

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 ॥

इन्वोकेशन

ऋग् वेदीय गणपति प्रार्थना

ॐ ग॒णानां॑ त्वा ग॒णप॑तिगृ॒ह्वामहे

क॒विं क॑वी॒नामु॑प॒मश्र॑वस्तमम् ।

ज्ये॒ष्ठरा॑जं ब्रह्म॑णां ब्रह्म॑णस्प॒त आ

नः॑ शृ॒ण्वन्नू॑तिभिस्सीद॒ साद॑नम् ॥

ॐ श्री महागणपाये नमः

Invocation

R̥g Vēdīya Gaṇapati Prārthanā

om gaṇānām tvā gaṇpatigṛhāvāmahe

kaviṁ kavīnāmupamaśravastamam

jyeṣṭharājam brahmaṇām brahmaṇaspata ā

naḥ śṛṇvannūtibhissīda sādnam ॥

om śrī mahāgaṇapataye namaḥ

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. ⇒

⇒ 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 ॥

॥ श्रीगणेशाथर्वशीषम् ॥

शान्ति पाठः

ॐ भद्रं कर्णेभिः शृणुयाम देवाः ।

भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवाग्ँसस्तनूभिः ।

व्यशेम देवहितं यदायुः ।

स्वस्ति न इन्द्रो वृद्धश्रवाः ।

स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्षो अरिष्टनेमिः ।

स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

om atha gaṇpatyatharvaśīṣopaniṣat

(śrīgaṇeśātharvaśīrṣam)

Śānti Pāṭhaḥ

om bhadraṁ karṇebhiḥ śṛṇuyāma devāḥ

bhadraṁ paśyemākṣabhiryajatrāḥ

sthirairāṅgaistuṣṭuvāgṁsastanūbhiḥ

vyaśema devahitaṁ yadāyuh

svasti na indro vṛddhaśravāḥ

svasti naḥ pūṣā viśvavedāḥ

svasti nastārṅkṣo 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 ॥	satyaṁ vacmi (2)
अव त्वं माम् ।	ava tvaṁ mām
अव वक्तारम् ।	ava vaktāram
अव श्रोतारम् ।	ava śrotāram

अव॑ दा॒तारम्॑ ।	ava dātāram
अव॑ धा॒तारम्॑ ।	ava dhātāram
अवा॑नू॒चानम॑व शि॒ष्यम् ।	avānūcānamava śiṣyam
अव॑ प॒श्चात्ता॑त् ।	ava paścāttāt
अव॑ पु॒रस्ता॑त् ।	ava purastāt
अवो॑त्तरात्ता॑त् ।	avottarāttāt
अव॑ दक्षि॒णात्ता॑त् ।	ava dakṣiṇāttāt
अव॑ चो॒र्ध्वात्ता॑त् ।	ava cordhvāttāt
अवा॑धरात्ता॑त् ।	avādharāttāt
सर्वतो॑ मां पाहि॑ पाहि॑ सम॒न्तात् ॥ ३ ॥	sarvato mām pāhi pāhi samantāt (3)
त्वं वाङ्मय॑स्त्वं चिन्म॒यः ।	tvaṁ vāṅmayastvaṁ cinmayah
त्वमा॑नन्दमय॑स्त्वं 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 कालत्रयातीतः ।	tvam kālatrayātītaḥ
त्वं मूलाधारस्थितोऽसि नित्यम् ।	tvam mūlādhāraṣṭhitosi nityam
त्वं शक्तित्रयात्मकः ।	tvam śaktitrayātmakaḥ
त्वं योगिनो ध्यायन्ति नित्यम् ।	tvam yogino dhāyanti nityam
त्वं ब्रह्मा त्वं विष्णुस्त्वं	tvam brahmā tvam viṣṇustvam
रुद्रस्त्वमिन्द्रस्त्वमग्निस्त्वं	rudrastvamindrastvamagnistvam
वायुस्त्वं सूर्यस्त्वं चन्द्रमास्त्वं	vāyustvam sūryastvam candramāstvam
ब्रह्म भूर्भुवः सुवरोम् ॥ ६ ॥	brahma bhūrbhuvāḥ suvarom (6)
गणादिं॑ पूर्वमुच्चार्य॑ वर्णादीं॑ स्तदनन्तरम् ।	gaṇādīṃ pūrvamuccārya varṇādīṃ stadanantaram
अनुस्वारः परतरः ।	anusvāraḥ paratarāḥ
अर्धेन्दुलसितम् ।	ardhendulasitam
तारेण ऋद्धम् ।	tareṇa ṛddham

ए॒त॒त्त॒व॒ म॒नु॒स्व॒रू॒प॒म् ।	etattava manusvarūpam
ग॒का॒रः॑ पू॒र्व॒रू॒प॒म् ।	gakāraḥ pūrvarūpam
अ॒का॒रो म॒ध्य॑म॒रू॒प॒म् ।	akāro madhyamarūpam
अ॒नु॒स्वा॒रश्चा॑न्त्य॒रू॒प॒म् ।	anusvāraścāntyarūpam
बि॒न्दु॒रु॒त्त॑र॒रू॒प॒म् ।	binduruttararūpam
ना॒दः॑ स॒न्धा॒न॒म् ।	nādaḥ sandhānam
स॒गु॑ह्मि॒ता स॒न्धिः॑ ।	sagmhitā sandhiḥ
सै॒षा ग॑णेश॒वि॒द्या ।	saiṣā gaṇeśavidyā
ग॒ण॑क ऋ॒षिः॑ ।	gaṇaka ṛṣiḥ
नि॒चृ॒द्राय॑त्री॒च्छ॒न्दः॑ ।	nicṛdgāyatrīcchandaḥ
ग॒ण॑प॒ति॒दे॒वता॑ ।	gaṇapatirdevatā
ॐ गं॑ ग॒ण॑प॒तये॑ नमः ॥ ७ ॥	om gaṅ gaṇapataye namaḥ (7)

