

Vinayaka Vratha Kalpam In English

Items required for performing Vinayaka Chavithi pooja

- A Clay image of Lord Ganesha.
- Akshata – are prepared by mixing rice with wet turmeric, saffron and sandalwood paste)
- Glass, udhdharani (the spoon for taking water), plate (small one to put the water as an offering)
- Kumkum – saffron
- Turmeric
- Sandal wood paste
- Betel leaves, nuts
- Pedestal
- Mango leaves – To decorate the threshold and to put in the kalash (see picture)
- Water – fetch after taking a bath
- Two pieces of red cloth
- Lamps and oil (sesame) or ghee (cow's) for the lamp and wicks
- Incense sticks
- Camphor
- Plate to light camphor
- Fruits (esp bananas)
- Flowers
- Patra (leaves which are required for this pooja, see the list of leaves to be procured)
- Modakams
- For Madhuparkam - Mix a little of Cow Milk, Curd and Ghee
- For Panchamrutam: Cow's milk, curd, ghee and honey and sugar mixed
- Palavelli
- Leaves (patra for Ekavinsati patra puja) : One can get the list of leaves, which ever are available,; If not available, one can do the puja with Tulasi leaves or Akshata with the same benefit:

1. Machee patram – machi leaf
2. Bruhatee patram – Vaagudaaru leaf
3. Bilva patram – Bel (Maredu) leaf
4. Doorvaa yugmam – Grass(garike) leaf
5. Dattoora patram pujayaami – Datura (ummetta) leaf
6. Badaree patram – Gooseberry (Amla) leaf
7. Apaamarga patram – Achyranthus (Uttareni) Leaf
8. Tulasi Patram – Basil leaf
9. Choota patram – Mango (Mamidi) Leaf
10. Karaveera Patram – Nerium (ganneru) leaf
11. Vishnukranti patram – Evolvulus (Morning glory) leaf

12. Dhadimee patram – Pomegranate (daanimma) leaf
13. Devadaaru patram – Ashoka leaf
14. Maruvaka patram – Sweet marjorm leaf
15. Sindhoovara patram – Vitex plant (vavili) leaf
16. Jaajee patram – Jasmine (Jaji) leaf
17. Dandakee patram – Dandaki Leaf
18. Samee patram –Banyan (Marri)Leaf
19. Aswatha patram pujayaami – Peepal Leaf
20. Arjuna patram – Bridelia (Maddi) Leaf
21. Arka patram – Milk weed or swallowwart (jilledu) Leaf

Pasupu Ganapthi Puja in English

Turmeric Ganapati Puja

This pooja is done to the Ganesh made with turmeric (called pasupu ganapati) so that there would be no vighnas (obstacles) during the main pooja. This is the pooja that has to be performed before doing any pooja irrespective of the god whom we are worshipping. As stated earlier this helps us to complete the pooja without any obstacles.

Starting of Pooja:

shuklaam baradharam vishnum

sasivarnam chathurbhujam □

prasanna vadanam dhyaayeth

sarva vighnopa saanthayey □

The above sloka is on Ganesh

Then we have light the **diya/deepam** enchanting the below sloka:

deepathvam brahmarooposi

jyothishaam prabhuravanayah □

saubhaagyam deyhi puthraamshcha

sarvaan kaamaamshchadeyhim

After lighting the diya/deepam one has to apply kumkum at three places on the diya/deepam.

Then we alert all that we are going to **invite the God**, we do that by ringing the bell and reciting the below sloka

agamaardham thu devaanaam

gamanaardham thu rakshasaam □

kuru ghamtaaravam thathra

devathaahvaana laamChanam

with this we are ready to star the pooja of the turmeric ganesha.

Then we have to do **ACHAMANA**

We do this by taking three spoons of water telling the below mantras

om keyshavaaya svaahaa (take one spoon of water)

om naaraayanaaya svaahaa (take one spoon of water)

om maadhavaaya svaahaa (take one spoon of water)

then we go ahead and say the Govinda namas:

*om govindhaaya namah,
om vishnavey namah,
om madhusoodhanaaya namah,
om thrivikramaaya namah,
om vaamanaaya namah,
om shreedharaaya namah,
om Rusheekeyshaaya namah,
om padhmanaabhaaya namah,
om daamodharaaya namah,
om samkarshanaaya namah,
om vaasudevaaya namah,
om pradhyumnaaya namah,
om anirudhdhaaya namah,
om purushoththamaaya namah,
om adhokshajaaya namah,
om naarasimhaaya namah,
om achyuthaaya namah,
om janaardhanaaya namah,
om upeymdhraaya namah,
om harayey namah,
om sri krishnaaya namah,
om sri Krishna parabrahmane namaha.*

This ends the Govinda nama's

We recite the following remembering all the Trimurtis and other gods

*shree lakshmee naaraayanaabhyaam namah,
umaa maheshvaraabhyaam namah,
vaanee hiranyagarbaabhyaam namah,
sachee purandharaabhyam namah,
arundhatee vashishtaabhyaam namah,
shree seethaa raamaabhyaam namah,
namassarveybhyo mahaajaneybhya,
ayam muhoorthassumuhorthasthu*

For us to do pooja we need a [Assan](#) and for making it sacred we do recite the below sloka and put some [akshinta](#) on our backside.

