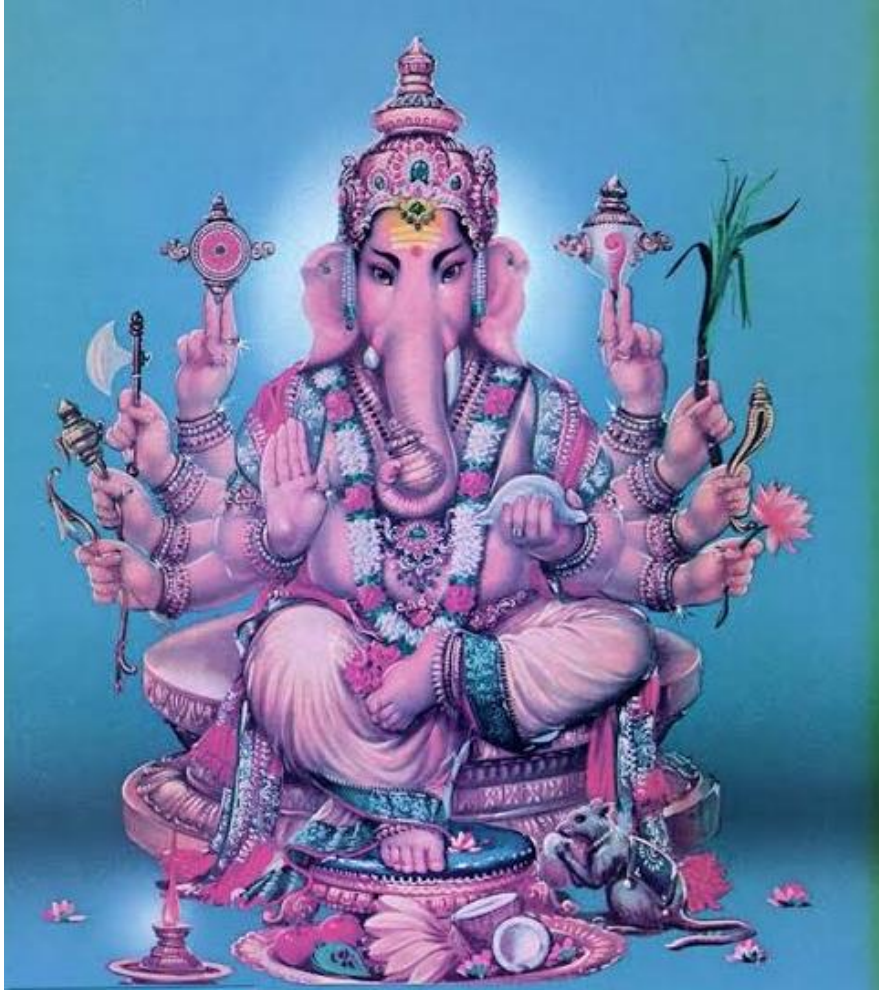


## GANAPATHI VAIBHAVAM



**A BOOK ON GLORY AND GREATNESS OF GOD GANAPATHI.**

## FOREWARD:

In order to bring the glory and greatness of Lord Ganapathi into a book which was preached to us by “Brahmasri Samavedam Shanmukha Sarma Garu”, I decided to write this with the blessings of god Ganesha and Gurudeva.

In the year 2019 when the syllabus prescribed to ‘SriGurubhyoNamaha’ students by his holiness Brahmasri Samavedam Shanmukha Sarma Garu was “GANAPATHI VAIBHAVAM”, we the students felt very happy and I with the blessings of Ganesha and gurudeva started to learn from 27/11/19 and completed by December 2019. It was my final year exam study holidays so I used to listen and learn every morning for about 1 hour. During the course, from 5/12/2019 by the grace of Ganesha and gurudeva I started to do Ganapathi Sahasranama parayana every day. And 2 months after, while I was doing ‘sayam sandyavandanam’ by the grace of Gayathri Devi I decided to write “**A BOOK ON GLORY AND GREATNESS OF GOD GANAPATHI**”. As it was my exam time I decided to write the book after the completion of my exams, and finally by the grace of god Ganapathi I passed the final year exam and became an Ayurveda doctor. Now after 4 months of Ganapathi Sahasranama parayana, finally on 16/4/2020 I started to write this book. This is the 2<sup>nd</sup> book after “Shankara vijayam- A book on life of the great Jagadguru Sri Adi Shankaracharya and destruction of the cults.” which I have been writing by the grace of god. It’s really due to the blessings of his holiness I am able to write this book because on 12/8/2019 to 17/8/2019, I was blessed to hear his holiness pravachanam in ‘Pathi Sabangana’ –rama mandira, N.R colony Bangalore on ‘Hanumath Sarvasvam’ I was blessed by the gurudeva with a book called ‘Aesha Dharma Sanathanaha’ and gurudeva felt very happy when I told that I am pursuing my study in Ayurveda and blessed me again with the prasadam. Hence it’s only due to the blessings of gurudeva I became an Ayurveda doctor and writing this book.

With the blessings of Ganesha and Gurudeva I will try to provide all necessary and known information.

- Dr.Tejas Bharadwaj B.A

## PREFACE:

In this 'Ganapathi Vaibhavam' book there is information regarding etymological derivation of Ganapathi and various other names of the lord, references of god Ganapathi in shastras, various forms of Ganesha, origin and importance of ganesha sahasranamam, glory and greatness of Ganapathi etc. How an individual should lead his life daily, detailed daily regimen is described, this is provided when king Somakantha before going to the forest explains it to his son Hemakantha. Which are the patras (leaves) through which one can worship Ganesha so that the lord showers his blessings quickly and importance of 'Durva patra' (grass), are provided when 88,000 sages offered 'Durva patra' to cool the lord who had swallowed a demon named "Analasura" and also in many other instances the importance of 'Durva patra' is explained.

All this is given to impart and not to forget the culture in ourselves, follow the daily rituals and to be more devoted to god.

The reason this book is being written in English is that because, English now being the mode of communication is easier and as everyone knows it, the author has decided to spread the knowledge in this manner.

This book also contains some Sanskrit phrases and shlokas along with its meaning, which are to be remembered and hence one can gain knowledge and memorize the shlokas.

Pictures with respect to different contexts are also provided. Before starting I would like to write the basics that are very much essential in understanding the essence of this book. The vedic literature is divided into four vedas namely Rig veda, Yajur veda, Sama veda, Atharva veda. The vedas are also separated into two sections, namely : 1) karma kanda. (section on rituals)

2) Jnana kanda. (section on knowledge).

The karma kanda comprises of Mantra (hymns), Brahmana and Aranyaka (commentaries). Jnana kanda comprises of Upanishads. The karma kanda is also known as Poorva kanda or Poorva Meemamsa and Jnana kanda is also known as

Uttara kanda or Uttara Meemamsa. Meemamasa is a high level discussion based on logical debates. It establishes the proposed facts by logically proving them and logically rejecting the views of the opponents. The Uttara kanda or Uttara Meemamsa is also known as Vedantha as it deals with the later part of veda's. This type of division is made by the great sage 'Veda Vyasa' who is none other than, incarnation of the lord sri maha Vishnu.

He also composed 18 maha puranas and 18 upa-puranas. The 18 Maha purans are: Vishnu Purana, Matsya Purana, Bhavishya Purana, Kurma Purana, Garuda Purana, Varaha Purana, Agni Purana, Vamana Purana, Mahabhagavata Purana, Skanda Purana, Siva Purana, Brahmanda Purana, Markendya Purana, Linga Purana, Vayu Purana, Naarediya Purana, Brahmavaivarta Purana, and Padma Purana.

The 18 Upa-puranas are: Sanat-kumara, Narasimha, Brihan-naradiya, Siva-rahasya, Durvasa, Kapila, Vamana, Bhargava, Varuna, Kalika, Samba, Nandi, Surya, Parasara, Vasishtha, Devi-Bhagavata, Ganesha, Mudgala, and Hamsa. Among these puranas the Ganesha Purana and Mudgala Purana are devoted to Ganesha.

The Ganesha Purana is organized in two voluminous sections, one on mythology and genealogy (Krida-khanda, 155 chapters), and the other on theology and devotion (Upasana-khanda, 92 chapters). The Ganesha Purana, along with the Mudgala Purana, Brahma Purana and Brahmanda Purana, is one of the four Puranic genre encyclopedic texts that deal with Ganesha. The four texts, two Upa-Puranas and two Maha-Puranas, differ in their focus. The Brahmanda Purana presents Ganesha as Saguna (with attributes and physical form), the Brahma Purana presents Ganesha as Nirguna (without attributes, abstract principle), Ganesha Purana presents him as a union of Saguna and Nirguna concept wherein saguna Ganesha is a prelude to nirguna Ganesha, and the Mudgala Purana describes Ganesha as Samyoga (abstract synthesis with absolute reality and soul).

The Ganesha Purana is an important text particularly for Ganapatyas (Gāṇapatya), who consider Ganesha as their primary deity. The Ganesha Purana is significant because it along with Ganapathi Upanishad constitutes the two most important texts of the Ganapatya sect (matha) of Hinduism. There are totally six mathas (sects) in Hinduism which are established by Jagadguru Shankaracharya and they are:

- Shaiva.
- Shaakteya.
- Gaanapathya.
- Skaandha.
- Vaishnava.
- Soura.

The Ganapatyas consider Ganesha as their primary deity, and the mythology of Ganesha found in this Purana is part of their tradition. The text is also significant because it relates to Ganesha, who is the most worshipped god in Hinduism, and revered as the god of beginnings by all major Hindu traditions.

The Ganesha Purana is divided into two sections. The Upasanakhanda or "section on devotion" has 92 chapters, and the Kridakhanda or "section on the divine play of Ganesha" has 155 chapters. The Kridakhanda is also called the Uttarakhanda. Chapter 46 of the Upasanakhanda includes a stotra (hymn) that is the source text for one of the best-known versions of the Ganesha Sahasranama (hymn of praise listing 1,000 names and attributes of Ganesha).

### **Upasanakhanda: Bhakti Puja.**

The Upasanakhanda, or the first part of the Ganesha Purana, presents two modes of worship. One is meditation and mystic contemplation of Ganesha as the eternal Brahman presented in Vedanta school, the metaphysical absolute and Paramatma (Nirguna, supreme spirit), where he is same as the Atman (soul, innermost self) within oneself. The second approach, suggests worship through preparing an image of god Ganesha (Saguna, murti), decorating it with flowers, presenting it offerings etc.

### **Kridakhanda: The Ganesha Gita.**

The *Kridakhanda* constitute the Ganesha Gita, which is modeled on the Bhagavad Gita, but adapted to place Ganesha in the divine role. The discourse is given to King Varenya during Ganesha's incarnation as Gajanana.

To know about this Shareera (body), is the next important thing as it is the instrument to achieve Dharma, Artha, Kama and Moksha. The living body is made up of Pancha Maha Bhutas, Jnanendriya's (sensory organs), karmendriyas (motor organs), Manas (mind) and Atma (soul). The Pancha Maha Bhutas are Akasha, Vayu, Agni, Jala and Prithvi. The perception of the objects of the sense organs namely Shabdha (sound), Sparsha (touch), Roopa (colour), Rasa (taste) and

Gandha (Smell) is possible only when Manas (mind) is in contact with the sense organs namely ears, skin, eyes, tongue, nose respectively. The physical body is destructible but the Atma (soul) is indestructible. By knowing all these one can understand the essence written in this book.



**Jagadguru Sri Adi Shankaracharya**



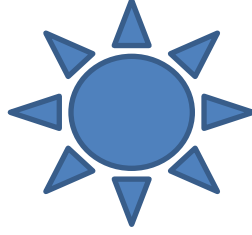
**Bhramasri Samavedam Shanmukha Sarma Garu**



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- 1) Introduction to Ganapathi Vaibhavam.
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- 3) Different forms of Ganapathi.
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## Chapter 1: Introduction to Ganapathi Vaibhavam.

Seeking the blessings of guru parampara starting from,

1. Lord Sadashiva
2. Lord Narayana
3. Lord Brahma
4. Vasishta maharishi
5. Shakthi maharishi
6. Parasara maharishi
7. Veda vyasa
8. Sri Shuka charya
9. Sri Gauda pada
10. Sri Govinda bhagvat pada
11. Sri Shankara bhagvat pada and their disciples,

I begin to write this “Ganapathi Vaibhavam” by praying to lord Ganesha-the vignakartha not to cause any type of vigna (difficulties & disturbances), I also seek the blessings of sharadha devi, lord Nanjundeshwara along with Parvathi devi and Samartha Sadguru Sri Sai Baba.

### References of lord Ganapathi:

The references of lord Ganapathi is found in Ganesha purana, mudgala purana, Brahma purana, Brahmanda purana, Heramba Upanishad, Vallabesha Upanishad.

|| Prathamam Pradhanam Ganapathim ||

- Ganapathi is the god who is to be worshipped in the beginning (Prathamam) as the main diety (Pradhanam). Therefore we worship lord Ganesha initially as ‘Nirguna Brahma’ in the form of ‘Haridra kalka’ – bolus of turmeric which doesn’t have any form (Nirguna).

|| Saguna Saakkaram ||

|| Nirguna Niraakaram ||

## Meaning of vighna:

|| Vighnam Ithi Jnana Prathibandhakaha ||

Vighna (obstacles) are defined as all those which are hindrance in gaining knowledge (Jnana). That is because from Jnana (knowledge) only kaivalya or moksha can be achieved [Jnanad Eva Kaivalyam].

The different types of Vighna's (obstacles) in gaining the Jnana (knowledge) are:

- Ashradha: no faith in guru and Shastra.
- Na ekagratha: lack of concentration.
- Samshaya: full of doubts.
- Nidra: sleepiness.
- Bhayam: fearfulness
- Kopam: excessive anger.
- Dukham: sorowness.
- Alasa: laziness.
- Tandra: lassitude.

Therefore all the hindrances (Pratikoola) are called as Vighna. The one who removes all the hindrances and provides comforts and thus knowledge is Ganapathi.

As he removes Vighna (hindrances) he is known as "Vighnavinashaka".

As everyone wants comforts and no one likes obstacles, it's the duty of everyone to worship lord Ganapathi as he alone is the giver of all comforts and removal of all obstructions.

