

ॐ श्री गं गणपतये नमः

अथ गणपति उपनिषद्

१. ॐ भद्रं कर्णेभिः श्रुणुयाम देवाः। भद्रं पश्येम अक्षिभिर्यजत्राः। स्थिरैरङ्गैस्तुष्टुवानुंसस्तनूभिः। व्यशेम देवहितं यदायुः। स्वस्ति न इन्द्रो वृद्धश्रवाः। स्वस्ति न पूषा विश्ववेदाः। स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः। स्वस्ति नो बृहस्पतिर्दधातु। ॐ शान्तिः शान्तिः शान्तिः।

२. ॐ नमस्ते गणपतये। त्वमेव केवलं प्रत्यक्षं तत्त्वमसि। त्वमेव केवलं कर्ता- सि। त्वमेव केवलं धर्ता- सि। त्वमेव केवलं हर्ता- सि। त्वमेव सर्वं खल्विदं ब्रह्मासि। त्वं साक्षात् आत्मासि नित्यम्।

ऋतं वच्मि। सत्यं वच्मि। अव त्वं माम्। अव वक्तारम्। अव श्रोतारम्। अव दातारम्। अवधातारम्। अवानूचानमवशिष्यम्। अव पश्चात्। अव पुरस्तात्। अवोत्तरात्तात्। अवदक्षिणात्तात्। अवचोर्ध्वात्तात्। अवाधरात्तात्। सर्वतो मां पाहि पाहि समन्तात्।

३. त्वं वाङ्मयस्त्वं चिन्मयः। त्वमानन्दमयस्त्वं ब्रह्ममयः। त्वं सच्चिदानन्दाद्वितीयो- सि। त्वं प्रत्यक्षं ब्रह्मासि। त्वं ज्ञानमयो विज्ञानमयो- सि।

४. सर्वं जगदिदं त्वत्तो जायते। सर्वं जगदिदं त्वत्तस्तिष्ठति। सर्वं जगदिदं त्वयि लयमेष्यति। सर्वं जगदिदं त्वयि प्रत्येति। त्वं भूमिरापो- नलो- निलो नभः। त्वं चत्वारि वाक्पदानि।

५. त्वं गुणत्रयातीतः। त्वं अवस्थत्रयातीतः। त्वं देहत्रयातीतः। त्वं कालत्रयातीतः। त्वं मूलाधारस्थितो- सि नित्यं। त्वं शक्तित्रयात्मकः। त्वं योगिनो द्यायन्ति नित्यम्। त्वं ब्रह्मा त्वं विष्णुस्त्वं रुद्रस्त्वं इन्द्रस्त्वं अग्निस्त्वं वायुस्त्वं सूर्यस्त्वं चन्द्रमास्त्वं ब्रह्म भूर्भुवः स्वरोम्।

६. गणादिं पूर्वमुचार्य वर्णादिं तदनन्तरं। अनुस्वारः परतरः। अर्धेन्दुलसितं। तारेण ऋद्धम्। एतत्तवमनुस्वरूपम्। गकारः पूर्वरूपम्। अकारो मध्यमरूपम्। अनुस्वारश्चान्तरूपम्। बिन्दुरुत्तररूपम्। नादः संधानम्। स ॐ हितासंधिः। सैषा गणेश विद्या। गणक् ऋषिः। निश्चिद्गायत्री छन्दः। गणपतिर्देवता।

ॐ गं गणपतये नमः।

७. एकदन्ताय विद्महे । वक्रतुण्डाय धीमहिः। तन्नो दन्तिः प्रचोदयात्। एकदन्तं चतुर्हस्तं पाशांकुश धारिणम्। अभयं वरदं हस्तैर् बिभ्राणं मूषकद्वजम्। रक्तं लंबोदरं शूर्पकर्णकं रक्तवाससम्। रक्तगन्धानु लिप्ताङ्गं रक्तपुष्पैः सुपूजितम्। भक्तानुकंपिनं देवं जगत्कारणमच्युतं आविर्भूतं च सृष्ट्यादौ प्रकृतेः पुरुषोत्परम्। एवं ध्यायति यो नित्यं स योगी योगिनां वरः। नमो ब्रातपतये नमो गणपतये नमः प्रमथपतये नमस्ते- स्तु लंबोदरायैकदन्ताय विघ्नविनाशिने शिवसुताय श्रीवरदमूर्तये नमो नमः।