*uththishtanthu bhoothapishaachaa
eythey bhoomibhaarakaaah□
eytheyshaa mavirodeynaa
brahmakarma samaarabhey*

Next we do pranayama reciting the below

*om bhooh, om bhuvah, ogum suvah, om mahah, om janah om thapah, ogumm sathyam ,
om □thathsavithurvareynyam bhargo devasya deemahi dhiyo yonah prachodhayaath, □
om apojoyothi rasomrutham brahma bhoorbuvassuvarom*

Then we have to describe were we are positioned, what year month, thiti, day of the week, who we are (gothra and nama) and also what is it that we are expecting or doing this ritual

om mamopaaththa samastha dhurithakshayadhvaaraa shree parameshvara preethyardham subhey shobhney muhoorthey shree mahaavishnoraagnaayaa pravarthamaanasya adhyabrahamanah dhvitheeya paraardey shveytha varaahakalpey vaivasvatha manvamtharey kaliyugey prathamapaadey jamboodhveepey bharathavarshay, bharathakhamdey meyrordhakshina dhigbhaagey, shreeshailashya eeshaanyapradeyshey krishna/ gangaa/ godhaavaryor madhyadey shey asmin varthamaana vyaavahaarika chandhramaana <telugu year name> samvathsarey <uttarayana/dakshinayana> <telugu climate>rithau <telugu month> maasey <sukla/Krishna> pakshey <telugu date>thithau <telugu weekday> vaasarey shubhanakshathrey, shubhayogey, shubhakaraney, eyvamguna visheyshana vishishtaayaam, shubhathithau, shrimaan.<your gotha> gothrodbhavsya <your full name> naamadeyyasya shrimaatha<your gotha> gothrodbhavsya <your full name> naamadeyyasya dharmapathnee sameythasya asmaakam sahakutumbaanaam ksheyma sthairya dhairya vijaya abhaya, aayuraarogya aishvarya abhivrudhyartham dharmaardhakaamamoksha chaturvidha phalapurushaardha sidhdhyartham dhana, kanaka, vasthu vaahanaadhi samrudhdhyartham puthrapauthraabhi vrudhdhyardham, sarvaapadhaa nivaaranaardham, sakalakaarya vighnanivaaranaardham, sathsanthaana sidhyardham, puthrapouthrikaa naamsarvatho mukhaabhivrudhyardham, ishtakaamyardha sidhdhyardham, sarvadevathaa svaroopinee shree durgaambikaa preethyardham yaavadhbakthi dhyana avaahanaadhi shodashopachaara poojaam karishyey.

Every time we do a sankalpa (reason for doing the pooja) we have to leave akshintalu along with water. Take akshintalu in the right hand and pour water with left hand over the right hand and leave the akshinatalu along with water into the plate.

Then we have to do pooja to the Kalasha with water which is to be used for pooja, in this we try to make the water more pure by trying to get water from all the pure rivers into this using mantras:

Worshipping the Kalasha: we need to apply sandalwood paste at three places around the glass/Klasha and then apply pasupu(turmeric) and kum kum on the sandalwood paste reciting the below sloka.

*kalashasyamukhey vishnuh
kantey rudhra ssamaashrithah □
mooley thathrosthitho brahmaa
madhyey maathruganaa smruthaah □
kukshau thu saagaraa
ssarvey saphadhveepaa vasumdharaa □
rugveydhotha yajurveydhas
saamaveydhohy atharvanah □ amgaishcha
sahithaa ssarvey kalashaambu samaashrithaah*

put some akshita and one/two flowers in the glass/tumbler keep your right hand closing the mouth of the tumbler for few seconds and then start rotating the water in the tumbler/glass with the flower in it reciting the below solka:

*gangeycha yamuney chaiva
godhaavari sarasvathi □ narmadey sindhu kaaveri
jaleysmin sannidhim kuru □*

Then we have to cleanse ourselves for doing the pooja with the holy water in the glass, so using the flower we sprinkle water on the pasupu ganapathi , ourselves (wife and all who are doing the pooja) and all the items that are being used for pooja by reciting the below sloka

*aayaanthu devapoojaartham –
mama dhurithakshayakaarakaah □
kalashodhakeyna poojaadhravyaani
dhaivam aathmaanamcha samprokshya
om ganaanaamthva ganapathig havaamahey kavimkaveenaa mupamashrasthavam □
jyeysh taraajam brahmanaam brahmanaspatha anashshrunvannoothibhi sseedhasaadhanam*

Then we have to do the following like give water for bath, offer a seat etc

*shree mahaaganaadhipathayey namah
dhyaayaami, aavaahayaami,
navarathna khachitha simhaasanam samarpayaami*

(as we cannot offer a diamond studded thone we offer akshitalu to pasupu ganapathi only)

*shree mahaaganaadhipathayey namah
paadhayoh paadhyam samarpayaami*
(sprinkle water on the pasupu ganapathi only for washing feet)

*shree mahaaganaadhipathayey namah
hasthayoh aarghyam samarpayaami*
(sprinkle water on the pasupu ganapathi only for washing hand)

mukhey shudhdhaachamaneeyam samarpayaami shudhdhodhahasnaanam samarpayaami
(sprinkle water on pasupu ganapathi only for doing achamyam and bathing)

