



śrī skanda-jyōthi vidhāna rāja upachāra pūjā
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śrī skanda-jyōthi vidhāna rāja upachāra pūjā

(A traditional daily worship ceremony performed in the home shrine
to beseech the blessings, grace, and protection of Bhagavan Sri Skanda)



6th edition

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Dedicated with love to
The Fragrant Divine Lotus Feet of my beloved SatGuru - Bhagavan Sri Skanda
&
All His Beloved Children of Light

Adopted from
Sri Chakra – Instructional Pūjā Manual.
(By Sri Chaitanyānandā)
&
Shrii Subrahmanya Pūjākālpah
(By Antaratma)

Pūjā pictorials by
M.B. Publishers, Chennai

Tamil English meanings by
Panniru Thirumurai: Dr. S.M. Ponniah,
Sri V. Subramaniam
Rev. G.U. Pope
Thiruppugal: Sri Gopala Sundaram
Kanthal Alangāram: Dr. C.R. Krishnamurti
Kanthal Anubhūthi: Sri N.V. Karthikeyan

Sanskrit English meanings by
Sri Chaitanyānandā
Sri P.R. Ramachander
Swāmi Satyānandā Saraswati
Swāmi Vittālanandā Saraswati

Tamil unicoding, Transliteration, Proof-reading & Preparation by
Pranavan Sinmayanandan



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Published by Pranavan Sinmayanandan - with love - for:
Skandagurunatha.org – Bhagavan Sri Skanda's Divine Online Abode (Home to the Warriors of Light – Ushers of the new age of God)
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Source: www.skandagurunatha.org



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Acknowledgements:



A deep deep heart-felt thank you to my ever-loving Divine SatGuru Lord Murugan & His equally compassionate brother - Sri Ganēshā - for helping me start and finish this manual successfully through my very busy overnight calls at Hahnemann University Hospital. I would not have even completed such a task without your unconditional blessings and guidance.

I also want to thank Sri Chaitanyānandā for taking the time to create Sri Chakra – Instructional Pūjā Manual and audio CD - which formed the basic framework of this pūjā manual. Additional thanks also to Sri Chaitanyānandā's humble disciples of the Sri Raajarajeswari Temple in Rush, New York for helping me obtain the anga pūjā portion of this manual and for inspiring and encouraging me to make this pūjā manual. Your assistance and inspiration, too, is greatly acknowledged.

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How to do pūjā?



By Satguru Sivaya Subramuniyaswami

- From “Loving Ganesha”- Adapted for the worship of Lord Murugan

Love and joy come to Hindu families who worship Lord Murugan in their home through the traditional ceremony known as pūjā. By means of such sacred rites and the divine energies invoked, each family makes their house a sacred sanctuary, a refuge from the concerns and worries of the world. Pūjās can be as simple as lighting a lamp and offering a flower at the Lord's holy feet; or they can be elaborate and detailed, with many chants and offerings. The indispensable part of any pūjā is devotion. Without love in the heart, outer performance is of little value. But with true devotion, even simple gestures are sacred ritual. In this chapter we present a simple pūjā that anyone desirous of invoking our loving Murugan can perform. Tamil, Sanskrit and English are given here. All family members should understand the meaning of the rites. Sanskrit should not become a barrier to performing Murugan pūjā. After all, He understands all dialects. One need not be initiated to perform this pūjā invoking our Loving Murugan. All that is required is that the celebrant belief in the laws of karma and reincarnation, which are the cornerstones of Hindu

ethical and philosophical doctrine. Murugan worship is enjoyed by all, Hindus and non-Hindus alike. Home pūjā is performed at least once a day, usually in the early morning. It is traditional to not partake of food at least three hours before pūjā, so pūjā is usually done prior to meals.

The Sanctity of the Home Shrine

All Hindus attend pūjā at their local temple at least once a week and maintain a sacred shrine at home, which esoterically functions as an extension of the temple. The shrine room is meticulously cared for and not used for purposes other than worship, prayer, scriptural study and meditation. Here pūjā, home liturgy, is performed daily, generally by the head of the house. All members of the family attend.

Creating a home shrine is not difficult. The altar should be close to the floor, since most of the pūjā is performed while seated, or when there are small children in the home it is often higher, out of their reach. For a Murugan shrine, an image, or *murti*, of Lord Murugan is placed at the center of the altar. A metal or stone image is best, but if not available there are two traditional alternatives:

- 1) a framed picture, preferably with a sheet of copper on the back, or
- 2) A *kumbha*, which is a symbol of Murugan made by placing a coconut on a brass pot of water with five mango leaves inserted between the coconut and the pot. The coconut should be husked but still have the fibers on the top.

Bathing the God's image, or *murti*, is part of the pūjā. For this, special arrangements may need to be made. Most simply, the *murti* may be placed in a deep tray to catch the water. After the bath, the tray is removed and the *murti* dried off, then dressed and decorated. More elaborately, a drain may be set up so the water flows into a pot at the side of the altar. Blessed water used in the kalasam is later served by the *pūjāri*, who places a small spoonful in each devotee's right palm.

Pūjā implements for the shrine are kept on a large and ideally metal tray. On it are arranged ghee lamps, bells, cups, spoons and small pots to hold the various



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sacraments. Available from Indian shops, these are dedicated articles, never used for purposes other than pūjā. The necessary items are:

1. two water cups and a small spoon for offering water;
2. a brass vessel of unbroken, uncooked rice mixed with enough turmeric to turn the rice yellow;
3. a tray or basket of freshly picked flowers (without stems) or loose flower petals;
4. a standing oil lamp, *dipastambha*, which remains lit throughout the pūjā; ideally kept lit through the day.
5. a *dipa* (lamp with cotton string wick) for waving light before the Deity;
6. a small metal bell, *ghanta*;
7. incense burner and a few sticks of incense, *agarbhatti*;
8. a container of holy ash, *vibuthi*;
9. a small vessel of sandalwood paste, *chandanam*;
10. a small container of red powder, *kunkumam*;
11. *naivedyam*, fresh fruit and/or a covered dish of freshly cooked food (most often rice) to offer the Deity;
12. a camphor (*karpuram*) burner for passing the sacred flame before the God at the height of the pūjā.
13. Additional items may include: small Indian pots for bathing the *murti*, colorful clothing for dressing the *murti*, garlands and additional oil lamps to light and decorate the room, and a CD or tape player.

Before entering the shrine room, all attending the ceremony bathe, dress in clean clothes and bring a small offering of flowers or fruit (prepared before bathing). It is traditional for women during their monthly period to refrain from attending pūjā, entering the shrine or temple or approaching swamis or other holy men. Also during this time women do not help in pūjā preparation, such as picking flowers or making *prasadam* for the Deity. At this time of retreat, ladies are allowed to rest and perform private *sadhanas*, such as hatha yoga, japa, *pranayama*, meditation and reading the holy texts.

This same rule applies equally to men or women with injuries that are in the process of healing; minor scratches are excepted. Cuts and injuries that bleed, internal bleeding and operations create psychic openings in the *pranic* aura that render the worshiper vulnerable to intrusion from lower

astral Naraka denizens, who may enter or draw out energy and do damage with that energy. The custom protects the temple from *asuric* intrusion.

The period of retreat extends until the bleeding stops and there is no more danger of infection. A minor cut or scratch may reach this point within a few hours. A deeper cut will generally take two or three days to knit to the point that no restriction is required. A severe wound may take ten days or longer. A major operation, such as heart surgery, caesarean section or appendicitis, might require several weeks or even longer, until the person feels whole again. This means that you do not go to a Hindu temple to get healed from injuries such as these, though loved ones can go to pray on your behalf.

During festivals and special pūjās it is customary to decorate the offering tray, altar and shrine.

Instructions for Pūjā

In performing the pūjā, preparation is of utmost importance -- gathering flowers, cleaning the altar and pūjā tray, making ready the oil lamps and preparing the fruit and/or cooked food offering. It is common to chant the 108 or 1,008 holy names of our loving Murugan or to softly sing devotional songs while performing these tasks. This quiets the mind of the devotees and brings their awareness close to Him. Indeed, all this preparation is an integral part of worship.

Before beginning the pūjā, check the altar to make sure all necessary articles are there -- for having to get a missing item later would disrupt the flow of pūjā. Hold the attitude that, as *pūjāri*, you are a servant of the Gods, a channel for the spiritual energies. Only thoughts of God are on your mind as you perform pūjā, thus allowing the outpouring of Divine blessings.

All items are arranged the same way for each pūjā so they can be reached automatically when needed, with those most frequently used closest to hand. Tradition provides a caution: you should never perform pūjā during or shortly after experiencing anger, deep emotional upset or crying, but it would be all right to attend. Pūjā is a *yogā*, or link, between this and inner worlds. Therefore, you must be at your





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best in mood and emotion to assist in making this connection. Before performing pūjā you should be freshly dressed, clean and undistracted by daily concerns. Having bathed beforehand, enter the shrine room and prostrate, this being the only time you prostrate until the conclusion of the pūjā.

The form of prostration differs for men and women. Men perform "eight-limbed obeisance," *ashtanga pranama*, a fully prone pose in which hands, chest, forehead, knees and feet touch the ground. Women perform "five-limbed obeisance," *panchanga pranama*, a kneeling pose in which hands, head and legs touch the ground (with ankles crossed, right over the left). Another term for prostration is *pranipata*, "falling down in obeisance."

When everything is ready, take your seat in a cross-legged posture (never kneeling) in front of and to the left of the altar (or on the Deity's right), facing the Deity but turned slightly to the right. Close your eyes, sit quietly for a moment and tune your nerve system to God Murugan and the sacred pūjā you are about to perform. If others are attending your pūjā, be careful not to sit directly in front of the Deity, thereby blocking their view of the altar. Generally one remains seated throughout the ritual, though in some shrines it may be more comfortable to stand during the *arati* or throughout the pūjā. When small children are in the home, the shrine room is locked so they do not disturb the contents. If a lockable room is not available, the altar is raised so as to be out of reach, and the pūjā is performed standing up. Those attending will usually sit during most of the ceremony, then stand during the main *ārathi*. However, this again may be left to individual discretion in consideration of the height of the shrine.

During the ritual, you will be making many offerings to the God. All offerings are made with the right hand, never the left, though there are occasions when both hands are used and the left hand is held under the right hand, as if supporting it. When done correctly, this makes a beautiful gesture of sincere offering.

The offering of food is an important part of pūjā. Traditionally a simple dish of cooked rice is prepared especially for the Deity, with cooking utensils reserved for this purpose alone. If cooked food is not offered, then freshly cut fruit may be substituted. Keep the offering covered until the point in the pūjā when the *pranas* (life energies) of the food are offered to the Deity. Keeping the food covered helps to preserve purity and contain the *pranas*, which the Gods and devas can see and absorb and enjoy and reflect back into the auras of devotees to cleanse them. After the pūjā, the food offerings -- along with holy ash (*vibuthi*), sacred water (*tirtham*), sandalwood paste

(*chandanam*), red powder (*kunkumam*) and flowers (*pushpam*) -- are passed out and enjoyed as *prasadam*.

A recording of sacred chanting from the *Vedās* is played softly before the pūjā. At the high point, as the *ārathi* is presented, loud drums and *nādasvaras* resound. As the sacraments are passed out by the *pūjāri*, the divine *rāgās* are heard softly played on the *vinā* as everyone enjoys quiet meditation, internalizing their worship.

After the sacraments are passed out, ask everyone present to chant Aum three times and then to sit quietly and internalize worship on God within them. Externalized worship traditionally is followed by internalized worship in the Siddhanta tradition. This is because all the *prānās* invoked during the pūjā must be transferred into the devotees. This is accomplished by *japa yogā*, which quiets the external mind and brings one into a state of meditation, awareness aware of itself without distraction. This simple practice of mentally chanting Aum many, many times followed by a period of meditation and self-reflection alone makes devotees strong enough to face the external world with enhanced willpower, true confidence and a heart filled with love, realizing that we are truly one world, one family.

Visualize Ganesha sitting on the *mulādhārā* chakra, Murugan on the *manipurā* and Siva on the *sahasrara* chakra. This chakra bhakti makes worshipers strong and prepares them inwardly to face with confidence the karmas of the day. Encourage everyone to sit quietly for a while to enjoy the sakthi of the *sannidhya*, the ever-present feeling of the Divine, that the God, Gods, inner-plane gurus and devās suffuse in the shrine room. For during the pūjā, you and all attending had lost physical, emotional and intellectual consciousness, having been so intently focused upon the God you were devotionally invoking. Now everyone should be encouraged by you to turn awareness within to the true Self. While holding within your mind the image of the God you have been worshiping, become conscious of the God Consciousness of the energy of all your bodies, of the movement of the breath, of the light that lights your thoughts, of the divine energy that pervades the universe, and of the high-pitched "eee" sound that is heard ringing in the head like a million temple bells. Intuit these five as coming directly from God within. When you have experienced all these at the same time, you have attained the five-fold God consciousness.





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Internalizing worship in this way gives you and all members of the family strength to face the outside world, its daily challenges and, yes, school tests. Internalizing worship is the core of the Sanātana Dharmā. It is the root, stem and blossom of the highest chakra, the 1,000-petalled lotus. It is the force that gives the strength to resist temptation, to turn others from their bad ways and to face up to and live through birth karmas, *prārabdha* karmas, that are brought with you in this life. It gives the courage to resist making new, especially unwanted, karmas to be faced at a later date. It gives the willpower needed in this Kali Yuga to survive. It gives the love which provokes the understanding to overlook and forgive, then forget. Finally, internalized worship gives the peace of mind, the *sān̄thi*, in which all saints, sages, mahatmās and great seers dwell, in their nyāna of how things work in their universe of which we are a vital part.

There are few restrictions on the performance of the pūjā to Loving Murugan. He understands life as it is. Fathers, mothers, children, grandparents, widows, divorcees and divorces all may perform His worship in home shrines where no *yantra* has ceremoniously been installed through the traditional *balasthapana* ceremony. He knows the world and all its worldliness. He enjoys the worship of His devotees. Although Himself a *shakahari*, that is, a vegetarian, He gladly accepts even the worship of devotees who include meat, fish, fowl, eggs or bugs in their diet at home. He is literate in every language of the world at any given time, but loves those unknowing of languages no less than those who are multilingual. Even though He is a virgin, He welcomes the worship of those who have enjoyed the specious pleasures of promiscuity. He, our loving Murugan, is the God of humans and all sentient beings. But beware, He will guide them slowly in inscrutable ways. The "druggies" will become drugless, the *mansahari*, meat eaters, will become "veggies" and none will ever know what happened. He will prick their conscience so that guilt comes up and lift their soul to heights sublime. Therefore, even if you do not know Tamil or Sanskrit, His favorite languages among all His other favorite languages, you may perform this worship to Him in English or in any other language it would be easily translated into, and He will hear. Yes, He will hear.

End Notes:

- This pūjā instructional manual was made for devotees who desire to worship Bhagavan Sri Skanda according to traditional Hindu rites. It is not meant to be an elaborate vedic



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pūjā, but rather a simple one that devotees may perform in their home daily with love for Lord Murugan. May you peruse all that is contained in this pūjā manual and obtain Sri Skandā's grace in full measure.

- With regards to pronunciation, again, ideally, it helps to learn everything from a competent enlightened guru. Learning Sanskrit is like learning an entirely new language, however, practice and constant reevaluation of one's chanting will eventually perfect the pronunciation. Absolute faith in God will lead you to a (physical) Guru who will help you in your sādhanā or God himself will come & instruct you:
www.skandagurunatha.org/satsang/darshan-pūjā-how-to-perform-skanda-pūjā.asp
- This is an ātmartha pūjā performed in the home for the benefit of one's self and family. Any mistakes/shortcomings performed in the pūjā are accounted for at the end of this pūjā manual - *arghya pradhānam*. In this step of the pūjā, one offers apologies & requests pardon for any shortcomings of one's pūjā - to the Lord. Learn the pūjā and then teach it to your children (if you have any). They will benefit for the rest of their lives with an open channel to Lord Ganeshā & Lord Murugan, who will bless them everyday.
- To read about Divine experiences with Bhagavan Sri Skanda, visit:
www.skandagurunatha.org/satsang



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Typical steps of a pūjā

|| A - pūrvānga pūjā ||

(Preliminary Pūjā - steps involved before the main pūjā where Lord Ganesha and Guru is worshipped along with the items to be used for pūjā)

|| ganēshā invocation ||

(Invocation of Lord Ganapathi to successfully complete the pūjā)

|| guru invocation ||

(Invocation of Guru)

|| āchamanyam ||

(Purification rites for pūjā - mind, body, and soul)

|| prānāyāmaha ||

(Control of breath and mind - to allow concentration on pūjā via purification of lungs by inhaling fresh air and exhaling impure air from one nostril to another)

|| āsana pūjā ||

(Sanctifying the pūjā location of the pūjāri & offering oblations to Bhuma dēvi - Mother Earth)

|| ghantā pūjā ||

(Invocation of the celestial beings aka Dēvās to the pūjā via the bell/ghanta)

|| dīpa pūjā ||

(Invocation of the divine light - Goddess Jyothi - to dispel darkness)

|| kalasa pūjā ||

(Invocation of divine sacred waters into the kalasam)

|| mahā ganapathi pūjā ||

(Pūjā to Lord Ganesha)

|| B - pradhāna pūjā ||

(Main Pūjā - Śrī Skanda Jyōthi Vidhāna Rāja Upachāra Pūjā)

|| sankalpam ||

(Declaration of pūjā - location, time, participant, and purpose)

|| dhyānam ||

(Meditating - on the Lord)

|| āvāhanam ||

(Offering invitation via mudrās / elaborate hand gestures - to the Lord)

- || prāna pratishthā mantrāhā ||
(Invoking life into the Deity)
- || kara nyāsam ||
(Establishment of Divinity in the Hands)
- || anga nyāsam ||
(Establishment of Divinity in the Body)
- || dhyānam ||
(Meditation of Divinity within Self)





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|| samasta rāja upachāra pūjā ||

(Honouring the Lord via the following grand gestures...)

|| āsanam ||

(Offering a seat - to the Lord)

|| pādyam ||

(Offering water to wash the feet - of the Lord)

|| arghyam ||

(Offering water to wash the hands - of the Lord)

|| āchamanīyam ||

(Offering water to drink - to the Lord)

|| madhuparkam ||

(Giving honey - to the Lord)

|| snānam / mahābhishēkam ||

(Giving a bath - to the Lord)

|| vastram ||

(Offering clothes - to the Lord)

|| yajñōpavitam / upavitam ||

(Offering Holy Thread - to the Lord)

|| ābaranām ||

(Offering Jewellery - to the Lord)

|| vibhūthim ||

(Offering vibhūthi - to the Lord)

|| gandham / kumkum / vilēpanam ||

(Offering fragrant sandalwood paste - to the Lord)

|| akshatham ||

(Offering akshatās (tumeric rice) - to the Lord)

|| pushpamālām / pushpam ||

(Offering flower-gardland/flowers - to the Lord)

|| ashthōtharam ||

(Chanting the Holy 108 Names - of the Lord)





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|| C - uttarānga pūjā ||

(Last part of the pūjā where the Lord is honoured by showing dhūpam, deepam, naivedyam, dakshinam, etc.)

|| dhūpam ||
(Offering incense fragrance - to the Lord)

|| dīpam ||
(Offering light - to the Lord)

|| naivēdyam ||
(Offering food - to the Lord)

|| phalam ||
(Offering fruits - to the Lord)

|| dakshinam ||
(Offering money - to the Lord)

|| tāmbūlam ||
(Offering betel nut & leaf (mint) - to the Lord)

|| karpūra nīrājanam ||
(Offering ārathi - to the Lord)

|| mantra pushpam ||
(The flower of Vedic Chants aka Offering incantations & flowers - to the Lord)

|| prārthanām ||
(Offering prayers via singing sacred hymns - to the Lord - to invoke His grace & auspiciousness & remembrance)

|| mangala ārathi ||
(Offering camphor lamp/light with song of praise - to the Lord - to invoke His grace & auspiciousness)

|| pradakshina namaskāram ||
(Circumulating around & prostrating to - the Lord)

|| arghya pradhānam & upāyana dhānam ||
(arghya pradhānam = Offering apologies & requesting pardon for any shortcomings of your pūjā - from the Lord

&

*upāyana dhānam = Honoring Guru/Priest/Devotee present at the pūjā
(as the Lord Himself)*

|| kshamāpanam ||
(Asking for forgiveness - from the Lord)

|| samarpanam ||
(Dedicating the fruits of your pūjā - to the Lord)





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Guide to pronunciation

- From “Sri Suktam with Samputita Sri Suktam.”
(Karunamayi, Sri Sri Sri Vijayesari Devi. *Sri Suktam with Samputita Sri Suktam*.
Bangalore: Sri Matrudevi Viswashanthi Ashram Trust, 2004.)

This guide is based on American pronunciation of words, and is therefore not a perfect representation of Sanskrit sounds.

