

Gaṇeśa

Upaniṣad

॥ श्रीः ॥

Gaṇapati Atharvaveda Upaniṣad

gaṇpatyatharvaśiṣopaniṣat

॥ गणपत्यथर्वशीर्षोपनिषत् ॥

Hindu worship is truly democratic in spirit. One can choose the form of the Lord suitable to one's own disposition from among the myriad forms presented by the Vedic sages. One of the most important and most popular of these forms is Gaṇapati.

One of the many names of The Lord is Śiva, the auspicious one. For the devotee, the Lord alone is auspicious and sacred. The creative faculty, the infinite power of the Lord is called Śakti. Gaṇapati is the offspring of Śiva and Śakti; a combination of the attribute-less Brahman and the power that is the origin of the universe. Thus, Gaṇapati is the saṅga (with attributes) Brahman.

Etymologically, Gaṇapati means the Lord of groups. In this universe, living beings exist and thrive in groups. Each of these groups is called a gaṇa. This psychology of living in groups applies to the gods, humans and all other life forms. These groups exist in one Supreme Reality, Brahman. That is why It is called Gaṇapati; the Supreme Lord of all gaṇas.

Adapted, with kind permission by the author, from the book 'Gaṇapati Upaniṣad' by Śrī Svāmī Tattvavidānanda Sarasvatī.

॥ हरिः ॐ ॥

इन्वोकेशनम्

ऋग् वेदीय गणपति प्रार्थना

ॐ ग॒णानां॑ त्वा ग॒णपति॑गृ॒ह्वामहे
क॒विं क॒वीना॑मु॒पम॑श्रवस्तमम् ।
ज्ये॒ष्ठरा॑जं ब्रह्म॒णां ब्रह्म॑णस्पत॒ आ
नः॑ शृ॒ण्वन्नू॒तिभिस्सी॑द् सा॒दनम् ॥

ॐ श्री महागणपा॒ये नमः॑

Oh, Gaṇeśa! You are the Lord of all groups.
You are first among the gods.
You are the remover of all obstacles.
You are omniscient.
You are complete of knowledge.
I surrender myself to you. ⇨

Invocation

R̥g Vēdīya Gaṇapati Prārthanā

om gaṇānām tvā gaṇpatigṛhāvāmahe
kaviṁ kavīnāmupamaśravastamam
jyeṣṭharājaṁ brahmaṇāṁ brahmaṇaspata ā
naḥ śṛṇvannūtibhissīda sādanam
om śrī mahāgaṇapataye namaḥ

⇨ I 'know' You as absolute-fullness.
You are the Emperor of emperors.
You are Brahman.
I honor you with my chanting.
Oh, great Gaṇeśa, I surrender to you.

