



Path to Dharma



தர்ம நெறி



(Dharma Neri)



51



Sydney, Murugan Temple Kumbabishekam - 29th January 2012

Sri Sankar Publications

Kshethra Vinayaka Temple, Sri Munneswaram, Chilaw, Sri Lanka.

சேஷத்திர (வயல்) விநாயக ஆலயம், ஸ்ரீ முன்னேஸ்வரம், சிலாபம், ஸ்ரீ லங்கா.

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March



2012



மார்ச் (மாசி - பங்குனி)



Editorial.

The monthly publication, 'Path to Dharma' published by Kshethra Vinayaka Temple, Sri Munneswaram, Chilaw, Sri Lanka, is presenting the 51st issue this month. The fundamental theme of this magazine is to converse the concepts related to Hinduism and its ceremonial rituals, customs and dharma, to the anxious readers.

The interpretations and analysis from the readers are appreciated.

*B.S.Sarma,
Kshethra Vinayaka Temple,
Sri Munneswaram, Chilaw, Sri Lanka. March, 2012*

☞ Suggestions from the readers ☞

Dear Mr.B.S.Sarma,

Thank you very much for your monthly magazine 'Path to Dharma'. It is a great service that you are rendering to all in order to explain the concepts of our ancient Hindu religion in a scientific way. Keep up the good work. May God bless you.

Siva Sinniah

Ph; 416 284 9158

Dear Sarma,

I thank you for sending the Feb, 2012 issue as well as other issues of PATH TO DHARMA. Since I belong to Sama Veda, it was a pleasant coincidence to read the details of Upakarma rituals in one of the issues. I have gone through the explanations given by you on Garuda and Vinayaka and Muruga and find them illuminating. The picture of Amman Temple in London shown in the Feb issue is very attractive.

With Regards,

V.Seshadri,

Flat-C, Govindan Nagar, 3rd street, Palavakkam, Chennai-90, S.India.

Dear Mr. Sarma

Thank you for the 'Path to Dharma' (dharma ner) monthly magazine. you are performing an excellent service in transforming the knowledge regarding Hinduism to all. Information concerning Lord Ganapathi very enlightening.

With Kind Regards,

B.Gopalakrishna Sarma

33 Leyswood Drive

ILFORD, IG2 7JQ, UK.

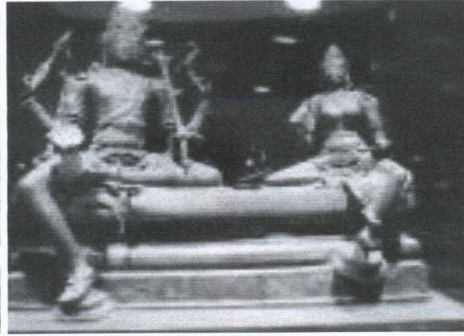
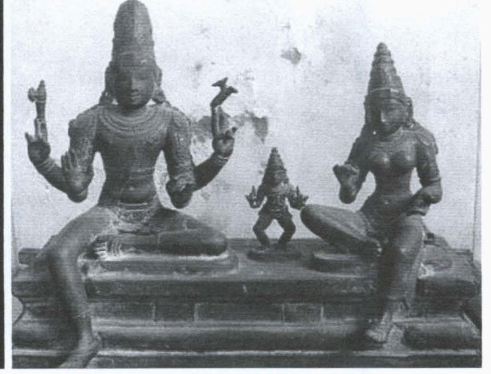
Path to Dharma -51- தாம் நெறி - Sri Sankar Publications - March 2011 மார்ச் (மாசி - பங்குனி)

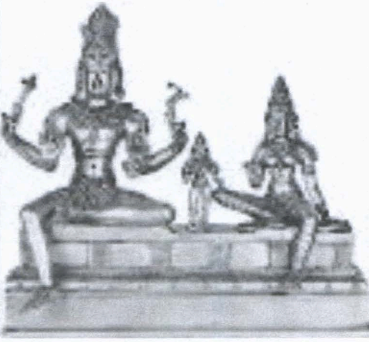
1. Can you enlighten on the Iconography of Skanda (Murugan) in Somāskanda Mūrtham in brief?

The Iconography of Somāskanda Mūrtham (Form) is given briefly below without much technical terms of Hinduism.

Iconography of Somāskanda as seen in the Agamas

An ancient Sanskrit script on Iconography, the **Srītattvanidhi** shows that Skanda in Sōmaskanda Murtha should be a child with two hands, carrying lotus flowers (padmas) in between Lord Siva and Goddess Uma. Another ancient script on iconography the **Kāśyapa Śilpa-śāstra** recommends Skanda in Sōmaskanda Murtha to be sitting, standing and dancing postures. The idol of Skanda should be naked and must wear *channavīra*. The statue of Skanda to be shown with two hands, left should be in *varada mudrā* carrying a fruit and the right should be in *sūci mudrā*. Yet another script on iconography the **Silparatna** explains that the two hands of Skanda either carry flowers or the left hand in *varada mudrā* and the right hand carries a book. **Silparatna** prescribes the statue of Skanda sitting, standing and dancing postures. In the dancing posture, the **Silparatna** recommends that the left hand to carry a fruit and the right hand in *suci* pose. Another script on iconography the **Rauravāgama** proposes *karaṇḍamakuṭa* and flowers in the hands of Skanda idol. **Rauravāgama** advocates the statue of Skanda in sitting, standing and dancing postures.





Iconography of Somāskanda as seen in Tamil Literature

Kantapurāṇam denotes the position and the name of Skanda in between Lord Śiva and Goddess Uma(Pārvati) as *Kumāravēl*. In addition **Kantapurāṇam** relates the position of Lord Śiva and Goddess Umā to darkness and day respectively. Skanda's position resembles to dusk, the time in between darkness and light, termed evening, (sayantharam, andhi poludhu, mālai etc. in Tamil).

