



ENSHRINING OF SHRI GANESHA

॥ श्रीगणेश-प्रतिष्ठापना ॥

English Version

by

Jnana Prabodhini, Pune

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ENSHRINING OF SHRI GANESHA

INTRODUCTION

As all waters falling as rain from the sky ultimately reach the ocean, so does reverent obeisance made to all Gods ultimately reach Keshava- the One Supreme.

आकाशात् पतितं तोयं यथा गच्छति सागरम् ।

सर्वदेवनमस्कारः केशवं प्रतिगच्छति ॥

This small couplet beautifully explains the catholic spirit of Hinduism. Worship of any deity is itself the worship of the Ultimate. The worshipper is welcome to worship any idol if he is well aware of this spirit.

In Hinduism each deity stands for a specific attribute given to the Ultimate. Shri Ganesha is the symbol of omniscience. He is the God of Knowledge. Gana is a troupe. Ganesha is the leader of the troupe. He is considered to be a skillful organizer. He is supposed to annihilate all the obstacles in the way of success. He mobilizes large groups and gives them a well-directed programme of destroying the evil forces.

There are many myths related to Shri Ganesha and also to other deities in Hindu religion. All ancient cultures including Chinese and Greek are rich with mythologies. We find them strange because we do not know how to interpret the symbolism in which they typically express themselves.

Shri Ganesha is a God with the head of an elephant. Elephant stands for wisdom and power. Its small eyes discern between the real and the unreal. Some believe that the symbol ॐ is reflected in the image of Shri Ganesha.



Atharvasheersha, the Vedic verses on Shri Ganesha, describe him as Eternity incarnate. Hence, worship of Lord Ganesha is not worshipping a particular deity but worshipping the Reality itself.

Lokamānya Tilak turned the individual Ganapati worship into a community festival and made it a means of awakening public opinion against the British rule. After independence, leaders of various social movements made use of this festival for informal education of the people.

Indians settled abroad also celebrate Ganesha festival on community level. This English version of the script for enshrining Shri Ganesha may be useful for them. There is no need for the priest. Any senior person, a gentleman or a woman, of good character can conduct it.

This booklet gives the manual of worship of Shri Ganesha, the rites to be performed before the immersion of the image, *Atharvasheersha* and *Aarati* of Shri Ganesha by Saint Rāmdās.

Jnāna Prabodhini has translated some important Hindu rites into English. These include : Naming Ceremony, Thread Ceremony, Marriage, Completing 60 years, Cremation, Satyanarayan, Vāstushānti (occupying a new house) Antyeshti etc. They can be conducted by any senior respectable person in the house. Those who are interested may enquire at the given address.

With reverence to Lord Ganesha.

Saur Kārtik 26, Shaka 1917
17.11.1995

G.S. Bapat
Director
Jnāna Prabodhini

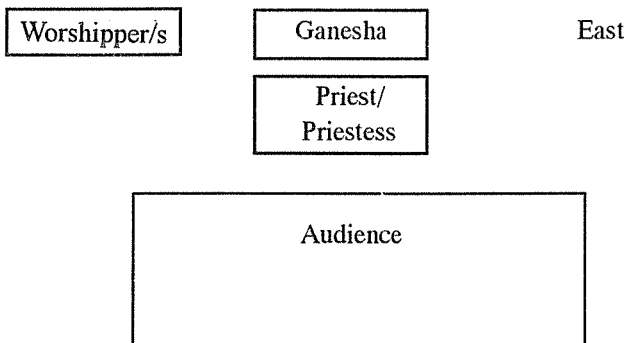


Preparations for the Enshrinement of Shri Ganesha

1. A well decorated Shrine and Image of Shri Ganesha
2. Wooden seats - 3
3. Sandal-wood paste
4. Oil lamp
5. Incense
6. Tānpurā or Harmonium (if possible)
7. Water container (metal)
8. Metal spoons, Metal glasses, Metal plates - 2 each
9. Holy Conch, Holy bell
10. Rice grains mixed with slight 'Kumkum'
11. Mixture of milk, yogurt, ghee, honey, sugar, warm water
12. A small piece of good cloth as a seat cover
13. A small piece of fine cloth to be offered as a garment to Ganesha
14. Thread (*Yajnopaveet*), *Durvā* (a kind of grass) and flowers.
15. Naivedya - food offerings
16. Betal nuts - 5

