

Om Sharavana Bhavaya Namaha

Lord Muruga(Karthikeya) Installation and

Ganesh Chaturthi



on August 29th,30th and 31st
Poojas

DATE	DAY	TIME	EVENT
August 29th, 2014	Friday	7:00am-9:00am	<ul style="list-style-type: none">• Ganapathi Pooja• Punyahavachanam• Agni Prathista• Sri Lakshmi Ganapthi Homam• Laghu Poornahuthi• Maha Mangala Harathi,• Mantra Pushpam, Teertham & Prasadam
August 29th, 2014	Friday	5:00pm-8:00pm	<ul style="list-style-type: none">• Ganapathi Abhishekam• Alankaram• Samuhika Ganapathi Vratam• Procession• Sri Valli, Devasena sametha Subrahmanyeshwara Swamy Dhanyadhivasam• {Skanda Sasthi Kavacham chanting by devotees while this process}• Maha Mangala Harathi, Teertham & Prasadam
August 30th, 2014	Saturday	10:30am-1:00pm	<ul style="list-style-type: none">• Ganapathi Pooja,Sankalpam• Punyahavachanam, Raksha Bandhanam• Kalasha Sthapana, Agni Prathista• Moola Mantra Homam, Mrukthikaa Snapanam• Jalaadhivasam• Maha Mangala Harathi, Teertham & Prasadam
August 30th, 2014	Saturday	5:00pm-8:00pm	<ul style="list-style-type: none">• Ganapathi Pooja, Punyahavachanam• Adhivaasa Homam• Sri Subrahmanyeshwara Homam• Pushpadhivasam• Shayyadhivasam- Songs related to Shayyadhivasam to be

			<p>sung</p> <ul style="list-style-type: none"> • Sangeetha seva • Maha Mangala Harathi, Mantra Pushpam, Teertham & Prasadam
August 31th, 2014	Sunday	9:00am-12:30pm	<ul style="list-style-type: none"> • Ganapathi Pooja, Punyahavachanam • Moola Mantra Homam • Anganyasa Homam • Prana Prathistanga Homam • Maha Poornahuthi • 11:30am – Prana Prathista • Kalashabhishekam • Alankaram – Skanda Sasthi Kavacham Parayanam • Prime Archana • Maha Mangala Harathi, Mantra Pushpam • Teertham & Prasadam • Aacharya Sambhavana • Aashirvadam

Some information on Lord

Murugan , Kartikeya, Skanda, Subrahmanya, or Kartik are few names of god who is son of Shiva and Paravati. Kartikeya, also known as Skanda, Murugan (Tamil: முருகன்) and Subrahmanya, is the Hindu god of war. He is the commander-in-chief of the army of the devas(gods) and the son of Shiva and Parvati. In the Bhagavad-Gita (Ch.10, Verse 24), Krishna, while explaining his omnipresence, names the most perfect being, mortal or divine, in each of several categories. While doing so, he says: "Among generals, I am Skanda, the lord of war."

There is famous story about contest between Kartikeya and his brother Shri Ganesha. Once, their parent asked them for race to go around universe. During this contest, Kartikeya went around earth on his peacock while Ganesha ran around his parent thinking that is his universe. This peacock riding god is worshiped all around India and known with different names

Symbolism

Kartikeya symbols are based on the weapons – Vel, the Divine Spear or Lance that he carries and his mount the peacock. He is sometimes depicted with many weapons including: a sword, a javelin, a mace, a discus and a bow although more usually he is depicted wielding a sakti or spear. This symbolizes his purification of human ills. His javelin is used to symbolize his far reaching protection, his discus symbolizes his knowledge of the truth, his mace represents his strength and his bow shows his ability to defeat all ills. His peacock mount symbolizes his destruction of the ego.

His six heads represent the six siddhis(eesanam, sathpurusham, vamadevam, agoram, sathyojatham and adhomugam) bestowed upon yogis over the course of their spiritual

development. This corresponds to his role as the bestower of siddhis.

