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Check List

1. Altar, Deity (statue/photo),

2. Two big brass lamps (with wicks, oil/ghee)

3. Matchbox, Agarbatti

4. Karpoor, Gandha Powder, Kumkum, gopichandan, haldi

5. Sri Mudra (for Sandhyaavandan), Vessel for Tirtha, Yajnopaviita

6. Puujaa Conch, Bell, One aarati (for Karpoor), Two Aaratiis with wicks

7. Flowers, Akshata (in a container), tulsi leaves

8. Decorated Copper or Silver Kalasha, Two pieces of cloth (new),

9. Coconut, 1/2 kg. Rice, Bananas 6, gold coin, gold chain

10. Extra Kalasha, 3 trays, 3 vessels for Abhisheka

11. Betel nuts 6, Betel nut Leaves 12, Banana Leaves 2, Mango Leaves 5-25

12. Dry Fruits, 5 bananas, 1 coconut - all for naivedya

13. Panchaamrita - Milk, Curd, Honey, Ghee, Sugar, Tender Coconut Water

14. Puja Book

15. Red flowers and red flower malas.
At the regular altar

๐ นั่งประดิษฐ์ ณหัตถีนี้ น้ำมัน |
๐ นั่งประดิษฐ์ เทพศักดิ์สิทธิ์ น้ำมัน |
๐ นั่งประดิษฐ์ บุกประดิษฐ์ น้ำมัน ||
�ุदศักย์ ฉัตรอุ น้ำปัฏฐ์ภูมิ | ชุ่ม
churedpattu |
�ุน นิ่มนิ่ม อุปนิษัสดนัยนิษัด นิศาวัณ นิศเัย ||
�ุรนุญ นิศเัย ||

At the ซันทิ สถาน ที่ใน altar

๐ ฉุกเฉิน:
(Sip one spoon of water after each mantra.
Take a little water from the vessel for worship with an offering spoon onto the palm and sip it. This is called achaman. Just as bathing causes external purification, partaking water in this way is responsible for internal purification. This act is repeated thrice. Thus physical, psychological and spiritual, internal purification is brought about.)

๐ พระปัญญ์

๐ นั่งประดิษฐ์ ณหัตถีนี้. ๐ นั่งประดิษฐ์ ณหัตถีนี้.

๐ นั่งประดิษฐ์ ณหัตถีนี้.

(Now we chant the ๐๐ names of the Lord, in order to concentrate on the Lord)

๐ รจุริยธรรมล นิศเัย . ๐ รจุริยธรรมล นิศเัย.
๐ รจุริยธรรมล นิศเัย . ๐ รจุริยธรรมล นิศเัย.
๐ รจุริยธรรมล นิศเัย . ๐ รจุริยธรรมล นิศเัย.
๐ รจุริยธรรมล นิศเัย . ๐ รจุริยธรรมล นิศเัย.
๐ รจุริยธรรมล นิศเัย . ๐ รจุริยธรรมล นิศเัย.
๐ รจุริยธรรมล นิศเัย . ๐ รจุริยธรรมล นิศเレイ.
๐ รจุริยธรรมล นิศเレイ . ๐ รจุริยธรรมล นิศเレイ.
๐ รจุริยธรรมล นิศเレイ . ๐ รจุริยธรรมล นิศเレイ.
๐ รจุริยธรรมล นิศเレイ. ๐ รจุริยธรรมล นิศเレイ.
๐ รจุริยธรรมล นิศเレイ. ๐ รจุริยธรรมล นิศเレイ.
๐ รจุริยธรรมล นิศเレイ. ๐ รจุริยธรรมล นิศเレイ.

๐ ฉุกเฉิน:
(Due to pranayam, the rajas component decreases and the sattva component increases.)

๐ ฉุกเฉิน ณหัตถีนี้ ณหัตถีนี้ ฉุกเฉิน.
๐ ฉุกเฉิน ณหัตถีนี้ ฉุกเฉิน.
๐ ฉุกเฉิน ณหัตถีนี้ ฉุกเฉิน.