Another literature script in Tamil language **Pirapanta tirattu** written by **Kumāraguruparar** discusses in details about the features of Somāskanda murtha. Here, Skanda has been referred to as Nakilamkuḷavi, (child).

Another work of Tamil Literature the **Kaumāra maṛaimai**, refers Skanda as *matalai* (child) in Tamil.

There are various explanations about the Somāskandamūrti aspect of Siva. The portrayal of the young child Murugan in between Lord Siva and Goddess Umā is principally proposed to accentuate the significance of a child in the domestic life in a society. The scripts as *Puraṇānūru*, *Tirukkuraḷ* etc. which are famous among early Tamils, stress the importance of children for a pleasant and amiable society. The Sanskrit writing as *Avanti Sundari Kathā Sara* likewise endorses this vision.

Another interpretation illustrates that the three idols namely Lord Siva and Goddess Umā and skanda in between symbolizes *sat*, *chit* and *ānanda*.

Yet another understanding clarifies that the idols Śiva, Umā and Skanda represent *icchā-śakti*, *kriyā-śakti* and *jñāna-śakti* respectively.

There is a vision that shows Lord Śiva in the company of Goddess Umā and infant Skanda symbolizes universal parentage.

Pirapantatirattu an ancient Tamil script by Kumārakuruparar compares the three idols, Śiva, Umā and Skanda in between with the three guṇas sattva, tamasa and rajasa respectively.

Kalidasa, in his remarkable epic *Kumārasambhavam* which illustrates the birth of Kumāra, The divine couple is praised as the Father and Mother of the World (*jagata pitarau*).

Somāskanda in inscriptions

Śiva is referred to as *Paśupati*, Parvati as *Malaimakal* and Skanda as *Guha* in an inscription from the Atirannaccanda rock-cut temple at Saluvankuppam, shows. An inscription of the Cōla King Rajadhiraja I mentions this from as *Umā-Skanda-sahitam*.

Iconographical attributes of Skandāskanda

Pallava Period

In most idols of Somāskandamūrti, carved in granite (stone) depictions Skanda is characterized in a customary standard posture. The hands of Skanda hold flowers. In all the Somāskanda postures of Rajasimha period, Skanda has a peculiar type of head ornamental outfit as a typical elongated turban-like portion which is haggard in the middle and a tall crown-like portion with *makara* kuṇḍala and *patra* kuṇḍala on both ears.

Skanda of the Somāskandamūrthi, is displayed in sitting posture at the sea shore temple at Māmallapuram. Skanda is shown clearly with a plump childish face.. The head *karaṇḍa makuṭa* is well-knitted. The embellishment of the forehead is conspicuously displayed.

Cōla Period

The bronze idols of Sōmaskandamūrthi were available in large numbers in the Cōla period. These bronze statues were eminent because of their artistic superiority exuberance and excellence. Skanda is displayed in sitting, standing and dancing postures.

Skanda is seated with crossed legs in the Sōmaskanda Murtha statue seen at Vardhamanasvarar temple at Tirutturaippūṇṭi, (dated in the year A.D. 950). Skanda is seen to grasp flowers on both hands. He wears a little garland of flowers around his head and *sannavīra*. One hand is in the pose of *kaṭaka* mudra hand pose and other is in *varada* mudra hand pose.

Skanda of the Sōmaskanda Murtha statue seen at *Vaittīcuvaran Kōvil*, (dated to the last quarter of the 12th century A.D.), is portrays in the dancing posture called *catura* pose, with the right leg faintly lifted up and the left arm stretched out in dancing elegance. The right hand grips a flower. The hair is set as *keśa-makuṭa* manner.

The right hand of Skanda of the Sōmaskanda Murtha statue seen at Vēllur-airuverai, Tanjavur district (dated to the middle of the 12th century A.D.), is stretched out in *abhaya* mudra pose. The left hand is in *varada* mudra pose.

Paṇḍya period

The finest forms of Sōmaskanda Murthas of the Paṇḍya period are at Tirupparankunram, and Tiruppangili.

Vijayanagar period

During the Vijayanagar period a large number of bronze statues of Sōmaskanda Murthas were produced.

The two legs are uniformly projected to the front Skanda of the Sōmaskanda Murtha statue seen at Somandarkovil, Kallakurichi Taluk. The *bāhulamalas* and the headdress are excellently treated. Both hands grasp flowers.

Skanda of the Sōmaskanda Murtha statue seen at Kurralanatasvamin temple at Tirukkurralam illustrates a unique posture where the left leg is folded and placed on the āsana. The right leg is in *kuṭṭikāsana* posture. The head-dress also depicts a deviated style and appears to be *kurīṭa makuṭa*.

2. Is there a form of Lord Muruga called Mahāsanmukha?

The *raja-gopura* in the southern direction at Minaksi-Sundaresvara temple located in Maturai consists of an image of Muruga (Skanda) endowed with twelve-faces (*dvadasavaktra*) and thirty two hands (*dvatrimsatbhujā*). The form is termed *sthānaka* in *samapada* mode, the *vaktras* set in horizontal order and hands being vertical. The unique iconographic form may be comparable to Sadasiva Murtha (with five faces) and Mahāsadasiva murtha (with twenty five faces), and known as Mahāsanmukha. There is an image of Lord Muruga (Skanda) with twelve faces and thirty two hands in the Raja-gopuram (main tower) at Tiruchendur Murugan temple called Viswarupa image of Lord Muruga (Skanda).



Viswarupa of Muruga at Tiruchendur rayagopuram

3. What are the different forms or murthies of Lord Skanda? The number is definitely more than 16 which were mentioned in 'Path to Dharma' Feb. 2012 issue?

