



śrī thiruppugal vidhāna shōdasa upachāra pūjā
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śrī thiruppugal vidhāna shōdasa upachāra pūjā

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



4th 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*

Pūjā pictorials courtesy of
M.B. Publishers, Chennai

Tamil (Thiruppugal) meanings by
Sri Gopala Sundaram

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Adopted from
Shashthee (Subrahmanya) Vrata Pūjā.
(By Srimat Meekashi Balu)
&
Sri Chakra – Instructional Pūjā Manual.
(By Sri Caitanyānandā)



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Published for the World Wide Web (WWW) by Dr. 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: <http://www.skandagurunatha.org/works/puja/>



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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 Ganesha - 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 Caitanyānandā 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 Caitanyānandā'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, too, is greatly acknowledged.

Finally, and just as important is my deep sincere gratitude and heart-felt thanks to my beloved wife, Mathuri, who saw the deep thirst I had to learn how to perform Murugan Pūjā - thank you my dear for helping me quench it by bringing to fruition this long desired wish of mine.

To read about how this pūjā manual came to fruition and how Bhagavan's grace taught a devotee how to perform Skanda Pūjā, please visit:

<http://www.skandagurunatha.org/satsang/how-to-perform-skanda-puja.asp>

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How to do pūjā?



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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 puja. 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. Pujas 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 puja 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 puja that anyone desirous of invoking our loving Murugan can perform. Tamil, Sanskrit and English are given here, but the latter can easily be translated into your own native language. All family members should understand the meaning of the rites. Sanskrit should not become a barrier to

performing Murugan puja. After all, He understands all dialects. One need not be initiated to perform this puja invoking our Loving Murugan. All that is required is that the celebrant believe 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 puja 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 puja, so puja is usually done prior to meals.

The Sanctity of the Home Shrine

All Hindus attend puja 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 puja, 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 puja 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 puja. 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. This blessed water is later served by the *pujari*, who places a small spoonful in each devotee's right palm.



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Puja 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 sacraments. Available from Indian shops, these are dedicated articles, never used for purposes other than puja. 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 puja; 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, *vibhuti*;
9. a small vessel of sandalwood paste, *chandana*;
10. a small container of red powder, *kunkuma*;
11. *naivedya*, fresh fruit and/or a covered dish of freshly cooked food (most often rice) to offer the Deity;
12. a camphor (*karpura*) burner for passing the sacred flame before the God at the height of the puja.
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 puja, entering the shrine or temple or approaching swamis or other holy men. Also during this time women do not help in puja preparation, such as picking flowers or making *prasada* 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 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 pujas it is customary to decorate the offering tray, altar and shrine.

Instructions for Puja

In performing the puja, preparation is of utmost importance -- gathering flowers, cleaning the altar and puja 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 puja, check the altar to make sure all necessary articles are there -- for having to get a missing item later would disrupt the flow of puja. Hold the attitude that, as *pujari*, you are a servant of the Gods, a channel for the spiritual energies. Only thoughts of God are on your mind as you perform puja, thus allowing the outpouring of Divine blessings.



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All items are arranged the same way for each puja so they can be reached automatically when needed, with those most frequently used closest to hand. Tradition provides a caution: you should never perform puja during or shortly after experiencing anger, deep emotional upset or crying, but it would be all right to attend. Puja is a yoga, or link, between this and inner worlds. Therefore, you must be at your best in mood and emotion to assist in making this connection. Before performing puja 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 puja.

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 puja you are about to perform. If others are attending your puja, 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 puja. 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 puja is performed standing up. Those attending will usually sit during most of the ceremony, then stand during the main *arati*. 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 puja. 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 puja 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 puja, the food offerings -- along with holy ash (*vibhuti*), sacred water (*tirtha*), sandalwood paste (*chandana*), red powder (*kunkuma*) and flowers (*pushpa*) -- are passed out and enjoyed as *prasadam*.

A recording of sacred chanting from the *Vedas* is played softly before the puja. At the high point, as the *arati* is presented, loud drums and *nagasvaras* resound. As the sacraments are passed out by the *pujari*, the divine *ragas* are heard softly played on the vina 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 *pranas* invoked during the puja must be transferred into the devotees. This is accomplished by japa yoga, 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 *muladhara* chakra, Murugan on the *manipura* 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 shakti of the *sannidhya*, the ever-present feeling of the Divine, that the God, Gods, inner-plane gurus and devas suffuse in the shrine room. For during the puja, you and all attending had lost physical,



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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 worshipping, 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.

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 Sanatana Dharma. 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, *prarabdha* 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 *shanti*, in which all saints, sages, mahatmas and great seers dwell, in their jnana of how things work in their universe of which we are a vital part.

There are few restrictions on the performance of the puja 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 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 Skanda'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 sadhana or God himself will come & instruct you - such is the experience of one devotee: <http://www.skandagurunatha.org/satsang/how-to-perform-skanda-puja.asp>
- This is an atmartha pūjā performed in the home for the benefit of one's self and family. Any mistakes/shortcomings performed in the pūjā are accounted for in Step 31 (of this pūjā manual) - *kshamāpanam*. 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 Ganesha & Lord Murugan, who will bless them everyday.
- To read about Divine experiences with Bhagavan Sri Skanda, visit: <http://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 Jyoti - 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)

|| 0 - sankalpaha / sankalpam ||

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

|| 1 - dhyānam ||

(Meditating - on the Lord)

|| 2 - 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 big/grand gestures...)

|| 3 - āsanam ||

(Offering a seat - to the Lord)

|| 4 - pādyam ||

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

|| 5 - arghyam ||

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

|| 6 - āchamanīyam ||

(Offering water to drink - to the Lord)

|| 7 - madhuparkam ||

(Giving honey - to the Lord)

|| 8 - snānam / mahābhishēkam ||

(Giving a bath - to the Lord)

|| 9 - vastram ||

(Offering clothes - to the Lord)

|| 10 - yajñōpavītam / upavītam ||

(Offering Holy Thread - to the Lord)

|| 11 - ābaranām ||

(Offering Jewellery - to the Lord)

|| 12 - vibhūthim ||

(Offering vibhūthi - to the Lord)

|| 13 - vilēpanam / gandham ||

(Offering fragrant sandalwood paste - to the Lord)

|| 14 - akshatham ||

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

|| 15 - pushpamālām / pushpam ||

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

|| 16 - ashtōtharam ||

(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, and naivedyam)

|| 17 - dhūpam ||

(Offering incense fragrance - to the Lord)

|| 18 - dīpam ||

(Offering light - to the Lord)

|| 19 - naivēdyam ||

(Offering food - to the Lord)

|| 20 - phalam ||

(Offering fruits - to the Lord)

|| 21 - dakshinam ||

(Offering money - to the Lord)

|| 22 - tāmbūlam ||

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

|| 23 - karpūra nīrājanam ||

(Offering ārathi - to the Lord)

|| 24 - mantra pushpam ||

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

|| 25 - prārthanām / upachārāh ||

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

|| 26 - mangala ārathi ||

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

|| 27 & 28 - pradakshina namaskāram ||

(Circumbulating around & prostrating to - the Lord)

|| 29 & 30 - 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)

|| 31 - kshamāpanam ||

(Asking for forgiveness - from the Lord)

|| 32 - 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.



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Nakshatrās (for Sankalpam):

Rāsi	Tamil <i>nakshatram (pādam)</i>	Sanskrit <i>nakshatram (pādam)</i>
1. mesha	ashwini (1,2,3,4) bhārani (1,2,3,4) kārthigai (1)	ashwini (1,2,3,4) bhārani (1,2,3,4) krittikā (1)
2. vrishaba	kārthigai (2,3,4) rohini (1,2,3,4) mrigasheersham (1,2)	krittikā (2,3,4) rohini (1,2,3,4) mrigaseera (1,2)
3. mithuna	mrigasheersham (3,4) thiruvaathirai (1,2,3,4) punarpoosam (1,2,3)	mrigaseera (3,4) ārdrā (1,2,3,4) punarvasu (1,2,3)
4. kataka	punarpoosam (4) poosam (1,2,3,4) āyilyam (1,2,3,4)	punarvasu (4) poosam (1,2,3,4) āslesha (1,2,3,4)
5. simha	magham (1,2,3,4) pooram (1,2,3,4) uthiram (1)	magham (1,2,3,4) poorvaphalguni (1,2,3,4) uttaraphalguni (1)
6. kanya	uthiram (2,3,4) hastham (1,2,3,4) chithirai (1,2)	uttaraphalguni (2,3,4) hastha (1,2,3,4) chitra (1,2)
7. tula	chithirai (3,4) swāthi (1,2,3,4) visākham (1,2,3)	chitra (3,4) swāthi (1,2,3,4) visākha (1,2,3)

8. vrishchika	visākham (4) anusham (1,2,3,4) kettai (1,2,3,4)	visākam (4) anurāda (1,2,3,4) jyeshthā (1,2,3,4)
9. dhanu	moolam (1,2,3,4) poorādam (1,2,3,4) uthirādam (1)	moola (1,2,3,4) poorvashada (1,2,3,4) uttarashada (1)
10. makara	uthirādam (2,3,4) thiruvonam (1,2,3,4) āvittam (1,2)	uttarashada (2,3,4) shravana (1,2,3,4) dhanishta (1,2)
11. kumbha	āvittam (3,4) sadayam (1,2,3,4) poorattāthi (1,2,3)	dhanishta (3,4) shatabhisha (1,2,3,4) poorvabhadrā (1,2,3)
12. meena	poorattāthi (4) uthirattāthi (1,2,3,4) revathi (1,2,3,4)	poorvabhadrā (4) uttarabhadrā (1,2,3,4) revathi (1,2,3,4)





śrī thiruppugal vidhāna shōdasa 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)

ōm dēvīm (dēvam) vācha maja nayanta dēvāstām - vishvarūpā
pachavōvadantīm - sānō mantresha mūrjam juhāna dēnur - vākasman
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)



[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

|| guru invocation ||

(Invocation of Guru)