८. एतदथर्वशिरो यो- अधीते स ब्रह्मभूयाय कल्पते। स सर्वविघ्नैर्नबाध्यते। स सर्वत सुखमेधते। स पञ्चमहापातकोपपातकात्प्रमुच्यते।

सायमधीयानो दिवसकृतं पापं नाशयति। प्रातरधीयानो रात्रीकृतं पापं नाशयति। सायंप्रातःप्रयुञ्जानो अपापो भवति। धर्मार्थकाममोक्षं च विन्दति।

९. इदमथर्वशीर्षमशिष्याय न देयम्। यो यदि मोहाद्दास्यति स पापीयान् भवति। सहस्रावर्तनाद्यं यं काममधीते तं तमनेन साधयेत्। अनेन गणपतिमभिषिञ्चन्ति स वाग्मी भवति। चतुर्थ्यामनश्नञ्जपति स विद्यावान् भवति। इत्यथर्वण वाक्यम्। ब्रह्माद्यावरणं विद्यात् न बिभेति कदाचनेति। यो दुर्वाकुरै यजति सो वैश्रवणोपमो भवति। यो लाजैर्यजति स यशोवान् भवति। स मेधावान् भवति। यो मोदकसहस्रेण यजति स वाञ्छितफलमवाप्नोति।

यः साज्यसमिद्भिर्भयजति स सर्वं लभते। अष्टौ ब्राह्मणान् सम्यग्ग्राहयित्वा सूर्यवर्चसी भवति। सूर्यग्रहे महानद्यां प्रतिमासन्निधौ वा जपत्वा सिद्धमन्त्रो भवति। महाविघ्नात् प्रमुच्यते। महापापात्प्रमुच्यते। महादोषात्प्रमुच्यते। स सर्वविद्भवति। स सर्वविद्भवति। य एवं वेदेत्युपनिषत्।

१०. ॐ भद्रं.....शान्तिः शान्तिः शान्तिः।।



ūṁ śrī gaṁ gaṇapatayē namaḥ

atha gaṇapati upaniṣad

1.ūṁ bhadraṁ kaṁēbhīḥ śruṇuyāma dēvāḥ. bhadraṁ paśyēma akṣibhīryajatrāḥ.

sthiraīraṅgaistuṣṭuvānumṣastanūbhīḥ. vyaśēmadēvahitaṁ yadāyuh. svasti na

indrō vṛddhaśravāḥ. svasti na pūṣā viśvavēdāḥ. svastinastārksyō ariṣṭanēmiḥ. svasti nō bṛhaspatirdadhātu. ūṁ śāntiḥ śāntiḥ śāntiḥ.

2.ūṁ namastē gaṇapatayē. tvamēva kēvalaṁ pratyakṣaṁ tatvamasī. tvamēva kēvalaṁ kartā- si. tvamēva kēvalaṁ dhartā- si. tvamēva kēvalaṁ hartā- si. tvamēva sarvaṁ khalvidaṁ brahmāsi. tvaṁ sāksāt ātmāsi nityam.

ṛtaṁ vacmi. satyaṁ vacmi. ava tvaṁ mām. ava vaktāram. ava śrōtāram. ava dātāram. avadhātāram. avānūcānamavaśiṣyam.

ava paścāt. ava purastāt. avōttarāttāt. avadakṣiṇāttāt. avacōrdhvāttāt. avādharāttāt. sarvatō māṁ pāhi pāhi samantāt.

3.tvaṁ vāṇmayastvaṁ cinmayāḥ. tvamānandamayastvaṁ brahmamāyāḥ. tvaṁ saccidānandādvitīyō- si. tvaṁ pratyakṣaṁ brahmāsi. tvaṁ jñānamayō vijñānamayō- si.

4.sarvaṁ jagadidaṁ tvattō jāyatē. sarvaṁ jagadidaṁ tvattastiṣṭhati. sarvaṁ jagadidaṁ tvayi layamēṣyati. sarvaṁ jagadidaṁ tvayi pratyēti.

tvaṁ bhūmirāpō- nalō- nilō nabhaḥ. tvaṁ catvāri vākpadāni.