*shree mahaaganaadhipathayey namah
vasthrayugmam samarpayaami*
(we offer akshitalu to pasupu ganapathi only)

*shree mahaaganaadhipathayey namah
dhivya shree chamdhanam samarpayaami*
(sprinkle sandal wood paste on pasupu ganapathi only)

*shree mahaaganaadhipathayey namah
akshathaam samarpayaami*
(we offer akshitalu to pasupu ganapathi only)

Then we do pooja with flowers to pasupu ganapati only

*om sumukhaaya namah,
om eykadhantaaya namah,
om kapilaaya namah,
om gajakarnikaaya namah,
om lambodharaaya namah,
om vikataaya namah,
om vighnaraajaaya namah,
om ganaadhipaaya namah,
om dhoomakeyhavey namah,
om ganaadhyakshaaya namah,
om phaalachamdhraaya namah,
om gajaananaaya namah,
om vakrathumdaaya namah,
om shoorpakarnaaya namah,
om heyrambaaya namah,
om skamdhapoorvajaaya namah,
om sarvasidhdhi pradhaayakaaya namah,
om mahaaganaadhipathiyey namah□*

naavidha parimala pathra pushpa poojaam samarpayaami

then we have to light incense sticks and show it pasupu ganapathi reciting the following

*mahaaganaadhipathyeynamah
dhoopamaaghraapayaami*

show the diya and recite the following

*mahaaganaadhipathyeynamah
deepamaaghraapayaami*

then offer some jaggery as naivaidyam, recite the following mantra and sprinkle water on jaggery

*om bhoorbuvassuvah om thatsavithurvareynyam bhargodevasya deemahi dhiyoyonah
prachodhayaath*

*sathyamthvartheyna parishimchaami amruthamasthu amruthopastharanamasi shree
mahaaganaadhipathayey namah gudopahaaram niveydhayaami.*

Show the jaggery to the pasupu ganapathi with both hands and recite the following

*om praanaayasvaahaa,
om apaanaayasvaahaa,
om vyaanaaya svaahaa,
om udhaanaaya svaahaa
om samaanaaya svaahaa*

madhyey madhyey paaneeyam samarpayaami.

Leave some water in the plate

Then we offer tamboolam (beetle nut leaves (2nos) along with bettle nut) after which we light some camphor

*Tamboolam samarpayaam,
neeraajanam dharshayaami.*

Then we recite the mantra puspham and do pradikshana

*om ganaanaamthva ganapathig havaamahey kavimkaveenaamupamashravasthavam
jyeysh taraajam brahmanaam brahmanaspatha anashshrunvannoothibhi sseedhasaadhanam
shree mahaaganaadhipathayey namah
suvarna mamthrapushpam samarpayaami
pradhakshina namaskaaraan samarpayaami
anayaa mayaa krutha yadhaashakthi poojaayacha shree mahaaganaadhipathih supreethah
suprasanno varadho bhavathu*

Now we move the pasupu ganapathi a bit, hold the bettle nut leaf on which the pasupu ganapathi is there and move it towards nothr by few millimeters reciting the below.

shree mahaaganaadhipathayey namah yadhaasthaanam praveyshayaami.

Hindusphere.com

Shodashopachara Puja

How to perform Ganesh Chaturthi Pooja? Ganesh Chaturthi Pooja Vidhi, Ganesh Chaturthi Pooja Vidhanam

Sloa|| Ekadantam Soorpakarnam gajavaktram chaturbhajam
paasankusa dharam devam dhyayet siddhi vinaayakam||
uttamam ganaadhakshya vratam sampatkara Subham
bhaktaabhishtapradam tasmaat dhyayaatam vignanaayakam||
dhyayet gajaanam devam taptakaamchanasannibham
chaturbhujam mahaakaayam sarvaabharanabhushitam||
Sree varasiddhi vinaayakam dhyayaami

(Do Namaskara)

atraagaccha jagadvandya suraraajaarchitesvarah
anaadhanaadha sarvagna gowrigarbha samudbava||
Sree varasiddhi vinaayakam aavaahayaami
(Sprinkle some water with betel leaf at the foot of Ganesha Idol)

Mouktikeih pushparaageischa naanaa ratnairviraajitam
ratnasimhaasanam chaaru pretyardham pratigruhyataam ||
Sree varasiddhi vinaayaka aasanam samarpayaami
(Place a flower at the foot of Ganesha Idol)

Gowriputra namastaestu Sankarapriyanandana|
gruhaanaagyam mayaadattam gandapushpaakshateiryutam||
'Sree varasiddhi vinaayakaaya arghyam samarpayaami
(Sprinkle water on the hands of the Ganesha Idol)

gajavakra namastestu sarvaabheeshtapradaayaka||
bhaktyaapaadam mayaadattam gruhaana dvaradaanana||
Sree varasiddhi vinaayakaaya paadyam samarpayaami
(Sprinkle water on the feet of the Ganesha Idol)

Anaadhanaadha sarvagna geervaana ganapoojitah
gruhaanaachamanam deva tubhyam dattam mayaaprabhoh||
Sree varasiddhi vinaayakaaya aachamaniiyam samarpayaami
(Sprinkle water on the Ganesha Idol)

Dhadhia ksheerasamaayuktam madhyaajyaena samanvitam
madhuverkam guruhanaedam gajavaktra namostutae||
Sree varasiddhi vinaayakaaya madhuparkam samarpayaami
(Mix a little of Cow Milk, Curd and Ghee and offer this)

