

# GANESAM



**SAMBODH CENTRE FOR HUMAN VALUES**  
Bengaluru

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# “GANESAM”

a Souvenir brought out in  
commemoration of the opening of the  
Sambodh Centre for Human Values  
and the Maha Kumbhabhishekam with  
Ganesa Pratishtapane on 16 April 2017



**SAMBODH CENTRE FOR HUMAN VALUES**

No. 24, 4<sup>th</sup> Cross, Bhuvaneshwari Nagar  
Hebbal, Bengaluru 560024

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DEDICATED UNTO THE HOLY FEET OF  
OUR GURU AND GUIDING LIGHT  
PARAM PUJYA  
**SWAMI BODHANANDA SARASVATI**



ॐ गणानां त्वा गणपतिं हवामहे  
कविं कवीनामुपमश्रवस्तमम् ।  
ज्येष्ठराजं ब्रह्मणाम् ब्रह्मणस्पत  
आ नः शृण्वन्नूतिभिःसीदसादनम् ॥  
ॐ महागणाधिपतये नमः ॥

- Rg Veda Mandala 2 Hymn 23.01

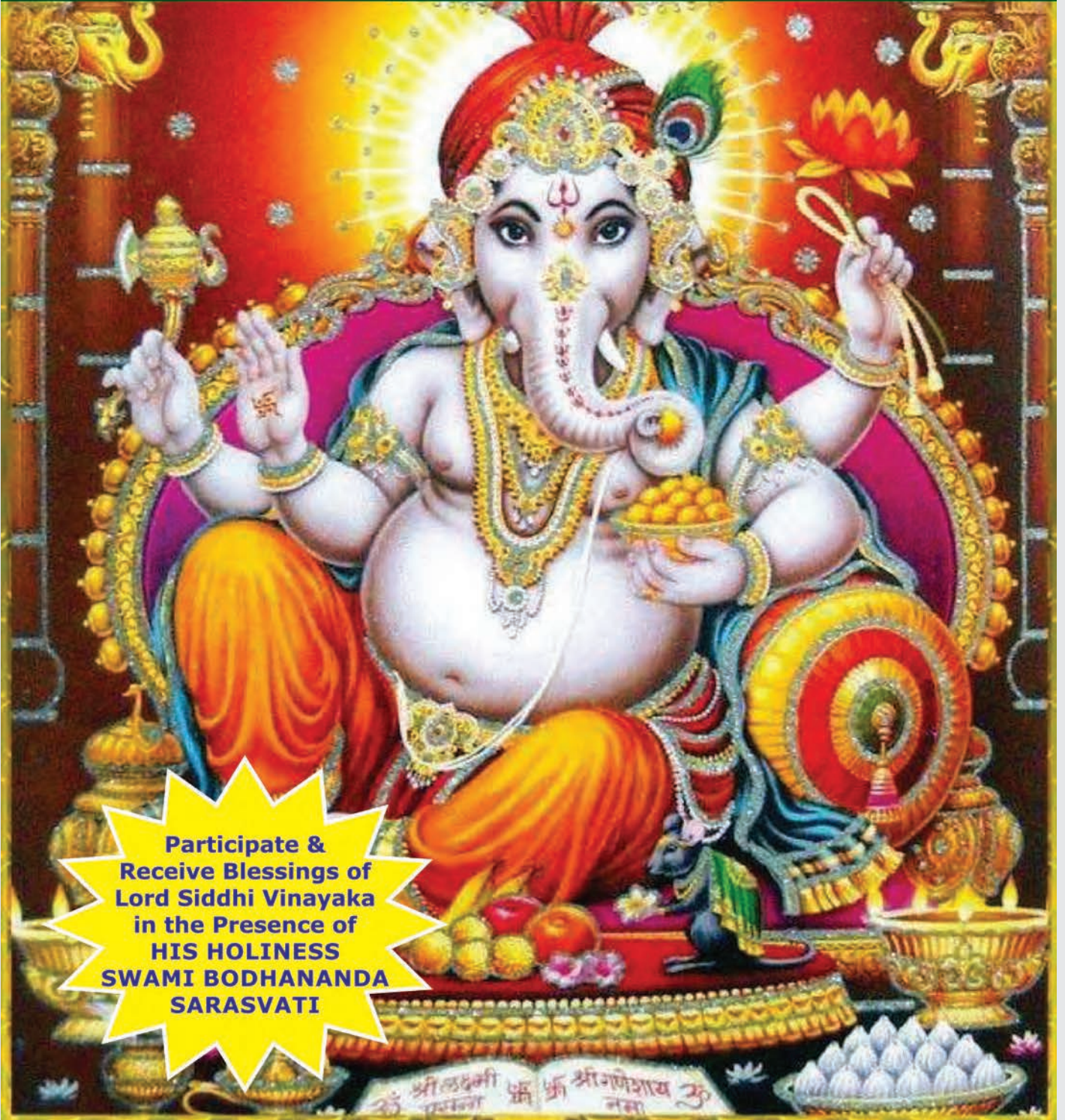
Om, O Ganapati, To You Who are the Lord of the Gana we Offer our Sacrificial Oblations  
You are the Wisdom of the Wise and the Uppermost in Glory  
You are the Unborn and is of the Nature of Brahman  
You are the Embodiment of the Sacred Pranava mantra  
Please come to us by Listening to our Prayers and be Present in the Seat of this Sacred Sacrificial Altar  
Om, our Prostrations to the Great Lord of the Gana

# Maha Kumbhabhishekam

SAMBODH SIDDHIVINAYAKA TEMPLE

Kempapura, Bengaluru

**Sunday, 16 April 2017**



**Participate &  
Receive Blessings of  
Lord Siddhi Vinayaka  
in the Presence of  
HIS HOLINESS  
SWAMI BODHANANDA  
SARASVATI**

The grand Pratishta Mahotsavam –  
Installation of the Idols – and the Maha  
Kumbhabhishekam – anointing the deity with  
Kalashas filled with holy water energised  
with mantra – will be held at the Sambodh  
Siddhi Vinayaka Temple on 16 April 2017.

Sambodh Foundation, Bengaluru invites  
you to participate in this rare and once in a life  
time spiritual opportunity to gain punya and  
blessings for you and your family.

Siddhi Vinayaka is the patron deity of  
Sambodh organisations and is the giver of  
boons and remover of obstacles. By  
worshipping Siddhi Vinayaka the devotees not  
only fulfil all their material wishes but also  
gain the highest spiritual bliss.

Temple is the centre of a community and  
facilitates spiritual power to flow into our daily  
life. The punya gained by constructing and  
maintaining one temple is like performing  
1000 Ashvamedha.



# **THE SAMBODH PRAYER**

**(written by Swami Bodhananda)**

O God, give me the strength and wisdom to appreciate and understand Vedanta

Let me not despise my Teacher or neighbours

Let my family, and friends, and, people be happy

O God give me the metaphysical insight and existential wisdom

Take away jealousy, hatred, vanity, and passions of the flesh from me

Make me a fit instrument of Thy love, Thy will, and Thy works

Bless me to see Thee everywhere, and serve Thee in everybody

Hari Aum Tat Sat



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**MESSAGE FROM**  
Spiritual Founder & Chairman,  
Sambodh Institutions  
in India & the USA  
**SWAMI BODHANANDA**

**SWAMI BODHANANDA**



Chairman  
Sambodh Foundation, India  
Sambodh Society, USA

I am very happy that our long labour of love and devotion is finally bearing fruit. The Siddhi Vinayaka Temple and Sambodh Centre for human Values have a beautiful facility now.

Temple is for worship, and the Center for promoting wisdom, love and harmony. They are not mutually exclusive pursuits. Worship is to connect with a higher power and human values flow from a worshipful state of mind.

I expect our temple to be different from other temples in offering a quiet, clean and environment friendly atmosphere for prayerful worship. The sound of conch, the chiming of bells, the wafting of burnt incense, the offering of flowers and the soft whisper of prayers and chants should, in a divine melody of grace, uplift the souls of devotees into ecstatic union of exploding love. It is not the doing, but the feeling that matters. It is not the sound and fury, but the soft luminous silence that we expect to create in the temple.

The Sambodh Centre, I hope and pray, should strive to bring the light of ancient wisdom and the power of modern knowledge into focus in educating both the young and the old. True wisdom is the product of debate, conversation and the open ended passion for truth. Education is not stuffing the mind with stale information, but igniting the mind to realise its innate potential.

I congratulate all those who worked tirelessly for the last several years to bring this facility into existence, in brick and mortar, and I seek their permission to dedicate this Temple and Centre at the service of Humanity at large, especially our Hindu brethren, who are part of a larger community of diverse believers.

As a home for the weary and puzzled, a nest for the unloved and the unnoticed, and as a voice of and for the voiceless.

May Lord Siddhi vinayaka and our Gurus inspire and guide us in this long journey of self-realisation through self giving work and all embracing service.

*Bodhananda*

**Swami Bodhananda**





## MESSAGE FROM

The Honourable Minister of  
Railways, Govt of India

**SHRI SURESH PRABHU**

सुरेश प्रभु  
**SURESH PRABHU**



रेल मंत्री  
भारत सरकार, नई दिल्ली  
**MINISTER OF RAILWAYS**  
**GOVERNMENT OF INDIA**  
NEW DELHI

### **MESSAGE**

I am indeed happy to know that the grand Pratishta Mahotsavam – Installation of the Idols – and the Maha Kumbhabhishekam – anointing the deity with 1008 Kalashas filled with holy water energized with mantra – will be held at the Sambodh Siddhi Vinayaka Temple, Bangalore on 16<sup>th</sup> April 2017, in the Holy Presence of HH SWAMI BODHANANDA SARASVATI, the wellknown Vedanta and Meditation Guru.

In today's world of plurality and diversity in culture, beliefs, philosophies and world views, I am sure the "Sambodh Centre of Human Values" in Bangalore will be a unique place to lead multiperspectival thinking for the Indian psyche. Community engagements and partnerships are ways of also creating values for co-existence, respect for the other, and societal wellbeing. Indian Philosophy and its traditions have always focused on self-transformation through acts of analytic thinking, compassionate leadership and inclusive existence. The Upanishadic statement "Aano Bhadra Krtavo Yantu Visvatah" is the clarion call to humanity to keep our hearts and minds open to integral outlooks and new possibilities, but all finally leading to common good.

I am sure with your leadership, expertise in Indian philosophy and blessings of HH Swami Bodhananda and the Guru Parampara, the Sambodh Centre for Human Values will be able to excel not only as a spiritual centre but also a place for enlightened thinking.

May the Pratishta Mahotsavam and the Maha Kumbhabhishekam programme on 16<sup>th</sup> April be the starting light to lead you and your colleagues with the Sambodh Centre to contribute to many significant community events.

I wish you and all others connected with this initiative a grand success.

**(Suresh Prabhu)**







## MESSAGE FROM

The Chairman of Karnataka  
Knowledge Commission & Former  
Member of Parliament Rajya Sabha  
**DR K KASTURIRANGAN**

रामन अनुसंधान संस्थान

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C. V. Raman Avenue, Sadashivanagar, Bangalore - 560 080, India



### **K.KASTURIRANGAN**

**Professor Emeritus, National Institute of Advanced Studies  
Chancellor, Jawaharlal Nehru University**

3 March 2017

### MESSAGE FROM DR. K. KASTURIRANGAN

I am indeed privileged to share my thoughts on the eve of the grand Pratishta Mahotsavam – Installation of the Idols, performing Maha Kumbhabhishekam and anointing the deity with 1008 Kalashas filled with holy water energized with mantras. This becomes all the more divine when it is performed in the holy presence of HH Swami Bodhananda Sarasvati whose spirituality and scholarship I had an occasion to experience when I visited his organization in Thiruvananthapuram to deliver the V.K. Krishna Menon Memorial Lecture. I also recall very interesting discussions with Pujya Swamiji on Indian management perspectives, when we met in Bangalore.

When you carry a variety of responsibilities in life, you also come in contact with several individuals with unique qualities and extraordinary capabilities. But, a handful of them leave an indelible mark in your minds for something that deeply touches your heart. HH Swami Bodhananda Sarasvati is someone whose image is permanently etched in my mind. The words he uttered, the thoughts he shared and his choice of themes filled with profundity make Swamiji stand out among we ordinary mortals.

I am happy to see that the Sambodh Foundation, Bangalore, a Centre which focuses on human values is bringing out an International Souvenir on this august occasion carrying the message of peace, compassion and other human values which are most appropriate in the present context of the various complexities of human societal existence. I wish this function great success and I am sure that all those committed to these values will receive on this memorable occasion the blessings of His Holiness Swami Bodhananda Sarasvati.

With warm greetings and best wishes.



K. Kasturirangan





**MESSAGE FROM**  
The Chairman,  
Indian Council of Philosophical  
Research, Govt. of India  
**PROF S R BHATT**



**भारतीय दार्शनिक अनुसंधान परिषद्**  
(भारत सरकार, मानव संसाधन विकास मंत्रालय)  
**INDIAN COUNCIL OF PHILOSOPHICAL RESEARCH**  
(Government of India, Ministry of Human Resource Development)

प्रोफेसर एस० आर० भट्ट  
अध्यक्ष  
**Professor S. R. Bhatt**  
Chairman

F.No. CM-1/2016-17/ICPR

March 15, 2017

**MESSAGE**

I am very happy to know that the grand Pratishta Mahotsavam – Installation of the Idols – and the Maha Kumbhabhishekam will be held at the Sambodh Siddhi Vinayaka Temple, Bangalore on 16 April 2017, in the Holy Presence of HH SWAMI BODHANANDA SARASVATI.

Sri Ganesa is the ancient god of Hindu pantheon, and all human actions are presided by him, according to our Sastra. He is the Gana-nayaka, the leader of the groups, and the bestower of Buddhi (wisdom) and Siddhi (success). In our literature, Ganesa has been depicted as an important and distinct deity from the 4th and 5th centuries AD, during the Gupta period. The characteristics of Sri Ganesa has been inherited from the Vedic times. In the Amarakosa eight synonyms of Ganesa are given: Vinayaka, Vighnaraja, Dvaimatura, Ganadhupa, Ekadanta, Heramba, Lambodara, and Gajanana, and all these epithets provide deep imagery for meditating upon him.

In brief we can say that Siddhi Vinayaka is one of the prime forces of Hindu culture, and nothing can be commenced or concluded without his blessings. Sri Ganesa has also been a powerful image for artists, poets and aestheticians, inspiring them to heights of creative expression.

I pray to Lord Ganesa, and also wish you and your colleagues of the Sambodh Centre for Human Values good wishes to organize social activities and events that will promote Indian culture and philosophy. I am sure with your deep interest for Indian philosophical thinking and Advaita Vedanta, and Consciousness, appropriate leadership can be given for the much needed initiatives to promote and live by the ideas and ideals of Indian culture.

I also pay my humble respects to HH Swami Bodhananda, the well-known seer and teacher of Vedanta and Yoga, on this august occasion. His blessings and Vision will be the Guiding light for the Sambodh Centre for Human Values.

With Good Wishes and Warm Regards,

*S.R. Bhatt*  
(S.R. Bhatt)

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**MESSAGE FROM**  
The Chairman  
Karnataka Legislative Council  
**SRI D H SHANKARMURTHY**

**D.H. SHANKARAMURTHY**  
Chairman  
Karnataka Legislative Council



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Fax : 2225 2068  
Res : 2234 0767  
Room No. 117, 1st Floor  
Vidhana Soudha, Bangalore-560 001

*Dated:30.03.2017*

**MESSAGE**

*I am happy to know that the Sambodh Foundation, Bangalore, a Centre for Human Values is Celebrating Maha Kumbhabhishekam Siddhi Vinayaka Maha Prathishta Dinam on 16<sup>th</sup> April 2017 in the Holy Presence of His Holiness Swami Bodhananda Sarasvati. Sri. Siddhi Vinayaka is the patron deity of Sambodh Organisations. ~~That~~We believe in Lord Vinayaka who is the first god to be worshipped as he is the powerful one to avoid any obstacles and he is also a protector from any destinies and provider of all graces and blessings. The entire generation has faith in Lord Ganesha who is also worshipped in different names like vigneshwara, eka danthaya, benaka, etc.,*

*It is also believed that by worshipping Lord Vigneshwara one can be fulfilled with material wishes besides to attain a spiritual bliss.*

*On the occasion of this Mahotsavam, the Sambodh Foundation is bringing out a Souvenir which will be circulated among the devotees across the world. I am sending my prayerful wishes and greetings on this occasion. May this Souvenir come out with more meaningful messages which may transform the generation from evil filled Society to World of spirituality. I express a word of appreciation to the members of this Spiritual Foundation for their enormous efforts in taking up this devotional event.*

  
(D.H. SHANKARAMURTHY)



# ABOUT SAMBODH FOUNDATION, BENGALURU

The history of the establishment of Sambodh Foundation, Bangalore goes back to the late eighties, when our Guru, Pujya Swami Bodhananda, made annual visits to the city for giving lectures, and offering management programmes. These events were hosted by Sri S Gopalakrishnan and Smt Radhika Gopalakrishnan.

Gradually the wish to establish a Centre for Sambodh in Bangalore, and to listen to the nectarine words of wisdom from our Guru more often, became stronger. Thus the ashram space for Sambodh materialised in Bhuvaneshwari Nagar.

In 2004, a small facility was established in Sunkatanahalli, called Sambodh Centre for Living Values. The Bhumi puja was performed on 4 May 2004, 10.30 am, in the Holy Presence of Pujya Swami Bodhananda.

Inspired by the Vision and Spiritual Guidance of our Guru Swami Bodhananda Sarasvati, Sambodh Centre for Living Values (SCLV) & Sambodh Centre for Human Values (SCHV) are the two Centres of Sambodh Foundation in Bengaluru, which are dedicated to integrated life and living incorporating social commitment and ecological values for a healthy sustainable harmony.

Sambodh Centres in Bengaluru are dedicated to social and spiritual work, with aesthetic grace and silence, guided by the vision and teachings of Swami Bodhananda, focusing on charity work, rural uplift, ecological and spiritual values, and organic living.



Bhumi Puja performed for SCLV on 4 May 2004.

# **SAMBODH CENTRE FOR HUMAN VALUES & SAMBODH CENTRE FOR LIVING VALUES**

Sambodh Centre for Human Values is the city centre of Sambodh Bangalore. The Centre is engaged in organising a variety of programmes of empowerment for street children and the underprivileged. Sambodh Bangalore awards ten to fifteen scholarships every year to girls and boys of a government school where kids of construction workers and the poor study. Sambodh has adopted this school and provides support for their education, personality development and dignified living.

To help connectivity and easy access the Sambodh city centre was planned in 2011 with the vision of our Guru HH Swami Bodhananda. Thus with generous donations from students and associates of HH Swami Bodhananda, and wellwishers of Sambodh, the Sambodh Centre for Human Values was completed in 2016, which also houses a modest Vidya Mandir for the Siddhi Vinayaka.

Sambodh Centre for Human Values (and the Sambodh Siddhivinayaka Vidya Mandir) in Hebbal are dedicated to foster excellence, creative and philosophical thinking, compassion, interdisciplinary dialogues, and engagements for the human wellbeing. Our events include a variety of charity, creative and environment-centric programmes. The regular public programmes are held at the Sambodh Centre.

Sambodh Centre for Living Values is located in the quiet and serene outskirts of Doddaballapur town, Bengaluru, with 500 medicinal and indigenous trees, 15 varieties of fruit trees, organic farming of corn, millets, vegetables, a Goshala (a cattle shelter), a modest residential facility with a room, hall, bath and kitchen. SCLV is also home to butterflies giving unique sights of the beautiful skies, and a quiet and serene place for contemplation. SCLV is a haven for birds visiting the fruit orchard which consists of 150 mango trees, 35 Jack fruit trees, Jamun, Guava, Gooseberry, Cherry, Sapota, Sweet Lime, Custard apple etc. SCLV has a "Nakshatra vana", an ethno-medical garden which has several medicinal plants and trees including the Rudraksha tree. SCLV maintains a Goshala, and follows natural farming methods and is completely organic. The Tree-planting project of the Ashram "Green-the Ashram – Save the Village" programme continues with great interest.

SCLV is the fruition of the Divine Vision of our Gurudev Swami Bodhananda – "A group of women and men dedicated to the vision of an integrated holistic life style incorporating social commitment and ecological living bringing modernity and tradition into a healthy sustainable harmony". The peaceful and green environment here gives an ideal setting for the meditative hub of Sambodh programs. SCLV focuses on the development of the village community in Doddaballapur. The peaceful and green environment here gives an ideal setting for the ecological hub of Sambodh programmes. The philosophy that drives the Center is to inspire ecological living and support the village with medical, educational and household support.

Our charity programmes include presentation of annual scholarships and educational aids for the underprivileged children, medical support for the poor, creating cleanliness awareness, women empowerment initiatives, and scores of other dedicated programmes for the welfare of the poor and the neglected. Tree planting and creating an organic and ecologically sound green space providing awareness for villagers and farmers is another mission.

The charity work of Sambodh Bengaluru is supported exclusively by your generous donations. Please contribute your time, money and voluntary service. Be part of this noble work! Do Contact us!

Email: [Sambodh.bangalore@gmail.com](mailto:Sambodh.bangalore@gmail.com); [prajnanata@gmail.com](mailto:prajnanata@gmail.com)

Tel: 7019129307



## A PHOTO NARRATIVE ON SAMBODH CENTRES IN BENGALURU



The greening of Sambodh Centre for Living Values started in 2004, with the planting of several indigenous trees.

Today the visitors are presented with a thick green cover and a quiet place to meditate or be with the nature listening to the chirping of the birds, and feeling the breeze of the westerly winds.

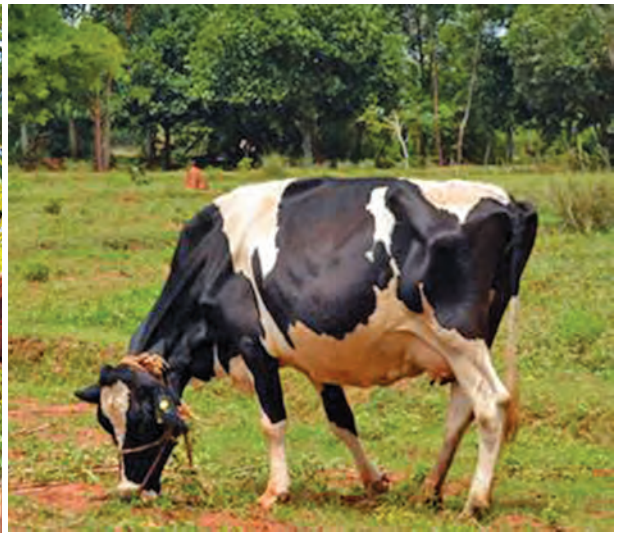
The major hurdle at the Centre remains the scarcity of water, the neighbourhood itself facing depletion of ground water.