It was given in the issue of "Path to Dharma" (feb.2012) that "Kumara Tantra and other scripts describe about the different forms of Lord Subramaniya (Karthikeya). Thanikai purana written in

the 18th century by Thiru Kachchiyapa Muni in Tamil describes **sixteen different forms** of Lord Subramaniya (Karthikeya)" and the list was presented. The *Sritattvanidi* (19th century compilation), citing the Sekhara (meaning garland) of Saivagamas (14th century A.D.), enlists **seventeen different forms** of Subrahmanya Thare are other forms which are listed below;

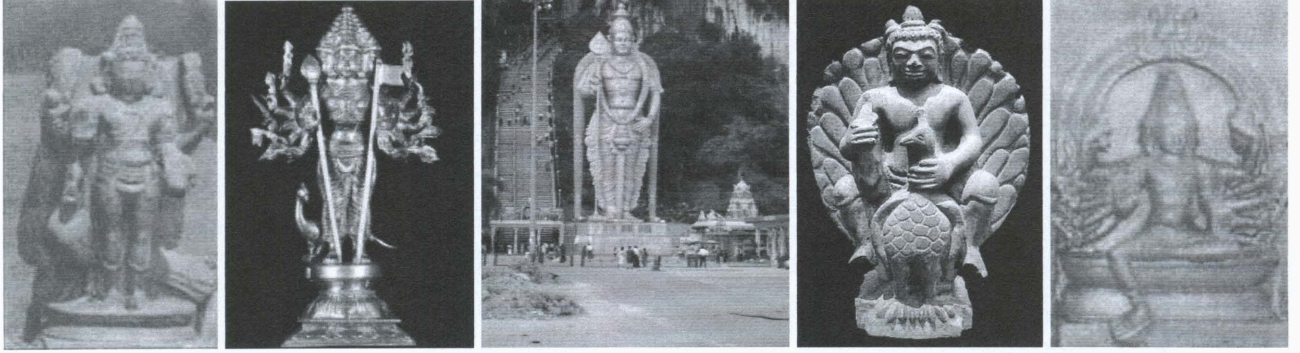


1. SakthimAn mUrthy
2. Nyanasakthithara mUrthy
3. Tharakanthaga mUrthy
4. VarAkEnmath thabanga mUrthy
5. KURma panga MURthy
6. Pulinga MURthy
7. SaravanOrtbava MURthy
8. SagalalOka GurumURthy
9. KArthikEya MURthy
10. ArunAruda MURthy
11. Brahma sAntha MURthy
12. Sirushti kAthruthva MURthy
13. Brahma kArAkra vimOsana MURthy
14. Parama sivaguru MURthy
15. Seekara MURthy
16. Guha SwAmi MURthy
17. Gnana Thesika MURthy
18. AthuvA MURthy
19. ViyAkira Soora SamhAra MURthy
20. GajAruda MURthy
21. MATHangAri MURthy
22. YAgA Rakshaya MURthy
23. Pushpa Chandhira MURthy
24. Pathira Satthi MURthy
25. Prana VAsava MURthy
26. LingathalEsuvara MURthy
27. Muttai NAmA KumAra MURthy
28. SahasrAnma ParipAlana MURthy
29. VaratharAsa MURthy
30. PanchAyutha PrathAna MURthy
31. Chathurmuga SAbAri MURthy
32. Yoga SAriya MURthy
33. Kuzhanthai VElappa MURthy

சக்திமான் மூர்த்தி
நயன சக்திதர மூர்த்தி
தாரகாந்தக மூர்த்தி
வராகேண்மத் தபங்க மூர்த்தி
கூர்ம பங்க மூர்த்தி
புலிங்க மூர்த்தி
சரவணோற்பவ மூர்த்தி
சகலலோக குருமூர்த்தி
கார்த்திகேய மூர்த்தி
அருணாருட மூர்த்தி
பிரம்மசாந்த மூர்த்தி
சிருஷ்டிகாத்ருத்வ மூர்த்தி
பிரம்ம காராக்ர விமோசன மூர்த்தி
பரமசிவகுரு மூர்த்தி
சீகர மூர்த்தி
குஹ சுவாமி மூர்த்தி
ஞான தேசிக மூர்த்தி
அத்துவா மூர்த்தி
வியாக்ர சூரசம்ஹார மூர்த்தி
கஜா ரூட மூர்த்தி
மாதங்காரி மூர்த்தி
யாக ரக்ஷக்சய மூர்த்தி
புஷ்ப சந்திர மூர்த்தி
பத்திர சத்தி மூர்த்தி
பிரண வாசவ மூர்த்தி
லிங்க தலேசுவர மூர்த்தி
முட்டை நாமக்குமார மூர்த்தி
சகஸ்ரான்ம பரிபாலன மூர்த்தி
வரதராச மூர்த்தி
பஞ்சாயுதப் பிரதான மூர்த்தி
சதுர்முக சாபாரி மூர்த்தி
யோக சாரிய மூர்த்தி
குழந்தை வேலப்ப மூர்த்தி