'Snaanam panchaamruteirdeva gruhana gananaayaka|
anaadhanaadha sarvajana geervaana ganapoojita||
Sree varasiddhi vinaayakaaya panchaamruta snaanam samarpayaami
(Panchaamrutam means – Cow's Milk, Curd from Cow's milk, Cow's Ghee, Honey and Sugar) – Mix all the above to make panchamrutam and sprinkle on the mount and then sprinkle some water)

Sloka|| Raktavastradvayam chaaru devayogyam cha mangalam||
Subhaprada gruhaana tvam lambodara heraatmaja|
Sree varasiddhi vinaayakaaya vastrayugmam samarpayaami
(Put two pieces of red cloth or a red flower around the Ganesha Idol)

Raajatam brahmasootram cha kaanchasamchottareeyakam||
gruhaana deva sarvajana bhaktaanaam ishtadaayaka ||
Sree varasiddhi vinaayakaaya yagnopaveetam samarpayaami
(Place around the idol – one string or wire of silver and one string or wire of Gold as yagnopaveetam and Uttareeyam. Alternately can place a thread made with 9 repeats each, or can place two flowers at the feet of the Idol)

chamdananaagaru karpuara kastoori kumkumaanvitam||
vilepanam surasreshta tvadardham pratigruhyataam||
Sree varasiddhi vinaayakam gamdhaan samarpayaami
(Apply sandalwood paste to the idol)

Akshataan dhavalaan divyaan saaliyaan tamdulaan Subhaan||
gruhaan paramaananda shambhuputra namostutae||
Sree varasiddhi vinaayakaaya alamkaranaardham akshataan samarpayaami
(Sprinkle saffron rice on the idol)

Sloa|| sugandhini cha pushpaani vaatakunda mukhaani cha|
Ekavimsati patraani gruhaana gananaayaka||
(Take the leaves for the Puja and place them at the idol (near the body part as mentioned with every line) for every one line of the flowing Adhanga Pooja – Puja for every Anga or Body Part)

Adhangapuja :

om ganesaaya namaha paadou pujayaami – Legs
om ekadamtaaya namaha gulbhow pujayaami – Ankles
om Soorpakarnaaya namaha jaanunee pujayaami – Knee
om vignaraajaaya namaha janghae pujayaami – Calfs
om aguvaahanaaya namaha oorooh pujayaami – Thighs
om herambaaya namaha katim pujayaami – Buttocks
om lambodaraaya namaha udaram pujayaami – Stomach
om gananaadhaaya namaha naabhim pujayaami – Navel
om ganesaaya namaha hrudayam pujayaami – Chest
om sthoolakanthaaya namaha kantham pujayaami – Throat
om skamdaagrajaaya namaha skandow pujayaami – Shoulders
om pasahastaaya namaha hastow pujayaami – Hands
om gajavakraaya namaha vaktram pujayaami – Face
om vignahantrae namaha netrow pujayaami – Eyes
om soorpakarnaaya namaha karnow pujayaami – Ears
om phaalachandraaya namaha lalaatam pujayaami – Forehead
om sarvesvaraaya namaha Sirah pujayaami – Head
om vignaraajaaya namaha sarvaanyamgaani pujayaami – Whole Body

Ekavinsati Patra Pooja - 21 Leaves :

Take the leaves for pooja; start reading each line and offer the respective leaf to the lord. If unable to get various leaves, can continue this puja with either just tulasi leaves or akshata or flowers:

Sumukhaaya namah – machee patram pujayaami
Gannadhipaaya namah – bruhatee patram pujayaami
Umaputraya namah – bilva patram pujayaami
Gajaananaaya namah –doorvaa yugmam pujayaami
Harasoonavey namah –dattoora patram pujayaami
Lambodaraaya namah –badaree patram pujayaami
Guhaagrajaaya namah –apaamarga patram pujayaami
Gajakarnaaya namah –tulasee patram pujayaami
Ekadantaaya namah –choota patram pujayaami
Vikataaya namah –karaveera patram pujayaami
Bhinnadantaaya namah –Vishnukranti patram pujayaami
Vatavey namah –dhadimee patram pujayaami
Sarvesvaraaya namah –devadaaru patram pujayaami
Phaalachandraaya namah –maruvaka patram pujayaami
Haeranbaaya namah –Sindhoovara patram pujayaami
Soorpakarnaaya namah –jaajee patram pujayaami

Suraagrajaaya namah –dandakee patram pujayaami
Ibhavaktraaya namah –samee patram pujayaami
Vinayakaaya namah –aswatha patram pujayaami
Surasevitaaya namah –arjuna patram pujayaami
apilaaya namah –arka patram pujayaami
Sree ganeshaaya namah –ekavinsati patrani pujayaami

After this is done, Ashtottara Sata namavali is read – Place a flower or leaf or akshata and sandalwood paste after every name (nama):