Sanskrit Vowels

a	like a in nap
ā	like a in father
ē	like ay in may
i	like i in pin
ī	like ee in sweet
ō	like o in rose
u	like u in put
ū	like oo in food
ha	pronounce as a faint echoing of the previous vowel; e.g. ah: would be pronounced “aha”; ih: would be pronounced “ihi”; uh: would be pronounced “uhu”; etc.
ai	like ai in aisle
au	like ow in cow

Sanskrit Consonants

b	like b in bird
bh	like b h in job hunt
ch	like pinch
d	like d in dove
dh	like d h in good heart
g	like good
gh	like g h in log hut
h	like h in hot
j	like j in job

jh	like dgeh in hedgehog
jñ	like ng y in sing your
k	like k in kite
kh	like ck h in black hat
l	like l in love
m	like m in mother
ñ	like n in pinch
p	like p in soap
ph	like ph in up hill
r	rolled like a Spanish or Italian “r”
s	like s in sun
ś	sometimes like s in sun, sometimes like “sya” sound
t	like rt in heart
th	like t h in fat hat
v	like v in love, sometimes like w in world
y	like y in yes

***t, th, d, dh,** and **n** should be pronounced with the tongue placed against the protruding slightly beyond the upper teeth.





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - hariḥ: - ōm

Nakshatrās (for Sankalpam):

Rāsi	Rāsi Lord	Tamil nakshatram (pādam)	Sanskrit nakshatram (pādam)	Nakshatra Lord					
1. mesham (aries)	chevvai (mars)	1. ashwini (1,2,3,4) 2. bhārani (1,2,3,4) 3. kārthigai (1)	1. ashwini (1,2,3,4) 2. bhārani (1,2,3,4) 3. krittikā (1)	1. ketu 2. sukran 3. suryan	9. dhanu (sagittarius)	guru (jupiter)	19. moolam (1,2,3,4) 20. poorādam (1,2,3,4) 21. uthirādam (1)	19. moola (1,2,3,4) 20. poorvashada (1,2,3,4) 21. uttarashada (1)	19. ketu 20. sukran 21. suryan
2. vrishabam (taurus)	sukran (venus)	3. kārthigai (2,3,4) 4. rohini (1,2,3,4) 5. mrigasheersham (1,2)	3. krittikā (2,3,4) 4. rohini (1,2,3,4) 5. mrigaseera (1,2)	3. suryan 4. chandran 5. chevvai	10. makaram (capricorn)	saneeswaran (saturn)	21. uthirādam (2,3,4) 22. thiruvonam (1,2,3,4) 23. āvittam (1,2)	21. uttarashada (2,3,4) 22. shravana (1,2,3,4) 23. dhanishta (1,2)	21. suryan 22. chandran 23. chevvai
3. mithunam (gemini)	budhan (mercury)	5. mrigasheersham (3,4) 6. thiruvaathirai (1,2,3,4) 7. punarpoosam (1,2,3)	5. mrigaseera (3,4) 6. ārdra (1,2,3,4) 7. punarvasu (1,2,3)	5. chevvai 6. rahu 7. guru	11. kumbham (aquarius)	sani (saturn)	23. āvittam (3,4) 24. sadayam (1,2,3,4) 25. poorattāthi (1,2,3)	23. dhanishta (3,4) 24. shatabhisha (1,2,3,4) 25. poorvabhadra (1,2,3)	23. chevvai 24. rahu 25. guru
4. katakam (cancer)	chandran (moon)	7. punarpoosam (4) 8. poosam (1,2,3,4) 9. āyilyam (1,2,3,4)	7. punarvasu (4) 8. poosam (1,2,3,4) 9. āslesha (1,2,3,4)	7. guru 8. saneeswaran 9. budhan	12. meena (pisces)	guru (jupiter)	25. poorattāthi (4) 26. uthirattāthi (1,2,3,4) 27. revathi (1,2,3,4)	25. poorvabhadra (4) 26. uttarabhadra (1,2,3,4) 27. revathi (1,2,3,4)	25. guru 26. saneeswaran 27. budhan
5. simham (leo)	surya (sun)	10. magham (1,2,3,4) 11. pooram (1,2,3,4) 12. uthiram (1)	10. magham (1,2,3,4) 11. poorvaphalguni (1,2,3,4) 12. uttaraphalguni (1)	10. ketu 11. sukran 12. suryan					
6. kanya (virgo)	budhan (mercury)	12. uthiram (2,3,4) 13. hastham (1,2,3,4) 14. chithirai (1,2)	12. uttaraphalguni (2,3,4) 13. hastha (1,2,3,4) 14. chitra (1,2)	12. suryan 13. chandran 14. chevvai					
7. tulam (libra)	sukran (venus)	14. chithirai (3,4) 15. swāthi (1,2,3,4) 16. visākham (1,2,3)	14. chitra (3,4) 15. swāthi (1,2,3,4) 16. visākha (1,2,3)	14. chevvai 15. rahu 16. guru					
8. vrichikam (scorpio)	chevvai (mars)	16. visākham (4) 17. anusham (1,2,3,4) 18. kettai (1,2,3,4)	16. visākam (4) 17. anurāda (1,2,3,4) 18. jyeshthā (1,2,3,4)	16. guru 17. saneeswaran 18. budhan					





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

Benefits of worshipping on particular days:

Day	Planet	Colour	Deity	Benefits <i>(as described in the yagna phala stotram – courtesy of www.srividya.org - newsletter blossom 14, petal 1)</i>
sunday	suryan (sun)	orange (or dark red)	sivā (or agni)	avoid untimely death
monday	chandran (moon)	white (bright)	dēvī (pārvathi)	attract ganas
tuesday	chevvai (mars)	red (bright)	skandā	quell/neutralize ego & destroy internal/external enemies
wednesday	budhan (mercury)	green (dark)	vishnu	attract dēvas & divine musicians
thursday	guru (jupiter)	yellow (golden)	sivā	obtain self-realization
friday	sukran (venus)	white (off- /silvery- white)	dēvī	fulfill all of one's desires, material needs, and enjoy pleasures of life
saturday	saneeswaran (saturn)	blue (or jet black/coal)	sivā	attract males & females but remain detached





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

Sample schedule to obtain material & spiritual benefits noted on preceding table (and to mitigate one's karmic dōshās):

Day	Planet	Deity	Schedule
sunday	suryan (sun)	sivā (or agni)	pancha upachāra pūjā (<i>plus</i> chant pancha suktam OR rudram OR any dravida vedam aka panniru thirumurai hymns i.e. siva purānam, kōlaru pathigam)*
monday	chandran (moon)	dēvī (pārvathi)	pancha upachāra pūjā (<i>plus</i> chant vināyagar ahaval + lalithā navarathna mālai OR durgā-srī-mēdhā suktam OR mahishā sura mardhini)*
tuesday	chevvai (mars)	skandā	raja upachara pūjā (<i>plus</i> chant kanthar anubhuthi)*
wednesday	budhan (mercury)	vishnu	raja upachara pūjā (<i>plus</i> chant pancha suktam)*
thursday	guru (jupiter)	sivā	raja upachara pūjā (<i>plus</i> chant siva purānam + thirukalumalam pathigam + thiruvāvaduthurai pathigam)*
friday	sukran (venus)	dēvī	raja upachara pūjā (<i>plus</i> chant lalithā navarathna mālai + lalithā sahasranāmam)*
saturday	saneeswaran (saturn)	sivā	raja upachara pūjā (<i>plus</i> chant vināyagar ahaval + kōlaru pathigam)*

*chant while doing abishēkam or during prārthanam section of pūjā





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

|| A - pūrvānga pūjā ||

(Preliminary Pūjā - steps involved before the main pūjā where Lord Ganesha and Guru is worshipped along with the items to be used for pūjā)

திருச்சிற்றம்பலம் – நம பார்வதி பதயே – ஹர ஹர மகா தேவா
thiruchitrambalam – nama pārvathi pathayē – hara hara mahā thēvā

[11th Thirumurai - Kapila-dhēvar Nāyanār's Thiru-irattai-mani-mālai - 11-7.1-01]
▪ English meanings by Sangaratna Dr. S.M. Ponniah
www.shaivam.org/tamil/thirumurai/thiru11_kapilar.htm

திருவாக்கும் செய்கருமம் கைகூட்டும் செஞ்சொல்
பெருவாக்கும் பீடும் பெருக்கும் – உருவாக்கும்
ஆதலால் வானோரும் ஆனை முகத்தானைக்
காதலால் கூப்புவர்தம் கை. 01

thiruvākkum – sēy-garu-ma-mum – kai-goo-dum-senjōl
peruvākkum – peedum-perukkum – ūrūvākum
ādhalāl – vānōrum-ānai – mugath-thānai
kādhalāl – koo-puvar-thamgai 01

*Your words and deeds shall with success meet. Eloquence and eminence shall be your rewards.
Therefore, worship Him even as the celestials raise their hands high in adoration and love of the
elephant-visaged Vinayaka, the matchless Lord.*

[11th Thirumurai - Kapila-dhēvar Nāyanār's Thiru-irattai-mani-mālai - 11-7.1-05]
▪ English meanings by Sangaratna Dr. S.M. Ponniah
www.shaivam.org/tamil/thirumurai/thiru11_kapilar.htm

விநாயகனே வெவ்வினையை வேரறுக்க வல்லான்
விநாயகனே வேட்கை தணிவிப்பான் –
விநாயகனேவிண்ணிற்கும் மண்ணிற்கும் நாதனுமாம்
தன்மையினால் கண்ணிற் பணிமின் கணிந்து. 05

vinā-yakanē – vev-vinai-yai – vē-raru-ka – vallān
vinā-yakanē – vēt-kai – thani-vip-pān
vinā-yakanē – vin-nit-kum – man-nit-kum – nā-thanu-mām
than-mai-yināl – kannit – pani-min-ka-nin-thu 05

*Vināyaka cuts asunder the very roots of all human suffering and sorrow.
Vināyaka destroys all desires.
Vināyaka is Lord indeed of heaven and earth.
Surrender, therefore, unto Him with hearts that melt with devotion.*





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

[1st Thirumurai - Thiru-vali-valam - Thiru-virākam pathigam - 1.123.05]

- English meanings by Sangaratna Dr. S.M. Ponniah
www.shaivism.org/tamil/thirumurai/thiru11_kapilar.htm

பிடியதன் உருவுமை கொளமிகு கரியது
வடிகொடு தனதடி வழிபடும் அவரிடர்
கடிகண பதிவர அருளினன் மிகுகொடை
வடிவினர் பயில்வலி வலம் உறை யிறையே. 05

**pidi-yadhan – ūrū-vū-mai – kōla-miku – kari-yadhu
vadi-kōdu – thana-thadi – vali-padum – ava-ri-dar
kadi-gana – padhi-vara – aru-li-nan – miku-kōdai
vadi-vi-nar – payil-vali – vala-murai – irai-yē 05**

The bountiful Being who reigns over Vallivalam's shrine, united with Uma-Mahesvari, the Mother of the Universe, manifesting in manifold forms, bestowed upon His devotees the elephant-visaged God in order to remove their obstacles and impediments and to confer His grace upon all who follow the eternal Saivite path.

[Kanthar Alangāram - Kāppu]

- English meanings by Dr. C.R. Krishnamurti
www.skandagurunatha.org/works/kanthar-alangaaram/kanthar-alangaaram.pdf

அடலருணைத் திருக் கோபுரத் தேயந்த வாயிலுக்கு
வட வருகிற் சென்று கண்டுகொண்டேன்வருவார் தலையில்
தடபடெனப்படு குட்டுடன் சர்க்கரை மொக்கியகைக்
கடதட கும்பக களிற்றுக் கிளைய களிற்றினையே.

**adal-arunai thiru-gōpurathē, antha-vāyilukku,
vada-varugil-senru, kandu-kondēn, varuvār-thalaiyil,
thada-pada-ena-padu, kut-tudan sarkkarai mokkiya-kai,
kada-thada kumpaka, kalitruk(u)-ilaiya, kali-trinaiyē**

Recently I went near the entrance of the northern tower of the strong and magnificent Thiruvannāmalai temple and saw worshippers noisily tapping the sides of their foreheads before the elephant-faced God (Ganapathi). With his long trunk and big forehead from the sides of which musky fluid was oozing, he was gulping sugar (offered by the devotees). Next to Him I did see his younger brother (Murukan).



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śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

**ōm dēvīm (dēvam) vācha maja nayanta dēvāstām - vishvarūpā
pachavōvadantīm - sānō mantresha mūrjam juhāna dēnur - vākasmān
upasrushtidaitu - ayam muhurto sumuhurto astu**

By chanting your name Oh Lord, may this place, this time, and this occasion be auspicious.

|| ganēshā invocation ||

(Invocation of Lord Ganapathi to successfully complete the pūjā without mental, physical, & spiritual obstacles)



[Make two closed fists and gently tap the temples of your forehead with your knuckles]

**ōm suklām baradharam vishnum - śaśi varnam
chaturbhujam - prasanna vadanam dhyāyēt - sarva
vighnopaśāntayē**

O Lord dressed in splendid white, pervading the universe, shining radiantly like rays of the full moon, having four mighty arms and a charming, happy face, we meditate on you that all obstacles may be quelled.

**mamōpātta - samasta - duritakshayadvārā - śrī paramēśvara paramēśvarī
prītyartham - ādau vighnēśvara pūjām karishyē**

[1st Thirumurai - Thiru-maru-kalum - Thiru-chen-kāt-dang pathigam - 1.006.01]

▪ English meanings by Dr. C.R. Krishnamurti
www.skandagurunatha.org/deities/siva/thirumurai/1/

அங்கமும் வேதமும் ஓதுநாவர் அந்தணர் நாளும் அடிபரவ
மங்குல் மதிதவழ் மாடவீதி மருகல் நிலாவிய மைந்தசொல்லாய்
செங்கய லார்புனற் செல்வமல்கு சீர்கொள் செங்காட்டங் குடியதனுள்
கங்குல் விளங்கொரி யேந்தியாடுங் கணபதி யீச்சரங் காமுறவே. 01

**anga-mum-vētha-mum – ōthu-nāvar – antha-nar-nālum – adi-para-va
mangul-mathi-thaval – māda-vīthi – marugal-nilā-viya – main-tha-sol-lāy
sengaya-lār-punal – selva-malku – seer-kōl-sen-gāttam – kudi-yatha-nūl
kangul-vilan-geri – yēnthi-ādum – ganapathi-yī-charam – kā-mura-vē 01**

God Siva, you are my hero. You reside peacefully in the town, Thiru Marukal, where the storied houses are so high that, at night, the moon appears to brush against their roofs. In this town, Brahmins proficient in the six components of Vedās recite the hymns daily and worship you. Could you please tell me why you desired to reside in the temple at Ganapathi Ichuram? This place is famous for its abundant water supply wherein red-colored fish of the kayal variety swim about. It is in Chenkattankudi that you love to dance at night holding the fire in your hands.



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śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

|| guru invocation ||

(Invocation of Guru)



**guru brahmā - guru vishnu - guru dēvo mahēshvarā - guru
sākshāt parabrahmā - tasmai śrī guravē namaha**

*Guru is Brahmā - Guru is Vishnu - Guru is Maheswara - Guru is Supreme
Brahman - Prostrations unto my Guru.*

[If you do not have a Guru... chant the following for Lord

Dakshinamoorthi, the Supreme Guru of all Gurus and of the entire universe]

**nidhayē sarva vidyānām - bishajē bhava rōginām - guravē sarvalōkānām -
dakshināmoortayē namaha**

*[Kotravankudi ūmāpathi sivāchāriyār's "Thiru-thondar purāna varalāru ennum" aka
"sēkkilār swāmigal purānam"- Saiva Samayā Chāriyār - 6th stanza]*

▪ *English meaning by Pranavan Sinmayanandan*

www.shaivam.org/tamil/sta_cekkizar_puranam_u.htm

|| சீர்காழித் தேவருக்கு மங்களம் ||

பூழியர்கோன் வெப்பொழித்த புகலியர்கோன் கழல் போற்றி

|| திருநாவுக்கரசருக்கு மங்களம் ||

ஆழிமிசைக்கன் மிதப்பில் அணைந்த பிரானடி போற்றி

|| சீர்பெருகு சுந்தர்க்கு மங்களம் ||

வாழிதிருநாவலூர் வன்றொண்டர் பதம் போற்றி

|| திவ்விய மாணிக்கர்க்கு மங்களம் ||

ஊழிமலி திருவாதவூரர் திருத்தாள் போற்றி. 06

**pū-liyar-kōn – vep-polith-tha – pu-kali-var-kōn – kalal – pōtri
āli-misai – kan-mitha-pil – anain-tha-pirān – adi – pōtri
vāli-thiru – nā-va-lūr – van-ron-dar – patham – pōtri
ūli-mali – thiru-vātha – vūrar – thiru-thāl – pōtri 06**

My humble prostrations to the feet of the great One from Pukali (Sambanthar).

My humble prostrations to the feet of the great One from Alimisai (Appar).

My humble prostrations to the feet of the great One from Thiru-nāvalūr (Sūndarar).

*My humble prostrations to the feet of the great One from Thiru-vātha-vūrar
(Mānikkavāsagar).*





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

|| āchamanyam ||

(Purification rites for pūjā - mind, body, and soul)



[Sprinkle some vibhuthi & pour one drop of water from the āchamaniyam into your right hand and sip while chanting each of the verses below - for the fourth verse, allow the water to wash off your hand (do not drink it)]

ōm – ātma tattvāya svāhā – sivā tattvāya svāhā – vidyā tattvāya svāhā – sarva tattvāya svāhā

ōm let me research into the nature of my ātmā – let me investigate into the pure consciousness that is Sivā – let me immerse myself into the light of divine knowledge and all there is.

śrī guru – parama guru – para mēshtthi guru – divya guru - śaranam

To my honourable Guru – to my Guru's Guru – to the Supreme of Gurus – to the Divine Guru – I bow and surrender (to you all).

[2nd Thirumurai - Thiru-āla-vāy pathigam - 2.066.01]

- English meaning by F. Kingsbury
(Taken from Kingsbury, F. et al. *Hymns of the Tamil Saivite Saints*.
London: Oxford University Press, 1921)

மந்திர மாவது நீறு வானவர் மேலது நீறு
சுந்தர மாவது நீறு துதிக்கப் படுவது நீறு
தந்திர மாவது நீறு சமயத்தி லுள்ளது நீறு
செந்துவர் வாயுமை பங்கன் திருஆல வாயான் திருநீறே. 01

**man-dhira-mā-vadhu – neeru – vā-navar-mēl-adhu – neeru
sun-dhara-mā-vadhu – neeru – thu-thi-ka-padu-vadhu – neeru
than-dhira-mā-vadhu – neeru – sama-yathil-ul-ladhu – neeru
sen-dhuvar-vāy-ūmai – pangan – thiru-āla-vāyān-thiru – neerē 01**

The sacred ash has mystic power; 'Tis worn by dwellers in the sky.
The ash bestows true loveliness; Praise of the ash ascends on high.
The ash shows that the tantras mean; And true religion's essence tells,
The ash of Him of Aalavāy; In whom red-lipped Umā dwells.





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

|| prānāyāmaha ||

(Control of breath and mind – for one-pointed concentration during pūjā via purification of lungs by inhaling fresh air and exhaling impure air from one nostril to another)



[Perform prānāyāma with the mantra below...then touch the right ear]

ōm bhūhū - ōm bhūvaha - ōgm
maha - ōm janaha - ōm tapaha -
ōm tat saviturvarēnyam - bhargō
dhīmahi - dhīyōyōnah



sūvaha - ōm
ōgm satyam -
dēvasya

prachōdhayāt(u)

- ōm āpaha - jyōtī rasaha - amrutam brahmā - bhūr-bhūvas-sūvarōm

ōm the gross body – ōm the subtle body – ōm the causal body

ōm the great body of existence – ōm the body of knowledge – ōm the body of light

ōm the body of truth – ōm we meditate upon that Light of Wisdom, which is the supreme wealth of the Gods. May it grant to us increase in our meditations.

ōm may the divine waters luminous with the nectar of immortality of supreme Divinity fill the earth, the atmosphere, and the heavens.

[1st Thirumurai - Thiru-brama-pūram pathigam - 1.001.01]

- English meanings by Dr. C.R. Krishnamurti
www.skandagurunatha.org/deities/siva/thirumurai/1/

தோடுடைய செவியன் விடையேறியோர் தூவெண்மதிசூடிக்
காடுடையசுட லைப்பொடிபூசியென் னுள்ளங்கவர் கள்வன்
ஏடுடையமல ரான்முனைநாட்பணிந் தேத்த அருள்செய்த
பீடுடையபிர மாபுரமேவிய பெம்மா னிவனன்றே. 01

thō-du-daiya-sevi-yan – vidai-yē-riyōr – thūven – mathi-sūdi
kā-du-daiya-suda-lai – pōdi-pū-siyen – ullam – kavara-kal-van
ē-du-daiya-mala-rān – munai-nāt-panin – thēth-tha – arul-sēytha
pee-du-daiya-pira-mā – pura-mē-viya – pem-mān – ivan-anrē 01

Wearing studs in his ears, riding the bull, adorning the unique, absolutely pure moon on his head, smearing his body with the ash from the cremation ground, God Sivan was the thief who stole my heart. In response to my humble devotion and worship with fragrant flowers over a long period of time, He showered His grace on me. Isn't He the great One who resides peacefully in the famous town, Piramapuram?