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having the...lineage (gotra),...am performing the....ritual to obtain the benefit according to the Shruts, Smrutis and Purans in order to acquire....result and then should offer the water from the hand into the circular, shelving metal dish (tamhan). Offering the water into the circular, shelving dish signifies the completion of an act.)

(Stand and hold a fruit in hand during sankalpa)

(Repeat Achamana 9 - given above)

(Apply water to eyes and understand that you are of the nature of Brahman)

7. sankalpa

(Holding unbroken consecrated rice (akshata) and an offering spoon (pali) with water in the cup of one’s hand one should chant the mantra with the resolve, ‘I of the.....lineage (gotra),.....am performing the....ritual to obtain the benefit according to the Shruts, Smrutis and Purans in order to acquire....result and then should offer the water from the hand into the circular, shelving metal dish (tamhan). Offering the water into the circular, shelving dish signifies the completion of an act.)
(Prostrations to all the Gods)

We completely surrender ourselves to that Goddess who embodies auspiciousness, who is full of auspicious-ness and who brings auspiciousness to us)

(Prostrations to all Brahmansas - those who are in the religious path)

We completely surrender ourselves to that Goddess who embodies auspiciousness, who is full of auspicious-ness and who brings auspiciousness to us)

(Prostrations to all the Gods)

(Whoever chants or hears these names of Lord Ganesha will not have any obstacles in all their endeavours)

(When Lord Hari, who brings auspiciousness is situated in our hearts, then there will be no more inauspiciousness in any of our undertakings)

(What is the best time to worship the Lord? When our hearts are at the feet of Lord Narayana, then the strength of the stars, the moon, the strength of knowledge and all the Gods will combine and make it the most auspicious time and day to worship the Lord)
(When the Lord is situated in a person's heart, he will always have profit in his work and victory in all that he takes up and there is no question of defeat for such a person)

(To achieve success in our work and to find fulfillment we should first offer our prayers to Lord Vinayaka and then to our teacher, then to the Sun God and to the holy trinity of Brahma, ViShNu and Shiva)

(keep fruits in front of the Goddess)

P. अष्टोत्तर रुपार्क
(Purifying the body)

P.(०) श्रेेष्ट न्यायार्थेः
(Purifying the hands)

(keep fruits in front of the Goddess)

http://www.mantraaonline.com/  Shravana Mangala Gowri Puja  61Page
(To prevent any obstacle from disrupting an auspicious occasion, it is begun with the worship of Lord Ganapati.)

Shravana Mangala Gowri Puja

http://www.mantraaonline.com/
 Shravana Mangala Gowri Puja

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 Shravana Mangala Gowri Puja

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(tie cloth for kalasha)
10 ผ้าผูกผืน ผูกกับ จับกับ ผืนผ้า ผืนผ้า ผืนผ้า

(put gold / daxina in kalasha)
10 ผ้าผูกผืน ผูกกับ จับกับ ผืนผ้า ผืนผ้า ผืนผ้า

(On the second kalasha)

http://www.mantraonline.com/  Shravana Mangala Gowri Puja  10 | P a g e
Let the water in this kalasha become like the water from the holy rivers)

(Let this kalasha increase our life span, presence of mind, intellect, wealth, strength and status, destroy our sins and increase our merits or puNya)

(All the holy waters, and all the Gods are now present in this kalasha. Our prostrations to this puurNakumbha which is hence dear to Lord Hari)

(Those who want to attain immortality take a dip in the confluence of the Ganges, yamuna and sarasvati rivers at the prayag.

