



Ganapati Atharvashirsha Upanishad

29 Verses

SHANTI MANTRA

Om bhadram karnebhih srunuyama devah I

Bhadram pasyemaksabhiryajatrah I

Sthirair angaistustuvagmsastanubhih I

Vyasema devahitam yadayuh I

Svasti na indro vrddhasravah I

Svasti nah pusa visvavedah I

Svasti nastarksyo aristanemih I

Svasti no brhaspatirdadhatu I

Om santih santih santih II

Om, O worshipful ones, may our ears hear what is good and auspicious! May we see what is auspicious! May we sing your praise, live our allotted span of life in perfect health and strength! May Indra (who is) extolled in the scriptures, Pushan, the all-knowing Trakshya, who saves from all harm, and Brihaspati who protects our spiritual lustre, vouchsafe prosperity in our study of the scriptures and the practice of the truths contained therein! Om peace, peace, peace!

Summary

Verse No.	Contents
1.	<ul style="list-style-type: none"> - Prostrations to Lord Ganapati. - Reality manifesting before us. - Creator, sustainer, annihilator
2.	<ul style="list-style-type: none"> - All this is Brahman and you are that Brahman, Atman.
3.	<ul style="list-style-type: none"> - You are the Truth - Protect student and teacher
4.	<ul style="list-style-type: none"> - Protect me from obstacles coming from all directions. - You are in the form of Nondual existence, consciousness, absolute bliss
5. (Most Important)	<ul style="list-style-type: none"> - You are awareness, consciousness, Brahman manifesting as Universe. - Universe originates from you, exists in you, resolves in you. - You are the 5 elements, speech. - Transcend 3 Gunas - Transcend 3 Mental experiences of waking, dream, deep sleep. - Transcend 3 bodies - Transcend 3 divisions of time. - Abide in the base of the spine. - Manifest as 3 fold power Sattva, Rajas, Tamas - Jnana Shakti, Kriya Shakti, Ichha Shakti - Manifest as 3 powers – Adhibuta, Adyatmika, Adideivika - Yogis contemplate on you and merge in you.

Verse No.	Contents
6.	<ul style="list-style-type: none"> - You are all the deities – Brahma, Visnu, Rudra, Indra, Agni, Vayu, Surya, Chandra. - All Lokas – Bhuh, Bhuvah, Suvah - You are Om, the Brahman
7 & 8.	<ul style="list-style-type: none"> - Om Gam - How to Chant Ganapati Mantra correct grammatically.
9.	<ul style="list-style-type: none"> - Mental worship of Lord Ganesha - Seer – Ganaka Rishi - Metre – Nicrdgayatri - Deity – Ganapati
10. Important	<ul style="list-style-type: none"> - Ganapati – Gayatri Mantra - Thoughts follow law of Nature - Not controlled by the individual. - Prayer to inspire Good thoughts and knowledge of the self. - Description of Lord Ganapati.
12.	<ul style="list-style-type: none"> - Lord of all Jivas - Eliminates all obstacles - Grants boons

Verse No.	Contents
<u>Verse 13 – 17 : Phala Sruti</u>	
13.	<ul style="list-style-type: none"> - Gain Dharma – Artha – Kama – Moksha. - Realize Oneness with Brahman
14.	<ul style="list-style-type: none"> - Recite 1000 times this Upanishad (Verses 1 – 12) - Gain any desired object in the universe
15.	<ul style="list-style-type: none"> - Become a good Orator, Scholar, Identity with Brahman.
16.	<ul style="list-style-type: none"> - Worship Lord with blade of grass, fallen twigs of Mango or Peepul tree, sweet balls of cooked puffed rice, Turmeric.
17.	<ul style="list-style-type: none"> - Teach this Upanishad to 8 Vedic Scholars - Chant during solar and lunar eclipse. - Becomes omniscient. - Knower of Brahman, knows all. - Brahma Satyam, Jagan Mithya, Jivo Braheiva Na Paraha.

Verse 1 :

ॐ नमस्ते गणपतये ।
त्वमेव प्रत्यक्षं तत्त्वमसि ।
त्वमेव केवलं कर्ताऽसि ।
त्वमेव केवलं धर्ताऽसि ।
त्वमेव केवलं हर्ताऽसि ।
त्वमेव सर्वं खल्विदं ब्रह्मासि ।
त्वं साक्षादात्माऽसि नित्यम् ॥ १ ॥

*om namaste gaṇapataye,
tvameva pratyakṣaṁ tattvamasi,
tvameva kevalaṁ kartā'si,
tvameva kevalaṁ dhartā'si,
tvameva kevalaṁ hartā'si,
tvameva sarvaṁ khalvidaṁ brahmāsi,
tvaṁ sākṣādātmā'si nityam. (1)*

Om. Prostration to Lord Ganapati who is of the nature of OM. You alone are the direct essence of the statement "That thou art". You alone indeed are the creator, sustainer and destroyer. You alone as Brahman are indeed all this. You are the directly experienced Self which is eternal. [Verse 1]

Verse 2 :

ऋतं वच्मि । सत्यं वच्मि ॥ २ ॥

ṛtaṁ vacmi, satyaṁ vacmi. (2)

I speak the Truth (as determined by the scriptures). I speak the Truth (as directly experienced and verified by myself. [Verse 2]

Verse 3 :

अव त्वं माम् । अव वक्तारम् ।
अव श्रोतारम् । अव दातारम् ।
अव धातारम् । अवानूचानमव शिष्यम् ।
अव पश्चात्तात् । अव पुरस्तात् ।
अवोत्तरात्तात् । अव दक्षिणात्तात् ।
अव चोर्ध्वात्तात् । अवाधरात्तात् ।
सर्वतो मां पाहि पाहि समन्तात् ॥ ३ ॥

*ava tvaṁ mām, ava vaktāram,
ava śrotāram, ava dātāram,
ava dhātāram, avānūcānam-ava śiṣyam,
ava paścāttāt, ava purastāt,
avottarāttāt, ava dakṣiṇāttāt,
ava cordhvāttāt, avādharāttāt,
sarvato mām pāhi pāhi samantāt. (3)*

You please protect me. Please protect the speaker, the listener, the donor and the supporter. Please protect the teacher and the disciple. Please protect me from all four directions (east, west, north and south). Please protect me from the above and below. Please protect me fully from all directions. [Verse 3]

Verse 4 :

त्वं वाङ्मयस्त्वं चिन्मयः ।
त्वमानन्दमयस्त्वं ब्रह्ममयः ।
त्वं सच्चिदानन्दाऽद्वितीयोऽसि ।
त्वं प्रत्यक्षं ब्रह्मासि ।
त्वं ज्ञानमयो विज्ञानमयोऽसि ॥ ४ ॥

*tvaṁ vāṅmayastvaṁ cinmayah,
tvamānandamayastvaṁ brahmamayah,
tvaṁ saccidānandā'dvitiyo'si,
tvaṁ pratyakṣaṁ brahmāsi,
tvaṁ jñānamayo vijñānamayo'si. (4)*

You are the embodiment of speech. You are the embodiment of Consciousness. You are the embodiment of Bliss. You are the embodiment of infinitude. You are non-dual Existence – Consciousness - Bliss. You are the self-evident Brahman / Reality. You are the embodiment of knowledge and wisdom. [Verse 4]

Verse 5 :

सर्वं जगदिदं त्वत्तो जायते ।
सर्वं जगदिदं त्वत्तस्तिष्ठति ।
सर्वं जगदिदं त्वयि लयमेष्यति ।
सर्वं जगदिदं त्वयि प्रत्येति ।
त्वं भूमिरापोऽनलोऽनिलो नभः ।
त्वं चत्वारि वाक्पदानि ॥ ५ ॥

*sarvaṁ jagadidaṁ tvatto jāyate,
sarvaṁ jagadidaṁ tvattastiṣṭhati,
sarvaṁ jagadidaṁ tvayi layameṣyati,
sarvaṁ jagadidaṁ tvayi pratyeti,
tvaṁ bhūmir-āpo'nalo'nilo nabhaḥ,
tvaṁ catvāri vākpadāni. (5)*

This entire world is born from You. This entire world exists because of You. This entire world merges in You. This entire world appears in You. You are the earth, water, fire, air and space (the world of matter). You are the four kinds of speech (the world of speech). [Verse 5]

Verse 6 :

त्वं गुणत्रयातीतः । त्वं अवस्थात्रयातीतः ।
त्वं देहत्रयातीतः । त्वं कालत्रयातीतः ॥ ६ ॥

*tvam guṇatrayātītaḥ, tvam avasthātrayātītaḥ,
tvam dehatrayātītaḥ, tvam kālatrayātītaḥ. (6)*

You are beyond the three qualities. You are beyond the three states of experience. You are beyond the three bodies. You are beyond the three periods of time. [Verse 6]

Verse 7 :

त्वं मूलाधारस्थितोऽसि नित्यम् ।
त्वं शक्तित्रयात्मकः ।
त्वां योगिनो ध्यायन्ति नित्यम् ॥ ७ ॥

*tvam mūlādhārasthito'si nityam,
tvam śaktitrayātmakaḥ,
tvāṁ yogino dhyāyanti nityam. (7)*

You are ever seated in the base (Muladhara). You are of the nature of the three-fold power. Yogis ever meditate on You. [Verse 7]

Verse 8 :

त्वं ब्रह्मा त्वं विष्णुस्त्वं
रुद्रस्त्वमिन्द्रस्त्वमग्निस्त्वं वायुस्त्वं
सूर्यस्त्वं चन्द्रमास्त्वं ब्रह्म
भूर्भुवः स्वरोम् ॥ ८ ॥

*tvam brahmā tvam viṣṇus-tvam
rudras-tvam-indras-tvam-agnis-tvam vāyus-tvam
sūryas-tvam candramās-tvam brahma
bhūrbhuvah svarom. (8)*

You are Brahma, Visnu, Rudra, Indra, Fire, Air, Sun, Moon (divine deities). You are Brahman / Truth. You are the three worlds. [Verse 8]

Verse 9 :

गणादिं पूर्वमुच्चार्य वर्णादीं स्तदनन्तरम् ।
अनुस्वारः परतरः । अर्धेन्दुलसितम् ।
तारेण ऋद्धम् । एतत्तव मनुस्वरूपम् ।
गकारः पूर्वरूपम् । अकारो मध्यमरूपम् ।
अनुस्वारश्चान्त्यरूपम् । बिन्दुरुत्तररूपम् ।
नादः सन्धानम् । संहिता सन्धिः ॥ ९ ॥

*gaṇādiṁ pūrvamuccārya varṇādīṁstadanantaram,
anusvāraḥ paratarah, ardhendu-lasitam,
tāreṇa ṛddham, etat-tava manusvarūpam,
gakāraḥ pūrva-rūpam, akāro madhyama-rūpam,
anusvāraścāntya-rūpam, bindur-uttararūpam,
nādaḥ sandhānam, saṁhitā sandhiḥ. (9)*

One should first utter the first syllable "ga" in the word "gana" followed by "a" the first of alphabets, add an "Anusvara" (a nasal "m" indicated by a dot above the line); then adorn it by a crescent (also a nasal), prefix "Om" to it. And this represents (O Lord Ganapati!) Your terrestrial form (endowed with gunas). "Ga" is the first form, "a" is the middle form, "Anusvara" is the subsequent form and the dot "Bindu" - a nasal denoted by crescent - is the concluding form; the sound "Nada" is the intermediary and "Samhita Sandhi" is the close connection (of syllable). [Verse 9]

Verse 10 :

सैषा गणेशविद्या । गणक ऋषिः ।
निचृद्गायत्रीच्छन्दः । गणपतिर्देवता ॥ १० ॥

*saiṣā gaṇeśa-vidyā, gaṇaka ṛṣiḥ,
nicṛdgāyatrīcchandaḥ, gaṇapatir-devatā. (10)*

This is Ganesa Vidya. The Sage or Seer (of this Mantra) is Ganaka, "Nict Gayatri" is its metre. Ganapati is the deity (of this Mantra). [Verse 10]

Verse 11 :

ॐ गं गणपतये नमः ॥ ११ ॥

om gaṁ gaṇapataye namaḥ. (11)

Salutation to (Lord) Ganapati! [Verse 11]

Verse 12 :

एकदन्ताय विद्महे वक्रतुण्डाय धीमहि ।
तन्नो दन्तिः प्रचोदयात् ॥ १२ ॥

*ekadantāya vidmahe vakratuṇḍāya dhīmahi,
tanno dantiḥ pracodayāt. (12)*

We have heard about the one-tusked; we meditate on the one having a twisted trunk. May that Ganapati (one-tusked) inspire us (to meditate). [Verse 12]

Verse 13 :

एकदन्तं चतुर्हस्तं पाशमङ्कुशधारिणम् ।
रदं च वरदं हस्तैर्बिभ्राणं मूषकध्वजम् ।
रक्तं लम्बोदरं शूर्पकर्णकं रक्तवाससम् ।
रक्तगन्धानुलिप्ताङ्गं रक्तपुष्पैः सुपूजितम् ।
भक्तानुकम्पिनं देवं जगत्कारणमच्युतम् ।
आविर्भूतं च सृष्ट्यादौ प्रकृतेः पुरुषात्परम् ।
एवं ध्यायति यो नित्यं स योगी योगिनां वरः ॥ १३ ॥

*ekadantaṁ caturhastam pāśam-aṅkuśa-dhāriṇam,
radaṁ ca varadaṁ hastair-bibhrāṇam mūṣaka-dhvajam,
raktaṁ lambodaram śūrpa-karṇakam rakta-vāsasam,
rakta-gandhānuliptāṅgam rakta-puṣpaiḥ supūjitam,
bhaktānukampinam devaṁ jagat-kāraṇam-acyutam,
āvirbhūtaṁ ca sṛṣṭyādau prakṛteḥ puruṣātparam,
evaṁ dhyāyati yo nityaṁ sa yogī yogināṁ varaḥ. (13)*

One who constantly meditates on Him, who has one (right) tusk, who has four hands, who holds a noose (in His upper right hand) and a goad (in the left), who holds a tusk in His (lower left) hand who has held the fingers of His (right lower) hand in a posture bestowing blessing, whose flag bears the insignia of mouse, who is red in colour, who is big-bellied, whose ears have the form of a scuttle, who has worn red clothes, whose body is smeared with red sandal paste, who is well worshipped with red flowers, who is compassionate towards His devotees, who is self-effulgent, who is the cause of the world, who never has a fall from his nature, who manifested / existed even before creation and who is beyond Prakṛti and Puruṣa - the Yogi who thus meditates on Him is the best among Yogis. [Verse 13]

Verse 14 :

नमो व्रातपतये । नमो गणपतये ।
नमः प्रमथपतये । नमस्तेऽस्तु
लम्बोदरायैकदन्ताय विघ्ननाशिने
शिवसुताय वरदमूर्तये नमः ॥ १४ ॥

*namo vrātapataye, namo gaṇapataye,
namaḥ pramathapataye, namaste'stu
lambodarāyaikadantāya vighnanāśine
śivasutāya varadamūrtaye namaḥ. (14)*

Prostration to the Lord of all who earn through hard work (vrata). Prostration to the Lord of all the groups (ganas). Prostration to the Lord of the special devotees of Lord Siva (Pramathas). Prostration unto You who are big-bellied, one-tusked, destroyer of obstacles and the son of Siva. Prostration to the form who bestows all desires. [Verse 14]

Verse 15 :

एतदथर्वशीर्षं योऽधीते
स ब्रह्मभूयाय कल्पते ।
स सर्वविघ्नैर्न बाध्यते ।
स सर्वत्र सुखमेधते ।
स पञ्चमहापापात् प्रमुच्यते ॥ १५ ॥

*etad-artharvaśīrṣaṁ yo'dhīte
sa brahmabhūyāya kalpate,
sa sarva-vighnair-na bādhyate,
sa sarvatra sukham-edhate,
sa pañca-mahāpāpāt pramucyate. (15)*

Whoever meditates on this Atharva-sirsa (Upanisad) becomes fit for the Realisation, "I am the infinite Trjth". He is not affected by any of the obstacles. He gains happiness everywhere, at all times, under all circumstances. He becomes free from the five great sins. [Verse 15]

Verse 16 :

सायमधीयानो दिवसकृतं पापं नाशयति ।
प्रातरधीयानो रात्रिकृतं पापं नाशयति ।
सायं प्रातः प्रयुञ्जानो पापोऽपापो भवति ।
सर्वत्राधीयानोऽपविघ्नो भवति ।
धर्मार्थकाममोक्षं च विन्दति ॥ १६ ॥

*sāyam-adhīyāno divasa-kṛtaṁ pāpaṁ nāśayati,
prātar-adhīyāno rātri-kṛtaṁ pāpaṁ nāśayati,
sāyaṁ prātaḥ prayuñjāno pāpo'pāpo bhavati,
sarvatrādhīyāno'paviḡhno bhavati,
dharmārtha-kāma-mokṣaṁ ca vindati. (16)*

One who chants this in the evening destroys all sins committed during the day. One who chants this in the morning destroys all sins committed during the night. The one who chants both in the morning and evening becomes sinless. One who chants everywhere (and all the time) encounters no obstacle, and gains all the four types of human accomplishments, namely religious merit (Dharma), wealth (artha), desired objects (Kama) and Liberation (Moksa). [Verse 16]

Verse 17 :

इदमथर्वशीर्षमशिष्याय न देयम् ।
यो यदि मोहाद् दास्यति स पापीयान् भवति ॥ १७ ॥

*idam-atharvaśīrṣam-aśiṣyāya na deyam,
yo yadi mohād dāsyati sa pāpīyān bhavati. (17)*

This Atharva-sirsa (Upanisad) should not be given / taught to an unqualified student. One who does so due to any temptation / delusion / attachment will incur sin. [Verse 17]

Verse 18 to 28 :

सहस्रावर्तनाद्यं यं काममधीते
तं तमनेन साधयेत् ॥ १८ ॥
अनेन गणपतिमभिषिञ्चति स वाग्मी भवति ॥ १९ ॥
चतुर्थ्यामनश्नन् जपति स विद्यावान् भवति ॥ २० ॥
इत्यथर्वणवाक्यम् ॥ २१ ॥
ब्रह्माद्यावरणं विद्यान्न बिभेति कदाचनेति ॥ २२ ॥
यो दूर्वाङ्कुरैर्यजति
स वैश्रवणोपमो भवति ॥ २३ ॥
यो लाजैर्यजति स यशोवान् भवति ।
स मेधावान् भवति ॥ २४ ॥
यो मोदकसहस्रेण यजति
स वाञ्छितफलमवाप्नोति ॥ २५ ॥
यः साज्य समिद्धिर्यजति
स सर्वं लभते स सर्वं लभते ॥ २६ ॥
अष्टौ ब्राह्मणान् सम्यग् ग्राहयित्वा
सूर्यवर्चस्वी भवति ॥ २७ ॥
सूर्यग्रहे महानद्यां प्रतिमासन्निधौ
वा जप्त्वा सिद्धमन्त्रो भवति ।
महाविघ्नात् प्रमुच्यते ।
महादोषात् प्रमुच्यते ।
महाप्रत्यवायात् प्रमुच्यते ॥ २८ ॥

sahasrāvartanād-yaṁ yaṁ kāmam-adhīte
taṁ tam-anena sādhayet. (18)
anena gaṇapatim-abhiṣiñcati sa vāgmī bhavati. (19)
caturthyām-anaśnan japati sa vidyāvān bhavati. (20)
ityatharvaṇa-vākyaṁ. (21)
brahmādyāvaraṇaṁ vidyānna bibheti kadācaneti. (22)
yo dūrvāṅkurair-yajati
sa vaiśraṇopamo bhavati. (23)
yo lājair-yajati sa yaśovān bhavati,
sa medhāvān bhavati. (24)
yo modaka-sahasreṇa yajati
sa vāñchita-phalam-avāpnoti. (25)
yaḥ sājya samidbhir-yajati
sa sarvaṁ labhate sa sarvaṁ labhate. (26)
aṣṭau brāhmaṇān samyag grāhayitvā
sūryavarcaśvī bhavati. (27)
sūryagrahe mahānadyām pratimā-sannidhau
vā japtvā siddha-mantro bhavati,
mahāvighnāt pramucyate, mahādoṣāt pramucyate,
mahāpratyavāyāt pramucyate. (28)

By chanting this Atharva-sirsa (Upanisad) during solar eclipse, or by sitting on the banks of a sacred river, or by sitting in front of an idol (of Ganapati), a seeker or spiritual practitioner gets whatever that is promised in these mantras. (In particular) he becomes free from big obstacles, free from all negative tendencies and free from all sins (penalty for non-performance of obligatory duty). [Verse 28]

Verse 18 :

सहस्रावर्तनाद्यं यं काममधीते
तं तमनेन साधयेत् ॥ १८ ॥

*sahasrāvartanād-yaṁ yaṁ kāmam-adhīte
taṁ tam-anena sādhayet. (18)*

One achieves the fulfilment of all his desires by the repetition of this (Upanisad) thousand times. [Verse 18]

Verse 19 :

अनेन गणपतिमभिषिञ्चति
स वाग्मी भवति ॥ १९ ॥

*anena gaṇapatim-abhiṣiñcati
sa vāgmī bhavati. (19)*

One who bathes Ganapati whilst chanting this Atharva - Sirsa (Upanisad) becomes an eloquent speaker (in due course). [Verse 19]

Verse 20 :

चतुर्थ्यामनश्नन् जपति
स विद्यावान् भवति ॥ २० ॥

*caturthyām-anaśnan japati
sa vidyāvān bhavati. (20)*

One who whilst fasting, repeats this Atharva-sirsa (upanisad), on (the auspicious day of) caturthi (fourth day of lunar fortnight), becomes a knowledgeable person. [Verse 20]

Verse 21 :

इत्यथर्वणवाक्यम् ॥ २१ ॥

ityatharvaṇa-vākyam. (21)

Thus say Sage Atharvana. [Verse 21].

