



śrī skanda-jyōthi vidhāna pancha upachāra pūjā
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śrī skanda-jyōthi vidhāna pancha upachāra pūjā

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



5th 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

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



Page 1 of 34

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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:

www.skandagurunatha.org/satsang/darshan-puja-how-to-perform-skanda-puja.asp

TABLE OF CONTENTS

	Page #
How to do pūjā?	4
Typical steps of a pūjā	8
Guide to pronunciation	11
Nakshatrās (for Sankalpam)	12

|| A - pūrvānga pūjā ||

(Preliminary Pūjā)

▪ ganēshā invocation	13
▪ guru invocation	13
▪ āchamanyam	13
▪ prānāyāmaha	14
▪ āsana pūjā	14
▪ ghantā pūjā	14
▪ dīpa pūjā	15
▪ kalasa pūjā	15
▪ mahā ganapathi pūjā	16

|| B - pradhāna pūjā ||

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

▪ sankalpaha / sankalpam	22
▪ dhyānam / āvāhanam	24





*śrī skanda-jyōthi vidhāna pancha upachāra pūjā
ōm - harih: - ōm*

|| samasta pancha upachāra pūjā ||
(Honouring the Lord via the 5 following gestures...)

▪ 1 - pushpam	25
▪ 2 - dhūpam	26
▪ 3 - dīpam	26
▪ 4 - naivēdyam	27
▪ 5 - karpūra nīrājanam	28
▪ pradakshina namaskāram / arghya pradhānam / samarpanam	29
References	33



Page 3 of 34



śrī skanda-jyōthi vidhāna pancha upachāra pūjā
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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.



Page 4 of 34



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

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.





śrī skanda-jyōthi vidhāna pancha upachāra pūjā
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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,



Page 6 of 34



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

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:

www.skandagurunatha.org/satsang/darshan-puja-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 at the end of this pūjā manual - *arghya pradhānam*. In this step of the pūjā, one offers apologies & requests pardon for any shortcomings of one's pūjā - to the Lord. Learn the pūjā and then teach it to your children (if you have any). They will benefit for the rest of their lives with an open channel to Lord Ganesha & Lord Murugan, who will bless them everyday.
- To read about Divine experiences with Bhagavan Sri Skanda, visit: www.skandagurunatha.org/satsang





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

|| samasta 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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ōm - harih: - ōm

|| 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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ōm - harih: - ōm

In pancha upachāra pūjā, 5 services are offered to God. This type of pūjā is ideal for the beginner and those with a minimal time commitment. The services consist of:

- 1 - pushpam / ashtthōtharam
- 2 - dhūpam
- 3 - dīpam
- 4 - naivēdyam
- 5 - karpūra nīrājanam

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
í	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.



Page 11 of 34



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

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) kāṛthigai (1)	ashwini (1,2,3,4) bhārani (1,2,3,4) krittikā (1)
2. vrishaba	kāṛthigai (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) ārdṛā (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 skanda-*vyōthi vidhāna pancha 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 - vākasmān
upasrushtidaitu - ayam muhurto sumuhurto astu

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

|| ganēshā invocation ||

(Invocation of Lord Ganapathi to successfully complete the pūjā)



[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



Page 13 of 34



śrī skanda-jyōthi vidhāna pancha 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





śrī skanda-jyōthi vidhāna pancha 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**

|| 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 śrī
skanda-jyōthi (dēvī / name of festival) pūjārtham - duritakshaya
kārah - 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: om**

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



Page 15 of 34



śrī skanda-jyōthi vidhāna pancha 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 sādānam

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

[ganeśa invocation: rig veda 2.23.1]



LORD GANESH

ōm śrī mahā ganādhipathayē 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

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

ōm - hamsa siva sōham - hamsaha

hsraim - hskala hrīm - hsrasouh

mahāpadmā - vanāntasthē - kāranānda [vigrahē / 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



Page 16 of 34



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

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

|| āsanam ||

ōm gam ganapatayē namaha -
idam idam āsanam kalpayāmi namaha

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

|| 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.