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

Guru is Brahmaa - 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

|| āchamanyam ||

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



[Pour from the āchamanyam one drop of water 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 - ōm sivā tattvāya svāhā -
ōm vidyā tattvāya svāhā - ōm sarva tattvāya svāhā

śrī guru - parama guru - para mēshthi guru - divya guru -
śaranam



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

|| prānāyāmaha ||

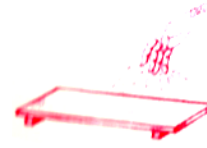
(Control of breath and mind - to allow concentration on pūjā via purification of lungs by inhaling fresh air and exhaling impure air from one nostril to another)



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

ōm bhūhū - ōm bhūvaha - ōgm sūvaha - ōm
maha - ōm janaha - ōm tapaha - ōgm
satyam - ōm tat saviturvarēnyam - bhargō
dēvasya dhīmahi - dhīyōyōnah
prachōdhayāt(u) - ōm āpaha - jyōtī rasaha -

amrutam brahmā - bhūr-bhūvas-sūvarōm



[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

|| āsana pūjā ||

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

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

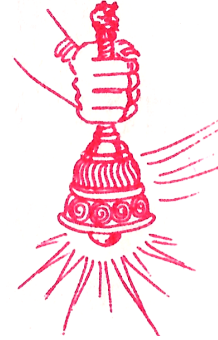
ōm asya śrī āsana mahā mantrasya - prthivyā mēruprushta rshih:
sutalam chandaha - kurmo dēvatā - āsanē viniyōgaha – pruthvit vayā dhrtā
lōkā devi tvam visnunā dhrutā - tvancha dhāraya mām - dēvī pavitram
cāsam kuru

|| 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 - karōmyādu -
dēvatāhvāna kāranam - ghantānātham krutvā -
harih: ōm



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

|| dīpa pūjā ||

(Invocation of the divine light - Goddess Jyoti - 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-chivaaya (soTRuNai vEdhiyan...) - 4.011.08]

இல்லக விளக்கது விருள்கெ டுப்பது
சொல்லக விளக்கது சோதி யுள்ளது
பல்லக விளக்கது பலருங் காண்பது
நல்லக விளக்கது நமச்சி வாயவே. 4.011.08

illaga vilak-kadhu irul kedupp-padhu
sollaga vilak-kadhu sOdhi ulladhu
pallaga vilak-kadhu palarum kaanbadhu
nallaga vilak-kadhu namachi-vaayavE 4.011.08

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 sivaaya indeed.

harih: ōm

|| kalasa pūjā ||

(Invocation of divine sacred waters into the kalasam)

[Take water-filled pancha pātram & udhrini & add aromatic herbs (cardamom, tumeric, and kumkum). Decorate the vessel with dots of sandal paste & kumkum. Close it with the right hand such that the udhrini is held between the middle & ring fingers while reciting the mantra below - invoking the holy rivers (Gangā, Yamunā, Gōdāvari, Saraswathi, Narmadā, Sindhu, Kāvēri) to be present in the water contained in the pancha pātram.]



**ōm kalaśasya mukhē - vishnu kanthē - rudrah
samāśritāha - mūlē tatra sthitō - brahmā
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 dēvī (dēva or 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 - em - aim - om - oom
- am - aham - om dattātrēyāya namaha - iti pūjā upakaranāni -
dravyāni - ātmānan cha - tam prōkshaya - harih: ōm**

[Sprinke the holy water from the pancha pātram on the items to be worshipped and on one's self.]



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

|| 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 - śrnvan ūtibih:
sīda sādanam

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 veda 2.23.1]



LORD GANESH

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

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

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

ōm - hamsa siva sōham - hamsaha (8x)

hsraim - hskala hrīm - hsrasouh
mahāpadmā - vanāntasthē - kāranānda [vighrahē / bimbē / śrī yantrē]
statue / picture / yantra
sarva bhuta hitē mātah ēhyehī ēhyehī parameśvarā

|| āvāhanam ||

[Show the āvāhana mudrā]

śrī mahā-ganapatim āvāhayāmi



[Show the sannithapana mudrā]

śrī mahā-ganapatim sthyāyāmi



[Show the anjali mudrā]

śrī mahā-ganapatim pūjāyāmi namaha



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - hariḥ: - ōm

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

|| pādyam ||

**ōm gam ganapatayē namaha -
pādayōho pādyam kalpayāmi namaha**

We humbly bathe each of Your white lotus feet, Lord Ganesha.

|| arghyam ||

**ōm gam ganapatayē namaha -
arghyam pradāna kalpayāmi namaha**

We humbly offer You water to drink, Lord Ganesha.

|| āsanam ||

**ōm gam ganapatayē namaha -
ratna simhāsanam kalpayāmi namaha**

We humbly prepare for You a jewel-studded, lion-footed throne to sit upon, Lord Ganesha.

|| snānam ||

**ōm gam ganapatayē namaha -
snānam parikalpayāmi namaha**

We humbly give You a bath, Lord Ganesha.

|| āchamanīyam ||

**ōm gam ganapatayē namaha -
snāna antaram āchamanīyam kalpayāmi namaha**

We humbly offer You fresh, pure water for sipping, Lord Ganesha.

|| vastram ||

**ōm gam ganapatayē namaha -
pithavastrāni kalpayāmi namaha**

We humbly offer You fresh new clothes to dress in, Lord Ganesha.

|| ābaranam ||

**ōm gam ganapatayē namaha -
sarvābharanāni kalpayāmi namaha**

We humbly offer jewelry to decorate you with, Lord Ganesha.

|| gandham ||

**ōm gam ganapatayē namaha -
divya parimalagandhān kalpayāmi namaha**

We humbly anoint You with divine and exceedingly fragrant sandalwood paste, Lord Ganesha.

|| kunkumam ||

**ōm gam ganapatayē namaha -
haridrā kunkumam kalpayāmi 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 thiruppugal vidhāna shōdasa 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



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

|| dhūpam ||

[Ring the bell loudly and offer incense and chant the Ganesha Gāyatri 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.



[Gāyatri 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 ēkandantāya 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 Ganesha Gāyatri...]

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.
(Nārīyana Upanishad)

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





śrī thirupugal vidhāna shōdasa 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.

[§ig veda 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, Vēdamātṛī, "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 naivēdyā (Grasa) mudrās - sweeping with all the love in your heart - this offers the praḍic 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 aomg 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 Ganesha accepting and partaking the meal. Then pour 3 drops of water from udrini as you wash the feet, hands, and mouth as Lord Ganesha has just accepted your prasadam 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 thiruppugal vidhāna shōdasa 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.*

(Nārāyaṇa 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 / upachārāh / drāvida vēdam ||

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

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

[Chant vināyagar ahaval - you may access them via the links below]

www.skandagurunatha.org/deities/ganesh/audios/

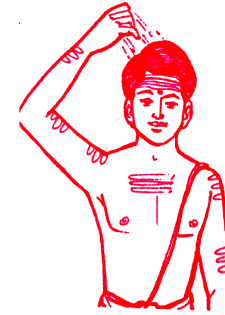
|| pradakshina namaskāram ||

**ōm - vakratunda mahākāya - surya kōti 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 kōti) - Please free all my endeavors
from any obstacles that may arise.*

[Take akshatās or flowers from Ganapati and place them on your head. Then move
Ganapati (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 Ganesha pūjā



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

|| B - pradhāna pūjā ||

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

|| 0 - sankalpaha / 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 dvipē - merōr uttara pārsvē - sālivāhana
sahāpthē - asminē - vartamānē - vyāvahārikē -
prabhavādi sasti samvasaranām madhyē -
chāndramānēna amerikanāma 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 - sakala
vishēsana vīśishtāyām - asyām - śubhatithau - mamōpātta - samasta -
duritakshayadvārā - śrī paramēśvara paramēśvarī prītyartham

[chant your nakshatram/rasi/name]

[-----] gōtra udpavasya

(Siva if gōtram unknown)

[-----] nakshatra jadē

[-----] rāsi

[name] sharma nāma desya

(if female - amba namadesya)

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

[-----] nakshatra jādē

[-----] rāsi

[name] ambā samētha

sakakutumbasya,

mithrakutumbasya

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

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

dharma - ārtha - kāmya - moksha - chaturvida - palapurushārtha -
siddhyartham



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

[Type of pūjā: śrī thiruppugal vidhāna shōdasa upachāra]

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

**śrī thiruppugal vidhāna shōdasa upachāra 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.*

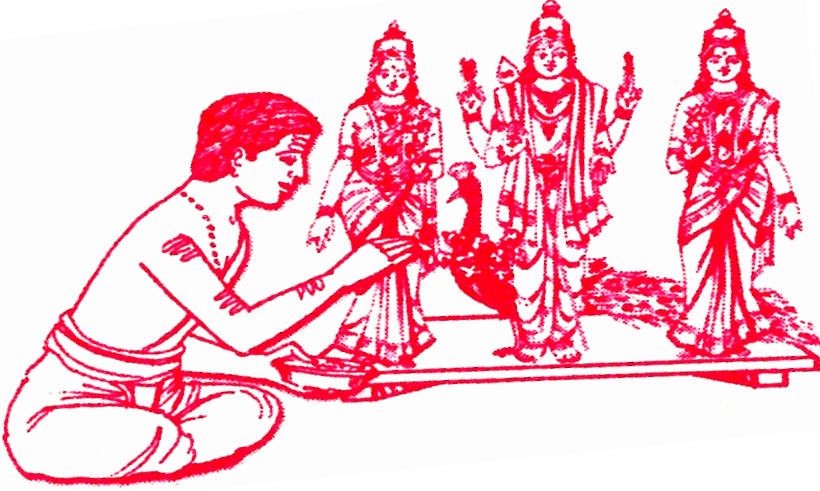
*[Place the rice that was in your palm (representing all your hopes, wishes, desires as stated in
your sankalpan) at Lord Murugan's feet.]*

[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 thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

|| 1 - dhyānam ||

(Meditating - on the Lord)

[Sthōthrās = 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

kānchi-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 golden belt, bangles and anklets,

And is the essence of the feeling of romance.

