

# Ganapati Upanishad

Sadhana Focused Commentary

SRIVIDYA TANTRA PEEDOM

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# GANAPATI UPANISHAD



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Verses in Sanskrit and Transliterated to IAST.

The Shanti hymn or peace chant in the beginning and Phala shruti in the end, have been excluded in discussion, considering its limited relevance in philosophical analysis.

ॐ नमस्ते गणपतये ।

त्वमेव प्रत्यक्षं तत्त्वमसि ।

त्वमेव केवलं कर्तासि ।

त्वमेव केवलं धर्तासि ।

त्वमेव केवलं हर्तासि ।

त्वमेव सर्वं खल्विदं ब्रह्मासि ।

त्वं साक्षादात्मासि नित्यम् ।

ऋतं वच्मि । सत्यं वच्मि ।

oṃ namaste gaṇapataye |

tvameva pratyakṣaṃ tattvamasi |

tvameva kevalaṃ kartāsi |

tvameva kevalaṃ dhartāsi |

tvameva kevalaṃ hartāsi |

tvameva sarvaṃ khalvidaṃ brahmāsi |

tvaṃ sākṣādātmāsi nityam |

ṛtaṃ vacmi | satyaṃ vacmi |

Salutations to Lord Ganapati |

You are manifested supreme consciousness |

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You are the sole creator |  
You are the sole sustainer |  
You are the sole destroyer |  
You are the universe and consciousness pervading it |  
You are the eternalatma |  
I declare this based on scriptural knowledge and experiential knowledge |

Being an Upanishad, the classic style of Guru teaching the Ganapati Upasaka is adopted in these verses. So the devotee, approaches a Guru, explains about his interest in Lord Ganapati as Ista Devata (favorite deity), Kula devata (family deity) or some other reason, and asks Guru to enlighten him about Ganapati.

The Guru takes the aspirant through multiple stages of understanding, based on maturity or Adhikara of aspirant. The first aspect is Mahatmya, to answer who is Ganapati. The response from Guru starts with salutation to Ganapati. The term Ganapati, means leader of Ganas. There are several stories on the birth of Ganesha in different sacred texts like Padma Purana, Rudra Samhita in Shiva Maha Purana and Uttara Khanda in Brahmanda Maha Purana. The most popular version is the story in Rudra Samhita in Shiva Maha Purana. The story presents concepts of Kundalini, and Parvati's son as the Gatekeeper for meeting Parvati. Shiva later makes the son of Parvati, the leader of the group or assembly or gana of deities surrounding Shiva and Parvati. From Tantra perspective, Goddess is the Kundalini Shakti in Muladhara, the gate keeper being Ganapati. For the Shakti in Muladhara to meet Shiva in Sahasrara, there are several chakras to pass, and a host of deities, between Shakti in Muladhara and Shiva in Sahasrara. Ganapati as the gatekeeper is the lord of the host of deities, who needs to remove the obstacle for Kundalini to move up. This being the tantric significance of term Ganapati. So the Bhakti aspect of the Mahatmya from stories is the first understanding on Ganapati, and then the Kundalini Rahasyartha is the second. Then comes the third Supreme Consciousness, which is the key topic of consideration in Upanishads.

So next the aspirant enquires, why worship Ganapati. The response from Guru is the second statement, that Ganapati is the manifested form of Supreme Consciousness. The different forms of the God in Hindu philosophy can be compared to the different ornaments of Gold, to understand the underlying concept. The God ornaments would look different in form (types of chains, types

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of bracelets/bangles, types of rings..), is experienced differently (Chain itself comes in varying weights and styles, resulting in different physical and emotional value. Even similar fashioned chain may result in different emotional value) and also worn in different places (ring in hand, chain in neck...). However, the underlying essence in all these is the same component Gold. So the Guru responds that Ganesha is manifested form of Supreme Consciousness, just like Gold bracelet is form of Gold.

Having heard that Ganapati is manifested form of Supreme Consciousness or Brahman or God (om namaste ganapataye | tvameva pratyakṣam tattvamasi | ), the aspirant asks a more fundamental query which is the start of true spirituality – Who is God? Guru responds to this at three levels, based on maturity of aspirant. Or the aspirant is guided to pass through three levels.

Level 1 is Dualistic – Causing Avantara Prayala in aspirant, which corresponds to Avantara Vakya or introductory definition. In this stage Guru gives the introductory definition that God is the Creator, Sustainer and Destroyer of manifested universe (tvameva kevalam kartāsi | tvameva kevalam dhartāsi | tvameva kevalam hartāsi | ). So the Supreme existed even before the cycles of Creation, Sustenance & Dissolution, and is the creator, sustainer & destroyer. This is understanding God from Inference. This definition stems from the understanding that for all creations, there should be a creator. Everything we see and experience, even if it is a watch or a tooth pick, will have a creator who conceived it (intelligence) and made it by combing/modifying components (raw materials). In this definition of God, where he/she is the creator of universe, the concept of God is a result of inference (if there is creation, there is a creator) and not of direct experience. The aspirant is advised to worship this inferred God. So the aspirant continues performing rituals or other practices as in that Guru lineage, till the aspirant reaches the next level of maturity and asks the next question. The next question is, “If God is creator of all things, then what is it that he/she used in creating all things”.