34. KOra NiruthAri MUrthy	கோர நிருதாரி மூர்த்தி
35. IdumbAsura SishArakshaka MUrthy	இடும்பாசுர சிஷாரக்ஷக மூர்த்தி
36. SarvalOka Kshanapparthakshina MUrthy	சர்வலோக க்ஷணப்பிரதக்ஷிண மூர்த்தி
37. ThandatharakumAra MUrthy	தண்டதரக்குமார மூர்த்தி
38. PurAna PAAna KirubA MUrthy	புராண பாலன கிருபா மூர்த்தி
39. IndhrabOgA Nookraga MUrthy	இந்திரபோகா நூக்கிரகமூர்த்தி
40. NAga VAthana NivArana MUrthy	நாக வாதன நிவாரண மூர்த்தி
41. BOga MOkshara Nukraha MUrthy	போக மோக்ஷரநூக்கிரக மூர்த்தி
42. Paranama Suvariya MUrthy	பரனம சுவரிய மூர்த்தி
43. SEnApathy MUrthy	சேனாபதி மூர்த்தி
44. Shanmuga MUrthy	சண்முக மூர்த்தி
45. PrOhitha MUrthy	புரோகித மூர்த்தி
46. KalAvinOtha MUrthy	கலாவினோத மூர்த்தி
47. LeelA MUrthy	லீலா மூர்த்தி
48. DEva ThandaraichA MUrthy	தேவ தண்டரைக்ஷசா மூர்த்தி
49. ThArakA SoorasangkAra MUrthy	தாரகா சூரசங்கார மூர்த்தி
50. Sathira Nadana MUrthy	சத்திர நடன மூர்த்தி
51. Thudi Kootha MUrthy	துடிக்கூத்த மூர்த்தி
52. Vithva MUrthy	வித்வ மூர்த்தி
53. Manthara MAthrugA Roopa MUrthy	மந்தர மாத்ருகா ரூப மூர்த்தி
54. Guha Parapbrahma MUrthy	குக பரப்பிரம்ம மூர்த்தி
55. Puthira SanthAna Varatha MUrthy	புத்திர சந்தான வரத மூர்த்தி
56. KAmAchArathEva MUrthy	காமாசார தேவ மூர்த்தி
57. KravunjaEtha MUrthy	கிரவுஞ்சபேத மூர்த்தி
58. Muruga MUrthy	முருக மூர்த்தி
59. BAlasubramaniya MUrthy	பாலசுப்பிரமணிய மூர்த்தி
60. Prapantha ThArathammiya NirNaya MUrthy	பிரபந்த தாரதம்மிய நிர்ணய மூர்த்தி
61. Ukkiravarma MUrthy	உக்கிரவர்ம மூர்த்தி
62. VArunOkkiramarthana MUrthy	வாருணோக்கிரமர்த்தன மூர்த்தி
63. PAga SAdhana Karuvabanga MUrthy	பாக சாதன கருவபங்க மூர்த்தி
64. Sri SuvaNasala ThaNdana MUrthy	சுவணசல தண்டன மூர்த்தி
65. Sri Sagala KalA Vallaba MUrthy	சகல கலா வல்லப மூர்த்தி
66. Sri AbishEga KumAra MUrthy	அபிஷேக குமார மூர்த்தி
67. Sri SeedAthipa MUrthy	ஸ்ரீ சீடாதிப மூர்த்தி
68. KumAra BrahmachAri MUrthy	குமாரப் பிரமாசாரி மூர்த்தி
69. Sri Valli KalyAna MUrthy	வள்ளி கல்யாண மூர்த்தி
70. Sri NadananAtha MUrthy	நடனநாத மூர்த்தி
71. Sri ParAsara KumAra UpathEsa MUrthy	பராசர குமார உபதேச மூர்த்தி
72. ThirusuthanthirA PEtha MUrthy	திருசுதந்திரா பேத மூர்த்தி
73. Sri Sarvavibathuva MUrthy	சர்வவிபத்துவ மூர்த்தி
74. Sri ThevavAgana MUrthy	தேவவாகன மூர்த்தி
75. Sri MAVittapura KAAngeya MUrthy	மாவிட்டபுரக் காங்கேய மூர்த்தி
76. MadhukAvala MUrthy	மது காவல மூர்த்தி
77. AkilalOga Nadana MUrthy	அகிலலோக நாதன மூர்த்தி
78. IrAma MUrthy	இராமமூர்த்தி
79. Sri KathirkAma MUrthy	கதிர்காம மூர்த்தி
80. Sri SingamugAsuravatha MUrthy	சிங்கமுகாசுரவத மூர்த்தி

- | | |
|-------------------------------------|-------------------------------|
| 81. SoorasangAra MURthy | சூரசங்கார மூர்த்தி |
| 82. Visva Roopa MURthy | விஸ்வரூப மூர்த்தி |
| 83. Asura Purathagana MURthy | அசுர புரதகன மூர்த்தி |
| 84. Akada ThakadanA Samarthy MURthy | அகட தகடனா சாமர்த்திய மூர்த்தி |
| 85. Sri ThevasEnApathy MURthy | தேவசேனாபதி மூர்த்தி |
| 86. Sri Sarva PalaprathAna MURthy | சர்வ பலப்ரதான மூர்த்தி |
| 87. Sri PathangKApavarka MURthy | பதங்காபவர்க்க மூர்த்தி |
| 88. Sri Valli PariNaya MURthy | வள்ளி பரிணாய மூர்த்தி |



4. Why 'Kandar Anubhuti' by Saint Arunagirinathar is considered an important script?

Lord Skanda Himself appeared as Guru and gave guidance (*Upadesa*), and a rosary (*Japa-Mala*), to Saint Arunagirinathar. Saint Arunagirinathar has sung 16,000 poems called *Tiruppugazh*, ('Glory of the Lord'), though only about 1,300 of them are available now. This is the, prominent work of Arunagirinathar. His other works are *Kandar Anubhuti*, *Tiruvaguppu*, *Kandar Anatati*, *Kandar Alankaaram*, *Mayil Viruttam*, *Vel Viruttam*, *Seval Viruttam* and *Tiru Ezhu Kuttrirukkai*. *Kandar anubhuti* is a script small of treatise comprising of 51 verses. All the verses are considered the most profound and direct presenting the Divine experiences of the Saint, which intimate hints for followers (*sadakas*) to attain the same knowledge. It is a work on *Anubhuti* or God-attainment and is viewed as a mantra-sasthra and is assumed in high regard by all.



Arunagirinathar Arunagirinathar in Venjamakoodal temple

The term *Kandaranubhuti* is derived from *Kandar* and *Anubhuti*. 'Kandar' in Tamil is 'Skanda', 'Anubhuti' means 'becoming one with', or 'involvement.' So, *Kandaranubhuti* means to become one with Skanda (symbolizes God-Experience).

