

ESSENCE OF GANESHA MAHIMA

(GANESHA PURANA SAARAAMSHA ADDED)



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Other Scripts by the same Author: Essence of Puranas:-Maha Bhagavata, Vishnu Purana, Matsya Purana, Varaha Purana, Kurma Purana, Vamana Purana, Narada Purana, Padma Purana; Shiva Purana, Linga Purana, Skanda Purana, Markandeya Purana, Devi Bhagavata;Brahma Purana, Brahma Vaivarta Purana, Agni Purana, Bhavishya Purana, Nilamata Purana; Shri Kamakshi Vilasa

Dwadasha Divya Sahasranaama: a) Devi Chaturvidha Sahasra naama: Lakshmi, Lalitha, Saraswati, Gayatri; b) Chaturvidha Shiva Sahasra naama-Linga-Shiva-Brahma Puranas and Maha Bhagavata; c) Trividha Vishnu and Yugala Radha-Krishna Sahasra naama-Padma-Skanda-Maha Bharata and Narada Purana.

Stotra Kavacha- A Shield of Prayers -Purana Saaraamsha; Select Stories from Puranas

Essence of Dharma Sindhu - Dharma Bindu - Shiva Sahasra Lingarchana-Essence of Paraashara Smriti

Essence of Pradhana Tirtha Mahima

Essence of Upanishads : Brihadaranyaka , Katha, Tittiriya, Isha, Svetashwara of Yajur Veda-Chhandogya and Kena of Saama Veda-Atreya and Kausheetaki of Rig Veda-Mundaka, Mandukya and Prashna of Atharva Veda ; Also 'Upanishad Saaraamsa' (Quintessence of Upanishads)

Essence of Virat Parva of Maha Bharata- Essence of Bharat Yatra Smriti

Essence of Brahma Sutras

Essence of Sankhya Parijnaana- Also Essence of Knowledge of Numbers

Essence of Narada Charitra; Essence Neeti Chandrika-Essence of Hindu Festivals and Austerities

Essence of Manu Smriti- Quintessence of Manu Smriti-

Essence of Paramartha Saara; Essence of Pratyaksha Bhaskra;

Essence of Maha Narayanopashid; Essence of Maitri Upanishad

Essence of Vidya-Vigjnaana-Vaak Devi; Essence of Bhagya -Bhogya-Yogyata Lakshmi

Essence of Soundarya Lahari- Essence of Popular Stotras- Essence of Pancha Maha Bhutas

Essence of Pratyaksha Chandra-

Essence of Taittireeya Aranyaka- Quintessence of Soundarya Lahari- Essence of Gayatri

Note: All the above Scriptures already released on [www. Kamakoti. Org/news](http://www.Kamakoti.Org/news) as also on Google by the respective references.

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PREFACE

Between Maha Maya and Parameshwara is **Ganesha**, the singular symbol of auspiciousness, endeavour and success with the primacy of worship from Tri Mutis downward to charaachara jagat. He is the very essence of the entire Universe which is surfiert with Tapatrayas viz. Adhi Bhoudika- Adhyatmika and Adhi Daivikas; Ishana Trayas of Praaneshana, Daraa- putra- dhana - sukheshana and Dharmeshana; Trikaranas of Mano -vaachya karmanas; Trikalpa Kaalamaana of Padaardha-Paridhi-Paramanu /Matter-Space-Atom; Trigunas of Sat-Rajas-Tamas. He represents Tri Shaktis of Brahmini, Vaishnavi and Rudranis; Trividha Rishis viz. Brahmarshi, Devarshi, Rajarshi; Trikaankshaas of Kanta-Kanaka- Keerti; Chaturvidha Purusharthaas, Chatur varnas, Chaturaashramas; Chaturvedas; Pancha Bhutas, Pancha bhakshyas, Pancha koshas of Annamaya, Praanamaya, Manomaya, Vigyanamaya and Ananda maya; Panchagnis, Panchendriyas, Pancha Tanmatras, Arishad vargas, Shat Chakras of Moolaadhara, Swadhishthana, Manipura, Anaahita, Visuddha, Agjnaa and Sahasraara; Shat Karmas of Sandhya Vandana, Tarpana, Japa, Homa, Devaarchana, Swaadhyaya, Atithi Seva; Shat Vedangas: Siksha, Vyakarana, Kalpa Grandha, Nirukta, Chhandas, and Jyotisha; Sapta Lokas, Sapta Dwipas of Jambu, Plaksha, Salmaali, Kusha, Krouncha, Shaka and Pushkala and Sapta Patalaas of Atala, Vitala, Sutala, Talaatala, Mahatala, Rasatala and Patalas; Sapta Samudras: Lavana, Ikshurasa, Sura, Ghrita, Dahi, Ksheera and Suswada jala; Sapta Parvatas of Sumeru, Kailasa, Malaya, Himalaya, Udyachala, Agastyachala, Suvela and Gandhamadana; Sapta Kratus viz. Shodassi, Ukta, Purushi, Agnishtoma, Aptaryama, Atiratra, Vajapeya, and Goshava; Ashtanga Yogas of Yama- Niyama- Aasana- Pranaayama- Pratyahara- Dharana- Dhyana- Samadhi. **Ganesha** is actively assisted by Ashta Loka Paalakas: Indra, Agni, Yama, Nirruti, Varuna, Vayu, Kubera and Ishana; Ashta Bhiravas viz. Kaala, Asitaanga, Rudra, Krodha, Kapala Bhisana, Unmatta and Samharas as Ashta Bhairavis for Graha Shanti viz. Mahakali, Neela Saraswati, Chhinna mastaka, Shodashi, Kahairavi, Dhumavati and Bagalamukhi; and Ashta Lakshmis of Dhanya, Dhairya, Santaana, Vijaya, Vidya, Bhagya, Gaja and Varada; Ashta Matrikas Brahmani, Vaishnavi, Maheshwari, Aindri, Vaarahi, Chamunda, Naarasimhi and Kaumari; Ashta avasus are viz. Aapa, Dhruva, Soma, Dhara, Anila, Anala, Pratyusha and Prabhasa; Nava Durgas Shailaputri, Brahmacharini, Chandraghanta, Kushmanda, Skanda Mata, Katyayani, Kaala Ratri, Maha Gauri, and Siddhi Dhatri; Navagrahas and most certainly the Dashavataras of Vishu, apart from Vishvadevas, Ekadasha Rudras, Dwaadashaadithyas, Daitya Daanava Pishachadi evil forces too! Such is the singular balancer of Dharma-Adharma, Truth and Falsity, and Maya and Paramatma is **Ganesha!**

Having been associated with translating into English a few scripts as a drop in the oceanic Dharma Prachara of Kanchi Mutt, a late realisation has dawned as to how indeed Ganesha Mahima in a *telling form* has been missed in my contributions, as perhaps Lord Ganesha's grace has not been commanded so far. Now, with some contentment, may this brief script be placed with prostrations at the 'paada padmaas' of Maha Swami of Kanchi Mutt. Indeed, I am specially indebted to HH. Vijayendra Saraswati for his proactive instructions, guidance and encouragement for well over a decade with his blessings.

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*Ganaanaam tvaa Ganapatigm havaamahe kavim kaveenaamupashravastamam, jyeshtha raajam
Brahmanaam Brahmanasapat aa nah shrunootibhih seeda saadhanam/ Rig Veda 2-23-1*

Introduction

Each and every Hindu with belief of Dharma, irrespective of caste or gender, wakes off from bed in the morning remembering Ganeshwara to ensure that through out the following day and night sleep into the bed, should pass off without obstructions , hurdles or mishappenings and with contentment, be it from family, surroundings and society, without no shows of evil energies. Equally significant is that all Hindu families all over the world do unfailingly perform the Vinayaka Chaturthi Vrata on the Shukla Chaturdhi of Bhadrapada Month each and every year religiously with faith , dedication and austerity. Invariably the Vrata irrespective of caste, creed and by man-woman-child and social barriers is observed to one's own devotion.. Not only this but Ganesha Smarana is a must preceding all the Devata Vratas, Yagjnya Karyas, upanayana-vivaha-and auspicious deeds like Griha Praveshas, and even all social functions- be they Shravana- Pathana - Shraavya- Nartanaadi Kalaa related ones to ensure their successful completion.

Following pages seek to provide in the Part I, an over view of Puranas on Ganesha's origin- form-several names and titles, Ganesha as a destroyer of Evil- hurdle remover, primacy of worship and abheestha siddhi. Relevant portions of the Essence of Puranas as also sources like Essence of Soundarya Lahari, Essence of Dharma Sindhu, Essence of Popular Stotras, Bharat Yatra Smriti as published by the website of kamakoti. org./ books section and by google are also narrated. Other Sources too have been tapped too.

Besides, Part II of this Script, Essence of Ganesha Purana is added.

PART I

Over view of Puranas: Ganeshaavirbhaava-swarupa- sindura varna-naamakarana- vividha naamaas / Ganesha's Origin- Form-Colour-several names

Ganesha's Origin:

Shiva Purana mentions that in in the Shveta Varaha Kalpa Devi Parvati mentioned to her maids Jaya and Vijaya that there was none else worthy of worship excepting her own body sweat which eventually took the form of an outstanding form of a boy named Ganesha. The Purana further states: When Nandi was asked to bar entry into the Interior Place of Parvati as She was taking bath, Nandi no doubt prevented but Bhagavan still entered and She was not amused. She decided to create an idol of a boy which was infused with life and empowered Him to challenge anybody with the necessary powers. The boy followed the instruction and did not allow entry even to Shiva. The Pramadha ganas were asked to teach a lesson to the boy by Shiva but they were defeated in no time. Shiva Himself decided to force His entry but to no avail. Finally, an irritated Bhagavan snapped the boy's head and Parvati became furious and Her angry manifestations surprised Shiva Himself. She insisted that the boy be brought to life forth with. Shiva suggested locating anybody sleeping in the northern direction and the Shivaganas were able to trace only

an elephant. The severed head of the boy was fixed with that of the elephant and He was revived. The assembly of Deities who first fought with the boy and witnessed the entire scene earlier decided that any function in the World ought to be commenced with worship of Ganesha foremost as He is the Lord of preventing impediments and of providing success. Ganesha's worship on Bhadrapada Sukla Chaturdhi is a must all over Bharatadesa as one is dreaded of becoming a victim of undeserving blames since Moon God received a curse from Ganesha that whoever saw the Moon on the particular Chaturdhi night without worshipping Him would become a sure target!

Vamana Purana details the origin of Gauri of gaura varna from Parvati Devi and then proceeds with the birth of Ganesha: Parvati's Tapasya led to reappearance as Gauri: After the Sacred Wedding, Shankara and Parvati moved around freely in enjoyment and asked Vishwakarma to build a glorious home for them, performed Yagna worthy of Grihastaashrama and the couple were nicely settled down. One day out of fun, Parama Shiva addressed Devi Parvati as Kaali or of dark complexion. She felt that his fun was unbearable and left for serious Tapasya to Brahma deva and secured golden complexion. As she discarded her earlier Form, Indra requested her to give away the earlier Form to him and since she was materialised from Krishna Kosha or of deep blue nature, she was named as *Katyaayani*; she was also called as *Koushiki* since she was materialised from Brahma kosha and since Indra called her as his sister, Indra too was known as Koushika. Indra then asked Katyaayani /Koushiki to reach Vindhya Parvata and thus she became *Vindhyavaasini* and Indra gifted a Lion as her Vahana /Carrier. After this incident, Devi Uma who discarded her earlier Rupa now replaced with Suvarna Rupa and identified herself as *Gouri*. Maha Deva was too pleased and both the couple spent some thousand years in Garhastya all by themselves ignoring the out side contacts, which had terribly distressed Devatas and the entire Universe was upset too. Indra and Devatas were concerned about fresh threats of Indratwa as there were forebodings to that effect and approached Brahma who wished that Mahadeva's continued immersion in the stage of 'Manmoha' for Gauri would continue before Daityas would gain strength; this concern got Indra and Devas worried and tried to somehow manage an entry to Shiva's abode but found that sneaking into the adode would not be possible as Maha Nandi was holding the security. Even while Indra and Devatas were waiting outside the Abode, Agni took the form of a Swan and sneaked in and having assumed a Sukshma Rupa conveyed to Parama Shiva that Indra and Devas were waiting outside to desperately meet him. Maha Deva stepped out and let Indra and Devas come inside; he said that since he was actually enjoying Devi Gauri he was disturbed and any of the Devatas should take over the weight, radiance and power of Parama Siva's 'Shukra' (Semen)! Surya and Chandra felt that they might be unable to do so but Agni Deva emboldened himself and asked Shiva to release the Sukra so that he could consume it. Shiva did so and then he asked Indra as to what was the emergency about! Indra had respectfully entreated to terminate the period of enjoymernt so that he could very kindly concentrate on many tasks pending. As Maha Deva agreed to do so, Indra and Devas returned to Swarga and he narrated the incident to Parvati and the latter got furious that the disturbance caused by Indra and Devas was indeed frustrating and cursed Indra and others that since they did not allow to let her bear a child at the nick of time, they too would become childless! Ganeshotpanna: In an angry and vexatious mood, Gauri entered the 'Snaana shaala' and asked her maid Malini to massage her body and as the maid applied flavoured milk cream the sweat of her angry body got evaporated; when massaged Gauri's body collected body dirt and made a figure viz. Ganesha with four hands, broad chest and handsome and later on resumed her bath and left later to Puja Mandir to worship Maha Deva. Thereafter, Parama Shiva entered the same Abhyagana Griha (bath room), and noticed the Ganesha Pratima apparently made by Parvati's body dirt during her

Abhyangana. Maha Deva added his body dirt too to the Pratima and made an addition of an elephant trunk to the Murti which as he took his Snaana got washed his own sweat, bhasma and sacred water. The Pratima came alive as the combined body dirt, sugandhas and water and Shiva told Parvati that he was their own son! Gauri was surprised to see their child with an elephant face and excellent features and embraced him: *Yattadangamalaadwiyam krutam Gajamukham Naram, Tatah preetaa Girisutaa tam putram parishashvajey/ Murdhina chaina –mapura -aghnaaya tatah Sarvobraveedumaam, Naayakena vinaa Devi tava Bhutopi Purtakah/ Yasmaajjatastato naamnaa bhavishyati Vinaayakah, Yesha vighna sahasraani Suraadeenaam harishyati/ Pujayishyanti chaivaasya lokaa Devi charaacharaah, Ityava muktatwaa Devaastu Dattavaamstanayaaya hi/ Sahaayantu Gana Sreshthamnaamnaa khyaatam Ghatodaram, Tathaa Matruganaa ghoraa bhutaa Vighna karaaschaye/Tey Sarvey Paramoshena Devyaah preetyopa- paadinah, Devi cha Sasutam drustwaa paraam mumadavaapacha/* (Maha Deva asked Shailaja Devi to find her own son and the latter embraced him who was materialised by the body dirt of hers and his as the child was a charming boy with an elephant face; Shiva said that the child was born without any ‘Nayaka’ and thus would be called **Vinayaka**, who could forestall thousands of Vighnaas of Devas. The entire Universe would worship Ganesha said Parvati who created Ghatodara Ganaas to assist him as also Matru Ganaas and Vighna Bhutaas to destroy who did not worship him. Devi Parvati felt extremely happy and contented with the arrival of Ganeswara!

Ganesha swarupa- Sindura Varna

Before the puja related to any Devata involving mantra - tantras- upaasana, fulfill-ment of each and every task, Ganesha’s invocation is a must. *Svarupam mantra yantranaam Devataanaam visheshatah, agjnaatvaa bhajate moodho na siddhim praanuyaat kvachit/* Skanda Purana describes that Ganesha’s Gajaanana swarupa is replete with all the ‘shubha kalshanas’ or auspicious features and traits as Gambheera-Charurhasta-Saptarakta-Shadunnata-Pancha deergha- Pancha sukshma-and trivisteerna as mentioned in Saamudrika Shastra. Ganesha’s body colour is of sindura varna. As explained in Shiva Purana, as Devi Parvati applied that ointment as Shiva replaced with the head of an elephant. Ganesha Purana states that Ganesha as a boy killed Daitya named Sindura and the odour of the daitya’s blood was smeared by Ganesha on his body.

Ganesha’s naama karana and Vividha naama

Various Puranas pronounced the names of Ganesha as Gajapati, Gana naayaka, Gajavakra, Gajaanana, Ekadanta, Lambodara, Shurapakarna, Chaturhasta, Paasha-ankusha-parashu-kamala-aksha sutra-Danta dhaari, Naaga yagnopapeeti, Chandra shekhara, Mooshakadhwaaja, Mooshaka vahana, Raktavarna, Raktavastradhaari, Raktagandhaanulepita and Raktapushpa supujita. According to Varaha Purana, Devi Parvati got infatuated with astonishment on seeing a sky like form of Parama Shiva himself in Ganesha and instantly understanding the ‘stree swabhava’ or woman like feeling, Shiva then cursed Ganesha as Gajavakra or Elephant Faced, Pralamba jathara or Lambodara with huge belly and Sarpopaveeti or of Serpent made yagnopaveeta. As Shiva was serious while the curse, he sweated profusely and the drops convedrted his body blue and thus got Vinaayaka generated and commissioned with the consent of Tri Murtis as well, as the Head of Pramadhaganas and thus henceforth became popular as Ganesha-Ganapati-Ganaadhipa-Gananaayaka. Brahma Vaivarta Purana defines Ganesha as ‘Ga’ as ‘Jnaanaartha vaacha’ and ‘Na’ is of ‘Nirvaanaartha’ or bliss and thus the combination of Naayaka (husband) and Samyoga (union) or of Shiva and Parvati. Agni Purana while describing the Ganesha Puja Vidhana and the Anga

nyaasa, Peetha Puja, Maanasopachaara Puja and Gayatri Mantra, then describes the various names of Ganesha as Ganapati-Ganaadhipa, Ganesha, Gana Naayaka, Ganakreeda, Vakratunda, Eka damshttra, Mahodara, Gaja Vaktra, Lambakukshi, Vikata, Vighna naashaka, Dhumravarna, and Mahendra. In the peetha puja, the hridyaya nyaasa gives the names of Mahodara, Danda hasta, Jaya, Ganaadhipa, Gana naayaka, Ganeshwara, Vaktra tunda, Ekadanta, Utkata, Lambodara, Gaja Vaktra, Vikataanaana, Vighna naashana, Dhumra varna, Mahendra and Vighnesha. Likewise, Garuda Purana details in the course of Ganesha Puja, the Dwaadasha Namaas of Ganapujya, Vakratunda, Eka damshttra, Traimbaka, Neelagreeva, Lambodara, Vikata, Vighna Raaja, Dhumra varna, Bhaalachandra, Ganapati and Hastimukha. Brahmanda Purana narrates SAPTA KOTI VINAAYAKA'S ADHIPATYA like Aamoda, Pramoda, Sumukha, Durmukha, Arighna and Vighnaharta. This Purana highlights 'Tantra grandha prabhaavita' 51 Ganesha Naamaas viz. Vighneshwara- Vighna raaja-Vinaayaka-Shivottama-Vighvakrit-Vighna hartaa-Avighnarata-Gana naayaka-Ekadanta- Dvidanta-Gaja vaktra- Niranjana-Kapardavaan-Deergha mukha-Shankukarna-Vrishabha dhvaja- Gana naadha-Gajendraasya-Shurpakarna- Vrishabha -dhwaja- Gana naadha-Gajendrasya-Shurpakarna-Trilochana-Lambodara-Maha naada- Chaturmurti-Sadaashiva-Aamoda-Durmukha / Durmada-Sumukha-Pramodaka- Ekapaada-Dvipaada / Dvijihva-Shura-Veera-Shanmukha-Varada-Vaamadeva- Vakratunda-Dvidantaka-Senaani-Graamani-Matta-Vimatta-Matta mushaka vaahana-Jati-Mundee-Khadgee-Varenya-Vrishaketana- Bhakshapriya-Meghanaada-Ganapa-Ganeshwara. Mudgala Purana enumerates the following 33 Ganesha Swarupas: Bala Ganapati-Taruna Ganapati-Bhakta Ganapati-Veera GanapatiSiddha Ganapati-Ucchishtha Ganapati-Vighnesha-Kshipra Ganapati-Heramba-Lakshni Ganapati-Maha Ganapati-Vijaya Ganapati-Vijaya GanapatiNritta Ganapati-Urdhva Ganapati-Ekaakshara Ganapati-Vara Ganapati-Tryakshara Ganapati-Kshipraprasaana Ganapati-Haridraa Ganapati-Ekadanta Ganapati-Srishti Ganapati-Uddanda Ganapati-Rinavimochana Ganapati-Dhridha Vinaayaka-Dwimukha Ganapati-Trimukha Ganapati-Yoga Ganapati-Simha Ganapati-Durga Ganapati-Sankatahara Ganapati.

Daitya hara Ganesha-vighna naashana-agra pujuryata-puja vidhana-abheeshta siddhi / Ganesha as the destroyer of Evil- hurdle remover- primacy of worship

Daitya hara: As in the case of Tri Murtis and Shakti Forms, Ganesha has had the reputation of uprooting all the forms of Evil and preserve Peace and Auspiciousness in the Universe. As per Linga Purana, Lord Shiva stated that the manifestation of Ganesha is to destroy Daityas and save Brahma vaadis. Mudgala Purana details various manifestations of Ganesha as of killing Daityas: *Vakratundaavataarascha dehaanaam Brahma tharakah, Matsaraasura hantaa cha simhavaahanagah smritih/ Ekadantaavataaro vai dehaanaam Brahmadaarakah, Madaasurasya hantaa sa aakhuvaaha -nagah smritih/ Mahodara iti khyaat Jnaana Brahma prakashakah, Mohaasurasya shatruvaim aakhu- vaahanagah smritih/ Gajaanana sa vigjneyah saankhebhyah siddhi daayakah, Lobhaasura praharta vai aakhugascha prakeertitah/ Lambodara vai Krodhaasura nibarhanah, Shakti Brahmaakhugah sad yat tasya dhaaraka uchyate/ Vikata naama vikhyata Kaamaasura vidaahakah, Mayura vaahanash -chaayam Sourabrahmadharah smritih/ Vighnaraajaavataarascha shesha vaahana uchyate, Mamata--asura hantaa cha Vishnubrahmoti vaachakah/ Dhumra varnaavataarascha abhimaanaasura naashakah, akhuvaahana evaasou Shivaatmaatu sa uchyate/*

Vakratunda sporting the back on a roaring lion killed *Matsaraasura*. Seated comfortably as a 'mooshaka vaahana', the Lord with His 'ekadanta' the single tusk destroyed *Madaasura*. Mooshaka vahana Ganesha as manifested as Mahodara killed *Mohaasura*. Assuming the title of Gajaanana killed *Lobhaasura* while

as Lambodara destroyed *Krodhaasura*. The outstanding evil of the Society viz. *Kaamaasura* was subdued and killed by Ganesha as Mayura Vahana while as Sesha Vahana Vighna Raja killed *Mamataasura*. As Mooshaka Vaahana, Maha Ganesha destroyed *Abhimaanaasura*. Thus as Vakratunda-Ekadanta and such ‘avataaraas’, Ganesha destroyed Matsara, Mada, Moha, Lobha, Krodha, Kaama, Mamata and Ahankaara naamaka asuras.

[Speaking of Arishad Vargas viz. *Kama krodha lobha moha mada matsaras* or excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy, Gita states in Sankha Yoga: *Dhyayato vishayaan pumsah sangaste -shuupajaayate, sangaat sanjaayate kaamah kaamaat krodhobhi jaayate, Krodhaat bhavati sammohah sammohaat smriti -bhramshah, smritibhram -shaad buddhinaashah buddhi naashaat pranashyati/* or ‘Worldly affairs are the causes of desire; non fulfillment of desires leads to frustration and grief or discontentment; this mental state develops anguish and instability; this anger coupled with wrong judgment affects discretion and further failures. Hence the unique role of Ganesha oppressing the aberrations of human life]

Vighna Naashaka: Various Puranas assert that Ganesha Puja bestows vighna nivaarana, Roga Mukti by Surya Puja, Atma shuddhi by Agni puja, Moksha Laabha by Vishna puja, Jnaana prapti by Shiva puja and Ishvarya-Sukha- Laabha by Durga puja. *Varaha Purana* clarified that in the days of yore, there was often the tendency of Satyavartis or persons of virtue were invariably subjected to difficulties while others of negativity and evil were scot free. While realising the tendency, Lord Shiva created akaasha like Figure named Ganesha to reverse and reform the tendency of evil to be destroyed and save the persons of virtue as the slogan of ‘Satyameva Jayate’. *Skanda Purana* refers to Ganesha Puja *ab initio* of ‘Samudra Madhana’ or the Great Churning of Ksheera Sagara madhana by both Devas and Danavas and thus the end result was ‘Amrita’, despite massive difficulties like steadying of Mandhara Mountain causing Kurmaavatara of Vishnu and haalaahala agni contained by Shiva as Garala kantha! *Linga Purana* asserted that Shiva emphasised the absolute necessity of initiating any task of Shrouta- Smaarta-Loukika karmas. The Purana exclaims that while Tri Murtis and all the Deva Devis make it a fixed necessity for initiating any task, could humans, be they are high intellectuals or below normal, be exceptions unless they are blessed by Ganesha!

Agra Pujiyata of Ganesha: Shiva Purana underlined that Shiva assured and bestowed the blessing to Ganesha that in the entire Universe the latter ought to be venerated foremost for any and whatsoever task being performed. Any kind of Deva Vandana- Kaarya kramana of anykind ought to be initialled only after invoking Ganesha. It states: *Etat pujaam puraa kritvaa paschaad puja vayam narah/* Linga Purana states: *Jagatretra sarvatra tvam hi Vighna Ganeshwara, sampujyo vandaneeyascha bhavishyasi na samshayah/* Varaha Purana states: *Bhavascha Deveshu tathaa mukheshu kaaryeshu chaanteshu mahaanubhaavan, agretu pujaam labhateannya cha vinaashaayishyasya kaarya siddhidam/* Brahma Vaivarta Purana asserts: *Sarvaagre tava pujaa cha mayaa duddaa Surottama, sarvapuujiyascha Yogeendro bhavava vastetyuvaacha tam/* The Purana also states: *Pujaasu sarva Devaanaamagre sampujya tam janah, pujaaphalamavaapnoti nirvighnena vrithaanyathaa/* Brahmada Purana states that Lord Krishna gave the boon that Ganesha has to be accorded the honour of Agra Pujiyata and so did Devi Lalitha granted the blessing likewise. Bhavishya Purana states *Eka dante Jagannadhe Ganeshe tushtimaagate, pitru deva manushyaaghaaha sarve tushtanti Bharata/* Whosoever pleases Vighna Naashaka foremost should indeed be bestowed with contentment by Pitru-Deva-Manashyas. Further, Skanda Purana assures: *Yo kaamamabhidhyaaya Gana naadham prapujayet, sa tam sarvamaapnoti*

Maheshvara vacho yathaa/ Maheshwara directed all those seeking fulfillment of desires ought to venerate foremost. Ganesha Purana is emphatic that Ganesha's agrapujyata is 'anivarya' or a firmly established truism- be it for any kind of deed- be it vidyaarambha-griha pravesha-yaatraa rambha-shtouta- smaarta-dhaarmika-loukika karyaas; failure to do so by way of Ganesha Smarana-Vandana-Pujana is asking for troubles as history is replete with numberless instances as proven in Purana- Itihaasaas.

Abheeshta Siddhi: Skanda Purana assures: *Aputro labhate putram dhana heeno mahaddhanam shatrujjyati sangraame smritvaa tam Gana naayakam/* Mere thoughtful greeting to Ganesha with sincerity would fulfill the desire for excellent progeny, prosperity and victory in battles and encounters as well as success in life. The Purana in varied references states: *Yo naaree patinaa tyaktaa durbhagaa cha virupitaa, saasoubhaagyavaapnoti Gananaadhasya pujayaa/-- Sarvakaaryeshu ye martyaah purvamenam Ganaadhipam, smarishyanti na vai teshaam kaaryahaanirbhavishyati/--Ye tvaam sampujayishyanti karyaarambheshu sarvatah, kaarya siddhinam sandeshasteshaam bhruuyaad giraa mama/- Vivaahe kalahe yuddhe prasthaane krishi karmaani, praveshecha smared yastu bhaktipuurvam Vinaayakam/ Tasya yad vaancchitam sarvam prasaadaat tasya siddhiti/* Those women deserted by their husbands due to their physical or mental disabilities are surely rid of their misfortunes by their dedicated Ganesha Puja- What all tasks are initiated by Ganesha Puja are sure to be succeeded without any hurdle or negativity. Be it in the context of weddings, or wars, or any kind of field works like agriculture and so on, Ganesha Puja with sincerity ought to reap success undoubtedly. Skanda Purana is quoted further: *Praataruddhhaya yo matryah smeded Devam Vinaayakam, tasya taddinajaataani siddhim krityaani yaantih/--Smritvaa vaa pujayitvaa vaa yah kaaryaani karishyati, bhavishyant na sandehaasosyaa vichalichaani cha/* Parama Shiva assures that human beings who initiate their tasks and duties even as they conclude their night long sleep and wake up remember Ganesha with their sincere prayers to Him ought to proceed with self confidence , undoubted and smooth success through out the day till their bed time. In this very context, Brahmada Purana is quoted: *Jaatakarmaadi samskaare garbhaadaanaapi cha, yaatraayaam cha vaaniyyadou yuddhe Devaarchani shubhe, sankate kaamyasiddhyaardham pujayed yo Gajaananam, tasya sarvaani karmaani siddhayantaiva na shamshayah/* In reference to various samskaaraas such as Garbhaadaana- Naga Bali - Krucchrama-Prajapatya Vratas, and Prayaschittas - Duttata , Putra Kameshti , Pumsavana and Seemanta , Jaata Karma, Sarva Shanti Prayogas on Sishu janma, Nakshatras and Yogas , Janma Nakshatra Shantis, Nama Karana , Dola- Arohana , Anna Prashana, Karna Vedha, Chooda Karma , Kushmanda Homa, Vidyaarambha, Upanayana, Vivaahaadi kaaryas, Griha Pravesha Ganesha Puja is a forerunner performed with dedication for abheeshtha siddhi and auspiciousness. Similarly Ganaadhipa Puja is the starting point for wars or encounters, yatras, krishi karmas, and so on. Ganesha Purana aptly Summarises in this context: *Sumukashcha kapilo gajakarnakah, Lambodascha vikato vighna naasho Ganaadhipah/ Dhumraketurganaadhyaksho bhaalachandro Gajaanannah, dwaasashaitaani naamaani yah pathecchrunuyaadapi/ Vidyaarambhe Vivaahecha pravesho nirgame tathaa, sangraame sankatechiva vighnastasya na jaayate/*

Relevant portions of Essence of Puranas and other scripts from Kamakoti.org website

Brahmada Purana

Encounter of Bhargava and Ganesha, Face-Off by Parvati and Shiva-Krishna's identity: After exterminating Kartaveerya, Parashu Rama continued the killings of his hundred sons besides quite a few of the Kings who came to assist Kartaveerya; some five of the late King's sons ran for their lives. There after a highly elated Bhargava reached Narmada to take bath and proceeded to Kailass where Maha Deva and Devi Parvati stayed for thanks giving. He saw Nandeswara, Maha Kaala, Raktahsha, Virupaksha, Bhairava, Baana, Ruru, Veerabhadra, Chanda, Bhrgi, Ekaadasha Rudras, Vidyadharas, Bhuta-Preta-Piscachas, Yaksha, Brahma Raakshasa, Kimpurushas and Kartikeya on the left entrance and Ganesha on

the right. Ganesha asked Rama to wait as Shiva and Parvati were alone and that he wanted to find their convenience to enter. Rama was restless and felt uncomfortable to have been stopped by a Boy like Ganesha. There was an argument and Parashu Rama raised his axe which Ganesha disliked and lifted up Bhargava with his trunk and swirled him around when Rama saw Bhur- Bhuvar-Swar-Tapo-Urthwa-Mahar- Jana- Satya-Vaikuntha- Golokas and from there dropped Rama into Sapta Pataalaas and back to Kailasa again. This happened before all who assembled there and a highly fuming Bhargava shot his Parashu which partially broke Ganesha's tusk. As nearly half of his tusk fell down, Earth was shaken with spills of blood, Sapta Samudras witnessed reverberating sounds of upheaval, Earth got quaked and there was universal commotion. Devi Parvati who heard the uproar and insinuated Maha Deva that he treated Bhargava like his son and Bhargava gave a gift to Ganesha with a broken trunk! Shiva understood the taunt in the words of Parvati and her face off in the context and heartily remembered Krishna. As Krishna and Radha made their appearance, the entire family of Shiva, Parvati, Ganesha and Skanda greeted them; Bhargava too having greeted the former fell on the feet of Devi Parvati sheepishly and she did not respond. Shri Krishna sought to pacify saying: 'Bhavabhayahaarini! Bhargava Rama fell on your feet seeking your pardon for his indiscretion and rashness. He stated: *Shrunu Devi Mahaabhaago Vedoktam Vachanam mama, Yac chhutvaa harshitaan nunam havishyasi na samshayah, Vinaayakasto tanayo Mahatmaa Mahataam Mahaan/ Yah Kaamah Krodha Udvego Bhayam naavishatey kadaa, Veda Smriti Puraneshu Samhitaasu cha Bhamini/ Naamaanya -syopadi shthaani Supunyaani Mahatmabhiih, Yaani taani pravakshyaami nikhilaaghaharaanicha/ Pramathaanaam Ganaayecha naanaa rupaa mahabalaah, Tessaameeshastwayam Yashmaat ganeshastena keerttah/ Bhutaani cha Bhavishyaani Vartamaanaani yaanicha, Brahmaandaanyaakhilaan- yeva Yasmimllambodarah sa tu/ Yah sthiro devayogena cchinnam samyojitah punah, Gajasya shirasaa Devi tena porokto Gajaananaah/ Chaturthihmuditaschandro darbhinaa shapta Aturah, Anena vidhruto bhaaley Bhaalachandrasthatah smrutah/ Shaptah puraa Shaptabhistu Munibhih Samkshayah gatah, Jaatavedaa deeptobhudynaasou Shurpa -karnakah/ Puraa Devaasurey yuddhey Pujito Divipadganaih, Vighnam nivaarayaamaasa Vighnanaashath smrutah/ Adyaayam Devi Raamena kuthaarena nipaatyacha, Dashanam Daivato Bhadreyhyekadantah krutomunaa/ Bhavishyatyatha paryaaye Braahmano Haravallabhey Vakreebhavishyattundatwaadvakra tundah smruto Budhaaih/ Evam tavaasya putrasya santi naamaani Parvati, Smaranaatpaapa haarini Trikaalaanu- gataanyapi/ (Devi! Bhavabhaya haarini! Do condone Bhargava who fell on your feet for his momentary fault. Indeed Ganesha your son is one who conquered Kaama (Desire) -Krodha (Anger)- Udvega (Neurosis) and Bhaya (Fear) and his names are highlighted in Vedas and Puranas as they were sin-destroyers; he is Pramatha Gana Natha, Ganesha, Lambodara as he keeps the past-present- future happenings of the Brahmanda in his Udara or belly; he is Gajaavana since due to destiny his head was replaced by that of an Elephant; in the past the Chaturashi Chandra was cursed by Ganesha and Krishna got affected by the blame and thus Vinayaka secured the encomium of Bala Chandra; therefore Chandra's radiance was subject to growth and decadence. Similarly Sapta Rishis cursed Agni but Vinayaka re- kindled Agni again and thus got the name of Jaataveda . Ganesha got the name of Shurpa Karna as his flappy ears could winnow the grains from dirt and pebbles signifying the capacity to sift truth and falsehood. Vinayaka secured the name of Vighna Naayaka as he destroyed obstacles and difficulties at the time of Devaasura battles. Thus for each name of Ganesha there was an occurrence or backround and from now on he would be called 'Vakratunda' or Crooked Trunk in future. Devi! Let me bestow to Ganesha the boons that in course of time, human beings should worship Ganesha first before Jataka and other Samskaaraas or Birth and Name Giving Ceremonies, Yatras, launch of Commercial Activities, or Vratas or before any Puja performance).*

Devi Radha further stated: *Prakritih Purushaschobhavanyonyaashraya vighrahow, Dwidhaa bhinnow prakaashetey Prapanchesmin yathaa tathaa/ Twam Chaahamaavayordevi bhedo naivaasti kaschana, Vishnswamahamevaasmi Shivo dwiguna- taam gatah/ Shivasya Hridaye Vishnurbhavatyaa rupamaasthitah, Mama Rupam Samaasthaaya Vishnoscha hridaye Shivah/ Isha Ramo Maha Bhaage Vaishnavah Shaivataam gatah, Ganeshoyam Shivah Saakshaat Vaishnavastam Samaasthitah/ Eaitayoraavayoh prabhavoschaapibhedo na drushyatey, Evamuktvaa saa Radhaa krodey krutwaa*

Gajaananam/ (Prakriti and Purusha are never disconnected and are mutually dependent. It might look that we are two distinct Entities but You and I are the same and we have no difference at all. The concept that I am Vishnu and You are Shiva is indeed absurd and both the Forms are just the same. Ganesha is the Vaishnava Entity called Shiva and Bhargava Rama is the Shaiva Entity named Vishnu. So saying Radha placed Ganesha on her lap and affectionately touched his chins and as soon as that the cuts on his cheeks dried up and Devi Parvati too lifted Bhargava and caressed his tresses. Rama Ganeshas were together again and Krishna kept Skanda on his lap and there was thus a happy union of Shiva and Krishna! As the task of thanks-giving to Maha Deva and Shri Krishna were accomplished splendidly, Parashu Rama returned home and narrated the entire story of his Tapasya and attaining the Bhakti of Maha Deva, his Tirtha Yatras and accomplishing the Maha Krishnaamrita Stotra, battle with Kaartaveerya and his killing, his encounter with Ganesha, Devi Parvati's subdued anger as Ganesha's trunk was hurt by his 'Kuthaara' and Radha-Krishna Darshana. Jamadagni Muni stated that the vicissitudes experienced by Rama must have been due to the sin of killing Kshatriyas and that Bhargava should atone it through Tapasya again for twelve years. But unfortunately, history repeated again and the five sons of Kartaveerya attacked Jamadagni once again and having killed him took away his head as a souvenir! Bhargava Rama's elder brothers performed 'Uttara Kriyas' (obsequies) to the deceased father. On his return from his twelve-year long penance for atonement as instructed by his father, Bhargava Rama faced a similar situation! This time his reaction was that of a filial duty rather than revenge and launched twenty one systematic attacks of Kartaveerya's sons and indeed of as many as twelve thousand Kshatria Kings and their male progeny searched from the nooks and corners of Earth and wiped out the traces of that Vamsha. Then he and his brothers got dug up Pancha Sarovaras at Kurukshetra and filled them up with the blood oozing heads and mutilated bodies of the Kshatriya Vamsha and performed Pitru Tarpanas and Shraddhas as per Shastras and pleased the Pitras with Snaana-Daana-Mantra-Bhojana- Dakshinas to seek lasting redemption to Pitras to attain higher lokas. The famed Syaantaka Tirtha at Kurukshetra continued to be the Sacred Place for Pitru Karyas. Bhargava further proceeded to Gaya Kshetra to continue the Pitru Karyas at the illustrious Chandra Paada where again the Pitru Devatas receive and bless the 'Karthas' of their offerings till date at the above Tirthas irrespective of any caste or creed. Pinda Pradanas and Tarpanas performed at these Sacred Tirthas with faith and devotion are stated to bestow the best of one's on going life and in the unending series of lives ahead.

Brahmavaivarta Purana:

Ganeshaakhyaana: Utpatti, Shani Veekshana , Kashyapa's curse to Shiva, 'Eka Danta due to fight with Parashurama , Ganesha kavacha and Mahatmya-Ganesha's encounter with Devi Tulasi: Maharshi Narayana recounted to Narada Muni the account of Ganesha commencing from his birth, the significant events that followed with impact on Universal welfare and his 'Mahatmya'. Maha Deva advised that Devi Parvati should perform a Sacred *Vrata Punyaka* in favour of Shri Hari which was like a 'Kalpa Vriksha' that fulfilled all kinds of desires including 'Uttama Putra Prapti'; this Vrata was the best like Ganga among Rivers, Shi Hari among Devatas, Shiva among the Vaishnavites, Brahmana among Chatur Varnas, Pushkara among Tirthas, Tulasi dala among leaves, Parijata among flowers, Ekadashi among Punya Tithis, Ravi Vara among the a week days, Margasirsha among the Maasas, Vasanta among Ritus, Mother among the Gurus, wife among the closest relative, Mango among the fruits, Pati among Priyajanas, son among the Bandhujanas, Priya bhashana among sweets, Puranas among Kavyaas, and so on. Bhagavan Shiva appointed Sanat Kumara as the Purohit of the Vrata along several Rishis to acquire Puja materials and initiated the proceedings of the year-long vrata on Magha Shukla Trayodashi with the objective of securing an extraordinary male child with Vishnu's 'Amsha'. Brahma and many important Devas arrived to attend the Vrata, besides innumerable Maharshis and Rishis like Kapila, Kratu, Vasishtha, Pulaha, Atri, Gauthma, Bhrigu and Markandeya. Dharma Putra Nara-Narayanans, Dikpalakas, Devatas, Yakshas,

Gandharvas, Kinnaras, Vidyadharas and so on. Bhagavan Vishnu and Devi Lakshmi too arrived, to initiate the Maha Vrata. Vishnu Deva addressed the illustrious gathering and blessed Devi Parvati for performing this unique Vrata which would grant her the benefit of thousand Rajasuya Yagnas and Golokanath Shri Krishna himself would be born as partial 'Amsha' to the Shiva-Parvati pair. He further declared that the boy to be born would have over thousands of epithets like *Ganesha* the house hold word in Trilokas and as the Lord of Ganas; *Vighna nighna* as he would bless that no obstacles would be faced by the Performers of any deed the Worlds over; *Lambodara* since his Bhaktas would pamper and offer him food specialities that he liked and his stomach would be thus elongated; *Gajaanana* since an elephant face would be fixed on his shoulders soon; *Ekadanta* as he lost one of his tusks in an encounter with Parashurama. Lord Vishnu ordained that if Ganesha were not worshipped no puja would be ever successful anywhere in the Trilokas. As the Vrata was executed perfectly as per the prescribed 'Vidhana', the illustrious guests were treated in high esteem, appropriately gifted and respectfully provided unique 'Bhojanas'. Then the question of Dakshina was raised by the Purohit Sanat Kumara for successfully conducting the Vrata; he said that either Devi Parvati would part with the Tapsya that she had been putting in all through her life or give away her husband Parama Shiva. Devi Parvati argued that if her Vrata were to be fruitful by giving away either her Tapasya or her husband, then the vrata was not worth it, except that she would beget a son and secure Dharma! It was like performing puja to a tree by ignoring the interest of the Bhumi! A husband would be more worthy to a Pativrata than obtaining hundred sons! As Parvati was arguing like this, Vishnu offered the solution of giving away Shiva as Dakshina and got him back in exchange of cows which were of Vishnu Swarupa. Evenwhile Parvati was not satisfied the solution, Sanat Kumara performed 'Purnaahuti' of the Vrata and Maharshis recited the Swasti Mantras and the Sacred Vrata was concluded. But Parvati was none too happy about the deal suggested by Vishnu. However she offered one lakh cows in exchange of her husband, especially since Vedas underlined that the price of a cow was that of a husband. The problem was still not settled as Sanat Kumara said as to what would do with one lakh cows in place of an invaluable Shiva! Devi Parvati was non-plussed since neither she was able to secure the Vrata Phala by getting a son of Krishna Amsha as assured by Vishnu, nor could even get the 'darshan' of Shri Krishna. Just as her mind was disturbed on these lines, there descended a big blaze from the high skies like thousand Suryas and all the dignitary Deities present looked up in awe and dread; Vishnu, Brahma, Mahadeva, Dharma, Saraswati, Savitri, Lakshmi, Himalaya and various Devatas. Devi Parvati was overcome at the vision of an all encompassing radiance and broke into grateful tears that after all the Vrata that she performed was indeed triumphant and that the Mula Purusha had acknowledged its success! She was literally dazed and prayed to that huge illumination and Paramatma obliged her with his physical vision for a while eventually the vision disappeared. Sanat Kumara released Shiva, gifts were given away liberally to all the invitees, excellent food was served, music and dance were displayed and Shiva and Parvati knew no bounds of joy. Meanwhile a hungry Brahmana appeared on the scene and after taking food counselled the couple about the Parama Tatwa of the Unparalleled, Ever lasting Truth and about the Most Compassionate Supreme Power and he too disappeared suddenly. Even as Parvati was utterly bewildered in that stage of heightened astonishment and shock with incidents happening so swiftly that she was in unbelievable dreams, an 'Akash Vani' was heard loudly and clearly that Shiva and Parvati should immediately reach their Mandir: The Celestial Voice said: 'Jaganmataa! Please be composed and see for your self your own son in your Chamber; he is indeed the Goloka Pati Paratpara Shri Krishna Him self! The boy is the sweet fruit of the Magnificent Tree of the Punyaka Vrata that you had so successfully accomplished! It is that Parama Teja which the highest yogis dream of visioning; it is that Adi Purusha whom Brahma, Vishnu and Shiva are constantly

absorbed in with Dhyana; and it is that Punya Rasi Swarupa whose very thought dispels all Vighnas of all Beings in Trilokas who is lying playfully in your bed chamber indeed!!' As soon as the Akashavani Devi Saraswati made the celestial announcement, the Shiva-Parvati couple made a swift dash into their Mandir, embraced the child by quick turns and gave 'Mangala Snaana'; even before the Snaana, all the Devatas, Dikpalakas, Gandharvas, Apsaras, Maharshis got collected and instantly Vishnu, Brahma, Dharma and their spouses were anxiously waiting for the Darshan of the Sacred Child. Vishnu blessed the child with 'Deerghaayu'/ long life, Vignaan like that of Shiva, and 'Sarva Puujyata'/ Worship worthiness soon! Brahma said that the child's fame and Shakti be known all over at once. Maha Deva blessed his son that like himself he should become a Daata (Philanthropist), Hari Bhakta, Buddhimaan, Vidyaavaan, Punyavaan, a Jitendriya and Shanta Murti. Dharma Deva blessed to be a Dharmika / the Form of Virtue, Sarvagjna/ the All- Knowing, Dayaalu / Kind hearted, and 'Shri Hari Samaana'/ equivalent to Shri Hari. Devi blessed him to be a resident of each and every home and be an ever charming and Powerful source of Strength to every body. Saraswati blessed him Dharana and Smarana Shakti /Memory Power, Vivechana Shakti / Thinking Power and Kavita Shakti (Power of Imagination). Veda Maata Savitri blessed that he should become a Veda Gnaani. Vasundhara (Bhu Devi) blessed Ganesha to be an emblem of Kshama (Forbearance), Sharana daata (Provider of Refuge), Ratna Sampanna (The Fund of Opulence), Vighna Rahita and Vighna naashaka (The destroyer of Obstacles). Parvati blessed Vinayaka to excel in his father's traits as Maha Yogi, Siddha, Siddha pradaata, Shubha karaka / Giver of Auspiciousness, Mritunjaya / the Conqueror of Death and 'Atyanta Nipuna' or the Embodiment of Skills. Those who read or hear about the 'Ganesha Janma Vrittanta' are blessed in several ways: the childless would get children, the poor gets rich, the wifeless gets wife, the diseased gets healthy, an unfortunate woman gets fortunate, a spoilt child gets disciplined, money lost gets recovered and an unhappy person finds himself extremely joyful.

Shani veekshana: Once Devi Parvati happened to meet Lord Shaneswara the Planet and the son of Surya Deva during the Festive days of Ganesha's birth celebrations and asked him to bless the child. Shani Deva declined politely as his looks falling on a newly-born (or for that matter on any person) would not be auspicious to the child, since he was cursed by the daughter of Gandharva King called Chitraratha, to whom she was engaged as decided by his father. Unfortunately, he encountered the woman when she was about to have her bathing after menses; she cursed Shaneswara that whom soever he would see a person even by mistake would have his head cut! Parvati did not take what Shani Deva said seriously and prevailed on him to bless Ganesha. Although Shani Deva glanced the child through the corners of his eyes, Ganesha's head dropped abruptly and Devi Parvati fainted at this sudden tragedy. The dropped head of the boy reached Goloka and Vishnu realised as to what had happened. He jumped on Garuda and flew towards North to locate any 'Praani' sleeping northward and found a bull elephant; its head was sliced with his Sudarshana Chakra and fixed the elephant head in place of the head of Ganesha and blessed the child foremost after the fixation of the elephant head and returned to Kailasa. After getting better from her faint, she found Vishnu who had completed the task of fixation of the elephant head. Meanwhile Maha Deva realised what all happened and so did Brahma, Dharma and Devatas. Vishnu blessed Ganesha and gifted his Kaustubha Mani; Brahma gifted a precious kireeta /headgear, Dharma a Ratnaabharana and all other Devatas followed suit. As Devi Parvati became extremely upset with Shaneswara, she cursed him to become 'Angaheen' but Devas requested Devi Parvati to reconsider her lightening the curse especially she took Shaneswara's warning lightly, she reduced the severity of her curse by revising it that Shaneswara might turn lame for ever. On his very first puja, with

‘shodashopachaaraas’ or the first puja, after Ganesha’s as executed by Vishnu Ganesha’s celestial form emerged and he blessed Ganesha that at each Puja, Vrata, or at the shubhaaramha of any Sacred Deed, prathama puja must be performed to Vighnanayaka himself ; then Vishnu garlanded him with a ‘Vanamaala’. Vishnu performed the ‘nama karana’ (name giving) in the presence of Devas, Maharshis and Munis; he gave eight names: *Vighnesha, Ganesha, Heramba, Gajaanana, Lambodara, Ekadanta, Shurpa-karna and Vinayaka*. Devi Parvati made Ganesha sit on a golden chair, gave ‘Padya’ with the holy waters of Ganga, Godavari etc.; offered Akshatas, flowers, chandana, Kasturi, Agaru Dhupa, Deepa, and Naivedya with a variety of Bhakshya, Bhojya, Lehya, Choshya and Paniyas, besides a wide range of fruits. Tri Murtis and their spouses, Devas and Devis, Menaka and Himalaya had all chanted the Mantra: *OM Shreem Hreem Kleem Ganeswaraaya Brahma ruupaaya chaaravey, Sarvasiddhi pradashaaya Vighneshaaya Namoh namah/*

Bhagavan Vishnu then recited the Sacred **Ganesha Kavacha** to Shanaischara as follows: *Samsaara mohanasyasya Kavachasya Prajapatih, Rishircchhandascha Brihati Devo Lambodarah Swayam/ Dharmartham kaama moksheshu viniyogah Prakirtitah/ Sarveshaam kavachaanaam cha saarabhutamidam Muney, Om Gam Hum Shri Ganeshaya swaaha mey paatu mastakam, Dwatrimshadaksharo Mantro mey sadaavatu/ Om Hreem Kleem Shreem Gamiti cha Satatam paatu lochanam, Taalukam paatu Vighneshah Satatam Dharani taley/Om Hreem Shreem Kleemiti cha satatam paatu naasikaam/ Om Gaim Gam Shoorpakarnaaya Swaaha paatwadharanam mama, Dantaani taalukaam jihvaam paatu mey shodashaaksharah/ Om Lam Shreem Lambodaraayeti swaaha gandam sadaavatu, Om Kleem Hreem Vighnanaashaaya swaah karnam sadaavatu/Om Shreem Gam Gajaananaayeti swaaha skandham sadaavatu, Om Hreem Vinaayaketi swaaha pushtam sadaavatu/ Om Kleem Hreemiti Kankaalam paatu Vakshahsthalamscha gam, Karow Paadow sadaa paatu Sarvaangam Vighna nighnakrit/ Praachyam Lambodaram paatu Aagneyyaam Vighna naayakah, Dakshiney paatu Vighnesho naairrutyaam paatu Gajaanana/ Paschimey Parvati putro Vaayavyaam Shankaraatmajah, Krishnashyaamshaschottarey cha Pari purnatamasya cha/Eshaanmekadantascha Herambah paatu chordhvatah, Adho Ganaadhipaha paatu Sarva pujacha Sarvatah/Swapney Jaagaaney chaiva paatu maam Yoginaam Guruh/ Iti tey kathitam Vatsa Sarvamantrougha Vighram, Samsaara mohanam naama Kavacham Paramaadhbhutam, Shri Krishnena puraa dattham Golokey Raasamandaley, Vrinda vaney vinitaaya Mahyam Dinakarajmja/ Mayaadattam cha tubhyam cha yasmai kasmai na daasyasi, Param Varam Sarva Pujiyam Sarva sankata taaranam/ Gurumabhyarchya vidhivat Kavacham Dhaarayetu yah, Kanthevaa dakshiney baahow sopi Vishnurnasamshayah/Ashwamedha sahasraani Vaajapeya shataanicha, Shatalaksha Prajastopi na Mantrah Siddhi daayakah/* This ‘Samsaara Mohana Kavacha’s Prajapati is Rishi, Brihati is the Chhanda, Swayam Lambodara Ganesha is Devata; Dharma, Artha, Kaama and Moksha is the ‘Viniyoga’; this entire Kavacha is of great essence: Let the Mantra *Om gam hum Shri Ganeshaya swaaha* safeguard my head; the Dwadashokshara Manta save my forehead; let *Om Hreem Kleem Shreem Gam* protect my netras / eyes; may Vighnesha protect my ear lobes; let the Mantra *Om Hreem Shreem Kleem* protect my nose; let the Mantra *Goum Gam Shurpaanyaya Swaha* guard my lips and tongue; let the Mantra *Om Lam Shreem Lambodaraaya Swaaha* secure my cheeks; may the Mantra *Om Kleem Hreem Vighna naashaaya swaaha* keep my ears safe; let *Om Shreem Gam Gajaananaaya swaaha* secure my shoulders; may the Mantra *Om Hreem Vinaayakaaya swaaha* guard my rear part of my body; let *Om Kleem Hreem* protect my ‘kamkaal’/ skeleton and the Mantra *Gam* save my chest. Let Vighna-nihanta provide safety to my hands, feet and the entire body! May Lambodara save my Eastern side, Vighnanayaka the Agneya side, Vighnesha the Southern side, Gajaanana the Nirruti

side, Parvati putra the West, Shankaraatmaja the Vaayavya side, Shri Krishna the North, Ekadanta the Ishaana kona, Heramba the Urthwa bhaga / skyward, and Ganaadhipa the 'Adhobhaga' the underground. May the 'Yogi Guru' protect my while asleep or awake. This is how I explained the whole 'Samsara Mohana naama Kavacha' to you Suryanandana Shaneswara. This Kavacha was bestowed to me when I attended the 'raasa leela' convention at Goloka and this should be divulged to one and all. If a person wears the Kavacha after Guru Puja, it shall indeed safeguard him or her and bestows the boons of performing thousand Ashwamedha Yagnas and thousand Vaajapeya Yagnaas. The Siddhi of this Kavacha is attainable after hundred lakh japas of it.)

Kashyapa Munis curse to Shiva: Besides the Shani Vikshana, there was another reason for Ganesha's Elephant head. Once Surya Deva attacked two demon brothers Mali and Sumali and the ever-kind Maha Deva saved the brothers by throwing his Trishul on Surya and the latter became motionless with a serious injury on his chest and his chariot fell down too. The whole Universe came to stand still, the highly frightened Devas were stunned at the happening and the Universe was drowned in complete darkness. The highly grieved father of Surya Deva, the powerful Kashyapa Muni, was shattered and gave a curse to Maha Deva that just as his son's chest was broken open by the Trishul, Shiva's future son too would drop off as suddenly. The momentary anger of Shiva got cooled down and from his Yogic powers recovered Surya's normalcy. The demon brothers received their retribution at once as they became victims of dreaded diseases as their limbs were dried up and they lost their strength and shine. Brahma advised that since they annoyed Surya and contracted the incurable diseases, they had to worship Surya himself to please him. He taught the remorseful demons the method of worship to Surya, his Stuti and Kavacha and regained their might and sheen. But Kashyapa Muni's curse as irretrievable and Ganesha's head had to be replaced.

Parashu Rama's encounter with Ganesha and loss of the latter's half-tusk: The famed Emperor Kartaveeryarjuna visited the Ashram of Maharshi Jamadagni as he and his huge army was tired by the dusk; the kind Maharshi treated the Emperor and army with excellent food and 'Atithya' or hospitality becoming of their stature. The Emperor wondered as to how a Sage could afford such royal meals and generosity. The Muni explained that this was all due to the grace of Surabhi Kamadhenu. A jealous Kartaveerya desired that Surabhi was worthy of the custody of an Emperor but not a poor Muni and that Jamadagni would better give charity to him so that the huge army could be properly taken care of their food needs by Surabhi, whose security also would be provided from enemy Kings since the safety of all the Subjects of the Empire was after all his responsibility! Jamadagni replied that Maharshis would only accept charity but not give to Emperors, that Surabhi was awarded by Indra and that neither he nor Surabhi could be given away in charity without Indra's permission, and as regards Surabhi's safety, she had adequate might and mind to conquer any enemy. As mutual arguments got heated up, Kartaveerya decided to take away the Cow by force and Surabhi was prepared for the fight when Sage Kapila at the instance of Brahma Deva prevented the altercation. But, the hurt ego of Kartaveerya propelled him to revisit the Ashram of Jamadagni and killed him with the Shakti sword gifted to him by Dattatreya. Jamadagni's wife Renuka Devi became uncontrollable and prepared herself as a Pativrata to immolate herself. Parashu Rama, the son of Jamadagni and Renuka arrived at the Ashram and took a vow not only to kill Kartaveerya but the entire race of Kshatriyas and offer Tarpan of blood to the departed soul of his father. Brahma Deva advised Parashurama to visit Shivaloka and please him with his darshan. Shiva was indeed pleased when Parashurama gave details of his 'Pratigna' to avenge the death of his father and also root out the Kshatriya Vamsha as a whole. On hearing this Bhadra Kaali got furious but Parashu Rama

broke into tears by narrating the extremities that Kartaveerya in particular and all the contemporary Kshatriya Kings in general were assuming alarming proportions against the Brahmanas, Sages, Maharshis and the very concept of Virtue and justice. Shiva was convinced and awarded a magnificent Trailokya Vijaya Maha Kavacha, besides innumerable 'Astras' to Parashurama like Nagapasha, Pasuhpatastra, Brahmastra, Agneyastra, Narayanastra, Vayavyastra etc. After practising the Trailokya Vijaya Kavacha at Pushkara Tirtha and pleased Parama Shiva, Parashurama then started his battles with Kshatriya Kings like Matsya Raja, Suchandra, Kaalistavana, Sahasraaksha, and finally the invincible Kartaveeraarjuna who was a Symbol of Kshatriyas who were all fortified with Kavachas and blessings from several Devas and Devis, including Maha Deva himself. It was at that moment of Glory when Parashurama avenged his father's killing and when the atrocities that thousands of Kshatriya Kings perpetrated on humanity and virtue were ended -recalling Shri Krishna's human incarnation that Narayana would take birth as and when Dharma was in jeopardy-that Parashurama desired to meet Maha Deva and Ganesha objected to the meeting! As he entered Kailasha, Parashurama witnessed Nandeswara, Mahaa Kaal, Pingalaksha, Vishalaksha, Bana, Virupaaksha, Vikataasha, Bhaskaraksha, Kaala Bharava, Ruru Bhairava, Rudraganas, Vidyadharas, Bhuta Preta Piscachas, Yogendras, Yakshas, Kimpurushas and Kinnaras. As Parashurama passed through several layers of security, finally he landed at the Place where Mahtma Ganesha stopped him. The great veneration, he greeted Ganesha and requested him to allow into the Interior of Shiva. Parashuram utilised all his tactics of justification and persuasion but Ganesha became stiffer than ever. When all kinds of requests, entreaties and prayers to Ganesha failed, Parashurama lifted his 'Parashu' and Skanda Deva intervened and tried to keep him cool. But still when Parashurama tried to force entry; Ganesha lifted his trunk, looped the latter with his trunk and encircled the hapless Parashurama round and round to show him Sapta Dwipas, Sapta Parvataas, Sapta Sagaras, Bhuloka, Bhuvarloka, Swarloka, Janaloka, Tapoloka, Dhruvaloka, Gauriloka, and through him into one of the Oceans, lifted him again and showed him Vaikuntha and Goloka where he had the vision of Shri Krishna too. As this playful activity of Ganesha was in progress, the mighty Parashurama hit one of Ganesha's tusks with the 'Parashu' (axe) that Maha Deva himself gifted and the tusk fell off as blood gushed out. As this accident took place, Kartikeya ran towards his parents with fear. The resting parents were shocked and Devi Parvati's instant reaction was to kill Parashurama but being the Loka Mata restrained herself and addressed Parashurama as follows: You are born in Brahma Vamsha to one of the illustrious sons viz. Maharshi Jamadagni and also the son of Renuka of Lakshmi Amsha. You are one of the greatest devotees of Maha Deva. How did you do this to my son! Shiva Deva is your Guru since he taught the Trailokya Vijaya Kavacha and countless Astras from him. Is this the Guru Dakshina that you thought fit to give your Guru! You could have perhaps given a better Dakshina of cutting Ganesha's head instead of breaking his tusk only! My son Ganesha no doubt has the Shakti of destroying crores of cunning animals like you but was only playful with you; yet you have wantonly hurt him by breaking his tusk not as an accident but with vengeance! You may know that he is of Paramatma Shri Krishna's 'Amsha' and the Deity who receives the foremost puja all over the Universe!' As she addressed Parashurama with great restraint and reasoning, he felt ashamed of himself, greeted his Guru Shiva in his own heart and prayed to his 'Ishta Deva' Shri Krishna. Devi Parvati visioned a Brahmana boy who met her earlier at that time of Ganesha's birth; Maha Deva too had the vision of the boy like a quick flash and disappeared. Meantime, Vishnu appeared and analyzed the critical situation that had arisen out of the serious sin done by Parashurama since what he had done was tantamount to Guru Ninda and downright betrayal of the faith that Shankara gave to his sishya! Vishnu further said that Parashurama was momentarily taken by folly as otherwise he too was like Ganesha or Kartikeya; as the Universal Deities with responsibilities like Shiva and Parvati might not impose personal

angles into such happenings. Vishnu extolled Devi Parvati in extolling Ganesha as follows: *Ganeshamekadantam cha Herambam Vighna nayakam, Lambodaram Shurpakarnam Gaja Vaktram Guhaagrajam/ Naamaashtarham cha Putrasya Shrunu Maata Haripriye, Stotraanaam saarabhutam cha Sarva Vighna haram param/ Jnaanaartha vaachako gascha nascha nirvaana vaachakah, Tayoreesham param Brahma Ganesham pranamaamyaham/ Ekashabdah pradhaanaartha dantascha Balavaachakah, Balam pradhaanam sarvasmaadeka dantam namaamyaham/ Deenaartha vaachako hescha rambah palaka vaachakah, paripaalakam deenaanaam Herambah pranamaamyaham/ Vipattha vaachako vighno Nayakah khandanaarthakah, Vipat khandana kaarakah namaami Vighnanaayakam/ Vishnudatthaaischa naivedyairyasya Lambodaram pura, Pitraa datthaaischa vividhairvandey Lambodaram cha tam/ Surpakaarou cha yatkarnaam Vighnavaarana kaaranou, Sampadyow Jnaana rupow cha Surpakarnam namaamyaham/ Vishnu prasaada pushpam cha yanmurdhni Munidattakam, yat Gajendra vaktra yuktam Gaja vaktram namaamyaham/ Guhasyaagrey cha jaatoyamaavirbhuto Haraalaye, Vande Guhaagrajam Devam Sarvadevaagra pujitam/ Yetanmaashtakam Durgey Namaabhih samyuktam param, Putrasya pasya Vedey cha tadaa kopam thathaa kuru/ Yetanmaashtakam Stotram naanaartha samyutam shubham, Trisandhyam yah pathennithyam sa sukhee sarvato jayee/ Tato Vighnaam palaayantey vaina teyaad yathoragah, Ganeswaraprasaadena mahajnaani bhaved dhruvam/ Putraartha labhatey putram Bhaaryaartha vipulam striam, Maha jadam Kaveendrascha vidyaa vaancham bhaved dhruvam/* (Mother Parvati! your son has eight names viz. Ganesha, Ekadanta, Heramba, Vighnanayaka, Lambodara, Shurpakarna, Gajavaktra, and Guhaagraja. Please listen to the meanings of these names; this Great Stotra is the essence of several Stotras and is the demolisher of all kinds of obstacles. In the word Ganesha, the letter 'Ga' is 'Jnaanaartha vaachaka' and 'na' is 'nirvaana vaachaka'; the letters 'Ga', 'na' and 'Isha' together denote the 'Isha' or the Supreme of 'Ganas'; thus one should say: I greet Ganesha. In the word Eka dantha, Eka is pradhaanaarthak and Danta is Bala vaachaka; thus it is said: I salute Eka danta. In the word Heramba, 'Hey' is Deenaartha vaachaka and 'ramba' is paalana vaachaka and the total meaning would be the Administrator of Deenaas or the Needy who seek asylum. In the word 'Vighna naayaka', Vighna is vipatti vachaka and naayaka is khandanaarthak vachaka, meaning thereby Ganesha is the demolisher of hindrances. Lamba + Udara or Ganesha has an Extended Tummy as he is fond of consuming large quantities of Savouries and sweets; I adore 'Lambodara'! My salutations to you, 'Surpakarna'! with surpaakara/Vikrita/ strained + Karna or ears. 'Gajavaktra' or Elephant faced Deva, my prostrations to you! 'Guhaagraja' or the elder brother of Guha Deva / Skanda; I pay my reverences to you! Devi Parvati! Kindly listen to the Sacred Eight Names of Ganesha and bear with me before getting angry, if need be. Those who recite these names during the three Sandhya timings with sincerity and devotion would always be happy and victorious, from whom any kind of obstacles run away like snakes approaching Garuda. By the great grace of Ganeswara, those who have no children would be blessed with children, those who have no wives would have them too and those who have the least intelligence would flourish as Vidwans and Poet. Parashurama prostrated before Devi Parvati and begged her of pardon that he as her own child should, since she was the 'Jagat Janani'/ the Mother of the Universe and said that the he had perpetrated a sin to his Guru and Gurupatni of which he was ashamed. He also performed Puja to Ganesha who too excused Parashurama for his indiscretion, for which Ganesha too claimed partial-responsibility.

Ganesha's encounter with Devi Tulasi: As Devi Tulasi was seeking to perform Tapasya on the banks of Ganga, she saw Ganesha a young and handsome youth moving about enjoying the refreshing coolness of the River. Tulasi was readily attracted to him, drew him into conversation by amply indicating her

fascination to him and finally proposed to him for marriage with him. Ganesha was taken aback and spurted that she was like his own mother and what was more that he hated to be drawn into any marriage in life as the very concept of family was abhorring to him; he said that the institution of marriage was the terminator of Hari-Bhakti, the destroyer of Tapasya, the indestructible knot of 'Bhava Bandhana' or the inescapable rope of family ties, the demolisher of Tatwa Gyana, the closure of the Moksha dwara and the end of personal freedom. Ganesha therefore advised the Kanya to seek somebody else as her life partner and leave him free. Devi Tulasi got terribly annoyed with Ganesha's weird arguments and the way that he discarded her summarily. She cursed Ganesha that he would be married definitely despite his wishes and Ganesha gave a reverse curse that since she was insensitive of other's feelings, she would become a the wife of a demon (Shankhachooda) and subsequently become a Tree. On realising the backround of each other, they complemented each other as Tulasi was destined to the wife of Narayana and Ganesha was the famed son of Maha Deva and Parvati Devi. But Tulasi leaves should not be offered in Ganesh Puja, excepting just one leaf perhaps! The above references of the Mahatmya of Vinayaka along with his spouses of Siddhi and Buddhi could indeed be multiplied!