॥ ॐ अथ गणपत्यथर्वशीर्षोपनिषत् ॥

॥ श्रीगणेशाथर्वशीर्षम् ॥

ॐ भद्रं कर्णेभिः शृणुयाम देवाः ।

भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवाग्ँसस्तनूभिः ।

व्यशेम देवहितं यदायुः ।

स्वस्ति न इन्द्रो वृद्धश्रवाः ।

स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः ।

स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

om atha gaṇpatyatharvaśīṣopaniṣat

śrīgaṇeśātharvaśīrṣam

om bhadraṁ karṇebhiḥ śrṇuyāma devāḥ

bhadraṁ paśyemākṣabhiryajatrāḥ

sthirairāṅgaistuṣṭuvāgṁsastanūbhiḥ

vyaśema devahitaṁ yadāyuh

svasti na indro vṛddhaśravāḥ

svasti naḥ pūṣā viśvavedāḥ

svasti nastārksyo ariṣṭanemiḥ

svasti no bṛhaspatirdadhātu

om śāntiḥ śāntiḥ śāntiḥ

ॐ लं नमस्ते गणपतये ।	om lam namaste gaṇapataye
त्वमेव प्रत्यक्षं तत्त्वमसि ।	tvameva pratyakṣam tattvamasi
त्वमेव केवलं कर्ताऽसि ।	tvameva kevalam kartā'si
त्वमेव केवलं धर्ताऽसि ।	tvameva kevalam dhartā'si
त्वमेव केवलं हर्ताऽसि ।	tvameva kevalam hartā'si
त्वमेव सर्वं खल्विदं ब्रह्मासि ।	tvameva sarvam khalvidaṁ brahmāsi
त्वं साक्षादात्माऽसि नित्यम् ॥ १ ॥	tvaṁ sākṣādātmā'si nityam (1)
ऋतं वच्मि ।	ṛtam vacmi
सत्यं वच्मि ॥ २ ॥	satyam vacmi (2)
अव त्वं माम् ।	ava tvaṁ mām
अव वक्तारम् ।	ava vaktāram
अव श्रोतारम् ।	ava śrotāram

अव दा॒तारम् ।	ava dātāram
अव धा॒तारम् ।	ava dhātāram
अवानू॒चानमव शि॒ष्यम् ।	avānūcānamava śiṣyam
अव प॒श्चात्तात् ।	ava paścāttāt
अव पु॒रस्तात् ।	ava purastāt
अवोत्त॑रात्तात् ।	avottarāttāt
अव दक्षि॑णात्तात् ।	ava dakṣiṇāttāt
अव चो॒र्ध्वात्तात् ।	ava cordhvāttāt
अवाध॑रात्तात् ।	avādharāttāt
सर्वतो मां पाहि पाहि॑ सम॒न्तात् ॥ ३ ॥	sarvato mām pāhi pāhi samantāt (3)
त्वं वाङ्म॑यस्त्वं चिन्म॒यः ।	tvaṁ vāṅmayastvaṁ cinmayah
त्वमा॑नन्दमयस्त्वं ब्रह्म॒मयः ।	tvamānandamayastvaṁ brahmamayah

त्वं सच्चिदानन्दाऽद्वितीयोऽसि ।	tvam saccidānandādvitīyosi
त्वं प्रत्यक्षं ब्रह्मासि ।	tvam pratyakṣam brahmāsi
त्वं ज्ञानमयो विज्ञानमयोऽसि ॥ ४ ॥	tvam jñānamayo vijñānamayo'si (4)
सर्वं जगदिदं त्वत्तो जायते ।	sarvam jagadidaṁ tvatto jāyate
सर्वं जगदिदं त्वत्तस्तिष्ठति ।	sarvam jagadidaṁ tvattastiṣṭati
सर्वं जगदिदं त्वयि लयमेष्यति ।	sarvam jagadidaṁ tvayi layameṣyati
सर्वं जगदिदं त्वयि प्रत्येति ।	sarvam jagadidaṁ tvayi pratyeti
त्वं भूमिरापोऽनलोऽनिलो नभः ।	tvam bhūmirāponalonilo nabhaḥ
त्वं चत्वारि वाक्पदानि ॥ ५ ॥	tvam catvāri vākpadāni (5)
त्वं गुणत्रयातीतः ।	tvam guṇatrayātītaḥ
त्वमवस्थात्रयातीतः ।	tvamavasthātrayātītaḥ
त्वं देहत्रयातीतः ।	tvam dehatrayātītaḥ

त्वं का॒लत्रयाती॒तः ।	tvam̐ kālatrayātītaḥ
त्वं मू॒लाधारस्थि॑तोऽसि॒ नित्य॑म् ।	tvam̐ mūlādhārasthitosi nityam
त्वं शक्ति॑त्रयात्म॒कः ।	tvam̐ śaktitrayātmakaḥ
त्वं योगि॑नो ध्यायन्ति॒ नित्य॑म् ।	tvam̐ yogino dhāyanti nityam
त्वं ब्रह्मा॑ त्वं विष्णु॑स्त्वं	tvam̐ brahmā tvam̐ viṣṇustvam̐
रुद्र॑स्त्वमिन्द्र॑स्त्वमग्नि॑स्त्वं	rudrastvamindrastvamagnistvam̐
वायु॑स्त्वं सूर्य॑स्त्वं चन्द्र॑मास्त्वं	vāyustvam̐ sūryastvam̐ candramāstvam̐
ब्रह्म॑ भूर्भुवः॒ सुवरो॑म् ॥ ६ ॥	brahma bhūrbhuvāḥ suvarom (6)
गणादिं॑॑ पूर्वमुच्चार्य॑ व॒र्णादीं॑॑ स्तद॒नन्तर॑म् ।	gaṇādīm̐ pūrvamuccārya varṇādīm̐ stadanantaram
अनु॑स्वारः॒ पर॑तरः ।	anusvāraḥ paratarāḥ
अर्धे॑न्दुल॒सित॑म् ।	ardhendulasitam
तारे॑ण ऋद्धम् ।	tareṇa ṛddham