Kandaranubhuti is considered by many to be a collection of verses independently sung by the Saint Arunagirinathar at varied periods of times in accordance with the prevailing kind of religious and spiritual adoration of his mind. Therefore there is not much of a continuity in the ideas conveyed by the verses. To be precise, the concepts expressed in the verses appear to be independent and not thoroughly connected and a vigilant and intimate study of *Kandaranubhuti*, would divulge an mysterious meaning in the script.

The ideas from verse to verse shows the procedure of the method of Sadhana to a serious seeker after Truth, taking him from the earliest stages of Sadhana, through different levels of experience, lastly granting him *Anubhuti* or 'God-experience'. *Kandaranubhuti* is considered a Mantra-Sastra, (a treatise consisting of *Mantras* or mystic formulae) as it contains numerous mantras in it as for example,

'*Velum Mayilum Thunai*', in verse 1.

'*Kumara Namah*', in verse 36.

'*Aham Brahma Asmi*', in verse 37.

Each verse in *Kandaranubhuti* is replete with the different Names of the Lord, such as *Kanda*, *Muruga*, *Guha*, *Shanmukha*, *Velayudha*, *Kumara*,

The *Vel* is a mystic, Divine Weapon and is referred to by Saint Arunagirinathar as *Mantra-Vel* in one of his *Tiruppugazh* songs. Out of the 51 verses, in 25 verses there is invocation to the *Vel* directly, and in 8 to the Peacock.

Kandaranubhuti is also called as the 'Anubhuti-Upanishad'. It is the terminating and the wisdom-part of his works.

The 51 verses of *Kandaranubhuti* are verily 51 Mantras, like the mantras in Upanishad, so brief and concise, with countless secret clues for higher level of meditation and attainment of moksha.

Saint Thayumanava Swamikal, regarding the exceptional work of "Kandaranubhuti" by Saint Arunagiri, has told that, "When shall be that blessed day, when I shall get the grace of my (spiritual) father (saint Arunagiri) who, obtaining *Anubhuti* (or Direct Spiritual Experience) of Lord Skanda, has sung (the work) *Kandaranubhuti*!"

5. Which Tamil sangam literature book gives a parallel account of Lord Muruga as Given in Sanskrit sources?

Paripatal explains the mythology and iconographical areas somewhat as given in in Sanskrit sources. The Lord is the son of the six mothers, the Krtikas (*Aruvar payatta aramar celvan*) further being the son of Malai-makal (*Malaimakal makan*), Korraivai (*Verrivel pork Korraivai ciruvan*) and the Primeval Mother (*Palaiyol kulavi*). The *Paripatal* (hymn 5) expounds the mythology as described in the *Kumarasambhava* of Kalidasa (a Sanskrit script).

6. Give a transliteration as well as a translation of Vinayaka Astothara beginning with Aum Akhurathaya namaha?

Lord Ganesha - Ashtothara satha Namavalizi (108 Different names of Lord Ganesha with meanings)

- | | |
|-----------------------------------|---|
| 1 Aum Akhurathaya namaha | -Obeisances to the God who is has mouse as His charioteer |
| 2 Aum Alampathaye namaha | -Obeisances to the God who is ever eternal |
| 3 Aum Amithaya namaha | -Obeisances to the God who is incomparable |
| 4 Aum Ananthachidhrupamaya namaha | -Obeisances to the God who is infinite consciousness |

5 Aum Avaneeshaya namaha	-Obeisances to the God of the whole world
6 Aum Avighnaya namaha	-Obeisances to the God who is the remover of obstacles
7 Aum Balaganapathaye namaha	-Obeisances to the God who is beloved by all
8 Aum Bhalchandhraya namaha	-Obeisances to the God who possesses crested - moon
9 Aum Bheemaya namaha	-Obeisances to the God who is huge and gigantic
10 Aum Bhupathaye namaha	-Obeisances to the Lord of the Gods
11 Aum Bhuvanpathaye namaha	-Obeisances to the God of the Gods
12 Aum Buddhinathaya namaha	-Obeisances to the God of wisdom
13 Aum Buddhipriyaya namaha	-Obeisances to the God who is knowledge bestowed hue
14 Aum Buddhividhathaya namaha	-Obeisances to the God of knowledge
15 Aum Chathurbhujaya namaha	-Obeisances to the God who has four arms
16 Aum Dhevadhevaya namaha	-Obeisances to the God of all Lords
17 Aum Dhevanthakanashakarine namaha	-Obeisances to the God who destroys evils and Asuras
18 Aum Dhevavrathaya namaha	-Obeisances to the God who accepts all penances
19 Aum Dhevendrashikaya namaha	-Obeisances to the God who is the protector of all Gods
20 Aum Dharmikaya namaha	-Obeisances to the God who provides charity
21 Aum Dhoomravarnaya namaha	-Obeisances to the God whose appearance is smoke shade
22 Aum Durjaya namaha	-Obeisances to the God who is invincible
23 Aum Dvaimathuraya namaha	-Obeisances to the God who has two mothers
24 Aum Ekaaksharaya namaha	-Obeisances to the God who symbolizes the single syllable
25 Aum Ekadhanthaya namaha	-Obeisances to the God who possess single-tusk
26 Aum Ekadhrishtaya namaha	-Obeisances to the single-tusked God
27 Aum Eshanputhaya namaha	-Obeisances to the God who is the son of Lord Siva
28 Aum Gadadharaya namaha	-Obeisances to the God who has the mace as His weapon
29 Aum Gajakarnaya namaha	-Obeisances to the God whose eyes are as eyes of an elephant
30 Aum Gajananaya namaha	-Obeisances to the God who possess face as that of an elephant
31 Aum Gajananethaye namaha	-Obeisances to elephant-faced God
32 Aum Gajavakraya namaha	-Obeisances to the God who possess a trunk as an elephant
33 Aum Gajavakthraya namaha	-Obeisances to the God who has a mouth as an elephant
34 Aum Ganadhakshya namaha	-Obeisances to the God who is the Lord of all Ganas
35 Aum Ganadhyakshinaya namaha	-Obeisances to the leader of all the celestial bodies
36 Aum Ganapathaye namaha	-Obeisances to the God who is the controller of all Ganas
37 Aum Gaurisuthaya namaha	-Obeisances to the God who is the son of Gauri (Parvati)
38 Aum Guninaya namaha	-Obeisances to the God who is The master of all virtues
39 Aum Haridhraya namaha	-Obeisances to the God who appears as golden yellow
40 Aum Herambaya namaha	-Obeisances to the God who is mother's beloved Son
41 Aum Kapilaya namaha	-Obeisances to the God who appears in yellowish-brown Colour
42 Aum Kaveeshaya namaha	-Obeisances to the God who is the master of poets
43 Aum Krthiye namaha	-Obeisances to the God who is Lord of all music forms
44 Aum Kripaluve namaha	-Obeisances to the God who is always merciful
45 Aum Krishapingakshaya namaha	-Obeisances to the God who possess yellowish-brown eyes
46 Aum Kshamakaraya namaha	-Obeisances to the God who always pardons and forgives
47 Aum Kshipraya namaha	Obeisances to the God who is easy to appease
48 Aum Lambakarnaya namaha	-Obeisances to the God who possess large-ears