5. tvaṁ guṇatrayātītaḥ. tvaṁ avasthatrayātītaḥ. tvaṁ dēhatrayātītaḥ. tvaṁ kālatrayātītaḥ. tvaṁ mūlādhārasthitō- si nityam. tvaṁ śaktitrayātmakaḥ. tvaṁ yōginō dyāyanti nityam. tvaṁ brahmā tvaṁ viṣṇustvaṁ rūdrastvaṁ indrastvaṁ agnistvaṁ vāyustvaṁ sūryastvaṁ candramāstvaṁ brahma bhūrbhuvāḥ svarōm.

6.gaṇādim pūrvamucārya varṇādim tadanantaram. anusvāraḥ paratarāḥ. ardhēndulasitaṁ. tārēṇa ṛddham.

ētattavamanusvarūpam. gākāraḥ pūrvarūpam. akārō maghyamarūpam. anusvāraścāntyarūpam. binduruttararūpam. nādaḥ sandhānam. sa ṁ hitāsandhiḥ. saiṣā gaṇēśa vidyā. gaṇak ṛṣiḥ. niścidgāyatrī chandaḥ. gaṇapatirdēvatā.

ūṁ gaṁ gaṇapatayē namaḥ.

7.ēkadantāya vidmahē . vakratuṅḍāya dhīmahiḥ. tannō dantiḥ pracōdayāt. ēkadantaṁ caturhastam pāsāṅkuśa dhāriṇam. abhayaṁ varadaṁ hastair bibhrāṇam mūśakadvajam. raktaṁ lambōdaram śūrpakamaṁ raktavāsasam. raktagandhānu liptāṅgam raktapuṣpaiḥ supūjitam. bhaktānukampinaṁ dēvaṁ jagatkāraṇamacyutaṁ āvirbhūtaṁ ca srṣṭyādaḥ prakṛtēḥ puruṣōtparam. ēvaṁ dhyāyati yō nityam sa yōgī yōgināṁ varaḥ.

namō vrātapatayē namō gaṇapatayē namaḥ pramathapatayē namastē- stu lambōdarāyaikadantāya vighnavināśinē śivasutāya śrīvaradamūrttayē namō namaḥ.

8.ētadatharvaśirō yō- adhītē sa brahmabhūyāya kalpatē. sa sarvavidhnairnabādhyatē. sa sarvata sukhamēdhatē. sa pañcamahāpātākōpapātākātpramucyatē.

sāyamadhīyānō divasakṛtaṁ pāpaṁ nāśayati. prātaradhīyānō rātrīkṛtaṁ pāpaṁ nāśayati. sāyamprātaḥprayuñjānō apāpō bhavati. dharmārthakāmamōkṣaṁ ca vindati.

9.idamatharvaśirṣamaśiṣyāya na dēyam. yō yadi mōhāddāsyati sa pāpīyān bhavati. sahasrāvartanādyam yaṁ kāmamadhītē taṁ tamanēna sādhayēt. anēna gaṇapatimabhiṣiṅcanti sa vāgmī bhavati. caturthyāmanaśnāñjapati sa vidyāvān bhavati. ityatharvaṇa vākyam. brahmādyāvaraṇam vidyāt na bibhēti kadācanēti. yō durvāṅkurai yajati sō vaiśravaṇōpamō bhavati. yō lājairyajati sa yaśōvān bhavati. sa mēdhāvān bhavati. yō mōdakasahasrēṇa yajati sa vāñcitaphalamavāpnōti.

yaḥ sājyasamidbhīryajati sa sarvaṁ labhatē. aṣṭhau brāhmaṇān samyaggrāhayitvā sūryavarcasī bhavati. sūryagrahē mahānadyāṁ pratimāsannidhau vā japatvā siddhamantrō bhavati. mahāvidhnāt pramucyatē.

mahāpāpātpramucyatē. mahādōṣātpramucyatē. sa sarvavidbhavati. sa sarvavidbhavati. ya ēvaṁ vēdētyupaniṣat.

10.ūṁ bhadraṁ.....śāntiḥ śāntiḥ śāntiḥ..