Om Vinayakaya Namaha
Om Vighnarajaya Namaha
Om Gauripatraya Namaha
Om Ganesvaraya Namaha
Om Skandagrajaya Namaha
Om Avyayaya Namaha
Om Putaya Namaha
Om Dakshaya Namaha
Om Adhyakshaya Namaha
Om Dvijapriyaya Namaha
Om Agnigarbhachide Namaha
Om Indrasripradaya Namaha
Om Vanipradaya Namaha
Om Avyayaya Namaha
Om Sarvasiddhipradaya Namaha
Om Sarvatanayaya Namaha
Om Sarvaripriyaya Namaha
Om Sarvatmakaya Namaha
Om Srushtikatre Namaha
Om Devaya Namaha
Om Anekarchitaya Namaha
Om Sivaya Namaha
Om Suddhaya Namaha
Om Buddhipriyaya Namaha
Om Santaya Namaha
Om Brahmacharine Naamaha
Om Gajananaya Namaha
Om Dvaimatreyaya Namaha
Om Munistutyaya Namaha
Om Bhaktavighnavinasanaya Namaha
Om Ekadantaya Namaha
Om Chaturbahave Namaha
Om Chaturaya Namaha

Om Saktisamyutaya Namaha
Om Lambodaraya Namaha
Om Surpakarnaya Namaha
Om Haraye Namaha
Om Brahmaividuttamaya Namaha
Om Kalaya Namaha
Om Grahapataye Namaha
Om Kamine Namaha
Om Somasuryagnilochanaya Namaha
Om Pasankusadharaya Namaha
Om Chandaya Namaha
Om Gunatitaya Namaha
Om Niranjanaya Namaha
Om Akalmashaya Namaha
Om Svayamsiddhaya Namaha
Om Siddharchitapadambujaya Namaha
Om Bijapuraphalasaktaya Namaha
Om Varadaya Namaha
Om Sasvataya Namaha
Om Krutine Namaha
Om Dvijapriyaya Namaha
Om Vitabhayaya Namaha
Om Gadine Namaha
Om Chakrine Namaha
Om Ikshuchapadhritha Namaha
Om Sridaya Namaha
Om Ajaya Namaha
Om Utpalakaraya Namaha
Om Sripataye Namaha
Om Stutiharshitaya Namaha
Om Kuladribhettre Namaha
Om Jatilaya Namaha
Om Kalikalmashanasanaya Namaha
Om Chandrachudamanaye Namaha
Om Kantaya Namaha
Om Papaharine Namaha
Om Samahitaya Namaha
Om Asritaya Namaha
Om Srikaraya Namaha
Om Saumyaya Namaha
Om Bhaktavanchitadayakaya Namaha
Om Santaya Namaha
Om Kaivalyasukhadaya Namaha

Om Sachidanandavigrahaya Namaha
Om Jnanine Namaha
Om Dayayutaya Namaha
Om Dantaya Namaha
Om Brahmadveshavivarjitaya Namaha
Om Pramattadaityabhayadaya Namaha
Om Srikanthaya Namaha
Om Vibhudesvaraya Namaha
Om Ramarchitaya Namaha
Om Vidhaye Namaha
Om Nagarajayajnopavitavate Namaha
Om Sthulakanthaya Namaha
Om Svayamkartre Namaha
Om Samaghoshapriyaya Namaha
Om Parasmai Namaha
Om Sthulatundaya Namaha
Om Agranye Namaha
Om Dhiraya Namaha
Om Vagisaya Namaha
Om Siddhidayakaya Namaha
Om Durvabilvapriyaya Namaha
Om Avyaktamurtaye Namaha
Om Adbhutamurtimate Namaha
Om Sailendranujotsanga Khelanotsukamanasaya Namaha
Om Svalavanyasudhasarajita Manmathavigrahaya Namaha
Om Samastajagadadharaya Namaha
Om Mayine Namaha
Om Mushikavahanaya Namaha
Om Hrushtaya Namaha
Om Tushtaya Namaha
Om Prasannatmane Namaha
Om Sarvassiddhipradayakaya Namaha
“Ithi Sri Vigneshwara Astothara Sathanamavali hi”

Upacharas :

Dasangam guggulopetamsugandham sumanoharam
Umaasuta namastubhyam – gruhana varado bhava
Sree vara siddhi vinaayakaaya namaha Dhoopamaaghraapayaami
Light a set of Incense sticks and show to the lord

Saajyam trivarti samyuktam vahninaadyotitam mayaah
Gruhana mangala deepameesaputra namostute
Sree varasiddhi vinaayakaaya namaha deepam darsayaami
Show the deepam (lamp) to the Ganesh murti

Sugandhaan sukrutamschiava modakan ghrutapachitaan
Naivedyam gruhyatam deva chanamudgai prakalpitaan
Bhakshyam bhojyancha lehyancha choshyam paneeyamevmacha
Idam gruhana naivedyam mayadattam vinayaka
Sree varasiddhi vinaayakaaya namaha naivedyam samarpayaami
Place all the modakams prepared in a plate, sprinkle water on them and offer them to the ganेशa murti

Phoogee phala samaayuktam naagavalli dalairyutam
Muktaachoorana samyuktam tamboolam pratigruhyataam
Sree varasiddhi vinaayakaaya namaha tamboolam samarpayaami
Place tamboolam and offer (Tamboolam – take 3 betel leaves, clean them, place a flower and nut on these leaves)

Sadaanandada vighnesaa pushkalaani dhanaanicha
Bhoomyaan sthitaani bhagavan sweekurushya vinayaka
Sree varasiddhi vinaayakaaya namaha suvarna mantra pushpaani samarpayaami
Place flowers at the ganेशa murti

