

means of worship in everything, he should worship the lord with flowers, leaves or fruits or worship mentally. This is called sadbhāvanābhāvinī. O Nārada, now listen to Daurbodhi type of worship.

136. Women, old people, children and ignorant people do this out of ignorance, hence it is called daurbodhī.

137-140. The aspirant should perform pūjā in any of the above ways. One who is devoid of worship of the lord certainly goes to hell. After performing the rites of Vaiśvadeva etc. he should feed the best of brahmins. Afterwards he shall partake of what has been offered unto the lord with his near relatives. He shall rinse his mouth and make his mouth and face pure. Then take a little rest and then listen to the purāṇas, itihāsas etc along with his kinsmen. One who is able to perform the best of alternatives but performs with the substitute he, the wicked-minded person, will get a doubtful result.

## CHAPTER SIXTYEIGHT

### *Gaṇeśa Mantra*

*Śri Sanatkumāra said :*

1. Henceforth, I shall describe the mantras of Gaṇeśa that bestow all desired objects. O leading brāhmaṇa by propitiating Gaṇeśa the aspirant shall attain worldly pleasures and liberation.

2-5.<sup>1</sup> The immutable, the consort of Viṣṇu, the wife of Śambhu, mīnaketana, smṛti, māmsa adorned with indu and manu and with the moon in the crest, Gaṇapati in the dative, then at the end vara varada be added, then at the end of sarva

---

1. The combination of the *mantra* is as follows :

Om Śrīm hrīm klīm glaum  
Gaṇapataye Vara Varada sarvajanam  
me vaśamānaya svāhā.

one should utter janam, then add me vaśam ānaya bring them all to my control. This mantra ends in vahnipriyā 'svāhā' with twentyeight letters.

Its sage is Gaṇaka, the metre nivṛt Gāyatrī etc. the presiding deity is gaṇeśa. The Bija is six Śaktis beginning with a and the application of it (the mantra) is for the propitiation of Mahāgaṇapati.

6. The excellent sādḥaka should place the sage (of the mantra) on the head, the metre on the face, the deity on the heart, the bījas in the private parts and śaktī in the feet.

7. The bija is possessed of six long vowels which again are to be joined with the bīja, then he the knower of mantras should make the placement of letters in six limbs with the jāti = (namaḥ, svāhā etc.)

8. The mudrās as known to belong to Śiva are to be placed in six of the limbs. He should make the placement (nyāsa) beginning with gām from the feet to the navel and also the region of bhū.

9. From the navel to the throat he should place gīm and others and the bhuva region. The syllable gūm etc and the region of svar are to be placed from the throat to the head.

10-11.<sup>1</sup> The vyāpaka nyāsa (the extended one) is to be done with mūlamantra (the principal mantra). This is called bhuvana nyāsa. After uttering the mūlamantra one should utter the mātṛkā then there should be the mūla and namaḥ in place of mātṛkā. Thus he should proceed upto the letter kṣa, then he should make the extended nyāsa with the principal mantra.

*avyaya=om. viṣṇuṇitā=śrīm, sambhustṛī=hrīm. mīnaketana=klīm, smṛti=ga, māmsa=la. indu=. manu=au, candraśekhara=., Gaṇapati in the dative=gaṇapataye vara, varada, sarvalokam me vaśamānaya, vahnipriyā=svāhā.*

1. These verses give indication how *Varṇa nyāsa* is to be performed. The direction has been given in *Prapañcasāra-saṅgraha*, pp. 431. First utter Mahāgaṇapati mantra then put the first syllables of the vowels with bindu, then place the mahāgaṇapati mantra ending with namaḥ. This should be continued upto Kṣa. The method of *Padanyāsa* is as follows. Say Tatpuruṣāya namaḥ. Vidmahe namaḥ, Vakratuṇḍāya namaḥ. dhīmahi namaḥ, tannamaḥ, no namaḥ, dantiḥ namaḥ. praçodayān namaḥ. These are the eight divisions and the syllables of the mantra are to be placed in the eight limbs of the body.