Level 1 response to Who is God? was discussed, where God is inferred as the Nimitta kāraṇa, or efficient cause, which exists before manifestation, and is the creator, sustainer and destroyer of universe. This is dualistic level of inference.

Level 2 is qualified monism or qualified non-dualism or attributive monism. This is the stage of Kama Pralaya, where diksha is given for the aspirant to take an inner journey, when external oriented desires disappear and true quest for spirituality dawns. In this level, the aspirant asks the

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question, “If God is creator of all things, then what is it that God used in creating all things”. If a specific entity “X” is considered to be the component that is used for making all things, then this introduces the question on what is the entity that created “X”. This will result in a recursive question, on what is the entity before it, and the one before it, etc. To avoid logical fallacy, the next definition is discussed in Upanishads, which considers God as eternal and he/she is both the intelligence of the creation, and the raw materials used for creation. In this definition, there no question of which came first – the witnessing intelligence and resulting creation, are both eternal and part of the same entity named God. Since God is eternal, the question of what was before this entity does not arise. To clarify further, on how can raw materials for creation remain in unmanifested state, the Upanishads give multiple examples like a seed which has the intelligence to grow into a tree, or an embryo which can come to a fully grown person, similarly the cosmic egg remained in unmanifested state before creation. With this definition, the quest for God takes a new view where God is no longer an inference, but available for direct perception. Since God is both the creator and the created, every creation now is viewed as part of God or having the essence of God, and hence available for direct perception. God here is explained as ( *tvameva sarvaṃ khalvidaṃ brahmāsi |* ). Here God is *Nimitta kāraṇa*, the efficient cause and *Upādāna kāraṇa*, the material cause. The aspirant being a part of creation, becomes a part of God in this definition. Aspirant is then oriented to practices, to find the divinity within.

Level 1 response to Who is God? was discussed, where God is inferred as the *Nimitta kāraṇa*, or efficient cause, which exists before manifestation, and is the creator, sustainer and destroyer of universe. This is dualistic level of inference. Level 2 response to Who is God? was also discussed, where God is not only inferred as *Nimitta kāraṇa*, but is also directly perceived being the *Upādāna kāraṇa*.

Level 3 is Non-dualism. This is the stage of *Maha Pralaya*. This is the final *Pralaya* that corresponds to *Maha Vakya* or supreme word from Guru. *Maha Pralaya* results in realization of *Jivatma Parmatma aikyam*, or the realization that Supreme Consciousness and Individual Consciousness are not different, but the same Pure Consciousness. This is conveyed in the statement ( *tvam sākṣādātmāsi nityam |* ). The goal of the Guru is to make the aspirant realize that he/she (individual consciousness) is not different from Brahman (Cosmic consciousness). This is the part of attaining the knowledge. The experience in this is a change in perspective. By negating the body

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and world, as temporal or midhya or experientially real, and moving the “Atman” as “Brahman” to a higher order of reality that is eternal, the individual now enjoys perfect bliss every time as he/she understands that the current life is just a Lila (meaning play or drama) and he/she has taken many previous life and the events in current life will not impact his/her true “Self” or Consciousness. Thus with practices at this level, bliss becomes a continuous experience and there is no object of contemplation as the object and subject is the same, both being eternal atma.

The Guru concludes the narration of the levels of defining of God, based on aspirant maturity with the statement ( ṛtaṃ vacmi | satyaṃ vacmi | ). That these definitions of Pure Consciousness, is as per the knowledge in scriptures, and which I myself has realized from experience. Guru means dispeller of darkness, and is Self-realized, to guide an aspirant towards realization. Hence the assertion from Guru on true knowledge from experience, which also has scriptural support.

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 ।

ava tvaṃ mām |

ava vaktāram |

ava śrotāram |

ava dātāram |

ava dhātāram |

avānūcānamava śiṣyam |



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ava paścāttāt | ava purastāt | avottarāttāt | ava dakṣiṇāttāt |  
ava cordhvāttāt | avādhārāttāt | sarvato māṃ pāhi pāhi samantāt |

Protect me |  
Protect the speaker of this Upanishad |  
Protect the one who listens to this Upanishad |  
Protect the one who gives the essence in the Upanishad |  
Protect the one who retains the essence in the Upanishad |  
Protect the student that chants this Upanishad |  
Protect me from West, East, North, South, Top, Bottom and from all directions |

After covering the various levels of understanding God, next the Guru has to enlighten the student on the Objectified attributes of Brahman in Ganapati form, and how to perform sadhana of Ganapati to realize true nature of Self. Before this is discussed, the Guru starts with prayer, which the Shishyas usually repeat. The prayer is generic, and is presented in third person content, as it is chanted by the Guru and repeated by Shishya. (ava tvam māṃ, protect me) can be appeal to protect Guru or Shishya based on who is chanting. (ava vaktāram ) protect the speaker and (ava śrotāram | protect the one who listens ), again can be Guru or Shisya. As the Guru is the speaker initially, and when the students repeats or chants the verses, the Guru becomes listener. (ava dātāram ) Protect the one who gives the essence in the Upanishad, corresponds to the Guru and the Guru parampara. (ava dhātāram ) means Protect the one who retains the essence in the Upanishad, and (avānūcānamava śiṣyam ) Protect the student that chants this Upanishad. This covers the two categories of students. The one whose focus is on chanting correctly, and the category were focus is on the essence in the Upanishad. The chanting is corrected first and then essence is shared. Later the chanting is done, with the essence in mind.