Sitting Arrangement

North



॥ श्री गणेश - प्रतिष्ठापना ॥

ENSHRINING OF SHRI GANESHA

(All the members of the family/community squat on the floor in rows and columns in front of the shrine. The priest sits on the right side of the shrine. The representative/head of the family/community at whose hands the enshrining is to be done sits in front of the shrine. The representative worshipper could be a lady or a gentleman. Any senior person of good character - a man or a woman - can work as a priest or a priestess. The oil lamp is kindled and incense is kept burning before the ritual starts. Three minutes before the ceremony the Tanpura starts. Everybody is silently listening. Then the priest commences the prayer and the group follows singing after him.)

Priest and the Participants :

हरिः	ॐ	Harihi	Om
	ॐ		Om
	ॐ		Om

Priest - On this auspicious day of Ganesha Chaturthi, we have come together to enshrine Shri Ganesha and to worship him. It is true that God is omnipresent, he is everywhere. Energy pulsates even in the smallest atom manifesting itself through all forms. However, for our own sake and convenience - for we love to worship the form - we request the Formless to enter the form we like. We are requesting the Almighty to take the form of the image of Shri Ganesha. This is called *Praana Pratishthaa*.

Let us begin this ceremony by purifying this place.

Priest and the Participants :

अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा ।
यः स्मरेत् पुण्डरीकाक्षं स बाह्याभ्यन्तरः शुचिः ॥



Priest - (To the worshipper) Please sprinkle water on yourself, on those who are participating in the ceremony, on the Pooja materials and around this place.

The verse says that the person may be impure or pure, in whatever state he may be, if he remembers God, he becomes pure inside out.

Now let us purify this place.

Priest and the Participants -

अपसर्पतु ते भूता ये भूता भूमिसंस्थिताः ।
ये भूता विघ्नकर्तारः ते गच्छन्तु शिवाज्ञया ॥
अपक्रामन्तु भूतानि पिशाचाः सर्वतोदिशम् ।
सर्वेषाम् अविरोधेन प्रतिष्ठापनं समारभे ॥

Priest - Evil tendencies residing in this place, those powers that obstruct the auspicious undertakings, must vacate this place by the command of Lord Shiva.

Let all the evil powers vanish from this place. With the blessings of all benefactory powers, we commence this ceremony of enshrining Shri Ganesha.

॥ संकल्प ॥

Priest - After purifying ourselves and the environment, we make a declaration of worship. Take a spoonful of water with the left hand, pour it in the hollow of the right palm, sip it three times, following the said utterances.

Priest and the Participants -

ॐ केशवाय नमः।
ॐ नारायणाय नमः।
ॐ माधवाय नमः।

Priest and the Participants : ॐ गोविंदाय नमः ।

(Drop the water to the metal plate (*Tamhan*). This is called releasing *Udak*, i.e. water. This gesture symbolizes the commencement of an auspicious ceremony.)



Priest and the Participants -

इह पृथिव्यां खण्डे ग्रामे नाम संवत्सरे ऋतौ
मासे पक्षे तिथौ वासरे नक्षत्रे श्रीसिद्धिविनायकमूर्तेः
प्राणप्रतिष्ठापूर्वकं श्रीसिद्धिविनायकपूजनं वयं करिष्यामहे ।

Priest - On this earth ---- in this continent ----- in the country called
-----, in the city called ----- in the year ----- in season, in the month
of ----- in the lunar fortnight ----- on date ----- on day ----- under
the star constellation ----- we hereby perform the enshrining ceremony
of Shri Ganesha.

As an initial part of the main worship, we worship the container
filled with water, the conch generating the sound of ॐ and the
auspicious bell that brings about by its tinkling sound the arrival
of holy spirits and departure of the evil ones.