Page 17 of 34



śrī skanda-jyōthi vidhāna pancha 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





śrī skanda-jyōthi vidhāna pancha 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 dhīmahi
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
āchamanīyam samarpayāmi**

|| dīpam ||

[Ring the bell loudly and show the lamp and chant the following Ganesha Gāyatri...]

ōm gam ganapatayē namaha - dīpam 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 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.*
(Nārīyana Upanishad)

**ōm gam ganapatayē namaha - dīpam darshayāmi - dīpāntaram
āchamanīyam samarpayāmi**





śrī skanda-*vyōthi vidhāna pancha upachāra pūjā*
ōm - harih: - ōm

|| naivēdyam ||

ōm gam ganapatayē namaha - amrita mahā naivēdyam nivēdayāmi



[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, Vēdamātrī, "mother of the Vedas."]

satyam tvartēna parisinchayāmi / rtam tvā satyēna parisinchayāmi

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

[Chant the following while showing the naivēdya (Grasa) mudrās - sweeping with all the love in your heart - this offers the praōic 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**



Page 20 of 34



śrī skanda-jyōthi vidhāna pancha 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 kāmaya mahyam -
kāmēsvarō vaī: sravanō dadātu - kubērāya vaī: sravanaya -
mahā rājāya namaha:**

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

[Ganesha Gāyathri]

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

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

(Nārāyana Upanishad)



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

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

|| pradakshina namaskāram ||

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

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



[Take akshatās or flowers from 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





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

|| B - pradhāna pūjā ||

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

|| sankalpam ||

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



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

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

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

[chant your nakshatram/rasi/name]

[-----] gōtra udpavasya

(Siva if gōtram unknown)

[-----] nakshatra yuktayām

[-----] rāshow jātasya

[name] sharma nāma desya
(if female - amba namadesya)

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

dharma badini

[-----] nakshatra yuktayām

[-----] rāshow jātasya

[name] ambā samētasya

**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 - kāmny - moksha - chaturvida - palapurushārtha -
siddhyartham**





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

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

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

**śrī skanda-jyōthi vidhāna - pancha upachāra –
śrī subrahmanya pūjām karishyē - tadangam kalasa pūjām karishyē**

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

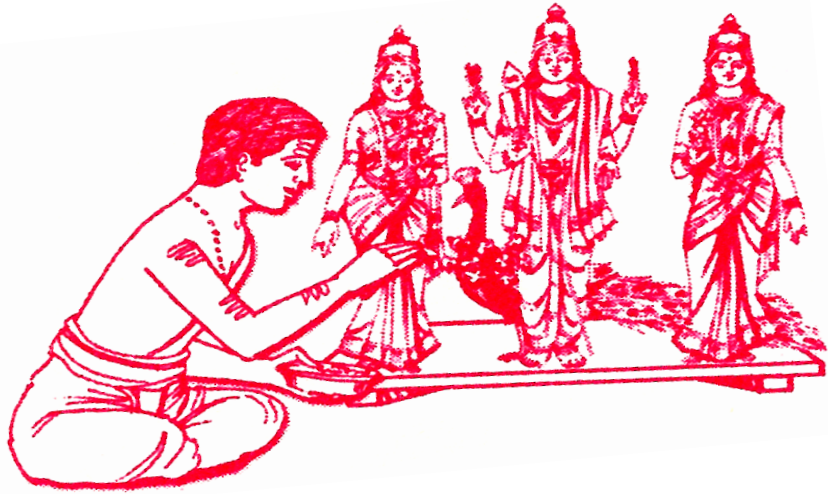
*[Place the rice that was in your palm(representing all your hopes, wishes, desires as stated in
your sankalpan) at Lord Murugan's feet.]*

[Cleanse your palms]

apa-upas prushya

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

mama - harih: ōm



Page 23 of 34

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

|| dhyānam ||

(Meditating - on the Lord)