śrī vallī dēva-sēnā samētha - śrī subrahmanyam dhyāyāmi

|| 2 - 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]

[...open the trikhanda mudrā while chanting...]

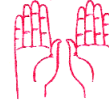
hsraim - hskala hrīm - hsrasouh

mahāpadmāvanāntasthē kāranānda [vīgrahē / bimbē / śrī yantrē]

statue / picture / yantra

sarva bhuta hitē mātah ēhyehī ēhyehī parameśvara

śrī vallī dēva-sēnā samētha - śrī subrahmanyam āvāhayāmi



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - hariḥ: - ōm

|| mūla mantraha ||

[Focus on the heart (anāhatā) lotus chakkrā and chant sequentially 12x...]

ōm - śrīm hrīm klīm aīm saum - saravanabhavāya namaha

ōm - yrīm - mahā yalliyai 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

[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)

[Show the following āvāhana mudrās]

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

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





śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

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

ōm - [Skandā-Jyōthi mantra]

முத்தைத்தரு பத்தித் திருநகை
அத்திக்கிறை சத்திச் சரவண
முத்திக்கொரு வித்துக் குருபர எனவோதும்

முக்கட்பர மற்குச் சுருதியின்
முற்பட்டது கற்பித் திருவரும்
முப்பத்துமு வர்க்கத் தமரரும் அடிபேணப்

பத்துத்தலை தத்தக் கணைதொடு
ஒற்றைக்கிரி மத்தைப் பொருதொரு
பட்டப்பகல் வட்டத் திகிரியில் இரவாகப்

பத்தற்கிர தத்தைக் கடவிய
பச்சைப்புயல் மெச்சத் தகுபொருள்
பட்சத்தொடு ரட்சித் தருள்வதும் ஒருநாளே

தித்தித்தெய ஒத்தப் பரிபுர
நிர்த்தப்பதம் வைத்துப் பயிரவி
திக்கொட்கந டிக்கக் கழுகொடு கழுதாடத்

திக்குப்பரி அட்டப் பயிரவர்
தொக்குத்தொகு தொக்குத் தொகுதொகு
சிதர்ப்பவு ரிக்குத் த்ரிகடக எனவோதக்

கொத்துப்பறை கொட்டக் களமிசை
குக்குக்கு குக்குக் குக்கு
குத்திப்புதை புக்குப் பிடியென முதுகூகை

கோட்புற்றெழ நட்பற் றவுணரை
வெட்டிப்பலி யிட்டுக் குலகிரி
குத்துப்பட ஒத்துப் பொரவல பெருமாளே.



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

muthai-tharu pathi thiru-Nagai
athi-kiRai sathich-saravaNa
muthi-koru vithu-guru-bara enavOthum
mukkat-para maTku-suruthiyin
muTpat-tathu kaTpi-thiruvarum
muppa-thumu varkka-thama-rarum adipENa

"You are the Consort of DEvayAnai* with a beautiful smile and lovely teeth looking like pearls!
You are SaravaNabhava holding the powerful spear called SakthivEl!
You are the foremost seed for the Heaven" -

So praises Lord SivA, with three eyes (the Sun, the Moon and the Fire-Agni);
to that SivA, You preached the fundamental Manthra OM dating earlier than the VEdAs
while the other two of the Trinity (BrahmA and Vishnu), along with thirty three crores of DevAs,
watched (Your preaching) and worshipped Your feet!

pathu-thalai thatha-kaNai-thodu
oTRai-kiri mathai-poru-thoru
patta-pagal vatta-thigi-riyil iravaaga
pathaT-kira thathai-kadaviya
pachai-puyal mecha-thagu-poruL
patcha-thodu ratchi-tharuL-vathum oruNaaLE

He shot an arrow to scatter the ten heads of RAvaNA (RAmAvathAram);
He churned the milky ocean with the incomparable Mount Manthara (KUrmAvathAram);
He hid the Sun with His Chakra (disc) in daytime making it night (KrishnAvathAram);
He drove the chariot for His friend and devotee, Arjuna (KrishnAvathAram);
He is Lord Vishnu, the emerald-green and cloud-complexioned. You are His favourite!
Will You be kind enough to come and protect me one of these days?

[The second half of this song describes Murugan's war against the demons]

thithi-theya otha-pari-bura
nirtha-patham vaithu-payiravi
thikkot-kaNa tikka-kaLu-godu kaLuthaada
thikku-pari atta-payiravar
thokku-thogu thokku-thogu-thogu
sithrap-pavu rikku-thrigadaga enavOtha

In accordance with the meter 'thiththiththeya',
anklets in Her feet jingled as Bhairavi (KALi) danced fiercely moving in all the
eight directions;
the devils in the battlefield danced along with the eagles;
The eight bhairavAs** protecting all directions
choreographed for this unique dance in the meter of 'thokkuththoku thokkuth
thokuthoku thrikadaka';

kothu-paRai kotta-kaLa-misai
kuku-kugu kukku-kugugugu
kuthi-puthai pukku-pidiyena muthugogai
kOtpuT-ReLa natpaT-Ravu-Narai
vetti-pali yittu-kulagiri
kuthu-pada othu-poravala perumaaLE

A series of drums beat to the same tune; in the battlefield, old vultures screamed:
'kukkukkuku kukkuk kukukuku, stab & bury, attack & catch'
they kept revolving around the corpses, flying upwards in circles;
The hostile demons (asuras) were killed en masse; and
their mountain Krounchagiri was shattered into pieces
when You fought the righteous war, Oh Great One!

Note: The first few words were given to AruNagirinAthar by Murugan Himself to compose his first song.
* As DEvayAnai symbolizes Kriyasakthi (Creative Power), She was invoked to establish Karma yOgA in life.
** The eight BhairavAs are: AsithAngan, KApAli, ChaNdan, Ururu, KurOthan, SankAran, PeedaNan, and Unmaththan.





śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

|| 2 - 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

உம்பர்தருத் தேநுமணிக் கசிவாகி
ஒண்கடலிற் றேனமுதத் துணர்வூறி
இன்பரசத் தேபருகிப் பலகாலும்
என்றனுயிர்க் காதரவுற் றருள்வாயே
தம்பிதனக் காகவனத் தணைவோனே
தந்தைவலத் தாலருள்கைக் கனியோனே
அன்பர்தமக் கானநிலைப் பொருளோனே
ஐந்துகரத் தானைமுகப் பெருமாளே.

umbartharu thENumaNi kasivaagi
oNgadali thEnamutha thuNarvoorI
inbarasathE parugi palagaalum
enthanuyir kaatharavu TaruLvaayE
thambithana kaagavana thaNaivOnE
thanthaivala thaal aruLgai kaniyOnE
anbarthama kaanaNilai poruLONe
ainthukarath aanaimuga perumaalE

Like the KaRpaga Tree in the Heavens, Divine Cow (kamadhenu) and ChintAmaNi (all of which are known to be the Great Givers) – compassionate, my mind should become.

Like the Amritha (divine nectar) from the Milky Ocean, my feelings should emanate. At all times should I drink that blissful nectar.

You should protect my life and bless me.

For the sake of your younger brother (Murugan), you came (as an elephant) to the cornfield.

By going around your father Siva, you got the prize of a graceful fruit in your hand. For your devotees you are the Permanent Essence!

You are the Great One with five hands and an elephant face!



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

|| 3 - 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

இத்தரணி மீதிற் பிறவாதே
எத்தரொடு கூடிக் கலவாதே
முத்தமிழை யோதித் தளராதே
முத்தியடி யேனுக் கருள்வாயே
தத்துவமெய்ஞ் ஞானக் குருநாதா
சத்தசொரு பாபுத் தமுதோனே
நித்தியக்ரு தாநற் பெருவாழ்வே
நிர்த்தஜெக ஜோதிப் பெருமாளே.

itharaNi meedhil piRavaadhE
etharodu koodi kalavaadhE
muthamilai Odhi thaLaraadhE
muthi adiyEnukku aruLvaayE
thathuva mey nyaana gurunaathaa
satha swarooma pu thamudhOnE
nithiya kruthaa naT peruvaalvE
nirtha jega jOthi perumaaLE.

I do not want to be born again in this world;
I do not like to mingle with cheats any more;
I am tired of studying the three branches of Tamil, namely literature, music and
drama;
and I want to be liberated, and You alone can do that for me.
You are the Great Master who can teach me that true knowledge;
You have taken the form of Cosmic Sound! You are fresh as Divine Nectar!
You always do good to me every day. You are the great Treasure of my life.
You are the Cosmic Dancer and Light of the whole world, Oh Great One!



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

|| 4 - 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

ஏறுமயில் ஏறி விளையாடும் முகம் ஒன்றே
ஈசருடன் ஞானமொழி பேசும் முகம் ஒன்றே
கூறும் அடியார்கள் வினை தீர்க்கு முகம் ஒன்றே
குன்று உருவ வேல் வாங்கி நின்ற முகம் ஒன்றே
மாறுபடு சூரரை வதைத்த முகம் ஒன்றே
வள்ளியை மணம்புணர வந்த முகம் ஒன்றே
ஆறுமுகமான பொருள் நீயருளல் வேண்டும்
ஆதி அருணாசலம் அமர்ந்த பெருமானே

ERumayil EriviLai yaadum mugam onRE
eesarudan NYaanamoLi pEsum mugam onRE
kooRum adiyaargaL vinai theerkkum mugam onRE
kunRuruva vEl vaangi ninRa mugam onRE
maaRu padu soorarai vathaitha mugam onRE
vaLLiyai maNam puNara vantha mugam onRE
aaRumugam aanaporuL nee aruLa vEndum
aathi aruNaasalam amarnta perumaaLE

*Riding on the peacock, does divine sport one face;
Words of wisdom with Siva; does speak one face;
Devotees that pray, their karmas does destroy one face;
To pierce the mountain, does dispatch the Vel one face;
Soorapadma who took diverse forms, did destroy one face;
To accept Valli Devi in marriage, did come one face;
Reveal, you should, the secret meaning of assuming faces six;
O Lord, enshrined in Arunachala, ancient and old.*



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

|| 5 - 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



எதிரி லாத பத்தி தனைமேவி
இனிய தாள்நி னைப்பை யிருபோதும்
இதய வாரி திக்கு ஞறவாகி
எனது ளேசி றக்க அருள்வாயே
கதிர காம வெற்பி லுறைவோனே
கனக மேரு வொத்த புயவீரா
மதுர வாணி யுற்ற கழலோனே
வழுதி கூனி மிர்த்த பெருமாளே.

ethirilaatha bakthi thanai mEvi
iniya thaaL ninaippai iru pOthum
ithaya vaarithikkuL uRavaagi
enathuLE siRakka aruLvaayE
kathira kaama veTpil uRaivOnE
kanaha mEru oththa puyaveeraa
mathura vaaNi utra kalalOnE
valuthi koon nimirtha perumaaLE.