श्री गणेश अवतारस्तोत्रम्

अंगीरस उवाच ॥

अनन्ता अवताराश्च गणेशस्य महात्मनः । न शक्यते कथां वक्तुं मया वर्षशतैरपि ॥१॥
संक्षेपेण प्रवक्ष्यामि मुख्यानां मुख्यतागतान् । अवतारांश्च तस्याष्टौ विख्यातान् ब्रह्मधारकान् ॥२॥
वक्रतुण्डावतारश्च देहानां ब्रह्मधारकः । मत्सरासुरहंता स सिंहवाहनगः स्मृतः ॥३॥
एकदन्तावतारो वै देहिनां ब्रह्मधारकः । मदासुरस्य हंता स आखुवाहनगः स्मृतः ॥४॥
महोदर इति ख्यातो ज्ञानब्रह्मप्रकाशकः । मोहासुरस्य शत्रुर्वै आखुवाहनगः स्मृतः ॥५॥
गजानन स विज्ञेयः सांख्येभ्यः सिद्धिदायकः । लोभासुरप्रहर्ताश्च मुषकगः प्रकीर्तितः ॥६॥
लम्बोदावतारो वै क्रोधासुरनिबर्हणः । आखुगः शक्तिब्रह्मा सन् तस्य धारकः उच्यते ॥७॥
विखटो नाम विख्यातः कामासुरप्रदाहकः । मयूरवाहनश्चायं सौरमात्मधरः स्मृतः ॥८॥
विघ्नराजावतारश्च शेषवाहन उच्यते । ममासुर प्रहंता स विष्णुब्रह्मेति वाचकः ॥९॥
धूम्रवर्णावतारश्च अभिमानासुरनाशकः । आखुवाहनतां प्राप्तः शिवात्मकः स उच्यते ॥१०॥

Excerpt from the Mudgala puranam.

śrī gaṇēśa avatārastōtram

aṅgīrasa uvāca..

anantā avatārāśca gaṇēśasya mahātmanaḥ. na śakyatē kathāṃ vaktuṃ mayā varṣaśatairapi..1..
saṅkṣēpēṇa pravakṣyāmi mukhyānāṃ mukhyatāgatān. avatārāṃśca tasyāṣṭau vikhyātān brahmadhārakān..2..
vakratuṇḍāvatāraśca dēhānāṃ brahmadhāraḥ. matsarāsuraḥantā sa siṃhavāhanagaḥ smṛtaḥ..3..
ēkadantāvatārō vai dēhināṃ brahmadhāraḥ. madāsurasya hantā sa ākhuvāhanagaḥ smṛtaḥ..4..
mahōdara iti khyātō jñānabrahmaprakāśakaḥ. mōhāsurasya śatrurvai ākhuvāhanagaḥ smṛtaḥ..5..
gajānana sa vijñēyaḥ sāṅkhēyēbhyaḥ siddhidāyakaḥ. lōbhāsuraḥprahartāśca muṣakagaḥ prakīrtitaḥ..6..
lambōāvatārō vai krōdhāsuranibarhaṇaḥ. ākhugaḥ śaktibrahmā san tasya dhāraḥ ucyatē..7..
vikhaṭō nāma vikhyātaḥ kāmāsuraḥpradhākaḥ. mayūravāhanaścāyaṃ sauramātmadharaḥ smṛtaḥ..8..
vighnarājāvatāraśca śēṣavāhana ucyatē. mamāsura prahantā sa viṣṇubrahmēti vācakaḥ..9..
dhūmravarnāvatāraśca abhimānāsuraṇāśakaḥ. ākhuvāhanatāṃ prāptaḥ śivātmakaḥ sa ucyatē..10..

Excerpt from the Mudgala puranam.



OM GUMGANAPATAYE NAMAH

SHREE GANESHA TATTVAM- Pravesika

Introduction

Dear Sadhak,

Welcome to this series on the divinity embodied in the form of Ganesh. We have here a very well established deity, who is popular not just in Bharat but also in other parts of the world. Statues of Ganesh have been unearthed in Afghanistan, South America and Japan. In Bharat most temples have a spot allocated for him. It is very rare to walk into a house that does not at least have a picture of him. He is important not only to mainstream Sanatana Dharma but also to Jainism and Buddhism.