There are various obstacles, the Guru and Shishya might face. The obstacles are considered to approach from a direction. For example, Kubera lord of wealth is in the North direction. Karmic factors or external factors, can cause scarcity of financial resources which prevents the propagation of the upanishad teaching from a specific Gurukul following it. Hence protection in North is required. Similarly South is the direction of Yama. The actions of Guru and Shishya, is taken up and appropriate justice as good and bad results is given by Yama which can impact the teaching

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or learning process. Hence protection from obstacles that come from various directions, to teaching, learning and propogating upanishad is covered with the verses (ava paścāttāt | ava purastāt | avottarāttāt | ava dakṣiṇāttāt | ava cordhvāttāt | avādharāttāt | sarvato mām pāhi pāhi samantāt )

त्वं वाङ्मयस्त्वं चिन्मयः ।

त्वमानन्दमयस्त्वं ब्रह्ममयः ।

त्वं सच्चिदानन्दाद्वितीयोऽसि ।

त्वं प्रत्यक्षं ब्रह्मासि ।

त्वं ज्ञानमयो विज्ञानमयोऽसि ॥

tvam vāṅmayastvam cinmayah |

tvamānandamayastvam brahmamayah |

tvam saccidānandādvityo'si |

tvam pratyakṣam brahmāsi |

tvam jñānamayo vijñānamayo'si ||

You are Sound. You are Consciousness.

You are bliss. You are Brahman

You are being-consciousness-bliss. You are the non-dual.

You are Brahman with form.

You are source and experence of knowledge.

In these verses, the Subject and Object identification of Supreme reality is attributed to Ganapati, or Ganapati is identified as the Supreme reality. Supreme is subjectively called Sat - existence, Chit - consciousness and Ananda - Bliss. “artha-srsteh puram sabda-srstih” (that is sound precedes object creation). Vak or sound causes manifestation or existence of manifested objects. The Sat or existence definition is called out with the statement that Ganapati is Vak. Next the Awareness or Consciousness of existence is identified with Ganapati in the statement “You are Consciousness”. The third subjective identification of Supreme is also associated to Ganapati with the statement

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that “You are Ananda or Bliss”. Having mapped the three subjective identifications of Brahman to Ganapati, the next statement plainly states that Ganapati is Brahman.

The combination of existence, consciousness which is inherent in existence, and bliss which is the real nature of consciousness, is the ultimate reality satchitananda. The three terms Sat, Chit and Ananda being one and the same, and only three definitions. The next statement clarifies that the Ultimate reality which is Satchitananda, and one ultimate reality or nondual is also Ganapati.

The object identification is discussed next, starting with the statement that Ganapati is the Supreme reality personified or objectified. ( tvam pratyakṣam brahmāsi | You are Brahman with form). The objective definition of Brahman as Knowledge is next statement, where Ganapati is identified as the source and experience of knowledge that is Gyan and Vigyan. This source and experience, translates as what is told (source) and what is heard (experience) or what is available in any source like book, words of guru or some other source, and the resulting experience on apply the knowledge acquired from source as experience.

A common question is that when someone talks about Brahman only Gyana-knowledge is mentioned, while when Jiva is discussed, Gyana-knowledge and Avidya-ignorance are mentioned. How can knowledge and ignorance co-exist, when one should remove the other. Vedanta clarifies this as follows. Knowledge that is ever present as Brahman in the aspirant is termed Nitya Gyana/Swaroopa Gyana and the knowledge to be acquired by the aspirant is called Janma Gyana/Vritti Gyana. Nitya Gyana being a higher order of reality in Paramartika (eternal reality) can co-exist with ignorance in Jiva which is of a lower order, while Vritti Gyana cannot co-exist with ignorance (avidya) as it removes ignorance considering both are Vyavaharika (experiential reality).

सर्वं जगदिदं त्वत्तो जायते ।

सर्वं जगदिदं त्वत्तस्तिष्ठति ।

सर्वं जगदिदं त्वयि लयमेष्यति ।

सर्वं जगदिदं त्वयि प्रत्येति ।

त्वं भूमिरापोऽनलोऽनिलो नभः ।

त्वं चत्वारि वाक्पदानि ॥

sarvaṃ jagadidaṃ tvatto jāyate |  
sarvaṃ jagadidaṃ tvattastiṣṭhati |  
sarvaṃ jagadidaṃ tvayi layameṣyati |  
sarvaṃ jagadidaṃ tvayi pratyeti |  
tvaṃ bhūmirāpo'nalo'nilo nabhaḥ |  
tvaṃ catvāri vākpadāni ||

You are the Creator of universe |  
You are the Maintainer of universe |  
You are the Destroyer of universe |  
Your hold the universe in potential form before creation and after dissolution |  
You are Earth, Water, Fire, Wind and Space |  
You are four forms of Vak as Para, pashyanti, madhya and Vikhari ||

In this verse, Ganapati is identified as everything manifested and un-manifested (un-manifested being manifestation in potential form). First Ganapati is identified as the Creator, Maintainer and Destroyer of manifested universe with the statement (sarvaṃ jagadidaṃ tvatto jāyate| sarvaṃ jagadidaṃ tvattastiṣṭhati | sarvaṃ jagadidaṃ tvayi layameṣyati) Then the unmanifested state or universe in potential form before manifestation or after it is withdrawn is also identified with Ganapati with the statement (sarvaṃ jagadidaṃ tvayi pratyeti).