*My devotion to You should be unequalled;
day and night, I must meditate only on Your two lotus feet;
that thought should dissolve in the ocean of my heart;
and it should prosper within myself by Your grace!
You reside at the mount of Kathirkaamam!
Your valourous shoulders are like the golden peaks of Mount MEru!
Saraswathi of sweet words, comes to You and hails Your feet!
You straightened the hunch-back of Paandiyān Valuthi, (coming into this world as
Thirugnaana Sampanthar), Oh Great One!*



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

|| 6 - snānam ||

(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 [panchapurāna OR thēvāra OR thiruppugal OR kanthar alangāra OR
kanthar anubhūthi OR sri suktam OR any hymn of your choice]
panchāmrita mantra snānam samarpayāmi

இசைந்த ஏறுங் கரியுரிபோர்வையும் எழில்நீறும்
இலங்கு நூலும் புலியத ளாடையு மழுமானும்
அசைந்த தோடுஞ் சிரமணி மாலையு முடிமீதே
அணிந்த ஈசன் பரிவுடன் மேவிய குருநாதா
உசந்த சூரன் கிளையுடன் வேரற முனிவோனே
உகந்த பாசங் கயிறொடு தூதுவர் நலியாதே
அசந்த போதென் துயர்கெட மாமயில் வரவேணும்
அமைந்த வேலும் புயமிசை மேவிய பெருமாளே.

isaindha ERum kariyuri pOrvaiyum eLiNeeRum
ilangu noolum puliyadhaL aadaiyu maLumaanum
asaintha thOdum siramaNi maalaiyu mudimeedhE
aNindha eesan parivudan mEviya gurunaathaa
usantha sooran kiLaiyudan vEraRa munivOnE
ukantha paasa kayiRodu thoothuvar naliyaadhE
asandha pOthen thuyarkeda maamayil varavENum
amaindha vElum buyamisai mEviya perumaaLE

The Great Bull, Nandi which He mounts with pleasure; The shawl made of elephant hide (stripped from the demon Gajamukaasuran); The elegant and bright holy ash on His body;

The prominent PooNool; The attire made of tiger's skin; The pickaxe and the deer on two hands; The swinging earstuds; and The konRai garland around the head;

These are the decorations of our Lord, Siva. He prevails upon You with love as His Master! The mighty and proud demon, Sooran, and his dynasty were annihilated by Your rage!

When Yama's messengers approach me with their favourite weapon, PaasakkayiRu (Rope of Bondage), I should not be disheartened;

And at that weak moment, You must come to me on Your great peacock to end my misery.

Oh Great One, who displays the spear beautifully on Your shoulder!



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

|| 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 / (abiraami) anthāthi

You may obtain the lyrics & mp3 files of the above sacred works via the following links:]

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

- [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

[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 - śāntī - śāntī - śāntih: - harih: ōm**

இறவாமற் பிறவாமல் எனையாள்சற் குருவாகிப்
பிறவாகித் திரமான பெருவாழ்வைத் தருவாயே
குறமாதைப் புணர்வோனே குகனேசொற் குமரேசா
அறநாலைப் புகல்வோனே அவிநாசிப் பெருமானே.

iRavaamal piRavaamal - enaiyaaLsa guruvaagi
piRavaagi thiramaana - peruvaaLvai tharuvaayE
kuRamaadhai puNarvOnE - guhanEsoT kumarEsaa
aRaNaalai pugavOnE - aviNaasi perumaale

I pray that You give me a boon not to die and not to be born again. - You must become my proper Master

And every other thing to me - You must grant me the permanent, liberated and blissful life to me.

You married VaLLi, the damsel of the KuRavaas - Oh Guhaa, Oh Kumaresaa praised by all!

You preach me the four Purushaarthaas* - Oh Great One, who resides at Avinaasi**.

* Dharma, Arthha, Kaamaa and Mokshaa
**Avinaasi is 8 miles north of Thirupoor Railway Station.





śrī thiruppugal vidhāna shōdasa 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 as swan 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 Narayana - Oh, Lord Vasudeva, 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 Rudra 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 Lalitha, - Oh, source of all creation, give me higher intellect, - And let the Goddess Lalitha illuminate my mind.

[with fruit juice]

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

Let me meditate on that great mal - 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 thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

|| 7 - 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

சந்ததம் பந்தத் தொடராலே
சஞ்சலந் துஞ்சித் திரியாதே
கந்தனென் றென்றுற் நுனைநாளும்
கண்டுகொண் டன்புற் நிடுவேனோ
தந்தியின் கொம்பைப் புணர்வோனே
சங்கரன் பங்கிற் சிவைபாலா
செந்திலங் கண்டிக் கதிர்வேலா
தென்பரங் குன்றிற் பெருமானே.

santhatham banthath thodaraale
sanchalam thunji thiryaathe
kanthanen endRuT RunaiNaaLum
kandukoN danbuT triduvEnO
thanthiyin kombai puNarvOnE
sankaran pangiT sivaibaalaa
chenthilaNG kandi kathirvElaa
thenparaNG kunRiT perumaaLE

Constantly being afflicted by attachment;
I wander sadly and debilitated.

When will I say "Kandhaa" often everyday;
and recognize You in my mind lovingly?

Ye who became united with Deivayanai, the beautiful damsel-like creeper, reared by
Indra's elephant, Airavadham;

Oh beloved Son of Parvathi, whose half is part of God Siva.

Ye Velan, who resides in Thiruchendur, Kannadi, and Kathirkaamam (in Ceylon);

Oh Great One who also resides in Thirupparankundram!



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

|| 8 - 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

அகரமு மாகி யதிபனு மாகி யதிகமு மாகி அகமாகி
அயனென வாகி அரியென வாகி அரனென வாகி அவர்மேலாய்
இகரமு மாகி யெவைகளு மாகி யினிமையு மாகி வருவோனே
இருநில மீதி லெளியனும் வாழ எனதுமு னோடி வரவேணும்
மகபதி யாகி மருவும் வலாரிமகிழ்களி கூரும் வடிவோனே
வனமுறை வேட னருளிய பூஜை மகிழ்கதிர் காம முடையோனே
செக்கண சேகு தகுதிமி தோதி திமியென ஆடு மயிலோனே
திருமலி வான பழமுதிர் சோலை மலைமிசை மேவு பெருமானே.

agaramum aagi athipanum aagi athigamum aagi agamaagi
ayanena vaagi hariyena vaagi haranena vaagi avarmElaay
igaramum aagi evaigaLum aagi inimaiyum aagi varuvOnE
iruNila meethil eLiyanum vaaLa enathumu NOdi varavENum
magabathi aagi maruvum valaari magiLgaLi koorum vadivOnE
vanamuRai vEdaN aruLiya poojai magiLkathir gaamam udaiyOnE
segagaNa sEgu thaguthimi thOthi thimiyena aadum mayilOnE
thirumali vaana paLamuthir sOlai malaimisai mEvu perumaaLE

You are the letter "A" in the alphabet; You are the Lord of all; You are more than these; You are within!

You are Brahma, Vishnu, and Hara; You are over and above them; You are the letter "I"; You are everything; You are delicious;

*In this big world for me to live, please do come running!
Indra the slayer of Vala, a giant, feels joy at the sight of Your Form!*

The hunter living in forest (Indra) worshipped you and you enjoyed it; Oh Lord residing at Kathirgamam!

*The peacock dances to the tune: "jega gaNa seagu thagu thimi thoothi thimi";
Oh Lord abundant in wealth who resides at PaLamuthirchola!*



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śrī thiruppugal vidhāna shōḍasa upachāra pūjā
ōm - harih: - ōm

|| 9 - gandham / 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

பாதி மதிநதி போது மணிசடை
நாத ரருளிய குமரேசா
பாகு கனிமொழி மாது குறமகள்
பாதம் வருடிய மணவாளா

காது மொருவிழி காக முறஅருள்
மாய னரிதிரு மருகோனே
கால னெனையணு காம லுனதிரு
காலில் வழிபட அருள்வாயே

ஆதி யயனொடு தேவர் சுருல
காளும் வகையறு சிறைமீளா
ஆடு மயிலினி லேறி யமரர்கள்
சூழ வரவரு மிளையோனே

சூத மிகவளர் சோலை மருவுசு
வாமி மலைதனி லுறைவோனே
சூர னுடலற வாரி சுவறிட
வேலை விடவல பெருமாளே.