The legend of His birth goes as follows:

The Skanda Purana narrates that Shiva first wed Dakshayani (also named Sati), the first incarnation of Adi Shakthi the granddaughter of Brahma, and the daughter of Daksha. Daksha a Vishnu devotee never liked Shiva, who, symbolizing destruction of evil, detachment, who lives a simple life. Daksha publicly insults Shiva in a Yagna ceremony, and Dakshayani immolates herself. The Yagna is destroyed although protected by all the other Gods and the rishis. Taraka believed that, because Shiva is an ascetic and his earlier marriage was conducted with great difficulty, his remarriage was out of the question, hence his boon of being killed by Shiva's son alone would give him invincibility.

The Devas manage to get Shiva married to Parvati (who was Dakshayani, reborn), by making Manmatha (also known as Kama), the God of love awaken him from his penance, but Manmatha incurred the Lord's wrath indicated by the opening his third eye – "Netri Kann", and being destroyed and resurrected. Shiva hands over his effulgence of the third eye used to destroy Manmatha to Agni, as he alone is capable of handling it until it becomes the desired offspring. But even Agni, tortured by its heat, hands it over to Ganga who in turn deposits it in a lake in a forest of reeds (sharavanam). Then Goddess Parvati, took the form of this water body as she alone is capable of taming the Tejas of Shiva, her consort. The child is finally born in this forest (vana) with six faces: eesanam, sathpurusham, vamadevam, agoram, sathyojatham and adhomugam. He is first spotted and cared for by six women representing the Pleiades — Kritika in Sanskrit. He thus gets named Kartikeya. As a young lad, he destroys Tarakasur. He is also called Kumara (Sanskrit for "youth").

Murugan is worshiped primarily in areas with Tamil influences, especially South India, Sri Lanka, Mauritius, Malaysia, Singapore and Reunion Island.

In Karnataka and Andhra Pradesh, Kartikeya is known as Subrahmanya with a temple at Kukke Subramanya known for Sarpa shanti rites dedicated to Him and another famous temple at Ghati Subramanya also in Karnataka. In Bengal and Odisha, he is popularly known as Kartikeya (meaning 'son of Krittika').

Like most Hindu deities, Subrahmanya is known by many other names, including Senthil, Vēlaṅ, Kumāran (meaning 'prince or child or young one'), Swaminatha (meaning 'smart' or 'clever'), Saravaṇa, Arumugam or Shanmuga (meaning 'one with six faces'), Dhandapani (meaning God with a Club), Guhan or Guruguha (meaning 'cave-dweller'), Subrahmanya, Kartikeya and Skanda (meaning 'that which is spilled or oozed').[3][4] He was also known as Mahasena and the Kadamba Dynasty kings worshiped him by this name.

Other parts of India and abroad:

Kartikeya's presence in the religious and cultural sphere can be seen at least from the Gupta age. Two of the Gupta kings, Kumaragupta and Skandagupta, were named after him. He is seen in the Gupta sculptures and in the temples of Ellora and Elephanta. As the commander

of the divine armies, he became the patron of the ruling classes.

However, Kartikeya's popularity in North India receded from the Middle Ages onwards, and his worship is today virtually unknown except in parts of Haryana. There is a very famous temple dedicated to Him in the town of Pehowa in Haryana and this temple is very well known in the adjoining areas, especially because women are not allowed anywhere close to it. Women stay away from this temple in Pehowa town of Haryana because this shrine celebrates the Brahmachari form of Kartikeya.

Reminders of former devotions to him include a temple at Achaleshwar, near Batala in Punjab, and another temple of Skanda atop the Parvati hill in Pune, Maharashtra. Another vestige of his former popularity can be seen in Bengal and Odisha, where he is worshipped during the Durga Puja festivities alongside Durga. Lord Subramanya is the major deity among the Hindus of northern Kerala. Lord Subramanya is worshipped with utmost devotion in districts of Dakshina Kannada and Udupi in the state of Karnataka. Rituals like nagaradhane are unique to this region.

