmyaṣṭottaraśata-nāmāvaliḥ sampūrṇa||



gomātre namaḥ, nānā-vidha-parimala-patra-puṣpāṇi samarpayāmi|
 gomātre namaḥ, dhūpam āghrāpayāmi|
 gomātre namaḥ, dīpam darśayāmi|
 gomātre namaḥ, amṛtaṃ mahānaivedyaṃ pāṇiyaṃ ca nivedayāmi|
 nivedanānantaram ācamanīyaṃ samarpayāmi|
 gomātre namaḥ, karpūra-tāmbūlaṃ samarpayāmi|
 gomātre namaḥ, maṅgala-nīrājanaṃ darśayāmi|
 gomātre namaḥ, pradakṣiṇa-namaskārān samarpayāmi|

gāvo mamāgrataḥ santu gāvo me santu pṛṣṭhataḥ|
 gāvo me hr̥daye santu gavāṃ madhye vasāmyaham||

gāvaḥ svargasya sopānaṃ gāvo dhanyāḥ sanātanāḥ|
 sarve devāstanau yasyāḥ sā dhenurvaradā'stu me||

lakṣmīryā loka-pālānāṃ dhenu-rūpeṇa saṁsthitā|
 ghr̥taṃ vahati yajñārthe mama pāpaṃ vyapohatu||

gomātre namaḥ, prārthanāḥ samarpayāmi|

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

anena pūjanena gomātā prīyatām|

om tat sad brahmārpaṇamastu|

dharma kī jaya ho! adharma kā nāśa ho! prāṇiyom meṃ sadbhāvanā ho!
 viśva kā kalyāṇa ho! gau hatyā banda ho! gau mātā kī jaya ho!
 (— pūjya karapātra svāmī jī)



||vistṛta-prayogaḥ||

dhyānam|

namo gobhyaḥ śrīmatībhyaḥ saurabheyībhya eva ca|
 namo brahma-sutābhyaśca pavitrābhyo namo namaḥ||

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

gomātaram dhyāyāmi|

āvāhanam|

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

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

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

gomātaram āvāhayāmi|

1. śṛṅgamūlayoḥ brahmaviṣṇubhyām namaḥ, brahmaviṣṇū āvāhayāmi|
2. śṛṅgāgre sarvatīrthebhyo namaḥ, sarvatīrthāni āvāhayāmi|

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3. śiromadhye mahādevāya namaḥ, mahādevam āvāhayāmi|
4. lalāṭāgre gauryai namaḥ, gaurīm āvāhayāmi|
5. nāsāvaṁśe ṣaṇmukhāya namaḥ, ṣaṇmukham āvāhayāmi|
6. nāsāpuṭayoḥ kambalāśvatarābhyāṁ nāgābhyāṁ namaḥ, kambalāśvatarau nāgau āvāhayāmi|
7. karṇayoḥ aśvibhyāṁ namaḥ, aśvinau āvāhayāmi|
8. netrayoḥ śaśibhāskarābhyāṁ namaḥ, śaśibhāskarau āvāhayāmi|
9. danteṣu vāyubhyo namaḥ, vāyūn āvāhayāmi|
10. jihvāyāṁ varuṇāya namaḥ, varuṇam āvāhayāmi|
11. huṅkāre sarasvatyai namaḥ, sarasvatīm āvāhayāmi|
12. gaṇḍayoḥ māsapakṣābhyāṁ namaḥ, māsapakṣau āvāhayāmi|
13. oṣṭhayoḥ 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 piṭṛbhyo namaḥ, piṭṛn 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. ghr̥te vahnaye namaḥ, vahnim āvāhayāmi|

32. romasu trayastrimśatkoṭidevebhyo namaḥ, trayastrimśatkoṭidevān
āvāhayāmi|

33. udare pṛthivyai namaḥ, pṛthivīm āvāhayāmi|

34. staneṣu caturbhyaḥ sāgarebhyo namaḥ, caturaḥ sāgarān āvāhayāmi|

35. sarvaśarīre kāmaddenave namaḥ, kāmaddenam āvāhayāmi|

nānā-ratna-samāyuktaṁ kārtasvara-vibhūṣitaṁ|
āsanam te mayā dattaṁ grhāṇa jagadambike||

gomātre namaḥ, āsanam samarpayāmi|

saurabheyi sarva-hite pavitre pāpa-nāśini|
grhāṇa tvam mayā dattaṁ pādyam trailokya-vandite||

gomātre namaḥ, pādyam samarpayāmi|

dehe sthitā'si rudrāṇi śaṅkarasya sadā priyā|
dhenu-rūpeṇa sā devī mama pāpam vyapohatu||