Priest and the Participants -

कलशस्य मुखे विष्णुः कण्ठे रुद्रः समाश्रितः ।

मूले तत्र स्थितो ब्रह्मा मध्ये मातृगणाः स्मृताः ॥

कुक्षौ तु सागराः सर्वे सप्तद्वीपा वसुंधरा ।

ऋग्वेदोऽथ यजुर्वेदः सामवेदो ह्यथर्वणः ॥

अंगेश्वर सहिताः सर्वे कलशं तु समाश्रिताः ।

अत्र गायत्री सावित्री शान्तिः पुष्टिकरी तथा ।

आयान्तु देवपूजार्थं दुरितक्षयकारकाः ॥

गंगे च यमुने चैव गोदावरि सरस्वति ।

नर्मदे सिन्धु कावेरि जलेऽस्मिन् सन्निधिं कुरु ॥

कलशदेवताभ्यो नमः । सर्वोपचारार्थं गंधाक्षतपुष्पं समर्पयामः ॥

Priest - This container symbolizes the universe. Its upper part seats
Vishnu, the God that maintains the balance of the universe. Its neck
seats Rudra, the God that destroys the evil. Its bottom seats Brahma,
the God of creation. Its middle part seats the mother Goddess. Its
inside contains as if all the seas and the earth with 7 continents,
and also the four vedas-the most ancient Indian scriptures.

May Gāyatri and Sāvitrī, the mantras for strength and peace



come to this container with all their powers. Let the waters of the holy rivers of India, i.e. Gangā, Jamunā, Godāvari, Saraswati, Narmada, Sindhu and Kāveri come to this container. I worship this container representing the universe with sandal-wood paste and flowers.

Now we worship the conch.

Priest and the Participants -

त्वं पुरा सागरोत्पन्नो विष्णुना विधृतः करे ।

नमितः सर्वदेवैस्तु पांचजन्य नमोऽस्तु ते ॥

शंखदेवताभ्यो नमः । सकलपूजार्थे गंधपुष्पं समर्पयामः ॥

Priest - This Conch was born in the ocean and Lord Vishnu holds it in his hand. All gods bow before it. I bow before Pāñchajanya, the superior among the conches. I worship the Conch and offer flowers to him.

Let us now worship the holy bell.

Priest and the Participants -

आगमार्थं तु देवानां गमनार्थं तु रक्षसाम् ।

कुर्वे घण्टारवं तत्र देवताह्वानलक्षणम् ।

घण्टादेव्यै नमः । सकलपूजार्थे गंधाक्षतपुष्पं समर्पयामः ॥

घंटानादं कुर्यात् ।

To beckon the holy spirits and to drive away the evil forces we are ringing this bell. We worship the bell deity and offer her rice grains and flowers.

We now worship the oil lamp which symbolizes light-energy.

Priest and the Participants -

भो दीप ब्रह्मरूपस्त्वं ज्योतिषां पतिरव्ययः ।

आरोग्यं देहि पुत्रांश्च सर्वार्थाश्च प्रयच्छ मे ।

दीपदेवतायै नमः । सकलपूजार्थे गंधाक्षतपुष्पं समर्पयामः ॥

Priest - O lamp! you are the Energy. You are the master of all radiating things. Please bring me health and progeny and fulfil my desires. We worship the God of light and offer him rice grains and flowers.



After worshipping the water container, the Conch, the bell and the lamp we invoke the Almighty to enter the image of Shri Ganesha. Let us recognize the real nature of Shri Ganesha. *Ganapati-Atharvasheersha* says-

Priest and the Participants -

त्वमेव केवलं तत्त्वमसि ।

त्वमेव केवलं कर्तासि ।

त्वमेव सर्वं खल्विदं ब्रह्मासि ।

त्वम् साक्षादात्मासि नित्यम् ॥

Priest - O Lord Ganesha, you are the 'raison d'etre' of the universe. You are the Reality. You are the Universal Eternal Self.