**Thus ends the 1<sup>st</sup> chapter by name; "Introduction to Ganapathi Vaibhavam".**

## Chapter 2: Etymological derivation of Ganapathi.

The word Ganapathi consists of two words namely 'Gana' and 'Pathi'.

Gana means Samuaha =a group and Pathi means Eeshwara which means the leader.

The Gana (group) always contains many things (Aneka) and pathi (Leader) is always one (EKa).

As the 'Jagath' (world) contains many things, the 'Jagath' (world) is the Gana, and the 'Pathi' (ruler) of this 'Jagath' is the Ganapathi.

According to the Veda's there are mainly three types of 'Gana' which constitutes the 'Deva Gana' and they are:

- Agni Gana
- Vayu Gana
- Surya Gana

Agni Gana is present in Bhumi (the Earth), Vayu Gana is present in Antariksha (the space) and Surya Gana is present in Dhivi (the sky).

From Agni Gana "Ashta Vasu's" came into existence. The **Vasus** are attendant deities of Indra, and later Vishnu. The Ashta Vasus are described in the Ramayana as the children of Kasyapa and Aditi and in the Mahabharata as the sons of Manu or Brahma Prajapati. They are eight elemental gods (called "Aṣṭa-vasu", 'Eight Vasus') representing aspects of nature (The Five Elements - Pancha Bhoothas) and also representing cosmic natural phenomenon (The Sun, The Moon and The Stars). The name **Vasu** means 'Brilliance' or 'Wealth Givers'. They are eight among the [Thirty-three gods].

From Vayu Gana "Ekadasha Rudra's" came into existence. Rudras are forms and followers of the god Rudra and they are eleven among the thirty-three gods. Eleven Rudras consists of:

- Aananda- Bliss
- Vijnana- knowledge
- Manas- mind
- Praana- Breath or life
- Vaak- speech.

- Eeshaana
- Tatpurushsa
- Aghora
- Vamadeva
- Sadyojata
- Atma.

From Surya Gana “Dvadasha Aditya’s” came into existence. In the Bhagavata Purana, the names of 12 Ādityas are given as:

1. Vamana.
2. Aryaman.
3. Indra.
4. Tvashtha.
5. Varuna.
6. Dhata.
7. Bhaga.
8. Parjanya.
9. Vivasvan.
10. Amshuman.
11. Mitra.
12. Pushya.

In each month of the year, it is a different Āditya who shines as the Sun-God. As Indra or Vishnu, Surya destroys the enemies of the gods. As Dhata, he creates living beings. As Parjanya, he showers down rain. As Tvashta, he lives in the trees and herbs. As Pushya, he makes food grains grow. As Aryama, he is in the wind. As Bhaga, he is in the body of all living beings. As Vivasvana, he is in fire and helps to cook food. As Amshumana, he is again in the wind. As Varuna, he is in the waters and as Mitra; he is in the moon and in the oceans.

The Ashvins or Ashvini kumaras namely ‘Naasatya’ and ‘Dasra’ are the twin Vedic gods of medicine, and they constitute two gods among the thirty three gods.

The one who is the ‘pathi’ (leader) to all these 33 Deva Gana is Ganapathi.

Let’s look into another angle of the word Ganapathi. A ‘purusha’ (human being) is a conglomeration of many ‘Gana’ (groups) such as:

1) Indriya Gana:

- Sensory organs namely eyes, ears, nose, tongue and skin.
- Motor organs namely hands, legs, anus, genitals and tongue.

2) Saptha Dhatu Gana: the seven tissues of the body namely;

- Rasa
- Rakta
- Mamsa
- Meda
- Asthi
- Majja
- Shukra.

3) Tri Mala gana: the three waste products of the body namely;

- Shakruth- faeces.
- Mutra- urine.
- Sveda- sweat.

4) Tri Dosha Gana: the three humors of the body namely;

- Vata
- Pitta
- Kapha.

The 'Pathi' to these 'Ganas' present in the body is the Ganapathi who is none other than the 'Atma' present in each individual.

### **In a nutshell:**

|| Ganyanthe Sankhyayanthe Ithi Ganaaha, Teshaam Pathihi Ganapathihi ||

Which implies all that which can be counted, measured is known as 'Gana' and 'Pathi' (leader) to all those countable, measurable things is called as Ganapathi.

Jeeva Gana: according to Vedas there are 84 lakh species of living creatures in this World and the one who is present in all these species and the 'Pathi' (leader) to all these species is Ganapathi. Hence one of the names of Lord Ganesha in Ganesha Sahasranama is,

| Om Chaturasheethe Lakshaanaam Jeevaanaam Dehasamsthithataya namaha |

Thus ends the 2<sup>nd</sup> chapter by name 'Etymological derivation of Ganapathi'.

### Chapter3: Different forms of Ganapathi.

In this chapter we will look into different names and forms of Ganesha, the story behind the manifestation of each type of Ganesha. Before proceeding further, one thing to remember is that the 'Sahaja Svaroopā' (original form) of Ganapathi is to be in the form of Gajaanana (elephant faced). Therefore he incarnates in every story as Gajaanana (elephant faced). There is no rule that the Lord should incarnate in different forms and only once, every Puranic story is true. We should believe and should have faith in them; it's only for our sake God incarnates many times and showers his blessings.

- **Vakratunda Ganapathi:**

Once sage Veda Vyasa had Vighna (obstacles) while doing Veda Vibhajana – classification of Vedas into Rig Veda, Yajur Veda, Sama Veda, Atharva Veda and also while writing the Purana's. Therefore Sage Veda Vyasa prayed Lord Brahma, and Lord Brahma appeared in front of the sage. When Lord Brahma asked what was the reason behind his prayer? Veda Vyasa replied that he was unable to do the Veda Vibhajana and also write the Puranas. In reply Lord Brahma told; once in the beginning of this creation even I faced Vighna (obstacles) in creating this world, therefore I did japa of 'OM'(pranava), a Kanthi (bright light) appeared in front of me and that bright light took an elephant faced form, having a curved trunk known as '**Vakratunda**'. At that time I prayed the Lord by the following shloka:

|| Vakratunda Mahakaya Kotisurya Samaprabha;

Nirvighnam Kuru me Deva Sarvakaryeshu Sarvadha. ||

Meaning: Oh curved trunk elephant faced lord, oh lord having a big body, oh lord having a brilliance of 1 crore suns, May you remove all the obstacles and bestow your blessings.

With this prayer, Lord was satisfied and blessed Brahma Deva with Great intellect which is required for the creation of this world and removed all obstacles which were present in doing the creation. It was Magha Masa Krishna Chaturthi that lord Vakratunda appeared and removed all Sankashta (obstacles) of Lord Brahma; hence Magha Masa Krishna Chaturthi is also called "Sankashtahara Chaturthi".

|| **Om Shri Vakratundaya Namaha** ||

-Is the mantra to be chanted to bestow the blessings of Vakratunda Ganapathi.



The meaning of Vakratunda is:

- The one who has Vakra (curved) tunda (trunk) is Vakratunda.
- The another meaning is;

|| Vakraan Tundayathi Ithi Vakratundaha ||

Where; Vakra means: Vighna (obstacles), Vakra Buddhi (unwholesome knowledge) and Maya (illusion).

And “Tundayathi” means destruction.

This means the one who destroys the obstacles, unwholesome knowledge and illusion is Vakratunda.

By hearing this, Sage Veda Vyasa also did Penance of Lord Ganapathi on the banks of River Saraswathi. Ganesha appeared in front of Sage Veda Vyasa and blessed him with great intellect which is necessary for doing the classification of Vedas and in writing the Puranas. Later Lord Ganapathi wrote all the Vedas and Puranas (Mahabharatha etc) while Veda Vyasa was dictating. Therefore one of the names of Lord Ganesha in Ganesha Sahasranama is:

|| OM Ashtadasha Purana Kruthaye Namaha ||.

### **Pranavasvaroopo Ganapathi:**

The meaning of ‘PranavaSvaroopo’ is:

- When the Pranava-OM took a svaroopo (form), the form taken is known as PranavaSvaroopo.
- Another meaning is that the form which looks similar to Pranava-OM is known as PranavaSvaroopo.
- As Vakratunda Ganapathi appeared due to the result of penance of ‘OM’ (pranava) by Lord Brahma, he is none other than Pranava-OM; hence he is called PranavaSvaroopo Ganapathi. Hence one of the names of Lord Ganesha is “Om Omkaraya Namaha” and “Omkaravachyaya Namaha”.
- When we look the curved trunk of Ganapathi, it exactly resembles the Pranava- OM, hence he is called PranavaSvaroopo Ganapathi.
- Another story is that once in Himalaya Mountain, a member of ‘Pramatha Gana’ wrote a picture of ‘Pranava-OM’ on the rock of the mountain and went off, another day Parvathi devi saw that ‘Pranava-OM’ on the rock

while she was walking, and felt happy. Now that 'Pranava-OM' took a form and came near Goddess Parvathi and that form was elephant faced having curved trunk. Hence Ganpathi is called PranavaSvaroop Ganapathi.



**Pranavasvaroop Ganapathi.**



Lord Ganapthi wrote all the Vedas and Puranas (Mahabharatha etc) while Veda Vyasa was dictating.

### **Umaputra Ganapathi:**

Once goddess Parvathi did 'Tapas' (vow) by the name "Punyaka Vrata". It begins from Shravana Shuddha Chaturthi to Badrapadha Shuddha Chaturthi, thus the time duration is exactly one month. Lord Ganesha appeared in front of goddess Parvathi and gave a boon that he would be born to her as a son. Hence goddess Parvathi became pregnant and at the eighth month of gestation an Asura (demon) known as 'Sindhurasura' entered the womb and destroyed the head of the foetus. Therefore the child born was without the head. Now another Asura (demon) by name "Gajaasura" had a boon from Lord Shiva that "he should always be seeing Lord Shiva, and his skin should be worn by Lord Shiva". Lord Shiva being "Bola Shankara" granted the boon. Hence Lord Shiva wore the skin of Gajaasura as his apparel and became "Gajacharmaambaradhari". Now Lord Shiva placed the head of Gajaasura, to his son who was born without the head. Hence the son of goddess Uma (Parvathi) is called "Gajaanana"- the one who is having the face of an elephant.

### **Significance of Gajaanana:**

Gaja (Elephant) is the symbol of Bala (strength), Aishwarya (wealth), and Ananda (happiness). First let's look into Bala aspect: Gaja was used as the unit of measure of Bala (strength). For example Bhima was having a Bala (strength) of 100 Gaja (elephants). In "Erandopanishad" it's told that among the powerful beings Ganesha is more powerful.

- || Baliinaam Agraganyaha ||
- || Balaanaam Balaha ||.

Next aspect is Aishwarya (wealth), it includes the following things: Dhana (wealth), Dhanya (crops), Arogya (health), Gruha (house) and Jnana (knowledge). Another meaning of Aishwarya is Authority/ leadership.

|| Eeshwarasya Bhavam Aishwaryam ||

Hence who worship Ganesha they will be blessed with "Aishwarya", hence Ganesha is called as "Lakshmi Ganapathi".

Next aspect is "Aananda", in Veda's its told || Aanandaatma Ganesha Ayam ||.

That is Ganesha is the giver of Aananda (happiness, bliss). In Ganesha Sahasranama one of the two names of Ganesha is "Shambhukopaha" and

“Shambhuhaasyabhuhu” which means Ganesha has the capacity to destroy anger (Kopa) of lord Shiva and induce smile on Lord Shiva’s face.

Once in Akhilandeshari temple (Tamil Nadu) - Varahi Swaroop, the goddess was very angry hence the people approached Jagadguru Shankaracharya who was doing Vijaya Yatra in Tamil Nadu. Jagadguru Shankaracharya used the principle || Aanandaatma Ganesha Ayam || and established an idol of Lord Ganesha in front of the Goddess, the anger in the face of Devi disappeared and became “Sowmya” (calm). Hence Lord Ganesha is the catalyst in making Kaali to Lalitha and Rudra to Shiva. Ganesha has two powers namely Pushti and Tushti who are the promoters of strength, wealth, and happiness; Pushti devi enhances all the worldly pleasures and happiness whereas Tushti devi enhances all happiness pertaining to Manas (mind) and thus gives bliss, hence by worshipping Ganesha, a devotee attains all these without any doubt.

#### **Shiva Shakthi Svaroop Ganapathi:**

As we observe from the above story, the head is derived from Lord Shiva and the remaining body is from goddess Parvathi who is also called as Shakthi. Therefore Ganapathi is the conglomeration of Lord Shiva and goddess Parvathi, by worshipping Ganapathi; one can obtain the grace of both Lord Shiva and goddess Parvathi simultaneously. Lord Shiva is || Satyam Shivam Sundaram || and goddess Parvathi is ‘Tripurasundari’ therefore Ganesha is also beautiful and is called as “Prasanna Vadana”, “Shubha Aanana” - one who is having auspicious face.

#### **Sindhuravarna Ganapathi:**

After Lord Shiva placed the Gajaasura’s face to his son and named him as ‘Gajaanana’. Later after few days, Gajaanana came to know that when he was in the womb his head was destroyed by ‘Sindhuraasura’ and hence decided to kill that demon. Hence a war was called between Gajaanana and Sindhuraasura-demon who was Sindhura (saffron) coloured. In the battle field when Sindhuraasura saw Gajaanana he told “who are you little boy, you are looking so beautiful (Prasanna vadana), go and play you can’t do battle with me”. In reply Gajaanana told; “lamp light (Deepam) is also small but destroys large darkness”. Later a huge battle between Gajaanana and Sindhuraasura happens. Lord Gajaanana becomes large in size and destroys Sindhuraasura and applies the bolus of his body to his body. Therefore the colour of the Gajaanana’s body

becomes Sindhura (saffron) colour and is called as Sindhuravarna Ganapathi. Therefore Lord Ganesha likes Sindhura; one who worships Ganesha with Sindhura will be freed from all Vighna (obstacles). One of the names of Lord Ganesha in Ganesha Sahasranama is:

|| OM Sindhuritha Mahakumbaya Namaha ||

Another deity who likes Sindhura is Lord Hanuman, when we observe deeply we come to know that Lord Hanuman also removed all obstacles which were present to Lord Rama in defeating Ravana and Lord Hanuman is also an incarnation of Lord Shiva. Similarly Lord Ganesha also likes Sindhura and removes all obstacles and is the son of Lord Shiva. Therefore a form where both Ganesha and Hanuman are worshipped in a single idol is known as "Aadyantha Svaroop"- half of the idol is Ganesha and another half is Lord Hanuman. It's said, that in Kali Yuga the Gods who bestow their blessings very quickly is Lord Ganesha and Lord Hanuman.

|| Kalou Kapi Vinayakou ||.