12-13. The placement with letters has been mentioned. Now padanyāsa (the placement with pada = words) is being mentioned. The words of the mūlagāyatrī divided into eight portions of syllables containing five, three, five, three, one, one, two and four respectively. (Pañca, tri, vāṇa, vahni, indu, candra, akṣi, nigama) and adding hṛt - namaḥ at the end. They are to be placed on the forehead, in the face, in the neck, in the heart, in the navel, in thighs, on the knees and on the feet. After making the nyāsa he should make the extended one with the mūla.

14-16. He should say—‘tatpuruṣāya’ and then say at the end of it ‘vidmahe’. After the end of the word, ‘vakratuṅḍāya’ he should say ‘dhīmaḥi’. Then the word tanno dantiḥ, he should utter the word pracodayāt.<sup>1</sup> This is the mūlagāyatrī which bestows all attainments. After performing this, one should meditate thus in his lotus-heart.

17. “I meditate upon the deity who resembles the rising sun, who is the cause of maintenance and dissolution of the world. He is accompanied with Śakti, well-adorned and has lifted up cakra (discus) and tooth (danta).”

18-20. Thus meditating one shall repeat the mantra four hundred and fortyfour thousand times. He should perform the homa rite with eight kinds of articles in the consecrated fire with one tenth of the number repeated. The eight articles are : sugarcane, fried grain, flour, unripe banana flower, the beaten rice, the sesamum seeds, sweetmeats, coconuts and the parched grain. He should worship the Piṭha beginning with ādhāraśakti and ending with the Paratattva (the supreme truth).

21. He should inscribe a triangle inside two intersecting triangles (ṣaṭkoṇa) and then outside of it he should draw an eight-petalled lotus. Then outside of them he should draw bhūpura and worship Gaṇeśa there.

22-23. Tīvrā, Jvālinī, Nandā, Bhogadā, Kāmarūpiṇī, Ugrā, Tejovatī, Satyā, and the ninth one is Vighnanāśinī. All these are to be worshipped with hṛdaya = namaḥ in the end.

1. The Gaṇeśa Gāyatrī is as follows :

Tatpuruṣāya vidmahe vakratuṅḍāya dhīmaḥi tanno dantiḥ pracodayāt.

This is called Piṭhamantra and the āsana (seat) should be given.

24-25. Gaṇādhiśa is to be invoked there and be worshipped in the middle carefully. Outside the triangle in the eastern quarters etc, one should worship Śrī and the consort of Śrī, Gaurī and the consort of Gaurī. He shall worship Rati and the consort of Rati, the earth and the boar.

26-28. He should worship them under the bilva, vaṭa, aśvattha and priyaṅgu trees respectively. Ramā has two lotuses in her hands, Hari holds śaṅkha and cakra (conch and discus), Gaurī holds noose and goad, and Hara holds axe and trident. Rati has a lotus in her hand and Kāma holds the flower arrows and the bow. In the tip of her hands the Earth has the awn of barley and grains, the Boar holds the discus and the iron club. In front of the Lord one should worship Vināyaka accompanied by Lakṣmī.

29-31. He should worship Āmoda etc. with their consorts in the six corners. He should worship Āmoda with Siddhi in front. He should worship Pramoda accompanied by Saṃṛddhi in the south-east corner. In the same way he should worship Sumukha accompanied by Kīrti in the north-east corner. He should worship Durmukha accompanied by Madanāvati in the West. He should worship vighna accompanied by Madadravā in South-West corner.