Verse 22 :

ब्रह्माद्यावरणं विद्यान्न
बिभेति कदाचनेति ॥ २२ ॥

*brahmādyāvaraṇaṁ vidyānna
bibheti kadācaneti. (22)*

One should know Brahman / Truth and its inscrutable power (Adya or Maya) along with its veiling power (avarana sakti). (Thus) he does not fear at any time. [Verse 22].

Verse 23 :

यो दूर्वाङ्कुरैर्यजति
स वैश्रवणोपमो भवति ॥ २३ ॥

*yo dūrvāṅkurair-yajati
sa vaiśravaṇopamo bhavati. (23)*

He who worships (Lord Ganapati) with blades of durva grass becomes as rich as the God of wealth, Kubera. [Verse 23]

Verse 24 :

यो लाजैर्यजति स यशोवान् भवति ।
स मेधावान् भवति ॥ २४ ॥

*yo lājair-yajati sa yaśovān bhavati,
sa medhāvān bhavati. (24)*

He who worships with parched grains, becomes famous (and successful); he becomes a very intelligent person. [Verse 24]

Verse 25 :

यो मोदकसहस्रेण यजति
स वाञ्छितफलमवाप्नोति ॥ २५ ॥

*yo modaka-sahasreṇa yajati
sa vāñchita-phalam-avāpnoti. (25)*

He who worships with a thousands modakas, gets his cherished desires fulfilled. [Verse 25]

Verse 26 :

यः साज्य समिद्धिर्यजति
स सर्वं लभते स सर्वं लभते ॥ २६ ॥

*yaḥ sājya samidbhir-yajati
sa sarvaṁ labhate sa sarvaṁ labhate. (26)*

One who performs sacrifices by offering wood together with ghee as oblation, gets everything. He gets everything. [Verse 26]

Verse 27 :

अष्टौ ब्राह्मणान् सम्यग् ग्राहयित्वा
सूर्यवर्चस्वी भवति ॥ २७ ॥

*aṣṭau brāhmaṇān samyag grāhayitvā
sūryavarcaśvī bhavati. (27)*

One who makes eight good natured (noble) persons proficient in Atharva-sirsa (Upanisad) becomes as glorious as the Sun. [Verse 27]

Verse 28 :

सूर्यग्रहे महानद्यां प्रतिमासन्निधौ
वा जप्त्वा सिद्धमन्त्रो भवति ।
महाविघ्नात् प्रमुच्यते ।
महादोषात् प्रमुच्यते ।
महाप्रत्यवायात् प्रमुच्यते ॥ २८ ॥

*sūryagrahe mahānadyām pratimā-sannidhau
vā japtvā siddha-mantro bhavati,
mahāvighnāt pramucyate,
mahādoṣāt pramucyate,
mahāpratyavāyāt pramucyate. (28)*

By chanting this Atharva-sirsa (Upanisad) during solar eclipse, or by sitting on the banks of a sacred river, or by sitting in front of an idol (of Ganapati), a seeker or spiritual practitioner gets whatever that is promised in these mantras. (In particular) he becomes free from big obstacles, free from all negative tendencies and free from all sins (penalty for non-performance of obligatory duty). [Verse 28]

Verse 29 :

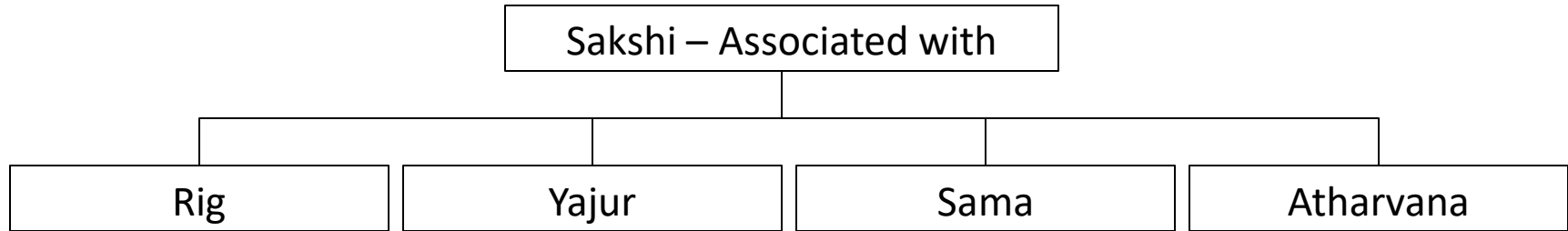
स सर्वविद्भवति स सर्वविद्भवति ।
य एवं वेद । इत्युपनिषत् ॥ २९ ॥

*sa sarvavid-bhavati sa sarvavid-bhavati,
ya evaṁ veda, ityupaniṣat. (29)*

He who knows in this way (the true nature of Ganapati as said in this Upanisad) knows all. He indeed knows all. Thus (concludes) the Upanisad. [Verse 29]

I) Introduction :

- Found in concluding part of Atharva Veda.
- Also called Atharva Sirsa Upanishad.



Atharvana :

- Name of Rishi.
- The one who has no vacillation of the mind, steady in his vision, is called Atharvana.

S. No.	Veda	Upanishad
I	Yajur	1. Taittiriya Upanishad 2. Brihadaranyaka Upanishad 3. Katho Upanishad 4. Isavasya Upanishad
II	Sama	5. Chandogya Upanishad 6. Kena Upanishad

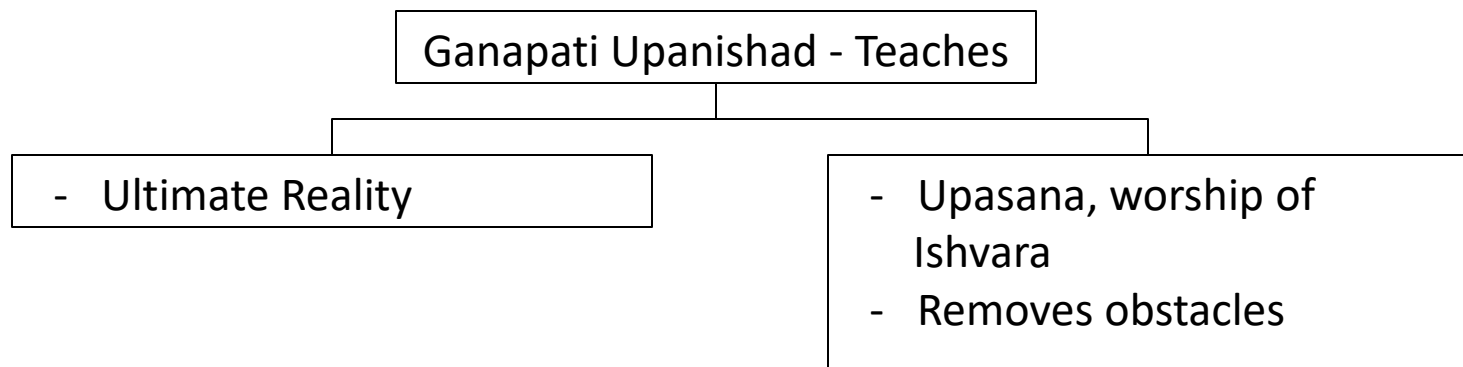
S. No.	Veda	Upanishad
III	Rig	7. Aitareya Upanishad
IV	Atharvana	8. Mundak Upanishad 9. Mandukya Upanishad 10. Prasna Upanishad

Minor Upanishad :

- Kaivalya Upanishad (Atharvana Veda)
- Amritabino Upanishad (Atharvana Veda)
- Ganapati Upanishad (Atharvana Veda)
- Svetasvaturo Upanishad (Yajur Veda)

Commentary on Ganapati Upanishad :

- Upanishad Brahmayogi (Disciple of Vasudevendra).



- Know truth of self = Whole “Atma Va Idam Sarvam”.
- No second entity, hence no fear.
- What is meaning of Upanishad?
- That knowledge which takes the individual closest to Ishvara, by eliminating the ignorance of ones own true nature.

2) Invocation Prayer :

ॐ भद्रं कर्णेभिः शृणुयाम देवाः ।
भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाग्ं सस्तनूभिः ।
व्यशेम देवहितं यदायुः ।
स्वस्ति न इन्द्रो वृद्धश्रवाः ।
स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः ।
स्वस्ति नो बृहस्पतिर्दधातु ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

*om bhadraṁ karṇebhiḥ śṛṇuyāma devāḥ,
bhadraṁ paśyemākṣabhir-yajatrāḥ,
sthirair-aṅgaistuṣ-ṭuvāgṁ sastanūbhiḥ,
vyaśema devahitaṁ yadāyuh,
svasti na indro vṛddhaśravāḥ,
svasti naḥ pūṣā viśvavedāḥ,
svasti nastārksyo ariṣṭanemiḥ,
svasti no bṛhaspatir-dadhātu.
om śāntiḥ śāntiḥ śāntiḥ.*

O Deities! By ears may we hear what is auspicious; by eyes may we see what is auspicious; O Worshipped ones! With hale and hearty limbs may we live offering our praises (unto Thee). For the benefit of God may we live the entire span of life. May the ancient and famous Indra give blessings to us. May the all-knowing Sun give blessings to us. May the Lord of swift motion (Garuda), who removes our obstacles give blessings to us. May Brhaspati (Guru of deities) give blessings to us. Let there be peace, let there be peace, let there be peace.

a) Om :

- Most sacred syllable.
- Name and symbol of Ishvara.
- Universe originated from the sound Om.

- All Veda chanting starts and ends with Om.
- Sound of Big Bang = Om.

Katho Upanishad :

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्यमित्येतत् ॥ १५ ॥

Sarve veda yat padam amananti tapamsi sarvani ca yad vadanti,

Yad icchanto brahma-caryam caranti tat te padam sangraheṇa bravimya-mity-etad ॥ 15 ॥

Yama said : The goal (word) which all the Veda-s declare of (praise), which all penances proclaim, and wishing for which they lead the life of Brahmacarin, that goal (word) I will briefly tell thee. It is Om.”

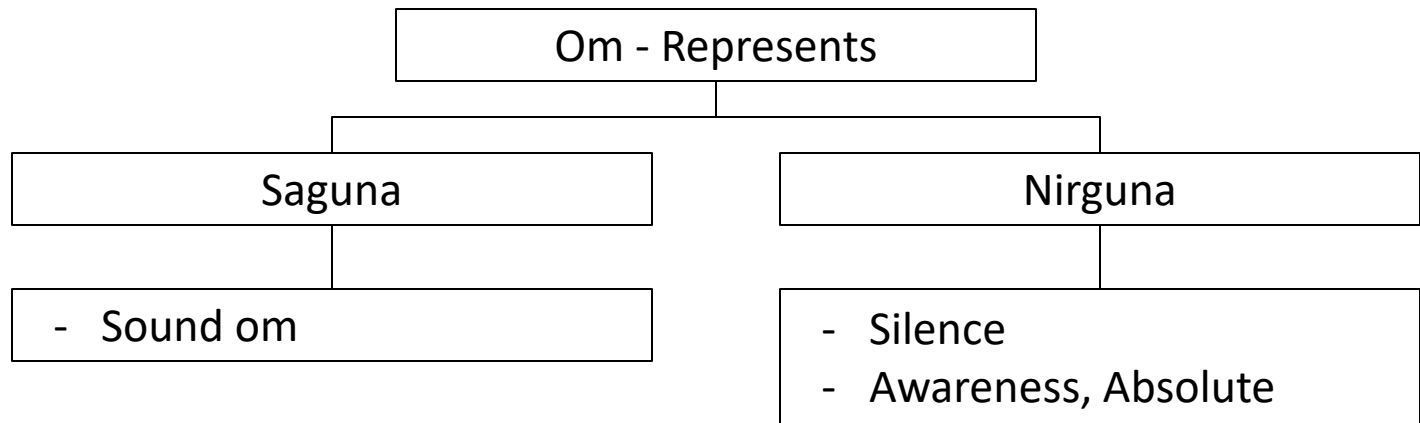
एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ १७ ॥

Etad alambanam srestham, etad alambanam param,

Etad alambanam jnatva, Brahma loke mahiyate ॥ 17 ॥

Most glorious is this support, this is the supreme-most support, He who has realised (known) this support comes to be adored (worshipped in the world of Brahmaji – the Creator.

- Om = Anchor in Meditation to launch the wavering mind into the background awareness, that is Brahman.



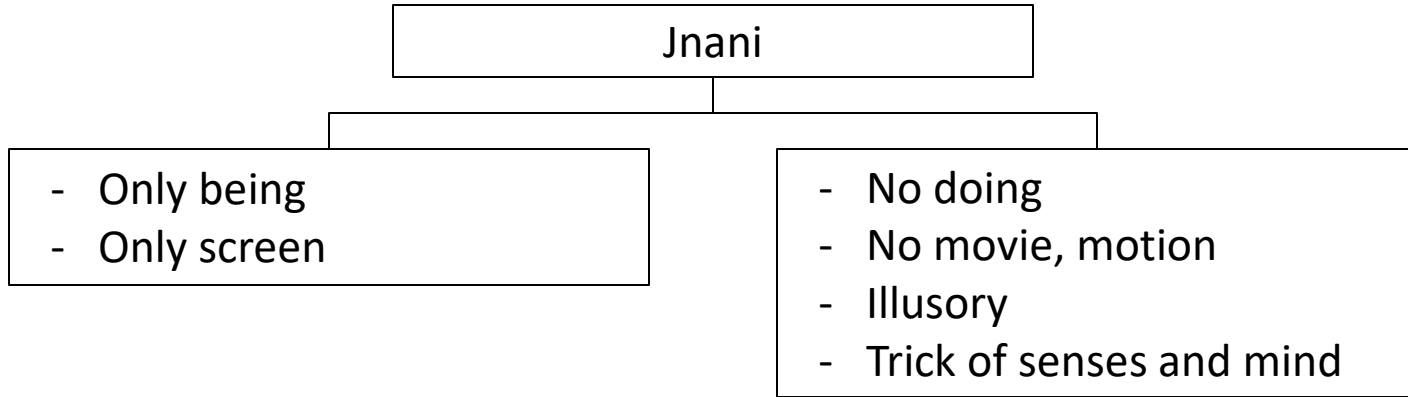
b) Bhadram Karnebhih Srunuyama :

- May we listen to auspicious sounds with the ears.

c) Devah :

- Limb of Universal being.
- Purusa Sukta of Rig Veda describes glory of cosmic person.
- Physical universe = Body of Cosmic person.
- Useful for Vishwaroopa Upasana as in Chapter 11 of Gita.
- Universe = Manifestation of the Cosmic power of Ishvara
= Lila of Ishvara
- Universe = Origin of the Universe.

Person	Shadow
- Brahman alone real	- Universe Unreal



Gita :

कर्मण्यकर्म यः पश्येद्
अकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु
स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८ ॥

**karmaṇyakarma yaḥ paśyēd
akarmaṇi ca karma yaḥ |
sa buddhimān manuṣyēṣu
sa yuktaḥ kṛtsnakarmakṛt || 4-18 ||**

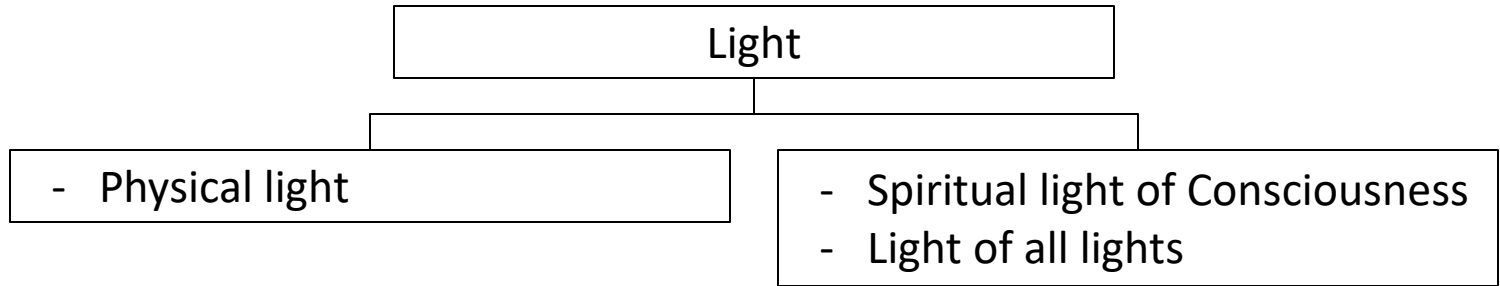
He, who recognises inaction in action and action in inaction is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]

- Agent, instrument, actions, are in the backdrop of ignorance.
- Power has no name, form.

- When it manifests, it gets a name and form.
- Gods are manifestation of one cosmic power.

Devata :

- Root = Div = Light, power



Gita :

न तद्भासयते सूर्योः
न शशाङ्को न पावकः।
यद्गत्वा न निवर्तन्ते
तद्धाम परमं मम ॥ १५-६ ॥

na tadbhāsayatē sūryah
na śaśāṅkō na pāvakaḥ |
yadgatvā na nivartantē
taddhāma paramaṃ mama || 15 - 6 ||

Neither does the sun shine there, nor the moon, nor fire; to which having gone they return not; that is my supreme abode. [Chapter 15 - Verse 6]

Brihadaranyaka Upanishad : - Chapter 3 – Section 9

अथ हैनं विदग्धः शाकल्यः
पप्रच्छ, कति देवा याज्ञवल्क्येति;
स हैतयैव निविदा प्रतिपेदे,
यावन्तो वैश्वदेवस्य निविद्युच्यन्ते
त्रयश्च त्री च शता, त्रयश्च त्री च सहस्रेति;
ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति;
त्रयस्त्रिंशदिति; ओमिति होवाच;
कत्येव देवा याज्ञवल्क्येति; षडित्यु;
ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति;
त्रय इति; ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति;
द्वाविति; ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति;
अध्यर्थ इति; ओमिति होवाच,
कत्येव देवा याज्ञवल्क्येति; एक इति;
ओमिति होवाच, कतमे ते त्रयश्च त्री च शता,
त्रयश्च त्री च सहस्रेति ॥ १ ॥

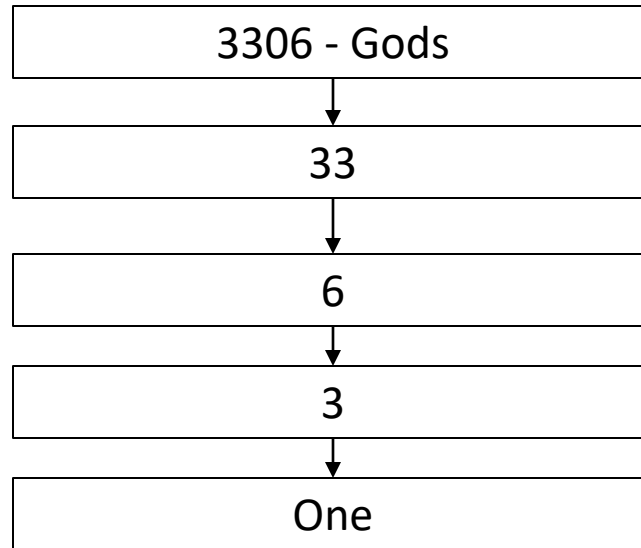
atha hainaṃ vidagdhaḥ śākalyaḥ
papraccha, kati devā yājñavalkyeti;
sa haitayaiva nividā pratipede,
yāvanto vaiśvadevasya nividyučyante
trayaśca trī ca śatā, trayaśca trī ca sahasreti;
omiti hovāca, katyeva devā yājñavalkyeti;
trayastriṃśaditi; omiti hovāca;
katyeva devā yājñavalkyeti; ṣaḍityu;
omiti hovāca, katyeva devā yājñavalkyeti;
traya iti; omiti hovāca, katyeva devā yājñavalkyeti;
dvāviti; omiti hovāca, katyeva devā yājñavalkyeti;
adhyardha iti; omiti hovāca,
katyeva devā yājñavalkyeti; eka iti;
omiti hovāca, katame te trayaśca trī ca śatā,
trayaśca trī ca sahasreti || 1 ||

Then Vidagdha, the son of Śākala, asked him. ‘How many gods are there, Yājñavalkya?’ Yājñavalkya decided it through this (group of Mantras known as) Nivid (saying), ‘As many as are indicated in the Nivid of the Viśvadevas—three hundred and three, and three thousand and three.’ ‘Very well,’ said Śākalya, ‘how many gods are there, Yājñavalkya?’ ‘Thirty-three.’ ‘Very well,’ said the other, ‘how many gods are there, Yājñavalkya?’ ‘Six.’ ‘Very well’ said Śākalya, ‘how many gods are there, Yājñavalkya?’ ‘Three.’ ‘Very well,’ said the other, ‘how many gods are there, Yājñavalkya?’ ‘Two.’ ‘Very well,’ said Śākalya, ‘how many gods are there, Yājñavalkya?’ ‘One and a half.’ ‘Very well,’ said the other, ‘how many gods are there, Yājñavalkya?’ ‘One.’ ‘Very well,’ said Śākalya, ‘which are those three hundred and three and three thousand and three?’ [3 - 9 - 1]

Sakalya asks Yajnavalkya :

- How many Gods are there?