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(to remove poison)
(to provide nectar - amrit)
(to make auspicious)
(to protect)
(to remove mAyA)

(pour water from kalasha to shaNkha)
(add ga.ndha flower)

(This shaNkha has now become like the pAnchajanyanya, which has come out of the ocean and which is the hands of Lord MahaviShNu. Our prostrations to the pAnchajanyanya)

(Pour drops of water from shaNkha on top of the bell apply ga.ndha flower)

(When the bell is rung, knowingly or unknowingly, all the good spirits are summoned and all the evil spirits are driven away)

(Ring the gha.nTA)

(Sprinkle water from shaNkha on puja items and devotees)
( put tulasi leaves or axatAs in empty vessels)

North: Tulasi leaves or axataas put to east of kalasha or deity
South: Tulasi leaves or axataas put to west of kalasha or deity
Centre: Tulasi leaves or axataas put to the middle of kalasha or deity

Panchamrit is nectar of five ingredients - a mixture of milk, curds, clarified butter (ghee), honey and sugar.

Keeping milk in the centre
Curd facing east
Ghee to the south
Honey to west
Sugar to north

Shravana Mangala Gowri Puja

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altar and puja to be done for the same)

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Shravana Mangala Gowri Puja   14 | P a g e
 Shravana Mangala Gowri Puja

http://www.mantraonline.com/
Shravana Mangala Gowri Puja

---

(offer water)

---

(offer water or axathaas/ leave/flower)

---

(offer water)

---

(offer water or axathaas/ leave/flower)

---

(offer water or axathaas/ leave/flower)
sprinkle water all around (Pure water bath)

(after sprinkling water around throw one tulsi leaf to the north)

(Sound the bell pour water from kalasha)

after sprinkling water around throw one
ಶೃಂಜ್ಞ ಶುಭಾಶಯದಲ್ಲಿ ಶುಭದಾನ ಹುಂಗಿಸಿ ಶ್ರೀಮತಿ ಶ್ರಮಾನಂಗ ಕೌರಂ | ಕಣ್ಣು ಕಾಲಾತೀತರು ಹೆಸರಿಸಿ ಶ್ರೀಮತಿ ಶ್ರಮಾನಂಗ ಕೌರಂ || ೩ ||

ಭವ್ಯಹಿಂಸೆಯ ಭವಾಣಿಜ್ಯದಲ್ಲಿ ಶ್ರಮಾನಂಗ ಕೌರಂ ಪುರ್ವಾಯ್ಯ ಪ್ರಭಾ | ತಂದು ಪ್ರತ್ಯೇಕ ಕೆಲಸಮಾಡಿದದ್ದೆನ ಆಡಳಿತ ಮಾಡಾ | ಮೇಲು || ೬ ||

ಶ್ರೀಮತಿ ಶ್ರಮಾನಂಗ ಕೌರಂ ಪುರ್ವಾಯ್ಯ ಪ್ರಭಾ | ಬಿಸ್ಫಿಲ್ಲದಲ್ಲಿ ಸು ಬ್ರಹ್ಮ ಬ್ರಾಹ್ಮಣ ನ್ಯಾಯಕ | ಮೇಲು || ೬ ||

ಪ್ರಾಯಾಸಾಗವಾಗಿ ಪುರ್ವಾಯ್ಯ ಪ್ರಭಾ | ಬಹುಳ್ಳ ಕಾರೋಜ್ಜಾಯದಲ್ಲಿ ಆಡಳಿತ ಮಾಡಾ | ಮೇಲು || ೬ ||

ನಾಮಸ್ತೇ ನಾಮಸ್ತೇ ದುರ್ಬುಲಿಸಿ | ವಿಭ್ರಮಾಚಾರಣಿ ಮಾನಿತ ಬುತ್ತದಿ | ಮೇಲು || ೩೨ ||

ದೇವತೆಯ ದೇವತಾದೃಶ್ಯದಲ್ಲಿ ತಂದು ಮಾಡಾ |
 Shravana Mangala Gowri Puja

| 10.3 | Shravana Mangala Gowri Puja (repeat 01 times)

| 11.3 | Shravana Mangala Gowri Puja

| 12.3 | Shravana Mangala Gowri Puja

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Shravana Mangala Gowri Puja  20 | P a g e