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

|| āsana pūjā ||

(Sanctifying the pūjā location of the pūjāri & offering oblations to Bhuma Dēvi - Mother Earth)

[Using the mrukhi mudrā, touch your head, your lips, and your heart while chanting...]

**ōm asya śrī āsana mahā mantrasya - prthivyā mēruprushta
rshih: sutalam chandaha - kurmo dēvatā - āsanē viniyōgaha
– pruthvit vayā dhrtā lōkā devi tvam visnunā dhrutā -
tvancha dhāraya mām - dēvi pavitram cāsam kuru**

Introducing the mantras of the purification of the seat. The Seer is He whose back is straight, the meter is of very beautiful form, the tortoise who supports the earth is the deity. These mantras are applied to make the seat free from obstructions. Earth! You support the realms of the Goddess (Dēvi). You are supported by the Supreme Consciousness (God). Also bear me eternally and make pure this seat.

[Take akshatās and place some on the floor in clockwise position starting from north west & finally in the center of where you are sitting]

**ōm yōgāsanāya namaha - virāsanāya namaha - sarāsanāya namaha -
samyōgāsanāya namaha - ōm hrīm ādhārasakti kamalāsanāya namaha – ōm
rakta dvādaśa śaktiyuktāya dvīpanāthāya namaha - ōm bhūmādēvyai
namaha**

**ōm - lōka māthaya vidmahē - sarva siddhai cha dhi-mahi - thannō gāvo
prachōdayat(u)**

We devote our thought to the Mother Universe – Who is our planet's womb – May her all powerful presence enlighten us on the right path.

[Kanthar Alangāram - verse 23]

▪ English meanings by Dr. C.R. Krishnamurti

www.skandagurunatha.org/works/kanthar-alangaaram/kanthar-alangaaram.pdf

தெய்வத் திருமலைச் செங்கோட்டில் வாழுஞ் செழுஞ்சுடரே
வைவைத்த வேற்படை வானவ னே மறவேனுனைநான்
ஐவர்க் கிடம்பெறக் காலிரண்டோ ட்டி யதிலிரண்டு
கைவைத்த வீடு குலையுமுன் னே வந்து காத்தருளே. 23

**theyva-thirumalai chengōttil vālum, selum-sudarē,
vai-vaith-tha vēt-padai vān-avanē, maravēn, unai nān,
eye-varku idam-pera, kāl-irandōtti, athil-irandu,
kaiy-vaith-tha-vedu, kulaiyum-munē, vanthu, kāth-tharulē 23**

I will never forget you, Oh God, residing peacefully like a red flame in the holy mountain of Thiruchengodu holding your sharp spear. Before my body to which the two hands and two legs are attached and in which the five sense organs are housed, gets destroyed and disappears. Please do come and save me.



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śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

|| ghantā pūjā ||

(Invocation of the celestial beings aka Dēvās to the pūjā via the bell/ghanta)



[Hold the bell to the level of your heart and start ringing it while chanting...]
**ōm jagadvani mantra mātah hum pat svāhā - āgamārthantu
dēvānām - gamanārtham tu rakshasām - kuru ghantāravam -
karōmyādau - dēvatāhvāna kāranam - ghantā nātham krutvā -
harih: ōm**

[Kanthar Alangāram - verse 93]

- English meanings by Dr. C.R. Krishnamurti
www.skandagurunatha.org/works/kanthar-alangaaram/kanthar-alangaaram.pdf

மண்கம முந்தித் திருமால் வலம்புரி யோசையந்த
விண்கமழ் சோலையும் வாவியுங் கேட்டது வேலெடுத்துத்
திண்கிரி சிந்த விளையாடும் பிள்ளைத் திருவரையிற்
கிண்கிணி யோசை பதினா லுலகமுங் கேட்டதுவே. 93

**mankamal-unthith-thirumāl, valampuri yōsai, antha—
vinkamal sōlaiyum, vāiyum kēt-tathu, vėl eduththu,
thinkiri sintha, vilaiyādum, pillai thiruvaraiyil,
kinkini yōsai, pathināl ulagamum, kēttathuvē 93**

When Thirumāl from whose stomach the smell of earth emanates, blew his unique conch having a right turning whirl (Valampuri), that sound reverberated only through the flower gardens and ponds of the celestial world. But when the divine child, Murukan, played around with his spear knocking down strong mountains, the sound from the tinkling ornament around his waist was so loud that pierced through all the fourteen worlds! (What a mighty child!)

|| dīpa pūjā ||

(Invocation of the divine light - Goddess Jyothi - to dispel darkness)

[Light the lamp and chant...]
**dīpa dēvī - mahā dēvī - subham bhavatu mē sadā -
yāvat pūjā samāptih - syāt tāvatvam prajvala
sustirā bhava - dīpa dēvyai namaha - harihi ōm**



[4th Thirumurai - Nama-chivāya pathigam - 4.011.08]

- English meanings by V. Subramania Aiyar
www.skandagurunatha.org/deities/siva/thirumurai/4/

இல்லக விளக்கது இருள்கெ டுப்பது
சொல்லக விளக்கது சோதி யுள்ளது
பல்லக விளக்கது பலருங் காண்பது
நல்லக விளக்கது நமச்சி வாயவே. 08

**illaga-tila-kadhu – irul – kedu-padhu
sollaga-tila-kadhu – sōdhi – ul-ladhu
pallaga-tila-kadhu – pala-rum – kān-badhu
nallaga-tila-kadhu – nama-chi – vāyavē 08**

The lamp lit inside a house removes darkness. It is praised as the internal lamp. It is radiant. It is the lamp in the minds of many and is sought by devotees. It is the internal lamp that does good to us and guides us. Verily, that lamp is nama sīvāya indeed.

harih: ōm





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

|| kalasa pūjā ||

(Invocation of divine sacred waters into the kalasam)



[Take water-filled pancha pātram & udhrini & add aromatic herbs (cardamom, tumeric, kungkumam). Decorate the vessel with sandalwood paste & kungkumam. Close it with the right hand with the udhrini held between the middle & ring fingers while reciting the mantra below...]

**ōm kalaśasya mukhē - vishnu kanthē - rudrah samāśritāha -
mūlē tatra sthitō - bramā madhyē - mātruganāh smrutāha -
kukshau tu sāgarāh - sarvē sapta dvīpā vasundharā - rg vēda**

**- yajūr vēda - sāma vēda - abhya atharvana - angaiścha sahitā - sarvē
kalaśāmbu samāśritāha - āyāntu - śrī skanda-jyōthi (dēvī / name of festival)
pūjārtham - duritakshaya kārakāh - gangā - cha yamunā - chaiva gōdāvari
sarasvathī - narmadē sindhu kavēri - jalē asmin sannidhim kuru - am ām -
im im - um ūm - rum rūm - lum lūm - ěm - aim - ōm - oum - am - aham - ōm
hrīm drām - dattātrēyāya namaha - drām hrīm ōm - iti pūjā upakaranāni -
dravyāni - ātmānan cha - tam prōkshaya - harih: ōm**

In this kalasam, in whose mouth resides vishnu, in the neck resides rudrā, at the base is situated brahmā & in the middle are the multitude of divine mothers. In the body of this kalasam, are the seven seas and seven islands of the earth. The rg, yajūr, sāma, and atharva vēda comprise the limbs of this kalasam.

To perform the śrī skanda-jyōthi pūjā, I invoke the 7 holy rivers of gangā, yamunā, gōdāvari, sarasvatī, narmadā, sindhu, & kāvēri - whose sacred waters are mingled together in this kalasam.

Bāhya Mātrukā Nyāsam is the establishment of the letters of the samskruta alphabet within the outside (or gross) body of the worshipper. The nyāsam ascribes a position in each of the centers of activity for each of the letters so the worshipper can understand and experience the totality of creation as existing within the physical body. The 16 vowels (am ām - im im - um ūm - rum rūm - lum lūm - ěm - aim - ōm - oum - am - aham) comprise the main sounds of the sanskrit alphabet. [2nd Thirumurai - Kōlaru Thiru-pathigam - 2.085.01]

வேயுறு தோளிபங்கன் விடமுண்ட கண்டன்
மிநல்ல வீணை தடவி

மாசறு திங்கள்கங்கை முடிமே லணிந்தென்
உளமே புகுந்த அதனால்

ஞாயிறு திங்கள்செவ்வாய் புதன்வியாழம் வெள்ளி
சனிபாம்பி ரண்டு முடனே

ஆசறு நல்லநல்ல அவைநல்ல நல்ல
அடியா ரவர்க்கு மிகவே. 1

**vē-yūrū-thōli-pangan – vida-munda – kan-dan
miga-nalla – vī-nai – thada-vī
māsarū-thingal-gangai – mudi-mēla-nin – dhū-yen
ulamē-pūgun-dha – adha-nāl
nyā-yiru-thingal-sevvāy – pudhan-viyālam-vel-lī
sani-pām-bi – ran-dum – udanē
āsarū – nalla-nalla – avai-nalla-nalla
adi-yāra – vark-kū – migavē 1**

Friend of the Lady with “bamboo-like” shoulders, – Having a neck affected by swallowing poison,

One who plays the veena faultlessly, –
One who wears the spotless moon and Ganga on His head, –
One who dwells within my heart and because of this –
Sun, Moon, Mars, Mercury, Jupiter, Venus, –
Saturn and the two snakes (Rahu & Ketu) immediately will –
Do good and only good –
for the devotees (of Lord Siva).

[Sprinke the holy water from the pancha pātram on the items to be worshipped and on one's self and any other persons present for the pūjā.]





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

[The reason for doing this is stated in the śrī lalithā sahasranāma stōthra phala sruthi - verse 25 - anointing oneself with that water would remove all problems created by planets* = *Graha Doshas , Sade Sathi , Shani Dosha , Kala Sarpa dosha etc.]

[Visualize the top of the head (the space just above where your hair is) - where the gūrū's feet is - Chant 8x...]

|| mahā ganapathi pūjā ||

[Perform Ganesha pūjā...Show the Trikanda mudrā; if you do not know how to do it, hold a flower with your ring and middle fingers to the heart and chant:]

|| dhyānam ||

ōm ganānām tvā ganapatigm
havāmahē - kavim kavīnām upamaśra
vastamam - jyēstharājam brahmanām
brahmanaspata ānah - śrīnvan ūtibih:
sīda sādānam

May we worship Sri Ganeśa, the protector of noble people - The best Poet, the most honorable, the greatest ruler and the treasure of all knowledge - O Ganeśa, please listen to us and take your seat in our heart.
[ganeśa invocation; rig vēda 2.23.1]



ōm śrī mahā ganādhīpathayē namaha - śrī gurubhyo namaha – harih: ōm

[Chant Lord Ganeśā's mula ("root") mantra below 4x - also known as His bija mantra, for it combines Ganeśā's bija ("seed") sound, "gam," with the phrase, "Praise be to Ganapathi." This mantra is used for yoga sādhana in which we invoke Ganeśā and merge ourself with His supreme knowledge and peace.]

[Visualize the four-petal lotus of the mūlādhārā chakkrā - Chant 4x...]

ōm - śrīm hrīm klīm glaum gam ganapathayē - vara varada sarva janam me vashamānāya svāhā (4x)

ōm - hamsa siva sōham - hamsaha (8x)

hsraim - hskala hrīm - hsrasouh
mahāpadmā - vanāntasthē - kāranānda [vigrahē / bimbē / śrī yantrē]
statue / picture / yantra

sarva bhuta hitē mātah ēhyehī ēhyehī paramēśvarā

|| āvāhanam ||

[Show the āvāhana mudrā]

śrī mahā-ganapatim āvāhayāmi



[Show the sannīthapana mudrā]

śrī mahā-ganapatim sthyāyāmi



[Show the anjali mudrā]

śrī mahā-ganapatim pūjāyāmi namaha



[Chant & visualize in your mind the service being performed - this is mānasa pūjā]

|| āsanam ||

ōm gam ganapatayē namaha -

idam idam āsanam kalpayāmi (samarpayāmi) namaha

We humbly prepare for You a seat to sit upon, Lord Ganesha.





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

|| pādyam ||

**ōm gam ganapatayē namaha -
pādayōho pādyam kalpayāmi (samarpayāmi) namaha**
We humbly bathe each of Your white lotus feet, Lord Ganesha.

|| arghyam ||

**ōm gam ganapatayē namaha -
arghyam pradāna kalpayāmi (samarpayāmi) namaha**
We humbly offer You water to drink, Lord Ganesha.

|| āsanam ||

**ōm gam ganapatayē namaha -
ratna simhāsanam kalpayāmi (samarpayāmi) namaha**
We humbly prepare for You a jewel-studded, lion-footed throne to sit upon, Lord Ganesha.

|| snānam ||

**ōm gam ganapatayē namaha -
snānam parikalpayāmi (samarpayāmi) namaha**
We humbly give You a bath, Lord Ganesha.

|| āchamanīyam ||

**ōm gam ganapatayē namaha -
snāna antaram āchamanīyam kalpayāmi (samarpayāmi) namaha**
We humbly offer You fresh, pure water for sipping, Lord Ganesha.

|| vastram ||

**ōm gam ganapatayē namaha -
pithavastrāni kalpayāmi (samarpayāmi) namaha**
We humbly offer You fresh new clothes to dress in, Lord Ganesha.

|| ābaranam ||

**ōm gam ganapatayē namaha -
sarvābharanāni kalpayāmi (samarpayāmi) namaha**
We humbly offer jewelry to decorate you with, Lord Ganesha.

|| gandham ||

**ōm gam ganapatayē namaha -
divya parimalagandhān kalpayāmi (samarpayāmi) namaha**
We humbly anoint You with divine and exceedingly fragrant sandalwood paste, Lord Ganesha.

|| kunkumam ||

**ōm gam ganapatayē namaha -
haridrā kunkumam kalpayāmi (samarpayāmi) namaha**
We humbly anoint You with red, red tumeric kunkuma, Lord Ganesha.

|| pushpam ||

**ōm gam ganapatayē namaha -
pushpaih: pūjāyāmi namaha**
We humbly offer You with beautiful flowers, Lord Ganesha.



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śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm



|| archanā ||

(Chant the names of Lord Ganesha - each one delineating an aspect of His infinite and indescribable nature. Each name is preceded by the mantra “ōm” and followed by “namaha,” meaning “obeisance, praise, adoration, or homage” to.)

[Chant each name below and offer flowers/akshatās:]

ōm sumukhāya namaha

Adoration to Him whose face is always shining.

ōm ěka-dantāya namaha

Adoration to Him who has one tusk.

ōm kapilāya namaha

Adoration to Him whose form is red/pink in color.

ōm gaja-karnakāya namaha

Adoration to Him who has huge elephant ears.

ōm lambōdarāya namaha

Adoration to Him who has a large belly.

ōm vikatāya namaha

Adoration to Him who is large and beautiful.

ōm vighna-rājāya namaha

Adoration to Him who is the Lord of obstacles.

ōm vināyakāya namaha

Adoration to Him who is the Remover of obstacles.

ōm dhūma-kētavē namaha

Adoration to Him who controls Dhumaketu (“Halley’s Comet” in the Vedas)*
*Whenever Halley’s Comet appears, on the whole planet Earth, there will be fear, terror, bloodshed and death of important people.

ōm ganādhyak-shyāya namaha

Adoration to Him who is the skillful leader.

ōm bālachandrāya namaha

Adoration to Him whose childlike forehead contains the moon.

ōm gajāna-nāya namaha

Adoration to Him who has an elephant’s face.

ōm vakra-tundāya namaha

Adoration to Him with the curved trunk.

ōm shūrpakarnāya namaha

Adoration to Him with ears like winnowing fans.

ōm hērambāya namaha

Adoration to Him who is the Protector of the weak.

ōm skanda pūrvajāya namaha

Adoration to Him who is Skanda’s elder brother.

ōm siddhi vināyakā svaminē namaha

Adoration to Him, the accomplished One, who is the Lord & bestower of attainment & wisdom.

nānā vidha parimala mantra pushpāni samarpayāmi namaha





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

[Play Nāthaswaram music for this part of the pūjā]

www.skandagurunatha.org/works/pūjā/raja-upachara/maha-ganapathi-pūjā-naathasvaram.mp3

|| dhūpam ||

[Ring the bell loudly and offer incense and chant the Ganeshā Gāyatrī Mantra...]

ōm gam ganapatayē namaha – dhūpam āgrhāpayāmi

The finest incense, of magical qualities, of full and varied fragrances, for Your enjoyment, Lord Ganesha, we set aflame and offer to You.

[Gāyatrī refers to a special three-line Vedic meter used in mantras for invoking and focusing consciousness on the Deity. The gāyatrīs shown below are intoned during pūjā and yajñas. They may also be recited as powerful japa – repeated again and again, while gently regulating the breath according to systematic rhythms given by one’s guru to establish a deep inner connection with Lord Ganesha.]

**ōm ěkandantāya vidmahē
vakratundāya dhímahi
tanno dantih prachōdhayāt(u)**

*We devote our thought to the one-tusked Lord.
We meditate upon Him who has a curved trunk.
May the tusked One guide us on the right path.
(Ganapati Upanishad)*

**ōm gam ganapatayē namaha - dhūpam āgrhāpayāmi - dhūpāntaram
āchamaníyam samarpayāmi**

|| dípam ||

[Ring the bell loudly and show the lamp and chant the following Ganeshā Gāyatrī...]

**ōm gam ganapatayē namaha
- dípam darshayāmi**



*Spreading before and around us, purity and peace abound,
as this holy flame illumines all with clarity. This divine
flame we have shown You, Lord Ganesha, may all receive
Your grace.*

**ōm tatpurushāya vidmahē
vakratundāya dhímahi
tanno dantih prachōdhayāt(u)**

*We devote our thought to that supreme person.
We meditate upon Him who has a curved trunk.
May the tusked One guide us on the right path.
(Nārāyana Upanishad)*

**ōm gam ganapatayē namaha - dípam darshayāmi - dípāntaram
āchamaníyam samarpayāmi**



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śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

|| naivēdyam ||

ōm gam ganapatayē namaha - amrita mahā naivēdyam nivēdayāmi

[Show the mrukhi mudrā and touch your head while chanting...]

ōm asya śrī gāyathri mahā mantrasya - vishwamitra rshih:



[Take water in your hand and sprinkle on prasadam (food items) to be offered to Lord Ganesha while chanting...]

**ōm bhūr - bhūvasūvaha - tat saviturvarēnyam - bhargō
dēvasya dhīmahi - dhīyōyōnah prachōdhayāt(u) -
parōrajasē sāvadōm - om āpōjyōtiraśamrutam - brahma
bhūrbhūvasūvarōm - dēva - savita - prasūva - amritam
astu - amritōpastaranamasi**

O Divine Beings of all three worlds - We meditate upon the glorious splendor of the Vivifier divine - May He illumine our minds - We add Truth to Truth. May this sweet and fragrant food be transformed into nectar.

[Rig vēda 3.62.10 - This sacred verse is also called the Sāvitrī Mantra, being addressed to Sāvitrī, the Sun as Creator, and is considered a universal mystic formula so significant that it is called, Vēdamātrī, "mother of the Vedas."]

satyam tvartēna parisinchayāmi / rtam tvā satyēna parisinchayāmi

(if daytime i.e .before 6pm) / (if night time i.e after 6pm)

[Chant the following while showing the naivēdya (Grasa) mudrās - sweeping with all the love in your heart - this offers the pranic essence and fragrance of the food into the Deity's nose and mouth:]

**ōm prānāya svāhā - ōm apānāya svāhā - ōm vyānāya svāhā - ōm udānāya
svāhā - ōm samānāya svāhā - ōm brahmanē svāhā**

**madhyē madhyē amrtapānīyam samarpayāmi - amritamastu -
amrita pithānamasi - uttarā poshanam samarpayāmi**

Salutations to all the Gods and Dēvās present! May this humble plate of food be accepted among the finest meals you have ever received. To the best of our ability in the worship of You, we offer the sacred essence of this food and humbly beg that You accept and receive it.



[Close your eyes and hold a clear visualization of Lord Ganeshā accepting and partaking the meal. Then pour 3 drops of water from udrini as you wash the feet, hands, and mouth as Lord Ganeshā has just accepted your prasādam offering.]

**hastou prakshālayāmi - pādou prakshālayāmi -
kandūcham āchamaniyam (cha kalpayāmi)
samarpayāmi namaha - harih: - ōm**



|| tāmbūlam ||

[Offer betel nut & leaf (mint) to the Lord while pouring a drop of the water from the udrini on your offering and then to the Lord while chanting...]

