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.
1 At the regular altar

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.

At the regular altar

2 Achaman:
(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.)

3 Achaman:
(Due to pranayam, the rajas component decreases and the sattva component increases.)
(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 Shrutis, 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)

(Prostrations to all the Gods)
(Prostrations to all Brahamanas - those who are in the religious path)
(Prostrations to Goddess devi, the main deity if this puja)

(Prostrations to the Lords who protect us - LakShmi and NArAyaNa)
(Prostrations to our parents)
(Prostrations to all the Gods)
(Prostrations to all Brahamanas - those who are in the religious path)
(Prostrations to Goddess devi, the main deity if this puja)

(Whoever chants or hears these 12 names of Lord Ganesha will not have any obstacles in any of their endeavours)

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

(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)

5. aho tasa 
(Purifying the body)
5.1. (Purifying the hands)

知道了 (pour water)

5.2. (show mudras)

5.3. (snap fingers, circle head clockwise and clap hands) (touch the thumbs)

5.4. (touch both fore fingers)

5.5. (touch middle fingers)

5.6. (touch ring fingers)

5.7. (touch little fingers)

6. (To prevent any obstacle from disrupting an auspicious occasion, it is begun with the worship of Lord Ganapati.)

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(Offering of flowers - May Shri Mahaganapati, the vanquisher of all obstacles be appeased with this worship of mine', chanting thus water should be released.)

7 భావన | | |

( light the lamps)

8 వ్యాపకము | | |

(open palms and touch the ground. first the earth (ground) on the right hand side (since the host performing the religious ceremony is facing the east, the hand touching the ground is in the southern direction) and then the earth on the left hand side, in front of oneself (that is the northern direction) should be touched. Energies from the south are distressing. To prevent them from causing distress, one offers obeisance to them by touching the earth. The energies from the north are however saluted as they are pleasant.)

http://www.mantraonline.com/
9. उच्छ वगुन

(अक्षरादित्य: श्रावण मंगल गोविर पूजा)

10. आदि भवन

(दो छोटे चावल कक्षों बनाएं धर्माधिकारी)

(कृपया क्लाशा की उपरि स्थापित करें)

(चावल की कक्षा में जल भरें)

(दो छोटे चावल कक्षों के अंदर या अर्थात् चंदन, मद्य पोषक और अनाज की कक्षा दोनोंमें इत्यादि)

(कलशा में भीतरीपुष्प करें)

(वायुमय के रूप में कलश उपरि रखें)

(समस्त मंत्रादीत्य भाषे में भगवान की कलशाकु में अवतिरण अनुष्ठान करें)
 Shravana Mangala Gowri Puja

12 సంవత్సరాలు

(continue with second kalasha)

సంగమేశ్వరం విశ్వాసకు వాటి మాత్రమే:

ముందు సాగు వెలుగు వేయ సమయం కానం:

మామాలో నిడం ప్రసాదం శ్రావన్

(Those who want to attain immortality take a
dip in the confluence of the Ganges, yamuna and
sarasvati rivers at the prayag. Let the water
in this kalasha become like the water from the
holy rivers)

||

అప్సంసంగమేశ్వరం దృష్ట్యం నిర్మితిపండితం సంధ్యం

మామాలో సంగమేశ్వరం నిడం ప్రసాదం వాటి

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(Those who want to attain immortality take a
dip in the confluence of the Ganges, yamuna and
sarasvati rivers at the prayag. Let the water
in this kalasha become like the water from the
holy rivers)
(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)

14 మహాగోష్ఠం

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

15 మహాగోష్ఠం

(Sprinkle water from shaNkha on puja items and devotees)

16 తూణం

( put tulasi leaves or axatAs in empty vessels)
17  పంచమ్రిత రాత్రి
( put tulasi leaves or axataas in vessels.
Panchamrit is nectar of five ingredients -
a mixture of milk, curds, clarified butter (ghee),
honey and sugar.)