Attempts are being made to start projects for conserving rainwater, though monsoon is not very kind to this region.

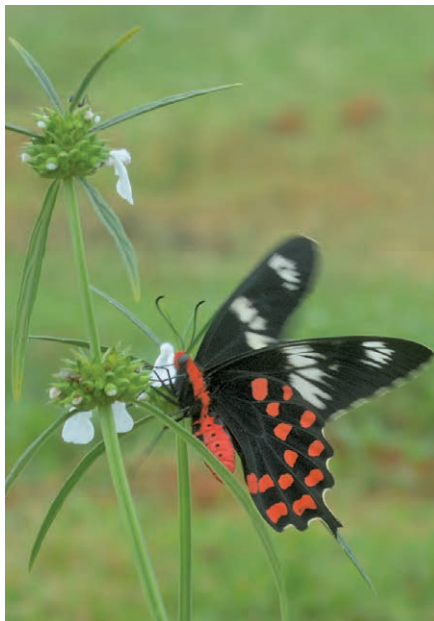
Please support us.  
We look forward to your participation.

Our email:  
[Sambodh.bangalore@gmail.com](mailto:Sambodh.bangalore@gmail.com)





Sambodh Centre for Living Values has several indigenous varieties of Mango, Jackfruit and other fruit trees. The Goshala contributes to the organic nourishment of the trees.







Sambodh Centre for Human Values of the City Centre of Sambodh Foundation, Bengaluru dedicated to charity and spiritual activities, apart from fostering human values through dialogues on art, philosophy, psychology, sciences, literature and other disciplines all leading to discovering new and refreshing meanings for human wellbeing and creativity. Our thinking is founded on the teachings of our Guru Swami Bodhananda's vision for a multicultural world and leadership for the Indian nation based on the teachings and wisdom of Indian philosophical traditions and Advaita Vedanta.





Sambodh Centre is engaged in organising a variety of programmes of empowerment for street children and the underprivileged. Sambodh Bangalore awards ten to fifteen scholarships every year to girls and boys of a government school in Amrutahalli where kids of construction workers and the poor study. Sambodh has adopted this school and provides support for their education, personality development and dignified living.





## Bharatiya Vidya Bhavan, Bengaluru

in association with

### Indira Gandhi National Centre for the Arts

Southern Regional Centre, Bengaluru

and

### Sambodh Centre for Human Values, Bengaluru

*cordially invite you to three lectures*

## “Seven Spiritual Laws for Success and Fulfillment”

by

### SWAMI BODHANANDA

Chairman, Sambodh Foundation India & The Sambodh Society Inc. USA

### Inauguration of the lecture series

**6.00 - 6.30 PM - Inaugural Session**

**6.30 - 7.30 PM - Lecture by Swami Bodhananda  
on “Our Infinite Potential”**

*Introduction*

**Dr. Sangeetha Menon**

Hon. Director, SCHV & Professor, NIAS, Bengaluru

*Lighting the Lamp and Inaugural address*

**Dr Deepthi Navaratna**

Executive Director, IGNCA-SRC. Bengaluru

*Remarks by Guest of Honour*

**Shri H N Suresh**

Director, Bharatiya Vidya Bhavan, Bengaluru



**7.30 - 8.30 PM**

**“Sarvam Premam”**

**Dance Recital by**

**Ms Lakshmi Gopaldaswamy**

Acclaimed cine artiste

and Bharatanatyam exponent

**Date: 7 APRIL 2017, Time: 06:00 to 8.30 PM**

Venue: **Khincha Auditorium**, Bharatiya Vidya Bhavan

No.43, Race Course Road, Kasturba Road, Bangalore – 560001

8th and 9th April 2017 lecture will be held in KRG Hall from 6.00 - 7.30 PM





### Swami Bodhananda

He has identified Seven fundamental spiritual laws which if we understand and engage with can lead to success in the interactive world, and gain spiritual knowledge. Freedom is that ability to make use of one's environment to express one's own infinite potential while interacting with the world. By following the seven spiritual laws we can remain happy and peaceful amidst strenuous and tiring activities in life.

#### Day 1 - 07.04.2017 — Our Infinite Potential

We are a field of infinite potentialities and purpose of life is to realise our inherent potential through creative work and robust engagement with society. We are responsible for our health, happiness and wellbeing.

#### Day 2 - 08.04.2017 — The Meaning of Change

Change is the only constant in our lives. Everything changes and all are subject to the invariable law of change. The challenge of the ever-changing world can be seen either as an opportunity or a calamity. Those who see change as an opportunity get access to the field of infinite potential and live life of give and receive.

#### Day 3 - 09.04.2017 — The World of Inherent Harmony

The law of inherent harmony or dharma operates in the world and who follows a life of harmony with inner and outer nature prosper, flourish and experiences the full spectrum of consciousness.

These laws are distilled from the entire Hindu Tradition of seven thousand years. By applying these laws in daily life, one can unfold one's potentialities and achieve maximum success. By organising one's life according to these laws one can experience ultimate freedom and lasting happiness. Swami Bodhananda explains these laws in a simple and effective way so that even those who have no exposure to Vedic Sastras can easily follow them.

Swami Bodhananda is world renowned teacher of Vedanta, Yoga and Meditation, and is the author of the best seller "Seven Hindu Spiritual Laws for Success". He is the Founder and Chairman of Sambodh Foundation, India, and The Sambodh Society Inc. USA.

Websites: [www.sambodh.org](http://www.sambodh.org) and [www.sambodh.us](http://www.sambodh.us) Email [sambodh.india@gmail.com](mailto:sambodh.india@gmail.com)

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# **SAMBODH FOUNDATION BENGALURU**

## **EXECUTIVE COMMITTEE**

**Founder, Spiritual Head and Chairman**  
H H Swami Bodhananda Sarasvati

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Facebook: [www.facebook.com/SambodhCentre](http://www.facebook.com/SambodhCentre)

# SAMBODH ORGANISATIONS IN INDIA AND THE USA

Sambodh Foundation, India is a not-for-profit charity and spiritual organisation, that works for social, and spiritual uplift, inspired by the vision and teachings of its preceptor, SWAMI BODHANANDA. Sambodh Delhi is the central office for all Sambodh Centres in India.

Apart from the administrative overview of the Centres, Sambodh Delhi organises annual lectures by Swami Bodhananda, and also study classes on Upanishads, Gita, and Vedantic texts, when Gurudev is in India. Apart from leadership and management studies seminars and lectures, organised at the India Habitat Centre, IIT Delhi, All India Management Association etc., Sambodh Delhi organises a variety of charity events to support the poor and underprivileged, and also supports a project for facilitating drinking water in Sattal, a Himalayan village.



The major institutions of Sambodh in India and the USA are: Sambodh Foundation, New Delhi, and the The Sambodh Society, Inc. U.S.A.

Under these umbrella institutions Sambodh has the following organisations working for social uplift, spiritual and cultural awareness and the spreading of the teachings of our Guru and Visionary Swami Bodhananda Sarasvati.



## ***Sambodh Institutions***

Sambodh Center for Human Excellence, Kalamazoo, Michigan, USA

Bodhananda Vedic Institute and School of Ayurveda, Kalamazoo, Michigan, USA

Bodhananda Research Foundation for Management & Leadership Studies, Trivandrum, Kerala

Sambodh Centre for Human Values, & Siddhi Vinayaka Vidya Mandir, Hebbal, Bengaluru

Sambodh Centre For Living Values, Doddaballapur, Bengaluru

Bodhananda International Foundation For Inter -Religious Dialogue, Silversand Island, Kochi

Bodhananda Sruti Seva Trust, Chottanikkara, Kochi

Sambodh Foundation, Palakkad

Bodhananda Seva Society, Kalady, Trivandrum

Bodhananda Seva Society, Kozhikode

Sambodh Foundation, Kerala

Sambodh Foundation, Chennai

Bodhananda Seva Sangham, Nagercoil, Tamil Nadu

## ***Programmes and Charity Work in India***

Guided by Gurudev's sacred vision Sambodh practises the inculcation of values such as respect for all religions, respect for the individual and his/her fundamental rights, respect for nature, and all with a scientific outlook. When he is in India Swami Bodhananda offers study classes on Upanishads, Vedantic texts. He offers management lectures to the top management institutions including the Ahmedabad Association, and engages in dialogues through seminars and sessions on leadership, and studies in Indian management.

Annual events are organised in Delhi, Ahmedabad, Bangalore, and Chennai. In Ahmedabad every year he offers courses at public events organised by Ahmedabad Management Association. Organised by Sambodh Delhi there are annual public lecture programmes on themes of contemporary spiritual significance, philosophy and leadership, at public venues such as Habitat Centre, All India Management Association, (AIMA) etc.

Sambodh Kerala, Sambodh Bangalore, Sambodh Delhi and other centres organise charity programmes, spiritual and study classes, empowerment programmes for the under privileged and medical camps, throughout the year.



All Centres of Sambodh Foundation in Kerala, Bangalore, Chennai, Delhi and other Indian cities organise a variety of events that cater to philosophical discussions, seminars, workshops, public lectures, discourses on the texts of Vedanta, sessions on meditation and management development programmes. Rishi Vision is the annual programme being organised by Sambodh Kerala, BRFML, and Bodhananda Seva Societies in Kerala, during the annual visit of Swami Bodhananda.

Throughout the year the Lok-seva unit with Bodhananda Seva Society in Trivandrum, Sambodh Bangalore, and Sambodh Delhi provide support for the poor with food, medicines, medical support, and other essentials. Bright kids who are underprivileged are presented with scholarships.

One of the primary scheme of Sambodh activities include the programmes for the aged, which includes providing medical care, water, clothing and related support. Apart from the aids for educational and general welfare of the poor and the underprivileged, Sambodh also focuses on events that promote ecological awareness and natural heritage such as indigenous tree planting initiatives.

Sambodh Foundation India organises a variety of Vedantic discourses and management lectures and seminars, coinciding with Gurudev's presence in India.



***Sambodh Foundation, Delhi brings drinking water for Sattal, a poor Himalayan village***

Sambodh Foundation, New Delhi has adopted a Dalit village in Surya Gaon, Sattal in the Nainittal district of Uttarakhand. Forty Dalit families live in an isolated village overlooking a lake. The overall population of the village is 140, males and females included. There are no health facilities, no toilets, no roads, no drinking water and no shops in this hapless Dalit village. There is only a primary school with one teacher and a ram-shackle building. Large families live in one-room tenements, cooking, eating, sleeping, and birthing, under the same roof, jostling with domestic animals for space. Seventy five percent of the people suffer from tuberculosis.

Sambodh volunteers went from house to house talking to the members to assess their immediate needs. What they badly wanted was drinking water facility. Sambodh Foundation talked to devotees in Delhi and collected about 12 lakhs. One villager made the land available and bore wells were dug, tanks were built, pipes laid and now the Dalits are getting drinking water.

But that was only the beginning. A lot more is to be done to create self-awareness among the Dalits – about their potential as human beings, their rights and responsibilities as citizens, and the power of collective efforts, importance of education, sanitation, health care, productive work etc.

It was Naveen Budhreja who was the moving force behind the unique social project. Sambodh offers its fond thoughts and respect to the late Naveen Budhreja.



### *Loka-seva Programme of Bodhananda Seva Society in Trivandrum*

Loka-seva project is a dedicated wing of Bodhananda Seva Society in Trivandrum Kerala to spearhead projects for medical, educational and other welfare support for the needy and in particular women. Apart from organising Nature Walks, Vedanta Retreats, Group Discussions, the Loka-seva project all through the year provides educational tools and health aids for the aged and underprivileged. Lalitha B is the convenor of this project.



Loka-Seva Project gives support for underprivileged students, aged men and women, and poor patients for their hospital and surgery expenses.

# **BODHANANDA RESEARCH FOUNDATION FOR MANAGEMENT & LEADERSHIP STUDIES**

It is H H Swami Bodhananda's vision and inspiring spiritual guidance that gave rise to the idea of 'Bodhananda Research Foundation for Management and Leadership Studies' in 1988, to foster human potential development, and to develop leadership through dialogue, in management. BRFML was formally registered as a Trust in 1995.

Bodhananda Research Foundation for Management and Leadership Studies (BRFML) is a voluntary, non-profit, charitable and educational Trust, with its office in Thiruvananthapuram, the capital city of Kerala. The Trust was registered as a research institution in 1995 by a group of academicians and professionals in Kerala with the guidance of our Guru. The slogan of BRFML is "Leadership Development by Continuous Dialogue". The Vision of BRFML is to develop an Indian Management Model integrating Indian wisdom traditions with modern management principles. Its Mission is: To propagate the Indian Management Model among Indian business leaders, to encourage critical and creative debate and writing, leading to a sound Indian Management theory and practice so as to position India as a super power player in the global market economy along with China, European Union and the United States Of America.

In 1988, Swami Bodhananda identified 'leadership' as the major challenge in understanding and forming theories of conceptual and applied dimensions of Indian management. And true to His astute vision for the decade that followed India saw an increasing number of academic and institutional mechanisms that favoured and nurtured the concept of leadership. The formation of BRFML in 1995 as a research body and its subsequent programmes were inspired by Swamiji's vision for leadership and Indian management.

BRFML is a pioneer in conducting research, and organizing seminars and such public programs on 'value-based management', 'value-based governance' and 'value-based education' in India. Under the auspices of Bodhananda Research Foundation for Management & Leadership Studies (BRFML), Memorial lectures (in the name of V.K. Krishna Menon, Mammen Mappilai and Sri Narayana Guru) were organised inviting eminent speakers from the fields of Science & Technology, Management & Economics and Spirituality & Culture. BRFML has also been organising several lectures and workshops at IIMs, IAS and IA & AS Training centres, Management Associations and several leading organisations in Government and the corporate sector.

In the recent past BRFML has conducted several public programs which included public/invited talks by Pujya Swami Bodhananda, seminars, discussion meetings, dialogues between leaders, managers, trade union representatives, teachers, farmers, and BRFML. Some of the venues for these programs were Indian Oil Corporation New Delhi, Steel Authority of India (SAIL) Ranchi, Indian Institute of Financial Management New Delhi, ER & DC Thiruvananthapuram, India Management in Government Thiruvananthapuram, National Institute of Personnel Management Thiruvananthapuram, Hindustan Latex Thiruvananthapuram, Indian Institute of Management (IIM) Ahmedabad, Indian Institute of Management (IIM) Kozhikode, National Management Associations in Ahmedabad (AMA), Bangalore(BMA), and New Delhi (AIMA), ESCORT Bangalore, ITI Bangalore, BEL Bangalore, State Bank of India Mumbai and few scores of other public and private sector offices and companies in various cities of India and North America.

Two decades have passed since the inception of BRFML. And today we have an almost exhaustive framework to understand 'leadership' in the context of Indian management.





BRFML pursues a regular publication program. This includes research papers, monographs, proceedings of seminars & discussions, and books authored by Swami Bodhananda. BRFML research agenda focuses on the 5 major texts of Indian philosophy and culture such as Manusmriti, Panchatantra, Arthashastra, Mahabharata and Ramayana. In the recent past BRFML organised a series of conferences in Delhi, Bangalore and Trivandrum on the topic “Mahabharata and Management”.

The attempt is to evolve the foundational management, psychological and philosophical concepts underlying “Leadership and Conflict Resolution” as represented in these five books that could be considered as the five pillars of Indian management literature.

R Narayanan (former Sr VP, TCS) is currently the Chairman, and PN Subramanian (former Dpty Director, VSSC) the CE of BRFML, with Br. Suveda Chaitanya as the Director of Research, and a Board of Trustees with eminent background and expertise.

### ***BRFML Yuvabodhini National Talent Award 2017***

BRFML has embarked upon a major research initiative in 2017. BRFML has instituted a biennial national award for bright and young researchers in the field of Management Studies based on classical Indian texts and historical & contemporary experiences. *BRFML Yuvabodhini National Talent Award – 2017* will be awarded for the best essay selected from the submissions through a competitive process. The Best Essay award winner will be invited to a national Seminar to be organised in January/February 2018 in Trivandrum (Kerala), and the award presented in the public function. The Award will carry a cash award of Rs. 25,000/- and a citation. The Awardee will also be invited to make a presentation at the Seminar, and will be included as a member of the Research Group of BRFML on Indian Management studies.

# BRFML YUVABODHINI NATIONAL TALENT AWARD – 2017



**Bodhananda Research Foundation for Management & Leadership Studies (BRFML)** has instituted a biennial national award for bright and young researchers in the field of Management Studies based on classical Indian texts and historical & contemporary experiences. **BRFML Yuvabodhini National Talent Award – 2017** will be awarded to the best essay selected from the submissions through a competitive process. The Best Essay award winner will be invited to a national Seminar to be organised in January/ February 2018 in Trivandrum (Kerala), and the award presented in the public function. The Award will carry a cash award of Rs. 25,000/- and a citation. The Awardee will also be invited to make a presentation at the Seminar, and will be included as a member of the Research Group of BRFML on Indian Management studies.

The Authors of three best essays (second, third and fourth place) will be invited to participate and present their papers at the Seminar. All prize winners will receive mentorship and guidance towards publication of essays in peer- reviewed journals and leading magazines. All submissions duly submitted as per the guidelines will be acknowledged and given a participation certificate.

## How to Participate?

Send a well-researched Essay, which is your original contribution, in the area of Indian management, and in the context of one of the five texts such as: Ramayana, Mahabharata, Manusmriti, Panchatantra and Arthashastra,. The focus of your essay can be one, few, or all of the fundamental concepts in Management studies such as – excellence in leadership, success and well-being, team building and work culture, personality type and work efficiency, challenges and conflict resolution, ethical paradigms and societal good, approach to success and failures, goal-perception and personality unfoldment, or any other related theme.

## What are the Guidelines?

The Essay written in English should be an original contribution. Reference texts should be cited and plagiarism avoided. The word limit for the Essay is a maximum of 6000 words and a minimum of 5000 words. Sanskrit words and text are to be italicized.

## Who can Participate?

Anyone in the age group of 18 - 38 years can participate in this competition. The Essay is to be set in Word document format. The first page of the Essay should clearly indicate your Name, Postal Address, Telephone number, and Email id in capital letters. You may also additionally enclose your Curriculum vitae as a separate file. The Last date to receive submissions is 30 November 2017.

Send your submissions electronically to the following email id, and a print copy to the below address.

**Email id:** Yuvabodhini@gmail.com **Website:** www.sambodh.org/B/brfml.html

**Telephone:** 9447961550 , 9567865379

**Postal Address:** Arun PT, Director (Research),

Bodhananda Research Foundation for Management & Leadership Studies,  
Bodhananda Kendram, Kalady, Karamana P.O, Tiruvananthapuram, Kerala, India – 695002

# BODHANANDA INTERNATIONAL FOUNDATION FOR INTER-RELIGIOUS DIALOGUE, COCHIN

Bodhananda International Foundation for Inter-Religious Dialogue, in Cochin is housed in a Green-concept Ashram, situated in the quiet environs of Silversand Island, in Vyttila, Cochin. Sr B R Ajit a well-known Architect and educationist is the mind behind BIFIRD. The Inauguration of Bodhananda International Foundation for Inter-Religious Dialogue (BIFIRD) in Cochin (Kerala) was on 14 April 2013. Bodhananda International Foundation for Inter-Religious Dialogue is inspired by His Holiness Swami Bodhananda's vision to create transformation, by enabling continuous dialogue among various schools of thoughts, especially among the great religions and cultures. Located in Cochin, BIFIRD is a "Green Ashram" attuned to the philosophy of ecological integration and reduction of carbon



footprint. It consists of primarily, an elegant conference hall and a library. BIFIRD is a think tank and apt forum for votaries of different belief systems, perspectives and world views to meet and engage in constructive conversation. BIFIRD is a "Green Ashram" attuned to the philosophy of ecological integration and reduction of carbon foot print. BIFIRD (Bodhananda International Foundation for Inter-Religious Dialogue), a dream project of Bodhananda Sruti Seva Trust, Ernakulam, is envisaged as a centre for Togetherness, Universal Brotherhood and Harmony through interaction and dialogue between people of different faith and value. BIFIRD will be a think tank and apt forum for votaries of different belief systems, perspectives, cultures and world views to meet and engage in constructive conversation to discover common concerns, influence public debate and device action plans for common good.

BIFIRD serves as a platform for dialogue and interaction between people of different faiths and values and will act like a think tank, hosting monthly seminars and a wide range of several other activities to promote constructive conservation and informed debate. BIFIRD will be a think tank and apt forum for votaries of different belief systems, perspectives and world views to meet and engage in constructive conversation to discover common concerns, influence public debate and devise action plans for common good.



Sri BR Ajit is the President of the BIFIRD.

# **BODHANANDA SEVA SOCIETY & BODHANANDA KENDRAM IN TRIVANDRUM, THE CAPITAL CITY OF KERALA**

Bodhananda Kendram, the Ashram and office of the Bodhananda Seva Society, in Thiruvananthapuram (Trivandrum, the capital city of Kerala) is located on the banks of river Karamana, at a point where the river bends north to east, which is considered to be a rare auspicious symbol. Bodhananda Kendram, beside the river Kalady, frilled by coconut palms, and with a picturesque vanatage point., has a full fledged guest house, halls, and class rooms. Bodhananda Kendram in Trivandrum is the oldest Centre of Sambodh India, and was started by the disciples of Swami Bodhananda, with His blessings, in 1988. The Bodhananda Seva Society was registered as a charitable organisation in 1990. The office and ashram of BSS called the Bodhananda Kendram, is situated on the banks of river Karamana, in the holy town of Kalady, in Thiruvananthapuram. Bodhananda Kendram is only 5 kilometres from the city centre, and offers a haven for the spiritual seeker, to spend quiet time in the midst of the quietly flowing river, and the picturesque skyline with tall coconut palms and lush green trees.