### **Kavi Ganapathi:**

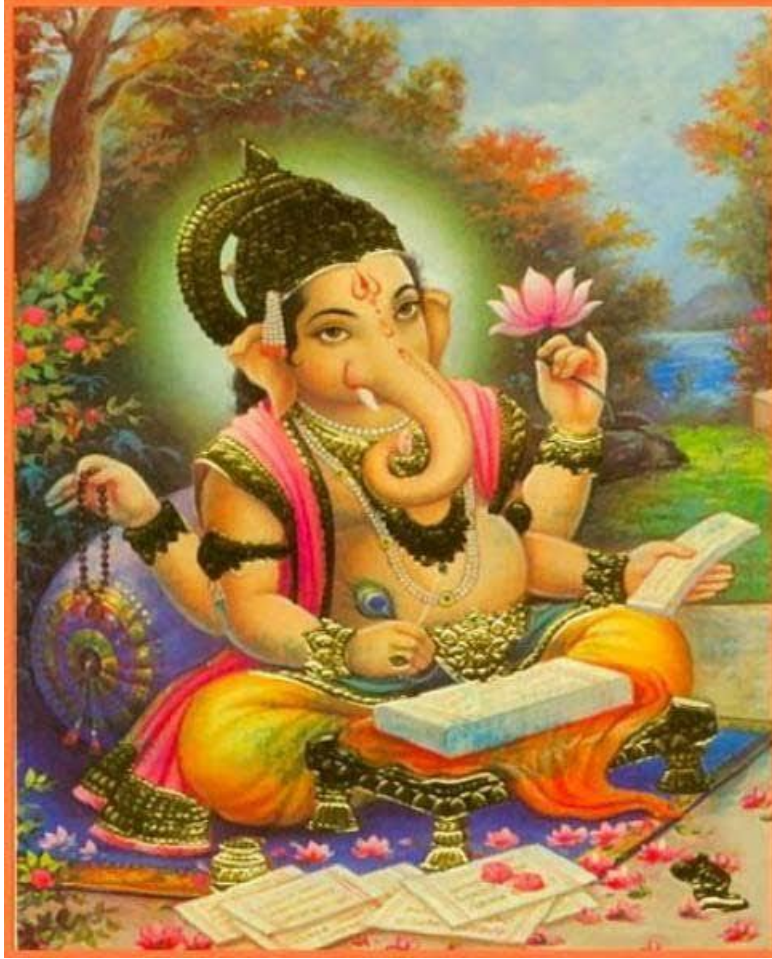
The different meanings of Kavi are:

- Kavi = Rishi; (sage)
- Kavi = Deva; (God)
- Kavi = Mahamedhavi; (highly intelligent)
- Kavi = Poet.

In Ganesha Sahasranama one of the names of Lord Ganesha is:

|| Kaviinaam Kavihi ||

Which implies Ganesha is the great Kavi among all the Kavi's. That is Ganesha is the great sage among all the sages, great God among the entire god's and highly intelligent among all the intellectual persons.



**Kavi Ganapathi.**



**Pushti – Tushti Ganapathi.**





**Shiva-Shakthi Svaroop Ganapathi.**



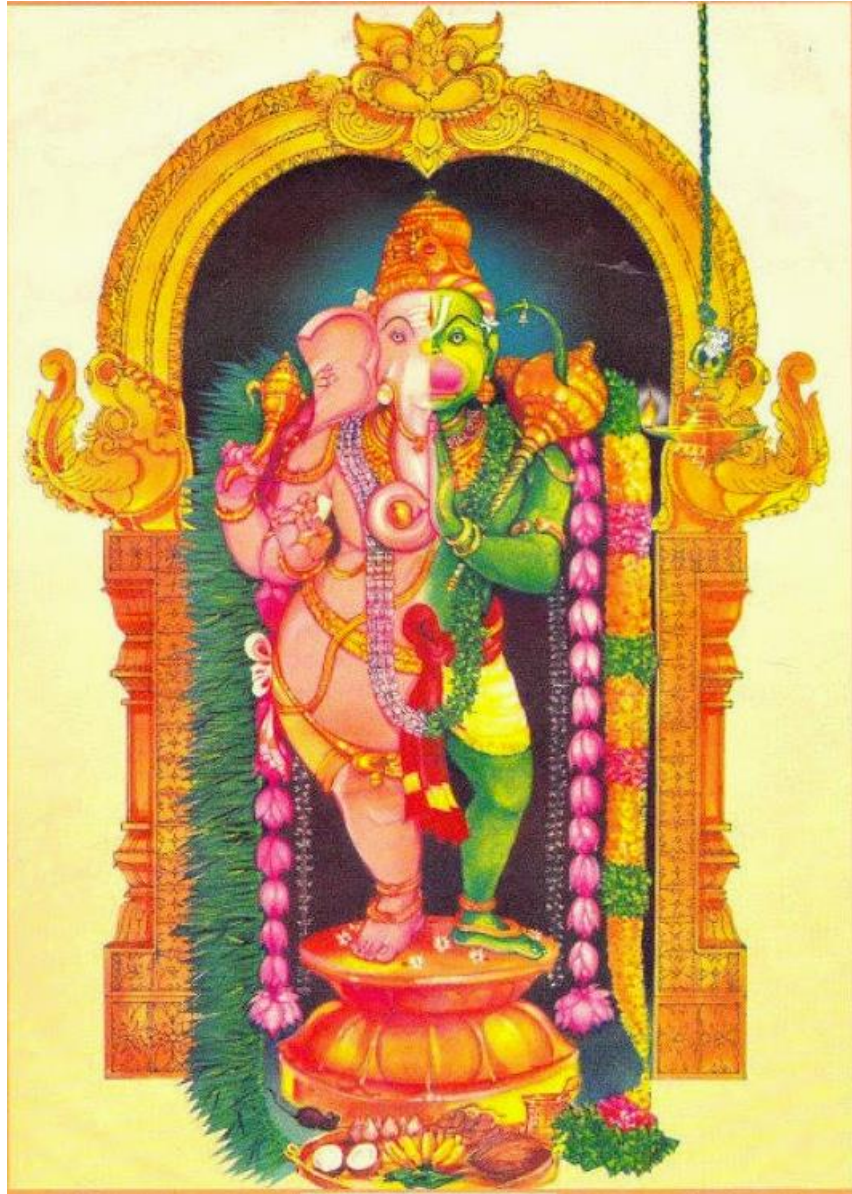
**Sindhuravarna Ganapathi.**



**Lord Shiva placed the head of Gajaasura to his son and thus named him as Gajaanana.**



**Sindhuravarna Hanuman.**



**Aadyantha Prabhu symbolizing half Ganesha and another half Hanuman.**

## **Vallabha Ganapathi:**

References of Vallabha Ganapathi can be found in: Brahmanda Purana and Vallabesha Upanishad. Synonyms of Vallabha Ganapathi are Maha Ganapathi, Lakshmi Ganapathi, and Moola Ganapathi.

### **Story of Origin of Vallabha Ganapathi:**

Once a Rakshasa by name “Bandasura” existed, he lived in a city by name “Shoonyaka Pattana”. He had two brothers by name Vishukra and Vishangha. All the three used to trouble the gods. Therefore all gods approached Lord Shiva and asked for help; hence Lord Shiva did a “Mahayagna” and from that Mahayagna a Shakthi got created and that Shakthi is none other than “Lalitha Maha Tripurasundari”. Vishvakarma (an architect) created a city for Lalitha Devi to reside and that city is called “Srimannagara”. Lalitha Devi to her right side is accompanied by Mantrini Devi called “Shymala Devi” and to her left side is accompanied by Dandanatha Devi called “Vaarahi Devi”. From Lalitha Devi’s heart a goddess incarnated and she was called as “Bala Tripura sundari”. In total Lalitha Devi had an army consisting of 64 crore Devi’s who all originated from Lalitha Devi, just like many rays arise from a single sun. In the battle the Lalitha Devi army fought bravely against “Bandasura Rakshasa” and his army. Jvaalamalini Devi created an “Agnimaya Praakara” for protection, as a result no army member of Bandasura could enter, therefore Vishukra created a “JayaVighnashila Yantra” and flew in the air and threw it on the army of goddess; as a result all the army of Lalitha Devi became lazy, there was no enthusiasm. The effect of the “Yantra” was absent on Goddess Lalitha Devi, Shyamala Devi, Vaarahi Devi and Balatripuraundari. Shyamala Devi and Vaarahi Devi spoke inspiring and motivational speech addressing the army, but failed to bring back the enthusiasm in the army. Therefore Shyamala Devi and Vaarahi devi reported to Lalitha devi, Goddess told don’t worry, I will look into the matter, by saying that Lalitha Devi looked Lord Shiva and smiled, in reply Lord Shiva also smiled, now Lalitha Devi smile further enhanced and from that smile “Vallabha Ganapathi” was born.



**Lalitha Devi incarnated from the “Mahayagna” done by Lord Shiva.**



**War taking place between the army of Bandasura and Lalitha Devi.**





**Vallabha Ganapathi originated from Laitha Mahatripurasundari and destroyed the Jayavighna Shila Yantra thrown by Vishukra.**



**Goddess Baala Tripurasundari.**

### **Features of Vallabha Ganapathi:**

Goddess Lalitha Devi is Aruna (red) in colour, as told in Lalitha Sahasranama,

|| Arunaam Karunaam Tarangitaksheem ||

She also chews “Taambula” (beetle leaf along with karpooora) hence the mouth of Lalitha Devi looks red in colour. As Vallabha Ganapathi was born from the mouth (smile) of Lalitha Devi, Vallabha Ganapathi is also red in colour (Rakta Varna).

Vallabhesha Upanishad says:

|| Varnanaam Adhyam Lohitam Adhitvat Ganapathihi Raktavarnaha ||

Among the colours red colour is first, and among the gods Ganesha is the first god to be worshipped and hence he is also red in colour (Rakta Varna).

The body of the Ganapathi represents “Maaya” (Prakruthi/ Shakti tatva) and the Gajavadana-elephant face represents the “Purusha” (Shiva tatva).

Reference is: || Naraakaro Maaya Gajaakaro Purushaha ||

Next feature is that, Lord Ganesha is Trinetra – has three eyes, it is derived from his father Lord Shiva, who also has three eyes.

The three eyes represents, he is the witness for all the three times (past, present, future). Three eyes are made up of Surya, Chandra, and Agni.

Reference is: || Prapanchatraya Sakshitvaath Trinetraha ||.

### **Iconography of Vallabha Ganapathi:**

Like all aspects of Ganesha, Mahaganapati has an elephant head. Sindoor is generally used for his red colour, in depictions. His colour is a reference to the dawn. He is often depicted with a third eye on his forehead, a crescent moon over his head, ten arms which hold; a lotus, a pomegranate fruit, a gadha (mace), a chakra (discus), his own broken tusk, a pasha (noose), a jewelled water vessel or a pot of jewels, a blue lotus, a rice sprig and a sugarcane bow.

An alternate depiction replaces the pomegranate with a mango and the gadha with a shankha (conch) and elaborates that the jewelled pot contains amrita (ambrosia). Yet another description suggests that the objects in his ten hands are gifts from other deities and symbolize his powers to perform the tasks of all deities and his supremacy over the pantheon. He sometimes holds a Beejapura (citron fruit) with numerous seeds, a symbol of the power of creation and a representation of the god Shiva. The sugarcane bow is associated

with Kamadeva, the god of love; while the rice paddy functions as an arrow bestowed by the Earth goddess Prithvi; both symbols of fertility. The chakra is a common weapon of Vishnu, while the gadha represents his boar avatar, Varaha. The jewelled pot – which may be depicted in his trunk – denotes Kubera, the god of wealth. It also represents the fortune and blessings bestowed by Mahaganapati on his devotees.

<b>5 hands on Right side represent male (Purusha) aspect.</b>	<b>5 hands on left side represent female (Shakthi) aspect.</b>
Chakra (disc) represents Lord Vishnu.	Padma (Lotus) represents Goddess Lakshmi.
Trishula (Trident) represents Lord Shiva.	Paasha (rope) represents Goddess Parvathi.
Ikshu (sugarcane) represents Manmatha.	Neelotpala (blue lotus) represents Rathi Devi.
Gadha (mace) represents Lord Bhuvanavaraha.	Rice sprig represents Bhudevi.
Dantha (tusk) represents Pushtipathi.	Beejapura (Citron fruit) represents PushtiDevi.

Thus we can observe that by worshipping “Vallabha Ganapathi” or Maha Ganapathi, we can attain blessings of 10 Gods simultaneously.

Now the question arises as who is “Vallabha Devi”, the answer is that the Vallabha Devi is defined as the power present within the Lord Ganapathi.

The power is known as “Shuddha Satva” = Sat Chith Ananda.

Therefore “Vallabha Ganapathi” is known as “Sat Chith Ananda Ganapathi.

Another story associated with Vallabha Devi is that, once sage Marichi who is one of the Maanasa Putra of Lord Brahma did Penance addressing the Pranava=OM, therefore the Shuddha Satva (power of Pranava=OM) appeared in front of the sage Marichi, sage felt very happy and asked for a boon that the Shuddha Satva should be born as his daughter, the sage was blessed with the boon. Later in life sage Marichi, decided to do marriage for his daughter Vallabha Devi who was Shuddha Satva (power of Pranava=OM), he decided to marry his

daughter to Pranava Svaroop Ganapathi. From then on Ganapathi was known as “Vallabha Ganapathi”.



**Vallabha Ganapathi.**

Now the “Vallabha Ganapathi” who was originated from Lalitha Devi entered the battlefield, identified the “Jayavighnashila Yantra” thrown by Vishukra and after identification Lord Ganapathi broke the “Jayavighnashila Yantra” into pieces with his “Dantha” (tusk).

**Ekadantha Ganapathi:**

As Lord Ganapathi, broke the “Jayavighnashila Yantra” into pieces with his “Dantha” (tusk), he is known as Ekadantha.

In Sanskrit Dantha means tusk and another meaning for Dantha is Strength/ power. Therefore one who has Dantha is called as “Danthi” =strong being/ powerful God.