Shiva Purana: Ganeshopanna-Ganesha Chaturthi Vrata-

Ganeshopanna: When Nandi was asked to bar entry into the Interior Place of Parvati as She was taking bath, Nandi no doubt prevented but Bhagavan still entered and She was not amused. She decided to create an idol of a boy which was infused with life and empowered Him to challenge anybody with the necessary powers. The boy followed the instruction and did not allow entry even to Shiva. The Pramadha ganas were asked to teach a lesson to the boy by Shiva but they were defeated in no time. Shiva Himself decided to force His entry but to no avail. Finally, an irritated Bhagavan snapped the boy's head and Parvati became furious and Her angry manifestations surprised Shiva Himself. She insisted that the boy be brought to life forth with. Shiva suggested locating anybody sleeping in the northern direction and the Shivaganas were able to trace only an elephant. The severed head of the boy was fixed with that of the elephant and He was revived. The assembly of Deities who first fought with the boy and witnessed the entire scene earlier decided that any function in the World ought to be commenced with worship of Ganesha foremost as He is the Lord of preventing impediments and of providing success. Ganesha's worship on Bhadrapada Sukla Chaturthi is a must all over Bharatadesa as one is dreaded of becoming a victim of undeserving blames since Moon God received a curse from Ganesha that whoever saw the Moon on the particular Chaturthi night without worshipping Him would become a sure target!

Ganesha Chaturthi Vrata: Scheduled on Bhadrapada Shukla Chaturthi every year , the Vrata is a popular and an auspicious function is observed in several parts of Bharat by all the members of households and by all Varnas to ensure fulfillment of long standing desires, 'Vidya' (education), good health, wealth, longevity and most importantly clearance of obstacles and assurance of success as 'Vighneswara' is the Foremost Deity of Sanction to be appeased for the accomplishment of any task to be undertaken not only by human beings but even Devas, Rakshasas and even Trimurthis! Once Ganesha's younger brother, Kartikeya, was stated to have attempted the scripting of the characteristics of men and women but Ganesha seemed to have frustrated the attempts of Kartikeya who almost did the description of 'Purusha Lakshanas' but left the effort concerning the features of women. In fact, Kartikeya felt so angry that he pulled out one of the tusks of Ganesha. When Parameswara intervened and enquired about his own 'Purusha Lakshanas', Kartikeya described about Shiva that he was a 'Kapaali' and of none-too pleasant a visage, Shiva got irritated and threw away the Script in the Sea. Shiva commanded 'Samudra' (the Sea) to complete the Script of the Characteristics of Women and retrieve the Script of Kartikeya about men. Hence the Scripts were named 'Samudrika Shastra'. Even now, the Idols of Ganesha are presented as holding a part of his tusks with one of his hands! Another context which prompted Shiva to let Brahma authorise Ganesha to become the 'Gana Nayaka' and 'Vighna Rajah' was when even ordinary and often

egoistic human beings in Krita Yuga had no bounds and barriers in performing deeds that they were not expected to do; also there was no access to human beings to get bad dreams or omens so that they would realise forewarnings not to indulge in such avoidable activities. This was the reason why human beings had to be aware of warnings of impediments and non-achievements and as such all the beings in Srishti are made to realise perforce that there would never be a ready and unquestioned admittance to the gates of success, without proper propitiation of Vighna Deva.!

After comfortably seated on his throne, the Idol of Vighna Rajah is welcomed for initiating worship by the devotees with 'Snaan' or bathing with scented waters and 'Panchamritams' being the mix of milk, curd, honey, fruit-pulp and coconut water. While performing the 'Snaan'/'Abhisheka', the following 'Mantra' be recited: *Sahasraaksham shata dhaaramrushibhih paavanam kritam, thena twamabhishin - chaami paavamaanyaha punantutey/ bhagamtey Varuno raajaa bhagam Suryo Brihatpatih, Bhagam - indrischa Vaayuscha bhagam Saptarshayo daduh/ yatey Kesheshu dourbhaagyamseemantey yaccha Murdhani, Lalaatey karnayo rakshanoraapastadughnantu tey sadaa/* After the 'Mantra Snaan', the devotee should offer palm-ful of flowers by reciting the Mantra: *Rupam dehi yasho dehi bhagam Bhagavati dehi mey, Putraan dehi dhanam dehi Sarvaan Kaamaamscha dehi mey, Achalaam Buddhim mey dehi Dharaayaam Khyatimevacha /* (Hey Bhagavati, Kindly bestow to us attractive appearance, reputation, vivacity, ideal progeny, prosperity and fulfillment of all our desires; do grant me steady intellect and status in life!). Following formal worship to Ganesha, his Wives Buddhi (Wisdom) and Siddhi (Accomplishment), Shiva, Devi Parvati, Devi Lakshmi, Surya, Kartikeya, and other Devas, Brahmanas are satisfied with Bhojan, Vastras, Dakshinas and Gifts.

While Ganesh Puja is performed on Bhadrapada Shukla Chaturthi regularly, there is basically no specific time of Tithi, Nakshatra and Maasa restraints. Like performing Devi Gayatri Mantra daily, Ganesha Gayatri too could be a daily recited Mantra, viz. *Mahakarnaaya vidmahey Vakratundaaya dheemahi tanno Dantih prachodayaat;* in fact worship of Vighneswara is a 'must' before any 'Puja' as prescribed in Vedic faith. Specifically speaking however, Chaturthi in Bhadrapada Shukla Paksha has added significance since that day happens to be an auspicious day for Shiva worship too. That is also the day of devotion to a married woman's parents-in-law to achieve 'Sowbhagyata' or longevity of her husband and propitiousness to all the members of the family, since Puja on that day has the double advantage of Shiva and Ganesha. Further, worship on any Shukla Chaturthi coinciding with Bhoomavara (Tuesday) bestows contentment and pleasure, besides 'Soundaryata' (beauty and grace) to women, since that day signifies the Mangala Deva-the 'Tejas' of Shiva and Parvati transferred to Bhumi Devi- who wears blood-red Vastras and of fiery nature- also popular as Kuja, Rakta, Veera and Angaraka.

Skanda Purana

Ganesha Vrata Puja Vidhana in detail: The foremost prayer to Ganesha states : *Sumukhaschaika dantascha kapilo Gajakarnikah, Lambodarascha vikato Vighna Raajo Ganaadhipah, Dhumaketur - ganaadhyashah phala chandro Gajaanah, Vakra tundah Shurpakarno herambahskanda purvajah, Shodashaitaani naamaani yah patheh shrunuyaadapi vidyaarambhe vivaachecha praveshe nirgame tathaa, sangraame sarva kaaryeshu vighnastasya na jaayate, abheepsitaartham pujito yassurairapi, sarva vighnacchide tasai Shri Ganaadhipaye namah/* Then follow the Sankalpa, Kalasha puja, 'Shodaashopa-chaara' or the formal Services to Ganesha with Dhyaana-Aavaahana-Vaahanaadis and Shuddhodaka Snaana- Vastra-Yagnopaveeta-Gandha-Pushpa-Phala- Dhupa -Deepa- Avasara Naivedyas-Tambula - Neeraajana-Achamaniyas - Mantra pushpa- pradakshina namaskaarasa- are offered in the opening phase of the Puja stating : *Ganaadhipa prasaadam shirasaa grihnaami/* Thus one's own head is adorned with 'akshata-pushpas. Then commences the further phase of Phala Siddhi Vinaayaka Puja with Praana pratishtha: *Asya Shri Vara Siddhi Vinaayaka praana pratishthaapana mantrasya, Brahma Vishnu*

Maheshwaraa Rishah, Rikyajursaamaadharvaani chhandaamsi, praanah shaktih paraadevataa, hraam beejam, hreem shaktih, hruum keelakam, mama Varashiddhi Vinaayaka praana pratishthaa shiddhyarthe jape viniyogah/ Kara nyaasa: hraam angushthaabhyaam namah, hreem tarjanibhyaam namah, hruum madhyamaabhyaam namah, hram anaamikaabhyaam namah, hroum kanishthikaabhyaam namah, hrahah karatala prishtaabhaam namah; Anga nyaasa: hraam hridayaaya namah, hreem shirase swaaha, hroom shikhaayai vashat, hram kavachaaya hum, hruum netratrayaaya voushat, hrahah astraya phut/ Bhurbhuvassuromiti digbandhah/ Dhyaanam: Raktaambhodisthapotollaasadaruna sarojaadhiroodhaa karaabjaih, paasham kodandamikshhoodbhava maliganapyankusham pancha baanaan/ Bibhraanaa - srukkapaalam trinayana lasitaa peena vakshoruhaadhyaa devi baalaaka varnaa bhavatu sukha kree praana shaktih paraanah// Hraam hreem krom ya ra la va sha sah om/ Varasiddhi Vinaayaka! Praanah mama praanah Varasiddhi Vinaayaka jeevah mama jeevah vaangnahshrotra jihvaa ghraanaih ucchyaasa rupena bahiraagatya, asmin bimbe-asmin kalashe- asyaam pratimaayaam-sukhena charan tishtthantu swaaha/ Mantram: Asuneete punarasmaasu chakshuh punah praanamihanodhehi bhogam, jyokpashyema Suryamuccharantamanumate mridayaanasswasti, amritam vai praanaa amritamaapah praanaanena yathaa sthaanamupahvayate// Swamin sarva jagannaatha yaavat pujaavaasaanakam, t aavatvam yathaa preetibhaavena bimbemin sannidhim kuru/ Aavaahito bhava, sthaapito bhava, suprasannobhava, varado bhava, avakunthitobhava, sthiraasanam kuru, praseeda praseda praseeda// Mantrah: Aa twaavahantu harayassacheta sashvaitairashaisah ketumadbhiih vaataajavairbalavadbhirnojavairaayaahi sheeghrum mama havaaya sharvom/(while reciting this mantra, akshata-pushpas be kept on the head of the Idol and offer some naivedya like a fruit and gud to signify the 'praana pratishtha'.

Pujaa praarambhah: Bhava sanchita paapougha vidhvamsana vichakshanam, Vighnaandhakaara bhaswantam Vighnaraajamaham bhaje/ Shurpakantham Gaja vaktram chaturbhujam, Paashanaang - kushadharam Devam dhyayetsiddhi Vinaayakam/ Uttamam Gananaathasya vratam sampatkaram shubham, Bhaktaabheeshtapradam tasmaad dhyayettam Vighna naayakam/ Dhyayet Gajaanam Devam taptakaanchana nannibham, Chaturbhujam mahaa kaayam sarvaabharana bhushitam/ Dhyayaami-Atraagaccha jagadvandya suraasuraarchiteshwara, Anaatha naatha sarvajna Gauri garbhaa samudbhava/Aavaahayaami- Mouktikaih Pushparaagaischa naanaaratnairviraajitam, Ratna simhaasanam chaaru preetyartham pratigrhyataam-Aasanam samarpayaami/ Gauriputra namastestu Shankara priya nandana, Grihaanaarghyam mayaadattam grihaanaad -viradaanana: Paadyam samarpayaami/ Anaadha naadha sarvagjna geervaana varapujita, Grihaanaachamanam Deva tubhyam dattam mayaa prabho-Aachamaniyam samarpayaami- Dadhiksheera samaayuktam madhvaajyena samanvitam, Madhuparkam grihaanedam Gajavaktra namostute-Madhuparkam samarpayaami/ Snaanam panchaamritairdeva grihaana Gana naayaka, Anaadha naatha sarvagjna Girvaana gana pujita/

Panchaamrita snaanam samarpayaami/[Milk-Aapyaayasva sametu te vishvatassomavrishniyam, bhavaa vaajasya sangadhe-Shri Vinaayakam snapayaami; Curd:Dadhikraavno akaarsham jishnorash - vasyavaaginah, Surabhino mukhaaratprana aayugumshitaarishat-Shri Vinaayakam dadhnaa snapa - yaami/Ghee:Shukramasi jyotirasi tejosi Devovassavitot punaatvat chidrena pavitrenavapoh Suryasya rashmibhih-Shri Vinaayakam aajyena snapayaami/ Honey:Madhu vaataa rutaayate madhu kharanti sindhavah, maadhveernassvantyoshadhih- Shri Vinaayakam Madhunaasnapayaami/ Sugar:Swaaduh pavaasva dishyaaya jinvane swaadurindraaya suhave tu naamne swaadurmitraaya Varunaaya Vaayave Brihaspataye madhumaagum adaabhyah- Shri Vinaayakam sharkaraa snapayaami/] Phalodakam: Yaah phalineeryaa aphalaa apushpaa yaascha pushpineeh Brihaspati prasutaastaa no munjavagumhasah- Shri Vinaayakam phalodkena snapayaami/ Shuddhodakam:Gangaadi sarva tirthebhya aahrutairamalair - jalaih, snaanam kurushva bhagannumaaputra namostute/ Shri Vinaayakam shuddhodaka snaanam kaarayaami/ Mantram: Aapohishthaa mayobhuvah, taana urje dathaatana, maheranaaya chakshase, yovasshivatamo rasah, tasya bhaajayate hanah, ushiteeriva maatarah, tasmaa arangamaamavah 'yasya

kshayaaya jinvatha' aapo janayathaa cha nah/Vastram: Raktavastra dwayam chaaru Devayogyam cha mangalam, Shubhaprada grihaana twam Lambodara Haraatmaja/ Shri Vinaayakam Vastra yugmam samarpayaami// Mantram: Abhivastraa suvasanyaanyarshaabhidhenoh sudughaahpuyamaanaah, Abhichandraabhartaveno hiranyobhyashvaan rathino devasoma//Yagnopaveetam: Raajatam Brahma sutram cha kaanchanamchottareeyakam, grihaana Deva sarvagjna bhaktaanaanishtadaayaka/ Shri Vinaayaka yagnopaveetam samarpayaami/ Mantram- Yagnopaveetan paramam pavitram prajaapateryatsahajam purastaat, Aayushyamagryam pratimuncha shubhram yagnopaveetam balamastu tejah// Gandham: Chandanaagaru karpura kasturi kunkumaanvitam, vilepanam Surashreshtha preetyartham pratigrihya taam/ Shri Vinaayakam gandhaan dhaarayaami/ Mantram: Gandhadwaaraam duraadharshaam nityapushtam kareeshineem, Ishwareegum satyabhutaanaam twaamihopahvaye shriyam/ Akshataalankaaram: Akshataan dhavalaan divyaan shaaliyaamh tandulaan shubhaan, grihaana paramaanada Shambhu putra namostute/ Shri Vinaayakaaya Alankaranaartham akshataan samarpayaami/ Mantram: Ayanete paraayane durvaarohantu pushpineeh, hradaascha pundareekaani samudrasya grihaa ime/ Pushpa Puja: Sugandhaani cha pushpaani jaatikundamukhaani cha, Eka vimshati patraani sangrihaana namostute/ Shri Vinaayakam pushpaih pujayaami/Athaanga pujawith flowers: Ganeshaaya namah paadou pujayaami-Ekadantaayanamah gulphou [ankle joints] pujayaami-Shurpa karnaayanamah jaanuni[knees]pujayaami-Vighna Rajaya namah janghe pujayaami[ankle]-Aakhuvaahanaaya namah uru [thigh] pujayaami-Herambaaya namah katim [loin]pujayaami-Lambodaraaya namah udaram [tummy] pujayaami-Gana naathaaya namah naabhim [umbilical chord] pujayaami- Ganeshaaya namah hridayam [heart] pujayaami-Sthula kanthaaya namah kantham [throat] pujayaami-Skandaagrajaaya namah skandham[shoulders] pujayaami-Paasha hastaaya [hands] pujayaami-Gaja vaktraaya [face] vaktram pujayaami-Vighna hantre namah netrou [eyes] pujayaami-Shurpakarnaaya namah karnou [ears] pujayaami-Phaalachandraaya namah lalaatam [forehead] pujayaami-Sarveswaraaya namah shirah[head] pujayaami- Vighnaraajaaya namah sarvaanyangaani [all the body parts] pujayaami/ Atha ekavimshati or 21 Patra Puja: Sumukhaaya namah Maachi patram pujayaami-Ganaadhipaaya namah Brihati patram pujayaami-Umaadhipaaya namah bilwa [bael or stone apple tree leaf considered as highly sacred for Shiva-Uma- Ganesha-Skanda Kumara pujas]-Gajaana -naaya namah durvaa yugmam [two pieced -grass]- Harasunave namah dutthura patram pujayaami-Lambodaraaya namah badari patram pujayaami-Gahaagrajaaya namah apaamaaragapatram pujayaami-Gaja karnaaya namah tulasi patram [exceptionally] pujayaami- Ekadantaaya namah chuta patram[mangoe leaf] pujayaami-Vikataaya namah karaveera patram pujayaami- Bhinna dantaaya namah Vishnukranta patram pujayaami- Vatave namah daadimi patram pujayaami-Sarveswaraaya namah Devadaaru patram pujayaami-Phaalachandraaya namah Maruvaka patram pujayaami-Herambaaya namah sindhuvaara patram pujayaami-Shurpakarnaayana mah jaati patram pujayaami-Suraagrajaaya namah ganaki patram pujayaami-Ibhavaktraaya namah shami patram pujayaami-Vinaayakaaya namah ashvattha patram pujayaami-Surasevitaaya namah Arjuna patram pujayaami-Kapilaaya namah arka patram pujayaami-Ganeshwaraaya namah eka vimshati patraani pujayaami/

The Sahasra naama/ Ashtottara Pujaam samarpayaami/

Dhupam: Dasaangulam guggulopetam sugandhi sumanoharam, Umaasuta namastubhyam grihaana varadi bhava/ Shri Varasiddhi Vinayaka namah dhupamaaghraapayaami; Mantram: Dhurasi dhurva dhurvantam dhurvatom yosmaan dhurvati tam dhurvayam vayam dhurvaamah/ Deepam: Saajyam trivarti samyuktam vahninaadyotitam mayaa, Grihaanamangalam Eshaputra namostute/ Shri Vara Siddhi Vinaayakam deepam darshayaami; Mantram: Uddipasya swajaatavedopagham nirrutam mama,

Pashugascha mahyamaahava jeenanancha disho dasha, maanohigumsih jaatavedo gaamashvam purusham jagat, abhibhradaghna aag hi shriyaa maa paripaalaya/ Naivedyam: Sugandhaan sukrtaamschiva modakaan ghritapaachitaan, naivedyam grihyataam devachanamudgaih prakalpitaan// Bhakshyam bhojyamscha lehyamcha choshyam paaniyamevacha, Idam grihaana naivedyam maaa dattam Vinaayaka/ Shri Varasiddhi Vinaayaka namah Maha Naivedyam samarpayaami/ Mantram: Deva savitah prasava satyamtvarlena parishimchaami Amritamastu Amritopastaranamasi swah, Udaanaaya swaah, samaanaaya swaah, Brahmane swah/ Madhye paaneeyam samarpayaami, hastou prakshaalanam samarpayaami, paada prakshaalanam samarpayaami, shuddhhaachaneeyam samarpayaami// Taamboolam: Poogiphalasamaayuktam naagavallidalairyutam, karpura churna samyuktam taamboolam pratiguhyataam/ Shri Vara Siddhi Vinaayaka Swamine taamboolam samarpayaami/Suvarna Pushpam: Sadaanandada Vighnesha pushkalaani dhannaanicha, Bhumyaam sthitaani Bhagavan sweekurushva Vinaayaka/ Shri Varasiddhi Vinaayaka namah suvarna pushpam samarpayaami/Neeraajanam: Ghritavarti sahasraischa karpurashakalaistathaa, neeraajanam mayaa dattam grihaana varado bhava/ Shri Varasiddhi Vinaayaka namah Neeraajanam darshayaami- neeraajanaanantaram aachamaniyam samarpayaami/ Mantram: Hiranya paatram madhoh purnam dathaatimadhavyosaaneeti, ekadhaa brahmana upaharati ekadhaiva yajamaana aayustejo dadhaati/Durvaa yugma puja: Ganaadhipaaya namah durvaayugmam pujayaami-Umaaputraaya namah---, Aakhuvaahanaayananaah--,Vinayakaaya namah---, Isha putraayanamah---, Sarvasiddhipradaayanamah--Ekadantaaya namah--, Ibhavakraaya namah---,Mooshaka vaahanaaya namah--, Kumara gurave namah/ Mantra Pushpam: Yopaam pushpam veda pushpavaan prajaavaan pashumaam bhavati- Chandra maa vaa apaam pushpam--Agnirvaa ---/ Ganaadhipa namastestu Umaaputraagha naashana, Vinaayakeshatanay sarva siddhi pradaayaka/ Ekadantaika vadana tathaa Mooshaka Vaahana, Kumaara gurave tubhyamarpayaami sumaanjalim/ Pradakshinnopachaaraan: Yaani kaani cha paapaani janmaantara kritaayacha, taani taani pranashyanti pradakshina pade pade/ Paapoham paapa karmaaham paapaatmaa paapasambhavah, traahi maam kripayaa Deva sharanaagata vatsala/ Anyathaa sharanam naasti twameva sharanam mama, tasmaad kaarunya bhaavena raksha raksha janaardana/ Pradikshanam karishyaami satatam modaka priya, Namaster Vighna raajaaya namase vighna naashana/ Shri Vara Siddhi Vinaayakaaya namah Atma pradakshina namaskaaraan samarpayaami; Chatram aacchhaadayaami, chaamaram veejayaami, nrityam darshayaami, geetam shraavayaami,aandolikaamaarohayaami,Ashvaanaarohayaami, Gajaa naarohayaami, samasta Raajopachaara shaktyupachaara bhaktyupachaaramantropachaara devopachaara sarvopachaara pujaam samarpayaami/ Punararghyam: Arghyam grihaana Heramba sarva bhadra pradaayaka, Gandha pushpair yuktam paatrastham paapa naashana/ Praarthana: Yam Brahma vedaanta vido vadantiparam Purusham tathaanye, Visyodgateh kaaranameeshwaram vaa tasmai namo Vighna vinaayakaaya/ Namastubhyam Ganesaana namaste vighna naashana, Ipsitam me varam dehi paratra cha paraam gatim/ Vinaayaka namastubhyam satatam modaka priya, Nirvighnam kuru me deva paratra cha paraam gatim, Nirvighnam kurume Deva sarva kaaryeshu sarvadaa/Vaayana daanam: Respective Mantas of the Provider and Reciever : 1) Ganeshah pratigrihnaat Ganesho vai dadaati cha, Ganeshastarakobhyaam Ganashaaya namah/ 2) Devasya twaa savituh prasave asvinoh baahubhyaam pushno hastaabhyaamaadade/

Vinaayaka Vrata Katha is essentially heard or read with attention and devotion besides being self adorned or blessed by elders on head with akshatas and flowers to ward off the curse of chandra darshana as Lord Krishna himself was a victim of seeing the reflection of Moon in the milk yielded inside the vessel on

Ganesha Chaturthi; Krishna was subsequently troubled and doubted of robbing ‘Shamankaka Mani’ of Satraajit which yielded tons of gold daily!

Vinayaka vrata concludes with Vrata kathaashravana as follows: *Aaseetpuraa Chandra vamshe Rajaa Dharma iti shrutah, swaraajye Daivayogena jnaatibhih kutilair -hrute/ Anujairbharyayaasaardham jagaama/ Gahanam vanam bahuvriksha samaakeernam naanaa mriga samanvitam/ Bahu pakshikulopetam vhyaaghra bhalluuka sankulam, tatra tatra samaa vishtaa Munayo Brahma vaadinah/ Aadithya sannibhaah sarve sarve vahni sama prabhaah tejo mandala sankaaashaa vaayu parnaambu bhakshakaah/ Agnihotrarataa nityamatitheeh naam cha puujakaah urthvabaahu niraalambaah sarve muni ganaastathaa/ Taan pashyan Dharma Raajopi sambhramena samanvitah Sutaashramam samaa saadya Sutam drishtvaa sa sambhramah/ Natvaacha bhaaryayaa saardhamanujaih samupaavishat/ King Dharmaraja who lost his Kingdom pursuant to the grave injustice perpetrated by his villainous cousins proceeded to a huge forest called ‘Nainishaaranya’ along with his wife and loyal brothers. The forest was infested with cruel animals, birds of varied colours and squeeks and awe inspiring trees and creepers - at once frightening and yet magnificent. The dethroned King also discovered congregations of Brahmavaadi, tapasvis, hands raised and standing or ‘Padmaasana’ brahmanas performing ‘agni kaaryas, tapasyaas’ and Yoga. He then further proceeded to find the cynosure of Ashramas headed by Suta Maharshi and addressd him as follows.*Dharma uvaacha/ Suta Suta mahaa pragjna sarva shastra visharada/ Vayam cha bhaaryayaa saardham jnaatibhih paripeeditaah, swaraajyam sakalam chaiva putraaschhapahritaah hi nah/ Tava darshana maatrena sarvam dukkham vinaasitam, mamopari kripaam kritvaa Vratam bruuhi dayaanidhe/ Suta Maha Muni! You have digested the essence of all Shastra Dharmas. Our cousin Kauravas had betrayed and did enomous injustice to us as a result of which we were evicted from our own kingdom thus proceeding perforce into the forest with wife and brothers. We have however got immense relief by your ‘darshan’ Do very kindly teach us with a way out to recover our lost kingdom especially by the instruction of performing aa appropriate ‘Vrata’ to regain our lost kingdom again. Suta uvaacha/ Vratam sampatkaram Nruunaam sarva soukhya pravardhanam, shrunudhvam Pandavaah sarve vrataanaam uttamam vratam/ Rahasyam sarva paapaghnam putra poutraabhivardhanam Vratam Saamba Shivenaiva Skandasyod bhoditam puraa/ Kailaasa shikhare ranye, naanaa muni nishevite, mandaara vitapi praante naanaa mani vibhushite/ Hema simhaasaanaaseenam Shankaram loka shankaram, prapaccha Shanmukhastushuto lokaanugraha kaankshayaa/ Skanda uvaacha, kena vratena bhagavan soubhaagyamatulam bhavet, putra poutraan dhanam labdhvaa manujah sukhamedhate/ Tanmevada Mahadeva vrataanaamuttamam vratam, Ishvara uvaacha- Astichaatra mahaa bhaga Gananaadha prapujanam/ Sarva sampatkaram shreshthamaayuh kaamaardha siddhitam maase Bhadrapade shukla chaturdhyam vratamaacharet/**

Skandakumara addressed Parama Shiva even as the latter along was his mother Parvati Devi- the Universal Parents- as the latter were amidst several Sages comfortably seated on a golden throne studded with most precious and proverbial nine gems; he requested that keeping in view ‘loka kalyaana’ or universal auspiciousness the latter be kindly advised as to what precisely the best possible ‘Vrata’ or a Penance with clean body and mind accompanied with devotion and ‘indriya nigras’ or control of body mind. ‘ Which outstanding Vrata would readily bestow prosperity, long life and best progeny! Parama Shiva elaborated his reply.*Praatah snaatvaa shuchirbhutvaa nitya karma samaacharet swashaktyaa Gananaadhasya swarnaroupya - mathaakritim/ Athavaa mrimmayam kuryaadvittashathyam na kaarayet, swagrihasottare deshe mandapam kaarayettatam/ Tanmadhyeshtadalam padmamyavairvaa tandulenavaa, pratimaam tatra samsthaapya pujayitvaa prayatnah/ Sveta gandaakshataih*

pushpairdurvaangkura samanvitaih, dhupair deepascha naivedyairmodakairghritapaachitaih/ Eka vimshati samkhyani neerikela phalaanyapi, rambhaa jambu kapitthouhaanikshukandhaashchaavatah/ Evamanya phalaapuupair naivedyam kaarayetsuta, nritta geetaischa vaadhyaascha puraana pathanaadibih/ Tarpayengana naadham cha vipraan daanena shrotriyaan, bandhubhah swajanaih saardham bhunjyaa taila varjitam/ Evam yah kurute marto Gananaadha prasaadatah, sidhyanti sarvakaaryaani naatra kaaryaa vichaaranaa/ atah prabhaate vimale punah pujaam samaac haret, mounjeem krishnaajinam dandamupaveetam kamandulam/ Paridhaanam tathaa dadhyaadyathaa vibhavamuttamam, upaayanam tato dadyhaachaarya svashaktitah/ Anyebhyo dakshinaam dayaadbhraahmanaan bhojayettatah, trailokyeshrutam chai tad vraataanaamuttamottamam anyaischa Deva munibhir gandharvaih kinnaraihstadhaa, cheernametad vratam sarvaih puraa kalpe Shadaanana/ Iti putraaya Sharvena Shanmukhaayoditam puraa, evam kurushva Dharmagjna Gananaadha prapujanam/ Vijayaste bhavennityam satyam satyam vadaam -yaham,etad vratam harischaapi damayanti puraakarot/ Ganesha Vrata to overcome 'Vighnas' to humans-and celestial beings alike is scheduled on Bhadrapada Shukla Chaturthi on which day the Performers are required to get ready with clean body and heart, get ready with an idol made of gold or silver or atleast by earthen cakes, place it towards the northern direction of the house, decorate the idol suitably and place it in the middle of a eight leafed diagram filled up with well spread out rice flour and commence the shodashopa -chaara puja of avaahana-praana pritishta-pushpaadi puja along with dhupa-deepa-naivedya of bakshya- bhojya-lehya-choshya- phala-paaneeyas and various other services like 'gaana-natya-purana pathanaas' and finally bhojanaadi services of the 'prasadaas' to bandhu-aapta jana- bhojanas and 'satkaaras' especially to the learned brahmanas; a follow up with a similar puja next morning by way of 'punah puja' too is scheduled. This is the broad framework of the Ganesha Puja which has outstanding fall out benefits and is applicable human beings irrespective of Varnas Brahmna-Kshatriya-Vaishya-and even lower castes too; besides Deva-Daanava-Yaksha-Kinnara- Gandharva-Apsaraadis are no exceptions univeraslly.

Krishno Jaambavateemaagaad ratnamchaapi syamantakam, Damayasti Nalamchiva vratasyaasya prabhaavatah/ Shakrena pujitah purvam Vritraasura vadhe tathaa, Ramadevena tadvaccha Sitayaa maargane tathaa/ Bhageerathena tadvaccha gangaamaayatanaa puraa,Amritodpaadanaardhaaya tadhaa Devaasurairapi/ Kushthavyaadhiyutenaapi Saambenaaraadhitah puraa, evamuktastu Sutena saaujah Pandunandanah/ Pujayaa maasa Devasya putram Tripuraghaatinah, shatru sangham nihatyaaashu praaptavaan Raajya- mojasaa/ Pujayitvaa mahaabhagam Ganesha siddhidaayakam, siddhyanti sarvakaaryaani manasaa chintitaanyapi/ Tena khyaatim gatoloke naamnaa Siddhi Vinaayakah,Vidyaarambhe puujitaschet Vidyaa laabho bhavedhravam/ Jayamcha Jayakaamascha putraardhee labhate sutaan, patikaamaac ha bhartaaram soubhagyam cha Suvaasinee/ Vidhavaa pujayitvaa tu vaidhavyam naapnuyaatkvachit, Brahmna khsatriyo vaishvah shudrovyaaapathaastriyah/ Arbhakaschaapi bhaktyaa cha vratam kuryaad- yadhaavidhi, siddhyanti sarvaakaaryaani Gana naadha prasaadatah/ Putra poutraabhi vridhim cha gajaadyaisvaryamaapnuyaat/Lord Krishna performed Ganesha Vrata and Ganesha Deva blessed Krishna to secure both Satya Bhama and Jambavati as his consorts and Syamantaka Mani as a bonus. King Nala regained Damayanti again as Nala was cursed to turn into an ugly dwarf and out of shame left Damayanti for twelve years; they were reunited only on Nala devotedly executed Ganesha Vrata as the loving couple were reunited.

Lord Indra the Chief of Devas was able to kill Vritrasura after Ganesha was pleased with Indra by the latter's Vrata Puja. The most tenacious Bhagiradha was able to undergo several vicissitudes in bringing Ganga from Vaikuntha from the feet of Bhagavan Vishnu to Bhuloka only to wash off the ashes of Sagara

Putras of his ancestors but only performing Ganesa Vrata. Lord Rama too observed Ganesha Vrata puja systematically before searching for Devi Sita in Lanka from the clutches of Ravana. As Lord Krishna's own dear son Samba as the latter suffered from leprosy owing to Durvaasa Maharshi's curse, Krishna too observed Vinayaka Vrata with faith and diligence and as a result cured the deadly disease. Thus Itihasas stand proof of the outstanding advantage in performing Ganesha Vrata with faith and dedication. Be it that at the initiation of a child's preliminary education or aspiration to initiate a battle, or a desire to secure an ideal wedded life, especially of unwedded maidens, or a sumangali woman wishing for long and contented wedded life, or a widow seeking a never ever repeat of widowhood in the lives to come, or 'putra poutraabhivridhi' or happy line of progeny ahead seeking, the definite answer indeed is the performance of Ganesha Vrata with dedication.

The Vrata could be performed by persons- man woman-child- of 'Chaturvarnas' of any Society, clan or faith and that would ensure success in their lives ahead with contentment and fulfillment. The proceedings of the Vinayaka Vrata are vouchsafed vide Skanda Purana.

Vamana Purana

Parvati's Tapasya led to reappearance as Gauri: After the Sacred Wedding, Shankara and Parvati moved around freely in enjoyment and asked Vishwakarma to build a glorious home for them, performed Yagna worthy of Grihastaashrama and the couple were nicely settled down. One day out of fun, Parama Shiva addressed Devi Parvati as Kaali or of dark complexion. She felt that his fun was unbearable and left for serious Tapasya to Brahma deva and secured golden complexion. As she discarded her earlier Form, Indra requested her to give away the earlier Form to him and since she was materialised from Krishna Kosha or of deep blue nature, she was named as Katyayani;, she was also called as Koushiki since she was materialised from Brahma kosha and since Indra called her as his sister, Indra too was known as Koushika. Indra then asked Katyayani /Koushiki to reach Vindhya Parvata and thus she became Vindhyaivasini and Indra gifted a Lion as her Vahana /Carrier. After this incident, Devi Uma who discarded her earlier Rupa now replaced with Suvarna Rupa and identified herself as Gouri. Maha Deva was too pleased and both the couple spent some thousand years in Garhastya all by themselves ignoring the out side contacts, which had terribly distressed Devatas and the entire Universe was upset too. Indra and Devatas were concerned about fresh threats of Indratwa as there were forebodings to that effect and approached Brahma who wished that Mahadeva's continued immersion in the stage of 'Manmoha' for Gauri would continue before Daityas would gain strength; this concern got Indra and Devas worried and tried to somehow manage an entry to Shiva's abode but found that sneaking into the abode would not be possible as Maha Nandi was holding the security. Even while Indra and Devatas were waiting outside the Abode, Agni took the form of a Swan and sneaked in and having assumed a Sukshma Rupa conveyed to Parama Shiva that Indra and Devas were waiting outside to desperately meet him. Maha Deva stepped out and let Indra and Devas come inside; he said that since he was actually enjoying Devi Gauri he was disturbed and any of the Devatas should take over the weight, radiance and power of Parama Siva's 'Shukra' (Semen)! Surya and Chandra felt that they might be unable to do so but Agni Deva emboldened himself and asked Shiva to release the Sukra so that he could consume it. Shiva did so and then he asked Indra as to what was the emergency about! Indra had respectfully entreated to terminate the period of enjoyment so that he could very kindly concentrate on many tasks pending. As Maha Deva agreed to do so, Indra and Devas returned to Swarga and he narrated the incident to Parvati and the latter got furious

that the disturbance caused by Indra and Devas was indeed frustrating and cursed Indra and others that since they did not allow to let her bear a child at the nick of time, they too would become childless!

Ganeshotpanna: In an angry and vexatious mood, Gauri entered the ‘Snaana shaala’ and asked her maid Malini to massage her body and as the maid applied flavoured milk cream the sweat of her angry body got evaporated; when massaged Gauri’s body collected body dirt and made a figure viz. Ganesha with four hands, broad chest and handsome and later on resumed her bath and left later to Puja Mandir to worship Maha Deva. Thereafter, Parama Shiva entered the same Abhyagana Griha (bath room), and noticed the Ganesha Pratima apparently made by Parvati’s body dirt during her Abhyangana. Maha Deva added his body dirt too to the Pratima and made an addition of an elephant trunk to the Murti which as he took his Snaana got washed his own sweat, bhasma and sacred water. The Pratima came alive as the combined body dirt, sugandhas and water and Shiva told Parvati that he was their own son! Gauri was surprised to see their child with an elephant face and excellent features and embraced him:

Yattadangamalaadwiyam krutam Gajamukham Naram, Tatah preetaa Girisutaa tam putram parishashvajey/ Murdhina chaina –mapura -aghnaaya tatah Sarvobraveedumaam, Naayakena vinaa Devi tava Bhutopi Purtakah/ Yasmaajjastato naamnaa bhavishyati Vinaayakah, Yesha vighna sahasraani Suraadeenaam harishyati/ Pujayishyanti chaivaasya lokaa Devi charaacharaah, Ityava muktatwaa Devaastu Dattavaamstanayaaya hi/ Sahaayantu Gana Sreshthamnaamnaa khyaatam Ghatodaram, Tathaa Matruganaa ghoraa bhutaa Vighna karaaschaye/Tey Sarvey Paramoshena Devyaah preetyopa- paadinah, Devi cha Sasutam drustwaa paraam mumadavaapacha/ (Maha Deva asked Shailaja Devi to find her own son and the latter embraced him who was materialised by the body dirt of hers and his as the child was a charming boy with an elephant face; Shiva said that the child was born without any ‘Nayaka’ and thus would be called Vinayaka, who could forestall thousands of Vighnaas of Devas. The entire Universe would worship Ganesha said Parvati who created Ghatodara Ganaas to assist him as also Matru Ganaas and Vighna Bhutaas to destroy who did not worship him. Devi Parvati felt extremely happy and contented with the arrival of Ganeswara!

Varaha Purana

Priority Invocation and adoration on Chaturthi: As Devas faced a strange problem of recurring failures and when they take up a fresh assignment whereas Demons seemed to be going ahead with novel operations, they approached Lord Shiva and Devi Parvati to provide a solution. In reply Bhagavan Shiva started thinking that among the ‘Panchabhutas’ (Five Elements), there was an identifiable personification of a Deity among Prithvi (Earth), Varun (Water), Tejas (Fire) and Vayu (Wind God), but how was it that ‘Akash’ (Sky) did not have? By so thinking Lord Shiva laughed loudly and Devi Parvati could guess by her Jnana Shakti (Power of Introspective Knowledge) what Bhagavan was laughing boisterously about. From that energetic hilarity with an open mouth emerged a replica of Shiva who was strong, handsome and powerful whom Devi Parvati kept gazing and got mesmerised. Lord Shiva got annoyed by the instant reaction of Devi Parvati, became jealous of the Super Boy and infact got angry and cursed him saying that he would possess an elephant face, disproportionate belly and serpented Yagnopaveeth (Holy Thread). Shiva was still angry and from His body hair roots kept on multiplying innumerable ‘Vinayaks’ resembling the original and Lord Brahma flew over the Sky and as ‘Akashvani’(a loud announcement from the Sky) declared that Devas should be grateful to Lord Shiva to have provided the solution to the problem posed by them and that the various forms of Vinayak which got materialised would indeed

ensure that as and when Devas and human beings initiated a task that they should invoke the blessings of Vinayaka foremost. As the announcement from Brahma was heard, Lord Shiva was then cooled down and addressed Vinayaka endearingly as follows:

Ganesh Puja: *Vinayako Vighnakaro Gajasyo Ganesha naamaacha Bhavasya Putrah, Yethecha Sarvam thava yanthu Bhruthya Vinayakayaah Kruura drishtah Prachandah-Vucchushma daanaadi vuvruddhva dehaha Karyeshu siddhim prati paadayanthah, Bhavaamsva Deveshu thadha makeshu kaaryashu chanteshu Mahanubhavat-Agreshu Pujam Labhatenyatha cha Vinashayishyastatha kaarya siddhim'*

(Hey Putra! Vinayaka, Vighnakara, Gajavadana, Ganesha, Shankara Putra; all these cruel-eyed, harsh and angry Vinayaks will be your servants; those who are desirous of giving well earned materials as 'daanas' or alms be provided with Siddhis or boons. At Yajnas or various Propitious Tasks, all the devotees shall be provided the highest veneration, lest their tasks or worships be discounted').

As Devas performed 'Abhishek' (Sacred Bath to Ganesha, they extolled him as follows: '*Namaste Gajavaktraya Namaste Ganayanaka, Viyayaka Namastestu Namaste Chanda Vikrama-Namastestu tey Vighna kartha Namaste Sarpa Mekhala Namaste Rudra Vaktrotha Pralambaja -tharaashrita- Sarva Deva Namaskaarad avighnam kuru Sarvada/* ('We greet you Gajavadan, Gananayak, Prachanda Vikram, Vighna kartha, Naga bhushana, Rudra Mukha Utpanna, Lambodhara, Avighna Karak, Kalyan Pradata ; Sarva devas are greeting you, Kindy ensure that we enjoy Avighnam always).

Since Ganapati was born on Chaturthi, this day of each month is worthy of His worship; but Bhadrapada Sukla Paksha Chaturdhi is the most auspicious day for a fulfilled worship with 'Shodasa Upacharas' or Sixteen Services of Avahana (Welcome), Asana (Seating), Padyam (water for washing feet), Arghya (water for sipping), Snana or body wash, Gandham (Sandal wood paste), Dhupam (Incense), Deepam (offering lights), Naivedyam (Food and Fruits) Tambula (betel leaves and nuts), Paneeya (coconut water), Vastram (clothing), Alankaram (Decoration), Abharanam (Jewellery), Stotram (Extolling) and 'Arati' (Camphor lighting).

Vishnu Purana

Tulasi Devi was called Sati Vrinda. Her husband, who was named Jalandhara, was a very cruel daitya and used to harass the rishis and munis and destroy their sacrifices. Lord Vishnu therefore had to set about killing him, but due to the purity of his Jalandhara's wife, Sati Vrinda, and her devotion for her husband, he could not do so. So Vishnu took the form of Jalandhara and stole her virginity. Only after doing this was he able to rid the world of Jalandhara and restore peace and harmony. When Sati Vrinda discovered the trick Lord Vishnu had played on her, she cursed him to become a shaligram, an oval stone used in sadhana and worship, in his next incarnation. Vishnu then gave Sati Vrinda the boon that in her next birth she would incarnate as Tulasi, and be worshipped everywhere. That is why Tulasi is virtually married to Shaligram.

In fact Padma Purana describes in great detail about the magnificence of Tulasi: Veda Vyas told the congregation of Sages that Bhagavan Maha Deva described the benefits of Tulasi Tree (Holi Basil) to Kartikeya as it is highly auspicious, desire-fulfilling, very dear to Bhagavan Vishnu and hence called 'Vaishnavi'; in fact, Vishnu considers Tulasi on par with even Lakshmi and far above the ranking of all other leaves and flowers. Daily worship to Bhagavan Vishnu with Tulasi leaves is considered as effective and propitious than even Daana, Homa, Yagnya and Vratas. Needless to say that Tulasi Puja to Bhagavan Vishnu bestows brightness, happiness, luxury items, fame, Lakshmi, noble ancestry, good wife and

children, wealth, health, 'Gyan', Vigyan, Veda and Vedanga , Shastra, Purana, Tantra and Samhitas. Keeping a Tulasi Garden nearby is as effective and easy as keeping Lord Shri Krishna Himself and thus retaining Devi Lakshmi, Brahma and all other Devas. Thus a short-cut method is worshipping Tulasi to be able to keep all the Deities happy. As a corollary, Pretahs, Piscachas, Kushmandas, Brahma rakshasas, Bhutas and Rakshasas are nowhere in the vicinity and so would be far away from sins, fears, diseases and wants. In Kali Yuga, one effective way is to perform Tulasi Puja, Kirtana, Dhyana, Dharana and other means of worship to dry out and burn off all kinds of Sins and consolidate the path of reaching Swarga and Moksha. Bhagavan Shankara stated: *Pujaney kirtaney dhyaney ropaney dharaney Kalou, Tulasi dahatey paapam Swarga moksham dadaaticha/ Upadesham dadeydasyaah swayamaacharatey punah, sa yaati Paramam Staanam Madhavasya nicketanam/* Lord Vishnu said that in all those tasks which were dear to him like Yagnas, Vratas etc. worship with even with one Tulasi leaf enhances the value of such tasks. Further, those who worship Tulasi attain the same fruits of worshipping Gurus, Brahmanas, Devatas and Tirthas. If one retains a leaf of Tulasi while dying has a path leading upwards to heavens. Those who worship Tulasi regularly and sincerely would not have to take 'Punarjanma' (another birth)! Mere 'Namocchharana' or taking the name of Tulasi frightens Asuras but pleases Vishnu immensely; blessed are those in Kali Yuga who perform puja of 'Shaligramas' or Replicas of Maha Vishnu with Tulasi. What could Yama Raja say to Tulasi : *Tulasyamrita janmaasi sadaa twam Keshava Priyey! Keshavaartha chinomi twaam Varadaa bhava shobhaney/ Twadanga sambhavairnityam pujayaami yathaa Harim, Tatha kuru Pavitrangam Kalou mala vinaashini/* (Tulasi! You are born from Amrita and are the beloved of Kehava always. I select excellent leaves from your Tree for the puja of Bhagavan. Do become the provider of boons from this Puja and enable it in a manner that it pleases Bhagavan Keshava. Mother Tulasi! Only you could clean up the mess of Kali Yug and provide a sense of direction to absolve me of my sins). [Tulasi leaves yield a volatile oil called eugenol possessing anti bacterial properties which are anti- microbial, anti-inflammarory and expectorant promoting maximum respiratory assistance].

It is against background that Tulasi Leaves are forbidden in Ganesha Puja. Though Tulsi is considered as very auspicious but due to involvement of curse it is prohibited to use tulsi leaves at the time of pooja; one might notice in the course of the Eka Vimshati or 21 leaf pujas of Ganesha puja just one tulasi leaf is offered to Ganesha as an exception. Once Lord Ganesha was engaged in deep meditation. As Ganesha was doing pooja, there came Tulsi. The moment she saw Ganesha, she fell in love with him and requested him to take her as his wife. But Lord Ganesha had turned down the offer but on her continued pestering cursed her that she would marry a demon. After the curse Ganesha took pity on Tulasi and blessed her to be Lord Vishnu's beloved.

Soundarya Lahari by Adishankara

Ganesha and Skanda brothers as the dear sons of Devi Parvati as toddler babes : Samam Devi Skanda dvipa vadana peetam sthanayugam, Tavedam nah khedam haratu satatam prashnuta mukham/Yadaa lokayaa shankaaa kulita hridayo haasa janakah, Sva kumbhou Herambah parimrishi hastena jhhaditi/ Stanza 72. Jaganmaata! *Kameswara premaratna mani pratipanastani!* 'Stana dvayaas' or both the breasts are the representation of motherhood. These are also the symbols of Kameswara's deep love and attachment as demonstrated by Ganesha and Kumaraswami both enjoying the milk feed even as Gaja Mukha is awed to wonder and fondle the 'Gaja stambha sthalas' or trunks of an elephant. Amba! may we beg of you to let us the Saadhakas too to enjoy the 'jnaanaamrita ksheeraa' or the milk of knowledge and wisdom of your breast milk too. Devi! Jagat puja paada Vinayaka and Maha Shakyaanvita Kumara Swami are your illustrious sons - one whose recital is not performed, auspiciousness becomes elusive while the younger Kumara , the Deva Senapati the Commander in Chief of 33300 Deva soldiers is protector of Tri Lokaas! Pandita Lakshmidhara explains: Devi! Your the milk of your 'vakshojaas' was shared together your

renowned sons, Kartikeya and Ganapati. As there were doing so, Ganesha was looking askance and asked whether somebody was stealing his own 'kumbh' and held it tight; this became a high tone humour to their parents. *Amuu te vakshojaav amrita rasa maanikya kutupau, Na sandeha spando nagapati pataake manasi nah; Pibantau tau yasmaad avidhita vadhuu sangama rasikou, Kumaarau adyaapi dvirada vadana krouncha dalanau/ Shri Maata! Naabhyaalawaala romaali lataa phalakuchadwayi/* It appears that your breasts are like *amrita rasa maanikya kutupau* or 'maanikya nirmita amrita kumbhas' and that is how your sons Ganesha and Kumaara continue to be like the milk sucking boys without aging and signs of youth or old age and continue to be worshipped for ever! 'Naabhyalavaala' or the 'naabhi sthaana' is Shri Chakra's Manipoora Sthaana and 'Romaali' is the 'Sushumnaa Maarga'; 'Kucha' is the 'Aamika sthaana' and 'aashvaasa kosha sthaana' being the 'Ida-Pingala naadee maarga'. In other words, 'anaahatashtaana' is the Saadhaka's Kundalini Siddhi Maarga! MAHA SWAMI of Kanchi firmly establishes that Jagajjanani's breast milk is far superior to amrita the divine ambrosia. The Lords Ganesha and Kumara who have Amba's breast milk remain eternally boyish - certainly nor boy like- and do not age: *Kamaaraau adyaapi!* That is even to day they remain boys! Maha Swami's interpretory analysis is that the greeness of Amba's breast milk is such that Her children are 'jnaana' personified and they have no 'Kaama'! *Adhvidita vadhuu sanga rasikau Kumaarou/* or they are not obsessed with 'stree bhoga'. Maha Swami asserts that Acharya himself was an example in this matter, let alone Ganesha and Kumara! Maha Swami states that in Southern India Ganapati is believed to be a Brahmachari, while Subrahmanya has two consorts, Valli and Devasena. In the Northern India, Ganesha has two consorts viz. Siddhi and Buddhi. In any case, Amba's breast milk is not the normal but of Jnaana!

Dharma Sindhu

Chandra Darshana on Siddhi Vinaka Vrata night be avoided to save from allegations: Siddhi Vinayaka Vrata is celebrated all over Bharata Desha on Bhadrapada Shukla Chaturthi with the Charurthi extending upto Madhyaahna. If Triteeya and Chaturthi are on both the days, then the determining factor is whether Triteeya is longer or Chaturthi is on that day. If the Vrata falls on a Sunday or Tuesday, it has an added significance. *Atra Chaturdhyam Candra darshaney Mithyaabhi dushana doshastena Chaturthaamuditasya panchamyam darshanam Vinaayaka Vrata dinepi na doshaaya/ Purva diney saahaynamaarambhya pravruttaayam haturtheem Vinaayakavrataabhaavepi purvadyureva Chandra darshaney dosha iti sidhyati/ Chaturthaamuditasya na darshana miti pakshetu Avishta panchashnar muhurtamaatra Chaturthi dinepi nishedhaapattih/Ideenaam lokaastu eekatarapaksha -ashrayena Vinaaka Vrata diney eva Chandram na pashyanti na tudaya kaaley darshana aaley vaasatvaa satvey nyamenaashrayanti/ Darshaneyjaatey taddosha shantaey:* On this Chaturthi, Chandra darshana is believed strongly to 'Mithyaapavaada' or false allegations. In case, Chaturthi occurs in that evening and Chandra Darshana was performed but Vinayaka Vrata is performed on the Chaturthi day, it does not matter. But Chandra Darshana on the next morning must be avoided at any cost. People tend not to do so and this would result in the 'dosha'; the ready remedy is to perform the Vrata sincerely and avoid Chandra Darshana on that day but certainly witness the same on Panchami Raatri on Chandrodaya. If by mischance, Chandra darshana is seen on Chaturthi, then the atonement Mantra be recited viz. *Simhaha Prasenavadheessimaho Jambavataah hatah, Sukumaarodeestavahyeshas- shamantakah/ Iti Shlokla Japa Karyah/ (A lion killed Prasena the younger brother of Satraajit; Jaambavanta killed the lion and gifted away the 'Shyamantaka Mani' to you Kumara! This Shloka be rendered for the Praayaschitta definitely).* *Vrata Vidhaana:* After accomplishing 'Praana Pratishta' the formal Mantrik- Way of

according life to Ganeswhwara Idol, the Devotees of each and every of family-relations and friends should then perform ‘Shodaashopa-chaara’ or the formal Services to Ganesha with Dhyaana-Aavaahana-Vaahanaadis and Shoddhodana Snaana- Vastra-Yagnopaveeta-Gandha-Pushpa-Phala- Naivedya of Modaka-Laddu and so on with twentyone ‘Durva Yugmaas’ reciting Ten Names of Ganesha viz. Ganaadhipa, Umaaputra, Aghanaashaka, Vinayaka, Isha Putra, Sarva Siddhi Pradaayika, Ekdanta, Hastimukha, Mooshaka Vaahana and Kumara Guru.

Other Sources

Bhu Pradakshina by Karikeya vs. Matru-Pitru Pradakshina by Ganesha: In ‘Sveta Varaha Kalpa’, the two anecdotes about Kartikeya and Ganesha- the Illustrious Sons of Siva and Parvati- were narrated by Lord Brahma to His Son Devarshi Narada. As both the Brothers came of marriageable age, the question arose as to who should be married first and the parents decided that whosoever could circumambulate the entire Universe first would get the choice. Kartikeya flew off by His carrier- a peacock- without even waiting for a minute, Ganesha who applied His mind and recalled what Vedas stated that a single ‘Pradakshina’ of one’s parents would yield the fruit of ‘Bhu pradakshina’. Even half way through the full circle of the World, Sage Narada intercepted Kartikeya and conveyed that Ganesha’s wedding with Siddhi and Riddhi was in progress already (they were blessed with two sons Kshema and Labha eventually).

Kartikeya felt cheated by the parents and retired at Krouncha Mountain and the parents brought Him back by cajoling the dear son who felt hurt! It is on this day of Kartika Pournami, Kartikeya’s ‘darshan’ is considered as most auspicious.

Ganesha supresses Kubera’s arrogance: By His very name, Vinayaka is a Jnaana Swarupa or the Symbol of Wisdom and Knowledge. Yet, any third party seeking to exhibit their own supremacy - especially by Devas, He could hardly stomach the false superiority. Lord Kubera the King of Yakshas once hosted a lavish feast and among other dignitaries called on Shiva and Parvati; the noblest couple responded that due to their preoccupations, they might have to regret but would ably deputise Lord Ganesha. At the scheduled time and day, all the Devas arrived and Ganesha too. Kubera was so happy as streams of Deva ganas were arriving at Alkapuri and felt proud of himself. Ganesha too arrived and showed off condescendingly remarking to other dignitaries nearby that Parvati Parameshvaras were busy and deputed Vinayaka instead. Then the dinner commenced with great pomp, while the invitees had thoroughly enjoyed the nine course dinner. Meanwhile however Ganesha whose appetite was unending made thousands of servers kept their beelines gasping and tottering the supply lines. As the three crore strong Deva Ganas were bemused witnessing the failure of lakhs of servers and cooks alike, Kubera was put to shame and ran to Parameshvara couple to Kailasha with a fistful of cooked rice by way of his offering to the illustrious Universal Parents of Maha Deva and Maha Devi. Ganesha with dissatisfied appetite too was already present there with His parents. The benign parents found a gasping Kubera running from Alkapuri to Kailasa cowed down and demoralised while prostrating Shiva- Parvati- and above all to Ganesha too.

Renowned Ganesha Temples in Bharat and elsewhere as dotted in the length and breath devoted to Hindu Dharma. The most sancrosant and age old Ganesha Temples in Bharat are the following 21 Kshetras:

Moreshwara: Mayuresha Ganesha is stated to be of Ganapatya ‘Mukhananda’ Kshetra which is some 35 km from Pune in Maharashtra; *Prayaga* in Uttar Pradesh is ‘Omkara Ganapati’ stated to have been installed in the Adi Kalpa of the Yore and worshipped ever thereafter; *Dundiraja Ganapati* at Kashi Mandir; At Kalamba village near Pune is *Chantamani Ganapati* stated to have worshipped by Lord Indra to alleviate the curse of Gautama Maharshi and is famed to reduce the extremely difficult hardships of the devotees with faith. *Adosha Ganapati* on Nagpur-Chhindwaa line at Saamner is famed as Shami

Vighnesha Kshetra which was stated to have been worshipped by Vamana Avatara of Lord Vishnu to be able to suppress Bali Chakravarti and demanded three feet viz. Prithvi-Paatala-Antariksha Lokas. *Pali Ganapati* or Ballal Ganapati again in Maharashtra was stated to have worshipped by a Vaishya boy of Pali in Kulaba Dt. for salvation. *Mangala Ganapati* at Pariner on the banks of Narmada was the Kshetra where Mangal Graha was stated to have worshipped. *Phaala Chandra Ganesha* near Parbhani on the Kachiguda-Manmad- where Parbhani Jyotir Linga is also situated where Lord Chandra was stated to have worshipped nearby the Sacred Godavari River flows at a place called Ganga Masale. A place called Rakshasa Bhuvana on Kachiguda Manmad Railway Line again there is *Vigjnana Ganesha Khetra* where Lord Dattaatereya venerated. Very near to Pune Yevur, Lord Brahma himself was stated to have worshipped *Vighnanaashaka Ganesha* to ward off all hurdles and obstacles before launching his creation. The eleventh manifestation of the twenty one series of Pracheena Ganesha is at Siddhitek on Mumbai-Raichur Railway Line named *Siddhi Ganesha* who was worshipped by Lord Vishnu Himself before he launched offensive against the invincible Madhu Kaitabha Demons in the form of Hayagriva. This Siddhi Vinayaka of Siddhitek was also venerated by Maharshi Veda Vyasa before he launched the onerous task of dividing the Single Veda into the present Chatur Vedas. Lord Shiva himself adored the ‘Tripura-dhwamsa’ Ganesha as the twelfth in the current series of Prachina Ganapati Deva at Manipura Kshetra at Rajan gaon near Pune. at the launch of the battle with the Asura. The next significant Ganesha Kshetra is of *Vijaya Mangala Ganeshwara* at Vijayapura / Vijaya Mangala on Chennai- Mangalore Railway line as Ganesh Deva was manifested to destroy Anala-sura. At Kashypashrama yet unknown about his whereabouts, Kashyapa Maharshi was stated to have meditated at his Ashram and constantly worshipped for Loka Kshema. At Jalesha pura, Tripurasura too performed puja for victory. The whereabouts of these Kshetras were not known. At Lehyadri near Pune in Juwar Taluk, Devi Parvati worshipped Ganesha to be born as her most popular son as *Putra Ganesha*. At Berol or Ailapur near Ellora near Aourangabad, right within the premises of Ghrishneshwar Jyotir Linga afore mentioned, Ganesha Murti was set up by Skanda Deva as *Lakshya Vinayaka*. At ‘praacheena’ Pravala Kshetra called *Padmalaya Tirtha*, on Mumbai- Bhusaval Line of Railways, Karta Veeryajuna venerated both Ganesha and Shesha Sarpa on the banks of Ugama Sarovara. At Naamalagao from Jalna to Beed road is the *Amalaakama Kshetra*, Lord Yama Dharma Raja was stated to have worshipped Ganesha to ward off the curse of his mother on the banks of *Sadbuddhiprada Tirtha*. The penultimate ‘praacheena’ Ganesh is at *Raja sadana Kshetra* where Sindurasura was killed by himself and taught *Ganesha Gita* to Varenya Raja and ever since became popular as ‘Ganapati Rajur Kshetra’. Among the most illustrious Pradhana Ganapati Kshetras of the times immemorial, the twenty first and ever popular one is at *Shveta Vighneshwara Kshetra* at Kumbhakokam in Tamilnadu on the banks of the Sacred River Kaveri *Sudha Ganesha Murti* who was worshipped by Deva Danavas before the churning of Ksheera Sagara for the manifestation of Amrit!

Extensive presence of Ganesha Temples elsewhere: It is not a possible task of counting country wide presence of Ganesha Mandirs as each and every village, township, city is replete with them all at countless street corners, for all the Hindus and of other faiths would not only venerate as a habit but many are even obsessed with His presence, since who indeed is such as to ignore the launch of any action seeking auspiciousness! All the same some of the very popular Ganesha Temples- quite apart from sub-temples in the main temples of Devas and Devis, are mentioned :

Andhra: Hydereabad/ Secunderabad at Nampalli, Karvan Shahu, Vijay Nagar, Lalguda, Turkman gate, Station Road, Marepalli, Lalapet, and Mahindra Hills; Bhadrachalam, Draksharama, Kalahasti, Kani-pakkam; Rayadurg, Vijaywada- *Bihar* Sharif, Deoghar; Mandara Parvat; Raj Griha, Masai near

Arra;Ramgarha, Ucchita- *Delhi* Siddha Buddhi Vinayaka, Sarojini Nagar, Vinyaka Mandir, Connaght Place-*Goa*:Khandole,Bandiwade-*Gujarat*: Bhadra Ganapati in Ahmedabad; Baroda Siddha nadha;Dushiraraj Ekadanta, Sarvarkar Ganapati; Dharangadhara Eka Danta; Girnar Mt. Revati Ganapati; Modhera,Navari, Samlaji; Somnatha Durga Kuta Ganapati; Baijnatha Ganapati;- *Karnataka*: Bangalore: Panchamukha, Jambu Ganapati at Malleswaram; Dodda Ganapati at Kempegouda; Gokarana;Hampi Vighnantaka; Kollur Pancha Mukha Ganapati-*Kashmir*, Srinagar: Near by, a rock at the rock bottom of Hariparbar worshipped as Ganapati Bhimaswamin; Ganesh Bal Swayambhu on Rivar Lidar and Ganesh ghati nearSharada shrine-*Kerala*: Shrimadnant Temple's Trigarsthapit Ganesha; Kochi's Royal Palace's Dasha Hasta Panchaloha Murti; Panangad Swayayambhu Murti; Calicut's Maha Ganapati; Guruvayur's Ganesha Temple; Maha Ganapati near Kasargod; Tiruvanantapura's Agrasala Ganapati' Pazhavangadi Ganapati and Mangala Vinayakar-*Madhya Pradesh*'s Amarkantak Dwibhuja Siddhi Vinayaka; Indore's 4m tall Bada Ganesh; Omkareshwar'sPancha Mukha Ganesgha; Ujjain's Chintamani, Bade Ganesh and Nishkalankeshwar Ganesh;

Maharashtra's Ashta Vinayaka Temples:Mayureshwara at Moregaon; Siddhi Vinayaka at Sidditek; Ballala Vinayaka at Pali; Varada Vinayaka at Madha;Vighneshweara at Ojhar; Girija Mataa Temple at Lohyadri near Pune;Maha Ganapati at Ranjan gaon and Chitamani at Theur. Besides, Maharashtra is flooded with Ganesha Temples such as Vakratunda at Aawas; Swami Vighnesha at Adosha near Nagpur; Ganesha and Hanuman as Protective devatas at Ahmednagar; Laksha Vinayaka at Berola; Mangala Murti at Chinchwad; Ganapatiphule the famed Swayambhu near seashore a in Ganesh form hill worthy of Parikrama; Dasha bhuja Lakshmi Ganesha at Hedvi in RatnagirinDt. Where Magh Ganesha Jayanti is performed on grand scale; Cave Ganesha at Junnar; Digambar Siddhi Ganesha at Kadav; Ekachakra Ganesha where Bhima of Pandavas worshipped before killing Bakasura; Chitrakuta Ganesha at Nanded; Shri Ganapati with trunk turned its right and is spiritually awaken as at Nagpur; Modakeshwara at Nasik; Dagdusetha Halwai Ganapati at Pune; Dashabhuj Vinayaka erected by Peshwas at Pune; Tishuna Ganapati at Pune; Ganapati Murti like Hanuman of 1.8 m with mace and slim stomach near Pune; Swayambhu Ganesha installed over a Shiva Linga on the banks of River Krishna ar Sangli; and Siddhi Vinaka Temples at at Prabha Devi and Jetha Kapad Market; besides at Borivilli, Dadar and Goregaon-

Odisha: Maha Vinayakla Temples at Cuttak; Siddhi Vinayaka at Dashashvamedha Ghat on the banks of Vaitarani; Ganesh Cave at Khandagiri near Bhuvaneshwar and Ajanatha Ganesha in the Jagannadha Temple at Puri. *Tamil nadu*: There are as many as 120 Vinayaka Temples in Chennai alone, literally at every important street! Examples are Ishta Siddhi Vinayagar Temple, Sundar Vinayagar at Gandhi Nagar, Ananda Vinayagar at Madhya Kailash in Adyar Greenways Road; Poiyya Varada Vinayagar at Alwar pet, Prasanna Vinayagar Temple, Flower Bazar, some 20 plus Vinayagar Temples in George Town alone, as many as 22 in Mylapore; Vara Shakti Vinayagar Temple at Nanganallur to name just a few. *Tamilnadu*:Eacchanari Vinaygar Temple with an ancient idol of Asia's biggest 6 ft height and 3 ft width is popular in Coimbatore. Pilliarpatti Karpaga Vinayagar of rock carved idol of 4th century antiquity is famed in Tirupatthur with its trunk hurled to the right side near Karaikudi. Kubhakonam is famed with Uchchipilliar, Sudha Ganesha, Adi Kampatta Vinayagar and otherTemples; Tiruvalanchuzhi Koil etc.Madurai, besides at Mayapuram, Nagapattinam, Tiruchentankudi near Nalliyam with Vatapi Ganapati and so on. In Chennai, Adi Nandi Vinaka, Ashwattha Vinayaka, Balachandra Viyayaka, Chakra Vinayaka, Sarvasiddhi vinayaka, Selva- Shiva- Shakti; Siddhi- Vallabha-Venatesha and so on.In *Uttara Pradesh*, Omkara Ganapati at Allhabad and Dhundi Raja at Varanasi are popular. Ashtabhuj Temple at Vadanagar on the banks of Hoogly is popular in *West Bengal*.

In South East Asia Ganesha Temples are popular in Nepal, Bangladesh, Tibet, China, Mangolia, Cambodia, Indonesia especially in Bali / Java; Malyasia, Nepal, Singapore, Malayeshiya, Srilanka while in Australia especially Brisbane, Adelaide and Melbourne; Canada mainly at Brapton, Scarborough, Toronto in Ontario and Edmonton in Alberta; Manikka Vinayakar Aalayam in Paris; in Germany at Haltingen; Hamm and Heilbronn. In South Africa, Vinayaka Temples are popular at Durban, Ladysmith and Mt.Edgecombe. In London Shri Ganapati Temple is popular at Effra Rd; while in USA at Anchorage in Alaska, Flushing and Flushing Meadow in New York; Nashville in Tennessee; Pheanix in Arizona, Salt Lake City in Utah and Seattle in Washington.