BSS is guided by the teachings of Swami Bodhananda. The programmes organised by Bodhananda Seva Society are inspired by the vision of our Guru based on the teachings of the Bhagavad Gita, Vedanta



The Bodhananda Kendram overtakes the beautiful Karamana river.

and Indian philosophical traditions in the context of current challenges in societal living. Bodhananda Kendram, has a spacious auditorium in the ground floor and residential rooms in the second and third floors. The Ashram has a conference hall with state-of-the-art amenities and a dining hall. On the eastern side of the ashram, facing the Karamana river stands a temple dedicated to the presiding deity Siddhi Vinayaka. The temple, and the building with all amenities, which exist today in Bodhananda Kendram, were all financed by a unique project, envisioned by Swami Bodhananda, called "Siddhi Vinayaka Dharma Kalasa" and implemented by his disciples over a period of fifteen years. This project, which continues, is founded on the philosophy of micro-charity combined with the spiritual benefits of chanting Ganesa Gayatri mantra.

In the past twenty five years Bodhananda Seva Society has organised several social, spiritual, charity, management, and interfaith programmes. Every year, during the visit of Swami Bodhananda to Kerala, a series of lectures on Bhagavad Gita, Vedanta, Upanishads, Yogasutra etc. are organised under the banner "Rishi Vision". One of the landmark events organised by BSS was the Siva Sakti Archana in 1989 with over thousand five hundred participants taking part in a congregational ceremony of worshipping the divine Mother. The event was designed accordingly and based on a divine vision of Pujya Swamiji. Another event to foster public awareness for environmental protection titled 'Dakshina Ganga Puja' was organised and the event included boat journeys, offering worship to Mother Dakshina Ganga (the Karamana river on the banks of which the Ashram is located) and planting trees. The Installation of the idol of Maha Ganesa (pratishta) and offering from thousand holy pots (Sahasra Kalasa Abhisekha) for the Siddhi Vinayaka Temple was held in December 2000. The temple apart from the Ganesa deity, also has a Shivalinga and a Tamra Kalpa Vriksha.

The Bodhananda Seva Society celebrated its Silver Jubilee from 2015-2016 and various programmes were organised as part of its year-long celebration.

Smt MP Kunhilekshmy is the Working President, Smt Sarada Menon, Treasurer, and Smt Rani Balachandran the Secretary of the current executive committee of Bodhananda Seva Society. Ajith Kumar is the Administrator.



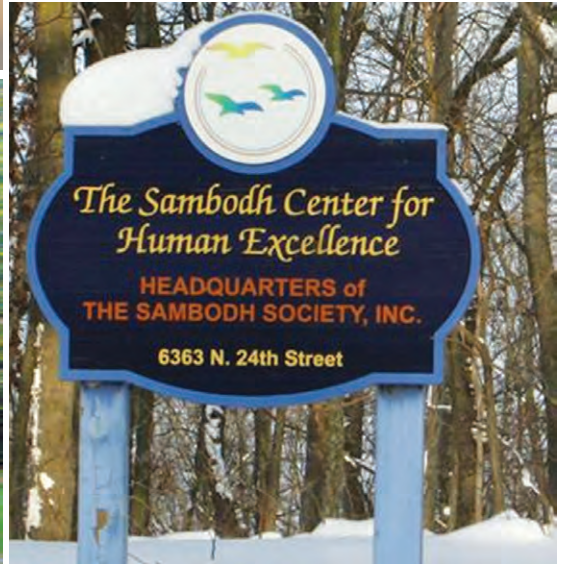
# THE SAMBODH SOCIETY INC. USA & THE SAMBODH CENTER FOR HUMAN EXCELLENCE IN KALAMAZOO, MICHIGAN

With the inspired leadership of our Guru, Swami Bodhananda Sarasvati, the Spiritual Director and Founder The Sambodh Society Inc. and Sambodh Center for Human Excellence, the headquarters of Sambodh activities in the USA aspire to nurture a community of spiritual seekers who work selflessly for the spiritual uplift of humanity, learn from the best of both eastern and western traditions, and are steeped in Vedanta, a vision which sees the world as one family and all paths as leading to the same Truth.

Established in 1998, the Sambodh Society has been working steadily towards the goal of creating a center and its U.S. headquarters. In 2000, The Sambodh Society acquired 32 acres of rolling woodlands on the outskirts of Kalamazoo, Michigan. Swami Bodhananda gave the forest its name, "Sambodh Aranya," meaning "The Forest of Enlightenment." Swamiji proposed the name for the center to be developed there, "Sambodh Center for Human Excellence" (SCHE). SCHE was inaugurated on 19 July 2007 and the celebrations included an Interfaith Programme.

The Sambodh Center for Human Excellence and the headquarters of the Sambodh Society is blessed by being in the abode of Shiva – The Sambodh Aranya – the Forest of Enlightenment, The Sambodh Aranya – forest – is a pristine forest with indigenous trees, and at any time of the season exudes a rare sacred aura.





The Sambodh Shiva, worshipped in the form of the Shiva Linga, in the center of the forest, is the patron deity of the Sambodh Society. The daily rituals aside, the annual Rudra Abhishekam and Chandi Homa mark the celebration in accordance with the most important Vedic Yajna ritual, and intense worship of the Lord invoking His blessings. In October 2013, a shrine was built for Sambodh Shiva, and a Shiva-Shakti murti was consecrated with the Girija-Kalyana ritual and puja.

Sambodh Society and SCHE organise, every year in the first week of August, a rare Vedic ritual of propitiating Shiva and Shakti, and other aspects of God, to fulfill our individual and collective desires. Unique for both Hindu and non-Hindu Americans, these rituals take us back to ancient Vedic times and give us the opportunity to experience authentic Vedic culture and religion. The annual Rudra programme provides a rare opportunity to worship Shiva and Shakti in a forest ambience, the largest Shiva Lingam and Shakti Pitham in the whole of America.

SCHE organises weekly programmes including Meditation, Chanting, Vedanta classes, discussions etc. apart from the annual grand events like the Rudra and Chandi Homa, and thematic seminars. A landmark Seminar held in 2011 discussed the topic "Hindu Dharma for the 21<sup>st</sup> century" with invited scholars of Hinduism and Indian philosophy at the Sambodh Center for Human Excellence, Michigan. As a wing of The Sambodh Society Inc. in 2014, an institute to promote wellness based research and practise, commenced, namely the Bodhananda Vedic Institute and School of Ayurveda. This Institute offers annual accredited courses to students on Ayurveda. Dr Ruth Small is the Director of the Sambodh Centre for Human Excellence and also the Bodhananda Vedic Institute.

# CONTACTS FOR SAMBODH INSTITUTIONS IN INDIA AND THE USA

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Sambodh.us

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Chief Executive, Sambodh Foundation  
Dr B P Mathur IA&AS (Retd)  
Former Dy Comptroller & Auditor General  
Director National Institute of Financial Management  
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# BOOKS BY SWAMI BODHANANDA

- ***A Conversation with Lord Krishna: Five Spiritual Questions of Arjuna***  
At Kurukshetra, Arjuna engages his friend and charioteer, Lord Krishna, in dialogue, asking numerous crucial questions that arise in the midst of personal crisis and as he works to resolve conflicting values. Lord Krishna's answers provide both solace and wisdom, not only for Arjuna, but for our personal struggles in a demanding and relentlessly changing world.
- ***Irreverent Questions: A Young Skeptic Confronts a Vedantic Master***  
Some of life's most fundamental questions are captured in this dialogue between Swami Bodhananda and a young Harvard Law student, Akilesh Ayyar: Who are we? Why are we here? How can we truly be happy? One young skeptic's quest for Truth reveals concerns common to all, examining modern complexities in light of a deeper set of values based upon Spirit.
- ***The Gita & Management***  
Change your attitude toward work. When you change your attitude (not geared toward rewards) and continue to do your work, you are able to unfold your inner potential and that is freedom and that is happiness all of us are seeking. Otherwise we come to a state where we are just for the gross rewards.
- ***Indian Leadership and Management***  
Spiritual and ethical values for corporate and personal success. Swamiji interprets the Indian philosophy, religion and culture for modern day managers so that they may attain excellence in whatever work they are engaged in.
- ***Seven Hindu Spiritual Laws for Success***  
Hinduism offers seven unique spiritual Truths to the world: Brahman, Maya, Dharma, Karma, Yoga, Yajna and Leela. Swami Bodhananda eloquently explains these core concepts for both the Hindu and non-Hindu reader, synthesising 7,000 years of India's wisdom tradition. Know and apply these laws and live harmoniously.
- ***Self-Unfoldment in An Interactive World***  
This book provides a manual for global achievers who want to make a qualitative difference to the world in which they live and work, those who want ever-expanding success and whose successes the world and gods celebrate!  
  
"This is the paradox of modern life – living in luxury, in unprecedented levels of comfort, we are all unhappy!..."
- ***Meditation: The Awakening of Inner Powers***  
Meditation is not opposed to activity; it is not opposed to thought, but on the contrary, becomes nourishment for our thinking and our activities. Activity and meditation infuse energy into one another and create a wholeness of experience. Ultimately meditation is a state of total love for everything in the universe.

- ***From Crisis to Confidence***  
In this book Swami Bodhananda brings the practical wisdom of the Upanishads and Bhagavad Gita to throw light on the present crisis of confidence and suggests ways and means to rebuild faith, virtue, self confidence, and draw on one's inner resources to creatively face life's challenges.
- ***Shakti Worship***  
"In the 21st-century, I am certain, Devi worship will once again become a Universal form of worship, for those are the qualities we require for survival and growth—the nourishing qualities of the Universal Mother. And the Mother concept is the ultimate concept about God. Those are qualities we need to cultivate in order to nourish the soul." – Swami Bodhananda
- ***Happiness Unlimited: Self-unfoldment in an Interactive World***  
The power to laugh away all our imaginary fears and anxieties is the highest spiritual achievement. The more happiness we give, the more happiness blesses us.
- ***Meditation: The Awakening of Inner Powers***

### Edited volumes:

- **Hindu Dharma for the Twenty-first Century: Interpretations, Innovations and Issues**  
Editors: Swami Bodhananda and Raman Anantaraman  
published by The Sambodh Society Inc. USA
- **Mahabharata and Management**  
Editors: R Narayanan and Swami Bodhananda  
published by Ahmedabad Management Association

### Books published by Ahmedabad Management Association (AMA):

- Self-development for Managerial Effectiveness
- Joyful Living in an Interactive World
- Spirituality and Ethics
- Relevance of Gita in Management
- Managing Self
- Relevance of Ancient Indian Wisdom for Modern Management
- Joyful Living in an Interactive World
- Leadership and Tradition
- Leadership Excellence: Power of Soft skills
- Self Development for Global Competitiveness
- Spirituality and Ethics in Management
- Yoga and Management

# 365 MYSTIC MEDITATIONS

**Swami Bodhananda**

Mystic Meditations is a compilation of mantra like mystic words Pujya Swami Bodhananda wrote in 2013 to a devotee in the United States of America for daily meditation for each day of the year and for fifty two weeks. The Mystic Meditations are for deep reflection, assimilation and verification through practice. The ground of reflection is the seamless blissful fearless consciousness realised in detached states of contemplation.

## **REFLECTION**

I Am Not The Sum Total Of My Thoughts.  
Thoughts Are Conditioned Responses To Sensations.  
Conditioning Is Leftover From Past Responses.  
Thoughts Are Form Memories And Habits.  
Habits Are Survival Skills Forged In The Crucible Of Experience.  
Fear Is A Survival Skill.  
Fear Is Ok, But Still Act.

## **DESIRE**

Desire Is The Fire Of The Soul.  
Self Giving Desires Reveal The Soul And Self Aggrandising Desires Conceal The Soul.  
Self Is Infinite Bliss.  
To Desire Is To Give And To Give Is To Enjoy Work.  
Anger Is Corrosive Of Character.  
Anger Is Frustrated Desire.  
Expectation Leads To Frustration.

## **WORK**

There Is No Expectation In Self Giving Work.  
Work Is The Center Of Our Being.  
Work As A Happy Person, Not For Happiness.  
A Busy Person Finds Time For Everything, A Lazy Person Has No Time For Anything.  
Happiness Flowers In An Interactive But Non-reactive Mind.  
Non Reaction Is Appropriate Response To Challenges.  
Freedom Is In Work, Not From Work.

### **ME**

The Posture Of My Body Is The Architecture Of My Universe.

My Body Is My Temple.

My Mind Is My Altar.

My Identity Is My Idol.

Pure Bliss Is My Ideal.

To Live Is To Experience Bliss In All My Interactions.

To Be Blissful Is To Embrace All Experiences With All Their Contradictions.

### **I AM IN MY BEST**

The sky is vast, the ocean deep, the distant hill steep, the sun bright, the morning quiet and I am in my best.

The meadows green, the river meandering, cows grazing, birds circling, butterflies zooming, and I am in my best.

The stars twinkling, dusk deepening, the moon shining, lights blinking, sleep hovering and I am in my best.

A noble thought, a kind look, a sweet word, a loving touch, a gentle gait and I am in my best.

Rains falling, rivulets forming, lakes overflowing, morning walkers rushing, children frolicking, trees dancing and I am in my best.

A warm nourishing meal, a soulful prayer, a day's work done, a smiling face, an embracing bed and I am in my best.

A reassuring presence, an unknowing sleep, sweet dreams, free from all cares, lost in the unknown and I am in my best.

### **COUNTING WHAT I HAVE**

I count my blessings and I feel blessed.

I count by defects and I see opportunities.

I count my failures and I smell challenges.

I count my successes and I know I have to climb further.

I count my friends and I perceive need for self improvement.

I count my enemies and I swell in waves of compassion.

I count years I lived and I become conscious of self giving action.

### **AFFIRMING WHAT I AM**

Desirelessness is happiness.

Desirelessness is not desiring happiness.

Not desiring happiness is happiness.  
Happiness is happily desiring everything.  
Desiring everything is desiring nothing.  
Nothing is no-thing.  
No-thing is I am.

### **BE AWAY FROM ANGER**

Anger interferes with performance.  
Anger interferes with personal health.  
Anger interferes with relationships.  
Anger interferes with Truth.  
Anger interferes with character.  
Anger interferes with laughter.  
Anger interferes with fun.

### **LOVE**

Love is an overflowing self-giving energy.  
Love is a space of non-judgmental accommodation.  
Love is reciprocal giving and receiving.  
Love is when my happiness is in my beloved's happiness.  
Love is enjoying the moment.  
Love is sense of abundance.  
Love is being happy in oneself.

### **EXPANSION OF WHAT I AM**

I am boundless bliss consciousness.  
I am as vast and blemish-less as the space.  
I am as flexible and nimble footed as the wind.  
I am as all-consuming as the sacrificial fire.  
I am as flowing and dancing like running water.  
I am as patient and forgiving as mother earth.  
I am as rich and abundant like a tropical forest.

### **CHECK LIST**

Relationship, commitment and work define the quality of my life.

Do I enjoy the work I do?

Do I like the people I work with?

Does the work I do agree with my deepest urges and aspirations?

Do I learn and grow in my work?

Does my work provide me a decent livelihood?

Do I serve a larger and nobler purpose through my work?

### **ENLIGHTENMENT**

Enlightenment is here and now, as I am.

Enlightenment is living as bliss and love, as I am.

Enlightenment is beyond wanting and not wanting, as I am.

Enlightenment is joining the cosmic laughter, as I am.

Enlightenment is beyond knowing and unknowing, as I am.

Enlightenment is union of Shiva and Shakti, as I am.

Enlightenment is enjoying the irony and having fun, as I am.

### **MINDFULLNESS**

A mind in balance gets access to the Spirit.

A mind in love gets access to the Spirit.

A mind that sees beauty in all gets access to the Spirit.

A mind that enjoys challenges gets access to the Spirit.

A mind that accommodates difference and dissent gets access to the Spirit.

A mind that is dynamically active gets access to the Spirit.

A mind that is mindful gets access to the Spirit.

### **LIFE**

Life unfolds as you face the unknown and make peace with uncertainty.

Life blooms as you face difficulties and make peace with the unpleasant.

Life expands as you face danger and make peace with the unexpected.

Life finds meaning as you feel for the other and make peace with dissent.

Life feels fulfilled as you ignore minor pinpricks and make peace with the given.

Life deepens as you look within and make peace with the outer realities.

Life becomes the sweetest as you count your blessings and make peace with your losses.

**REACHING OUT**

Spirit is potential matter and matter is kinetic spirit.

Spirit is consciousness and matter is content of consciousness.

Consciousness is who I am and content of consciousness is what I have.

I am bliss and what I have is blissful.

Bliss is love and blissful is loving.

Love is overflowing energy and loving is reaching out to others.

Reaching out to others deepens and enriches my self experience.

**WHAT YOU ARE**

Be the change that you want to see in others.

God gives for your need, but not for your greed.

The heart of change is the change of heart.

When you have much give your wealth, when you have little give your heart.

For man/woman to thrive, first he/she must live.

When the going is tough, the tough get going.

What you have is important, but what you are is more important.

**COMPLEMENTARIES**

Love without sharing is selfishness.

Courage without action is mere boast.

Worship without work is hypocrisy.

Honesty without care is callousness.

Knowledge without wisdom is dangerous.

Future without past is rootless.

Past without future is fruitless.

**TWO SIDES**

Consciousness without thought is empty.

Thought without consciousness is ephemeral.

I without you is purposeless.

You without me is meaningless.

Peace without challenge is death.

Challenge without peace is deadly.

Bhoga without Yoga is illness.

Yoga without Bhoga is poverty.

## **IS AND IS NOT**

Passion without reason is blind.

Reason without passion is heartless.

What 'IS' is God.

Both 'IS' and 'IS NOT' is.

Enlightenment is now, here.

Seeking is time, sought is timeless.

Timelessness is Me.

## **THOUGHT**

Seeker without seeking is the sought.

Time is hell.

Timelessness is heaven.

Thought is time.

Mindful pursuit of thought is timelessness.

Thought is the vehicle of consciousness.

To think is not to worry.

## **TRUTH**

Truth is one, but we experience and express it differently.

Truth is like diamond, many faces make it more lustrous.

May be there are many truths, as many people so many truths.

Truth is in the clash of ideas.

Truth is silent and silence speaks.

Truth is love and love listens.

Truth is joy and joy is in sharing.

## **KNOWER OF TRUTH**

Truth is saying what you know and believe.

Knowing is reflecting and believing what is.

Truth is reflective knowing.

Reflection is non reaction.

Non reaction is inner leisure and space.

Truth is pure all accommodating space.

The knower of truth is truth.



**WHAT IS GOOD**

A good life is a function of prosperity, peace, health and happiness.

A good thought is seeing other's point of view.

A good desire is wishing well for all.

A good heart beats with the rhythm of the universe.

A good person is happy in the happiness of others.

A good day is a gift of God.

A good friend is living presence of God.

**GOODNESS**

A good husband empowers his wife.

A good wife inspires her husband.

Goods and services without goodness are empty.

Goodness without goods and services is impotent.

What is good varies from person to person, but goodness is universal.

Good is an object, whereas goodness is an experience.

The ultimate goodness is living a good life.

**BEAUTY**

Beauty is reflection of the soul in a pure heart.

Beauty is reflection of the pure heart in interactions.

Beauty is the center and source of life.

Beauty is measure and proportion in arrangement.

Beauty is voluntary poverty.

Beauty is the incomprehensible pain of being.

Beauty is the unbearable joy of love.

**BEAUTY AND FREEDOM**

Beauty is the insufferable waiting for the beloved.

Beauty is the timelessness of time.

Beauty is being mindful of time.

Beauty is the flowering and fading of life.

Beauty is the luminous sunset cloud of unknowing.

Beauty is snuggling into the arms of the lover.

Beauty is freedom from want.

## **SELF-ASSERTIONS**

We are responsible for what we are today and shall be tomorrow.

What we are today can not be changed, but what we will be tomorrow depend on what we do with what we are today.

A tree that clings on to the edge of a rock hanging on the cliff was a seed that refused to roll down to the abyss.

Self effort wins the race, sleeping lions don't get their prey.

Successive failures are not the real problem, giving up in frustration is really the problem.

People pursue their varied interests, the question is how do you factor them in the pursuit of your interest.

What is given happily alone is worth receiving.

## **RELATIONSHIP**

Fools complain, the wise only compliment.

To make efforts is your right, the fruits thereof is a blessing beyond your ken.

What you have is small matter compared to what you are.

Effort becomes effortless when you enjoy your labours.

We all are programmed to work, the difference is in the attitude--whether we work as a master or a slave.

Work is give and take relationship.

Relationship is to trust others while baring ourselves.

## **GETTING READY FOR PRAYER**

The best prayer is honest work.

To pray is to ask for all that it takes for a dignified life.

Prayer is address to a power beyond our control.

Prayer is submitting our will to the universal will.

Prayer is the cry of the heart.

Prayer happens when you have drained your last drop of energy.

Prayer is spontaneous and personal conversation with God/the universe.

## **PRAYER AND BENEVOLENCE**

Prayer supplements hard work.

Prayer relaxes the mind and awakens the spirit.

Prayer is going beyond one's little self.

Prayerful work produces desired result in good time.

Prayer is aligning with the intelligence of the universe.

Prayer is opening the heart to God's benevolence.

Prayer is not knowing what you really want.

## **SURRENDER**

Surrender is experiencing oneself as part of the universe.

Surrender is accepting what you can't change.

Surrender is flowing with the flow, patiently waiting for your time.

Surrender is discovering the child in you.

Surrender is dancing with the drum beat of the universe.

Surrender is fearless self abandon.

Surrender is choosing the heart over the head.

## **ACT OF THE SOUL FORCE**

Surrender is admiring excellence and following its path.

Surrender is knowing one's limitations and being limitless.

Surrender is jumping into the unknown.

Surrender is unconditional giving.

Surrender is accepting one's vulnerabilities and still feeling strong.

Surrender is the joy of being embraced.

Surrender is the act of soul force.

## **INTEGRATION OF THE OTHER**

Meditation is awareness of inner and outer happenings.

Meditation is being the unknown in the midst of the known.

Meditation is smiling in the midst of problems.

Meditation is being the eye of the storm.