Answer :

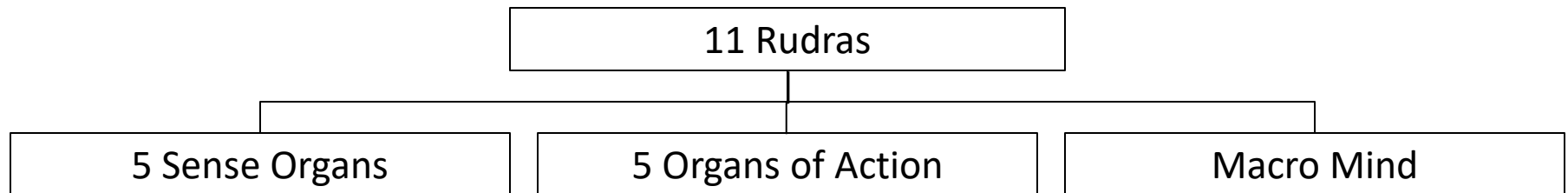


- 33 Gods have 3306 glories.

	Gods
Vaks	8
Rudras	11
Adityas	12
Indra	1
Prajapati	1
	33

8 Vasus :

- I. Earth
- II. Wind
- III. Fire
- IV. Atmosphere
- V. Sun
- VI. Interstellar space
- VII. Moon
- VIII. stars



Aditya :

- Vedic time scale as per motion of the sun..
- 12 months (each personified as God – Aditya).

Indra :

- Rain bearing clouds.

Prajapati :

- Animal kingdom as a whole.

Six Gods :

- I. Fire
- II. Earth
- III. Wind
- IV. Atmosphere
- V. Sun
- VI. Heavens

3 Gods :

- I. Fire
- II. Wind
- III. Sun

One God :

- Hiranyagarbha – Cosmic person.
- Represents all cosmic power.
- Person is indeed personification his / her power.
- It is the one in all (Vibhuti – Chapter 10) and all in one (Yoga – Chapter 11 – Gita).
- All my actions are play of cosmic power at microlevel.

- I am not Karta, Bokta is vision of Gita and Upanishads.
- Universe is held in place by one universal power is the Vedic vision.

d) Bhadram Karnebhih Srunuyama Devaha :

- What we listen should reduce the Agitations in the mind, it should be good, auspicious.
- Speech should be soft, moderate.
- Discourses about the Lord or Atman are the most auspicious.

e) Badram Pasye Moksha Bhir Yajatrah :

Yaja	Yajatra
Worship of the Lord	Person doing worship

- Start day with prayer and end with prayer.

Gita :

यतः प्रवृत्तिर्भूतानां
येन सर्वमिदं ततम्।
स्वकर्मणा तमभ्यर्च्य
सिद्धिं विन्दति मानवः ॥ १८.४६ ॥

yataḥ pravṛttirbhūtānām
yēna sarvamidaṁ tatam |
svakarmanā tamabhyarcya
siddhiṁ vindati mānavaḥ || 18.46 ||

From whom is the evolution of all beings, by whom all this is pervaded, worshipping Him with one's own duty, man attains perfection. [Chapter 18 - Verse 46]

- See good and Auspicious things with our eyes in this life.

Auspicious	Inauspicious
Dharmic	Adharmic

f) Sthirair Rangaistustuvam Sastanubhih :

- Prayer for Good, healthy body, sense organs.
- Moderate eating should be practice.
- Body can never cope with the demands of the mind.

Tustuvamsah :

- Make daily living prayerful.

g) Vyasema Devahitam Yadayuh :

- May we utilise our life span in devotion to Lord and acquiring self – knowledge.

h) Svasti Na Indro Vrddhasravah :

- Rig Veda – glorifies lord Indra.
- Indra = Life – force, cosmic power.
- Reflects in body – Mind.
- Indriyas function with the grace of Indra.
- Strength, vitality at the universal and individual level.
- Hence liberation possible cognitively.

i) Svasti Nah Pusa Visvavedah :

- Pusan = Sun god, sustains life on earth.
- Puranic Visnu and the Vedic sun are the same.
- Sun also stands for spiritual knowledge.
- Visvadevah : Omniscient, first student of self – knowledge.
- Hanuman, Sage Yajnavalkya student of sun God.
- Seek liberating knowledge from the sun God (Surya Devata – Gayatri mantra).

j) Svasti Nastarksyo Aristanemih Tarksya :

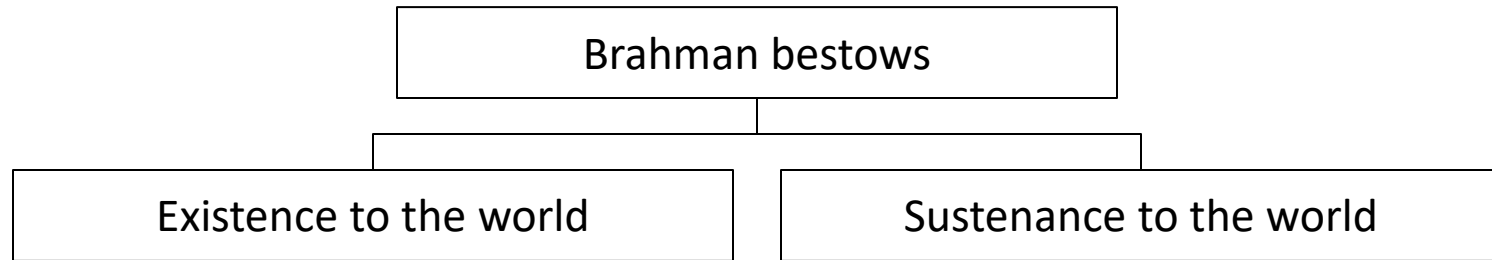
- Divine eagle, chief of birds vehicle for lord Vishnu.
- Aristas = Misfortunes.

Taittiriya Upanishad :

तस्यैष एव शरीर आत्मा ।
यः पूर्वस्य तस्माद्वा एतस्माद्विज्ञानमयात् ।
अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।
मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।
आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा तदप्येष
श्लोको भवति ॥ २ ॥

tasyaiṣa eva śārīra ātmā |
yaḥ pūrvasya tasmādvā etasmādvijñānamayāt |
anyo'ntara ātmā'nandamayaḥ | tenaiṣa pūrṇaḥ
sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām |
anvayaṁ puruṣavidhaḥ | tasya priyameva śiraḥ |
modo dakṣiṇaḥ pakṣaḥ | pramoda uttaraḥ pakṣaḥ |
ānanda ātmā | brahma pucchaṁ pratiṣṭhā tadapyeṣa
śloko bhavati || 2 ||

Of that, of the former, this one verily is the embodied self. Different from this self made up of intellect (Vijnanamaya) is another self within, formed of bliss (Anandamaya). By this, that is filled (By Anandamaya the Vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, Joy (Priya) is the right side, Rejoicing (Moda) is the left side, and bliss (Pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika Verse about it. [2 - 5 - 2]



- Pray for having no misfortunes in life.

k) Svasti no Brhaspatirdadhatu :

- Brihaspati = Guru of Gods, Jupiter most important of all planets.
- Largest planet
- Exerts greatest gravitational force after the sun.

l) Om, Shantih, Shantih, Shantih :

- Shanti = Peace of mind sought by all.

Prayer for cessation 3
problems

Adhyatmika

- Physical body
- Ill - health

Adibautika

- harmful neighbours,
persons.

Adideivika

- Excessive rains, earth
quakes, tornados.

Verse 1 :

ॐ नमस्ते गणपतये ।
त्वमेव प्रत्यक्षं तत्त्वमसि ।
त्वमेव केवलं कर्ताऽसि ।
त्वमेव केवलं धर्ताऽसि ।
त्वमेव केवलं हर्ताऽसि ।
त्वमेव सर्वं खल्विदं ब्रह्मासि ।
त्वं साक्षादात्माऽसि नित्यम् ॥ १ ॥

*om namaste gaṇapataye,
tvameva pratyakṣaṁ tattvamasi,
tvameva kevalaṁ kartā'si,
tvameva kevalaṁ dhartā'si,
tvameva kevalaṁ hartā'si,
tvameva sarvaṁ khalvidaṁ brahmāsi,
tvaṁ sākṣādātmā'si nityam. (1)*

Om. Prostration to Lord Ganapati who is of the nature of OM. You alone are the direct essence of the statement "That thou art". You alone indeed are the creator, sustainer and destroyer. You alone as Brahman are indeed all this. You are the directly experienced Self which is eternal. [Verse 1]

a) Namaha :

- Bowing head the head with devotion in front of an alter of the Lord.
- Indicates humility.
- Na – Me = Not mine = Namaha.
- **We come utterly alone and leave utterly alone.**
- **Due to ignorance, we assume that we own a few things.**

- Sense of ownership is rooted in self – ignorance.
- The Lord manifests as 5 great elements, fundamental building blocks of the universe.
- Body given to us by the manifester of the universe.

Gita :

ममैवांशो जीवलोके
जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि
प्रकृतिस्थानि कर्षति ॥१५-७॥

**mamaivāṃśō jīvalōkē
jīvabhūtaḥ sanātanaḥ |
manaḥṣaṣṭhānīndriyāṇi
prakṛtisthāni karṣati || 15 - 7 ||**

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

- Every individual is a part of the whole.
- One is never separate from the whole.

Puranic Story :

Lord	Creative Power of Lord
<ul style="list-style-type: none"> - Siva - Auspicious sacred - Attributeless Reality 	<ul style="list-style-type: none"> - Sakshi - Power

- Ganapathi is offspring of Shiva and Shakti.
- Ganapathi stands for Saguna Brahman, with attributes.
- Etymologically – Ganapati means Lord of the groups.
- Group = Gana.
- Supreme Lord is Lord of the Ganas – groups.

Taittiriya Samhita :

sa pratnavat |
 ni kāvyā |
 indraṃ vo viśvatas pari |
 indraṃ naraḥ |
 tvam naḥ soma viśvato rakṣā rājann aghāyataḥ | na riṣyet tvāvataḥ sakaḥ ||
 yā te dhāmāni divi yā pṛthivyām yā parvateṣv oṣadhīṣv apsu | tebhīr no viśvaiḥ
 sumanā aheḍan rājant soma prati havyā gṛbhāya ||
 agniṣomā savedasā sahūtī vanataṃ giraḥ | sam devatrā babhūvathuḥ ||
 yuvam || **[[2-3-14-1]]**

Thou from of old. The wise contrivings. Indra on all sides. Indra men.
 Do thou guard us, O Soma, on all sides, O king, from him who plots evil;
 Lot not the friend of such as thou come to harm. Thy places in the sky, in
 the earth, In the mountains, in the plants, in the waters, With all of these,
 kindly and without anger, Do thou, O king Soma, accept our oblations.
 O Agni and Soma, united, With common offering, accept our prayers,
 Ye were born together among the gods. Ye [2 – 3 – 14 – 1]

- Gods exist in Groups, 8 Vasus, 11 Rudras, 12 Adityas, 2 Ashvins, 7 Maruts.
- Sunlight – composite of 7 colours.
- Galaxies – exist in clusters.
- Atoms – together form Molecules.

<ul style="list-style-type: none"> • No independent entities in this creation, there are only Systems.
--

- Association of businessman, golfers, stamp collectors, Yogis, scientists, Agriculturists, plane travelers...
- One can have real happiness when one dilutes ones sense of personality and individuality.
- Birds, animals, fish live in groups.
- All these groups live in one supreme reality called Brahman.
- Ganapati is the supreme Lord of all groups bestowing existence and sustenance upon them.
- Maya Shakti, Avyakta, unmanifest, Mahat, universal intelligence, manifests as the universal ego, Ahankara.
- Ego manifests as 5 subtle elements, gross elements.
- Ganapati is the Lord of Maya Shakti, cosmic ego, 5 elements (Group).

b) Tvameva Pratyaksam Tattvamasi :

What is Tattvam Reality?

1) w.r.t. Adibhuta :

- An existence that is not affected, influenced by time.
- Trikala Abaditam Satyam.
- Can't be negated in the past, present, future.

Pot	Clay
<ul style="list-style-type: none">- Unreal- Name, form- Mithya- Aropitam- Superimposition- Universe	<ul style="list-style-type: none">- Real- Substance- Satyam- Anaropitam- Brahman

- Brahman – Absolute existence here worshipped as Ganapati.

Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- When we see the world as name and form, and understand the reality of the world as Brahman, our likes and dislikes disappear in a moment.

In	See
<ul style="list-style-type: none"> - Shirt - Samsara - Ornaments - Waves - Movie 	<ul style="list-style-type: none"> - Cotton - Pure Existence, Consciousness - Gold - Water - Screen

Isavasya Upanishad :

ॐ ईशा वास्यमिदं सर्वं यत्किं च जगत्यां जगत्
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् १

*Om isavasyam-idagm sarvam yat-kinca jagatyam jagat,
tena tyaktena bhunjitha ma grdhah kasya svid dhanam [1]*

All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth. [Verse 1]

II) w.r.t. Adhyatma :

Upadhi / Sense Organs	Universal Power
<ul style="list-style-type: none">- Eye- Ears- Intellect	<ul style="list-style-type: none">- Eye sight- Hearing- Thinking
<ul style="list-style-type: none">- Equipment's	<ul style="list-style-type: none">- Makes body alive- Glory of Brahman

- Essential content of every thought is awareness = Atman, Brahman.
- Background reality behind I thought = Brahman.

Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

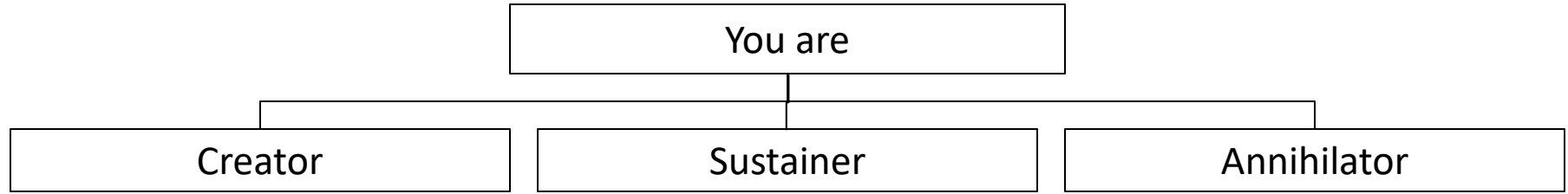
*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [1 – 2]

Awareness :

- Common to all pulses of knowledge, in a conscious being.

c) Tvameva Kevalam Kartasi Tvameva Kevalam Dhartasi, Tvameva Kevalam Hartasi :



Brahma Sutra :

जन्माद्यस्य यतः ।

Janmadyasya yatah ।

That (is Brahman) from which (are derived) the birth etc. of this (Universe) [I – 1 – 2]

- Brahman is that from which this universes originates, in which it is sustained, into which it resolves.

Bhagavatam :

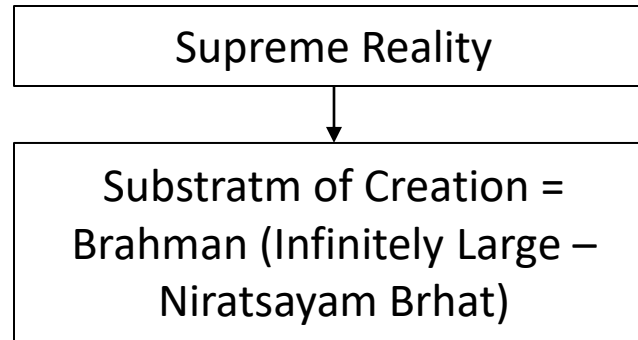
आत्ममायां समाविश्य
सोऽहं गुणमयीं द्विज ।
सृजन्नक्षन्हरन्विश्वं
दध्रे संज्ञां क्रियोचिताम् ॥ 51 ॥

ātma-māyām samāviśya
so 'haṁ guṇamayīm dvija ।
sṛjan rakṣan haran viśvaṁ
dadhre sañjñāṁ kriyocitām ॥ 51 ॥

The Lord continued: My dear Dakṣa Dvija, I am the original Personality of Godhead, but in order to create, maintain and annihilate this cosmic manifestation, I act through My material energy, and according to the different grades of activity, My representations are differently named. [4 – 7 – 51]

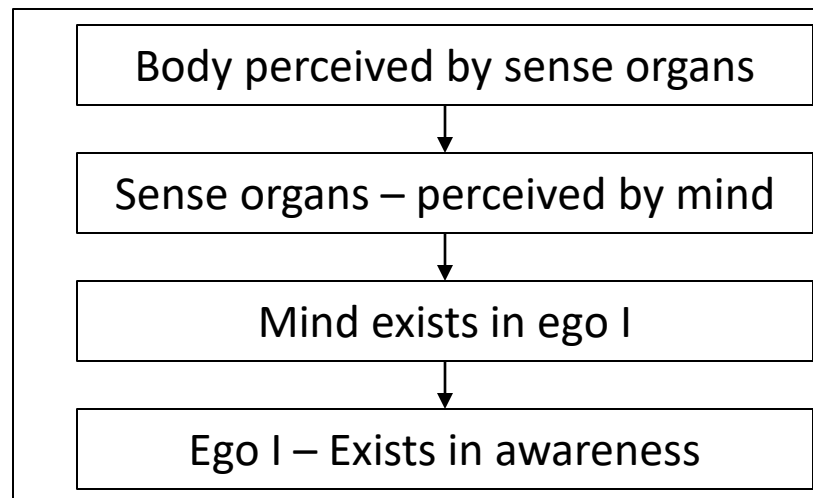
d) Tvameva Sarvam Khalvidam Brahmasi – Tvam Saksadatmasi Nityam :

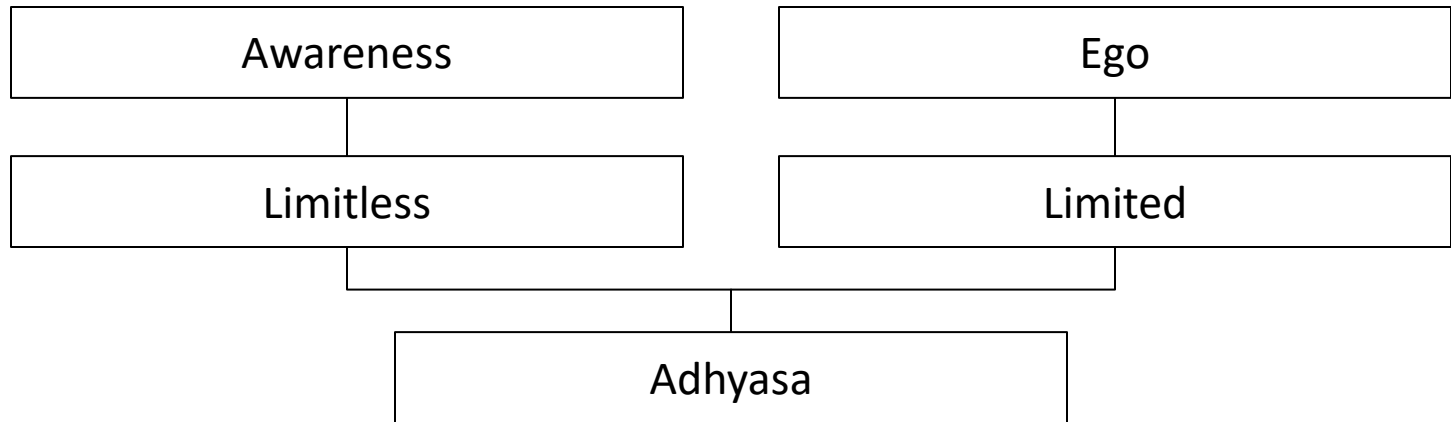
- All this is Brahman and you are that Brahman all the time.