**ōm gam ganapatayē namaha –
karpūra sūrana tāmbūlam samarpayāmi**



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śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

|| karpūra nīrājanam ||

[Hoist the camphor lamp and show it three times to the Deity while chanting:]

ōm gam ganapatayē namaha - ānanda karpūra nīrājana dīpam darshayāmi



**ōm rājādhi rājāya prasahya sāhinē - namō vayamvaī:
sravanaya kūrmahē - samēkāmān kāma kāmayā mahyam -
kāmēsvarō vaī: sravanō dadātu - kubērāya vaī: sravanaya -
mahā rājāya namaha:**

*King of kings, we praise thee - Who is the giver of all victories - Who is the fulfiller of all desires -
Please bless me with wealth - To fulfill all our desires - Oh, Kubhera (Lord of Wealth), we praise
thee - Salutations to the King of kings.*

[Ganesha Gāyathri]

**ōm tatpurushāya vidmahē - vakratundāya dhīmahi - tanno dantih
prachōdhayāt(u)**

*We devote our thought to that supreme person - We meditate upon Him who has a curved trunk -
May the tusked One guide us on the right path.
(Nārāyana Upanishad)*



[Take the udrini, encircle on top of the lamp, and offer a drop of water
from the udrini while chanting...]

**ōm gam ganapatayē namaha - karpūra nīrājana dīpam
darshayāmi - nīrājana āntaram āchamanīyam
samarpayāmi namaha - harih: - ōm**

|| prārthanām ||

(Offering prayers via singing sacred hymns & lamp/light with song of praise - to the
Lord - to invoke His grace & auspiciousness & remembrance)

**ōm eesāna sarva vidhyānām - eesvara sarva boothānām -
brahmādhi pathir - brahmanōdhi pathir - brahmā sivōmē astu
sadāsivōm**

*The Seer of All, who is all knowledge, the Lord of the Universe, who is all existence;
before the Creative Consciousness, before the knowers of Consciousness, existing in
eternal delight as the Consciousness of Infinite Goodness.*

**dēvadēvōttamē - dēvatā sarvabhaumē - akhilānda kōti brahmānda
nāyakāya - drāvida vēdapriyē - drāvida vēdam - vināyagar ahaval
avadhā raya**

[Chant Saint Auvaiyār's Vināyagar Ahaval]

www.skandagurunatha.org/deities/ganesh/audio/vinayagar-ahaval.pdf

OR

**dēvadēvōttamē - dēvatā sarvabhaumē - akhilānda kōti brahmānda
nāyakāya - stōtrapriyē - stōtram avadhā raya**

[Chant śrī ādi sankara swāmīgal's mahā-ganēsha-pancha-rathnam stōtharam]

www.skandagurunatha.org/deities/ganesh/audio/maha-ganesh-pancha-rathnam-stotharam.pdf

|| mangala ārathi ||



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śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

(Offering camphor lamp/light with song of praise - to the Lord - to invoke His grace & auspiciousness)

ōm gam ganapatayē namaha - mangala ārathi samarpayāmi - idhu mangala ārathi - ellārum sērnthu pādungal

[Chant śrī gōpala swāmīgal's 'ōm ganayāganē' aka 'ganapathi ārathi']

ஸ்ரீ கோபால சுவாமிகள் அருளிச்செய்த

ஓம் கணநாயகனே (கணபதி ஆரதி)

திருச்சிற்றம்பலம்

ஓம் கணநாயகனே

முவுலகாரும் கிருபாகரனே

சாந்தஸ்வ ரூபியாம் உனக்கு

மங்கள ஆராதனை - தினம் கிண்கிணி ஆராதனை 1

வினைகள் யாவும் அகன்றிட

விரைந்தே வருவாயே - சுவாமி விரைந்தே வருவாயே

மூஷிக வாகனம் வேண்டாம்

என் மனம் ஏறிடப்பா - ஜெய மங்கள ஆராதனை 2

ஓம் கணபதி ஓம் - கணபதி ஓம் - கணபதி ஓம்

ஓம் ஓம் கணபதி ஓம் - கணபதி ஓம் - கணபதி ஓம்

ஆதியும் நீயே - அநாதியும் நீயே

ஆபத்பாந்தவன் நீ - சுவாமி ஆபத்பாந்தவன் நீ

ஹரியும் சிவனும் உனக்குள்

அடங்கிடும் அன்டமப்பா - ஜெய மங்கள ஆராதனை 3

சதுர்த்தி நாளில் மனைமேல் உனை

அழைத்தே வந்தோமே - சுவாமி உன்னை அழைத்தே வந்தோமே

வெண் குடையோடு உன் கோலம்

ராஜாதி ராஜனப்பா - ஜெய மங்கள ஆராதனை 4

ஓம் கணபதி ஓம் - கணபதி ஓம் - கணபதி ஓம்

ஓம் ஓம் கணபதி ஓம் - கணபதி ஓம் - கணபதி ஓம்



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śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

ஆனை முகத்தின் சிறுகண்
தந்தமும் உடைந்ததப்பா - சுவாமி தந்தமும் உடைந்ததப்பா
தொந்தியும் பெரிதாய் இருந்தும்
உன் போல் அழகில்லை - ஜெய மங்கள ஆராதனை 5

தொம் தொம் தொம் என ஆடியே வருவாய்
தொப்பைக் கணநாதா - கஜ முகனே கணநாதா
உன் பாதம் மிதிபடப் பாவங்கள்
எல்லாம் பொடியாகும் - ஜெய மங்கள ஆராதனை 6

ஓம் கணபதி ஓம் - கணபதி ஓம் - கணபதி ஓம்
ஓம் ஓம் கணபதி ஓம் - கணபதி ஓம் - கணபதி ஓம்

மங்கள ஆரத்தி செய்திடும் நேரம்
கரைந்திடும் கற்பூரம் - சுவாமி கரைந்திடும் கற்பூரம்
அது போல் எங்கள் பாவமும் கரைய
அருள் மழை பொழிந்திடப்பா - ஜெய மங்கள ஆராதனை 7

ஓம் கணபதி ஓம் - கணபதி ஓம் - கணபதி ஓம்
ஓம் ஓம் கணபதி ஓம் - கணபதி ஓம் - கணபதி ஓம்
ஓம் கணபதி ஓம் - கணபதி ஓம் - கணபதி ஓம்
ஓம் ஓம் கணபதி ஓம் - கணபதி ஓம் - கணபதி ஓம்

śrī gōpāla swāmīgal's ōm gana-nāya-ganē (ganapathi arathi)

ōm gana-nāya-ganē
mu-vula-kālum – krupā-karanē
sāntha-svarū-pivām – unakku
mangala ārāthanai - thinam kin-kini ārāthanai 1

vinai-kal yāvum akan-rida
virain-thē varu-vāyē - swāmi virain-thē varu-vāyē
mūshika vāhanam vēndām
en manam ēri-dappā - jeya mangala ārāthanai 2

ōm ganapathi ōm - ganapathi ōm - ganapathi ōm
ōm ōm ganapathi ōm - ganapathi ōm - ganapathi ōm

āthi-yum neeyē – anā-thiyum neeyē
āpath-pānthavan nee - swāmi āpath-pānthavan nee
hariyum sivanum unakkul
adan-gidum an-damap-pā - jeya mangala ārāthanai 3
sathurth-thi nālil manai-mēl unnai





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

alaith-thē van-thōmē - swāmi unnai, alaith-thē van-thōmē
ven kudai-yōdu un kōlam
rājāthi rā-janap-pā - jeya mangala ārāthanai 4

ōm ganapathi ōm - ganapathi ōm - ganapathi ōm
ōm ōm ganapathi ōm - ganapathi ōm - ganapathi ōm

ānai mukath-thin sirukan
than-thamum udain-thathap-pā - swāmi than-thamum udain-thathap-pā
thon-thiyum peri-thāy irun-thum
un pōl ala-killai - jeya mangala ārāthanai 5

thom thom thom ena ādiyē varuvāy
thoppaik gana-nāthā - kaja muganē gana-nāthā
un pātham - mithi-pada pāvangal
ellām podi-yākum - jeya mangala ārāthanai 6

ōm ganapathi ōm - ganapathi ōm - ganapathi ōm
ōm ōm ganapathi ōm - ganapathi ōm - ganapathi ōm

mangala ārath-thi – sey-thidum nēram
karain-thidum katpūram - swāmi karain-thidum katpūram
athu pōl engal - pāvamum karaiya
arul malai polin-thidap-pā - jeya mangala ārāthanai 7

ōm ganapathi ōm - ganapathi ōm - ganapathi ōm
ōm ōm ganapathi ōm - ganapathi ōm - ganapathi ōm

ōm ganapathi ōm - ganapathi ōm - ganapathi ōm
ōm ōm ganapathi ōm - ganapathi ōm - ganapathi ōm

|| pradakshina namaskāram ||

ōm - vakratunda mahākāya - surya kōtī samaprabha - nirvighnam
kuru mē dēva - sarva kāryēsu sarvadā

O Lord whose form has a curved trunk (vakratunda) and large body (mahākāya) - Whose brilliance is that of a million suns (surya kōtī) - Please free all my endeavors from any obstacles that may arise.



[Take akshatās or flowers from Ganapathi and place them on your head. Then move Ganapathi (or yourself) and chant...]

ōm śrī mahā-ganapati prasādam sirasā
grihanāmi - vighnēshvaram yathā sthānam
pratishtāpayāmi namaha

śrī gurubhyo namah - harih: ōm

ōm śrī mahā-ganapati pūjā samāptham
Thus, concludes Ganeshā pūjā





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

|| B - pradhāna pūjā ||

(Main Pūjā - Śrī Skanda Jyōthi Vidhāna Rāja Upachāra Pūjā)

|| sankalpam ||

(Declaration of pūjā - location, time, participant, and purpose)



[Take akshatās rice in left hand, cover with right hand, place on your right knee and chant..]

shubhē sōbhana muhurtē - adhya bramanah dvītiya
parārdhē - svētavarāha kalpē - vaivasvata manvantarē
- ashtāmvimsati tvamē - kaliyugē - prathamepādē -
krauncha [if in North America; sālmali if in Africa;
jambo if India] dvipē - merōr uttara [dakshinē if south
of mēru mountain] pārsvē - sālīvāhana sahāpthē -
asminē - vartamānē - vyāvahārikē - prabhavādi sasti
samvasaranām madhyē - chāndramānēna
amerikanāma [country] khandē - [town] trināmaksetrē

- [closest river] mahā punya nadi dhirē - śrī [name of peetam] punya grhē -
skandā nāma samvatsarē - skandā nāma ayanē - skandā nāma rtau - skandā
nāma māsē - skandā nāma paksē - skandā śubhatithau - skandā vāsara
yuktayām - skandā śubha nakshatra yuktayām - śubhayōga - śubhakarana -
ēvam guna [sakala] - vishēsana viśishtayām - asyām - śubhatithau -
mamōpātta - samasta - duritakshayadvārā - śrī paramēśvara paramēśvari
prītyartham - asmāgam

[chant your nakshatram/rasi/name]

[-----] gōtra udpavasya

(Siva if gōtram unknown)

[-----] nakshatra yuktayām

[-----] rāshow jātasya

[name] sharma nāma desya

(if female - ambā nāma desya)

[if married - wife's
nakshatram/rasi/name]

dharma badini

[-----] nakshatra yuktayām

[-----] rāshow jātasya

[name] ambā samētasya

**sakakutumbasya,
mithrakutumbasya**

[May all the devotees, disciples, and all souls and friends thereof obtain the following benefits]

**bakhtar-kodigal, sishya-kodigal, jeevarasi-kodigal -
sakakutumbānām, mithrakutumbānām**

**kshēma - sthairya - vīrya - vijaya - āyur - ārōgya - aisvarayānām -
ābhi vrddhyartham - samasta mangala avāptiyartham - samasta
durita upashāntiyartham - ishta kāmryartha siddhyartham**

[Purpose: to obtain the following four palapurushās = righteousness, wealth,
fulfillment of desires, and liberation]

**dharma - ārtha - kāmrya - moksha - chaturvida - palapurushārtha -
siddhyartham**





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

[Type of pūjā: śrī skanda jyōthi vidhāna rāja upachāra]

**śrī vallī dēva-sēnā samētha - śrī subrahmanya swāminē -
paripurna anugraha siddhyartham**

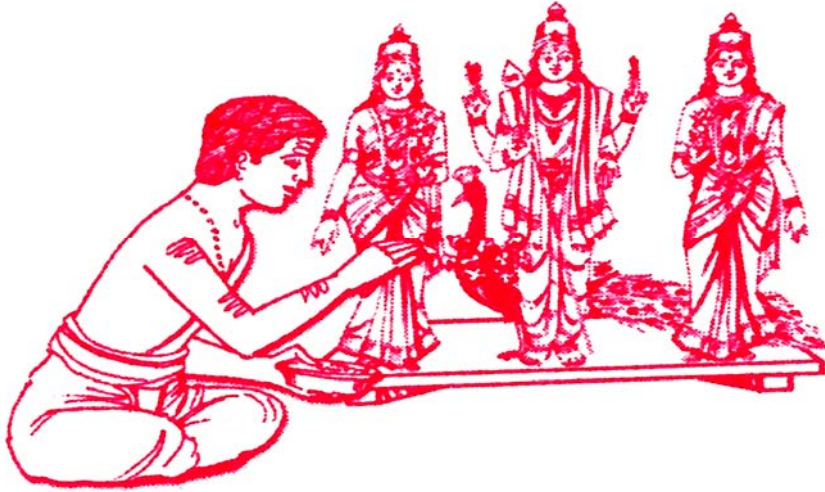
**śrī skanda-jyōthi vidhāna - rāja [mahā] upachāra –
śrī subrahmanya pūjām karishyē - tadangam kalasa pūjām karishyē**

*At this particularly auspicious moment, time, and place, may we realize the fullness of your grace
& to the best of our ability perform this Skanda-Jyōthi pūjā. Aum - by touching pure water, we,
too, become pure.*

*[Place the rice that was in your palm(representing all your hopes, wishes, desires as stated in
your sankalpan) at Lord Murugan's feet.]*

[Cleanse your palms]
apa-upas prushya

[Touch your heart and chant the following, which means 'I am that' (the object of my
worship) - i.e. there is no difference between God and I - we are one and the same]
mama - harih: ōm



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śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

|| dhyānam ||

(Meditating - on the Lord)

[Stōthrās = verses that praise the deity; dhyāna slōkās (below) = describe the deity and help the devotee bring the deity in his/her mind for meditation. Show the Trikhanda mudrā, focus on the heart (anāhatā) lotus chakkrā and chant...]



[Skandā-Jyōthi mantra]

ōm - jaya jaya - mahā-vīra bhagavan - śrī skandā - namō namaha

Victory, victory, to the great hero - Lord Skandā - whom we worship.

ōm - jaya jaya - mahā-jyōtī sakthi - saravanabhavāyai - namō namaha

Victory, victory, to the great luminous radiant light energy - Saravanabhavāyai - whom we worship.

[Shanmuka dhyāna slōkām]

**ōm | dhyāyēth-shanmugam-indukoti-śadrusham | ratna-prabhā-śobitam
bālārka-dyutishad-krīda-vila-shatu | kēyūra-hārānvitham
karnā-lambitha-kundala-pravīla-shatu | gandaś-talī-śōbitham
kāñchi-kankana-kinkinī-ravayutham | srungāra-sārō-dhayam**

Meditate on that six-faced God, whose beauty is like billions of moons,
Who shines with gem studded ornaments, who looks like the baby sun,
Who shines with six crowns, who wears bracelets and chains,
Whose hanging ear drops make his cheeks appear pretty,
Who wears a golden belt, bangles and anklets,
And is the essence of the feeling of romance.

ōm - [Skandā-Jyōthi mantra]

śrī vallī dēva-sēnā samētha - śrī subrahmanyam dhyāyāmi

|| āvāhanam ||

(Offering invitation via mudrās / elaborate hand gestures - to the Lord)

[Invocation of energy through these mudrās... Show the Trikhanda mudrā, focus on the heart (anāhatā) lotus chakkrā and chant...]

ōm - [Skandā-Jyōthi mantra]

hsraim - hskala hrīm - hsrasouh

mahāpadmāvanāntasthē kāranānda [vigrahē / bimbē / śrī yantrē]
statue / picture / yantra

sarva bhuta hitē mātah ēhyehī ēhyehī parameśvara

śrī vallī dēva-sēnā samētha - śrī subrahmanyam āvāhayāmi

O Lord with Vallī and Dēva-sēnā, I invite you, please come and grant us your darshan in front of us.

[Show the āvāhana mudrā]



[Show the sannithapana mudrā]

śrī subrahmanyam sthyāyāmi



[Show the anjali mudrā]

śrī subrahmanyam pūjāyāmi namaha





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

|| prāna pratishthā mantrāhā ||

(After inviting the deity by telling the āvahana mantrā, the following is to be chanted to invoke life in the deity (i.e. prāna in the deity))



[Keep your right hand on the head and chant...]

**ōm asya śrī - prāna pratishthā mahā mantrasya -
brahma-vishnu-mahēshvarā - rshayaha - śirasi**

[Touch you right hand on the nose and chant...]

rg - yajur - sāma - atharvāni – chandā(g)msi mukhē



[Keep your right hand on the centre chest and chant...]

**sakala - jagat - srushti - sthiti - samhāra kārini -
prāna sakthi-hi - parā dēvatā hrudayē**



[Keep your right hand on the right chest]

ām - bījam



[Keep your right hand on the left chest]

hrīm - sakthi-hi



[Keep your right hand on the centre chest]

krōm - kīlakam



[Keep both the hands in anjali mudrā]

prāna-pratisha-aparnārthē jape viniyōgaha



|| kara nyāsam ||

(Establishment of Divinity in the Hands)

[Move your index finger from the down part of the thumb]

ām - angush-thā-bhyām namaha

In the thumb, I bow.



[Move your thumb from the down part of the index finger]

hrīm - tarjanī-bhyām namaha

In the forefinger, I am One with God.



[Move your thumb from the down part of the middle finger]

krōm - madhya mā-bhyām namaha

In the middle finger, purify.



[Move your thumb from the down part of the ring finger]

ām - anā-mikā-bhyām namaha

In the ring finger, cut the ego.



[Move your thumb from the down part of the little finger]

hrīm - kanish-thikā-bhyām namaha

In the little finger, ultimate purity.





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

[Join and move all the fingers together, from bottom to top as shown...by keeping right hand over left hand → then, secondly, by keeping all the fingers together move it from left palm over the right palm → thirdly, by keeping back side of the right hand over the left hand, move the fingers from bottom to top → fourthly, keep backside of the left hand on the right hand fingers by moving them bottom to top.]



krōm - kara-tala-kara prush-thā-bhyām namaha

I bow to the Consciousness of Infinite Goodness with the weapon of virtue.

|| anga nyāsam ||

(Establishment of Divinity in the Body)



[Touch your heart]

ām - hrudayāya namaha

In the heart, I bow.



[Touch top of head]

hrīm - shirasē svāhā

On the top of the head, I am One with God.



[Touch back of head]

krōm - shikhāyai vashat(u)

On the back of the head, purify.



[Cross both arms]

ām - kavachāya hum

Crossing both arms, cut the ego.



[Touch the three eyes at once with three middle fingers]

hrīm - nētra-trayāya vowshat(u)

In the three eyes, ultimate purity.



[Place right hand index & middle finger → swirl clockwise around your head once and then slap on left palm and clap 3x]

krōm - astrāya phat(u)

I bow to the Consciousness of Infinite goodness with the weapon of virtue.



[Chant the following while you snap your fingers around the head clockwise at each of the following: 12-3-6-9 O'Clock positions, respectively, and as you chant '...iti digbandaha' → lock your right and left pointer fingers together like two hooks and then release them]

ōm bhūhu-bhuvaha-suvaha-ōm iti digbandhaha





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm



|| dhyānam ||

ōm raktām bhodhistha – pōtōllasa(tu) aruna |
sarō-jādhi-rūdhā - karāb-jaihi ||

pāsham - kō-dandam - ikshūd-bhavam-aligunam |
apyam-kusham - pancha-bānān ||

bibhrānā-sruk-kapālam - tri-nayana |
lasitā pīna - vakshōru-hādhyā ||

dēvī - bālārka varnā - bhavatu sukha-karī |
prāna-saktiḥi - parā-naha ||

ōm - ām hrīm krōm - krōm hrīm ām

am yam ram lm vam sham sham sam ham lam ksham aha - hamsas sōham -
sōham hamsaha

ōm the Infinite (God) is beyond conception, creation (the first letter), consciousness, māyā, the cause of the movement of the subtle body to perfection and beyond; the path of fullment: control, subtle illumination, one with the earth, emancipation, the soul of peace, the soul of delight, the soul of unity (all this is I), perfection, Infinite Consciousness, this is I (I am That).

asyām mūrtow - śrī vallī dēva-sēnā samētha - śrī subrahman-yasya - jīvas-
tish-thatu - sarvën-driyāni - vān-manastvak - chak-shuhu shrōtra - jihvā
ghrāna - vākpāni - pāda-pāyū-pasthāni – iha āgatya - svasti - sukham chiram
- tish-thantu - svāhā

O Lord Subrahmanya with śrī vallī dēva-sēnā, you are all the jivās (souls); you are all these organs of action and knowledge (sarvën-driyāni); you are all these vibrations, mind, sound, eyes, ears, tongue, nose, and the life force. Bring forth infinite peace and establish it forever, I am One with God.