gomātre namaḥ, argyam samarpayāmi|

yā lakṣmīḥ sarva-bhūteṣu yā ca deveṣvavasthitā|
dhenu-rūpeṇa sā devī mama pāpam vyapohatu||

gomātre namaḥ, ācamanīyam samarpayāmi|

sarva-deva-mayi mātāḥ sarva-deva-namaskṛte|
toyametāt sukha-sparśam snānārtham grhṇa¹ dhenuke||

gomātre namaḥ, snānam samarpayāmi| snānottaram ācamanīyam samar-
payāmi|

ācchādanam gave dadyām samyak śuddham suśobhanam|
surabhirvastra-dānena prīyatām parameśvarī||

gomātre namaḥ, vastram samarpayāmi|

sarva-deva-priyam devi candanam candra-sannibham|
kastūrī-kuṅkumādhyam ca sugandham pratigrhyatām||

gomātre namaḥ, divya-parimala-gandhān dhārayāmi| gandhasyopari
haridrā-kuṅkumam samarpayāmi|

¹ayam śabdaprayogaḥ pauraṇikah atah āraṣaḥ iti bhāti|

akṣatāśca sura-śreṣṭhe kuṅkumāktāḥ suśobhitāḥ|
mayā niveditā bhaktyā grhāṇa parameśvari||

gomātre namaḥ, akṣatān samarpayāmi|

gomātre namaḥ, śṛṅga-bhūṣaṇaṃ, kaṇṭha-bhūṣaṇaṃ, dohana-pātram, any-
acca yathā-śakti alaṅkāra-draavyaṃ samarpayāmi|

puṣpa-mālāṃ tathā jātī-pāṭalī-campakāni ca|
puṣpāṇi grhṇa dhenō tvam̐ sarva-vighna-praṇāśini||

gomātre namaḥ, puṣpa-mālāṃ samarpayāmi|

lakṣmyaṣṭottaraśatanāmāvaliḥ (☞ pr 6)

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

deva-druma-rasodbhūtaṃ go-ghṛtena samanvitam̐|
prayacchāmi mahābhāge dhūpo'yaṃ pratigrhyatām||

gomātre namaḥ, dhūpam āghrāpayāmi|

ānanda-daḥ surāṇāṃ ca lokānāṃ sarvadā priyaḥ|
gaustvaṃ pāhi jaganmātaḥ, dīpo'yaṃ pratigrhyatām||

gomātre namaḥ, dīpaṃ darśayāmi|

surabhirvaiṣṇavī mātā nityaṃ viṣṇu-pade sthitā|
grāsaṃ grhṇātu sā dhenuryā'sti trailokya-vāsinī||

gomātre namaḥ, naivedyaṃ nivedayāmi| go-grāsaṃ samarpayāmi|
nivedanānantaram ācamanīyaṃ samarpayāmi|

nīrājanaṃ grhāṇedaṃ karpūraiḥ kalitaṃ mayā|
kāmadhenu-samudbhūte sarvābhīṣṭa-phala-prade||

gomātre namaḥ, nīrājanaṃ darśayāmi|

gobhyo yajñāḥ pravartante gobhyo devāḥ samutthitāḥ|
gobhyo vedāḥ samutkīrṇāḥ sa-śaḍaṅga-pada-kramāḥ||

gomātre namaḥ, puṣpāñjalim̐ samarpayāmi|

yāni kāni ca pāpāni janmāntara-kṛtāni ca|
tāni nāśaya dhenō tvam̐ pradakṣiṇapade pade||

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||prārthanā — gomatī vidyā||

gāvaḥ surabhayo nityaṃ gāvo guggulu-gandhikāḥ|
gāvaḥ pratiṣṭhā bhūtānāṃ gāvaḥ svastyayanaṃ mahat||50||

annameva paraṃ gāvo devānāṃ haviruttamam|
pāvanaṃ sarva-bhūtānāṃ kṣaranti ca vahanti ca||51||

haviṣā mantra-pūtena tarpayantyaamarān divi|
ṛṣiṇāṃ agnihotreṣu, gāvo home pratiṣṭhitāḥ||52||

sarveṣāmeva bhūtānāṃ gāvaḥ śaraṇamuttamam|
gāvaḥ pavitraṃ paramaṃ gāvo maṅgalamuttamam|
gāvaḥ svargasya sopānaṃ gāvo dhanyāḥ sanātanāḥ||53||

namo gobhyaḥ śrīmatībhyaḥ saurabheyībhya eva ca|
namo brahma-sutābhyaśca pavitrābhyo namo namaḥ||54||