Reference is from Brahma Vaivarta Purana:

|| Eka Shabdho Pradhanartho Danthascha Balavaachakaha  
Balam Pradhanam Sarvasmath Ekadantham Upasmahe ||

As a result of destruction of “Jayavighnashila Yantra”, all the Shakthi Devi’s again became enthusiastic and were ready to do the war. All these were observed by Vishukra and he reported it to “Bandaasura”. Now Bandaasura decided to send a Raakshasa by name “Gajaasura” who was also elephant headed to fight against Vallabha Ganapathi. Now when Gajaasura along with his huge army came in front of Vallabha Ganapathi for battle, from the skin pores of Vallabha Ganapathi seven crore Ganapathi’s originated, and all of them destroyed the army of Gajaasura and Vallabha Ganapathi destroyed the Raakshasa-Gajaasura. According to Veda’s there are seven crore Mantra’s and thus the seven crore Ganapathi’s who originated from Vallabha Ganapathi are seven crore Veda Mantra’s. Therefore the benefit of worshipping of Vallabha Ganapathi is equal to benefit of chanting the seven crore Veda Mantra’s.

Reference is from Lalitha Sahasranama:

|| Kaameshwara mukhaaloka Kalpitha Sri Ganeshwara  
Maha Ganesha Nirbhinna Vighnayantra Praharsshitha ||.

Another reference is from Ganesha Sahasranama:

|| Sapthakoti Mahamantra Mantritha Avayava dhyuthihi ||.

### **Herambha Ganapathi:**

The Ganapathi who has “Simha” (lion) as his “Vahana” (vehicle) is known as Herambha Ganapathi. The two etymological derivation of Herambha in Brahma Vaivarta Purana are:

❖ || Hescha Shivasya Sanniddho Rambathe Kreedathe Ithi Herambhaha ||

This means, the one who resides and plays in the abode of Lord Shiva is known as Herambha.

❖ || Deenartha Vaachako Hescha Rambaha Paalakavachakaha

Paripalakam Cha Deenaanaam Herambham Pranamamhyaham ||

This means, the one who does the protection of Deena (miserable, timid, helpless, poor, ruined, and afflicted) man is known as Herambha Ganapathi.

The mantra to be chanted to bestow the blessings of Herambha Ganapathi is:

|| Sri Herambha Ganapathaye Namaha ||.

The Mudgala Purana mentions Heramba Ganapati as one of the thirty-two names of Ganesha.

### **Iconography:**

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Heramba is described as having five elephant heads, four facing the cardinal directions while the fifth at the top looking upwards. The colours of Heramba's heads closely relate to five aspects of his father Shiva – Ishana, Tatpuruasha, Aghora, Vamadeva and Sadyojata. The five heads symbolize his power. He should be golden yellow in colour. Sometimes, he is described to be white in complexion.

Heramba rides his vahana, a mighty lion. The lion represents the deity's royalty and fierce nature. The lion is said to be inherited from his mother Parvati, who often rides it. Heramba has ten arms. As per descriptions in iconographical treatises, he holds a pasha (noose), danta (his broken tusk), akshamala (rosary), a parashu (battle-axe), a three-headed mudgara (mallet) and the sweet modak. Two other arms are held in Varadamudra (the boon-giving gesture) and Abhayamudra (a gesture denoting protection of the devotee). Other descriptions add a garland and a fruit to the attributes in his hand.



**Herambha Ganapathi.**



### **Vishnu Svaroopam Ganapathi:**

Once when Lord Sri Maha Vishnu attended the marriage of Shiva and Parvathi, Lord Sri Maha Vishnu saw Goddess Parvathi and taught "I should be born to Parvathi Devi as her son". Goddess Parvathi came to know, what Lord Sri Maha Vishnu was thinking in his mind and replied "Oh brother you will be born to me two times in two different forms". The two times and two different forms are once as Ganesha and another time as Subramaneshwara. Hence Lord Ganesha and Subramaneshwara are Lord Sri Maha Vishnu's Svaroopam.

Therefore in Ganesha Taapaniya Upanishad following reference is seen:

|| Shuklaambaradaram "Vishnum" Shashivarnam Chaturbujam  
Prasannavadanam Dhyayeth Sarva Vighnopashanthaye ||.

This means I meditate the Prasanna Vadana- Ganesha who is wearing white coloured apparel (Shuklaambaradaram), who is Sri Maha Vishnu (Vishnum), who is white in complexion (Shashivarnam), who is having Four arms (Chaturbujam) and who pacifies all the obstacles (Sarva Vighnopashanthaye).

As Lord Ganesha is Lord Narayana he is known as Lakshmi Ganapathi apart from Lakshmi Narayana.

### **Vinayaka:**

Now let's look into the etymological derivation and meaning of Vinayaka.

➤ || Vighatha Naayakaha ||

This means, the one who has no ruler but he is the leader to everyone is called as Vinayaka.

➤ || Vinaayaka ithi Vinaya Naayakaha ||

This means the one who is having "Vinaya"- learned and trained how to behave in different place and time is called Vinayaka.

Therefore by worshipping Vinayaka one is blessed with Vinaya, intellect.

➤ || Vipatthi Vaachako Vighnaha Naayakaha Kandanaarthakaha

Vipatth Kandanakarakam Namami Vighnanayakam ||

This reference is from Brahma Vaivartha Purana, which implies "Vipatth" is known as Vighna and Naayaka (Leader) is the one who destroys the Vipatth/ Vighna (obstacles).



Lord Ganesha and Subrahmaneshwara who are Vishnu Swaroopa's.

One of the names of Lord Ganesha in Ganesha sahasranama is:

|| OM Shanmukha Bhrathaya Namaha ||.

This means Lord Ganesha is elder brother of Shanmukha (Subrahmaneshwara).

### **Bhallala Ganapathi:**

Reference of “Bhallala Ganapathi” is from “Skandha Purana”. Once there lived two Raakshasa’s namely ‘Shankaasura’ and ‘Kamalaasura’. They did the robbery of all the Veda’s. As a result there was no Yagna’s and thus the Deva’s (gods) became weak. All the gods approached Lord Brahma. Brahma told lets go and ask Sri Maha Vishnu to protect us and the Veda’s from those two Raakshasa’s - ‘Shankaasura’ and ‘Kamalaasura’. That is because Sri Maha Vishnu is “Sthithikartha”. All the gods headed by Lord Brahma went to Vaikunta but Lord Sri Maha Vishnu was in “Yoga Nidra”. Hence they decided to go to Mount Kailash and pray Lord Shiva to protect us. They reached the Kailash and told their problem, hearing the god’s prayer Lord Shiva replied “Oh Devas! Do not worry, I will send Ganapathi to protect the Veda’s. As a result Ganapathi took an incarnation in a form of a ‘Vatu’ (small boy) by name “Bhallala”. He was having brilliant radiance in his face, he started to preach Veda Mantra’s to all the Rishi’s (sages), hence they all once again started to do Yagna’s. Kamalaasura came to know about this and hence came for a battle against the small boy (Vatu). When Kamalaasura approached Bhallala who was a small boy, at once he became huge and Gajaanana- elephant faced. A rishi (sage) by name “Garga” performed a Yagna and from that “Chitra Agni” a Vahana (vehicle) for Ganesha appeared and the Vahana was Mayura (Peacock). Ganesha adorned the Peacock (Mayura) and killed the Kamalaasura. This Bhallala Ganapathi is also called “Mayura Vahana Ganapathi” or “Mayuresha”. Later Sri Maha Vishnu woke from Yoga Nidra and killed Shankaasura. Thus Ganesha did the protection of Vedas just like Sri Maha Vishnu did in Matsya Avatara. This shows Lord Sri Maha Vishnu is only Lord Ganesha and is “Sthithi Karaka”. The “Mayura Vahana Ganapathi” has Siddhi and Buddhi as his consorts seated together on Mayura (peacock).



**Mayura vahana Ganapathi along with Siddhi and Buddhi.**

**Akshara Ganapathi:**

In the Sanskrit language, the Akshara's (syllables) are:

अ आ इ ई उ ऊ  
ए ऐ ओ औ  
ऋ ॠ लृ अं अः

---

क ख ग घ ङ  
च छ ज झ ञ  
ट ठ ड ढ ण  
त थ द ध न  
प फ ब भ म  
य र ल व  
श ष स ह

The Akshara's (syllables) above the red line are called Praanakshara's which represent the Shiras (head) of the Lord Ganapathi. The Akshara's (syllables) below the red line are called "Praanyakshara's" which represent from throat to foot of the Lord Ganapathi. All these Akshara's (syllables) are Lord Ganesha's form; therefore he is called as "Aasamasthavisargaanthapadeshuparikerthithaha". All these Akshara's (syllables) are produced from the oral cavity, tongue, lips, throat and palate. Therefore in Ganesha Sahasranama a name to lord Ganesha is "Jihvasimhaasana Prabhu" - meaning: the lord for whom the tongue is his

throne. This form of Ganesha is called “Akshara Ganpathi” or “Ucchishta Ganapathi”.



“Akshara Ganapathi”

### **Chintamani Ganapathi:**

Once there was a cruel prince named Gan. He used to trouble poor people and create obstacles in the meditation of the Sages. Once, he had gone to the forest for hunting with his friends. The hermitage of Sage Kapil was located in that forest. The Sage welcomed Gan and invited him and his friends for lunch. Gan laughed looking at Sage Kapil's hut (hermitage) and said, "How can a poor Sage like you arrange for food for so many people?" On this, the sage removed the 'Chintamani' (wish-fulfilling gem) from his necklace and placed it on a small wooden table. He bowed and prayed to that gem and to everyone's surprise, a kitchen was formed there. Seats of sandalwood were arranged for everyone to sit and various delicacies were served to everyone in silver plates. Gan and his friends enjoyed the delightful meal.

After the meal, Gan asked Sage Kapil for the magical gem; but the Sage refused, as he knew Gan's cruel nature. So, Gan forcibly snatched the gem from the Sage's hand.

Thereafter, Sage Kapil worshipped Deity Ganapati. Ganapati was pleased with the Sage's devotion and decided to punish Gan. Gan thought that Sage Kapil will fight with him to get back the gem, so he attacked Sage Kapil. By Ganapati's grace, a huge army was formed in the forest and this army destroyed almost all of Gan's soldiers. Now Ganapati himself entered the battlefield. Gan attacked Ganapati with a shower of arrows; but Ganapati destroyed the arrows in the air itself. Then Ganapati threw His parashu (Ganapati's weapon) on Gan and thus killed him. King Abhijeet, the father of Gan, came to the battlefield and bowed down in front of Ganapati. He gave the 'Chintamani' back to Sage Kapil and prayed to Ganapati to forgive his son and give him absolution after death. The compassionate Deity Ganapati accepted his prayer.

Ganapati thus helped Sage Kapil get back his Chintamani and so He got the name 'Chintamani Ganapathi'. He is also called as "Ratnagarbha Ganapathi" in Sringeri and Srishaila.

**Thus ends the 3<sup>rd</sup> chapter by name "different forms of Ganesha".**



**“Ratnagarbha Ganapathi” of Srishaila.**





**Ratnagarbha Ganapathi of Sringeri.**

## Chapter: 4 Story of Tripuraasuras.

Once there lived three brothers who were Raakshasa's (demons) by name Kamalaaksha, Tarakaaksha and Vidyunmaali. They all three did Tapas (penance) addressing Lord Brahma. The Lord Brahma appeared before them and asked what their wish was? In reply they told we should not have any kind of death, we should get killed only by Lord Shiva when we all three are in same plane and by a single arrow. Brahma blessed them with a boon that they will be having no death from the gods, any type of creatures etc. And would be killed only by Lord Shiva with a single arrow and when all three are in same plane. The reason that the Tripuraasuras asked, they should have death only from Lord Shiva and not from other gods is that Lord Sri Maha Vishnu is "Sthithi Karaka" and he would incarnate to kill the demons, or Goddess Durga incarnates as she is Narayani to destroy the demons. Lord Shiva doesn't do the action of killing the demons and if Lord Shiva comes he has condition of killing all the three with a single arrow when all three of them lies in single plane. Having being obtained the boon from Lord Brahma the Tripuraasuras began to do violence to gods, people and sages. The three demons constructed three palaces which had the capacity to move anywhere. The three palaces were built in between the Earth and the Sky. One palace was made of gold, another palace was made of silver and last one was made up of iron. The gods, sages being suffered from the three demons approached Lord Shiva in Mount Kailash and prayed for the protection. The prayer done by the gods was:

|| Sri Shivaya Namaha Shubham Shubham Kuru Kuru Nama Shivaya ||

Lord Shiva replied that he would kill the Tripuraasuras and protect the gods, sages and people. Lord Shiva made the Bhumi (Earth) as the Ratha (Chariot), Surya (sun) and Chandra (moon) as the wheels of the chariot. The Saarathi (charioteer) was Lord Brahma, the Kashaa (whip) was the Pranava= OM, the jyothir Ganas (constellations) became the poles of the chariot. The Meru Parvatha became the Dhanus (bow), Lord Vaasuki became the bow string and Lord Sri Maha Vishnu became an arrow and Lord Shiva was the warrior. A huge battle took place between Tripuraasuras and Lord Shiva.

**Thus ends the 4<sup>th</sup> chapter by name "Story of Tripuraasuras".**



The gods, sages being suffered from the three demons approached Lord Shiva in Mount Kailash and prayed for the protection.



Lord Brahma as the charioteer, 4 Vedas were the four horses, Surya and Chandra were the wheels of the chariot, Pranava was the whip, Vaasuki was the bow string, Lord Vishnu was an arrow and Lord Shiva as the warrior.

## Chapter: 5 Ganesha Sahasranama.

### Story behind the origin of Ganesha Sahasranama:

The reference is from “Ganesha Upapurana”- Upasana khanda 46<sup>th</sup> chapter. As the huge battle was taking place between Lord Shiva and Tripuraasuras, Lord Shiva could not kill the Tripuraasuras because as they had the boon of being killed with a single arrow and when all the three of them were in the same plane. Lord Shiva was confused and thought it was an obstacle (Vighna) for him to attain the victory in this battle. Goddess Parvathi appeared and asked “Oh swami! Did you pray? Lord Ganesha-your son and came to the battle field. Lord Shiva replied No! and came to know the reason for his non- victory over the Tripuraasuras. Immediately Lord Shiva with full of devotion (Bhakthi) did worship of Lord Ganesha. Lord Ganesha satisfied with the worship, appeared in front of Lord Shiva and Lord Ganesha himself told the “Ganesha Sashasranama” – a key which removes all the Vighna (obstacles) and fulfills all the desires. After listening to the Ganesha Sahasrnama, Lord Shiva went to the battle field and defeated the Tripuraasura and protected the gods, sages and people. This is the story behind the origin of Ganesha Sahasranama.