ए॒त॒त्त॒व॒ म॒नु॒स्व॒रू॒प॒म् ।	etattava manusvarūpam
ग॒का॒रः॑ पू॒र्व॒रू॒प॒म् ।	gakāraḥ pūrvarūpam
अ॒का॒रो म॒ध्य॒म॒रू॒प॒म् ।	akāro madhyamarūpam
अ॒नु॒स्वा॒रश्चा॒न्त्य॒रू॒प॒म् ।	anusvāraścāntyarūpam
बि॒न्दु॒रु॒त्त॒र॒रू॒प॒म् ।	binduruttararūpam
ना॒दः॑ स॒न्धा॒न॒म् ।	nādaḥ sandhānam
स॒ग॒म्हि॒ता स॒न्धिः॑ ।	sagmhitā sandhiḥ
सै॒षा ग॒णेश॑वि॒द्या ।	saiṣā gaṇeśavidyā
ग॒ण॒क ऋ॒षिः॑ ।	gaṇaka ṛṣiḥ
नि॒चृ॒द्गा॒य॒त्री॒च्छ॒न्दः॑ ।	nicṛdgāyatrīcchandaḥ
ग॒ण॒प॒ति॒र्दे॒वता॑ ।	gaṇapatirdevatā
ॐ गँ॑ ग॒ण॒प॒तये॑ नमः ॥ ७ ॥	om gaṅg gaṇapataye namaḥ (7)

एकदन्ताय विद्महे वक्रतुण्डाय धीमहि ।	ekadantaya vidmahe vakratuṇḍāya dhīmahi
तन्नो दन्तिः प्रचोदयात् ॥ ७ ॥	tanno dantiḥ pracodayāt (8)
एकदन्तं चतुर्हस्तं पाशमङ्कुशधारिणम् ।	ekadantaṁ caturhastam pāśamaṅkuśadhāriṇam
रदं च वरदं हस्तैर्बिभ्राणं मूषकध्वजम् ।	radam ca varadam hastairbibhrāṇam mūṣakadhvajam
रक्तं लम्बोदरं शूर्पकर्णकं रक्तवाससम् ।	raktam lambodaram śūrpkaṛṇakam raktavāsasam
रक्तगन्धानुलिप्ताङ्गं रक्तपुष्पैः सुपूजिम् ।	raktagandhānuliptāṅgam raktapuṣpaiḥ supūjitam
भक्तानुकम्पिनं देवं जगत्कारणमच्युतम् ।	bhaktānukampinam devam jagatkāraṇamacyutam
आविर्भूतं च सृष्ट्यादौ प्रकृतेः पुरुषात्परम् ।	āvirbhūtam ca sṛṣṭyādau prakṛteḥ puruṣātparam
एवं ध्यायति यो नित्यं स	evam dhyāyati yo nityam sa
योगी योगिनां वरः ॥ ९ ॥	yogī yoginām varaḥ (9)
ॐ नमो व्रातपतये ।	om namo vrātapataye
नमो गणपतये ।	namo gaṇapataye

नमः प्रमथपतये ।
नमस्तेऽस्तु लम्बोदरायैकदन्ताय
विघ्ननाशिने शिवसुताय श्री
वरदमूर्तये नमे नमः ॥ १० ॥