- Origin of space, time, objects – names – forms.
- All that is here is Brahman.

Organic	Inorganic
- Reflects Life	- Inert - Insentient





- Ego I – wields the mind as an instrument for knowing things of the world.
- When Ego resolves, only Atman remains = Chid Vidya.
- World of 5 elements resolves into non-dual existence, Sad Vidya.

Chaitanyam Awareness	Pratyaksha	Paroksha	Aparoksha
<ul style="list-style-type: none"> - Knower - Self - Eternal 	<ul style="list-style-type: none"> - Known by senses 	<ul style="list-style-type: none"> - Heaven 	<ul style="list-style-type: none"> - Not Pratyaksha or Paroksha - Aparoksha - Emotions, moods of the mind, pleasure pains.

Verse 2 :

ऋतं वच्मि । सत्यं वच्मि ॥ २ ॥

ṛtaṁ vacmi, satyaṁ vacmi. (2)

I speak the Truth (as determined by the scriptures). I speak the Truth (as directly experienced and verified by myself. [Verse 2]

- I declare that you are the Ritam, Satyam, Truth.

a)

Rta	Satyam
- Knowledge ascertained by scriptures	- Knowledge expressed in speech and action.

- Life in this body is dependent upon the whole, which is the Lord.
- **Our faculties of thinking, speech and acting are the expressions of the universal power of the Lord.**
- Another method to understand Rta and Satyam.

Pot / Rta	Satyam clay / Substratum
- Empherical reality - Creation	- Absolute reality - Absolute reality, Brahman

Truth

Brahman / Real / Ganapati
(Nondual)

World is superimposition
on it, appearance

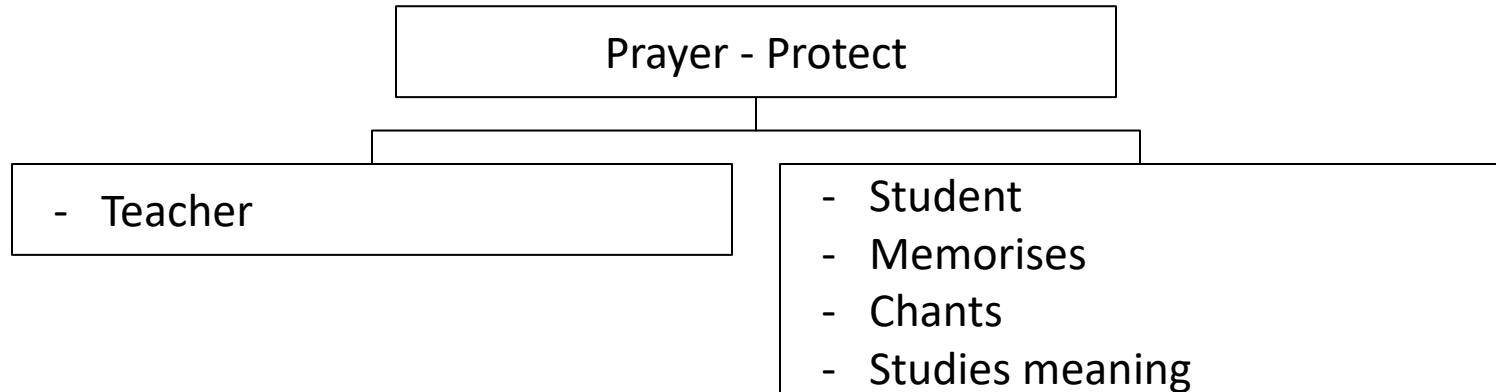
Verse 3 :

अव त्वं माम् । अव वक्तारम् ।
अव श्रोतारम् । अव दातारम् ।
अव धातारम् । अवानूचानमव शिष्यम् ।
अव पश्चात्तात् । अव पुरस्तात् ।
अवोत्तरात्तात् । अव दक्षिणात्तात् ।
अव चोर्ध्वात्तात् । अवाधरात्तात् ।
सर्वतो मां पाहि पाहि समन्तात् ॥ ३ ॥

*ava tvam mām, ava vaktāram,
ava śrotāram, ava dātāram,
ava dhātāram, avānūcānam-ava śiṣyam,
ava paścāttāt, ava purastāt,
avottarāttāt, ava dakṣiṇāttāt,
ava cordhvāttāt, avādharāttāt,
sarvato mām pāhi pāhi samantāt. (3)*

You please protect me. Please protect the speaker, the listener, the donor and the supporter. Please protect the teacher and the disciple. Please protect me from all four directions (east, west, north and south). Please protect me from the above and below. Please protect me fully from all directions. [Verse 3]

a) Ava Tvam Mam, Ava Vaktaram, Ava Srotaram, Ava Dhataram, Avanucanamava Sisyam :



b) Ava Purastattat.. Ava Dakshinattat...

- Protect me from obstacles coming from east, south, west, north, above, below.
- Ganapathi is addressed as cosmic person who manifests as the physical world.
- Lord gives us the results of our past actions.
- Devotee seeks to neutralize ill effects of future events with the grace of the Lord earned through this prayer.
- We acquire things and develop relationships, they bind us and make our outlook extrovert.
- We need to develop non-identification and non-attachment.
- Above and below indicate Punya (Merit) and Papa (Sin).

Verse 4 :

त्वं वाङ्मयस्त्वं चिन्मयः ।
त्वमानन्दमयस्त्वं ब्रह्ममयः ।
त्वं सच्चिदानन्दाऽद्वितीयोऽसि ।
त्वं प्रत्यक्षं ब्रह्मासि ।
त्वं ज्ञानमयो विज्ञानमयोऽसि ॥ ४ ॥

*tvam vāṇmayastvam cinmayah,
tvamānandamayastvam brahmamayah,
tvam saccidānandā'dvitiyo'si,
tvam pratyakṣam brahmāsi,
tvam jñānamayo vijñānamayo'si. (4)*

You are the embodiment of speech. You are the embodiment of Consciousness. You are the embodiment of Bliss. You are the embodiment of infinitude. You are non-dual Existence – Consciousness - Bliss. You are the self-evident Brahman / Reality. You are the embodiment of knowledge and wisdom. [Verse 4]

a) Tvam Vanmayamastvam Cinmayah... Tvam Ananda Mayastvam Brahmamayah :

You are source of Creation

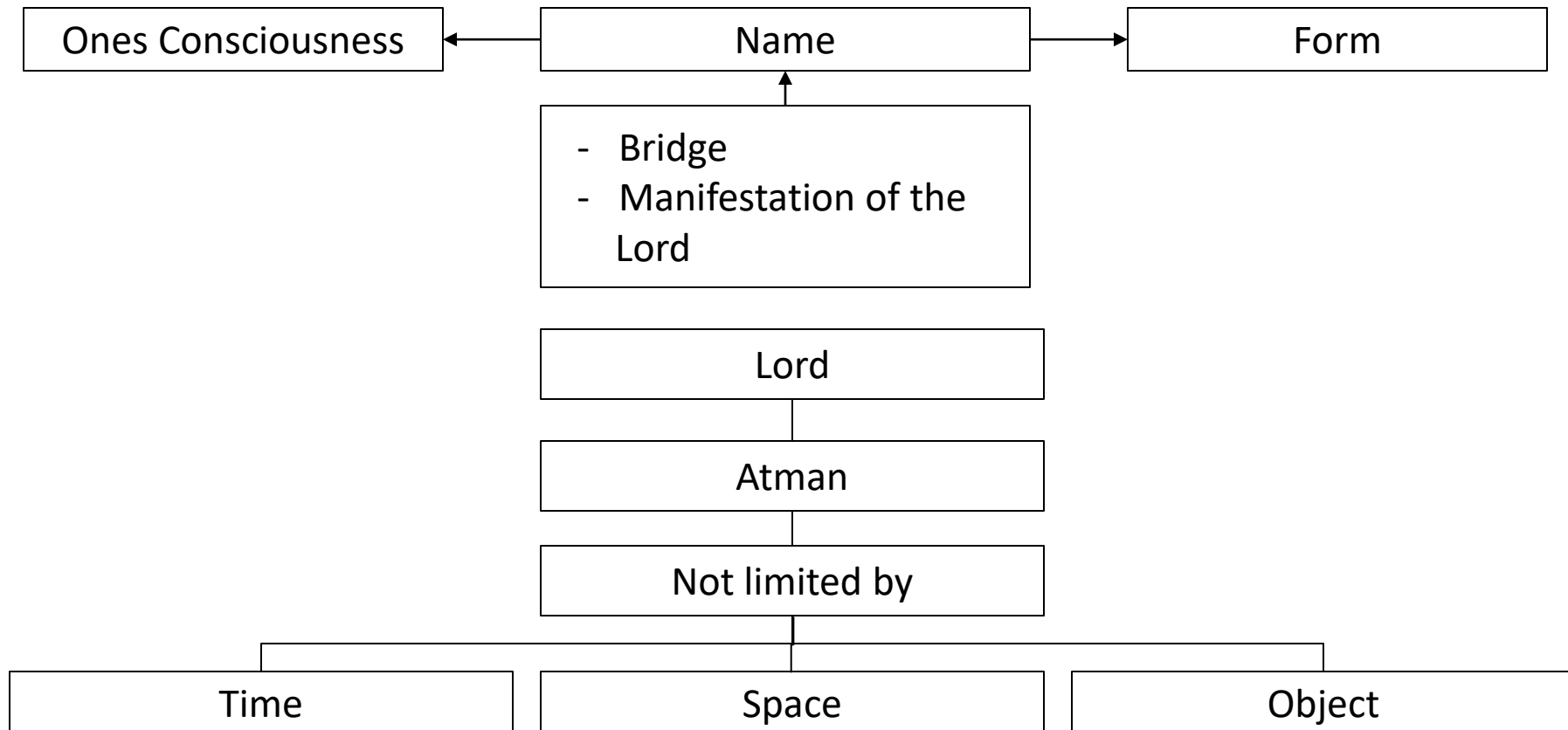
- In the form of sounds (Words)
- Manifest Sat aspect

- Consciousness in which forms known
- Chit Aspect

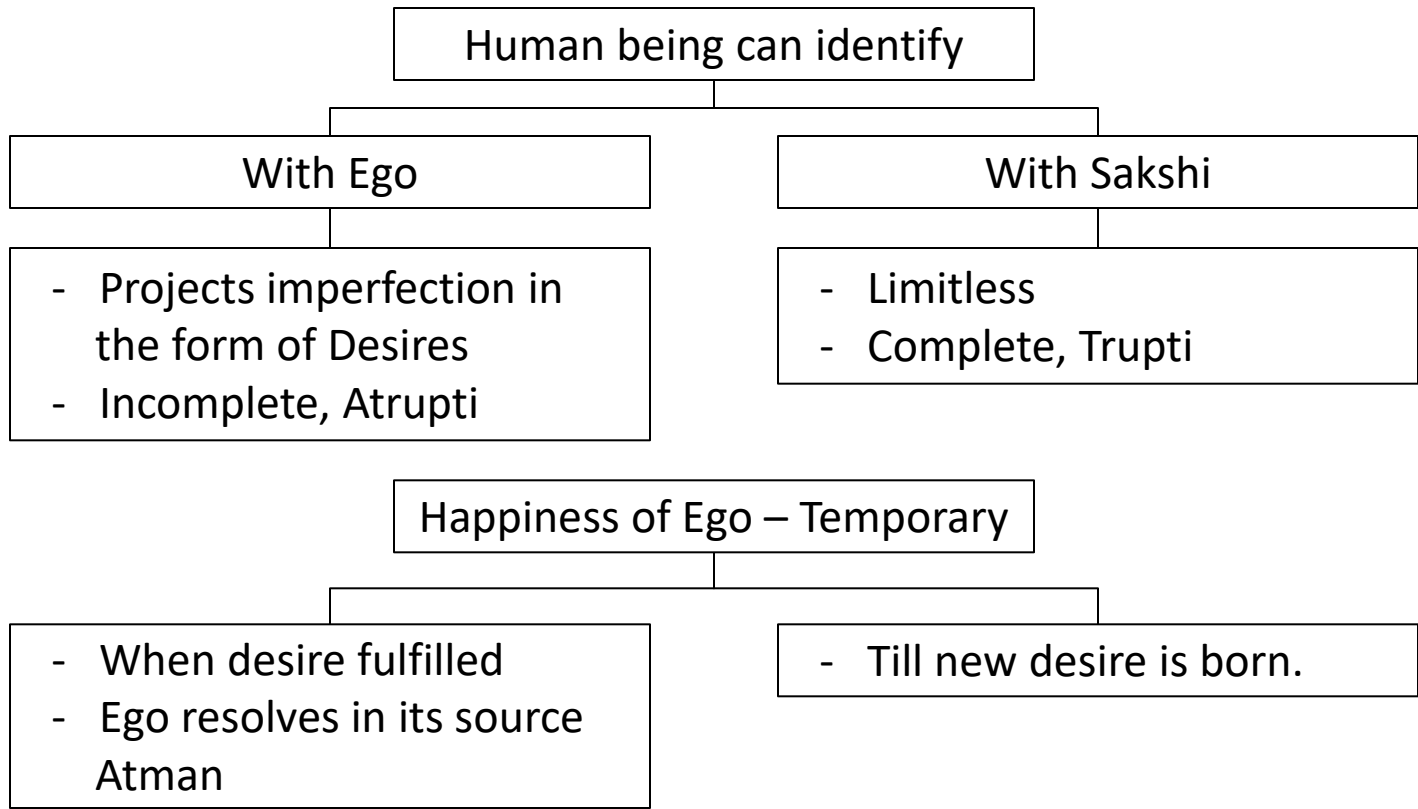
- Happiness

- Existence absolute

- Universe = Countless forms and corresponding names.
- No intrinsic reality for the form.
- Names and forms don't shine by themselves.
- Come to light only in the consciousness.



- Dynamic expression of the infinitude of Atman is Ananda, happiness.
- No happiness in inert creation.
- Happiness is essential nature of Atman.



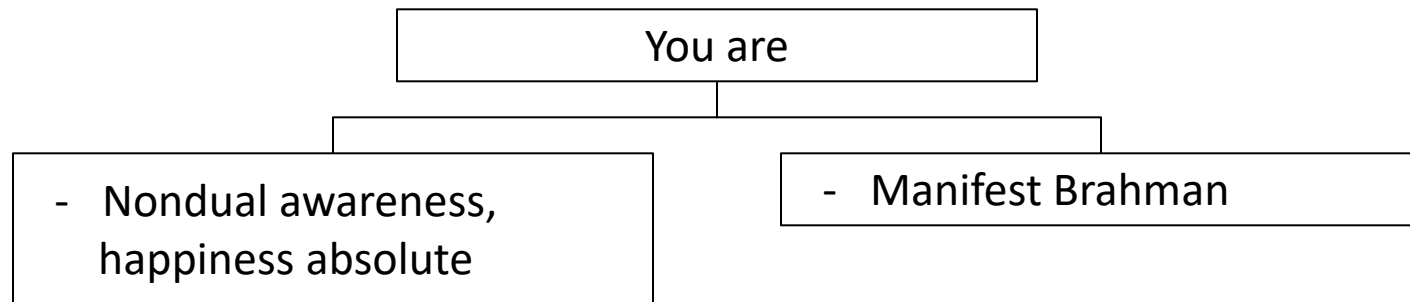
Brihadaranyaka Upanishad :

सलिल एको द्रष्टाद्वैतो भवति,
एष ब्रह्मलोकः सम्राडिति
हैनमनुशशास याज्ञवल्क्यः,
एषास्य परमा गतिः,
एषास्य परमा संपत्,
एषोऽस्य परमो लोकः,
एषोऽस्य परम आनन्दः;
एतस्यैवानन्दस्यान्यानि
भूतानि मात्रामुपजीवन्ति ॥ ३२ ॥

salila eko draṣṭādvaito bhavati,
eṣa brahmalokaḥ samrāḍiti
hainamanuśaśāsa yājñavalkyaḥ,
eṣāsyā paramā gatiḥ,
eṣāsyā paramā saṃpat,
eṣo'sya paramo lokaḥ,
eṣo'sya parama ānandaḥ;
etasyaivānandasyānyāni
bhūtāni mātrāmupajīvanti || 32 ||

It becomes (transparent) like water, one, the witness, and without a second. This is the world (state) of Brahman, O Emperor. Thus did Yājñavalkya instruct Janaka: This is its supreme attainment, this is its supreme glory, this is its highest world, this is its supreme bliss. On a particle of this very bliss other beings live. [4 - 3 - 32]

b) Tvam Saccidananda Advitiyosi, Tvam Pratyaksham Brahmasi :



- What is, that alone shines.
- What shines, that alone is.
- Being = Knowledgeness = Knowingness



Not Outside



Not Inside

- Everything shines in awareness.

• **Brahman is nondual reality, which alone appears as - existence, consciousness, happiness.**

- That Brahman is addressed as Ganapati in this Upanishad.

c) Tvam Pratyaksham Brahmasi, Tvam Jnanamayo Vijnanamayosi : (Important)

- Brahman abides in the heart of every living being, all the time, as the innermost core.
- True realisation is to see the God everywhere and in everything.

Mahanarayano Upanishad :

यच्च किञ्चिज्जगत्यस्मिन्
दृश्यते श्रूयतेऽपि वा ।
अन्तर्बहिश्च तत्सर्वं
व्याप्य नारायणः स्थितः ॥५॥

yacca kiñcijjagatyasmin
dṛśyate śrūyate'pi vā ।
antarbahiśca tatsarvaṁ
vyāpya nārāyaṇaḥ sthitaḥ ॥ 5 ॥

Whatsoever there is in this world known through perception (because of their proximity) or known through report (because of their distance), all that is pervaded by Narayana within and without.
[Section 13 – Verse 5]

- Antarbahischa Tat Sarvam Vyapya Narayana Sthitah... Lord Narayan pervades everything in the creation both within and without.