Shri Ganesha, Om and Brahman are one and the same. Om is the prime sound from the vibrations of which the universe is formed. So we chant Om while commencing all ceremonies. It is also written at the beginning of any scripture.

Yajurveda, the second veda says-

ॐ खं ब्रह्म । (यजु. अ. 40)

Om is the name of the omnipresent Reality.

Taittiriya Āranyaka, one of the most ancient Hindu scriptures, says-

ॐ इति ब्रह्म । (तैत्तिरीय आरण्यक, प्रपाठक 7/8)

Om is the ultimate Reality. Kathopanishad also says-

Priest and the Participants -

सर्वे वेदा यत् पदम् आमनन्ति

तपांसि सर्वाणि च यद् वदन्ति ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति ।

तत्ते पदं संग्रहेण ब्रवीमि ॥ ॐ इति एतत् ।

Priest - The Self is described by all the Vedas. Rishis do penance to realize it. Aspirants lead a life of chastity to achieve it. That is Om.



Shri Ganesha is the human form of the same Om. A revered Marāthi Saint Jnāneshwar describes the Om form of Shri Ganesha.

Priest and the Participants -

अकार चरण-युगुल । उकार उदर विशाल ।
मकार महामंडल । मस्तकाकारे ॥
हे तिन्ही एकवटले । तेथ शब्दब्रह्म कवळले ।
ते मियां श्री गुरुकृपा नमिले । आदिबीज ॥

Priest - Shri Ganesha's squatting position indicates Om, i.e. अ; His prominent belly or abdomen indicates the syllable. उ; and his head indicates म्.

(The figure thus formed will give some idea of Shri Ganesha's ॐ form.)

Hence, while enshrining Shri Ganesha, we are enshrining the formless Truth. We have this image of Shri Ganesha before us. It is made of clay. We pray God to enter this image, energise and reside in it, so that we could worship it. Om is the invocation.

Priest and the Participants -

(All the members present close their eyes, sit in the meditational posture, and invoke the Reality.)

ॐ (Om)

ॐ (Om)

ॐ (Om)

Priest - O Lord, you reside in every atom, you are omnipresent. But, for our sake, to fulfill the wishes of your dear children, come and reside (temporarily) in this image.

Priest and the Participants -

आवाहयामि विघ्नेश सुरराजार्चितेश्वर ।
अनाथनाथ सर्वज्ञ पूजार्थं गणनायक ॥

Priest - O Lord Ganesha, you are worshipped by the Lord of Gods. You remove all the obstacles from the path of the aspirants. You are



shelter to the shelterless. You are omniscient. We entreat you to come to us so that we could worship you.

Priest and the Participants - (Eyes closed, Meditational posture)

ॐ (Om)

ॐ (Om)

ॐ (Om)

Priest - Now, in response to our earnest prayers, the Reality has inspired this image. It is now residing in this image. Let us worship it, i.e. Shri Ganesha.

Priest and the Participants -

गणानां त्वा गणपतिं हवामहे
कविं कवीनाम् उपमश्रवस्तमम् ।
ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पते
आ नः शृण्वन् ऊतिभिः सीद सादनम् ॥

Priest - Shri Ganesha, the Lord of troupes, we praise you. You are the learned among the learned. Your fame has no match. All our prayers come to you. Please listen to them, come and sit on this throne with all your protective powers.

Now we will worship Shri Ganesha with the best things we have. The chief worshipper will perform the Pooja ritual. We all recite the mantras while she/he is doing so.

Priest and the Participants -

श्रीसिद्धिविनायकाय नमः । आसनार्थं अक्षतान् समर्पयामः ॥

We venerate Shri Ganesha and offer him rice grains as a seat. (Keep the image in the Shrine.)

श्रीसिद्धिविनायकाय नमः । पादयोः पाद्यं समर्पयामः ॥

We revere Shri Ganesha and offer him warm water to wash his feet.

श्रीसिद्धिविनायकाय नमः । हस्तयोः अर्घ्यं समर्पयामः ॥

We bow before Shri Ganesha and offer water for washing hands.