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Shravana Mangala Gowri Puja

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Shravana Mangala Gowri Puja

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One of the ways in which the Pandavas spent their time during Vanavasa was listening to Lord Krishna's narration of various Poojas and Vrathas to be performed by mankind for the fulfillment of desires. On one such occasion Dharma Raja asks Lord Krishna to narrate a Vratha that will increase the "Aayu"-- the life Span. Lord Krishna replies 'Listen to me Yamanandana I will narrate a Unique Vratha, which not only increases the life span of Sons, but also removes the Vaidavyya - Widowhood of a daughter. Listen to me with single minded devotion. In the olden times there was a city named Kundanipura, there lived a very good and famous merchant called Dharmapala. He was very rich. However his only problem was he had no children. A Sadhu used to come to their house for Bikhsha, and he would go back without taking anything from them. This was a daily routine. The merchant’s wife was very sad about this attitude of the Sadhu and seeks a solution from her husband. The merchant tells his wife not to worry, and instructs her to keep gold coins ready the next day and put it into the Sadhu’s hand before he left. The wife does the same the next day. The Sadhu becomes very angry; he tells her that he was not receiving anything from their house as they had no children and today by putting the Bhiksha forcibly, she had cheated him. So he curses her by saying "let you not have children". The merchant’s wife says that she did it
because of her Aviveka and begs him to give her relief from the curse. The Sadhu takes pity on her and tells her to ask her husband to wear black clothes, and go to the forest on a black horse until the horse slips, the place where the horse slips needs to be dug until he finds the temple of Devi, perform pooja to the Devi and she will solve their problem. As per the instructions of the Sadhu, the merchant goes to the forest wearing black clothes riding a black horse. The forest was very thick and fearful and full of wild animals. He goes on until he finds a lovely pond full of lotus flowers. He refreshes himself and his horse and goes on, until the horse slips. The merchant starts digging the place until he finds the temple of a Devi. The temple was surrounded with lovely flowering and fruit bearing trees. The walls of the temple were of Gold and precious gems. He enters the temple with devotion and performs Pooja to the Goddess. The Devi is pleased for having received such a wonderful Pooja in the forest, appears before him and tells him to ask for a boon. He tells the Devi that he is very sad as he had no children.