Taittiriya Upanishad :

शं नो मित्रः शं वरुणः । शं नो भवत्वयमा ।
शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्रमः ।
नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं
ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्मावादिषम् ।
ऋतमवादिषम् । सत्यमवादिषम् । तन्मामावीत् ।
तद्वक्तारमावीत् । आवीन्माम् । आवीद्वक्तारम् ।
ॐ शान्तिः शान्तिः शान्तिः ॥ १ ॥

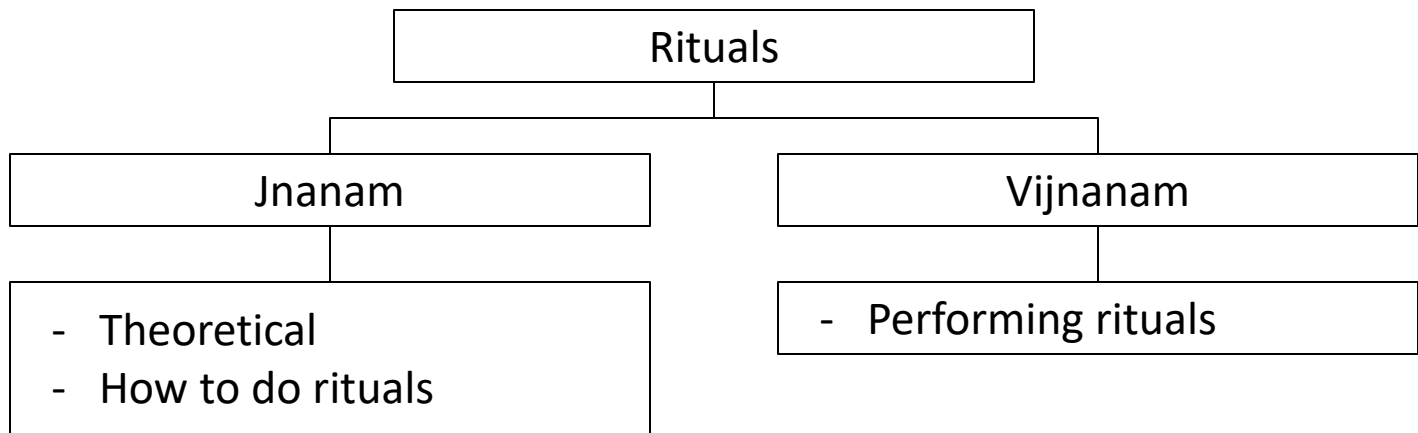
śaṁ no mitraḥ śaṁ varuṇaḥ | śaṁ no bhavatvayamā |
śaṁ na indro bṛhaspatiḥ | śaṁ no viṣṇururukramaḥ |
namo brahmaṇe | namaste vāyo | tvameva pratyakṣaṁ
brahmāsi | tvāmeva pratyakṣaṁ brahmāvādiṣam |
ṛtamavādiṣam | satyamavādiṣam | tanmāmāvīt |
tadvaktāramāvīt | āvīnmām | āvīdvaktāram |
oṃ śāntiḥ śāntiḥ śāntiḥ || 1 ||

- Life giving Vayu = Brahman.
- Every inhalation, exhalation is communion with the whole.

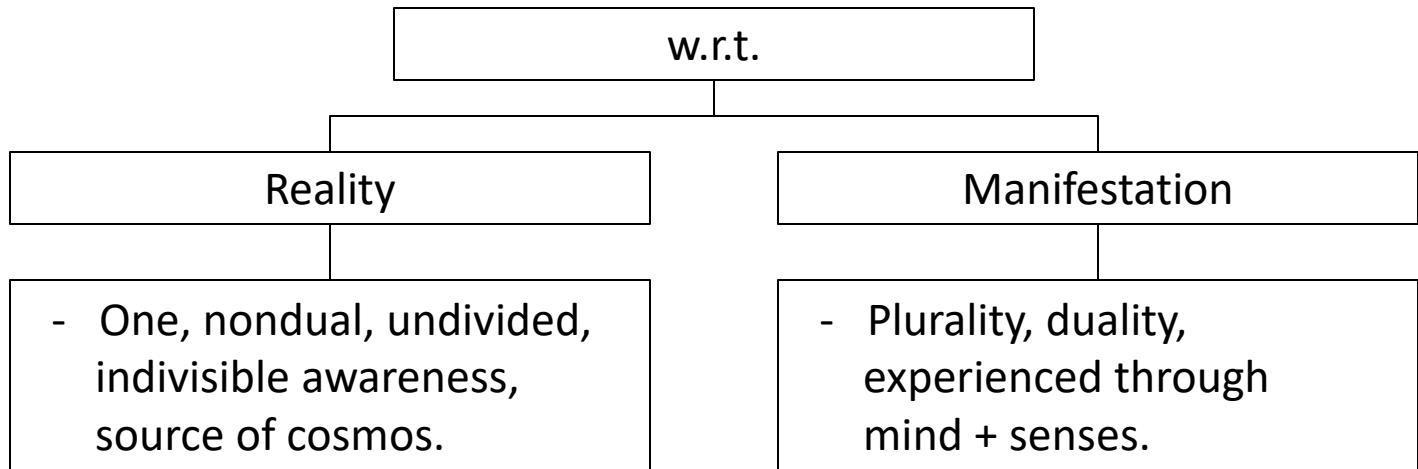
Inhalation	Exhalation
- Organism rejuvenated	- Toxins eliminated

- Brahman is perceived through the sense of touch.

Jnanam	Vijnanam
<ul style="list-style-type: none"> - Indirect knowledge from scriptures - Recognise one cause in the universe - Recognise Satchit Ananda, Brahman as attributeless. - “I am” – homogeneous, undifferentiated, attributeless, source. 	<ul style="list-style-type: none"> - Reflected knowledge, doubt free knowledge. - Seeing multiple effect. - Recognise manifestation of nondual Brahman with Maya Shakti as universe. - I am manifest in every pulsation of knowledge in the Mind.



- **All perceptions are movement on the substratum of the Atman, the knowledge undifferentiated.**
- Jnanam alone manifests as multifarious Vijnana (Viseshena Jnanam).



Verse 5 :

सर्वं जगदिदं त्वत्तो जायते ।
सर्वं जगदिदं त्वत्तस्तिष्ठति ।
सर्वं जगदिदं त्वयि लयमेष्यति ।
सर्वं जगदिदं त्वयि प्रत्येति ।
त्वं भूमिरापोऽनलोऽनिलो नभः ।
त्वं चत्वारि वाक्पदानि ॥ ५ ॥

*sarvam jagadidam tvatto jāyate,
sarvam jagadidam tvattastiṣṭhati,
sarvam jagadidam tvayi layameṣyati,
sarvam jagadidam tvayi pratyeti,
tvam bhūmir-āpo'nalo'nilo nabhaḥ,
tvam catvāri vākpadāni. (5)*

This entire world is born from You. This entire world exists because of You. This entire world merges in You. This entire world appears in You. You are the earth, water, fire, air and space (the world of matter). You are the four kinds of speech (the world of speech). [Verse 5]

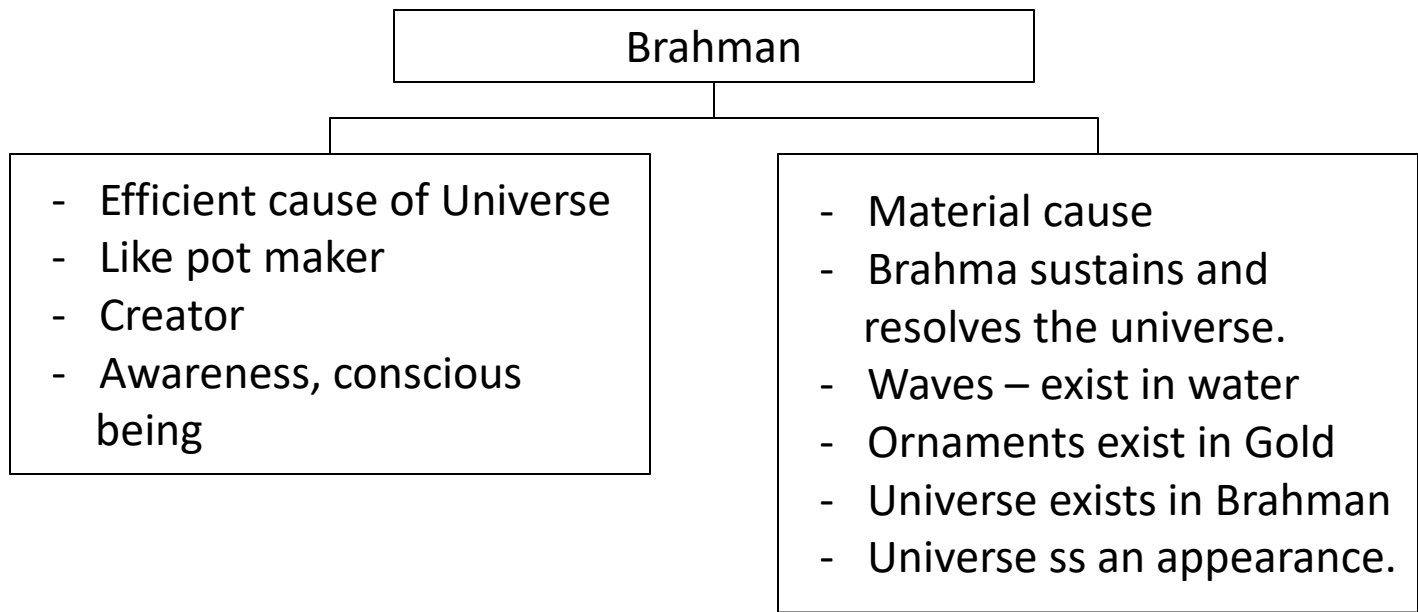
a) Sarvam Jagadidam Tvatto Jayate, Sarvam Jagadidam Tvattatisthati, Sarvam Jagadidam Tvayi Layamesti, Sarvam Jagadidam Tvayi Pratyeti :

Universe – 3 Phenomena

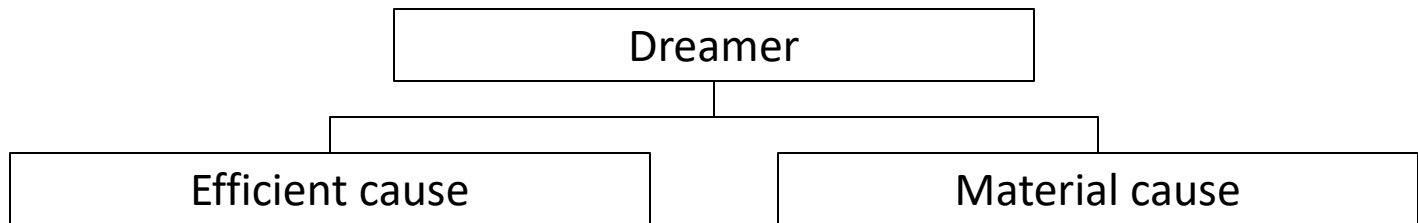
- Originates from you
- Creation

- Exists because of you
- Sustenance

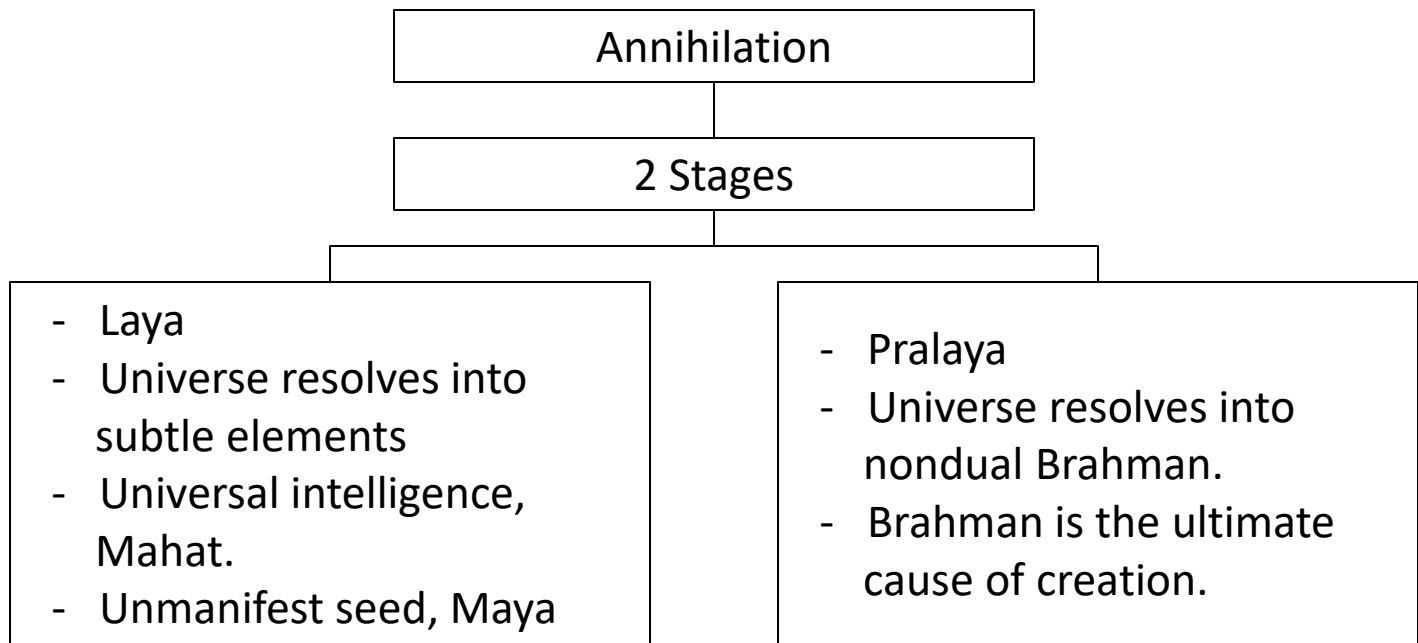
- Resolves in you
- Annihilation



Example :

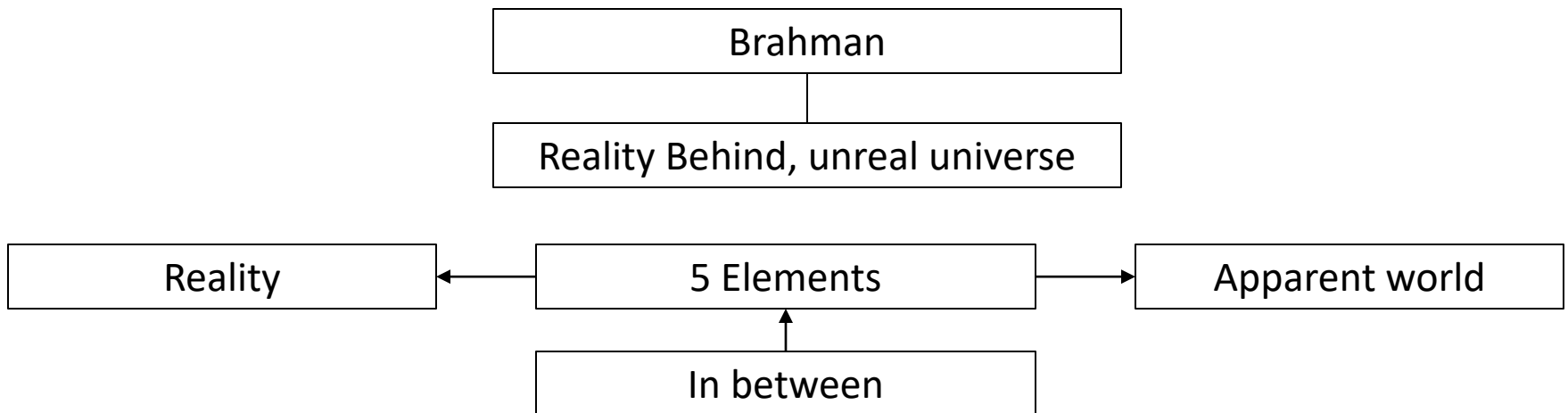


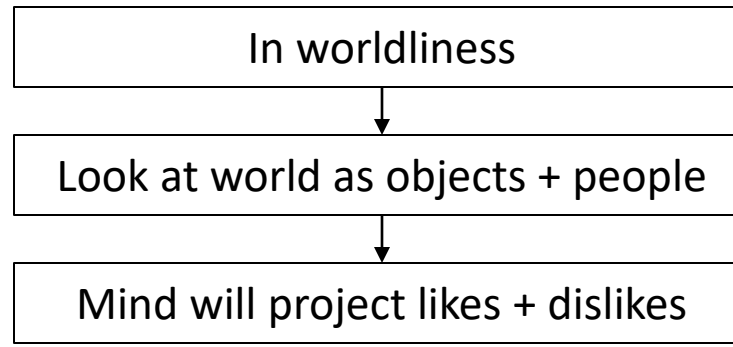
- If universe is real, Brahman can only be the efficient cause, creator
- Material cause will remain outside Brahman, then logical fallacy, Brahman becomes limited.



b) Tvam Bhumirapo Nalo Nilo Nabhah :

- **Brahman alone manifests as universe without undergoing any modifications.**





- Content of 5 elements is existence absolute.
 - Earth – Grossest
 - Air
 - Fire
 - Water
 - Space – Subtlest
- In between

Jnani :

- Universe is reduced to supreme reality through the intervening basic elements.

Gita :

गामाविश्य च भूतानि
धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः
सोमो भूत्वा रसात्मकः ॥ १५-१३ ॥

*gāmāviśya ca bhūtāni
dhārayāmyahamōjasā |
puṣṇāmi cauṣadhīḥ sarvāḥ
sōmō bhūtvā rasātmakaḥ || 15 - 13 ||*

Permeating the earth, I support all beings by (My) energy; and having become the liquid moon, I nourish all herbs. [Chapter 15 - Verse 13]

Taittiriya Upanishad :

भूरित्यग्नौ प्रतितिष्ठति । भुव इति वायौ ।
सुवरित्यादित्ये । मह इति ब्रह्मणि ।
आप्नोति स्वाराज्यम् । आप्नोति मनसस्पतिम् ।
वाक्पतिश्चक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः ।
एतत्ततो भवति । आकाशशरीरं ब्रह्म ।
सत्यात्म प्राणारामं मन आनन्दम् ।
शान्तिसमृद्धममृतम् इति प्राचीनयोग्योपास्व ॥ २ ॥

bhūrityagnau pratitiṣṭhati | bhuva iti vāyau |
suvarityāditye | maha iti brahmaṇi |
āpnoti svārājyam | āpnoti manasaspatim |
vākpatiścakṣuṣpatiḥ | śrotrapatirvijñānapatiḥ |
etattato bhavati | ākāśaśarīraṁ brahma |
satyātma prāṇārāmaṁ mana ānandam |
śāntisamṛddhamamṛtam iti prācīnayogyopāśva || 2 ||

With the word Bhuh, he stands in fire; in the air in the shape of Bhuvah; as Suvah in the sun; in the Brahman as Mahah. He obtains self-effulgence. He obtains Lordship over minds; he becomes the lord of speech, lord of the eyes. Lord of the ears, the Lord of knowledge. Then he becomes this Brahman, whose body is space, whose nature is truth, who sports in dynamic life Prana, whose mind is bliss, who is full of peace, who is immortal. Thus, oh descendant of the ancient Yoga culture, meditate. [1 - 6 - 2]

5 Elements sustain life on Earth :

Earth	Provides food
Water	Quenches thirst
Fire	Digests food
Air	Life force
Space	Body of Brahman

- Brahman does not transform into 5 elements, it continues to be existence, absolute (Vivarta Karanam).
- It is substratum of an appearing universe.
- Appearance does not affect Brahman.

c) Tvam Chatvari Vak (Parimita) Padani :

- You are speech limited to 4 kinds of words.

Rig Veda :

चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः ।
गुहा त्रीणि निहिता नेंगयन्ति तुरीयं वाचो मनुष्या वदन्ति ॥

catvāri vāk pari-mitā padāni tāni viduḥ brāhmaṇāḥ ye manīṣiṇaḥ |
guhā trīṇi ni-hitā na ṅgayanti turīyam vācaḥ manuṣyāḥ vadanti ||

The speech is meted out in four planes, that brahmans which {are} thinkers know. Three are hidden by secrecy – {peoples} do not move {them}, peoples speak from forth speech. [1 – 164 – 45]

Lalita Sahasranama :

अन्नदा वसुदा वृद्धा ब्रह्मात्मैक्य-स्वरूपिणी ।

बृहती ब्राह्मणी ब्राह्मी ब्रह्मानन्दा बलिप्रिया ॥ १३२ ॥

annadā vasudā vṛddhā brahmātmaikyā-svarūpiṇī .

br̥hatī brāhmaṇī brāhmī brahmānandā balipriyā .. 132 ..

Annada : Who supplies food to all. Vasuda : Who is the generous giver of everything valuable. Vrudha : Who is the Primeval One. Brahmatmaikya Svarupini : Who is the symbol of the oneness of Brahman and the Atman. Bruhati : Who is the Immense. Brahmani : Who is the wisdom of the eternal. Brahmi : Who belongs to the Eternal. Brahmananda : Who is the bliss of Brahman. Balipriya : who loves the offerings of devotees. [Verse 132]

Universal mother as awareness
absolute manifests as

Speech

- Unmanifest
- Undifferentiated
- Latent
- Base of backbone
Muladhara

Pasyanti

- Coloured by
emotion of the
mind
- Navel
- Manipura

Madhyama

- Association with
intellect
- Word form
- Anahata

Vaikhari

- Spoken word
- Visuddhi
- Throat

- Every thought and every spoken word is the glory of the universal power.