32-35. He should worship Vighnakartā with Drāviṇī in the north-west corner. All of them have the noose, goad, mudrā of protection in their hands. They have the lustre resembling the young sun and are adorned with the bees covetous of ichor oozing out of their cheeks. On each side of the ṣaṭkoṇa (two intersecting triangles) the two divine treasures śaṅkha and padma are to be meditated upon along with their śaktis and worshipped as before. In the filaments of the lotus he should worship the six aṅgas (limbs) and on the petals eight mātr̥s are to be worshipped. He should worship Indra etc. and the weapons vajra (thunderbolt) etc. in the bhūgṛha (the square outside the cakra). Thus worshipping Vighneśa one should achieve one's cherished desires.

36. The intelligent devotee shall perform attentively the

tarpaṇa rite of Gajāśya (the elephant-faced deity) by means of pure water four hundred and fortyfour times every day.

37-38. He should captivate kings by means of oblations through lotuses, their queens by lilies, one shall captivate the ministers through kumuda (white lilies) flowers and brahmins by means of the auspicious twigs of fig trees. A learned man should captivate kings by means of udumbara twigs : vaiśyas through plakṣa twigs and the castes placed in the last.

39. One obtains prosperity and glory by means of ghee and acquisition of gold by means of honey. Cows are obtained through cow's milk and one shall have all prosperity through curds.

40. The acquisition of cooked food (anna) by means of (Homa) oblation is done with cooked rice. Water is obtained by means of samidh (fuel) of Vetasa reeds. One obtains clothes by performing the sacrifice with the auspicious kusumbha flowers.

41. Henceforth, I shall recount tarpaṇa that are repeated four times and which bestow desired things to everyone. In the beginning he should offer water four times to everyone uttering the mūlamantra.

42-43. He should perform tarpaṇa four times with each of the syllables of the previous mantra, then four times with the mantra ending in svāhā : then propitiating the deity four times with the mūlamantra, he should propitiate the pairs (of deities) in the previous manner. The Śakti accompanied by the lord and the lord accompanied by the Śakti should be propitiated.

44. Thus there will be twenty-six pairs. He should perform tarpaṇa by means of seed letters which is the first letter of their respective names.

45-47. Thus it will be four hundred and fortyfour times in aggregate. After doing propitiation of the deity in this way, he should then offer (upacāra) services as before. Then praying for all his cherished desires and paying homage to the deity, the learned devotee should dismiss the lord. He shall begin the vrata thus. On the fourth day, in the dark half of the month of Bhādra, he should be free from lassitude

(in performing the Vrata). Beginning with the sunrise till the rising of the moon he should not take his seat on the ground, he should have control over his speech, and attain steadiness of mind.

48. When the moon rises, the mantrī (the worshipper of a mantra) should worship Gaṇanāyaka properly in the manner mentioned before, by means of various offerings of flowers.

49. He should offer to him twentyone modakas (sweet meat). He should repeat mantra one thousand and eight times before him.

50. Then he should offer arghya with camphor, saffron, red flowers and sandal pastes with the mūlamantra adding gaṇapati in the dative in the end.

51. (Idamarghyam kalpayāmi namaḥ) I present this arghya and bow. This is considered to be the mantra for the arghya. After eulogising, bowing down and dismissing (the deity) he should worship the moon again.

52. He should offer arghya four times. Then after worshipping his preceptor, he should give half the number of sweet meats and the arghya to brāhmaṇas.

53-55. Half the number of sweet meats he shall himself partake of. He should avoid sexual intercourse and should have control over his senses. One who performs this vrata properly for a year, attains sons, grandsons, happiness, wealth and health. If he is unable to perform vrata (the pious observance) beginning from sunrise, the knower of the mantra should perform it from the sunset till the rising of the moon according to procedure given before. Even if he performs thus, he would certainly attain fruits as stated before.

56-58. The idol of Gaṇeśa is to be made of ivory, or of a margosa tree (branch) broken by a monkey or an elephant or of a white arka plant. After instilling prāṇa in it and invoking Gaṇeśa there and worshipping him properly when the moon is in eclipse, he should touch it without taking any food and should carry it in the śikhā (the sacred hair on the hair). Thereby he shall be victorious in gambling, battles and legal disputes.