Maha Ganesha Prayers

1. *Shuklaambara dharam Devam shashivarnam chaturbhujam, prasanna vadanam dhyayet sarva vighnompashantaye/* The singular Deva who dons spotless clothes with four arms and ever pleasant face viz. Ganesha be prayed to with devotion to root out all kinds of impediments and difficulties.

2. *Agajaanana padmaarkam Gajaananamaharnisham aneka dantam bhaktaanaam eka dantam upaasmahe/* May we worship Gajaanana the elephant faced God with a single tusk who is the darling boy of Devi Parvati and delight her face like Sun blooms the lotus and thus please the devotees like me ensuring our safety and fulfilment of desires.

3. *Om Ganaanaamtva Ganapatigm havaamahe kavim kaveenaamupashravastamam, Jyeshtha raajam Brahmanaam Brahmanaspat aa nah shrunvaritibhih seeda saadanam/* May we appeal to you the very First Deity, the Lord of Lords, the foremost Poet and Scripter, the Supreme of Spritual Knowledge and wisdom. Be with us in our hearts to bless and purify all our deeds and duties.

4. *Vakratunda mahaa kaaya koti Suryasamaprabha, nirvighnam kurumedeva sarva kaaryeshu sarvadaa/* Maha Ganesha with colossal body and elephant head resplendent with the radiance of billion Suns! we beseech you with all humility and devotion to destroy all obstacles and ensure success in our deeds of virtue.

5. *Gajaananam bhuta ganaadi sevitam kapittajambuphalasaarabhakshitam, Umaasutam shoka vinaasha kaaranam namaami Vighneshwara paada pankajam/* Gajaanana Deva! You are ever followed by a huge band of 'bhuta ganas' as your followers as you enjoy your favorite fruits of kapittha and jamboo / wood and rose apples! As the elder son of Devi Uma, you have the reputation of being as 'Avighna Deva' as the destroyer of sorrows and impediments. May we prostrate at your lolus feet for success in our deeds.

6. *Sumukhaschaika dantascha kapilo gaja karnikah, Lambodarascha vikato Vighna naasho Ganaadhi - pah/Dhumraketurganaadhyaksho phalachandro Gajaanana, dwaadashaitaani naamaani yah pathe- cchrunu yaadapi/ Vidyaaarambhe Vivaahecha praveshe nirgame tathaa, sangraame sankate chiva vighna- stasya na jaayate/* Sumukha - Ekadanta -.Kapila - Gajakarnika -Lambodara -Vikata- Vighnanaasha - Ganaadhipa- Dhumraketu - Ganaadhyaksha - Phalachandra - Gajaanana-- these are the twelve titles of Ganesha once recited, no obscacles could ever be faced at the beginnings of Vidyaaaramba- Vivaha- the Beginning or even Exit such as of successful battle field and any such of Acts of auspiciousness.

7. *Eka dantam maha kaayam tapta kanchana sannibham, lambodaram vishaalaaksham, vande ham Gananaayakam/* We bow with awe stricken admiration and veneration the single tusked, giant bodied, huge bellied, large eyed and of molten gold like complexion.

8. *Eka dantaaya vidmahe vakra tundaaya dheemahe, tannno Danti prachodayaat/* May the Glorious Ganesha with Single Tusk and Curved Trunk induce and inspire of all of us to lead us to the path of Dharma or Unfailing Righteousness.

9. *Vinayako Vighnakaro Gajasyo Ganesha naamaacha Bhavasya Putrah, Yethecha Sarvam thava yanthu Bhruthya Vinayakayaah Kruura drishtah Prachandah-Vucchushma daanaadi vuvruddhva dehaha aryeshu siddhim prati paadayanthah, Bhavaamsva Deveshu thadha makeshu kaaryashu chanteshu Mahanubhavat-Agreshu Pujam Labhatenyatha cha Vinashayishyastatha kaarya siddhim/* (Vinayaka, Vighnakara, Gajavadana, Ganesha, Shankara Putra; all these cruel-eyed, harsh and angry Vinayaks will be your servants; those who are desirous of giving well earned materials as ‘daanas’ or alms be provided with Siddhis or boons. At Yajnas or various Propitious Tasks, all the devotees shall be provided the highest veneration, lest their tasks or worships be discounted’).

10. *Namasthe Gajavaktraya Namasthe Gananayaka, Viyayaka Namastestu Namaste Chanda Vikrama-Namastestu tey Vighna kartha Namaste Sarpa Mekhala Namaste Rudra Vaktrotha Pralambajathara ashrita- Sarva Deva Namaskaaraad avighnam kuru Sarvada /* (‘We greet you Gajavadana, Gananayaka, Prachanda Vikrama, Vighna kartha, Naga bhushana, Rudra Mukha Utpanna, Lambodhara, Avighna Karaka, Kalyana Pradaata ; Sarva devas are greeting you, Kindly ensure that we enjoy Avighnam always)

GANESHA PANCHAKAM

Mudaa karaatta modakam sadaa vimukti saadhakam, Kalaa dhara avatamsakam vilaasi loka-rakshakam/ Anaayakaika naayakam vinaashitebha daityakam, nataashubhaashu naashakam namaami Vinaayakam/ Ganesha! My prostrations to you as you have in your hands a ‘Modaka’ with which you seek to usher joy to your devotees; holding Chandra as your ornament to bring in contentment to them; as the supreme master providing protection and destroy evil energies within; and to surrendering devotees to gift all -
round auspiciousness.

Natetara atibheekaram navodita Arkabhaasvaram, namatsuraari nirjaram nataadhika aapaduddharam, Suraishvaram nidheesvaram Gajeshvaram Ganeshvaram, Maheshvaram tamaashraye Paraatparam nirantaram/ To those who out of arrogance do not bow to Devas, Vinayaka! You deliver them a frightening form but to the God Fearing devotees of faith, you gift them with benign form of Ushah kaala Surya of glory; You are ever fresh and never tiring not to mention of decay, always greeted by Devas reverentially; ever instant to pull out from deep sorrows and difficulties; indeed you are Sureshvara, Nidhishvara, Gajeshvara and Ganeshvara or the Deva of Devas- Deva of Opulence-Deva with an Elephant Face and Deva of Devas and the Great God Maheshvara Himself; My earnest prostrations to
you in total surrender.

Samastaloka Shankaram nirasta daitya kunjaram, daraitarodaram varam varebha vaktram aksharam, kripaakaram kshamaakaram mudaakaram yashakaram manaskaram namaskrtaam namaskaromi bhaasvaram/ Maha Vinayaka! Our sincere salutations to you as the Flagship of Auspicious Power behind Trilokas and the Great Eliminator of all the external evils and the internal demoniac forces;

Ganesha! Your huge body is truly representative of Prosperity, Boon-Giving benevolence and Imperishable Nature at once. You are Kripakara-Kshamakara-Mudakara-Yashaskara-Manaskara or He who showers grace-forgiveness-joy- glory and wisdom! Our heart felt dedications to you with earnestness.

Akinchanaartimaarjanam chirantanokti bhaajanam Puraari poorvanandanam Suraarigarvacharvanam/ Prapancha naasha bheeshanam Dhananjayaadi bhuushanam, Kapoladaana vaarananam bhaje Puraana-Vaaranam/ Maha Ganesha! You are the refuge of those who are tormented by sufferings, you are the elder brother of Kartikeya and the proud elder son of Tripurantaka as also the destroyer of the pride and arrogance of Daitya Danavas. You are the Head of the Illustrative Pancha Bhutas or the Five Elements and the Enjoyer of the juices of Itihasa Puranas which are the representation of the grace of virtue and nyaaya as your symbols ever active seeking to destroy the evil and ever protect positive energies of the Universe!

Nitaanta kaanta danta kaantim antakaantaka aatmajam, Acintya ruupam Anta heenam Antaraaya-krantanam/ Hrdantare nirantaram vasantameva Yoginaam tameka Dantameva tam vichintayaami Santatam/ My reverential greetings to Vighnesha! Your form of grace is of Ekadanta readily endearing your devotees; your glory is of the gracious son of Parama Shiva who has the potent break to Yama the Antaka Himself! Your elusive form is Inconceivable and Limitless, yet Cuts through the Obstacles of His Devotees. Gana Nayaka! You continually abide in the cave of the heart of the Yogis. Ekadanta! We are ever in our hearts as you indeed are unique! *Mahaa Ganeshha Panhca Ratnam aadarena yonvaham, Prajapati prabhaatake hridi smaran Ganeshvaram/ Arogataam adossataam susaahiteem suputrataam samaahitasayurasstta bhuutimabhy-upaiti sochiraat/* Who so ever recites the Unique Ganesha Pancharatnam with Devotion, utter at the early mornings contemplating on Sri Ganeshvara in their Hearts will get free from diseases and vices, will get auspicious Spouses and Good Sons, will get Long Life and the Powers soon.

Sankata Naashana Ganesha Stotraashtakam by Narada

1. *Pranamya shirasaa Devam Gauri putram Vinaayakam, bhaktaa vaasam smarennityam aayuh kaamyardha siddhaye/* Prostrations to you Devi Gauri's illustrious son Vinayaka; your devotees in millions seek your blessings for their longevity and fulfillment of their desires.

2. *Pradhamam Vakratundam cha Eka dantam dviteeyakam, triteeyam krishna pingaaksham Gaja vaktram chaturdhakam/* Prostrations to you Ganesha as you have four glorious titles as Vakratunda-Eka danta-Krishna Pingaaksha and Gaja vaktra.

3. *Lambodaram panchamam cha shashtham Vikatamevacha, saptamam Vighna Raja and Dhumra Varnam tadhaashtakam/* Maha Ganesha! You shine with further names four more titles of fame viz. as Lambodara, Vikata, Vighna Raja and Dhumravarna.

4. *Navamam Phaalachandram cha dashamam tu Vinaayakam, ekaadasham anapatim dwaadasham tu Gajaananam/* Vigneshwara! Your ninth to twelfth titles of popularity are Phaala Chandra, Vinayaka, Ganapathi and Gajaanana.

5. *Dvaadashaitaani naamaani trisandhyam yah patthennarah, na cha vighnabhayam tasya sarvasiddhikaram param/* Those devotees who memorise the above twelve titles of Ganesha with faith

and dedication in the mornings- days- and nights would never ever encounter hurdles and hardships while are assured of ‘sarva siddhis’ or around success.

6. *Vidyaardhi labhate vidyaam dhanaardhi labhate dhanam, puraardhee labhate putraan mokshardhe labhate gatim/* By so memorising the magnificence of Lord Ganesha, the students attain higher levels of studies and of knowledge, lovers of prosperity accomplish riches, the aspirants of good progeny get blessed with sons of success, and those seeking immortality attain bliss and eternity.

7. *Japed Ganapati stotram shadbhirmaasaih phalam labhet, samvatsarena siddhim cha labhate naatra samshayah/* A six month long Ganapati dhyana would yield the desired results while year long meditation with devotion assures total fulfillment surely.

8. *Ashtabhyo braahmanebhyascha likhvitaa yah samarpayet, tasya Vidya bhavetsarvaa Ganeshasya prasaadatah/* In case, a group of superior vedic brahmanas are assigned the task of pathana- manana- lekha of the glories of Maha Ganesha, accomplishment of all round knowledge is assured indeed.

PART TWO

ESSENCE OF GANESHA PURANA

(Ganesha Purana has two ‘Khandas’ viz. Upasana Khanda and Kreedaa Khanda: Upasana Khanda has 92 chapters while Kreedaa Khanda which has 155 chapters is not included here in.)

Chapters 1-9: King Somakanta a leper- Meets Bhrihu who commends Ganesha- King in past was Duratma Kaamaanda whose single deed Ganesha Temple repairs

In the twelve year long Maha Sabha organised under the auspices of Shounaka Maharshi, Suta Maha Muni narrated Ashtaa Dasha Maha Puranas viz. Agni-Bhavishya -Bhagavata-Brahma-Brahmaanda-Brahma Vaivarta- Garuda-Kurma- Linga-Markandeya-Matsya- Narada-Padma-Skanda-Shiva-Vamana-Varaha-Vayu-Vishnu and Ashtaadasha Upa Puranas viz. Bhargava-Brihad Naradeeya- Devi Bhagavata-Durvaasa- Ganesha-Hamsa-Kapila-Kalika-Mudgala-Nandi- Narasimha-Paraashara- Samba- Shiva Rahasya- Sthala Puranas-Surya-Vashishta-Varuna and Vamana upa purana. Ganesha Purana is so reputed that its significance is not possible to describe even by Brahma and Sesha Nag too. However, an attempt is being made.

In Sourashtra of Bharata, there was a King named Somakanta with five Mantris named Rupavaan, Vidyaan, Kshemankara, Jnaanagamyaa and Subala. The Queen was named Sudhrama a Pativrata and a son Hemakuntha who was very courageous and an able fighter in battles. Dharmatma King Somakantha owing to misfortune was suffering from leprosy. As he was unable to administer the Kingdom he decided to leave the throne and decided to leave to forests and his wife too decided to accompany him; even the Prince too decided to leave temporarily along with the parents and let the Ministers help the governance. Even the forest life, the King taught and trained the Prince about various Vidyas or Learnings viz. Aahnikaachaara- Sadaachara-Neeti Shaastra and the nuances of Raja Dharma and eventually coronated as the King. Somakantha retained with him two of the Ministers viz. Subala and Jnaanagamyaa. As Somakantha and the rest while travelling through the forests, they met Rishi Chyavan, the son of Bhrihu Maharshi and the Rishi took them all to Bhrihu ashram. Bhrihu hosted the entire party and pleased with the background of Somakantha initiated with the recitation of Ashtottara - shata -108 names- of Ganesha and performed ‘prokshana’ with the ‘mantra jala’ into the nasal holes of

the King; instantly the latter's 'papa-purusha' or the sinful qualities were washed off and instantly the King gained enormous height and his face got brightened and asked for eats to assuage his hunger. Maharshi Bhrigu asked the King to eat plenty of dry mango leaves so the the paapa purusha inside the body would turn to ashes. Thus Bhrigu Tirtha gained the popularity of curing 'kushthu roga'. Bhrigu then advised the highly refreshed King to recite Ganesha Purana with devotion. Veda Vyasa after Veda vibhajana lost his memory power and Lord Brahma advised Vyasa to perform Ganesha Puja with bhakti.

With his divya drishti or celestial vision, Bhrigu Maharshi the narrated King Somakantha's account of the latter's his previous life; the King was a Vaishya named Kaamand married to a woman named Kutumbini born to Chidrupa and Sulochana at Kolhapura near Vindhya. As both the parents passed away, Kaamand became suddenly rich and in the first felt enthusiasm of plentitude did one laudable task of 'jeernodhaarana' of a Ganesha Temple but eventually became a victim of bad habits with the parental properties and his wife with children left him to her parents. In course of time, he took to thieving, drinking, betting, and eventually got imprisoned and after jail breaking ran into jungles and took to hunting, killing passers by so on. He then encountered a virtuous Brahmana youth named Guna -vardhana who cursed Kaamand that he would suffer in various Hells for ages but instead of repenting, he mercilessly buched the Brahmana who was just married! In this way, he carried on his entire life by looting and killing men-women and children attacking the near by villages and towns. As Kaamand in his old age started looking back his past life became intensely repentant with diseases, loneliness and sheer helplessness. He took to begging on streets and with the help of the begged money, though as a very late realisation sought to charity to brahmanas but the latter abhorred and refused the daanas even at one glance at him. In a retrospective mood, he exclaimed that all the life long heinous tasks and unpardonable sins through out his life and wondered that atleast one noble task could be performed even at in the fag end of his life. Even this decisive resolution the alms collected daily came in liberally; he noticed that a Ganesha Temple was in ruins and even as he decided and committed to improve the state of the temple; he made a public declaration to reconstruct, the charity money poured in from the public: *Jeerna devaala - yoddhhaare bhavatte matiruurjita, dhanam swam vipulam veekshyakuupya ratnaadi samyutam/ Tatonaadih paraa murtir ganeshasya vane shubhaa, jeerna devaalaye kshudre sthita te kathitaa dvijajaih/ Tatoti vistrutaam deergham chatustorana samyutam, chatur dwaaram suruchiram chatuh shikhara shobhitam/ Naanaa stambhachitam naanaa vedibhih parivaaritam muktaapravaalaratnaadyaih khachitam ruchiraanganam/ Nanaapushpadrumayutam naanaa phaladrumaishchitam chaturdikshu chaaru vaarimayavaapi viraaji -tam/ Praasaadam nirmittastad dravyam te vyayam gatam, kinchit striyaa cha putraischa sahrudibhavar -bandhubhirhritam/ Tato naatichire kaale pancha tatvamcha gatobhavaan, yaamyaa dutairbandhastvaamaadito bhrusham/* As per Kamada's resolve, contrary to the advice of a group of Brahmanas to somewhat repair the Temple , elaborate reconstruction plans were initiated. The New Temple was totally reconstructed with strong foundation, broad and high ceilings, huge Simhadwaaras or Entrances, four broad entry points and exits, four high sub entry gates, four high 'gopuras' chiselled with Ganesha's abhaya mudras, praanganas or interior doors with 'toranas' or running lines decorated with pearls, rubies, diamonds and other nine gems, fragrant and fresh flowers and plants with a huge fruit garden as a backdrop, besides a host of free stay and dining facilities of running streams of devotees, friends, and men- women-and children. In course of time, Kaamad left the Paancha Bhoutika Shareera of earth-water-agni-air and the skies. to join the Maha Pancha Tatvas.

On arriving Yama Loka, Kaamada's Soul was directed to Kardama Naraka. Lord Yama asked the soul whether it would like to enjoy the Punya or Paapa. The reply was that in case his punya account be experienced, then he could be born as the King of Saurashtra but with kushthu disease. This was how King Somakaanta retreated to forest life with his wife and two noble ministers yet with the kushthu roga and got expunged by Bhrigu and got formally familiarised of Ganesha Mahatmya!

Chapter 10: Veda vibhajana , scripting of Puranas and Epics like Maha Bharata by Veda Vyasa due essentially owing to invoking Ganesha: Ganesha Purana vividly describes vide Chapter 10: Pursuant to Veda Vibhajana as Rig-Yahus- Saama- Adharvva Vedas, Veda Vyasa's mental sharpness got suddenly

dipped and his efforts to take up the challenge of scripting eighteen Maha Puranas to show the beacon light on the values of Dharma and Nyaaya or Virtue and Justice to the posterity. He approached Brahma Deva who stated that Vyasa did not invoke Ganesha for blessings and hence the problem. *Naayanaam sambhuta Paraasharyo mahaa munih, ateetaanaagatajnaanee Veda Shaastraartha tatvavit/ Kritvaa Vedam chaturbhaagam tadardha jnaanasiddhaye, sa vidyaamada garvena Puraanam kartrumaarambhat/ Sampatti saadhanam naiva ktitavaanmangalam puraa, Ganeshasya natim vaapi stutim vaa tasya vaa kvachit/ Tato vighnaabhi - bhutahsamartham kanchan naamasmarat bhraantirevaabhaktasya lokike pathi/ Nitye naimittike kaamyae shroute cha karmaani, vyaakhyaayaaturveda shaastraanaam sarvagjnasya satopihi/ Aoushadheebhischa mantraischa bhagna veerya ivaahiraat, tastambhe svaatmaani Bhrusham taddvetum naadhyagacchat/ Tato gacchat Satyalokam dhaataaram prashtumaadaret vismayaakraanta hridayo hreenah paraasharo munih/ Naraayaaamsha Paraashara Muni's son Veda Vyasa who is a top expert surfiat with the awareness of the past, present and future and tatva jnaani, who had the reputation of Veda Vibhajana, got self opined of his talent was puffed up in course of time and prepared himself to script Puranas. But he ignored performing salutations to Ganesha Deva and invoking him with veneration. Despite the knowledge of nitya- naimittika-kaamyaa kaaryas and shrouta- smaartha karmaanushthaana, he tended to forget the Primacy of Ganesha Smarana and as though he got subdued by oushadhi-mantra prayoga was disabled to maintain his mental and intellectual balance. While wondering as to what was wrong with himself approached Lord Brahma for a solution , prostrated before him and asked with humility and dedication.*

Vyasa then asked Brahma: 'I am indeed subject to misfortune as an intolerable disability has attacked me; I had genuinely desired to alert the common public in Kali Yuga suffering from deep ignorance of sadaachaara-ahnikaachaara and never suffer from 'akarmanyata-naastika and veda nindita- mada bhramita'. But for whatever reason am unable to see properly, hear , remember, and even think; do very kindly get my normalcy and alertness. Brahma replied: *Anyathaa kurvatah pumsah kritam bhavati chaanyataa, buddhdyaa yuktyaarjanevaapi guruunucha laghunicha/ Kaaryaani saadhayedadheemaatra garvaatra cha mastaraat, vaahanatvam samaapanno garvena tu khageshwarah/ Matsaraatraashitam sarvamaambikeya sutenacha, matrasaadeva Raamena kshatramutsaaditam puraa/ Yonaadi nidhanidhano Devo jagat kartaa jaganmayah, jagaddhaataa jagatkartaa sadasadvyaktamavayayam /Yo katrumanya- thaa katru shaktah katrucha sarvadaa, yasyaagnaavashagaa nityam Devaa Indrapurogamaah/ Aham Vishnuscha Rudraschaa Suryaagnivarunaadayah, yo vighnahartaacha bhaktaanaam vighna kartetarasya cha/ Tasmimstvam kritavaan garvam svavidyaa bala samshriyaat, sarvajnaataabhimaanena na kritam pujanam tvayaa/ Smaranam vaa Ganeshasya praarambhenyasya vaa tathaa, na kritam cha tvayaa Vyaasa tena bhraantistavaamagha/ Aarambhe Sarva kaaryenaam praveshe vaapi nirgame, shroute smaarte loukike yosmruto vighnam karoticha/ Those who seek to take up any task whatsoever are not sure of success and positivity of the end result as one could land in trouble too as of 'aarambha shuratva' or high mindedness in the initiation of the task. Intelligent persons of calibre have an open mind and tread their feet with mental balance without pride or prejudice. The moral is that no task be performed with 'matsara' and 'garva' or narrow mindedness / jealousy. Due the ego and arrogance, Garuda Deva had become the driver of Vishnu and Dhritarashtra to to jealousy brought Kauravas to doom, while Parashu Raama due to sheer arrogance sought to uproot the clan of kshatriyas and kings. Bhagavan Ganesha is anaadi nidhana / adyanta rahita or Timeless and Ancient Most, jagat karta-jagat swarupa-jagadhhara-jagat samhara-sadasad swarupa-Sat-Asat-Rupa and Vyaktaavyakta Avikari Deva. Indeed Indraadi Devas, Tri Murtis, Surya-Agni-Varuna and all the Gods worth mentioning are under His hold but yet, He is under control of His bhaktas. He is indeed vighna harta yet to abhaktas , He is vighna karta. Thus Brahma admonished and advised to invoke Ganesha with humility and faith with none of the negative qualities of before taking up the scripting of Purana-Itihaasas with trust and devotion. Hence the Ganesh Purana reiterates: *Aarambhe Sarva kaaryenaam praveshe vaapi nirgame, shroute smaarte loukike yosmruto vighnam karoticha/ At the beginnings of any kaarya,- be it the initiation or termination, or shrouta-smaarta-loukika or auspicious or death related or any kind of daily routine worldly actions, Ganesha smarana is a must.**

[The Essence of Bharat Yatra Smriti published by the website of kamakoti. org. is quoted as follows: ‘It is stated that Yattris be advised that after visiting the famed Temple of Badari Narayana, they should also visit the Tapta Kunda or the Agni Tirtha right nearby the famed Pancha Shilas viz. Garuda Shila, Narada Shila, Markandeya Shila, Narasimha Shila and Varaahi Shila. From Tapta Kunda where Yattris enjoy a refreshing bath in hot water of about 45 degree heat and then reach the most renowned **Brahma Kapala** a fairly large platform signifying Lord Brahma’s skull of one of his heads relieved by Lord Shiva as he was annoyed with Brahma as the latter got attracted to the beauty of his own creation Saraswati fit to be his own daughter. It is at this Kapala Vimochana Tirtha where Brahma performed severe Tapasya for atonement of his sin that yattris profer Pitru Shraddhas. From Brahma Kunda as Ganga flows and Alaknanda takes a turn from the mountains alongside Brahma Kapala. Then there are Atri-Anasuya Tirtha, Indrapada Tirtha, Mata Mandir, Nara Narayana Parvata, Chakra Tirtha, Satpatha and so on. From Satpatha upward the mountainous terrain is extremely difficult to ascend and once one could do so would find a circular shaped Soma Tirtha might be visible but probably as a sheet of ice and its vicinity one might find if fortunate the Nara Narayana Mountain. On way from Satpatha to Badarinath occurs Alaknanda’s another bank and Vasudhara which is about five miles from Badarinath is the Sangam Place of Sarastati leads to Keshava Prayag and Manaagram where Veda Vyas cave is accessible inside which Vyas scripted Eighteen Maha Puranas; a few meters away is situated Ganesh Guha /cave. *The Legendary background states that while Veda Vyasa was mentally scripting the Puranas, Ganesha agreed to write with his trunk on Taala Patras on the mutual agreement that Vyasa should pronounce in a non stop flow while Ganesha should write down in a non stop manner too simultaneously with no slips or interruptions on either side!*]

Chapters 11-13: Vyasa enquired of details of Ganeshopaasana- His Virat Swarupa and Avataras-

Upaasana Vidhi: Brahma explained to Veda Vyasa: There are as many as seven crore Upasana Mantras of which sheeghra-siddhi kaaraka mantras are noteworthy: the significant ones are of **‘shadakshara’ Vakra tundaaya hum as well as the single lettered mantra ‘Gam’**. **Repeated repetition of these mantras ought to attain mukti, dhanyata and siddhi praapti**. But the mantra is totally ineffective to naastikaas, shraddaa- abhaavaas, veda- devata nindakaas, krura duraacharis, ashuchis and all kinds of casualness and non belief, and tend to become victims of negative results and obstacles in their efforts. Only shraddhhaalu-veda paathi, saabhilaashas, shastragjnas and mridu svabaavis are only eligible for the Mantra. As regards Ganeshopasana vidhi the following is stated:

Vighnanyupsham yaanti sadupaasaka darshanaat, namasyanticha bhutaani sthaavaraneeya charaanicha/ Atasteham pravakshyaami Mantramekaaksharam shubham, tadanushthaana maatrena v aanchitam samavyaapyasi/ Anushthaanam pravakshyaami yathoktam Shambhunaa mama, snaanam kritvaa dhoutavastre paridhaaya shuchirnarah/ Chailaajina kushouh kritvaa svaasane saadhakah sudheeh, tasmin sthitvaa bhutasuddhim praanaanaam sthaapanam tathaa/ Antarbahirmaatrukaanaam nyaasam kritvaa tvatindritah, praanaayaamam tatah kritvaa mula mantram japan idi/ Mantrasandhyaam upaaseeta aagamoktaam yadaa vidhi, aapaadamastakam Devam dhyaatvaa nishchalachetasaa/ Maanasai rupacharaistam pujayate susamaahitah, tato japed yathaashakti parascharanamaargatah/ Anukule bhavedyaavad varam daantu Gajaanah swarupam darshayedyaavat taavajjapaparo bhavet/

Upasakas of Ganesha should invoke foremost and recite the Ekaashrara Mantra which Brahma handed over by Parama Shiva Himself. The practioners ought to assume ‘bahyaantasshuchi’ or cleanliness of body and mind wearing clean clothes, be seated on ‘kushaasana’ or ‘mriga charma’ and perform bhuta shuddhi or ‘shaareerika and maanasika paapa dvesha manina’ followed by ‘Atmapraana Pratishtha’ followed by ‘antarmaatruka nyaasa’ and ‘bahirmaatrika nyaasa’ and then along with the Moola Mantra perform ‘praanaayaama’ [Devi Bhagavata Purana describes Ashta Matrikas as Brahmani-Vaishnavi- Maheshwari- Indrani-Kaumari- Varaahi- Chamunda and Narasimhi. Devi Purana also mentions Gana naakika / Vinayika and Maha Bharavi too. Varaha Purana adds Yami ,Yogeshvari born of Shiva’s flames . Maha

Lakshmi is mentioned elsewhere] Besides Sandhya Vandana, then keeping Ganesha's sacred feet, perform the continuous 'manana' or concentrated 'ekaagrata' and Mantra Japa. This procedure of Upasana is certain to yield results. In fact, Brahma's advice to Veda Vyasa was that the latter should continue the Mantra Japa and Maanasika Puja upto 'Ganesha Saakshatkaara'!

Virat Swarupa Ganesha profiling with Tri Murtis:

Omkaara rupee Bhagavanuktaste Gana naayakah, yathaa sarveshu kaaryeshu pujayesau Vinaayakah, Mantraah sarvaagame proktaa anye ye nishphalaascha te, Sadasadravyaktamavyaktam sarvam hi Gananaayakah/ Bhagavan Ganesha is Omkaara Swarupa. Agama stressed the fact that the prefix of OM is essential before the suffix of Ganesha. His is how Deva-Siddha-Muni-Raakshasa-Kinnara-Gandharva Chaarana-Naaga-Guhyaka-Manushyas as well as charaachara praanis are required to pray and worship Vinaayaka. Once, the Universe witnessed 'Pralaya' when Vayu of Pancha Bhutas blew most fiercely as mountains were shattered and as well as the Ashta Dishas or the Eight Directions; on the Sky the 'dwaadashaadityas' got united and 'agni jvaalaas' swallowed and sucked all the waters in rivers and oceans. Lord Brahma who constructed the Universe too was dormant. After a long lapse of 'kaala maana' or the time cycle was non-functional, then commenced a feeble sound which gradually developed to a thunderous 'naada' of A-U-M resounded frequently and from an all pervading luminosity emerged a huge shape in the form of Ganesha on the sky. [Thus without the Omkara beeja mantra prefixed, Ganesha Puja is thus ineffective and futile]. Lured by the 'maaya' or hallucination of Ganesha as Maha Naada OM, Tri Murtis commenced the search to identify 'IT'; they searched Sapta Urdhva Lokas (Bhuloka, Bhuvanloka, Swarloka, Maharloka, Janarloka, Tapoloka and Satyaloka), Sapta Patalaas (Atala, Vitala, Sutala, Talaatala, Mahatala, Rasatala and Patala); Dasha Dishas or Ten Directions but could not locate the origin of the Omkaara naada. They meditated intensely and finally visioned in their mental horizons. Then they perceived a 'Koti Surya prateekaasha tejoraashi' or of a crores worthy of Grand Luminosity's dazzle as the breath of Tri Murtis was overtaken by their consciousness and a Skywide Figure got manifested gradually.

Avataaras : Vyaasa uaacha: Panchaasyam chaturaasyanacha sahasramastakaanacha tam, Gajaasyam varadam Devam kathamete pratushtavyuh/ Brahmovaacha: Prasaadonmukha vighnesha kripaapaanga nireekshanaat, praatbuddhi prasaadaaste kesaastam nunuvastadaa/Brahma Vishnu Maheshwara vaacha: 'Ajam nirvikalpam niraakaaramekam niraalambam advaitam, param nirgunam nirvishesham nireham param Brahmarupam Ganesham bhajem/ Gunaateetamaadyam Chidaananda rupam Chidaabhaasakam sarvagam jnaana gamyam, Munidhyeyamaakaasha rupam Paresham Param Brahmarupam Ganesham bhajem/ Jagatkaaranam kaarana jnaana rupam Suraadim Sukhaadim Yugaadim bhajem/ Rajo yogato Brahma rupam Shrutijam Sadaa kaaryasaktam Hridaachintyarupam, Jagatkaaranam Sarva vidyaa nidhaanam sadaa Brahmarupam Ganesham nataah smah/ Sadaa satvayogam mudaa kreedamaanam asuraaneena harantam jagatpaalayantam, anyekaavataaram nijaa agjnaanhaaram sadaa 'Vishnu Rupam' Ganesham nataasmah/ Tamoyoginam Rudra rupam Trinetrin jagaddhharakam taarakam jnaana hetum/ Anekaagamaih svam janam bhodayantam sadaa 'Sharvarupam' Ganesham nataah smah/ Tamastomahaaram trayeeveda saaram parabrahmapaaram, Munijnaanakaram vidure vikaaram sadaa 'Vighna rupam' Ganesham nataah smah/ Nijair ooushadheeh - tarparyantam karoudhah suroudhaan kalaabhih sudhaasraavineebhih, dineshaamshusantaapahaaram dvijesham Shashaanka rupam Ganesham nataah smah/ Prakaasha swarupam nabhovaayurupam vikaaraadi hetum kalaakaala bhutam, aneka kriyaaneka shakti swarupam sadaa Shakti rupam Ganesham nataasmah/ Pradhaana swarupam Mahattatva rupam , dharaavaarirupam digeeshaadirupam, asat sat swarupam jagad hetu bhutam Sadaa Vishva rupam Ganesham nataah smah/

Vyasa said: Ganesha is Five Countenanced, Four Faced, and Thousand Headed. How did Varada Vinayaka's praises were made by Brahma Deva! Then Brahma replied: By way of His benign looks, how

did the Tridevas had reacted: They replied that Ganesha was : Ajanma-Nirvikara-Eka Maatra-Niralamba-Advaita-Aanandapurna-Para-Nirguna-Nirveshasha-and Para Brahma who is Ever Worshipped. He is also Gunaateeta- Aadi Swarupa- Chidaananda Rupa- Chidaabhaasaka-Sarvatra gaami-Jnaana praapya-Muniloka dhyaanadhaarana rupa-Aakaasha Rupa- Parameshvara-Jagat kaarana- Kaarana ajnaana karana / Kaarana itself knows nothing about Ganesha-Devaadideva- Sukhaduhkha kaarana-Yugaadi vidyaamaana-Ganaswaami-Jagadvyaapi- Vishva vandyaa-and Sureshvara. We greet Brahma Rupa Ganesha with Rajoguna the Veda jnaata -Srishti kaarya samalagna- Hridayaachintya rupa-Jagatkaarana-Sarva Vidyaa Nidhaana and Sadaa Brahma Ganesha! We greet Satva guna yukta- kreedaa paraayana- aneka avataata dharana-asura naashaka-jagat paalaka-nija bhakta agjnaana haaraka Vishnu rupa Ganesha. We greet Tamogunaashrita Rudra Rupa Ganesha- Trinetra-jagat samhaara kaarana-taaraka-jnaana kaaraka- nija bhakta aagama jnaana pradaata Shiva swarupa Ganesha. We greet Vighna Rupa Ganesha the Tamohaara-Agjnaana haara-Triveda saara-Munijnaana kaara and Vikaara vidura. We greet Surya swarupa Ganesha the andhakaara naashaka-bhaktaagjnaana haara- Vedatrayee saara-Parabrahmapaara-muni jnaana prada-vikaara doora. We greet Shashanka Rupa Ganesha the auoshadhi kaarana-kalaanidhi-sudhaa shraava kaari-dvija raaja. We greet Shakti Rupa Ganesha- the Prakaasha swarupa-Aakaasha rupa- Vayu rupa-Vikaaraadi kaarana rupa-kriya rupa-and aneka shakti kaarana. Finally, Ganesha Deva assumes Pradhaana Prakriti rupa-Mahat Tatva / buddhi rupa-Prithivi rupa-Jala rupa- and Disha Swaami Swarupa of Indra-Agni-Yama-Nirrti-Varuna-Vaayu-Kubera and Ishaana as also Sad-Asad Rupa-Jagat hetu Vishva Ganesha!

Maha Ganesha himself affirmed: *Yadartham kleshitaa yuuyam yadarthamiha chaagataah, preetoha - manayaa stutyaa varam mattho vrineeta tam/ Kritam cha mama yat stotram bhavadbhirbhaarvita - atmabhih, stotraraajamiti khyaatam bhavishyati madaaginayaa/ Idam yah pathet praatarutthaaya dheemaamstrisandhyam sadaa bhakti yukto vishuddah, sa putraamsu striyam sarvakaamaan labhet Parabrahma rupo bhavedantakaale/*

Prajaa! So far you have been struggling in your lives with undue hurdles and obstacles; You may now ask me for boons, as I feel satisfied with your eulogies and earnest prayers. The Stotra Raja which you have recited with devotion and faith shall be popular for ever. By the recitation of this stotra at tri kalas or morning- midday-evenings along with sons and family shall undoubtedly be blessed with their wishes!

Chapters 14-18: Ganesha shakes up Brahma who postpones Shrishti- Upadesha of Ekaakshara Mantra- and Shrishti resumes - Brahma felt the need for Ganesha Puja and to perform ‘Upachaaras’ manifests two spouses as Ganesha’s wives viz **Siddhi and Buddhi**- Highlights of Brahma Srishti

Brahma acquired the accomplishment of Veda-Purana-Aagama- Shastras-and the secrets of Shrishti of the ‘Charaachara Jagat’ by the blessing of Ganesha. But he got puffed up with pride. As he initiated the process of Creation but faced innumerable hic-ups and hurdles, he postponed the Srishti Karya for the time and spent his time with the drink of honey from flowers. Then he had a dream of a Boy with three eyes, five hands, a deep well like face, burnt hands, three fingers, ten heads, five feet each with three fingers, elongated teeth and such frightening features. The boy made such frightening sounds sending shivers to Brahma. He fisted him fast with his fists and kicks, shook his entire body yet with care and cajole.As Brahma extolled for long with dedication and devotion, the boy exclaimed: You have developed ‘jada- buddhi’ or degenerated mind set over the passage of time and hence I am giving you the Ekaakshara Mantra and its punascharana and after reciting the mantra with devotion ten lakh times as per the procedure prescribed. Then only you might be blessed with my clearance to initiate the ‘charaachara srishti.’ Accordingly, Brahma initiated the ‘upaasana’ of the Ekaakshara Mantra as a rock with determination by overcoming hunger and thirst, limbs and senses for thousand Divya Vatsaras, even as his body emanated ferocious flames. Ganesha witnessed the gradual evolution and mental fitness of Brahma as the latter was so radiant like crores of Suryas with garlands of fires around his body as though

the Three Lokas were about to become ashes and the Sky and Earth get unified as a single entity! It was then that Ganesha appeared before Brahma with his hands shining with Parashu, Kamal, Maala and Abhaya Mudra - the axe-lotus-rudraaksha garland and his hand with the insignia of fearlessness as Brahma got bewildered with astonishment. Ganesha replied in a sky-resounding voice that Brahma need not be afraid: *Na bhayam kuru Lokesha sa evaaham samaagatah, yenate mantra aadesha swapna Ekaaksharah shubhah--mayi prasanneham yadyatte idi vartate, mayi prasanne sarvam tad bhavitaa naatra samshayah/* Loka Swaami Brahma Deva! Not be afraid; I have arrived right here where I bestowed you the Ekaakshara Mantra and by practising the Mantra as I prescribed, I have arrived and am ready to fulfill your requirement. Brahma replied: *Yo Vedaanaam sashastraanaam jnaaninaam yoginaamati, sarvopanishadaam chaiva gocharo nakadaacxhana/ Sa punyanichayairmedya yaatahg pratyakshataam vibhuh anaadinidhanonantoprimeyo nirgunopicha/ Yadi prasanno Devesha Vighnesha karunaakara, tava bhaktim dhrudhaam dehi yayaa dukkham na nah sprushet/ Idaaneem dehi saamarthyam naanaa nirmaane mama, vighnaani cha sham yaantu yadi tushtosi me prabho/ Gajaanana uvaacha: Evamastu kurushva tvam srishtim naanaa vidham bahum, maam smritvaa sarva vighnaani naasham yaasyanti sarvatah/ Dhridhaa bhaktih shubham jnaayam matprasaadaad bhavishyati, ni shankam kuru kaaryaani sarvaani Chaturaanana/* What all the outstanding knowledge of Ganesha by way of Vedas, Shastras, and the various Upanishads or any other source of Jnaana of the generations hence forth be absorbed into me. Parama Deva! You indeed are Samasta Prabhu-Adyanta rahita-Ananta-Aprameya/ Aseema-Ajeya, and Nirguna.Karunaakara! Devesha!Vighneshwara! If only you are pleased, grant me dhridha bhakti which generates your confidence and Vighna shanti. As Brahma extolled Ganesha, the latter replied ‘evamastu’; Be blessed to initiate all kinds of Srishti with my blessings and confidence.

Siddhi and Buddhi as Ganesha’s spouses for ‘Upacharas’

Muniruvaacha: Evam labdha varo Brahmaa pujayaamaasa tam Vibhum yadyacchittechintayat sa tatthatdevipatishtate/ Pujaartham Deva Devesya prasaadatah, dakshinaavasare dvai tu kanyake samupasthute/ Chaaru prasanna nayana vadanaih suviraajite, anekaratna khachita naanaalankaara shobhite/ Divya gandha yute divya vastra maalaa vibhushite, te tasmai dakshinaartham sa kalpamaa-yaamaasa padmabhuh/ Rambhaagarbhena neeraajya divya pushpaanjali dadou, sahasranamaabhih stutvaa pradakshinamathaa karot/ Namasya praarthayaamaasa deenaanaam Shankaro bhava, evam sampujanastena brahmanaa parameshthitaa/ Tatah prasanno Bhagavaan vighnahartaa Gajaanana, Siddhi Buddhee griheetvaa te antardhaanamagaad vibhuh/ Kastatah kaaramaamaasa srishtim purva vadaayataam, aagjnayaa Parameshasya prasaadaaccha prasatradheeh/ Munis stated: This is how Brahma performed Ganesha Puja: To enable the Puja, Brahma manifested my his mind borne ‘upacharikas’ or helpers with the consent of Ganesha Himself viz. Siddhi and Buddhi. They are extremely beautiful and graceful with arresting looks and excellently ornamented. They are of divya gandha-divya vastras-divya maalaa dhaaris. They performed neeraajana , pushpaanjali, sahasra naama stotra and pradakshina. There after, Brahma prostrated to Ganesha with earnestness seeking blessings to himself as also crores of bhaktas like him. Pleased by the worship, Ganesha accepted Siddhi and Buddhi as His ‘saha dharmachaarinees’ or Life Patners. Then Brahma initiated Srishti with the benign glances of Ganesha.

[Ganesha’s wedding : Some devotees of Ganesha presume that He was a bachelor but others feel that his life partners would have to match up with his own Maha Devi Swarupa’s magnificence. But keeping in view of His presence with a peculiar physical features and as he continued to be a bachelor, he was angry and upset and even Deva ganas- let alone human beings, were troubled at the wedding ceremonies by sending groups to mice at the wedding functions and creating problems at the eateries and wedding party residents. Groups of Devas appealed to Brahma Deva and the latter had to seek a solution. This was how, He had to create two ‘kanyas’. According to Shiva Purana, both Ganesha and Skanda Kumara were desirous of Prajapati’s daughters Siddhi and Buddhi and Ganesha had won and Siddhi begot Kshema or Prosperity / Shubha or auspiciousness and Laabha or Profit to Budhi. In any case, whenever Ganesha is

present, *siddhi* 'success' and *buddhi* 'wisdom' are not far behind. Ganesha's relationship with the Ashtasiddhis or the eight spiritual attainments obtained by the practice of yoga are the eight glorious powers are represented by a group of young women who surround Ganesha. In the Shakta worship of Ganesha, the Ashta Siddhis are addressed as eight goddesses. In Ganesha Purana, these personified Ashta Siddhis are used by Ganesha to attack demons viz. 'Devantakas' are known as Anima: to reduce one's body even to the size of an atom; Mahima or to expand body in sizes infinite; Garima; Laghima or becoming weightless; Prapti or possessing unrestricted access to any place in the world; Prakamya or fulfillment of any wish ; Ishitva or possessing absolute Lordship and Vashitva or to subjugate all.]

Brahma Shrishti: Initially, Lord Brahma from his own consciousness created seven Maanasa Putras viz. Atri, Angirasa, Pulastya, Marichi, Pulaha, Ktatu, Bhrgu, Vashishtha, Daksha and Narada. These Sapta Putras readily consented to carry on further Srishti. But other Manasika Putras viz. Sanaka-Sanaatana undertook lifelong vows of celibacy against the wishes of Brahma and wandered through out the universe without materialistic nor spiritual interest but to teach and travelled together even having learnt Vedas from the father. Then Brahma created Chaturvarnas: Brahmanas from his face, Kshatriyas from his arms, Vaishyas from his thighs and the lower class from his feet. The Brahma created Sthaavara Jangamas or the Moving and Immovable Beings, Oceans, Rivers, Mountains, Trees and Plants, and so on. From his own heart he manifested Chandra , his eyes and vision the Surya Deva, and from his ears the Vayu Deva.

[Padma Purana is quoted: Brahma's first Srishti being Maha Tatva, the creation of Tanmatras was known as Bhuta Sarga or the Second Srishti; Vaikarika or Satvika Ahankara was the third Srishti of Indriyas or Aindriya Sarga; the Fourth Srishti is the Mukhya Sarga related to Mountains, Forests and other Sthaavara Srishti; the fifth Srishti relates to Pashu-Pakshi (Animals and Birds); the seventh Srishti was called Deva sarga or Urthva faced and was of Devas; and Seventh Srishti was of Manava Sarga; the Eighth was of Anugraha Sarga which could be of Satvika or Tamasic nature and finally the Ninth Srishti called the Kaumara Sarga which could be of Prakrita or Vaikrita Marg. Depending on the carry forward of one's own balance of 'Papa-Punya' of the previous time-frame preceding the Pralaya, placement of lives was commenced by Brahma in the New Age. Arising out of his 'Manasika Samkalpa' (Mind born Proposal), Brahma created various species including Devas, Asuras, Pitaras and human beings. From his thighs, the evil Asuras emerged and as per his free will various birds were created. From his stomach surfaced cows, his shoulders the wolves; his face created horses, elephants, asses, nilgais, deer, camels, etc. each species multiplying several others. Brahma's body hairs created fruits, roots and foodgrains. From his right extreme face, Brahma created, Gayatri Chhandah, Rig Veda, Tivritstoma, Rathantara, Agnihoshtha yagna; from South-faced he created Yajur Veda, Tristhub Chandas, Panchadasha stoma, Brihatsaama, etc; Sama Veda, Jagati Chhanda, Saptadashastoma, 'Vairupa' etc; from the Western face; Brahma created Ekavimshatstoma, Atharva Veda, Aptoryama, Anushthup chhanda, and Vairaja from the Uttaravarti Mukha. Miscellaneous 'Pranis' were created from any of the limbs of Brahma. To sum up thus at the beginning of the Kalpa, Prajapati Brahma created Devas, Asuras, Pitaras and human beings as also of Yakshas, Pishachas, Gandharvas, Apsaras, Siddhas, Kinnaras, Raakshasaas, Lions, Birds, Animals and Reptiles. Focussing attention on human beings now, Bhishma asked the highlights of Varnashrama Vidhi and Pulastya Muni explained that Brahma created Brahmanas from the face, Kshatriyas from 'Vakshasthali' (chest), Vaishyas from thighs; and Shudras from the feet. These four Varnas are the important constituents of 'Yagnas'; Devas are satisfied with their respective portions of 'Havis' (oblations) to Agni and being pleased with the Yagnas, Devas bestow good rains and good crops which leads to material prosperity. The hearts and hands of every body tend to be clean and social customs and virtuous living would go hand in hand. Prajapati decided the duties of the Four Varnas, depending on the professions that human beings tended to follow like Brahmanas performing Yagnas, Vratas, Temple Tasks, and enabling various religious deeds of Virtue in favour of the members of three other Varnas etc.; Kshatriyas discharging the responsibilities of Kingship, Administration, Security against external enemies, collection of taxes and maintenance of Internal Law and Order; Vaishyas performing business, farming, trading and all matters involving finance, provision of materials to others by allowing reasonable

profits for the services given etc. and Shudras supporting the members of the Three Varnas in the discharge of duties being undertaken by them. Brahma materialised the above various kinds of Creations by applying his mental faculties but was not quite satisfied as the next generations so created were not adequate to fill in the universe; therefore he created Sages like Bhrigu, Pulaha, Kratu, Angira, Marichi, Daksha, Atri and Vasishtha, in addition to the four 'Manasa Putras' viz. Sanaka, Sanandana, Sanatana and Sanat Kumaras. As not all these sons were interested in family lives, Brahma created Rudra from his forehead and decided that half of the body be a woman; thus Eleven Rudras got materialised along with as many Rudranis who had a variety of Rupas ranging from 'Sowmya' (composure), 'Krura' (unkindness), 'Shanta' (Peacefulness), 'Shyama' (darkness), 'Gaura' (wheatish) and such other colours. Further on, Brahma created Swayambhu Manu and the latter's wife Shatarupa; the Manu couple gave birth to sons Priyavrata and Uttanapada and daughters Prasuti (married to Daksha) and Akrti (married to Ruchi Prajapati). To Prasuti and Daksha were born twenty four daughters, thirteen of whom were Shraddha, Lakshmi, Dhruvi, Pushti, Tushti, Megha, Kriya, Buddhi, Lajja, Vapu, Shanti, Sidhi, and Kirthi (all these thirteen were married to Dharma); eleven more daughters were Khyati, Sati, Sambhuti, Smriti, Preeti, Kshama, Sannati, Anasuya, Urja, Swaha and Swadha; they were wedded respectively to Bhrigu, Shiva, Marichi, Angira, Pusasthya, Kratu, Atri, Vasishtha, Agni and Pitras. The sons of Daksha's daughters were Kamak by Shraddha, Darpa to Lakshmi, Niyam to Dhriti, Santhosh to Tushti, Lobha to Pushti, Shruta to Megha; Danda, Vinay and Naya to Kriya, Bodha to Buddhi, Vinay to Lajja, Vyavasayak to Vapu, Kshema to Shanti, Sukha to Siddhi, and Yash to Kirti. These were all the sons of Dharma. Kaam and Nandi gave birth to Harsha, the grand son of Dharma. Bhrigu and Khyati gave birth to Devi Lakshmi who was Lord Narayana's wife. Bhagavan Rudra accepted Sati as his wife (Daksha's daughter) but Devi Sati sacrificed her life pursuant to Daksha's Yagna to which Rudra was uninvited but Sati insisted in attending it; she felt highly insulted by her father Daksha who also offended Rudra Deva and Rudra eventually destroyed Daksha Yagna.]

Meanwhile, as Maha Vishnu was in Yoga Nidra, and from his ears, emerged Loka vikhyaata Daityas brothers named Madhu and Kaitabhas with their poisonous and sharp tongue cursed Brahma srishti and challenged Brahma even as Shesha Naaga on which Lord Vishnu hissed reacted violently and the huge sound reverberated universally. Vishnu was heckled and challenged whether he could fight them with bare hands without the aid of Shankha-Chakra- Gada; having fought the Daityas for five thousand years finally approached Maha Devi the Yoga Nidra. The prayer by Brahma states: Yoga Nidra Devi! You are of the swarupas of Svaaha-Svadha-Sudha; of Tri Maatras of Akaara-Ukaara-Makaaraas, Ardha Maatra of OM, Srishti- Stiti-Samhara Kaarini-Veda Trayi Swarupa-Svara rupa-Kaak Ratri- Adyanta Rahita-Raatri Rupa-Maha Maya-Parvati. Do kindly bless Maha Vishnu to enable Madhu-Kaitabha Daityas as they had your blessings in the past and as that fund of your kindness gets exhausted, it is time that they are ended up. Vishnu then approached Shiva and the former stated: *Vinaayakamanacchaiva gatosi ranabhumikaam, shaktiheenasha tenaasi subhrushankleshavaanapi, Ganesham pujaitvaiva vraja yuddhhaaya maarisha, sa cha tou maayayaa mohavashataam praapayishyati/ Matprasaadena dushtou tou vidhishyaasi na samshayah/ Uktaa Ganeshasaiva mantraanaam saptakotayah, tatraapi cha mahaamantraasteshvapye - kaasksharo mahaan/ Shadaksharascha bhagavastayorekam vadaami te/ Vishnu Deva! Now you should perform Ganesha Puja and then only go into the battle with Madhukaitabhas who ought to me subdued and killed. Vishnu requested Shiva for the procedure for Ganeshopaasana. And the latter replied: Ganesha mantras are stated to be some seven crores but two are stressed as a Shadakshara Mantra - *Vakra tundaaya hum* or better still a unique Ekaakshara Mantra viz. *Gam*. Vishnu did the 'anushtaana' or the prescribed practice most reverentially as prescribed and readied Himself to destroy the Daitya brothers.*

[Devi Bhagavata is quoted: When Maha Vishnu was in Yoga Nidra in a comfortable posture of lying on the bed of Ananta Naga, two Demon brothers named Madhu and Kaitabha were born from the wax of Maha Vishnu's ears. Their birth was a mystery and unknown as felt by the brothers themselves whose physical forms grew fast and strong day by day, even as they were playing in the ocean surroundings, killing various kinds of aquatic species for food or play. Coming of age in course of time, the Demon

brothers with huge bodies and proportionate common sense too, realised that there must have been a Massive Force which alone could have given birth to them. From the air, they heard a sound ‘Vagbija’ the Seed Mantra (Seed ‘Bija’ and ‘Vak’ the Speech of Goddess Sarasvati). To start with fun, but later on with maturity, they kept on practising the sound for years together, little realising the impact of the Mantra’s repetition. In fact, they became so obsessed with the Mantra that they neither had food nor sleep, but with full concentration and utmost sincerity. ‘The Parasakti’s Voice emerged from the Skies that the Danava brothers would be invincible in the entire Universe provided they were united and fight two-some. Blessed by Maha Devi, the two brothers became swollen with pride and eventually attacked Lord Brahma Himself. On realising that they were unconquerable, Brahma who was seated on the lotus- head sprouting from Maha Vishnu’s navel, tried the age-old four means. He tried to use ‘Sama (Counselling) ‘Dana’(Gifting or bribing), ‘Bheda’(put one against another) and finally ‘Danda’(Punish), but neither of these media appeared feasible; he ran away to Vaikuntha for protection but Maha Vishnu was in Yoga Nidra. Brahma had thus prayed to Yoga Nidra Devi to prompt Maha Vishnu to wake up. It was actually Maha Maya’s discretion which mattered as Vishnu Himself could not regain consciousness on His own. The concentrate of ‘Tamo Guna’- Maha Maya - was earnestly prayed to by Brahma, as this was a prestige issue for him and the entire domain of Gods! Maha Maya left Vishnu free and He was fully woken up to face the challenge of the hour, viz. to either manipulate or massacre the brothers, Madhu and Kaitabha. Lord Vishnu invited the brothers to fight with Himself. The fight continued for five thousand years but without a tangible result. As the Demons were clashing one after another and Lord Vishnu was in duel singly, the latter asked the brothers to give a break as it was against Justice that they took alternate positions while He was alone. During the break, Vishnu prayed to Ganesha and Maha Shakti and complained that the fight was unfair and that they were also given by Her the boon of voluntary death or ‘Svacchanda Maranam’. Maha Shakti realised the lacuna in the duel and advised Vishnu to give boons to the brothers so that a way out would automatically open up. Meanwhile, Maha Shakti agreed to be present at the fight in physical form and disturb the concentration of the Demon brothers by casting Her fake amorous looks. This encouraged Vishnu to convey the Demons that their duel with Him was of great quality and thus He was ready to give boons to them. They got into the trap as they boasted that they were prepared to give boons to Him instead of the other way around. Vishnu grabbed the opportunity and said that He be given the boon of their death by killing each other! The brothers gave an excuse that the boon could be given only provided there was no water or wetness in the Ocean. Vishnu expanded his thighs manifold so that there could be adequate space for the killings. The Demons expanded their bodies too and thus the thighs of Vishnu and the body sizes of the brothers kept on increasing horizontally and vertically proportionately. Finally, the illusion created by Vishnu proved stronger and the brothers had to yield to their own killings. Thus Maha Shakti who assumed human physique and paved the way to the killings of the Danava brothers without breaking the Rules of ‘Dharma Yuddha’, partly by trickery and partly by Maya or Illusion.]

Chapters: 19-29:Link Episodes of Bhima-Vallabha-Ballal all stressing Ganesha Mahima

Lord Brahma narrated the stories of King Bhima in Vidarbha of Koundinya Nagar with his wife Charuhaasini and Minister Sumantu. The King couple were putraheenas and as such were denied of access to Swarga and havya in Deva Karyas and kavya in pitru kaaryas. As such their life was useless despite their wealth, fame, and virtue. They discarded the kingdom and approached Maharshi Vishvamitra at his ‘ashram’ for a solution. The Maharshi stated that the couple neglected the worship of their Kula Devas and Kula Dharma and as such the couple were not blessed with a son. He then narrated that story of a King in the past named Vallabha and queen Kamala but eventually were blessed with a son after seven years who however was born without the faculties of vision, hearing, and as a kubja or of very short- stature of ugliness born with bad body smell. King Vallabha spent fortunes to treat the son, apply several ‘mahou shadhis’, practised tapa-japa-yoga-deva puja and tirtha yatras but to no avail. In the course of time, the boy received samskaraas such as naama karana as Daksha. Several mantra- japa- oushadhi prayogas and even ‘tapas’ were practised. Finally, the King got vexed up and asked his wife to

get out of his kingdom along the unfortunate. At the exit of the miserable Queen with the most unfortunate son, she took to begging for livelihood. Once as she started to commence the begging, she left the boy in a Shiva temple and in the course of a providential touch of the boy by the winds that crossed a Brahmana who was an extraordinary Ganesha Bhakta, the boy was blessed with Ganesha darshana! *Bhakteratishayaat saakshaatkrite Lambodarena sah, chakshushman shruti sampanno divya dehobhavattadhaa/ Ja harsha Kamalaa tyaktvaa sarvam dukkham nireekshya tam manjulaam sukhadaam vaachamuccharantam muhurmuhuh/* As the Ganesha Bhakta due to his 'punya prabhaava', the boy was able to see-hear-touch normally and recovered all the possible body features with excellence along with the vision of Ganesha too. Queen Kamala on return from begging was stunned to total disbelief with joy and kept on kissing and embracing the boy. The word about the miracle spread like fire and the citizens were taken aback seeking meetings of the mother and son. Resumed the pactive of begging again and the public started donations on ample scale. In course of time, the donating public asked the boy of his antecedents. Then a kind Brahmana taught Ganeshaaraadhana Vidhi and the mantra :*Om Gam Ganapataye namah/* In course of time, both the mother and son practised with bhakti-indriya nigraha to the extent of Vayu bhakshana and extreme dedication. As they did so for long number of years, finally Ganesha granted his 'saakshaatkaara darshana' as in the form of a brahmana as they both lost their consciousness, broke up in bliss and hailed Ganesha as follows: Swami! You are Chaturbhuj, Mahakaaya, Gaja vadana, Ati Sundara, Aneka Surya samana dyuti dhara, Ratna kaanchana muktaavanmakuta dhara, Ratnamaya mastaka, Ekajaanunipaaten, Kati sutrakanchana mudra samyuta, Maha jatharodara, Ardha maanava-ardha gaja shareera, Brahmana vesha dhari Maha Vighneshwara and so on. Paramatma Ganeshwara was pleased with the praises of Daksha and his mother and confirmed that He himself performed the upadesha of the Ashtaakshara Maha Mantra viz, *Om Gam Ganapataye namah* to Daksha and his mother as Mudgala Maharshi. As Ganesha disappeared, Daksha and Devi Kamala were suffused in bliss and soon searched for Mudgalaashram and the Maharshi too was moved with Ganesha Himself and performed the upadesha of the Ekaakshara Mantra *Ga* and instructed the son and mother to practise their life long!

This was how Maharshi Vishvamitra narrated the story of Vallabha and Kamala to King Bheema. The King wondered as to how Daksha the then miserable boy got near Brahmana called Mudgala who actually was Ganesha himself and again how the duo of Kamala and Daksha secured Ganesha Darshana so easily! Then Maharshi narrated another link episode. In Sindhu Desha in the village of Palli, there was a vaishya named Kalyana and his wife Indumati who were blessed with a boy named Ballal. The boy along with his friends were performing worship to a stone made Ganesha pratima in a forest nearby. Eventually they made a Mandapa / platform and were conducting daily dhyana-mantra japa-bhajana-and keertana. The word was spread in the village that the group of youngsters were immersed in Ganesha Puja from dawn to dusk and especially Ballal had been getting weak in the body. As the head of the village complained to the vaishya and his wife that Ballal was wasting time of the self and other youngsters. The vaishya visited the place of puja in the forest and destroyed the platform and threw away the stone idol of Ganesha. Further the boy beat and tied by a rope. But on return from the forest, the vaishya turned blind- mute and deaf. At the spot when Ballal was beaten and tied by a rope, a Brahmana arrived and freed him even as the wounds of the beatings on Ballal's body disappeared. On return from the forest of the husband and the state in which he arrived, Indumati the mother ran towards the forest to witness the possible condition of Ballal; but the boy was as usual immersed in the puja. On realising the arrival of the agitated mother, the ever smiling boy embraced the mother with the joy of concluding the present puja as also the pleasure of seeing his mother, stated that he was normally conducting the puja and there was no need for her anguish after all, thanks to the help and kindness of a pious brahmana who visited the place of havoc and brought him solace and normalcy to enable him to perform the puja. Ballal stated: *Kasya maataapitaa kasya kasya putrothavaa sahat, Vigna raaja kritam sarva maanushyaakhilam smritam/ Tasmaantam pitaa bhadre maataa Devo Vinaayakah, yo tathaa kurute karma sa tathaaphalamashnute/ Tasmaanmama pitaa bhadre maataa Devo Vinaayakah, yo tathaa kurute karma sa tathaa phalamashnute/ Mayaa samarpito jeevo Deva deva Gajaanane, tena jeevastathaa jnaanam mama dattam subhaktitah/ Prasaad bhanjaad deva*

ksheepanaattaadnaanmama, Vinaayakaati bhaktistya tathaa praaptam phalam shubhy/ Vichaaryamaane na tvam me maataa vaa pitaapicha, sravasya hi pitaa devo maataa devo Gajaanana/ Sa yeva jnaanadastraataa sahitaam, sarvaswarupo Devendro Brahma Vishnu Shivaatmakah/ Ballal stated as follows: Who else are a mother, father, children or friends excepting Bhagava Ganesha! As per one's own 'karma' is the 'phala' too. I have dedicated my entire life to Ganesha and so does His decision. May He bless me with 'jnaana pradaana'. Mere destruction of His temple and idol would matter the least as that only reflects one's mentality and soon enough the perpetrator received the outcome. Yet in the final analysis the doer of good or bad is Bhagavan Himself as He is the giver and taker either of wisdom or evil as He is the Kaala Swarupa, Sarva swarupa, Deva swarupa and Trimurti Swarupa too as we are all His play things! Eventually, a magnificent temple got constructed as Ballal Vinayaka Devaalaya. Maharshi Vishvamitra thus concluded the chain of one's births and deaths and rebirths to King Bheema and Charuhaasini as in the case of Vallabha and Kamala- and Kalyana and Indumati as the respective sons of the latter couple were Daksha and Ballal.

Vaishya Kalyan's story is resumed: The Vaishya was tormented with several body blisters, blood flowing body parts and as a deaf-dumb-and blind miseries of living. His wife Devi Indumati on return from Maha Bhakta Ballal's temple witnessed the indescribable experiences of her husband. Bhakta Ballal from his spiritual inspiration and futuristic vision intimated of the future of the Vaishya that the latter would be reborn as King Vallabha and Queen Kamala. King Vallabh's son Daksha subsequently renovated at a Ganesha Temple nearby a township Koundinya's adjacent forest and worshipped the Idol by intensely reciting the Ekaakshara Mantra which Mudgal initiated to him. One early morning he dreamt that an elephant king garlanded him with a 'ratna maala' and his mother assured that soon enough Daksha would be honoured to son become a King of anyother kingdom.

In an adjacent Kingdom in Koundinya Nagar, King Chandrasena passed away childless. His Ministers Manoranjan and Sumant had on the completion of Antyeshthi, Trayodashah, and Aurdhva dehika kritya convened a Maha Sabha with all the top citizens of the Kingdom to decide upon the next King in the presence of reputed Vedic Pundits and Senior citizens of repute as also in the presence of Mudgala Muni. It was decided that the Royal Elephant would carry a flower garland among the Princes of many kingdoms as seated there along with Prince Daksha too who was destined to thus become the King of Koundinya. Daksha's father King Vallabh too attended along with Queen Kamala whose interpretation of Daksha's early morning 'swapna' was indeed true. In course of time, a neighbourly King Veerasena announced that his daughter would wed King Daksha and in the lineage were born eventually named Brihadhbhaanu- Khadgadhara-Sulabha-Padmaakara-Vapurdeepti-Chitrasena-and King Bheema.

Maharshi Vishvamitra then did upadesha of Ekaakshara GaneshaMantra to King Bheema and instructed him to practise it in the temple uplifted by Daksha for Ganesha Puja for the fulfillment of his desires by way of Dharma-Ardha-Kaama- Mokshas. The King was then blessed a son and named him as Rukmandada. As he came of age, the Prince came into close stewardship of Kapila Muni who taught the Prince of the principles of Dharma, especially oriented to Kshatriyas. At the ripe time, King Bheema performed Rajyaabhisheka to Rukmanada.

King Rukmangada once went on a hunting spree in a forest and dropped in the ashram of Muni Vaachaknavi and the Muni's wife Mukunda. He greeted the Muni couple and sought a night halt for dinner and rest. Mukunda made amorous proposals to the King and sought union with him. She entreated the King and argued : Those males who perform 'stree balaatkaara' are indeed destined to visit naraka lokaas but as females especially of my background of being a Muni Patni 'swayam svecchaa' makes the offer would be an exception. Yet since the King refused, the enraged Muni Patni, out of jilted feelings, gave a curse to the King that he would be a victim of 'kushtu'/ leprosy. The King having become a leper moved out of the ashram and sat brooding under a Vata vriksha discarding food and water.

Under the Banyan tree, Narada Muni while passing the ashram noticed the King. Narada advised the King to visit Kadamba Nagar in Vidarbha Desha for worship in the famed Chintaamani Vinaayaka Temple, and proceed to Ganesha Kunda for bathing to accomplish instant cure by asserting that he noticed a maha kushth low class person bathed in that Kunda and came out as Gana Devas took him away and flew up by a pushpaka vimana. There after the bath his kushth roga would be washed off and he could enter the Siddhi Vinaayaka temple with sincere devotion for the worship. Thus on attaining the cure, the King could also perform charities to brahmanas as also to the unfortunate needy. The King felt so happy and relieved while profusely conveying gratitude and prostrating at the feet of Brahmaarshi Narada and said: *Bhavaaddarshanaam sadhuunaam paropakarane matih/Anyathaa bhramane krityam na lokeshu praddashyate,Lokeshu varshate meghah sheshena dhriyate dharaa/ Upakaaraaya Suryopi bhramateraharnisham dvija! Samasya sarvabhuteshu sarvagjnasya tavaagratah/ Anaabhigjnena moodhena kim vaktavyam Dayanidhe, prucche tathaapi Devarshi samshayacchenanaaya vai/* Narada Mahamuni! I am extremely curious to learn as to why and how Maha Saadhus like you are intent and ready to help the needy by their timely guidance to overcome situations beyond their control! Otherwise, there is absolutely no need for you to assume ‘vibhinna loka bhramana’ or the global circulations! Why indeed the far clouds bring rains onto earth; why Shesha Nag wears celestial ‘manis’ of radiance but to balancing and illuminating the earth and thereunder! Why the Pratyaksha Bhaskara is active non stop by spreading his splendour day in and day out! Dayanidhi Narada! Why are you keen on helping and solving critical difficulties of the unfortunate hapless like me! Narada justified the genuine questions of King Rukmangada and narrated the legend of Maharshi Gautama and Parama Pativrata Ahalya.