Verse 6 :

त्वं गुणत्रयातीतः । त्वं अवस्थात्रयातीतः ।
त्वं देहत्रयातीतः । त्वं कालत्रयातीतः ॥ ६ ॥

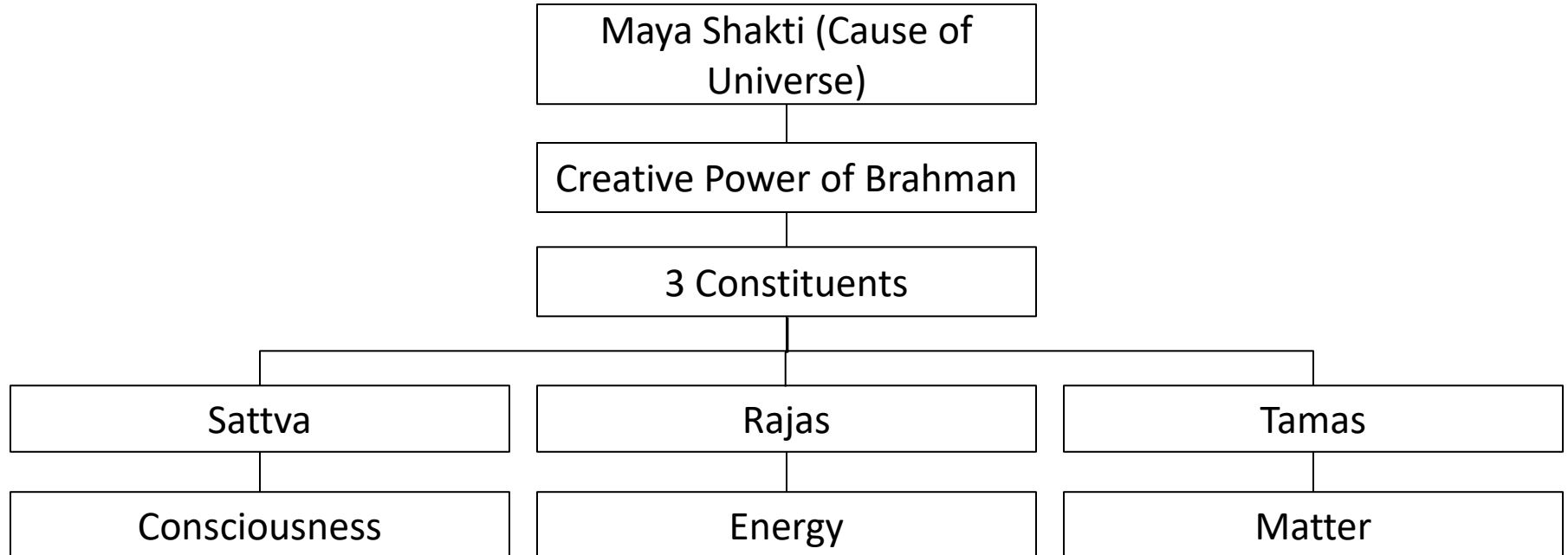
*tvam guṇatrayātītaḥ, tvam avasthātrayātītaḥ,
tvam dehatrayātītaḥ, tvam kālatrayātītaḥ. (6)*

You are beyond the three qualities. You are beyond the three states of experience. You are beyond the three bodies. You are beyond the three periods of time. [Verse 6]

a) Tvam Gunatraya Titah :

- You transcend 3 Gunas of the Maya Shakti.

I) Adhibuta : (Physical Universe)



- Every entity in creation is a manifestation of one, two, or all these 3 principles in different permutations and combinations.

Cause	Effect
- Maya, Prakrti	- 3 fold manifestation - Universe

- Substratum = Existence, awareness, absolute.

Gita :

न तदस्ति पृथिव्यां वा
दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं
यदेभिः स्यात्त्रिभिर्गुणैः ॥ १८.४० ॥

na tadasti pṛthivyāṃ vā
divi dēvēṣu vā punaḥ |
sattvaṃ prakṛtijairmuktaṃ
yadēbhiḥ syāt tribhirguṇaiḥ || 18.40 ||

There is no being on earth or in heavens among the Devas (Heavenly Beings), who is totally liberated from the three qualities, born of Prakrti (Matter). [Chapter 18 - Verse 40]

- Universe is unreal because there is no transformation in the cause.

Brahman	Universe
- Absolute Reality	- Empherical Reality

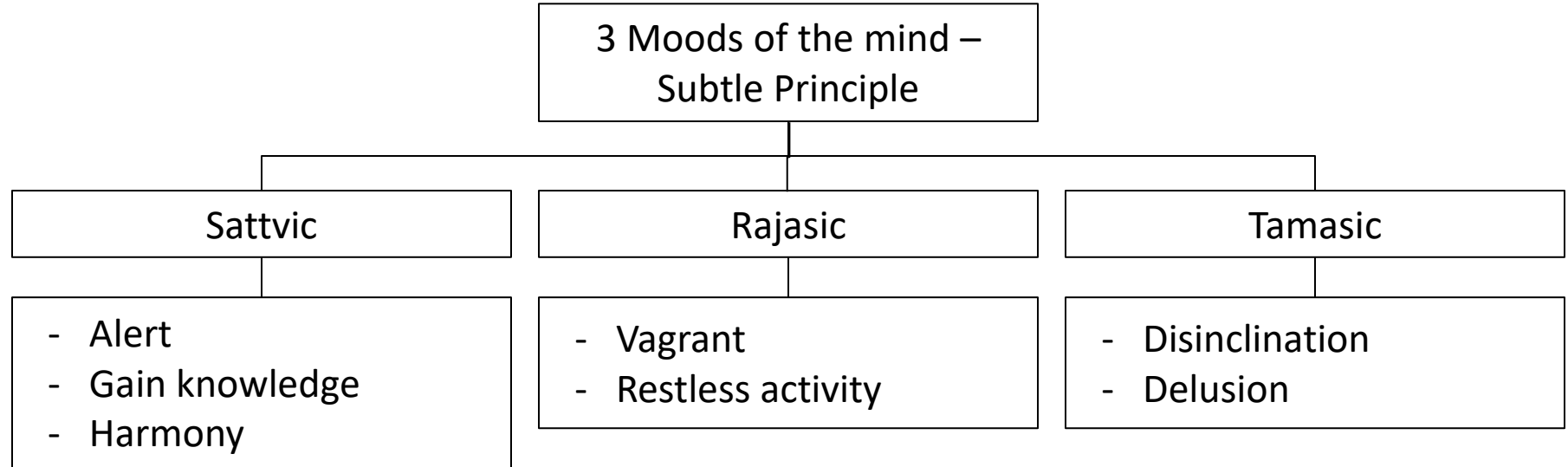
II) Adhyatma (The Individual) :

Gita :

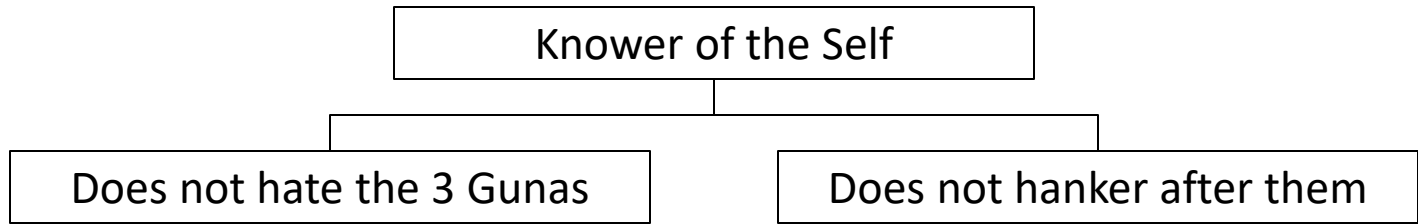
श्रीभगवानुवाच ।
प्रकाशं च प्रवृत्तिं च
मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि
न निवृत्तानि काङ्क्षति ॥१४-२२॥

śrībhagavānuvāca
prakāśaṃ ca pravṛttiṃ ca
mōham ēva ca pāṇḍava ।
na dvēṣṭi sampravṛttāni
na nivṛttāni kāṅkṣati || 14-22 ||

The Blessed lord Said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

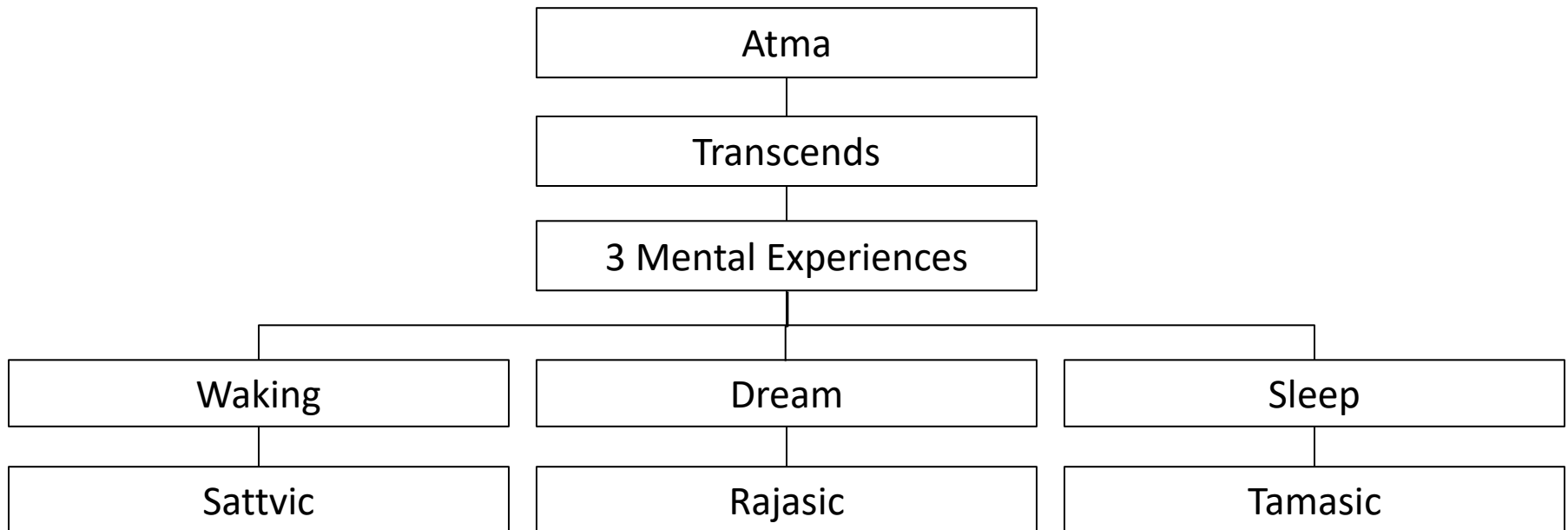


- Awareness – absolute, Atman, illumines 3 moods of the mind, is not affected by 3 Gunas.



- 3 Gunas located in the mind container but is not the content, Upahita Chaitanyam.
- Seekers keep mind in Sattva Guna so that they can feel the presence and appreciate nature of Atma in oneself.
- Mind in Sattva resolves into the Atman, pure awareness, absolute.
- Atman not 3 Gunas, it transcends them.

b) Tvam Avasthatraya Atitah : (Like Mandukya... another Atharvana Upanishad)



- Individual life = Repeated succession of the cycle of 3 states of mind's experiences.

Waking :

- Objects perceived, conscious of the external world, gross body.

Dream :

- Perception without objects.
- World created by mind, subtle body.

Sleep : (Causal Body)

- No objects, no perception.
- Have experience of Joy and sense of well – being.
- Not non-existence.
- There is a seed of consciousness in sleep.
- Absence of empirical world.
- Presence of absoluteness experienced.
- Do not recognise it.
- Not conscious of the waker or dreamers world.
- All 3 states time bound, hence unreal.
- Each state negates the other two.
- All 3 states (Avasthas) illumined by one awareness, consciousness principle.

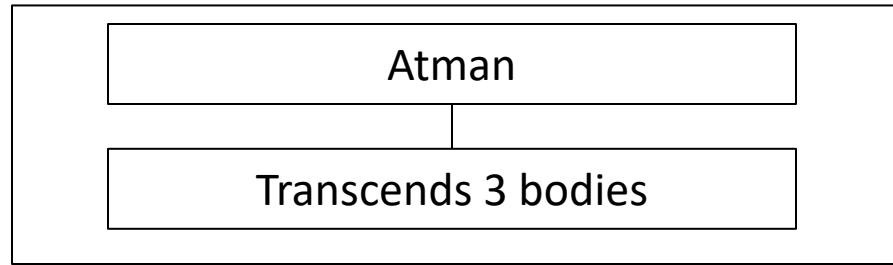
- Essential content of any experience is awareness.

Product	Essence
<ul style="list-style-type: none"> - Ornament - Fire - Universe - Wave 	<ul style="list-style-type: none"> - Gold - Heat - Consciousness, awareness - Water

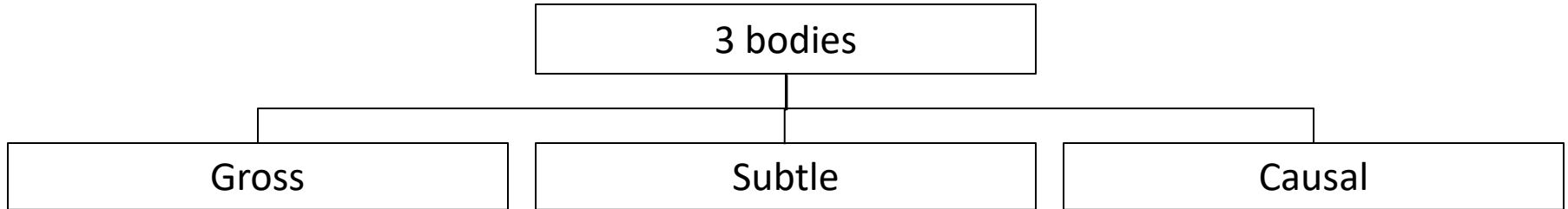
Atman :

- Illuminator of 3 states of the mind.
- Non-negatable existence, awareness, absolute.
- Includes 3 states (Immanent) and transcends them.
- Time and space are only mental categories, limited.
- Time and space do not limit the awareness from which the universe together with time – space arises.
- Awareness called Atman, essential content, core of the individual.
- Atman is timeless – spaceless, infinite.
- Atman is same as Brahman - infinite.

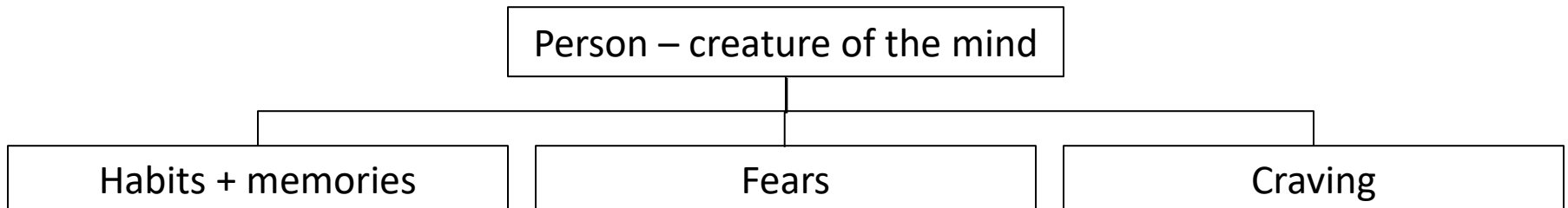
c) Tvam Dehatraya Atitah :

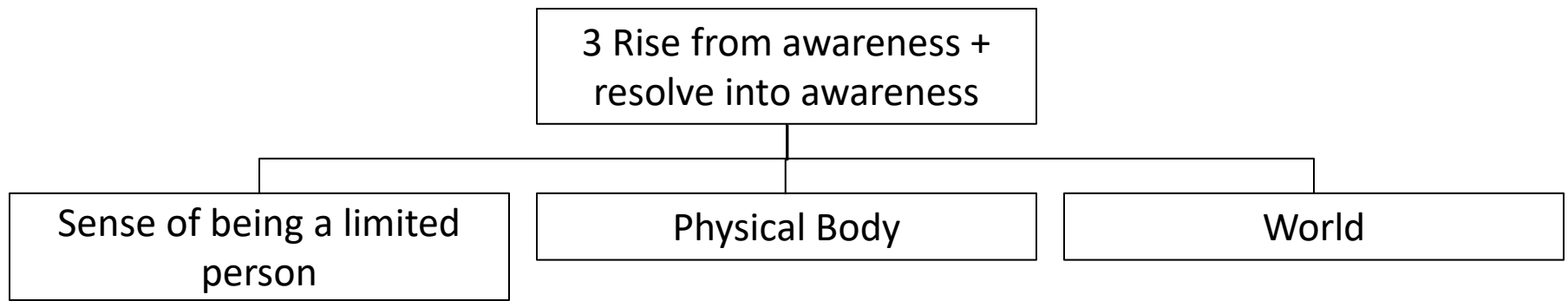


- Infinite Atman is as though, embedded or imprisoned in the individuality, which is essentially a combination of 3 bodies.



- **The individual mistakes taking the body as oneself.**
- **This mistake alone binds one to the physical body.**
- **There is a physical body, is a notion of my body or me in the mind.**
- **This wrong thought repeated endlessly, is the subtle body imprisoning the infinite.**





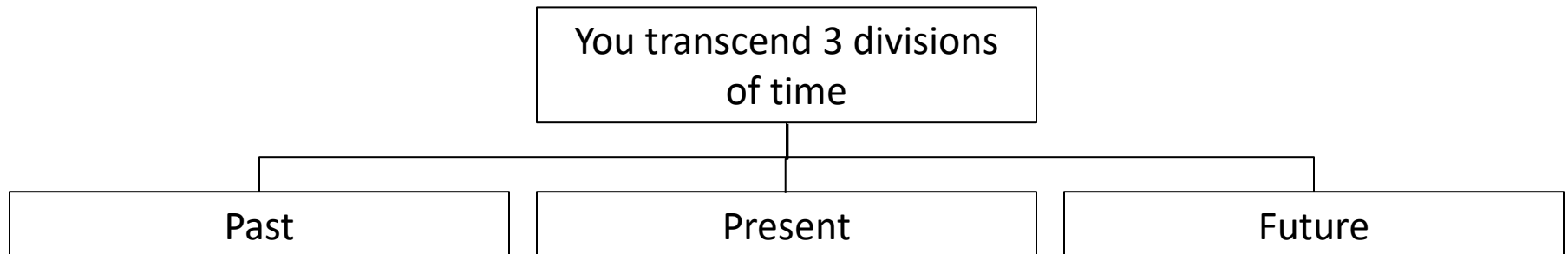
Sleep :

- Subtle body (Person) and physical body are absent in sleep.
- They arise from the seed of ignorance, Moola Avidya.
- “I have slept happily without knowing anything” is my experience of sleep, on waking up.

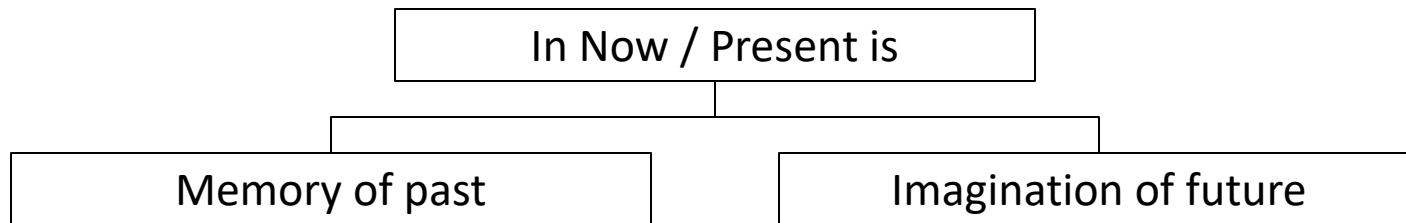
• **Awareness is the content of both experience and experiencer.**

- Chit, awareness shines in and through all 3 bodies.
- Mind comes into existence in the infinite ocean of awareness and a sense of separate existence is projected by habit.

d) Tvam Kalatraya Atitah :



- Concept of time is a property of mind
- It does not exist outside the subtle body, the person.
- Time is mental awareness of the sequence of events based on memory.
- Thought is associated with time.



- **Now is not different from “I am”, the consciousness.**

- Present is the conscious presence “I am”, the awareness absolute.
- Time resolves in “I am”, consciousness .
- Time is a component of thought.

- **There is no time in the silence of the mind, between 2 thoughts.**

- No apprehension of time in sleep because there are no thoughts.