Having described Ganapati as the intelligent cause for Creation, Maintenance, and Destruction. Next Ganapati is identified as the material cause. That is, you not manage manifestation, but what is manifested is also you. So the various forms that originate from manifestation as a result of the tattvas and its combination is also attributed to Ganapati with the statement (tvaṃ bhūmirāpo'nalo'nilo nabhaḥ) Bhumi (Earth), Apas (Water), Anala (Fire), Anila (Wind), and Nabha (Space). In earlier verses it was mentioned that Ganapati is Vak or Sound that precedes manifestation in form. The four stages of sound Para, Pashyanti, Madhya and Vikhari is also attributed to Ganapati. Before audible sound as Vikhari is produced, it passes through few stages.

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The sound in potential form before manifestation is Para, the Iccha or desire to manifest, which result in the thought associated to sound to be produced is Pashyanti, the Gyana or Knowledge on the right alphabets or frequencies or activity to produce the sound is Madhyama, and finally Kriya or the action of manifesting in sound form is Vaikhari. These various stages of nama or names which relate to Vak, the various rupa or forms which relate to the tattvas, and the intelligence behind the nama/rupa manifestation and unmanifested nama/rupa is all Ganapati according to this verse.

त्वं गुणत्रयातीतः ।

त्वं अवस्थात्रयातीतः ।

त्वं देहत्रयातीतः ।

त्वं कालत्रयातीतः ।

tvam guṇatrayātītaḥ ।

tvam avasthātrayātītaḥ ।

tvam dehatrayātītaḥ ।

tvam kālatrayātītaḥ ।

You are beyond the three Gunas

You are beyond the three States

You are beyond the three Bodies

You are beyond the three Time

In this verse, the transcendental nature of Supreme is identified with lord Ganapati. The transcendental nature is shown by saying that Ganapati is beyond the three gunas Sattva, Rajas and Tamas (guṇatrayātītaḥ), beyond the three states of Waking, Dream and Deep Sleep (Jagrat, Swapna & Sushupti) – (avasthātrayātītaḥ), beyond the three bodies (sthula sharira, sukshma sharira and karana sharira or gross, subtle & causal) – (dehatrayātītaḥ), and beyond the three time (past, present & future) – (kālatrayātītaḥ).

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Prakriti has three qualities (Gunas). They are:

- Sattva – knowledge, brightness and goodness
- Rajas – characterized by action, change and movement
- Tamas – characterized by inertia, darkness and inactivity

Being a product of Prakriti, all creations of natures are said to have these three gunas in varying proportions. For example, a stone has more Tamas, with very little Rajas and Sattva. So the stone cannot think and cannot move by itself. On the contrary, living things have higher Rajas and Sattva, are capable of moving and thinking.

Next coming to three states of consciousness – Jagrat (waking state), Swapna (dreaming state) and Sushupti (deep sleep state). For simplicity, it is just enough to understand that the body has a direct influence on these three states of consciousness. For example if we have a heavy dose of alcohol while in waking state, it will take us first to a dreamy state and finally to deep sleep. So lust, anger and greed, from desire can create a chemical reaction in our body which will impact the three states. The body itself is divided into three layers called physical body (sthula sarira), subtle body (sukshma sarira) and causal body (karana sarira). The three layers of the body are coagulated with consciousness. In Walking state – Consciousness (Self or Witness), Physical body, Subtle body and Causal body are active; in Dreaming state - Consciousness, Causal body and Subtle Body are active, while Gross body is negated; and in Deep Sleep state - Consciousness and Causal Body active, while Gross and Subtle body negated. After the transcendental nature, next microcosmic nature is covered.

त्वं मूलाधारस्थितोऽसि नित्यम् ।

त्वं शक्तित्रयात्मकः ।

त्वां योगिनो ध्यायन्ति नित्यम् ।

त्वं ब्रह्मा त्वं विष्णुस्त्वं रुद्रस्त्वमिन्द्रस्त्वमग्निस्त्वं

वायुस्त्वं सूर्यस्त्वं चन्द्रमास्त्वं ब्रह्म भूर्भुवः स्वरोम् ॥

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tvam mūlādhārasthito'si nityam |  
tvam śaktitrayātmakaḥ |  
tvām yogino dhyāyanti nityam |  
tvam brahmā tvam viṣṇustvam rudrastvamindrastvamagnistvam  
vāyustvam sūryastvam candramāstvam brahma bhūrbhuvah svarom ||

You reside in Muladhara |  
You are the three Shaktis |  
Yogis meditate on you |  
You are Brahma, Vishnu, Rudra, Indra, Agni, Vayu,  
Surya, Chandra, the Supreme Consciousness, three Lokas and Om ||