59-60.<sup>1</sup> Bijam (gam) Varāha (ha) adorned with bindu (m) then k and l adorned with Manu (au) and bindu, smṛti (ga) māmsa (la) attached with manu (au) and bindu, then one should utter Karṇa (a); Ucchiṣṭagaṇe, baka (ś) with a long vowel (i.e. ā) then pavana (ya), then utter mahā Yakṣāya unto the great Yakṣa this bali (offering) is presented. This mantra is intended for presenting an offering which serves the purpose of attaining all desired ends.

61-62. Praṇava = om, then bhuvaneśvarī = hrīm, then after the deitie's own bija = gam the nine-syllabled mantra. will come which is hasti piśācī likhe and agnisundarī = Svāhā This nine-syllabled one which has just been mentioned is the bestower of all siddhis to those who worship (it). With all the letters of the mantra he should make six ancillary parts.<sup>2</sup>

63. O Nārada, everything else is similar to the previous mantra. Henceforth, I shall duly recount the mantra of the excellent Vakratuṇḍa.

64. Toya = va, Vidhi = k, attached with Vahni = ra, Hari is equipped ith Karṇa = t u; indu = ., dīrghadāraka = ḍāya. This six-syllabled mantra ends with Varman = hum.<sup>3</sup> (The whole mantra comes to this : Vakratuṇḍāya hum).

65. Bhārgava is its sage, the metre is anuṣṭup, the lord is Gaṇādhipa. (He who) is called Vakratuṇḍa is the = Bija (the seed), Vam is Śakti and Kavaca (coat of mail).

66-69. With the syllables of the Mantra stationed between tāra = Om and hr̥t = namaḥ and bedecked with candra = . He shall make the syllables of the Mantras for the six limbs. He should fix the syllables of the mantra in the middle of the eyebrows, in the neck, in the heart, in the navel, the penis and in feet. After the nyāsa rite he shall perform the Vyāpaka rite with the whole mantra. One should worship the elephant-faced lord whose lustre is like that of the rising sun, who holds the noose, goad, the gestures of offering boons and assurance and whose ornaments and garments are red. Thus meditating he should

1. These two verses give the Bali mantra thus :

Gar̥ṇ̥ haṁ̥ klaum̥ glaum̥ ucchiṣṭa-gaṇeśāya mahāyakṣāyāyam baliḥ.

2. The combination of the mantra will be as follows :

Om hr̥m̥ gar̥ṇ̥ hastipiśācilikhe svāhā.

3. It gives the mantra thus : Vakratuṇḍāya hum.

perform japa of the mantra for twelve lakhs of times. By eight kinds of articles he should perform homa one tenth of the number of japa. He should worship the lord along with Tivrā etc. in the pedestal. He should conceive of the idol with the root Mantra. After invoking the Lord in it, he should worship him there.

70-73. In the six corners the six aṅgas (limbs) and in the (eight) petals the Śaktis shall be worshipped. One should worship Vidyā (learning), Vidhātṛī (the dispenser of destinies). Bhogadā (the bestower of worldly enjoyment) Vipraghātini (the annihilatrix), Nidhipradīpā (one who has the treasure-trove as the light), Pāpaghnī (the destroyer of sins), Puṇyā (meritorious goddess), then in the end Śaśīprabhā (having the lustre of the moon). At the tips of the petals Vakratuṅḍa, Ekadamṣṭra, Mahodara, Gajāśya, Lambodara, Vikaṭa, Vighnarāt, Dhūmravarṇa (are worshipped).

Outside, he shall worship lords of the worlds equipped with weapons. Thus performing worship of Gaṇanāyaka along with his five āvaraṇa deities, one shall achieve all desirable things by the grace of Vakratuṅḍa.

74-75. The celibate shall obtain the mantra from the teacher along with dīkṣā (initiation) and saṁskāra (consecration). He shall partake of only haviṣya, be truthful in speech, should have control over his senses. He should perform japa for twelve thousand times along with the homas for six months. Then he can withstand poverty and becomes comparable to Kuvera.