- **Mind and space rise from Atman and resolve in Atman, the substratum the reality.**

- Atman transcends time and its limitations.
- I the Atman, am timeless.
- Timelessness means, transcending time, going beyond the illusion of time.

Example :

- Gold transcends chain.
- In the reality of gold there is no chain, bangle, ring.
- If person takes time as real, he is stuck with regrets of past and constantly reaches out to the future with fear.
- Learn to overcome the hypnosis of time and live in the eternal present, the door to innermost reality, Brahman.
- One learns to drop the bondage, worldliness, Samsara and the cycle of birth and death ends.

Verse 7 :

त्वं मूलाधारस्थितोऽसि नित्यम् ।
त्वं शक्तित्रयात्मकः ।
त्वां योगिनो ध्यायन्ति नित्यम् ॥ ७ ॥

*tvam mūlādhārasthito'si nityam,
tvam śaktitrayātmakaḥ,
tvāṁ yogino dhyāyanti nityam. (7)*

You are ever seated in the base (Muladhara). You are of the nature of the three-fold power. Yogis ever meditate on You. [Verse 7]

a) Tvam Muladharasthito'si Nityam :

- You always abide in the base of the spine.
- Body not merely assemblage of flesh, bones, blood etc.
- It is a power house where the power of Lord reflects.

Gita :

अर्जुन उवाच ।
प्रकृतिं पुरुषं चैव
क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि
ज्ञानं ज्ञेयं च केशव ॥ १३-१ ॥

**arjuna uvāca |
prakṛtiṁ puruṣaṁ caiva
kṣetraṁ kṣetrajñameva ca |
etad vēditum icchāmi
jñānaṁ jñeyaṁ ca keśava || 13.1 ||**

Arjuna said : Prakirti (Matter) and Purusa (Spirit), also the ksetra (The field) and Ksetrajna (The Knower of the field), knowledge and that which ought to be known-these, I wish to learn, O Kesava. [Chapter 13 - Verse 1]

- Body = Field
- Infinite power reflecting in the body has specific parts of the body called Chakras (Centers of power).

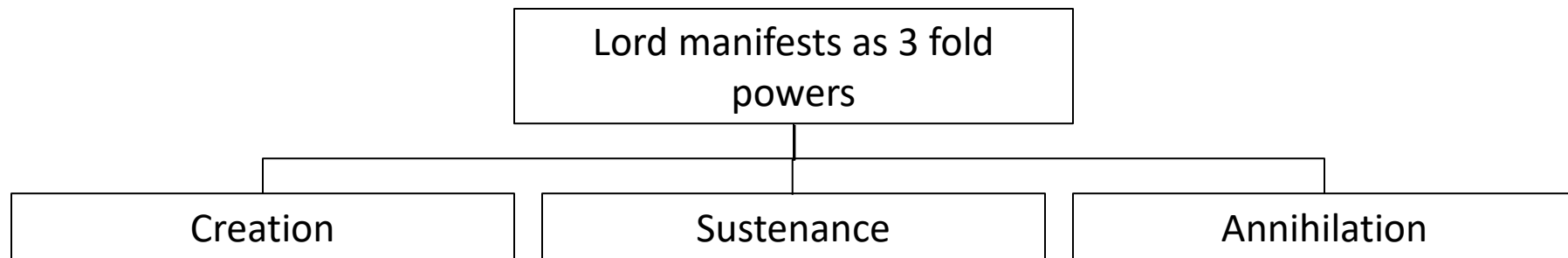
Part of Body	Chakra
I) Base of Backbone (Basic)	- Muladhara
II) Abdomen	- Svadhisthana
III) Navel	- Manipura
IV) Heart	- Anahat
V) Throat	- Vishuddhi
VI) Centre of eye brows	- Ajna
VII) Brain	- Sahasrara

- Lord visualized in the Muladhara.
- It is to fix the Vagrant mind to an Anchor.
- Can fix on Sun, idol, moon, river, cow, tree, ocean, mountain, trees, parents, Guru which expresses glory of the Lord.
- Don't forget, god is all pervading. (w.r.t. Body Consciousness)

Visualisation is only meant for controlling the fickleness of the mind.

b) Tvam Saktitraya Atmakah :

- Consciousness is a very subtle kind of power.
- Creation is condensed energy.
- Lord creates universe out of his power (Maya – Sakti).

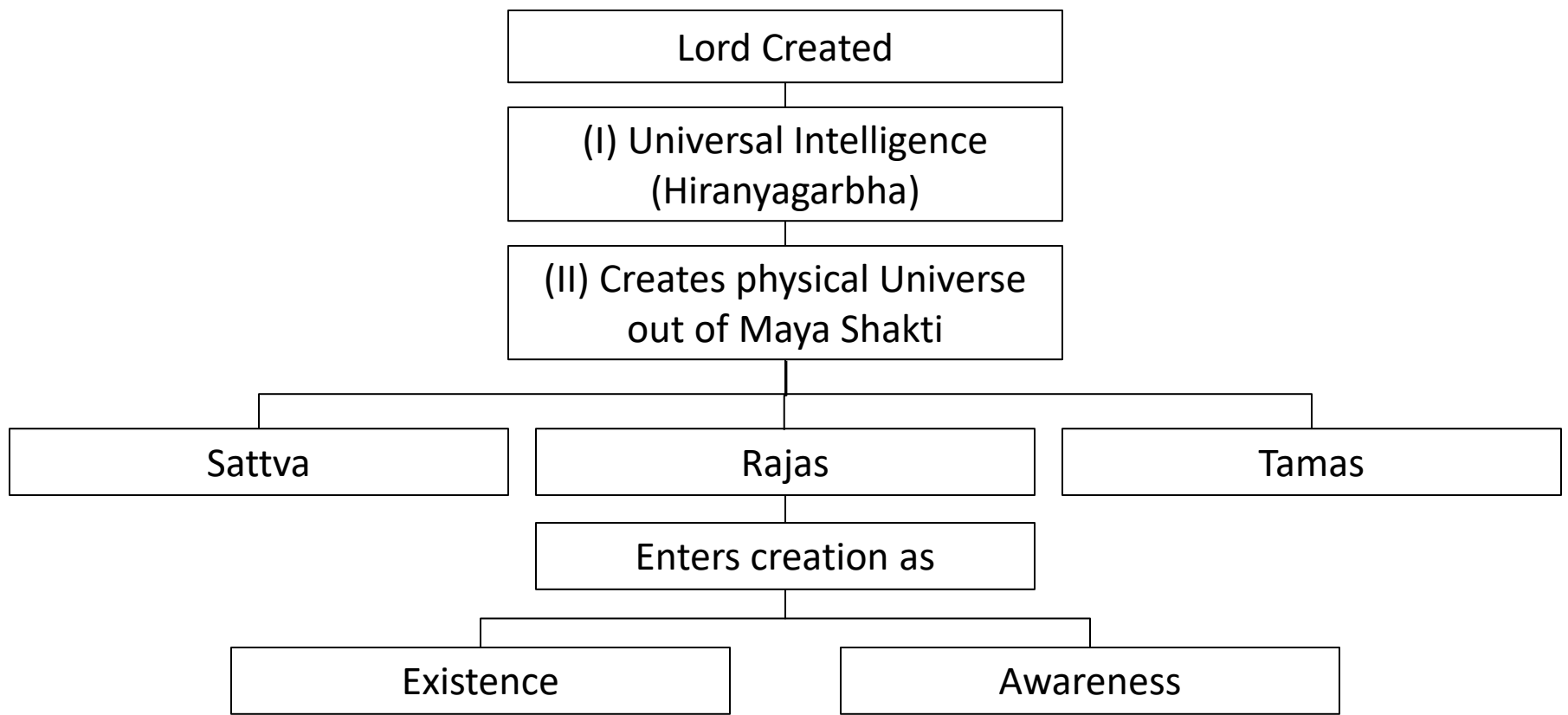


Srimad Bhagavatam :

एकस्त्वमेव भगवन्निदमात्मशक्त्या
मायाख्ययोरुगुणया महदाद्यशेषम् ।
सृष्ट्वानुविश्य पुरुषस्तदसद्गुणेषु
नानेव दारुषु विभावसुवद्विभासि ॥ ७ ॥

ekas tvam eva bhagavann idam ātma-śaktyā
māyākhyayoru-guṇayā mahad-ādy-aśeṣam ।
sṛṣṭvānuviśya puruṣas tad-asad-guṇeṣu
nāneva dāruṣu vibhāvasuvad vibhāsi ॥ 7 ॥

My Lord, You are the supreme one, but by Your different energies You appear differently in the spiritual and material worlds. You create the total energy of the material world by Your external potency, and after creation You enter within the material world as the Supersoul. You are the Supreme Person, and through the temporary modes of material nature You create varieties of manifestation, just as fire, entering into wood of different shapes, burns brilliantly in different varieties. [4 – 9 – 7]



- Lord alone shines as the entire names and forms.

Example :

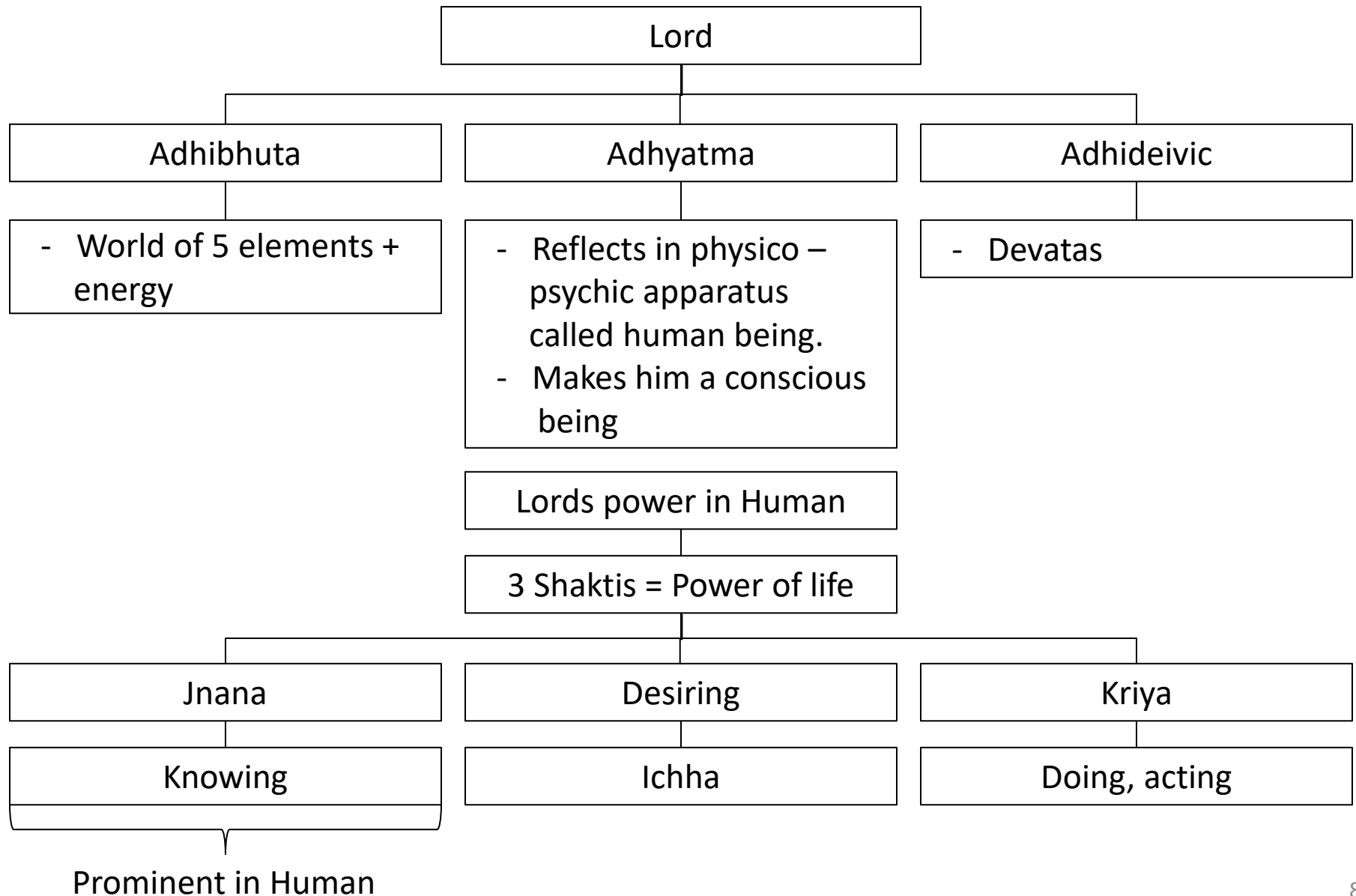
- One fire principle burns in many pieces of wood.
- One fire principle appears as many sparks.

Mundak Upanishad :

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah ।
tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti ॥ 1 ॥

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it. [II – I – 1]



- 3 shaktis are found in entire creation...
- Idea of me and mine with reference to these powers are distortions of truth.
- Powers belong to the Lord.

Bhagavatam :

ध्रुव उवाच

योऽन्तः प्रविश्य मम वाचमिमां प्रसुप्तां
सञ्जीवयत्यखिलाशक्तिधरः स्वधाम्ना ।
अन्यांश्च हस्तचरणश्रवणत्वगादीन्
प्राणान्नमो भगवते पुरुषाय तुभ्यम् ॥ ६ ॥

dhruva uvāca

yo 'ntaḥ praviśya mama vācam imāṁ prasuptāṁ
sañjīvayaty akhila-śakti-dharaḥ sva-dhāmnā ।
anyāṁś ca hasta-caraṇa-śravaṇa-tvag-ādīn
prāṇān namo bhagavate puruṣāya tubhyam ॥ 6 ॥

Dhruva Mahārāja said: My dear Lord, You are all-powerful. After entering within me, You have enlivened all my sleeping senses—my hands, legs, ears, touch sensation, life force and especially my power of speech. Let me offer my respectful obeisances unto You. [4 – 9 – 6]

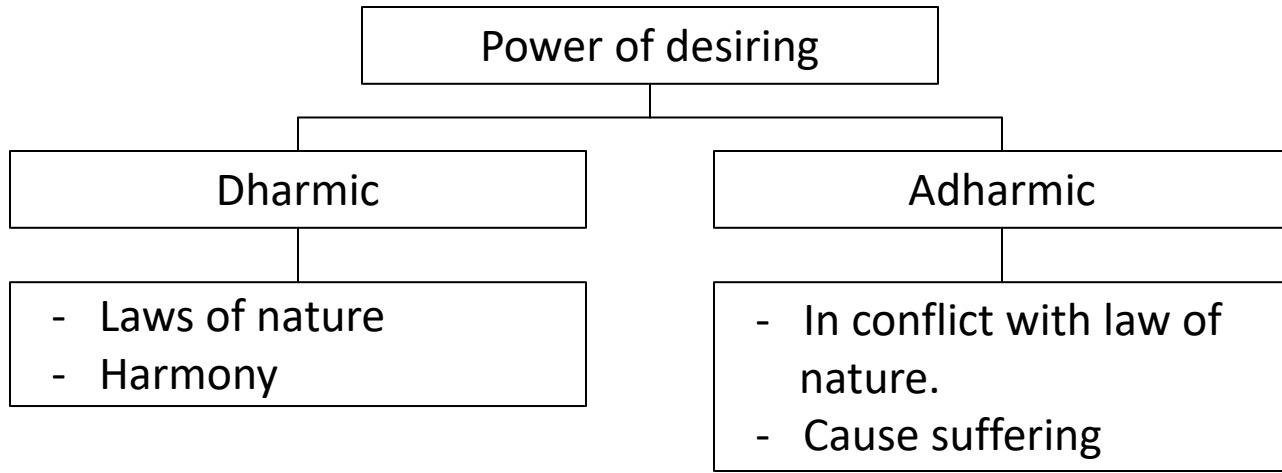
- 3 fold power of the Lord is called Lalita.
- The glory of the power is Adhyatma.

Lalita Sahasranama :

इच्छाशक्तिज्ञानशक्तिक्रियाशक्तिस्वरूपिणी
सर्वाधारा सुप्रतीष्ठा सदसद्रूपधारिणी ॥ 130 ॥

Echashakti gynashakti kriyashakti svarupini
Sarvadhara supratishtha sadasadrupadharini ॥ 130 ॥

She who is in the form of the powers of will, knowledge and action. She who is the support of all. She who is firmly established. She who assumes the forms of both being and non-being. [Verse 130]



Gita :

बलं बलवतां चाहं
कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु
कामोऽस्मि भरतर्षभ ॥ ७-११ ॥

**balaṃ balavatāṃ cāhaṃ
kāmarāgavivarjitam |
dharmāviruddhō bhūtēṣu
kāmo'smi bharatarṣabha || 7-11 ||**

Of the strong, I am the strength devoid of desire and attachment and in (all) beings, I am the desire unopposed to dharma, O best among, the Bharatas. [Chapter 7 – Verse 11]

Adhi Deivam :

- One supreme reality is known by different names :
 - Ganapati
 - Srihari
 - Narayana
 - Sri Krishna
 - Lalita
 - Devi
 - Brahma
 - Vishnu
 - Shiva..
 - Muruga
 - Ayappa

c) Tvam Yogino Dhyayanti Nityam :

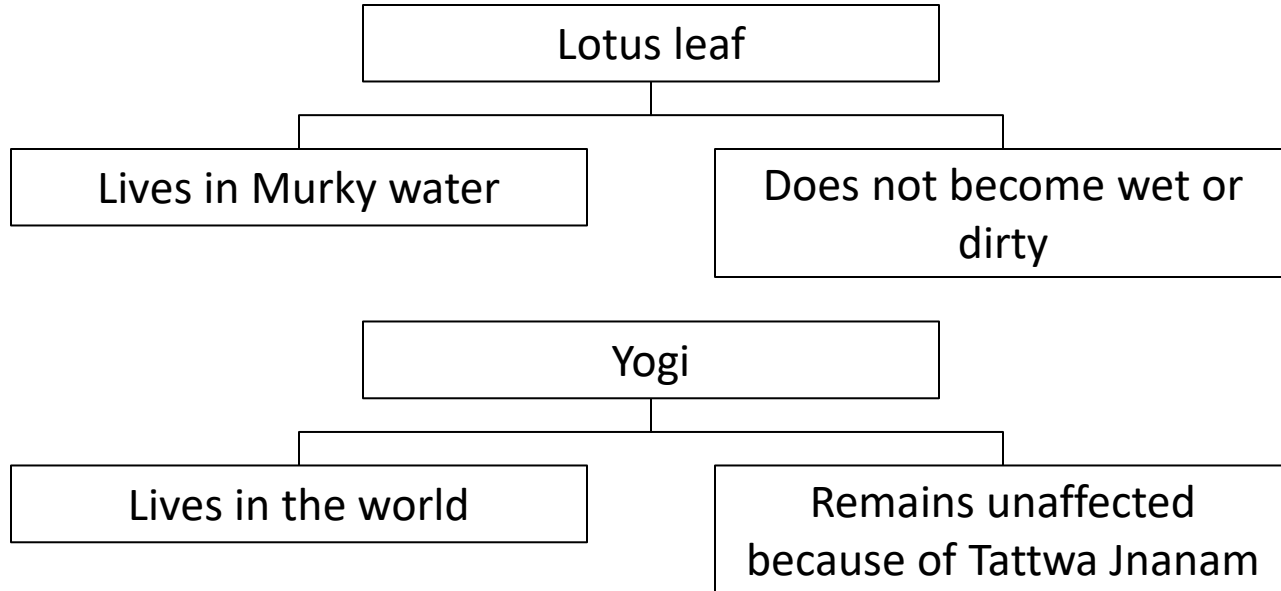
- Yogins contemplate upon you all the time.
- Connection of the individual to the whole is Yoga.