The Devi tells him that he is destined not to have children, hence she asks him to choose between a daughter who becomes a widow soon, a wonderful son with a short life or a blind son with a long life. The merchant chooses a wonderful son with a short life. The Devi instructs him to pick a mango fruit by climbing on the Ganapathy in front of the temple and give it to his wife, and their desires will be fulfilled. The merchant becomes very happy and goes to the tree and plucks one fruit, he sees a lot of fruits on the tree and plucks more, when he comes down he has only one fruit, not satisfied he climbs again and plucks more fruits and the result is the same everytime. During all his attempts he was climbing on the Lord Ganesha's Idol to pluck the fruits. Lord Ganesha becomes angry at the greed of the merchant and curses him that his son will die at the age of 7, by snake bite. The sad merchant returns home and gives the fruit to his wife. They get a beautiful son. They name him “Shiva,” perform his upanayana
at the age of 6 and when he is 8 years old the wife asks the merchant to get his son married. The merchant tells her that he has decided to send his son on Kashi Yatra and after he returns they can arrange for his marriage. They send their son along with his uncle for the Yatra. Both the boy and his uncle on their way to Kashi reach a city called Pratishtanagara. In a garden they see a few young ladies fighting, a girl curses another young girl called Susheela as being unfortunate and to become a widow soon. Susheela who is very pretty and shining like gold, is unperturbed she replies "Your curse will have no effect on me, as my mother performs a Pooja called "Sri Mangala Gowri Vratha", The Pooja is so powerful that even in the surroundings where the Pooja is performed, no ladies will be widowed. The Uncle of the boy Shiva who was watching this feels that, if the mother of Susheela blesses Shiva, possibly he may not die young. So they follow the girl and start living in the temple near the girl’s house. Susheela’s father by name Hari was very devoted to the Deity of the temple and he never used to take any step in his life without the permission of the God. He decides to get his daughter married, so he goes with his wife to the temple to ask permission from the Deity. They request Lord Shiva of the temple not getting any answer, they approach the Goddess of the temple. The uncle of Shiva who was very clever, makes use of the opportunity, hides behind the idol of the Devi and tells Susheela’s parents to get their daughter married to a man called Shiva who is a stranger to the city. Next day the uncle of Shiva approaches Susheela’s parents and tells them that he has come with a boy called Shiva and is looking out for a suitable bride, and asks them for the hand of Susheela for Shiva. The parents of Susheela readily agree. On the night of their marriage, when they were asleep Sree Mangala Gowri appears in Susheela’s dream as her mother and tells her that a big snake is coming to bite her husband and asks her to wake up give the snake milk, keep a pot so that the snake enters into the pot and close the pot with a cloth. Susheela wakes up and sees a very big snake approaching her husband fast, she
gives milk to the Snake and keeps a pot. The snake gets into the pot and she ties it with a doth. After that Shiva wakes up and tells her that he is hungry. She gets sweets for him to eat. He eats the sweets, washes his hands and keeps his ring in the vessel and goes to sleep. Next day morning he leaves the house. In the morning Susheela wakes up and takes the blessings of her mother. Now as the bridegroom had gone Lord Shiva himself appears in the guise of Susheela’s husband. Susheela tells her mother that this is not her husband, listening to which the Lord Shiva in the guise of groom disappears. Everyone was worried and start looking out for Shiva. They do Annadhana to get back the groom. They set up an Annachatra, Susheela used to wash the feet of people keeping her husband’s ring and her mother used to pour water. Hari her father and brothers used to serve them with food and look after their comforts, this went on for some time. Meanwhile Shiva and his Uncle went to City of Kashi, did a lot of Dhana and Dharma. Shiva completes 28 years and dreams that he is being taken away by Yamadhutas, and Lord Shiva came and saved him. The Uncle of Shiva becomes very happy that they got rid of a big problem. They hear from people the fame of the Annadhana being performed by Susheela’s parents and the praise of the qualities of Susheela. When they go there, Susheela washes the feet of her husband and recognizes him. The parents of Susheela were very happy and give the son-in-law all respect and a lot of wealth. Meanwhile the parents of Shiva were very worried about the whereabouts of their Son who would die soon due to the short life span. Some messengers tell them all the news about Shiva, his marriage with Susheela and their well being. They were very happy and receive Shiva and Susheela with all pomp. They hear from their daughter-in-law the way to perform the “Sri Mangala Gowri Vratha” and get her to perform the Vratha. This Vratha needs to be performed on Tuesdays, during Sravana Masa. The people performing the vratha need to fast. The Pooja of the Devi needs to be performed with Sraddha and Bhakti. Om Sri Mangala Gowryay Namaha.
೭೨ ಐಕಾಟಯಿತೆ ವಿಶೇಷ (chant dhyAna shloka)

ಗಣವಾರಣಯ ಹಾಗಾಗಿನಿತಹನಿತ ಬನಾರಸಿ ತಾಯಿ |
ಉಂತುಪ್ಪ ತೆಂಡಿ ತೆಲಿಸಿ ನೀಸುವ ಗೀತ ಈಶಾನಿ |

೧. ಸುಧಾ ಪಶ್ಚಿಮದ ರಮನ |
೨. ಸುಧಾ ಪಶ್ಚಿಮದ ರಮನ |
೩. ಸುಧಾ ಪಶ್ಚಿಮದ ರಮನ |
೪. ಸುಧಾ ಪಶ್ಚಿಮದ ರಮನ |
೫. ಸುಧಾ ಪಶ್ಚಿಮದ ರಮನ |
೬. ಸುಧಾ ಪಶ್ಚಿಮದ ರಮನ |
೭. ಸುಧಾ ಪಶ್ಚಿಮದ ರಮನ |
೮. ಸುಧಾ ಪಶ್ಚಿಮದ ರಮನ |
೯. ಸುಧಾ ಪಶ್ಚಿಮದ ರಮನ |