### What is Ganesha Sahasranama:

It’s a science which deals with 1,000 names and attributes of Ganesha. It’s one of the parts of ‘Upasana’ (worship). The word Sahasra indicates Anantha (infinite), which implies it deals with || Satyam Jnanam Anantham Brahma ||. Lord Ganesha is Anantha (infinite), to worship the infinite one, one should do infinite praise and worship, but the man being limited can’t do infinite praise and worship. Therefore to do infinite praise and worship and to obtain infinite benefits from the infinite entity, the way is to chant infinitely and the word which is synonym to infinite (Anantha) is Sahasra. The reference is from Mahabharatha:

|| Vishvam Shatham Sahasram Sarvam Akshaya Vachakam ||

Therefore by the chanting of Ganesha Sahasranama one is worshiping Lord Ganesha both in the form of Saguna and Nirguna and obtains infinite benefits with respect to both worldly and spiritually.

### Benefits of Ganesha Sahasranama:

As the last part of Ganesha Sahasranama, the benefits are explained by Lord Ganesha himself. In a nutshell they are:

- one who chants this Ganesha Sahasranama at Brahmi muhurtha (early morning at dawn time) he will experience happiness with respect to health (Arogya), increased longevity (Ayu), wealth (Aishwarya), strength (Bala), fame (Yashas).
- Without much effort (Anaayasena), one achieves four Purusharthas namely Dharma, Artha, Kama and Moksha.
- One gets rid from bad dreams (Du-swapna).
- Wherever this Ganesha Sahasranama chanting takes place, that place is free from calamities. Goddess Mahalakshmi resides in that house and does not leave and go.
- The diseases namely: Gulma (tumours), Pleeha (splenic disorders), Ashma (calculi), Athisara (diarrhoea and dysentery), Udara (ascites), Kaasa (cough), Shvaasa (dyspnea), Udavartha (upward movement of gas disorders), Shula (pain), Shopha (oedema), shiro roga (headache), vami (vomiting), Hikka (hiccup), Gandamala (lymphadenopathy), Arochaka (dislike for food), Jvara caused by Vata, Pitta, Kapha Dosha's and due to Agantuja (exogenous factors) and also other diseases which are not mentioned gets pacified and cured and thus induces health in that individual.
- One who chants will be freed from all types of Vandhyatva (infertility) and gets a progeny attributed with good qualities.
- Lord Ganesha himself says "I become happiest, when one does chanting of this Ganesha Sahasranama rather than chanting my moola Mantra and also on my birth day- Badrapadha Maasa Shukla Chaturthi".
- Ones wishes gets fulfilled by chanting, by making others chant, by hearing, by making others hear, by discussing the names in this Ganesha Sahasranama.
- In whose house "Ganesha Sahasranama" book is present and is worshipped there Goddess Maha Lakshmi resides forever.
- This can be chanted at the day time or afternoon or evening and one who chants will be endowed with wealth (Aishwarya), fame (Keerthi) sons (Putra), grandsons (Poutra).

- One who chants this Ganesha Sahasranama every day for four months without any break; he is freed from Daridra (accumulated sins) even though it's from seven births.
- There is no doubt in the above said benefits obtained from chanting the Ganesha Sahasranama.

Now let's look how "Ganesha Sahasranama" is Arogya Shastra (Health Science). One of the names of Lord Ganesha is:

|| om Ayurvedaya Namaha ||.

This implies Lord Ganesha is only Ayurveda (science of Longevity).

Therefore according to Ayurveda, Jvara (not only fever but also all diseases) is manifested due to wrath, anger of Lord Rudra. Therefore to get rid of Jvara, one has to make Lord Rudra happy. How to make him happy is? In Ganesha Sahasranama, one of the two names of Lord Ganesha is—

"Shambhukopaha": Lord Ganesha destroys the wrath, anger of Lord Rudra.

"Shambhuhasyabhuhu": Lord Ganesha induces smile on Lord Shiva's face.

Therefore by worshipping Lord Ganesha in the form of chanting Ganesha Sahasranama, one is freed from Jvara (fever, all diseases). This doesn't mean that the medicines does not cure Jvara, according to Ayurveda, the treatment is of three types:

- 1) Daiva Vyapaashraya: it includes chanting mantra, homa, upavaasa etc.
- 2) Satva Avajaya: training the mind not to indulge in unwholesome objects.
- 3) Yukthi Vyapaashraya: giving the prescribed drugs, medicine formulations.

When all the three types are adopted, it enhances the success rate of curability in less time, the medicines may also fail in severe forms of Jvara but the Daiva Vyapaashraya doesn't fail. This is the importance of Daiva Vyapaashraya Chikitsa namely "Ganesha Sahasranama".

Commentary to Ganesha sahasranam was written by Sri Bhaskara Rai and is called as "Khadyota" (firefly) and is considered authoritative by Ganapathya.

**Thus ends the 5<sup>th</sup> chapter by name "Ganesha Sahasranama".**



Lord Shiva doing Dhyana of Lord Ganesha to remove the Vighna in destroying the Tripuraasuras and Lord Ganesha satisfied with the worship, told “Ganesha Sahasranama” - a key to success, to Lord Shiva.



## Chapter: 6 Story of Bhrushundi Maharshi.

One of the names of Lord Ganesha in Ganesha Sahasranama is:

|| Bhrumadhyasamsthithakaraha || and  
|| Bhrumadhyagocharaha ||

This means lord Ganesha resides and appears in Bhruma Madhya (glabella-skin between the eyebrows and above the nose). Now let's look into the story associated with this name.

The story of Bhrushundi is found in the Ganesha Purana. Long back in time, there was a place called Dandakaranya in Vidarbha. Dandakaranya was surrounded by a very a dense forest. In the forest hideout there lived a robber named Dvivar (Kaivarthaka). Dvivar was notorious for robbing and killing travellers. His ill actions continued for many years. One day Dvivar was crossing the forest, and there he saw a lake. He was tired and hence stopped by the lake to drink water and take bath. This lake was called Ganesha Teertha.

After taking bath, Dvivar got on his horse to leave, and then he heard some voice. He saw a Sage walking towards the lake with his copper pot. He was continually chanting the name 'Gajanana ..... Gajanana'. He was none other than Mudgala maharshi, a great devotee of Lord Ganapathi. Ganesha Purana states:

|| Naasthi Mudgala Samo Bhakthaha ||

This means, there is no other devotee greater than the sage Mudgala. He wrote a Purana dedicated to Lord Ganesha, by name "Mudgala Purana".

Dvivar by his nature and deeds had become very outrageous. Seeing the sage, he flashed out his sword to kill the sage. However, that very moment the sword fell down heavily on the ground. Dvivar was enlightened and realised how sinfully he had lived his life. He was stuck by the desire to eradicate all his sins. Humbled, Dvivar fell on the feet of sage Mudgala. He admitted his sins and asked the sage to show him the right path.

Sage Mudgal asked Dvivar to chant the Mantra - 'Shri Ganeshaya Namaha', besides the lake, this is a Saptha Akshara Maha Mantra. He asked Dvivar to continue chanting the Mantra until he returned.

Dvivar set his horse free. He took a sturdy wooden stick and rooted it near the lakeside. He sat beside the stick and began chanting the said Mantra. Soon he was completely immersed in the glory of God. Years passed by. A thousand years passed by. Dvivar continued meditating in all weathers. The stick transformed into the tree. Under the tree there was an anthill. The Mantra 'Shri Ganeshaya Namaha' echoed from the anthill.

The Mudgala Maharshi again after thousand years came back and heard the mantra, cleared the anthill and saw Dvivar seated there in penance. The sage sprinkled holy water from his kamandalu on Dvivar and brought him to senses. Mudgala Maharshi saw a Shundi (trunk) which had appeared on the Bhrumadhya (glabella-skin between the eyebrows and above the nose) of Dvivar and hence Mudgala Maharshi named Dvivar as “Brushundi Maharshi” and blessed him saying, “One who would come to see you, would be bestowed with a powers”. Sage Brushundi came to live near the lake Ganesha Teertha. Presently, the place is popular as the Vidarba temple of Astavinayaka’s.

There are many principles to learn from the above story in order to get better in life and to seek the blessings of the Lord, they are: firstly one should do Paschattapa-remorse for the already done sins knowingly or unknowingly. That’s because according to shiva Purana there are four steps to get rid from Paapa (sins), 1<sup>st</sup> step: accept or remorse for the already done Paapa (sin), from this 25% is pacified.

2<sup>nd</sup> step: take an oath that “I will not do Paapa (sin)” from this another 25% is pacified, thus 50% of Paapa is gone.

3<sup>rd</sup> step: make a decision that “I will do Punya (good deeds prescribed in Shastras)” from this another 25% is pacified, thus 75% of sin is gone.

4<sup>th</sup> step: “do Punya karma (good deeds prescribed in Shastras)” from this another 25% is pacified, thus 100% of sin is gone.

Here Dvivar (Bhrushundi Maharshi) adopted all the four steps and thus seeked the blessings of Lord Ganesha.

Second thing is to have “Shraddha” (faith) in guru. According to Jagadguru Shankaracharya:

|| Shastrasya Guruvakyasya Satyabuddhyavadhaarana Saa Shraddha ||

This means, having complete belief in Shastra vaakya and Guru Vaakya is known as Shraddha. It leads to success in life and to get better in life.

In the above story Dvivar (Bhrushundi Maharshi), had Shraddha on Mudgala Maharshi and hence followed whatever the Mudgala Maharshi said, instead he didn’t question saying “does this sentence, simple mantra “Sri Ganeshaya Namaha” removes all my Paapa”. Therefore by having Shraddha on Guru Vaakya, one can achieve success and can get better in life.

**Thus ends the 6<sup>th</sup> chapter by name “Story of Bhrushundi Maharshi”.**



**Bhurushundi Ganapathi in Maharashtra (Nagpur).**

## Chapter: 7 Importance of Durva Patra.

One of the names of Lord Ganesha in Ganesha Sahasanama is “Kshipraprasadakaha” and “Kshiprakshemakaraha”. This means the god who appears and bestows his blessings very quickly (Kshipra). The mantra to be chanted to obtain the grace of Kshipra Ganapathi is:

|| Sri Kshipraprasadakaya Namaha || and

|| Sri Kshiprakshemakaraya Namaha ||

Lord Ganesha bestows his blessings quickly (Kshipra) when worshipped with Durva Patra (grass; B.N: Cynodon dactylon), because Lord Ganesha likes durva. What is the meaning of Durva? Durva is a Sanskrit word made up of two words namely Duhu + Urva = Durva. Duhu means Dukha (problems, sufferings, disease) and Urva means removal, destruction. Hence Durva means that which removes or destroys problems, sufferings and diseases. There is a suktham dedicated to Durva called “Durva Suktham” which has its reference in Taittiriya Aaranyaka. A brief summary of Durva Suktham is: Durva patra has the capacity to destroy bad dreams { || Durva Dusvapana Nashini || }. It also has the capacity to destroy all the Paapas (sins) committed by an individual. { || Sarvaan Harathu Mae Paapam || }. Also when one hears bad words, sentences then if that individual touches Durva patra he gets rid from that Paapa (sins). That’s the reason Sita Devi touched the Durva Patra, when she heard Ravana speaking ill of her husband Sri Rama and replied to him by holding the same Durva Patra, so that no Paapa (sin) is committed. That’s the greatness of Durva Patra.

When we look into the origin of Durva Patra, in the Bhavishya Purana, Durva is stated to have appeared from Lord Vishnu’s hands and thighs as he bolstered Mount Mandara during the Samudra Mathana.

### The Story of Ganesha and Durva:

Once, a demon named Anasura (fire demon) caused havoc in the heavens. He emitted fire from his eyes and destroyed whatever came in his way.

All the demi-gods fled and sought Lord Ganesha’s help against the demon. Ganesha assured them, that he would finish off the demon and restore peace. In

the battlefield, Anasura started attacking Lord Ganesha with fireballs and eventually tried to gulp him down. At that moment, Lord Ganesha showed him His original form or '*Virat Roop*' and gulped down the demon, instead.

After gulping down the demon, Lord Ganesha felt extremely restless due to the heat inside his body. So, the moon came to His help and stood on Ganesha's head. Thus, He was named 'Baalachandra'. Lord Vishnu also gave His Padma (lotus) to bring down the heat; Lord Shiva tied His cobra around Ganesha's belly. But nothing could bring down the heat. Finally Lord Ganesha himself told the gods the way to cool him, Lord Ganesha told the gods to go to "Naimishaaranya" (presently in Uttar Pradesh state) and tell the Maharshi's (sages) residing there, that Lord Ganesha is experiencing burning sensation internally so you sages come and make the Lord Ganesha's body cool.

Now the question arises why did Lord Ganesha want Maharishi's to come and make him cool? The answer is that in Ganesha Atharva Sheersha there is a phrase stating:

|| Tvaam Yogino Dhyayanthi Nithyam ||

This means, the sages being yogis by nature, they always do meditation (Dhyana) of Lord Ganesha and hence they know "what is the thing to be offered so that Lord Ganesha is relieved from burning sensation".

Therefore all the eighty eight thousand sages approached Lord Ganesha and offered "twenty one Durva patras" saying 'Sri Ganeshaya Namaha' with devotion. Hence in Ganesha Sahasranama one of the names of Lord Ganesha is:

|| Ashtaashithi Sahasraadya Maharshi Stotra Yantritha ||.

Lord Ganesha replied my burning sensation is relieved and I am cooled. Thus, Lord Ganesha declared "that whoever worships me with Durva grass will forever receive my blessings".

### **Importance of offering Durva:**

The principle of a deity is emitted in higher proportions through the holy feet of the idol. So, the *Durva* offered in the beginning attracts Ganesha principle in higher proportions. This principle is then later transferred to the *Durva* offered.