[Put flowers with akshatās on the deity]

asunītē - punar-asmāsu - chakshu-hu punaha - prānam -
ihanō-dēhi-bhōgam - jyōk-pash-yēma-sūryam - uch-charantam -
anumatē - mrulayā nassvasti - pancha-dasha samskār-ārtham -
pancha-dasha vāram - pranava japam krutvā

[Visualize the pranavā “ōm” arising from the mulādhārā chakrā and extending through the entire universe; Recite it 15 times...]

ōm

ōm śrī subrahman-yasya prānān pratishthā-payāmi

[Show the following āvāhana mudrās]

- | | |
|------------------------|-----------------------|
| 1. āvāhita bhavah | 6. avakunthitā bhavah |
| 2. samsthāpitā bhavah | 7. supritā bhavah |
| 3. sannidhāpitā bhavah | 8. suprasannā bhavah |
| 4. sannidhī bhavah | 9. sumukhā bhavah |
| 5. śanmukhī bhavah | 10. varadā bhavah |
| | 11. prasīda prasīda |

swāmin sarva-jaganāthā [*dēvī sarvajaganmātā*] yāvat pujāva-
sānakam - tāvat tvam priti bhāvēna - [*yantrē / vighrē / pitamantrē /
bimbē*] sannidhim kuru





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

|| samasta rāja upachāra pūjā ||
(Honouring the Lord via the following gestures...)

|| āsanam ||

(Offering a seat - to the Lord)



[Offer akshatās and chant...]

ōm - [Skandā-Jyōthi mantra]

**śrī vallī dēva-sēnā samētha - śrī subrahmanyāya namaha -
idam idam āsanam sukhāsanam samarpayāmi**

|| āchamanīyam ||

(Offering water to drink - to the Lord)

[Offer drop of water from udrini and chant...]

ōm - [Skandā-Jyōthi mantra]

**śrī vallī dēva-sēnā samētha - śrī
subrahmanyāya namaha -
kalaśodakēna mukhē āchamanīyam
samarpayāmi**



|| pādyam ||

(Offering water to wash the feet - of the Lord)



[Offer drop of water from udrini and chant...]

ōm - [Skandā-Jyōthi mantra]

**śrī vallī dēva-sēnā samētha - śrī subrahmanyāya namaha -
pādayoh pādyam samarpayāmi**

|| madhuparkam ||

(Giving honey - to the Lord)

[Offer drop of honey from udrini & chant...]

ōm - [Skandā-Jyōthi mantra]

**śrī vallī dēva-sēnā samētha - śrī
subrahmanyāya namaha -
madhuparkam samarpayāmi**



|| arghyam ||

(Offering water to wash the hands - of the Lord)



[Offer drop of water from udrini and chant...]

ōm - [Skandā-Jyōthi mantra]

**śrī vallī dēva-sēnā samētha - śrī subrahmanyāya namaha -
hastayōh arghyam samarpayāmi**





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

|| snānam / mahābhishēkam ||

(Giving a bath - to the Lord)

[Offer drop of water from udrini and chant...]

ōm - [Skandā-Jyōthi mantra]

śrī vallī dēva-sēnā samētha - śrī
subrahmanyāya namaha -
snānam samarpayāmi -
atah drāvīda vēda panchāmrita mantra snānam samarpayāmi
thiruchitrāmbalam



[Chant any of the following selection of sacred hymns OR any other of your choice:]

▪ vināyagar ahaval + any of the following:

-kōlaru pathigam

-siva purānam

-śrī lalithā navarathna mālai thirupathigam

-hanumān chalisā

-thiru-āla-vāy (mandhira māvadhu neeru...)

-thiru-nel-vāyil - thiru-ara-thurai (enthai eesan...)

-thiru-vā-vadu-thurai pathigam (ida-rinum thala-rinum...)

-thiru-panchā-kshara pathigam (thunj-salum thunj-sali...)

-thiru-kalu-malam (mannil-nal lavanam...)

-thiru-kā-lathi (santha-mār agilodu...)

-thiru-vathikai-veerat-tānam (kootrāy-ina-vāru...)

-thiru-vai-yāru (māthar pirai-kanni...)

-nama-chivāya pathigam (sotrunai vēdhiyan...)

-thiru-pugaloor (thammaiyē-pukalnthu...)

-thiru-thonda-thōgai (thillai-vālan thanar-tham...)

-thiru-kachūr-āla-kōyil (muthuvāy-ōri...)

-thiru-chālāl (pūsu-vathum...)

-achōp-pathigam (mukthi-neri...)

-thiruppugal

- kanthar anūbhūthi
- kanthar alangāram
- pancha suktam (purusha suktam, nārāyana suktam, śrī suktam, durga suktam, mēdha suktam)
- śrī rudram (prasnah(a)/namakam/chamakam)
- mahishā-sura-mardhini stōthram

NOTE: all the above hymns may be found at:

- www.skandagurunatha.org/deities/ganesh/audio/
- www.skandagurunatha.org/deities/siva/thirumurai/
- www.skandagurunatha.org/deities/sakthi/audio/
- www.skandagurunatha.org/works/thiruppugal/
- www.skandagurunatha.org/works/kantharalangaaram/
- www.skandagurunatha.org/works/kantharanubhuthi/
- www.skandagurunatha.org/works/pūjā/





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

|| drāvida vēda thiruppugal panchāmrita mantra snānam ||

[As you do abishekam, sing verses from the sacred thiruppugal songs]

- [offer water & chant... “ērumayil-ēri”] -
thiruppugal - suddhodaka snānam samarpayāmi
- [offer milk & chant... “isaindha-ērum”] -
thiruppugal - ksīrēna snānam samarpayāmi
- [offer yogurt & chant... “pādhi-madhi-nadhi”] -
thiruppugal - dadhna snānam samarpayāmi
- [offer ghee & chant... “iru-malu-rōka”] -
thiruppugal - ājyēna snānam samarpayāmi
- [offer honey & chant... “jaya jaya aruṇā”] -
thiruppugal - madhu snānam samarpayāmi
- [offer sugar & chant... “munthu-thamil-mālai”] -
thiruppugal - sakarayā snānam samarpayāmi
- [offer fruit juice & chant... “seer-sirak-ku-mē-nee”] -
thiruppugal - phalōdakēna snānam samarpayāmi

|| drāvida vēda panchapurāna snānam ||

[As you do abishekam, sing a verse from the sacred panniru thirumurai works for each step: thēvāram / thiruvāsagam / thiruvissaippā / thiruppallāndu / thirupurānam / thiruppugal / alangāram / anubhuthi / (abirāmi) anthāthi

- [offer water & chant...a thēvāram hymn] -
thēvāra - suddhodaka snānam samarpayāmi
- [offer milk & chant...a thiruvāsagam hymn] -
thiruvāsaga - ksīrēna snānam samarpayāmi
- [offer yogurt & chant...a thiruvissaippā hymn] -
thiruvissaippā - dadhna snānam samarpayāmi
- [offer ghee & chant...a thiruppallāndu hymn] -
thiruppallāndu - ājyēna snānam samarpayāmi
- [offer honey & chant...a thirupurānam hymn] -
thirupurāna - madhu snānam samarpayāmi
- [offer sugar & chant...a thiruppugal hymn] -
thiruppugal - sakarayā snānam samarpayāmi
- [offer fruit juice & chant...a kanthar alangāram hymn] -
alangāra - phalōdakēna snānam samarpayāmi





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

|| (veda) panchāmrita mantra snānam ||

[Do abishekam to Lord Murugan while chanting the following Vedic Gayathri mantras]

Gayathri Mantras are very powerful meditation aids to pray for the grace of a particular God. Gayathri is feminine form of gāyatra, a Sanskrit word for a song or a hymn. It may refer to a mantra in particular (attributed to Vishwamitra - goddess as its personification - represents Parabrahman) or the name of a Vedic poetic meter of 24 syllables (three lines of eight syllables each) or any hymn composed in this meter.

[offer water and chant...]

**ōm hamsa hamsāya vidmahē - paramahamsāya dhímahí - thannōh hamsat
prachōdhayāt - suddhodaka snānam samarpayāmi**

May we realise Hamsa that is our own Self. Let us meditate on that Paramahamsa, the Supreme Self. May Hamsa illumine us.

[with milk]

**ōm tat purushāya vidmahē - vakratundāya dhímahí - thannōh dantih
prachōdhayāt - ksírēna snānam samarpayāmi**

Let me meditate on that great male - Oh, God with broken tusk, give me higher intellect - And let the elephant-faced One illuminate my mind.

[with yogurt]

**ōm bhāskarāya vidmahē - mahāddyutikarāya dhímahí - thannōh āditya
prachōdhayāt - dadhna snānam samarpayāmi**

Let me meditate on the Sun God, - Oh, maker of the day, give me higher intellect, - And let Sun God illuminate my mind.

[with ghee]

**ōm nārāyanāya vidmahē - vāsudēvaya dhímahí - thannōh vishnu
prachōdhayāt - ājyēna snānam samarpayāmi**

Let me meditate on Lord Nārāyanā - Oh, Lord Vāsudevā, give me higher intellect,- And let Lord Vishnu illuminate my mind.

[with honey]

**ōm tat purushāya vidmahē - mahādēvāya dhímahí - thannōh rudra
prachōdhayāt - madhu snānam samarpayāmi**

Let me meditate on the great Purusha, - Oh, greatest God, give me higher intellect, - And let God Rudrā illuminate my mind.

[with sugar]

**ōm lalithā deviyaischa vidmahē - parabrahma mahishí dhímahí -
thannah prathamaśaktih: prachōdhayāt - sakarayā snānam
samarpayāmi**

Let me meditate on the Divine Mother Lalithā, - Oh, source of all creation, give me higher intellect, - And let the Goddess Lalithā illuminate my mind.

[with fruit juice]

**ōm tat purushāya vidmahē - mahāsēnāya dhímahí - thannōh
shanmukha prachōdhayāt - phalōdakēna snānam samarpayāmi**

Let me meditate on that great Lord Skandā - Oh, commander-in-chief with the Six-faces - give me higher intellect and let thy radiance illuminate my mind.

[Wash the murthi with water and chant...(if you don't have a statue, pour drop of water from udhrini for each 'abhishekostu' chanted...)]

**ōm amritābhishēkōstu - kanakābhishēkōstu - hiranyābhishēkōstu -
suvarnābhishēkōstu - divyamangalābhishēkōstu - mahābhishēkōstu
- ōm - śāntí - śāntí - śāntih: - harih: ōm**





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - hariḥ: - ōm

|| vastram ||

(Offering clothes - to the Lord)



[Offer clothes (or akshatās) and chant...]

ōm - [Skandā-Jyōthi mantra]

śrī vallī dēva-sēnā samētha - śrī subrahmanyāya namaha -
vastrayugam samarpayāmi

|| vibhūthim ||

(Offering sacred Holy Ash - to the Lord)



[Offer vibhuthi (or akshatās) and chant...]

ōm - [Skandā-Jyōthi mantra]

śrī vallī dēva-sēnā samētha - śrī subrahmanyāya
namaha - vibhūthim samarpayāmi

|| yajñōpavítam / upavítam ||

(Offering the Holy Thread - to the Lord)



[Offer poonool/sacred thread (or akshatās) and chant...]

ōm - [Skandā-Jyōthi mantra]

śrī vallī dēva-sēnā samētha - śrī subrahmanyāya namaha -
yajñōpavítam samarpayāmi

|| gandham / kumkum / vilēpanam ||

(Offering fragrant sandalwood paste - to the Lord)



[Offer perfume/chandhanam (or akshatās) and chant...]

ōm - [Skandā-Jyōthi mantra]

śrī vallī dēva-sēnā samētha - śrī subrahmanyāya
namaha - chandana - agūrū - kumkuma - sanku -
mrugamada - karpūra - kastūrī - gōrōchanādi -
divyagandha - sarvāngīna - vilēpanam samarpayāmi

|| ābaranām ||

(Offering Jewellery - to the Lord)



[Offer jewelry (or akshatās) and chant...]

ōm - [Skandā-Jyōthi mantra]

śrī vallī dēva-sēnā samētha - śrī subrahmanyāya namaha -
sarva ābaranāni samarpayāmi

|| akshatham ||

(Offering akshatās (tumeric rice) - to the Lord)



[Offer akshatās and chant...]

ōm - [Skandā-Jyōthi mantra]

śrī vallī dēva-sēnā samētha - śrī subrahmanyāya
namaha - akshatān samarpayāmi





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

|| pushpam / anga pūjā ||

(Offering fresh rose-garland and flowers - to the Lord)



[Offer fresh rose-garland (or akshatās) and chant...]

ōm - [Skandā-Jyōthi mantra]

śrī vallī dēva-sēnā samētha - śrī subrahmanyāya namaha -
pushpa-mālām samarpayāmi | pushpaihi pūjayāmi namaha
- atha anga pūjā

[Worship the entire form of Lord Murugan - from feet to crown - by touching each corresponding body part with the mantras below]

ōm	sūvan-thitha pāthāya	namaha	pādau (feet)	pūjayāmi
“	muku-rākāra-jānavē	“	jānūni (knees)	“
“	karika-rōravē	“	ūrū (thigh)	“
“	ratna-kinkinī-nūpura-katyē	“	katim (waist)	“
“	guhāya	“	guhyam (abdomen)	“
“	hēyramba-sahōtharāya	“	udharam (stomach)	“
“	sūnābhayē	“	nābhim (navel)	“
“	suhrudē	“	hrudayam (heart)	“
“	vichāla-vakshaṣē	“	vakshas-sthalam (chest)	“
“	kruthikā-sthanan-thāya	“	stanau (breast)	“

“	sathrujayōr-jitha-pahkvē	“	bāhoon (torso)	“
“	sakthi-hasthāya	“	hasthān (hands/arms)	“
“	pushkaras-rajē-kantāya	“	kantham (throat)	“
“	shanmukhāya	“	mūkhāni (face)	“
“	sunā-shāya	“	nāsikē (nose)	“
“	dvishan-nētrāya	“	nētrāni (eyes)	“
“	hiranya-kundala-karnāya	“	karnau (ear rings)	“
“	balanētra-sutāya	“	phālam (forehead)	“
“	vētha-sirō-vēdh-yāya	“	śirah (head)	“
“	sēnāthi-pathayē	“	sarvānyangāni (entire body)	“

nānā vidha parimala mantra pushpāni samarpayāmi namaha





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

|| ashthōtharam ||

(Chanting the Holy 108 Names of the Lord)

- English Transliteration courtesy of Swami Sivananda's Divine Life Society Publication (www.dlshq.org/download/shanmukha.pdf)
- English meaning courtesy of Murugan-Bhakti Website (www.murugan.org)



ōm - [Skandā-Jyōthi mantra]

śrī vallī dēva-sēnā samētha - śrī subrahmanyāya namaha -
atha śrī subrahmanya swaminē ashthōthara satanāmā valih:
pūjā

[Nandikeswarar gave to Sage Agastya the following incantation comprising the names of Lord Skandā, wih are innumerable but for the sake of brevity, 108 of His descriptive names are given. In each instance, the sādika recites a name visualizing the Lord standing before him or her, and mentally bowing before the Lord with each recitation.]

1. ஓம் ஸ்கந்தாய நம ஹ
2. ஓம் குஹாய நம ஹ
3. ஓம் ஷண்முகாய நம ஹ
4. ஓம் பால நேத்ரஸூதாய நம ஹ
5. ஓம் ப்ரபவே நம ஹ
6. ஓம் பிங்களாய நம ஹ
7. ஓம் க்ருத்திகா ஸூனவே நம ஹ
8. ஓம் சிகிவாஹனாய நம ஹ
9. ஓம் த்விஷட் புஜாய நம ஹ
10. ஓம் த்விஷண் நேத்ராய நம ஹ

11. ஓம் சக்தி தராய நம ஹ
12. ஓம் பிஸிதாஸ ப்ரபஞ்சனாய நம ஹ
13. ஓம் தாரகாஸூர ஸம்ஹாரினே நம ஹ
14. ஓம் ரஷோபல விமர்த்தனாய நம ஹ
15. ஓம் மத்தாய நம ஹ
16. ஓம் ப்ரமத்தாய நம ஹ
17. ஓம் உன்மத்தாய நம ஹ
18. ஓம் ஸூரஸன்ய ஸூரசஷகாய நம ஹ
19. ஓம் தேவசேனாபதயே நம ஹ
20. ஓம் ப்ராக்ஞாய நம ஹ
21. ஓம் க்ருபாளவே நம ஹ
22. ஓம் பக்த வத்ஸலாய நம ஹ
23. ஓம் உமா ஸூதாய நம ஹ
24. ஓம் சக்தி தராய நம ஹ
25. ஓம் குமாராய நம ஹ
26. ஓம் க்ரௌஞ்சதாரணாய நம ஹ
27. ஓம் ஸேனான் யே நம ஹ
28. ஓம் அக்னிஜன்மனே நம ஹ
29. ஓம் விசாகாய நம ஹ
30. ஓம் சங்கராத்த்மஜாய நம ஹ
31. ஓம் சிவஸ்வாமினே நம ஹ
32. ஓம் கணஸ்வாமினே நம ஹ
33. ஓம் ஸர்வஸ்வாமினே நம ஹ



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śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

34. ஓம் ஸநாதனாய நம ஹ
35. ஓம் அனந்த சக்தயே நம ஹ
36. ஓம் அசேஷாப்யாய நம ஹ
37. ஓம் பார்வதிப்ரிய நந்தனாய நம ஹ
38. ஓம் கங்கா ஸுதாய நம ஹ
39. ஓம் சரோத் பூதாய நம ஹ
40. ஓம் ஆஹுதாய நம ஹ
41. ஓம் பாவகாத்மஜாய நம ஹ
42. ஓம் ஜ்ஞும்பாய நம ஹ
43. ஓம் ப்ரஜ்ஞும்பாய நம ஹ
44. ஓம் உஜ்ஞும்பாய நம ஹ
45. ஓம் கமலாஸன ஸம்ஸ்துதாய நம ஹ
46. ஓம் ஏகவர்ணாய நம ஹ
47. ஓம் த்விவர்ணாய நம ஹ
48. ஓம் திரிவர்ணாய நம ஹ
49. ஓம் ஸுமனோகராய நம ஹ
50. ஓம் சதுர்வர்ணாய நம ஹ
51. ஓம் பஞ்சவர்ணாய நம ஹ
52. ஓம் ப்ரஜாபதயே நம ஹ
53. ஓம் அஹஸ்பதயே நம ஹ
54. ஓம் அக்னிகர்பாய நம ஹ
55. ஓம் சமீகர்பாய நம ஹ
56. ஓம் விச்வரேதஸே நம ஹ

57. ஓம் ஸுராரிக்னே நம ஹ
58. ஓம் ஹரித்வர்ணாய நம ஹ
59. ஓம் சுபகராய நம ஹ
60. ஓம் வாஸவாய நம ஹ
61. ஓம் வடுவேஷப்ருதே நம ஹ
62. ஓம் பூஷ்ணே நம ஹ
63. ஓம் கபஸ்தினே நம ஹ
64. ஓம் கஹனாய நம ஹ
65. ஓம் சந்த்ரவர்ணாய நம ஹ
66. ஓம் களாதராய நம ஹ
67. ஓம் மாயாதராய நம ஹ
68. ஓம் மஹாமாயினே நம ஹ
69. ஓம் கைவல்யாய நம ஹ
70. ஓம் சங்கரீஸுதாய நம ஹ
71. ஓம் விச்வயோனயே நம ஹ
72. ஓம் அமே யாத்மனே நம ஹ
73. ஓம் தேஜோநிதயே நம ஹ
74. ஓம் அனாமயாய நம ஹ
75. ஓம் பரமேஷ்டினே நம ஹ
76. ஓம் பரப்ரஹ்மணே நம ஹ
77. ஓம் வேதகர்பாய நம ஹ
78. ஓம் விராட்ஸுதாய நம ஹ
79. ஓம் புளிந்த்கன்யாபர்த்ரே நம ஹ



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śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