Meditation is living in the present integrating lessons of the past and visions of the future.

Meditation is reflective action.

Meditation is integration of the other.

## **BEING EVERYWHERE**

Meditation is spontaneous action.

Meditation is seeing the beginning, middle and end of a phenomenon.

Meditation is being comfortable anywhere and with any one.

Mediation is swallowing the poison without getting poisoned.

Meditation is reaching nowhere, doing nothing and being nobody.

Meditation is being everywhere, doing everything and being everyone.

Meditation is harmonising contradictions and living in paradoxes.

Meditation is the clarity to say yes and no as required by the unfolding situations.

### **GRATITUDE**

I wake up in the morning thanking God for giving me life and livelihood.

I wake up in the morning thanking the sun for providing me light and warmth.

I wake up in the morning thanking my parents for bringing me into the world.

I wake up in the morning thanking my friends for giving me support and solace.

I wake up in the morning thanking my detractors for teaching me patience and forbearance.

I wake up in the morning thanking my neighbours for giving me community and culture.

I wake up in the morning thanking my partner for giving me love and meaning in life.

I wake up in the morning thanking my stars for smiling from above.

### **THANKING MYSELF FOR WHAT I AM**

I go to bed thanking all those who made my day rewarding and fulfilling.

I go to bed thanking the moon that make my night cool and breezy.

I go to bed thanking my patrons who made me feel great and wanted.

I go to bed thanking my competitors for keeping me alert and ever ready.

I go to bed thanking the goddess of sleep for inviting me to her cosy bosom.

I go to bed thanking God for making my day gorgeous.

I go to bed thanking myself for what I am.

### **COROLLARIES**

All good things come to those who wait.

Time and tide wait for none.

Pen is mightier than the sword.

Action speaks louder than words.

Wise men think alike.

Fools seldom differ.

The best things in life are free.

There is no such thing as free lunch.

**CONTRADICTIONS**

Slow and steady wins the race.

Time waits for none.

Look before you leap.

Strike while the iron is hot.

Birds of the same feather flock together.

Opposite poles attract.

Don't cross the bridge before you reach it.

**DYNAMIC THINKING**

To be forewarned is to be forearmed.

Doubt is the beginning of wisdom.

Faith will move mountains.

Great starts make great strides.

It ain't over till it is over.

Practice makes man perfect.

All work and no play makes Jack dull.

**REFLECTING UPON THE OPPOSITES**

Silence is golden.

The squeaky wheel gets the grease.

You are never too old to learn.

You can't teach the old dog new tricks.

What is good for the goose is good for the gander.

One man's meat is another man's poison.

Absence makes the heart grow fonder.

**MULTIPLE VIEWS**

Out of sight, out of mind.

Too many cooks spoil the broth.

Many hands make light work.

Hold fast to the words of ancients.

Only fools repeat and consistency is hallmark of mediocrity.

Do it well, or not at all.

Half a loaf is better than none.

## **WHAT IS YOURS**

Effort is ours, Result is God's.

For the wise success and failure are a seamless experience.

While the wise learns from failures, the fool succumbs to setbacks.

Short term gain often entails long term pain.

From the seed of initial pain grows the tree of long term bountiful gains.

Patient listeners make good learners and effective problem solvers.

Stress is the gap between what you deserve and what you expect.

## **RECONCILIATION**

To know is to feel and be.

The other is one's own extension.

Diminishing the other is belittling oneself.

God is in reconciling opposites.

Real movement is from here to HERE.

Fortune favours fools.

Cleverness is the Waterloo of the smart.

## **TRUE EXPERIENCE**

What you keep perishes, what you give flourishes.

One's own experience is the true Guru.

All experiences are interpretations.

All interpretations are based on assumptions.

All assumptions are biases.

Biases are baseless assumptions.

Awareness of one's biases is true experience.

## **BEGINNING AND END**

Seeking is missing the sought.

Not seeking is ignoring the sought.

Longing without seeking is knowing and being the sought.

The lover enjoys the agony of separation from the beloved and the ecstasy of anticipated union.

Separation nurtures hope, union is end of hope.

Every good thing has to come to an end.

Bad persists, good is momentary.

**TOGETHERNESS**

To know that everything ends in suffering is to go beyond suffering.

To be good doesn't mean condemning bad.

The bad is disorganized goodness.

Nature tends to disorder, culture tends to order.

An order that leaves a heap of discontent is an imposition

A self organising system leaves no garbage.

Peace of mind is when all pieces are together.

**SMILE AWAY**

World is a play of consciousness.

Play is motiveless.

Expressing one's fullness is play.

Play is a spontaneous efflorescence of fullness.

Humour is human counterpart of Divine play.

Relaxed smile is outcome of humour.

World is a joyful joke – smile away.

**ROLE MODELS**

A sincere seeker is driven by three quests – freedom from binding desires; freedom from dualistic knowledge; freedom from constricting ego.

Bertrand Russell was driven by three passions – an unquenchable thirst for knowledge; an immeasurable compassion for the suffering; and an insatiable need for giving and receiving love.

Adi Sankaracharya was driven by three insights – the emptiness of the material world; the fullness of the 'I' consciousness; the futility of pursuing happiness in possessions.

Shri Buddha was driven by three perceptions – the interdependence of material structures; the absence of a core self; the nonexistence of an original cause.

Socrates was driven by three impulses – to know the nature of virtue; to know the nature of knowing; to know the nature of truth.

Confucius was driven by three ideals – a good citizen; a good society and a good life.

Mahatma Gandhi was driven by three dreams – a united humanity; a nonviolent mode of interaction; a minimalist lifestyle.

**FOCUSING ON ONESELF**

People don't say things in order to provoke you, they say things and you get provoked.

To get provoked or not to get provoked is your choice.

There is no darkness in the Sun, darkness is in our eyes.

To know is objective, to feel is subjective and to BE is transcendence.

You cannot measure the ocean, but you can enjoy the ocean.

Power over other is weakness, power over oneself is strength..

Happiness is power, unhappiness is powerlessness.

### WISE WORDS

Lord Krishna says: You are immortal; you have to play your life role efficiently; you learn to balance your mind in the ups and downs of life.

Lord Rama says: Honour your word; be grateful to those who have gone before you; fearlessly tread the path of truth.

Jesus Christ says: Love God, your creator; Love your neighbour, your brothers/sisters; self sacrifice for your principles.

Prophet Muhammad says: Unquestioningly surrender to Allah, your creator; work for peace among people; share your wealth with the poor.

Bhagavan Veda Vyasa says: You are divine; The world is of the divine; interact and realize your divinity.

Swami Vivekananda says: Be fearless; be strong; and be active.

Bhagavan Ramana says: Reflect on the 'I' experience; be silently watchful; expect nothing.

### RESOLUTIONS

Self awareness, imagination, conscience and will to choose are unique endowments of human beings.

Through meditation become conscious of your strength and weaknesses.

Through imagination spread your wings to explore the limits of your potentialities.

Develop your conscience to distinguish between right and wrong.

Strengthen your will power to choose the right path and stick to it through the end.

Entertain noble thoughts, engage in noble deeds, and keep company with good people.

Things may not work according to your plan, yet plan out your work diligently and meticulously.

### PLUG AND PLAY

A Well Organized Brain Alone Can Creatively Respond To Uncertain Situations And Unexpected Challenges.

Creative response is a function of focused action, harnessing diverse perspectives and letting go. Spiritual awakening is a process of creatively responding to ever changing situations.

The material world is the flowering and fading of the spirit.

Matter is the shoot and spirit is the root of existence.

Meditation is manifesting the spirit as bliss in daily activities.

A Worrier Thinks, 'What Will Happen To Me' And A Warrior Thinks, 'Nothing Will Happen To Me'.

The Winning Mantra Of Fulfilling Life Is: Plug And Play.



# THE IMPORTANCE OF GANESA CHATURTHI CELEBRATION

**Swami Bodhananda**

Ganesha is the God of auspicious beginning. No human endeavour should begin without invoking this elephant headed God, who is worshiped all over India and east Asia. The fourth day (Shukla Chaturthi) of the waxing moon of the month of Bhadra is the most important day for devotees of Ganesha. Some believe that Ganesha was born on this day, while some others say that Ganesha got his elephant head on this day. Yet there are stories saying that Ganesha proved his superior intelligence over his younger brother Kartikeya on this day by winning the mango contest.

There are even stories that say that on this day Ganesha overate modaka and his stomach burst and then he took a vow only to eat puffed rice. It is also said that the crescent moon giggled seeing the big stomach bursting open and the embarrassed and angry Ganesha barred the public from viewing the moon on this day. Hence the usage 'chaturthi' for 'irritating sight' in many Indian languages.

But the true significance of this day is transcendence of the three bodies, going beyond the play of three energies, and realizing the fourth dimension of consciousness as our real nature.

The Ganesha Atharva Sirsha declares that Ganesha is manifest Brahman and the import of the mahavakya, tattvamasi. Ganesha was born from the essence of Parvati in the absence of Shiva. Meaning that Ganesha is the unconscious in us that stands as a bridge between our higher and lower consciousness. An encounter with Shiva and loss of ego-head and acquisition of a discerning trunk is required to gain oneness with Shiva and the experience of Shiva-Sakti union.

Ganesha is the eternal symbol of spiritual regeneration and redemption. Nothing is complete nor successful without Ganesha's blessings. Therefore let us all chant the mantra:

AUM GAM GANAPATAYE NAMAHA

28 August 2014

College Station, Texas

# SIDDHI VINAYAKA DHARMA KALASA ARADHANA PROGRAMME

“Siddhi Vinayaka Dharma Kalasa Aradhana programme” has been envisioned by HH Swami Bodhananda Sarasvati, as a spiritual tool to connect social service and individual spiritual practice.

The three objectives of this mantra sadhana are (i) purity of mind, (ii) invoke blessings of Siddhi Vinayaka for health, prosperity and peace, (iii) to remove obstacles in order to fulfill one legitimate desire.

Those who take part in this programme (in India and around the world) chant the mantra and pray for all involved in the programme. Swamiji initiates the person into Ganesa Gayathri mantra. He (or she) will chant the mantra everyday atleast 11 times and deposit a minimum of Re.1 into a Dharma Kalasa (Kalasa will be provided by us).

The samkalpa is that at the end of a year one legitimate desire of the sadhaka will be fulfilled. After one year Siddhi Vinyaka Dharma Kalasaradhana programme will be organised in respective places. You will bring the Kalasa there and offer it to Siddhi Vinayaka. The money thus offered will be used for programmes for the uplift of the poor.

The program can be organised in your house or in a public facility. Friends, relatives and whomsoever interested can be invited. During that occasion Swamiji will speak on “the power of mantra”. And people interested can receive the mantra and Dharma Kalasa from Swamiji, and His blessings.

## GANESA GAYATRI MANTRA

aum eka dantaya vidmahe  
vakra tundaya dhimahi  
tannodanti prachotayat

aum gam ganapataye namah

# POETIC VERSES ON SRI GANESA

Dr Shankar Rajaraman<sup>1</sup>

Verse 1

A verse based on the following facts: Kama, Lord of love, wields as his bow the sugarcane; Elephants (and by extension Lord Ganesha) destroy sugarcane crops; Sons often take revenge against those who trouble/ have troubled their parents.

पुण्ड्रेक्षुदलनक्रीडाव्याजेन जनकद्विषः ।  
मथ्न्धनूंषि कामस्य श्रेयसे वोऽस्तु विघ्नजित् ॥

Under the pretext of breaking sugarcane stems, he seems to shatter the bows of Kama, his father's enemy. May he, Lord Vinayaka, bring you prosperity.

Verse 2

A verse on Lord Ganesha. Children often imitate their parents' actions. In this verse, Ganesha is described as trying to imitate his father's inimitable meditative posture, but as failing in his attempts because his concentration is repeatedly disturbed by noisy bees hovering around his temples that are fragrant with the flow of madajala (the fluid that oozes from the temples of elephants in must and that is described in Sanskrit poetry as fragrant and therefore attracting bees)

उद्दण्डगण्डविगलन्मदवारिधारावाचालबालमधुपक्षपितावधानः ।  
जीयान्मुधैव जनकस्य समाधिभङ्गीमव्याहतामनुचिकीर्षुरसौ गणेशः ॥

With concentration frequently interrupted by noisy bees that hover around his temples from which a stream of fresh ichor gushes forth, he tries in vain to imitate his father's firm meditative pose. May he, Ganesha, be victorious.

<sup>1</sup> Shankar Rajaraman is a physician with degrees in Sanskrit, psychology and psychiatry. He is also a poet and Avadhani. Currently Dr Shankar is a doctoral scholar with the Consciousness Studies Programme of the National Institute of Advanced Studies, Bengaluru.

# THE PORTRAYAL OF GANESA IN SANSKRIT KAVYA LITERATURE

**Dr Shankar Rajaraman**

Ganesha is a much loved and venerated god in the Hindu pantheon. It is therefore not surprising that Indian poets, especially those writing in Sanskrit, often make him the object of their description. Though it is rare to find an entire Sanskrit poem in which he occupies center stage, his invocation at the beginning of a work is commonplace. At times, he is also praised at the commencement of every chapter in a literary text. Scholars such as Mallinatha frequently, and in poetically rich verses, seek his blessings before starting their commentaries on literary texts. As part of a poem's storyline, his descriptions feature here and there in relation to the exploits of his father, Lord Shiva, one among the great Hindu Trinities. In this paper, I explore, through illustrative verses, the salient attributes of Ganesha that Sanskrit poets build their ideas upon. I choose my verses from a wide range of poetic genres, including, mahākāvya-s (epic poetry), rūpaka-s (plays), campū-s (a genre that combines versified poetry and prose), stotrakāvya-s (hymns), khaṇḍakāvya-s (lyrical poetry), muktaka-s (stray verses), and kathā-s (fables). I also select a couple of poetically inspired verses from vyākhyāna-s (commentaries on poetic texts) and śāstra-s (scientific treatises).

Salient attributes of Ganesha alluded to by Sanskrit poets:

Sanskrit poets base their descriptions of Ganesha on certain characteristics attributed to him. A single verse may be based on one or more of these characteristics. Some of these are listed below.

a) Physical characteristics that include

- The flow, from temples, of ichor that attracts bees and smells like the seven-petal saptacchada flower
- Face, temples, tusk, and trunk smeared with sindūra (vermilion) paste
- Single tusk
- Decorated with blades of dūrvā grass
- Serpents as ornaments

a) Behaviours such as

- Warding off hurdles
- Conferring the fruit of endeavors
- Being fond of eating sugarcane and savouries
- Flapping ears, often to ward away bees that hover around the flow of ichor
- Lifting trunk
- Shaking the head repeatedly
- Naughtiness
- Playfulness
- Dancing
- Ejecting spurts of water from the tip of trunk
- Trumpet

## Verses illustrating the above characteristics

## a) Physical characteristics

- The flow, from an elephant's temples, of ichor (mada/dāna) is something Sanskrit poets never tire describing about. It is therefore not surprising if their verses on Ganesha highlight this feature. Ichor is often described as attracting bees by its fragrance – one that is akin to what the seven-petal saptacchada flower emits. The stream of ichor starts at the temples and flows down the trunk. A sort of uneasiness/feverishness (jwara) accompanies the flow. The swarming of bees around the ichor juice only adds to this uneasiness. Flapping of ears is a behavior Ganesha engages in so he can ward away the swarming bees. Translated below are some Sanskrit verses that play on the idea of ichor and bees in relation to Ganesha.

kalyāṇaṃ vo vidhattāṃ karaṇamadadhunīlola  
kallolamālā-khelallolambakolāhalamukharitadikcakraṅvālāntarālam |  
pratnaṃ vetaṅḍaratnaṃ satataparicalatkarṇatālapraroha-  
dvātāṅkūrājihīrṣādaravivṛtaphaṅśṛṅgabhūṣābhujāṅgam ||  
(Campūbhārata, 1.1)

Translation: May the primordial elephant par-excellence confer auspiciousness on you. He makes the firmament resound with the hum of bees that sport amidst the waves of ichor streaming forth from his temples. No sooner a tender gust of air rises from the flapping of his ears than the serpent that forms his crest-ornament expands its hood a little in order to earnestly gulp that air in.

Though the central idea in this verse is based on the flow of ichor and bees swarming around it, the poet, Anantabhatta, also alludes to the flapping of ears by Ganesha, serpents forming his ornaments, and the Lord's ability to confer auspiciousness on his devotees. The poetic convention (kavisamaya) of snakes feeding on air is also used by the poet to his advantage.

sānandaṃ nandihastāhatamurajaravāhūtakaumārabarhi-  
trāsānāsāgrarandhraṃ viśati phaṅipatau bhogasaṅkocabhāji |  
gaṅḍoḍḍīnālimālāmukharitakakubhastāṅḍave śūlapāṅe-  
rvaināyakyāściraṃ vo vadanavidhutayaḥ pāntu cītkāravatyaḥ ||  
(Mālatīmādhava, 1.1)

Translation: Lord Shiva was dancing his evening dance when Kumara's peacock heard Nandi passionately playing on the drum. (Thinking it was a cloud roaring), it came close to Nandi only to frighten the serpent that Shiva was wearing on his person. Contracting its hood, the serpent, desperately searching for a hole to hide within, entered Ganesha's hollow trunk. And when Ganesha, screeching loudly, shook his head, the swarm of bees that had gathered around his temples got scattered here and there causing the directions to resound with their hum. May his shaking of head, accompanied by the screech, protect you.

Though the poet, Bhavabhuti, does not explicitly mention the flow of ichor in this verse, one can easily infer the same by his description of a swarm of bees hovering around the Lord's temples. A series of events that are cleverly brought together in a mutual cause-effect relationship lend beauty to this verse. Shankaracharya describes Ganesha as causing the caves on Mount Kailasa to resound with the humming of bees that have settled on his temples to partake of the fragrant ichor flowing there from (niryaddānāmbudhārāparimalataralībhūtarolambapālī- jhaṅkārāiḥ śaṅkarādreḥ śikharaśatadarīḥ pūrayanbhūriḥṣaiḥ; śivapādādikeśāntavarṇanastotram, verse 7).

maṅgalakalaśadvayamayakumbhamadambhena bhajata gajavadanam |  
yaddānatoyataralaistilatulanāmbi rolambaiḥ ||  
(Āryāsaptaśatī, 1.28)

Translation: His frontal globes are like a pair of auspicious pitchers, the ichor therein is akin to ritualistic water one pours while making a gift, and bees sticking to it look similar to sesame seeds. To him, the elephant-headed Lord, may you be truly devoted.

In the above verse, the poet, Govardhana, builds a metaphor by bringing together certain features connected with Ganesha and the ritualistic act of dāna through which one makes a gift to somebody. One customarily pours sanctified water that is mixed with sesame seeds during the act of dāna. Playing on the two different meanings of "dāna", namely, "the act of gifting" and "ichor", the poet conveys the idea that Lord Ganesha gifts auspiciousness to his devotees and while doing so, uses his frontal globes, filled with ichor, in the place of pitchers filled with ritualistic water. Continuing the idea further, he makes a parallel between the bees that are sticking to ichor and the sesame seeds that are mixed with ritualistic water.

aviralavigalanmadajalakapolapālīnīlīnamadhupakulaḥ |  
udbhinnanavaśmaśruśreṇiriva dvīpamukho jayati ||  
(Subhāṣitaratnabhāṇḍāgāra, p. 2, verse 10)

Translation: With rows of bees sticking to the copious flow of ichor all over his temples, he seems have grown a new beard. Hail him, the elephant-faced Lord.

avyādvo vighnavidhvaṃsakīrtistambhamivotkṣipan |  
karaṃ gaṇapatiḥ krīḍālīnabhṛṅgākṣarāvalim ||  
(kathāsaritsāgara, 12.1.1)

Translation: The trunk that he raises is a pillar erected to commemorate his victory over obstacles and the bees clinging to it are letters inscribed on that pillar. May he, Lord of Shiva's troops, offer you protection.

Most chapters of the Kathāsaritsāgara begin with an invocation to Ganesha. The verse quoted above celebrates Ganesha's ability to ward off obstacles. The description of bees clinging to his trunk suggests that the latter is moist with ichor. Similar to the imagery in this verse is Mankha's fanciful take on the swarm of bees as an iron chain with which Ganesha fetters obstacles so they cannot harm his devotees (dānāmbulubdhālikulairnibaddhuṃ vighnānpraklṛptāyasaśṛṅkhaleva; Śrī-kaṇṭhacarita, 1.40). The onset of mada is often occupied by vigorous physical movements, especially of the head. The verse that follows, again from the Kathāsaritsāgara, depicts one such moment when Ganesha is in frenzy.

madaghūrṇitavaktrotthaiḥ sindūraiśchurayanmahīm |  
herambaḥ pātu vo vighnān svatejobhirdahanniva ||  
(kathāsaritsāgara, 5.1.1)

Translation: Dotting the earth with the fiery red dust of vermilion raised from his face as he violently shakes his head in must, he seems to be setting obstacles on fire. May he, Ganesha, protect you.

The ichor exuding from the temples of elephants in general is akin to the saptacchada flower (*Alstonia scholaris*) in its odor, whence Govardhana describes Ganesha as "saptacchada-gandhimada" ("one

whose ichor bears the fragrance of the saptacchada flower) in the verse quoted below – a verse that cleverly enumerates other features of the Lord.

ekarada dvaimātura nistriguṇa caturbhujāpi pañcakara |  
jaya ṣaṇmukhanuta saptacchadagandhimadāṣṭatanutanaya ||  
(Āryāsaptaśatī; 1.27)

Translation: You have a single tusk. You are the son of two mothers (Parvati and Ganga). You are beyond the three attributes of matter (sattva, rajas, and tamas). Though you have four arms, you surprisingly have five hands (among which is included the trunk). You are lauded by your six-faced brother Kumara. Your ichor is akin to the seven-petal flower in its fragrance. And you are the son of Shiva who has eight manifest physical forms (water, fire, sun, moon, ether, earth, wind, and sentient being). We hail you.

In a pretty verse that appears in the Saduktikarṇāmṛta and is attributed to the poet Vasukalpa, the swarm of bees hovering above Ganesha's temples is compared to an umbrella fashioned from peacock feathers – an umbrella that moves along with him wherever he goes ("caladbarhacchatraśriyamiva dadhāno'tirucirām"; Saduktikarṇāmṛta, verse 142). The opening verse from Rājanighaṇṭu, a lexicon of terms useful for the Ayurvedic practitioner, poetically binds together Ganesha's state of must, his playfulness, and his ability to ward off obstacles. In this verse, a stray cloud is described as taking on the beauty of a white parasol.

