



## **Bharatheeya Samskruthi** » Atharva Vedic Upanishads – XXIV

### **Ganapati Upanishad**

Ganapathi Atharva Seersha is a part of Atharvana Veda. It is classified as an Upanishad and not as a chant. But this is considered universally as the greatest and most effective prayer addressed to Ganesha. Starts with a prayer to Lord Ganapathi and gives the Ganapathi Mantra. It describes how the worship of Ganapathi is to be performed.

Om Gam. I bow to Ganapati.

You clearly are the tattva. You alone are the creator. You alone are the maintainer. You alone are the destroyer. Of all this you certainly are Brahman. You plainly are the essence.

Always I speak amrita. The truth I speak.

Protect me. Protect the speakers. Protect the hearers. Protect the givers. Protect the holders. Protect the disciple that repeats. Protect that in the east. Protect that in the south. Protect that in the west. Protect that in the north. Protect that above. Protect that below. Everywhere protect! Protect me everywhere!

You are speech. You are consciousness. You are bliss. You are Brahman. You are being-consciousness-bliss. You are the non-dual. You are plainly Brahman. You are knowledge. You are intelligence.

You create all this world. You maintain all this world. All this world is seen in you. You are earth, water, air, fire, ether. You are beyond the four measures of speech. You are beyond the three gunas. You are beyond the three bodies. You are beyond the three times. You are always situated in the muladhara. You are the being of the three Saktis. You are always meditated on by yogins. You are Brahma, you are Visnu, you are Rudra, you are Agni, you are Vayu, you are the sun, you are the moon, you are Brahma, bhur-bhuvah-svar.

Ga is the first syllable, after that the first letter, beyond that m, then the half-moon all together. Joined with m, this is the mantra form.

The letter ga is the first form, letter a the middle form, m the last form. Bindu the higher form, nada the joining together, samhita the junction. This is the vidya of Lord Ganesa.

Ganaka is the seer, nricad-gayatri the metre, Sri Maha Ganapati the Devata. Om Ganapataye Namah.

Let us think of the one-toothed, let us meditate on the crooked trunk, may that tusk direct us.

One tusk, four arms, carrying noose and goad, with his hands dispelling fear and granting boons, with a mouse as his banner.

Red, with a big belly, with ears like winnowing baskets, wearing red, with limbs smeared with red scent, truly worshiped with red flowers.

To the devoted a merciful deva, the maker of the world, the prime cause, who at the beginning of creation was greater than nature and man.

He who always meditates thus is a yogin above yogins.

Hail to the lord of vows, hail to Ganapati, hail to the first lord, hail unto you, to the big-bellied, one-tusked, obstacle-destroyer, the son of Siva, to the boon-giver, hail, hail!

He who studies this atharva text moves towards Brahma. He is always blissful. He is not bound by any obstacles. He is liberated from the five greater and the five lesser sins. Evening meditation destroys the unmeritorious actions of the night. At both evening and morning he is liberated from the bad and he attains dharma, artha, kama and moksa.

This atharva text should not be given to those not pupils. If from delusion a person so gives, he is a bad person.

He who wants something may accomplish it by 1,000 recitations of this. He who sprinkles Ganapati with this becomes eloquent. He who recites this on a fourth day becomes a knower of vidya. This is an artharva saying: "He who moves towards Brahavidya is never afraid." He who worships with fried grains becomes famous and becomes intelligent. He who worships with sweet-meat (modaka) gains the desired fruit. He who worships with samit and ghee by him all is attained, all is gained by him. He who makes eight brahmanas understand this becomes like the sun's rays. In a solar eclipse, in a great river, or in front of an image having recited (this) he gets accomplished in the mantra. He becomes liberated from great obstacles. He is freed from great misfortunes.

Here ends the Ganapati Upanishad, as contained in the Atharva-Veda.

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