After discussing the transcendental nature in this verse, now the microcosmic nature and macroscopic nature of Supreme is identified with lord Ganapati. The transcendental nature was discussed so far, next microcosmic nature is covered. The latent energy residing in the base of the spine in muladhara is called Kundalini Shakti. Awakening the same, and making the energy move up through sushumna nadi using yogic meditation gives spiritual accomplishment. Yogis meditate on this Kundalini energy, which on awakening has the desire to move up – this being Icha Shakti, the yogi needs to have done nadi suddhi and other kriyas and acquired the knowledge for Kundalini energy to travel properly through royal path of Sushumna nadi, loosening the grandis or knots and passing through the central chakras – this knowledge for movement being the Jnana Shakti, and movement of Kundalini Shakti through focused meditation leading to merging of Kundalini energy in microcosm with Universal energy meeting point as macrocosm at Sahasrara is the Kriya Shakti. The three shaktis are part of Kundalini Shakti and it is this Shakti on which yogis meditate, and this is the spiritual energy of macrocosmic nature. Ganapati is equated to Kundalini energy residing in muladhara (tvam mūlādhārasthito'si nityam). The three energies which are aspects of it Icha Shakti, Gyana Shakti & Kriya Shakti is also Ganapati (tvam śaktitrayātmakaḥ) and Yogis meditate on this energy which is Ganapati (tvām yogino dhyāyanti nityam). Ganapati is then identified as same as the Gods and Demi Gods in the macrocosm (Trinity – Brahma, Vishnu Rudra) and Devatas (Indra, Agni, Vayu, Surya & Chandra). “Microcosm at individual level mirrors Macrocosm at cosmic level” (as above so below). So these Devatas also reside in us. Shiva as Prana, Vishnu as

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Manah the mind, Brahma as Buddhi the intellect, the Devatas Indra, Agni, Vayu, Surya and Chandra as the five senses. So Ganapati is both the microcosm and macrocosm. Brahman the supreme consciousness that is the foundation for everything is also Ganapati, the three manifested lokas (Bhu loka, Bhuvan loka & Svarga loka) is also Ganapati and the Sound Omkara that causes manifestation is also Ganapati. This verse thus attempts to summarize the discussion on the Supreme nature of Ganapati, by bringing in the transcendental, microcosmic and macrocosmic nature of Ganapati in a single verse, some of which were covered separately in earlier verses.

गणादिं पूर्वमुच्चार्य वर्णादिंस्तदनन्तरम् ।  
अनुस्वारः परतरः । अर्धेन्दुलसितम् । तारेण ऋद्धम् ।  
एतत्तव मनुस्वरूपम् । गकारः पूर्वरूपम् ।  
अकारो मध्यमरूपम् । अनुस्वारश्चान्त्यरूपम् ।  
बिन्दुरुत्तररूपम् नादः सन्धानम् । संहिता सन्धिः ।  
सैषा गणेशविद्या । गणक ऋषिः । निचृद्गायत्री छन्दः ।  
श्रीमहागणपतिर्देवता । ॐ गं गणपतये नमः ॥

gaṇādiṃ pūrvamuccārya varṇādimstadanantaram |  
anusvāraḥ parataraḥ | ardhendulasitam | tāreṇa ṛddham |  
etattava manusvarūpam | gākāraḥ pūrvarūpam |  
akāro madhyamarūpam | anusvāraścāntyarūpam |  
binduruttararūpam nādaḥ sandhānam | saṃhitā sandhiḥ |  
saiṣā gaṇeśavidyā | gaṇaka ṛṣiḥ | nicṛdgāyatrī chandaḥ |  
śrīmahāgaṇapatirdevatā | om gaṃ gaṇapataye namaḥ

The first syllable of the word Gana is to be pronounced first; Then comes the first varna |  
Then comes Anuswara, which should shine with the sound of Chandra bindu (ga – a – um) |  
made auspicious by adding Om |  
this is the mantra swarooma of Ganapati |



## SRIVIDYA TANTRA PEEDOM

Gakara is the first part, akara- is the middle part, anuswaraha- the last part |

Bindu is on the top, and this is joined with Om |

Combine these to get Ganesha vidya |

The Rishi that realized this Vidya is Ganaka Rishi, the metre to be used in chanting the mantra is nicṛdgāyatrī and the Devata associated to mantra is Sri Maha Ganapathy

This verse gives the mantra form of Ganapathy. First the pronunciation is clarified, on how Ga is to be spelled as in Gana, then the pronunciation of the remaining parts of the mantra is given. After pronunciation, then the representation of the mantra in Sanskrit is explained, first as parts, and then its combination is said to give the mantra. Finally, the mantra “Om Gam” is given in combination with “Devatayai namah” which in this context is “Ganapathaye Namah”. The rishi that realized the mantra, along with the metre to use and the Devata associated to the mantra is given in the verse, as this is required for mantra japa.