Chapters 30-34: Indra assuming Maharshi Gautama’s form takes to bed Devi Ahalya, the latter’s wife - a supreme Pativrata:

Brahmaarshi Narada states: He visited Lord Indra at Amaravati as the former complimented Narada as a Triloka Sanchari; Narada replied that his latest was ‘mrityuloka’ and chanced to meet Rishi Gautama in his ashram along with his wife Devi Ahalya; he also said that Ahalya was supremely pretty and her exquisiteness and grace was ‘par excellence’ in the Three Lokas that he ever visited as the Apsaras and all the Swarga based feminine beauty and charm was truly negligible. After Narada’s social call was over, Indra visited Gautama’s ashram ; the Maharshi was busy with his morning duties and left the ashram. Meanwhile Indra assumed the Rishi’s form and entered their bedroom. Devi Ahalya was stunned to see Maya Gautama in her bed room and exclaimed whether the Muni had not left for the duties but lying in the bed. Indra in the maya rupa said that he short circuited the puja and desired to go into bed with her as he was attacked by ‘kaama baana’, fondled her red and luscious and body parts and slept with her as she replied that there would be no other stree dharma as she ought to be a Pativrata and chirruped :*Karyeshu Dasi, Karaneshu Manthri; Bhojeshu Mata, Shayaneshu Rambha, Roopeshu lakshmi, Kshamayeshu Dharitri, Shat dharmayukta, Kuladharmata Patni/* and fell into the bed of Maayavi Gautama! Then Indra showed his own form and Arundhati was astonished and shocked as a stone. Even in the bed she felt a doubt that the body which she fondled was of different odour. As Indra disappeared, she was lost in thoughts. As the husband returned, she fell straight at his feet as the Maharshi out of his ‘divya drishti’/ celestial vision as what all had happened. He stated that : In respect of mantra-ayush-grihacchidra especially related to griha parivaara, rati karma-aoushadhi seva-maana sammaan as also avamaan and daama, a wise person should be discreet in advertising in public. Thus the Maharshi gave a ‘shaap’to Devi Ahalya to turn into a stone since Ahalya was unable to distinguish the form- nature-and actions in comparison to a Para purusha and got mixed up with the his body parts and semen- albeit Indra was the Lord of Swarga. Then he gave a shaap to his dharma patni to instantly become a stone till such time Lord Shri Rama, in the course of vana vaasa would receive his ‘paada sparsha’. On learning about the Maharshi’s shaap, Indra got shivers like a sand storm got shattered by a mountain and instantly assumed the form of a cat and ran away from the scene.Realising that Indra fled away, the Maharshi cursed Indra to assume a swarupa as broken into thousand parts. As Indra who killed Vritraasura a Brahmaana was carrying the ill- reputation of brahmaana hatya, one of the Pancha Maha Paatakas of Stree hatya, Bhruva /

Shishu hathya, Brahmana hatya, Go hatya and Guru hatya / Guru Bharya Gamana, realised that the shaap of Maharshi Gautama and rued deeply as to how could show up his face in Deva Sabha as he was expected to preach the principles of dharma while unable to observe and follow himself, let alone enforce it! Indra decided : *Praanibhir bhujyate karma shubham vaashubham, tiryag yonim samaadaadya khapishyeghamaatmanah, nalinee kundmale tishtheheen idragopagaruupadhruk*/All the 'jeeva rasis' in srishti- from Indra to an insect-ought to reap the fruits of their past acts and as such I ought to assume tiryak yoni or the form of a 'pashu pakshi keetaka' and thus decide to become a worm as an Indragopa keetaka.'

[Reference on Pativratas: Sapt Pativratas: Ahalya, Draupadi, Sita, Tara, Mandodari, Anasuya and Sumati: An explanation of a Parivrata refers to **Ahalya** though she slept with Indra but she had her husband Muni Gautama was genuinely on her mind and when turned into a stone due to Gautama's Shaap Rama purified her too for her dereliction due to her ignorance; **Draupadi** though she married Pancha Pandavas since all the Pandavas were of the Amsha of Indra whose virility was distributed to Devi Kunti through Yama Dharmaraja to beget Yudhishtara, Vayu Deva to beget Bhima, Arjuna from his (Indra's) own and Ashwini Kumars from Devi Maadri as Nakula and Sahadeva apart from the fact that Draupadi was Indra's better half viz Sachi Devi who was originally Yagneshani the daughter of Agni as clarified in Markandeya Purana ; Devi **Sita** despite Ravana's pressure tactics had only Rama always; Devi **Tara** the wife of Vaali but the Tradition of Kishkindha allowed Sugriva to marry after Vaali's death as approved by Rama himself and **Mandodari** of course was a fixation on Ravana despite his infatuation with Sita; **Anasuya** the wife of Atri and the illustrious Kardama Prajapati ; **Sumati** who was an outstanding Pativrata who adored her husband a Leper and even prostrated before a woman whom her husband desired to sleep with.]

As Indra hid himself as a Indragopa Keetaka, Deva Guru Brihaspati and Devas approached Maharshi Gautama with the sincere prostrations and requested him to withdraw the shaap or atleast mitigate it. The Maharshi initially reacted stating that a person of Indra's stature as he was a kapati-shatha-dushta-aviveki- and pashchaattaapa rahita paapi and his paschaattapa would be futile. Yet, as you are all urging sincerely then Indra even in the keetaka form be taught with the Shadakshara Ganesha Mantra as Ganesha was always a 'sarva karta-sarva harta-sarvapaata-kripaanidhi-Brahmavishnu Shivaatmika and Mahasiddhi pradaayaka'. The vidhivatra Shadakshara Ganesha Mantra pleased Indra and the Gautama shaapa to Indra got diluted and hence forward Indra would hence forward would assume a divya deha become a sahasra netra instead of 'shasra shareera chheda'. Indra while assuming his normal swarupa- albeit with mitigated curse by Gautama, had foremost reached the Maharshi's feet and thanked him profusely.

There after, Indra seated under a kadamba tree, practised Ganesh's shadakshara mantra for thousand years and Ganesha gave his benign darshan and blessed him as that the place, came to be famed as Kadambara Chintaa Mani pura and eversince that the Chintamani Sarovara had become reputed as a place as the abode of Abheeshta Siddhi Chintamani Vinayaka where Indra Himself constructed a huge temple with a sphatika murti with golden frame.

[Reference on on Indra's Brahma hatya Maha Paataka from Devi Bhagavata Purana :Prajaapati Visvakarma, the famed Architect of Devas, had a son named Trisira or the three headed Brahmana boy who used to practise ascetism with one head, drink wine with another and look around in all directions with the third. Being an ardent student of Vedas, he was always engaged in severe Tapasya, especially 'Panchagni Sadhana' hanging upside down a tree branch exposed to Summer Sun, winter cold and heavy rainy season without food conquering worldly desires. Being highly suspicious of the intentions of Trisira who might pose problem his own throne, Indra despatched Apsarasas to disturb Trisira's rigorous meditation but to no avail. Indra thus killed him even when he was in meditation, even as he knew that killing a pious Brahmana in meditation was the highest possible sin. Furious with Indra's dreadful deed,

Visvakarma performed an inexorable Sacrifice by ‘Abhichara’ process (taking revenge) reciting Atharva Veda Mantras, created a mountain like and ferocious boy with the sole objective of killing Indra. The huge boy was named **Vritra** or who could save his father as Vrinjina. Visvakarma equipped him with all kinds of war tactics and divine armoury including a swift and sturdy Chariot, a ‘Sudarshan’ like Disc, and a ‘Trisula’ like spear. As Vritra grew, Indra was getting nervous and approached Deva Guru to prevent any risk from the Demon. Brihaspati warned Indra that he should better be prepared for a Big Battle as the forebodings were not conducive, as after all Indra had committed a heinous crime of killing a Brahmana out of pride and fear. Meanwhile Vritra formulated his plans of attack and grouped a vengeful and desperate army of Danavas as his support. As the dooms day arrived, Indra and Devas were attacked and a furious Danava clan fought for hundred years and Indra leapt for life from Elephant ‘Airavata’ and ran by foot and Varuna, Vayu, Agni and all other Planetary heads and Devatas, Gandharvas, Kinnaras and so on fled too incognito. At one stage Vritra caught hold of Indra and literally devoured him. All the Deva Chiefs prayed to Deva Guru to some how save Indra and Brihaspati managed Vritra to yawn with his mouth wide open and somehow helped Indra to manage to bale out from his mountain-cave like mouth of Vritra! As Indra and Devas fled and hid themselves from Vritra, the latter ruled Heavens for thousand years and Devas continued sporadic efforts to defeat Vritra and Danavas but to no avail. Indra and Devas approached Maha Deva for help and together along with Maha Vishnu prayed to Maha Devi and got Her blessings. Some senior Sages went in a delegation to Vritra requesting for truce with Indra and Devas. Vritra agreed that the truce be agreed provided that his death should take place neither during day or night, with a dry or liquid substance or by wood, stone, thunderbolt and similar substance. The Sages agreed to the conditions. But Vritra’s father Visvakarma cautioned the son that past history was a witness to Indra’s vicious acts and that he would certainly strike Vritra at an opportune time; he said that Indra was such a crook that he killed the foetus of his own mother’s sister Diti by entering into her womb by Anima and other Siddhis and killing it into pieces; by taking the form of Sage Gautam and cheated the Sage’s wife Ahalya into bed, and recently killed Trisira on the suspicion that he might usurp his throne and so on. In course of the function like ‘Suthika Sauchak’ie one month after birth till ‘Samavartan’ or boy returning from ‘Gurukula’ after studies. Meanwhile Rahul came to realise that Varun had been demanding the Naramedha and ran away. After some time when he came to know that his father was extremely ill with dropsy as a result of Varuna’s curse, Rahul wanted to return home but Lord Indra advised him against it. Sage Vasishtha the well wisher Guru of Harischandra suggested that an alternate way of performing Naramedha as approved by Scriptures was neither day nor night but the twilight time. It was wrongly deduced that it was Indra who killed Vritra, but the actual position was that Maha Bhagavati entered and energised the Sea foam and terminated Vritra. That was why Maha Bhagavati was known as ‘Vritranihantri’. [Srimad Maha Bhagavatha Purana stated that Maha Vishnu advised Devas to implore Sage Dadhichi to spare his backbone which was converted into a thunderbolt by Visvakarma the Architect of Devas with which was killed Vritra by Indra.] Badly hurt by the sense of guilt that he killed a Brahmana the result of which would be that of a Great Sin of ‘Brahma paataka’ as this would be a second sin of killing Trisura, who was also a Brahmana, Indra felt miserable and hid himself in the stalk of a lotus in Manasarovar lake. As Indra was absconding for a long time, another Indra King Nahusha was installed, and puffed up by the new position Nahusha asked for Sachi Devi to serve him, as he was the King then. Sachi asked for some time Indra befriended Vritra and when the latter was roaming on the Sea beach he took advantage of the situation and sent his thunderbolt to dip itself in the froth of the Sea waves and killed Vritra as the time time to make sure that her husband was really hiding or dead. She prayed to Devi Maha Bhagavati and explained her predicament to Her. Maha Devi asked Sachi to accompany a female messenger named Visvakama; they went by an air-borne vehicle to Manasarovar where she met Indra who was frightened with the sense of guilt hiding inside the stalk of a lotus. On narrating the happenings of the new Indra, his desire to own Sachi as his wife, her asking him for time, praying to Maha Devi and the messenger Visvakama helped locating Indra, the latter advised Sachi to allure Nahusha into a forest by a Vehicle meant for Sages. She returned to Nahusha who borrowed the ‘Vimana’ (air plane) of Sages who understood the deceit of Nahusha and allowed both of them to board the vehicle saying : SARPA SARPA, which had the double meaning of ‘Get In and go’ and also ‘Serpent,

Serpent! The Great Muni was whipped by Nahusha to let the Vehicle go fast. The Vehicle dropped Nahusha in the thick of a forest who took the shape of a huge serpent and picked up the real Indra and Sachi Devi back to Heavens safe, when all the Devas were happy that original Indra returned! Nahusha secured his liberation only after the Maha Bharata was over and the Five Pandavas passed through the forest and King Dharmaraja answered the questions correctly from his serpent formation and liberated him too. By the Grace of Devi Bhagavati, Indra was reinstated and the curse of his 'Brahma Hatya Pathaka' (killing a Brahmana) was already dissolved by way of atonement and sufferance in hiding at 'Manasarovara'. Such was the Supreme Justice that Devi Maya did to every being without favour or prejudice. The powerful 'Karma' or Fate works equitably to Tri Murthis downward to a grass blade, but the norms change with the passage of Yugas from Satya to Treta to Dvapara and Kali Yuga when the percentage of Gunas would witness radical change by way of reduction to Satvik, medium to Rajas and maximum to Tamas and when the peak reaches to Tamas, it then would be time for Universal Dissolution!]

Chapters 35-38: King Rukmangada-Brahmana Grutasamada- Bhadraka/ Varada Ganesha

As Sage left having narrated the above episodes, Brahma continued : King Rukmangada's army arrived, and he detailed the episodes which Narada Brahmarshi narrated especially at the magnificence of the Chintamani Ganeshwara Tirtha snaana; as he along with the army reached and performed the bath in the Tirtha, the King's body glittered and he assumed a divya deha or a celestial body. As they all performed a group puja and Brahmana daanaas, the King found a vimana arrived and Ganesha ganas asked him and the queen to alight it for the pratyaksha darshana of Ganesha. Then Ganesha Ganas asked that he could also take by the Vimana the late parents Bheema and Charuhasini and so on provided that he should take shuba snaana in the Ganesha kunda and perform 'aavaahana' or invocation to the dead parents and so on and offerings of tarpanas to them as in the form of 'kushas'. Likewise his chosen persons of his kingdom too might be accommodated in the vimana provided them too take their sacred snaana in the Tirtha Kunda. Indeed all the persons of high virtue from the Royalties and their chosen accomplished Ganesha saakshatkara!'

Brahma then narrated the episode of great brahmana of high virtue named Grutasamada. 'Chanchala manostree' or a flippant minded maha sundari named Mukunda was once singing and dancing alone in lonely garden and Lord Indra while passing was taken aback by her outstanding beauty and grace; he assumed the form of King Rukmangada and enticed her and slept with her even as she was protesting the so called King. On return, she quietly informed her husband Maha Pandita Vaachankavi about the garbhadharana. Eventually the boy Grutasamada was born and the elated Vaachankavi performed the series of samskaaraas upto vidyaaramha-upanayana-brahmacharya- guru nivasa- veda pathana and made him as a renowned Pandita as the worthy son of Maha Pandita. Once the shraddha karma of the father of the King of Magadha was performed, the King in that connection convened a Maha Sabha where among others Maharshis were also invited. Among the Maharshis, Atri too was present. A Grutasamada too sought to speak but Maharshi Atri interrupted stating that in the sabha of Maharshis an upstart Pandita whose ancestry was questionable should not be allowed to be present, much less to participate! He further said that he was born to the late King Rukmaangada and you think that you were the son of Maha Jnaani Vaachanavi! Gusamada was non plussed totally and shouted: Muneeshvaraas! In case it is proved that he was the son of King Rukmangada then he get burnt into ashes and rushed to his mother. Devi Mukunda confessed that indeed Rukmangada was the actual father! Grutasamada replied: Most abhorable woman! I have taken a vow in the Maha Raja sabha of Maharshis and Renowned Intellectuals that if I were born from your union with Rukmaangada, I would be an offering to Agni Deva; now I would give you a shaap that you would become a thorny tree with countless fruits of needle like thorns so that even animals would abhor you! The equally anger mother shouted back saying that even disregarding the fact of

matrutva you gave me the shaap and now I should gave you a return shaap to you Grutsamada : ‘you would become a brahma rakshasi after your ‘praana tyaaga’!

Grutsamad on turning as Brahma Rakshasa wandered in a forest named Pushpaka in which Maha Munis observed tapas; having taken their blessings, he commenced a kathora tapas invoking Ganesha with dhyana, by vaayu bhakshana standing by his single foot finger for thousand years. As Maha Ganesha was pleased and blessed Grutsamad as the worshipful Brahma Rakshaasa with ‘saakshaatkaara’, the latter sought the boon to popularise Pushpaka Vana as Ganesha Pura. Maha Ganesha asserted that in Treta Yuga the Pushpaka Vana would be famed as Manipura, in Dvaapara Yuga as Bhanaka, and in Kali Yuga as Bhadra. Granting the boons accordingly and disappeared Grutsamada set up a temple named Varada Ganesha.

There after Grutsamad after discarding the Brahma Raashasa swarupa became popular as Maha Muni and performed ‘maha yagjnas’. By his mere sneeze, a bhayankara balaka got generated and the Maha Muni performed ‘upadesha’ of upadishta mantra to the boy and the latter practised the mantra assiduously and Ganesha stood before him and asked him as to who were his parents. The boy replied: Maha Ganesha! Knowing fully well about the present-past and future, why are you asking me about my background! Yet, since you asked me, may I reply! I was born by the sneeze of the Maha Muni. But, you indeed are my mother-father and everything. Bless me to provide me the capacity to rule Tri Lokas! Maha Ganesha smiled as Grutsamad Maha Muni did the upadesha of Rig Veda Mantra: *Ganaanaam tvaa Ganapatim havaamahe kavim kaveenaamupashravastamam, jyeshtha raajam Brahmanaam Brahmanasapat aa nah shrunootibhih seeda saadanam/* and commanded the boy to perform severe tapsya, as the latter did so for fifteen thousand years as dasha dishas emitted agni jvaalas and Deva Daityas got frightened while Maha Ganesha as rolled up his trunk up and down form shadowing Surya too stood before the boy. On hearing the flip flop reverberation of the trunk the boy’s eyes opened up to vision Bhagavan Ganeshwara with four arms decorated with Parashu-Kamala-Japa M aala and modaka. He blessed the Balaka to control Trilokas with the name Tripura and none else except Parama Shiva could destroy the Tripuras and even Indraadi Devas-Brahma and Vishnus too would be able to control you!

Chapters 39-45:

Tripurasura performs severe tapasya to Brahma Deva who directed to invoke Ganesha- The pleased Ganesha and grants ability to control three lokas, Brahma-Vishnu- Shiva Lokas too. Brahma directed Tripurasura to construct a Ganesha Temple by installing a Ganesha Pratima made of Kashmira stones. The Asura then built Ganeshapura in the state of Assam in Bharata Desha and picked up popularity as Tripura sthaana. The Asura then invoked Ganesha with Veda Mantras, as the Lord was pleased with the unprecedent devotion of Tripurasura and granted the boon of Trailokyaadhipatya as also the control of Brahma Loka- Vaikuntha and even of Kailasa! Having instantly occupied Bhuloka with no resistance, imprisoned all the Tapasvis, spread hatred for Svaahaakara-Svadhaakaara- Vashtkaara, Vedaadhyayana and Sadaachaara; he appointed Bhimakaaya Daitya as the Governer in Bhu loka. He brought Pataladi Seven Lokas of Atala-Vitala-Sutala-Rasaatala-Talaatala-Mahatala and Patala too, bodily enjoyed Naga kanyas ; he appointed Vajradanta daitya as the Governor for local administration. Then he attacked Svarga loka and subdued Indra. Tripusaasura then proceeded to Brahma Loka and even before his awareness, Brahma hid himself insider the lotus stalk that emerged from the Vishnu naabhi and having imprisoned Tapasvis. Vaikuntha was the next target where Vishnu Deva who was conveniently absent there. Tripurasura then appointed Chanda and Prachanda- his manasa putras as his chiefs in Brahma and Vishnu Lokas respectively. He proceeded to Kailasa Mountain and by the his own ‘baahu bala’ or the strength of his own hands shook the mountain and made it mobble! Devi Parvati embraced Lord Shiva out of awe and wonder . Shiva confronted the asura and asked as to what would he like to do. The Asura asked Shiva to donate the Kailasa Mountain so that he would be free for riding the mountain’; Maha Deva

smiled and thought that after all the Asura was short lived and agreed and as such moved out of the Mountain along with Pramatha Ganas , Devi Parvati and the Temple there atop too.

Then Maha Ganesha assumed the form of a Dvija named Kalaadhara and complimented Tripuraasura for his magnificent accomplishments of life which never heard of in the past-present or future! The Asura enquired of the Vidvan as what was his specialisation since he called himself a vidvan. Kaladhara replied: *Pareshaam sampadam drushtvaa kim syaattama Suradvisha, vinaayaatte prasannoham kalayaa te dadaami vai/ Kaancham raajatam loham Tripuram shara samdhitam, rama tatra sthirayo Daitya chirakaalam yathaa sukham/ Abhedayam devagandharvairmaanushairuragairapi, kalpitaarthapradam tattai kaamagam kaamadam shubham/* Asura! Of what avail could be the wealth of Lokas and their temporary commandership. I am offering you three permanent Tri Puras made of gold-silver and steel. This should bestow permanent Lordship to the three puras for lasting sukha prapti for your total contentment. These Three Puras are indestructible by Deva-Gandharva-Manushyas and as such your life as also that of your followers ought to be a lasting sailing on the flows of bliss! So asserting and handing over the three arrows with which to attack even Parama Shiva while utilising three arrows! Tripurasura was fully submerged in Ganesha Maya thus! Then Tripurasura then gave return gifts to Kaladhara viz. ten villages, cows, high value vastras, and jewellery. As Kaladhara left for his ashram, Tripurasara still felt that the gifts given to the Brahmana notwithstanding, a more precious gift ought to be given to him for the Tripuras made of gold-silver-metal with which to attack even Paramashiva. He declared to the Brahmana: *Shankaram kinkaram manye na cha devataah, aanayitvaa pradasyaami taam Murtim dvijapungava/* Brahmanaagra! I am of the strong faith and belief that Shankara is the singular Parama Deva unparalleled. And I shall soon gift you such a Chintamani Ganesha Murti which Shiva himself had been venerating!

As Brahmana Kaladhara, as Ganesha himself in the form of left the fortress of Tripurasura, the Asura sent his 'chaturangani' soldiers by walk-horsebacks-elephants and warring -fit chariots to bring the idol of Chintamani Ganesha from Kailasa. There followed a severe battle of the Asura sena with Pramatha ganas of Shiva sena. As the asurasena was unable to resist the defence of Shiva ganas, Tripuraasura himself reached and challenged Shiva himself. Even as the soldiers of Tripura were shattered, the asura utilised vaarunastra and Shiva retaliated by using vaayavyaashtra; in further retaliation the asura made the prayoga of agneyaashtra while Shiva utilised parjanyaashtra but as a result of the preceding agneyastras emerged a sky high vikruta svarupa purusha and Shiva sena fled away out of fright for life. Meanwhile Devi Parvati who was closely following the proceedings of the battle got worried and left for the solace of her father Himavanta. Kartikeya who accompanied Shiva to the battle front as well as Shiva himself were worried about the safety of Devi Parvati and thus concluded the battle. Meanwhile instead of chasing Shiva sena got wise and decided to somehow steal the Idol of Chintamani Ganesha from the Temple and retreated.

A brooding Parama Shiva looked back at the just concluded high drama and the resultant loss of Chintamani Ganesha idol which was worshipped by the self, Brahmaarshi Narada appeared on the scene and Shiva gave a review of the just concluded events. Narada warmed up Maha Deva by revealing the magnificence of the former: Maha Deva! You are Sarvgjna, Sarva Vidya Swaami, Sarveshvara, Sarvakarta, Sarvamukha swarupi, Sarvaharta, Sarva niyanta, Sarva samardha, Shadaishvarya sampanna [viz. Yuddha praveenata, Sarva netra, Trupti, Adyantarahita, Aluptashakti, Swatantrata, and Ananta Shakti are the Shadaishwaryas as given in Shiva and Kurma Puranas]. Yet, You had not performed Ganesha Puja formally and hence this present defeat with Tripurasura! If only you disallow the free movement of Tripuraasura among the three cities of TRI PURA by using a single arrow unified into one single arrow, Mahishasura's extermination would be possible and you should win the battle hands down! As advised as per Narada, Maheshwara meditated Ganesha for hundred years and the latter responded with his darshan with Pancha Mukhas representing Pancha Bhutas of Bhumi-Water-Agni-Air-and Sky as also Pancha Tanmatras of Rasa-Rupa- Gandha- Sparsha-Shabdas, Pancha Jnaanendriyas and Pancha Karmendriyas besides the creation of Gandharva-Yaksha-Pitara-Manushya-Devarshi- Deva Gana-

Brahma-Indra-Rudra- Vasu-Sadhya and Charaachara Jeevas, besides Trigunas of Satvika-Raajasika-Taamasika gunas and Srishtih- Sthiti-Samhaara-Tirodhaanas of Kaala maana! Maha Ganesha was pleased and bestowed the Maha Mantra ‘GA’ to Shiva ; He assured that with this Maha Mantra, Shiva should be able to destroy the Tripuraasura!

Chapter 46: Ganesha Sahasra Naama with Nyaasa-Dhyaana:

Vyasa Maha Muni was blessed by Brahma Deva and bestowed Ganesha Sahasra Naama which Ganesha Himself gave to Shiva as follows:

Viniyoga: *OM asya Shrimad Ganesha divya sahasra naamaamrita stotra maalaa mahaa mantrasya Shri Maha Ganapatirrushih Shri swaanandesho Brahmanarspatir devataa, naanaa vidhaani cchandaasi, GAM beejam, TUM shaktih,SVAAHA keelakam, sakala vighna vinaashana dwaaraa Shri Brahmanaspati preetyartham jape viniyogah/*

Karaadi Nyaasa: *Ganeshvaro Ganakreeda ityangushthaabhyaam namah, Kumaaragurureeshaaneti tarjane -bhyaam namah, Brahmaanda kumbhaschidvyometi madhyamaabhyaam namah, Rakto Raktaambara -dhara ityanaabhikaabhyaam namah/Sarvasadguru samsevya iti kanishthikaabhaam namah/ Luptavighnah subhaktaanaamiti karatalakara porishthaabhyaam namah/*

Hridayaadi Nyaasa: *Chaandaschandobhava iti hridayaaya naah, nishkalo nirmala iti shirase svaah/ Srishtihirsthilaya kreedaa iti shikhaayai vashat/ Jnaanam vigjnaanamaanandam iti kavachaaya hum/ Ashtaanga yogaphalabhuditi netratrayaaya voushat/ Ananta shiva shaktisahita ityasthraaya phat/ Iti digbandhah/*

Dhyaanam: *Raktaambhodisthapatollasad aruna sarojaadhiruudham trinetrām, paashamchavaankushaa-dhyaam parashumabhayadam baahubhirdhaarayantam/ Shaaktyaa yuktam gajaasyam prithutara jatharam Siddhi Buddhi sametam,Raktam chandraartha moulim sakala bhaya haram Vighna Raajam namaami/ Shri Siddhi Buddhi sahitaaya salakshanaabhaaya shri swaanandeshaya Brahmaanaspataye -saangaaya saparivaaraaya sashaktikaaya saayudhaaya savaahanaaya saavaraaya namah/ Iti naama maatrena maanasaih panchopacharaaih sampujya pathet/ As though a huge boat is floating in a red ocean a red lotus floats on which is comfortably seated Maha Ganesha surrounded by a group of elephants with trinetras and chaturbhujas as armed with paasha-ankusha-parashu- and abhaya mudra; He is of maha shakti, Gajaanana, Siddhi-Buddhi bharya sameta, Arunima Varna, Ardha chandra mastaka dhara,and Vighna Raja Ganesha. May we prostrate to him. We seek to tender paancha maanasopacharaas reciting: *Om lam prithivyaatmakam gandham samarpayaami , om ham aakaashaatmakam pushpam samarpayaami, om yam vaayavyaatmakam dhupam samarpayaami,om ram vahanyaatmakam deepam saarpayaami, om lam amritaatmakam naivedyam samarpayaami; tadanantaram Sahasra naama stotra pathanam samarpayaami/ Shri Maha Ganapatiruvaacha:**

Ganesha Sahasra Naamaavali:

‘Ganeshvara, Ganakreeda, Gananaadha, Ganaadhipa, Ekadamshttra,Vakratunda, Gaja vaktra, Mahodara, Lambodara,Dhumravarna, Vikata,Vighnanaayaka, Sumukha, Durmukha, Buddhi, Vighnaraaja, Gajaanana, Moda, Pramoda, Aamoda, Suraananda, Mahotkata, Heramba, Shambhara, Shambhu, Lambakarka, Mahabala, Nandana, Alampat, Bheema, Meghanaada, Gananjaya, Vinaayaka, Viruupaaksha, Dheerasura, Varaprada, Maha Ganapati, Buddhipriya, Kshipraprasaadaana, Rudrapriya, Ganaadhyaksha, Umaaputra, Agha naashana, Kumaaraguru, Ishaanaputra, Mooshaka vaahana, Siddhipriya, Siddhipati, Siddhi, Siddhivinaayaka/ Avighna, Tumburu, Simhavaan, Mohini priya, Katangkata, Rajaputra, Shaalaka, Sammita, Amita, Kushmandasaama sambhuta, Durjaya, Dhurjaya,

Jaya, Bhupati, Bhuvanapati, Bhutapati, Avyaya, Vishvakarta, Vishvamukha, Vishvarupa, Vinirguna, Kavi, Kavi Rishabha, Brahmanya, Brahmaspati, Jyeshtharaaja, Nidhipati, Nikdhipriyapatipriya, Hiranmaya puraantasthaa, Suryamandala madhyaga, Karaahitadhvastasalila, Pushadantabhita, Umaangaka kelee kutuki, Muktida, Kulapaalana/ Kireeti, Kundali, Haaree, Vanamaali, Manomaya, Vaimuhya hata daitya danta sri, Paadaa hatye -jitasthiti, Sadyojaata suvarnamanjamekhali, Durnimitta -hrit, Duhsvapna drishta shamana, Gune, Naada pratish -thitaa, Surupa, Sarva netraadhivaasa, Bibhraajinupura, Peetambara, Khandarada, Khandendu krita shekhara, Chitraanga, Shyaamadshna, Bhaala chandra, Chaturbhuj, Yogaadhipa, Taarakasya purusha, Gajakarnaka/ Ganaadi raaja, Vijayasthira, Gajapati dhvaji, Deva deva, Smarapraanadeepaka, Vaayu keelaka, Vipischa varada, Nadonnadbhinna mahachala, Varaaha vadana, Mrityunjaya, Vyaaghraajinaam -bara/ Icchaashaktibhava, Deva traata, Daitya vimardana, Shambhuvaktrodbhava, Shambhukopaja, Shambhu haasya bhuh, Shambhu teja, Shiva shoka haari, Gauri suvaavaha, Umaangamalaja, Gauri teje -bhu, Svadhurnibhava, Mahanaada, Girivarshmaa, Shubhaanana, Sarvaatma, Sarva Devatma, Brahma muurthaa, Kakupashruti, Brahmanda kumbha, Chidvyomabhaala, Satya shiroruha, Jagajjanmala -yonmesha niveshaa, Agnyarkasoma drik, Gireendraikarada, Dharmaadharmoshtha, Saama brimhita, Grahakshara -darshana, Vaanijihva, Vasava naasika, Bhrumadhyasamsthita kara, Brahma vidyaamadodakah, Kulaachalaamsa, Somaarkaghanta, Rudra shirodhara/ Nadeenada bhuj, Sarpaanguleeyaka, Tarakanabha, Vyomanaabhi, Shrihridaya, Meruprishtha, Arnakodara, Kukshisy yaksha gandharva raksha kinnara maanusha, Prithiveekati, Srishthilinga, Shailoru, Dasrajanuka, Paataala jangha, Munipaata, Kaalaangush - tha, Trayetanu, Jyotirmandala laangoola, Hridayaalaana nishchitaa, Hritpadma karnikaashaaliviyat keli sarovara, Sadbhaktdhyaana nigada, Pujaavaari nivaarita, Prataapi, Kashyapa sutaa, Ganaka, Vishtapi, Balee, Yashasvi, Dharmika, Jeta, Pradhama, Prathameshwara, Chintaamani dveepa pati, Kalpadruma vanaalaya, Ratnamandala madhyasthaa, Ratna simhaasanaashraya/ Teevra shiroghritapada, Jvaalinimouli laalita, Nandaanandita peethashri, Bhogaadaabhushanaasana./Sakaama daayinee peetha, Sphuradugraasa -nanaashraya, Tejovatee shirorathnaa, Satyaanityaavasintasit/ Samvitapaarshnikaa, Peenajangadha, Kambu kantha, Lamboshtha, Lamba naaska/ Bhagnavaamarada, Tungasavyadanta, Mahahanu, Hrasvanetra traya, Shurpakarna, Nibida mastaska/ Stambaakaarakumbhaagra, Ratna mouli, Nirankusha, Sarpahaara katee sutra, Sarpayagjnopaveetaman, / Sarpakoteera kataka, Sarpagraivaangada, Sarpakakshodara bandha, Sarparaajottaracchada/ Raktaa, Raktaambaradharaa, Raktamaalya vibhushana, Raktekshana, Raktakara, Raktataalvoshtha pallava/ Sveta, Svetaambaradhara, Svetamaalya vibhushana, Svetaatapatra ruchira, Sveta chaamaraveejita/ Sarvaavaya sampurna, Sarvalakshana lakshita, Sarvaabharana shobhaadyaa, Sarva shobhaa samanvita/ Sarvamangala maangalya, Sarvakaarana kaarana, Sarvadaa -kakara, Sharangi, Beejapuri, Gadaadhara/ Ikshuchaapadhara, Shulee, Chakrapani, Sarojabhrit, Paashee, Ghritopala, Shaali manjari bhrit, Svadantabhrit/ Kalpavallidhara, Vishvaabhayaadaikakara, Vashee, Akshaya maalaa dhara, Jnaanamudravaan, Mudguraayudha/ Purna paatri, Kambudhara, Vidhrutaakshasumodaka, Karasthaagra- phala, Chutakalikaabhruta, Kuthaaravaan/ Pushkarastha swarnaghatee purna ratnaabhi varshaka, Bharati -sundarinaatha, Vinaayaka rati priyaa/ Maha Lakshmi priyatama Siddha lakshmi manorama, Ramaa -ramesha purvaanga, Dakshinomaamaheshwara/ Mahee Varaaha vaamaanga, Rati kandarpa paschima, Aamoda moda janana, Sapramodamodana/ Sumedhita samriddhishree, Ruddhi Siddhi pravardhana, Madanaavatyaaashritaanghri, Krita dourmukhya durmukha/ Dattha soumukhya Sumukha, Kaantikanda- litaashraya vighnasampallavopaghna, Sevonnidramada -drava/ Vighnakrutminna charana, Dravini shakti samvrita, Teevraprasanna vadana, Jvaaline paalitaika druk/ Mohini mohana, Bhogadaayini kaantimandi -ta, Kaaminikantayukta Shri, Tejinyadhishtaiika dhruk, Vasundharaamodanna drumahaa shankanidhi -prabhu, Namad vasumatimouli maha padma nidhiprabhu/ Sarva sadgurusamsevyaa, Shochishkeshha hridaashraya, Devendra shikha, Pavana nandana/ Agrapratyagnayana, Divyaastra prayoga vit, Airaavataadi sarvaashaavaaranaa varana priya, Vajraadi astra pareevaarana chanda samaashraya, Jayaaajaya parikara, Vijayaa vijavaavaha/ Ajitaarchita padaabja, Nityaanitya vitamsitah, Vilaasineekritollaasa, Shoundee soundarya mandita/ Anantraananta sukhada, Sumangala sumangala, Jnaanaashraya, Kriyaadhaara, Icchhaashaktinishevita/ Subhaga samshrita padaa, Lalitaa Lalitaashryaa, Kaamilini keli Lalitha/ Sarasvatyaashraya, Gauri nandana, Shri

nicketana, Guruguptapada, Vaachaasiddha, Vaageeshvaropati/ Nalinee kaamuka, Vaamaaraama, Jyeshthaa manorama, Roudree mudrita paadaabjaa, Hreuum beeja, Tunga shaktika/ Vishvaadi jana traanaa, Swaahaa shakti sukeelaka, Amritaabdi kritaavaasa, Madaghoornita lochana/ Uchhistha Ganapa, Ucchishtha Ganesha, Gana naayaka, Sarvakaalika samsiddhi, Nityasevya, Digambara/ Anapaaya, Ananta Shakti, Aprameya, Ajaraamara, Anaavila, Apratiratha, Achyuta, Amrita, Akshara/ Apratirkyaa, Akshaya, Ajayya, Anaadhara, Anamaya, Amala, Amoghasiddhi, Advaita, Ahora, Apatimaanana/ Anaakaara, Abdhi-Bhumi-Agni balaghna, Avyakta lakshana, Aadhaara peetha, Adhaara, Aadhaaraadheyavarjita / Aakhuketana, Aaashaarapuraka, Aakhumaratha, Ikshusaagara madhyastha, Ikshu bhakshana laalasa/ Ikshuchaapaati rekashri, Ikshuchaapa niveshita, Indragopa samaanashri, Indraneela samadyuti/ Indeevara dalashyama, Indumandala mandita, Eedhyapriya, Idaabhaga, Idaadhama, Indirapriya/ Isahvaaku vighna vighna vidhvamsi, Itikartavyatepsita, Ishana mouli, Ishaana, Ishanapriya, Eertiha/ Ishanmaatira kalpaanta, Ihaamatira vivarjita, Upendra, Udbhuta mouli, Unduraka - pati priya/ Unnataana, Uttunga, Udaaratridashaagrani, Urjasvaan, Ushmalamada, Uhapoha duraasada/ Rigyajussama nayana, Ruddhi siddhi samarpaka, Rujuchittaika sulabha, Runatraya vimochana/ Swabhaktaanaam lupta vighna, Suradvishaam lupta shakti, Vimukhaarchana luptashri, Lootaa vishphota naashana/ Ekaara peetha madhyastha, Ekapaadakritaasana, Ejitaakhila daithyashri, Edhitaakhila samshaya/ Aaihikaamushmika Ishvaryaprada, Aishvaryashovathi, Airaavata samonmesha, Airaavatanibhaanana/ Omkaara vaachya, Omkaara, Ojasvaan, Aoushadhipati, Aoudaarya niddhi, Aoudaara dhurya, Aounnatya nishvan/ Suraanaagaankusha, Ankushaakaara samsthita, Samasta visargaantapadesha parikeerjita aha/ Kamandaladhura, Kalpa, Kalabhaanana, Karma saakshi, Karma kartaa, Karmaakarma phalapada/ Kadamba golakaakaara, Kushmaanda gana naayaka, Kaarunyadeha, Kapila, Kathaka, Katisutrabhrut/ Kharva, Khadgapriya, Khadgi, Khaantastathaa, Khanirmala, Khalvaatshringa nilaya, Khatvaangi, Khaduraasada/ Gunaadhya, Gahana, Gastha, Gadyapadyasudha - arnava, Gadyagaanapriya, Garjageeta, Geervaanapurvaja/ Guhyaachaara rata, Guhya, Guhyaagmani rupita, Guhaashaya, Gudaabhdistha, Gburugamya, Guroguru/ Ghanthaa ghargharikaamaali, Ghanta - kumbha, Ghatodara, Dankaaravaachya, Dankaara, Dankaara kaara shundabhrit/ Chanda, Chande - shwara sahruda, Chandesha, Chanda vikrama, Charaacharapati, Chintaamani, Charvana laalasa/ Chhanda, Cchandodbhava, Chhandadurlakshya, Chhanda vighraha, Jagatryoni, Jagatsaakshi, Jagadeesha, Jaganmaya/ Japa, Japapara, Jaapya, Jihvaasimhaasana prabhu, Janjjallolallasaddaana- Jhankaara bhramaraakula/ Tangkarasphaarasamraava, tangkaara mani nupura, Thadyapallavaantstha sarva mantreshu siddhida/ Dindimunda, Daakineesha, Daamara, Dindimaapriya, Dhakaninaada mudita, Dhoka, Dhundhi Vinaayaka/ Tatvaanaam Parama Tatva, Tatvampada nirupita, Taarakaantara samsthaana, Taraka, Taarakaantaka/ Sthaanu, Sthaanu priya, Sthaata, Sthaavara jangama jagat, Daksha yajna pramathana, Daataa, Daanava mohana/ Dayaavaan Divyabhava, Danda bhrit, Danda naayaka, Dantaprabhinnaabhra maalaa, Daityavaarana daarana/ Damshtaalagnadvipaghata, Devaardhaarttagajaakriti, Dhanya, Dhanapati bandhu, Damshtaalagnadvipaghata Devaarthaattha gajaakritih/ Dhanyo Dhanapaterbandhurdhanado dharaneedharah/ Dhyaanaika pratodhyeyo dhyaanam dhyaana paraayanah/[100] Nandyo naadapriyo naado naada madhya pratishthitah, nishkalo nirmalo nityo nityaanityo niraamayah/ Param Vyoma Param dhaama Paramaatmaa Param padam, Paraatparah Pashupatih Pashupaasha vimochakah/ Purnaanandah Paraanandah Puraana Purushottamah, Padma prasanna nayana Pranataagjnaana naashana/ Pramaanapratyayaateeta Pranataarti vinaashana, Phani -hastah Phanipatihootvaakaaraphaanitapriyah/ Baanaarchitaanghriyugalo baalakeleekutuuhali, Brahma Brahmaarchit pado Brahmachaari Brihaspatih/ Brihattamo Brahmaparo Brahmanyo Brahmaidpriyah, bhrukshepadatta lakshmiko Bhargo Bhadro Bhayaapahah/ Bhagavaan bhakti sulabho bhutido bhuti bhushana, Bhavyo Bhutaalayo Bhoga daataa Bhrumadhya gocharah/ Mantra Mantrapatir mantree Madamatta manoramnah, mekhalaheeshvaro manda gatir madanibhekshanah/ Maha balo Maha veeryo Mahaa praano mahaamanaah, Yajno Yajnapatir Yajna goptaa Yajna phalapada/ Yashaskaro Yoga gamyo Yaajiko Yaajakapriyah, Raso Rasapriyo Rasyo Ranjiko Raavanaarchitah/ Raajya rakshaakaro Ratna garbho Rajyasukhahpradah, Lakshyaa Lakshaprado Lakshyoo Lakshastho Langaagapriyah/ Laanpriyo Laasyaparo Laabha krulloka vishrutah, Varenyo Vahnivadano Vandyo Vedaanta gocharah/ Vikartaa Vishvatashchakshurvidhaataa Vishvato mukhah, Vaamadevo Vajrineta

Vajrivajri nivaaranah/ Vishvabandhana vishkarambhaadhaara vishveshwara vibhu sharad brahmaa, shampraapya shabhu shaktiganeshwarah/ Shaastaa Shikaagra nilaya, Sharanya, Shambhareshwara Shadritu kusumasragvi Shadaadhaara Shadakshara/ Samsaara vaidya Sarvagjna Sarvabheshaja bhaashanbah Srishthistiti lkaya kreeda Sura kunjaraabhedaka/ Sinduurita mahakumbha Sadasadvyakti daayakah Saakshee Samudra mathana Svasamvedyah Svadakshina/ Swatantra Satyasankalpa Saamagaanarata Sukhee Hamsa Hastipishaacheesha havana Havyakavya bhuk/ Havya Hutaapriya HrishtaHrullokyaa mantra madhyaga Kshedraadhipa Kshamaabhartaa Kshamaa paramaayana/ Kshipra kshemakara Kshemaananda Kshonisuradruma Dharmaprada Atharda Kaamadaata Soubhaagya vardhana/ Vidyaprada Vibhavada Bhakti mukti phalaprada Aahirupyakara Veerashri prada Vijayaprada/ Sarva vashakara Garbhadosha haa Putrapoutraadya Medhaaprada Keerthidaataa Shokahaaree Dourbhaagya naashana/ Pratrivaadi mukha stambha, Ruushtha chitta prasaadana, Paraabhichaara shamana Duhkhaha Bandha mokshada/Lava-truti-kalaa-kaashta-nimesha-kshana-ghati-muhurta-prahara-divaanakta- aharnisha/ Paksha-maasa-ayana-varsha-yuga-kalpa-mahaalaya-raashi-taaraa-tithi-yoga-vaara-karana-amshaka/ Lagna-horaa-kaalachakra-meru-saptarshi-Dhruva- Raahu- Manda-kavi-jeeva-Budha-Bhouma-Shashi-Ravi/ Kaala- Srashtaa-Vishvasthiti-Staavarajangama jagat-Bhu-Aapa-Agni-Maruta-Vyoma-Ahamkaara-Prakriti Pumaan/ Brahma-Vishnu- Shiva-Shakti-Tridasha-Siddha-Kinnara-Pitara-Yaksha-Raakshasa-Manushya-Pashu-Khaga/ Samudra-Sarita-Shaila-Bhuta- Bhavya-Bhavod bhava-Saankhya-Paatanjala Yoga-Purana-Shruti-Smriti/ Vedaanga-Sadaachara-Meemaamsa-Nyaaya vistara-Ayurveda-Dhanurveda-Gaandharva Veda-Kaavya naataka/ Vaikhaanasa- aagama-Bhaagavata-Saatvita samhita-Panbcha raatra aagama, Shaiva-Paashupata-Kaalaamukha-Bhairava shaasana/ Shaakta-Vinayaka-Soura-Jaina- Arhata samhita-Sadasad-Vyakta- Avyakta-Sachetana- Achetana/ Bandha-Moksha-Sukha-Bhoga Yoga-Satya-Anu-Mahaan-Svasti-Hum phat-Svadha-Svaaha-Shroushat-Voushat-Vashat- namah/ Jnaana- Vigjnaana-Ananda-Bidha-Samvita-Shama-Yama- Eka-Ekaaksharaa-dhaara-Ekaakshara paraayana/ Ekaagri-Ekaveera-Ekaaneka svarupadhruk-Dvirupa-Dvibhaja-Dvaksha-Dvrada-Dveepa rakshaka/ Dvimaatura- Dvivadana-Dvandva heena-Dvayaatiga-Tridhaama-Trikara-Tretaa-Trivarga phaladaayaka/ Trigunaatma- Trilokaadi- Trishakteesha- Trilochana-Chaturbaahu-Chaturdanta-Chaturaatma-Chaturmukha-Chaturvedhopaayamaya-Chaturvarnaashramaashraya-Charurvedha vachovritti parivritti pravartaka/ Chaturthee pujana preetaa- Chaturthi tithi sambhava-Panchaaksharaatma- Panchaatma- Panchaasyaa-Panchaktruta krit/ Panchaadhaara-Pancha varna Panchaakhara paraayana- Panchataala-Panchakara Panchapranava maatrika/ Pancha brahma maya sphurthi-Panchaavarana vaarita-Pancha bhaksha priya-Pancha baana-Pancha shivaatmaka/ Shatkonapeetha-Shadchakra dhaama-Shadgrandhibhedaka-shadhvadhvaanta vidhvamsi-Shadangula mahaa hrida/ Shanmukha-Shamkhabhraata-Shadshakti parivaarita, Shadvaira varga vidhvamsee-Shadmuurdhana bhanjanaa/ Shattarka duura - Shatkarmaa-Shadguna-Shadrasaashraya- Sapta paataala charana-Saptadveepodara mandala/ Saptasvarloka makuta, Saptasaptivaraprada, Saptaanga raajya sukhada, Saptarshi gana vandita/ Sapta cchandonidhi, Sapta hota, Saptaswarashraya, Saptaabdhhi keli saagara, Saptra maatra nishavita/ Saptacchandomodamada, Saptacchando makhaprabhu, Ashtamurti dhyeya murti, Ashta prakriti kaarana/ Ashtangayoga phala bhrid, Ashtapatraambujaasana, Ashtashakti samruddha shri, Ashtaisvarya pradaayaka/ Ashtapeethopeethashri, Ashta maatruka samaavrita, Ashta bhairava sevya, Ashtaavasuvandya, Ashta murti bhrit/ Ashtachakrasphuran murti, Ashta dravya havish priya, Nava naaga sandhyaasandhyaasee, Nava nidhyanushaasita/ Navadwaarapuraadhaara, Nava dwaara nicketana, Nava naaraayana stutya, Nava durgaa nishavita/ Nava naatha mahaamaatha, Nava naaga vibhushana, Navaratnaa vichitraanga, Nava shakti shirodhrita/ Dashaatmaka, Dashbhuj, Dashaadikpati vandita, Dashaadhyaaya, Dasha praana, Dashondriya niyaamaka/ Dashaakshara mahaa mantra, Dasheshyaampivigrah, Ekaadashaadi rudrastuta, Ekaadashaakshara/ Dwaadashoddanda-dordanda-Dwadaastra nicketana, Trayodashaabhidaabhi bhinna vishvedevaadhi daivata/ Chaturda - shondra varada, Chaturdashaamaniprabhu, Charurdaahadi vidyaadi vidhaadhya, Chaturdasha jagat-pati/ Pancha dashaasaama, Panchadashee sheetaamshu nirmala, Shodashaadhaara nilaya, Shodashaasvara maatrika/ Shodashaanta padaavaasa, Shodashedru kalaatmika, Sapdashadashakalaa, Saptadasha, Sapta dashaakshara/ Ashtadasha dweepa pati, Ashtaadasha puraanakrit, Ashtaadashoushadhee srashta, Ashtaadasha vidhismrita/ Ashtaadasha lipi krita, Ashtaadashavijaatikrit, Ekavimshatpuman, Ekadasha -

anguli pallava/ Chaturvishati tatvaatma, Panchavimshaakhya purusha, Sapta vimshati Taresha, Sapta vimshati yoga krit/ Dvaavimshad bhairavaadheesha, Chatustrimshan mahaa hrada, Shadtrivimshad tawa sambhuti, Ashta vimshadkalaa tanu/ Namade konapanchaashaan marud varga nirargala, Panchaashada -kshara shreni, Panchaashaad Rudra vighra/ Panchaashad Vishnu shakteeshakteesha, Panchaashan maatrukaalaya, Dvipanchaashad vapuh shreni,Trishthakshara samshraya/ Chatushtyanra nirnetaa, Chatusshasthi kalaa nidhi, Chatusshasthi mahaa siddhi yogineevrinda vanditaa/ Ashta shashti mahaa teertha kshetra Bharava bhaavana, Chaturnavati mantraatmaa, Shannavatyadhika prabhu/ Shataananda, Shata dhriti, Shata patraayakekshana, Shataaneeka, Shata mukha, Shatadhaaravaayudha/ Sahasra patra nilaya,Sahasra phani bhushana, Sahasra sheersha purusha,Sahasraaksha, Sahasrapaad/ Sahasra naama samstutya, Sahasraaksha balaapah,Dasha sahasra phani bhrit phanirajakritaasana/ Ashtaasheeti sahasraigha maharshi stotra paathita, Lakshaadheesha priyaadhara, Lakshaadheesha manomaya/ Chaturlaksha japa preeta, Chaturlakshaprakaashita, Chaturasheeti, Laksha jeeva deha samsthit/ Koti Surya prateekaasa, Koti chandaamshu nirmala, Saptakoti mahaa mantra manditaavayavyuti/ Shivod bhavaadyashta koti vinaayaka dhurandhara, trayastrimshad koti surashreni pranata paaduka/ Ananta devataa sevya, Ananta shubha daayaka, Ananta naamaa, Anantashri, Anantaananta soukhyada/ Ananta Shakti sahita, Ananta muni samstuta, Ananta muni samstuta/ Om namah/

Iti Shri Vaunayakam naamnaa sahasramidamoritam/

Ganesha Sahasranaama Pathana Vidhi and Phala shruti

Ideal time for the pathana-shravana-manana-and puja is the brahma muhurta in the early dawn to reap the fruits of aayu-aarogya-ishvarya-kshema-dhairya-vigjnaana. Yet, Ganesha puja daily with utmost devotion besides repeated recital paves the way eventually to vasheekarana siddhi- abhaya from Shakini, Dhaakini, Yaksha, Rakshaas-Shatkarma siddhi of Shaanti, Vaseekarana, Stambhana,Vidveshana,Ucchhaatana, Maarana- Ashtamahima siddhi viz. Anima, Laghima, Garima, Praapti, Prakaamya, Ishitva, and Vashitva-Trikaala Jnaana of Bhuta, Vartamaana and Bhavishyas. In fact, nirantara stotra of Ganesha Sahasranama and Puja by a majority in the Society- in popular sabhas, temples and Kshetras would keep away Dushta Shaktis, Durbhikshaas, ativrishitis, anaavrishities, and onslaughts of mooshaka-shalabha-shuka-vanya mriga- shatru baadhas. Any household where Ganesha Sahasra naama pathana is a regularity, there could enter alakshmi- defame- defeat-disease but plentiful prosperity- popularity-peacefulness and piety. Ganesha Sahasra Naama Stotra Japa- Paatha- Puja kartas besides those who hear, debate about, annotate, explain the meaning and enjoy in various ways and means or even retain the publication shall be blessed.

Chapter 47-48: Pursuant to Ganesha Sahasra Naama pathana-puja, Parama Shiva destroys the hither to invincible Tripuraasura

After duly invoking Ganesha, Parama Shiva who is indeed capable of Vishva Samhaara by Himself - as He himself blessed his son Ganesha to receive the boon of ‘agra pujatva’-proceeded with the mission of Tripuraasara Vadha. He manifested a chariot representing Prithvi with Surya Chandras as the Ratha Chakras, Brahma as the ‘Saaradhi; Himalayas as his ‘dhanush’, Maha Vishnu as his arrow, and Ashvini Kumars as two ‘Ashvas’. By reciting the Ganesha’s ekaakshara mantra GA, he sounded the resounding Dasha Dishas and raised his ‘pinaka dhanush’with ‘Vishnu Baana’ while the Dharti- Shesha Naaga- entire forestry on earth , oceans and mountains trembled as the birds on the skies ran helter-skelter revolving circularly while the Devaadis in Trilokas were totally taken aback with awe and fright. As Parama Shiva released the arrow, ‘agni jvaalas’ spread across trilokas and the mammoth army ran back with alarm but turned into ashes instantly:*Amunchattam yadaa baanam tadaa dagdham nabhasthalam bhumandalam saptataalam jvaalaa maalaabhi ranjasaa, drushtvaa papaala daityendrah sa sainyah pura samshrayah, javenaagaccharh sopya dahaddaityam puratrayam/ Daitya dehagatam tejo bharga dehe layam yayou, pashyataam sarva sainyaanam daitya daanava rakshasaam/* Even as Tripurasura witnessed the entire

army turned into ashes along side daitya- daanava- rakshasaas, the arrow was shot at him with speed and flames the Tri Puras too got burnt to ashes instantly. Akasavani announced the tragic but inevitable end of the Asura attained mukti. Then the celebrations got initiated as Apsaras danced, Gandharvas sang melliflously, Chaaranaas praised, Kinnaras took to instrumental music, and 'dasa dishas' showered flowers in Trilokas, while Brahmaarshi Nadara and Muni ganas took to stutis to Maha Deva!

[Linga Purana describes how Maha Deva exterminates 'Tri-Purasuras'

As Skanda Deva killed Tarakasura, the three sons of the latter viz. Vidyunmaali, Kamalaaksha and Tarakaksha were united and performed Tapasya to Brahma seeking invincibility. As Brahma clarified that none among the Beings were immortal, they scaled down their wishes to the following: they would build three flying 'Puraas' or Cities which could move about freely in the World and individually none of the Nagaris could ever be destroyed but only in a group simultaneously. Indeed this was a peculiar boon that was asked by the Danava brothers, but Brahma agreed all the same. The famed Daitya Builder Mayasura created three Nagaris, viz. a Golden one in Swarga Loka for Tarakaksha, a Silver Nagari for Kamalaksha in Antariksha and a Loha Nagari in Bhuloka for Vidyunmala; all secured fortresses which were impregnable even by Devas and other celestial Beings, let alone others like Manavas. The Nagaris were luxurious with all the comforts of Swarga with Kalpataru Gardens in place and Pancha Bhutas of Earth-Water-Illumination-Air and Sky under control; Gandharvas and Kinnaras were at service with sonorous music and song while Apsaras were made to dance at command. The Tripurasuras harassed Devaganas and threw them out of Swarga and their respective abodes. They approached Bhagavan Vishnu who created innumerable Shaktis but the army of the Asuras destroyed the Shaktis; Vishnu realised that not only the Tarakaksha and brothers but all the follower Daityas had the unique feature of Maheswara Linga worship as per prescribed procedure and thus became difficult to control by the Vishnu Senas. Vishnu then created a Mayaawi Purusha who quietly entered the Tripuras and having impressed the Daityas with his knowledge of Shastras and Siddhis misled them successfully to neglect 'Shroutra Smartas' and Shiv Linga Puja. They also left the Varnashtam Dharmas, belittled women which caused Lakshmi to gradually desert them and relapsed to Adharma. That was the opportune time for Vishnu to approach Maha Deva and prayed to him: *Maheswaraaya Devaaya Namastey Paramatmaney, Naraayanaaya Sharvaaya Brahmaney Brahmaarupiney/ Shaswataayahanantaaya Avyaktaaya cha tey Namah/*

Then Devas also joined Vishnu's prayers: *Namah Sarvaatmaney tubhyam Shankaraaya trihaariney, Rudraaya Nila Rudraaya Kadrudraaya prachetasy/ Gatirnah Sarvadasmaabhir -vandyo Devaari mardanah twamaadistwa mananta shaakshayah Prabhuh/ Prakiritih Purushaha Saakshaatsrashtaa Hartaa Jagadguro, Traataa Netaa Jaatyasmindwijaanaam Dwija Vatsala/ Varado Vaangmayo Vaachyo Vaachya Vaachikavarjitah/ Yajyo muktyardhameeshaano Yogibhiryogavibhramaih/ Tadrutpundarika sushire yoginaam samsthitah sadaa, Vadanti Surayah samtam param Brahmaaswarupinam/ Bhavantam tatwamityaayarsteyjo taashim Paratparam, Paramaatmaa namityaahurisma- j Jagati tadvibho/ Drushtam hrutam sthitam Sarvey jaaya maanam Jagadguro, Anoralpataram prahurmahatopi Mahattharam/ Sarvatah Paanipaadam twaam Sarvatokshishiromukham, Sarvatah Shrutimallokey Sarvamaavrutya tishthasi/ Maha Devamanirdeshyam Sarvajnam twamanaamayam, Vishwarupam Virupaaksham Sada Shivamanaamayam/ Koti Bhaskara samkaasham Kotiseetaamshu sinnibham, Koti kalaagnisankaasham Shadvimsha kamanee shwaram/ Pr avartakah Jagatyasmin Prakruteh prapitaamaham, Vadanti Varadam Devam Sarvaavaasam Swayambhuvam/ Shtutayah Shrutisaaram twaam Shrutisaara vidojanaah/ Adrushtamasmaabhiraneka murtey vinaa krutam yadbhavataatha lokey, Twameva Daityaan-sura bhutasanghaan Devaan Kinnaraan sthaavara jangamaascha/ Paahi naanyaa gatih Shambho Vinihatyaasurottamaan, Mayayaa mohitaah Sarvey bhavatah Parameswara/ Yathaa tangaa lahari*

samuhaa yudhyantichaanyonyamapaam nidhowacha, Jalaashrayaa Deva jadikrutaascha Suraasuraastadwadajasya sarvam/

Sutavuvaacha: Ya yidam praataru-tthhaaya shuchirbhutwaa japennarah,shrunuyaadwaa stavam punyam sarvakaamava -apnuyaat/ Namastey Maheswara, Deva, Paramatma, Naraayana, Sharva Brahma and Brahma-rupa, Shaswata, Ananta, Avyakta! Our salutations Sarvatma, Shankara, Artihara, Rudra, Nila Rudra, Sarva Vandya, Prakriti, Purusha, Srashtaa or Creator, Harta or destroyer, Jagad Guru, Traata, Neta, Brahmana Vatsala, Varada, Vangmaya, Vaachya, Vaachikavarjita, Ishaana, Yogi, Yoga vibhrama, Pundarika, always surrounded by Yogis, Brahma Swarupa, Bhavanta, itya Teja, Paratpara, Paramatma, Jadguru who visions, hears, resides all over in the Universe; Sarva Paani-Paadam, Sarvatokshi shiromukha, Maha Devaamanirdesha, Sarvatjna, Vishwarupa, Virupaaksha, Sada Shiva, Koti Bhaskara Sankaasha, Koti Sheenshu Sannibha, Koti Kalaa sankasha, Fulfiller of Twenty Six Great Desires, Sarva Vaasa, Swayambhuva, Pravartaka, Jagat Swami, Prakriti's Pataamaha, Vadanti, Varada, Sarva Vaasa, Swayambhu, Shruti Saara, Adrushta, Ekaaranyka Murti, Sukshmaati Sukshma; You are the Sarva Swarupa representing Daityas-Devas-Bhuta-Kinnara-Sthaavara-Jangamaas. Shambho! We have no other place of refuge excepting you; the Universe is engulfed with Maya or Delusion; just as the huge waves of an Ocean gush to the shore and meekly get destroyed by striking it, Jalaashraya Deva; You are the Sarvam or the Infinite and the Eternal Truth! Suta Muni said : Any person on rising early morning and securing cleanliness from within and without recites the above Stotra by Vishnu and Devas to Parameswara would gain excellent results of Punya and fulfillment).

As Devas and Vishnu visioned 'Trishulapaani Shankar' relaxing with Devi Parvati and /Mahatma, Nandi, they saw that 'Bhuta bhavishya Swami' whose eyes were red like 'Agni kundas' and physique was shimmering with thousand Suns with a pleasant countenance ornamented with a Bala Purna Chandra. Having pleased Parama Shiva thus, Devas explained the gravity and seriousness of the crisis created by the Tripura Daityas who not only unseated and tormented Devas and Celestial Entities but were also sending shock-waves all over the Universe, humiliating Sages, frightening women and children, making mass-scale carnage and blood bath of humanity and uprooting Dharma and age-old Values and Principles. Parameshwara infused confidence into the demoralised Devas; [having invoked Maha Ganesha] asked them to construct an exceptional chariot with unique specifications: Prithvi as the Ratha / Chariot, Meru and Mandara Mountains as axles, Surya and Chandra as Chakras made of gold and silver respectively, the Four Vedas of Ruk-Yajur-Sama and Atharva acted as the horses; Shukra, Brihaspati, Budha, Mangal, and Shanaischara seated on the Ratha ready to charge; the famous serpents viz. Takshaka, Karkotaka, Dhanajaya and Padmadwaya acted as the strings which were tied to the horses; most poisonous snakes like Surasa, Devashuni, Sarama, Kadru, Vinata, Shuchi, Trusha, and Bubhuksha were used as arrows; Mrutyu, Brahmahatya, Gohatya, Balahatya and Prajaabhaya were loaded on the Chariot so that they get activated as maces; Omkara and Vashatkara were the symbols on the Ratha; Sinivali, Kuhu, Raaka and Anumati - the 'Adhishtana'/ in charge Deities of Chaturdashi, Amavasya, Suddha Purnima, Pratipadika Purnima respectively were used as auxiliary strings to the horses; the dhanush made of six 'ritus'/ seasons which is safeguarded by Devi Ambika herself never to be broken; the specific arrow with which to kill the Tripurasura was strengthened by Vishnu, Soma and Agni and its head propelled by Agni and Chandra by its rear and Vishnu Maya smeared all over; and the extreme poison of Nagaraja Vasuki was loaded to ensure stability and speed of the arrow; Vayu was made in charge of the high velocity of the Chariot and finally Brahma was the Charioteer and Sesha Naag was made in charge of the personal security of Brahma as also of the Chariot. Yama Raja with his buffalo, Kubera on his serpent, Indra on Irvata, Ganeswara by his Mushika Vahana, Karikeya on his Peacock, Nandeshwara with his Shula running behind and sides of the Ratha were in full preparedness. Maharshis Bhrigu, Bharadwaja, Vasishtha, Goutama, Kratu, Pulastya, Pulaha, Marichi, Atri, Angira, Parashara, and Agastya were there too at the kick-start of the Battle to recite Veda Vachanas and Shiv Stutis. The Pramatha ganas were ready to charge as the army against the opponents- all swarmed around the Rath. Meanwhile, Sage Narada reached the Tripuras and tried his best to mend his ways, give back Indrapuri to Devas and avoid the worst ever battle

in which the indestructible Tripuras would be destroyed along with the Three Demons as Maha Deva himself was approaching these Places with full preparation. Instead of talking peace, the Demons alerted their vast armies, and prepared for turning their defensive positions to that of an offence. On the instruction of Shankara Deva, Indra took his enormous army and attacked Tripura. As the Deva Sena made a highly offensive assault in full force, what with the revenge and frustration experienced by them for long as they were out of power as also owing to the excellent backing of Maheswara, they seized the best part of Tripuras. While quite a few Danavas sought to escape for their lives through the exit gates of Tripuras, Pramatha ganas calculated that the enemies would try to sneak out at those points and butchered thousands of Danavas. The remaining Danavas inside the Trinagaris were utterly confused by contradictory shouts that Taraka died or Shiva was defeated. In that melee, a strong contingent of Danavas quickly regrouped their men and material to make offensive attacks under the leadership of Vidunmali and Maya. Ganeswara divided Tripuras in three regions as Nandeswara was attacking Vudyunmali, while he was in position against Maya. Meanwhile, Vidyunmali threw a 'Parigha' on Nandi who was hurt and the enraged three 'Parshadaganas' named Ghantaakarna, Shankukarna and Mahakaal retaliated; they assumed the Forms of Ganeswara and assailed Vidyunmali by making the roars of lions. Even while the Parswaganas were about to leap on Vidyunmali, the hurt Nandikeswara hurled a Rudra Shakti on the demon who fell down like a mountain. There was utter silence among Danavas who were stunned and retreated. But, the highly cunning and crafty Mayasura chased the Ganas of Ganeswara to divert attention of his own men from the fallen Vidyunmali to the Ganesha ganas. Mayasura created rains of Agni, crocodiles, snakes, huge mountains, lions, tigers, trees, black deers, eight-legged 'Sharabhas'/ a species of oversized deer, torrential rain and powerful sand storms. As Taraka came into the battle field, Devas too appeared in full force, including Yamaraja, Varuna, Bhaskara, Kartikeya heading a Deva Sena of a Crore, with Indra, Shanaishchara, Chandra, and Rudras. The 'Maayavi' Mayaasura created several Wells full of herbal juices for invigoration and Danavas were in high spirits as their body strength increased manifold. But Keshava took the form of 'Vrishabha' and drank up the juice along with Devas and dried up the wells and Devas occupied the Tripuras finally. Mayasura and other Daityas were forced to hide in the Sea. That was the decisive moment when there was an all-out battle on the seashores. Shankara divided the 'Trideva - maya' arrow into three parts and released it at the Pushya Yoga time when Tripuras were destroyed in one go. Devas then went ecstatic and the huge shouts of Victory to Maha Deva resounded across the Sky from where Gandharvas and Kinnaras sang hymns of praises, Apsaras danced and Maharshis recited Vedas and Shiva Stotras.