ॐ भद्रं कर्णेभिः शृणुयाम देवाः ।
भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाग्ँसस्तनूभिः ।
व्यशेम देवहितं यदायुः ।
स्वस्ति न इन्द्रो वृद्धश्रवाः ।
स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः ।

namaḥ pramathapataye
namaste'stu lambodarāyaidadantāya
vighnanāśine śivasutāya śrī
varadamūrtaye namo namaḥ (10)
om bhadrāṁ karṇebhiḥ śṛṇuyāma devāḥ
bhadrāṁ paśyemākṣbhiryajatrāḥ
sthirairāṅgaistuṣṭuvāgṁsastanūbhiḥ
vyaśema devahitaṁ yadāyuh
svasti na indro vṛddhaśravāḥ
svasti naḥ pūṣā viśvavedāḥ
svasti nastārksyo ariṣṭanemiḥ

स्व॒स्ति॒ नो॒ बृ॒ह॒स्पति॑र्दधातु ॥

svasti no bṛhaspatirdadhātu

ॐ शान्तिः॑ शान्तिः॑ शान्तिः॑ ॥

om śāntiḥ śāntiḥ śāntiḥ

ॐ इति श्री गणपत्यथर्वशीर्षोपनिषत् संपूर्णम् ॥

om iti śrī gaṇpatyatharvaśiṣopaniṣat
sāmpūrṇam

Gaṇapati Atharvaveda Upaniṣad

Most Exalted Gaṇeśa Atharva Veda Upaniṣad

Oh, Gods! May we hear with our ears only that which is auspicious. While engaged in ritual worship, may our eyes see only auspicious things. While praising the gods with steady limbs and healthy bodies, may we wisely use the term of life allotted to us by them. May Lord Indra of ancient fame bless us. May the supremely rich Pūṣān, the omniscient, be propitious towards us. May Garuḍa, the thunder-bolt to adversity, be well-disposed towards us.

May the Lord Bṛhaspati ensure our welfare.

om peace peace peace

Oh, Lord Gaṇeśa! I honor You with my deepest reverence. You are Lord and protector of all manifest countable things. You alone are the reality of everything, made manifest before us. From You alone the universe is made manifest. You alone sustain the universe. You

alone are the all-devouring supreme Lord of the universe. You are Brahman appearing as all names, forms and functions. You are the immediate, time-less 'I-AM' – ātmā. (1)

May Vedic wisdom and the universal values of the śāstra be well established in my heart. May I maintain a disciplined, daily practice of Vedic wisdom and the universal values of the śāstra. (2)

Protect me. Protect the teacher who describes your attribute-less attributes to me. Protect all who attain the knowledge of your quality-less qualities. Protect all disciples who thirst for the knowledge of your non-dual one-ness. Protect me from all obstacles that may obstruct my ability to gain that knowledge. Protect me from all adversity that may manifest from the east, the west, the north, the south, from above and from below. Protect me from all obstacles that may arise from any direction and in all possible ways. (3)

The power of speech is You. You alone are absolute-existence and limitless-consciousness. You are boundless-fullness; one without a

second. You are all that is sacred (perfect in its imperfection and imperfect in its perfection, while being neither perfect nor imperfect). You are infinite-knowledge; the source of all existence in the manifest universe. (4)

From You the universe is made manifest. Because of You the universe is sustained. By You the universe is consumed; resolving unto you. Earth, waters, fire, air and space are You. You are and transcend the four measures of speech. (5)

You are uninvolved and unaffected by the three guṇas (sattva, rajas and tamas). You are in-and-through the three states of experience (waking, dream and deep-sleep). You transcend the three material bodies (gross, subtle and causal). You are uninvolved and unaffected by past, present and future (the three states of time). You are infinite-support, made manifest in the mūlādhāra (root) cakra. You are the sacred trinity of the universe (manifesting, sustaining and destroying, while never manifesting, sustaining or destroying). Yogis always meditate on you. You are Brahmā-jī, the creator; Viṣṇu, the sustainer; Śiva, the resolver. You are Rudra and Indra. You are Lord of the three fields of experience; bhūḥ, bhuvah, suvah. You are Agni – fire; Vāyu – air; Sūrya – sun; Candra – moon. You are both imminent and transcendent. (6)

`Ga' is the first utterance of the seed mantra combined with the first vowel; this is followed by the anusvāra, which is indicated by the half-moon. This utterance is potentiated by first invoking the universal protection of om̐. This is the seed mantra;

ग (manifesting), अ (sustaining) and इ (resolving).