एकदन्ताय विद्महे वक्रतुण्डाय धीमहि ।

तन्नो दन्तिः प्रचोदयात् ॥

ekadantāya vidmahe vakratuṇḍāya dhīmahi |

tanno dantiḥ pracodayāt ||

The lord known as Ekadanta or the one with a single tusk

I meditate upon that lord who has a curved trunk

Let that lord guide me towards enlightenment

This verse gives the Gayatri mantra of Ganapathy, or the mantra in Gayatri metre for Ganapati. In tantra Gayatri mantra or mantra with 24 syllables of a Devata has special significance. Gandharva Tantra illustrates use of the 24 different syllables in gayatri mantra, to activate points from the base of the spine and moving to the top of the head. Hence while mula mantra of Devata is used to invoke the energy of Devata, the Gayatri mantra of Devata can be used in spiritual realization of traversing the Kundalini energy from Mooladhara to Sahasrara. Hence along with the Mula mantra given in previous verse as the Ganesha Vidya, the gayatri mantra of Ganapati is covered in this

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verse. All gayatri mantras also ends with (pracodayāt) clarifying this inner significance of mantra to assist in spiritual awakening.

Next the form of Ganapathy is discussed for meditation.

एकदन्तं चतुर्हस्तं पाशमङ्कुशधारिणम् ।

रदं च वरदं हस्तैर्बिभाणं मूषकध्वजम् ।

रक्तं लम्बोदरं शूर्पकर्णकं रक्तवाससम् ।

रक्तगन्धानुलिप्ताङ्गं रक्तपुष्पैः सुपूजितम् ।

भक्तानुकम्पिनं देवं जगत्कारणमच्युतम् ।

आविर्भूतं च सृष्ट्यादौ प्रकृतेः पुरुषात्परम् ।

एवं ध्यायति यो नित्यं स योगी योगिनां वरः ॥

ekadantaṃ caturhastam pāśamaṅkuśadhāriṇam |

radaṃ ca varadaṃ hastairbibhṛāṇam mūṣakadhvajam |

raktaṃ lambodaram śūrpakarṇakaṃ raktavāsasam |

raktagandhānuliptāṅgam raktapuṣpaiḥ supūjitam |

bhaktānukampiṇam devaṃ jagatkāraṇamacyutam |

āvirbhūtaṃ ca sṛṣṭyādau prakṛteḥ puruṣātparam |

evaṃ dhyāyati yo nityaṃ sa yogī yogināṃ varaḥ ||

The one with single tusk & four hands. Having Noose and Elephant Goad in two hands |

Having tusk in third hand and offering blessing with fourth. Having mouse as the emblem |

Having reddish glow, with large belly, elephant ears and red clothes |

Body is smeared with red fragrant paste and worshiped with red flowers |

Compassionate to devotees, who is everlasting and cause of universe |

Existed before manifestation cycles and transcends Purusha and Prakriti |

A yogi that meditates on this form, as described is the best among yogis | |

## SRIVIDYA TANTRA PEEDOM

Three important characteristics of the most popular Ganesha representations are -

1. Physical Feature: Elephant head and human body
2. Weapons: Noose and Goad in two upper hands.
3. Vehicle: Mouse as vehicle or emblem

The elephant head and human body – The elephant head represents wisdom or knowledge of the absolute, while the human body represents the realm of earth. The representation conceptualizes an enlightened energy for worship that is closely associated to the aspirants (non-absolute) and has the capability to guide an aspirant to the absolute.

Noose and Goad in two upper hands - Ganesha holding the noose is able to control the senses of the aspirants to focus and prevent the senses from wandering out of control. So the noose binds the senses and brings them under control. The goad is used to simulate lazy animals to continue in a specific path, or to urge the animal to continue doing an activity to achieve a specific goal. Ganesha holding the goad signifies his ability to keep aspirants committed to achieving their spiritual goals.

Mouse as vehicle - In the symbolization of mouse as vehicle for Ganesha, the relation is overcoming or control over the vehicle. Mouse is afraid of light, which symbolizes knowledge. Mouse symbolizes ignorance, which troubles or hinders an aspirant in his/her spiritual progress. Ignorance also leads to materialistic desires, resulting in actions driven to satisfy desire (Based on the Causal principle of ignorance, discussed in Maha Upanishad). So the control of mouse can also mean the control of materialistic desires that come from ignorance. With mouse as vehicle, the representation shows that worship or spiritual practice of Ganesha will destroy the ignorance of aspirants and will lead them to knowledge of absolute.