80. ஓம் மஹாஸாரஸ்வத ப்ரதாய நம ஹ
81. ஓம் ஆச்ரிதாகில தாத்ரே நம ஹ
82. ஓம் சோராக்னாய நம ஹ
83. ஓம் ரோக நாசனாய நம ஹ
84. ஓம் அனந்தமூர்த்தயே நம ஹ
85. ஓம் ஆனந்தாய நம ஹ
86. ஓம் சிகண்டிக்ருத கேதனாய நம ஹ
87. ஓம் டம்பாய நம ஹ
88. ஓம் பரம டம்பாய நம ஹ
89. ஓம் மஹாடம்பாய நம ஹ
90. ஓம் வ்ருஷாகபயே நம ஹ
91. ஓம் காரணோ பாத்த தேஹாய நம ஹ
92. ஓம் காரணாதீத விக்ரஹாய நம ஹ
93. ஓம் அனீச்வராய நம ஹ
94. ஓம் அம்ருதாய நம ஹ
95. ஓம் ப்ராணாய நம ஹ
96. ஓம் ப்ராணாயாம பாராயணாய நம ஹ
97. ஓம் வ்ருத்த ஹந்த்ரே நம ஹ
98. ஓம் வீரக்னாய நம ஹ
99. ஓம் ரக்த ச்யாம களாய நம ஹ
100. ஓம் மஹதே நம ஹ
101. ஓம் ஸூப்ரஹ்மண்யாய நம ஹ
102. ஓம் குஹப்ரீதாய நம ஹ

103. ஓம் ப்ரஹ்மண்யாய நம ஹ
104. ஓம் ப்ராஹ்மண ப்ரியாய நம ஹ
105. ஓம் வம்ச விருத்திகராய நம ஹ
106. ஓம் வேத வேத்யாய நம ஹ
107. ஓம் அக்ஷய பலப்ரதாய நம ஹ
108. ஓம் மயூர வாஹனாய நம ஹ

நாநாவித பரிமல (பத்ர) புஷ்பாணி ஸமர்ப்பயாமி



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śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

1. **ōm skandāya namaha**
Hail Skanda! Vanquisher of the mighty foes!
2. **ōm guhāya namaha**
Praise be to the Invisible Lord—He who abides in the hearts of devotees true!
3. **ōm shanmukhāya namaha**
Praise be to the Six-faced One!
4. **ōm bāla-nētra-sutāya namaha**
Praise be to the Son of the Three-Eyed Siva!
5. **ōm prabhavē namaha**
Praise be to the Lord Supreme!
6. **ōm pinga-lāya namaha**
Praise be to the Golden-hued One!
7. **ōm krittikā-sunavē namaha**
Hail to the Son of the starry maids!
8. **ōm siki-vāha-nāya namaha**
Hail to the Rider on the peacock!
9. **ōm dvishad-bhujāya namaha**
Hail to the Lord with the twelve hands!
10. **ōm dvishan-nētrāya namaha**
Hail to the Lord with the twelve eyes!
11. **ōm śakthi-dharāya namaha**
Hail to the Wielder of the Lance!
12. **ōm piśitāsa-prabham-janāya namaha**
Praise be to the Destroyer of the Asuras!
13. **ōm tārakā-sura-samhārinē namaha**
Praise be to the Slāyar of Tārakāsura!
14. **ōm raksho-balavimar-danāya namaha**
Praise be to the Victor of the Asuric forces!
15. **ōm mattāya namaha**
Praise be to the Lord of felicity!
16. **ōm pramattāya namaha**
Praise be to the Lord of bliss!
17. **ōm un-mattāya namaha**
Hail Oh passionate One!
18. **ōm sura-sainya-suraksha-kāya namaha**
(Suralangasya Rakshithre Namaha); Hail Saviour of the Dēvās!
19. **ōm dēva-sēnā-patayē namaha**
Hail Commander of the Heavenly hosts!
20. **ōm prāj-nyāya namaha**
Hail, Lord of Wisdom!
21. **ōm krupālavē namaha**
Hail Compassionate One!
22. **ōm bhakta-vatsa-lāya namaha**
Lover of devout ones, Praise be to Thee!
23. **ōm umā-sutāya namaha**
Son of Umā—Praise be to Thee!
24. **ōm śakthi-dharāya namaha**
Mighty Lord—Praise be to Thee!
25. **ōm kumā-rāya namaha**
Eternal youth—Praise be to Thee!
26. **ōm krauncha-dhāra-nāya namaha**
He who reft asunder the Krauncha Mount—Praise be to Thee!
27. **ōm sēnān-yai namaha**
Praise be to the Army Chief!
28. **ōm agni-jan-manē namaha**
To the effulgence of Fire, all Hail!
29. **ōm viśākāya namaha**
To Him who shone on the astral sign Visakha—All Hail!
30. **ōm śankar-ātma-jāya namaha**
Thou Son of Sankara—All Hail!





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

- 31. ōm śiva-svāminē namaha**
Thou Preceptor of Siva—All Hail!
- 32. ōm gana-svāminē namaha**
On Lord of the Ganas—All Hail
- 33. ōm sarva-svāminē namaha**
On Lord, God Almighty, All Hail!
- 34. ōm sanā-tanāya namaha**
Oh Lord eternal, Praise be to Thee!
- 35. ōm ananta-śaktayē namaha**
Thou potent Lord, Praise be to Thee!
- 36. ōm aksho-bhyāya namaha**
Unsullied by arrows art Thou—Praise be to Thee!
- 37. ōm pārvathī-priya-nanda-nāya namaha**
Thou Beloved of Parvati, Praise be to Thee!
- 38. ōm gangā-sutāya namaha**
Oh, Son of Goddess Ganga—Praise be to Thee!
- 39. ōm śarod-bhūtāya namaha**
Thou who did'st nestle in the Saravana Lake!
- 40. ōm āhūtāya namaha**
Thou Unborn Lord!
- 41. ōm pāva-kātma-jāya namaha**
Thou who art born of Fire!
- 42. ōm jrum-bhāya namaha**
Energy Thou art—Praise be to Thee!
- 43. ōm prajrum-bhāya namaha**
Praise be to thee Auspicious One! (Blissful)!
- 44. ōm ujjrum-bhāya namaha**
Praise be to the Invincible One!
- 45. ōm kamalāsana-samstutāya namaha**
Praise be to the Lord extolled by Brahma!
- 46. ōm yēka-varnāya namaha**
The one Word art Thou—All Hail!
- 47. ōm dvi-varnāya namaha**
In Two Art Thou—All Hail!
- 48. ōm tri-varnāya namaha**
Thou Art the Three—All Hail!
- 49. ōm sumano-kharāya namaha**
Thou Stealer of pure hearts—All Hail!
- 50. ōm chatu-varnāya namaha**
In four Art Thou—All Hail!
- 51. ōm pancha-varnāya namaha**
In five letters Art Thou—All Hail!
- 52. ōm prajā-patayē namaha**
Father of all Creation—All Hail!
- 53. ōm ahars-patayē namaha**
Praise be to Thee, Oh Peerless One!
- 54. ōm agni-garbhāya namaha**
Thou who dost sustain the fire!
- 55. ōm śamī-garbhāya namaha**
Hail Thou who arose out of the Vanni flame! (Fire of the Suma tree)!
- 56. ōm viśva-rētashē namaha**
Thou glory of the Absolute Paramasivam, All Hail!
- 57. ōm surā-righnē namaha**
Oh, Subduer of the foes of the Dēvās, All Hail!
- 58. ōm harid-dvarnāya namaha**
Thou resplendent One, All Hail!
- 59. ōm śubha-karāya namaha**
Thou Auspicious One—All Hail!
- 60. ōm vāsa-vāya namaha**
Thou Oh Splendour of the Vasus— (a class of Gods) All Hail!





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

61. ōm vadu-vēsha-bhrutē namaha

Praise be to Thee, Oh lover of celibacy!

62. ōm bhūshnē namaha

Thou Luminous Sun—All Hail!

63. ōm gabhastinē namaha

Thou Effulgence divine, All Hail!

64. ōm gahanāya namaha

Thou Omniscient One—All Hail!

65. ōm chandra-varnāya namaha

Thou Radiance of the Moon—Praise be to Thee!

66. ōm kalā-dharāya namaha

Thou who adorns the crescent—Praise be to Thee!

67. ōm māyā-dharāya namaha

Energy art Thou—Praise be to Thee!

68. ōm mahā-māyinē namaha

Great Artist of Deception too art Thou, Praise be to Thee!

69. ōm kaival-yāya namaha

Everlasting joy of attainment—Praise be to Thee!

70. ōm sankari-sutāya namaha

Art all-pervading—All Hail!

71. ōm viśva-yōnayē namaha

Source of all Existence—All Hail!

72. ōm amē-yātmanē namaha

Oh, Supreme Splendour, All Hail!

73. ōm tejō-nidhayē namaha

Illumination divine—All Hail!

74. ōm anāma-yāya namaha

Savior of all ills—All Hail!

75. ōm para-mēshtinē namaha

Thou art Immaculate Lord, Praise be to Thee

76. ōm para-brahmanē namaha

Thou Transcendant One, Praise be to Thee!

77. ōm vēda-garbhāya namaha

The Source of the Vedas art Thou, Praise be to Thee!

78. ōm virāt-sutāya namaha

Immanent Art Thou in the Universe, Praise be to Thee!

79. ōm pulinda-kanyā-bhardrē namaha

Praise be to the Lord of Valli, the Vedda belle!

80. ōm mahā-sārasvata-pradāya namaha

Praise be to the source of Gnosis

81. ōm āsritā-kila-dātrē namaha

Praise be to Him who showers grace on those who seek his solace!

82. ōm chōragh-nāya namaha

Praise be to Him who annihilates those who steal!

83. ōm rōha-nāśanāya namaha

Praise be to the divine Healer

84. ōm ananta-mūrtayē namaha

Praise be Thine whose forms are endless!

85. ōm ānan-dāya namaha

Praise be Thine, Oh Thou infinite Bliss!

86. ōm śikhandī-kruta-kēdanāya namaha

Praise be Thine, Thou Lord of peacock banner!

87. ōm dam-bhāya namaha

Praise be Thine, Oh lover of gay exuberance!

88. ōm parama-dambhāya namaha

Praise be Thine, Thou lover of supreme exuberance!

89. ōm mahā-dambhāya namaha

Praise be Thine, Oh Lord of lofty magnificence!

90. ōm vrushāka-payē namaha

Thou who art the culmination of righteousness—All Hail (Dharma)!





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

- 91. ōm kāranopāta-dēkhāya namaha**
Thou who deigned embodiment for a cause—All Hail!
- 92. ōm kāranātīta-vigrahāya namaha**
Form transcending causal experience
- 93. ōm anīśvarāya namaha**
Oh Eternal peerless plentitude, All Hail
- 94. ōm amrutāya namaha**
Thou Ambrosia of Life—All Hail!
- 95. ōm prānāya namaha**
Thou life of life, Praise unto Thee!
- 96. ōm prānāyāma-parāya-nāyā namaha**
Thou support of all beings—Praise unto Thee!
- 97. ōm vrudha-hantrē namaha**
Praise unto Thee who subjugates all hostile forces!
- 98. ōm vīragh-nāya namaha**
Thou vanquisher of heroic opponents, Praise unto Thee!
- 99. ōm rakta-śyāma-galāya namaha**
Thou art Love, and of crimson beauty— Praise unto Thee!
- 100. ōm makhatē namaha**
Oh Consummation of glory, All Praise to Thee!
- 101. ōm subrahman-yāya namaha**
We praise Thee, Oh effulgent Radiance!
- 102. ōm guhap-prītāya namaha**
Oh Supreme (Sovereign) Goodness, Praise unto Thee!
- 103. ōm brahman-yāya namaha**
We praise Thee, luminous wisdom serene!
- 104. ōm brāhmanap- prīyāya namaha**
Thou who art beloved of seers—Praise unto Thee!
- 105. ōm vamśa-vruddhi-karāya namaha**
Oh universal Teacher, All Praise to Thee!

- 106. ōm vēda-vēdyāya namaha**
We praise Thee, Lord of the Vedas!
- 107. ōm akshaya-phala-pradāya namaha**
We praise Thee, Oh bestower of indestructible results ineffable!
- 108. ōm mayūra-vāhanāya namaha**
We praise Thee, most glorious one seated on the beautiful peacock!

nānā vidha parimala mantra pushpāni samarpayāmi

iti śrī subrahmanya swaminē ashthōthra satanāmā valih: pūjām samarpayāmi

[Optional: You may choose to complete your decoration of the Lord with a beautiful garland of sacred poems in holy Tamil by singing Kanthar Alangāram or crown His Lovely Head with the kingly gem treatise of Kanthar Anūbhūthi]

dēvadēvōttamē - dēvatā sarvabhaumē - akhilānda kōti brahmānda nāyakāya - drāvida vēdapriyē - drāvida vēdam - [alangāram / anūbhūthi] - avadhā raya

*[Chant: **Kanthar Alangāram** (poetic adornment of Kanthā)]*
www.skandagurunatha.org/works/kanthar-alangaaram/

OR

*[Chant: **Kanthar Anūbhūthi** (crowning gem of Kanthā)]*
www.skandagurunatha.org/works/kanthar-anubhuthi/





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

|| C - uttarānga pūjā ||

(Last part of the pūjā where the Lord is honoured by showing dhūpam , deepam, naivedyam, etc.)

[Play Nāthaswaram music for this part of the pūjā]

www.skandagurunatha.org/works/pūjā/raja-upachara/sri-skanda-jyothi-vidhana-raja-upachara-pūjā-naathasvaram.mp3

|| dhūpam ||

(Offering incense fragrance - to the Lord)

ōm - [Skandā-Jyōthi mantra]

śrī subrahmanyāya namaha - dhūpam āgrhāpayāmi



[Light incense and show to the Lord while chanting...5x]
ōm namah sivāya - sivāya namah ōm

tryambakam - yajāmahē - sugandhim - pushti
vardhanam - ur-vā-ruka-miva bandha-nān -
mrutyōr - mukshīya - māmrutāt

Almighty three-eyed God (Siva) - whom we worship - who has a sweet fragrance - granter of health and wealth - remover of disease, obstacles in life, and attachments - liberate us from death and grant us immortality.



[Take the udrini, encircle on top of the incense, and offer a drop of water from the udrini while chanting...]

dhūpam āgrhāpayāmi - dhūpāntaram āchamanīyam
samarpayāmi

|| dīpam ||

(Offering light - to the Lord)

ōm - [Skandā-Jyōthi mantra]

śrī subrahmanyāya namaha - dīpam darshayāmi

|| mūla mantraha ||

- Special thanks to Srī Chaitanyānandā Nātha Saraswathi for providing and instructing on the use of the following mūla mantrās for Lord Murugan.

[Show the mudrās for Skandā, Valli, and Deivayānai while focusing on the heart (anāhatā) lotus chakkrā and chant sequentially 12x...]

ōm - śrīm hrīm klīm aīm saum - saravanabhavāya namaha

ōm - yrīm - mahā yallīyai namaha

ōm - hrīm - dēva-sēnā-yai namaha

[Show mayil mudrā]

ōm - mrīm - mayūra-vāhanāya namaha

[Show kukkuda-dvajam (flag) mudrā]

ōm - ōm - ōm - kukkuda-dvajāya namaha

[Show vēl mudrā]

ōm - hrīm - sakthi hasthāya namaha

[Show kulisā-yudham mudrā]

ōm - hrīm - nama sivāyai-cha | nama sivāya | kulisā-yudhāya
namaha





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

[Show sarpam (serpent) mudrā]

iṅ - rīm - ṭaha | sarpāya namaha

**śrī vallī dēva-sēnā samētha | mayūra-vāhanāya-dvaja |
sakthi hastha - kulisā-yudha-sahita | krauncha-dhārana |
śrī subrahmanya swāminē namaha (12x)**



[Light lamp & offer deepam to the Lord chanting 3x each:]

ōm - [Skandā-Jyōthi mantra]

**om - āyur dēhi - dhanamdēhi - vidyamdēhi mahēswarī -
samasta mahilam dēhi - dēhi mē paramēswarī**



[Take the udrini, encircle on top of the lamp, and offer a drop of water from the udrini while chanting...]

**dīpam darshayāmi - dīpāntaram āchamanīyam
samarpayāmi namaha**

|| naivēdyam ||

(Offering food - to the Lord)

ōm - [Skandā-Jyōthi mantra]

śrī subrahmanyāya namaha - amrita mahā naivēdyam nivēdayāmi



[Show the mrukhi mudrā and touch your head while chanting...]

ōm asya śrī gāyathri mahā mantrasya - vishwamitra rshih:

[Take water in your hand and sprinkle on prasādam while chanting...]

**ōm bhūr - bhūvasūvaha - tat
saviturvarēnyam - bhargō dēvasya
dhīmahi - dhīyōyōnah prachōdhayāt(u) -
parōrajasē sāvadōm - om
āpōjyōtīrasamrutam - brahma
bhūrbhūvasūvarōm - dēva - savita -
prasūva - amritam astu -
amritōpastaranamasi**



We add Truth to Truth. May this sweet and fragrant food be transformed into nectar.

satyam tvartēna parisinchayāmi / rtam tvā satyēna parisinchayāmi

(if daytime i.e .before 6pm)

(if night time i.e after 6pm)





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm



[Show the naivedya mudrās - all the while sweeping with all the love in your heart → this offers the fragrance of the food (now prasādam = blessed food) and prānic essence into Lord Skanda's nose and mouth, who readily accepts it.]

ōm prānāya svāhā -
ōm apānāya svāhā -
ōm vyānāya svāhā -
ōm udānāya svāhā -
ōm samānāya svāhā -
ōm brahmanē svāhā



**madhyē madhyē amrtapānīyam samarpayāmi - amritamastu - amrita
pithānamasi - uttarā poshanam samarpayāmi**

Salutations to all the Gods and Dēvās present! May this humble plate of food be accepted among the finest meals you have ever received. To the best of our ability in the worship of You, we offer the sacred essence of this food and humbly beg that You accept and receive it.

[Close your eyes and hold a clear visualization of Lord Skanda accepting and partaking the meal. Then pour three drops of water from udrini as you wash the hands, feet, and mouth as Lord Skandā has just accepted your prasādam offering.]



**hastou prakshālayāmi - pādou prakshālayāmi -
kandūcham āchamanīyam (cha kalpayāmi)
samarpayāmi namaha - harih: - ōm**

|| phalam ||

(Offering fruits - to the Lord)

[Offer fruit(s) to the Lord while pouring a drop of the water from the udrini on the fruit(s) and then to the Lord while chanting...]

ōm - [Skandā-Jyōthi mantra]

**śrī vallī dēva-sēnā samētha - śrī subrahmanyāya namaha -
mahāphalam samarpayāmi**

|| tāmbūlam ||

(Offering betel nut & leaf (mint) - to the Lord)



[Offer betel nut & leaf (mint) to the Lord while pouring a drop of the water from the udrini on your offering and then to the Lord while chanting...]

ōm - [Skandā-Jyōthi mantra]

**śrī vallī dēva-sēnā samētha - śrī subrahmanyāya
namaha - karpūra sūrana tāmbūlam
samarpayāmi**

|| dakshinam ||

(Offering money - to the Lord)



[Offer a gold/brass/copper coin to the Lord while pouring a drop of the water from the udrini on your offering and then to the Lord while chanting...]

ōm - [Skandā-Jyōthi mantra]

**śrī vallī dēva-sēnā samētha - śrī subrahmanyāya
namaha - dakshinam samarpayāmi**





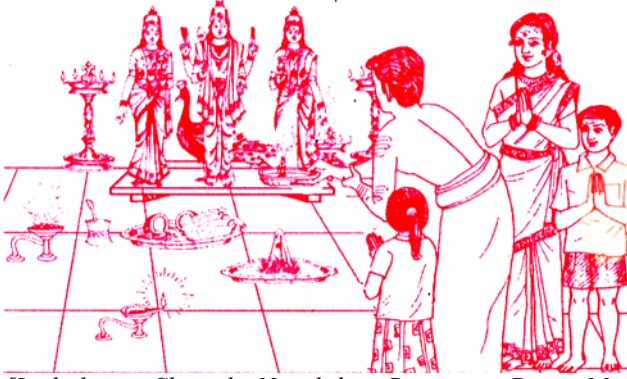
śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

|| karpūra nīrājanam ||

(Offering āraṭhi - to the Lord)

ōm - [Skandā-Jyōthi mantra]

śrī vallī dēva-sēnā samētha - śrī subrahmanyāya namaha -
ānanda karpūra nīrājana dīpam darshayāmi



[Light lamp - Show the Navākshari Ratnēsvari Deepā Mudrās & offer to the Lord 3x in circular fashion while chanting:]

ōm - rājādhi rājāya prasahya sāhinē - namō vayamvai: sravanaya kūrmahē -
samēkāmān kāma kāmaya mahyam - kāmēsvarō vai: sravanō dadātu -
kubērāya vai: sravanaya -mahā rājāya namaha

King of kings, we praise thee,
Who is the giver of all victories,
Who is the fulfiller of all desires,
Please bless me with wealth,
To fulfill all our desires,
Oh, Kubhera (Lord of Wealth), we praise thee,
Salutations to the King of kings.