18  పంచమ్రిత రాత్రి
( start from east of kalasha or deity)

19  పంచమ్రిత రాత్రి
( keep milk in the centre)

Panchamrit is nectar of five ingredients -
a mixture of milk, curds, clarified butter (ghee),
honey and sugar.)
21  నంది కాలు (one new red thread with 12 knots to be placed on the altar and puja to be done for the same)

22  రేస శించి (hold flowers/axata in hand)

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శ్రవన మాంగాల గోవ్రి పుజా

23

ఎన్నో స్థలంలో పంగారి పండిలు (repeat 9 times)

ప్రాణ చేసి చేసి కోరించాలని ప్రారంభమైన పదార్థము శేఖరించాలని ప్రారంభమైన పదార్థము శేఖరించాలని ప్రారంభమైన పదార్థము శేఖరించాలని ప్రారంభమైన పదార్థము శేఖరించాలని

24

( hold flowers in hand)

ప్రారంభమైన (వించి) పదార్థము ప్రారంభమైన పదార్థము ప్రారంభమైన పదార్థము

13

(offer flowers to Goddess).

శుభచిత్ర తగ్గి ఖత్తి తగ్గి ఖత్తి తగ్గి ఖత్తి తగ్గి ఖత్తి

25

( show mudras to Goddess)
26 வை கள்ள மன்னர் பென்று கம்பம்;
(offer water)
என்று ஒருவர் முகும்பு முறுகம்பேறுகின்றான
dataம் மீண்டும் பாசு மீண்டு வாழ்வா
கொண்டாங்கிய நெட்டு வை என்று பால் வாழ்வா
சு கருதா முற்றிலிருந்து வை மந்த வாழ்வா
லோ இந்த மன்னர் பென்று கம்பம்;
பக்ஷமாக புது கம்பம் வாழ்வா

27 வை கள்ள
(offer water)
சைந்த நூறு பிரராணாகத்து குழுக்கு குழு
சந்தனம்;
வாழ்வா பதில்வா சாமசு சாமசு வாழ்வா
நல்லையா விளையாட சாமசு சாமசு வாழ்வா

28 செஞ்சியம்
(offer water or axatha/ leave/flower)
லோ கைவண்டு மண்டலத்து குழுக்கு குழு
சந்தனமான;

29 வை கள்ள
(offer water or axatha/ leave/flower)
லோ கைவண்டு மண்டலத்து குழுக்கு குழு
சந்தனமான மன்னரமக்கூறு வாழ்வா
லோ இந்த மன்னர் பென்று கம்பம்;
பக்ஷமாக புது கம்பம் வாழ்வா

30 வை கள்ள
பதில்வா பை பை பை மீண்டு மீண்டு வாழ்வா
பதில்வா பை பை பை மீண்டு வாழ்வா
லோ இந்த மன்னர் பென்று கம்பம்;
பக்ஷமாக புது கம்பம் வாழ்வா

31 வை கள்ள (Pure water bath)
sprinkle water all around
லோ வையான அண்டி மான;
சு வையான வாழ்வா

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

32  
(Sound the bell pour water from kalasha)

15
శ్రవనం మంగళ గౌరి పుజా

30 ఇది చెల్లిపతి నామస్చాదన అమేదం 
ఇది నామస్చాదన ఎత్తు 

32 నోందు బ్యాక్స్ క్రమంలో అమేదం 

33 ఈవిధం 

మంగళ నామస్చాదన నిష్పత్తి నామం 
(రిప్లిక్ ఎక్కడ సమీపం)

34 బంగారు 
(offer two pieces of cloth for the Goddess)

35.1 రోమాం 
చిత్రాం చిత్రాం సంచాత నమిషం 
గిరిఖండం మంగళ నామం 

35.2 రోమాం 
చిత్రాం చిత్రాం సంచాత నమిషం 

36 వాతావరణం దుర్గమాణి మాంరుషి నిష్పత్తి 
వాతావరణం దుర్గమాణి మాంరుషి నమిషం 

http://www.mantraonline.com/
35.3 శరద్

శరద్ సౌత్తుల తిథి బరి తిథి చాలివా| శరద్ కే కాలపంది రాతి వాడడానికి| 35 నాలుగు మాసం రాజ కాలి| శాతరం


35.4 జయశతాప్య

జయశతాప్య తిథి బరి తిథి చాలివా| జయశతాప్య కే కాలపంది రాతి వాడడానికి| 30 నాలుగు మాసం రాజ కాలి| జయశతాప్య


35.5 ఆధికయం

ఆధికయం తిథి బరి తిథి చాలివా| ఆధికయం కే కాలపంది రాతి వాడడానికి| 30 నాలుగు మాసం రాజ కాలి| ఆధికయం