Brahma praised Parama Shiva in a chorus as follows: *Praseeda Deva Devesha Praseeda Parameshwara, Praseeda Jagataam Naatha praseeda anandadaavyaya/Panchaasya Rudra Rudraaya Panchaasatkoti Murtaye ,Atmatrayopavishtaaya Vidyaa tatwaaya tey namah/ Shivaaya Shiva tatwaayaa Aghoraaya Namonamah, Aghotaashtaka tatwaaya Dwadashaatmasva rupiney/ Vidyutkoti prateekaasha mashtakaamsha sushobhinam,Rupamaana sthyaaya Lokesmin samsthitaaya Shivaatmaney/ Agnivarnaaya Roudraaya Ambikaardha shareeriney, Dhavala Shyaama raktaanaam Mukti daayaamaraayacha/ Jyeshthaaya Rudra rupaaya Somaaya varadfaayacha, Trilokaaya Tridevaaya Vashatkaaraaya vai namah/ Madhye gagana rupaaya Gaganasthaaya tey namah, Ashta kshetraashta rupaaya Ashta tatwaaya tey namah/Chaturdhicha Chaturdhaacha Chaturdhaa samsthitaaya cha, Panchaghaa panchagaachaiva Panchamantra shaririney/ Chatusshashthi prakaaraaya Akaaraaya namo namah, Dwaantri shatattawa rupaaya Ukaaraaya namonamah/ Shodashaatma swarupaaa Makaaraaya namonamah, Ashtadhaatma swarupaaya Ardha maatraatmaney namah/ Omkaaraaya namastubhyam chaturthaa samsthitaaya cha, Gaganashaaya Devaaya Swar-geshaaya namonamah/Saptalokaaya Paataala narkeshaaya vai namah, Ashtakshetra rupaaya Paraatpara -taraaya cha/Sahasra shirasey tubhyam sahasraaya cha tey namah/ Sahasra paada yuktaaya Sharvaaya Parameshhtiney/Navaatma tatwa rupaaya Navaashtaataatma shaktaye, Punarashtha prakaashaaya tathaashaashta murtaye/ Chathusshashtadyaatma tatwaaya Punarashthi vidhaayacha, Gunaashtakavrutaayaiva Guniney Nirgunaaya tey/ Mulasthaaya Namastu - bhyam Shaaswastanavaasiney,Naabhi mandala samsthaaya hridi nisswana kaariney/ Kandharecha sthitaayaiva Taalu ranghna sthitaayacha, Bhrumadhey samshitaayaiva naada madhye sthitayacha/*

Chandra bimba sthitaayaiva Shivaaya Shiva rupiney, Vahni Somaarka rupaaya Shattrimshacchakti rupiney/ Tithaa Samvrutya Lokaanvai pasupa bhujagaatmaney, Triprakaaram sthitaayaiva tretaagni mayarupiney/ Sadaa Shivaaya Shaantaaa Maheshaaya Pinaakiney, Sarvjaaya Sharnyaaya Sadyojaataaya vai namah/ Aghoraaya Namastubhyam Vaasudevaaya teynamah, Tatpurushaaya Namostu Ishaanaaya namonamah/ Namastrinshat prakaashaaya Shaantaateetaaya vai namah, Anantshaaya Sukshmaaya Uttamaaya Namostutey/ Ekaakshaaya namastubhyameka Rudraaya tey namah, Namastrimurtraye tubhyam Shri- Kanthaaya shikhandiney/ Anantaasana samsthaaya Anantaa - yantakaariney, Vimalaaya Vishaalaaya Vimalaangaaya tey namah/ Vimalaalaya samsthaaya Vimalaayartaartha rupiney, Yogapeethantarasthaya Yoginey Yogadaayiney/ Yoginaamhridi samsthaaya sadaa nivakarashukavat, Pratyahaaraaya tey nityam Pratyahaara rataayacha/ Pratyahaara rataanaam cha pratisthaanasthitaayacha, Dhyanaaya Dhyana rupaaya dhyaanagamyaya tey namah/ Dhyeyaaya dhyeyagamyaya Dhyeya dheyadhaanaaya tey namah, Dhyeyenaamapi Dhyayaay Namostu Dhyeyatamaayatey/ Namonamah Sravavidey Shivaaya Rudraaya Sharvaaya Bhavaaya tubhyam, Sthulaaya Sukshmaaya Susukshmasukshma sukshmaaya Sukshmaaya Sukshmaartha videy Vidhaatrey! Adyantashunyaaya cha Samsthitaaya tathaa twasunyaayacha Linginecha, Linginey Lingamayaaya tubhyam Lingaaya Vedaadimayam Sakshaat/ (Be compassionate and benevolent Parameshwara, Jagannatha, Ananda Swarupa, Avyaya, Panchamukha Rudra! You are of Panchaashat koti /Five hundred crore Forms and ‘Atmatraya’; Vidyaa Tatwa, Shiva, Shiva Tatwa, Aghora, Ashtaka Tatwa, Dwadasha - atma Swarupa, Vidyutkoti Swarupa, Shivaatma, Agni Kaarana, Roudra, Ambikaartha Sharira /Artha Naareeswara; Dhavala-Shyaama Rakta yuta; Muktidaana, Amara, Jyeshtha, Rudra Rupa, Soma, Varada, Triloakaaya, Tridevaaya, Vashatkaara, Gagana rupa, Ashta Kshetra, Ashta rupa, Ashta Tatwa; Chaturdha, Chaturdsha Samsthita, Panchadha, Pancha Mantra Swarupa; of Chathus -shasthi or Sixty Four Forms; Akaara; Dwantrishat Tatwa Rupa Ukaara; Shodashaatma Swarupa Makaara; Artha Maatra Swarupa, Omkaaraaya; Gaganashaaya, Devaaya, Swargashaaya; Sapta lokaay; Paataala Narakeshaaya; Ashta Kshetraashta Swarupa; Paraatpara; Sahasra Sirasa, Sahasraaya, Sahasraya, Sahasra paada yukta, Sharva, Parameshthi, Navatma Tatwa Swarupa, Navaatshtaataatma Shaktaye, Punarakshita Prakaasha, Ashta - ashtaMurtaye, Chatusshashtaasta Murtaye; Ganaashtavritaaya, Guna, Nirgunaaya; Mulasthaaya, Shaswata sthaana vaasiney, Naabhi mandala samsthaaya; Hridi nisswana kaariney, Bhrumadhyaye; Naadamadhyaye, Chandra bimba sthitaaya, Shiva, Shiva Swarupiney, Vahni Somaarka Rupa, Shatrimsha - cchakti rupiney, Tretaagnimaya rupiney, Sadaa Shiva, Shaanta, Mahesha, Pinaakiney, Sarvjaaya Sharnya, Sadyojaataaya, Aghora, Vaamadeva, Tatpurusha and Ishaana! Salutations to you Maha Deva, you are Trishatprakaasha, Shaantaateeta , Anantsha, Sukshmaaya, Uttama, Eka Rudra, Tri Murti, Shri Kantha, Shikhandi, Anantaasana, Anantaantha kaara, Vimala, Vishala, Vimalaanga, Vimalaasansthaana, Vimalaarthartha Rupa, Yoga peethaantastha, Yogi, Yoga dayani, Yogahrudi samsthaaya, Nivaakashuka, Pratyahaara, Pratyahaara ratha, Dhaaranaaya, Dhaaranaamita ratha, Dhaaranaabhyaasa yukta, Puratsaa samsthita, Dhyana-Dhyana Rupa-Dhyaanagamyaya-Dhyeya-Dhyaya gamya- Dhyeyadhyaana and Dhyeya - tama; Shivaya, Rudraaya, Sharvaaya, Bhavaaya, Sthulaaya Sukshmaaya, Su Sukshma-Asukshma-Sukshmaaradhavidhi; Maha Deva! you have neither beginning nor end and basically you are ‘Shunya’ as you are Nothingness but of the Totality of Everything! You are indeed the Linga yet the ‘Alinga’, the Lingamaya, Lingaaya and Sakshaat Vedaadimaya!) Brahma further stated that Maha Deva had indeed possessed the capability not only to destroy the Tripuras after all, but the Trilokas at the Time of Pralaya or the Great Extermination and that it was His Maya and Play that he gave a long to the Daityas as per their destinies! As Brahma prayed to Maha Shiva as above, the latter was visibly happy and having smiled at Devi Parvati, blessed Brahma, Vishnu and all the Devatas as Indra and Devas were re-instated instantly to their respective positions.

Those who read or hear the account of ‘ Tripuraasura Samhara’ with physical and internal cleanliness would be blessed: *Paapaisha muchatey jantuh shrutvaadhaayamimam shubham, Shatravo naashamaayaanti sangraamey vijayibhavet/ Sarva rogairna baadhyet Aapadena sphrushanti tam, dhanamaayuryasho vidyaam prabhaavamatulam labhet/]*

Kartika Purnima Mahatmya- Tapasya Parvati's 'digbhranti' at Shiva vijaya approaching Himavanta:

Brahma Deva continued to Vyasa Maha Muneeshwara that after exterminating Tarakasura and the army, the body remains of the latter were burnt off on the eve of Kartika Pournami while the day long battle was most auspiciously concluded ushering an era of Peace and Joy. This Tithi marks the 'asurasandhya' and Triloka Vijaya against Evil when all the Beings of Earthly or Celestial origin seek to venerate and celebrate with snaana-daana-japa-homas, especially at the krittika nakshatra heralding Bahula Pournami having celebrating the day long Shiva Puja. Madhyaahna kaala Shivarchana is stated to be most auspicious. [Dharma Sindhu is quoted: **Kartikeya Darshana** : Kartika Purnima with the Yoga of Krittika Nakshatra is of Maha Punya and in Rohini Yoga is called 'Maha Kartiki'. Kumara Kartikeya's Darshana in the Kartika Purnami- KrittikaYoga bestows such prosperity as would not be available for 'Sapta Janmaas' or Seven Births and the one born in this Yoga Kala would be an ideal Vipra with extraordinary learning of VedaVidya. If Surya in Vishakha and the Dina Kakshatra is Krittika then that glorious time is of Padmaka Yoga. This is considered as highly significant at Pushkara Tirtha when Triparaakhya Deepa Daana is most auspicious.]

An awe-struck Tapasya Devi Parvati at the Shiva Vijaya devastating Tripurasura cried with joy and addressed Shiva to have missed the opportunity to assist him too . Out of over joy, she mentally approached her father Himavanta to share the victory. She was indeed aware that the key to success was due to her own son Ganesha whom Parama Shiva too initiated his efforts and plans entirely with the clearance. Himavanta had instantly decided to learn the full details of Maha Ganesha Puja Vidhana.

Chapters 49: Details of Ganeshopavaasana-Puja Vidhana

Attaining 'bahyaanantara shuchi' or physical and mental purity in the morning with Ganesha Smarana, a 'saadhaka' initiate Ganesha Puja with the basic inputs of Ganesha Pratima and collects puja dravyas required such as suitable 'aasana', clean waters, ashta gandhas, akshatas, red flowers, guggula, ghrita and taila deepas, camphor, taamboola, various fruits especially sugarcane, sugar and sweets, betel leaves and nuts, milk and curd and white rice and white tilas and rakta varna clothes. With such detailed and elaborate preparatory inputs, initiate the formal puja:

Dhyaanam: *Ekadantam shuurpakarnam Gaja vaktram Chaturbhujam, Paashhaankura dharam Devam Modakaan vibhratam karai/ Rakta pushpamayeem maalaam kanthe haste paraam shubham, bhaktaa - naam varadam, Siddhi Buddhibhyaam sevitatam sadaa/ Brahma Rudra Hareendraith samshutatam paramarshibhih/* Ganesha has a Gaja vadana or an elephant face with a single tusk, shurpa karna / ears like winnowing fans, four shoulders, with his hands decorated with paasha-ankusha- modaka and abhaya mudra; he is also decorated with garland of red flowers and a highly auspicious garland around his neck. He is always accompanied with his wives viz. Siddhi and Buddhi / Fulfillment and Intelligence of highest order. He bestows Siddhi and Buddhi to his 'sadhakaas'. In other words, He bestows siddhi and buddhi in the form of accomplishment and realisation as well as the chaturvidha purushaarddhas viz, Dharma- Artha- Kaama- Mokshas. Brahma, Shiva, Vishnu and Indraadi Devas besides Naradaadi Devarshi0 Brahmarshis too pujate and extoll Ganesha.

Aavahana: *Aagaccha Jagadaadhara Suraasura vraarchita, Anaadhanaatha Sarvagjna geervaana pari pujita/* Ganesha is invoked as he is jagadaadhaara, shreshtha Deva, asura pujita, anaadha naadha, sarvagjna, Geervaana / Deva pujita, Ganesha! Bestow your live swarupa with brilliance.

Aasanam: *Swarna simhaasanam divyam naanaa ratnasamanvitam, samarpitam mayaa Deva tratvam samupaavisha/* Deva! may we offer you -notionally atleast- a golden throne bedecked with most precious jewels for your comfortable seating.

Paadyam: *Deva devesha Sarvesha! Sarva teerthaahritam jalam, paadyam grihaana Ganapa gandha pushpaakshatairyutam/ Sarveshwara!* May we offer you by way of ‘paada prakshaalana’ with the sacred waters fetched from tirtha nadis with gandha-pushpa-akshatas.

Arghyam: *Pravaala muktaa phala pancha ratna taamboola jaambunadamashtha gandham, Pushpaaksha - tair yuktamamoghashakte datta mayaaarghyam saphalee kurushva/ Amogha shakti Ganesha,* may we offer you Arghya scented with pearls and pancha ratnas, taamboola,suvarna, ashtagandha yukta pushpaakshataas.

Achamaneeyam: *Gangaadi sarva tirthebhyah praarthitam toyamuttamam, karpurailaalvangaadi vaasitam sweekuru prabho!* Maha Prabho! May we offer you Gangaadi sacred tirtha ‘mantra jalaas’ with sugandha dravyas like ‘karpura lavangaadi’ ingredients as being served to you with humility and dedication.

Tailodavartanam: *Champakaashoka vakula maalateemogaraadibhih, vaasitam snidhataa hetum tailam c haaru pratigrihyataam/* May we offer you the ‘sugandha taila’/ the heavily scented oil flavored with the essence of champa-ashoka-vakula-maalati- moga adi pushpas!

Payah snaanam: *Kamadhenu samudra bhutam sarveshaam jeevanam param, paavanam yajna hetuste payahsnaanaardhamarpitam/* Maha Ganesha! We seek to offer you pure and sacred cow milk as of kaama dhenu itself for your bathing!

Dadhi snaanam: *Dhenu dugdha samudbhutam shuddham sarvajana priyam, mayaaneetam dadhivaram snaanaartham pratigrihyataam/* Devaadhipa! We would like to offer you clean and pure curd of cow to enable you to take your sacred bathing.

Ghrita snaanam: *Navaneeta samutpannam sarva santosha kaaranam, yajnaangam devataahaaro ghritam snaatum samarpitam/* Ganesha Prabho! We offer to you the fresh butter made ghee for your sacred bath which seeks to provide happiness which is specially reserved for Yajna kaaryaas as food to Devas!

Madhu snaanam: *Pushpasaara samudra bhutam sarva tejo vivardhanam, sarva pushtikaram Deva madhu snaanaarthamarpitam/* Deva! As honey bees collect honey from flowers, that plentiful pure honey is collected in Pushpa saara samudra; it is that kind of Madhu samudra which is being offered to you for your ‘madhu snaana’ as that ensures body shine and mental alertness.

Sharkara snaanam: *Ikshusaara samudrabhutam sharkaraam sumanoharam,malaapaharineem snaatum grihaanatvam mayaarpitam/* Parama Deva! May we now offer you the Sugarcane juice which is as tasty as what is collected from the Ikshu Saagara for your bathing; that precious snaana is joyus, healthy, body cleanser and refresher. [**Sapta Samudras:** Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water]

Gud snaanam: *Sarva maadhuryataa hetuh svaadu sarva priyankara, pushti krut snaatum - aaneetam ikshu saagara bhavo gudah/* We request you with veneration to bathe in the sweet waters made of jaggery which is a typical yet extremely sweet and tasty bye product of Ikshu saagara; indeed this jaggery is delicious loved by and all as it is a ready energiser too.

Thus as you conclude your snaanas in milk-curd-ghee-honey-sugar waters and jaggery waters, Mahanubhava! We have the unique honour if you accept the following services too!

Madhuparkam: *Kaamsye kaamsyena pihito dadhimadhvaajya puritah, madhuparko mayaaneetah puujyaartham pratigruhyataam/* Deva! may we offer you a madhuparkam contained in a brass vessel covered with a brass plate as soaked in with honey and ghee to see through the puja in the offering most successfully, with your blessings.

Shuddhdhodaka snaana: *Sarva teerthaahritam toyam mayaa praarthanayaa vibho, suvaasitam grihaanedam samyaksnaantum Sureshwara/* Sureshwara! We offer you the holy waters from several tirthaas which are nicely scented and pure after the series of snaanaas/

Vastram: *Raktavastra yugmam Deva! loka lajjaa nivaaranam anarghyamati sukshmam cha grihaanedam mayaarpidam/* Devaadhi Deva! we request you to very kindly accept a shining twin valuable yet thin red vastras to avoid 'drishti' by public on your radiance soon after your 'snaanaas'!

Yagnopaveetam: *Raajatam Brahma sutram cha kaanchanottareeyakam, bhaktyopapaaditam Deva grihaana Parameshwara/* Parama Deva! may we indicate our fortune to host and revere with faithful devotion to offer your majesty a silveren Brahma Sutra and a golden 'uttareeya'. Kindly accept and oblige the devotees.

Aabhushana: *Aneka ratna yuktaani bhushanaani bahuunicha tattad ange kaanchanaani yojayaami tavaagjnyayaa/* Ganasha! We seek to offer you as many golden ornaments studded with invaluable 'nava ratnaas' as decorative of your physical parts and enjoy ourselves with happiness and your blessings.

Raktachandnaanulepana: *Ashtagandha samaayuktam raktachandanamuttamam, dwaadashaangeshu te Deva lepayaami kripaam kuru/* Jagadeshwara! May we be allowed to smear rakta chandana tilaka mixed with 'ashta gandhaas' on all over of your physical parts and bless us. [**Ashta Gandhaas:** A divine perfume made of eight natural fragrant herbs viz. *Chandanngaru karpoora rochana kumkumam madam raktachandanayaavaadi Ganapatyamudaahrutam/*]

Akshataa: *Raktachandana samishraatuta tandulaamshitalakopari, shoubhaagyai sampradaasyaami grihaana jagadeeshwara/* Jagadeeshwara! We seek to apply rice mixed with raktachandana tilaka - akshataas as a further beautification of your facial surface for our one satisfaction and pleasure!

Pushpaani: *Paatalam karnikaaram cha bandhukam raktapankajam, mogaaram maalatee pushpam grihyataam Parameshwara/* Parameshwara! We offer you all kinds of fragrant flowers of your choice like of Paatali vriksha, bandhuka pushpa, red lotuses, mogara pushpa and maalati flowers for your pleasure.

Pushpa maalaas: *Naanaa pankaja pushpaischa grathitaam pallavairapi, bilva patra yuktaam maalaam grihaana sumanoharaam/*

Dhupam: *Dashaangeshu guggulam dhupam sarvasougandha kaarakam, sarva paapa kshayakaram tvam grihaana mayaarpitam/* Our offering of 'dhupam' of 'guggulam' /'saambrani' whose fragrance gets spread all over as sarva vyaapaka is most devotedly being made as you may bless us as the sarva paapa haarini and usherer of auspiciousness.

Deepam: *Sarvagjna sarva lokasha tamo naashanamuttamam, grihaana mangalam deepamagalamdeepam Devadeva namostute/* Sarvagjna 'Loka Deva'! Offerings to you with respects as the brilliance of this Lamp is such as to demolish darkness around and usher in 'sarva mangalam' - an alround auspicious - ness.

Naivedyam and Uttaraaposhanam: *Naanaapakvaanna samyuktam paayasam sharkaraanvitam, naanaa vyanjana shobaadhyam shaallokanaamuttamam/ Dadhi dugdha ghritairyuktam lavangaasamanvitam, mareechi choornasahitam kvathikaavatakaanvitam/ Rajikaadhaanya samyuktam methheepushtham satkramam, hinjeeraka-kushmaanda-mareechi maashapishtakaih/ Sampaaditaih supakvaascha bhaarjitairvattakairyutam, modakaapoopaladdhukashashkuleemandakaadibhih/ Parparairaapi samyuktam naivedyamanrutaan -vitam, haridraarhingu lavana samhitam soopamuttamam/ Sasaamudram grihanedam bhojanam kuru saadaram/ Sutrupti kaarakam toyam sugandham cha pibecchayaa, tvayi trupte jagadtrupe nitya trupte mahaatmani/ Uttaraaposhanaartham te dadaya toyam suvaasitam, mukhapaani vishuddartham punastoyam dadaami te/* May we offer Bhagavan naivedyam of all types of bhakshya-bhojya-lehya-choshya-paneeyas including: Pakvaanna yukta paayasas-naanaa prakara shaalyodanas or cooked rice varieties of curd-milk-ghee-vegetables-churnas and chutneys made of dhaniya, methi, hing, jeera, mustard, kuushmaanda, mirchi- pickles of mango and various vegetables-modaka-apuupa like sweet phudi, maalpu; laddhu-shashkuli/ khachodi- mandaka or roti of wheat/ maida, paapad fries, vegetable fries, variety dals, and so on. Thus having enjoyed the naidedya bhojana, we request you Bhagavan to consume as much of ‘sugandhita jala’/ tasty and sweet waters to your satisfaction; if you are contented, the entire ‘jagat’ gets contented too! After Bhagavan states *Triptaasmi!*, then Uttaraaposhna vidhi, extra water is offered to Ganesha with ‘sugandhita jala’ and further such pure water is offered to wash his hands and feet too.

Phala / Taamboola Seva : *Daadimam madhuram nimbu-jambaamra-panasaahikam daakshaarambhaa phalam pakva karkandhuh kharjuram phalam, naarikelam cha naaringamaanjeeram jambiram tathaa/ Urvaarukam cha Devesha phalaanyetaani gruhyataam/ Mukha paani vishuddartham punasteyam dadaadime/--Sachanda pooga chuurnaadhyam khaadya khaadi- rasamyutam, elaa lavanga sammishram taamboolam kesaraanvitam/* Devesha! Do kindly accept the juicy fruits being offered to you with devotion like daadima-karkandhu, kharjura, naarikela, naarangi, anjeera, jamboora / lemon, and urvaaruka. Thereafter, chandana to apply to the palms and churnaas for good digestion finally ‘taamboola’ with karpoora- cloves- nuts-kesari and five betel leaves with ‘ilaachi’.

[In reference to Bhojana Nirnaya there are a handful do’s and dont’s addressed to common public as follows: *Panchaardre bhojanam kuryaat prangmukho mounmaasthitah,Hastou Paadou tathaa chaasyameshu panchaardrataa mataa/* (A dvija is to face east and be seated with ‘Panchaadrata’ or maintain wet on both the palms, two feet and the mouth, says Vyasa) Devala Maharshi prescribes: *Padou prakshalya hastou cha dvirachamyaa vaagyatah, raangmukhonnaani bhumjeeta sdhuchi peethamadhishthitah/* (one should wash the feet and hands and be seated down on a ‘peetha’, a wooden plank, to perform two ‘Achamanas’ or taking water from the right palm and commence the bhojana). *Achamyaiiva cha bhumjeeta bhuktvaa chopasprushedapah, Anaachaastu yoshneeyaata prayaschitteeyatehisah/* (A bhojana without achamana and touching water calls for a Prayaschitta or atonement). Atri Muni requires to keep one’s feet on ground but on the seat while eating with cleanlines and silence and that type of an ideal bhojana yields ‘atiratra phala’. But, to keep on one’s feet on the seat is forbidden as that tantamounts to ‘Go maamsa bhakshana’! Manu states: *Ayushyam prangmukho bunkte Yashasyam Dakshina mukho, Shriyam pratyamukho bhunkte rutambhunkte hyudanmukhah/* (Taking bhojana facing East bestows longevity, facing South provides good reputation, facing West yields opulence and facing North fetches ‘Varchas’) Apastamba suggests : *Yatnena dharayed viprah pavitram dakshine kare, bhunjaanastu visheshena chaanna doshairna lipyate/* (Wearing a darbha tied to right hand while taking food would demolish all types of deficiencies of the food consumed) Bhojana paatras or food vessels be made of gold, silver, bronze or aluminium. A brahmachari, or widow or Yati is disallowed eating in bronze plates nor resort to oil baths and betel leaf consumption. Pracheta Muni states: *Panasaamra naalikera kadali bilva patrake, Bhojanam*

kaamsya paatrena chandraayana phalam labhet/ Palasha padma patreshu grihi bhukvaindavam charet, Brahmachari yateenaantu chandrayana phalam labhet/ (Pracheta Muni explains that eating in panasa, mango, coconut, plantain, and bilva leaves fetches the blessing of having performed ‘chaandraayana vrata’; but bhojana in palaasha and lotus leaves demands performing the same vrata! If this kind of positive type of bhojana is consumed, brahmacharis and sanyasis are stated to have performed chandrayana vrata’s punya.) Manu prescribes ‘bhojana karana vidhana’ or the method of good eating: *Pujayedashanam nityam adyaacchaitada kutsayan, Pujitam- hyashanam nityam alamurjam prayacchati/* (Always bhojana is worship-worthy and should never be found fault with! This type of proactive way of eating-without expressing criticism or personal preferences of taste, form and colour would secure satisfaction and strength) Sumantu states: *Annam nidhaapya darvyaatu na hastena kadaachana, Pujayitvaa tadannam cha aaposhanantu samantrakam/* (Annam should never be served with hand but only with a ladle or server; it should be worshipped with mantras and eaten after duly performing ‘Aouposhana’) Vyasa details the following: *Annam drishtvaa pranamyaadou praanjalih kathayettaatah, Asmaakam nityamastvetat iti bhaktyaathavandayet/* (On seeing food, first greet it with hands and say: ‘Asmaaka nitayamastvetat’) After reciting the Gayatri Mantra, ‘abhimantra’ and ‘Satyamdvartena parishanchaami’ during the day time and for night bhojana : ‘Rutamtvaa satyena parishanchaami’ be uttered. Gokhila Muni is quoted here: *Vyahriti bhirgaayatryaa- bhimatrasya rutam twaam satyena parishinchaameei saayam satyam tvartena pareeshinchaamiti praatah parishenchaameeti praatah parishichet/* (Parishechana or sprinkling of water be done along with Gayatri Mantra with vyajhritis or extensions, and perform ‘Abhimantrana’ reciting Satyam tvartena parishin- chaami / Rutamvaa satyena parisinchaami.) *Svaahaantaah pranavaa - dyaasha naamnaamantraastu Vaayavah, Jihvayaitatgrasedannam dashanaistu na samsprushet/* (Shaunaka muni says that at this juncture, the dvija should commence taking ‘Anna’ in the fingers reciting: Om pranaya svaaha, om Apanaya svaaha, om vyanaya svaah, om udaayanaaya svaah, om samaanaya svaaha or the Pancha Pranas, om Brahmane svaaha the sixth word, without yet touch the teeth) Smriti saara describes further: *Madhya- maanaamika angushthaih grihetaannam mitam punah, Pranaaya chetya paanaay vyaanaayacha yathaakramam/ Udaanaaya Samaanaaya svaaheti juhuyaat kramaat/* (Anna be picked up in small morsels by right middle and ring finger pressing the thumb and take in reciting Pranaya svaha, Apanaya svaha, Vyaanaya svaha, Udaanaya svaah and Samaanaya svaaha as though performing homa into the mouth of fire!) *Ravissomastathaa chaagnirvyaayuh parjanya evacha, Param Brahma tathaitaascha Devataah parikeertitaah/ Vaamena paatram sprushtvaat praanaahut yathaa charet, Praanena vishta ityaadi svaahaachaivaahutir bhavet, Evam praanaahuteerhutvaa tathaa chaatmaahutih tadaa/* (Touching tthe jalapatra with his left hand, the bhokta should glorify Surya Chandras, Agni, Vayu, Varuna and Parabrahma and perfom ‘ahutis’ in their favour with the mantra of Pranenivishta Suryaya svaaha, Chandraya svaha and so on and then the Atmaahuti to the Self, as detailed by Krishmna Bhatta in Ahnika saara sangraha) Atri Maharshi states: *Shabdenaapah peetvaa shabdena ghrita paayasam, Shabdenaapo- shanam kritvaa suraapana samam bhavet /* (While in the process of the bhojana, the slurp sounds of water, milk, ghee paayasa and the like are as satisfying as ‘Suraapaana’!) Vyasa describes that during the course of Bhojana, the dvija is to maintain silence: *Mounam vaacho nivritti syaat naatra bhaashaana samskritam, Naanya daiveranam Vishnum sadaa dhyaayeccha keertayet/ Devataabhidaanam cha prayatah ityaaastamba vachanam devataantara vishayam/ Kabale kabale chaiva kuryaadgovinda keertanam, Naashoucham keertanetasya pavitram Bhagavan harih/* (The silence that one has to maintain during the bhojana is neither to hold the tongue, nor to dis-use the

language, but mainly to be engaged in ‘dhyana’ or meditation of Vishnu with his several names like Keshava, Narayana, Madhava, Govinda and Madhusudana. Each gulp of food that the bhokta takes in, would purify the intake and glorify the Lord! But at the same time Shandilya Muni says that since one has to ask to break the silence occasionally as to what items of food were to be served as repeats, it is not always possible but to break the silence as and when required!) Markandeya prioritizes the eats at the bhojana: *Ashneeyaattanmanaa bhutvaa purvantu madhtam rasam Lavanaamlou tathaa madhve katutiktaadikam tatah/ Praak dravyam purusho -shneeyaan madhyetu kathinaashanam, Ante punardravaashetu balaarogyena munchati/* (While commencing the bhojana, the first item for consumption should be a sweet juice, then savouries, in between try bitter and sour items, hard eats, liquids etc.) Vyasa forbids eating as follows: *Hastashvya rathayaanoshtramaa sthithonaiva bhakhayet, Smashaanaabhyam - tarasthovaa Devaalaya gatopiva/ Shayanastho bhunjeeta na paanisthamna chaasane, naardravaasaa naadrashirana chaayagjnopavee- tavaan/ Na veshtita shiraschaapi notsanga krita bhajanah, Naika vastro dushta madhye sopaanata –ssapaadukah/ Na charmopari samsthasha charmaa -vestita paarshvavaan/ Graasa sesham na chaashneeyat peetga shesham pibennara, Shaaka mula phalekshunaam danta chhedainna bhakshayet/ Bahoonaam bhunjataam madhyena chaashneeyaat -varaanvitah, Vridhaanavikaredannam nocchishthah kutrachit vrajet/* (One should not eat seated on an elephant, horse, chariot or camel, nor in a burial ground, a temple or in a bed; food is also forbidden to be consumed on a seat, with wet clothes, wet hair or without yagnopaveeta the Sacred Thread. Bhojana is forbidden with stretched legs, with hands on the feet or thighs and in a bed. Meals should not be taken with wet clothes, or wet hair and without yagnopaveeta. Bhojana is also forbidden with covered head, with a single vastra, keeping a plate on the thighs, in the company of bad elements, on steps, with footwear, and seated on skins and leather items. One should not eat from others plates nor drink other’s water or drinks. Half cooked items be avoided and teeth should not be strained trying hard fruits and sugarcane .One should try to keep pace with co-eaters, not disorder the amount served and never consume ‘ucchishtha’ or half consumed items of others much less carry it elsewhere.) *Yastveka pamktou vishamam dadaati snehaadbhayaadyadivaardha hetoh Vedeshu drishta mrishibhischa geetaam taam Brahma hatyaam munayo vadanti/* (Yama states that in case a grihastu serves food better and partially to a person in a ‘pankti’ or a line of guests either due to friendship or fear or any other consideration then Vedas and Rishis warn him of the great sin of Brahma hatya!) Parashara Muni declares: *Eka panktyupavishtaanaam dushkritam adduraatma - naam, Sarveshaam tatsamam taavad yaavadpanktinnabhidyate/ Agninaa bhasmanaa chiva stambhena salileni cha, dvaarenachaiva margena pankti bhedo budhai smritah/* (In case there is even one element of mischief in a ‘pankti’ or a line of guests, then the blemish would have to be shared by all in that pankti! This is so because even if there are fires, or ashes, or a pillar, or a threshold or a demarcating lane; this is what wise men believe!) Smrti Ratna describes certain do’s and don’s in the context of bhojanas: *Shayanasthona bhunjeeta na paanistham na chaasane, Sakuryaat skandanam shabdham krodhamanyatra chintanam/ Shishunaam bhartrunam chaapi shvachandaalaadi darshanam, Ashuchinaam tathaa madhye prekshataamapya nashnataam, Naakale vishayuktamchanaashnee yadahutam tathaa/ Uchshhta sparshanam jnaatvaa tat paatram parihriyacha, Tatah paschaadgomayena Bhumim samanulipyacha/ Anyatpaatram nidhaayaiva tadannm pariveshayet, Parishyaamchyaatha bhunjeeta bhojanetuna doshabhaak/ Eka panktishu bhunjaano braahmano brahmanamsoruset, Tadannamatyajan bhuktvaa Gayatrashtakam japet/ Uddhrutya vaama hastena trishaartah salilam pibet, Vaamenaivapibettoyam bhojaner paatramatyajan Tyajan pibettu rudhram atyagannamritam*

pibet/(It is forbidden to be seated on a bed, keep food on it and eat; do not make sounds while eating; never eat with anger nor while frighening children; do not eat in the presence of dogs and low class persons. Do not eat amid persons not eating or gazing at those as they eat. Do reject food at late timings and also that food which is not offered in ‘naivedya’ to Bhagavan. Once having realised that a glass of water in which already somebody drank in it is provided to a person, then that patra be replaced but not the bhojana. While in one pakti or a lane of eaters, one brahmana should not touch a co brahmana and having done so perform Gayari hundred and eight times but need not reject the bhojana already served. In the course of a bhojana, drink water with left hand without leaving the patra; it is stated that so drinking without leaving the patra in one go is like drinking ‘amrita’ but other wise it is like drinking blood!) Vyasa Maharshi cautions as follows: *Shleshma bhrumhvyachani kotsargo na annakale prashasyate, Bali maangalya japyaadou na home na mahaajane/* (Acts like heavy coughing, loud cleaning or gargling of throat with ‘sheshma’, loud yawning are forbidden and uncivil at public eatings, japa homa groups and in the midst of congregations). Referring to ‘Bhakshya-abhakshya’ or material worthy of consumption or otherwise, Apararka detailed as follows: *Jaati dushtam kriyadushtam kaalaashraya vidushitam, Samsargaashraya dushtam vaa sahrullekham svabhaavatah/ Lashunam grunjanam chiva phalaanu kavakaadicha, Vaartaaka nalikaa laabu hyave yaajnaati dushitam/ Nabhakshayetkriyaa dushtam yaddushtam patitaabhih, Kaala dushtam tu vigjeyam asnaahaaktam chirasthitamk, Dadhi bhaksha vikaarascha madhu varjam tadishyate/ Suraalashuna samsprushtam peeyushaadi samanvitam, Samsargaaddhushya -tetaddhi shudrochishthavadaacharet/ Vichiktsaasu hridaye yasminnaanne pajaayate, Sahullekham tu vigjneyam peeyushaadi svabhaavatah/* (It is always advisable to discard any thing or anybody which is spoilt by way of the background of Jaati or nativity, kriya or action or samsarga or association. Material worthy of discarding due to ‘jaati’ are among onions, lissan, brinjal etc. Whatever is procured or cooked by the characterless and conductless men or women who suffer from ‘kriya dosha’ too are worthy of discard. Another variety of material that sufer from ‘Kaala dosha’ or invalidated by time like old curd, milk and vegetables etc. too must be rejected for use. Yet another category suffering from ‘Samsarga dosha’ or wrong association and interaction with persons of fallen sections of the Society should be dispensed with instantly. Should there be any prick of conscience, food or related material be rejected.) Parashara Maharshi prescribes atonement for the consumption of questionable food items: *Piyusham shveta lashuna vrintaaka phalagrinjanam, Phalaandu vriksha niryaasa Devasya kavakaanicha/ Ushtri ksheeramaviksheera magjnaad bhunjate dvijah, Triraataramupavaasena panchagavyena shudhyati/ Shveta shabdah lashina vrintaakaabhyaam sambadhyate tena, Krishna vaartaa ka raktalashunaadaa nedam vratamityuktam/* (Consumption of peeyusha or beaten cheese of cow milk after delivery, white onion called ‘lasun’, hing or asafetida, round brinjal, clove, camel milk or sheep milk, and such unworthy material calls the atonement or ‘prayaschitta’ by way of fastings of three nights and ‘pancha gavya sevana’ or eating the mix of five cow products of milk- curd- ghee-dung and urine. However, black brinjal and red lasan are exceptional for consumption) Manu Smriti prohibits the consumption of the following: *Shuktaanihi dvijonnaaninabhumjeeta kadahana, prakshaalitaani nirdoshaanya apaddhamoyadaa bhavet/ Veeryahaaniryashohaanih pragnaa haanista - dhai vacha bhavettasmaattato raatrau dhaatreem yatnena varjayet/ Dhaanaa svaadennacha divaa dadhisaktoomstathaa nishi, Sarvaamcha tila sambandham naadyaadatamayam prati/ Triктаardraka dadhishroun aa tilashaakaani nishyadan, Tyajyate rupavaan –cchreebhih pushpita stree rataadyathaa/ Sakaamsyam naarikelaambu kaamsyecha rasamaikshgavam, Taamra paatra yutam gavyam ksheeram cha lavanaanvitam/ Ghitam lavana samyuktam Suraakalpam vivarjayet, Praktyaksha lavanam naadyaat pakvam para grihaagatam/* (Stored and sour of cooked rice should not be consumed by dvijas unless as ‘aapaddharma’ or the very last resort. Dhaatri or Amla fruit products be certainly avoided in the nights as there is a risk of losing masculinity, name and fame. Dhaanaa or Coriander seeds, curds in the nights and

frequent fried items are avoidable. Ginger, curd, and tilas are forbidden to women in menstruation periods as they are likely to affect brightness, speech and prosperity. Coconut water in bronze utensils, sugarcane juice in copper and salted milk or ghee act as high intoxicants. Eating salt alone without dissolving with other items affects the body organs. Similarly cooked items from others are avoidable) Vyasa describes the bhojana niyamas further: *Asati Tulasi chaiva Dhatri phala mathaachyutam, Yasodare pravartante tasya sannihito Harih/ Bhakshyam bhojyamcha lehyamcha Namu Naraayantiyah, Abhimantrva sprushan bhuntey sa yaati paramaamgatim/Yatyannam yatipaatrastham yati naaproshitam chayat, Annatrayam nabhoktavyam bhuktvaa chaandraayanam charet/ Apalptasya murkhasya dushra vrittasya durmateh, Annamashraddhaanasyayobhunkte bhruna aasvai/Tyajedanupaneetaannamandhasya patitasyacha, Vedaadhyayana heenasya kanyaa vikrayinastathaa/ Daridrasyaacha murkhasya yati nindaa parasyacha, Ayaajyam yaajakasyaannam nrmaryaadasya karshinah/ Devadroha parasyaanam tathaa vigjnana dooshinah, Dagdhaanga syaayasair divyaih soma vikrayinastathaa/* (He who has in his belly the ‘Asati’ or a typical sweet cake of rice flour, tulasi leaves and dhaatri or amla is stated to be near and dear to Shri Hari. He who does ‘abhimantra’ with ‘Namo Narayanaya’ to the ‘bhakshya-bhojya-lehya’ varieties of food as offering to Vishnu and then consumes along with co-devotees is destined to attain ‘parama gati’. In the event of robbing the exclusive food kept for a Sanyasi, preserved by him to eat and ready for his prokshana before consumption, then the thief would have no remission at all except by undergoing chandrayana vrata. If the food meant for a handicapped, foolish, below average, and careless person is robbed then he is stated to have committed ‘bhruna hatya’ or killing an embryo! One should never consume the food offered by one who has no yagnopaveeta, a blind one, a characterless person, one who does not practise Vedaadhyayana, a dealer of brides, a poverty stricken one, a below par intelligent, a critic of the holymen, one who performs evil-oriented agni karyas, a critic of the learned and a dealer of intoxicant liquors and one with an iron-burnt body parts. Bharadvaja and Parashara expressed views of an act of omission and of commission each as follows respectively: *Niraacharasya viprasya nishiddhaa -charanasya cha, Annam bhuktvaa dvijah kuryaaddhi namekama bhojanam/- Sadaacharasya viprasya tathaa Vedantavedinah, bhuktvaannam muchyate paadahoraatra antaraan narah/* (In case a learned dvija consumes food served by a faithless vipra of least principles and scruples, then the dvija should better forgo a daily meal. On the other hand, if a dvija enjoys the food from a principled vipra then even overnight the former is rid of the burden of his own sins!) Vishnu Maharshi stipulates that whosoever of dvijas accepts and eats Paarvana shraddha bhojana has to execute six pranayamas, recites Gayatri Mantra ten times and consumes water ten times too as also perform sandhyopaasana in the evening when only he assumes ‘Shuddhatva’ or purity of body and mind. Another important regulation of bhojana is prescribed by Vyasa in connection with Solar and Lunar Eclipses: *Suryagrahetu naashneeyaat purvam Yaama chatusthayam, Chandragrahetu triyaamaam stree baala vridhaaturairvinaa/Grastodaye vidhoh purvam naaharbhojana maacharet, Grastodite tathaa Suryena raatrao bhojanam charet/ Samvatsaryaikamapi charet kruccham dvijottamah, Agjnata bhukta shudhyartham jnyaatasyatu visheshata/* (With the exception of the aged, women and children, dvijas must follow the principle of ‘no food’ during the four yaamas preceding the solar eclipse and three yaamas before Chandra grahana. The general principle is that the day before Chandra grahana and the night before the Suryagrahana, bhojana is avoided. To purify one’s body and mind, the blemish of bhojana knowingly or otherwise, it is better that one kručha vrata is performed annually in any case!)

After bhojana, the conclusion would be: *Amritaapidhaana maseetya vashipyaa jalam pibet, tachesham rouraveyuktvaa baliprante visarjayet/* (After saying ‘Amritaapidhaanamasi’ and then drink up the remainder water in the drinking vessel and continue reciting the Rourave mantra that follows, while leaving water drops at the ‘bali sthaana’ keeping some morsels for the negligible praanis like ants and flies) *Rouravepunya nilaye padmaarbudani vaasinaam, Ardhinaamudakam dattam akshayyamupatishthti/* (The mantra means : may these water drops be plentiful to relieve the tortures being experienced by the padmaarbuda nivasis of rourava naraka) *Apasrutya tatah paschaat gunushaan shodashaacharet, Viprasya dakshine bhaage Devaastishthani yatnatah, Aaseena eva gandushaan vaamabhage visarjayet/*

(Now, clean the mouth gargling sixteen times and throw out the mouth water to the left as Deva ganas would be present to the right side of the vipra.) Gautama Muni states: *Aaachantah punaraachaamedayam Gow ritimantratah, Dripadaam vaa triraavartya sarvapaapa pranaashineem, Hastou nidhrutya angushthaabhyaam aknorambu vinikshipet/ Sharvaatim cha Sukanyaam cha Chyavanam shakramashvinou, Bhukta maatram smaredyastu chakshstasya naheeyate/* (Then, perform ‘aachamana’ thrice with the drupada mantra or that of ‘Ayam gouh’ and with raised hands press the eyes and the right thumb with water; this act would help improve vision by the grace of Sharvaati, Sukanya, Chyavana, Indra and Ashvini Devatas) Maharshi Vyasa desires that after the bhojana prakriya, the Vipra should take up ‘adhyayana’ of Itihasa Purana Vedas to enable proper digestion of food consumed: *Bhuktaavai sukhamaasthaaya tadannam parinaamayet, Itihaasa puraanaakhyaam Vedardhaanupa brumhayet/* Shankha Muni warns as follows: *Divaa svaapam na kurveeta gacchennaiva divaastriyam, Aayuh khayakari nidraadivaa stree punya naashani, Vridhaa vividha vaakyaani parivaadaashcha varjyayet/* (None should neither sleep nor have a woman as daytime sleep reduces longevity and physical contact of a woman destroys punya and lead to avoidable problems) *Supugam cha supatramcha churnena cha samanvitam, Pradadyaadvija varyebhyaha taamboolam charvayedbudha/ Aayuh pragnyaabalam buddheereta shaktirvinashyati, Jihvaa rasam na gruhnaati sadaa taambulacharvanam/* (After the bhojana, one should offer ‘taambula’ or betel leaves and betel nuts to those having the bhojana including the self as taambula provides satisfaction, but repetitive taambula bhakshana destroys mental alertness, physical strength and self-confidence.)].

Ganesha Pujaavidhana is continued:

Pradakshina- Aarati- Stuti paatha : *Eka vimshati sankhyaayaah kuryaaddeva pradakshinaah, pade pade te Devesha nashyantu paatakaanicha/ Aoudumbare raajate vaa kaamsye kaanchana sambhave, paatre prakalpitaan deepaan grihaana chakshutarpakaan, panchaaraatrim pancha deepairdarpitaam parameshwara/ Stotrarnaanaavidhaih suuktaih sahasranaamaabhisthatah, upavishya stuveetainah krutvaa sthirataram manah/ Deenaadheesha Dayaanidhe Suraganaih samsevyaamaan dvija, Brahma Ishaan Mahendrasesha Girijaa Gandharva Siddhah stuta/ Sarvaarishta nivaaranaika nipunaa Trailokya naadha prabho, bhaktimme sakalaam kurushva saphalaam kshaantvaaparaadham mama/ Iti Murtim samabhyarcha dandavan pranipatyacha, japen mantram tato Devi sarva siddhi pradaayakam/* The bhaktas are required to perform 21 pradakshinas / circumambulations to Ganesha Pratima again and again with bhakti and prostrate before it finally so that each step in the pradakshina dissolves the clustered sins of the devotee. Parameshwara! By keeping five radiant ‘deepas’ arranged on a plate made of copper or brass or silver, ‘deepaaraadhana’ be performed with clean mind and thoughts, we seek to offer you five ‘aaratis’ as a gesture of our gratitude for your continued and presence among us with patience to let us perform the services dutifully. Indeed the ‘aarati’ to ensure that the ‘timirandhakaara’ or the endless darkness in our minds and thoughts are smashed up with your extraordinary radiance and omni- presence. Deena naadha, Dayaanidhana, Devagana pujita, Brahma-Rudra-Indra-Shesha Naaga-Parvati- and gandharva / siddha sannuta and ‘Dvai Maatura’ [Mother Parvathi created an image of Ganesha out of the sandalwood paste on her body. She then immersed the idol in the sacred waters of Ganga and it came to life. Thus Lord Ganesha is also called Dvaimaatura meaning 'of two mothers' and also Gangeya meaning 'the son of Ganga.'] Bhagavan Ganesha! You are the singular one to destroy ‘sarvaarishtaas’ or arishta-apashakuna-anishtaas from Tri Murtis- down to staavara jangamaas / the charaachara jagat! Thus the bhakta-saadhakas once again prostrate to Siddhi Buddhi Bhaarya Sameta Maha Vighna Vinayaka!

Chapters 50-51: Ekaakshara Mantra Sadhana- Parvati teaches to Himavanta and Shiva to Shanmukha

Several matras in invoke Ganesha had been in vogue, stated Devi Parvati and advised her father Himavanta as follows: Ekakakshara Mantra *gam* is required to be recited 150,000 times with ‘bahyaantassuchi’ assuming padmaasana without ‘vishaya vaasana’ whatsoever. The shadakshara mantra ‘*vakra tundaya hum*’ needs to be recited likewise with full control of senses and desires 10 lakh and 10 thousand. The number is required to be increased accordingly. Either of the Ekaakshara or shadakshara mantras be taken up on Shravana shukla paksha, for anushtaan for a month for karya siddhi. Eka Murti puja yields vastu-dhana-pashu- santana prapti is assured; like wise, dwi murti puja gives asaadhya kaarya siddhi, tri murti puja rajya prapti and sarva sampatti, chatur murti puja provides fulfills chatur vidha purushardhaas of dharmardha kaama molshas; pancha murti puja results in sarva bhoyma raajatva; six murti puja provides srishti-sthiti-pralaya samadhatya; seven / eight murti puja yields bhuta-vartamana-bhavishya jnaana; Dasha Murti Pujana would please thirty three crore Devas, Indra- Agni-Shiva-Vishnu as also Muni Ganas including Sanakaadi Maharshis. Ekaadasha Ganesha Pratima puja draws the attention and ‘adhipaty’ or supremacy of Ekaadasha Rudras and is required to perform that king of ekaadasha Ganesha puja is called for ‘ati sankata kaala’ or emergencies only. [Puranas like Maha Bhagavata named Aja, Eka -paada, Abhirbudhnya, Twashta, Rudra, Hara, Shambhu, Tryambika, Aparajita, Ishana and Tribhuvama. Vishnu Purana states Ekadasha Rudras as Ardha Naaree Shiva- Parvati Swarupas of Manu, Manu, Mahmasa, Mahana, Shiva, Ritu -dhwaja, Ugraretasa, Bhava, Kaama, Vamadeva and Dhirtavrata and the counterpart Rudranis as Dhi, Vritti, Ushana, Uma, Niyuta, Sarpi, Ila, Ambika, Irvati, Sudha and Diksha]. Dwaadasha Ganesha Murti puja yields instant relief in similar situations of extraordinary difficulties. Such dire situations would also demand Dwaadasha Ganesha Murti puja as a result of which provides contentment to Dwadasha Adityas viz. viz. Indra, Dhata, Parjanya, Pusha, Twashta, Aryama, Bhaga, Vivishwan, Amshu, Vishnu, Varuna and Mitra. [Among these twelve Adityas are stated as: Indra the Chief of Devas ruling Amaravati and destroying Daityas and Danavas from time to time. Dhata being in the Status of Prajapati took up the task of Creation; Parjanya in the Form of Sun rays rained all over the Universe; Pusha is in the form of Mantras engaged for Prajaaposhana; Twashta is present in the form of ‘Vanaspati’ and ‘Aushadhi’ (Vegetable Oils and Herbal Medicines); Aryama who provides protection and relief to humanity; Bhaga is in the form of Earth and Mountains; Viviswan in the form of Agni / Fire and is the cooking facilitator of food as also of the destroying power; the ninth name of Surya Deva is Amshu or of the form of Chandra Deva who provides coolness and pleasure of existence; Vishnu is the tenth name of Surya who constanly checks the evil forces in the World and slays Danavaas and establishes virtue from time to time by assuming Incarnations; Varuna is the eleventh appearance present in water as the source of life and fertility staying in Oceans, Rivers and various water profiles; and finally, Mitra or form of propitiousness and help to humanity. In whatever form he might be, Surya Deva is indeed the ‘Karanam, Kaaranam and Karta’ or the Act, Action and the Supreme Actor in the drama of Life! Bhakti (Devotion), Shraddha (fortitude) and Puja (Worship) sum up the meanings of human life! The corresponding Twelve Names of Aditya are stated to identify with the *Twelve Months of a Year* viz. Chaitra with Vishnu, Vaishakha with Aryama, Jyeshtha with Viviswan, Ashadha with Amshuman, Shravana with Parjanya, Badrapada with Varuna, Ashwin with Indra, Kartika with Dhata, Margasirsha with Mitra, Pausha with Pusha, Magha with Bhaga and Twashta in Phalguna. Surya Deva has thousands of *Kiranas (Rays)* of which four hundred rays, known as Chandana generate Vrishti or rains; three hundred kiranas of yellow colour provide coolness entitled Chandra; three hundred more rays coloured white bestowing Aushadhis, Swadha, and Amrit by which human beings, Pitras and Devas are all happy. The names of the twenty most important rays are stated to be Heti, Kiran, Gow, Rashmi, Gabhasti, Abheeshu, Ghan, Usnu, Marichi, Naadi, Deedhiti, Saandhya, Mayukha, Amshu, Saptarchi, Suparna, Kara

and Paada. (Source :Bhavishya Purana) Dhata, Parjanya, Mitra, Aryama, Pusha, Shakra, Varuna, Bhaga, Twashta, Anshumaan and Vishnu as per Brahma Purana].

Puja of Ashrottara shata - one hundred and eight Ganesha Pratimas in one go by single Saadhaka assures the accomplishment Ashtasiddhis.[Ashta Siddhis: or Supernatural Powers are Anima or the ability of miniaturising oneself; Mahima is turning one self giant like; Laghima is the capacity to get oneself unusually light; Garima is to make the Self too gross and heavy; Prapti is to achieve any kind of mental desire; Prakamya or providing fulfillment of other's wishes; Vashitwa or capacity to control any other Party; Ishitwa or fully dominating over others as wished. Among many other Siddhis include Para Kaaya Pravesha or totally entering other's body and even Soul; Doora Shravana or distant hearing, Doora Darshana or Distant Vision or ability to see things or actions any where from other places; Manojavam or reaching a place as fast as a thought as also thought reading; Kamarupa or assuming the physical form of another Being-be it a moving species or an immobile like a mountain etc; Swacchanda Maranam or the gift to die at one's own wish; Deva Saha Kreedha Anudarshanam or the gift to view Deva Devis playing among themselves; Yatha Sankalpa Siddhi or accomplishing any thing by a mere thought; and so on.]

Finally, puja of one lakh Ganesha Murti Puja leads to Mukti Prapti.

CAUTION: Samishthi Ganesha Pratima Puja is not- repeat, not to be a samishthi maanusha puja to samishtha pratimas but a single and singular dhanya saadhaka puja to samishtha Ganesha Pratimas.

Accordingly as per Devi Parvati's upadesha, Himavanta initiated Ganeshopaasana with twelve Pratimas on Shravana Shukla Chaturthi observing austerities till Bhadrapada Shukla Chaturthi by constant recitals of ekaashara / shadakshara mantras and upavaasaas ; on the previous day of the scheduled Chaturthi the intensity of austerities was doubled up with agni karyas, dasaamsha tarpanas and previous night jaagaranas, besides brahmana - bandhu bhojanas, daana-dakshinas and other ancillaries followed by pratima parikrama and finally pratima visarjana in running sacred waters.

As prompted by Devi Parvati, Parama Shiva then teaches to Mayura Vahana Skanda explaining that without Ganesha Vrata - Puja-Japa', all the dharmika and vijaya karyas in the universe from Tri Murtis to Indraadi Devas, Celestial Beings, Daitya-Denaavaadi practitioners of adharma and humans and indeed human beings, let alone the sthaavara jangamas would never succeed in their respective efforts and activities. Without Ganesha Puja, samasta yajna-tapa-homa-daana karyas are non starters with impediments and failures, and sarva siddhis of ihika-aamusmika aspirations get reversed. On the other hand, Ganesha naama smarana, puja, vrata and such karyas with pure faith and devotion pave the way for any type of success in proportion to the extent and intensity of dedication. Parama Shiva and Paraashati bestowed this unique blessing to Ganesha of 'Agra Tamboolaarhata' which is irreversible which is abided by the bestowers themselves as a proof of their succsses vide battles viz. Tripuraasura and Mahishaasura, let alone Skanda Kumara's victory in his Tarakasura Samhara! As Shiva explained the utmost significance of Ganesha Mahatmya to Skanda, the latter sought to learn the full details. Shiva gave the Ganesha pujana krama as given in the previous pages. In course of the detailing the Vrata, the latter cited examples of the beneficiary kings of dutifully performing the Ganesha Vrata.

Chapters 52-55: Chakravarti Kardama, King couple Nala-Damayanti and Chitraangada-Indumati

Devi Parvati enlightened Himavanta about a Chakravarti named Kardama and his 'purva vrittanta' as also of other Kings Nala and his queen Damayanti besides of King Chitrangada and queen Indumati. King Kardama was a 'dharma paraayana' and the ruler by a huge empire enclosing oceans and earth. Once

Bhrigu Maharshi arrived in the Royal Court and the King welcomed and extended all possible courtesies becoming of King. In the course of conversation, the latter requested the Maharshi to very kindly indicate his 'purva janma vrittanta' as the Maharshi indeed had the vision of Bhuta-Vartamaana- Bhavishya Jnaana. Bhrigu Maharshi then explained that King Kardama was in his previous birth as a hapless Kshatriya although virtuous yet struggling to eke out daily family needs. Totally dejected in life left his home without the awareness of wife and children and wandered aimlessly and happened to reach the ashram of Maharshi Soubhari and narrated his tale of misfortune especially after the acidic remarks of his wife and children, but now he was a terrible victim of hunger, thirst and neglect. The Maharshi assuaged his hunger, thirst and utter negligence and over some time to regain his normalcy. He then taught the Kshatriya about the Ganesha Vrata-puja- sadaa smarana with utmost dedication by all the chaturvarnaas of a Society to demolish dukhaas and - paapas committed knowingly and otherwise and finally lead to the path of enlightenment. The Kshatriya then enquired of Ganesha's form, nature, origin and details of his vrata and puja. Maharshi replied: *Yad Brahmam nityam virajam vishokam jnaana swarupam paramaardha bhutam, anaadimadhyaantapaaram Ganaadhipam tam pravadanti santah/ Yasmad omkaara sambhutiriyatovedaa yato jagat, yena sarvamidam vyaaptam tam viddhi Vinaayakam/* Indeed it is that Brahmaswarupa who is nitya, viraja / veetaraaga, shokarahita, jnaana swarupa, Parama Satya rupa, aadi-madhyaanta-rahita, ananta, whom 'aastikas' firmly believe with utmosr faith and following. He is born of Omkaara Shabda and from whom Vedaas and the Universe emerged and of Him that one titles as GANESHA! He is accompanied with the Shakti Svarupas viz. Siddhi and Buddhi denoting Realisation and the Means of Accomplishment. Thereafter, the purpose, methodology and details of Ganesha Vrata Vidhana. Pursuant to the holy visit by Bhrigu to Kardama Chakravarti, the latter spent the rest of his life in 'Ganeshaadhaarana' and paved the path of attaining 'Saamraajya' as what Kardama attained.

Devi Parvati further enlightened her father Himavanta about the episode of Nala Chakravarti of Nishidha Desha. Nala's glory as a 'dhaarmika saamraat' got spread across the globe and even attracted the admiration of Indra Himself. Nala's wife was Damayanti, one of the world renowned Sundaris : - *Damayantee bharyaa seedayasya soundaryamandiram, damaitvaakhilaan doshaanshriyah saaram pragruyaacha/ Nirmिता Brahmana yasmaad damayantee tatah smritaa, Damayanti trilokasya naareenaam chaarutaamadaat/* Nala's wife was Damayanti, the abode of 'soundarya'; apparently Lord Brahma concentrated all the elements of beauty without any blemishes whatsoever and hence that name of Damayanti! Into the Court of Nala arrived on a very auspicious day the Maharshi Gautama and Nala welcomed the Maharshi with devotional prostration. In the course of conversation, Gautama expressed his awe and admiration of the Chakravarti's accomplishments and narrated about the enormous 'purva janma sukrita' of the Chakravarti. In his previous birth, Nala was an unfotunate and poverty stricken kshatriya named Pippala. As in the case of Kardama's background, Pippala too underwent similar misfortunes and approached Koushka Rishi who advised to observe penances, vrata and pujas to Ganesha for a month. The Maharshi too extolled Ganesha: *Kartaa sarva lokaanaam pitaa maataa jagadguruh, Brahmendra Shiva Vishnuunaam Gajaanana kritaani tam/* Sarva loka karta, Maata, Pita, Jagadguru, besides Brahma- Indra-Shiva - Vishnu and others too dutifully and faithfully venerate alone. [Nala the King of Nishadha, was chosen by Damayanti as her husband in a swayamvara. Demon Kali desired and vowed to test Nala from the path of Dharma/ Virtue as also to separate Nala and Damayanti. Such was the purity of Nala that it took twelve years for Kali to find a small fault in him as Nala played a game of dice and gambled away his wealth and the kingdom. Nala and Damayanti had to live in forests for three years where they were separated. Nala, under the influence of Kali, deserted Damayanti and went away. In the forest, he saved Karkotaka a Naga from a fire. Karkotaka Naga out of gratitude foresaw Nala's eventual incidnets ahead and as a precaution hissed poison and transformed Nala into an ugly dwarf named Bahuka and advised him to serve King Ritupana of Ayodhya. He also gave Nala a magic garment which would restore him to his original form. Nala went to King Rituparna and served him as an excellent cook and received accolades for his 'Nala Paakaas' as famed dishes cooked. In course of time, Damayanti the deserted queen under her father visited Rituparna a co-king on a holiday and offered a riddle to Rituparna in a series of such Royal visits to confirm whether Nala might be present in that kingdom. On hearing that

Damayanti was going to marry another husband, Bahuka took Rituparna and drove the chariot fast. He reached Vidarbha from Ayodhya in a few hours. Damayanti recognized Nala out of his mannerisms and he came to his original form. Nala taught his skill to Rituparna, and the latter taught Nala to magically control dice. After undergoing many hardships, in spite of which Nala never deviated from the path of righteousness - apparently by regularly performing Ganesha Vratas- overcame the influence of Kali and regained his kingdom.].

As Devi Parvati informed of the glory of renowned Chakravatis viz. Kardama and Nala, the episode of King Chandrangada and Queen Indumati of Malwa is not any less significant. The King was not only unusually handsome but a famed warrior was also an expert practitioner of Garima, Mahima, Vashitwa, Ishitwa and such Ashta Sidhis. He was also a Maha Gyani, Yajna-daana-Veda Vedanga Paarangata. Devi Indumati was an outstanding pativrata, sarvaanga sundari and an expert in household karyas. The King was also a renowned hunter too. Once on a hunting spree of Vanya mrigas as accompanied by his ministers, senapati, and soldiers, the King and entourage faced Rakshasas. Even as he alerted the followers to run back, the group of Rakshasaas killed and ate them off. One of the Rakshasaas, was a charming Rakshasi who held the King tightly and forcibly embraced and kissed him and as the latter somehow loosened her grip ran away directionless amok and reached a Sarovara which sank into Naga Loka. But Naga Kanyas surrounded them and took him to Paataala Loka. The King of Naga Loka sought to enquire of his whereabouts and background. In reply, Naga kanyas insisted that he should marry them. Chandra - angada explained that he was an Ekapatnivrata and severally explained what all Veda Shastras stressed about 'Maanava Dharmas' and kept on resisting the wedding offers of Naaga Kanyaas. Meanwhile in the Kingdom of Malwa was agog with the horrible news of the missing King and his entourage and the Queen was shocked and fainted senseless. On her recovery, Veda Panditas and Ministerial Advisers explained that Her husband was the rarest among the Kings and equally rarest of humans ever of the very symbol of Dharma : *na bhuto na bhavisyati!* But death in human life is an inevitable and eternal fact and sooner or later every praani has to jump on to the cycle of Kaala maana!

Devi Indumati who had gradually experienced the reality of life took up to widowhood reconciled that after all she was blessed as a 'Suputra Maata'. Twelve years passed by and suddenly Brahmarshi Narada approached Indumati and affirmed that her husband was indeed a 'Vidyaamaan and a dhanya jeevi' and she need not at all cry over his absence. He advised her further to don coloured dresses, wear golden ear rings and jewellery and decorate back her body including hands, feet, waist and fingers besides wearing mangala sutra just as suvaasinis. She was astonished by what a no less a Maharshi like Narada Himself had advised. She invited a massive gathering of Punya Strees / Punistris and right in the presence of Narada and among the mangala vaadya dwanis got her past glory back. Thereafter Narada Brahmarshi performed the upadesha of Ganesha Mantras, Ganesha vrata puja vidhana, Godaanaadi parikriya, and so on. At the Vrata Samaapti, Ganesha's blessings seemed to have come as a reality. Indeed by His grace, the Naaga Kanyas who kept the King in shackles in a prison had changed their minds and allowed them to float up on earth in a shackled condition around a tree as the onlookers who freed him enquired of his background and restored the King. Meanwhile the Prince was practising 'aamarana' mantra recitals near the ill fated sarovara and the agitated Queen reached there too even as a strange and loud voice resounded the skies that King Chirangada had arrived!

Chapters 56-59: Episodes of King Shurasena, Bhakta Bhrushundi, Krura Naamala and of King Kritaveera

Lord Brahma narrated the episodes of King Shurasena and of Maha Paapi turned Bhakta Bhrukuti to Veda Vyasa as further revealed to Maharshi Bhrigu. King Shurasena ruled Bhutala from Madhya Desha's Sahasra Naamaka Suramya Nagar who was an outstanding practitioner of Dharma, with profound knowledge of Vedavedaangas, yajna karta, shadgunya of Sandhi-Vigrah-Yaana- Aasana, chaturupaaya of Saama-Daana- bheda - danda with a chaturanga bala sena. His wife named Punyasheela even surpassing the qualities of reputed pativratas. Once, as the King was chairing his Rajya Sabha with his Ministers and all other members, there flew around a Divya Vimana even an extremely wicked sinner suffering kushthu vyadhi in the public outside the portals of the Sabha shouted that earth had quaked as of severe 'bhukampa' and with that curse of the sinner fell down Indra's Vimana which got force- landed with earth shaking sound as every body in the public witnessed Lord Indra himself came out with all his splendour and glory even along with Deva ganas. The utterly astonished King and the Ministers prostrated to Indra and the accompanists and complimented the unimaginable fortune that landed in the Kingdom and himself. Lord Indra in his thunderous tone stated that due to the sinner kushthu's statement that the vimana fell down near the Rajya Sabha! Lord Indra further stated that his celestial flight was actually destined to Bhrushundi Ashram the location of which was intimated to him by Brahmarshi Narada and having concluded the visit to that Ashram and witnessed by himself with awe and seen Ganesha Rupadhaari Bhrukuti Himself and after obtaining the blessings on return to Swarga Loka, this force landing of Indra Vimana allowed me and Devas to share our blessings to you with congratulate your Praja for the Dhama Paripalana and auspiciousness, but for the kushtu rogi's malevolent sneeze.

Indra continued his conversation to King Shurasena by describing the background of Mahatma Bhrushundi. In dandakaaranya, there was a cruel fisherman named Naamala who was a practitioner of robberies, vyabhichara, dyutaa kreeda and madyapaana whom the society abhorred and rejected. One day as he was bathing in Ganesha Tirdha, he saw Muni Mudgala and forcibly entered the latter's ashram with the objective of killing the Muni. As he raised his sword, his hands trembled despite his efforts and the Muni displayed pity rather than anger. This mood of the Muni had transformed the psyche of the Evil to sincere requests for pardon and Naamala fell straight at the feet of the Muni with utmost remorse and reverence instead of revenge and anger, which never ever was his trait all along his life so far! The Muni then lifted the prostrating Naamala and having blessed him, explained the power and magnificence of Ganesha, changed Naamala's name as Bhrushudni even as the face got transformed with elephant face with a forehead with two trunks protruded on the face and eventually did the upadesha of Ganesha Ekaakshara Mantra - 'Ga'. Eversince then Maha Bhrushundi had turned into Sage of fame that reached and brought Indra Deva and all other Devas to Earth! Blessed be the Tapah Sthali named Naamala Siddha Kshetra reputed thereafter!