[Chant Kārthikēya Gāyathri]

ōm kārthikēyāya vidmahē - sakthi hasthāya dhīmahī - thannōh
skanda prachōdhayāt

[Chant Sri Subrahmanya dhyāna slokam]

ōm - nigrushvai rasamāyuthaihi - kālair harithvamāpannaihi -
indhrāyāhi sahasrayugu - agnir vibrāshtī vasanaha - vāyusvētha
sikad-dhrūkaha - samvathsarō vihoorvarnaī: hī - nithyāsthēnu
charāsthava - subrahmanyōgm - subrahmanyōgm -
subrahmanyōm - śrī subrahmanya swāminē namaha



[Take the udrini, encircle on top of the lamp, and offer a drop of water from the udrini while chanting...]

karpūra nīrājana dīpam darshayāmi -
nīrājana āntaram āchamanīyam
samarpayāmi namaha





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

|| mantra pushpam - pushpānjali ||

(The flower of Vedic Chants aka Offering incantations & flowers - to the Lord)

[This great mantra is taken from Taithreeya Aranyakam of Yajur Vedā. It is normally sung in a chorus by all after performing any Poojā (worship) or Yagnā. It tells in short that water is the basis of this universe. The following is a simple translation of this great chant.]

ōm - [Skandā-Jyōthi mantra]

śrī vallī dēva-sēnā samētha - śrī subrahmanyāya namaha -
mantra pushpam samarpayāmi - harih: - ōm

yōpām pushpam vēda
pushpavān prajāvān paśuvān bhavati
chandramā vā apām pushpam
pushpavān, prajāvān paśumān bhavati
ya ēvam vēda
yōpām āyatanam vēda
āyatanavān bhavati

He who understands the flowers of water,
He becomes the possessor of flowers, children and cattle.
Moon is the flower of the water,
He who understands this fact,
He becomes the possessor of flowers, children and cattle.
He who knows the source of water,
Becomes established in himself,

agnir vā apām āyatanam
āyatanavān bhavati
yō agnir āyatanam vēda
āyatanavān bhavati
āpōvā agnerāya tanam
āyatanavān bhavati
ya ēvam vēda
yōpām āyatanam vēda
āyatanavān bhavati

Fire is the source of water,
He who knows this,
Becomes established in himself,
Water is the source of fire,
He who knows this,
Becomes established in himself.
He who knows the source of water,
Becomes established in himself,





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

vāyur vā apām āyatanam
āyatanavān bhavati
yō vāyōrāyatanam vēda
āyatanavān bhavati
āpōvai vāyōr āyatanam
āyatanavān bhavati
ya ēvam vēda
yōpām āyatanam vēda
āyatanavān bhavati

*Air is the source of water,
He who knows this,
Becomes established in himself,
Water is the source of air,
He who knows this,
Becomes established in himself.
He who knows the source of water,
Becomes established in himself,*

asau vai tapannapām āyatanam
āyatanavān bhavati
yō mushya tapata āyatanam vēda
āyatanavān bhavati
āpōvā amushya tapata āyatanam
āyatanavān bhavati
ya ēvam vēda
yōpām āyatanam vēda
āyatanavān bhavati

*Scorching sun is the source of water,
He who knows this,
Becomes established in himself,
Water is the source of scorching sun,
He who knows this,
Becomes established in himself.
He who knows the source of water,
Becomes established in himself,*





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

**chandramā vā apām āyatanam
āyatanavān bhavati
yaschandra masa āyatanam vēda
āyatanavān bhavati
āpōvai chandramasa āyatanam
āyatanavān bhavati
ya ēvam vēda
yōpām āyatanam vēda
āyatanavān bhavati**

*Moon is the source of water,
He who knows this,
Becomes established in himself,
Water is the source of moon,
He who knows this,
Becomes established in himself,
He who knows the source of water,
Becomes established in himself,*

**nakshatrāni vā apām āyatanam
āyatanavān bhavati
yō nakshatrānam āyatanam vēda
āyatanavān bhavati
āpōvai nakshatrānam āyatanam
āyatanavān bhavati
ya ēvam vēda
yōpām āyatanam vēda
āyatanavān bhavati**

*Stars are the source of water,
He who knows this,
Becomes established in himself,
Water is the source of stars,
He who knows this,
Becomes established in himself,
He who knows the source of water,
Becomes established in himself,*



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śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

**parjanyō vā apām āyatanam
āyatanavān bhavati
yah parjanyaś yāyatanam vēda
āyatanavān bhavati
āpōvai parjanyaś yāyatanam
āyatanavān bhavati
ya ēvam vēda
yōpām āyatanam vēda
āyatanavān bhavati**

*Clouds are the source of water,
He who knows this,
Becomes established in himself,
Water is the source of clouds,
He who knows this,
Becomes established in himself.
He who knows the source of water,
Becomes established in himself,*

**samvatsarō vā apām āyatanam
āyatanavān bhavati
yassamvatsaras yāyatanam vēda
āyatanavān bhavati
āpōvai samvatsaras yāyatanam
āyatanavān bhavati
ya ēvam vēda
yōpsunāvam pratishthitām vēda
pratyēvatishthati**

*Rainy season is the source of water,
He who knows this,
Becomes established in himself,
Water is the source of rainy season,
He who knows this,
Becomes established in himself.
He who knows that there is a raft is available,
Becomes established in that raft.*



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śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

**rājādhi rājāya prasahya sāhinē
namō vayamvai: sravanaya kūrmaḥē
samēkāmān kāma kāmaya mahyam
kāmēsvarō vai: sravanō dadātu
kubērāya vai: sravanaya
mahā rājāya namaha:**

*King of kings, we praise thee,
Who is the giver of all victories,
Who is the fulfiller of all desires,
Please bless me with wealth,
To fulfill all our desires,
Oh, Kubhera (Lord of Wealth), we praise thee,
Salutations to the King of kings.*

ōm tat brahmā

Om is Brahma

ōm tat vāyuh:

Om is air

ōm tadātmā

Om is the soul

ōm tat satyam

Om is truth

ōm tat sarvam

Om is everything

ōm tat purōr namaha

Om salutations to that Purusha

antaścharati bhūtēshu guhāyām viśvamūrtishu

That which is inside all beings secretly is that Universal God

tvam yajñas tvam

You are the fire sacrifice,

vashatkāras tvam

You are the personification of Vedic sacrifice

indras tvagn

You are Indra

rudras tvam

You are Rudra

vishnus tvam

You are Vishnu

brahmas tvam

You are Brahma

prajā-patih:

You are the Lord of all beings

tvam tadāpa āpō jyōtirasō mrutam brahma bhūr bhuvassuvarōm

Om - water is light, the essence is the nectar and the concept of Brahman is in all the seven worlds.

yo vēdā-dau svara | prōktō vēdāntē-cha | pratish-thit-taha

tasya prakrutī-līnasya | ya-para-sa mahēshvaraha

He who transcends the syllable Om, which is uttered at the commencement of the recital of the Vēdas (vēdā-dau svara - prōktō);

and is well established in the Upanishads (vēdāntē-ja - pratish-thi-taha);

that which is dissolved in the primal cause during contemplation (tasya prakrutī-līnasya);

is the Maheshwarah/Supreme Brahman (ya-para-sa mahēshvaraha).



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śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

**ōm eesāna sarva vidhyānām - eesvara sarva boothānām - brahmādhi pathir -
brahmanōdhi pathir - brahmā sivōmē astu sadāsivōm**

*The Seer of All, who is all knowledge, the Lord of the Universe, who is all existence;
before the Creative Consciousness, before the knowers of Consciousness, existing in eternal
delight as the Consciousness of Infinite Goodness.*

*[As you intone the last word, “samarpayāmi”, throw the flowers into the air above the altar,
sending a shower of blossoms or rice upon the God with a feeling of total release, of giving, in
loving devotion.]*

**ōm śrī vallī dēva-sēnā samētha - śrī subrahmanyāya namaha -
vēdōkta - mantra - pushpānjaliṃ - samarpayāmi**



|| rāja upachārāha ||

[Offer flowers and akshatas after each samarpayāmi]

chatram samarpayāmi

I offer you this beautiful umbrella (which will protect you from heat & wind)

chāmaram samarpayāmi

I offer you this beautiful fly whisk made of yak's tail (please accept it and always whisk away all our sins)

vya-janam samarpayāmi

I offer you this beautiful fan (to cool the fire of our desires)

geetam shrāva-yāmi

I offer you songs (to constantly remember you with)

nrityam darsha-yāmi

I offer you dance (to remember the joy of freedom)

vādyam ghōsha-yāmi

I offer you instrumental music to soothe your ears with

ān-dōlikām samarpayāmi

I offer you a palanquin to carry you wherever you go

samasta rājopachāran samarpayāmi

Lastly, I offer all I have to you



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śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

|| prārthanām ||

(Offering prayers via singing sacred hymns & lamp/light with song of praise - to the Lord - to invoke His grace & auspiciousness)



ōm - [Skandā-Jyōthi mantra]
śrī vallī dēva-sēnā samētha - śrī
subrahmanyāya namaha -
prārthanām samarpayāmi - harih:
ōm

[Chant Sri Subrahmanya kavacham dhyāna slokam]

sindhurā-runa indu-kānthi vadanam | kēyūra hāradhi-pīhī
divyai-rābharanai - vibhooshi-tha-thanum | swargādhi sukhya-pradham
ambhōjā bhaya-sakthi kukkada | dharam | rakthānga-rākhōj-jwalam
subrahmanya(m)-upāsmahē pranamathā(m) | bheethi-pranā sudhya-tham

I meditate on Lord Subrahmanya - who is of red color saffron; whose face shines like the moon; who wears garlands and a crown; whose body is decorated by divine ornaments; who can provide the happiness of heaven; who holds lotus flower & cockrel in his hands; who shows the symbol of protection by his hands; who shines in the red powder that he wears; and who removes the fear and blesses his devotees.

|| rg vēdam ||

ōm dēvadēvōttamē - dēvatā sarvabhaumē - akhilānda kōti brahmānda
nāyakāya - rg vēdapriyē - rg vēdam avadhā raya

[Chant a verse from any work from the rg vēdam]

|| yajur vēdam ||

ōm dēvadēvōttamē - dēvatā sarvabhaumē - akhilānda kōti
brahmānda nāyakāya - yajur vēdapriyē - yajur vēdam avadhā raya
[Chant a verse from any work from the yajur vēdam]

|| sāma vēdam ||

ōm dēvadēvōttamē - dēvatā sarvabhaumē - akhilānda kōti
brahmānda nāyakāya - sāma vēdapriyē - sāma vēdam avadhā raya
[Chant a verse from any work from the sāma vēdam]

|| atharva vēdam ||

ōm dēvadēvōttamē - dēvatā sarvabhaumē - akhilānda kōti
brahmānda nāyakāya - atharva vēdapriyē - atharva vēdam avadhā
raya
[Chant a verse from any work from the atharva vēdam]

|| stōtram ||

dēvadēvōttamē - dēvatā sarvabhaumē - akhilānda kōti brahmānda
nāyakāya - stōtrapriyē - stōtram avadhā raya
[Chant a verse from śrī lalitā sahasranāma (or any other stōtram of your choice)]

|| drāvida vēdam ||

dēvadēvōttamē - dēvatā sarvabhaumē - akhilānda kōti brahmānda
nāyakāya - drāvida vēdapriyē - drāvida vēdam - [thevāram /
thiruvāsagam / thiruvissaippa / thiruppallāndu / thirupurānam /
thiruppugal / alangāram / anubhuthi / (abirāmi) anthāthi] - avadhā
raya

[Chant the above Drāvida Vēdam hymns, which may be found at:
www.skandagurunatha.org/works]





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

|| mangala ārathi ||

(Offering camphor lamp/light with song of praise - to the Lord - to invoke His grace & auspiciousness)

ōm - [Skandā-Jyōthi mantra]

śrī vallī dēva-sēnā samētha - śrī subrahmanyāya namaha -
mangala ārathi samarpayāmi - idhu mangala ārathi ellārum sērntu
pādungal



[Light a camphor lamp & show
ārathi to Lord Murugan or take a
copper plate, pour some water &
mix kungkumum, light camphor,
and offer ārathi while chanting
...]



ஸ்ரீ அருணகிரிநாதர் சுவாமிகள்
அருளிச்செய்த திருப்புகழ் பாடல் 170 -
நாத விந்து (பழநி)

Sri Arunagirināthar's Thiruppugal Song
#170 - nātha vinthu (palani)

நாத விந்துக லாதீ நமோநம

வேத மந்த்ரசொ ரூபா நமோநம

ஞான பண்டித ஸாமீ நமோநம வெகுகோடி

நாம சம்புகு மாரா நமோநம

போக அந்தரி பாலா நமோநம

நாக பந்தம யூரா நமோநம பரகூரர்

சேத தண்டவி நோதா நமோநம

கீத கிண்கிணி பாதா நமோநம

தீர சம்ப்ரம வீரா நமோநம கிரிராஜ

தீப மங்கள ஜோதீ நமோநம

தூய அம்பல லீலா நமோநம

தேவ குஞ்சரி பாகா நமோநம அருள்தாராய்

ஈத லும்பல கோலா லபூஜையும்

ஓத லுங்குண ஆசா ரந்தியும்

ஈர முங்குரு சீர்பா தசேவையு மறவாத

ஏழ்த லம்புகழ் காவே ரியால்விளை

சோழ மண்டல மீதே மநோகர

ராஜ கெம்பிர நாடா ஞநாயக வயலூரா

ஆத ரம்பயி லாரு ரர்தோழமை

சேர்தல் கொண்டவ ரோடே முனாளினில்

ஆடல் வெம்பரி மீதே றிமாகயி லையிலேகி

ஆதி யந்தவு லாவா சுபாடிய

சேரர் கொங்குவை காவூர் நனாடதில்

ஆவி னன்குடி வாழ்வா னதேவர்கள் பெருமாளே.





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - hariḥ: - ōm

nātha-vinthu – kalāthee – namō nama
vētha-manthra – swa-roopā – namō nama
nyāna-panditha – swāmee – namō nama vegu-kōḍī

O Lord, Thou art the basis of Sivā and Sakthi (the Lingam and the Peetam), to Thee do I hail.*
O Lord, Whose form encompasses the immortal Vedās and Mantrās, to Thee do I hail.
O Lord, Thou art the embodiment of knowledge and wisdom, to Thee do I hail.

nāma-sambu – kumārā – namō nama
bōga-anthari – bālā – namō nama
nāga-bantha – mayoorā – namō nama para-soo-rar

O Divine Son of Sambhu (Sivā), Who has millions of names, to Thee do I hail.
O Divine Son of Uma (Pārvathi), Who bestows happiness to all, to Thee do I hail.
O Lord, Who rides the Peacock, that controls the dangerous Snake (nāga) to Thee do I hail.

sētha-than-davi – nōthā – namō nama
keetha-kin-kinī – pāthā – namō nama
theera-sam-prama – veerā – namō nama giri-rāja

O Lord, Thou art the destroyer of all evil (asurās), to Thee do I hail.
O Lord, Thou art adorned with the tilting anklets, to Thee do I hail.
O Lord, Thou art the great and valourous warrior, Who is the King of all mountains, to Thee do I hail.

theepa-mangala – jōthī – namō nama
thooya-ambala – leelā – namō nama
thēva-kun-jari – pāgā – namō nama arul-thārāv

O Lord, Thou art the sacred light that emanates from all lamps, to Thee do I hail.
O Lord, Who plays in the pure cosmic sky, to Thee do I hail.
O Lord, Thou art the Divine Consort of Devayānati, to Thee do I hail – Please Bestow Thy Grace.

ee-thalum-pala – kōlāla – poo-jaiyum
ōthalum-guna – āsāra – nee-thiyum
eera-mum gūrū – seer-pātha – sē-vaiyum mara-vātha

Charity, festive offerings, learning, virtues, discipline,
justice, compassion and devotional service, dedicated to the Guru's feet – will never be forgotten in:

ēl-thalam-pugal – kāvēri-yāl – vilai
sōla-mandala – meethē – manō-hara
rāja-gem-beera – nādālu – nā-yaga vaya-loorā

The Chola Mandalam, praised by the inhabitants in the seven worlds,
Whose land is made fertile by the great river Kāveri;
*Within that kingdom is Rājagemberam***, and Thou art its Lord! O Lord of Vayalur!*

ātharam-payil – āroo-rar – thō-lamai
sērthal-kondava – rōdē – munā-linil
ādal-vembari – meethēri – mā-gayi lai-yil-lēgi

*Once, the friendship of Aroorar (Sundarar) was sought (by Cheramān Perumān**);*
Who wanted to travel with his friend;
In a dancing horse all the way to the heavenly abode (Mahā Kailās).

āthi-anthavu – lā-vāsu – pādiya
sērar-kon-guvai – kāvoor – nanā-dathil
āvinan-gudi – vāl-vāna – thē-vargal perū-mālē

There sang the Chera King, the beautiful (antha) Athi Ulā as an extempore poem;
That Cheramān Perumān ruled Kongu Nādu, situated in Vaikavoor.
Within Vaikavoor is Thiruvāvinankudi (Palani's foothill), and Thou art the Life of that place.
O Great One, the Commander-in-chief of the Devās!





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

ஸ்ரீ அருணகிரிநாதர் சுவாமிகள் அருளிச்செய்த திருப்புகழ் பாடல் 179 -

போத கந்தரு (பழநி)

Sri Arunagirināthar's Thiruppugal Song #179 - pOthakan tharu (palani)

போத கந்தரு கோவே நமோநம

நீதி தங்கிய தேவா நமோநம

பூத லந்தனை யாள்வாய் நமோநம பணியாவும்

பூணு கின்றபி ரானே நமோநம

வேடர் தங்கொடி மாலா நமோநம

போத வன்புகழ் ஸாமீ நமோநம அரிதான

வேத மந்திர ரூபா நமோநம

ஞான பண்டித நாதா நமோநம

வீர கண்டைகொள் தாளா நமோநம அழகான

மேனி தங்கிய வேளே நமோநம

வான பைந்தொடி வாழ்வே நமோநம

வீறு கொண்டவி சாகா நமோநம அருள்தாராய்

பாத கஞ்செறி சூரா திமாளவெ

கூர்மை கொண்டயி லாலே பொராடியெ

பார அண்டர்கள் வானா டுசேர்தர அருள்வோனே

பாதி சந்திர னேசு டும்வேணியர்

சூல சங்கர னார்கீ தநாயகர்

பார திண்புய மேசே ருசோதியர் கயிலாயர்

ஆதி சங்கர னார்பா கமாதுமை

கோல அம்பிகை மாதா மநோமணி

ஆயி சுந்தரி தாயா னநாரணி அபிராமி

ஆவல் கொண்டுவி றாலே சிராடவெ

கோம ளம்பல சூழ்கோ யில்மீறிய

ஆவி னன்குடி வாழ்வா னதேவர்கள் பெருமாளே.



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śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

pōthakan-tharu – kōvē – namō nama
neethi-thangiya – dhēvā – namō nama
boothalam-thanai – ālvāy – namō nama pani-yā-vum

O Leader, who preaches me Divine Knowledge, to Thee do I hail!
O Lord, who is the seat of justice (dharma), to Thee do I hail!
O Ruler of the Universe, to Thee do I hail!

poonu-ginrapi – rānē – namō nama
vēdar-thang-kodi – mālā – namō nama
pōdha-vanpugal – sāmee – namō nama ari-dhā-na

O Lord, Who loves to wear all jewels, to Thee do I hail!
O Lover of Valli, the damsel of hunters, to Thee do I hail!
O Lord of Brahma, who seats upon the lotus, to Thee do I hail!

vēdha-mandhira – roopā – namō nama
nyāna-panditha – nāthā – namō nama
veera-kandai-kol – thālā – namō nama ala-gā-na

O Lord, Whose form encompasses the mantras in the holy Vedās scriptures, to Thee do I hail!
O Wise Leader of True knowledge, to Thee do I hail!
O Valourous One whose feet are adorned by victorious anklets, to Thee do I hail!

mēni-thangiya – vēlē – namō nama
vāna-pain-thodi – vālvē – namō nama
veeru-kon-davi – sākā – namō nama arul-thā-rāy

O Lord with an ever handsome body, to Thee do I hail!
O Consort of Devayānai of Devaloka, who wears beautiful bangles, to Thee do I hail!
O Lord of the visāka star, full of vigour, to thee do I hail! please grant me your grace!

pādhagam-seri – soorādhi – mālavē
koor-mai-kon-dayil – ālē – porā-diyē
pāra-andar-kal – vānādu – sēr-thara arul-vō-nē

So that the evil asuras (demons) perish;
Thou fought with the sharpest spear (Vel);
And redeemed the great Devaloka for the Devās.

pādhi-chan-thira – nēsoodum – vēniyar
soola-sankara – nārgeetha – nā-yakar
pāra-thin-buya – mēsēru – jō-thiyar kayi-lā-yar

He has tresses wearing a half crescent moon;
He is Sankarā holding the trident and is the Lord of music;
He has strong and firm shoulders; He is full of light; He belongs to Mount Kailās; and He is the foremost Lord Sankarā.