नमो व्रातपतये नमो गणपतये नमः प्रमथपतये नमस्तेऽस्तु

लम्बोदराय एकदन्ताय विघ्नविनाशिने शिवसुताय श्रीवरदमूर्तये नमः ॥

namo vrātapataye namo gaṇapataye namaḥ pramathapataye namaste'stu

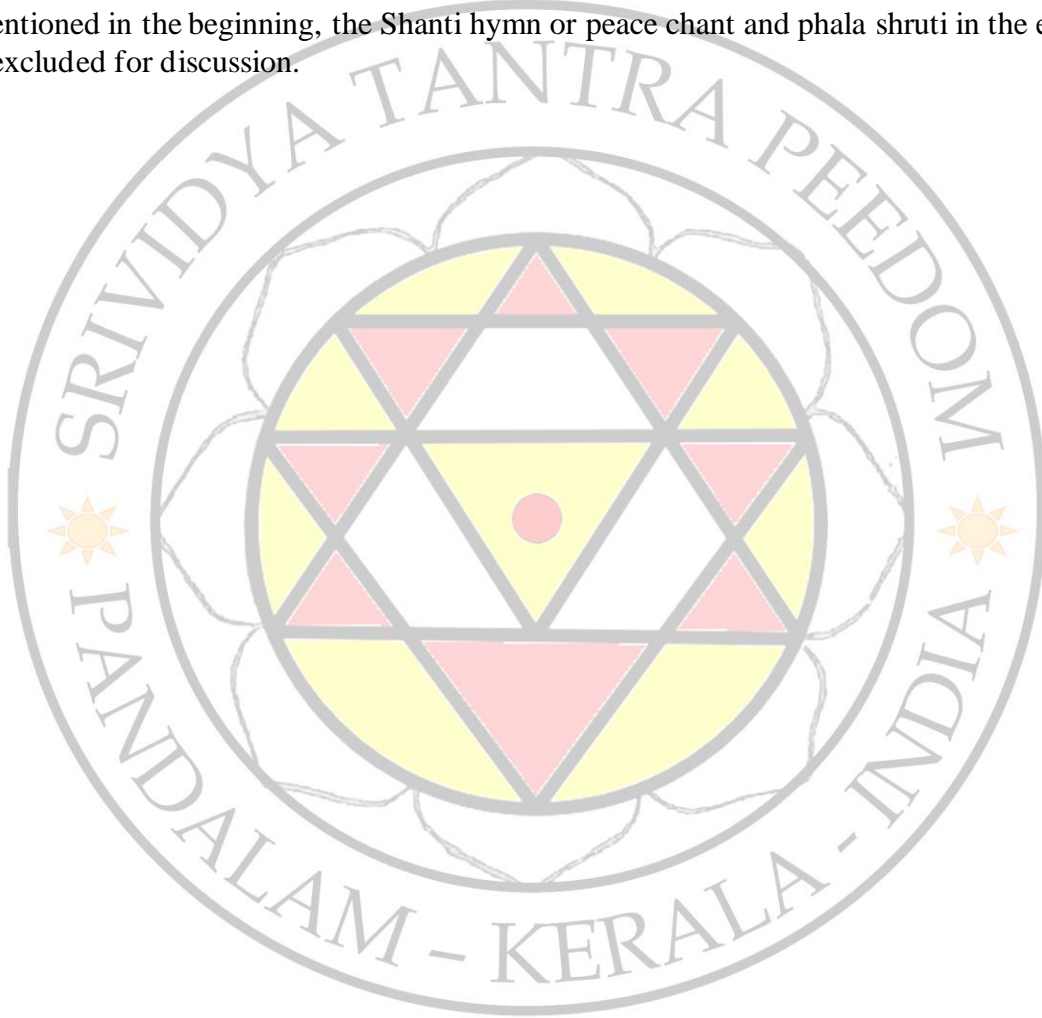
lambodarāya ekadantāya vighnavināśīne śivasutāya śrīvaradamūrtaye namaḥ ॥

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Meaning I offer salutations to the leader of humans (vrātapataye), leader of divinities (gaṇapataye) and leader of siddhas with siva gyana. pramathapataye (manav, divya and siddha). Salutations to the lord with big belly, one tusk, remover of obstacles, son of Shiva and the auspicious personification of blessing ||

In this last verse, the author offers obeisance to Lord Ganapati.

As mentioned in the beginning, the Shanti hymn or peace chant and phala shruti in the end, have been excluded for discussion.