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

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

yatra tīrthe sadā gāvaḥ pibanti tṛṣitā jalam|
uttaranti pathā yena sthitā tatra sarasvatī||57||

gavāṃ hi tīrthe vasatīha gaṅgā
puṣṭistathā tad-rajasi pravṛddhā|
lakṣmīḥ karīṣe praṇatau ca dharmāḥ
tāsāṃ praṇāmaṃ satataṃ ca kuryāt||58||

||iti śrīviṣṇudharmottare dvitīyakhaṇḍe mārkaṇḍeyavajrasaṃvāde
gomāhātmye gomatīvidyā nāma dvicatvāriṃśattamo'dhyāyaḥ||

||anye prārthanā-ślokāḥ||

gāvo mām upatiṣṭhantu hema-śṛṅgyaḥ payomucaḥ|
surabhyaḥ saurabheyyaśca saritaḥ sāgaram yathā||1||

gā vai paśyānyaham nityam gāvaḥ paśyantū mām sadā|
gāvo'smākaḥ vyaḥ tāsām yato gāvastato vyaḥ||2||

evaṁ rātrau divā vā'pi sameṣu viṣameṣu ca|
bhayeṣu ca nara nityam kīrtayan mucyate bhayāt||3||

ghṛta-kṣīra-pradā gāvo ghṛta-yonyo ghṛtodbhavaḥ|
ghṛta-nadyo ghṛtāvartastā me santu sadā gr̥he||4||

ghṛtaṁ me hr̥daye nityam ghṛtaṁ nābhyām pratiṣṭhitam|
ghṛtaṁ me sarvataścaiva ghṛtaṁ me manasi sthitam||5||

gāvo mamāgrataḥ santu gāvo me santu pṛṣṭhataḥ|
gāvo me hr̥daye santu gāvāṁ madhye vasāmyaham||6||

ityācamya japaṁ prātaḥ sāyam vā puruṣastathā|
yad rātryā kurute pāpaṁ tad rātryā pratimucyate|
yad ahnā kurute pāpaṁ tad ahnā pratimucyate||7||

gomātre namaḥ, prārthanāḥ samarpayāmi|

kāyena vācā manasendriyairvā
buddhyā'tmanā vā prakṛteḥ svabhāvāt|
karomi yadyat sakalam parasmai
nārāyaṇāyeti samarpayāmi||

anena pūjanena gomātā prīyatām|

oṃ tat sad brahmārpaṇamastu|

dharmā kī jaya ho! adharma kā nāśa ho! prāṇiyom meṁ sadbhāvanā ho!
viśva kā kalyāṇa ho! gau hatyā banda ho! gau mātā kī jaya ho!
(— pūjya karapātra svāmī jī)



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||anubandhaḥ||

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 yojitāḥ)

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

śiromadhye mahādevaḥ sarvadevamayaḥ sthitaḥ|
lalāṭāgre sthitā gaurī nāsāvaṁśe ca śaṇmukhaḥ||2||

kambalāśvatarau nāgau nāsāpuṭamupāśritau|
karṇayoraśvinau devau cakṣuṣoḥ śaśibhāskarau||3||

danteṣu vāyavaḥ sarve jihvāyām varuṇaḥ sthitaḥ|
sarasvatī ca huṅkāre māsapakṣau ca gaṇḍayoḥ||4||

sandhyādvayaṁ tathauṣṭhābhyām grīvāmindraḥ samāśritaḥ|
rakṣāṁsi kakṣadeśe tu sādhyāścorasi samsthitāḥ||5||

catuṣpāt sakalo dharmāḥ svayaṁ jaṅghāsu samsthitāḥ|
khuramadhye tu gandharvāḥ khurāgreṣu ca pannagāḥ||6||

khurāṇām paścimāgreṣu gaṇā hyapsarasām sthitāḥ|
rudrāścaikādaśa prṣṭhe vasavaḥ sarvasandhiṣu||7||

śronītaṭasthāḥ pitarāḥ somo lāṅgūlamāśritaḥ|
ādityaraśmayo vālāḥ piṇḍībhūtā vyavasthitāḥ||8||

sākṣād gaṅgā ca gomūtre gomaye yamunā sthitā|
kṣīre sarasvatī devī narmadā dadhni samsthitā||9||

hutāśanaḥ svayaṁ sarpirbrāhmaṇānām guruḥ paraḥ|
[aṣṭāviṁśati?]trayastrimśat tu devānām koṭyo romasu samsthitāḥ||10||

udare prṭhivī jñeyā saśailavanakānanā|
catvāraḥ sāgarāḥ pūrṇā gavām ye tu payodharāḥ||11||

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etad vaḥ kathitaṃ sarvaṃ yathā goṣu pratiṣṭhitam |
jagad vai devaśārdūla sadevāsura māṇavam ||12||



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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 Shrirama, 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 parihara 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