śrīkaṇṭhācalamekhalāpariṇamatkumbhīndrabuddhyā rada-  
prāntottambhitasambhṛtābdagalitaiḥ śītairapāṃ śīkaraiḥ |  
nirvāṇe madasaṃjvare pramuditastenātapatraśriyaṃ  
tanvānena nirantaraṃ diśatu vaḥ śrīvighnarājo mudam ||  
(rājanighaṇṭu, 1.1)

Translation: He saw a black cloud on the slope of Mount Kailasa and mistook it for a mighty elephant. With the tip of his tusk, he lifted the cloud up causing it to empty its watery content. A fresh spray from the cloud cured him of his feverish must. He was delighted at this favorable turn of events. The cloud, now white, looked like his royal parasol. May he, the Lord of obstacles, grant us happiness.

- Face, temples, tusk, and, trunk smeared with sindūra (vermilion) paste

A verse quoted above from the Kathāsaritsāgara spoke of the saffron dust raised from Ganesha's face. The verses that follow speak of the vermilion paste on Ganesha's temples, tusk, and trunk.

kumbhasthalī rakṣatu vo vikīrṇasindūrareṇurdviradānanasya |  
praśāntaye vighnatamaśchaṭānāṃ niṣṭhyūtabālātapapallaveva ||  
(Navasāhasāṅkacarita, 1.3)

Translation: When powdered saffron is shaken off from Ganesha's temples, it seems they are emitting the ruddy light of the morning hour in order to destroy the darkness that obstacles bring about. May those temples offer you protection.

Mankha compares Ganesha's tusk, reddened by the saffron powder falling on it from the temples, to the crimson-hued moon at twilight – a moon that has risen in order to eliminate the darkness of ignorance (yaḥ kumbhasindūravilipatadantacchalātsatāṃ mohatamo'pahartum | bibhartti sandhyāruṇacandralekhāṃ; Śrīkaṇṭhacarita, 1.39). Somadeva likens the Lord's trunk, smeared with vermilion, to a sword that chops

obstacles to pieces. The connection with vermilion heightens the impact of the comparison by bringing to our mind not just a plain sword but one that is stained with blood (karaṃ numaḥ | herambasya sasindūramasiṃ dūramaghacchidam; Kathāsaritsāgara 10.1.1)

- Single tusk

This attribute of Ganesha has been alluded to in a couple of verses quoted above. The verse quoted below is attributed to Vasukalpa and is entirely based on an idea stemming from this special feature of Ganesha's personality.

ekaḥ sa eva paripālayatājaganti  
gaurīgiriśacaritānukṛtiṃ dadhānaḥ |  
ābhāti yo daśanaśūnyamukhaikadeśa-  
dehārdhahāritavadhūka ivaikadantaḥ ||  
(saduktikarṇāmṛta, verse 141)

Translation: With a tusk missing from one half of his face, he seems to be sharing his body with a consort she-elephant. And in doing so, he imitates his parents, Shiva and Parvati, who have physically become one. May he, the Lord with a single tusk, protect the worlds.

- Decorated with blades of dūrvā grass

Nilakantha Dikshita's Gaṅgāvataṛaṇa is an epic poem that describes how river Ganga was brought to earth through the efforts of king Bhagiratha. The fourth canto in this poem delineates Shiva's departure from Mount Kailasa in order to confer king Bhagiratha the fruit of his austerities. The description of Shiva's journey is marked by several humorous situations, one of which, involving Ganesha, is narrated below

herambakandharālambidūrvāgragrāsakautukāt |  
gantumunnamitagrīvaṃ gṛhṇantamasakṛnmṛgam ||  
(Gaṅgāvataṛaṇa 4.69)

Translation: Seeing blades of dūrvā grass hanging down from the neck of Ganesha, the deer that Shiva sportively holds on his hand was repeatedly stretching its head out in order to graze on them. And Shiva had a hard time restraining it again and again.

- Snakes as ornaments: This has been illustrated above through a verse taken from Campūbhārata

b) Behaviours:

Descriptions of behaviours such as warding off hurdles, lifting the trunk, shaking the head repeatedly and vigorously, and letting out a shrill trumpet have already occurred as part and parcel of the verses quoted above. Below, I shall quote verses that refer to other behaviours of Ganesha



- Fondness for dancing, letting out spurts of water from the tip of his trunk

sandhyānṛttotsave tārāḥ kareṇoddhūya vighnajit |  
sītkaṛasīkarairanyāḥ kalpayanniva pātu vaḥ ||  
(kathāsaritsāgara, 1.1.2)

Translation: During the evening dance, he scatters stars with his trunk only to create new ones with a jet of water. May he, conqueror of hurdles, Ganesha, protect you.

- Fondness for dancing, naughtiness, letting out jets of water from his trunk

avyād vo valitāṅghripātavicaladbhūgolahelonmukha-  
bhrāmyaddikkalikalpitanukaraṇo nṛtyan gaṇagrāmaṇīḥ |  
yasyoddaṇḍitaśuṇḍapuṣkaramarudvyākṛṣṭasṛṣṭaṃ muhus-  
tārācakram udaktaśīkarapṛṣallilām ivābhyaṣyati || (Subhāṣitāvalī, verse 83)

Translation: When he presses down his feet forcibly, the earth trembles and the elephants that guard the directions are thrown up. And as they revolve around in the sky, he imitates their funny movements as part of his dance. He sucks in stars with the tip of his trunk and releases them as if he were ejecting a spurt of water. May he, the foremost of Shiva's attendants, Ganesha, offer you protection.

The sequence of events that poet Rājaśekhara describes in the verse quoted above can easily pass off as a scene from an animation movie.

- Fondness for sugarcane and savouries

Tripuradahana, ascribed to Vasudeva, is a small poem in three chapters that illustrate a form of constrained writing known as yamaka in which the same set of syllables are repeated in consecutive lines of a verse, but in a way they differ in their meanings. The third chapter of this poem narrates how the gods proceeded to conquer demons with the help of Shiva but how they were beset with difficulties as a result of not worshipping Ganesha before commencing their enterprise. Realizing their mistake, they appease the Lord by offering him what he likes most – sugarcane and a variety of tasty preparations.

ājñāmīśānanataḥ  
prāpya tadarthaṃ jano'yamīśānanataḥ | sambhṛtimakarodikṣu-  
prabhṛtidravasya sambhramakaro dikṣu ||  
(Tripuradahana, 3.33)

Translation: Having got orders from Shiva himself, the gods, who always bow down in respect to Shiva arranged for a supply of sugarcane and other such foodstuffs. In the process they caused a lot of commotion everywhere.

- Naughtiness

yugapatsvagaṇḍacumbanalolau pitarau nirīkṣya herambaḥ |  
tanmukhamelanakutukī svānanamapanīya parihasanjayati ||  
(subhāṣitaratnabhāṇḍāgāra, page 2, verse 14)

Translation: He saw that his parents were intent on simultaneously planting a kiss on his cheeks, but Ganesha, desirous of allowing their mouths to meet, withdrew his face and had a good laugh. Hail him.

- Conferring on devotees the fruit of their endeavours

karaṃ dānāmbhasārdraṃ yaḥ kuñcitāgraṃ prasārayan |  
dadatsiddhimivābhāti sa pāyādvo gajānanaḥ ||  
(Kathāsaritsāgara, 7.1.2)

Translation: By bending down the tip of his trunk, moist with the flow of ichor (also “the ritualistic water employed while making a donation to someone”), he appears to be gifting his devotees the fruit of their labour. May he, the elephant-faced Ganesha, protect you.

- Flapping the ears

calatkarṇāniloddhūtasindūraruṇitāmbaraḥ |  
jayatyakāle’pi srjansandhyāmiva gajānanaḥ ||  
(Kathāsaritsāgara, 8.1.1)

Translation: The strong gust of wind resulting from the flapping of his ears scatters the vermilion powder applied to his frontal globes. And when the sky is reddened by this powder, an untimely twilight is created. Hail him, the elephant-faced Ganesha.

- Playfulness

dantāñcalena dharaṇītaḥ munnamayya  
pātālakeliṣu dhṛtādivarāhalīlam |  
ullāghanotphaṇaphaṇādharagīyamāna-  
krīḍāvadānamibharājamukhaṃ namāmaḥ ||  
(The opening verse in Sarvaṅkaṣa, Mallinatha’s commentary on Magha’s Śiśupālavadha)

Translation: Like the primeval boar incarnation of Vishnu, he lifts up the earth’s surface while sporting in the nether world. In the process, he lightens the burden of the king of serpents (who carries the globe on his innumerable hoods) and is praised by the latter for his extraordinary exploits. Him, the elephant-headed Ganesha we bow down to.

Conclusion: In this paper, I have given a glimpse of how Sanskrit poets have made mere facts about Ganesha more interesting and memorable through the magic touch of their pratibhā – their literary genius. Apart from literary merit which they doubtless have, these verses bring to our notice facets about Ganesha that we take lightly, are unaware of, or even do not conceive as a possibility. They bring out the humanness of the god that we so much adore without however undermining his divinity.

# SRI GANESA MANTRA AND STOTRAM

स्वस्ति श्रीगणनायकं गजमुखं मोरेश्वरं सिद्धिदम् ॥१॥

Svasti Shrii-Ganna-Naayakam Gaja-Mukham Moreshvaram Siddhidam ||1||

Meaning: (May Well-Being come to those who remember Sri Vinayaka)

May Swasti (Well-Being) come to those who remember Sri Gananaayaka (Leader of the Ganas or Celestial attendants), Who has the Auspicious Face of an Elephant; Who abides as Moreshwara (at Morgaon), and Who abides as Siddhida (Giver of Siddhis) (at Siddhatek),



अगजानन पद्मार्क गजाननं अहर्निशम् ।

अनेकदंतं भक्तानां एकदन्तं उपास्महे ॥

Agaja-[A]anana Padma-Arkam Gaja-[A]ananam Aharnisham |

Aneka-Dam-Tam Bhaktaanaam Eka-Dantam Upaasmahe ||

As the Rays from the Lotus-Face of Gauri (Devi Parvati) is Always on Her Beloved Son Gajanana ( Who is having the Face of an Elephant ),  
Similarly, the Grace of Sri Ganesha is Always on His Devotees; Granting their Many Prayers; the Devotees who with deep devotion Worship the Ekadanta ( Who is having a Single Tusk ).



मूषिकवाहन मोदकहस्त

चामरकर्ण विलम्बितसूत्र ।

वामनरूप महेस्वरपुत्र

विघ्नविनायक पाद नमस्ते ॥

Muussika-Vaahana Modaka-Hasta

Caamara-Karnna Vilambita-Suutra |

Vaamana-Ruupa Mahesvara-Putra

Vighna-Vinaayaka Paada Namaste ||

(Salutations to Sri Vighna Vinayaka) Whose Vehicle is the Mouse and Who has the Modaka in His Hand, Whose Large Ears are like Fans and Who Wears a Long Sacred Thread, Who is Short in Stature and is the Son of Sri Maheswara (Lord Shiva), Prostrations at the Feet of Sri Vighna Vinayaka, the Remover of the Obstacles of His Devotees.



गणानां त्वा गणपतिं हवामहे  
 कविं कवीनामुपमश्रवस्तमम् ।  
 ज्येष्ठराजं ब्रह्मणाम् ब्रह्मणस्पत  
 आ नः शृण्वन्नूतिभिःसीदसादनम् ॥  
 ॐ महागणाधिपतये नमः ॥

Om Gannaanaam Tvaa Ganna-Patim Hava-Amahe  
 Kavim Kaviinaam-Upama-Shravas-Tamam |  
 Jyesstha-Raajam Brahmannaam Brahmannaas-Pata  
 Aa Nah Shrnnavan-Nuutibhih-Siida-Saadanam ||  
 Om Mahaa-Ganna-Adhipataye Namah ||

Om, O Ganapati, To You Who are the Lord of the Ganas (Celestial Attendants or Followers), we Offer our Sacrificial Oblations,  
 You are the Wisdom of the Wise and the Uppermost in Glory,  
 You are the Eldest Lord (i.e. ever Unborn) and is of the Nature of Brahman (Absolute Consciousness); You are the Embodiment of the Sacred Pranava (Om),  
 Please come to us by Listening to our Prayers and be Present in the Seat of this Sacred Sacrificial Altar.  
 Om, our Prostrations to the Mahaganadhipati (the Great Lord of the Ganas).



शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।  
 प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥

Shukla-Ambara-Dharam Vissnum Shashi-Varnnam Catur-Bhujam |  
 Prasanna-Vadanam Dhyaayet Sarva-Vighno[a-U]pashaantaye ||

(We Meditate on Sri Ganesha) Who is wearing White Clothes, Who is All-Pervading, Who is Bright in Appearance like the Moon and Who is having Four Hands,  
 Who is having a Compassionate and Gracious Face, Let us Meditate on Him to ward of all Obstacles.



वक्रतुण्ड महाकाय सूर्यकोटि समप्रभ ।  
 निर्विघ्नं कुरु मे देव सर्वकार्येषु सर्वदा ॥

Vakra-Tunndda Maha-Kaaya Suurya-Kotti Samaprabha |  
 Nirvighnam Kuru Me Deva Sarva-Kaaryessu Sarvadaa ||

O Lord Ganesha, of Curved Trunk, Large Body, and with the Brilliance of a Million Suns,  
 Please Make All my Works Free of Obstacles, Always.

**Ganapaty Atharvashirsham  
(Ganapati Upanishad)**

गणपति अथर्वशीर्ष - ॐ नमस्ते गणपतये	अव दक्षिणात्तात् ।
ॐ भद्रं कर्णेभिः शृणुयाम देवाः ।	अव पश्चात्तात् ।
भद्रं पश्येमाक्षभिर्यजत्राः ।	अवोत्तरात्तात् ।
स्थिरैरङ्गैस्तुष्टुवाग्ँसस्तनूभिः ।	अव चोर्ध्वात्तात् ।
व्यशेम देवहितं यदायूः ।	अवाधरात्तात् ।
ॐ भद्रं कर्णेभिः शृणुयाम देवाः ।	सर्वतो मां पाहि पाहि समन्तात् ॥४॥
भद्रं पश्येमाक्षभिर्यजत्राः ।	त्वं वाङ्मयस्त्वं चिन्मयः ।
स्थिरैरङ्गैस्तुष्टुवाग्ँसस्तनूभिः ।	त्वमानन्दमयस्त्वं ब्रह्ममयः ।
व्यशेम देवहितं यदायूः ।	त्वं सच्चिदानन्दाऽद्वितीयोऽसि ।
स्वस्ति न इन्द्रो वृद्धश्रवाः ।	त्वं प्रत्यक्षं ब्रह्मासि ।
स्वस्ति नः पूषा विश्ववेदाः ।	त्वं ज्ञानमयो विज्ञानमयोऽसि ॥५॥
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः ।	सर्वं जगदिदं त्वतो जायते ।
स्वस्ति नो बृहस्पतिर्दधातु ॥	सर्वं जगदिदं त्वत्तस्तिष्ठति ।
ॐ शान्तिः शान्तिः शान्तिः ॥	सर्वं जगदिदं त्वयि लयमेष्यति ।
	सर्वं जगदिदं त्वयि प्रत्येति ।
<b>Sri Ganapati</b>	त्वं भूमिरापोऽनलोऽनिलो नभः ।
ॐ नमस्ते गणपतये ॥१॥	त्वं चत्वारि वाक् {परिमिता} पदानि ।
त्वमेव प्रत्यक्षं तत्त्वमसि ।	त्वं गुणत्रयातीतः ।
त्वमेव केवलं कर्ताऽसि ।	त्वं अवस्थात्रयातीतः ।
त्वमेव केवलं धर्ताऽसि ।	त्वं देहत्रयातीतः ।
त्वमेव केवलं हर्ताऽसि ।	त्वं कालत्रयातीतः ।
त्वमेव सर्वं खल्विदं ब्रह्मासि ।	त्वं मूलाधारस्थितोऽसि नित्यम् ।
त्वं साक्षादात्माऽसि नित्यम् ॥२॥	त्वं शक्तित्रयात्मकः ।
अव त्वं माम् ।	त्वां योगिनो ध्यायन्ति नित्यम् ।
अव वक्तारम् ।	त्वं ब्रह्मा त्वं विष्णुस्त्वं
अव श्रोतारम् ।	रुद्रस्त्वमिन्द्रस्त्वमग्निस्त्वं
अव दातारम् ।	वायुस्त्वं सूर्यस्त्वं चन्द्रमास्त्वं
अव धातारम् ।	ब्रह्म भूर्भुवस्सुवरोम् ॥६॥
अवानूचानमव शिष्यम् ।	गणादिं पूर्वमुच्चार्य वर्णादींस्तदनन्तरम् ।
अव पुरस्तात् ।	अनुस्वारः परतरः ।

अर्धेन्दुलसितम् ।  
 तारेण ऋद्धम् ।  
 एतत्तव मनुस्वरूपम् ॥७॥  
 गकारः पूर्वरूपम् ।  
 अकारो मध्यरूपम् ।  
 अनुस्वारश्चान्त्यरूपम् ।  
 बिन्दुरुत्तररूपम् ।  
 नादस्संधानम् ।  
 संगंहिता संधिः ॥८॥  
 सैषा गणेशविद्या ।  
 गणक ऋषिः ।  
 निचृद्गायत्रीच्छन्दः ।  
 गणपतिर्देवता ।  
 ॐ गं गणपतये नमः ॥९॥  
 एकदन्तं चतुर्हस्तं पाशमङ्कुशधारिणम् ।  
 रदं च वरदं हस्तैर्बिभ्राणं मूषकध्वजम् ॥  
 रक्तं लम्बोदरं शूर्पकर्णकं रक्तवाससम् ।  
 रक्तगन्धानुलिप्ताङ्गं रक्तपुष्पैस्सुपूजितम् ॥  
 भक्तानुकम्पिनं देवं जगत्कारणमच्युतम् ।  
 आविर्भूतं च सृष्ट्यादौ प्रकृतेः पुरुषात्परम् ।  
 एवं ध्यायति यो नित्यं स योगी योगिनां वरः ॥११॥  
 नमो व्रातपतये ।  
 नमो गणपतये ।  
 नमः प्रमथपतये ।  
 नमस्तेऽस्तु लम्बोदरायैकदन्ताय  
 विघ्ननाशिने शिवसुताय वरदमूर्तये नमः ॥१२॥  
 एतदथर्वशीर्षं योऽधीते स ब्रह्मभूयाय कल्पते ।  
 स सर्वविघ्नैर्न बाध्यते ।  
 स सर्वत्र सुखमेधते ।  
 स पञ्चमहापापात्प्रमुच्यते ।

सायमधीयानो दिवसकृतं पापं नाशयति ।  
 प्रातरधीयानो रात्रिकृतं पापं नाशयति ।  
 सायं प्रातः प्रयुञ्जानो पापोऽपापो भवति ।  
 सर्वत्राधीयानोऽपविघ्नो भवति ।  
 धर्मार्थकाममोक्षं च विन्दति ॥१३॥  
 इदमथर्वशीर्षमशिष्याय न देयम् ।  
 यो यदि मोहाद्दास्यति स पापीयान् भवति ।  
 सहस्रावर्तनाद्यं यं काममधीते तं तमनेन साधयेत् ॥१४॥  
 अनेन गणपतिमभिषिञ्चति स वाग्मी भवति ।  
 चतुर्थ्यामनश्नन् जपति स विद्यावान् भवति ।  
 इत्यथर्वणवाक्यम् ।  
 ब्रह्माद्यावरणं विद्यान्न बिभेति कदाचनेति ॥१५॥  
 यो दूर्वाङ्कुरैर्यजति स वैश्रवणोपमो भवति ।  
 यो लाजैर्यजति स यशोवान् भवति ।  
 स मेधावान् भवति ।  
 यो मोदकसहस्रेण यजति स वाञ्छितफलमवाप्नोति ।  
 यस्साज्यसमिद्भिर्यजति स सर्वं लभते स सर्वं लभते ॥१६॥  
 अष्टौ ब्राह्मणान् सम्यग् ग्राहयित्वा सूर्यवर्चस्वी  
 भवति ।  
 सूर्यग्रहेमहानद्यां प्रतिमासन्निधौ वा जप्त्वा  
 सिद्धमन्त्रो भवति  
 महाविघ्नात् प्रमुच्यते ।  
 महादोषात् प्रमुच्यते ।  
 महाप्रत्यवायात् प्रमुच्यते ।  
 स सर्वविद् भवति स सर्वविद् भवति ।  
 य एवं वेद ।  
 इत्युपनिषत् ॥१७॥  
 ॐ शान्तिश्शान्तिश्शान्तिः ॥

## Ganapatyatharvashirsham with English Transliteration and Meaning

Om Bhadram Karnnebhiih Shrnnyaama Devaah |  
 Bhadram Pashyema-Akssabhir-Yajatraah |  
 Sthirair-Anggais-Tussttuvaamsas-Tanuubhiih |  
 Vyashema Devahitam Yad-Aayuh |

Om, O Devas, May we Hear with our Ears what is Auspicious,  
 May we See with our Eyes what is Auspicious and Adorable,  
 May we be Prayerful (in Life) with Steadiness in our Bodies (and Minds),  
 May we Offer our Lifespan allotted by the Devas (for the Service of God),

Svasti Na Indro Vrddha-Shravaah |  
 Svasti Nah Puussaa Vishva-Vedaah |  
 Svasti Nas-Taarkssyo Arishta-Nemih |  
 Svasti No Vrhaspatir-Dadhaatu ||  
 Om Shaantih Shaantih Shaantih ||

May Indra (of Vedas) of great Wisdom and Glory grant us Well-Being (by bestowing wisdom),  
 May Pushan (The Sun God, The Nourisher) of great Knowledge grant us Well-Being (by nourishing us and granting knowledge),  
 May Tarksya (A Mythical Bird) of great Protective Power ( a thunderbolt to misfortunes ) grant us Well-Being (by protecting us from misfortunes),  
 (And) May Brihaspati (The Guru of the Devas) grant us Well-Being,  
 Om, Peace, Peace, Peace (at the Adibhautika, Adidaivika and Adyatmika levels),