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

paadhi madhi nadhi pOdhum aNisadai
naadhar aruLiya kumarEsaa
paagu kanimoli maadhu kuRamagaL
paadham varudiya maNavaaLaa

*With half a moon, river (Ganga) and flowers adorning His tress;
Lord Siva has gracefully delivered You to us, Kumaresa!
That KuRavA damsel, VaLLi, whose voice is sweeter than sugar and fruits;
You are her consort, gently caressing her feet.*

kaathum oruviLi kaaga muRa aruL
maaya Nari thiru marugOnE
kaalan enai aNugaamal unadhiru
kaalil vaLipada aruLvaayE

(In Ramayana) the devilish crow (KAKAsuran) was spared only one eye bead, being punished by separation of the other eye;
Gracefully by that mystic Hari (as RAMA); You are the nephew of Hari and Lakshmi.
In order that Yaman (Death God) never approaches me;
I have to surrender unto Your two feet by Your grace.*

aadhi ayanodu dhEvar surarula
gaaLum vagai uRu siRai meelaa
aadu mayilinil ERi amarargaL
sooLa varavarum iLaiyOnE

*Enabling old Brahma and all Devas to regain Heaven and rule again;
You liberated them from their bondage under Sooran.
Mounting on the dancing peacock;
And surrounded by Devas, You must come before me, Oh Divine Youth!*

soodha miga vaLar sOlai maruvu
suvaami malai thaniluRaivOnE
sooraN uda laRa vaari suvaRida
vElai vida vala perumaaLE

*There are many groves full of mango trees in;
Swamimalai, which is Your abode.
Destroying Sooran's body and drying up the entire sea;
You threw Your powerful spear, Oh Great One!*

**When Sita's chest was maimed by the devilish crow (KAKAsuran) while Rama was sleeping on her lap in the jungle, Rama woke up and used a blade of grass as a weapon to destroy the crow. Finding nowhere to go for rescue, the crow surrendered to Rama seeking mercy. Rama gracefully spared its life but was punished by separating one eye bead and letting the crow use the remaining eye bead for both the eyes. KAKAsuran was none other than Indra's son Jayanthan who came as an evil crow due to a curse).*



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

|| 10 - pushpamālām / pushpam ||

(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	pādaū (feet)	pūjayāmi					
“	muku-rākāra-jānavē	“	jānūni (knees)	“	“	kruthikā-sthanan-thāya	“	stanau (breast)	“
“	karika-rōravē	“	ūrū (thigh)	“	“	sathrujayōr-jitha-pahkvē	“	bāhoon (torso)	“
“	ratna-kinkinī-nūpura-katyē	“	katim (waist)	“	“	sakthi-hasthāya	“	hasthān (hands/arms)	“
“	guhāya	“	guhyam (abdomen)	“	“	pushkaras-rajē-kantāya	“	kantham (throat)	“
“	hēyramba-sahōtharāya	“	udharam (stomach)	“	“	shanmukhāya	“	mūkhāni (face)	“
“	sūnābhayē	“	nābhim (navel)	“	“	sunā-shāya	“	nāsikē (nose)	“
“	suhrudē	“	hrudayam (heart)	“	“	dvishan-nētrāya	“	nētrāni (eyes)	“
“	vichāla-vakshaṣē	“	vakshas-sthalam (chest)	“	“	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 thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

அபகார நிந்தைபட் டுழலாதே
அறியாத வஞ்சரைக் குறியாதே
உபதேச மந்திரப் பொருளாலே
உனைநானி னைந்தருட் பெறுவேனோ
இபமாமு கன்தனக் கிளையோனே
இமவான்ம டந்தையுத் தமிழாலா
ஜெபமாலை தந்தசற் குருநாதா
திருவாவி னன்குடிப் பெருமாளே.

abagaara ninthaipaT uLalaathE
aRiyaatha vanjarai kuRiyaathE
upathEsa manthira poruLaalE
uNaiNaani NaintharuL peRuvEnO
ibamaa mukan thana kiLaiyOnE
imavaan madanthaiyu thamibaalaa
jepamaalai thantha saT gurunaathaa
thiruvaavi Nangudi perumaaLE

*Not suffering from ridicules due to my misdeeds,
Not considering the friendship of immoral cheats,
Only through the means of the Mantra that You taught me,
I have to think of You only; will I ever get Your Grace?
You are the younger brother of the elephant-headed Vinayaka!
You are the son of the Pure Goddess Parvathi, Daughter of Himavaan!
You gave me the chanting beads,* O Great SatGuru of mine!
You have your abode at Thiruvaavinankudi (Palani), Oh Great One!*

** This incident of Murugan presenting the chanting beads happened in the life of Arunagirinaathar, the Composer.*



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

|| ashthōtharam ||

(Chanting the Holy 108 Names of the Lord)

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

atha śrī subrahmanya swaminē ashthōthara satanāmā valih: pūjā

[Nandikeswarar gave to Sage Agastya the following incantation comprising the names of Lord Skanda, 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 bows down before the Lord with each recitation.]

1. ஓம் ஸ்கந்தாய நம ஹ
2. ஓம் குஹாய நம ஹ
3. ஓம் ஷண்முகாய நம ஹ
4. ஓம் பால நேத்ரஸுதாய நம ஹ
5. ஓம் ப்ரபவே நம ஹ
6. ஓம் பிங்களாய நம ஹ
7. ஓம் க்ருத்திகா ஸுனவே நம ஹ
8. ஓம் சிகிவாஹனாய நம ஹ
9. ஓம் த்விஷ்ட் புஜாய நம ஹ
10. ஓம் த்விஷண் நேத்ராய நம ஹ
11. ஓம் சக்தி தராய நம ஹ
12. ஓம் பிஸிதாஸ ப்ரபஞ்சனாய நம ஹ

13. ஓம் தாரகாஸுர 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 ஸுரஸைன்ய ஸுரசுஷகாய 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 ஸுதாய 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 சங்கராத்தமஜாய நம ஹ
31. ஓம் சிவஸ்வாமினே நம ஹ
32. ஓம் கணஸ்வாமினே நம ஹ
33. ஓம் ஸர்வஸ்வாமினே நம ஹ
34. ஓம் ஸநாதனாய நம ஹ



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ōm - harih: - ōm

35. ஓம் அனந்த சக்தயே நம ஹ
36. ஓம் அக்ஷோப்யாய 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 ஜ்ஞரும்பாய நம ஹ
43. ஓம் ப்ரஜ்ஞரும்பாய நம ஹ
44. ஓம் உஜ்ஞரும்பாய 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



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ōm - harih: - ōm

79. ஓம் புளிந்த்கன்யாபர்த்ரே நம ஹ
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 thiruppugal vidhāna shōdasa 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 piṣitāsa-prabham-janāya namaha**
Praise be to the destroyer of the Asuras!
13. **ōm tārakā-sura-samhārinē namaha**
Praise be to the slāyar of Tārakāsuran!
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 Uma—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 Visakha—All Hail!
30. **ōm śankar-ātma-jāya namaha**
Thou Son of Sankara—All Hail!



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śrī thiruppugal vidhāna shōdasa 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**
Thou who art born of Fire!
- 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 chatur-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 thiruppugal vidhāna shōdasa upachāra pūjā
ōm - hariḥ: - 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 thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

- 91. ōm kāranopāta-dēkhāya namaha**
Thou who deigned embodiment for a cause—All Hail!
- 92. ōm kāranātīta-vingrahāya namaha**
Form transcending causal experience
- 93. ōm anīśvarāya namaha**
Oh Eternal peerless plenitude, 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



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

நாளு மிகுத்த கசிவாகி
ஞான நிருத்த மதைநாடும்
ஏழை தனக்கு மநுபூதி
ராசி தழைக்க அருள்வாயே
பூளை யெருக்கு மதிநாக
பூண ரளித்த சிறியோனே
வேளை தனக்கு சிதமாக
வேழ மழைத்த பெருமாளே.

naaLu migutha kasivaagi
NYaana nirutham adhaiNaadum
Elai thanakkum anuboodhi
raasi thalaikka aruLvaayE
pooLai erukku madhinaaga
pooNar aLitha siRiyOnE
vELai thanak uchithamaaga
vElam alaitha perumaaLE

*Everyday my mind, overwhelmed with love, should thaw and melt.
I am striving to have the vision of Your dancing posture, manifesting Wisdom.
Even for the lowly me, blissful experience must occur;
and for that immense good fortune, I seek Your gracious blessing!
He wears on His tresses the pooLai flower, the erukkam leaf, the crescent moon and the serpent;
that Siva has delivered You as His child!
At the opportune time, You were able to cleverly command the assistance of
Your brother Vinaayaka in the form of an elephant (who helped You woo VaLLi and win over her), Oh
Great One!*



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

|| C - uttarānga pūjā ||

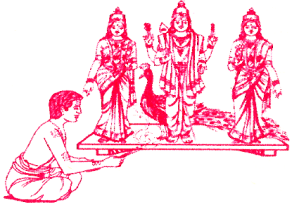
(Last part of the pūjā where the Lord is honoured by showing dhūpam , deepam, and naivedyam)

|| 11 - 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

ōm tryambakam - yajāmahē - sugandhim - pushti
vardhanam - urvārukamiva bandhanān - 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

துள்ளுமத வேள்கைக் கணையாலே
தொல்லைநெடு நீலக் கடலாலே
மெள்ளவரு சோலைக் குயிலாலே
மெய்யுருகு மானைத் தழுவாயே
தெள்ளுதமிழ் பாடத் தெளிவோனே
செய்யகும ரேசத் திறலோனே
வள்ள்தொழு ஞானக் கழலோனே
வள்ளிமண வாள்ப் பெருமாளே.

thuLLu matha vELkai kaNaiyaalE
thollai Nedu neela kadalaalE
meLLa varu sOlai kuyilaalE
mey urugu maanai thaLuvaayE
theLLu thamiL paada theLivOnE
seyya kumarEsa thiRalOnE
vaLLal thoLu NYaana kaLalOnE
vaLLi maNavaaLa perumaalE

The fiercely pouncing Love God (Manmathan) is sending a barrage of flower arrows;
The blue seas are constantly troubling;
The cuckoo from the groves comes slowly and sings a tune of melancholy;
All these melt my love-torn daughter, who is like a deer. Will you not come and embrace Her?
You are the learned Sambanthar, capable of composing poems in chaste Tamil!
You are the fair one named Kumaresan, the Valourous!
You have the feet of knowledge to which the Great munificent Siva prostrates;
You are the Consort of Valli, O Great One!