Legends

The most common approach to acquainting oneself with any deity is to read or listen to stories in connection with his or her birth and to the life and activities that they specialize in. Legends create the necessary imagery we need to connect the subconscious to the conscious through the media of stories. This facilitates the free flow of bhakti that is within each one of us. Legends also help us to open doors to abstract, subtle cosmic principles that form an integral part of the Intelligent Factor that is part of the workings of this world. Legends are important in yet another way. They form an integral portion of a nation's exclusive culture. This portion remains valuable only as long as a sizable part of the nation keeps in touch with these stories. At any time if a large fragment of the nation becomes ignorant of these legends then external manifestations of these legends such as statues, paintings, dance and music become mere ornamentations. The only value that remains will be a commercial one. Sadly enough the most important aspect, that of healing would be lost. This loss is due to the severing of vital connections to the subconscious.

Many of you are familiar with legends regarding Shri Ganesh. These legends do vary from place to place. They also vary from text to text. In its essence these stories manage to maintain some common threads of symbolism. If the essence becomes our sole concern then differences will no longer bother or confuse us. As a matter of fact these differences will only add to the beauty of the stories.

The Pravesika

This takes us straight to our study of Shri Ganesha Tattvam. The purpose of this Pravesika is to introduce you to the tattvam or the essential reality of the truth that this deity represents. Legends take a secondary role therefore. The Pravesika will concentrate in the first part on Shri Ganapati Upanishad also called Shri Ganapati Atharvasheersha. The stress here is on focusing and tying up all threads of divine-knowledge- seeking to this devata with a sense of immediacy in time and relevancy in space. This is done in the most amazing sense of brevity in this upanishad. In part two we will study Eight Special Manifestations of Ganesh. These manifestations will help each one of us in a very practical way to deal with our nature and to recognise and be able to deal effectively with the nature of others. The commentary to these texts is humbly glorified as **"DUNTEE" the feminine Ganapati yogini.**

PART I

Lesson One-Shri Ganapati Upanishad

Method of Study

A supplement has been provided that contains the entire upanishad in devanagari script and transliterated text. Ideally the whole upanishad should be recited once all the way through slowly. The allotted portions should be recited after that. **The allotment may be recognised by Section Numbers.** Study the appropriate translation and notes provided below. When the entire upanishad has been thus studied, then once again the whole upanishad should be recited. You may wish to recite along with a cassette if you have one.

Section 1

Translation

Om. May our ears receive that which is good, oh devas. May our eyes see that which is good. May our limbs be steady and healthy. May our lives be consistent with the divine purpose. May indra and vriddhashrava enable peace. May poosha and visvaveda enable peace. May tarkshya and arishtanemi enable peace. My brihaspati enable peace. Om peace.

Notes

1. It will do us tremendous good if we can keep the first two lines of this section in mind as often as possible. Today in the western world, we are bombarded by the media, with information that is totally useless, towards our personal growth. In the East on the other hand where 'the spoken word' is valued, considerable amount of energy is spent on the wrongdoings of others. In both cases the ears, the eyes and the mind naturally are subjected to the constant deposit of mala or filth.

Any information that does not directly help the ashrama (station in life such as student, householder etc) in which we are now and which is not illuminative (daivic) is not worth our valuable time and energy.

It is said that once a friend approached Socrates with exciting gossip about a third person. Socrates told him that he had to pass the Triple Filter test before he could share the news.

Socrates: Did you see what happened ?

Friend: No. Another person told me about him.

Socrates: Is the news something good about that person?

Friend: Not really.

Socrates: Will this news do me any good?

Friend : Not really.

Socrates: Then I do not need to hear about it !

2. The term deva comes from the verb root div to shine, to illumine. During the Vedic period of Indian history the rishis who were kranta darshees (extraordinary visionaries) recognised certain forces, energies, phenomena in nature as well as within man that had the capacity to illumine. By observing the truth that was being illumined and consequentially leading a life in consistency with this truth, they found that they were in Harmony with the Universe. The term **devas**, or **devatas** therefore mean **illuminating principles**. Later on man felt the need to express this understanding through iconography and complicated rituals. This latter urge expressed itself as innumerable murthis that are housed as devas in our temples.