[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.



|| āvāhanam ||

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

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

hsraim - hskala hrīm - hsrasouh

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

sarva bhuta hitē mātah ēhyehī ēhyehī parameśvara

śrī vallī dēva-sēnā samētha - śrī subrahmanyam āvāhayāmi

[Show the following āvāhana mudrās]

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

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



Page 24 of 34



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

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

|| 1 - pushpam ||

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



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

ōm - [Skandā-Jyōthi mantra]

pushpaihi pūjayāmi namaha - atha anga pūjā

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

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

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

nānā vidha parimala mantra pushpāni samarpayāmi namaha



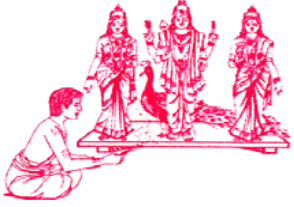


śrī skanda-jyōthi vidhāna pancha upachāra pūjā
ōm - harih: - ōm

|| 2 - dhūpam ||

(Offering incense fragrance - to the Lord)

ōm - [Skandā-Jyōthi mantra]
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

|| 3 - dīpam ||

(Offering light - to the Lord)

ōm - [Skandā-Jyōthi mantra]
dīpam darshayāmi

|| mūla mantraha ||

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

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

ōm - śrīm hrīm klīm aīm saum - saravanabhavāya namaha
ōm - yrīm - mahā yallīyai namaha
ōm - hrīm - dēva-sēnā-yai namaha

[Show mayil mudrā]

ōm - mrīm - mayūra-vāhanāya namaha

[Show kukkuda-dvajam (flag) mudrā]

ōm - ōm - ōm - kukkuda-dvajāya namaha

[Show vēl mudrā]

ōm - hrīm - sakthi hasthāya namaha

[Show kulisā-yudham mudrā]

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

[Show sarpam (serpent) mudrā]

īṅ - rīm - ṭaha | sarpāya namaha



Page 26 of 34



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

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



[Offer deepam to the Lord chanting...3x each...]
ōm - [Skandā-Jyōthi mantra]

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



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

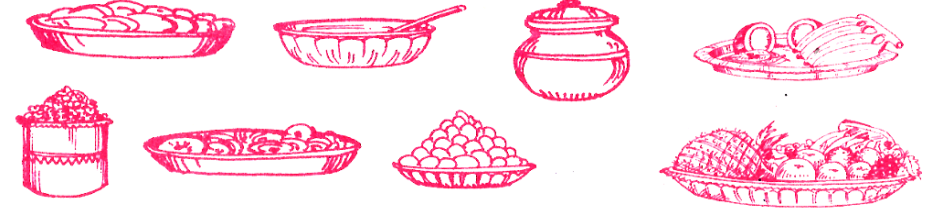
dīpam darshayāmi - dīpāntaram āchamanīyam samarpayāmi
namaha

|| 4 - naivēdyam ||

(Offering food - to the Lord)

ōm - [Skandā-Jyōthi mantra]

amrita mahā naivēdyam nivēdayāmi



[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
āpōjyōtirāsamrutam - 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)



Page 27 of 34



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



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

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

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

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



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

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

|| 5 - karpūra nīrājanam ||

(Offering ārathi - to the Lord)

ōm - [Skandā-Jyōthi mantra]

ānanda karpūra nīrājana dīpam darshayāmi



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

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

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



Page 28 of 34

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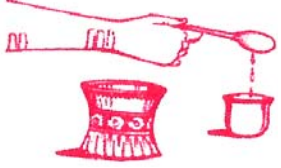
śrī skanda-jyōthi vidhāna pancha upachāra pūjā
ōm - harih: - ōm

[Chant Kārthikēya Gāyathri]

**ōm kārthikēyāya vidmahē - sakthi hasthāya dhīmahī - thannōh skanda
prachōdhayāt**

[Chant Sri Subrahmanya dhyāna slokam]