## गणपत्युपनिषत्

यं नत्वा मुनयः सर्वे निर्विघ्नं यान्ति तत्पदम् ।

गणेशोपनिषद्वेद्यं तद्ब्रह्मैवास्मि सर्वगम् ॥

ॐ भद्रं कर्णेभिः शृणुयाम देवाः ।

भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवाꣳ सस्तनूभिः ।

व्यशेम देवहितं यदायुः ।

स्वस्ति न इन्द्रो वृद्धश्रवाः ।

स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः ।

स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

हरिः ॐ नमस्ते गणपतये ।

त्वमेव प्रत्यक्षं तत्त्वमसि ।

त्वमेव केवलं कर्तासि ।

त्वमेव केवलं धर्तासि ।

त्वमेव केवलं हर्तासि ।

त्वमेव सर्वं खल्विदं ब्रह्मासि ।

## SRIVIDYA TANTRA PEEDOM

त्वं साक्षादात्मासि नित्यम् ॥ १॥

ऋतं वच्मि ।

सत्यं वच्मि ।

अव त्वं माम् ।

अव वक्तारम् ।

अव श्रोतारम् ॥ २॥

अव दातारम् ।

अव धातारम् ।

अवानूचानमव शिष्यम् ।

अव पश्चात्तात् ।

अव पुरस्तात् ।

अवोत्तरात्तात् ।

अव दक्षिणात्तात् ।

अव चोर्ध्वात्तात् ।

अवाधरात्तात् ।

सर्वतो मां पाहि पाहि समन्तात् ॥ ३॥

त्वं वाङ्मयस्त्वं चिन्मयः ।

त्वमानन्दमयस्त्वं ब्रह्ममयः ।

त्वं सच्चिदानन्दाद्वितीयोऽसि ।

त्वं प्रत्यक्षं ब्रह्मासि ।

त्वं ज्ञानमयो विज्ञानमयोऽसि ॥ ४॥

सर्वं जगदिदं त्वत्तो जायते ।

सर्वं जगदिदं त्वत्तस्तिष्ठति ।

सर्वं जगदिदं त्वयि लयमेष्यति ।

सर्वं जगदिदं त्वयि प्रत्येति ।

त्वं भूमिरापोऽनलोऽनिलो नभः ।

त्वं चत्वारि वाक्पदानि ॥ ५॥

त्वं गुणत्रयातीतः ।

त्वं अवस्थात्रयातीतः ।

त्वं देहत्रयातीतः ।

त्वं कालत्रयातीतः ।

त्वं मूलाधारस्थितोऽसि नित्यम् ।

त्वं शक्तित्रयात्मकः ।

त्वां योगिनो ध्यायन्ति नित्यम् ।

त्वं ब्रह्मा त्वं विष्णुस्त्वं रुद्रस्त्वमिन्द्रस्त्वमग्निस्त्वं वायुस्त्वं

सूर्यस्त्वं चन्द्रमास्त्वं ब्रह्म भूर्भुवः स्वरोम् ॥ ६॥

गणादिं पूर्वमुच्चार्य वर्णादिंस्तदनन्तरम् ।

अनुस्वारः परतरः ।

अर्धेन्दुलसितम् ।

तारेण ऋद्धम् ।

एतत्तव मनुस्वरूपम् ।

गकारः पूर्वरूपम् ।

अकारो मध्यमरूपम् ।

अनुस्वारश्चान्तरूपम् ।

बिन्दुरुत्तररूपम् नादः सन्धानम् ।

संहिता सन्धिः ।

सैषा गणेशविद्या ।

गणक ऋषिः ।

निचृद्गायत्री छन्दः ।

श्रीमहागणपतिर्देवता ।

ॐ गं गणपतये नमः ॥ ७॥

एकदन्ताय विद्महे वक्रतुण्डाय धीमहि ।

तन्नो दन्तिः प्रचोदयात् ॥ ८॥

एकदन्तं चतुर्हस्तं पाशमङ्कुशधारिणम् ।

रदं च वरदं हस्तैर्बिभाणं मूषकध्वजम् ।

रक्तं लम्बोदरं शूर्पकर्णकं रक्तवाससम् ।

रक्तगन्धानुलिप्ताङ्गं रक्तपुष्पैः सुपूजितम् ।

भक्तानुकम्पिनं देवं जगत्कारणमच्युतम् ।



आविर्भूतं च सृष्ट्यादौ प्रकृतेः पुरुषात्परम् ।

एवं ध्यायति यो नित्यं स योगी योगिनां वरः ॥ ९॥

नमो व्रातपतये नमो गणपतये नमः प्रमथपतये नमस्तेऽस्तु

लम्बोदराय एकदन्ताय विघ्नविनाशिने शिवसुताय श्रीवरदमूर्तये नमः ॥ १०॥

एतदथर्वशीर्षं योऽधीते ।

स ब्रह्मभूयाय कल्पते ।

स सर्वविघ्नैर्न बाध्यते ।

स सर्वतः सुखमेधते ।

स पञ्चमहापापात् प्रमुच्यते ।

सायमधीयानो दिवसकृतं पापं नाशयति ।

प्रातरधीयानो रात्रिकृतं पापं नाशयति ।

सायं प्रातः प्रयुञ्जानः पापोऽपापो भवति ।

धर्मार्थकाममोक्षं च विन्दति ।

इदमथर्वशीर्षमशिष्याय न देयम् ।

यो यदि मोहाद् दास्यति ।

स पापीयान् भवति ।

सहस्रावर्तनाद्यं यं काममधीते ।

तं तमनेन साधयेत् ॥ ११॥

अनेन गणपतिमभिषिञ्चति ।

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स वाग्मी भवति ।

चतुर्थ्यामनशनन् जपति ।

स विद्यावान् भवति ।

इत्यथर्वणवाक्यम् ।

ब्रह्माद्याचरणं विद्यान्न बिभेति कदाचनेति ॥ १२॥

यो दूर्वाङ्कुरैर्यजति ।

स वैश्रवणोपमो भवति ।

यो लाजैर्यजति ।

स यशोवान् भवति ।

स मेधावान् भवति ।

यो मोदकसहस्रेण यजति ।

स वाञ्छितफलमवाप्नोति ।

यः साज्य समिद्भिर्यजति ।

स सर्वं लभते ।

स सर्वं लभते ॥ १३॥

अष्टौ ब्राह्मणान् सम्यग् ग्राहयित्वा ।

सूर्यवर्चस्वी भवति ।

सूर्यग्रहे महानद्यां प्रतिमासन्निधौ वा जप्त्वा ।

सिद्धमन्त्रो भवति ।

महाविघ्नात् प्रमुच्यते ।

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महादोषात् प्रमुच्यते ।

महापापात् प्रमुच्यते ।

महाप्रत्यवायात् प्रमुच्यते ।

स सर्वविद्भवति ।

स सर्वविद्भवति ।

य एवं वेद ।

इत्युपनिषत् ॥ १४॥

ॐ भद्रं कर्णेभिः शृणुयाम देवाः ।

भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम ।

व्यशेम देवहितं यदायुः ।

स्वस्ति न इन्द्रो वृद्धश्रवाः ।

स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः ।

स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

इति गणपत्युपनिषत्समाप्ता ॥

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