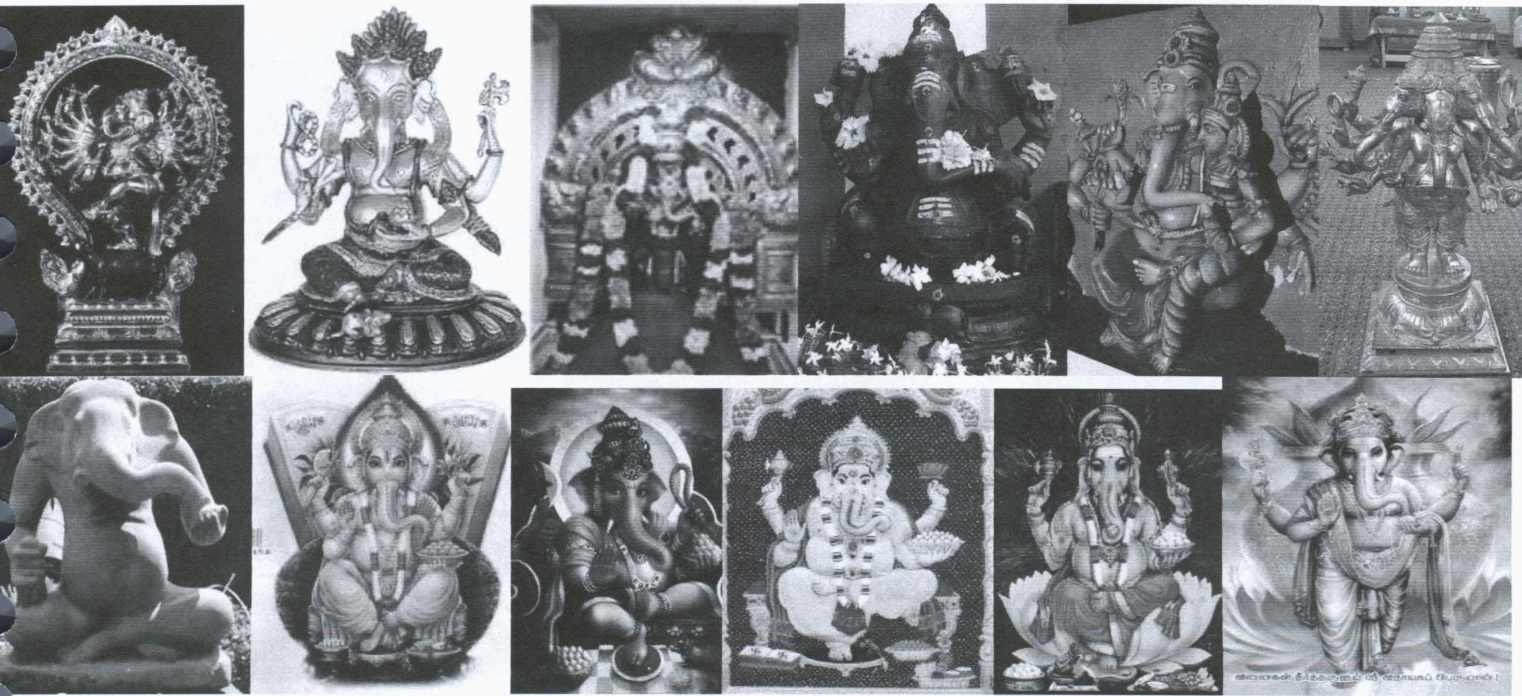
49 Aum Lambodaraya namaha
 50 Aum Mahabalaya namaha
 51 Aum Mahaganapathaye namaha
 52 Aum Maheshwaraya namaha
 53 Aum Mangalamurthaye namaha
 54 Aum Manomayaya namaha
 55 Aum Mrithyuanjayaya namaha
 56 Aum Mundakaramaya namaha
 57 Aum Mukthidhaya namaha
 58 Aum Mushikavahana namaha
 59 Aum Nadhaprathithishtaya namaha
 60 Aum Namasthethuve namaha
 61 Aum Nandhanaya namaha
 62 Aum Nidheeshwaraya namaha
 63 Aum Aumkaraya namaha
 64 Aum Pithambaraya namaha
 65 Aum Pramodhaya namaha
 66 Aum Prathameshwaraya namaha
 67 Aum Purushaya namaha
 68 Aum Rakthaya namaha
 69 Aum Rudrapriyaya namaha
 70 Aum Sarvadhevathamane namaha
 71 Aum Sarvasiddhantaya namaha
 72 Aum Sarvathmanyaya namaha
 73 Aum Shambhavyai namaha
 74 Aum Shashivarnaya namaha
 75 Aum Shoorpakarnaya namaha
 76 Aum Shubhanya namaha
 77 Aum Shubhagunakananyaya namaha
 78 Aum Shwethaya namaha
 79 Aum Siddhidhathaya namaha
 80 Aum Siddhipriyaya namaha
 81 Aum Siddhivinayakaya namaha
 82 Aum Skandhapurvajaya namaha
 83 Aum Sumukhaya namaha
 84 Aum Sureshwaramyaya namaha
 85 Aum Swarupaya namaha
 86 Aum Tarunaya namaha
 87 Aum Udhandhaya namaha
 88 Aum Umaputraya namaha
 89 Aum Vakrathundaya namaha
 90 Aum Varaganapathaye namaha
 91 Aum Varapradhaya namaha
 92 Aum Varadhavinayakaya namaha