The Nirguna frequencies of principles of deities are attracted in the idol. These frequencies are then transformed into Saguna frequencies in the idol and they are then emitted through the idol because of which the worshipper gets more

benefit. It is due to the emission of the deity's principle through the *Durva*; the adverse influence of the *raja-tama*-predominant principles in the environment is reduced. This is the reason why a person suffering from negative energies (bad dreams, bad intentions, Etc.) feels more positive and de-stressed when he/she comes in contact with the Worshipped Durva.

**Now let's look the importance of Durva according to Ayurveda:**

One of the names of lord Ganesha in Ganesha Sahasranama is:

|| Om Ayurvedaya Namaha ||

This means Ayurveda itself is Lord Ganesha's form, all the medicines told in Ayurveda is his forms and he is the greatest medicine: "Sarvabeshajabeshajam" and the Vaidya (doctor) to disease namely Samsara: "Samsaravaidyaha".

Vallabesha Upanishad says:

|| Varnanaam Adhyam Lohitam Adhitvat Ganapathihi Raktavarnaha ||

Among the colours red colour is the first colour, and among the gods Ganesha is the first god to be worshipped and hence he is also red in colour (Rakta Varna).

Similarly the Dhatu (tissue) in the body which is red in colour is Raktha (blood).

Therefore in Ganesha Sahasranama, one of the names of Lord Ganesha is:

|| Om Rakthaya Namha ||.

This means, I bow to the one who is Raktha (blood) which is the vital (Jeeva) in all the animals including humans. All the other Dahtus (tissues) obtain nourishment from Raktha Dhathu, when there is derangement in the Raktha Dhathu it leads to disease and once there is Raktha Kshaya (blood loss) than the life is at risk.

Therefore by leading the life righteously (Dharma Jeevana) the Raktha Dhathu is maintained in equilibrium state, which implies Lord Ganesha bestows with health and longevity. On the other hand if one leads the unrighteous life (Adharma jeevana), Raktha Dhathu gets deranged and results in the manifestation of Roga (disease). The Daha (burning sensation) in the body is caused due to deranged Raktha Dhathu and Pitta Dosha and the drug of choice for pacifying these Raktha Dhathu and Pitta Dosha is "Durva". To show the medicinal importance of 'Durva' in curing Daha (burning sensation) Lord Ganesha created an incidence that he is experiencing burning sensation and asked the sages to come and treat.

**No let's look few of the medicinal uses of Durva Patra:**

### **Treats acidity (Amla Pitta):**

Durva grass is good in curing of acidity. To treat acidity, one should take juice of Cynodon dactylon (3-4 tsp) followed by one glass of water in empty stomach in the morning. This mix is quite effective not only for acidity but also beneficial for stomach ulcer, colitis, and stomach infections.

### **Raktha Shodhaka (Purifies blood):**

Durva grass acts as a natural blood purifier and also helps in maintaining alkalinity of blood. It is very effective in curtailing loss of blood due to injury, nosebleed or excessive menstrual blood flow. It increases the production of red blood cells which in turn increases haemoglobin levels in the body and thus prevents from anemia.

### **Cures bleeding of gums**

Durva grass is effective in curing of oral related health problems. Taking of Durva (grass) reduces the formation of phlegm and prevents gums related problems. Durva grass strengthens the teeth. It helps to fortify the teeth and good to remove bad odour from the mouth (halitosis).

- The paste of the Durva is prepared and applied over the fresh wounds and ulcers to control bleeding and quicken the process of healing.
- In condition of bleeding piles (Raktha Arshas) and blood mixed with diarrhoea (Raktha Atisara), the cold infusion or decoction of Durva is given in a dose of 50ml.

### **Cures eye infection and stops nose bleeding**

Applying the juice of Durva (grass) over the affected eye region is good in overcoming eye infections. In nose bleeding (epistaxis), juice of Cynodon dactylon is effective in stopping of it.

### **Another story showing the Greatness of Durva:**

Once there lived a king by name Janaka, who was very arrogant thinking that he is the richest king in the Earth. Once Lord Ganesha had come in a form of a boy to his kingdom and asked the king whether he could pacify his hunger by serving

the food. The king replied “how much ever you can eat I will serve you with that much quantity of food”. Lord Ganesha started to eat, the king served large quantity of food, different varieties of food for the whole day but the boy’s hunger was not pacified. The king realized that this boy is not an ordinary boy; the king came to know that this boy has come to break his arrogance. The king felt ashamed and told the boy that I am unable to satisfy your hunger. The boy replied “is there no one in your kingdom who can pacify my hunger”. The boy went to each and every house; all were of the opinion that when the king himself couldn’t satisfy the boys hunger, how can the subjects of his kingdom satisfy”. While in search the boy went to a hut which belonged to a couple by name “Trishira and Virochana”, who were great devotees of Lord Ganesha, they welcomed the boy and told that they had nothing to offer but have only a Durva which is offered to Lord Ganesha, the boy replied give me that Durva Patra only, hence the couple gave the offered Durva to the boy saying “Sri Ganeshaya Namaha”. The boy ate and told “Aham Triptho Asmi”, this means that I am satisfied and my hunger is pacified. Thus, Ganesha made King Janaka realize that no amount of wealth can satisfy one’s hunger if it is offered with pride and ego. The tale of Ganesha and King Janaka teaches us one of the basic principles of life. It teaches us to remain humble and grounded even after we become wealthy because wealth only defines our financial status in the society but not our character.

This story also emphasis that Lord Ganesha gets satisfied and happy only when one offers him Durva Patra with devotion.

The other special Patras (leaves) and Pushpas (flowers) through which one can worship Lord Ganesha are: Bilva Patra, Arka Pushpa, and Shami Patra.



**One more story regarding the greatness of Durva:**

Once there lived a sage called Koundinya and his wife Ashraya. Sage Koundinya was a great devotee of Lord Ganesha. One day he was explaining the importance of Durva to his wife. She did not believe it, so Sage Koundinya told his wife, 'if you have any doubts regarding the importance of Durva then you go to God Indra and tell him that I want the gold which weighs exactly as same as a Durva.' Following the instructions of her husband, Ashraya went to God Indra. Having placed a Durva in front of him, she said, 'My husband has asked you to give him that quantity of gold which weighs exactly the same as a Durva.' God Indra told her the quantity of gold would be very small, he would give them as much as gold they want. But she said, 'I want the gold as I desired.' Then God Indra sent her to God Kubera along with a messenger and ordered him to give her the gold she desired. God Kubera placed the Durva on one pan of the balance and a small piece of gold on the other pan. But to his great surprise, the pan containing the Durva weighed more. Then God Kubera put some more gold into the pan, but still the pan of Durva weighed more. Eventually he put all his gold into the pan but still the weight of the single Durva was more. Then God Kubera sat along with his wife into the pan of gold, but still the weight of one Durva is more. By seeing this all the deities gathered around and eventually they also sat in the pan. But still the weight of a Durva was more! They all along with Ashraya went to Sage Koundinya and said, 'Today we came to know the importance of a single Durva offered to Lord Ganesha with devotion!'

**Thus ends the 7<sup>th</sup> chapter by name Importance of Durva Patra.**



The entire god's wealth was not equal to the worshipped Durva Patra, thus showing the importance of Durva Patra.



**Durva Ganapathi.**

## Chapter: 8 Significance of number twenty one.

In Ganesha Sahasranama one of the two names of Lord Ganesha dealing with the number twenty one is:

|| Om Ekavimshaya Pumsae Namaha ||

|| Om Ekavimshatyangullipallavaya Namaha ||

This means, I bow to the Lord Ganesha who is the lord of Ekavimshathi (twenty one). Therefore doing Japa of Lord Ganesha for 21 times, offering 21 Durva Patra etc. yields special benefits and showers blessings of Lord Ganesha very quickly.

What does the number twenty one indicate?

Twenty one is obtained as follows:  $(10 \times 2) + 1 = 21$ .

Here; 10 indicates 5 Jnanaendriyas/ sense organs (eyes, ears, tongue, skin, nose) and 5 Karmaendriyas/ motor organs (hands, legs, tongue, anus, genitals).

; 2 indicate Paapa and Punya.

; 1 indicates Manas.

In a nutshell, by keeping all the Jnanendriyas and Karmendriyas along with Manas in the state of stability (Jitaendriya Avastha) and utilizing the Jnanendriyas in the worship of Lord Ganesha and offering all his Paapa and Punya to Lord Ganesha, the Lord showers his blessings without any doubt.

Now let's look into Ekavimshathi Naama's (twenty one names) of Lord Ganesha:

1. **Name:** Sumukha

**Meaning:** Sumukha refers to the one with a beautiful face.

**Mantra:** Om Sumukhaya Namaha.

2. **Name:** Ganaadhisha

**Meaning:** Ganaadhisha refers to lord of guards of Lord Shiva (Pramatha Gana).

**Mantra:** Om Ganaadhishaya Namaha.

3. **Name:** Umaputra

**Meaning:** Umaputra refers to the son of Goddess Uma.

**Mantra:** Om Uma Putraya Namaha.

4. **Name:** Gajamukha

**Meaning:** Gajamukha refers to the one with an elephant face.

**Mantra:** Om Gajamukhaya Namaha.

5. **Name:** Lambodara

**Meaning:** Lambodara refers to the one with a huge belly or appetite.

**Mantra:** Om Lambodaraya Namaha.

6. **Name:** Harasoon

**Meaning:** Harasoon refers to son of Hara.

**Mantra:** Om Hara Soonave Namaha.

7. **Name:** Shurpakarna

**Meaning:** Shurpakarna refers to the one with huge ears.

**Mantra:** Om Shurpakarnaya Namaha.

8. **Name:** Vakratunda

**Meaning:** Vakratunda refers to the one with a curved trunk/ mouth.

**Mantra:** Om Vakratundaya Namaha.

9. **Name:** Guhaagraja

**Meaning:** Guhaagraja refers to the elder brother of Guha (Subramaneshwara).

**Mantra:** Om Guhagrajaya Namaha.

10. **Name:** Ekadanta

**Meaning:** Ekadanta refers to the one with a single tooth.

**Mantra:** Om Ekadantaya Namaha.

11. **Name:** Heramba

**Meaning:** Heramba refers to the one who plays in the abode of Lord Shiva.

**Mantra:** Om Herambaraya Namaha.

12. **Name:** Chaturhotra

**Meaning:** Chaturhotra refers to the one with four hands.

**Mantra:** Om Chaturhotrai Namaha.

13. **Name:** Sarveshwara

**Meaning:** Sarveshwara refers to the lord of the entire universe.

**Mantra:** Om Sarveshvaraya Namaha.

14. **Name:** Vikata

**Meaning:** Vikata refers to the powerful one.

**Mantra:** Om Vikataya Namaha.

15. **Name:** Hematunda

**Meaning:** Hematunda refers to the one staying in the Himalayas.

**Mantra:** Om Hematundaya Namaha.

16. **Name:** Vinayaka

**Meaning:** Vinayaka refers to the one with an ability to lead well.

**Mantra:** Om Vinayakaya Namaha.

17. **Name:** Kapila

**Meaning:** Kapila refers to the one who is brown in colour.

**Mantra:** Om Kapilaya Namaha.

18. **Name:** Vatave

**Mantra:** Om Vatave Namaha.

19. **Name:** Bhalachandra

**Meaning:** Bhalachandra refers to the one who is moon crested.

**Mantra:** Om Bhala Chandraya Namaha.

20. **Name:** Suraagraja

**Meaning:** Suragraja refers to the lord who is worshipped in the beginning.

**Mantra:** Om Suragrajaya Namaha.

21. **Name:** Siddhi Vinayaka

**Meaning:** Siddhi Vinayaka refers to the lord who bestows success.

**Mantra:** Om Siddhi Vinayakaya Namaha.

The number twenty one (21), when done reverse it turns to twelve (12), that's the reason in Mudgala Purana, there is a description of twelve names of Ganesha. They are:

1. **Sumukha**
2. **Ek Danta**
3. **Kapila**
4. **Gajakarnaka**
5. **Lambodar**
6. **Vikata**
7. **Vighna Naashakaha**
8. **Vinaayaka**
9. **Dhoomra Ketu**
10. **Ganaadhyaksha**
11. **Bhaal Chandra**
12. **Gajaanana.**

Below is the shloka from Mudgala Purana:

|| Sumukhashaikadantashcha, Kapilo Gajkaranakaha  
Lambodarashcha Vikato Vighnanaasho Vinaayakaha  
Dhoomraketurganaadhyaksho, Bhaalchandro Gajaanana  
Viddhya rambhe Vivahe cha Praveshe Nirgame Tathaa  
Sangraame Sankate Chaive VighnaStasya Na Jaayate ||

सुमुखश्च-एकदंतश्च कपिलो गज कर्णकः  
लम्बोदरश्च विकटो विघ्ननाशो विनायकः  
धूम्रकेतुर्गणाध्यक्षो भालचन्द्रो गजाननः  
द्वादशैतानि नामानि यः पठेच्छर्णुयादपि  
विद्यारम्भे विवाहे च प्रवेशे निर्गमे तथा  
संग्रामे संकटे चैव विघ्नस्तस्य न जयते ॥

Now let's look into another angle, of significance of number 21:

Odd numbers are associated with the Shakti (Divine Energy) Principle. Durva is mostly offered in odd numbers (minimum of 3 or 5, 7, 21 etc.). This facilitates the entry of Shakti into the Idol in a greater proportion. Usually, 21 shoots of durva are offered to Shri Ganapathi. The number 21 according to Numerology is:

$2 + 1 = 3$ . Shri Ganapathi is associated with the number 3. Since the number 3 represents Creation (Srishti), Sustenance (Sthithi) and Dissolution (Laya), it is possible to destroy the 360 (Raja-Tama) waves with its energy.

$2+1=3$ . In Hindu philosophy number three represents AUM (OM) in its diagrammatic aspect considered to be primordial. Lord Sri Maha Ganapathi is said to be an embodiment of Omkaaram (Pranava Swaroopam) which is primordial to all the Veda Manthras. Lord Ganesha (Aakaasa Tattva) is worshipped assumed as a form of Lord Vishnu (Viswambara Moorthy) the primordial person who is omnipresent.