श्रीसिद्धिविनायकाय नमः । आचमनीयं समर्पयामः ।

We bow before Shri Vināyaka and give him fresh water to make Āchaman. (*Aachaman* is to take a spoonful of water with the left hand, pour it on right palm and sip it.)

श्रीसिद्धिविनायकाय नमः । स्नानीयं समर्पयामः ।

We venerate Shri Ganesha and offer him water for taking bath.

श्रीसिद्धिविनायकाय नमः । पंचामृतस्नानं समर्पयामः ।

We revere Shri Vināyaka and offer him a bath of honey, milk, yogurt, ghee and sugar, i.e. *Panchamrita*.

श्रीसिद्धिविनायकाय नमः । उष्णोदकं समर्पयामः ।

We venerate Shri Ganesha and offer him warm water for taking bath.

श्रीसिद्धिविनायकाय नमः । अभिषेकस्नानं समर्पयामः ।

We bow before Shri Ganesha and offer him special holy water for bath.

(*Atharvasheersha* is to be chanted when *Abhisheka* is going on. Since you can't bathe the earthen image, you take a betel nut in the metal plate and pour water on it, spoon by spoon. *Atharvasheersha* and its meaning is given in the end of this booklet.)

Priest and the Participants -

श्रीसिद्धिविनायकाय नमः । वस्त्रं समर्पयामः ।

We revere Shri Ganesha and offer him garments to wear.

श्रीसिद्धिविनायकाय नमः । यज्ञोपवीतं समर्पयामः ।

We bow before Vināyaka and give him the holy thread to wear.

श्रीसिद्धिविनायकाय नमः । विलेपनार्थं चन्दनं समर्पयामः ।

We touch the feet of Shri Ganesha and apply sandalwood paste to him.

श्रीसिद्धिविनायकाय नमः । पूजार्थं पुष्पाणि, पत्राणि, दूर्वाकुराणि च समर्पयामः ।

We worship Shri Ganesha with the flowers, tender leaves and *Durvās*.



श्रीसिद्धिविनायकाय नमः । सुवासार्थे धूपं आघ्रापयामः ।

We bow before Shri Vināyaka and offer incense to him.

श्रीसिद्धिविनायकाय नमः । प्रकाशार्थे दीपं दर्शयामः ।

We venerate Shri Ganesha and enkindle the lamp in front of him.

Priest - Now we offer our best food preparations and the best available fruit to Shri Ganesha.

Priest and the Participants -

श्रीसिद्धिविनायकाय नमः । नैवेद्यं समर्पयामः ।

प्राणाय स्वाहा । अपानाय स्वाहा ।

व्यानाय स्वाहा । उदानाय स्वाहा ।

समानाय स्वाहा । ब्रह्मणे स्वाहा ।

We bow before the Vināyaka. May this food be consecrated to five types of energy currents that flow through our body and activate the systems.

श्रीसिद्धिविनायकाय नमः । महानीरांजनदीपं समर्पयामः ।

Glory be to Shri Ganesha. We sing his praise and enkindle oil lamp in front of him.

(All members stand up for *Aarati* and the worshipper holds the lamp in a thali or metal plate.)

Aarati

सुखकर्ता दुःखहर्ता वार्ता विघ्नाची ।

नुरवी, पुरवी प्रेम कृपा जयाची ।

सर्वांगी सुंदर उटि शेंदुराची ।

कंठी झळके माळ मुक्ताफळांची ॥१॥

जयदेव जयदेव जय मंगलमूर्ती

दर्शनमात्रे मनकामनापूर्ती ॥धु.॥



रत्नखचित फरा तुज गौरीकुमरा ।
चंदनाची उटी कुंकुमकेशरा
हिरेजडित मुकुट शोभतो बरा ।
रुणझुणती नूपुरे चरणी घागरिया ॥२॥
लंबोदर पीतांबर फणिवरबंधना ।
सरळ सोड वक्रतुंड त्रिनयना ।
दास रामाचा वाट पाहे सदना ।
संकटी पावावे, निर्वाणी रक्षावे सुरवरवंदना ॥३॥