Ghrutavarti sahasraischa karpooora sakalaistadha
Neetraajanam mayaadattam gruhana varado bhava
Sree varasiddhi vinaayakaaya namaha neeraajanam samarpayaami
Light camphor and offer aarti to the murti

DOORVAYUGMA POOJA (PUJA WITH GRASS BLADES)

Om Ganadhipataye namaha doorvaayugmam pujayaami
Om umaputraaya namaha doorvaayugmam pujayaami
Om Akhuvaahanaaya namaha doorvaayugmam pujayaami
Om vinaayakaaya namaha doorvaayugmam pujayaami
Om Eesaputraaya namaha doorvaayugmam pujayaami
Om Sarvasiddhipradaaya namaha doorvaayugmam pujayaami
Om Ekadantaaya namaha doorvaayugmam pujayaami
Om Ibhavaktraaya namaha doorvaayugmam pujayaami
Om Mooshikavaahanaaya namaha doorvaayugmam pujayaami
Om Kumaaraguruve v namaha doorvaayugmam pujayaami

Take a flower in right hand and read the following sloka:

Ganaadhipa namastestu umaputraghanaasanaha
Vinaayakesa tanaya sarvasiddhi pradaayaka
Ekadantaika vadana tadhaa mooshika vahana
Kumara gurave tubhyamarpayaami sumaanjalim
Sree varasiddhi vinaayakaaya namaha mantrapushpam samarpayaami

Offer the flower to the murti

Arghyam gruhana haerambha sarvabhadra pradaayaka
Gandhapushpaakshatairyukatam pratastham paapanaasana
Sree varasiddhi vinaayakaaya namaha punararghyam samarpayaami

Take water in hand and leave it in the place before the murti – Do this 3 times

Vinayaka namastubhyam satatam modaka priyam
Nirvighnam Kurume deva sarva kaaryeshu sarvada

Do namaskara

Circumambulation :

Take flowers and akshata in hand and circumambulate 3 times (in clock wise direction) before the murti, reading the following sloka:

Yaanikaanicha paapaani janmantara krutaanicha
Taani taani pransyanti pradakshana padae padae
Paapoham paapakarmaaham paapaatmaa papa sambhavaah
Traahimam krupayaa deva saranaagata vatsala
Anyadha saranam naasti twameva saranam mamah
Tasmaat kaarunyabhaavena raksha raksha vinaayaka
Sree varasiddhi vinaayakaaya namaha aatmapradakhanam samarpayaami

Now place the flowers and akshata on the murti and resume the puja

Prardhana:

//Tondamunekadantamu torapu bojjayu vamahastamun
Medugamroyu gajjelun mellani choopulu mandahaasamun
Kondoka gujju roopamuna korina vidyalanellanojjayai undedi
Parvateetanaya oyi ganaadhipa ninu mrokkedan//

//Toluta Avighamastanuchu dhoorajatinandana neeku mrokkedan
Phalitamuneeyumayya ninu praadhana chesedanekadanta maa
Valpati chethi kanthamuna, vaakkunanepudu baayakundumee
Talapuna ninnu vededanu daiva ganaadhipa! Loka naayaka!//

//Talachitine gananaadhuni talachitine vighnapatini talachina panigaa
Talachitine haerambuni talachina naa vighnamulanu tolaguta noragun
Atukulu kobbari pelukulu chiti bellamu naanubraalu cherukurasambun
Nitalakshunagra sutunaku patutaramuna vindu chetu praardintu madin//

Shree Mahaa Ganapathi Pooja Samaaptham.

Legend of Vinayaka Chavithi, Vinayaka Chavithi katha

Great sage called SUTHA once narrated the story of how vinayaka was born, what is the dosha that comes when we see the moon on vinayaka chavithi and the remedy from the dosha.

Vinayaka Chavithi Story:

Once there lived a demon king by the name of GAJASURA, he was named so because he had the form of an elephant(GAJA). He performed great penance(tapasya) for lord Shiva. Shiva who was pleased with the penance came to him and offered him a boon(vara). That demon prayed lord Shiva as soon as he saw him and then prayed that "hey lord, I would ask you stay in my stomach" as boon. Lord Shiva known for his love towards the followers agreed and stayed in the stomach of the Gajasura.

In the mean time, goddess Parvati wife of lord Shiva, who was in kailasam(the abode of lord Shiva) was getting worried, as her husband was not to be seen for many days. She searched and finally found out that lord Shiva was residing in the stomach of the demon Gajasura. Then she was very worried on how to get her husband back and prayed to her brother lord Vishnu. Lord Vishnu came to Parvati, who narrated the whole story of her husband and requested Vishnu to help in getting her husband back. Vishnu consoled Parvati and promised that he would get back her husband.

Lord Vishnu along with other deities like Indira, Brahma etc hatched a plan of getting Shiva back. As a part of the plan they decorated NANDI(the bull) as GANGIREDDU(this is a part of Andhra tradition wherein bulls are decorated, trained to make movements according to the music) and gods were disguised as musical instrument players where all the gods took up different musical instruments. With everything ready all of them went to the capital city of the demon Gajasura.