Om Namas-Te Gannapataye ||1||  
 1.1: Om, Salutations to You, O Ganapati,  
 Tvam-Eva Pratyakssam Tattvam-Asi |  
 Tvam-Eva Kevalam Kartaa-[A]si |  
 Tvam-Eva Kevalam Dhartaa-[A]si |  
 Tvam-Eva Kevalam Hartaa-[A]si |  
 Tvam-Eva Sarvam Khalv[u]-Idam Brahma-Asi |  
 Tvam Saakssaad-Aatmaa-[A]si Nityam ||2||

(O Ganapati) You indeed are the visible Tattvam (Conscious Essence underlying everything),  
 (O Ganapati) You indeed are the only Creator (Karta) (by Whose Power the Universe is Created),  
 (O Ganapati) You indeed are the only Sustainer (Dharta) (by Whose Power the Universe is Sustained),  
 (O Ganapati) You indeed are the only Destroyer (Harta) (by Whose Power the Universe is finally Dissolved in its Conscious Essence),

(O Ganapati) You indeed are All This (The Universe); You verily are the Brahman (giving Consciousness to All),  
(O Ganapati) You are the visible Atman, the Eternal (underlying Reality),  
I declare the Ritam (Divine Law); I declare the Satyam (Absolute Reality) (that there is an Absolute  
Consciousness underlying everything, which I saw as Ganapati),

Ava Tvam Maam |  
Ava Vaktaaram |  
Ava Shrotaaram |  
Ava Daataaram |  
Ava Dhaataaram |  
Ava-Anuucanam-Ava Shissyam |

(Now) Protect me (O Ganapati) (Protect the Truth I declared),  
Protect the Speaker (O Ganapati) (Protect the Teacher who declares this Truth),  
Protect the Listener (O Ganapati) (Protect the Student who listens to this Truth),  
Protect the Giver (O Ganapati) (Protect the Giver of knowledge who transmits this Truth),  
Protect the Sustainer (O Ganapati) (Protect the Sustainer who retains this Truth in Memory),  
Protect the Disciple (O Ganapati) (Protect the Disciple who repeats this Truth following the Teacher),

Ava Purastat |  
Ava Daksinnaattaat |  
Ava Pashcaattaat |  
Avo[a-U]ttaraattaat |  
Ava Co[a-U]rdhvaattaat |  
Ava-Adharaattaat |  
Sarvato Maam Paahi Paahi Samantaat ||4||

Protect this Truth from the East (O Ganapati),  
Protect this Truth from the South (O Ganapati),  
Protect this Truth from the West (O Ganapati),  
Protect this Truth from the North (O Ganapati),  
Protect this Truth from the Top (O Ganapati),  
Protect this Truth from the Bottom (O Ganapati),  
(Now) Please Protect me (O Ganapati) (Protect this Truth I declared) from all Sides,

Tvam Vaangmayas-Tvam Cinmayah |  
Tvam-Aanandamayas-Tvam Brahmamayah |  
Tvam Saccidaanandaa-[A]dvitiiyo-[A]si |  
Tvam Pratyakssam Brahma-Asi |  
Tvam Jnyaanamayo Vijnyaanamayo-[A]si ||5||



You are of the nature of Words (Vangmaya), and You are of the nature of Consciousness (Chinmaya) (which is the source of all words) (Therefore, O Ganapati, the Absolute Truth I have spoken have come from You),

You are of the nature of Bliss (Anandamaya), and You are of the nature of Brahman (Brahmamaya) (which is the source of all Bliss) (Therefore, O Ganapati, the Absolute Truth I have spoken will give Bliss to all who realize it),

You are Sacchidananda (Sat-Chit-Ananda) (Existence-Consciousness-Bliss), and You are the One without a second (Therefore, O Ganapati, the Absolute Truth I have spoken will liberate all to the Greater Consciousness who realize it),

You are the visible Brahman (manifested as the Universe) (Therefore, O Ganapati, the Absolute Truth I have spoken will make the realized see this vast World as emanating from Sacchidananda),

You are of the nature of Gyana (Spiritual Knowledge) (Self-Manifesting within the Core of our Being as Bliss-Consciousness), and You are Vigyana (Giving the Spiritual Vision of the whole World from the standpoint of the Greater Consciousness),

(Therefore, O Ganapati, protect the Absolute Truth I have spoken for the welfare of all)

Sarvam Jagad-Idam Tvatto Jaayate |  
Sarvam Jagad-Idam Tvattas-Tisstthati |  
Sarvam Jagad-Idam Tvayi Layamessyati |  
Sarvam Jagad-Idam Tvayi Pratyeti |

The Entire Universe has Manifested (Born) from You (Therefore, O Ganapati, help us realize Your essence within the Core of our Hearts),

The Entire Universe is Sustained by Your Power (Therefore, O Ganapati, help us realize Your essence within the Core of our Hearts),

The Entire Universe will Dissolve in You (Therefore, O Ganapati, help us realize Your essence within the Core of our Hearts),

The Entire Universe will thus finally Return to You (Therefore, O Ganapati, help us realize Your essence within the Core of our Hearts),

Tvam Bhuumir-Aapo-[A]nalo-[A]nilo Nabhah |  
Tvam Catvaari Vaak {Parimitaa} Padaani |

You have manifested as Bhumi (Earth),

You have manifested as Apas (Water),

You have manifested as Anala (Fire),

You have manifested as Anila (Wind),

and You have manifested as Nabha (Sky or Space),

(Therefore, O Ganapati, help us realize Your essence in the manifested World),

You are the Four Types of Speech (Para, Pashyanti, Madhyama and Vaikhari),

(Therefore, O Ganapati, help us realize Your essence as the source of Speech),

Tvam Gunna-Traya-Atiitah |  
Tvam Avasthaa-Traya-Atiitah |  
Tvam Deha-Traya-Atiitah |  
Tvam Kaala-Traya-Atiitah |

You are beyond the Three Gunas (Sattva, Rajas and Tamas) (Therefore, O Ganapati, help us realize Your Conscious Essence beyond all the variations of the Mind due to the play of Gunas),

You are beyond the Three States (Waking, Dreaming and Deep Sleep) (Therefore, O Ganapati, help us realize Your Conscious Essence beyond the three States),

You are beyond the Three Bodies (Gross Body, Subtle Body and Causal Body) (Therefore, O Ganapati, help us realize Your Conscious Essence beyond the three Bodies),

You are beyond the Three Times (Past, Present and Future) (Therefore, O Ganapati, help us realize Your Eternal Essence beyond all Times),

You always abide in the Muladhara (Therefore, O Ganapati, help us in awakening our Kundalini Shakti),

Tvam Muulaadhaara-Sthito-[A]si Nityam |  
Tvam Shakti-Traya-[A]atmakah |  
Tvaam Yogino Dhyaayanti Nityam |

You are the source of the Three Shaktis (Iccha Shakti, Kriya Shakti and Gyana Shakti) (Will Power, Power of Action and the Power of Knowledge) (Therefore, O Ganapati, help us in awakening these Shaktis to realize Your Conscious Essence),

The Yogis always meditate on You (to realize Your Conscious Essence, which is the aim of Human Life),

Tvam Brahmaa Tvam Vissnnus-Tvam  
Rudras-Tvam-Indras-Tvam-Agnis-Tvam  
Vaayus-Tvam Suuryas-Tvam Candramaas-Tvam  
Brahma Bhuur-Bhuvas-Suvar-Om ||6||

(O Ganapati) You are Brahma, You are Vishnu,

You are Rudra, You are Indra, You are Agni (God of Fire),

You are Vayu (God of Wind), You are Surya (The Sun God), You are Chandrama (The Moon God), You are ...

... Brahman (Absolute Consciousness), You pervade the Bhur-Bhuvah-Suvar Lokas; You are the Om Itself (Parabrahman).

Ganna-[A]dim Puurvam-Uccaarya Varnna-[A]adiims-Tad-Anantaram |  
Anusvaarah Paratarah |  
Ardhendu-Lasitam |  
Taarena Rddham |  
Etat-Tava Manu-Svaruupam ||7||

(The Mantra Swarupa of Ganapati is as follows) The first syllable of the word Gana (i.e. "G") is to be pronounced first; then the first varna (i.e. "A") should immediately follow (thus making "Ga"),  
 The Anuswara should follow next (thus making "Gam"),  
 Then it should be made to shine with the Half-Moon (i.e. the Nasal Sound of Chandrabindu, thus making "Gang"),  
 This should be Augmented by Tara (a Note signifying Om) (thus making "Om Gang"),  
 This is Your Mantra Swarupa (O Ganapati),

Ga-kaarah Puurva-Ruupam |  
 A-kaaro Madhya-Ruupam |  
 Anusvaarash-Ca-Antya-Ruupam |  
 Bindur-Uttara-Ruupam |  
 Naadas-Samdhaanam |  
 Samhitaa Samdhih ||8||

(In Your Mantra Swarupa) G-kara is the first form, ...  
 ... A-kara is the middle form, ...  
 ... And Anuswara is the last form (thus forming "Gam"),  
 Bindu is the form on the top (giving the nasal sound of Chandra-Bindu, thus forming "Gang"),  
 This is joined with Nada,  
 All the forms combine together (and when it finally ends with Nada, it gives the mantra a transcendental form),

Sai[a-E]ssaa Gannesha-Vidyaa |  
 Gannaka Rssih |  
 Nicrdgaayatriic-Chandah |  
 Gannapatir-Devataa |  
 Om Gam Gannapataye Namah ||9||

This is the Ganesha Vidya (A path leading to the Knowledge of the Self through the worship of Ganesha through His Mantra Swarupa),  
 The Rishi who realized this Vidya is Ganaka Rishi,  
 The Chhanda (Metre) is Nicrdgayatri,  
 The Devata (God) worshipped is Ganapati,  
 Om Gang Ganapataye Namah (My Reverential Salutations to Ganapati),  
 (I seek Your Blessings to practice this Vidya)

Eka-Dantaaya Vidmahe Vakra-Tunnddaaya Dhiimahi |  
 Tan-No Dantih Pracodayaat ||10||

(The Ganapati Gayatri) (Let our mind go) to the Ekadanta (the One with a Single Tusk) to know (His Conscious Form deeply); (And then) Meditate on that Vakratunda (the One with a Curved Trunk) (to get absorbed in His Conscious Form),

May that Danti (One with a Tusk) awaken (our Consciousness),

Eka-Dantam Catur-Hastam Paasham-Angkusha-Dhaarinnam |  
Radam Ca Vara-Dam Hastair-Bibhraannam Muussaka-Dhvajam ||  
Raktam Lambo[a-U]daram Shuurpa-Karnnakam Rakta-Vaasasam |  
Rakta-Gandha-Anulipta-Anggam Rakta-Pusspais-Suppujitam ||

(The visible Form of Ganapati is as follows) His Face has a single Tusk (Ekadantam); He has Four Hands (Catur-Hastam); with two of His Hands, he is holding Noose (Pasha) and Goad (Ankusha),  
With His third Hand He is holding a Tusk (Rada), and with His fourth Hand He is showing the gesture of Boon-Giving (Varada Mudra); His Flag is having the Emblem of a Rat (Mushaka),  
His Form is having a Beautiful Reddish Glow (Raktam), with a Large Belly (Lambodara) and with Large Ears like Fans (Shurpa Karna); He is wearing Red Garments (Rakta Vasam),  
His Form is annointed with Red Fragrant Paste (Rakta Gandha), and He is worshipped with Red Flowers (Rakta Pushpa),

Bhakta-Anukampinam Devam Jagat-Kaarannam-Acyutam |  
Aavirbhootam Ca Srssttya[i-A]adau Prakrteh Purussaat-Param |  
Evam Dhyaayati Yo Nityam Sa Yogii Yoginaam Varah ||11||

The Heart of this Lord throbs with the Devotees (with empathy, He being the in-dweller) (Bhakta Anukampinam); And He has descended for the Cause of the World (Jagat Karanam); He is Imperishable (i.e. Eternal) (Acyutam) (and takes the Devotees to the Eternal realm),  
He manifested during the beginning of Creation (Sristhi Aadi) within the manifested Nature (Prakriti), (He manifested) from the Supreme Purusha (Purusha Param),  
He who meditates on Him in this way everyday is the best Yogi among the Yogis,

Namo Vraata-Pataye |  
Namo Ganna-Pataye |  
Namah Pramatha-Pataye |  
Namas-Te-[A]stu Lambo[a-U]daraayai[a-E]ka-Dantaaya  
Vighna-Naashine Shiva-Sutaaya Varada-Muurtaye Namah ||12||

(Ganapati Mala Mantra) Salutations to the Lord of all Human Beings,  
Salutations to the Lord of all Ganas (Demi-Gods attending to Lord Shiva),  
Salutations to the Lord of all Pramathas (Demons attending to Lord Shiva),  
Salutations to You, the One with a Large Belly (Lambodara) and a Single Tusk (Ekadanta),  
Salutations to the One Who is the Remover of all Obstacles, Who is the Son of Lord Shiva and is a personification of Boon-Giving,

Etad-Atharvashirssam Yo-[A]dhiite Sa Brahma-Bhuuyaaya Kalpate |  
 Sa Sarva-Vighnair-Na Baadhyate |  
 Sa Sarvatra Sukham-Edhate |  
 Sa Pan.ca-Mahaa-Paapaat-Pramucyate |

He who studies this Atharvashirsha (with Shraddha), will become fit to realize Brahman,  
 He will not be (permanently) tied down by any obstacles (and his consciousness will become clearer),  
 (Permanent) Happiness will increase within his consciousness, wherever he is (i.e. at all times),  
 He will get freed from the five grave Sins (the memory of sins tend to create permanent obstacles within the  
 consciousness for the jivas to sense the Paramatman),

Saayam-Adhiiyaano Divasa-Krtam Paapam Naashayati |  
 Praatar-Adhiiyaano Raatri-Krtam Paapam Naashayati |  
 Saayam Praatah Prayun.jaano Paapo-[A]paapo Bhavati |  
 Sarvatra-Adhiiyaano-[A]pavighno Bhavati |  
 Dharma-Artha-Kaama-Mokssam Ca Vindati ||13||

Studying this in the Evening will destroy the Sins committed during the Day (including the tendency to  
 commit Sins),  
 Studying this in the Morning will destroy the Sins committed during the Night (including the tendency to  
 commit Sins),  
 Joining (the Study and Deep Contemplation) both in the Evening and Morning, will make a Sinful person  
 Sinless (by gradually revealing the deeper consciousness and thereby removing the tendencies to commit  
 Sins),  
 Studying everywhere (i.e. in all situations) will remove the Obstacles, ...  
 ... (And) the Devotee will obtain Dharma, Artha (Prosperity), Kama (Right Desires fulfilled) and (finally)  
 Moksha (Liberation by discovering the deeper consciousness),

Idam-Atharvashirssam-Ashissyaaya Na Deyam |  
 Yo Yadi Mohaad-Daasyati Sa Paapiyaan Bhavati |  
 Sahasra-[A]avartanaad-Yam Yam Kaamam-Adhiite Tam Tam-Anena Saadhayet ||14||

This Atharvasirsha is not to be given to undeserving Persons (Those who do not have any interest or faith in  
 higher life),  
 If anyone gives this out of attachment to someone (inspite of knowing the person to be undeserving), he  
 becomes a sinner,  
 When thousand Parayana of this Atharva Shirsha is done by Deep Study (and Contemplation), then by this  
 (Upanishad), Siddhi (Spiritual attainments) will be attained,

Anena Gannapatim-Abhissin.cati Sa Vaagmii Bhavati |  
 Caturthyaam-Anashnan Japati Sa Vidyaavaan Bhavati |  
 Itya[i-A]tharvanna-Vaakyam |  
 Brahma-Adya-[A]avarannam Vidyaan-Na Bibheti Kadaacane[a-I]ti ||15||

He who anoints Ganapati with this Upanishad (i.e. worships Ganapati as Brahman-Consciousness) becomes a fluent Speaker (Vagmi),  
 He who fasts on Chaturdasi and recites this Upanishad becomes filled with Knowledge (becomes Vidyavan),  
 This is the word of the Atharvana Rishi,  
 He (finally) gains the Knowledge of the envelop of Brahman (i.e. understands Brahma Vidya), and thereafter does not have any Fear anytime (i.e. he becomes free from the fears caused by the ego),

Yo Duurvaa-[A]ngkurair-Yajati Sa Vaishravanno[a-U]pamo Bhavati |  
 Yo Laajair-Yajati Sa Yashovaan Bhavati |  
 Sa Medhaavaan Bhavati |  
 Yo Modaka-Sahasrenna Yajati Sa Vaan.chita-Phalam-Avaapnoti |  
 Yas-Saajya-Samidbhir-Yajati Sa Sarvam Labhate Sa Sarvam Labhate ||16||

He who worships (Ganapati) with tender Durva Grass will become Prosperous like Kubera,  
 He who worships (Ganapati) with Parched Rice will become Glorious (i.e. will have Name and Fame),  
 He will (also) become Medhavan (filled with Medha or retentive capacity of the mind),  
 He who worships (Ganapati) with thousand Modakas (a type of Sweetmeat), he will obtain his Desired Fruits,  
 He who worships (Ganapati) with Twigs dipped in Ghee, he obtains Everything, he obtains Everything,

Assttau Braahmannaan Samyag Graahayitvaa Suurya-Varcasvii Bhavati |  
 Suuryagrahe-Mahaa-Nadyaam Pratimaa-Sannidhau Vaa Japtvaa Siddha-Mantro Bhavati  
 Mahaa-Vighnaat Pramucyate |  
 Mahaa-Dossaat Pramucyate |  
 Mahaa-Pratyavaayaat Pramucyate |  
 Sa Sarvavid Bhavati Sa Sarva-Vid Bhavati |  
 Ya Evam Veda |  
 Ity[i]-Upanissat ||17||  
 Om Shaantish-Shaantish-Shaantih ||

He who makes Eight Brahmins receive this Upanishad (i.e. either teaches this Upanishad to eight Brahmins or recites this in the company of eight Brahmins in the satsang of pure-souled persons) becomes filled with the splendour of the Sun,  
 He who recites this during Solar Eclipse on the bank of a great River (Nature providing the backdrop of the greater consciousness) or in-front of the image of Ganapati, becomes Mantra-Siddha (i.e. Mantra gradually reveals the deeper consciousness),

He becomes free from great Obstacles (i.e. when Brahman-Consciousness frees one from inner obstacles, the effect of outer obstacles also tend to loosen their grip),  
 He becomes free from great Vices (i.e. the Upanishad will gradually release from the Sins of the past Vices and remove the evil tendencies to create new Vices),  
 He becomes free from Sins or situations which as if drowns the life in a River (i.e. the Upanishad will gradually lift up one's spirit amidst drowning life situations),  
 He becomes All-Knowing, He becomes All-Knowing (Brahman being the underlying essence of everything, knowing Brahman is knowing the essence of everything),  
 This indeed is the Veda (the ultimate Knowledge),  
 Thus ends the Upanishad (giving the message of the all-freeing Brahman Consciousness embodied as Ganapati and fresh hope to all)  
 Om, Shanti, Shanti, Shanti (May this bring Peace to all at all the three levels - Adhibhautika, Adhidaivika and Adhyatmika)



### Ganapatyatharvashirsham in Kannada Script

|| ಶ್ರೀಗಣಪತ್ಯಥರ್ವಶೀರ್ಷೋಪನಿಷತ್ ||

ಓಂ ಭದ್ರಂ ಕರ್ಣೇಭಿಃ ಶೃಣ್ವಯಾಮ ದೇವಾಃ | ಭದ್ರಂ ಪಶ್ಯೇಮಾಕ್ಷಭಿಯರ್ಜತಾಃ |  
 ಸ್ಥಿರೈರಂಗೈಸ್ತುಷ್ಪುವಾಃ ಸಸ್ತನೂಭಿಃ | ವ್ಯಶೇಮ ದೇವಹಿತಂ ಯದಾಯುಃ |  
 ಓಂ ಸ್ವಸ್ತಿ ನ ಇಂದ್ರೋ ವ್ಯದ್ವಶ್ವವಾಃ | ಸ್ವಸ್ತಿ ನಃ ಪೂಷಾ ವಿಶ್ವವೇದಾಃ |  
 ಸ್ವಸ್ತಿ ನಸ್ರಾಕ್ಷ್ಮೋಽ ಅರಿಷ್ಟನೇಮಿಃ | ಸ್ವಸ್ತಿ ನೋ ಬೃಹಸ್ಪತೀರ್ಧಧಾತು ||

ಓಂ ಶಾಂತಿಃ ಶಾಂತಿಃ ಶಾಂತಿಃ ||

ಓಂ ನಮಸ್ತೇ ಗಣಪತಯೇ | ತ್ವಮೇವ ಪುತ್ಯಕ್ಷಂ ತತ್ತ್ವಮಸಿ |  
 ತ್ವಮೇವ ಕೇವಲಂ ಕರ್ತಾಸಿ | ತ್ವಮೇವ ಕೇವಲಂ ಧರ್ತಾಸಿ | ತ್ವಮೇವ ಕೇವಲಂ ಹರ್ತಾಸಿ |  
 ತ್ವಮೇವ ಸರ್ವಂ ಖಲಿದಂ ಬ್ರಹ್ಮಾಸಿ | ತ್ವಂ ಸಾಕ್ಷಾದಾತ್ಮಾಸಿ ನಿತ್ಯಮ್ || ೧ ||

ಋತಂ ವಚ್ಚಿ | ಸ್ವತಂ ವಚ್ಚಿ || ೨ ||

ಅವ ತ್ವಂ ಮಾಮ್ | ಅವ ವಕ್ತಾರಮ್ | ಅವ ಶ್ರುತಾರಮ್ | ಅವ ದ್ವಾರಾರಮ್ | ಅವ ಧ್ವಾರಾರಮ್ |  
 ಅವಾನೂಜಾನಮವ ಶಿಷ್ಯಮ್ | ಅವ ಪಶ್ಚಾತ್ತಾತ್ | ಅವ ಪುರಸ್ತಾತ್ | ಅವೋತ್ತರಾತ್ತಾತ್ |  
 ಅವ ದಕ್ಷಿಣಾತ್ತಾತ್ | ಅವ ಚೋರ್ಧ್ವಾತ್ತಾತ್ | ಅವಾಧರಾತ್ತಾತ್ |  
 ಸರ್ವತೋ ಮಾಂ ಪಾಹಿ ಪಾಹಿ ಸಮಂತಾತ್ || ೩ ||