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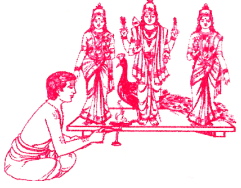
śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

|| 12 - dīpam ||

(Offering light - to the Lord)

ōm - [Skandā-Jyōthi mantra]

śrī subrahmanyāya namaha - dīpam darshayāmi



[Light lamp - Show the Navākshari Ratnēsvari Deepā Mudrās & offer deepam to the Lord chanting...3x each...]

ōm - jaya jaya - mahāvīra bhagavan - śrī skandā - namō namaha

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

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

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

om - āyur dēhi - dhanamdēhi - vidyamdēhi mahēswarī - samasta mahilam dēhi - dēhi mē paramēsvarī



[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

இருமலு ரோக முயலகன் வாத
மெரிகுண நாசி விடமேநீ
ரிழிவுவி டாத தலைவலி சோகை
யெழுகள மாலை யிவையோடே

பெருவயி நீளை யெரிகுலை சூலை
பெருவலி வேறு முளநோய்கள்
பிறவிகள் தோறு மெனைநலி யாத
படியுன தாள்கள் அருள்வாயே

வருமொரு கோடி யசுரர்ப தாதி
மடியஅ நேக இசைபாடி
வருமொரு கால வயிரவ ராட
வடிசுடர் வேலை விடுவோனே

தருநிழல் மீதி லுறைமுகி லுார்தி
தருதரு மாதின் மணவாளா
சலமிடை பூவி னடுவினில் வீறு
தணிமலை மேவு பெருமாளே.



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

irumalu rOkā muyalakan vaatham
erikuNa naasi vidamEnee
rilivu vidaatha thalaivali sOkai
elukaLa maalai ivaiyOdE

*Acute cough, a kind of fits called muyalakan, rheumatic pain,
burning nose, poisonous and toxic diseases, diabetes,
nagging head-ache, anemia,
blisters around the neck, and in addition,*

peruvayi ReeLai erikulai choolai
peruvali vERu muLanOygaL
piRavigaL thORu menainali yaatha
padiyuna thaaLgaL aruLvaayE

*edema in the stomach, congestion in the lungs, heartburn, acute stomach ache,
and similar extremely painful diseases
should not afflict and debilitate me in every birth.
For that, You must kindly grant me Your hallowed feet!*

varumoru kOdi asurar pathaathi
maDiyaa nEga isaipaadi
varumoru kaala vayirava raada
vadisudar vElai viduvOnE

*The millions of soldiers in the demons' armies
advanced against You and died;
and singing many songs praising the glory of the war, Kaala Bhairavar (Lord Siva)
came to the battlefield and danced;
when You hurled the sharp and shining Spear!*

tharunilal meethil uRaimukilurthi
tharutharu maathin maNavaaLaa
salamidai pUvin naduvinil veeRu
thaNimalai mEvu perumaaLE.

*Indra, who rides the clouds and resides in the shade of wish-yielding KaRpaga trees
of the Celestial land,
brought up this lovely damsel, Devayaanai, and You are her consort.
In this world, encircled by waters of the oceans, this place is renowned
and is called Mount Thiruththanigai, which is Your abode, Oh Great One!*

(This song is known to cure diseases. It is worth memorizing.)

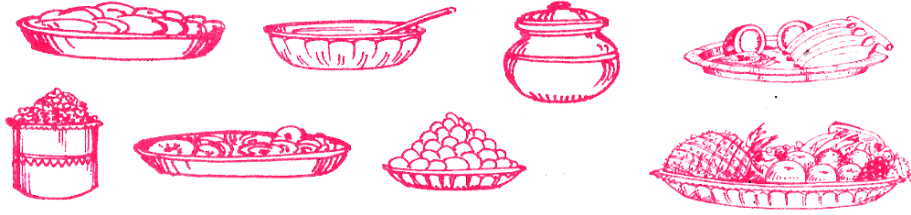




śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

|| 13 - 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:

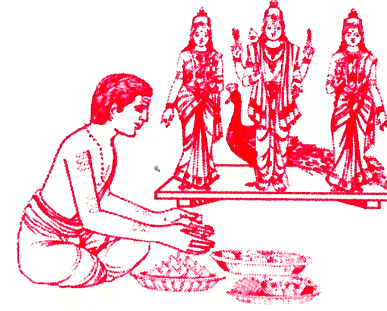
[Take water in your hand and sprinkle on prasādam while chanting...]

**ōm bhūr - bhūvasūvaha - tat saviturvarēnyam -
bhargō dēvasya dhīmahi - dhīyōyōnah
prachōdhayāt(u) - parōrajasē sāvadōm - om
āpōjyōtiraśamrutam - 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)



[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 Skanda has just accepted your prasadam offering.]

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





śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

நீலங்கொள் மேகத்தின் மயில்மீதே
நீவந்த வாழ்வைக்கண் டதனாலே
மால்கொண்ட பேதைக்குன் மணநாறும்
மார்தங்கு தாரைத்தந் தருள்வாயே
வேல்கொண்டு வேலைப்பண் டெறிவோனே
வீரங்கொள் சூரர்க்குங் குலகாலா
நாலந்த வேதத்தின் பொருளோனே
நானென்று மார்தட்டும் பெருமாளே.

neelangoL mEgathin mayilmeethE
neevantha vaaLvaikkaN tathanaalE
maalkonda pEthaikkun maNaNaaRum
maarthangu tharaithaN tharuLvaayE
vElkondu vElaippaN teRivOnE
veerangoL soorarkkuNG kulagaalaa
naalantha vEthathin poruLOnE
naanenRu maarthattum perumaaLE

*Mounting the peacock of the hue of blue cloud,
You set out on a majestic procession. Looking at that beautiful sight,
this girl is passionately in love with You.
Would you not graciously give her the garland that sways on Your fragrant chest?
Once, You wielded the spear, and the sea was completely dried up.
You are the God of Death for the entire clan of the brave demons.
You are the substance of all the four fine scriptures, namely Rig, Yajur, Saama and AtharvaNa.
You proudly beat Your chest declaring that You are the one inherent in all lives, Oh Great One!*



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

|| 14 - 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

பத்தியால் யானுனைப் பலகாலும்
பற்றியே மாதிருப் புகழ்பாடி
முத்தனா மாறெனைப் பெருவாழ்வின்
முத்தியே சேர்வதற் கருள்வாயே
உத்தமா தானசற் குணர்நேயா
ஒப்பிலா மாமணிக் கிரிவாசா
வித்தகா ஞானசத் திநிபாதா
வெற்றிவே லாயுதப் பெருமாளே.

bakthiyaal yaanunai palagaalum
paTRiyE maathiru pugaLpaadi
muthanaa maaRenai peruvaalvin
mukthiyE sErvathaT karuLvaayE
uthamaa thaanasaT guNarNEyaa
oppilaa maamaNi girivaasaa
vithagaa NYaanasath thiNibaathaa
veTRivE laayutha perumaaLE

With devotion, I held You fast for a long period;
I sang Your praise and prowess;
Hence, make me fit for beatitude.
Bestow me with the stupendous life of salvation.
Oh righteous One! Oh friend of the virtuous devotees of this world!
Oh incomparable gem! Oh resident at hillocks! Oh prudent One!
Oh Lord who bestows spiritual wisdom and settling of the Divine Grace!
Oh Lord holding the sacred Vel!



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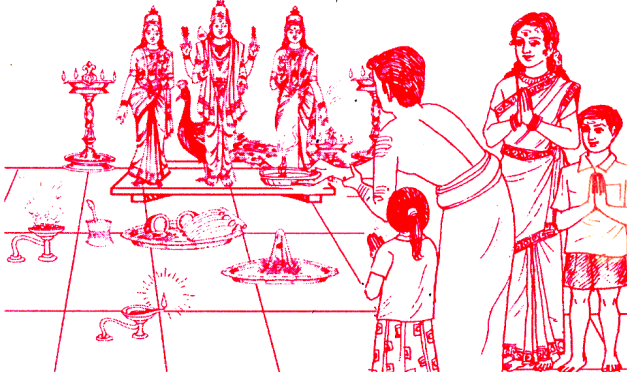
śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

|| 15 - karpūra nīrājanam ||

(Offering ārathi - to the Lord)

ōm - [Skandā-Jyōthi mantra]

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



[Hoist camphor lamp & show it 3x to the Deity while chanting:]

ōm - rājādhi rājāya prasahya sāhinē - namō vayamvai: sravanaya kūrmahē -
samēkāmān kāma kāmayā 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 dhyaana slokam]

ōm - nigrushvai rasamāyuthaihi - kālair harithvamāpannaihi -
indhrāyāhi sahasrayugu - agnir vibrāshti vasanaha - vāyusvētha
sikad-dhrūkaha - samvathsarō vishoorvarnaī: 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 āchamaniyam
samarpayāmi namaha



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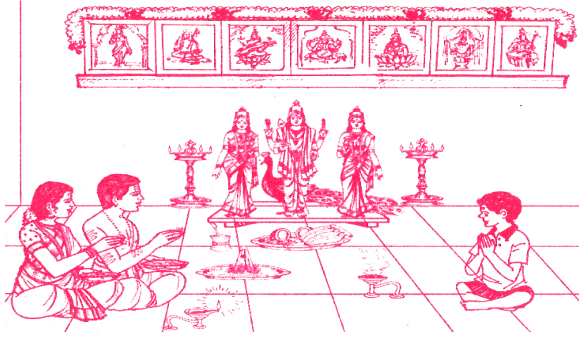
śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - hariḥ: - ōm

|| 16 - prārthanām / upachārāh ||

(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 - hariḥ: ōm



[Chant Sri Subrahmanya kavacham dhyaana slokam]

sindhurā-runa indu-kān̄thi 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 & cockle 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.