The last sound is strengthened and nasalized by the bindu,* which is stretched and sustained into nāda,^ uniting all the sounds of the mantra. When the entire mantra is chanted correctly, all these sounds flow, one into the other; sagmhitā. This is the

vidyā of Lord Gaṇeśa. Gaṇaka is the Ṛṣi; nicṛdgāyatrī is the meter; Śrī Mahāgaṇapati the devatā. Om̐ gaṅ gaṇapatye namaḥ! My deepest prostrations to Thee, Gaṇeśa. (7)

Meditate on the single-tusked Lord with the crooked trunk. May the Lord Gaṇapati inspire us to seek knowledge (freedom). (8)

I salute the Lord who has one tusk and four hands; His upper right wields a lasso; His upper left holds a goad; His lower left carries His broken tusk; His lower right blesses us with fearlessness. The mouse on his gonfalon is His vehicle. He is blood-red in color – huge-bellied in frame. His elephantine ears are shaped like winnowing baskets and He dons crimson vestures. He is anointed with vermilion sandalwood paste and is garlanded with scarlet flowers. He eternally blesses His devotees; existent before manifestation of the seen and unseen universe; beyond `creation' and `manifestation' yet ever creating and manifesting. The one who constantly meditates on Him is a supreme yogi; a true seeker. (9)

Prostrations to You – leader of all deities, countable objects and all beings. Prostrations to You – the commanding general in Lord Śiva's armies. Prostrations to You – the big-bellied one with the single tusk. Prostrations to You – the destroyer of all obstacles; the son of Śiva. Prostrations to You – the divine Lord who grants boons. We surrender to You, reciting Your names. (10)

Oh, Gods! May we hear with our ears only that which is auspicious. While engaged in ritual worship, may our eyes see only auspicious things. While praising the gods with steady limbs and healthy bodies, may we wisely use the term of life allotted to us by them. May Lord Indra of ancient fame bless us. May the supremely rich Pūṣān, the omniscient, be propitious towards us. May Garuḍa, the thunder-bolt to adversity, be well-disposed towards us. May the Lord Bṛhaspati ensure our welfare.
om̐ peace peace peace

Here ends the Gaṇapati Upaniṣad, found in the
end-portion of the Atharva Veda.+

*The limit-point/localized starting point of space (feminine) and time (masculine).

The dot above the ardhaçandra (seen in the last line in verse seven above the ग
/ga).

^The vibration/sound manifested from the bindu; the substance of the universe.

+Free (not word-for-word) translation by Śrī Svāmī Vāgīśānanda Sarasvatī, with
reference to the book 'Gaṇapati Upaniṣad' by Śrī Svāmī Tattvavidānanda Sarasvatī.

॥ हरिः ॐ ॥

The editors wish to thank Svāmī Tattvavidānanda for his boundless generosity in
allowing the use of direct quotes and supporting references to be borrowed from
his book.

The Benefits of the Practice

What follows is called the phalaśrutiḥ; a description of the various
benefits that accrue to the devotee by worshipping the Lord
Gaṇapati. In Vedic literature, every ritual or mental worship is
presented with one or two statements recounting the benefits of
such a practice. The object is to motivate the devotee, if such a
motivation is required at all. In niṣkāma karma (a ritual or prayer
performed without a desire for material benefits) the devotee is not
interested in material boons. Yet she gets the highest benefit by
communion with the Lord.

In some instances there may even be an exaggeration in describing
the benefits of the ritual or mental worship. Such statements are
called arthavāda, meaning that it is the spirit of the statement which
should be taken into account. These arthavāda are not meant to be
taken literally. These apparent exaggerations are only meant to
inspire the seeker to continue on the path of devotion.