ತ್ವಂ ವಾಙ್ಮಯಸ್ತ್ವಂ ಚಿನ್ಮಯಃ | ತ್ವಮಾನಂದಮಯಸ್ತ್ವಂ ಬ್ರಹ್ಮಮಯಃ | ತ್ವಂ ಸಚ್ಚಿದಾನಂದಾದ್ವಿತೀಯೋಽಸಿ |  
 ತ್ವಂ ಪುತ್ಯಕ್ಷಂ ಬ್ರಹ್ಮಾಸಿ | ತ್ವಂ ಜ್ಞಾನಮಯೋ ವಿಜ್ಞಾನಮಯೋಽಸಿ || ೪ ||

ಸರ್ವಂ ಜಗದಿದಂ ತ್ವತ್ಪೋ ಜಾಯತೇ | ಸರ್ವಂ ಜಗದಿದಂ ತ್ವತ್ಪ್ರತಿಷ್ಠತಿ |  
 ಸರ್ವಂ ಜಗದಿದಂ ತ್ವಯಿ ಲಯಮೇಷ್ಯತಿ | ಸರ್ವಂ ಜಗದಿದಂ ತ್ವಯಿ ಪ್ರತ್ಯೇಷ್ಯತಿ |  
 ತ್ವಂ ಭೂಮಿರಾವೋಽನಲೋಽನಿಲೋ ನಭಃ | ತ್ವಂ ಚತ್ವಾರಿ ವಾಕ್ಸದ್ವಾನಿ || ೫ ||

ತ್ವಂ ಗುಣತ್ರಯಾತ್ರಿತಃ | ತ್ವಂ ಅವಸ್ಥಾತ್ರಯಾತ್ರಿತಃ | ತ್ವಂ ದೇಹತ್ರಯಾತ್ರಿತಃ |  
 ತ್ವಂ ಕಾಲತ್ರಯಾತ್ರಿತಃ | ತ್ವಂ ಮೂಲಾಧಾರಸ್ಥಿತೋಽಸಿ ನಿತ್ಯಮ್ | ತ್ವಂ ಶಕ್ತಿತ್ರಯಾತ್ಮಕಃ |  
 ತ್ವಾಂ ಯೋಗಿನೋ ಧ್ಯಾಯಂತಿ ನಿತ್ಯಮ್ | ತ್ವಂ ಬ್ರಹ್ಮಾ ತ್ವಂ ವಿಷ್ಣುಸ್ತ್ವಂ ರುದ್ರಸ್ತ್ವಮಿಂದ್ರಸ್ತ್ವಮಗ್ನಿಸ್ತ್ವಂ  
 ವಾಯುಸ್ತ್ವಂ ಸೂರ್ಯಸ್ತ್ವಂ ಚಂದ್ರಮಾಸ್ತ್ವಂ ಬ್ರಹ್ಮ ಭೂರ್ಭುವಃ ಸ್ವರೋಮ್ || ೬ ||

ಗೃಣಾದಿಂ ಪೂರ್ವಮುಚ್ಚಾಯೇ ವರ್ಣಾದಿಂಸ್ತದ್ಧನಂತರಮ್ | ಅನುಸ್ವಾರಃ ಪರತರಃ | ಅರ್ಧೇಂದುಲಸ್ಥಿತಮ್ |  
 ತಾರೇಣ ಋದ್ಧಮ್ | ಏತತ್ತವ ಮನುಸ್ವರೂಪಮ್ | ಗಕಾರಃ ಪೂರ್ವರೂಪಮ್ | ಅಕಾರೋ ಮಧ್ಯಮರೂಪಮ್ |  
 ಅನುಸ್ವಾರಶ್ಚಾಂತ್ಯರೂಪಮ್ | ಬಿಂದುರುತ್ತರರೂಪಮ್ | ನಾದಃ ಸಂಧಾನಮ್ | ಸಂಹಿತಾ ಸಂಧಿಃ |  
 ಸೈಷಾ ಗಣೇಶವಿದ್ಯಾ | ಗಣಕ ಋಷಿಃ | ನಿಚ್ಯದಾಯತ್ರೀ ಛಂದಃ |  
 ಶ್ರೀಮಹಾಗಣಪತೀರ್ಧೇವತಾ | ಓಂ ಗಂ ಗಣಪತಯೇ ನಮಃ || ೭ ||

ಏಕದಂತಾಯ ವಿದ್ಮಹೇ ವಕ್ರತುಂಡಾಯ ಧೀಮಹಿ | ತನ್ನೋ ದಂತಿಃ ಪ್ರಚೋದಯಾತ್ || ೮ ||

ಏಕದಂತಂ ಚತುರ್ಹಸ್ತಂ ಪ್ರಾಶಮಂಕುಶಧಾರಿಣಮ್ | ರದಂ ಚ ವರದಂ ಹಸ್ತೈರ್ಬಿಭ್ರಾಣಂ ಮೂಷಕಧ್ವಜಮ್ |  
 ರಕ್ತಂ ಲಂಬೋದರಂ ಶೂರ್ವಕರ್ಣಕಂ ರಕ್ತವಾಸಸಮ್ | ರಕ್ತಗಂಧಾನುಲಿಪ್ತಾಂಗಂ ರಕ್ತಪುಷ್ಪೈಃ ಸ್ತುಪೂಜಿತಮ್ |  
 ಭಕ್ತಾನ್ತುಕಂಪಿನಂ ದೇವಂ ಜಗತ್ಕಾರಣಮಚ್ಯುತಮ್ | ಆವಿಭೂತಂ ಚ ಸೃಷ್ಟ್ಯಾದೌ ಪುಕ್ಯತೇಃ ಪುರುಷಾತ್ಮರಮ್ |  
 ಏವಂ ಧ್ಯಾಯತಿ ಯೋ ನಿತ್ಯಂ ಸ ಯೋಗೀ ಯೋಗಿನಾಂ ವರಃ || ೯ ||

ನಮೋ ವ್ರಾತಪತಯೇ ನಮೋ ಗಣಪತಯೇ ನಮಃ ಪ್ರಮಥಪತಯೇ ನಮಸ್ತೇಽಸ್ತು ಲಂಬೋದರಾಯ  
 ಏಕದಂತಾಯ ವಿಘ್ನವಿನಾಶಿನೇ ಶಿವಸುತಾಯ ಶ್ರೀವರದಮೂರ್ತಯೇ ನಮಃ || 10 ||

ಏತದಧರ್ವಶೀರ್ಷ್ಯಂ ಯೋಽದ್ವಿತೇ | ಸ ಬ್ರಹ್ಮಭೂಯಾಯ ಕಲ್ವತೇ | ಸ ಸರ್ವವಿಘ್ನೋರ್ನ ಬಾಧ್ಯತೇ |  
 ಸ ಸರ್ವತಃ ಸುಖಮೇದತೇ | ಸ ಪಂಚಮಹಾಪಾಪಾತ್ ಪ್ರಮುಚ್ಯತೇ |  
 ಸ್ತಾಯಮಧೀಯಾನೋ ದ್ವಿವಸಕೃತಂ ಪ್ರಾಪಂ ನಾಶಯತಿ | ಪ್ರಾತರಧೀಯಾನೋ ರಾತ್ರಿಕೃತಂ ಪ್ರಾಪಂ ನಾಶಯತಿ |  
 ಸ್ತಾಯಂ ಪ್ರಾತಃ ಪ್ರಯುಂಜಾನಃ ಪ್ರಾಪೋಽಪಾಪೋ ಭವತಿ | ಧರ್ಮಾರ್ಥಕಾಮಮೋಕ್ಷಂ ಚ ವಿಂದತಿ |  
 ಇದಮಧರ್ವಶೀರ್ಷ್ಯಮಶಿಷ್ಯಾಯ ನ ದೇಯಮ್ | ಯೋ ಯದಿ ಮೋಹಾದ್ ದಾಸ್ಯತಿ | ಸ ಪಾಪೀಯಾನ್ ಭವತಿ |  
 ಸಹಸ್ರಾವರ್ತನಾದ್ಯಂ ಯಂ ಕಾಮಮಧ್ಯತೇ | ತಂ ತಮನೇನ ಸಾಧಯೇತ್ || ೧೧ ||

ಅನೇನ ಗಣಪತಿಮಭಿಷಿಂಚತಿ | ಸ ವಾಗ್ಮೀ ಭವತಿ | ಚತುರ್ಧ್ಯಾಮನಶ್ಚನ್ ಜಪತಿ |  
 ಸ ವಿದ್ಯಾವಾನ್ ಭವತಿ | ಇತ್ಯರ್ಥವಣವಾಕ್ಯಮ್ | ಬ್ರಹ್ಮಾದ್ಯಾಚರಣಂ ವಿದ್ಯಾನ್ ಬಿಭೇತಿ ಕದಾಚನೇತಿ || ೧೨ ||

ಯೋ ದೂರ್ವಾಂಕುರೈರ್ಯುಜತಿ | ಸ ವೈಶ್ರವಣೋಪಮೋ ಭವತಿ | ಯೋ ಲಾಜೈರ್ಯುಜತಿ |  
 ಸ ಯಶೋವಾನ್ ಭವತಿ | ಸ ಮೇಧಾವಾನ್ ಭವತಿ | ಯೋ ಮೋದಕಸಹಸ್ರೇಣ ಯುಜತಿ |  
 ಸ ವಾಂಛಿತಫಲಮವಾಪ್ನೋತಿ | ಯಃ ಸಾಜ್ಯ ಸಮಿದ್ಯಯುಜತಿ |  
 ಸ ಸರ್ವಂ ಲಭತೇ ಸ ಸರ್ವಂ ಲಭತೇ || 13 ||

ಅಷ್ಟೈ ಬ್ರಾಹ್ಮಣಾನ್ ಸಮ್ಯಗ್ ಗ್ರಾಹಯಿತ್ವಾ | ಸೂರ್ಯವರ್ಚಸ್ವೀ ಭವತಿ |  
 ಸೂರ್ಯಗ್ರಹೇ ಮಹಾನದ್ಯಾಂ ಪ್ರತಿಮಾಸನ್ನಿಧೌ ವಾ ಜಪ್ತ್ವಾ | ಸಿದ್ಧಮಂತ್ರೋ ಭವತಿ |  
 ಮೃಹಾವಿಘ್ನಾತ್ ಪ್ರಮುಚ್ಯತೇ | ಮೃಹಾದೋಷಾತ್ ಪ್ರಮುಚ್ಯತೇ | ಮೃಹಾಪಾಪಾತ್ ಪ್ರಮುಚ್ಯತೇ |  
 ಮೃಹಾಪ್ರತ್ಯವಾಯಾತ್ ಪ್ರಮುಚ್ಯತೇ | ಸ ಸರ್ವವಿದ್ಭವತಿ ಸ ಸರ್ವವಿದ್ಭವತಿ |  
 ಯ ಏವಂ ವೇದ | ಇತ್ಯುಪನಿಷತ್ || ೧೪ ||

ಓಂ ಶಾಂತಿಃ ಶಾಂತಿಃ ಶಾಂತಿಃ ||

ಓಂ ಭದ್ರಂ ಕರ್ಣೇಭಿಃ ಶೃಣುಯಾಮ ದೇವಾಃ | ಭದ್ರಂ ಪಶ್ಯೇಮಾಕ್ಷಭರ್ಯುಜತಾಃ |  
 ಸ್ಥಿರೈರಂಗೈಸ್ತುಷ್ಪುವಾಃ ಸಸ್ತನೂಭಿಃ | ವ್ಯಶೇಮ ದೇವಹಿತಂ ಯದಾಯುಃ |  
 ಸ್ವಸ್ತಿ ನ ಇಂದ್ರೋ ವ್ಯದೃಶ್ವವಾಃ | ಸ್ವಸ್ತಿ ನಃ ಪೂಷಾ ವಿಶ್ವವೇದಾಃ |  
 ಸ್ವಸ್ತಿ ನ ಸ್ತಾಕ್ಸೋಽರಿಷ್ಟನೇಮಿಃ | ಸ್ವಸ್ತಿ ನೋ ಬ್ರಹ್ಮಸ್ತತೀರ್ಧಧಾತು ||

ಓಂ ಶಾಂತಿಃ ಶಾಂತಿಃ ಶಾಂತಿಃ ||



## Sankatanashana Ganesa Stotram

प्रणम्य शिरसा देवं गौरीपुत्रं विनायकम् ।  
भक्तावासं स्मरेन्नित्यं आयुःकामार्थसिद्धये ॥ १॥

praNamya shirasA devam gauri-putram vinAyakam |  
bhaktAvAsam smaren\_nityam AyuH-kAmArtha-siddhaye || 1 ||

bowing with the head, to the divine, to the son-of-pArvatI, to the vinAyaka  
to the devotee-dweller; remember daily, for the accomplishment of long life, desires and wealth ||

प्रथमं वक्रतुण्डं च एकदन्तं द्वितीयकम् ।  
तृतीयं कृष्णपिङ्गाक्षं गजवक्त्रं चतुर्थकम् ॥ २॥

prathamam vakra-tuNDam cha eka-dantam dvitlyakam |  
tRitlyam kRiShNa-pi~NgAkSham, gaja-vaktram chaturthakam || 2 ||

first to the curved-trunked, and second to the one-tusked  
third to the brown-eyed, fourth to the elephant-faced ||

लम्बोदरं पञ्चमं च षष्ठं विकटमेव च ।  
सप्तमं विघ्नराजेन्द्रं धूमवर्णं तथाष्टमम् ॥ ३॥

lambodaram pa~nchamam cha ShaShTham vikaTameva cha |  
saptamam vighna-rAjendram dhUmra-varNam tathAShTamam || 3 ||

fifth to the large-bellied and sixth to the huge  
seventh the king of obstacles, and eighth to the smoke-colored ||

नवमं भालचन्द्रं च दशमं तु विनायकम् ।  
एकादशं गणपतिं द्वादशं तु गजाननम् ॥ ४॥

navamam bhAla-chandram cha dashamam tu vinAyakam |  
ekAdasham gaNa-patim dvAdasham tu gajAnanam || 4 ||

ninth to the one with moon on the forehead, tenth to the supreme hero  
eleventh to the leader of peoples and twelfth to the elephant-faced ||

द्वादशैतानि नामानि त्रिसंध्यं यः पठेन्नरः ।  
न च विघ्नभयं तस्य सर्वसिद्धिकरः प्रभुः ॥ ५॥

dvAdashaitAni nAmAni trisandhyam yaH paThen\_naraH |  
na cha vighna-bhayam tasya sarva-siddhi-karaH prabhuH || 5 ||

these twelve names, one who reads three times a day (morning, afternoon, evening) there is no fear of  
obstacles, and lord is his all-accomplisher ||

विद्यार्थी लभते विद्यां धनार्थी लभते धनम् ।  
पुत्रार्थी लभते पुत्रान्मोक्षार्थी लभते गतिम् ॥ ६॥

vidyArthI labhate vidyAm dhanArthI labhate dhanam |  
putrArthI labhate putrAn\_mokShArthI labhate gatim || 6 ||

knowledge seeker gains knowledge, wealth seeker gains wealth  
child seeker gains child, nirvANa seeker gains nirvANa ||

जपेद्गणपतिस्तोत्रं षड्भिर्मासैः फलं लभेत् ।  
संवत्सरेण सिद्धिं च लभते नात्र संशयः ॥ ७॥

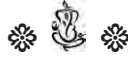
japed\_gaNapati-stotram ShaDbhir\_mAsaiH phalam labhet |  
saMvatsareNa siddhim cha labhate nAtra saMshayaH || 7 ||

by chanting this ganapati stotram for six months, one gets results  
and by [chanting for] one year accomplishment is gained, there no doubt here ||

अष्टेभ्यो ब्राह्मणेभ्यश्च लिखित्वा यः समर्पयेत् ।  
तस्य विद्या भवेत्सर्वा गणेशस्य प्रसादतः ॥ ८॥

aShTebhyo brAhmaNebhyashcha likhitvA yaH samarpayet |  
tasya vidyA bhavet\_sarvA gaNeshasya prasAdataH || 8 ||

one who offers having written from eight scholars  
his knowledge becomes all-encompassing, by the grace of gaNesha ||



### Sri Ganesa Pancharatnam Stotram

मुदाकरात्तमोदकं सदा विमुक्तिसाधकं  
कलाधरावतंसकं विलासिलोकरक्षकम् ।  
अनायकैकनायकं विनाशितेभदैत्यकं  
नताशुभाशुनाशकं नमामि तं विनायकम् ॥१॥

अकिंचनार्तिमार्जनं चिरन्तनोक्तिभाजनं  
पुरारिपूर्वनन्दनं सुरारिगर्वचर्वणम् ।  
प्रपञ्चनाशभीषणं धनंजयादिभूषणम्  
कपोलदानवारणं भजे पुराणवारणम् ॥४॥

नतेतरातिभीकरं नवोदितार्कभास्वरं  
नमत्सुरारिनिर्जरं नताधिकापदुद्धरम् ।  
सुरेश्वरं निधीश्वरं गजेश्वरं गणेश्वरं  
महेश्वरं तमाश्रये परात्परं निरन्तरम् ॥२॥

नितान्तकान्तदन्तकान्तिमन्तकान्तकात्मजं  
अचिन्त्यरूपमन्तहीनमन्तरायकृन्तनम् ।  
हृदन्तरे निरन्तरं वसन्तमेव योगिनां  
तमेकदन्तमेव तं विचिन्तयामि सन्ततम् ॥५॥

समस्तलोकशंकरं निरस्तदैत्यकुञ्जरं  
दरेतरोदरं वरं वरेभवक्त्रमक्षरम् ।  
कृपाकरं क्षमाकरं मुदाकरं यशस्करं  
मनस्करं नमस्कृतां नमस्करोमि भास्वरम् ॥३॥

महागणेशपञ्चरत्नमादरेण योऽन्वहं  
प्रजल्पति प्रभातके हृदि स्मरन् गणेश्वरम् ।  
अरोगतामदोषतां सुसाहितीं सुपुत्रतां  
समाहितायुरष्टभूतिमभ्युपैति सोऽचिरात् ॥६॥

## English Transliteration

Mudaa-Karaatta-Modakam Sadaa Vimukti-Saadhakam  
Kalaa-Dhara-Avatamsakam Vilaasi-Loka-Rakssakam |  
Anaayakai[a-E]ka-Naayakam Vinaashitebha-Daityakam  
Nata-Ashubha-Ashu-Naashakam Namaami Vinaayakam ||1||

Nate[a-I]tara-Ati-Bhiikaram Navo[a-U]dita-Arka-Bhaasvaram  
Namat-Sura-Ari-Nir-Jaram Nata-Adhika-Apad-Uddharam |  
Sure[a-li]shvaram Nidhi-[I]ishvaram Gaje[a-li]shvaram Ganne[a-li]shvaram  
Mahe[a-li]shvaram Tama-Ashraye Paraatparam Nir-Antaram ||2||

Samasta-Loka-Shamkaram Nirasta-Daitya-Kun.jaram  
Dare[a-I]taro[a-U]daram Varam Varebha-Vaktram-Akssaram |  
Krpaa-Karam Kssamaa-Karam Mudaa-Karam Yashas-Karam  
Manas-Karam Namas-Krtaam Namas-Karomi Bhaasvaram ||3||

Akincana-[A]arti-Maarjanam Cirantano[a-U]kti-Bhaajanam  
Pura-Ari-Puurva-Nandanam Sura-Ari-Garva-Carvannam |  
Prapan.ca-Naasha-Bhiissannam Dhananjaya-[A]adi-Bhuussannam  
Kapola-Daana-Vaarannam Bhaje Puraanna-Vaarannam ||4||

Nitaanta-Kaanta-Danta-Kaantim-Antaka-Antaka-[A]atmajam  
Acintya-Ruupam-Anta-Hiinam-Antaraaya-Krntanam |  
Hrd-Antare Nirantaram Vasantam-Eva Yoginaam  
Tam-Eka-Dantam-Eva Tam Vicintayaami Santatam ||5||

Mahaa-Gannessa-Pan.ca-Ratnam-AadarenaYo[ah-A]nvaham  
Prajapati Prabhaatake Hrdismaran Ganne[a-li]shvaram |  
Arogataam-Adossataam Su-Saahitiim Su-Putrataam  
Samaahita-Ayur-Asstta-Bhuutim-Abhy-Upai[a-E]ti So[ah-A]ciraat ||6||

## Meaning

(Salutations to Sri Vinayaka) Who Holds the Divine Joy in His Hand as Modaka (a sweetmeat) and Who Always strives to Accomplish the Liberation of His Devotees towards that Divine Joy,

Who Holds the Digit of the Moon as His Ornament and with a Joyful Spirit Protects the World,

Who is without any Master but is Himself the only Master for His Devotees, and Protects them by Destroying the (inner) Demons,

To those who Surrender to Him, He Destroys the Inauspicious tendencies Quickly; I Salute Sri Vinayaka and surrender to Him.

(Salutations to Sri Vinayaka) To those who do not Bow down to God out of arrogance, He takes a Frightening form; His benign however form is like a Newly-Risen Sun,

Who is always Fresh without any Decay, and is Saluted Reverentially by the Devas and the Devoted Persons; Who Extricates those who Surrender to Him from Difficult Calamities,

Who is the God of the Devas (Sureshvara), Who is the God of Prosperity (Nidhishvara), Who is the God with

an Elephant Face (Gajeshvara) and Who is the God of the Ganas (celestial attendants) (Ganeshvara),  
Who is the Great God (Maheshvara); To His Refuge, Who is Superior than the Best, I Continually place myself  
in devotional surrender.

(Salutations to Sri Vinayaka) Who is the Auspicious Power behind All the Worlds and Who Removes the  
Mighty (inner) Demons,

Whose Huge Body signifies Prosperity and Boon-Giving and Whose Most Excellent Face reflects His  
Imperishable Nature.