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.

|| drāvīda vēdam ||

dēvadēvōttamē - dēvatā sarvabhaumē - akhilānda kōti brahmānda
nāyakāya - drāvīda vēdapriyē - drāvīda vēdam -
[thevaaram / thiruvaasagam / thiruvissaippa / thiruppallaandu /
thirupuraanam / thiruppugal / alangaaram / anubhuthi / (abiraami)
anthaathi]
avadhā raya

[Chant the above Drāvīda Vēdam hymns - you may access them via the links below]
www.skandagurunatha.org/deities/siva/audio/
www.skandagurunatha.org/works/thiruppugal/audio/
www.skandagurunatha.org/works/kantharalangaaram/
www.skandagurunatha.org/works/kantharanubhuthi/
www.skandagurunatha.org/deities/sakthi/audio/



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

மாதர்வச மாயுற் நுழல்வாரும்
மாதவமெ ணாமற் நிரிவாரும்
தீதகல வோதிப் பணியாரும்
தீநரக மீதிற் நிகழ்வாரே
நாதவொளி யேநற் குணசீலா
நாரியிரு வோரைப் புணர்வேலா
சோதிசிவ ஞானக் குமரேசா
தோமில் கதிர்காமப் பெருமாளே.

maatharvasa maayutru ulalvaarum
maathavamE NaamaT thirivaarum
theedhagala Odhi paNiyaarum
theenaraga meedhi thigalvaarE
naathavoLi yEnaT guNaseelaa
naariy iru vOrai puNarvElaa
jOthi siva nyaana kumarEsaa
thOmil kathirgaama perumaaLE

*Those who philander and are in the grips of women,
Those who roam about without any thought of penance,
And those who do not pray and prostrate to You for dispelling the evils,
Will all dwell deeply inside the burning hell.
You are the combination of Light and Sound; embodiment of all virtues!
You have two consorts, namely VaLLi and Devayanai!
You are the bright Saivite knowledge itself, Oh VElaa,
You have the spotless abode at Kathirkaamam, Oh Great One!*



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

முந்துதமிழ் மாலை கோடிக் கோடி
சந்தமொடு நீடு பாடிப் பாடி
முஞ்சர்மனை வாசல் தேடித் தேடி யுழலாதே
முந்தைவினை யேவ ராமற் போக
மங்கையர்கள் காதல் தூரத் தேக
முந்தடிமை யேனை யாளத் தானு முனைமீதே

திந்திதிமி தோதி தீதித் தீதி
தந்ததன தான தானத் தான
செஞ்செண்கு சேகு தாளத் தோடு நடமாடுஞ்
செஞ்சிறிய கால்வி சாலத் தோகை
துங்கஅநு கூல பார்வைத் தீர்
செம்பொன்மயில் மீதி லேயெப் போது வருவாயே

அந்தண்மறை வேள்வி காவற் கார
செந்தமிழ்சொல் பாவின் மாலைக் கார
அண்டருப கார சேவற் கார முடிமேலே
அஞ்சலிசெய் வோர்கள் நேயக் கார
குன்றுருவ ஏவும் வேலைக் கார
அந்தம்வெகு வான ரூபக் கார எழிலான

சிந்துரமின் மேவு போகக் கார
விந்தைகுற மாது வேளைக் கார
செஞ்சொலடி யார்கள் வாரக் கார எதிரான
செஞ்சமரை மாயு மாயக் கார
துங்கரண சூர சூறைக் கார
செந்தினகர் வாழு மாண்மைக் கார பெருமாளே.





śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

**munthu tamil maalai kOdi kOdi
santhamodu needu paadi paadi
munjar manai vaasal thEdi thEdi ulalaathE
munthai vinaiyE varaamaT pOga
mangaiyargal kaathal thoora thEga
munthadimai yEnai aaLath tha anum unaimethE**

*Composing poems in the foremost language, Tamil,
millions of them in various meters, long ones, I sang them repeatedly
going to the doors of many mortals, I roamed and roamed.
In order that my past karmas do not follow me,
In order that lust for women goes far away from me, and
In order that this lowly ambitious soul is fully taken charge of by You, (You have to appear)
before me.*

**thinthi-thimi thOthi theedhi theedhi
thantha-thana thaana thaana thaana
chenje-Nagu chEgu thaaLa thOdu nadamaadum
chenchiRiya kaal visaala thOgai
thunga anukoola paarvai theera
semponmayil meethilE eppOthu varuvaayE**

*[thinthithimi thOthi theedhi theedhi
thantha thana thaana thaana
chenjeNagu chEgu] - In this meter, dances your beautiful Peacock
which has little reddish paws, wide colourful tail,
pure and benevolent vision, valour
and reddish golden colour; on that Peacock, when do You propose to come to me?*

**anthaN maRai veLvi kaavaTkaara
senthamil sol-paavin maalai kaara
aNdar ubakaara sEvaTkaara mudimEIE
anjali seyvOrgaL nEya kaara
kundruruva Evum vElai kaara
antham veguvaana roopa kaara elilaana**

*You are the Protector of grand vedic sacrifices,
You wear garlands of poems in sweet Tamil,
You are the Benefactor of all Devas Heaven, You raise the flag of the Holy Rooster,
You are the Friend of those prostrating to You with folded hands over their heads,
You hold the Spear that pierced through the (Kirouncha) Mount,
You are the most handsome one,*

**sinthuramin mEvu bOga kaara
vinthai kuRamaathu vElai kaara
senchol adiyaargaL vaara kaara ethiraana
senchamarai maayu maaya kaara
thungaraNa soora sooRai kaara
senthinagar vaalum aaNmaikaara perumaaLE.**

*You are the consort of beautiful Devasena,
You wait for the audience of wonderful VaLLi,
You are the favourite of sweet-tongued devotees who sing Your praise,
You are the magician who annihilates enemies in big wars,
You are like a hurricane that blew away Sooran in the battlefield, and
You reside in and rule the great city of Thiruchenthoor, Oh, Great One!*





śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

விந்ததி னூறி வந்தது காயம்
வெந்தது கோடி யினிமேலோ
விண்டுவி டாம லுன்பத மேவு
விஞ்சையர் போல அடியேனும்
வந்துவி நாச முன்கலி தீர
வண்சிவ ஞான வடிவாகி
வன்பத மேறி யென்களை யாற
வந்தருள் பாத மலர்தாராய்

எந்தனு ளேக செஞ்சுட ராகி
யென்கணி லாடு தழல்வேணி
எந்தையர் தேடு மன்பர்ச காய
ரெங்கள் சுவாமி யருள்பாலா
சுந்தர ஞான மென்குற மாது
தன்றிரு மார்பி லணைவோனே
சுந்தர மான செந்திலில் மேவு
சுந்தசு ரேசர் பெருமாளே.



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

vindha-thin URi vandha-thu kaayam
vendha-dhu kOdi inimEIO
viNdu-vidaamal un padha mEvu
vinjayar pOla adiyEnum
vandhu vinaasa mun kali theera
vaN siva nyaana vadivaagi
vanpadham ERi en kaLaiyaaRa
vandharuL paadha malar thaaraay

*This body originated from a speck of a sperm.
How many millions of bodies have been burnt down in all?
In future, I would not like to be separated from You; and
I shall follow the path of the wise people who worship Your feet.
For exhausting the huge burden of my karma in previous births,
for my acquiring firm and deep Knowledge of Sivaa,
For attaining eternal bliss and for the removal of my weariness caused by cycle of birth & death,
You must kindly manifest before me and grant Your lotus feet!*

endhanuL-Ega sen chudaraagi
en kaNilaadu thalal vENi
endhaiyar thEdum anbar sahaayar
engaLsu waami aruL baalaa
sundhara nyaana men kuRa maadhu
than-thiru maarbil aNaivOnE
sundhara maana sendhilil mEvu
kandha surEsar perumaaLE.

*He lights up my heart and glows as a singular red flame;
He always dances in my eyes with His glowing tresses;
He is my Father; He is a great friend of those who seek Him;
and He is our Lord Sivaa. You are His beloved Son!
She is very beautiful, intelligent and extremely soft; She is VaLLi, the damsel of
KuRavas;
and You embrace her lovely chest!
You have Your abode at this nice place, called ThiruchchendhUr,
Oh Kanthaa, You are worshipped by the Leaders of DEvaas, Oh Great One!*



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

நிறைமதி முகமெனு மொளியாலே
நெறிவிழி கணையெனு நிகராலே
உறவுகொள் மடவர்க ஞறவாமோ
உனதிரு வடிவியினி யருள்வாயே
மறைபயி லரிதிரு மருகோனே
மருவல ரசுரர்கள் குலகாலா
குறமகள் தனைமண மருள்வோனே
குருமலை மருவிய பெருமானே.

niRaimathi mugamenu moLiyaalE
neRiviLi kaNaiyenu nigaraalE
uRavugoL madavargal uRavaamO
unathiru vadiyini aruLvaayE
maRaibayil arithiru marugOnE
maruvalar asurargal kulagaalaa
kuRamagal thanaimaNa maruLvOnE
gurumalai maruviya perumaaLE

*Charmed by the radiance of the countenance and
attracted by the sharp arrow-like look of the harlots,
will their contact be reckoned as virtue? (not at all!)
Please bestow Your Feet (grace) now.
Oh the nephew of Vishnu reciting Vedas!
Oh God of Death to the inimical clan of the giants (asuras)!
Oh Lord who married Valli, the daughter of a hunter!
Oh Lord residing at Swamimalai!*



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

|| mangala ārathi ||

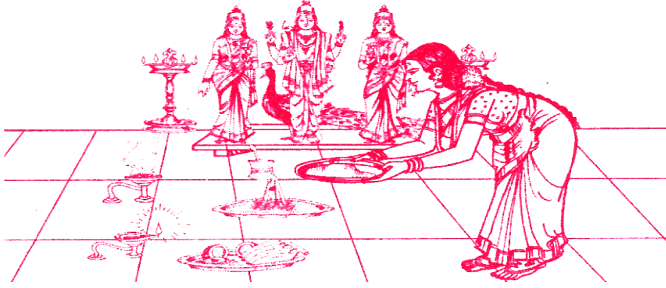
(Offering camphor lamp/light with song of praise - to the Lord - to invoke His grace & auspiciousness)

ōm - [Skandā-Jyōthi mantra]

śrī vallī dēva-sēnā samētha - śrī subrahmanyāya namaha -
mangala ārathi samarpayāmi - idhu mangala ārathi ellarum sērnthu
pādungal



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



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

Sri Arunagirināthar's Thiruppugal Song
#170 - naatha 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

துய 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 லாரூ ரர்தோழமை

சேர்தல் கொண்டவ ரோடே முனாளினில்

ஆடல் வெம்பரி மீதே றிமாகயி லையிலேகி

ஆதி யந்தவு லாவா சுபாடிய

சேரர் கொங்குவை காவூர் நனாடதில்

ஆவி னன்குடி வாழ்வா னதேவர்கள் பெருமானே.