-Obeisances to the God who is with a huge belly
 -Obeisances to the God who is extremely strong and powerful
 -Obeisances to the God who is omnipotent and absolute
 -Obeisances to the God who controls the universe
 -Obeisances to the God who is auspicious
 -Obeisances to the God who wins the hearts of the devotees
 -Obeisances to the God who is the vanquisher of death
 -Obeisances to the God who is the source of happiness
 -Obeisances to the God who is the bestower of eternal bliss
 -Obeisances to the God who possess mouse as vahana
 -Obeisances to the God who appreciates music
 -Obeisances to the God who is the vanquisher of all evils
 -Obeisances to the God who is the son of Lord Siva
 -Obeisances to the God who provides fortunes and possessions
 -Obeisances to the God who is in the form of AUM
 -Obeisances to the God who body appears yellow in colour
 -Obeisances to the God of all abodes
 -Obeisances to the God who is first among all
 -Obeisances to the God who is omnipotent
 -Obeisances to the God who body is in red
 -Obeisances to the God who is beloved by Lord Siva
 -Obeisances to the God who accepts all celestial offerings
 -Obeisances to the God who possess all skills and wisdom
 -Obeisances to the God who is the protector of the universe
 -Obeisances to the God who is the son of Goddess Parvati
 -Obeisances to the God whose nature is as that of a moon
 -Obeisances to the God who possess very large eare
 -Obeisances to the God who is auspicious
 -Obeisances to the God who is the controller of all virtues
 -Obeisances to the God who is as pure as the white
 -Obeisances to the God who is the bestower of all endeavors
 -Obeisances to the God who is the bestower of desires
 -Obeisances to the God who is the bestower of all successes
 -Obeisances to the God who is the elder brother of Lord Skanda
 -Obeisances to the God who possess auspicious expressions
 -Obeisances to the God of all
 -Obeisances to the God who is a lover of beauty
 -Obeisances to the God who is eternal
 -Obeisances to the God who is the opponent of all evils
 -Obeisances to the God who is the elder son of Goddess Uma
 -Obeisances to the God who possess curved trunk
 -Obeisances to the God who is the bestower of boons
 -Obeisances to the God who is the granter of requests
 -Obeisances to the God who is the bestower of achievements

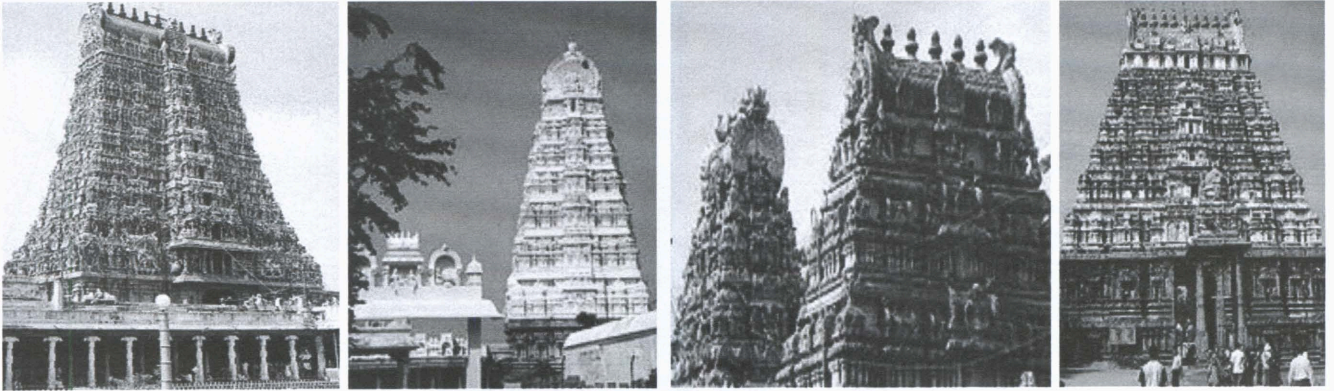
93 Aum Veeraganapathaye namaha
 94 Aum Vidhyavaridhaya namaha
 95 Aum Vighnaharaya namaha
 96 Aum Vignahartaya namaha
 97 Aum Vighnarajaya namaha
 98 Aum Vighnarajendhraya namaha
 99 Aum Vighnavinashanaya namaha
 100 Aum Vigneshwaraya namaha
 101 Aum Vikataya namaha
 102 Aum Vinayakaya namaha
 103 Aum Vishvamukhaya namaha
 104 Aum Vishvarajaya namaha
 105 Aum Yagnakaya namaha
 106 Aum Yashaskaramaya namaha
 107 Aum Yashvasine namaha
 108 Aum Yogadhipaya namaha