Meaning of the Aarati

O Shri Ganesha, you bring pleasure and love and take away pain and adversities. You wear Sindoor all over your body. Your neck is adorned with pearl-lace. O Lord, seeing you is the fulfillment of all desires. Victory be to you ! (*Stanza 1*)

O You son of Goddess Gauri ! you are crowned with the best jewels. Kumkum, Saffron and Sandal are applied to your body. Your feet are adorned with small gold-bells. We sing your glory. (*Stanza2*)

You have a prominent belly. You are wearing a golden silk garment. You have elephant's head with a straight, long trunk. You have two eyes and the third eye of knowledge. When I entreat you to come, please come and save me in all adversities,-says the devotee of Shri Rām i.e. Rāmdās and awaits you at home. (*Stanza3*)



॥ श्रीगणपती-अथर्वशीर्षम् ॥

Vedic Verses on Shri Ganapati

ॐ नमस्ते गणपतये । त्वमेव केवलं तत्त्वमसि । त्वमेव केवलं कर्तासि । त्वमेव केवलं धर्तासि । त्वमेव केवलं हर्तासि । त्वमेव सर्वं खल्विदं ब्रह्मासि । त्वं साक्षादात्मासि नित्यम् ॥१॥

O Ganesha, brave leader of the troupes, I venerate you. You are the *raison d'etre* of the universe. You are the creator, the controller and the destroyer of the universe. You are the Brahman, the Ultimate Eternal Reality.

ऋतं वच्मि । सत्यं वच्मि ॥२॥

Reality and Truth are the nature of the Brahman. (When I describe you, I have these two in mind.)

अव त्वं माम् । अव वक्तारम् । अव श्रोतारम् । अव दातारम् । अव धातारम् । अवानूचानमव शिष्यम् । अव पश्चात्तात् । अव पुरस्तात् । अवोत्तरात्तात् । अव दक्षिणात्तात् । अव चोर्ध्वात्तात् । अवाधरात्तात् । सर्वतो मां पाहि पाहि समन्तात् ॥३॥

Protect me. Protect the one who praises you. Protect the one who listens to the praise. Protect the preceptor who initiates the disciple into your worship. Protect the disciple who gets initiated. Protect the teacher who imparts knowledge. Protect the student. Protect from behind, from front, from left, from right, from above, from below. Protect me from all sides.

त्वं वाङ्मयस्त्वं चिन्मयः । त्वमानन्दमयस्त्वं ब्रह्ममयः । त्वं सद्भिदानं द्वाद्वितीयोऽसि । त्वं प्रत्यक्षं ब्रह्मासि । त्वं ज्ञानमयो विज्ञानमयोऽसि ॥४॥

You are the verbal expression of knowledge. You are Energy. You are Bliss. You are Eternity. You are the unique confluence of Existence, Knowledge and Bliss. You are the Supreme Brahman incarnate. You are Knowledge itself, secular as well as spiritual.

सर्वं जगदिदं त्वत्तो जायते । सर्वं जगदिदं त्वत्तस्तिष्ठति । सर्वं जगदिदं त्वयि लयमेष्यति । सर्वं जगदिदं त्वयि प्रत्येति । त्वं भूमिरापोऽनलोऽनिलो नभः । त्वं चत्वारि वाक्पदानि ॥५॥

The whole world is created by you. You rear it and it merges



in you. The whole world experiences itself in you. You represent the five basic elements, i.e. earth, water, fire, air and ether. You are the four forms of speech. (One that can be heard is called *Vaikhari*, the subvocal is *Mādhya* and two, still more subtle, are *Pashyanti* and *Parā*.)