ādhi-sankara – nār-bāga – mā-dhumai
kōla-ambigai – māthā – manō-mani
āyi-sunthari – thāyāna – nārani abi-rā-mí

She occupies the left part of that Sivā's body; She is Umā;
She is the Divine Mother; She is the Gem of the heart;
She is the Mother Sivakāma Sundari; She is the mother of all living beings; She is Nārāyani; and She is the most exquisitely beautiful Pārvathi!

āval-konduvi – rālē – sirā-davē
kōmalam-pala – sool-kōyil – mee-riya
āvi-nan-kudi – vāl-vāna – dhē-vargal perū-mālē

She cuddles You with extreme pleasure!
There are many lovely temples in this place known as;
Thiruvāvinankudi (Palani) which is Your abode! Oh Great One, Who art the Lord of all Devās.





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

[**ōm jai jagadīsha harē** is a Hindu bhajan (devotional song) composed sometime around 1870s by Pandit Shardha Ram Phillauri in Punjab, India , it is now sung around the world by Hindus of all backgrounds. Even though it is in Hindi, it is universally used by Hindus speaking any of the numerous Indian languages, or belonging to any one of many sects. It may have been inspired by Dashavatara (दशावतार कीर्ति धवलम्) section of Gita Govinda of Jayadeva, a lyrical composition of 12th century, which has the same refrain:

प्रलयपयोधिजले धृतवानसि वेदम् ॥

विहितवह्निरचरित्रमखेदम्॥

केशवाधृतमीनशरीर जयजगदीशहरे॥

The prayer is sung by the entire congregation at the time of aarathi, worship of the deity using a festival lamp.]

- English Transliteration & Meaning (http://en.wikipedia.org/wiki/Jai_Jagdish_Hare/)

ॐ जय जगदीश हरे
स्वामी जय जगदीश हरे
भक्त जनों के संकट,
दास जनों के संकट,
क्षण में दूर करे,
ॐ जय जगदीश हरे

जो ध्यावे फल पावे,
दुख बिनसे मन का
स्वामी दुख बिनसे मन का
सुख सम्पति घर आवे,
सुख सम्पति घर आवे,
कष्ट मिटे तन का
ॐ जय जगदीश हरे

मात पिता तुम मेरे,
शरण गहूं मैं किसकी
स्वामी शरण गहूं मैं किसकी .
तुम बिन और न दूजा,
तुम बिन और न दूजा,
आस करूं मैं जिसकी
ॐ जय जगदीश हरे

तुम पूरण परमात्मा,
तुम अंतरयामी
स्वामी तुम अंतरयामी
पारब्रह्म परमेश्वर,
पारब्रह्म परमेश्वर,
तुम सब के स्वामी
ॐ जय जगदीश हरे





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

तुम करुणा के सागर,
तुम पालनकर्ता
स्वामी तुम पालनकर्ता,
मैं मूरख खल कामी
मैं सेवक तुम स्वामी,
कृपा करो भर्ता
ॐ जय जगदीश हरे

तुम हो एक अगोचर,
सबके प्राणपति,
स्वामी सबके प्राणपति,
किस विधि मिलूं दयामय,
किस विधि मिलूं दयामय,
तुमको मैं कुमति
ॐ जय जगदीश हरे

दीनबंधु दुखहर्ता,
ठाकुर तुम मेरे,
स्वामी ठाकुर तुम मेरे
अपने हाथ उठाओ,
अपने शरण लगाओ
द्वार पड़ा तेरे
ॐ जय जगदीश हरे

विषय विकार मिटाओ,
पाप हरो देवा,
स्वमी पाप हरो देवा,
श्रद्धा भक्ति बढ़ाओ,
श्रद्धा भक्ति बढ़ाओ,
संतन की सेवा
ॐ जय जगदीश हरे





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - hariḥ: - ōm

**ōm jai jagadīsha harē | swāmī jaya jagadīsha harē
bhakta janōkē sankata | dāsa janōkē sankata
kshana-mai(n) dūra karē | ōm jai jagadīsha harē (2x)**

*Oh Lord of the whole Universe | Mighty Lord of the whole Universe
The agonies of devotees | The sorrows of devotees
In an instant, you make these go away | Oh Lord of the whole Universe*

**jō dhyāvē pala pāvē | dukha-bina-sē mana-kā (swāmī 2x)
sukha sampathi ghara āvē | sukha sampathi ghara āvē
kashta mitē tana-kā | ōm jai jagadīsha harē**

*He who's immersed in devotion | With a mind without sadness (Lord, with a mind without sadness)
Joy, prosperity enter the home | Joy, prosperity enter the home
A body free of problems | Oh Lord of the whole Universe*

**māta pitā tuma mērē | sharana kahūm-[mai(n)] kisakī (swāmī 2x)
tuma bina aurana dūjā | tuma bina (prabhu) aurana dūjā (kōī)
āsā karūn-[mai(n)]-jisakī | ōm jai jagadīsha harē**

*You are my Mother and Father | I am anyone's refuge of wheat (Lord, the refuge of wheat for anyone)
Without you, there is no other | Without you, there is no other
For whom I would wish | Oh Lord of the whole Universe*

**tuma-pū-rana para-mātmā | tuma antarayāmī (swāmī 2x)
pāra brahma paramēshwara | pāra brahma paramēshwara
tuma saba-kē swāmī | ōm jai jagadīsha harē**

*You are the ancient great soul, | You are the indweller (Lord, you are the indweller)
Perfect, Absolute, Supreme God | Perfect, Absolute, Supreme God
You are the Lord of everything and everyone, | Oh Lord of the whole Universe*

**tuma karunākē sāgara | tuma pā-lana-karatā (swāmī 2x)
mai(n)-mū-rakha kala-kāmī | mai(n)-sē-vaka tuma swāmī
kripā karō bharatā | ōm jai jagadīsha harē**

*You are an ocean of mercy | You are the protector (Lord, you are the protector)
I am a simpleton with wrong wishes, | I am a servant and you are the Lord
Oh Lord, Grant me your divine grace | Oh Lord of the Universe*

**tuma hō ēka agōchara | saba-kē prānapati (swāmī 2x)
kisa-vidhi milūn dayā-maya | kisa-vidhi milūn dayā (krupā)-maya
tuma-kō mai(n) kumatī | ōm jai jagadīsha harē**

*You are the one unseen | Of all living beings (The Lord of all living beings)
Grant me a glimpse | Grant me a glimpse
Guide me along the path to thee, | Oh Lord of the Universe*

**dīna bandhu dukha haratā | tuma thākūra (rak-shaka) mērē
(swāmī 2x)
apanē hātha-uthāō | apanē sharana badhāō (hātha-uthāō)
dwāra padā-[main]-tērē | ōm jai jagadīsha harē**

*Friend of the helpless and feeble | Benevolent saviour of all (Lord, benevolent saviour of all)
Lift up your hand | Offer me thy refuge
At thy feet | Oh Lord of the Universe*

**visha-yavi-kāra mitāvō | pāpa harō dēvā (swāmī 2x)
shradhā bakthi badāvō | shradhā bakthi (prēma) badāvō
santhana-kī sēvā | ōm jai jagadīsha harē**

*Removing earthly desires | Defeating sin, Supreme Soul, (Lord, defeating sin)
With all my faith and devotion | Oh Lord, with all my faith and devotion
In Eternal Service Unto Thee, | Oh Mighty Lord of the whole Universe*





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

tana-mana-dhana saba-tērā | sabha khucha hai tērā (swāmī 2x)
tērā tērē (tūjakō) arūpana | tērā tērē (tūjakō) arūpana
kyā-lā-gē mērā | ōm jai jagadīsha harē

*Glory to the Lord of the Universe.
Body, mind, and all wealth are yours.
Everything is yours.
What is mine when all that is Yours is surrendered to You?*

ōm jai jagadīsha harē | swāmī jaya jagadīsha harē
bhakta janōkē sankata | dāsa janōkē sankata
kshana-mē(n) dūra karē | ōm jai jagadīsha harē (2x)

*Oh Lord of the whole Universe | Mighty Lord of the whole Universe
The agonies of devotees | The sorrows of devotees
In an instant, you make these go away | Oh Lord of the whole Universe*

[After offering mangala ārathi, pour the water on the rangoli in front of your house.]





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

|| pradakshina namaskāram ||

(Circumbulating around & prostrating to - the Lord - who resides within us as our ātmā)

ōm - [Skandā-Jyōthi mantra]

śrī vallī dēva-sēnā samētha - śrī subrahmanyāya namaha -
ātmā pradakshina namaskārān samarpayāmi



[Stand up and go around yourself 3x and chant...]

yāni-kāni-japāpāni | janmāntara-krutāni-ja |
tāni-tāni-vinash-yanti | pradkshina-padē-padē

[Prostrate before the Lord and chant...]



ōm - shadānanam - kunkuma rakta varnam -
mahā matim - divya mayūra vāham |
rudrasya sūnum - sura-sai-nya nātham -
guham sadāham - saranam prapadyē ||

God with six faces - Who is of the color of saffron like blood,
He who is brainy among the brainiest - He who rides on a peacock,
Son of Lord Sivā - Chief of the army of devās,
The Lord who dwells within (us) – at your feet do I bow (surrender).



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śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

|| arghya pradhānam & upāyana dhānam ||

(Offering apologies & requesting pardon for any shortcomings of your pūjā - from the Lord & Honoring Guru/Priest/Devotee present at the pūjā (as the Lord Himself))

ōm - [Skandā-Jyōthi mantra]

śrī vallī dēva-sēnā samētha - śrī subrahmanyāya namaha -
arghya pradhānam samarpayāmi

ōm suklām baradharam vishnum - śaśi varnam chaturbhujam - prasanna
vadanam dhyāyēt - sarva vighnopaśāntayē

O Lord dressed in splendid white, pervading the universe, shining radiantly like rays of the full moon, having four mighty arms and a charming, happy face, we meditate on you that all obstacles may be quelled.

adya pūrvōkta - yēvanguna - vishēshana vishishtāyām - asyām - śubhatithau
- paramēśvara prītyartham - śrī vallī dēva-sēnā samētha - śrī subrahmanya
pūjā phala - sampūrnatā siddhyartham - ksheera arghya-pradānam -
upāyana - dhānam cha karishyē

|| arghya pradhānam ||

[Take akshatās in right hand, place them in between the ring & middle fingers - pour water from pancha pātram with udrini - washing the rice onto the statue / picture / yantram while chanting...]

apa upas-prushya

ōm subrahmanya mahābhāga -
kārthikēya surēshvara |
idamarghyam pradāsyāmi -
supreetō varadō bhava ||



śrī vallī dēva-sēnā samētha - śrī subrahmanyāya namaha -
idamarghyam - idamarghyam - idamarghyam

anayā - mayākrutēna - yāvat śaktihi - dhyāna āvāhanādi - śrī
skanda-jyōthi vidhāna - rāja upachāra pūjaya - bhagavan
sarvātmaka - śrī guru sahita - śrī subrahmanyaha (dēvi) trpyatu



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śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

|| upāyana dhānam ||

[It is important to honour the devotee/respected guest/priest after the pūjā is over. With areca nut on betel leaves along with fruits, other prasādam, and dakshinam - offer to priest/devotee.]

[If the pūjā is self-done (i.e. you performed the pūjā), then any person in the Guru place should be offered this dhānam.]

[Offer seat to the priest (devotee or guest)]

**subrahmanya - svaroopasya |
brāhmanasya - idam āsanam**

[Offer chandanam/sandlewood paste to the priest (devotee or guest) and chant...]

ameetē gandhāhā

**(gandhadvārām durādarshām nityapushtām karīshinīm -
īshvarīgṃ sarva bhutānām tāmihopahvayē śrīyam)**

I request and pray that Sridevi, Who pleases others by sweet scent, Who cannot be defeated - Who gives prosperity daily, Who is full of everything, And who is the goddess of all beings, To come and be present here.

[Offer akshatās and chant...]

sakalā-rāadhanai-hi | svarchitam

**(śrīr varcha-svamā-yushyha - mārōgya-māvīdhā - chō-
bhāmānam mahīyathē - dhānyam - dhanam - pasum
bahu-puthra-lābham - satha-sam - vasthsaram
dheergamāyuhu)**

“O God, may you bless us to have plenty of health, wealth, food, cattle, and children and live a long, fruitful, happy, dharmic life.”



[Chant the following mantrā...then offer dakshinā & tāmboolam & namaskāram]

**hiranya-garba-gar-bhastham |
hēma-beejam-vibhāva-sōhō ||
ananta-punya-phaladam-atah |
shāntim prayach-chamē ||**

Oh Golden Womb, in whom all wombs are situated, shining brightly with the golden seed. Grant us with infinite merits (punya) as fruits and peace.





śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

|| kshamāpanam ||

(Asking for forgiveness from the Lord)



ōm -
yadak-shara pada-bhrashtam - mātrā-heenam tu yadbhavēt |
tat-sarvam kshamya tām-dēva - subrahmanya namōstutē ||

visarga-bindu-mātrāni - pada-pādāksha rāni-cha |
nyoo-nāni chā-tirik-tāni - ksham-asva shikhi vāhana ||

**anyathā sharanam-nāsti - tvamēva sharanam mama |
tasmāt-kārunya bhāvēna - raksha-raksha shadā-nana**

I may have erred whilst construction of, writing of, pronouncing of - sentences, words, consonants, improper grammar, verb, vowels of the prayers.

I may have also forgotten to put the punctuation marks due to my ignorance in understanding the heavenly idiom.

Oh Lord Subrahmanya, may my flaws be overlooked for they are out of my ignorance.

I seek your pardon for all the commissions and omissions for they are involuntary.

Kindly bless me for the sincere endeavour.

|| samarpanam ||

(Dedicating the fruits of your pūjā - to the Lord)



ōm -
tvamēva mātā cha-pitā tvamēva
tvamēva bandhū scha-sakhā tvamēva
tvamēva vidyā dravinam tvamēva
tvamēva sarvam mama dēva dēva

*You alone are my mother and father;
You alone are my family and my friend;
You alone are my knowledge and my wealth;
You alone are my all - O benevolent Lord!*

**karpūra gauram karunāvataram
samsāra sāram bhujagēndra hāram
sadā vasantham hrudayāra vindē
bhavan bhavāni sahitam namāmi**

*White as camphor and compassion incarnate,
The very form of Brahman consciousness, revealing the mysterious cycle of
mundane existence, who wears the King of Snakes as a necklace - O Lord Bhavan
(Siva), who dwells in the lotus of the heart with His consort Bhavāni - My humble
prostrations/salutations to you!*



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śrī skanda-jyōthi vidhāna rāja upachāra pūjā
ōm - harih: - ōm

[Satvika Tyagam (Atmā samārpanam Mantrā) - Surrendering yourself to God]

**kayēna vāchā manasēndriyervā - buddhyātmanā vā - prakritē svabhāvāt -
karōmi yad yad - sakalam paramasmai - subrahmanyāvēthi samarpayāmi**

Body, speech, mind, the five senses, knowledge and the intellect; these nine are the natural condition of human existence – in their highest evolution, I move beyond them all, as I surrender everything to the Supreme Consciousness (Lord Subrahmanya).



[Place some akshatās on your head as Lord Murugan blesses you and show the mrukhi mudrā and chant...]

**harih: ōm - ētat pūjāphalam sarvām - bhagavan śrī
skandārpanamastu - śrī guruvārpanamastu -
brahmārpanamastu - ōm śānti śānti śāntih:**

May the fruits of this pūjā be offered to Lord Skandā, my
SatGuru, and to all beings.

**harih: ōm - śrī gurubhyo namah - harih: ōm - itih:
śrī skanda-jyōthi vidhāna rāja upachāra -
śrī subrahmanya pūjām samāptham [sampūranam]
Thus, concludes the śrī skanda-jyōthi vidhāna rāja upachāra pūjā**

ōm śānti śānti śāntih: - harih: ōm

May there be peace in the hearts of all beings in all the realms.

[Benedictory verses from kantha purānam by kachiyappa sivāchāriyār - Tamil
Universal prayer for God's devotees and also for all-round happiness & prosperity &
peace...show anjali mudrā and chant...]

Chapter 6 - தசூ காண்டம் /

Section 24. வள்ளியம்மை திருமணப் படலம் /

Verse 261. (ஆறிரு தடந்தோள் வாழ்க)

ஆறிரு தடந்தோள் வாழ்க அறுமுகம் வாழ்க வெற்பைக்
கூறுசெய் தனிவேல் வாழ்க குக்குடம் வாழ்க செவ்வேள்
ஏறிய மஞ்ஞை வாழ்க யானைதன் அணங்கு வாழ்க
மாறிலா வள்ளி வாழ்க வாழ்கசீர் அடியார் எல்லாம். 261

**ār-iru-thadan-thōl-vālga - aru-mugam-vālga-vetpai
kūrū-sēy-thani-vēl-vālga - kukku-dam-vālga-sevvēl
ēriya-manjai-vālga - yā-nai-than-anan-gu-vālga
mārilā-valli-vālga - vālga-seer adivār ellām. 261**

To the Lord with twelve-strong shoulders, Hail! - To the Lord with six-faces, Hail!
To the Vel (spear) that broke the krauncha mountain, Hail! – To the flag of victory &
cockrel, Hail!

To the holy vehicle of the Lord (myol the peacock), Hail! – To Devayānai, consort of
the Lord, Hail!

To His other consort, Valli, Hail! – To all the praise-worthy devotees of the Lord,
Hail! May all live well!



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ōm - harih: - ōm

Chapter 1. பாயிரம் /

Verse 3. சுப்பிரமணியர் காப்பு

மூவிரு முகங்கள் போற்றி முகம்பொழி கருணை போற்றி

ஏவருந் துதிக்க நின்ற விராறுதோள் போற்றி காஞ்சி

மாவடி வைகுஞ் செவ்வேள் மலரடி போற்றி யன்னான்

சேவலு மயிலும் போற்றி திருக்கைவேல் போற்றி போற்றி 3

mū-viru-muhan-gal-pōtri – mugam-poli-karunai-pōtri

ē-varun-thuthi-ka-ninra – veer-āru-thōl-pōtri –

kānychi-mā-vadi-vai-kunch-chev-vēl – malar-adi-pōtri-yan-nān

sēvalu-mayilum-pōtri – thiru-kai-vēl-pōtri-pōtri 3

Chapter 1. பாயிரம் /

Verse 5. வான்முகில் வழாது (வாழ்த்து)

வான் முகில் வழாது பெய்க

மலிவளம் சுரக்க மன்னன்

கோன்முறை அரசு செய்க

குறைவிலாது உயிர்கள் வாழ்க

நான் மறை அறங்கள் ஓங்க

நற்றவம் வேள்வி மல்க

மேன்மை கொள் சைவநீதி

விளங்குக உலகம் எல்லாம் 5

vān mugil valāthu pēyga

mali-valam surakka mannan

kōn-murai arasu sēyga

kurai-vilādhu uyirgal vālgā

nān marai arangal ōnga

natravam vēlvi malga

mēn-mai-kol saiva-needhi

vilan-gu-ga ulagam ellām 5

May the rain clouds not fail us;

May the riches of the earth yield in abundance;

May the rulers of the land govern with justice and fairness;

May no living being suffer from wants whatsoever;

May charity & piety extolled in the 4 Vedas

Be upheld in our lives;

May the superior path of love and kindness as preached by Saivite truths

Become renowned the world over.



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ōm - harih: - ōm

[Show ārathi to the bell & chant...]

நம பார்வதி பதயே

ஹர ஹர மகா தேவா

தென்னானுடைய சிவனே போற்றி

என் ஆண்டவர்க்கும் இறைவா போற்றி

இன்பமே சூழ்க - எல்லோரும் வாழ்க

சிற்சபேசா - சிவ சிதம்பரம் - திருச்சிற்றம்பலம்

nama pārvathi pathayē

hara hara mahā thēvā

thennān udaiya sivanē pōtri

en ānda-varkkum iraiivā pōtri

inbamē sūlka - el-lōrum vālga

sitsa-bēsā - siva chidambaram

(nilai-petra ponnambalam - siva chidambaram) - thiruchitrambalam

[Ring the bell & clap your hands 3x. Then chant the following 3x (excerpt taken from 'Skanda' by Hilda Charlton)]

“I battle for right, for Light, with all my might. Sri Skanda, be with me. At my least call for help, hear me and be near me. I belong to a faithful band of warriors, known as the Warriors of Light in the upper realms, and I am written in the Book of Life under that title.”

[Read an oracle from 'Skanda' by Hilda Charlton & do meditation or japam - this will allow your mind to fully absorb the sakthi and vibrations from the pūjā giving you a peaceful and energizing aura.] (www.skandagurunatha.org/oracles/)



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ōm - harih: - ōm

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