**ōm - nigrushvai rasamāyuthaihi - kālair harithvamāpannaihi - indhrāyāhi
sahasrayugu - agnir 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 āchamanīyam samarpayāmi namaha**

|| pradakshina namaskāram ||

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



**ōm - [Skandā-Jyōthi mantra]
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**



Page 29 of 34

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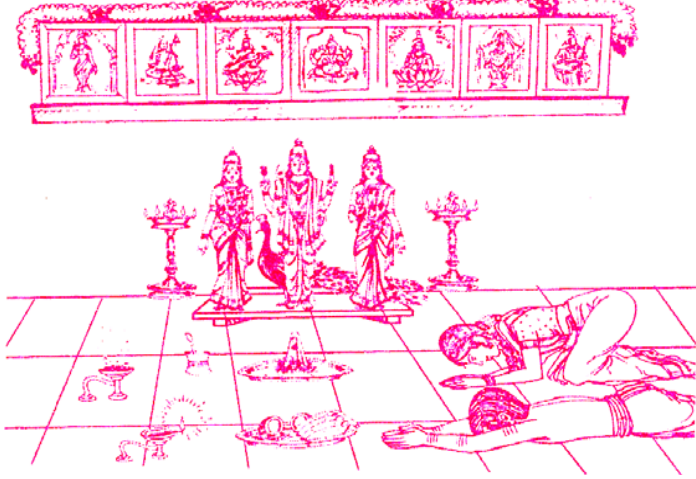
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śrī skanda-jyōthi vidhāna pancha upachāra pūjā
ōm - harih: - ōm

[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)



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

anayā - mayākṛutēna - yāvat śaktiḥ - dhyāna āvāhanādi - śrī
skanda-jyōthi vidhāna - pancha upachāra pūjaya - bhagavan
sarvātmaka - śrī guru sahita - śrī subrahmanyaha (dēvī) trpyatu



Page 30 of 34



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

|| samarpanam ||

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



[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 –
ītih: śrī skanda-jyōthi vidhāna pancha upachāra pūjām samāptham**

[sampūranam]

Thus, concludes the śrī skanda jyōthi vidhāna pancha upachāra pūjā

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

Chapter 6 - தசஹ காண்டம் /

Section 24. வள்ளியம்மை திருமணப் படலம் /

Verse 261. (ஆறிரு தடந்தோள் வாழ்க)

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

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

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

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

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



Page 31 of 34

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

Chapter 1. பாயிரம் /

Verse 5. வான்முகில் வழாது (வாழ்த்து)

வான் முகில் வழாது பெய்க
மலிவளம் சுரக்க மன்னன்
கோன்முறை அரசு செய்க
குறைவிலாது உயிர்கள் வாழ்க
நான் மறை அறங்கள் ஓங்க
நற்றவம் வேள்வி மல்க
மேன்மை கொள் சைவநீதி
விளங்குக உலகம் எல்லாம் 5

vān mugil valāthu pēyga
mali-valam surakka mannan
kōn-murai arasu sēyga
kurai-vilādhu uyirgal vālgā
nān marai arangal ōnga
natravam vēlvi malga
mēn-mai-kol saiva-needhi
vilan-gu-ga ulagam ellām 5

May the rain clouds not fail us;
May the riches of the earth yield in abundance;
May the rulers of the land govern with justice and fairness;
May no living being suffer from wants whatsoever;
May charity & piety extolled in the 4 Vedas be upheld in our lives;
May the superior path of love and kindness as preached by Saivite truths become renowned the world over.

[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 pārvathi pathayē
hara hara mahā thēvā
thennān udaiya sivanē pōtri
en ānda-varkkum irāivā pōtri
inbamē sūlka - el-lōrum vālgā
sitsa-bēsā - 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.] (www.skandagurunatha.org/oracles/)



Page 32 of 34

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

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Page 34 of 34

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