76. Beginning with the fourth day (of the lunar fortnight) to the end of the other caturthī (the fourth day) he should respectfully complete japa for ten thousand times. By performing homa for hundred and eight times everyday he shall attain benefit as before.

77. In both the halves of the lunar months the repeater of the mantras shall perform hundred Homas with apūpas (sweet pies) on the caturthī day. Within a year he shall attain the highest prosperity.

78. One shall perform worship of the Lord, in accordance with the injunctions on the aṅgāraka caturthī when a



Tuesday falls on the Caturthi day) and performs homa with havis. He shall make milkpudding as naivedya (food offering).

79-80. Thereafter, the intelligent devotee shall duly worship and feed the preceptor. He shall perform Homa in the fire for a thousand times by means of offerings dedicated. By doing thus for a year he shall attain great glory and prosperity.

Henceforth, I shall recount another means (of attaining glory) with a desire for the welfare of the world.

81-84. The intelligent devotee shall worship Gaṇeśa with the offerings of beaten rice, milk-pudding, sweet pies, other sweets and fruits. Then repeating the mantras he shall take turmeric, sea salt, orris root weighing half a niṣka or still half of it. (A niṣka = 16 māśas). He shall purify them and grind them into powder. Keeping powder in the palm of his hand he shall repeat the mantra. He shall drop powder in Cow's urine. Then charging them with the mantra thousand times, the wise devotee should make the lady who has just bathed after menstruation and has become pure and put on beautiful white clothes, to drink the medicine just before the deity. Even a barren woman will give birth to a son endowed with good marks.

85-87. Henceforth, I shall mention a wonderful secret. One shall strenuously smear a plot of ground extending to gocharman (i.e. 150 hastas in length and 150 hastas in breadth). He should strew grains over there and place a jar over it. The jar should be filled with pure water. As auspicious new platter shall be placed over the jar, the platter should be filled with ghee made of tawny cow's milk. A nice wick shall be lighted therein with six-syllabled and eight-syllabled mantras.

88. He should invoke the Lord in the lamp and worship him with sandal pastes, flowers etc. The wise devotee shall also worship a virgin or a bachelor who has taken his (her) bath.

89. The bachelor or the virgin should be placed in front of the lamp. Then meditating the lord in the lamp thus placed he should repeat the mantra and look to it as if he was Gaṇeśvara himself who had taken the form of a brahmin.

90. Then, the virgin or the bachelor will be able to answer any question concerning riches, things lost or any matter of the future.

91. If one adds hṛt = namaḥ to the six syllabled mantra it becomes eight-syllabled one. O Celestial sage, there are other Mantras in the Tantra of Gaṇeśa.

92. What is it in the three worlds that cannot be achieved by Sādhakas ? One cannot see anything that cannot be achieved by means of twentyeight syllabled mantra or nine syllabled mantra.

93. Thus the procedure of the mantras of Gaṇeśa has been recounted to you. Do not mention this to the knaves or cheats or anyone other than disciples.

94. He who worships Lord Gaṇeśa, the bestower of everything, shall attain all pleasures here and in the end will attain salvation.

## CHAPTER SIXTYNINE

### *The procedure of repeating the mantras*

*Sanat Kumāra said :*

1. Henceforth, I shall mention the procedure of repetition of the Mantras of the sun god whose physical body is the Veda, on the propitiation whereof, one shall attain things wished for on the earth.

2-6.<sup>1</sup> (Mantra) Tāra = Om, = Medhā = gha attached with recikā = r, rati = ṇa joined with netra = i, that is joined with visarga = :, bhṛgu = sa endowed with vāmakarṇa = u and marut = ya which has become āsana = seat of Vahni = ra, the rest is

---

1. The mantra of Sūrya runs thus  
Om ghr̥ṇiḥ sūrya ādityaḥ.