Number three (3) is considered as a highly sacred number that represents the Three Murthis (Trinity); Brahma, Vishnu and Maheshwara and their energies Saraswathi, Lakshmi and Paarvathi. They are highly revered in Hindu philosophy. Jupiter also known as Bruhaspathi the Deva Guru (divine preceptor) is the ruling planet of number (3) and is Vidya karaka-significant for Vidya (education). Jupiter is considered as the largest planet in the solar system. Similarly Lord Ganesha is worshipped as the lord of learning and patron of letters (Akshara Ganapathi).

In Ganesha Sahasranama, Lord Ganesha himself tells 21 names and says that whoever recites my 21 names with devotion, its equivalent to thousand names of mine and they will get all the benefits of chanting "Ganesha Sahasranama", they are:



- 1) Gananjaya.
- 2) Ganapathi.
- 3) Herambha.
- 4) Dharanidhara.
- 5) Mahaganapathi.
- 6) Lakshapradha.
- 7) Ksipraprasadhana.
- 8) Amoghasiddhi.
- 9) Amitha.
- 10) Mantra.
- 11) Chintamani.
- 12) Nidhi.
- 13) Sumangala.
- 14) Beejam.
- 15) Aashapooraka.
- 16) Varadha.
- 17) Shiva.
- 18) Kaashyapa.
- 19) Nandana.
- 20) Vaachasiddha.
- 21) Dundivinayaka.

Below is the reference of shloka from Ganesha Sahasranama:

|| Gananjayo Ganapathir Herambho Dharanidharaha  
Mahaganapathir Lakshapradhaha Ksipraprasadhanaha  
Amoghasiddhir Amitho Mantraha Chintamanir Nidhihi  
Sumangalo Beejam Aashapoorako Varadha Shivaha  
Kaashyapo Nandano Vaachasiddho Dundivinaayakaha  
Moudakaeraeber Atraeikavimshatya Namabhi Pumaan ||

**Thus ends the 8<sup>th</sup> Chapter by name Significance of number twenty one (21).**

गजानन gajānana	वक्रतुण्ड vakratuṇḍa	एकदन्त ekadanta	कृष्णपिङ्गाक्ष kṛṣṇapiṅgākṣa
गजपति gajapati		गजवक्र gajavakra	
विनायक vināyaka		लम्बोदर lambodara	
भालचन्द्र bhālacandra	धूम्रवर्ण dhūmravarṇa	विघ्नराज vighnarāja	विकट vikaṭa

**Dvaadasha Ganapathi's.**

## Chapter: 9 Story of Mushaka And Vighneshwara.

Once there lived a Maharshi known as Soubari Maharshi along with his wife in Himalayas. Once the sage went for a bath, and a Gandharva by name Krauncha became lust by seeing the sage's wife and began to forcefully take her away from the hermitage. Soubari Maharshi came to know and cused Krauncha- the gandharva to become a mouse (Mooshaka). Now this mouse started to destroy all the substances which were required to perform Yagna and all the sages were fed up of that mouse which was a major obstacle (Vighna) in performing the rituals.

Contemporary there lived a king by name "Abhinanda Maharaja" who was the ruler of present Madhya Pradesh state of India. Once he forced the Brahmins to do a Yagna (sacrifice) which was against the Shastras. Therefore Lord Indra sent a demon named 'Vighnaasura' to destroy the Yagna. He came to the place of Yagna and started to destroy everyone and everything. Later the Kaala or Vighna didn't stop destruction it continued to destroy the entire Bhu Loka (earth). Gods got tensed and approached Lord Ganesha, Lord Ganesha replied "Oh gods! Don't worry I will take care of that Kaala or Vighna by incarnating in Bhu Loka (earth). Lord decided to born to his devotees by name Varenya and Pushtika who were couples. Lord born was with four arms, red colour, and elephant faced. The parents thought that the boy is handicapped and is fear looking, so they left the boy in forest and returned home.

The boy was found to another couple by name "Paarshva Maharshi" and "Deepavatsala" and thought that the boy is the result of their worship to Lord Ganesha and is none other than the Lord himself. Once the boy swallowed 'Pancha Ayatana' gods which were worshipped by Paarshva Maharshi, when the sage enquired about the 'Pancha Ayatana' gods[ Shiva, Vishnu, Surya, Shakti, Ganesha] which were missing, the boy opened his mouth and showed "Vishwaroopa Sandarshana"(whole universe). Therefore Lord Ganesha is Panchaayathana Svaroopa".

Once Vasishtha Maharshi along with other sages visited Paarshva Maharshi's hermitage, saw Lord Ganesha who was a boy staying with Paarshva Maharshi, felt happy and complained about 'Mooshaka' which was a major obstacle (Vighna) in

performing the Yagna. Lord Ganesha used his 'Paasha' (noose) and captured that Mooshaka, the Mooshaka replied "Oh Lord! May I be always be staying with you as a Mooshaka and not as Gandharva, Please accept me as your Vahana (vehicle)". Pleased by the worship of Mooshaka, Lord Ganesha accepted that mouse (Mooshaka) as his Vahana (vehicle). From that time onwards lord is known as "Mooshaka Vahana Ganapathi".

The mantra's are: || OM Mooshaka Vahanaya Namaha ||.

|| Om Akuketanaya Namaha ||

|| Om Akumaharathaya Namaha ||

The sages also complained about "Vighnaasura" who was causing obstacles in doing the rites. Therefore Lord Ganesha went for a battle against "Vighnaasura", the demon surrendered to Lord Ganesha. Lord Ganesha instructed the 'Vighna' that wherever my name is chanted, wherever my worship is done you should not enter there and hence should not cause any obstacles. The Vighna told as you wish Lord, I will not do Pravesha (entry), wherever your name is chanted and wherever your worship is done. As Ganesha won over Vighna, he is called as "Vighnaraaja" or "Vighneshwara".

Later the couples Varenya and Pushtika came to know that the boy born to them was Lord Ganesha himself and they felt very sad, that they left the boy in the forest and didn't have the opportunity to nurture and serve him.

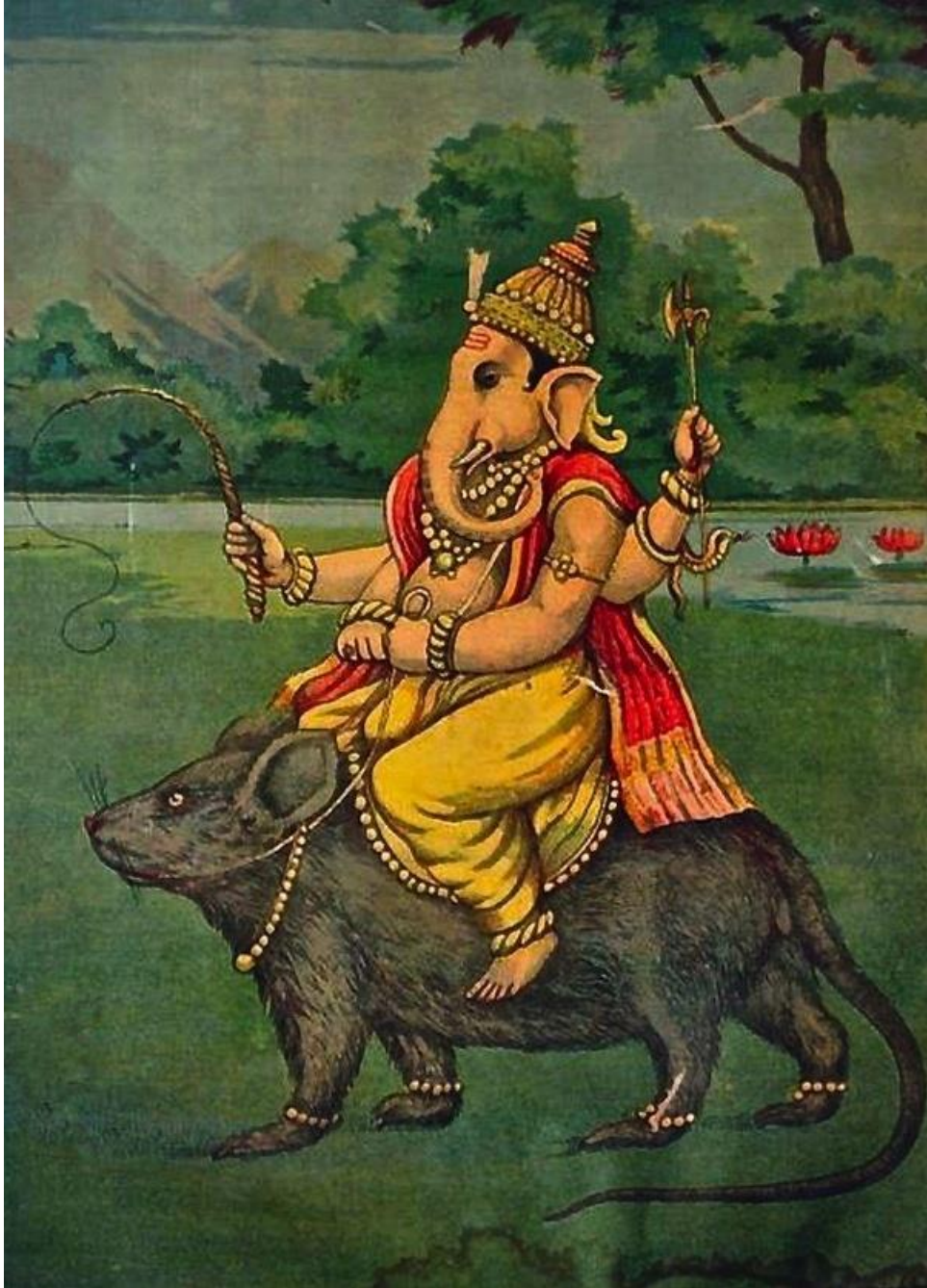
Lord Ganesha told Varenya Maharshi "Don't worry! You had the opportunity to give birth to me and Paarshva Maharshi had the opportunity to nurture me. As both of you wanted me as your son, I did like this, from today onwards I will called by name your name also".

That's why in Ganesha Sahasranama, one of the names of Lord Ganesha is:

|| OM Varenyaya Namaha ||.

Later Ganesha preached 'Aatma Jnana' and how to worship to Varenya Maharishi and is known as "Ganesha Gita" which consists of 11 chapters.

**Thus ends the 9<sup>th</sup> chapter by name Story of Mushaka and Vighneshwara.**



**OM Mushaka Vahanaya Namaha.**

## Chapter: 10 Hidden meaning of Mushaka Vahana.

The etymological derivation of Mushaka is:

|| Mushnaathi Dravyaani ithi Mushikaha ||.

This means that which robs the food, takes away and eat is known as Mushika. In the study of Hindu Iconography all the vehicles of the gods symbolize mental qualities which need to be controlled and guided.

The rat (mūṣika = thief) symbolizes the unstable mind. Let's examine some of the qualities of the rat so as to figure out the symbolism. The mouse is a small animal, it can easily pass through nooks and corners even in low light, the mouse eats and experiences food by robbing it, without getting known to the owner. It catches its food and swiftly moves into its burrow and in the burrow the mouse experiences or eats the stolen food. The same is the case in the unstable mind (Manas). The mouse is symbolic of the human mind. It runs around in different directions and is hardly ever focused. It is never still for a moment.

It's also minute (Anutvam) therefore moves very quickly from one sense organ to another sense organ to stole the worldly objects thinking that it gives pleasure. It catches the objects of sense organs (Vishayaarthas) through the sense organs (Indriyas) and immediately moves into its burrow namely heart (Hridaya), there it experiences happiness (Sukha) or sorrow (Dukha) based on what it stoled from the worldly objects.

On the other hand, the elephant is a strong animal and can undertake activities that are difficult for humans and other animals to perform. It represents strength. Lord Ganesha being 'Vighnaraaja' travels to the nooks, corners and crevices of the world in order to **fulfill his role as the Destroyer of Obstacles.**

He can do this successfully because of the fact that the mouse being small in size, moves quickly through nooks and corners even in low light. This makes Lord Ganesha all-pervasive.

### **To conclude:**

Lord Ganesha seated on his Vahana, the mouse, symbolizes the end of all negativity when a true devotee devotes himself to the Lord. The mouse is almost always depicted at the feet of Lord Ganesha. This reinforces the fact that Lord Ganesha is the ultimate power and when he keeps control and extends his blessings, even the most frivolous mind, like the mouse, bows down with humbleness.

**Thus ends the 10<sup>th</sup> chapter by name hidden meaning of Mushaka Vahana.**

## Chapter: 11 Story of the King Somakantha.

This story is from Ganesha Purana. Once there lived a king by name Somakantha, the ruler of Sourashtra. He married 'Sudharma' and ascended the throne after his father. His kingdom was peaceful and all his subjects were totally pleased with his rule. He was duly blessed with a son whom he called Hemakanta. The handsome prince was brought up with all care and love.

As time passed by, Somakanta reached the stage when he had to suffer for the sins of his previous birth. He was affected with 'Kushta' (leprosy), which could not be cured by the doctors of the land. The intensity of the disease was on the increase, day after day and Somakanta suffered a hell beyond description. He decided to renounce the world, leave his family and kingdom and retire to a far-off forest.

The first step he took to implement his decision was to make his son ascend the throne. The people of the country had a new ruler, but still everyone loved their old king Somakanta. When he announced his decision to go to the forest alone, everyone including his wife and son followed him. As Somakanta did not want to inflict his personal suffering on his kith and kin and the people of the land, he pleaded with them to leave him alone.

Before going to forest, Somakantha guided his son, how to lead his life and what are the rules in ruling the kingdom. Following are the few guidelines told by king Somakantha to his son Hemakantha:

- To get up from sleep at 'Brahmi Muhurtha' (around 4:30 a.m. or before sunrise) and after wake up remembering and doing Namaskaram to Lord Ganesha as Brahma Svaroopaa, Vishnu Svaroopaa, Shiva Svaroopaa.
- Next to remember is Girija Devi (Parvathi Devi).
- After that is to remember Vasishta etc. Saptha rishis (Vasishta, Kashyapa, Atri, Bharadwaja, Goutama, Vishwamitra, Jamadagni.)
- Remember Ganga, Yamuna, Godavari, Saraswathi, Narmada, Sindhu, Kaveri rivers and do Namaskaram.



- Remember Navagraha's: Surya, Chandra, Mangala, Budha, Guru, Shukra,Shani,Rahu, Ketu. And touch the Bhudevi and offer Namaskaram and get up from the bed, keeping the right leg either to the east or north.