त्वं गुणत्रयातीतः । त्वं देहत्रयातीतः । त्वं कालत्रयातीतः । त्वं मूलाधारस्थितोऽसि नित्यम् । त्वं शक्तित्रयात्मकः । त्वां योगिनो ध्यायन्ति नित्यम् । त्वं ब्रह्मा त्वं विष्णुस्त्वं रुद्रस्त्वमिन्द्रस्त्वमग्निस्त्वं वायुस्त्वं सूर्यस्त्वं चंद्रमास्त्वं ब्रह्म भूर्भुवः स्वरोम् ॥६॥

You transcend all three basic tendencies, i.e. *Sattva* (purity), *Rajas* (activity) and *Tamas* (lethargy). You transcend all the three body forms, i.e. *Sthula deha* (gross body), *Sukshma deha* (pranic body) and *Kāraṇa deha* (spirit body). (We have three bodies made of matter. We can see the gross body. However, the other two are too fine to be visible to human eye - says the *Science of Yoga* by Patanjali). You are beyond the three phrases of Time - past, present and future. You reside in the human body at the plexus called *Moolādhār* (End of the spinal chord). You are the three driving powers, i.e. will, knowledge and action. You are *Brahma* the creator, *Vishnu*, the protector, *Rudra*, the destroyer, *Indra*, the God of rains. We see in you the God of wind, the Sun, the Moon, the earth, the space, the primal sound and the *Brahman* itself.

गणादिं पूर्वमुच्चार्य वर्णादिं तदनन्तरम् । अनुस्वारः परतरः । अर्धेन्दुलसितम् । तारेण रुद्धम् । एतत् तव मनुस्वरूपम् । गकारः पूर्वरूपम् । अकारो मध्यमरूपम् । अनुस्वारश्चान्त्यरूपम् । बिन्दुरुत्तररूपम् । नादः सन्धानम् । संहिता सन्धिः । सैषा गणेशविद्या । गणक ऋषिः । निचृद्गायत्री छन्दः । गणपतिर्देवता । ॐ गं गणपतये नमः ॥७॥

Pronounce the consonent ग् first. Then अ and lastly nasal *anusvāra* that looks like the crescent moon filled with a pearl. This is the way your *mantra* is pronounced. ग् is its first part, अ is the second part and म् is the last part. Uttering all these together is the sound of your name. To be able to repeat your name correctly (with all the meaning associated with it) is *Ganesha Vidya* - Ganesha worship. This *mantra* has 8 syllables. Ganapati is its deity and



the sage in whose heart the *mantra* emerged was called 'Ganaka'. The style of the verse is called Nichrud Gāyatri.

एकदन्ताय विद्महे वक्रतुण्डाय धीमही । तन्नो दन्ती प्रचोदयात् ॥८॥

We meditate upon Ganapati and try to understand his real nature. May he inspire our intellect and intuition.

एकदन्तं चतुर्हस्तं पाशमंकुशधारिणम् ।
रदं च वरदं हस्तैर्विभ्राणं मूषकध्वजम् ॥
रक्तं लंबोदरं शूर्पकर्णकं रक्तवाससम् ।
रक्तगन्धानुलिप्तांगम् रक्तपुष्पैः सुपूजितम् ॥
भक्तानुकम्पिनं देवं जगत्कारणमच्युतम् ।
आविर्भूतं च सृष्ट्यादौ प्रकृतेः पुरुषात्परम् ।
एवं ध्यायति यो नित्यं स योगी योगिनां वरः ॥९॥

Shri Ganesha has one tooth (the other is broken), four hands - there is noose in one hand, another three-edged weapon in the other, the broken tooth in the third and the fourth is raised to give blessings. His banner bears the sign of mouse. His complexion is fair red, his belly is prominent. He wears red garments. He applies red sandal-wood paste to his skin. He blesses his devotees. He is the rasion d'etre of the universe. He is the Eternal. He was born before the universe. He is beyond the illusion and Reality (*Prakriti* and *Purusha*). Such is the nature of Shri Ganesha. The meditator who meditates upon this, is the superior among the yogins.

नमो व्रातपतये । नमः प्रमथपतये । नमस्तेऽस्तु लंबोदरायैकदंताय विघ्ननाशिने शिवसुताय वरदमूर्तये नमः ॥१०॥

I venerate Shri Ganesha, the leader of his creed, the leader of the heroes. He is the son of God Shiva, he annihilates all evil, he has a prominent belly, he blesses all. We venerate him.

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