Who Showers Grace (Kripakara), Who Showers Forgiveness (Kshamakara), Who Showers Joy (Mudakara)  
and who Showers Glory (Yashakara) to His Devotees,

Who Bestows Intelligence and Wisdom (Manaskara) to those Who Salute Him with Reverence; I Salute His  
Shining Form.

(Salutations to Sri Vinayaka) Who Wipes out the Sufferings of the Destitutes who take His Refuge; Who is the  
Receptacle of the Words of Praises of the Ancients,

Who is the Former Son (the latter being Kartikeya) of the Enemy of Tripurasuras (i.e. Lord Shiva), and Who  
Chews down the Pride and Arrogance of the Enemies of the Devas,

Who wields Terrible Power to Destroy the delusion of the Five Elements constituting the World (from the  
mind of His Devotees); Who Himself is Adorned with the Powers (behind the Five Elements) like Fire etc,

From Whose Cheeks flow down the Juice of Grace; Salutations to Him Whose Praise similarly flows down like  
Juice from the Puranas.

(Salutations to Sri Vinayaka) Whose Beautiful Form of Ekadanta is very much Dear to His Devotees, and Who  
is the Son of the One (referring to Lord Shiva) Who Put an End to (i.e. restrained) Antaka (i.e. Yama).

Whose essential Form is Inconceivable and without any Limit, and which Cuts through the Obstacles of His  
Devotees,

Who Continually Abides in the Cave of the Heart of the Yogis.

I Continually Reflect upon Him, the Ekadanta (another name of Sri Vinayaka).

(Salutations to Sri Vinayaka) Those who Read the Great Ganesha Pancharatnam (five Jewels in praise of Sri  
Ganesha) with Devotion ...

... and Utter this in the Early Morning Contemplating on Sri Ganeshvara in their Hearts ...

... will get Free from Diseases and Vices, will get Good Spouses and Good Sons, ....

... and with it He will get Long Life and the Eight Powers soon.



## Sri Gajanana Prasanna Storam

## ॥ श्री गजानन प्रसन्न ॥

गणनायकाय गणदेवताय गणाध्यक्षाय धीमहि ।  
 गुणशरीराय गुणमण्डिताय गुणेशानाय धीमहि ।  
 गुणातीताय गुणाधीशाय गुणप्रविष्टाय धीमहि ।  
 एकदंताय वक्रतुण्डाय गौरीतनयाय धीमहि ।  
 गजेशानाय भालचन्द्राय श्रीगणेशाय धीमहि ॥

गानचतुराय गानप्राणाय गानान्तरात्मने ।  
 गानोत्सुकाय गानमत्ताय गानोत्सुकमनसे ।  
 गुरुपूजिताय गुरुदेवताय गुरुकुलस्थायिने ।  
 गुरुविक्रमाय गुह्यप्रवराय गुरवे गुणगुरवे ।  
 गुरुदैत्यगलच्छेत्रे गुरुधर्मसदाराध्याय ।  
 गुरुपुत्रपरित्रात्रे गुरुपाखण्डखण्डकाय ।  
 गीतसाराय गीततत्त्वाय गीतगोत्राय धीमहि ।  
 गूढगुल्फाय गन्धमत्ताय गोजयप्रदाय धीमहि ।  
 गुणातीताय गुणाधीशाय गुणप्रविष्टाय धीमहि ।

एकदंताय वक्रतुण्डाय गौरीतनयाय धीमहि ।  
 गजेशानाय भालचन्द्राय श्रीगणेशाय धीमहि ॥

ग्रन्थगीताय ग्रन्थगेयाय ग्रन्थान्तरात्मने ।  
 गीतलीनाय गीताश्रयाय गीतवाद्यपटवे ।  
 गेयचरिताय गायकवराय गन्धर्वप्रियकृते ।  
 गायकाधीनविग्रहाय गङ्गाजलप्रणयवते ।  
 गौरीस्तनन्धयाय गौरीहृदयनन्दनाय ।  
 गौरभानुसुताय गौरीगणेश्वराय ।  
 गौरीप्रणयाय गौरीप्रवणाय गौरभावाय धीमहि ।  
 गोसहस्राय गोवर्धनाय गोपगोपाय धीमहि ।  
 गुणातीताय गुणाधीशाय गुणप्रविष्टाय धीमहि ।  
 एकदंताय वक्रतुण्डाय गौरीतनयाय धीमहि ।  
 गजेशानाय भालचन्द्राय श्रीगणेशाय धीमहि ॥

## English Transliteration

gaNa-nAyakAya gaNa-devatAya gaNA\_dhyakShAya dhImahi |  
 guNa-sharIrAya guNa-maNDitAya guNe\_shAnAya dhImahi |  
 guNA\_tItAya guNA\_dhIshAya guNa-praviShTAya dhImahi |  
 ek-dantAya vakra-tuNDaYa gaurI-tanayAya dhImahi |  
 gaje\_shAnAya bhAla-chandrAya shrl-gaNeshAya dhImahi ||

gAna-chaturAya gAna-prANaYa gAnAnta\_rAtmane |  
 gAnotsukAya gAnamattAya gAnotsuka\_manase |  
 guru-pUjitAya guru-devatAya guru-kula-sthAyine |  
 guru-vikramAya guhya-pravarAya gurave guNa-gurave |  
 guru-daityagalachchhetre guru-dharma-sadA\_rAdhyAya |  
 guru-putra-paritrAtre guru-pAkhaNDa-khaNDakAya |  
 glta-sArAya glta-tattvAya glta-gotrAya dhImahi |  
 gUDh-gulphAya gandha-mattAya go-jaya-pradAya dhImahi |  
 guNA\_tItAya guNA\_dhIshAya guNa-praviShTAya dhImahi |  
 ek-dantAya vakra-tuNDaYa gaurI-tanayAya dhImahi |  
 gaje\_shAnAya bhAla-chandrAya shrl-gaNeshAya dhImahi ||

granth-gItAya granth-geyAya granthAntarAtmane |  
glta-llnAya gltAshrayAya glta-vAdya-paTave |  
geya-charitAya gAyaka-varAya gandharva-priya-kRite |  
gAyakAdhIna-vigrahAya gaGgA-jala-praNayavate |  
gaurI-stanandhayAya gaurI-hRidaya-nandanAya |  
gaura-bhAnu-sutAya gaurI-gaNeshvarAya |  
gauri-praNayAya gauri-pravaNAya gaura-bhAvAya dhImahi |  
go-sahasrAya go-varadhanAya gopa-gopAya dhImahi |  
guNA\_tItAya guNA\_dhIshAya guNa-praviShTAya dhImahi |  
ek-dantAya vakra-tuNDaYa gaurI-tanayAya dhImahi |  
gaje\_shAnAya bhAla-chandrAya shrl-gaNeshAya dhImahi ||



## GANESA ARATI SONGS

### Ganapati Arati (Marathi)

Sukh Karta Dukh Harta Varta Vighnanchi

Nuravi Puravi Prema Krupa Jayachi

Sarvangi Sundar Uti Shendurachi

Kanthi Jhalke Maal Mukta Phalanchi

Jai Dev, Jai Dev, Jai Mangal Murti

Darshan Matre Mano Kamana Purti, Jai Dev Jai Ratna Khachit Phara Tuja Gauri Kumara Chandana-chi Uti  
Kum Kum Keshara

Hire Jadit Mukut Shobhato bara

Runa Zunati Nupure Charani Ghagariya, Jai Dev2 Lambodar Pitambar Phanivar Bandhna

Saral Sondi Vakra Tunda Tri-Nayana

Daas Ramacha Vat Pahe Sadana

Sankati Pavave Nirvani Rakshave SurVar Vandana, Jai Dev2

### Ganapati Aarati (Hindi)

Shendur Lal Chadhaya Achcha Gajmukh ko

Dondil Lal Biraje Sut Gauri Har Ko

Haath Liye Gud Laddu Sai Survar Ko

Mahima Kahe Na Jaaye Lagat Hu Pad Ko

Jai Jai Ji Ganaraj Vidya Sukhdata

Dhanya Tumharo Darshan Mera Man Ramta, Jai Devz Ashto Siddhi Dasi Sankat Ko Bairi  
 Vighna Vinaashan Mangal Murat Adhikari  
 Koti Suraj Prakash Aaisi Chhabi Teri  
 Gandasthal Mada Mastaka Jhule Shashibihari, Jai Jaiz  
 Bhava Bhagatise Koi Sharanagat Aave  
 Santati Sampati Saba hi Bharpur Paave  
 Aise Tum Maharaj Moko Ati Bhave  
 Gosavi Nandan Nishidin Gun Gave, Jai Jaiz



### MANTRA PUSHPANJALI

ॐ यज्ञेन यज्ञमयजंत देवास्तानि धर्माणि प्रथमान्यासन  
 ते हं नाकं महिमानः सचंत यत्र पूर्वं साध्याः संति देवाः  
 ॐ राजाधिराजाय प्रसह्ये साहिने | नमो वयं वैश्रवणाय कुर्महे  
 स मे कामान्कामकामाय मह्यम् | कामेश्वरो वैश्रवणो ददातु  
 कुबेराय वैश्रवणाय | महाराजाय नमः ॐ स्वस्ति  
 साम्राज्यं भौज्यं स्वाराज्यं वैराज्यं पारमेष्ठ्यं राज्यं माहाराज्यमाधिपत्यमयं समंतपर्यायी  
 स्यात्सार्वभौमः सार्वायुष आंतादापरार्धात्पृथिव्यै समुद्रपर्यता या एकराळिति  
 तदप्येष श्लोकोऽभिगीतो मरुतः परिवेष्टारो मरुतस्यावसन्गृहे  
 आविक्षितस्य कामप्रेर्विश्वेदेवाः सभासद इति

### Transliteration in English

Om yajnena yajnamayajanta devaastani dharmani prathamanyaasan |  
 Te ha naakam mahimanah sachanta yatra purve sadhyahsanti devah ||  
 Om raajaadhiraajaaya prasahyasaahine | namo vayam vaishravanaaya kurmahe  
 Sa me kaamaan kaamakaamaaya mahyamkameshwaro vaishravano dadatu |  
 Kuberaya vaishravanaya mahaarajaaya namah |  
 Om swasti samrajyam bhaujyam swaraajyam  
 Vairajyam paarameshthyam rajyam mahaarajyamadahipatyamayam  
 Samaamtaparyaeesyat saarvabhoomah saarvaayusha aantaadaaparaardhat |  
 Pruthivyaaisamudraparyantaayaa ekaraaliti |  
 tadapyeshashloko bhigito marutah  
 pariveshtaaro maruttasyaa vasan gruhe | avikshitasyakaamaprevishvedevaah sabhaasada iti |

## Meaning

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् । ते ह नाकं महिमानः सचन्त यत्र पूर्वं साध्याः सन्ति देवाः ॥ 1 ॥

By means of sacrifice the Gods accomplished their sacrifice: these were the earliest ordinances. These Mighty Ones attained the height of heaven, there where the Sādhyas, Gods of old, are dwelling.

राजाधिराजाय प्रसह्यसाहिने नमो वयं वैश्रवणाय कुर्महे । स मे कामान्कामकामाय मह्यम् कामेश्वरो वैश्रवणो ददातु । कुबेराय वैश्रवणाय महाराजाय नमः ॥ 2 ॥

We bow to Rājādhirāja Prasahyasāhī Vaiśravaṇa. May he, Kāmeshvara Vaiśravaṇa, grant me my desires for enjoyment of pleasures. [We] bow to Mahārāja Vaiśravaṇa Kubera.

साम्राज्यं भौज्यं स्वाराज्यं वैराज्यं पारमेष्ठ्यं राज्यं माहाराज्यमाधिपत्यमयं समंतपर्यायी स्यात्सार्वभौमः सार्वायुष आंतादापरार्धात्पृथिव्यै समुद्रपर्यताया एकराळिति ॥ 3 ॥

... Universal sovereignty, enjoyment (of pleasures), independence, distinguished distinction as a king, the fulfilment of the highest desires, the position of a king, of a great king, and supreme mastership, that he might cross (with his arms) the universe, and become the ruler of the whole earth during all his life, which may last for an infinitely long time, that he might be the sole king of the earth up to its shores bordering on the ocean.

तदप्येषः श्लोको ऽभिगीतो । मरुतः परिवेष्टारो मरुत्स्यावसन् गृहे । आविक्षितस्य कामप्रेर्विश्वे देवाः सभासद इति ॥4॥

Regarding this event there is the following Stotra chanted: "The Maruts resided as the distributors of food in the house of Marutta, the son of Avikshit, who had fulfilled all his desires; all the gods were present at the gathering."





## HANUMAN CHALISA

## हनुमान चालीसा

Hanuman Chalisa or 40 Chaupais on Hanuman is a devotional hym dedicated to Bajrang Bali by the Great Indian poet, philosopher and saint Shri Goswami Tulsidas. Born in the 16th century, Tulsidas authored Hanuman Chalisa in Awadhi language when he was quite young.

श्रीगुरु चरन सरोज रज निज मन मुकुर सुधारि।  
 बरनउँ रघुबर बिमल जसु जो दायकु फल चारि॥  
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 राम लखन सीता सहित हृदय बसहु सुर भूप॥

### Meaning

With the Dust of the Lotus Feet of Sri Gurudeva, I Clean the Mirror of my Mind.

I Narrate the Sacred Glory of Sri Raghubar (Sri Rama Chandra), who Bestows the Four Fruits of Life (Dharma, Artha, Kama and Moksha).

Considering Myself as Ignorant, I Meditate on You, O Pavan Kumar (Hanuman).

Bestow on me Strength, Wisdom and Knowledge, and Remove my Afflictions and Blemishes.

Victory to You, O Hanuman, Who is the Ocean of Wisdom and Virtue,

Victory to the Lord of the Monkeys, Who is the Enlightener of the Three Worlds.

You are the Messenger of Sri Rama possessing Immeasurable Strength,

You are Known as Anjani-Putra (son of Anjani) and Pavana-Suta (son of Pavana, the wind-god).

You are a Great Hero, extremely Valiant, and body as strong as Thunderbolt,

You are the Dispeller of Evil Thoughts and Companion of Good Sense and Wisdom.

You possess a Golden Hue, and you are Neatly Dressed,

You wear Ear-Rings and have beautiful Curly Hair.

You hold the Thunderbolt and the Flag in your Hands.

You wear the Sacred Thread across your Shoulder.

You are the Incarnation of Lord Shiva and Son of Kesari,

You are Adored by the whole World on account of your Great Strength and Courage.  
You are Learned, Virtuous and Extremely Intelligent,  
You are always Eager to do the Works of Sri Rama.  
You Delight in Listening to the Glories of Sri Rama,  
You have Sri Rama, Sri Lakshmana and Devi Sita Dwelling in your Heart.  
You Appeared before Devi Sita Assuming a Diminutive Form (in Lanka),  
You Assumed an Awesome Form and Burnt Lanka.  
You Assumed a Gigantic Form and Destroyed the Demons,  
Thereby Accomplishing the Task of Sri Rama.  
You Brought the Sanjivana herb and Revived Sri Lakshmana.  
Because of this Sri Rama Embraced You overflowing with Joy.  
Sri Rama Praised You Greatly,  
And said: "You are as dear to me as my brother Bharata".  
"The Thousand Headed Seshnag Sings Your Glory",  
Said Sri Rama to You taking you in his Embrace.  
Sanaka and other Sages, Lord Brahma and other Gods,  
Narada, Devi Saraswati and Seshnag ...  
Yama (god of death), Kubera (god of wealth), Digpalas (the guardian deities),  
Poets and Scholars have not been able to Describe Your Glories in full.  
You Rendered a great Help to Sugriva.  
You Introduced him to Sri Rama and thereby Gave back his Kingdom.  
Vibhisana Followed your Advice,  
And the Whole World Knows that he became the King of Lanka.  
The Sun which was at a distance of Sixteen Thousand Miles,  
You Swallowed It (the Sun) thinking it to be a Sweet Fruit.  
Carrying Lord Sri Rama's Ring in your Mouth,  
You Crossed the Ocean, no Wonder in that.  
All the Difficult Tasks in this World,  
Are Rendered Easy by your Grace.  
You are the Gate-Keeper of Sri Rama's Kingdom.  
No one can Enter without Your Permission.  
Those who take Refuge in You enjoy all Happiness.  
If You are the Protector, what is there to Fear?  
You alone can Control Your Great Energy.  
When you Roar, the Three Worlds Tremble.  
Ghosts and Evil Spirits will Not Come Near,  
When one Utters the Name of Mahavir (Hanuman).

You Destroy Diseases and Remove all Pains,  
When one Utters your Name Continuously.  
Hanuman Frees one from Difficulties,  
When one Meditates on Him with Mind, Deed and Words.  
Sri Rama is the King of the Tapaswis (devotees engaged in penances).  
And You (Hanuman) Fulfill all Works of Sri Rama (as a caretaker).  
Devotees who have any Other Desires,  
Will ultimately get the Highest Fruit of Life.  
Your Glory prevails in all the Four Ages.  
And your Fame Radiates throughout the World.  
You are the Saviour of the Saints and Sages.  
You Destroy the Demons, O Beloved of Sri Rama.  
You can Give the Eight Siddhis (supernatural powers) and Nine Nidhis (types of devotions).  
Mother Janaki (Devi Sita) gave this Boon to you.  
You hold the Essence of Devotion to Sri Rama.  
You Always Remain as the Servant of Raghupati (Sri Rama).  
Through Devotion to You, one gets Sri Rama,  
Thereby getting Free of the Sorrows of Life after Life.  
At the End one Goes to the Abode of Raghupati (Sri Rama).  
Where one is Known as the Devotee of Hari.  
Even without Worshipping any Other Deities,  
One Gets All Happiness who Worships Sri Hanuman.  
Difficulties Disappear and Sorrows are Removed,  
For Those who Contemplate on the Powerful Sri Hanuman.  
Victory, Victory, Victory to You, O Hanuman,  
Please Bestow your Grace as our Supreme Guru.  
Those who Recite this Hanuman Chalisa one hundred times (with devotion),  
Will get Freed from Worldly Bondage and get Great Happiness.  
Those who Read the Hanuman Chalisa (with devotion),  
Will become Perfect, Lord Shiva is the Witness.  
Tulsidas who is Always the Servant of Hari.  
Prays the Lord to Reside in his Heart.  
Sri Hanuman, who is the Son of Pavana, who Removes Difficulties,  
Who has an Auspicious Form,  
With Sri Rama, Sri Lakshmana and Devi Sita,  
Please Dwell in my Heart.

# GURU VANDANA

Dr Renuka Syam Khosla

बार बार तोहे, लाख लाख तोहे,  
कोटि कोटि तोहे गुरु प्रणाम ।  
जहां जहां गुरु चरण पडे हैं,  
वो हि मेरा हि सुखधाम ॥

गितोपदेस, हरि नाम दिया हैं ,  
आत्मबोध का ज्ञान दिया हैं,  
बोध, आनन्द का दान दिया हैं,  
गुरुजी मोरे अभिराम ॥

शङ्कर आचार्य गुरु वंशसे आइ,  
चिन्मयानन्द के शिष्य समायी,  
बोधानन्द स्वरूप में पाइ,  
गुरु कृपा मैंने राम ॥

# Guru Ashtottara Namavali

## स्वामि बोधानन्द अष्टोत्तरशतनामावलि

- ओं आर्याय नमः  
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ओं बालसुर्यवत् शोभिताय नमः  
ओं पारिजात कल्पद्रुमाय नमः  
ओं सर्वमङ्गल स्वरूपाय नमः  
ओं सकल भुवन भद्रं कराय नमः  
श्री महादेवाय नमः

These 108 holy names of HH Swami Bodhananda Sarasvati were written by a Sanskrit scholar and devotee, Smt Parukutty Amma, from Trivandrum, Kerala, in 1985.

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We are happy to inform you that the 1<sup>st</sup> Phase layout of '**SIRI NAGARA**' off Doddaballapur Road (SH 9), Near Marasandra, behind Puravankara Provident City, was started during 2012 and a part of the 1st Phase is already allotted to the members after BIAAPA approval. The remaining members are going to get their sites shortly. Due to increase in demand from Members the Society has launched 2<sup>nd</sup> phase of '**SIRI NAGARA**' layout in the adjoining area of 1st Phase and 2<sup>nd</sup> project '**SAHAKARA NORTH CITY**' at IVC Road. (near to BIAL)

The booking for ongoing projects of '**SIRI NAGARA**' Phase 2 and IVC Road '**SAHAKARA NORTH CITY**' is in progress.

The interested public are requested to contact Society office for more information

**EASY INSTALMENTS**



**DETAILS OF INSTALMENT PAYMENTS**

**SIRI NAGARA II Phase, Doddaballapur Road Rs. 990/- Per Sft.**

sq.ft Measurement	1st Instalment	2nd Instalment	3rd Instalment	4th Instalment	5th Instalment	TOTAL
20 x 30	1,50,000/-	1,50,000/-	1,50,000/-	1,44,000/-	1,44,000/-	5,94,000/-
30 x 40	3,00,000/-	3,00,000/-	3,00,000/-	2,88,000/-	2,88,000/-	11,88,000/-
30 x 50	3,75,000/-	3,75,000/-	3,75,000/-	3,60,000/-	3,60,000/-	14,85,000/-
40 x 60	6,00,000/-	6,00,000/-	6,00,000/-	5,76,000/-	5,76,000/-	23,76,000/-
50 x 80	10,00,000/-	10,00,000/-	10,00,000/-	9,60,000/-	9,60,000/-	39,60,000/-

**SAHAKARA NORTH CITY (IVC ROAD) Rs. 1090/- Per Sft.**

sq.ft Measurement	1st Instalment	2nd Instalment	3rd Instalment	4th Instalment	5th Instalment	TOTAL
20 x 30	1,65,000/-	1,65,000/-	1,65,000/-	1,59,000/-	1,59,000/-	6,54,000/-
30 x 40	3,30,000/-	3,30,000/-	3,30,000/-	3,18,000/-	3,18,000/-	13,08,000/-
30 x 50	4,15,000/-	4,15,000/-	4,15,000/-	3,90,000/-	3,90,000/-	16,35,000/-
40 x 60	6,75,000/-	6,75,000/-	6,75,000/-	5,91,000/-	5,91,000/-	26,16,000/-
50 x 80	11,00,000/-	11,00,000/-	11,00,000/-	10,60,000/-	10,60,000/-	43,60,000/-



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