West Bengal and Bangladesh Kartikeya worshipped in Durga Puja in Kolkata

Kartikeya also known as Kartik or Kartika is also worshipped in West Bengal, and Bangladesh on the last day of the Hindu month of 'Kartik'. Lord Kartik is primarily worshipped among those who intend to have a son. In Bengal, traditionally, many people drop images of Kartik inside the boundaries of different households, who all are either newly married, or else, intend to get a son to carry on with their ancestry. Lord Kartik is also associated to the Babu Culture prevailed in historic Kolkata, and hence, many traditional old Bengali paintings still show Kartik dressed in traditional Bengali style. Also, in some parts of West Bengal, Kartik is traditionally worshipped by the ancestors of the past royal families too, as in the district of Malda. In Bansberia (Hooghly district) Kartik Puja festival is celebrated like Durga puja of Kolkata, Jagadhatri puja in Chandannagar for consecutive four days. The festival starts on 17 November every year and on 16 November in case of Leap year.[13] Some of the must see Puja committees are Bansberia Kundugoli Nataraj, Khamarapara Milan Samity RadhaKrishna, Kishor Bahini, Mitali Sangha, Yuva Sangha, Bansberia Pratap Sangha and many more.

In Durga Puja in Bengal, Kartikeya is considered to be a son of Parvati or Durga and Shiva along with his brother Ganesha and sisters Lakshmi and Saraswati.

Odisha:Kartikeya in Kartik Puja, Odisha.

Kartikeya is worshiped during Durga Puja in Odisha as well as in various Shiva temples throughout the year. Kartik puja is celebrated in Cuttack along with various other parts of the state during the last phases of Hindu month of Kartik. Kartik purnima is celebrated with much joy and in a grand fashion in Cuttack and other parts in the state.

Sri Lanka:

Murugan is adored by both Tamil Hindus and Sinhalese Buddhists in Sri Lanka. Numerous temples exist throughout the island. In the deeply Sinhalese south of Sri Lanka, Murugan is worshipped at the temple in Katirkāmam, where he is known as Kathiravel or Katragama Deviyo (Lord of Katragama) . This temple is next to an old Buddhist place of worship. Local legend holds that Lord Murugan alighted in Kataragama and was smitten by Valli, one of the local aboriginal lasses. After a courtship, they were married. This event is taken to signify that Lord Murugan is accessible to all who worship and love him, regardless of their birth or heritage.

The Nallur Kandaswamy temple, the Maviddapuram Kandaswamy Temple and the Sella Channithy Temple near Valvettiturai are the three foremost Murugan temples in Jaffna.

The Chitravelayutha temple in Verukal on the border between Trincomalee and Batticaloa is also noteworthy as is the Mandur Kandaswamy temple in Batticaloa. The late medieval-era temple of the tooth in Kandy, dedicated to the tooth relic of the Buddha, has a Kataragama deiyo shrine adjacent to it dedicated to the veneration of Skanda in the Sinhalese tradition.

Almost all buddhist temples house a shrine room for Kataragama deviyo(Murugan)reflecting the significance of Murugan in Sinhala Buddhism,

By the 16th century the Kathiravel shrine at Katirkāmam had become synonymous with Skanda-Kumara who was a guardian deity of Sinhala Buddhism. The town was popular as a place of pilgrimage for Hindus from India and Sri Lanka by the 15 the century.

The popularity of the deity at the Kataragama temple was also recorded by the Pali chronicles of Thailand such as Jinkalmali in the 16th century. There are number of legends both Buddhist and Hindu that attribute supernatural events to the very locality.

Scholars such as Paul Younger and Heinz Bechert speculate that rituals practiced by the native priests of Kataragama temple betray Vedda ideals of propitiation. Hence they believe the area was of Vedda veneration that was taken over by the Buddhist and Hindus in the medieval period.

Malaysia

Thaipusam at Batu Caves.Lord Murugan is one of the most important deities worshipped by Tamil people in Malaysia and other South-East Asian countries such as Singapore and Indonesia. Thai Poosam is one of the important festivals celebrated. Sri Subramanyar Temple at Batu Caves temple complex in Malaysia is dedicated to Lord Murugan.

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