3. Indra-Vridhashrava, Poosha-Visvaveda, Tarkshya-Arishtanemi and Brihaspati are all Vedic concepts of the divine. We are calling upon environmental (outside the body), and internal (inside the body), conditions to be peaceful for the time while the recitation is taking place. The connection to the outside is made with our sensory systems. These must function well and the objects of their play must be conducive towards this study. The divinities Indra, Vridhashrava, Poosha, Visvaveda, Tarkshya and Arishtanemi are divinities that collectively govern our sensory systems including the mind. Brihaspati governs our buddhi. The appeal is therefore being made to these divinities requesting their power to instill peace to our sensory and intelligent gathering systems and their corresponding objects outside.

Section 2

Translation

Obeisance to you oh ganapati. You are the Reality that is evident. Indeed you alone are the creator. Indeed you alone are the preserver. Indeed you alone are the destroyer. Certainly you are the brhman in all, everywhere. Always indeed you are in fact the Atman.

I speak in accordance with the cosmic order. I speak the truth. Protect me. Protect the speaker. Protect the listener. Protect the patron. Protect the teacher and the disciple. Protect eastwards. Protect westwards. Protect northwards. Protect southwards. Protect upwards. Protect downwards. Protect effectively all around.

Notes

1. The simple train of thought expressed in this upanishad makes it easy to un-clutter our normal manner of thinking. Our starting point is our own living presence and the presence of the vibrant world that surrounds us. This awareness is itself the divine. He is the creator, preserver and the destroyer from the cosmic viewpoint. He is the doer, maintainer and the one that eradicates, from the individual viewpoint. Therefore ganapati is the parabrhman as well as the jeevabrhman that is atman.

2. Rrtm is a concept that the so called civilized world is ignoring in its mad march to cent per cent progress. There is an order in the workings of the universe. This order is easily perceivable if one takes time to observe. An integrated culture is where men mould their daily life to rrtm or cosmic order. A good deal of frustrations would disappear from the face of this earth if human beings observed rrtm. An automatic result from a rrtmic way of life that links the individual order to cosmic order, is the manifestation of Truth or Satyam. There is absolutely no bend in between thinking and speaking in Satyam. Both are on the same straight line. This line may be further imagined as extending from the universe through the individual that is speaking the truth and back into the universe. In a way we may consider Satyam as a reflection of RRTM when expressed through an integrated individual. This power of this truth is proved in the SHRISUKTAM line- "manasa kaamamaakootim vachasatyamasheemahi."

3. Divine protection is invoked not only for the speaker but also for those who listen, for the patron who has facilitated the recitation of this upanishad, for the teacher and for the disciple. The area surrounding this congregation is also subject to this request. The call for protection is certainly not in the form of begging. It is a bold request based on the understanding of Dharma and living a Dharmic life.

Section 3

Translation

You are the all- pervading expression. You are the all-pervading awareness. You are the all-pervading joy. You are the all- pervading brhman. You are sat-chit- ananda that cannot be duplicated. You are the brhman that is obvious. You are the all- pervading knowledge and the all ---pervading knowledge of differentiation.

Notes

1. In the philosophy of Bharat there are ever so many terms that are used in linking the activities of all the creatures. There are no such terms in modern English because those thoughts do not exist in the minds of a people that are always pitting one creature against another. JudeoChristian belief system does not look at man as part of creation. Man is supposed to subjugate his environment instead. For example we have no one word in English that stands for the speech of man, the chirp of the bird, the roar of the lion etc all rolled into one that should reveal that these are all the collective form of individual expression. This is precisely what the single sanskrit word **Vaak** stands for.

2. The suffix ma-yum means not only all pervading but also means suffused thoroughly.

3. Sentences 2, 3 and 4 is chit-ananda-sat.

There can be in Reality (sath) only one Truth whose awareness (chit) - experience itself is the Joy(aananda) that is what non duplicated means. That this is very apparent is what is being said to us in this upanishad.

Jnana (Knowledge of Reality) and Vijnana (Discrimination exercised in the pursuit of this Reality) are the two wings that have to be balanced constantly in our divine flight.

One is, to know what is to know and the other is, to know what is not needed to know.

Section 4

Translation

The whole phenomenal world was born from you. It resides in you. It resolves into you. You are immanent in it. You are bhumi, aap, anala, anila and nabha. You are the four levels of expression-communication.

Notes

1. Once again we find that in the philosophy of Bharat there are several terms for this world in which we live. Jagat, viswa, loka, prapancha are some examples. Each word has a different meaning. Here jagat refers to the world in which we find ourself interacting. This is the phenomenal world. This is the world that impacts us the most. The origin of, the existence of and the final dissolution of this jagat is connected to Ganapati.