After a good deal of persuasion, the new king 'Hemakanta' agreed to take charge of the country and the people. Slowly, the ministers excepting two of them and rest of the people permitted him to go to the forest. His wife also decided to accompany him, as they were always supposed to stay together in pleasures and pain of family life.

Somakanta had to yield finally to the desire of his queen and accompanying ministers. 'Suphala' and 'Jnangamyā' decided to be king's bodyguards in the forest, as he no longer required them as ministers.

The tough life in the forest was the next stage to atone for Somakanta sins of the previous birth, along with the sufferings of the deadly disease. But he continued to pray to Lord Vinayaka throughout this trial.

The king accompanied by his wife and two ministers, walked a long way into the forest and reached a garden where they decided to rest for some time, under the shadow of the trees.

The queen saw a pond nearby where a young boy was fetching water. She was quite surprised at the bravery of the lad, who was moving about all alone in a forest full of wild animals. She entered into a conversation with him and came to know that the boy 'Shivana' was the son of a sage Bhrigu living nearby. The boy also came to know that the lady was a queen and her husband, the king, was resting under the shade of a tree. He also came to know the circumstances under which they had to leave the kingdom and come to the forest.

On reaching home, the young boy explained the delay in bringing water to his father, Sage Bhrigu, who chose to invite the royal guests to his hermitage.

When the king and the queen met the Sage, the king narrated the story of his deadly disease and the sufferings due to the sins of his previous birth. Sage Bhrigu

with the power of his penance narrated the reason as to why the king is experiencing the sorrow in the form of disease.

The story of Kamandha:

There was a city called Kollam near the Vindhya Hills. Chidroopa, a merchant and his wife, Sulochana lived there happily, following the dictates of the righteous way of life. In due course, they were blessed with a son, Kamandha. This Kamandha was none other than the king Somakantha.

As and when Kamandha grew up to be a handsome young man, Kutumbini married him. The couple lived happily and twelve children [seven sons and five daughters] were born to them.

When Chidroopa and Sulochana passed away after attaining old age, Kamandha was a free bird to take to ignoble ways of his choice. From an honest and hardworking merchant's life, he drifted to a care-free, pleasure – seeking way of living, in which he lost all his wealth and also family – life.

Kutumbini tried to persuade him to become a responsible father of twelve children, but in vain. So, she moved to her mother's house to save children. Kamandha happily continued his evil ways and indulged in gambling, looting, robbery and torturing the villagers and travellers to a great extent. One day, he happened to meet a young Brahmin who had recently been married. Despite his begging for mercy, Kamandha murdered him ruthlessly and looted all his money.

The sin of killing a Brahmin had its toll on Kamandha who became afflicted with the worst disease on earth. His sufferings grew day by day and even his wife would not return to nurse him back to health.

At this stage, a poor Brahmin approached him for money. Kamandha, who had reformed his life to an extent and repented for the misdeeds of his past, happily helped the Brahmin and offered to give more donations to needy. But the villagers who knew his past and the story of his ill-gotten wealth abused him profusely and refused to take any help from him.

Kamandha beseeched them to forgive him, as he whole-heartedly repented for his shameful behaviour in the past, due to his greed for money. The villagers suggested that he could use all his money to renovate Lord Vinayaka's temple in the forest. He readily agreed to their request to atone for his past sins.

With a huge effort, Lord Vinayaka's temple was rebuilt in a grand-style. Ever since the renovation work started, Kamandha had become a new man of noble virtues. The consecration of the temple was duly conducted grandly.

In due course, Kamandha passed away and Yamadharmaraja was given an account of his lazy sinful life and the only good deed of building a temple for Lord Vinayaka.

Pronouncing the verdict, Yamadharmaraja told Kamandha that he had to suffer for his sins and also get the benefits for his single noble task of building a temple and asked what would he like to experience first, pleasure or sorrow.

Kamandha chose to experience the pleasures first and later sorrows. Therefore took rebirth as the son of King of Sowrashtra with name – Somakantha, in the city of Devanagara. As he was destined to enjoy all pleasures of life, as a gift for building a temple for Lord Vinayaka in his previous birth, he had absolutely an excellent tenure as a famous king.

The Sage continued saying that, as the time to experience sorrow has approached, he is experiencing the sorrow in the form of leprosy.

But the king did not believe his words and suddenly he could feel thousands of small birds, troubling him all over the body. He at once fell at the feet of the sage and prayed.

The sage at once sprinkled holy water on his body and the feelings of the birds left the king's body. Alongside, they saw an ugly figure coming out of the king's body.

On enquiry by the sage, it was learnt that the ghost figure was none other than "Brahmahatti Dosha" who lived in the king's body all along. The sage asked the figure to leave the king and move to a tree-hole nearby. Next moment, there was a big fire in the tree and the ghost was reduced to ashes.

Out came the soul of the Brahmin from the ghost figure and fell at the feet of the sage. The king had killed him in his previous birth. The sage had not only relieved the king of his sufferings, but also made the Brahmin to get his original form.

Soon after, a celestial air-craft alighted there to carry the Brahmin's soul to heaven.

Sage Bhrigu now addressed Somakanta and advised him to listen the story of Lord Vinayaka from him.

“Sri Ganesha Purana was given to Lord Brahma by Lord Shiva. Veda Vyasa was fortunate to receive it from Brahma. I had the blessing of learning it from Veda Vyasa. You shall be lucky person to get it from me. It will cure you of your disease and give you the immense blessings of Lord Vinayaka.”

The king felt extremely happy and got ready to receive the intellectual gift from the blessed sage Bhrigu. After hearing the Ganesha Vaibhavam from sage Bhrigu, the king was cured of his leprosy. Such is the greatness of Ganapathi Vaibhavam.

**Conclusion:**

Visiting to Lord Ganesha temple, chanting Ganesha name, hearing, studying about Ganesha, all these remove the sins committed by us knowingly or unknowingly.

**Thus ends the 11<sup>th</sup> chapter by name story of king Somakantha.**

## **Chapter: 12 Swananda Loka and Naatya Ganapathi.**

If one is a devotee of Lord Ganesha, his ultimate goal would be to reach the abode of Lord Ganesha, once he leaves the earthly life. The place where Lord Brahma lives is called Brahma Loka.

Lord Vishnu lives in the ocean of Milk known as the Ksheera Samudra in the Vishnu Loka. Lord Shiva resides in Kailasa. Goddess Lalitha Devi resides in Mani Dveepa. Similarly, there are worlds for the various Gods. The world of Lord Ganesha is known as Swananda Loka.

The description of Swananda Loka can be found in the 51st chapter of the Ganesha Purana, Uttara Kanda. In this chapter, the author describes a world that is much greater than all the other worlds when it comes to glory and splendor.

### **Meaning of Swananda Loka:**

The home of Lord Ganesha is also known as Swananda Bhavana, Swananda Bhuvana, and Swananda Nijaloka. All these names mean one thing - the home of bliss or the place where bliss dwells.

### **Creation of Swananda Loka:**

Swananda Loka is said to be created by the power or Shakti of Lord Ganesha which is known as Kamadayini Yoga Shakti. The peeta or the island has an expanse of 5000 yojanas.

### **Path to the Swananda Loka:**

The path to this world is called Divyaloka. It is hard to walk upon. It is harder to reach Lord Ganesha's world. Not even the most pious sage can reach this world. One can't reach this world by yoga, dyana, yagna, vrata or by the practice and knowledge of Vedanta. It can only be reached if the Lord Ganesha himself desires so. Constant devotion is the only thing that will please Lord Ganesha.

### **The Bramarambika Guards:**

The palace of Lord Ganesha is surrounded by a 1000 yojanas of emptiness. This cannot be crossed. Anyone attempting to cross it shall have to face the Bramarambika guards. They are also the manifestation of Lord Ganesha's Yogic powers. The guards look golden and have a sheen that resembles that of thousand suns. They have a malicious expression (ugra roopa) and have thick hair which is heavily matted.

### **The Richness of Swananda Loka:**

Swananda Loka has no dearth of richness. The roads are paved with gold and gems. Precious stones are visible wherever the eye wanders. There is no place for poverty in the home of Lord Ganesha.

In the north direction of this wondrous world, there is a vast ocean that contains not water but sugarcane juice. In the middle of this sweet ocean, there is a huge lotus that has a thousand petals. It is pink in colour and is very beautiful to look at. A throne rests on the lotus. It is made of gold, rare gems, and precious stones. Lord Ganesha sits on this throne. Therefore in Ganesha Sahasranama, one of the names of Lord Ganesha is:

||OM Ikshu Sagara Madhyasthaya Namaha||.

Lord Ganesha looks very young, about 9 years of age. He is the colour of blood (raktavarna) and has a saffron tilaka on his forehead. He has three eyes (trinetra) like his father, Lord Shiva. Each of his eyes represents the sun (Surya), the moon (Chandra), and fire (Agni). His belly is the round earth. The hairs all over his body are the stars, planets. The drops of sweat on his body are the oceans and river. The Lord is decked in jewellery and finery. He wears a divine garland called the divyamala. His clothes are rich and fine (suvastradhara). He is adorned with divine fragrances (divya sugandha). He wears a beautiful crown (mukutabharana) and holds a half moon similar to that on Lord Shiva's hair (ardhendu).

It is said that just thinking or recollecting this image of Lord Ganesha is enough to take away our sins.

#### **Servers of Lord Ganesha:**

The Ashta siddhis namely Anima, Mahima, Garima, Laghima, Prapthi, Prakamya, Eshitva, Vashitva, serve the child like Lord Ganesh. They have a female form. Siddhi and Buddhi will be seated at the lotus feet of Lord Ganesha and will be doing Paada Seva (worship of Lotus feet of Lord Ganesha). In tantric scriptures, Ashta siddhis are described as consorts of Lord Ganesha. Sacred texts like the Sama Veda have taken a Horse-human form (Ashva Mukha) and sing the praises of Lord Ganesha. All these imageries show that even in his child-like form, Lord Ganesha is the master of all knowledge and skills.

#### **The Gates to Swananda Loka:**

Swananda Loka is said to have four gates in each direction. Eight guards guard these gates with two at each gate. These guards are short and are full of compassion. They are also very strong and have four arms. In two of these hands, they have weapons.

In the third hand, they hold a stick. The fourth hand depicts the tarjani mudra or Jnana Mudra. Tarjani mudra has the forefinger and the thumb in contact. It shows that the soul and Lord Ganesha are unified. The eastern gates are guarded by Vigna raja and Avigna Raja. The guards at the south are known as Balarama and Swaktra. Gajakarna and Gokarna guard the western gate. Susaumya and

Shubhadayaka are the guards of the north. In addition to these, Tejovati and Jwalini are the shaktis that guard the rest of the Swananda Loka. Swananda Loka is populated by many devatas, human souls (Varenya, Kashiraja etc) and other living things that are lucky enough to earn Lord Ganesha's grace. Their numbers are in thousands and they forever surround the form of Lord Ganesha like the Udumbra tree is surrounded by insects. There are huge forests of wish-fulfilling trees (Kalpa Vriksha's) on this island too.

### **Naatya Ganapathi:**

According to Indic theology, Daivata-shastra, Ganesha is not only a presiding deity of all branches of Vidya (knowledge) but also that of fine and performing arts. He is aptly called 'Rangaraj', the exquisite dancer, performer par excellence. Dance came to him naturally. His father, Nataraj Shiva, was adept in the forceful Tandava form of dance and mother Parvati was the presiding deity of graceful Lasya. Ganesha inherited both the dance styles synthesising them beautifully. In his aspect as deity of performing arts, particularly that of dance and music, he is revered by dancers and musicians who sing his ode at the beginning of their performances. He is portrayed profusely in Indian paintings, sculptures and scriptures as a lovely dancing god. In the 'Krida Khanda' of the Ganesha Purana, an exquisite dance of the child Ganesha is described.

### **Significance of Nritya Ganapati**

Nritya Ganapati is regarded as the 15th among the 32 different forms of Ganapati. The Sanskrit word 'Nritya' means 'dance.' Nritya Ganapati, as the name suggests, is a dancer or a happy dancer, and thus represents the relaxed and enjoyable form of the Lord, hence Naatya Ganapathi is also called as Swananda Ganapathi. This Ganapathi is depicted dancing under the divine, wish-fulfilling Kalpa Vriksha tree. With one foot placed on the ground and the other raised, as during a dance, he is shining in golden yellow color and has four hands. While he holds his own broken tusk in the principal right hand, an elephant goad, a battle axe, and a noose are there in his other hands. Rings are seen in his fingers and his trunk, curled in the end, is holding his favorite snack, Modak (dumpling). This form of Ganesha can be seen as a painting in the Kerala capital Thiruvananthapuram and also as a sculpture in Pazhavangadi Ganesha temple there. The sculptures showing this form of Ganesha can also be found in some temples in Mysore region, where all the 32 Ganapati forms are on display. Nritya Ganapathi can also



Swananda Loka Ganapathi being worshipped by Ashta Siddhis and Sama Veda with Horse headed face, Praising Lord Ganesha with mantras.



be worshipped in an idol form, in the Magudeshwarar temple in Kodumudi near Karur town, in the state of Tamil Nadu.

Magham Star, also known as Magha Nakshatra is said to be related to this aspect of Ganapathi.

**Blessings of Worshipping Nritya Ganapathi:**

Nritya Ganapati is a happy and kind-hearted aspect of the Lord. This dancer form also shows Ganapathi as a connoisseur of fine arts. Hence his worship is believed to bestow the devotees with an aptitude for learning fine arts, proficiency in them, and also success and fame in that field. Hence this Lord is widely worshipped by artists, and especially by dancers.

Mantra for Nritya Ganapati

The mantra, which reads as under in Sanskrit, sings the praise of this 'dancing Lord,' describes his appearance and prays for his blessings.

**|| Saratna Hema Ghantika Ninaadha Noopura Swanai:  
Mrudanga Taala Naadha Bhedha Saadhanaanuroopataha  
Dhimi Dhimi Tatonga Tonga taiya taiya Shabditho  
Vinayakaha Shashankashekara Prahushya Nrutyathi ||**

Chanting the Nritya Ganapati mantra with faith, can be an effective means of propitiating the powerful Lord.

**Thus ends the 12th chapter by name Swananda Loka and Naatya Ganapathi.**



**Naatya Ganapathi.**