Borrowed, with minor adjustments and
with the kind permission of the author,
from the book 'Gaṇapati Upaniṣad'
by Śrī Svāmī Tattvavidānanda Sarasvatī.

॥ हरिः ॐ ॥

फलश्रुतिः

phalaśrutih

ए॒त॒द॒थ॒र्व॒शी॒र्षं॑ ये॒ऽध॒ी॒ते॒ स॒ ब्र॒ह्म॒भू॒या॒य॒ क॒ल्प॒ते॒ ।

etadatharvaśīrṣam yo'dhīte sa
brahmabhūyāya kalpate

स॒ सर्व॑विघ्नैर्न बा॒ध्य॒ते॒ ।

sa sarvavighnairna bādhyate

स॒ सर्व॑त्र सु॒ख॒मे॒ध॒ते॒ ।

sa sarvatra sukhamedhate

स॒ पञ्च॑महापापात् प्रमु॒च्य॒ते॒ ।

sa pañcamahāpāpāt pramucyate

सा॒य॒म॒ध॒ी॒या॒नो॒ दि॒व॒स॒कृ॒तं॑ पापं नाश॒य॒ति॒ ।

sāyamadhīyāno divasakṛtam pāpaṁ nāśayati

प्रा॒त॒र॒ध॒ी॒या॒नो॒ रा॒त्रि॒कृ॒तं॑ पापं नाश॒य॒ति॒ ।

prātaradhīyāno rātrikṛtam pāpaṁ nāśayati

सा॒यं॑ प्रा॒तः॑ प्र॒यु॒ञ्जा॒नो॒ पा॒पो॒ऽपा॒पो॑ भ॒व॒ति॒ ।

sāyaṁ prātaḥ prayuñjāno pāpo'pāpo bhavati

सर्व॑त्राधीयानोऽपविघ्नो भवति ।

sarvatrādhīyānopavighno bhavati

ध॒र्मार्थ॑काममोक्षं च वि॒न्द॒ति॒ ।

dharmārthakāmamokṣam ca vindati

इ॒द॒म॒थ॒र्व॒शी॒र्ष॒म॒शि॒ष्या॒य॒ न॒ दे॒य॒म् ।

idamatharvaśīrṣamaśiṣyāya na deyam

यो यदि मोहाद् दास्यति स पापीयान् भवति ।

सहस्रावर्तनाद्यं यं काममधीते

तं तमनेन साधयेत् ॥ १ ॥

अनेन गणपतिमभिषिञ्जति स वाग्मी भवति ।

चतुर्थ्यामनश्नन् जपति स विद्यावान् भवति ।

इत्यथर्वणवाक्यम् ।

ब्रह्माद्यावरणं विद्यान्न बिभेति कदाचनेति ॥ २ ॥

यो दूर्वाङ्कुरैर्यजति स वैश्रवणोपमो भवति ।

यो लाजैर्यजति स यशोवान् भवति ।

स मेधावान् भवति ।

यो मोदकसहस्रेण यजति स

वाञ्छितफलमवाप्नोति ।

yo yadi mohāddāsyati sa pāpīyān bhavati

sahasrāvartanādyam yaṁ kāmamadhīte

taṁ tamanena sādhayet (1)

anena gaṇapatimabhiṣiñjati sa vāgmī bhavati

caturthyāmanaśnan japati sa vidyāvān bhavati

ityatharvaṇavākyaṁ

brahmādyāvaraṇam vidyāna
bibheti kadācaneti (2)