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

**naatha vinthu kalaathee namO Nama
vEtha manthra swaropaa namO Nama
NYaana panditha swaamee namO nama vegu kOdi**

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

**naama sambu kumaaraa namO Nama
bOga anthari baalaa namO Nama
naaga bantha mayooraa namO Nama parasoorar**

*O Divine Son of Sambhu (Siva), Who has millions of names, to Thee do I hail.
O Divine Son of Uma (Parvathi), Who bestows happiness to all, to Thee do I hail.
O Lord, Who rides the Peacock, to Thee do I hail.*

**sEtha thanda vinOthaa namO Nama
keetha kiNkiNi paathaa namO Nama
theera samprama veeraa namO Nama giri raaja**

*O Lord, Thou art the destroyer of all evil (asuras), 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 jOthee namO nama
thooya ambala leelaa namO Nama
thEva kunjari paagaa namO Nama aruL thaaraay**

*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 Devayaana, to Thee do I hail – Please Bestow Thy Grace.*

**eethalum pala kOlaala poojaiyum
Othalun guNa aasaara neethiyum
eeramun guru seer paatha sEvaiyum maRavaatha**

*Charity, festive offerings, learning, virtues, discipline,
justice, compassion and devotional service, dedicated to the Guru's feet – I will never forget.*

**ELthalam pugaL kaavEriyaal viLai
sOLa mandala meethE manOhara
raaja gembeera naadaaLu naayaga vayalooraa**

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

**aatharam payil aaroorar thOLamai
sErthal kondavarOdE munaaLinil
aadal vembari meethERi maagayi laiyl Egi**

Once, the friendship of Aroorar (Sundarar) was sought (by Cheraman Peruman);
Who wanted to travel with his friend;
In a dancing horse all the way to the heavenly abode (Maha Kailas).*

**aathi anthavu laavaasu paadiya
sErar konguvai kaavoorNa naadathil
aaviNan gudi vaaLvaana thEvargaL perumaaLE**

*There sang the Chera King, the beautiful (antha) Athi Ulaa as an extempore poem;
That Cheraman Peruman ruled Kongu Naadu, situated in Vaikavoor.
Within Vaikavoor is ThiruvAvinankudi (PaLani's foothill), and Thou art the Life of that place.
O Great One, the Commander-in-chief of the Dēvās!*

* The describes Cheramaan Perumaan, King of Kongu Naadu, who lived 1,150 years back and became a great friend of Sundarar, one of the four pillars of Saivism. When Sundarar was sent for by Lord Siva to Kailas, Sundarar desired that his friend Cheraman should also join him. Cheraman rushed in a horse to join Sundarar. He reached Kailas earlier than Sundarar but was stopped at the gate. While waiting for Sundarar to reach Kailas, Cheraman sang then and there "Athi Ulaa" in praise of Kailas and was admitted into heaven along with Sundarar.





śrī thiruppugal vidhāna shōḍasa 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 அருள்வோளே

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 thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

**pOthakan tharu kOvE namO Nama
neethi thangiya dhEvaa namO Nama
boothalam thanai aaLvaay namO Nama paNiyaavum**

*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 ginRa piraanE namO Nama
vEdar thangkodi maalaa namO Nama
pOdha vanpugaL Saamee namO Nama aridhaana**

*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!*

**vEdha mandhira roopaa namO Nama
NYaana panditha naathaa namO Nama
veera kandaikoL thaaLaa namO Nama aLagaana**

*O Lord, Whose form encompasses the mantras in the holy Vedas 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!*

**mEni thangiya vELE namO Nama
vaana painthodi vaaLvE namO Nama
veeRu konda visaakaa namO Nama aruLtharaay**

*O Lord with an ever handsome body, to Thee do I hail!
O Consort of Devayaana of Devaloka, who wears beautiful bangles, to Thee do I hail!
O Lord of the Visaaka star, full of vigour, to Thee do I hail! Please grant me Your Grace!*

**paadhagam seRi sooraadhi maaLave
koormai kondayi laalE poraadiye
paara andarkaL vaanaadu sErthara aruLvOnE**

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

**paadhi chanthira nEsoodum vENiyar
soola sankara naargeetha naayakar
paara thiNbuya mEsEru jOthiyar kayilaayar**

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

**aadhi sankara naarbaaga maadhumai
kOla ambigai maathaa manOmaNi
aayi sunthari thaayaana naaraNi abiraami**

*She occupies the left part of that Siva's body; She is Uma;
She is the Divine Mother; She is the Gem of the heart;
She is the Mother Sivakama Sundari; She is the mother of all living beings; She is NaaraayaNi; and She is
the most exquisitely beautiful Paarvathi!*

**aaval kondu viRaale siraadave
kOmaLam pala sooL kOyil meeRiya
aavi nankudi vaaLvaana dhEvargaL perumaaLE**

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



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

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



|| 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

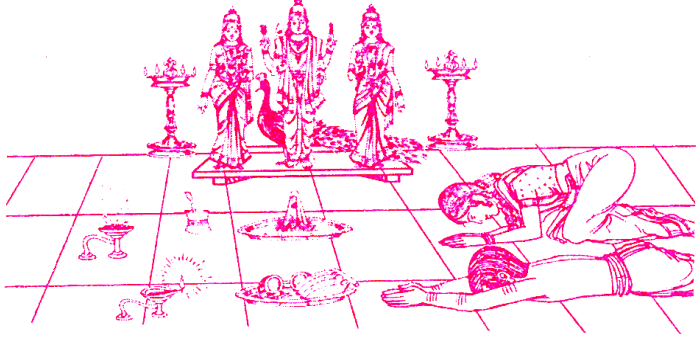


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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

[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 Shiva,
Chief of army of devas,
Lord mine, I bow at your feet.*

|| arghya pradhānam ||

(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 - śāśi 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 - cha karishyē**



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

|| arghya pradhānam ||

[Take akshatās in left 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 - shōdasa upachāra pūjaya - bhagavan sarvātmaka - śrī guru sahita
- śrī subrahmanyaha (dēvi) trpyatu

|| kshamāpanam ||

(Asking for forgiveness from the Lord)



ōm -

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

visarga-bindu-mātṛāni - 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.



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

|| 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!*

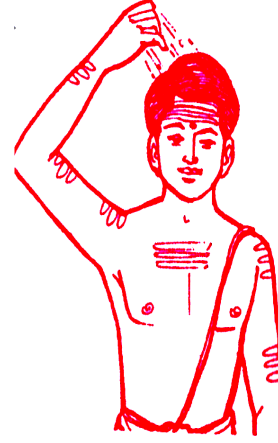
**karpūra gauram karunāvataram
samsāra sāram bhujagēndra hāram
sadā vasantham hrudayāra vindē
bhavan bhavāni sahitam namāmi**

*White as camphor and compassion incarnate,
The very form of Bhramam consciousness, revealing the mysterious cycle of mundane existence,
O Lord Bhavan (Siva), may you ever dwell in my heart with your consort Bhavani - My humble
prostrations/salutations to you!*

[Satvika Tyagam (Atmasamarpanam Mantra) - Surrendering yourself to God]

**kayēna vāchā manasēndriyervā - buddhyātmanā vā - prakritē svabhāvāt -
karōmi yad yad - sakalam parasmai - subrahmanvāvēthi samarpavāmi**

*Whatever I do with my body, speech, mind, sense, intellect, soul, and instincts, I dedicate
everything to Lord Subrahmanya.*



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

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

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

**harih: ōm - śrī gurubhyo namah - harih:
ōm - itih: śrī skanda-jyōthi vidhāna
shōdasa upachāra pūjām samāptham**

[sampūranam]

Thus, concludes the śrī skanda-jyōthi vidhāna shōdasa upachāra pūjā

ōm śānti śānti śāntih: - harih: ōm

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



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

[Tamil Universal prayer for happiness & prosperity & peace...show anjali mudrā and chant...]

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

vaan mugil valaathu pEyga
malivaLam surakka mannan
kOnmuRai arasu seyga
kuRaivilaadhu uyirgaL vaalga
naan maRai aRangaL Onga
naTRavam vELvi malga
mEnmai koL saivaneedhi
viLanguga ulagam ellaam

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.

[Show ārathi to the bell & chant...]

நம பார்வதி பதயே
ஹர ஹர மகா தேவா
தென்னானுடைய சிவனே போற்றி
என் ஆண்டவர்க்கும் இறைவா போற்றி
இன்பமே சூழ்க - எல்லோரும் வாழ்க
சிற்பேசா - சிவ சிதம்பரம் - திருச்சிற்றம்பலம்

nama paarvathi pathayE
hara hara mahaa thEva
thennaan udaiya sivanE pOtri
en aanda-varkkum iRaivaa pOtrri
inbamE sUlka - elOrum vaalga
siTsabEsaa - siva Chidambaram - thiruchitrambalam

[Ring the bell & clap your hands 3x...]

[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 & then 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.] (<http://www.skandagurunatha.org/oracles/>)



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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

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śrī thiruppugal vidhāna shōdasa upachāra pūjā
ōm - harih: - ōm

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