2. The 5th sentence refers to the pancha mahabhutas- the source material for the building blocks that constitutes this jagat. These panchamahabhutas should no longer be translated as elements. We must refrain from using partial manifestation words such as sky, air, fire, water, earth etc. These limit our understanding of Sanskrit words. ELEMENT is a very confining word that came into existence when the British and Germans began to hastily translate our scriptures.

Tatvas are principles and Bhutas are building-principles. Here are the meanings of the 5 basic principles from which the universe was created, based on the derivative and its application in all fields including sankhya, ayurveda etc.

AAKASA (nabha) – is the containing principle. VAAYU(anila)- is the transporting principle. AGNI(anala)- is the igniting principle. AAP- is the wetting principle. BHUMI- is the supporting principle.

For further reference please read any good book on the truth of PANCHEEKARANA.

3. The four levels of expression are para, pasyanti, vaikhari and madhyama. There are several groups who consider these 4 levels exclusively based on their outlook or philosophy. Here is a sample of the groups

- A. The Pranava followers- for whom upasana of Om alone is sufficient.
- B. Grammarians- concerned with sanskrit grammar.
- C. Atmavaadis- most advaitic and dvaitic thinkers follow in this category.
- D. Yagniks- for whom yagnas provide the key to proper living.
- E. Chakra followers- for whom spiritual growth is connected to bodily chakras.

It will suffice if we know what the Rgvedic mystics state- namely that human speech is part of the last and the fourth stage in the downward course taken by the Communicative Expression of Consciousness or VAK. The course from 4 to 1 goes progressively subtler.

Section 5

Translation

You are beyond the three gunas. You are beyond the three states. You are beyond the three bodies. You are beyond the three time divisions. You remain in the muladhara always. You are the essence of the three shaktis. The yogis always contemplate on you. You are brhmaa. You are vishnu. You are rudra. You are indra. You are agni. You are vayu. You are surya. You are chandramaa. You are brhman. Bhur. Bhuvah. Svarom.

Notes

Gunatraya are qualities -satva-rajas- tamas, (equilibrium-activity- inertia) that creation exhibits constantly in a flux-combination.

Avastha traya is jagrat-svapna –sushupti (waking- dreaming- deep sleep states of the creatures..).

The three component-bodies - sthula-sukshma-kaarana shareera (gross- subtle-causal) that make up one single Body eg of a person.

The three time divisions are simply past-present-future

With regard to the shatchakra in our body there is a grouping of the first three, muladhaara, svaadhastana and manipoora. Ganapati reigns in the muladhara chakra. Although anatomical dissection will not reveal these chakras, their sphere of influence is connected to specific regions in our body. The individual's behavior will definitely indicate at which chakra they are operating.

The trishaktis are Iccha-jnana-kriya (desire-knowledge-action) powers. On the subtle level these powers represent all activities and entities in their birth, sustenance and dissolution.

The above considerations pertain to the experience in the human body-jeeva tattva. The yogis connect this with isvara tattvas such as brhmaa- vishnu- rudra, the trimurtis who represent the creative-protective and destructive cosmic principles. They often manifest as daivic powerful forces of as in rain, fire, wind, sun and moon.

This section concludes with the reminder that all this is brhman and that brhman is indeed ganapati. This is followed by calling the vyaahritis namely bhur, bhuvah svah in prayer.

There are seven lokas that belong to the upper rings of the ladder of the human being's divine growth. Bhurloka, bhuvarka and svarloka are the first three. Most human beings operate within these three lokas. Janah, Mahah, Tapah and Satya are the other lokas. As we evolve we move naturally from one plane into another higher one. In each loka the individual discovers that he no longer responds the way he did while in the plane below. He will be the beneficiary of knowledge that is of increasing subtler value as he rises in the lokas. He will be in greater contact with others on the same level in his day to day affairs.

Om- this term is used only for invocation nowadays. During the vedic period it was also used for suggesting assent. This custom of saying Yes for emphasis of the truth is peculiar to the habits and language of the people in some parts of the East.

**End of LESSON ONE - GANAPATI UPANISHAD
Of GANESHA TATTVAM -Praveshika
SHREE DUNTEE JAYATU**