Inquisitive King Shurasena asked Indra to elaborate the episode of Kritaveera who had the reputation of being a Mahabalashaali, Dhanurdhara, Satyavaadi, Daana- Yajna karta, and an outstanding Emperor. Unfortunately however Kritaveera and his wife were 'putraheenas'. The ever dejected Royal couple convened a 'Sabha' which was attended by Ministers, Senapatis, and the Public and declared retirement having given away Raja mudra-Dhana kosha-and so on and left the kingship with 'mrigacharma' attire for the forests. Sage Narada visited Pitru-loka and intimated Kritaveera's departed father that his son proceeded to forests as he and wife were putraheenaas. Meanwhile Sage Bhrushundi's entire family including parents and other sons, daughters and children were burnt to death in a massive fire accident and were forcibly taken away to kumbhipaaka naraka by Yama dootaaas. Bhrushundi was also perturbed

and performed Sankata Chaturthi Vrata most ardently and the departed souls of Pitru ganas were relieved of the naraka's tribulations were replaced with swarga soukyhas.

As Brahma Marishi Narada being alarmed at news of Kritaveera's forest retreat, the latter's father in pitru loka approached Brahma and apprised that despite the glory of Dharmatma Kritaveera, how was it that he was putra heena! Brahma indicated that the King's praarabdha kaala account was getting terminated and that it was time to get blessed with a son soon by dutifully performing Ganesha Puja. In the past, Kritaveera out of arrogance and self pride had killed twelve sadbrahmanas and thrown away in a ditch. As Kritaveera became aware of this, he along with wife returned to the Kingdom from the forest retreat and observed day long purification by fast and on the eve of Maagha Krishna Chaturthi on seeing Chandra on the sky and at the early morning performed prayers shouting Ganesha, Ganesha and initiate the day long puja [as detailed in earlier pages] and by the same evening having performed tilaa snaanas and punah puja as prescribed followed by nritta-geeta-sangeeta- vadya festivities and raatri-jaagarana. And then by Ganesha's blessing, King Kritaveera assured himself that his 'suputra aakaansa' ought to be fulfilled most certainly!

Chapter 60: Angaara Graha as Bhumi Suta- Bharadvaja the father- Angaraka Ganesha Vrata Mahima:

Maha Muni Bharadvaja during his routine 'anushtaana' glanced an Apsara Kanya did maanasika sambhoga and the resultant semen fell on Bhumi. Bhu Maata brought up the child with initial 'samskaaras' like Jaata Karma-Naamakarana-Annaprasana-Choodakarana-Vidyaabyasa. The child's body gradually assumed the sparkling red colour skin gradually. Then at the time of Upanayana, the child Angaraka enquired as to who was his father. Bhu devi invoked Bharadvaja Muni and the latter embraced Angaraka, performed Upanayana and brought him up as a veda-shastra praveena. Angaraka then took to severe tapas in favour of Ganesha for thousand years on the banks of River Narmada. Pursuant to this severe Tapas, Dasha Bhujas Maha Ganesha blessed Mangala with His 'saakshaatkaara darshana' on the eve of Maagha Krishna Chaturthi as Angaraka broke out with blissful tears in his red eyes and prayed: *'Vighnanaasaka, Vighna karta, Suraasura swami, samasta shakti vridhi kara, niraamaya, nitya, nirguna, gunatraya viccheda, Loka paalana karta, Brahma veta, Brahma rupi Ganesha, akhyaalakshya swarupa, Durakshana naashaka Ganesha--and fell down in prostration in trance. Maha Deva Ganesha in 'meghamaada swara' expressed his satisfaction with the severe tapasya of Angaraka and asked for a boon to be granted: Mangala replied: Maha Deva! May I be blessed with Amrita paana to secure lasting fame in Trilokas as Mangala Kaaraka as one of the Nava Grahas or the permanent planet as stationed on Aakaasha ever praised by sarva pranis as Dharani garbhasambhutam Vidyurkanti sama prabham, Kumaram Shakti hastam tam Mangalam pranamaamyaham/ Being the son of Bhu Devi Mangala Deva is of the flashy Lightning and he too like Lord Subrahmanya the embodiment of Power and Courage ever worthy of worship! Ganesha further blessed: Amritam paasyase samyag devaih sah Dharaasuta, Mangaleti cha naamnaa tvam loke khyatim gamishyasi/ Angaraketi raktadivaad Lohitaangascha lohitam , Kumaarastvam kujo bhoomo vasumatyaa yatah sutah/ Angaraka Chatur - thyaam ye karishyanti vratam naraah/ Bhumi putra! Along with various Devas, you too would qualify and resort to 'amrita paana' in Swarga loka, besides gain popularity and fame in Bhuloka as Mangala Graha. Angaraka! Due to your blood red colour body, you should be also popular as Lohitanga or Lohita. You would also be called as Kumara, Dharani Garbha, Kuja and Bhouma. Those all who observe Angaraka Chaturthi Vrata would most certainly reap the advantage of observing Sankata Chaturthi Ganesha vratha and that is never ever facing 'nirvighnas' life long and swarga prapti thereafter!*

Chapter 61: Ganesha's 'shaapa' to Apahasa Chandra- Chandra praardhana- Ganesha restricts 'shaapa' to Chandra Darshana on Ganesha Vrata on Bhadrpada Chaturdhi

Well before initiating the process of Creation, Brahma visited Parama Shiva in Kailasa for blessings as the latter was in special conference with Ganesha and Kumara seeking their boons. Shiva offered similar boons and an angry Ganesha left the place in anger. The very first universal creation by Brahma was a casualty for a while too. The disturbed face of Ganesha with anger was indeed distorted and Chandra laughed away at such form of Ganesha. Ganesha gave a shaap to Chandra that whoso ever saw the Moon would reap 'maha paatakas' and left to his abode. As a result of the shaap, the utterly confounded Chandra got drowned in Maha Saagara. Chandra realised in retrospection realised that a Parama devata of Ganesha's stature who was a Jagatkaarana beyond Ashta Siddhis was laughed at as a mere child and laughing at him away at him and the consequence was indeed inevitable. Meanwhile, Agni and other Pancha Bhutas led by Indra realised that the universal balance would get distorted in the absence of Chandra on the sky and having approached Bhagavan Ganesha prostrated to him with the prayer: Deva Deva! You are indeed worthy of seeking boons of all the Beings of the Universe from charaachara jagat to Tri Murtis downwards! We seek your blessings to preserve the Balance of the Universe. It was the 'aparaadha' by Chandra that had led to Universal Distortion. We had all lined up to pray and seek pardon to Chandra by lessening the impact of your shaapa in the interest of Loka Kalyaana. In his reply, Ganesha stated that he was nodoubt satisfied with the prayers and would seek to lessen the heavy impact on Universal Balance. Chandrama on the sky might be salutation worthy by one and all in the Srishti for a year or six months, or three months, yet continue to remain on the sky but with gradually decreasing and increasing of his brightness renewable fortnightly but on Bhadrapada Shukla Chaturthi night, Chandra darshana would attract 'kalahas' and should certainly be avoided. Then Chandra with his the partially mitigated Ganesha shaapa stood before Chandra with repeated and thankful prostrations with guiltful face and heart and commended Ganesha whose largesse was bountiful with genuine gratitude.

[Ganeshvara is known for weakness for eats, especially sweets. Once he ate all through a day and at early hours of night gathering the remaining sweets walked home slowly with a heavy stomach and got stumbled and fell down to earth, as the sweets were scattered and his dress was torn. An embarrassed Lord Ganeshwara stood up and regained composure. Chandra Deva had witnessed the scene as the short statured- pot bellied-trunk faced Ganesha falling with heavy eating could hardly control his boisterous laughter. A boiled up Ganeshwara shouted at Chandra with terrible anger saying that without pitying my fall with sympathy as a responsible Deva had behaved with a loose moralled laughter of a mean human being. 'You are arrogant, unsympathetic, ill behaved and irresponsible presuming you are charming and blemishless! Here is my curse to you that henceforth you would disappear from the sky and never show your face again.' Indeed the curse was too harsh as the entire order of the Universal System would be upset! A totally shaken up Chandra begged of Ganesha's forgiveness of his blatant stupidity and arrogance! Ganesha the hallmark of forgiveness smiled yet might not be able to retrieve the curse but with a proviso of lessened heavy impact of the curse that the Moon would gradually reduce in his appearance and that there would be only one day when no increase in the size of Moon yet on the subsequent days would keep increasing in size and finally glow on the fifteenth day in till full size. More over since Chandra laughed on the Chaturthi of Bhadrapada month and on that very day when special Ganesha Puja is observed by and all, sighting the Moon- much less observe devotion to him, would face difficulties ahead, but these problems would be solved if reminded of the story of Krishna and the 'Shyamantaka Mani'!--

Lord Krishna's second wife was Devi Satyabhama-of the Amsa of Bhu Devi- the daughter of Satrajit who secured a 'Shamantaka Mani' from Surya Deva which yielded eight maunds (38 kg per maund) of gold daily! Krishna found Prasena the brother of Satrajit wearing the jewel and desired to wear it but was declined. Later on he sported the 'Mani' when he was on a hunting spree and unfortunately got killed by a

lion, which took fancy to the Mani and carried it. Jambavan the bear- and an active associate of Shri Rama of the earlier Yuga-killed the lion and took the ‘Mani’ to his cave. Shatrajit alleged that Krishna must have killed his brother to take away the Mani. Desirous of disproving the allegation, Krishna traced the deadbody of Prasena and following the footsteps of a lion and of a bear entered the cave of Jambavan and fought the latter for many days; finally Jambavan realized that Krishna was Rama himself, apologized to him and not only returned the Shamantika but also requested Krishna to accept his daughter Jambavati in wedding. Shatrajit was profusely apologetic for the baseless allegation that he made against Krishna and offered not only the Shamantika Mani but also his daughter Satyabhama in wedding. The unnecessary blame that Krishna was subjected to was due to the fact that he did not worship Ganesha on Bhadrapada Shukla Paksha Chaturthi as it was strongly believed by the Public of all Varnas ought to observe the Vinayaka Vrata that day formally and reverentially!] (Skanda and Padma Purana)

Chapters 62-69: Durvaaka puja mahatmya in the course of Ganesha Vrata puja

Narrating the puja mahatmya to Ganesha- especially on Bhadrapada Shukla Chaturthi Vrata, Lord Brahma explained to Veda Vyasa the special significance of Duraakura Puja. [Vedic religion and culture teaches a scientific and healthy way of life. Now, the 21 leaves used in Ganesh Pooja. These are : Maasi patram- Brihadi- Bilva-Dhuurvam-Dhuttaara-Badari phala-Apaamarga- Tulasi- Choota patra-Karaveera-Vishukraanta- Aamalaka-Maruvaka- Sindhuura-Jaati malli- Gandali- Shami- Bhingaraaja- Arjuna-Daadimi- and Devadaaru.

[In this connection, Ganesha Chaturthi Puja as per Skanda Purana as detailed in the earlier pages about the eka vimshati patra puja be refreshed: Atha ekavimshati or 21 Patra Puja: *Sumukhaaya namah Maachi patram pujayaami-Ganaadhipaaya namah Brihati patram pujayaami-Umaadhipaaya namah bilwa [bael or stone apple tree leaf considered as highly sacred for Shiva-Uma- Ganesha-Skanda Kumara pujas]-Gajaananaaya namah durvaa yugmam [two pieced -grass]- Harasunave namah dutthura patram pujayaami-Lambodaraaya namah badari patram pujayaami-Gahaagrajaaya namah apaamaaraga patram pujayaami-Gaja karnaaya namah tulasi patram [exceptionally] pujayaami- Ekadantaaya namah chuta patram[mangoe leaf] pujayaami-Vikataaya namah karaveera patram pujayaami- Bhinna dantaaya namah Vishnukranta patram pujayaami- Vatave namah daadimi patram pujayaami-Sarveswaraaya namah Devadaaru patram pujayaami-Phaala chandraaya namah Maruvaka patram pujayaami-Herambaaya namah sindhuvaara patram pujayaami-Shurpakarnaayana mah jaati patram pujayaami-Suraagrajaaya namah ganaki patram pujayaami-Ibhavaktraaya namah shami patram pujayaami-Vinaayakaaya namah ashvattha patram pujayaami-Surasevitaaya namah Arjuna patram pujayaami-Kapilaaya namah arka patram pujayaami-Ganeshwaraaya namah eka vimshati patraani pujayaami/]*

In Jaambanagari in Dakshina Bharaata, there was a kshatriya named Sulabha with Samudra as his wife. Sulabha was a gunavaan, daanavan, dhanavaan, balavaan, and dharmavaan. Samudra was very beautiful, attractive, pativrata and atithi sevika. Once a Brahmana named Madhusudana arrived at the doorstep of the kshatriya’s doorstep asking for ‘bhiksha’. As Samudra with Sulabha were deeply engaged in Purana pathana, a bhikshu like beggar with semi clad , unclean and dirty knocked the door and got disturbed badly. Sulabha’s diversion was rather annoying having lost his cool chided the beggar, little realising that the latter was a Maha Pandita Brahmana. The latter with his mantra shakti gave a curse to Sulabha to turn him into a ‘vrishabha’ and instantly the house wife Samudra got fainted at the Pandita’s curse. On recovery, she displayed a sarpini swarupa and gave a return curse to the Brahmana that he would become a donkey. The Brahmana out of further vengeance further cursed that in her next birth she would be a chandaali suffering from poverty and misery, eating ‘abhakshyas’, and performing most detestable tasks.

The Chandaali, once grown up with the passage of time turned into an old, ugly, toothless and deplorable form. As once she was aimlessly wandering in a nearby the village lanes, she stumbled into the premises a Ganesha Temple with a large open space with many kinds of huge trees attracting colorful and chirruping birds, plants of varied types and even an ashram of yogis and upaasakas some of whom immersed in swaadhyaya, brahmana groups and so on. Domestic animals like donkeys and bulls too freely roaming in the open area. In side the premises, there was the Ganesha temple; as the chandaali peeped in rather surrepticiously, she observed that quite a few bhaktas were immersed performing Ganesha puja being observed in connection with Ganesha Chaturdhi Vrata of Bhadrapada Shukla Chaturthi. She was specially attentive to the 21 patra puja and so on. Instantly she collected 21 different leaves from the area and made a semblance of Ganesha Pratima with the pulp of earth and water sprinklings and performed the soulful puja by merely addressing the pratima as Ganesha- Vinayaka- Vighnesha- Deva deva and so on repetitively with the 21- leaves and flowers on the banks of a stream nearby. With the creepers, grassroots, leaves and flowers as assiduously collected, a successful and contented puja was thus performed with bathed cleanliness and devotional faith. Meanwhile a fighting bull and a donkey rushed in where the chandali was so far performing the puja. The pratima's trunk and even a portion of the head were broken and the prasad that the chandali prepared was partly eaten away. The chandaali got terribly angry and started beating the donkey and the bull and the resultant screamings and resounding noises created a turmoil and the bhaktas performing the Ganesha vrata and the groups of yogis and swaadhyayis around the temple locked up the gates outer premises. The resultant cries of helplessness of the chandaali and the animals were very obviously noted by Ganesha Himself even as Deva Vimana landed at the temple premises welcoming the three original swarupas of Samudra- Sulabha and Madhusudana who were invited by apsaras- gandharvas with nritya-gaana mangala- dhwanis. Indeed such is the durvaaka puja 'mahatmya' in the course of Ganesha Puja Vidhana!

[Maha Narayana Upanishad describes the significance of 'durvaa yugma puja' in a general context as follows:

Significance of durva grass : *Sahasra paramaa Devi shata mulaa shataankura, sarvah hastu me paapam durvaa duhswapna naashani/* (Far superior to thousands of purifying agencies the 'durva grass' with double fold with ten inches length and hundreds of roots and sprouts, embodying the divine energy of Devi Shakti, destroys various kinds of blemishes and impurities of all beneficent acts meant for all religious and worships to divinities, besides uprooting the effects of evil dreams. Proper religious acts prescribed in the Scriptures by dwijas especially 'shrotria brahmanas' are always habitual of utilising the 'durvara yugma' and the saying is: *durvaa amritasambhutih shatamulaah shataankuraah, shatam me ghnanti paapaani shatamaayurvivardhati/*

Kandaat kandaat parohanti parushah parushah pari, eva no durva pratanu shahasrena shatenacha/ Each stalk of durva grass in the folds as prescribed could multiply as hundreds and thousands in number and so would be the progeny of one's 'vamsha' by its spiritual use into hundreds and thousands.]

About the outstanding significance of Durvankura Puja, Ganesha himself informed his Ganaas that even Shesha Naaga and Brahma would be unaware, let alone Maharshis and Maha Munis. Once Brahmarshi Narada tried to explain to Indra about duurvankura puja mahima in reference to Ganesha by narrating an episode about Koudinya Maharshi, a strong upaasaka of Ganesha with his ashram in Dakshina Bharata. He set up a Ganesha Idol near a peaceful sarovara and practised the shadakshara mahamantra of Ganesha. His wife too performed puja to the pratima but was hardly satisfied; the Maharshi then asked her to perform the puja with 'durvara yugma' for quicker result of joy and revealed the episode of Yamadharmaraja in a Maha Sabha was witnessing a dance performance of Apsaras as witnessed by Deva- Maharshi-

Gandharvaadis as Apsara Tilottama was dancing away and in the course her dupattha flew away and her breasts were exposed while Yama himself was tempted to embrace her and the semen fell on the ground as a 'vikruta mukha jwaalaa yuktapurusha' made such a shriek which resounded all over the earth. Maha Vishnu tried to face the 'vikruta jwaalaa mukha purusha' but realised that the latter was none else but Ganesha Himself who would not tolerate transgression of the precincts of Dharma, be it even Yama! Samasta Deva-Maharshi ganas led by Vishnu himself prayed to Ganesha and following the elaborate stuti-strotras the latter appeared on the horizon a mountain sized in baala swarupa with abhaya hasta. The jwaalaa swarupa The latter however transform into a normal form and Brahma- Vishnus intensified their prayers and entreated him to reduce his huge form to normalcy to enable with puja. Brahma created manasi kanyas viz. Buddhi and Siddhi; Vishnu offered ati komala padma and Ganesha turned into a Padma paani. Varuna Deva gifted cold water to reduce the impact on the Baala swarupa's jathgaraagni in tha Balaka's udara and hence the name as Lambodara.. Shiva gifted agni from his kantha while 80 thousand Maha Munis offered amrita tulya 21 durvaankuras to decorate Ganesha Mastaka with exceeding bhakti! As such outstanding gifts were offered by Tri Murtis, Devas and notably the durvaankuras by Muni Ganas with which the future generations of bhaktas could offer their venerations, Bala Swarupa Ganesha appeared in his normal form! Deva Ganas manifested Kaalaanila prashamana Mandira and as such Koudinya Maharshi asked his dharmapatni to perform Ganapati Puja with 21 durvaarakas yugmaas.

Maha Muni Koundinya further informed Indra about Loka sanchaari Narada's visit to Lord Ganesha Himself. The latter was delighted and after the preliminary formalities asked Narada about the latter's latest visit earlier to Bhuloka. Narada referred to Mithila and its King Janaka. The King was a renowned dharmatma, daana karta, vigjnaana vetta, and Maha Jnaani. Narada further exclaimed whether the glory and popularity was essentially to Ganesha Puja. Then Ganesha desired to test the King and approached him as a Kushthi (leper) and very old brahmana with unbearable body odour spitting blood all over and with halted body movement. Even urchins avoided the leper and crowds of the public ran away. He reached the rajadwaara and declared to the guards in shouting and highly agitated tone that he wished to dine along with the King. Informed by the secret agents of the arrival of the old leper brahmana, King Janaka wondered that Lord Parameshwara Himself might have arrived at the gate and wondered that his glory on earth might be recorded in human history! As the decrepit old kushthu brahmana strutted in tremblingly, the King instructed for food be served at once and disregard of all types of manners ate away the varied specialties of royal food delicacies without break. Then he remarked that the host King no doubt spread away delicacies no doubt and he thought that the hapless hungry leper would eat it like a raksha, but had the Majesty realised that the citizens of the Kingdom had felt that the 'dhaanya' was looted by the King through his middle men landlords; this was why the King needed to be alerted ! The King put down his head in shame as the beggar leper left in disgust and he went around the city and did the prachaara among the houses of the Kingdom that the King ignored the Public interest! The public kept quiet without reaction as after all they could not afford to do so. Then Ganesha he entered the home of poverty stricken 'dwija dampatis'/ brahmana couples named Trishira and Dampati.

The poor brahmana couple who merely squatted on earth in half nakedness as mosquitoes and worms were spread out. They were however immersed in Ganesha Puja with pushpas and patras. At the end of the puja, they offered the left over puja dravyas viz. the pushpa patras to eat even by self denial. Ganesha smiled and remarked that he had just returned from the dining table of the King but the panchabhakshya bhojana offered there could not give him as much of contentment as their offering with bhakti even to a miserable leper like him. He stated: *Mithilaadhipateh keertim shrutvaaham khshudeto bhrusham, tripikaamaha samaayaato nasa triptim mamaakarot/ Karmanaa daabhikenaiva satvam parirakshate, mama truptikaram kinchidgrihe chedasti deeyataam/* Could the show of 'dambha'- self pride-in the 'mahaa daanaas', dharma karmnas like yagnas and charities of a King be weighed against genuine devotion! Therefore do offer me the left over patras after the puja. The Brahmana couple exclaimed as to how the ocean like royalty and his unimaginable food saturated with niceties be comparable with a drop of water! Then Ganesha appeared before them and said that nishkama karmas with truthful devotion

ought to be commended most certainly and should secure moksha to the brahmana couple. Meanwhile, King Janaka who was put to shame by the leper brahmana, visited every household of the poor and resorted to 'annadaana' and gradually improved his name as an 'annadaata maha raaja'. He also visited the abode of the brahmana couple and equipped it with all facilities.

After performing the acid like testing of King Janaka, Ganesha returned to Indra and asked him to donate him that much gold as equivalent to 21 durva yugmas. Indra asked his wife Shachi Devi who sent a messenger to Kubera. The latter exclaimed that Shachi had apparently fallen a prey to the vyaamoha for Indra and that was why she asked for a meagre weight of 21 durva yugmas but why not much and far more! Any way Kubera called for 21 durva yugmas and placed a small quantity of gold but the weighing balance did not even move. More gold was placed but to no movement; further gold was weighed too but no movement again and again; the entire gold stock of Kubera's treasury which was of mountain heaps too failed the balance. He ordered in desperation that the entire gold from all over Alkaapuri be placed on a huge balance against the paltry durva yugmas of 21 then again there was no success. Meanwhile Indra arrived on his Iraanata Elephant and brought all the gold in swarga loka yet again to no avail! Shiva, Vishnu, Kubera, Varuna, Indra, Agni, Marutaadi Devas along with Deva, Devarshi; Siddha, Vidyaadharas arrived at the Ashram of Maha Muni Koundaya.

Chapters 70-73: Sankata Vigneshwara Puja Vidhaana, Mahatmya, Vrata Udyamana, Kaartaveerya janma

Recalling that King Kritaveera performed Ganesha Vrata on Bhadrapada Shukla Chaturthi with utmost devotion (ref chapter 59), he had a dream of his late father reminding of the King's yet unfulfilled wish to beget a son of fame. The King was then prompted by the celestial dignitaries in chain viz. Narada- Indra- Brahma and learnt of the methodology of observing Sankata Chatuthi Vrata which ought to result in the fulfillment of the desire. Then the Vrata vidhana is as follows:

Sankapam: *Sankalpam kaarayet samyag dhyaatvaa Devam Gajaananam Ganesham pujayet bhaktyaa mantrairaaagama sambhavaih/*

Vigrah Pratishtha: *Pratishthyaat pujayet tam dhyaanan DevamGajaananam/*

Dhyanam: *Eka dantam maha kaayam tapta kaanchana sannibham, Lambodaram vishaalaaksham jvalit paavaka lochanam/ Aakhupushtha samaaroodham chaamarairveejitam ganaih, shesha yagnopapeetam cha chintayet tam Gajaananam/ Iti Dhyaanam/*

Aavaahana: *Aagaccha Deva Devesha sankataanmaam nivaaraya, yaavad vratam samaapyet taavatut twam sannidhou bhava/ Sahasrasheershaityaavaahanam/*

Aasanam: *Ganaadheesha namastestu Sarvasiddhipradaayaka, aasanam grihyataam deva sankataan - maam nivaaraya/ Purusha evam aasanam/*

Paadyam: *Umaaputra namastestu namaste Modakapriya, paadyam grihaana Devesha sankatam me nivaaraya/ Etaavaasanasya- Padyam/*

Arghyam: *Lambodara namastestu ratna yuktam phalaanvitam, arghyam grihaana Devesha sankatam me nivarya/ Tripaadurdhvaityaturarghyam/*

Aachamaneeyam: *Gangaadi sarvateertabhyah aahrutam toyamutamam, grihaanaachamaneeyaardham sankatamme nivaaraya/ Tatoviraadam aachamaneeyam/*

Panchaamrita snaanam: *Payidhadhi ghritam chaiva sharkaraa madhu samyutam, panchaamritam grihenadam sankatam me nivaaraya/*

Snaanam: *Narmadaa Chandra bhaagaa cha Ganaasangamajairjalaih snaapitosi mayaa bhaktyaa sankatam me nivaaraya/*

Vastram: *Ibhavaktra namastubhyam grihaana Parameshvara, vastra yugmam Ganaadhyaksha sankatamme nivaaraya/ Tasmadyagjnaat sarvahuta ruchet vastram/*

Yagnopaveetam: *Vinaayaka namastubhyam Parashudhaarine, upaveetam grihaanedam sankatam me nivaaraya/*

Gandham: *Ibhavaktra namastubhyam namo mushala vaahana, chandanam grihyataam deva nivaaraya/ Tam yagnamiti chananam/*

Akshata: *Ghridakumkumasamyutaas tandulaah sumanoharaah, akshataasterpitaam deva sankatam me nivaaraka/ Ityakshataam/*

Pushpaani: *Champakam mallikaa durvaa pushpajaatiraneekashah, grihaana tvam Ganaadhyaksha sankatam me nivaaraya/ Yatpurushamitimiti pushpam/*

Dhupam: *Lambodara Mahakaaya Dhumraketo suvaasitam, dhupam grihaana Devesha samnatam me nivaaraya/ Braahmanosyeti dhupam/*

Deepam: *Vighaandhakaara samhaara kaaraka Tridashaadhipa, deepam grihaana Devesha sankatam me nivaaraya/ Chandamaa manaso Chandrama manaso Jatha, Chaksho surya ajaayatha/Mukhad Indras cha Agnis cha, Praanad Vayuaajayatha/From his mind was born the Chandrama (moon) and his eyes became the powerful Surya (sun). From his mouth were born Indra (lightning) and Agni (fire), and his breath/life gave rise to Vayu (air)*

Naivedyam: *Modakaapuupa ladduuka paatasam sharkaraanvitam, pakkaannam saghritam Deva, naivedyam pratigrihyataam/ Naabhyaa aaseedati naivedyam/*

Phalam: *Naarikela phalam draakshaam rasaalam daadimam shubham, phalam grihaana Devesha sankataanme nivaaraya/Iti phalam/*

Taamboolam: *Kumkumailaalvaangaadi nagavalleedalaanicha, taamboolam grihyataam Deva sankatam me vinaashaya/ Yat purushenoti taamboolam/ Iti taamboolam/*

Dakshina: *Sarvapreetikaram Deva hiranyam sarva siddhitam, dakshinaartham grihaanedam sankatam me vinaashaya/ Saptaasyaasannithi dakshinaam/*

Durvaka Puja: *Om Ganaadhipaaya namah, Om Umaa putraaya namah, Om agha naashanaaya namah, Om Ekadantaaya namah, Om Ibhavaktraaya namah, Om Mushaka vaahanaaya namah, Om Vinaayakaaya namah, Om Isha putraaya namah, Om Sarvasiddhi pradaaya namah, Om Lambodaraaya namah, Om Vakta tundaaya namah, Om Modaka priyaaya namah, Om Vighnadhvamsa kartrenamah, Om Vishva vandyaya namah, Om Amareshaaya namah, Om Gaja karnaaya namah, Om Naaga yagnopaveerine namah, Om Bhaalachandraaya namah, Om Parushu dhaarine namah, Om Vighnaadhipataye namah, Om Vidyaa pradaaya namah/*

Neerajanam: *Karpuraanalaa samyuktamasheshad aghougha naashanaartham, neeraajanam grihaanasha sankataamnaam vimochaya/ Iti neeraajanam/*

Stuti: *Tvameva vishvam srujaseebhavaktraa tvameva vishvam paripaasi deva, tvameva vishvam harasekhilesha tvameva vishvaatmaka aavibhaasi/ Iti stutih/*

Namaskaarah: *Namaami Devam Gananaadhameesham Vighneshwaram vighna vinaasha daksham, bhaktaartham bhakta vimoksha daksham vidyaa pradam vedavidhaanamahyam/ Itri namaskaaram/*

Thus' Sankata Vighnesha Vrata Vihaana' in brief/

King Kritaveera was then provided a list of beneficiaries of outstanding personalities who were blessed by Ganesha who had successfully performed the Sankata Chaturthi Vrata with faith and devotion.

Skanda left home ingonito to perform tirtha yatra once then the terribly worried Devi Parvati performed the Sankata Ganesha Vrata and on its successful conclusion Skanda arrived home to Kailasha.

Maha Muni Agastya drank up the entire ocean to kill Kalakeya daitya;

[In the vicinity of Pushkar Tirtha were 'Ashramas' of illustrious Mararshis like Agastya. A highly vily and valiant Danava named Kalakeya was in battle with Devas for many years and he kept another mighty Danava called Vritrasura as a shield in between him and Devas. With folded hands, Devas approached Brahma to get rid of Vritrasura as well as Kalakeya. Brahma suggested that Vritrasura was invincible due to unprecedented boons given by Parameswara and the only way out was to approach Sage Dadheechi and beg him for his back-bone which could materialize a mighty 'Vajrayudha' which alone could destroy Vritrasura. Devas prayed to Sage Dadheechi and keeping in view the holy task of killing Vritrasura, the Sage agreed to sacrifice his backbone and hence his life. As Vritasura was eliminated by the vajyaayudha and a demoralised Kalakeya and asuras too hid in the Ocean resorted to nightwarfare and nocturnal killings of lakhs of human beings in sleep and once again threatened the balance of power between the Davanvas and Devas. Indra and Devas approached Lord Vishnu who in turn and declared that the only Sage Agastya, who averted crises like when Nahusha occupied the chair of Indra on highly temporary basis and created embarrassment and havoc in the worlds and punished him subsequently and when Vindhya grew up in height compared with Meru Mountain obstructing the passage of Surya and subdued Vindhya by asking him to bend in reverence and not allowing to stand up till date, Agastya Muni, having faithfully performing Sankata Ganesha Chaturthi Vrata drank up the water of the Ocean exposing Kalakeya and followers. The dried up Ocean was replenished by Ganga; another version was the replenishment was by the Maha Munis mutra and hence the salty taste!]

Similarly, Nala Damayanti episode vide chapter 42 above amply demonstrated the Ganesha Puja phala.

The episode of Pradyumna the son of Lord Krishna and Rukmini Devi was popular in the context of Sankata Chaturthi Ganesha Vrata as Pradyumna was well advised by Rukmini to faithfully observe the vrata and discover the weeks old mysterious disappearance of her grandson Aniruddha and the Vrata once concluded the boy was recovered! There after King Kritaveeya pathni gave birth to a boy but he was a vikalaanga without arms and legs as though a mountain was brought down and a mouse emerged! Yet, the Ministers and even the well wishing public assured the royalties and hoped that in course of time the boy should become normal. The King then became weak and diseased and at the instance of the Ministers and public the boy was named as Kaartaveeyaarjuna. Some 12 years passed as Mahatma Dattatreya arrived and called on the Royalties. The latter stated that he had arrived to look up the son and said that since the Royal Couple did not observe the Sankata Chaturthi Vrata rather casually observed with quite a

few lapses in the vrata vidhana partly due to the feelings of royalty. The Mahatma then tendered the Ekaakshara Ganesha Mantra and assured that in the long time course of the 'mantraacharama' with perseverance, Ganesha Himself would appear before the King.

[Markandeya Purana describes the glory of Dattatreya: Avadhuta Dattatreya as an Avatar of distinction was considered as 'Dutta' or awarded by Trimurtis and born to Sage 'Atreya' and Sati Anasuya, Dattatreya is a combined 'Avatar' (Incarnation)- He was a mystic Saint *Par Excellence* called 'Avadhuta' or of the eccentric type. The word 'Ava' denotes 'bad materials' and 'dhuta' denotes 'washed away' thus meaning that he washed away all bad things. Such a Person is stated to be of Pure consciousness in human form. Depicted as a Three headed Avatar, representing the Three Gods of Brahma, Vishnu and Siva; the Three 'Gunas' of Rajasik, Satvik and Tamasik nature; Three Stages of Consciousness viz. Jaagrat-Swapna and Sushupti or awakeness, dreaming and dreamless Sleep; and the Three Time Capsules of Past, Present and Future. Dattatreya is picturised as seated in meditation along with his Shakti, under an 'Udumbara' Tree of fulfillment of desires on a Rock- a Gyana Peetha, along with Four Dogs denoting the Four Vedas. He was considered as the Guru of 'Ashtanga Yoga' or the Eight-folded Yoga comprising Yama (Truthfulness and Morality), Niyama (Cleanliness and discipline), Asana (Right Posture), Pranayama (Control of Life Force), Pratyahara (Withdrawal of Senses from Wordly objects and desires), Dharana (Concentration), Dhyana (Meditation) and Samadhi (Alignment of Super Consciousness with Almighty). The main Principles of 'Dattatreya-following' are Self-Realisation and of God, Inter-relation of God-Man and Creation, Overcoming Ego by Yoga and Renunciation, and Gyana or Enlightenment and the inavailability of a Guru. Even from the childhood, Dattatreya was replete with 'Vairagya' (Renunciation), but his followers and admirers were several. He always desired to have privacy, introspection and aloofness and shunned adulation, popularity and proximity. That was why he avoided company and preferred staying indoors. With a view to escape from the attention of Muni Kumars, he meditated on the banks of a Sarovaras' incognito in disguise for innumerable years. He was inside water practising 'Ahstanga Yoga' (Eight Limbed Yoga) and finally emerged with a façade of a being a drunkard, a debauch and a degraded person devoid of morals and social values. He displayed nudity with a youthful and coquettish woman, in obscene poses, while drinking and in a loose-mannered fashion. Despite these efforts of being corrupt, care-less and licentious, the followers of Dattatreya did not get deterred but made great efforts to get closer to him. As King Kartaveeryarjuna, the thousand armed tyrant who was a great devotee of Dattatreya was killed by Parasurama who resorted to destroy Kshatriya kings to avenge great Sage Jamadagni's death was avenged, the left over Ministers and Royal Family members sought to install the Prince Arjun as the King, but he refused as Kingship would lead to violence, lack of mental peace and death. There upon, Sage Garg advised the reluctant Prince to visit Sahyadri Mountain where Mahatma Dattatreya stayed as he was the incarnation of Bhagavan Vishnu and the illustrious son of Sage Atri and Sadhvi Anasuya an outstanding Maha Pativrata. Sage Garg told Prince Arjun that Indra was badly defeated in a battle with 'Daityas' (Demons) and consulted Deva Guru Brihaspati who replied that Indra should immediately worship and seek an audience with Dattatreya. Indra approached the latter but he said that he was not in a fit condition as the Avadhuta was drunk in the amorous and unclean company of a woman. Being aware of the misleading statement of Dattatreya, Sage Garga replied that just as the powerful and auspicious Sun rays did not become impure by touching either a chandala or a Brahmana, the holy union of Lakshmi and Vishnu could never ever be construed as unclean and unholy! Indra returned again to Mahatma Dattatreya who smiled since He was only testing Indra's sincerity. He then asked to challenge the most leading Daityas to a Battle in His presence at His Place; the Daityas assembled (into a trap) and asked to show up in the presence of Maha Lakshmi. The Daityas were mesmerised by Devi Lakshmi's form and face, even forgetting that they were challenged to a fight, became extremely passionate. Dattatreya once again smiled and told Indra and Devas that for sure the Daityas would be defeated now as they kept Lakshmi on their head indicating that she would leave them all now. He explained: *Nrunaam paadasthita Lakshminilayam samprapachhyati, sakthnoscha samsthita vastram ratnam naanaa-vidham vasuh/ Ratnam naana-vidham vasuh/ kalatrada krodhasthapatya*

Manorathanpuurayati purushaanaam hrudisthithaa/ Lakshmirakshmvataam sreshthaa kantastha kantha bhushanam, Abheeshta bandhu daaraischa tatha slesham pravaasibhih/Mrushtaannam Vaakya laavanya majnaamavitathaam tatha, Mukhastithaa kavivam cha yacchhatyu-dadhi sambhavaa/ sirotata samtyajati tathonyam yaatichashrayam, seyam shirogata daityanaparisthitajaati saampratam/ (Devi Lakshmi when falls on the feet of human beings blesses them with happy homes, falls on either of the thighs bestows clothes and jewellery, on secret place blesses with life-partners, on the lap gives children, on the heart fulfills all the desires, on the neck gives ornaments on the necks, beloved distant relations and good company of women; if Lakshmi falls on the face of human beings she approves attraction and brightness of the visage, accomplishments and a literary outlook. But if Lakshmi falls on one's head, then she is ready to leave the person concerned.) Thus, Dattatreya advised Devas to take up arms and attack since his vision would further weaken the Demons; also, when the Demons have committed the sin of becoming highly passionate over another person's wife, their strength would get diluted. Devas attack over the Demons was readily successful and Indra regained his Throne in Swarga Loka. Sage Garg advised Prince Arjun, the son of Kartaveeryarjuna to pray to Dattatreya who gave the Prince considerable confidence and courage to face the institution of Kingship boldly].

Chapter 73 continued : Subsequently, the Royal couple commenced the mantraacharana as 'nirahaaris' and 'vayu bhakshakas', seated firmly on an island like area of a sarovara with a grand and decorated Ganesha Pratima with indescribable nishtha. Maha Ganesha who tested their 'atula nishchayaatmika nishtha' for 12 years gave His 'saakshaatkaara', a Prince of Grandeur viz. 'Kaarta - veeraarjuna' stood with 'sahasra hastas' about to release five hundred arrows with as many hands while thunders were heard around and lightnings were flashed all over the skies. As the Bhu Chakravarti stood up, pancha bhutas realised his presence and Yama Raja became aware. Ganesha addressed Kaartaveeryaa that he would not only gain 'khyati' all over for his valour but also be a 'dharma paraayana' being the Universal Messenger of virtue and justice. Endowed with the blessings of Ganesha, the Co-Kings rushed in before Kaartaveerya to serve him as their 'Saamanata Rajas' and eventually the Chakravarti built a grand Ganesha Temple of 'Pravaala Ganapati' and inaugurated it with pomp and show attended by Samanta Rajas, Veda Panditas and public. In the course of time, the Temple attained enormous fame as the center for annadanaas, charities and 'virvad sabhas'.

Chapters 74-76: Kushthi with background of maha patakas relieved by 'GAJANANA' Mantra

As the public in the Kaartaveeryarjuna Saamrajya was happy, peaceful and contented, in another context, there was a King Shurasena [ref earlier chapters 56-59] who despatched his men to ascertain whether any of his praja had performed the Sankata Ganesha Chaturthi Vrata. The Royal messengers brought the information that a Kushtha grasta low caste old woman in a far flung village had recently alighted a celestial vimana. On investigating the antecedents of the woman, the King realised that in the Bangla Desha there was a pretty kshatriya woman named Saarangadhara whose daughter named Sundara a well married woman with her husband named Chitra but was in the habit of 'para purusha saangatya' since she was a 'dashaatmika nritya nayaki' [swaadheena pati-vaasakamajjya- virahotkanthika- khandita-kalahaantarita- Vipralabdha-proshitapatika- and abhisaarika] attracted to as she was a nritya. Her husband caught her red handed but she and killed him with a knife on the spot and carried on with her paramour. Her neighbours heard the noises and the King imprisoned for life and after her death was taken to narakas and after her retribution was reborn as a miserable kushthu woman of low class. As she grew old one she once slept off till the evening outside a Ganesha Temple, woke up with hunger and strutted into a nearby house where she witnessed the householders performing Sankata Ganesha Vrata till chandrodaya while the latter gave prashada to her at the door step. All through the Vrata she was taking the name of Ganesh with utmost 'shraddha' and the Lord despatched a pushpaka vimana. Inside that very Vimana, she noticed Lord Indra whose travel to Grutsamada ashram was interrupted at the sight of the kushthu woman earlier!

Having heard the chain events of Chapters 56-59 viz. Episodes of King Shurasena, Bhakta Bhrushundi, Krura Naamala and of King Kritaveera, King Shurasena himself got anxious to observe the Sankashta Ganesha Vrata himself. He approached Vashishta Maharshi who prescribed the 'vrataacharana' date as Maagha Krishma Chaturthi Tuesday and as Ganesha blessed the King and the pushpaka vimana appeared again when his bhaktajanas too were accommodated too but the problem of the kushti woman got repeated once again. King Shurasena followers suggested as to how the paapa vimukti of the kushtu woman.

In Gouda desha was a jnaani tapasvi Brahmana Durva along with his wife Savitri and son Budha. Budha was brought up by the parents with several comforts and unusual pampering and became almost a loafer, liar, rebellious, vagabond youth and became a victim of a veshya and madira. The parents were alarmed with no food and water and made all possible efforts to bend his habits of a drunkard and debauchery. Eventually he killed the father following verbal exchange of words. In utter disgust, he also killed his mother too in over-drunkenness. The neighbours completed the dahana samskaaras and the year long obsequies too with highest regards for the 'unique dharmacharana atmas'. Some time later, 'maha paapi' Budha visited the hermitage of Muni Kalaabhi and the latter was in bath, he attacked his wife and forcibly dragged her to bed for 'balaatkaara' and she gave a 'shaap' to turn as a 'kushti' in the next birth as he had turned out as a pitru ghaati, maatra ghaati, stree ghaati, 'madya paana karta' and 'gurutalpa - gaami' and finally 'ghora naraka prapti'. The Kushti woman by the vimana as advised by the King's followers whispered in the kushti's ears the four lettered Mantra GAJAANANA and her recital of the Mantra instantly washed off the entirety of 'doshas' still as remnants of past maha patakas for eligibility of the vision of Ganesha.

Chapters 77-82: Jamadagni-Kaartaveerya- Kaama dhenu-Kartaveery kills the Muni- Parashuramaavatara

King Shurasena approached the ashram of Maha Muni Jamadagni the famed wife Renuka Devi in Shveta Dvipa's Sahyaadri Parvata and their illustrious son Parashurama who was in Naimisharanya for Vidyadhyayana. The Muni having extolled Sankata Charurthi Ganesha Vrata said his son Parashurama had already observed the Vrata as prescribed. Thereafter, Chakravarti Kartaveerya visited the Ashram of Jamadagni couple with his countless chaturanga bala akshouhinis who were taking refreshing bath and swim. The Muni couple invited the Chakravarti and the huge army and hosted a fabulous and highly rich and lavishing lunch with pancha bhakshya bhojana. Well before this lunch invitation the Muni Couple prostrated before the Kamadhenu in the ashram's backyard and entreated her to preserve their dignity to fulfill the invitation of lunch for the Royal Guest of honour and his mammoth number of the army. The shocked Chakravarti exclaimed as how such massive bhojana was possible to an equally huge army and requested the Muni and wife to explain out of his astonishing miracle. As they revealed the truth of mother Kamadhenu's grace and help, instantly the Chakravarti raised his tone and asserted that each and every asset in his command ought to be under his command. The Muni replied: Chakravarti! I am after all a Muni eking my life with what ever 'kandamula bhakshana' is possible in forests; how do you realise that this ashram could offer 'pancha bhakshya paramaannas' to the Royalties and 'akshouhinis' of sena is possible otherwise. You are of Vishnu swarupa and accepted my 'aatithya' as that is a great honour and trilokas could proudly state that Chakravarti Kaartaveerya was honoured by his visit along with his glorious sena which was of akshouhinis strong and the Muni served fabulous meal with pancha bhakshyas! But still the Chakravarti kept on insisting that Kamadhenu ought to be taken away even by

force and left the ashram in a huff and disgust, even as the Muni kept on pleading and finally stated that the Chakravarti visited the ashram as a green parrot but finally turned as a crow!

The Chakravarti who left in despair redoubled with the design of stealing kamadhenu overnight. He despatched his army men who freed the celestial cow which made reverberating noises while she became breathless and after kicking its legs flew away to skies in pitch darkness. An awful earth tremor followed and the army ran away in fright. Noticing the havoc that had happened, Kaataveerya appeared on the scene and so did the Ashramavasis and the Mahamuni couples. As the Chakravarti faced the Muni couple, Maha Saadhvi Renuka showerd curses on Kaataveerya and having warned the interference of the former aimed at the Muni's chest and killed him with the proverbial ekavimshati / 21 arrows and left away. The disheartened pativrata could hardly do the 'smarana' of Parashurama who was in long tapasya, even as Kartaveerya shot five arrows on her chest and the 'ashramavaasis' ran away helter-skelter!

Having dutifully initiated the 'dahana samskara' of the parents that followed with the assistance and blessings of Mahatma Dattatreya by 'smarana'. Soon after the 'antyeshti karma' (shava yatra- dahana-daaha yajna-udaka karma-pinda daana-sapindeekarana etc), he called on Mahatma Dattaatreya with his shaven head and face narrated the details of the happenings about the Chakravarti's visit to the ashram, the enjoyment of the hospitality of the unique parents with the active help of Kamadhenu of Tri Murthi swarupini, his departure on the polite refusal to part with Kamadhenu, the nocturnal attack and of the army, the killing of Kamadhenu, his subsequent visit to the ashram to kill his unique parents and the antima smarana of his mother and cremation formalities that followed. On the fifth day of the obsequies, Parashurama got terribly agitated witnessing the matru swarupa and cried much and as the days of the karma karyas, the mrita swarupas were distorted and dimmed in their physical parts. On the final day after karma kanda, the images of the parents were radiant and blissful which demolished his fears and got kindled the fires of revenge and retribution totally replacing with child like fears and helplessness!

Parashurama prostrated to the vision of Devi Renuka and asked her about the 'sarvavyapta keerti' of sahasra baahu chakravarti Kaataveerya and his historic valour and courage and how indeed could he stand alone and face him with all the strong army behind him! Devi Renuka replied that if only Parshurama performed severe tapas to Maha Deva Shiva sincerely with devotion, he could ensure victory single handed against even the universal hero like Kartaveerya. Parashurama followed the mother's counsel and Maha Deva having been pleased with the prayers after his 'saakshaatkara' bestowed the upadesha of the shadakshara Ganesha Maha Mantra with which Parushurama recited one lakh times with unrelenting bhakti followed by dashaamsha homas and Maha Ganesha stood before him even as Parashurama broke into his rapturous praises. Ganesha was pleased and handed over a Parashu and accorded a 'parashu' with which to destroy Kaataveerya who nodoubt had been no doubt commenced his life within the precincts of dharmacharana initially but transgressed the limits to the extent of murdering Muni dampatis and in that process killing the illustrious Go Mata the holiest cow in the Over Lords's Creation! Ganesha had implicitly instructed Parashurama to destroy the ambitious and arrogant human Kaataveerya and also the equally cruel and sinful clan of Kshatriyas too! As a sequel to parashu daana to Jamadagi-Renuka putra Parashu Rama armed with the Parashu gifted by Ganesha as prompted by Maha Deva himself shouted thunderously at Kaataveerya and army and killed them all in no time and in the same sweep killed the Kshatriyas and the clan is as many as 21 attacks recalling as many arrows of Kaataveerya's bow broke his father's chest!

[Brahmanda Purana is quoted as follows: The illustrious Incarnation of Bhagavan Vishnu as Bhargava Rama was the son of Jamadagni Muni and the grandson of the famed Bhrigu Maharshi and Devi Khyati. As instructed by his father and grandfather, Bhargava Rama performed stringent Tapasya in an Ashram in a deep jungle and visiting Maharshis like Bhrigu, Atri, Kratu, Jaabali, Mrikunda were impressed with the high concentration of Bhargava Rama who was seeking to target Shiva in his penance. In course of time, Maha Deva was pleased with Bhargava Rama's devotion and appeared in disguise as a hunter who presented a repulsive person with dark complexion and red eyes with bow and arrows and crude sword and knives of varied sizes and sharpness. He introduced himself as Tosha Pravarsha the Master of The Forest and that no knew person should step in the Forest, much less raise a Hermitage. Even Indra would not be able to reside in this forest without my permission, he said. The hunter then asked Rama as to was he and for what purpose that he was staying in the Forest for such a long time. The former replied that he was performing Tapasya to Maha Deva Shambhu and that he would like please that Sarveshwara, Sarva Sharanya, Abhaya prada, Trinetra, Sarvajna, Tripuraantaka and Shankara. The Hunter heckled at Parashu Rama and said that he was wasting his time. In the course of conversation, Parashu Rama realised that the Hunter was not an ordinary human being; he knew a lot of Shiva as the so called hunter mumbled that Shiva did Brahmahatya and that he snipped Brahma's fifth head. The Hunter further told Parashu Rama that after all he was trying to absolve himself of the sin of his mother's killing! (Once Jamadagni left for Tapsaya and his wife Renuka Devi went to a river to fetch water and witnessed Prince of Mrityukavati Chitraratha was enjoying swims in the river with his women and momentarily Renuka felt envious of the women; Jamadagni noticed that his wife committed a sin and on returning back to his Ashram he asked his sons to kill her for the sin; none of his elder sons were prepared but Prarashshu Rama sliced her neck and killed her at once; apparently, Jamadagni was able to revive Devi Renuka by his Mantra Shakti!). Bhargava Rama then realised that the hunter must be a Siddha! The Hunter further heckled Rama that his Tapasya was futile as he left his old father and killed his mother! Bhargava Rama then asked the hunter to identify himself: Was he Indra or Agni or Surya or Chandra or Vayu or Yama! You have come here to test my sincerity of Tapasya. Mahatma! Do reveal your self, thus prostrated Bhargava Rama and as soon as he stood up, Maha Deva revealed himself and a confused Rama in an ecstatic trance praised him as follows: *Namaste Nilakanthaaya Nilalohita murtaye, Namastey Bhuta nathaya Bhuta vaasaaya tey namah/ Vkyataavyakta Swarupaaya Maha Devaaya, Shivaaya Bahurupaaya Trinetraaya Namonamah/ Sharanam Bhava Sharva twadbhaktasya Jagatpatey, Bhuyonanyaashrayaanaam tu twameva hi paraayanam/ Yanmaya- aprakrutam Deva duruktam vaapi Shankara, Ajaanataa twaam Bhagavanmama tatkhshantu- marhasi/ Ananyavedya Swarupasya Sadbhaavamiha kaha pumaan, Twaamrutey tawa Sarvesha Samyak Shakreti Veditum/ Tasmaatwam Sarvabhavena praseeda mama Shankara, Naanyaasti mey gatistubhyam Namon bhuyo namonamah/* (Nilakantha, Nilalohita, Bhutanaadha, Bhuta vaasa! You are Perceivable yet impossible to Perceive, Maha Deva, Shiva, Bahurupa, Trinetra, Sharva! Indeed I am your faithful devotee and you are my final refuge; I might have talked lightly about you thinking that you were a normal hunter! Do pardon my ignorance and indiscretion; who else is capable of recognising your own magnanimity excepting yourself! I have no recourse else than surrendering myself to you totally!) Shiva replied to Rama: 'My Child! I am pleased with your Tapasya. I really wish I could bestow every Shakti to you although You deserve it. Yet, you are still not yet ripe enough to withstand the Rudra Shakti and the related 'Astraas'; hence you have to perform further Tapasya, resort to Sarva Tirtha Darshanaas and approach me when you consider fit. Subsequently, Bhargava Rama was engaged in Tirtha Darshanaas, fastings, Tapas, Homas, Japas, Snaanaas and other sacred deeds and moved about a lot in Bhumandala. Later, as per the instructions of Maha Deva returned to his Ashram and settled for his Shiva Puja. Meantime, there was a terrible battle between Devas and Asuras and the latter approached Maha Deva for help. Shankara then asked Mahodara to reach Parashurama to bring from his Ashram in Himalayas and the latter was instructed by Shiva to destroy the Asuras. Bhargava was bestowed with a variety of powerful Astra-

Shastras and devastated Asuras in large contingents even while the remnants ran away to Rasatala. The victorious Bhargava returned to his Ashram and installed an Idol of the 'Kiraata' who confronted him in the Forest and worshipped him with flowers, Chandana, Dhupa, Dipa and Naivedyas. As Shankara made an appearance along with Marudganas and Devas, Rama fell on his feet and extolled him as follows: *Namastey Deva Devesha Namastey Parameshwara, Namastey Jagatonaatha Namastey Tripurantaka/Namastey Sakalaadhyaksha Namastey Bhakta Vatsala, Namastey Sarva Bhutesha Namastey Vrishabhadhwaja/ Namstey Sakalaadhisha Namastey Karunaakara, Namastey Sakavaabvaasa Namastey Nilalohita/ Namah Sarva devaa ri gana naashaaya Shuliney, Kapaaliney Namastubhyam Sarvalokaikapaaliney/ Smashanavisiney nityam Namah Kailasa vaashiney, Namostu Paashiney tubhyam Kaala kutavishaashaney/ Vibhavemara vandyaya Prabhavay tey Swayambhuvey, Namokhilajagatkarma saakshibhutaataaya Shambhavey/ Namastripathagaaphena bhaasigaadrendumouliney, Maha bhogindra haaraaya Shivaaya Paramatmaney/ Bhasmasanccaanna deheaaya namorkaaginindu chakshushey, Kapardiney namastubhyamandhakaasura mardiney/ Tripura dhwamsiney Daksha Yagna vidhwamsiney namah, Girijaakuchakaashmeeraviranjita mahorasey/ Maha Devaaya mahatey Namastey Krittivaasasey, Yogidhyeya swarupaaya Shivaayaachintya tejasey/ Swabhakta hridayaambhoja karnikaa madhyavartiney, Sakalaagama siddhanta saararupaaya tey namah/ Namonikhila yogendra bodhaanaayaamritaatmaney, Shankaraakhila vyapta mahimney Paramatmaney/ Namah Shartvaaya Shaantaaya Brahmaney Vishwa rupiney, Adimadhyata heenaaya Nityaayaavyakta murtayey/ Vyaktaavyakta swarupaaya sthula sukshma- tmaney namah, Namovedaanta Vedyaya Vishwa Vigjnaana rupiney/ Namahsuraasura shreni mouli pushpaarchita anghnaye, Shri Kanthaaya Jagaddhaatrey Loka Kartrye namo namah/ Rajogunaataney tubhyam Vishwa srishti vidhaayiney, Huranyagarbha rupaaya Haraaya Jagadaadiye/ Namovishwaatmaney Lokasthitivyaapaara kaariney, Satwa vijnaana rupaaya Paraaya Pratyagaatmaney/ Tamoguna Vikaaraatya Jagatsamhaara kaariney, Kalpaantey Rudrarupaaya Paraapaa videy namah/ Avikaaraaya Nityaaya namah Sadasadaatmaney, Tawa yattatrajaananti Yoginopi Sadaamalaah/ Twaamavigjnaana durjeyam Samyad Brahmaadayopi hi, Samsaranti Bhavay nyunam na tatkarmaatmikaaschiram/ Yaavannapaiti charanou tavaa- jnaana vighaatinah, Taavadbhramati Samsaarey Panditochetanopivaa/ Sa yeva Dakshah sa krutisa Munih sa cha Painditaha, Bhavatascharanaambhojey yena Buddhih sthirikrita/ Su Sukshmatvena Gahanah Sadbhaavastetrayimayah, Vidushaamapi mudhena sa mayaa Jnaaya-tey kattham/ Ashabdagocha ratwena Mahimnastwa saampratam, Stotumupyanalamsamyaktwaa- maham jadadhiryatah/ Tasmaanagnaanto vaapi mayaa Bhakyaiva Samstutah, Preetascha Bhava Devecha naanutwam Bhaktavatsalah/ (Devadeva! Jagannaadha, Tripuraantaka, Sakala adhyaksha, Bhaktavatsala, Sarva Bhutesha, Vrishabhadhwaja, Sakalaadhisha, Kanukaakara, Skaklaavaasa, Sakala Devaarigana Naashaka, Shuli, Kapaali, Sarva Lokaika paala, Nitya SmashnaVaashi, Kailasavaasi, Pashayukta, Kalakuta- visha Vibhu, Amarvandyaa, Swayambhu, Shaktivaan, Sagatkarma Sakshi, Shambhu, Chandramouli, Sarpakantha haara, Shiva, Paramatma, Vibhuti sanchhanna deha, Suryachandraagninetra, Kapardi, Andhakaasura mardana, Tripura dhwamsi, Daksha Yagna Vinaashaka, Yogijana Dhyeya, Achintya Rupa, Bhakta hridayaambhoja karna madhya varti, Sakalaagama Siddhaanta Saara Rupa, Sakala Yogendra Prabhu, Shankara, Sakala Vyaapta Maha mahimna, Paramatma, Sharva, Shaanta, Jagadbrahma, Vishwarupa, Adimadhyah rahita, Nitya, Avyakta, Vyaktaavyakta Swarupa, Sthula Sukshmaatma, Vedanta Vedyaa, Samasta Vishwa Vigjnaana Swarupa, Suraasurasangha Shreshtha puja paada, Shrikantha, Srishti karta, Lokakarta, Rajogunaatma, Hiranyagarbha, Paratpara, Pratyagatma, Tamoguna Vikaara, Jagatsamhaara, Kalpanta Rudra Rupa, Parapara-Vida, Avikara, Nitya, Sadas adaatma, Buddhi Prabodha, and Buddhindriya Vikara! My salutations to you as you are manifested in various Forms as Vasu-Rudra- Marud-Aditya- Saadhaya and Ashwini Kumaaras! You are Avikara, Aja, Nitya, Sukshma Rupa! You are not controllable and unimaginable even by Brahma! Those who continue in ignorance about you and your three major features of Srishti-Sthiti-Samhara are engaged in the cycle of births and deaths; as even great Scholars are unaware about you, what could I realise about you! Indeed your magnificence is far beyond description and voice; thus I am unable to commend you as my Stuti properly yet I know that you are affectionate to your Bhaktas!) Maha Deva was*

indeed gratified with this kind of touching prayers and bestowed to him all kinds of Astra-Shastra Vidyas, their usages and withdrawing capacities; a outstanding horse; a distinctive chariot, a peerless bow and bunch of arrows, a distinctive Kavacha or body shield, Beeja Mantras whose recitation could either annihilate the worlds or shower blessings to his followers and in short provided unique Siddhis to Bhargava Rama equipping him with invincible powers enabling him to punish the Evil wherever it existed and at the same time to protect the virtuous and the noble.

King Kaartaveeryarjuna and his invincibility : The most valiant and invincible King of the times Kaartaviryarjuna of Haihava Vamsha was contemporary to Bhargava Rama halted at the Ashram of Jamadagna once along with his huge army which was tired and famished on an afternoon when Sun was hot and severe; the army did not have the strength to move forward and decided to rest. The King knew that the Ashram would not have the resource to feed the contingent but the Muni did provide excellent food to them. The King wondered as to how the Muni was able to do so and discovered that the Celestial Cow Kama -dhenu was in the Ashram and fulfilled all the requirements of the inmates of the Ashram. The King desired to take away the Kamadhenu to his kingdom but Jamadagni declined politely initially and refused flatly later. The King returned to his Kingdom but sent his Minister to manage to bring the Celestial Cow, if necessary by force. Finally force was used and both the Muni and the Kamadhenu resisted till the last but were tortured; Jamadagni Maharshi was almost killed and Kamadhenu flew to Heaven! The soldiers returned only with the calf which was a wasted exercise since without the mother the calf was no avail anyway. On return to the Ashram, Devi Renuka found her husband lying dead in a pool of blood and fainted and after recovering from the shock with some passage of time, she cried incessantly enquiring about Bhargava Rama. Rama returned from the forest to fetch wood and flowers for homa and puja and was non-plussed about what all had happened. He witnessed his mother beating her chest again and again numbering twenty one times and took a vow that not only King Kartaveeryarjuna would be butchered but would also attack Kshatriyas as a race would be slaughtered twenty one times and wipe out traces of them all; for quite some time now Kshatriyas were harassing Brahmanas and Sages on many counts, mostly out of fear that Brahmanas were gaining upper hand due to their knowledge and out of fear of an inferiority complex. Renuka decided to jump into fire along with her dead husband in the execution of the old practice of 'Sati Sahagamana' but a Celestial Voice stopped her attempt as Jamadagni's life would be revived once again. Bhrigu Maharshi came to learn of his son's death and on seeing his body stated that if he the Maharshi spent all his life as per Vedas and performed all virtuous deeds including Yagnas and Tapas, then Jamadagni his son should rise up from his death bed and sprinkled sacred water on the dying body and up came Jamadagni fully resuscitated due to the glory of Bhrigu. But Bhrigu after full recovery came to realise Bhargava Rama's vow to kill Kartaveeryarjuna and felt sad, not only because that revenge was never the principle of a Brahmana but killing a King by one of his own Subjects would tantamount to 'Rajavadha' which was as atrocious as killing one's own father! Moreso King Kartaveeryarjuna was not only an illustrious King of extraordinary prowess but also an outstanding devotee of Bhagavan Dattaratreya. This created a predicament to Bhargava Rama as there was a vow to kill the King and the Kshatriya Vamsha in twenty one attacks and on the other hand there was the considered advice tantamounting to an instruction of his father not to do so. Jamadagni then advised to pray to Brahma Deva and act according to his considered advice. Brahma too was not acceptable to either of the vows taken by Bhargav and affirmed that it would not be in order that if simply one King perpetrated a sin, there would be little justification to eradicate the entire Kshatriya Vamsha in twenty one battles! Yet, he blessed Rama to recite a Krishna Kavacha titled 'Trailokya Vijaya' and visit Shiva Loka to seek his blessings in the matter. As Bhargava Rama with great difficulty managed an audience with Shiva, the latter too felt that it was not an easy task to terminate King Kartaviryarjuna who by his mere frown a great warrior like was disarmed and had to flee! However, the ever merciful Mahadeva suggested that he like Skanda Kumara should practise not only the Trailokya Vijaya Mantra but several other powerful Mantras like Nagasatra, Paashupata, Brahmastra, Narayanastra, Agney astra, Varanyastra, Gandharvatra, Garudastra, Jumbhanaastra and many other Astras; Rama then

bowed with the greatest possible happiness and fulfillment to Shiva, Devi Parvati, Ganesha , Skanda and Nandi Deva and returned to his father Jamadagni, fully overjoyed.!]]

[Nilamata Purana describes Parashurama, his annihilation of Kshatriyas and his connection with Kashmira as follows: In the context of describing Bhagavan Vishnu's images in Kashmira, King Gonanda wondered as to why the Vishnu's Idol installed by Bhrigu Maharshi in his Ashram on the Mountain named Gridhrakuta was transferred nearby his Ashram by Parashurama for veneration. The reason was not far to seek since Parashurama avenged the murder of his father Maharshi Bhrigu by the noted King Kartaveeryarjuna of Haihaya Clan of Kshatriyas in particularas also of Kshatriyas in general for their oppression of their Subjects and more specifilally of Brahmanas in specific; Bhargava Rama attacked Kshtriyas in as many as twenty battles with their Kings and kinsmen and destroyed them on mass-scale to ensure that there were hardly any traces of the then much hated Kshatriyas left in Bharata Varsha. A few remnants of Kshatriyas fled away to the safe haven of Kashmira on the banks of Rivers Madhumati and Rajanirmala and even from those Places, Parashurama hunted and eradicated them like Rudra Deva himself with his own hands full of their blood. It was in that frame of ferocious and vengeful mind, that he transferred the Idol of Keshava from the hermitage of his father Bhrigu to his own 'Ashram'. Then he undertook a trip to Kurukshetra to convey his revenge against the acts of cruelty that Kshatriyas perpetrated to his father and forefathers. But he had a vision that his forefathers were so merciful that they desired him to desist from further acts of violence and atone his actions of vindictiveness and take up a Tirtha Yatra (pilgrimage) to Holy Kshetras:*Tena paapena tey Putra shareeram kalmashamyadaa, Tasmaad vrajaswa Tirthaani Paananaartha mihaat –manah/ Bhavishyaasi yathaavan twam Shuddha dehascha putrakah, Naapaishyati hi tey taavat karebhyoh rudhiram drudham/ Yadaa karau virudharau Putra tawa Bhavishyatah, Tadaa twam nirmaleebhutih tapah kuru yathaa sukham/* (Since your physique has absorbed several sins in the killings, you need to undertake Tirtha Yatraas as your hands are still sullied with blood; there after, you should perform penance with clean heart and soul). Rama then left for several Sacred Places, reached Gridhrakuta in Kashmira, bathed at the confluence of Rivers Saraswai and Sudha, did 'Tapasya' at Partheswara, moved on to the River Punyoda originating from Brahmasara which was renamed as Ramahrada after him, proceeded further to the Residence of Ananta Deva a Chief of Nagas, installed an Idol of Saranga and rested there at the 'Ashrama swami'after a hectic activity of pilgrimages. He then had a luminous vision of Madhusudana which was as follows: *Tushaarachaya sankasam Swetaambhara vibhushitam, Mukutenaarka varneya kundalaschaiva viraajitam/ Chaturbhujam Chaturbaahum Chaturvedaashrayaanvitam, Shariradhaaribhih Shaastreyrudeerita jayaviswanam/ Tam drushtwaa pranato Raajasam -tushtaava Madhusudanam/*(The vision of Madhusudana resembled a mass of frost, robed in white, embellished with a Sun-coloured 'kireeta' (coronet), ear rings of rare brightness, four faced, four armed and as an embodiment of four Vedas carrying powerful weaponssmeared with the blood of enemies along with joyful shouts of victory).On viewing the Unique Revelation, Parashurama extolled Madhusudana as follows: *Namastey Deva Devesha pranataarti vinaashana, Chaturmurti Mahamurti Chaturveda Mahaabhujah/ Govinda Pundarikaaksha Varaahaadya Namostutey, Damshtrogradbhuta Bhubhaaga Samchurnita shilochchaya/ Twam Sadaiva Varaahosi yenedam dhyaryatey Jagat, Karajaagravinirbhinna Hiranyakash purasey/ Namastubhyam Nrisimhaaya Jwaalaa maalaa kulatmaney, Trivikramaaya Devaaya Namastey Vijigeeshavey/ Somabhushita vaktraaya Namoswashirasey Prabho, Twam Deva Sarva Devaanaamparaagatih/ Twam Deva Sarvadevaanaam Duhkhitaanaam paraa gatih, Indriaayaaneendrayarthaascha Maha bhutaani yaanicha/ Mano Budhistathaivaatmaa Avyaktam Purushodbhavam, Satvam Rajastamaschaiva Brahma Vishnu Maheswarah/ Twayaa Sarvamidam Vyaaptam Trailokyam sacaraacharam, Twayaa vinaa na Pashyaami kinchideva Jagattraey/ Twattesjasaa Maya Deva nihataah Kshatriyaah Bhuvih, Koti samkhyascha nihataah Saimhikhya Mahabalaah/ Sookshmaatisukshmascha Devesha Mahadbhdyopi mahattarah, Ksheerodakanyaadayita Kamarupa Namostutey/ Kaamakaamada Kaamaaripujitaagha vinaashana, Chaturbhih satatam vaktrey Padmajanmaabhi samstuta/ Kaamoham tey karishyaami Jagatkaarana kaarana, Stuta Trailokya naathesha Sarvathaiva Namostutey/ Namah Paarsveshu tey Deva Namastey Sarvatah Prabho, Parvateshu Samudreshu Lokeshu Gaganey tathaa/ Namastestu Namastestu*

Sarvatraiva Namostutey, Yevam Stutastu Ramena Ramamaah Janardana/ Rama Rama Mahabaaho Varam Varaya Suvrata, Veeryena tapasaa Deva Stotrenaanena Suvrata/Paritushtosmi tey Vatsa yathaa naanyasya kasyachit/(Namaste Deva Deva! You are the demolisher of the miseries of those who seek your protection; you are the Four Faced, the Unique Faced, the Embodiment of Four Vedas and the Mighty Armed; you are Govinda, Pundarikaaksha, and Varaha Deva who lifted the entire Bhumi by the sheer grit of your jaws; you are the most fierce Nrisimha Deva who assumed a matchless Man-Lion Form and tore off with your iron nails the most muscular chest of the Hiranyakashipu Daitya who tormented the Three Lokas as the repulsive symbol of cruelty and violence; you are the Vamana Deva who as a Brahmana boy sought an 'insignificant' charity of mere three feet from the famed King Bali and expanded your Physique to occupy the whole Universe comprising the Upper Lokas, Earth and the Underworlds; the Hagreeva Deva with Soma adorned in his mouth who killed Madhu Kaitabha Demons and restored Vedas stolen by them from Brahma; you constitute the corporeal limbs and their end-uses; the Exterior senses; Inner faculties and the heart and soul of the all the Beings in Creation; the Pancha Bhutas of Earth, Water, Radiance, Wind and the Sky; the Satwa-Raja and Tamas Gunas or the basic features of the Beings; the all-pervading, the all knowing, and the all-mighty; and the minuscule-yet the massive; and indeed the most Incomprehensible and the Form less couched in Maya or the huge Illusion. Deva Deva! You are the Lakshmi Swarupa, Kama Swarupa; the Root, ramification and the exterminator of Kama / Desire; the Basis of the Bases; the Mountains, Oceans, Lokas, and the Sky and the Vara /boon and the Varaya the Boon Provider). It was on these lines that Parasurama extolled and as Janardana was pleased with the gallantry, atonement and the commendation of his Admirer, the latter's request to shift Vishnu's Idol installed by his father Sage Bhrigu at Parasurama's own 'Ashram' from the top of Gridhrakuta Mountain.]