In the city , they started the show of making the bull move to their music and it was magnificent and started pulling huge crowds. The fame of the Bull play reached Gajasura and he summoned them to his court. In the court all the gods made Nandi play beautifully by which Gajasura was impressed and asked the band to go ahead and ask for anything and he would for sure give them. Listening to that Vishnu said that the Gangieddu was no other than Nandi the vehicle of Shiva and they were here for Shiva.

Listening to that Gajasura understood that the one who spoke was none other than Lord Vishnu famous for killing demons and knowing that he had no other way out but to stand on his word he once again prayed to lord Shiva and asked for another boon stating that “ His death was eminent and so he prayed to Shiva that he made his head to be prayed in all the lokas(bhoo lokam, patala lokam etc) and that Shiva should wear his skin as clothes.” For which lord Shiva agreed. Vishnu asked Nandi to pierce the stomach of Gajasura, which Nandi did and Shiva was out from the stomach of Gajasura.

Vishnu then advised Shiva that boons were to be given on discretion and asked him to consider before giving boons to demons. Then all the gods left and so did Shiva, mounted Nandi and left to kailasam.

Birth of Ganesha:

Knowing the arrival of Lord Shiva, Parvati feels relieved and happy. She performs abhyangana snana (this is a form of bath taken by applying oil to the whole body massage until the whole oil gets into the body and then apply sunnipindi(flour) called “Nalugu “ to body and rub so that the flour peels of taking all the dust). While performing the bath she prepares a boy with the flour and instills life into it . The child is born and she asks him to be guard at the front door as long as she is bathing and tell him not to let anyone enter the house.

The child is now standing as a guard to the door of the house of Parvati. Shiva comes home and tries to get into the home, where the child is stopped him. Shiva gets angry and in a fit of rage kills the boy by beheading and burying the head and enters the house.

Parvati who is ready by now, receives lord Shiva with affection. In the course of talking the discussion comes up on the boy who was guarding the door. Shiva tells Parvati that he had

killed him upon which Parvati narrates the whole story of the birth of the boy and becomes sad. Shiva repents on what he had done and the only way that he can bring the boy to life is by attaching a new head. He sends all the soldiers under his command to go and fetch a head of the person who is lying (sleeping) with his head positioned in the North direction. Then all the soldiers go in all the directions and finally return with the head of Gajasura stating that Gajasura was the only one sleeping with his head kept in the North direction. (Hence it is advised not to sleep keeping the head in North direction. One more reason being that South is the position of Yama and no one would want to see Yama as soon as they get up).

Shiva then brings back the boy to life by attaching the head of Gajasura and named him Gajanana (Ganesha). He was given a rat by the name of Anindyudu as vehicle. Shiva and Parvati after few years had another son by the name of Kumaraswamy. Kumaraswamy became the commander of the army of gods later. Kumaraswamy is also called as Karthikeya, Subramanya etc.

Commander of Vighnas.

Vighna : Means some obstacle that would come for any work we would want to do before the work itself gets started. That is you will get a lot of troubles before you start the work and finally you will not be able to complete the work. Vighnas will never allow you to finish the work as expected by you.

Once all the gods, sages meet Shiva and pray him and ask him to appoint someone as a head to the Vighnas. Kumaraswamy comes forward and asks his father to give the head of Vighnas post to him as Gajanana is short and fat. But Gajanana (Ganesha) also wants the post. So Shiva puts them to a test. The test is to go around all the worlds and to bath in all the holy rivers present in those worlds and return. Whoever comes first will be appointed as the head of Vighnas.

Listening to which Kumaraswamy sits on his vehicle Peacock and flies for completing the test. Ganesha on the other hand feels sorrow approaches his father and prays him saying, "you know that I am fat, short and cannot move as fast as Kumaraswamy. So I request you to advise me on how to win this competition."

Lord Shiva responds to his prayer and says that if you recite the NARAYANA MANTRAM and do pradakshina to parents (circling around the parents) it is equal to bathing in all the holy rivers. Shiva teaches Ganesha Narayana mantra and Ganesha reciting the mantra does the pradakshina to his parents. Because of the effect of the mantra and pradakshina, Kumaraswamy always sees his brother Ganesha to finish the bath and leave as he tries to enter for a bath in any of the holy river.

Kumaraswamy returns to kailasam and tells his father to forgive him of his ignorance in recognizing his elder brothers capability and requests him to place Ganesha as the Head of Vighnas.

So Ganesh is named as the head of the Vighnas and hence called VIGHNESHVAR(LORD OF VIGHNAS). This ceremony of placing Ganesha as the head of the Vighnas was done on Bhadrapadha sudha chaviti and from that day on it is celebrated as vinayaka chaturthi or ganesh chaturdi or vinayaka chaviti. All the people, gods, sages etc of all worlds presented Ganesha with lot of different food items like Bananas,Coconuts, sweets like Laddu,kudumulu etc and Ganesh ate most of them. He wishing to seek the blessings of his mother and father goes to them with his big stomach. He tries to take their blessing by doing sashtanga Namaskaram (sashtanga Namaskaram: where in the persons lies down on the floor with his hand stretched over the forehead, and his face, stomach legs, all touch the ground), but because of his stomach if he tries to keep his hand on the ground his legs would raise and if he places his legs on the ground his hands would raise. Looking at the way Ganesha was doing the namaskara the MOON which resides on the head of lord Shiva laughs and Ganesha is subjected to DISHITI(also known as NAZAR in hindi, you can say as to look at one to cause harm to him, feel jealous and would like that some harm would happen to him) Which causes the stomach of Ganesh to break open and Ganesha dies.