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سبة

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(dip finger in water and write a square and ssshris mark inside the square. Place naivedya on ssshris. remove lid and sprinkle water around the vessel; place in each food item one washed leaf or flower or akshata )

(shrine with shraddha arohan or akshata)

(sprinkle water around the naivedya) (request Goddess to come for dinner)
(cover face with cloth and chant gayatri mantra five times or repeat 0f times 2 3 

let flow water from shankha)

(put tulsi / axathaa on a big fruit)

(put tulsi/akshata on fruits)

(put tulsi/akshata on fruits)
ವಾವು ಮಲಾಡ ಬುಂಬಲು ಬುಂಬಲು ಗುಂಪಾಗಲು ಸಾಹಿತಿಕೆ ||
೧೦ ಹಿಂದೆ ಮಂಗಳ ರೇಷ್ಮಾ ರೇಷ್ಮಾನ್ ||
ಜಲವಾಸಾರಣ ರೇಷ್ಮಾ ಮೂಲಕ ಸಾಹಿತಿಕೆ ||

ಪಾದಾನೇಖೆ
ನಾ ರೇಷ್ಮಾಗೆ ರೇಷ್ಮಾಗೆ ಸಾಹಿತಿಕೆದಾರ |
ನಾ ರೇಷ್ಮಾ ಗುಂಪಾಗಲು ಪ್ರಾರಂಭ ಬಳಸುವ |
೧೫ ಹಿಂದೆ ಮಂಗಳ ರೇಷ್ಮಾ ರೇಷ್ಮಾನ್ ||
ನಾ ರೇಷ್ಮಾಗೆ ರೇಷ್ಮಾಗೆ ಸಾಹಿತಿಕೆ ||

ಅಟ್ಟಿರಿಂದ
ಪ್ರಾರಂಭದಂತೆ ಗಾಂಧೀ ರೇಷ್ಮಾ ಗುಂಪಾಗಲು |
ಪ್ರಾರಂಭದಂತೆ ಗುಂಪಾಗಲು ಪ್ರಾರಂಭ ಬಳಸುವ |
೧೫ ಹಿಂದೆ ಮಂಗಳ ರೇಷ್ಮಾ ರೇಷ್ಮಾನ್ ||
ಪ್ರಾರಂಭದಂತೆ ಗಾಂಧೀ ರೇಷ್ಮಾ ಗುಂಪಾಗಲು ||

ಆಡಿಕನ ನೇತೃತ್ವ

೧೫ ಹಿಂದೆ ವಾದ ವಾದ ವಿಜ್ಞಾನ ವಾದ ವಿಜ್ಞಾನ |
ವಾದ ವಾದದಲ್ಲಿ ಸಾಹಿತಿಕೆ ಬಳಸುವ |
೧೫ ಹಿಂದೆ ವಾದ ವಾದದಲ್ಲಿ ಸಾಹಿತಿಕೆ ||
ಆಡಿಕನ ನೇತೃತ್ವ ವಾದ ವಾದದಲ್ಲಿ ಸಾಹಿತಿಕೆ ||

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श्रवणं मंगलं गोव्रीं पुजनं नामः
मुःमार्गं तेऽधर्मं नामः
त्रृतीयं गुणं श्रवणं सदा जनं नामः
प्रसंगमं वर्गं योगं किं ददनं
श्रवणं जानं वेदं अग्नं जानं जीणं
मुःमार्गं जानं सूक्षं जीणं
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35 | P a g e

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