35.6 శष్య


35.7 గాయాపనం

విశిష్ట కూషి తిథి బరి తిథి చాలివా| గాయాపనం కే కాలపంది రాతి వాడడానికి| 30 నాలుగు మాసం రాజ కాలి| గాయాపనం


35.8 నాళాశాహం

ఉష్ణాంతి నాళాశాహం తిథి బరి తిథి చాలివా| నాళాశాహం కే కాలపంది రాతి వాడడానికి| 30 నాలుగు మాసం రాజ కాలి| నాళాశాహం


35.9 నాళాశాహం యోగం

నాళాశాహం యోగం తిథి బరి తిథి చాలిదా| నాళాశాహం యోగం కే కాలపంది రాతి వాడడానికి| 30 నాలుగు మాసం రాజ కాలి| నాళాశాహం యోగం


36 వ్యాహాయం

ప్రపంచంలో గాలి మైని మాస వ్యాహం|
37 గాంధి

భారతందు విద్యాభ్యాసం కటస్త్రం చేస్తాం చదివడానికి
ఉత్తరం నాసిముది మిన్ నాసిముది నాసిముది
38 హాజరాబాద్

మామూలు మంచిసాగిస్తున్న దానిని ధరించగానికి
ఉత్తరం అనుసారం నివాసయ్యాలు నివాసయ్యాలు
39 పక్కం

చిత్రశాల నేటి కొనసాగించిన నిర్ణయాను వినికి
ఉత్తరం కూడా మంచిసాగించుకుంటాం నివాసయ్యాలు
40 సంపాది

ఎంపిక ఎంపిక మంచిసాగును, అక్కడ అక్కడ నివాసయ్యాలు
ఉత్తరం ఎంపిక ఎంపిక మంచిసాగును చిహ్నాతి

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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 Bihksa, 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

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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 Ganeshas 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 16, 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 8 and when he is 10 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 16 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 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.

46 ओ मंगल गोः (chant dhyAna shloka )

श्रीमा गोवर्यः नमः

śrīmā gaurāyam namā

46 Om Sri Mangala Gowryay Namaha

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48  

( sprinkles water around the naivedya)

49  

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

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(let flow water from shankha)

50 శిశ్రియం
(put tulsi / axathaa on a big fruit)

51 భాగస్వామి (put tulsi/akshata on fruits)

52 అంగాథుకు

53 ఎలాంచారు

54 సాధనం

55 పవనాఖాడు

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శ్రవణ మంగాల గోవి పూజ ముద్ర సంభాషణ

శ్రవణ మంగాల గోవి పూజ ముద్ర సంభాషణ

56 శతం

57 శతం

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28 | P a g e
60 మహా సంపత్తి
నామం వారి చంద్రం దృశ్యం నామాచారంమతం పదమం 
నామం మంచి శతం నామం మంచి సంపత్తి పదమం

61 మహా సంపత్తి
నామం వారి చంద్రం దృశ్యం నామాచారంమతం 

62 మహా సంపత్తి
రుమాలు అలాచం రుమాలు అలాచం సంపత్తి 

63 మహా సంపత్తి
ప్రముఖుడు ప్రముఖుడు ప్రముఖుడు సంపత్తి 

64 మహా సంపత్తి
ప్రముఖుడు ప్రముఖుడు ప్రముఖుడు సంపత్తి

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65 சக்தி மண்டும்

மண்டி நட்டுதொம்பிய வாயிலோ வாயிலோ ராமரானா

மண்டிக் கொல்லும் நீர் சண்டிய சண்டிய குஞ்சு

விதம் கூட என்று, இங்கும் முன்வக்க இங்கும் முன்வக்க

இங்கும் முன்வக்க இங்கும் முன்வக்க இங்கும் முன்வக்க

மூன்று கள்ளு

66 சக்தி மண்டும்

சங்கம் நெற்றுதொம்பிய சங்கம் சங்கம்

சங்கம் சங்கம் சங்கம் சங்கம்

சண்டிய சண்டிய சண்டிய சண்டிய

வெடியேயெடிய வெடியே வெடியே

(shake the kalasha)

Puja Text – Sri S.A.Bhandarkar
Transliterated by Sowmya Ramkumar
Send corrections to
(somsram[at]gitaaoonline.com)
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