Chapter 83-87: Mayura Ganesha-Tarakasura-Kamadeva-Shiva weds Parvati- Varada Chatirthi vrata- Kumara kills Tarakasura

After avenging his parents demise by killing Jagadveera Kartaveeryaarguna and annihilating Kshatriyas in a series of twenty one attacks symbolising the number of arrows with which the Chakravati killed his father single handed, backed up by his unique Ganesha Puja, Parashurama being one of Maha Vishnu's 'dasaavataaras' resorted to Tirtha Yatras of Bharat desha. In the course of the Yatras, he visited Mayureshvara Ganesha Temple. Recalling that Maha Ganesha gave his 'saakshaatkaara' to him, and realised that the temple was reminiscent of Shiva Parvati wedding and recalled the entire flash back of Daksha Yajna dhvamsa- Devi Sati's yaginaahuti-Shiva tandava fury-Shakti peethas- Shiva's extreme tapsya-Devi Parvati's bhakti and service the Shiva the tapasvi-Indra Deva's secret plan to the wedding of Shiva Parvati and the eventual Kumara sambhava- - Brahma's boon to Tarakasura that only Skanda could kill Tarakasura- Manmatha's flowery and amorous arrows disturbing Shiva tapasya - Trinetra Prayoga burning Manmatha shareera yet surviving by Maya Shakti- eventual birth of Kumara and Tarakasura vadha for loka kalyana by Mayura Vahana Skanda Kumara!

As Loka Kantaka Tarakasura's arrival on the scene of Prithvi pursuant to Brahma's boon of invincibility, the Asura resorted to destroying 'varnaashrama vyavastha', 'veda brahmana kaaraagaara', 'stree maana bhangas', harrassing tapasvis and Devadi Celestials, and declared : 'I am Ishvara, Sarva Devata- Brahmana-Kula Devata' ! Maha Munis, Indraadi Devas and the Celstial Beings approached Lord Vishnu who was in Yoga Nidra and approached Parama Shiva who left kailasa and was in severe tapasya in deep mountain caves 'in cognito'. Then there was an 'aakasha vaani' announcement that only Shiva Putra Skanda could destroy Tarakasura, and Indraadi Devas broke into rapturous dances. They made a desperate appeal to Maha Maya Shakti, Loka Rakshaakari, Paratparakala: then a thunderous voice was heard that they should initiate prayers to Devi Parvati of my 'amsha' had already appeared as Himaputri to reach Parama Shiva for performing nitya seva of Shiva - as a bhilini or mountain tribe woman to serve the laater for fetching puja dravyas like flowers, fruits etc in his tapasya and the eventual life patner as

consequent to ‘Daksha Yajna Dvamsha’ and vairaagya of Maha Deva. As Maha Maya thus assured, Indra and Devottamas convened a ‘Meet’ and the resolution was that Manmadha and Devi Rati be at once summoned to cooperate in the Maha Deva Karya of Shiva- Parvati parinaya! Kaama Deva with the request to Agni Deva to be involved in the divine task of Tarakasura Vadha so that even the ‘achanchala manas’ of Parama Shiva in deep tapsya might be diluted.

Kama Deva having reached the picturesque spot where Lord Shiva was in deep tapasya, he found the atmosphere was clean with gorgeous and green surroundings of huge trees, splendid and aromatic flowers, transparent flows of water, and in all a highly romantic yet ideal background for concentration. Manmadha hid himself in the bushes but the Lord realised that there appeared to be slight disturbance of plant trees and winds. From his celestial vision, he discovered Manmadha with pointed flowery arrows in both of his hands! Shiva twisted his eye brows even as the phala chandra on his head was alerted and raised his tone saying: who had created this sinful creature facing death! Kamadeva trembled in fear and prayed to Indraadi Devas in waste and looked up Maha Deva seeking pardon but the latter opened up His third eye above His eyebrows opened up with a single flap and Manmadha was done to ashes instantly. Indraadi devaas were frightened in shudder and approached Maha Deva in repeated prostrations seeking his pardon as they did so only for Loka Kalyaana! Meanwhile Bhilini appeared, eased the tensions as thus displayed, cooled down Shiva gradually, pardoned the prostrating Indraadis in shivers and lightened the total atmosphere with light humour of the Bhilini, as Parama Shiva too smiled and invited the ‘bhilini’ and flew off by the Nandeewara to Kailasa!

Ever during the honey moon period for several years, Devi Parvati continued her feelings of guilt in her inner conscience recalling the desperate and frustrated beggings of Indraadi Devas. In a distressed and frantic Brihaspati the Acharya of Indradi Devas appeared in her vision while samasta devaganas headed by Indra was performing Maya Yajna for the destruction of Tarakasura. As intructed by Brihaspati and Indra, Agni Deva approached Devi Parvati and Shiva as a mendicant at their doorstep for begging; the startled Parama Shiva even advising Parvati to don her vastras at once, dropped his semen. Agni was taken aback as even a drop of the semen could burn off Prithvi and the entire samsaara could be turned into ashes. By this instant reaction, Agni swallowed the drops and spitted off the drops in Holy Ganga and purified himself and left away. Agni could never bring in sukha-shantis to the Lokas theresince! That was time when Surya entered the Tula Raasi in Shouramaana Kartika Month, when Agni Deva sought for Deha Shuddhi in the ‘ushah kaala’ snaana in pavitra Ganga and spitted off and got self purification, Agni could never bring in sukhs shantis to Lokas eversince. As Agni exited, Six Krittika Devis too were also seeking shuddhi snaanas and inadvertently swallowed drops of Parama Shiva’s veerya but spitted off too on the ‘sarkhandas’ / grass roots on the river bank. Sage Narada seeking Shivadarshana noticed this scene in his microscopic vision and instatnly carried the ‘sarkhandas’ or the grass roots on the banks of Ganga to Devi Parvati and eventually a Six headed Shanmukha was born to Devi Parvati as caused by the Six Kritthika Devis! Narada exclaimed as follows: *Aagacchantaa maya drishto Gauri! Maarge tavaatmajah, Shanmukho dwaadashaa bhujjo Suryakoti samaprabhah/ Gangaateere nipatisti tasyakste Shanmukho nu kim,koti kandarpashobhaadyo garjitakhobhitaakhilah/ Katham nishthutaakaari Gauri sundara baalake/* Devi Parvati! On my way to Kailasa, I noticed your magnificent and unparalleled son in an embroy form as with six faces and twelve hands with ‘koti Surya samaana kanti’ on the banks of holy Ganga. By his birth, samasta lokas are reverberated with shrieks of joy and relief!

On seeing the glorious countenance of Kumara, Devi Parvati was elated with ‘tanmayata’ as her breasts automatically sprang up with streams of milk and embraced and showered kisses on his cheeks, especially with his touch with mouth to start sucking. She then ruminated as where was Agni- Ganga-Krittikas-and Narada, leave alone Parama Shiva! As the boy grew up there was the namakarana ceremony for which Brahma Deva and Deva Guru Brihaspati arrived. The experts decided that since the Kumara was born in the month of Kartika, the boy’s first name should be Kartikeya besides very many. However, since Six

Krittikas were on the scene of his birth the boy be named as Shanmatura and Shanmukha or Shadaanana.. Since the Baalaka was destined to demolish Tarakasura, he be named as Tarakajit. Since he was born from Shiva veerya, he also be named as Skanda Deva. As the boy was to eventually be the Chief of Deva Sena, he be named as Senapati. In the celebrations of naama karana festival of Kumara, Devas and Muni gana were in raptures, Apsaras danced away, Narada Tumburas joined the musical reverbarations of Gandharvas, and the entirety of three crore Devatas headed by Indra and overseen by Trimurtis blessed Kartikeya heartily. On this happy occasion, Indra and Devas who were already in attendance sought a special darshan of Karetikeya, made a special puja to him and as the latter was pleased, honoured Kartikeya to be the Head of Devasena with the title of Senapati. They then politely broached the topic of Lokakantaka Tarakasura vadha. As years rolled by with Kartikeya's vidya prapti and yagnopaveeta dharana, Kartikeya became mentally and physically mighty far behind his childhood experiences like his enamour to reach and kiss Chandra Deva and Brahma made a timely warning politely! But now, Kumara had since accomplished buddhi of Brihaspati and shakti far beyond of Indra. Eventually he met his parents Shiva and Devi Parvati, praised Shiva on his famed victories like against Tripurasura ! Indeed, You are Sarvagjna, Sarvaantaryaami and Savavyaapi! Do very mercifully instruct me such a unique vrata pujavidhana which is 'sarva siddhi daayaka, putra sampadvrisddhi daayaka, sarva paapa naashaka and dharmarthka kaama daayaka and most importantly sarva shatru vijaya shubha daayaka'!

Parama Shiva then taught the **Varada Chaturthi Vrata Vidhana** to be observed on Shravana Shukla Charuthi. After performing on that morning following nitya naimittika dharma krityaas, construct a mandapa decorated with 'ikshu-chaamara-pushpas', install a 'vastra yugmaavita kalasha' with 'ashtadala kamala', get the 'purohita yukta puja dravya proksshana', and initiate 'shodashopacharaas' addressing Maha Ganesha along with 'naivedya' of bhakshya- bhojya-choshya-lehya-paaneeyas padardhaas of 21 varieties, followed by 21 numbered durvaara puja, and aarati by 21 mangalya strees, followed by 21 brahmna bhojana[from the view point of economic limitations to as many in odd numbers atleast one] accompanied by dakshina -vastra- phala daanaas and swasti vaakya- pradakshina prostrations to Maha Ganesha. Puna puja and Pratima visarjana in saced water flows would mark the swasti of the vrata. This procedure be observed as a carry forward to Bhadrpada Shukla Chaturthi.

As Shiva taught the Vrata vidhana, Skanda performed the vrata and further recited repeatedly for long, the 'Ganesha ashtaakshara mantra' as taught by Maha Vishnu, apart from the 'shadaakshara Ganesha maha mantra' taught by Shiva. Maha Ganesha in his pratyaksha swarupa, embraced Skanda and bestowed him the title of Mayura dhwaja and assured Kartikeya that the Lokakantaka Tarakasura ought to be killed by the 'Khyati Mayura dhwaja Kartikeya' with ease and disappeared. Thus fully equipped with 'Gansha's blessings and appropriate armoury challenged the all powerful Tarakasura hither to invincible. Deva sena now headed by Skanda destroyed the asura in a quick offensive almost instantly. The offenssive led by Kartikeya was no match to the Lokakantaka Tarakasura! Veda Vyasa then wondered and enquired of Brahma Deva as to where precisely Skanda left away after the universal celebrations of victory subsided, Brahma replied that he left by his MayuraVaahana to Ghrishneshwar one of the famed dwadasha Shiva Lingas [Nandiswara in Shiva Purana described the Most Celebrated Twelve Jyotirlingas of Maha Deva as follows: Kedarnath in Himalayas, Bhima Sankar in Dakinya, Viswesvara in Varanasi, Triambaka on the banks of River Gautami, Somnatha in Saurashtra, Mallikarjuna in Sri Sailam, Maha Kala in Ujjain, Amareswara at Omkara, Vaidyanatha in Chitha Bhumi, Nageshwara at Daruka, Rameswara at Setu Bandhana, and Ghrishneswara.] Thereafter as Lord Brahma informed Veda Vyasa, Skanda Deva after his 'anushthaana', performed the installation of Lakshmi Vinayaka, entered the Ela kingdom and blessed the King and its citizens.

[There are three versions of Skanda Deva janana in Padma Purana, Skanda Purana and Matsya Puranas; especially in regard to Skanda Kumara Janma

Padma Purana first: It traces back the birth of Takakasura and his destruction by Lord Kumara Swami as follows: Sage Kashyap blessed his wife Diti to give birth to a great warrior 'Vajranga' who like a diamond was unbreakable and indestructible. Diti desired to avenge the killing of several Asuras in the past by Indra and asked Vajranga to defeat and bring down Indra imprisoned in person; on doing so, Diti put Indra to shame and released him saying that his subduing was worse than his death. Meanwhile, Vajranga did severe Tapasya to Brahma and the latter created Varangi as the wife of Vajranga. Brahma gave a boon to the pair that a Maha Shaktivaan called Tarakasura would be born after being retained for thousand years in confinement. There were harsh earthquakes and sea-uprisings when the Asura was born and the parents were filled with wild joy and excitement. As the boy attained youth, he turned out to be a frightening demon and developed friendship with other Asuras like Kujambha and Mahisha. Eventually, he reached a Pariyatra Mountain to perform Tapasya without food for hundred years, for another hundred years by consuming only dried leaves and for additional years by drinking water only. Brahma was pleased and gave a boon of invincibility except for a child of seven days of age, to be born of Shiva. After securing the boon from Brahma, Tarakasura raised a huge army of ten crore well-versed and trained soldiers along with the armies of renowned Asuras like Mahisha, Kunjara, Megha, Kaalanemi, Nimi, Manthana, Jambhaka and Sumbha. As Tarakaura declared war with Indra and Devas, Indra commissioned Vayu Deva as an emissary as per the advice of Deva Guru Brishaspati, but the mission failed and so did the proverbial Four ways of 'Rajaniti' or the Art of Politics viz. Sama (War-Counselling), Daana (luring by gifts), Bheda or by using the dividing politics of the opponents and Associates and finally 'danda' or actual war. Yamaraja was the Senapati, the Commander sitting over his Vahana Buffalo; Indra sat on his Durjayta ratha (chariot) with Malini as his driver; and all other Devas like Agni, Vayu, Varuna, Kubera, Chandra and Aditya, besides Ashvini Kumars, Marudganas, Sandhyaganas, Yakshas, Gandharvas etc. But Tarakasura was too powerful to Devas whose soldiers were badly bruised and ran without direction. Indra and Devas approached Brahma and he replied that none excepting a seven day son of Shiva and Devi Parvati, called 'Kartikeya' could kill Tarakasura and none else in the world. At this juncture, Indra prayed to Sage Narada to advise further plan in the context of the birth of Kartikeya. The Sage designed a route-map of action, first to approach Himavanta and his wife Mena as also Parvati to prepare them to wed Mahadeva; to secure access to Mahadeva for his consent to let Parvati assist the former in his daily Pujas and approach Kama Deva and Rati Devi to stealthly despatch 'Pushpa Baanas' or Amorous Arrows of Love in favour of Parvati while she was in service to Mahadeva. But the Plan did not quite succeed as Mahadeva's eyes searched for Kama Deva and burnt him off with his third eye. As Devi Rati prayed to Maha Deva, the latter assured that Kama Deva would soon be created again as 'Ananga' or devoid of Physique. As Devi Parvati was shaken by the news of Kama Deva's turning into ashes, she decided to take to Tapasya; her father Himavan addressed the daughter to say: 'U' 'Ma' meaning 'Don't do so'! But still she left to such a Place to perform rigorous Tapasya where even Devas did not desire to visit and was so inaccessible at the heights of Himalayas. As the Plan as scripted by Narada Muni was not yet in place, Indra prayed to 'Sapta Rishis' to intervene. The Rishis tested her unambiguous decision to perform the severe Tapasya by arguing with her that she was bent on marrying Maha Deva and none else; in fact she became angry with the Rishis that she reacted sharply against them and even condemned them to suggest any other name as her spouse excepting Shiva Deva. Sapta Rishis approached Maha Deva, underlined Parvati's strong mental make up to wed only Maha Deva and emphasised the angle of 'Loka Kalyan' or the Universal Cause of destroying Tarakasura which could be accomplished only through the wedding with Parvati. Taking the consent of Maha Deva, Saptarishis negotiated the transaction of the holy wedding of Shiva and Parvati successfully and smoothly. At the appointed Muhurtha, the Greatest, the Most Auspicious and Most Unique Wedding of Shiva Parvati was celebrated in which Vishnu and Brahma along with Lakshmi and Vani took active part and so did Indra, Devas, Dikpalakas, the Planets along with their spouses; Yakshas, Danavas, Kimpurushas, Pramathaganas and Piscachas were all thrilled; Gandharvas sang tuneful songs, Apsaras danced away to their glories and Maharshis and Muniganas chanted Vedas and Hymns. Such an event was neither commemorated in the Yugas that preceded nor

followed. As Devi Parvati and Shiva were enjoying their post-wedding life in beautiful gardens and Sarovars, one fine morning Parvati desired to take her bath and sought to clean up her body dirt after applying scented oils and made an idol of a handsome boy whose head resembled that of an elephant. Shiva played with that idol of a boy for a while and threw it in Ganga who was Parvati's companion. Ganga brought the idol back from the flow and interestingly the boy became real with life and Devas called him as Gajanana and worshipped him; Brahma gave Gajanana the authority to head Ganas and was called as Ganapati or Ganadhyaksha ever since. Equally fascinating was the incident of Devi Parvati having planted an Ashoka Tree out of sport with Shiva. In a light moment, Indra, Brihaspati, Devas and Maharshis asked Parvati as to what kind of fruit would emerge from the tree and Parvati was extremely delighted with the query. She replied that if any thoughtful human being where there was inadequate water supply at a Place would dig up a Well, then that person would attain Swarga for as many years as the drops of that Well! She further said that if ten such wells were dug up, the 'Punya' would be ten times more; if ten bigger water bodies were dug up the 'Punya' would be tenfold more; if ten Sarovars were dug up the resultant fruits would be tenfold more; ten Sarovars would equal the donation of a Kanya (virgin) and such ten donations would equalise one Vriksha (Tree)! Brihaspati, Devas and Rishis were stunned with the reply that Parvati gave and returned to their respective places thinking deep about what Devi Parvati stated! For a number of years, Shiva and Parvati were in a joyful mood after their marriage and there was little news for Indras and Devas about the possible arrival of Kartikeya who alone could terminate Tatakasura. Agni Deva took the form of a parrot and entered the Palace of Shiva and Parvati who found that Parvati was enjoying a bath in a Sarovar playing with lotus flowers and Lord Shiva was resting in his bed. She found six Krittikas in the Sarovar and told them that she was desirous of seeing the water drops inside the lotus bulbs; the Krittikas replied in fun that they would show the water drops provided they allow them also to share the joy of a child in her 'garbha'! The Krittikas further said that they should allow them too to own the child as their own as much as that of Devi Parvati and she agreed to the mutual deal; Krittikas showed the water drops inside the lotus bulb and drank them. As soon as she drank the water drops, there emerged a handsome and healthy boy from Devi Parvati's right abdomen with Sun-like luster and a powerful Physique wearing a 'Shula' and 'Ankush' in both of his hands. He was called 'Kumar' as many entities claimed parentage mainly of course by Lord Shiva and Devi Parvati but also the Krittikas and even Agni. The boy had six brilliant faces and was popularly called by several names viz. Vishakha, Shanmukha, Skanda, Shadaanana and Kartikeya. Brahma, Vishnu, Indra and various Devas gifted the Child several valuable souvenirs like Chandan, Malas, Dhup, Toys, Umbrellas, and Bhushans and instantly appointed him as the Senapati or the Commander-in-Chief of Devas. Lord Vishnu presented several 'Ayudhas' or Arms; Kubera provided ten lakh of Yaksha Sena; Agni gave his Tej (Radiance) and Vayu provided speed as his 'Vahan' (Chariot). Kumar desired to ascertain as to what he could do for them and in one voice they wanted the demon Tarakasura to be killed and Kumar assured saying: So be it! Inspired by what Skanda Deva guaranteed, Indra sent an emissary to Tarakasura saying that soon Indra and Devas would arrive to destroy the demon and his followers. Danavas wondered that an additional Shakti must have joined the Deva Sena as otherwise they would not dare send a messenger alerting them to come prepared for a battle! Tarakasura remembered Brahma's boon to him with the qualification of the risk of his death in the hands of a boy! Even Kalanemi and other Daityas had creepy feelings about the might of the stranger who joined the Deva Sena. As Tarakasura saw finally saw the so-called additional Shakti, he laughed away and made fun of the baby boy; he said that Devas did great injustice in projecting him ahead of them so that they could conveniently run away if need be! Kumar replied that there was no need to make fun of us since in a battle of 'Shastras', there was the brain power that was important but not the brute force; moreso, one did not require a huge serpent to kill an opponent but even a tiny snake could finish off the enemy by a small bite of poison! Bala Surya was always difficult to look at and never under-estimate a boy! Even as Kumar's reply was over, the Asura threw a musala but the reply by way of a mighty Chakra from Kumar was instantaneous. The Daitya threw a metallic Bhindipal which Kumar stopped merely by one of his hands. Kartikeya targetted a ferocious

mace which made ear-blowing sound and the demon was hardly able to escape its impact. The demon then realised that this boy was not an ordinary kid and one had to be tough with him; he used a very powerful Shashtra which was undone by Kartikeya instantly. Then Kartikeya came into his form and massacred thousands of demons and the so-called mighty demons like Kalanemi could hardly defend themselves and ran away to save their skins. As a last resort, Tarakasura hit Kumar's vahana of Peacock and going wild with this act, Kumara finally used the 'Nirmal Shakti' in his hands and threw it with force and speed and the Shakti dazzled the demon's vision; he tried his best but could not evade it since it flew behind wherever he went and ultimately pierced into his heart as the mountain-like Tarakasura fell making a thud, like a cloud-burst and the handful soldiers of the huge army of Davanas left behind alive ran for their lives. Devas went into a state of ecstasy with loud shouts and battle-cries of relief showering fragrant flowers all around, Gandharvas sang earsplitting songs of victory, Apsaras danced with gay abandon and the whole Universe wore a memorable look of unprecedented carnival. Vishnu and Brahma were highly satisfied that finally Dharma and Nyaya were vindicated by Kumara. Maha Deva and Devi Parvati seated on Nandi with Ganesha and Kartikeya flew across to Kailasa Mountain witnessing festivities all along the route! Devas affirmed that whosoever read, or heard or analysed the Story of Kartikeya would be blessed; his life-span would increase, would become healthy, popular, and contented in life without unfulfilled desires and at the end of Life would qualify for Salvation.]

Skanda Purana too describes extermination of Tarakasura as follows: Lord Siva was engaged in continuous 'Tapasya' in recluse and was disinterested in usual activities following the self-immolation of Devi Sati's life after Daksha's insults at Daksha Yagna. The Demon Tarakasura did rigorous penance and obtained a boon of invincibility except by a child of Lord Siva as the latter was in meditation and was very unlikely to wed and beget a child. Meanwhile King Himavanta was blessed with a daughter Girija as Devi Bhagavati's incarnation and at her age of eight approached Lord Siva to help Him for His daily pujas and Bhagavan agreed reluctantly. In course of time as Girija continued to serve Parama Siva in the chores of worship, the Deities, who were frustrated with the dreadful deeds of wickedness of Tarakasura hurting Devas, Sages, and the Righteous Beings, planned that Manmadha the God of Love along with Devi Rati would use his flowery arrows to kindle thoughts of Love in Bhagavan's mind in favour of Devi Girija as a stepping stone for their wedding to beget a son to Siva and Girija who alone could kill the imperishable Tarakasura. But the plan of Devas got badly misfired, since Bhagavan's third eye of fury opened and Manmadha got burnt as ashes. The inconsolate Rati Devi appealed to Lord Siva as after all it was at the behest of Devas that Manmadha acted for a 'Devakarya' or a Divine Task and the brunt was borne by her husband! Devi Girija assured Rati Devi that she would help to revive Manmadha and also please Bhagavan to ask for her hand in wedding. She commenced such rigorous meditation as would shake up the whole Universe by not taking food for long, not even consuming dried leaves dropped from trees thus earning an epithet of 'Aparna' and finally even discarding water. As the Trilokas were ablaze with the heat of her Tapasya, Devas and Sages approached Lord Vishnu who assured that Bhagavan Siva was indeed a 'Purana Purusha' or the Most Ancient, approachable to one and all with clean mind; Varenya or Varaneeya (Devotion worthy) and the Paratpar Paramatma. Thus along with Brahma and Devas, Vishnu prayed for the vision of Pinakadhari Maha Deva who was in a Yoga Samadhi with Vasuki Serpent as Yagnopaveet or the Sacred Thread, Kambal and Aswatara Snakes as His earrings, Karkotak and Kulik as wrist ornaments, Shankh and Padma Serpents as shoulder ornaments, tiger skin as loin cloth, Bhagirathi Ganga and Ardha Chandra or half moon on His head inside the jatajut or His twisted hair and Blue Throat, while Nandi Deva too was nearby. As Lord Brahma eulogised Maha Deva, slowly the latter opened His eyes and described the prevailing situation created by Demon Tarakasura, Brahma's boon that only Bhagavan's son could kill him, the efforts made by Himaraja and Devi Girija whose Tapasya of extreme nature was bursting into flames across the Universe, the burning of Manmadha and Sati's agitation and finally the grand request being submitted to Bhagavan to wed Devi Girija which would eventually lead to the birth of an Illustrious Son who would exterminate the hazardous Demon

Tarakasura. Bhagavan replied that as far as Kama Deva was concerned, the decision to burn him off was justified as all the Devas and such other Celestial Beings who had been victims of passion and worldly temptations were unstable of mind and action thus far and after Kamadahan or the destruction of Kama, they would all be like Himself and could all now concentrate in Samadhi the pursuance of Truth and Virtue and seek real bliss of Sat-Chit-Ananda; Bhagavan further said that 'Kama' would inevitably lead to 'Krodha' or anger, Krodha would lead to 'Sammoha' or infatuation and rigidity of thinking, Sammoha would further lead to 'Bhrama' or Maya / Illusion which would for sure camouflage Reality or Truth or the Everlasting; thus Kama the root cause be better put ablaze. Meanwhile Parvati was fully engrossed in high meditation. Bhagavan Siva was indeed impressed but desired to test her sincerity and unswerving attachment to Him. He took the form of a Brahmachari and enquired from Devi Girija's associates around her as to who she was and why was she performing such severe Tapasya? The associates replied to the queries and the Brahmachari had a hearty laugh that the Tapasya of such severity was a sheer waste as the Tapaswini was replete with ignorance since Rudra was an abhorable and wild person with a 'kapaala' (skull) in hand, a dweller of Smashaan (Burial Ground), an odd exhibitionist of poisonous serpents all over His Body, a bearer of Tiger skin as Loin Cloth, an unkempt and ugly hair style with water flowing from head, always in the highly inauspicious and disgusting company of Pisachas, Goblins, Pramatha Ganas and a typically crazy creation of God! This beautiful and attractive lady coming of a wonderful family background could indeed wed a Demi-God like Indra, Dharmaraja, Varuna Deva, Kubera, Vayu or Agni, but never ever that horrible species like Rudra! Devi Parvati got infuriated with white anger and asked the Brahmachari to be lifted and thrown out at once to have affronted such Mahatma; the stupid and arrogant person was an unpardonable sinner, a Veda-dushak and a brainless brute! Bhagavan Siva then showed up in His real form to Devi Parvati who felt shy and reminded Rudra that She was a reincarnation of Devi Sati and that She gave birth to Devi Meena with the immediate and noble cause of begetting a Son, who alone could free the Universe from the great peril of Tarakasura. On being asked her by Lord Siva for a boon, Devi Parvati desired that Bhagavan should approach her father Himavanta to allow Him to wed her! To this Siva replied that Parvati had indeed declared her real form of Maya or Illusion and that of Maha Tatva which was a display of the interaction of three Gunas of Satva, Rajas and Tamas and that He would never extend His hand to 'receive' as Bhagavan was always a 'Giver'!! However, Bhagavan Siva deputed 'Sapta Rishis'-the illustrious Seven Sages viz. Marichi, Atri, Angeera, Pulasthya, Pulaha, Kratu and Vasishtha- to Himavanta's residence to formally present Devi Parvati and Himavanta proposed his daughter to wed Siva after consulting the bride's mother Mena and the co-Mountains like Meru, Nishadh, Gandhamadan, Mandarachal and Mainak. The Sapta Rishis who conveyed the most auspicious news to Siva and suggested that Lord Vishnu be immediately called and along with Him Lord Brahma, Indra, Dikpals, Devas, Rishiganas, Yakshas, Gandharvas, Nagas, Siddhas, Vidyadharas, Kinnaras, Apsaras and their spouses and cohorts. Sage Narada among the Sapta Rishis was commissioned to personally invite Vishnu, Brahma, Indra and Devas. Gargacharya was asked to supervise the rituals of the wedding and Viswakarma constructed the 'Mangala Vedika' or the Auspicious Platform to perform the Wedding and oversee the decorations. Chandra provided coolness in the atmosphere, Surya the luminosity, Vayu Deva blew fragrant airs and Indra organised dance, music and instrumental extravaganza. The Bridegroom arrived on Nandi, accompanied by Vishnu, Brahma and Devas, Maharshis, Pramathaganas, Rakshasas, Ghosts, Goblins, Pisachas and Spirits. Indeed the unprecedented and the Most Glorious Wedding of Siva-Parvati was the unique talk of the entire Universe. At the Wedding 'Muhurat', Himavanta declared: 'I, Himavanta of the Gotra and clan of Mountains have the greatest privilege of offering the hand of my daughter Devi Parvati to Parama Siva in the august presence of Brahma and Vishnu. In turn, I wish to know the Gotra and Vamsa of Bhagavan'. As Sage Narada lifted his Veena instrument, Himavanta stopped Narada not to play on it as a reply about the Gotra and Vamsa of Bhagavan; Narada told Himavanta that the Gotra and Vamsa of Maha Siva was 'Naad' or Sound and that was why Narada lifted the Veena as a reply! Bhagavan is 'Naadamaya' or the Embodiment of Naada and one could realise Siva only through Naada, as He has no Gotra and no Vamsa since He is above these

nomenclatures and yet belongs to all Gotras and all Vamsas. He has neither beginning nor end; He is the Most Supreme Energy beyond comprehension! Then Himavan gave the 'Kanyadaan' or the offering of his daughter saying: 'Imam Kanyaam thubhyamaham dadami Parameswara! Bharyartham prathi gruhneeshva' (Parameswara! I am offering my daughter as your 'Dharma Patni'; kindly accept). After wedding, Maha Deva and Devi Parvathi moved on to Mountain Gandhamadan to a luxurious and lonely place for their honeymoon. As Bhagavan's virility was so potent that parts of humanity were getting destroyed and Vishnu asked Agni Deva to take the form of a Hermit and asked Parvati to donate it and extended his hand which was immediately consumed by Agni even before Her eyes. Parvati got angry and cursed Agni to become 'Sarva Bhakshak' or he who consumes everything. Agni could not bear the brunt of the virility of Maha Siva and begged Him to show a way to pass it on to someone; Siva advised that the same be planted into virtuous women and Sage Narada annotated that such women of high merit taking bath on an early morning in the instant month of Magha would be attracted to Agni and his hot flames and they would be the best choice for the transfer of the virility in particles. As advised by Narada, Krittikas approached Agni seeking warmth from the cold morning and Agni transferred some drops of virility to the ladies through their skin pores. Kritthikas got pregnant and their angry husbands gave a curse to them to roam on the Sky. They became Stars in a constellation and aborted their pregnancies. The major portion of the virility got left however on top of the Himalayas which was lifted by a crane and pushed into Ganges and the drops which were radiant like fire sparks got meshed up in the river bed plants (Sarkhand) of Ganges, who carried the foetus to a secluded place in the bushes thus emerging a Six Headed Child Kartikeya! As soon as the boy of highly chiselled face and limbs was born with extraordinary splendour, there was such illumination that travelled all over the Three Worlds instantly. Siva Deva and Devi Parvati appeared at once on their Vrishaba carrier and were overwhelmed with parental love and affection. Soon Brahma, Vishnu, Indra and the entire Devaloka assembled and so did Rishis, Yakshas, Gandharvas and all Celestial Beings. Veerabhadra and Pramathaganas as also the whole entourage of Maha Deva were ecstatic with boundless rapture. Devas put their chins up with indescribable relief that it would not be far for the greatest menace of Takakasura to be devastated by the new arrival on the scene! The whole atmosphere was of liberation, festivity and celebration. The Deities commenced preparations of war to kill Tarakasura but a Celestial Voice was heard that victory would be assured only under the Leadership of Kartikeya and hence all the Devas requested Skanda to become the Chief of the Army of Devas. Meanwhile, Devasena, the daughter of Mrityu Devata, became his wife and hence Skanda was known as Deva Senapati. Kartikeya led the army of Devas of the rank of Indra, Agni, Vayu, Kubera and Yama Dharma Raja and was seated on an elephant. Tarakasura arrived with a huge army of mighty warriors who dominated and controlled the opponents intially. Indra's 'Vajra' was overpowered by Tarakasura's weapon called Shakti and wounded Indra. King Muchukunda who fought for Devas and sought to stop the domination of Daityas but Tarakasura felled him on the ground; Muchukunda wanted to use the 'Brahmaastra' but was restrained by Sage Narada as that weapon would no doubt create havoc but would be ineffective to destroy Tarakasura and hence Kartikeya would have to be warmed up gradually. Veerabhadra swang into action and slaughtered thousands of Demons; Tarakasura realised that Veerabhadra was not easy to control and thus used his 'Maya' and assumed a thousand arms. Lord Vishnu suggested that the time was ripe to kill the Big Demon before he became more powerful and asked Skanda to charge him. With his mighty weapon Shakti on hand, Kartikeya chased Tarakasura but the latter retaliated with his own 'Shakti' and even got Skanda unconscious for a while. After quickly recovering his poise, Kartikeya prayed to his parents and released the Maha Shakti which was fortified with the blessings of Bhagavan and Bhagavati and finally annihilated Tarakasura who incidentally was a Great Siva Bhakta! But Siva Himself was so pleased at the valour of the lad who was more than a match to the Greatest Demon of the times who sent shock waves across the Three Worlds! While Devas and Gandharvas were engaged in unending praises and noise of resounding musical notes, Rishis were engaged in Vedic Hymns to please Kartikeya and there was ecstasy across the Globe. Whoever reads or hears the details of the historic victory of Deva Senapati over the obnoxious Demon would be rid of Sins

of even great severity and magnitude. Sage Viswamitra recited the following Ashtottara Namavali (108 names) about Skanda Deva on the most significant day of Kartika Pournami of which Kartikaya is fond of as follows: (1) Brahmavaadi (Profounder of Parama Tatvas) (2) Brahma (Creator and the Reciter of Vedas) (3) Brahma Vid (The Exponent and Interpreter of Brahma Gyan) (4) Brahma Vatsala (The beloved of Lord Brahma) (5) Brahmanya (Brahmana Bhakta) (6) Brahmadeva (7) Brahma (The Donor of Brahma Gyan) (8) Brahma Sangrah (The absorber of Vedardha or the Para Brahma's reality) (9) Sarvotkrushta Parama Teja (The Highest of All of Super Luminosity) (10) Mangala Mangala (The Most Propitious of the Propitious) (11) Aprameya Guna (He who has countless qualities) (12) Mantra Mantraga (The Quintessence of Mantras) (13) Savitrimaya (Full of Pranava or Omkara) (14) Sarvatra Aparajita (Always unconquerable) (15) Sarvatmika Mantra (The universally applicable Mantra) (16) Deva (Replete with Divinity) (17) Shadakshara Vatam Vara (The best reciter of Om Namassivaya) (18) Gava Putra (The Illustrious Son of Cow or Ganges) (19) Surarighna (The Destroyer of the Enemies of Devas) (20) Sambhava (He who makes the Impossible possible) (21) Bhava bhaavana (The Creator of the Universe in the form of Brahma) (22) Pinakini (The Carrier of Pinakini Dhanush in the form of Shankara) (23) Shatruha (The Terminator of Opponents) (24) Swetha (He assumes the form of a white Mountain or Himalaya) (25) Guudha (Born in a hidden place or He who has latent Shakti) (26) Skanda (He who jumps while walking) (27) Suraagrani (The Chief of Suras) (28) Dwaadasha (Who has twelve eyes and ears) (29) Bhu (Bhu mandala Swarupa or the Form of Earth) (30) Bhuvah (Antariksha Rupa or Of the form of Sky) (31) Bhavi (Bhavitva Rupa) (32) Bhuva Putra (Bhumi Putra as Siva's manliness was absorbed into Earth) (33) Namaskruth (Saluted by one and all) (34) Nagaraja (The King of Serpents) (35) Sudharmatma (Epitome of Virtue) (36) Naka Prushtha (He is the Base of Swarga as He is the Saviour of Devas) (37) Sanatan (He is Eternal) (38) Hema garbha (Born of Siva's gold-like semen) (39) Mahagarbha (Born of several mothers) (40) Jaya (Victorious) (41) Vijayeswara (The Deity of Victory) (42) Karta (The Performer) (43) Vidhata (The Preserver) (44) Nithya (Everlasting) (45) Nithyarmardana (The constant destroyer of enemies) (46) Mahasena (The Chief of a huge army) (47) Maha Teja (The most Illuminated) (48) Virasena (Commander of a Valiant army) (49) Chamupati (The Leader of Militia) (50) Surasena (The Principal of an intrepid band of soldiers) (51) Suradhaksha (The Supreme Head of Devas) (52) Bhimasena (The Chief of a terrifying military) (53) Niramaya (Devoid of illness) (54) Shouri (The most gallant Son of Shankara) (55) Patu (Smart and Enterprising) (56) Maha Teja (The highly radiant) (57) Viryavan (Personification of Might) (58) Satya Vikram (Courageously Truthful) (59) Tejogarbha (Agni Putra) (60) Asuripu (Antagonist of Demons) (61) Suramurthi (A byword for Devas) (62) Surojit (More gutsy than Devas) (63) Krutajna (Grateful to those who stand by Him) (64) Varada (Bestower of windfalls) (65) Satya (Satyavadi or He who stands for Truth) (66) Sharanya (Protector of those who seek refuge) (67) Sadhu Vatsal (Affectionate and kind to the Good) (68) Suvratha (Benefactor of those who perform good Vratas) (69) Surya Sankash (Luminous like Sun) (70) Vahnigarbha (Begotten of Agni) (71) Ranotsuk (Enthusiastic of Battles) (72) Pippali (Consumer of Pippali) (73) Seeghraga (Travels at top speed) (74) Roudri (Son of Rudra) (75) Gangeya (Son of Ganges) (76) Ripudarun (Demolisher of Foes) (77) Kartikeya (Son of Krittikas) (78) Prabhu (Highly accomplished) (79) Kshanth (Forgiving and Patient) (80) Neela-damshttra (Blue Thoated) (81) Mahamana (of large heart disposition) (82) Nigrah (Possessive of Restraint) (83) Netha (Leader) (84) Suranandana (Provider of happiness to Devas) (85) Pragrah (Controller of Enemies) (86) Paramananda (Extremely blissful) (87) Krodhagna (Alleviates the anger of Devotees) (88) Thad (Producer of heavy sound) (89) Vucchrit (High stamper of feet) (90) Kukkuti (Keeper of Cock as chariot flag) (91) Bahuli (Possessor of many useful implements) (92) Divya (Has Divine illumination) (93) Kamad (Fulfilled of desires) (94) Bhurivardhan (Has extreme amusement) (95) Amogh (Unconquerable and ever successful) (96) Amritada (Endower of Amrit) (97) Agni (Agni Swarup) (98) Shatrughna (Terminator of Opponents) (99) Sarvabodhan (Provider of Knowledge to one and all) (100) Anagha (Devoid of sins) (101) Amar (indestructible) (102) Sriman (Highly Prosperous) (103) Unnati (High Profiled) (104) Agni Sambhava (105) Piscacha Raja (King of Piscachas and Siva Ganas) (106) Suryabha (Akin to Sun God in radiance) (107) Sivatma (Siva Swarupa) and (108) Sanatana

(Eternal).Phalasaruti: Those who recite the Ashtottara of Kartikeya become fearless, contented, and happy; a pregnant woman reads or hears the Ashtottara would be blessed with a son of virtue and fortune; and if unmarried girls read they are sure to secure ideal husbands.]

Matsya Purana's Skandopaakhyana now: Brahma Manasa Putra Prajapati Dhaksha married Veerini and they were blessed with sixty daughters; of these daughters, ten were married to Dharma, thirteen to Maharshi Kashyapa, twenty seven to Chandra Deva, four to Arishtanemi, two to Bahuka and two to Krushaswa. Kashyapa's wives were Aditi, Diti, Danu, Vishwa, Arishta, Surasa, Surabhi, Vinata, Taamra, Krodhavasha, Ira, Kadru and Muni. Aditi begot Devendra, Upendra, Surya and all Devatas. Diti gave birth to Hiranyakashipu and innumerable Daityas. Danu gave birth to Danavas; Surabhi the cows and other animals; Vinata the birds like Garuda; Kadru the Nagas and other reptiles; and so on. As Devas and Daityas developed mutual hatred and enmity, there had been periodical battles and each time Daityas defeated and occupied Swarga for long spells of time, Devas with the help of Narayana were regaining Swarga again and there had been as a result mass killings of Daityas and Devas had been enjoying the last laugh! Diti was unable to bear this let-down time and again. Kashyapa Muni taught to perform a severe Vrata which she performed meticulously for thousand years and after some time got pregnant. Indra came to know the purpose of Diti's Vrata viz. to bless her to conceive a boy who could terminate Indra and Devas, Indra utilised his powers / Siddhis of Anima and Parakaya; entered her womb and cut the foetus with the help of his Vjrayudha seven times making seven slices from each of the seven parts thus making forty nine 'Marudganas'. After this tragic end, Diti once again prayed to Kashyapa to grant her a son who was indestructible even by a Vajra and as result of ten thousand years of Tapasya there was a mighty Daitya called Vajranga was born to Diti. As per Diti's instruction Vajranga brought Indra imprisoned to his mother. But Brahma and Kashyapa asked Vajranga to release Indra by saying: *Apamaano Vadhaah proktah Putra Sambhaavitasyacha, Asmadvaakyena yo mukto viddhitam mrutamevacha/* (Son! Respectable personalities like Indra ought to feel humbled and humiliated; hence release Indra on my instruction.). Brahma also created Varangi so that Vajranga would wed her. Brahma instructed the couple to perform Tapasya in difficult situations, some times by raising hands, sometimes sitting with Panchagnis around, sometimes sitting in deep waters and invariably without food and even water. Finally, the couple was blessed with a mighty and unique son, named **Tarakasura**. Fully understanding the purpose of his birth which his parents had strived for after performing thousands of years of Tapasya as also to fulfill the singular ambition of his grand mother to destroy Indra and Devas, Tarakasura took a vow at a grand conference of Daityas and Danavas-the descendents of Diti and Danu- and proceeded to Paritraya Parvat (the western side of Aravali and Vindhya mountain range and observed strict Tapasya during hundred year time-slots by rotation by way of 'Niraahaara' (without food), Panchagni (in the midst of Five huge Fire bodies) in sizzling summers, 'Jala madhya' inside in chilled running water in the worst winter nights, eating only fallen dry leaves, etc. Brahma had no option but to present himself and ask for his boons. He bargained of absolute invincibility and deathlessness but finally agreed that only a seven days long boy could kill him, if at all! Not far from the day when Brahma bestowed the boons, Tarakasura redesigned and reformed his lines of Military Forces and attacked Indraloka. A long-drawn and ferocious Devasura-Daitya ensued when there was considerable blood-shed in either side. Danaveswara Grasan and Yama Dharma Raja, Jambha and Kubera, Durjaya and Varuna, Mahishasura and Chandra, Kalanemi and Surya were the prominent opponents. As it looked that Devas were at the moment of collapse under the leadership of Tarakasura, Lord Vishnu sat on Garuda Deva and alighted on the battle field. All the Asura-leaders surrounded Vishnu and rained Astras against him in one go; Kalanemi shot sixty arrows, Nimi hundred arrows, Mathan fired eighty arrows, Jambhaka seventy, Shumbha ten powerful Astras, and many others as many as they could at just one target , viz. Narayana. Bhagavan Vishnu responded to all these arrows and shot severally and on one-to-one basis. The battle continued on and on; inspired by Vishnu Deva, Indra regrouped Deva Sena by strengthening patches and enlarging the volumes of the Deva Sena by recalling Yakshas, Gandharvas, and Kinnaras who brought their own powerful weapons. Vishnu

called up for the assistance of *Ekadasha Rudras viz. Kapali, Pingala, Bheema, Virupaksha, Vilohita, Ajsha, Shasana, Shasta, Shambhu, Chanda and Dhruva*. The Rudra Swarupas dominated the battle field by annihilating thousands of Daityas. **Maha Daitya Gajasura** was torn into pieces and his skin was draped over the body of Kapila Rudra the Daityas made ‘hahaakaaras’ when they ran helter-skelter. Indra attacked Daitya Nimi and thumped his chest with his ‘Vajraayudha’. At the humiliation of the death of Gajasura by Rudra, **Jambhasura** challenged Indra and after a fearful skirmish, Lord Indra shot Brahmastra and the Daitya was killed instantly. But fully armed by the boon of invincibility, the end result was that Tarakasura over powered Devas, Vishnu was indeed aware of the boon to Tarakasura and withdrew from the battle and the defeated Indra and Devas were dislodged from Swarga. Indra and Devas reached Satyaloka to seek Brahma’s help and the latter predicted that soon the King of Himachala would be blessed with a daughter named Parvati who would be married to Parama Shiva and the couple would beget a child named Skanda; that boy after attaining seven days should kill Tarakasura. Brahma further told Devas that meanwhile they would have to be patient and that he had already chalked out action plans till the objective was achieved. Having assured Devas thus, Brahma called for Devi Vibhavari (Ratri Devi) and briefed her that Shiva’s earlier wife Sati Devi had immolated herself as she could not control her emotions arising out of her own father’s (Daksha Prajapati) misdeeds of insulting Bhagavan Shiva, that the latter avenged Sati’s self-immolation by destroying Daksha Yagna and Daksha and that Shiva was at the moment not in a mood to remarry but that the Sacred Wedding between him and Devi Parvati was of top urgency since the child of their union could save the entire universe as their son could only kill Tarakasura as per the boons that the Demon secured. The instruction of Brahma to Devi Vibhavari therefore was as follows: *Virahokanthitaa gaadham Hara sangama laalasa, Tayoh sutapta tapasoh samyogah swaacchhubaananey/ Garbhastaney cha tanmaatruhu swena ruupena rajjaya/* (As both the ‘Tapaswinis’ would be tempted to unite with each other, she should enter Devi Parvati’s ‘garbha’ and imprint Shiva Deva’s manly image there). Then the virility so discharged would be carried by Agnideva and the Sarovara’s reefs that would carry the drops would help Krittikas to bring up the boy from the spills-over of Shiva’s virility; Devi Parvati would then retire to bed and would know only later that she gave birth to a boy. In the action plan, the next step as devised by Indra was to stimulate Shankara with feelings of romance and to create favourable situations around; indeed Kamadeva was able to succeed momentarily but when Shiva understood the game plan; Manmatha was burnt into ashes by Shiva’s ‘humkar’ followed by the opening of third eye in a split-second! Devi Rati was stunned at the sudden turn of events, since she felt that the Act of Madana Kumara was to usher in propitiousness and happiness as the worst menace of three Lokas would be rid of by the end of Tarakasura, pursuant to Shiva- Parvati’s wedding and the hastening of their son’s auspicious birth. Unfortunately, her husband became the victim, for no fault of his, as the entire drama was enacted by Indra Deva, who too could not be blamed since each step in Lord Brahma’s Action Plan was for the great advantage of the Universe as a whole. She stooped down at her husband’s ash-heap and while crying incessantly prayed to Bhagavan Shiva as follows: *Namah Shivaayaastu Niraamayaaya Namah Shivavaayastu Manomayaaya/ Namah Shivaayaastu Suraarchitaaya, Tubhyam Sadaa Bhakta Kripaaparaaya/ Namoh Bhavaayaastu Bhavodbhavaaya, Namostu tey Dhwasta mano bhavaaya/ Namostutey goodha mahaa vrataaya, Namostu Maaya Gahanaashrayaya/ Namostu Sharvaaya Namah Shivaaya, Namostu Siddhaaya Puraatanaaya/ Namostu Kaalaaya Namah Kalaaya, Namostutey Jnaana vara prasaadaaya/ Namostutey Kaalakatigaaya, Namoh Nisargaamala bhushanaaya/ Namostvameyaandhaka mardakaaya, Namah Sharanyaaya Namoh gunaaya/ Namostutey Bheemagananugaaya, Namostu Nanaa bhuvananakartrey/ Sarvaavaasaaneyhyavi naasha netrey, Namostu Naanaa Jagatey Vidhaatrey, Namostu tey Chitra phala Prayoktre/ Namostu Bhaktaabhimata pradaatre, Namah sadaa teybhava sanga hatrey/ Ananta rupaaya sadaiva tubhyamasya kopaaya namostu tubhyam/ Shashaanka chihnaaya sadaiva tubhya mameya maanaaya namah stutaaya/ Vrishendrayaanaaya Puraantakaaya, Namah prasiddhaaya Mahoushadhaaya/ Namostu Bhaktya - abhimata pradaaya, Namostu Sarvaarti haraaya tubhyam/ Charaachara vichaaravar maachaarya mutprekshita bhutasargam/ Twaamindu moulim sharanam prapanna Priyaaprameyam mahataam*

*Mahesham/ Prayacchamey kaamayashah samruddhim, Punah Prabho jeevatu Kamadevah/Priyam binaa twaam Priya jeeviteshu, Twattoparah ko bhuvaneshwahaasti/ Prabhuh Priyaayaah prasavah priyaanaam, Praneetaparyaaya parapararthah/ Twameyvameko Bhuvanasyanaatho Dayaalurnmeelita bhakabheetih/(Parama Shiva! My salutations to you; you are the Spotless; the mental reflection of all the Beings; worshipped by all the Devas always; the epitome of kindness to the devotees; the Supreme Creator of the World; you burnt up Kamadeva, my husband and my deferential apologies to you for the diturbance caused when you were in a confidential Vrata. Kindly accept my devotion since you do protect those and who take refuge as they become victims of the forests of ‘Maya’; You are the Punisher as well as the Provider of Propitiousness; the Kala Swarupa /Appraiser of Time as also of Achievements since you are the Supreme Gyani / with the knowledge of those who transgress limits of time; You are the Form of Nature and the Wearer of Sacred and Untainted Ornaments; You possess spontaneous Might and destroy Evil Forces like Andhakaraasura; the Nirguna devoid of features and the point of ultimate refuge; You are the Creator of several Worlds and the Scriptor of many Universes; the bestower of multiple benefits, the patented destroyer at the time of Pralayas as also the saviour of a few Beings at such extreme situations; the Enjoyer of the due ‘Yagnaphala’ which is liberally distributed to devotees; the demolisher of worldly desires; you possess myriad forms but your anger is unbridled; you are the coolness of Moon, the Symbol of self-esteem , the eulogy to all, the carrier of Nandi, the obliterator of Tripuras, the Source of ‘Aushadhis’/ medicines, the donor of desires, the remover of all difficulties, the Ultimate Regulator of ‘Achaaras’/ ‘Vichaaras’-traditions and customs; The ‘Acharya’ or the Unique Guide to the Moving and Immobile Object; The Over Seer of the entire Srishti; the Provider of Coolness and radiance to the Moon of his head; the Unparalleled Personification of Pure Love, Maheshwara! do kindly bestow everlasting fame and name to my husband Kama Deva with which he would get back to life; You are the one and only Saviour who could bring blossoms to his ashes; who else in the Universe could be competent to get my husband back to Life!). Pleased by the ‘Stuti’ of Rati Devi, Maha Deva cooled down from his anger and pacified her to assure that she would secure her husband back after some time and would be popularly called ‘Ananga’. Disturbed by the happenings that happened as Kama Deva was burnt by Maha Deva and Devi Rati’s distress, Devi Parvati was rather disillusioned and decided to proceed to perform Tapasya. Her father gave her encouragement and said: *Umeti Chapaley Putri! na kshamam taavakam vapuh, Sodhum klesha swaruupascya Tapasah Soundarya darshiney/* (My daughter, you are too restless; ‘U’-stands for THIS and MA-stands for: ‘do not do this’; in other words: ‘you do not have to perform ‘Tapasya’; Your slender and tender body is not capable of withstanding Tapasya). As Himavan was pleading to his daughter not to think of Tapasya thus, there was a Celestial Voice (Akasha vaani) addressed to Himavaan which asserted that Parvati should not think in terms of Tapasya; *Umetinaama tey naasyaa Bhuvaneshu Bhavishyati, Siddhim cha Murtimatyashey Saadha vidhyanti chintitaam/* (Himaraja! what you uttered was that your daughter was really ‘Chanchala’ or highly unsteady and wavering; in the entire Universe her name shall be everlasting and would always be bestowing boons to the fulfillment of her ‘Bhaktas’). Indra Deva who was anxious to take further steps in expediting Shiva-Parvati’s wedding, called up the illustrious Sapta Rishis to ascertaining the mind of Devi Parvati by visiting her personally and once convinced to visit Parama Shiva too to find out his inclination too. The Chief Negotiators were thus engaged in the delicate task which however had to be given a soft and swift push; they reached Parvati first and presented to her a negative picture of Shiva stating that he was perhaps not an appropriate candidate befitting her beauty and grace and that she might as well seek of another ‘greater’ and more presentable and qualified husband; they argued that he was a semi-clad, uncouth, funnily dressed, resident of ‘Smashaanas’/ grave yards, kapala dhari / wearer of skulls, bhikshukh / mendicant, with frightening eyes, apparently looking mentally unsound! Devi Parvati was rather annoyed and even surprised at the opinions expressed by the Sapta Rishis of their popular standing and affirmed: *Naaham Bhadraah kileycchaami Rutey Sharvaat Pinaakinah, Sthitamcha taaratamyena Praaninaam paramam twidam/ Dheebalai –shvaryaakaryaadi pramaanam mahataam mahat, Yasmaatra kinchitaparam sarvey yasmaat pravartatey/Yasvaishwaryamanaadyantam tamahamsharanam gataa, Eshamey Vyaavaasaayascha**

deerghoti vipareetakah/ (Bhadra Purusha Saptarshis! I am not at all ready to wed any unsteady and petty-minded entities, excepting Pinakadhari Shankara Maha Deva; despite what might be described about the greatness of other suitors, I am most emphatically anchoring my hopes on him, as he is the most certainly outstanding Maha Purusha, whose might, mind and magnificence are unparalleled. This unflinching resolution of mine might look odd to you; you may either concede or quit!). As the Saptarshis heard Devi Parvati, they were overjoyed; they said they were only testing her resolve before approaching Maha Deva to sound his mind. May this determination of yours be fulfilled soon! After all, how could the radiance of Surya be without Surya! How could the sparkle of a diamond be without the diamond! How could the meaning of ‘Aksharas’ (letters / alphabet) be detached from their ‘meaning/ implication’! Similarly how Devi Parvati could be disconnected from Maha Deva! So saying, the Saptarshis proceeded to Himalaya Mountain peak to meet Parama Shiva to sound him on the subject of the most auspicious wedding of Shiva-Parvati. They met the Veeraka the Dwarapalaka and sensitised him about the purpose of their visit and in course of time, Bhagavan met the Saptarshis. The latter being an Omniscient he said: *Jaaney loka vidhhanasya Kanyaa satkaarya mutthamam, Jaataa praaleya shailasya samketaka nirupanaah/* (I am aware that for the welfare of the whole world, the role of this damsel is quite significant; she is the daughter of Himavaan and you are desirous of proposing her for this task). *Satya mutktah kanthitaah sarvey Deva kaaryarthamudyataah, Teshaam twaranti chetaamsi kinthu kaaryam vivakshitam/* (This is indeed true that there has been considerable enthusiasm and haste, yet there would be some slow down in completing the task). *Lokyaatraanugantavya viseshana vichakshanaihi, Sevantey they yato Dharma tat pramaanaayaat parey sthita/* (The Vidwans would do well in properly following the formalities and the established traditions of ‘Dharma’, since this action plan would constitute a regular standard to the posterity). The implication of what Maha Deva stated was fully understood by Sapta Rishis and they left to the Palace of Himavanta instantly. They conveyed to Himavanta and his wife Mena the exciting news of Maha Deva’s implicit consent to offer himself as the bridegroom to Devi Parvati. Mena said that normally the parents of the bride would propose an alliance but the bridegroom proposed instead! Anyhow, she asked that they might as well approach Parvati directly. The Rishis replied that the ground was already prepared and Parvati was in fact performing Tapasya only to accomplish Shiva’s hand. In any case, they would approach her as a formality and in response, Parvati terminated her Tapasya and came back home. Parvati felt so anxious that the previous night before the wedding preparations commenced was like ten thousand long nights. Next morning at the ‘Brahma Muhurta, the propitious acts were initiated; the ‘Shadritus’ or the Six Seasons arrived; Vayu Deva and Varuna Deva took up the cleaning operations of the huge mountain range to receive the Wedding Guests; Devi Lakshmi set various arrangements including the golden and silver vessels required; Chitamani and many other jewels were spread all over; Kalpa Vriksha and Kamadhenu were pressed into service; all kinds of ‘Aoushadhis’, ‘Rasaayans’, and ‘Dhatus’ turned up to be of use in the food preparations. There at the ‘Gandhamaadana’ Mountain range, assemblies of Maha Munis, Nagas, Yakshas, Gandharvas and Kinnaras started hotting up. Brahma initiated the make-up of Parama Shiva and for a start, combed the ‘Jatajutas’/ the coarse hair and set the position of ‘Chandra Khanda’ right; Devi Chamunda decorated a big ‘kapaala’ on one side of Shiva’s broad head and said that once a son was born from the wedding, the latter should fill up the skull with the blood of Tarakasura and gift that Kapala to her to enjoy the drink! Vishnu arrived with a golden ‘Kirita (‘head gear) studded with ‘Nava Ratnas’ and well-ornamented with live snakes which added to the luster of the ‘Sarpa Manis’ on the heads of the snakes; Indra arrived in haste with the ‘Gaja Charma’/ Elephant Skin and draped it on the body of Shiva; Lord Vayu took over the charge of Nandeswara and took great pains to swathe a gold-laced white silk bejewelled with nine gems decorated on the back to make a cushioned seat on which Maha Deva could be seated comfortably; ‘Loka Sakshis’ (Ready Universal Evidences) Surya, Chandra and Agni Devas lit up the ‘Three Netras’/Three Eyes with renewed radiance and radiation and garnished them with dark clouds as eye-tex; Preta Raja Yama Deva embellished Shiva’s broad forehead with ‘Chita bhasma’ in three straight lines and ornamented his fore arms and wrists with strings of human bones; Kubera gifted invaluable jewellery made of nine gems

studded in pure gold worn along with a heap of live and hissing snakes, while Varuna brought special 'Kundalas'/Ear rings with coiled Vasuki and Taksha serpents. As the bride groom got ready and sat comfortably on Nandeswara, the procession commenced with firm and dignifiedly slow steps and Bhudevi was in shivers with each step of Nandeswara carrying the Supreme Lord of Trilokas, and behind him were Vishnu, Brahma, Indra, Dikpalakas, the Nava Grahas, Devas, Gandharvas, Yakshas, Pramathas, Ganas and so on each with their wives, unless they had already reported to duty at the bride's Palaces. Veerak, the Dwarapalaka of Maha Deva, in the lead was addressing hoarse the surging crowds ahead of the 'Ratha' to make way and let it pass; after all, when Maha Deva was himself moving ahead, could any one in the hysteric mass of humanity resist the temptation of catching a glimpse of Bhagavan! Behind the Dignitaries following the procession were the celebrations of singing Gandharvas, dancing Apsaras, and the tuneful Kinnaras, further followed by Maharshis, Sages and Brahmanas reciting Vedas and Sacred Hymns. The whole Universe was charged with myriad emotions as the groom's party arrived at the bride's palace. At the 'Kalyana Mandapa', the Parvata Raja Himavan was in a state of dazed ecstasy since Parama Shiva himself was his son-in-law. *Pranateynaachalendrena Pujitho Chaturmukhah, Chakaara vidhinaa Sarvam Vidhimantra purah saram/* (Parvata Raja performed puja with respects to Brahma and with the full course of formal Mantras, the wedding was celebrated in tradition and dignity); *Sharveya Paanigrahana maagneena saakshikamakshatam, Daataa Mahibhrutaam Natho hotaa Devaschaturmukhah/ Varah Pashupati Saakshaat Kanyaa Vishaaranistathaa* (Then Parama Shiva wedded Parvati with Agni Saakshi or in the presence of Agni, when Daata / donor was Himavaan, Brahma as Hota (the Head Priest), Shiva as the bride groom and bride as Aranibhuta Devi Parvati.). Devas were extremely happy that the best was yet to happen; Indra gifted a golden umbrella, Gandharvas sang tuneful songs, Apsaras danced to their best, Kinnaras organised instrumental extravaganza and the whole world celebrated, but of course Daityas and Danavas who had ruled for thousand years were highly dejected quite understandably. After a few days the new couple of Shiva and Devi Parvati took permission of Parvata Raja Himavaan and moved back to Mandarachala. Years passed by and Shiva and Parvati continued to enjoy their marital bliss. Out of fun, Bhagavan Shiva teased Parvati once as follows: *Shareerey mama tatwaangi sitey bhaasya sitadyutih, Bhujangee vaasita shuddhaa samslishtaa chandaney tarow/ Chandraatapena sampruktaa ruchirambaraa tathaa, Rajaneevaasitey pakshey drushti dosham dadaasimey/* (Devi Parvati! As your physical colour is rather dark and mine is fair, it looks that a dark serpent is circling a chandana tree! Also, there is a similitude-comparison- of a shining Moon against the background of dark cloud on the sky!). Understandably, Parvati was not amused, and in fact, badly hurt, when Shankara made these remarks even as a joke. Instantly, she left out home and proceeded to perform 'Tapasya' to Brahma for a number of years to change her body colour. Any amount of pleading and supplication by Shiva did not change her mind. Meanwhile, the son of Andhakasura and the brother of Bakasura called 'Aadi' performed strict 'Tapas' to Brahma Deva and asked for the boon of 'Amaratwa' or immunity from death. As Brahma could not grant this advantage, Aadi amended the request that he should be able to convert his Body Form as per his wish; Brahma agreed provided that the Daitya could do so only twice. As Veerak was guarding the Entry Point of Shankara and as it was not possible to enter 'Shiva dwar', Aadi converted his Form as a snake and entered Shankara's abode through an under ground hole and slithered in; thereafter Aadi assumed the Form of Devi Parvati, approached Maha Deva and pretended that she had given up Tapasya as the severity of meditation just to change of body colour from 'Krishna Varna' to 'Gaura Varna' was not worth the strict regimen. Parama Shiva was happy initially that she changed her mind and returned back to him. But on second thoughts and knowing that Parvati would not take a flippant decision to return without achieving her objective, he suspected the fake Parvati and killed the 'Mayavi' Daitya. The original Parvati Devi's Tapasya pleased Brahma Deva and blessed her to change her body colour as she pleased either as of Gaura (white)Varna or of Shyama Varna; Parvati returned home to Maha Deva but the unwitting Veeraka, the 'Dwarapalaka' refused her entry to her own house! As any amount of convincing did not help Veeraka, Devi Gauri was tired out to reason him and finally gave a 'Shaap' that he would be born as a human and after the duration of the

curse would return to her again. Parama Shiva was so excited as Gauri entered his interior bed room that a delegation of Devas headed by Indra was turned out saying that he was busy. Indra detailed Agni Deva to take the form of a parrot and peep in through a window as to what was happening inside their bed-chamber. Exactly at that time, the parrot peeped in when Shiva-Parvati were actually seen in action on their bed; Shiva noticed the parrot and recognised Agni. He scolded Agni and said now that he created 'Vighna' (obstacle) between him and Parvati and hence he might as well rectify the situation by drinking up his virility. The highly explosive drops shining like molten gold punctured Agni's belly and got spread over the Maha Sarovar nearby. Several lotus flowers which got sprouted all over in the deep waters emitted strong and fragrant scents and the intoxication affected 'Krittikas' who happened to bathe in the Sarovar; the Krittikas desired to take the lotus leaves home but Devi Parvati jocularly remarked to the Krittikas that she could take the drops of water on the lotus leaves as well. In turn Krittikas joked that they would take the water home, provided the child born of the water consumed by them should have equal right to the motherhood of the boy so born! As the deal was struck between Krittikas and Parvati, the Krittika damsels gave the lotus leaves as also the water drops to Parvati. Subsequently, Devi Parvati drank up the water around the lotuses and from her right and left 'kukshis' gave birth to two male children later united into one and the child who had the extraordinary radiance of Surya Deva; each of the Six Krittikas shaped up one head each of the child; thus the boy was named 'Kumara' by Parvati; 'Kartikeya', 'Shanmukha', 'Shadvaktra' by the Krittikas and as 'Vishakha' or the different 'Shakhas' / branches of the lotus leaves that carried the golden drops. On Chaitra Shukla Shashthi, the child was declared as the 'Deva Senapati' / the Commander-in- Chief of Devas. Vishnu gifted varieties of 'Ayudhas' / Arms and 'Astras' or Mantrik Arrows. Kubera presented him a lakh-strong of yaksha army. Vayu Deva gave him a 'Mayura Vahana' / Peacock Carrier, while Twashta Prajapati gifted a toy in the form of a Cock which could change its form as the boy wished. All the Devas presented souvenirs, prostrated before Skanda and extolled him: *Namah Kumaaraaya Mahaa Prabhaaya Skandaayacha Skandita daanavaaya, Navaarka Vidyutdyutaye Namostutey, Namostutey Shanmukha Kaamarupa/Pinadwi nanaabharanaaya Bhartrey Namoraney Daarudaaranaaya, Namostu teyrka pratima prabhaya, Namostu Guhyaaya Guhyaaya tubhyam/ Namostu Thrailokya bhaayaapahaaya, Namostutey Baala kripaa paraaya, Namovishaalaamala lochanaaya, Namovishaakhaaya Maha Vrataaya/ Namonamastestu Manoharaaya, Namonamastestu Ranoatkataaya, Namomayurojjwala vaahanaaya, Namostu Keyura dharaayatubhyam/ Namodhrutodagna pataakiney Namonamah Prabaavapranataaya testu, Namonamastey Varaveerya shaalininey, Kripaaparo nobhava Bhavyamurtey/ Kripaaparaa Yagnapatim cha stutwaa, Viromirowam twamaraadhi paadyaah, Yevam tadaa Shadwadanam tu sendraa mudaa santhushta Guhastataastaan/* (Our Greetings to You, Kamarupa Shanmukha! You are Kumara, the radiant son of Maha Shiva and the destroyer of Danavas; your physical form is the glow of rising sun and of the heat of Agni; you are appropriately adorned, the Army Chief of Devas; the dreadful on the battle front; Guhya Rupa, the abolisher of fear in Trilokas in the Form of a Child; gifted with broad and clear eyes; Vishaakha! Our reverences to you as the practitioner of Maha Vratas; you are a terror in battle fields although of pleasant visage otherwise; you have a peacock as your carrier and wear a Keyura / wrist bangles; the high flier of flags; the bestower of boons to devotees; the high profile symbol of courage and strength; you possess a Magnificent Form. This was how Indra and Devas extolled Skanda.) Even as Kumara was replying to assure Devas that very soon the desire of retrieving their lost glories would be fulfilled, an emissary of Tarakasura arrived and conveyed their Chief's message to Indra with a warning not to repeat his past mistakes of challenging a giant Daitya of the stature of that great Tarakaura who shook up the Universe and converted Devas as his servants; he also remarked that instead of playing balls and toys, the baby boy Skanda should gradually get acclimatised to battle fields and face mighty Asuras much later in life! As Tarakasura was in a jocular mood, Skanda Deva said: 'Taraka! Never underestimate the 'Shakti' of a kid; can you not realise that a baby serpent could perform permanent damage to you and that a boy who has 'Alpaakshara Gyan' in releasing 'Astras' could reach you directly to Naraka! Even while Skanda was conversing like this, Taraka threw a 'Mudgara' (hammer) and an agile Kumara destroyed it with his

‘Vajraayudha; Taraka threw a ‘Bhindapaal’ which was destroyed by Kumara’s own hands. Skanda materialised a Gada / Mace and despatched it against Kalanemi Daitya who became furious and rained a stream of Arrows. These arrows had little impact on Skanda. Instead, Kalanemi and his associates were thrashed by Kumara and they had to sprint from the battle lines. Takakasura then appeared center-stage and was furious in releasing a powerful arrow which hurt Kumara Swami’s ‘MayuraVahana’;The infuriated Skanda and threw the most potent ‘Shakti Baana’ which was indeed the decisive point that sealed Tarakasura’s fate and the greatest menace in the Trilokas who dominated the scene for thousands of years was finally destroyed, even as Devas sounded ‘dundhubhis’ (large drums) and showered rose petals which filled up the Earth, Sky and the Nether lokas with the fragrance of Parijata flowers from Swarga. Gandharvas and Kinnaras sang melliflous praises of Kumara and his proud parents, Apsaras were ecstatic and Sapta Rishis recited Mangala Mantras.Those who read or hear about the glories of Skanda would neither have sins nor diseases but lead a contented life ahead!]]]