एकदन्ताय॑ विद्महे॑ वक्रतुण्डाय॑ धीमहि ।
 तन्नो॑ दन्तिः॒ प्रचोदया॑त् ॥ ७ ॥
 एकदन्तं॑ चतुर्हस्तं॒ पाशमङ्कुशधारिणम् ।
 रदं॑ च वरदं॒ हस्तैर्विभ्राणं॑ मूषकध्वजम् ।
 रक्तं॑ लम्बोदरं॒ शूर्पकर्णकं॑ रक्तवाससम् ।
 रक्तगन्धानुलिप्ताङ्गं॒ रक्तपुष्पैः॒ सुपूजिम् ।
 भक्तानुकम्पिनं॑ देवं॒ जगत्कारणमच्युतम् ।
 आविर्भूतं॑ च सृष्ट्यादौ॒ प्रकृतेः॑ पुरुषात्परम् ।
 एवं॑ ध्यायति॒ यो नित्यं॒ स
 योगी॑ योगिनां॒ वरः॑ ॥ ९ ॥
 (ॐ)* नमो व्रातपतये ।
 नमो गणपतये ।

ekadantaya vidmahe vakratuṇḍāya dhīmahī
 tanno dantiḥ pracodayāt (8)
 ekadantaṁ caturhastam pāśamaṅkuśadhāriṇam
 radaṁ ca varadaṁ
 hastairbibhrāṇam mūṣakadhvajam
 raktaṁ lambodaraṁ śūrpkarṇakaṁ raktavāsasam
 raktagandhānuliptāṅgaṁ raktapuṣpaiḥ supūjitam
 bhaktānukampinaṁ devaṁ
 jagatkāraṇamacyutam
 āvirbhūtaṁ ca sṛṣṭyādau prakṛteḥ puruṣātparam
 evaṁ dhyāyati yo nityaṁ sa
 yogī yogināṁ varaḥ (9)
 (om)* namo vrātapataye
 namo gaṇapataye

*Verse number 10 may be repeated by any multiple of three as japa. Note that 'om' will only be chanted at the beginning of repeated verses.

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

namaḥ pramathapataye
namaste'stu lambodarāyaidadantāya
vighnanāśine śivasutāya śrī
varadamūrtaye namo namaḥ (10)

शान्ति पाठः

Śānti Pāṭhaḥ

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

om bhadrām karṇebhiḥ śṛṇuyāma devāḥ
bhadrām paśyemākṣbhiryajatrāḥ
sthirairāṅgaistuṣṭuvāgṃsastanūbhiḥ
vyaśema devahitaṁ yadāyuh
svasti na indro vṛddhaśravāḥ
svasti naḥ pūṣā viśvavedāḥ
svasti nastārḁṣo ariṣṭanemiḥ

स्व॒स्ति॒ नो॒ बृ॒ह॒स्पति॑र्दधातु ॥

ॐ शान्तिः॒ शान्तिः॒ शान्तिः॑ ॥

ॐ इति श्री गणपत्यथर्वशीर्षोपनिषत् संपूर्णम् ॥

svasti no bṛhaspatirdadhātu

om śāntiḥ śāntiḥ śāntiḥ

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) cakṛa. 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 ँ (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; sagṛhitā. 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)

*The limit-point/localized starting point of space (feminine) and time (masculine). The dot above the ardhacandra (seen in the last line in verse seven above the

ग /ga).

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

Contemplate the qualities of 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.*

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



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

एतदथर्वशीर्षं येऽधीते स ब्रह्मभूयाय कल्पते ।
स सर्वविघ्नैर्न बाध्यते ।
स सर्वत्र सुखमेधते ।
स पञ्चमहापापात् प्रमुच्यते ।
सायमधीयानो दिवसकृतं पापं नाशयति ।
प्रातरधीयानो रात्रिकृतं पापं नाशयति ।
सायं प्रातः प्रयुञ्जानो पापोऽपापो भवति ।
सर्वत्राधीयानोऽपविघ्नो भवति ।
धर्मार्थकाममोक्षं च विन्दति ।
इदमथर्वशीर्षमशिष्याय न देयम् ।

phalaśrutih

etadatharvaśīrṣaṁ yo'dhīte sa
brahmabhūyāya kalpate
sa sarvavighnairna bādhyate
sa sarvatra sukhamedhate
sa pañcamahāpāpāt pramucyate
sāyamadhīyāno divasakṛtaṁ pāpaṁ nāśayati
prātaradhīyāno rātrikṛtaṁ pāpaṁ nāśayati
sāyaṁ prātaḥ prayuñjāno pāpo'pāpo bhavati
sarvatrādhīyānopavighno bhavati
dharmārthakāmamokṣaṁ ca vindati
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
वाच्छितफलमवाप्नोति ।

yo yadi mohāddāsyati sa pāpīyān bhavati
sahasrāvartanādyam yaṁ kāmamadhīte
taṁ tamanena sādhayet (1)
anena gaṇapatimabhiṣiñjati sa vāgmī bhavati
caturthyāmanaśnan japati sa vidyāvān bhavati
ityatharvaṇavākyaṁ
brahmādyāvaraṇaṁ vidyānna
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-artha-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 Brahmavidyā 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.

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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 gurūkulam. 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 has traveled the world teaching Sanskrit, Vedic chanting and Vedānta.

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