Looking at his dead son Parvati gets angry and then puts a curse on Moon that “As her son died because of the Dishti by Moon, the one who would from now on see Moon will be falsely alleged (blamed) (NEELAPANINDA causing pain to them, i.e.the one who would look Moon will be held responsible for the bad deed or crime that they have not committed)”.

At the same time the famouse seven sages (saptarushis) were doing pradakshina(circling around) the fire along with their wives. The fire god(Agnideva) gets attracted to the wives of sages and would want to spend time with them. But afraid of the curse that the sages would give if he tries to do it he refrains himself. Knowing this Swahadevi the wife of lord Agni, tries to bring happiness to her husband, transforms herself to look like the wives of the sages and spends time with her husband. Swahadevi transforms to look like the wives of six sages except for ARUNDHATI(the famous sati) . The seven sages by chance see this and think that it is their wives that are present with lord Agni and leave their wives. This was the result of the wives seeing the Moon after the curse of Parvati.

The wives of seven sages go to Brahma and pray him of their innocence. Shiva who knows everything, calls for the seven sages and pacify them by narrating the truth that it was infact the wife of Agni who transformed herself to look like the wives of the sages. Then Brahma along with all the others goes to Kailasam and gives life to the dead Ganesha and prays Parvati to withdraw her curse.

Parvati relieved of the pain, is happy to see her son and so she reduces the intensity of the curse by stating that “ the curse would prevail only on the day, her son was dead because of

Moons DISHTI” i.e on the 4th day of Bhadrapada Masam. (Bhadrapada sudha chaviti). So people from that day onwards refrained themselves from looking at the moon on the day of vinayaka chaviti.

This went for some time. In Dwapara yuga(there are four YUGAS) ,one day sage Narada came to see Lord Krishna in the city of Dwaraka. He informed him of the curse of Parvati, narrated the whole story and advised him not to see the moon today as it was vinayakchaviti. Krishna made this matter to be known to all the people of his kingdom and he also was careful not to look at moon. Krishna loves to drink milk and so goes to the cow yard and milks the cow and when he is about to drink the milk, he sees the reflection of moon in it. He immediately remembers what Narada had said and prepares himself to face the false allegation he might be dragged into.

Some time passes by and once a person by the name SATRAJITT visits Sri Krishna and shows him a diamond by the name of SAMANTAKA MANI, which was given to Satrajit by the Lord Sun. The speciality of the diamond being, it gives out eight kgs of gold every day. Then Krishna asks Satrajit to give to the king for the best use for the welfare of the people. But Satrajit refuses and Krishna lets it go.

Once Prasena, the brother of Satrajit, goes hunting wearing the diamond. Looking at the diamond and presuming it to be meat a Lion attacks and kills Prasena and takes the diamond. A bear has a look at the diamond with the Lion and fights with it and takes the diamond to his home which is a cave and ties it to the cradle in which his daughter is sleeping for her to play. The next day as Prasena doesn't return, Satrajit blames that Krishna has killed his brother and taken the Diamond as he has refused to give to Krishna. Listening to which Krishna understands that, this blame was due to looking at the reflection of the moon in milk during vinayachaturthi. In order to free himself of the blame, Krishna enquires on what happened and goes to the forest looking for Prasena.

In the forest at one place he finds the dead body of Prasena and foot marks of a lion. He follows the foot marks of Lion and after some time comes to a place where he sees that there has been a fight between a Lion and a Bear. He then follows the footsteps of the Bear and reaches the cave of the bear. Krishna enters the cave and sees the diamond tied to the cradle. He tries to take it and the girl starts crying hearing which the bear comes and attacks Krishna. Krishna fights back with the bear. The fight goes on for 28 days and the bear loses all its energy and realizes that Krishna is none other than RAMA. The bear is none other than JAMBAVANTHA the king of bears and aide of Rama in Tretayuga. He then remembers how after the war with Ravana Rama grants a boon to Jambavanta, and Jambavanti foolishly asks for a duel with Rama. Which Rama grants and says that his boon would be fulfilled later and it is known that Krishna has come to fulfill the boon and both Rama and Krishna are the avatars(forms) of Lord Vishnu. He then prays to Krishna who relieves Jambavantha of all the pains. Jambavanta along with the diamond also gives him his daughter Jambavati and requests him to accept her as his wife. Krishna agrees and returns to Dwaraka along with the diamond and the girl.

He summons Satrajit returns the diamond and narrates him the whole story. Listening to which, Satrajit repents and offers Krishna not only the diamond but also his daughter Satyabhama. Krishna rejects the diamond and accepts Satyabhama as his wife.

All the people, sages then pray to Krishan and tell him that because you are the almighty you were able to prove your innocence. But what about normal people like us. Please show us some means to over come the blame if we look at the Moon on vinayaka chaviti. Krishna pleased by the prayers, gives a boon that those who perform the Ganesh Pooja and would listen to the story of birth of Ganesh and the story of smantakamani and put the AKSHINTALU(rice which is prepared by mixing it with pasupu(turmeric) and are used to do pooja) on their heads would be freed from the curse if they accidentally see the Moon.