Chapters 88-89: Bhasmmita Kaamadeva-Devi Rati appeals to Shiva and dehatyaaga- Shiva’s boons to Rati Manmadhas for subsequent birth as pairs as Pradyuma and Mayavati

Brahma Deva addressed Veda Vyasa and said that after Manmadha got turned into ashes as Shiva opened his third eye, Manmadha’s wife was shocked and appeared running to the spot and incessantly cried while prostrating before Parama Shiva. She addressed Shiva saying: *Namaami Devam Girijaasahaayam Vrishadwajam Bhaala vilochanam cha, yah prati lokaan khalu satvayuktonirmaati lokaan rajasaa gunena/ Yah svecchayaa samharatekhilesho jagattamovishthatanur maheshah, yo vai kapaalam vahate janaanaam bhikshaashanah puurayatekhilaarthaan/ Deenaanukampe bhagavaan mahesho gata priyaayaah sharanam mamaastaam, kartrum tathaa kartrumadeeyan satvah shakyonnathaa kartruma - peeha devah/* ‘Girijaa sahaaya Pashupati! I prostrate before you as the Triguna swarupa of satva-rajo-tamogunaas with which you are the Srishtih-Sthiti-Samhaara Karaka! As Kapaladhari, you as with a begging bowl seek boons to humans! You are the symbol of mercifulness and could you not bless my husband ‘Kaama’ back to life and revive his existence!’ So saying she sacrificed her life instantly staring at the angry countenance of Parama Shiva. It was precisely then that Maha Daitya Narantaka the ally of Tarakasura in the Naaga Loka and freely killed the Naagavasis right in the presence of Shesha Naaga himself and proceed further to the rest of adholokas viz. Sapta Patalaas [Brahma Purana details in this context: Renowned as Bilwa Swarga, the lokas underneath the Seas occupy as much an area as Prithvi; the span of Earth is seventy thousand yojanas, height too is as much. The expanse of Patalas too is as much too; these lokas are Atala, Vitala, Nitala, Sutala, Talatala, Rasatala and Patalas and each of these lokas has an expanse of ten thousand yojanas. The colour of these lokas is black, white, yellow, red, grey and golden respectively. The inhabitants of these lokas are Daityas, Danvaas and Nagas. Having visited these lokas, Brahmarshi Narada called these Patalas as Bilwa Swarga and even better than Swarga. These lokas enjoy extreme illumination from the ‘Manis’(diamonds) on the hoods of the Nagas; Narada said: the powerful rays of Surya Deva provide radiance but not heat during the days, while Chandra Deva gives brightness but not too much of coldness. The inhabitant serpents and Daityas revel in themselves with festivities and luxurious delicacies of food, wine and intoxication for long hours of time without concerns and worries. They enjoy good time by way of swims in Sarovaras, rivers and lotus-ponds and deal with all kinds of valuable possessions. Underneath these Lokas shines Bhagavan Vishnu’s ‘Tamoguna Rupa’ as Sessa Naga named as Anantha, worshipped by Siddhas, Devatas, Devarshis and Daityas alike. Lying under the entire Universe, the mighty Sessa Deva bears the brunt of the Prithvi and the ‘Charaachara Jagat’].Parama Shiva recalled the soul of Devi Rati and assured her that her dear husband would be reborn as Pradyumna as the son of Rukmini-Shri Krishna and that she would be always alive yet unseen till Pradyumna would attain his punarjamna and be reborn as his wife everafter. Meanwhile, Shiva bestows to her the ‘upadesha’ of Ekaakshara Ganesha Mantra GA.

Chapter 89 details the Pradyumna Mayavati vritthanta as follows: The Souls of Kamadeva and Rati Devi performed bhakti-shraddhayukta ekadasha Ganesha Mantra for long. Lakshmi Swarupa Rukmini the 'pathmahishi' of Lord Krishna dreamt that Ganesha blessed her to soon conceive a Triloka vijaya Pradyumna soon. Meanwhile Manmadha's soul in the process of 'ekaakshara mantranushthaana' performed the vision of installing a Ganesha Murti pratima and named him as Mahotkata Ganesha. Pradyumna was born but even as a child was stolen from Lord Krishna's palace by a demon named Shambhara but threw the child away in a sea. A huge fish gulped the child and the fish was caught by a fisherman and presented back to Shambhara. Unaware of the contents of the fish, it got landed on the table of the Royal kitchen and the cook named Mayavati cut the stomach of the fish and found a crying boy in it and little realising the boy's antecedents brought him up the lot of affection. Brahmarsi Narada appeared and revealed the antecedents of Pradyumna who over the years grew up as a young and handsome youth with the born gift of extraordinary intelligence. She took the youth to Rukmini Krishna palace and as they were pleasantly shocked as they did have the vision of the boy's return home. Devi Mayavati however put the condition of returning the youth only after their consent to her wedding with the prince, despite the age difference and the youth agreed as he too was fond of her more like a lover than a mother!

[Vishnu Purana provides the details briefly: Pradyumna was born to Rukmini and Krishna and the son looked exactly like Krishna. When he was hardly ten days old, Demon Sambara kidnapped the child not knowing that he was the son of Krishna threw him in the Sea as a huge fish ate him but the child was safe in its belly. A fisherman caught hold of the big fish and presented it to the King Sambara who in turn gave it to Mayavati the head cook of the King's kitchen who cut the fish to find an attractive baby inside. At that very juncture, Brahmarsi Narada appeared in the kitchen and revealed the Story to Mayavati of Lord Rudra turning 'Manmadha'(Cupid) into ashes when he and Rati (Cupid's wife) aimed Floral Arrows. Lord Rudra gave boons that in their next birth, Cupid would be born as Lord Krishna's son Pradyumna and Mayavati as Rati. As Pradyumna grew as a youngman, Mayavati desired to marry him despite wide difference of age. Pradyumna was popularly known as 'Vyuha' as the Lord of Intelligence, along with three of His other names viz Vasudeva (Lord of Consciousness); Sankarshana (Lord of Individuality) and Aniruddha (Lord of Intelligence). Eventually Pradyumna killed Sambara, married Mayavati and stayed with Rukmini and Krishna at Dwaraka].

Another episode of Pradyumna's son Aniruddha and Usha were too relevant to further emphasize the glory of Sankata Ganesha Vrata: [Devi Usha the daughter of Banasura fell in love with Aniruddha the grandson of Krishna and Rukmini and brought Aniruddha by her magical powers to her living private place by force. Krishna, Balarama and Pradyumna, having performed duly the Ganesha Sankata vrata were able to fort of Banasura- which was far away from Dwaraka to Assam- attacked Banasura. The asura, a Shiva bhakta, surrendered after a fierce battle and requested him to let Aniruddha marry his daughter as she was madly in love with the youth. With the formal consent of Aniruddha, the couple were brought back to Dwaraka with celebrations by a royal chariot with festivities.

Chapters 90-92: Vyalambodara Ganesha-Kashyapa and his progeny attracted to Ganesha Mantras naming Ganesha variously with His glory! As once Bhagavan Shiva was annoyed the Seha Naga around his neck he threw him off to earth and the latter ran for the 'sharana' of Ganesha and practised the Shadakshara Ganesha Mantra for thousand years and finally Ganesha along with Siddhi and Buddhi gave his vision. He blessed and honoured the Maha Sarpa right around his waist and since then Ganesha enriched his keeri as Vyalambodara. The ever grateful Adi Shesha raised a significant Ganesha Temple naming Ganesha as Dharanidhara. Following a 'Maha Pralaya', Brahma initiated 'punah srishti' and in the process was born Kashyapa. The latter retired to 'maha vanas' and practised Ekaakshara Ganesha Maha Mantra for long and Ganesha was blessed to promote and strengthen 'srishti' as the Muni wedded Diti, Aditi, Danu, Kadru, Vinata adi illustrious wives. The progeny of the men and women thus procured had

all become Ganesha's significant seva-sevikas. To Diti and Aditi were born Daityas and Devatas, from Danu were born Danavas, and from others were born as Kinnara, Yaksha, Sidda, Chaarana, Guhyaka, Sarpaaadis. Kashyapa taught Ganesha Mantras for lasting longevities and name for generations; some were taught ekaakshara-shadaakshara-panchaakshara-dwaaashaakshara mantras as per their proclivities and behaviour patterns either by their buddhi or otherwise. They were directed to meditate Ganesha as chaturbhuj- shad bhuj- ashtabhuj- dasha bhuj- dwaadasha bhuj- ashtaadasha bhuj- or sahasra bhj in varied forms as boys, youth and old as also as riding muushaka-simha-mayura vahanas.

[Kashyapa Maha Muni's background is vividly described in Brahma Purana as follows: Daksha couple gave birth to sixty eight, ten of whom were married to the Dharma Deva and thirteen Kashyapa Maharshi, twenty-seven daughters were married to Soma or Chandra. The remaining daughters were married to the Arishtanemi, Vahuputra, Angirasa and Krishashva Maharshis. The ten daughters who were married to the Dharma Deva were named Arundhati, Vasu, Yami, Lamba, Bhanu, Marutvati, Sankalpa, Muhurta. Sadhya and Vishva. Arundhati's children were the material objects of the world. Vasu's children were the eight gods known as the Vasus. Their names were Apa, Dhruva, Soma, Dhara, Salila, Anala, Pratyusha and Prabhasa. Anala's son was Kumara. Because Kumara was brought up by goddesses known as the Kritikas, he came to be called Kartikeya. Prabhasa's son was Vishvakarma. Vishvakarma was skilled in architecture and the making of jewelry. He became the architect of the gods. Sadhya's children were the gods known as Sadhyadevas and Vishva's children were the gods known as Vishvadervas. The twenty-seven daughters of Daksha who were married to Soma are known as the nakshatras (stars). Kashyapa married thirteen of Daksha's daughters. Their names were Aditi, Diti, Danu, Arishta, Surasa, Khasa, Surabhi, Vinata. Tamra, Krodhavasha, Ila, Kadru and Muni. Aditi's sons were the twelve gods known as the adityas. Their names were Vishnu, Shakra. Aryama, Dhata, Vidhata, Tvashta, Pusha, Vivasvana, Savita, MitraVaruna, Amsha and Bhaga. Diti's sons were the daityas (demons). They were named Hiranyaksha and Hiranyakashipu, and amongst their descendants were several other powerful daityas like Bali and Banasura. Diti also had a daughter named Simhika who was married to a danava named Viprachitti. Their offspring's were terrible demons like Vatapi, Namuchi, Ilvala, Maricha and the Nivatakavachas. The hundred sons of Danu came to be known as danavas. The danavas were thus cousins to the daityas and also to the adityas. In the danava line were born demons like the Poulamas and Kalakeyas. Arishta's sons were the Gandharvas (singers of heaven). Surasa gave birth to sarpas, the snakes. Khasa's children were the Yakshas (demi-gods who were the companions of Kubera, the god of Wealth) and the Rakshasas. Surabhi's descendants were cows and buffaloes. Vinata had two sons named Aruna and Garuda. Garuda became the king of the birds. Tamra has six daughters. From these daughters were born owls, eagles, vultures, crows, water-fowl, horses, camels and donkeys. Krodhavasha had fourteen thousand children known as nagas (snakes). Ila gave birth to trees, creepers, shrubs and bushes. Kadru's sons were also known as nagas or snakes. Among the more important of Kadru's sons were Ananta, Vasuki, Takshaka and Nahusha. Muni gave birth to the Apsaras (dancers of heaven). Diti's children (daityas) and Aditi's children (Adityas) continually fought amongst themselves. On one particular occasion, Devas succeeded in killing many of the demons. Thirsting for revenge, Diti began to pray to her husband, Kashyapa that she be given birth to a son who would kill Indra, the king of the Devas. Kashyapa found it difficult to refuse his wife outright but gave a condition that she would have to bear the son in your womb for a hundred years. Diti resolved to do so but Indra came to know about Diti's resolve and was waiting for an opportunity to save himself. There was an occasion when, tired after her prayers, Diti went to sleep without first washing her feet. This was an unclean act and it gave Indra the required opportunity. He adopted a miniscule form and entered Diti's womb. With his weapon vajra, he sliced up the baby inside the womb into seven parts. The baby naturally began to cry at the pain. Indra kept on saying, 'ma ruda' that is, 'don't cry.' But the baby, or rather its seven parts, would not listen. Indra thereupon sliced up each of the seven parts into seven more sections, so that there were forty-nine sections in all. When these forty-nine sections were born, they came to be known as the Maruts, from the

words - ma ruda- that Indra had addressed them. Since Diti had not been able to adhere to the conditions her husband had set, the Maruts did not kill Indra. They instead became Indra's followers or companions, and were treated as Devas.]

Maha Muni Kashyapa assuringly taught the generations of his progeny and was never tired of performing upadeshas to each one in his sons and daughters, grand sons and grand daughters and further on: to munis as 'Ekadanta', to gandharvas and kinnaras as 'Kapila', to Guhya - Chaarana - Siddhas as 'Gaja karna'; to Manushras as 'Lambodara; to Vanya Mrigas as 'Vikata', to Parvata Vrikshas as ' Vighna Naashaka', to Pakshis as 'Ganaadhipa', to Jalaashayaas as 'Ganaadhyasha', to krumi-keetadis and oushadhi- Vanaspatis as 'Bhala chandra', and to all Sachetana Pranis as 'Gajaanana'.

Sumukhaschaika dantascha kapilo gaja karnikah, Lambodarascha vikato Vighna naasho Ganaadhi - pah/Dhumraketurganaadhyaksho phaalachandro Gajaanana, dwaadashaitani naamaani yah pathe- cchrunu yaadapi/ Vidyaarambhe Vivahecha praveshe nirgame tathaa,sangraame sankate chiva vighna- stasya na jaayate/ Sumukha - Ekadanta -Kapila - Gajakarnika -Lambodara -Vikata- Vighnanaasha - Ganaadhipa- Dhumraketu - Ganaadhyaksha - Phalachandra - Gajaanana-- these are the twelve titles of Ganesha once recited, no obstacles could ever be faced at the beginnings of Vidyaaramba- Vivaha- the Beginning or even Exit such as of successful battle field and any such of Acts of auspiciousness.

Ganesha Purana Mahatmya

Ganesha Purana 'shravana-pathana-manana' is stated as 'manushya janma-marana- mukta hetu', sahasra tulya swarna daana, shrota -yagjnaanushtana, koti kanyaa daana, gosahasra daana, Vedanga sahita Veda Shastra paatha paraayana, and 'Itihaasa-Ashtaadasha Purana shravana-pathana paraayana'. Bhuta-Preta-Putana-Bala graha nivaarana as also sarvaabheeshta pradaana are assured. Ganesha stotra paraayana with the 'avagaahana' of the inner meanings would ward off maha paatakas, and 'sheeghra manoratha praapti'. Sarva Tirtha snaana, Panchagni Saadhana, and the resultant sthita pragmatva are facilitated by Ganesha Purana!

Conclusion

Ganesha occupies pride of place in Hindu Dharma.

Bharata Varsha gradually adopted Videsha Samskriti; new culture, life-style and even new psyche. In the process, the Vedic Dharma witnessed some changes in the process of evolution. As the Rulers changed, so did the cultures yet the core remained intact. Buddha/ Ashoka created a new versions of Hinduism; Vikramaditya resisted the onslaught of Barbarians like Shakas, Mlecchhas, Yavanas, Tursharas, Parasikas (Persians), and Hunas.Shatavahanas controlled Shakas, Chinese, Bahmikas, Kamarupas, Rome and Ishaamashih (Jesus Christ). King Bhoja resisted the cult of Prophet Mahammad. But Pathans overpowered Prithviraja and thus the Bharata Varsha witnessed some dissipation of Hindu Dharma. The Varnashrama gradually became a virtual non-entity excepting in somewhat feeble and diluted forms.

The glorious contribution made by renowned 'Acharyas' to revive and sustain Hindu Dharma is incredible; the illustrious Acharyas included Ramananda, Nimbadiya, Madhavaachrya, Jayadeva, Shankaracharya, Ramanujacharya, Chaitanya Maha Prabhu, Shakteyas and so on. The role of Regional Kings like Shivaji and even Kings of alien Dharmas like Akbar-as Hindu influence in reverse-was evident on the large canvas of Hinduism. Sweeping changes were made by the British Rule in the entire life style of Indians and the considerable inevitable mix of races diluting the Dharma. Yet, *aakaashat patitam*

toyam yadhaa gacchati saagaram, Sarve deva namaskaarah Keshavam pratigacchati! Indeed, there are innumerable paths in several directions to reach the mountain top to attain the Unique Paramatma.

Indeed there have been divisions even of Hindu thought: Adi Shankara is the exponent of 'Kevala Advaita' or Fundamental Monism; Ramanujacharya is an ardent exponent of Visisthta Advaita or of Qualified Monism; Nimbakaacharya is the exponent of Bhedaabhedavaada or of differential-non differential discipline; Madavacharya is the exponent of Dualism of Paramatma and Jeevatma; Vallbhacharya is the exponent of Suddha Advaita or Pure Monism.

Then came the Brahmo Samaj movement heralded by Raja Rama Mohan Roy which no doubt was essentially Hinduism be defied that Hindu Scriptures ought to be catholic and the Samaj pioneers read out publicly to Christians and Muslims too. After a long spell the movement got dissipated.

Anti-Vigraha Aaradhana Movement, Athiesm, Nastikata are the weeds in some pockets yet.

But all these interpretations notwithstanding, the realism that death is the Truth, the thought that all the beings in srishti are but the birds in their respective cages and 'praanas' finally evaporate with their karmas of pluses and minuses are weighed for 'punarjanmas' in the Time Cycle till the jump off into eternal bliss which is but an illusion is possible.

Meanwhilert the core of Hinduism ; Vedic Culture survives, albeit incorporating and absorbing external and internal influences in the process of evolution, and continues in its quentessential form. And so does the glory of Tri Murtis, Tri Shaktis, and countless Devatas and significantly of **Ganesha** the Prime Deity whose glory is unchallengeable in the Hindu Dharma as the primeaval icon of knowledge, adored and admired by Buddhi and Siddhi.

Ganesha Vrata, puja, naama smarana, with faith and dedication are expected to transform the Lives in the ongoing and hencefoth lives but absorption of Maha Ganesha into one's psyche is the fundamental truth! The narration of His Janana, primacy of his worship even by Tri Murthi down to Indraadi Devas, sarva pranis, his child hood kreedas, vindication of his supremacy to Chandra deva, Kubera, Devi Tulasi, and so on, and subsequently the Ganesha Purana Saaraamsha detailing mortals including Maha Munis like Veda Vyasa, Kashyapa, and a series of Chakravartis such as Kartaveeryaarjuna and of famed Kings of varied Rajyas, besides of even maha paataka manushyas who were blessed by his total surrender

In the Essence of Ganesha as also Ganesha Purana Saaraamsha, the major highlights constitute the Ganesha Vrata Vidhana and the Ganesha Sankata Vimochana Vrata details . Skanda Purana's Ganesha Vrata Kadhaa Shravana Vidhana too is elaborated.

Vakratunda mahaa kaaya koti Suryasamaprabha, nirvighnam kurumedevas sarva kaaryeshu sarvadaa/Maha Ganesha with colossal body and elephant head resplendent with the radiance of billion Suns! we beseech you with all humility and devotion to destroy all obstacles and ensure success in our deeds of virtue.

ANNEXURE: GANESHA GAKAARA SAHASRA NAAMA

ॐ श्री महागणपतये नमः ॐ गणेश्वराय नमः ॐ गणाध्यक्षाय नमः ॐ गणाराध्याय नमः ॐ गणप्रियाय नमः ॐ गणनाथाय नमः ॐ गणस्वामिने नमः ॐ गणेशाय नमः ॐ गणनायकाय नमः ॐ गणमूर्तये नमः ॐ गणपतये नमः ॐ गणत्रात्रे नमः ॐ गणजयाय नमः ॐ गणपाय नमः ॐ गणक्रीडाय नमः ॐ गणदेवाय नमः ॐ गणाधिपाय नमः ॐ गणज्येष्ठाय नमः ॐ गणश्रेष्ठाय नमः ॐ गणप्रेष्ठाय नमः ॐ गणाधिराजाय नमः ॐ गणराजे नमः ॐ गणगोप्त्रे नमः ॐ गणाङ्गाय नमः ॐ गणदैवताय नमः ॐ गणबंधवे नमः ॐ गणसुहृदे नमः ॐ गणाधीशाय नमः ॐ गणप्रदाय नमः ॐ गणप्रियसखाय नमः ॐ गणप्रियसुहृदे नमः ॐ गणप्रियरतोनित्याय नमः ॐ गणप्रीतिविवर्धनाय नमः ॐ षडलमध्यस्थाय नमः ॐ गणकेलिपरायणाय नमः ॐ गणाग्रण्ये नमः ॐ गणेशाय नमः ॐ गणगीताय नमः ॐ गणोच्छ्रयाय नमः ॐ गण्याय नमः ॐ गणहिताय नमः ॐ गर्जद्गणसेनाय नमः ॐ गणोद्यताय नमः ॐ गणप्रीतिप्रमत्तनाय नमः ॐ गणप्रीत्यपहारकाय नमः ॐ गणनार्हाय नमः ॐ गणप्रौढाय नमः ॐ गणभर्त्रे नमः ॐ गणप्रभवे नमः ॐ गणसेनाय नमः ॐ गणचराय नमः ॐ गणप्राज्ञाय नमः ॐ गणैकराजे नमः ॐ गणाग्र्याय नमः ॐ गण्यनाम्ने नमः ॐ गणपालनतत्पराय नमः ॐ गणजिते नमः ॐ गणगर्भस्थाय नमः ॐ गणप्रवणमानसाय नमः ॐ गणगर्वपरिहर्त्रे नमः ॐ गणाय नमः ॐ गणनमस्कृते नमः ॐ गणार्चितांघ्रियुगलाय नमः ॐ गणरक्षणकृते नमः ॐ गणध्याताय नमः ॐ गणगुरवे नमः ॐ गणप्रणयतत्पराय नमः ॐ गणागणपरित्रात्रे नमः ॐ गणादिहरणोदराय नमः ॐ गणसेतवे नमः ॐ गणनाथाय नमः ॐ गणकेतवे नमः ॐ गणाग्रगाय नमः ॐ गणहेतवे नमः ॐ गणग्राहिणे नमः ॐ गणानुग्रहकारकाय नमः ॐ गणागणानुग्रहभुवे नमः ॐ गणागणवरप्रदाय नमः ॐ गणस्तुताय नमः ॐ गणप्राणाय नमः ॐ गणसर्वस्वदायकाय नमः ॐ गणवल्लभमूर्तये नमः ॐ गणभूतये नमः ॐ गणेषुदाय नमः ॐ गणसौख्यप्रदाय नमः ॐ गणदुःखप्रणाशनाय नमः ॐ गणप्रथितनाम्ने नमः ॐ गणाभीष्टकराय नमः ॐ गणमान्याय नमः ॐ गणख्याताय नमः ॐ गणवीताय नमः ॐ गणोत्कटाय नमः ॐ गणपालाय नमः ॐ गणवराय नमः ॐ गणगौरवदाय नमः ॐ गणगर्जितसंतुष्टाय नमः ॐ गणस्वच्छंदगाय नमः ॐ गणराजाय नमः ॐ गणश्रीदाय नमः ॐ गणभीतिहराय नमः ॐ गणमूर्धाभिषिक्ताय नमः । १००

ॐ गणसैन्यपुरःसराय नमः ॐ गुणातीताय नमः ॐ गुणमयाय नमः ॐ गुणत्रयविभगकृते नमः ॐ गुणिने नमः ॐ गुणकृतिधराय नमः ॐ गुणशालिने नमः ॐ गुणप्रियाय नमः ॐ गुणपूर्णाय नमः ॐ गुणभोधये नमः ॐ गुणभाजे नमः ॐ गुणदूरगाय नमः ॐ गुणागुणवपुषे नमः ॐ गुणशरीराय नमः ॐ गुणमण्डिताय नमः ॐ गुणस्रष्ट्रे नमः ॐ गुणेशाय नमः ॐ गुणेशानाय नमः ॐ गुणेश्वराय नमः ॐ गुणसृष्टजगत्संगायाय नमः ॐ गुणसंघाय नमः ॐ गुणैकराजे नमः ॐ गुणप्रविष्टाय नमः ॐ गुणभुवे नमः ॐ गुणीकृतचराचराय नमः ॐ गुणप्रवणसंतुष्टाय नमः ॐ गुणहीनपराङ्मुखाय नमः ॐ गुणैकभुवे नमः ॐ गुणश्रेष्ठाय नमः ॐ गुणज्येष्ठाय नमः ॐ गुणप्रभवे नमः ॐ गुणज्ञाय नमः ॐ गुणसंपूज्याय नमः ॐ गुणप्रणतपादाब्जाय नमः ॐ गुणिगीताय नमः ॐ गुणोज्ज्वलाय नमः ॐ गुणवते नमः ॐ गुणसंपन्नाय नमः ॐ गुणानन्दितमानसाय नमः ॐ गुणसंचारचतुराय नमः ॐ गुणसंचयसुंदराय नमः ॐ गुणगौराय नमः ॐ गुणाधाराय नमः ॐ गुणसंवृतचेतनाय नमः ॐ गुणकृते नमः ॐ गुणभूते नमः ॐ गुण्याय नमः ॐ गुणाग्रयाय नमः ॐ गुणपारदृशे नमः ॐ गुणप्रचारिणे नमः ॐ गुणयुजे नमः ॐ गुणागुणविवेककृते नमः ॐ गुणाकराय नमः ॐ गुणप्रवणवर्धनाय नमः ॐ गुणगूढचराय नमः ॐ गुणसर्वसंसारचेष्टिताय नमः ॐ गुणदक्षिणसौहार्दाय नमः ॐ गुणदक्षिणतत्त्वविदे नमः ॐ गुणहारिणे नमः ॐ गुणकलाय नमः ॐ गुणसंघसखाय नमः ॐ गुणसन्स्कृतसंसारयाय नमः ॐ गुणतत्त्वविवेकाय नमः ॐ गुणगर्वधराय नमः ॐ गुणसुखदुःखोदयाय नमः ॐ गुणाय नमः ॐ गुणाधीशाय नमः ॐ गुणालयाय नमः ॐ गुणवीक्षणालालसाय नमः ॐ गुणगौरवदात्रे नमः ॐ गुणदात्रे नमः ॐ गुणप्रभवे नमः ॐ गुणकृते नमः ॐ गुणसंबोधाय नमः ॐ गुणभुजे नमः ॐ गुणबंधनाय नमः ॐ गुणहृदाय नमः ॐ गुणस्थायिने नमः ॐ गुणदायिने नमः ॐ गुणोत्कटाय नमः ॐ गुणचक्रचराय नमः ॐ गुणावताराय नमः ॐ गुणबांधवाय नमः ॐ गुणबंधवे नमः ॐ गुणप्रज्ञाय नमः ॐ गुणप्राज्ञाय नमः ॐ गुणालयाय नमः ॐ गुणधात्रे नमः ॐ गुणप्राणाय नमः ॐ गुणगोपाय नमः ॐ गुणाश्रयाय नमः ॐ

गुणयाधिने नमः ॐ गुणदाधिने नमः ॐ गुणपाय नमः ॐ गुणपालकाय नमः ॐ गुणहततनवे नमः ॐ गौणाय नमः ॐ
गौर्वाणाय नमः ॐ गुणगौरवाय नमः २००।

ॐ गुणवत्पूजितपदाय नमः ॐ गुणवत्प्रीतिदाय नमः ॐ गुणवते नमः ॐ गीतकीर्तये नमः ॐ गुणवद्भद्रसौहृदाय नमः
ॐ गुणवद्भद्रदाय नमः ॐ गुणवत्प्रतिपालकाय नमः ॐ गुणवत्गुणसंतुष्टाय नमः ॐ गुणवद्द्रवित -द्रवाय नमः ॐ
गुणवद्द्रक्षणपराय नमः ॐ गुणवात्प्रणयप्रियाय नमः ॐ गुणवच्चक्रसंचाराय नमः ॐ गुणवत्कीर्तिवर्धनाय नमः ॐ
गुणवद्गुणचित्तस्थाय नमः ॐ गुणवद्गुणरक्षणाय नमः ॐ गुणवत्पोषणकराय नमः ॐ गुणवच्छत्रसूदनाय नमः ॐ
गुणवत्सिद्धिदात्रे नमः ॐ गुणवद्गौरवप्रदाय नमः ॐ गुणवत्प्रणवस्वांताय नमः ॐ गुणवद्गुणभूषणाय नमः ॐ
गुणवत्कुलविवेचि विनाशकरणक्षमाय नमः ॐ गुणिस्तुतगुणाय नमः ॐ गर्जत्प्रलयांबुदनिःस्वनाय नमः ॐ गजाय नमः
ॐ गजाननाय नमः ॐ गजपतये नमः ॐ गर्जन्नागयुद्धविशारदाय नमः ॐ गजकर्णाय नमः ॐ गजराजाय नमः ॐ
गजाननाय नमः ॐ गजरूपधराय नमः ॐ गर्जते नमः ॐ गजयूथोद्धुरध्वनये नमः ॐ गजाधीशाय नमः ॐ गजाधराय
नमः ॐ गजासुरजयोद्धुरय नमः ॐ गजदंताय नमः ॐ गजवराय नमः ॐ गजकुंभाय नमः ॐ गजध्वनये नमः ॐ
गजमायाय नमः ॐ गजमयाय नमः ॐ गजश्रिये नमः ॐ गजगर्जिताय नमः ॐ गजामयहराय नमः ॐ गजपुष्टिप्रदाय नमः
ॐ गजोत्पत्तये नमः ॐ गजत्रात्रे नमः ॐ गजहेतवे नमः ॐ गजाधिपाय नमः ॐ गजमुख्याय नमः ॐ गजकुलप्रवराय नमः
ॐ गजदैत्यघ्ने नमः ॐ गजकेतवे नमः ॐ गजाध्यक्षाय नमः ॐ गजसेतवे नमः ॐ गजाकृतये नमः ॐ गजवंद्याय नमः
ॐ गजप्राणाय नमः ॐ गजसेव्याय नमः ॐ गजप्रभवे नमः ॐ गजमत्ताय नमः ॐ गजेशानाय नमः ॐ गजेशाय नमः
ॐ गजपुंगवाय नमः ॐ गजदंतधराय नमः ॐ गर्जन्मधुपाय नमः ॐ गजवेषभृते नमः ॐ गजच्छद्मने नमः ॐ
गजाग्रस्थाय नमः ॐ गजयायिने नमः ॐ गजाजयाय नमः ॐ गजराजे नमः ॐ गजयूथस्थाय नमः ॐ गजगर्जक -
भंजकाय नमः ॐ गर्जितोज्झितदैत्यासिने नमः ॐ गर्जितत्रातविष्टपाय नमः ॐ गानज्ञाय नमः ॐ गानकुशलाय नमः ॐ
गानतत्त्वविवेचकाय नमः ॐ गानश्लाघिने नमः ॐ गानरसाय नमः ॐ गानज्ञानपरायणाय नमः ॐ गानागमज्ञाय नमः
ॐ गानांगाय नमः ॐ गानप्रवणचेतनाय नमः ॐ गानध्येयाय नमः ॐ गानगम्याय नमः ॐ गानध्यानपरायणाय नमः ॐ
गानभुवे नमः ॐ गानकृते नमः ॐ गानचतुराय नमः ॐ गानविद्याविशारदाय नमः ॐ गानशीलाय नमः ॐ गानशालिने नमः
ॐ गतश्रमाय नमः ॐ गानविज्ञानसंपन्नाय नमः ॐ गानश्रवणलालसाय नमः ॐ गानायत्ताय नमः । ३००।

ॐ गानमयाय नमः ॐ गानप्रणयवते नमः ॐ गानध्यात्रे नमः ॐ गानबुद्धये नमः ॐ गानोत्सुकमनसे नमः ॐ
गानोत्सुकाय नमः ॐ गानभूमये नमः ॐ गानसीम्ने नमः ॐ गानोज्ज्वलाय नमः ॐ गानांगज्ञानवते नमः ॐ गानमानवते
नमः ॐ गानपेशलाय नमः ॐ गानवत्प्रणयाय नमः ॐ गानसमुद्राय नमः ॐ गानभूषणाय नमः ॐ गानसिंधवे नमः ॐ
गानपराय नमः ॐ गानप्राणाय नमः ॐ गणाश्रयाय नमः ॐ गनैकभुवे नमः ॐ गानहृष्टाय नमः ॐ गानचक्षुषे नमः ॐ
गनैकदृशे नमः ॐ गानमत्ताय नमः ॐ गानरुचये नमः ॐ गानविदे नमः ॐ गनवित्प्रियाय नमः ॐ गानांतरात्मने
नमः ॐ गानाढ्याय नमः ॐ गानभ्राजत्स्वभावाय नमः ॐ गनमायाय नमः ॐ गानधराय नमः ॐ गानविद्याविशोधकाय
नमः ॐ गानाहितघ्नाय नमः ॐ गानेन्द्राय नमः ॐ गानलीलाय नमः ॐ गतिप्रियाय नमः ॐ गानाधीशाय नमः ॐ गानलयाय
नमः ॐ गानाधाराय नमः ॐ गतीश्वराय नमः ॐ गानवन्मानदाय नमः ॐ गानभूतये नमः ॐ गानैकभूतिमते नमः ॐ
गानताननताय नमः ॐ गानतानदानविमोहिताय नमः ॐ गुरवे नमः ॐ गुरुदरश्रेणये नमः ॐ गुरुतत्त्वार्थदर्शनाय नमः
ॐ गुरुस्तुताय नमः ॐ गुरुगुणाय नमः ॐ गुरुमायाय नमः ॐ गुरुप्रियाय नमः ॐ गुरुकीर्तये नमः ॐ गुरुभुजाय नमः
ॐ गुरुवक्षसे नमः ॐ गुरुप्रभाय नमः ॐ गुरुलक्षणसंपन्नाय नमः ॐ गुरुद्रोहपराङ्मुखाय नमः ॐ गुरुविद्याय नमः ॐ
गुरुप्रणाय नमः ॐ गुरुबाहुबलोच्छ्रयाय नमः ॐ गुरुदैत्यप्राणहराय नमः ॐ गुरुदैत्यापहारकाय नमः ॐ गुरुगर्वहराय
नमः ॐ गुरुप्रवराय नमः ॐ गुरुदर्पघ्ने नमः ॐ गुरुगौरवदायिने नमः ॐ गुरुभीत्यपहारकाय नमः ॐ गुरुशुण्डाय नमः
ॐ गुरुस्कन्धाय नमः ॐ गुरुजंघाय नमः ॐ गुरुप्रथाय नमः ॐ गुरुभालाय नमः ॐ गुरुगलाय नमः ॐ गुरुश्रिये नमः
ॐ गुरुगर्वनुदे नमः ॐ गुरवे नमः ॐ गुरुपीनांसाय नमः ॐ गुरुप्रणयलालसाय नमः ॐ गुरुमुख्याय नमः ॐ
गुरुकुलस्थायिने नमः ॐ गुणगुरवे नमः ॐ गुरुसंशयभेत्रे नमः ॐ गुरुमानप्रदायकाय नमः ॐ गुरुधर्मसदाराध्याय नमः
ॐ गुरुधर्मनिकेतनाय नमः ॐ गुरुदैत्यगलच्छेत्रे नमः ॐ गुरुसैन्याय नमः ॐ गुरुदयुतये नमः ॐ गुरुधर्मग्रण्याय नमः
ॐ गुरुधर्मधुरंधराय नमः ॐ गरिष्ठाय नमः ॐ गुरुसंतापशमनाय नमः ॐ गुरुपूजिताय नमः ॐ गुरुधर्मधराय नमः ॐ
गौरवधर्मधराय नमः ॐ गदापहाय नमः ॐ गुरुशास्त्रविचारज्ञाय नमः ॐ गुरुशास्त्रकृतोद्यमाय नमः । ४००।

ॐ गुरुशास्त्रार्थनिलयाय नमः ॐ गुरुशास्त्रालयाय नमः ॐ गुरुमन्त्राय नमः ॐ गुरुश्रेष्ठाय नमः ॐ गुरुमन्त्रफलप्रदाय नमः ॐ गुरुस्त्रीगमन दोषप्रायश्चित्त- निवारकाय नमः ॐ गुरुसंसारसुखदाय नमः ॐ गुरुसंसारदुःखभिदे नमः ॐ गुरुश्लाघापराय नमः ॐ गौरभानु खंडावतंस ते नमः ॐ गुरुप्रसन्नमूर्तये नमः ॐ गुरुशापविमोचकाय नमः ॐ गुरुकांतये नमः ॐ गुरुमहते नमः ॐ गुरुशासनपालकाय नमः ॐ गुरुतंत्राय नमः ॐ गुरुप्रज्ञाय नमः ॐ गुरुभाय नमः ॐ गुरुदैवताय नमः ॐ गुरुविक्रम संचाराय नमः ॐ गुरुदृशे नमः ॐ गुरुविक्रमाय नमः ॐ गुरुक्रमाय नमः ॐ गुरुप्रेष्ठाय नमः ॐ गुरुपाखंडखंडकाय नमः ॐ गुरुगर्जितसंपूर्णब्रह्माण्डाय नमः ॐ गुरुगर्जिताय नमः ॐ गुरुपुत्रप्रियसखाय नमः ॐ गुरुपुत्रभयापहाय नमः ॐ गुरुपुत्र परित्रात्रे नमः ॐ गुरुपुत्रवरप्रदाय नमः ॐ गुरुपुत्रार्तिशमनाय नमः ॐ गुरुपुत्राधि-नाशनाय नमः ॐ गुरुपुत्रप्राणदाय नमः ॐ गुरुभक्तिपरायणाय नमः ॐ गुरुविज्ञानविभवाय नमः ॐ गौरभानुवरप्रदाय नमः ॐ गौरभानुसुताय नमः ॐ गौरभानुत्रासापहारकाय नमः ॐ गौरभानुप्रियाय नमः ॐ गौरभानवे नमः ॐ गौरववर्धनाय नमः ॐ गौरभानुपरित्रात्रे नमः ॐ गौरभानुसखाय नमः ॐ गौरभानुप्रभवे नमः ॐ गौरभानुमत्प्राण शनाय नमः ॐ गौरीतेजःसमुत्पन्नाय नमः ॐ गौरीहृदयनन्दनाय नमः ॐ गौरीस्तनंधयाय नमः ॐ गौरीमनोवाञ्छितसिद्धिकृते नमः ॐ गौराय नमः ॐ गौरगुणाय नमः ॐ गौरप्रकाशाय नमः ॐ गौरभैरवाय नमः ॐ गौरीशनन्दनाय नमः ॐ गौरीप्रियपुत्राय नमः ॐ गदाधराय नमः ॐ गौरीवरप्रदाय नमः ॐ गौरीप्रणयाय नमः ॐ गौरच्छवये नमः ॐ गौरीगणेश्वराय नमः ॐ गौरीप्रवणाय नमः ॐ गौरभावनाय नमः ॐ गौरात्मने नमः ॐ गौरकीर्तये ॐ गौरभावाय नमः ॐ गरिष्ठदृशे नमः ॐ गौतमाय नमः ॐ गौतमीनाथाय नमः ॐ गौतमीप्राणवल्लभाय नमः ॐ गौतमाभीष्टवरदाय नमः ॐ गौतमाभयदायकाय नमः ॐ गौतमप्रणयप्रहाय नमः ॐ गौतमाश्रमदुःखघ्ने नमः ॐ गौतमीतीरसंचारिणे नमः ॐ गौतमीतीर्थदायकाय नमः ॐ गौतमापत्परिहराय नमः ॐ गौतमाधिविनाशनाय नमः ॐ गोपतये नमः ॐ गोधनाय नमः ॐ गोपाय नमः ॐ गोपालप्रियदर्शनाय नमः ॐ गोपालाय नमः ॐ गोगणाधीशाय नमः ॐ गोकश्मलनिवर्तकाय नमः ॐ गोसहस्राय नमः ॐ गोपवराय नमः ॐ गोपगोपीसुखावहाय नमः ॐ गोवर्धनाय नमः ॐ गोपगोपाय नमः ॐ गोपाय नमः ॐ गोकुलवर्धनाय नमः ॐ गोचराय नमः ॐ गोचराध्याय नमः ॐ गोचरप्रीतिवृद्धिकृते नमः ॐ गोमिने नमः ॐ गोकृष्टसंत्रात्रे नमः ॐ गोसंतापनिवर्तकाय नमः ॐ गोष्ठाय नमः ॐ गोष्ठाश्रयाय नमः । १५०० ।

ॐ गोष्ठपतये नमः ॐ गोधनवर्धनाय नमः ॐ गोष्ठप्रियाय नमः ॐ गोष्ठमयाय नमः ॐ गोष्ठामयनिवर्तकाय नमः ॐ गोलोकाय नमः ॐ गोलकाय नमः ॐ गोभृते नमः ॐ गोभर्त्रे नमः ॐ गोसुखावहाय नमः ॐ गोदुहे नमः ॐ गोधुग्गणप्रेष्ठाय नमः ॐ गोदोग्धे नमः ॐ गोपयःप्रियाय नमः ॐ गोत्राय नमः ॐ गोत्रपतये नमः ॐ गोत्रभावाय नमः ॐ गोत्रभयापहाय नमः ॐ गोत्रवृद्धिकराय नमः ॐ गोत्रप्रियाय नमः ॐ गोत्रातिनाशनाय नमः ॐ गोत्रोद्धारपराय नमः ॐ गोत्रप्रभवाय नमः ॐ गोत्रदेवतायै नमः ॐ गोत्रविख्यातनाम्ने नमः ॐ गोत्रिणे नमः ॐ गोत्रप्रपालकाय नमः ॐ गोत्रसेतवे नमः ॐ गोत्रकेतवे नमः ॐ गोत्रहेतवे नमः ॐ गतक्लमाय नमः ॐ गोत्रत्राणकराय नमः ॐ गोत्रपतये नमः ॐ गोत्रेशपूजिताय नमः ॐ गोत्रविदे नमः ॐ गोत्रभित्त्रात्रे नमः ॐ गोत्रभित्द्वरदायकाय नमः ॐ गोत्रभित्पूजितपदाय नमः ॐ गोत्रभिच्छत्रसूदनाय नमः ॐ गोत्रभित्प्रीतिदाय नमः ॐ गोत्रभिदे नमः ॐ गोत्रपालकाय नमः ॐ गोत्रभिद्वीतचरिताय नमः ॐ गोत्रभिद्राज्यरक्षकाय नमः ॐ गोत्रभिद्वरदायिने नमः ॐ गोत्रभित्प्राणनिलयाय नमः ॐ गोत्रभिद्वयसंहर्त्रे नमः ॐ गोत्रभिन्मानदायकाय नमः ॐ गोत्रभिद्वोपनपराय नमः ॐ गोत्रभित्सैन्यनायकाय नमः ॐ गोत्राधिपप्रियाय नमः ॐ गोत्रापुत्रप्रीताय नमः ॐ गिरिप्रियाय नमः ॐ ग्रन्थज्ञाय नमः ॐ ग्रन्थकृते नमः ॐ ग्रन्थग्रन्थिदाय नमः ॐ ग्रन्थविघ्नघ्ने नमः ॐ ग्रन्थादये नमः ॐ ग्रन्थसञ्चारये नमः ॐ ग्रन्थश्रवणलोलुपाय नमः ॐ ग्रन्ताधीनक्रियाय नमः ॐ ग्रन्थप्रियाय नमः ॐ ग्रन्थार्थतत्त्वविदे नमः ॐ ग्रन्थसंशयसंछेदिने नमः ॐ ग्रन्थवक्त्राय नमः ॐ ग्रहाग्रण्ये नमः ॐ ग्रन्थगीतगुणाय नमः ॐ ग्रन्थगीताय नमः ॐ ग्रन्थादिपूजिताय नमः ॐ ग्रन्थारंभस्तुताय नमः ॐ ग्रन्थग्राहिणे नमः ॐ ग्रन्थार्थपारदृशे नमः ॐ ग्रन्थदृशे नमः ॐ ग्रन्थविज्ञानाय नमः ॐ ग्रन्थसंदर्शशोधकाय नमः ॐ ग्रन्थकृत्पूजिताय नमः ॐ ग्रन्थकराय नमः ॐ ग्रन्थपरायणाय नमः ॐ ग्रन्थपारायणपराय नमः ॐ ग्रन्थसंदेहभंजकाय नमः ॐ ग्रन्थकृद्वरदात्रे नमः ॐ ग्रन्थकृते नमः ॐ ग्रन्थवन्दिताय नमः ॐ ग्रन्थानुरक्ताय नमः ॐ ग्रन्थज्ञाय नमः ॐ ग्रन्थानुग्रहदायकाय नमः ॐ ग्रन्थान्तरात्मने नमः ॐ ग्रन्थार्थपण्डिताय नमः ॐ ग्रन्थसौहृदाय नमः ॐ ग्रन्थपारङ्गमाय नमः ॐ ग्रन्थगुणविदे नमः ॐ ग्रन्थविग्रहाय नमः ॐ ग्रन्थसेवते नमः ॐ ग्रन्थहेतवे नमः ॐ ग्रन्थकेतवे नमः ॐ ग्रहाग्रगाय नमः ॐ ग्रन्थपूज्याय नमः ॐ ग्रन्थगेयाय नमः ॐ ग्रन्थग्रथनलालसाय नमः ॐ ग्रन्थभूमये नमः ॐ ग्रहश्रेष्ठाय नमः ॐ ग्रहकेतवे नमः ॐ ग्रहाश्रयाय नमः ॐ ग्रन्थकाराय नमः ॐ ग्रन्थकारमान्याय नमः ॐ ग्रन्थप्रसारकाय नमः ॐ ग्रन्थश्रमज्ञाय नमः ॐ ग्रन्थांगाय नमः ॐ ग्रन्थभ्रमनिवारकाय

नमः ॐ ग्रन्थप्रवणसर्वाङ्गाय नमः ॐ ग्रन्थप्रणयतत्पराय नमः ॐ गीताय नमः ॐ गीतगुणाय नमः ॐ गीतकीर्तये नमः ॐ गीतविशारदाय नमः ॐ गीतस्फीतये नमः ॐ गीतप्रणयिने नमः ॐ गीतचंचुराय नमः ॐ गीतप्रसन्नाय नमः ॐ गीतात्मने नमः ॐ गीतलोलाय नमः ॐ गीतस्पृहाय नमः ॐ गीताश्रयाय नमः ॐ गीतमयाय नमः ॐ गीततत्त्वार्थकोविदाय नमः ॐ गीतसंशयसंछेत्रे नमः ॐ गीतसङ्गीतशासनाय नमः ॐ गीतार्थज्ञाय नमः ॐ गीततत्त्वाय नमः ॐ गीतातत्त्वाय नमः गताश्रयाय नमः ॐ गीतसाराय नमः ॐ गीतकृतये नमः ॐ गीतविघ्नविनाशनाय नमः ॐ गीतासक्ताय नमः ॐ गीतलीनाय नमः ॐ गीताविगतसंज्ञाय नमः ॐ गीतैकदृशे नमः ॐ गीतभूतये नमः ॐ गीताप्रियाय नमः ॐ गतालसाय नमः गीतवाद्यपटवे नमः ॐ गीतप्रभवे नमः ॐ गीतार्थतत्त्वविदे नमः ॐ गीतागीतविवेकज्ञाय नमः ॐ गीतप्रवणचेतनाय नमः ॐ गतभिये नमः ॐ गतविद्वेषाय नमः ॐ गतसंसारबंधनाय नमः ॐ गतमायाय नमः ॐ गतत्रासाय नमः ॐ गतदुःखाय नमः ॐ गतज्वराय नमः ॐ गतासुहृदे नमः ॐ गताज्ञानाय नमः ॐ गतदुष्टशयाय नमः ॐ गताय नमः ॐ गतार्तये नमः ॐ गतसंकल्पाय नमः ॐ गतदुष्टविचेष्टिताय नमः ॐ गताहंकारसंचाराय नमः ॐ गतदर्पाय नमः ॐ गताहिताय नमः ॐ गताविद्याय नमः ॐ गतभयाय नमः ॐ गतागतनिवारकाय नमः ॐ गतव्यथाय नमः ॐ गतापायाय नमः ॐ गतदोषाय नमः ॐ गतेः पराय नमः ॐ गतसर्वविकाराय नमः ॐ गजगर्जितकुञ्जराय नमः ॐ गतकंपितमूपृष्ठाय नमः ॐ गतरुषे नमः ॐ गतकल्मषाय नमः ॐ गतदैन्याय नमः ॐ गतस्तैन्याय नमः ॐ गतमानाय नमः ॐ गतश्रमाय नमः ॐ गतक्रोधाय नमः ॐ गतग्लानये नमः ॐ गतम्लानये नमः ॐ गतभ्रमाय नमः ॐ गताभावाय नमः ॐ गतभवाय नमः ॐ गततत्त्वार्थसंशयाय नमः ॐ गयासुरशिरश्छेत्रे नमः ॐ गयासुरवरप्रदाय नमः ॐ गयावासाय नमः ॐ गयानाथाय नमः ॐ गयावासिनमस्कृतये नमः ॐ गयातीर्थफलाध्यक्षाय नमः ॐ गयायात्राफलप्रदाय नमः ॐ गयामयाय नमः ॐ गयाक्षेत्राय नमः ॐ गयाक्षेत्रनिवासकृते नमः ॐ गयावासिस्तुताय नमः ॐ गायन्मधुव्रतलसक्तटाय नमः ॐ गायकाय नमः ॐ गायकवराय नमः ७००

ॐ गायकेष्टफलप्रदाय नमः ॐ गायकप्रणयिने नमः ॐ गात्रे नमः ॐ गायकाभय -दायकाय नमः ॐ गायकप्रवणस्वांताय नमः ॐ गायकप्रथमाय नमः ॐ गायकोद्गीतसंप्रीताय नमः ॐ गायकोत्कटविघ्नघ्ने नमः ॐ गानगेयाय नमः ॐ गायकेशाय नमः ॐ गायकांतरसंचाराय नमः ॐ गायकप्रियदाय नमः ॐ गायकाधीन विग्रहाय नमः ॐ गेयाय नमः ॐ गेयगुणाय नमः ॐ गेयचरिताय नमः ॐ गेयतत्त्वविदे नमः ॐ गायकत्रासघ्ने नमः ॐ ग्रंथाय नमः ॐ ग्रंथतत्त्वविवेचकाय नमः ॐ गाढानुरागय नमः ॐ गाढांगाय नमः ॐ गाढगंगाजलोद्बहाय नमः ॐ गाढावगाढजलधये नमः ॐ गाढप्रज्ञाय नमः ॐ गतामयाय नमः ॐ गाढप्रत्यर्थिसैन्याय नमः ॐ गाढानुग्रहतत्पराय नमः ॐ गाढाश्लेषरसाभिज्ञाय नमः ॐ गाढनिर्वृत्तिसाधकाय नमः ॐ गंगाधरेष्टवरदाय नमः ॐ गंगाधरभयापहाय नमः ॐ गंगाधरगुरवे नमः ॐ गंगाधरध्यानपरायणाय नमः ॐ गंगाधरस्तुताय नमः ॐ गंगाधरराध्याय नमः ॐ गतस्मयाय नमः ॐ गंगाधरप्रियाय नमः ॐ गंगाधराय नमः ॐ गंगांबुसुन्दराय नमः ॐ गंगाजलरसास्वाद चतुराय नमः ॐ गंगानिरताय नमः ॐ गंगाजलप्रणयवते नमः ॐ गंगातीरविहाराय नमः ॐ गंगाप्रियाय नमः ॐ गंगाजलावगाहनपराय नमः ॐ गन्धमादनसंवासाय नमः ॐ गन्धमादनकेलिकृते नमः ॐ गन्धानुलिप्तसर्वाङ्गाय नमः ॐ गन्धलुभ्यन्मधुव्रताय नमः ॐ गन्धाय नमः ॐ गन्धर्वराजाय नमः ॐ गन्धर्वप्रियकृते नमः ॐ गन्धर्वविद्यातत्त्वज्ञाय नमः ॐ गन्धर्वप्रीतिवर्धनाय नमः ॐ गकारबीजनिलयाय नमः ॐ गन्धकाय नमः ॐ गर्विगर्वनुदे नमः ॐ गन्धर्वगणसंसेव्याय नमः ॐ गन्धर्ववरदायकाय नमः ॐ गन्धर्वाय नमः ॐ गन्धमातङ्गाय नमः ॐ गन्धर्वकुलदेवताय नमः ॐ गन्धर्वसंशयच्छेत्रे नमः ॐ गन्धर्ववरदर्पघ्ने नमः ॐ गन्धर्वप्रवणस्वान्ताय नमः ॐ गन्धर्वगणसंस्तुताय नमः ॐ गन्धर्वार्चितपादाब्जाय नमः ॐ गन्धर्वभयहारकाय नमः ॐ गन्धर्वभयदाय नमः ॐ गन्धर्वप्रीतिपालकाय नमः ॐ गन्धर्वगीतचरिताय नमः ॐ गन्धर्वप्रणयोत्सुकाय नमः ॐ गन्धर्वगानश्रवणप्रणयिने नमः ॐ गन्धर्वभाजनाय नमः ॐ गन्धर्वत्राणसन्नद्धय नमः ॐ गन्धर्वसमरक्षमाय नमः ॐ गन्धर्वस्त्रीभिराराध्याय नमः ॐ गानाय नमः ॐ गानपटवे नमः ॐ गच्छाय नमः ॐ गच्छपतये नमः ॐ गच्छनायकाय नमः ॐ गच्छगर्वघ्ने नमः ॐ गच्छराजाय नमः ॐ गच्छेशाय नमः ॐ गच्छराजनमस्कृताय नमः ॐ गच्छप्रियाय नमः ॐ गच्छगुरवे नमः ॐ गच्छत्राणकृतोद्यमाय नमः ॐ गच्छप्रभवे नमः ॐ गच्छचराय नमः ॐ गच्छप्रियकृतोद्यमाय नमः ॐ गच्छातीतगुणाय नमः ॐ गच्छमर्यादाप्रतिपालकाय नमः ॐ गच्छधात्रे नमः ॐ गच्छभर्त्रे नमः ॐ गच्छवन्द्याय नमः ॐ गुरोर्गुरवे नमः ॐ गृत्साय नमः । ८०० ।

ॐ गृत्समदाय नमः ॐ गृत्समदाभीष्टवरप्रदाय नमः ॐ गीर्वाणगीतचरिताय नमः ॐ गीर्वाणगणसेविताय नमः ॐ गीर्वाणवरदात्रे नमः ॐ गीर्वाणभयनाशकृते नमः ॐ गीर्वाणगणसङ्गीताय नमः ॐ गीर्वाणारातिसूदनाय नमः ॐ गीर्वाणधाम्ने नमः ॐ गीर्वाणगोप्ते नमः ॐ गीर्वाणगर्वनुदे ॐ गीर्वाणार्तिहराय नमः ॐ गीर्वाणवरदायकाय नमः ॐ गीर्वाणशरणाय नमः ॐ गीतनाम्ने नमः ॐ गीर्वाणसुन्दराय नमः ॐ गीर्वाणप्राणदाय नमः ॐ गंत्रे नमः ॐ गीर्वाणानीकरक्षकाय नमः ॐ गुहेहापूरकाय नमः ॐ गन्धमत्ताय नमः ॐ गीर्वाणपुष्टिदाय नमः ॐ गीर्वाणप्रयुतत्रात्रे नमः ॐ गीतगोत्राय नमः ॐ गताहिताय नमः ॐ गीर्वाणसेवितपदाय नमः ॐ गीर्वाणप्रथिताय नमः ॐ गलते नमः ॐ गीर्वाणगोत्रप्रवराय नमः ॐ गीर्वाणबलदाय नमः ॐ गीर्वाणप्रियकर्त्रे नमः ॐ गीर्वाणागमसारविदे नमः ॐ गीर्वाणागमसंपत्तये नमः ॐ गीर्वाणव्यसनापत्ने नमः ॐ गीर्वाणप्रणयाय नमः ॐ गीतग्रहणोत्सुकमानसाय नमः ॐ गीर्वाणमदसंहर्त्रे नमः ॐ गीर्वाणगणपालकाय नमः ॐ ग्रहाय नमः ॐ ग्रहपतये नमः ॐ ग्रहाय नमः ॐ ग्रहपीडा प्रणाशनाय नमः ॐ ग्रहस्तुताय नमः ॐ ग्रहाध्यक्षाय नमः ॐ ग्रहेशाय नमः ॐ ग्रहदैवताय नमः ॐ ग्रहकृते नमः ॐ ग्रहभर्त्रे नमः ॐ ग्रहेशानाय नमः ॐ ग्रहेश्वराय नमः ॐ ग्रहाराध्याय नमः ॐ ग्रहत्रात्रे नमः ॐ ग्रहगोप्ते नमः ॐ ग्रहोत्कटाय नमः ॐ ग्रहगीतगुणाय नमः ॐ ग्रन्थप्रणेत्रे नमः ॐ ग्रहवन्दिताय नमः ॐ गविने नमः ॐ गवीश्वराय नमः ॐ ग्रहणे नमः ॐ ग्रहष्टायनमः ॐ ग्रहगर्वघ्ने नमः ॐ गवांप्रियाय नमः ॐ गवांनाथाय नमः ॐ गवीशानाय नमः ॐ गवांपतये नमः ॐ गव्यप्रियाय नमः ॐ गवांगोप्ते नमः ॐ गविसंपत्तिसाधकाय नमः ॐ गविरक्षणसन्नद्धाय नमः ॐ गविभयहरय नमः ॐ गविवर्गहराय नमः ॐ गोदाय नमः ॐ गोप्रदाय नमः ॐ गोजयप्रदाय नमः ॐ गोजायुतबलाय नमः ॐ गंडगुंजन्म धुव्रता नमः ॐ गंडस्थलगलदानमिलन्मत्तालिमण्डिताय नमः ॐ गुडाय नमः ॐ गुडाप्रियाय नमः ॐ गण्डगलदानाय नमः ॐ गुडाशनाय नमः ॐ गुडाकेशाय नमः ॐ गुडाकेशसहायाय नमः ॐ गुडलड्डुभुजे नमः ॐ गुडभुजे नमः ॐ गुडभुगण्णाय नमः ॐ गुडाकेशवरप्रदाय नमः ॐ गुडाकेशार्चितपदाय नमः ॐ गुडाकेशसखाय नमः ॐ गदाधरार्चित पदाय नमः ॐ गदाधरजयप्रदाय नमः ॐ गदायुधाय नमः ॐ गदापाणये नमः ॐ गदायुद्धविशारदाय नमः ॐ गदघ्ने नमः ॐ गददर्पघ्ने नमः ॐ गदगर्वप्रणाशनाय नमः ॐ गदग्रस्तपरित्रात्रे नमः ॐ गदाडंबरखण्डकाय नमः १००।

ॐ गुहाय नमः ॐ गुहाग्रजाय नमः ॐ गुप्ताय नमः ॐ गुहाशायिने नमः ॐ गुहाशयाय नमः ॐ गुहप्रीतिकराय नमः ॐ गूढाय नमः ॐ गूढगुल्फाय नमः ॐ गुणैकदृशे नमः ॐ गिरे नमः ॐ गीष्पतये नमः ॐ गिरीशानाय नमः ॐ गीर्देवीगीतसद्गुणाय नमः ॐ गीर्देवाय नमः ॐ गीष्प्रियाय नमः ॐ गीर्भुवे नमः ॐ गीरात्मने नमः ॐ गीष्प्रियङ्कराय नमः ॐ गीर्भूमये अमः ॐ गीरसञ्जाय नमः ॐ गीःप्रसन्नाय नमः ॐ गीरीश्वराय नमः ॐ गीरीशजाय नमः ॐ गीरीशायिने नमः ॐ गिरिराज सुखावहाय नमः ॐ गिरिराजार्चितपदाय नमः ॐ गिरिराजनमस्कृताय नमः ॐ गिरिराजगुहाविष्टाय नमः ॐ गिरिराजाभय प्रदाय नमः ॐ गिरिराजेष्टवरदाय नमः ॐ गिरिराजप्रपालकाय नमः ॐ गिरिराजसुतासूनवे नमः ॐ गिरिराजजयप्रदाय नमः ॐ गिरिव्रजवनस्थायिने नमः ॐ गिरिव्रजचराय नमः ॐ गर्गाय नमः ॐ गर्गप्रियाय नमः ॐ गर्गदिवाय नमः ॐ गर्गनमस्कृताय नमः ॐ गर्गभीतिहराय नमः ॐ गर्गवरदाय नमः ॐ गर्गसंस्तुताय नमः ॐ गर्गगीत प्रसन्नात्मने नमः ॐ गर्गानन्दकराय नमः ॐ गर्गप्रियाय नमः ॐ गर्गमानप्रदाय नमः ॐ गर्गारिभङ्गकाय नमः ॐ गर्गवर्ग परित्रात्रे नमः ॐ गर्गसिद्धिप्रदायकाय नमः ॐ गर्गलानिहराय नमः ॐ गर्गश्रमनुदे नमः ॐ गर्गसङ्गताय नमः ॐ गर्गाचार्याय नमः ॐ गर्गऋषये नमः ॐ गर्गसन्मानभाजनाय नमः ॐ गंभीराय नमः ॐ गणितप्रज्ञाय नमः ॐ गणितागम - रविदे नमः ॐ गणकाय नमः ॐ गणकश्लाघ्याय नमः ॐ गणकप्रणयोत्सुकाय नमः ॐ गणकप्रवणस्वान्ताय नमः ॐ गणिताय नमः ॐ गणितागमाय नमः ॐ गद्याय नमः ॐ गद्यमयाय नमः ॐ गद्यपद्यविद्याविवेचकाय नमः ॐ गललग्नमहानागाय नमः ॐ गलदर्विषे नमः ॐ गलन्मदाय नमः ॐ गलत्कुष्ठिव्यथाहन्त्रे नमः ॐ गलत्कुष्ठिसुखप्रदाय नमः ॐ गंभीरनाभये नमः ॐ गंभीरस्वराय नमः ॐ गंभीरलोचनाय नमः ॐ गंभीरगुणसंपन्नाय नमः ॐ गंभीर गतिशोभनाय नमः ॐ गर्भप्रदाय नमः ॐ गर्भरूपाय नमः ॐ गर्भापत्तिनिवारकाय नमः ॐ गर्भागमनसंभूतये नमः ॐ गर्भदाय नमः ॐ गर्भशोकनुदे नमः ॐ गर्भत्रात्रे नमः ॐ गर्भगोप्ते नमः ॐ गर्भपुष्टिकराय नमः ॐ गर्भगौरवसाधनाय नमः ॐ गर्भगर्वनुदे नमः ॐ गरीयसे नमः ॐ गर्वनुदे नमः ॐ गर्वमर्दिने नमः ॐ गरदमर्दकाय नमः ॐ गरसंताप -शमनाय नमः ॐ गुरुराजसुखप्रदाय नमः ॐ गर्भाश्रयाय नमः ॐ गर्भमयाय नमः ॐ गर्भमयनिवारकाय नमः ॐ गर्भाधाराय नमः ॐ गर्भधाराय नमः ॐ गर्भसन्तोषसाधकाय नमः । १०००।

(Ganesha Gakaara Sahasra Naama Samapti)