yo dūrvāṅkuraiyajati sa
vaiśravaṇopamo bhavati

yo lājairyajati sa yaśovān bhavati

sa medhāvān bhavati

yo modakasahasreṇa yajati sa

vācchitaphalamavāpnoti

यः साज्य समिद्धिर्यजति स सर्वं	yaḥ sājya samidbhiryajati sa sarvaṁ
लभते स सर्वं लभते ॥ ३ ॥	labhate sa sarvaṁ labhate (3)
अष्टौ ब्राह्मणान् सम्यग् ग्राहयित्वा	aṣṭau brāhmaṇān samyag grāhayitvā
सूर्यवर्चस्वी भवति ।	sūryavarcaśvī bhavati
सूर्यग्रहे महानद्यां प्रतिमासन्निधौ	sūryagrahe mahānadyāṁ pratimāsannidhau
वा जप्त्वा सिद्धमन्त्रो भवति ।	vā japtvā siddhamantro bhavati
महाविघ्नात् प्रमुच्यते ।	mahāvighnāt pramucyate
महादोषात् प्रमुच्यते ।	mahādoṣāt pramucyate
महाप्रत्यवायात् प्रमुच्यते ।	mahāpratyavāyāt pramucyate
स सर्वविद्भवति स सर्वविद्भवति ।	sa sarvavidbhavati sa sarvavidbhavati
स एवं वेद । इत्युपनिषत् ॥ ४ ॥	sa evaṁ veda ityupaniṣat (4)
ॐ शान्तिः शान्तिः शान्तिः ॥	om śāntiḥ śāntiḥ śāntiḥ

The Benefits of the Study of the Gaṇapati Atharvaveda Upaniṣad

They who study this Atharva text become fit for the attainment of knowledge. They are unimpeded by any possible obstacles. They understand themselves to be absolute-fullness; happiness for no reason; complete. They are liberated from the negative results of the five heinous actions. Evening study destroys the unmeritorious actions of the day. They who study in the evening and morning become liberated from the fruits of unmeritorious actions, attaining any goal desired; dharma-ārtha-kāma or mokṣa. This Atharva text should be taught only to those who have the necessary qualifications. If a person, in ignorance, teaches this text to the unqualified, they will suffer. They who desire all will accomplish this desire by repeating this Upaniṣad a thousand times. (1)

They who worship Gaṇapati in this manner become eloquent in speech. They who recite this mantra throughout the days – fasting on the fourth day of the lunar calendar – become 'knowers'. This is an Atharva saying: 'They who revel in Brahavidyā are never afraid of death.' (2)

They who worship Gaṇeśa with tender blades of grass will become the equal of Kubera, the divine treasurer of the universe. They who worship with puffed rice become eminent and bright. They who worship with a thousand sweet balls of cooked rice (modaka) gain the fruits of knowledge. They who worship the Lord with samit (dry twigs from the peepul or mango tree) dipped in ghī (clarified butter) – certainly for them, all is attained. (3)

They who bring this knowledge to eight Vedic scholars become as brilliant as the sun's rays. One can recite this mantra during a solar eclipse, by a great river or in front of a sacred image of Gaṇapati. They who do so will achieve mastery in the mantra. They who do

so become liberated from the greatest obstacles; liberated from the greatest injury; liberated from the fruits of the greatest heinous actions – are liberated from great suffering. They who worship the Lord thus become all-knowing; become all-knowing. (4)*

*Free (not word-for-word) translation by Śrī Svāmī Vāgīśānanda Sarasvatī with reference to the book 'Gaṇapati Upaniṣad' by Śrī Svāmī Tattvavidānanda Sarasvatī.

श्री स्वामी वागीशानन्द सरस्वती Śrī Svāmī Vāgīśānanda Sarasvatī

Śrī Svāmī Vāgīśānanda Sarasvatī is a senior disciple of Pūjya Śrī Svāmī Dayānanda Sarasvatī, and has been studying and teaching Vedānta since 1975.

Svāmī jī was in his teens when he became fascinated with mystical poetry and non-dualistic philosophies. In 1975, at the age of 19, he left his home in the United States and traveled to India to study in a traditional gurukulam. After graduating from a three-year residential course in Vedānta and Sanskrit, he attended four subsequent three-year courses in the United States and India.

Using the traditional methodology called saṁpradāya, Svāmī Vāgīśānanda 'unlocks' the scriptures of Vedānta, thereby removing the veil of ignorance; the cause of all human suffering. He is a traditional saṁnyāsi (a renunciant who is committed to a life of knowledge and has taken a vow of non-injury). A master of the South Indian Kṛṣṇa Yajur Veda style of chanting, Svāmī jī travels the world teaching Sanskrit, Vedic chanting and Vedānta.

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