-Obeisances to the God who is the valiant Lord
 -Obeisances to the God of perceptions
 -Obeisances to the God who is the remover of all hindrances
 -Obeisances to the God who is the slayer of all obstacles
 -Obeisances to the God who is the eliminator of all difficulties
 -Obeisances to the God who controls all complications
 -Obeisances to the God who is the destroyer of all barriers
 -Obeisances to the God who is the resistor of all complications
 -Obeisances to the God who appears to be very enormous
 -Obeisances to the God who is the Lord of all devotees
 -Obeisances to the God who reins the universe
 -Obeisances to the God who is the king of the world
 -Obeisances to the God who accepter of every sacred offerings
 -Obeisances to the God who is the bestower of all eminence
 -Obeisances to the God who is beloved by all
 -Obeisances to the God who is the source of meditation

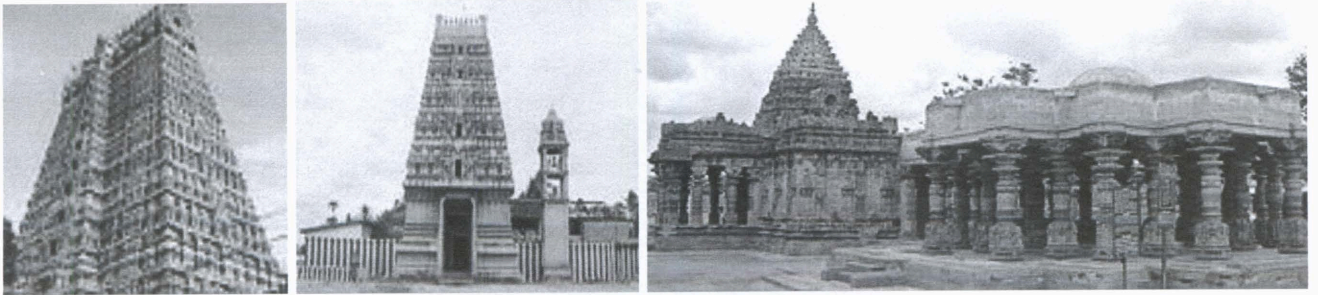
Aum naanavidha parimala pathra pushpam samarpyami- The puja with different types of flowers are brought to an end



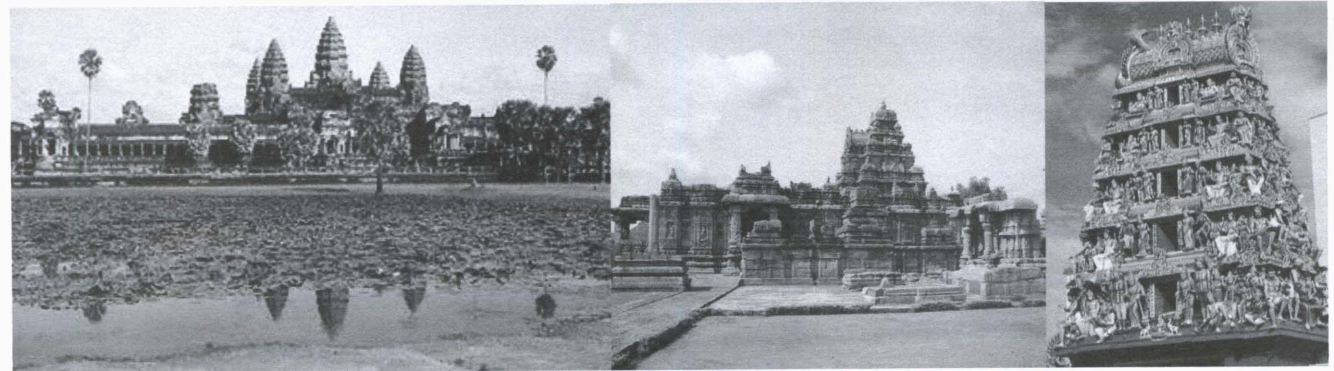
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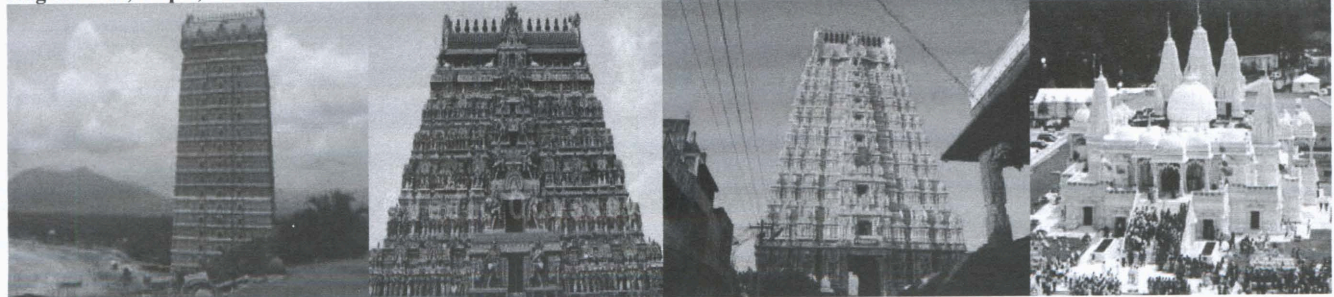
Meenakshiamman Temple, Madurai Ekambareshwar temple, Kanchi Kamakshi Amman Temple, Kanchipuram Varadharaja Perumal Temple, Kanchi



Ranganathaswamy Temple, Srirangam Athi Koneswaram temple, Tampalakamum, Sri Lanka. Mahadeva Temple, Itagi, Koppa, Karnataka



Angkor Wat, temple, Cambodia. Virupaksha (Lokesvara) temple, t, Karnataka Sri Mariyamman temple, Singapore



tallest gopuram, Murudeshwar temple, Karnataka Chidamparam temple. Ekambareshwara temple, Kancipuram Swami Narayana temple, Atlanta