Mahanarayana Upanishad :

यच्च किञ्चिज्जगत्यस्मिन्
दृश्यते श्रूयतेऽपि वा ।
अन्तर्बहिश्च तत्सर्वं
व्याप्य नारायणः स्थितः ॥५॥

yacca kiñcijjagatyasmin
dṛśyate śrūyate'pi vā ।
antarbahiśca tatsarvaṁ
vyāpya nārāyaṇaḥ sthitaḥ ॥ 5 ॥

Whatsoever there is in this world known through perception (because of their proximity) or known through report (because of their distance), all that is pervaded by Narayana within and without. [Section 13 – Verse 5]



Yogi :

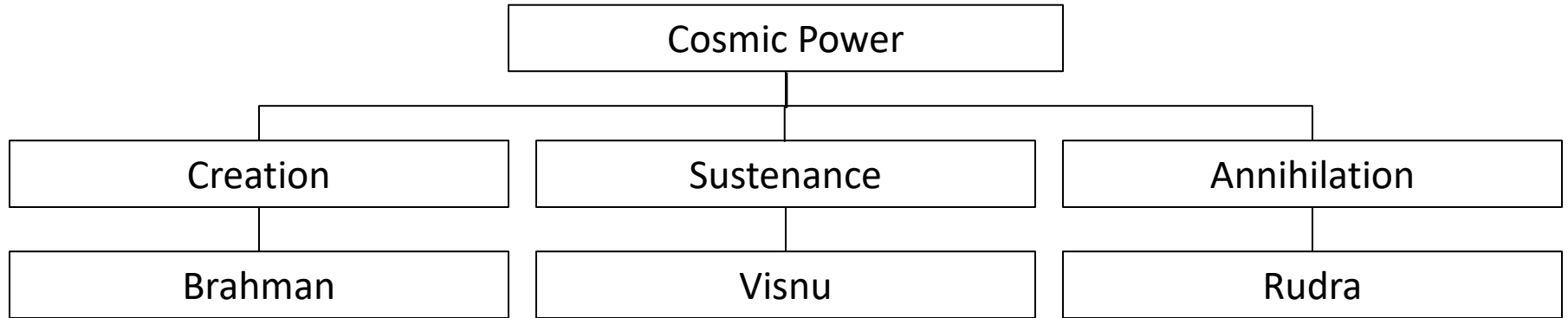
- Not dependent on objects of pleasure and relationships.

Verse 8 :

त्वं ब्रह्मा त्वं विष्णुस्त्वं
रुद्रस्त्वमिन्द्रस्त्वमग्निस्त्वं वायुस्त्वं
सूर्यस्त्वं चन्द्रमास्त्वं ब्रह्म
भूर्भुवः स्वरोम् ॥ ८ ॥

*tvam brahmā tvam viṣṇus-tvam
rudras-tvam-indras-tvam-agnis-tvam vāyus-tvam
sūryas-tvam candramās-tvam brahma
bhūrbhuvah svarom. (8)*

You are Brahma, Visnu, Rudra, Indra, Fire, Air, Sun, Moon (divine deities). You are Brahman / Truth. You are the three worlds. [Verse 8]



- All powers are limbs of one God.
- Any power is visualized as a God.

Gods	Power
<ul style="list-style-type: none"> - Indra - Agni - Vayu - Surya - Chandra 	<ul style="list-style-type: none"> - Physical Prowen - Fire - Wind - Sun - Moon

- Spirit of Vedic vision is unity.
- Diversity – only empirical reality.

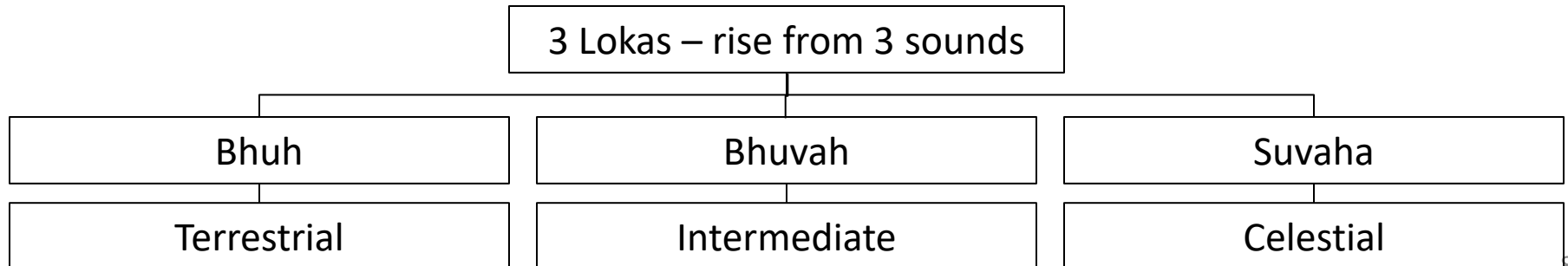
Rig Veda :

इन्द्रं मि॒त्रं वरु॑णम॒ग्निमा॑हुरथो॑ दि॒व्यः स सु॑प॒र्णो ग॒रुत्मा॑न् ।
 ऐ॒कं स॒द्वि॒प्रा बहु॑धा वदन्त्य॒ग्निं य॒मं मा॑तरि॒श्वान॑माहुः ॥

indram mitram varunamagnimahuratho divyah sa suparno garutman |
 Ekam sadvipra bahudha vadantyagnim yamam matarishvanamahuh ||

They call him Indra, Mitra, Varuṇa, Agni, and he is heavenly nobly-winged Garutmān. To what is One, sages give many a title they call it Agni, Yama, Mātariśvan. [1 – 164 – 46]

- A wandering mind cannot appreciate higher truth.



Verse 9 : Description of Ganapati Mantra

गणादिं पूर्वमुच्चार्य वर्णादीं स्तदनन्तरम् ।
अनुस्वारः परतरः । अर्धेन्दुलसितम् ।
तारेण ऋद्धम् । एतत्तव मनुस्वरूपम् ।
गकारः पूर्वरूपम् । अकारो मध्यमरूपम् ।
अनुस्वारश्चान्त्यरूपम् । बिन्दुरुत्तररूपम् ।
नादः सन्धानम् । संहिता सन्धिः ॥ ९ ॥

*gaṇādiṁ pūrvamuccārya varṇādīṁstadanantaram,
anusvāraḥ paratarah, ardhendu-lasitam,
tāreṇa ṛddham, etat-tava manusvarūpam,
gakāraḥ pūrva-rūpam, akāro madhyama-rūpam,
anusvāraścāntya-rūpam, bindur-uttararūpam,
nādaḥ sandhānam, saṁhitā sandhiḥ. (9)*

One should first utter the first syllable "ga" in the word "gana" followed by "a" the first of alphabets, add an "Anusvara" (a nasal "m" indicated by a dot above the line); then adorn it by a crescent (also a nasal), prefix "Om" to it. And this represents (O Lord Ganapati!) Your terrestrial form (endowed with gunas). "Ga" is the first form, "a" is the middle form, "Anusvara" is the subsequent form and the dot "Bindu" - a nasal denoted by crescent - is the concluding form; the sound "Nada" is the intermediary and "Samhita Sandhi" is the close connection (of syllable). [Verse 9]

a) Ganadim Purvamuccarya.... :

- Chant om first.
- Om Gam...
- Om helps seeker to resolve his little self in the Atman which is the source of all sounds, all activities, all knowledge.

- Once he is with the silence, it liberates him from the life of “becoming”.

Srimad Bhagavatam :

इति मूर्त्यभिधानेन
मन्त्रमूर्तिममूर्तिकम् ।
यजते यज्ञपुरुषं
स सम्यग्दर्शनः पुमान् ॥ ३८ ॥

iti mūrty-abhidhānena
mantra-mūrtim amūrtikam ।
yajate yajña-puruṣaṁ
sa samyag-darśanaḥ pumān ॥ 38 ॥

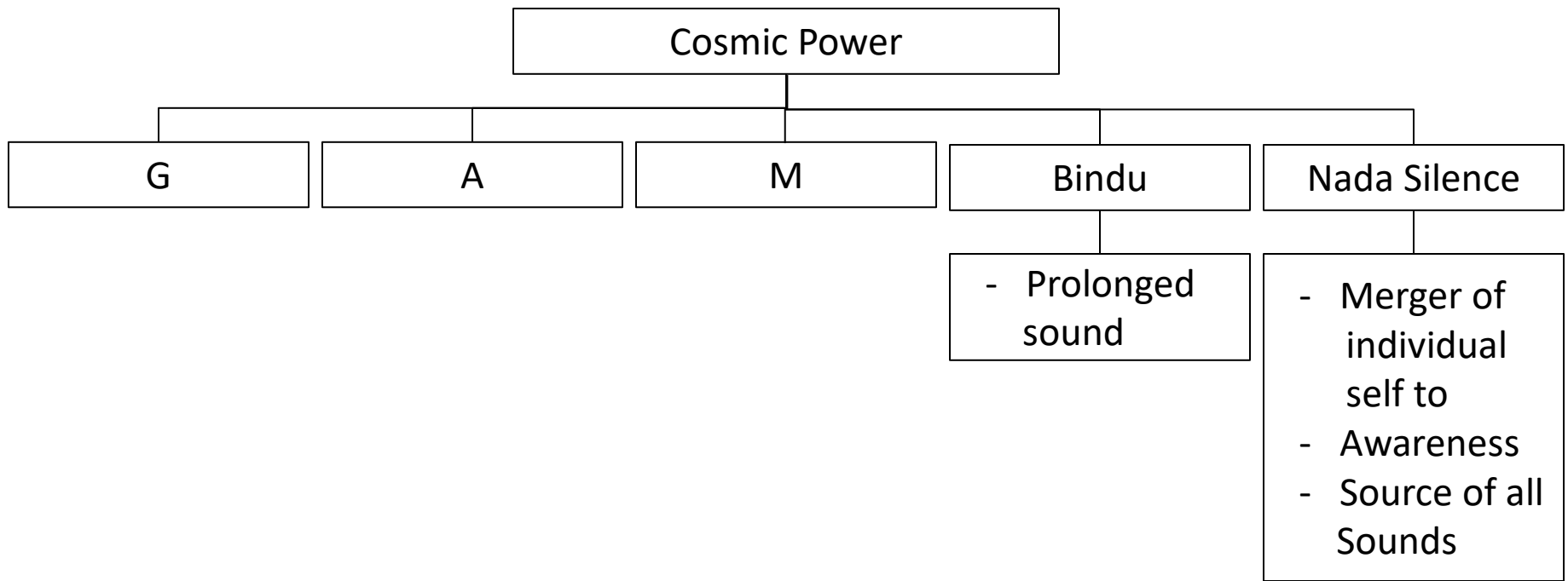
Thus he is the actual seer who worships, in the form of transcendental sound representation, the Supreme Personality of Godhead, Viṣṇu, who has no material form. [1 – 5 – 38]

- Rituals and Mantras are forms of formless God.

b) Gakarah Purvarupam....

- Sound is easy symbol to hold the mind than a form.

Sound	Form
Solid	Fickle



Silence :

- Awareness – Nada Brahman.
- Musicians display this silence.

Verse 10 and 11 : Ganapati Mantra – 8 Syllabled

सैषा गणेशविद्या । गणक ऋषिः ।

निचृद्रायत्रीच्छन्दः । गणपतिर्देवता ॥ १० ॥

saiṣā gaṇeśa-vidyā, gaṇaka ṛṣiḥ,

nicṛdgāyatrīcchandaḥ, gaṇapatir-devatā. (10)

This is Ganesa Vidya. The Sage or Seer (of this Mantra) is Ganaka, "Nict Gayatri" is its metre. Ganapati is the deity (of this Mantra). [Verse 10]

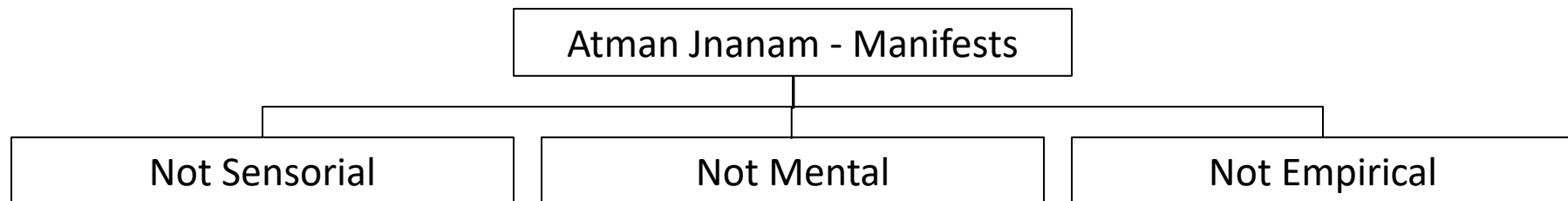
ॐ गं गणपतये नमः ॥ ११ ॥

om gaṁ gaṇapataye namaḥ. (11)

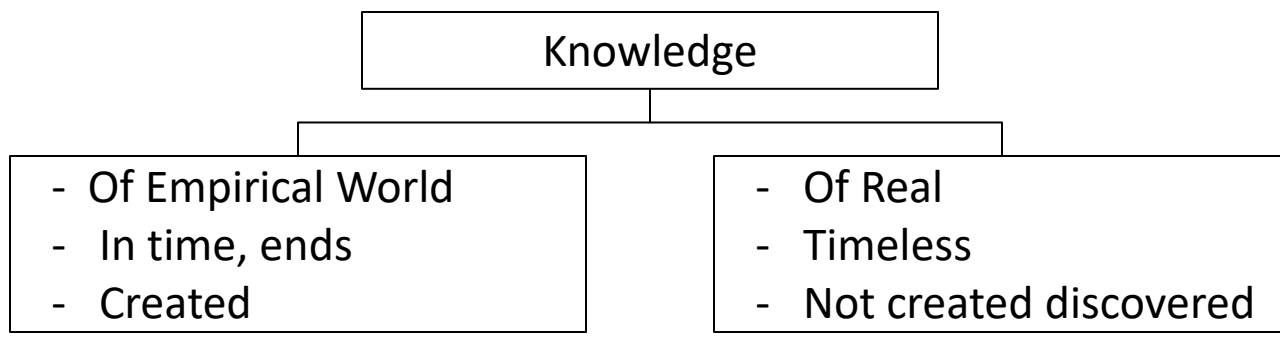
Salutation to (Lord) Ganapati! [Verse 11]

- I) Seers of Mantra = Ganaka
- II) Metre – Nicrdgayatri
- III) Deity – Ganapati
- IV) Om – Gam = My prostrations to Lord Ganapati

- Saint withdraws from the world, abides in Atma.



- Knowledge, when the ego merges with the whole = Knowledge of the Lord, revealed by the Lord.



- This mantra eliminates obstacles of Devotees in day to day life.

- **“Om, Gam Ganapataye Namah”.**

Chandogyo Upanishad :

यस्यामृचि तामृचं यदार्षेयं तमृषिं
यां देवतामभिष्टोष्यन्स्यात्तां
देवतामुपधावेत् ॥ १.३.९ ॥

yasyāmṛci tāmṛcaṃ yadārṣeyaṃ tamṛṣiṃ
yāṃ devatāmabhiṣṭoṣyansyāttāṃ
devatāmupadhāvet || 1.3.9 ||

The Ṛk from which this Sāma is derived, the sage who conceived of this Sāma prayer, and the deity to whom the prayer is addressed—meditate on all of them. [1 - 3 - 9]

येन च्छन्दसा स्तोष्यन्स्यात्तच्छन्द
उपधावेद्येन स्तोमेन स्तोष्यमाणः
स्यात्तंस्तोममुपधावेत् ॥ १.३.१० ॥

yena cchandasā stoṣyansyāttacchanda
upadhāvedyena stomena stoṣyamāṇaḥ
syāttaṃstomamupadhāvet || 1.3.10 ||

One may use the Gāyatrī or some other hymn when praying, but one should meditate on it. Again, one may use a number of Sāma mantras while praying, but one must meditate on them [along with the deities to whom they are addressed]. [1 - 3 - 10]

Verse 12 : Ganapati Gayatri

एकदन्ताय विद्महे वक्रतुण्डाय धीमहि ।
तन्नो दन्तिः प्रचोदयात् ॥ १२ ॥

*ekadantāya vidmahe vakratuṇḍāya dhīmahi,
tanno dantiḥ pracodayāt. (12)*

We have heard about the one-tusked; we meditate on the one having a twisted trunk. May that Ganapati (one-tusked) inspire us (to meditate). [Verse 12]

a) Ekadantaya Vigraha...

- Gayatri meter.
- Rig Veda begins with this metre.

Gita :

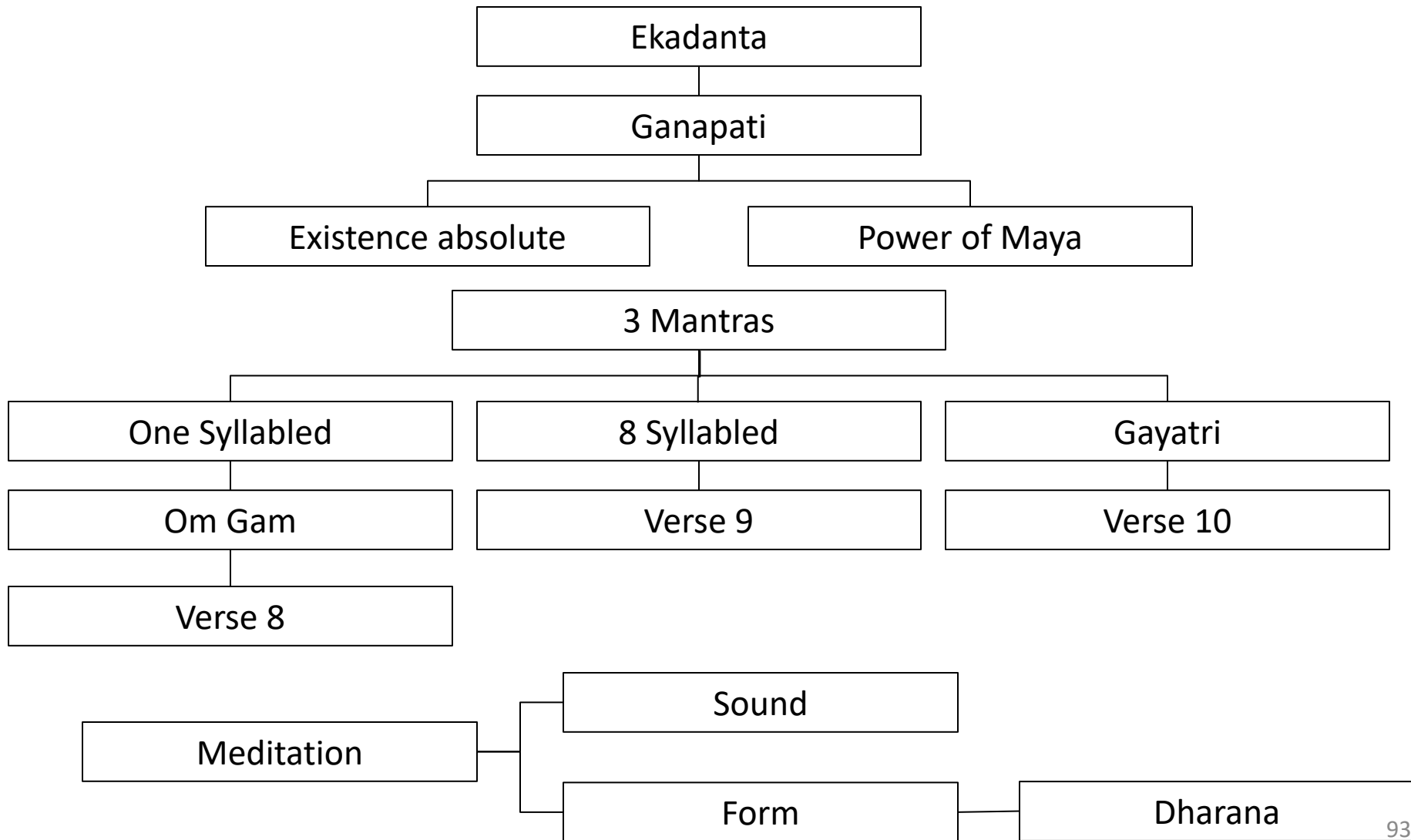
बृहत्साम तथा साम्नां
गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहम्
त्रतूनां कुसुमाकरः ॥ १०-३५ ॥

**brhatsāma tathā sāmnaṁ
gāyatrī chandasām aham |
māsānāṁ mārگاśīrṣō'ham
rtūnāṁ kusumākaraḥ || 10-35 ||**

Among hymns also, I am the Brhatsama; among metres, Gayatri am I; among months, I am Margasirsa (Parts of December-January); among seasons, I am the flowery spring. [Chapter 10 - Verse 35]

- Thoughts have origin in the Atman, which is the Lord.
- Thoughts follow law of nature.

- Thought not controlled by the small self.
- Ego = Thought.
- Seeker prays for the knowledge of the self.
- Refer stories in Ganesa Purana, Shiva Purana and Mudgala Purana.



Verse 13 : Form of Lord Ganapati for Meditations

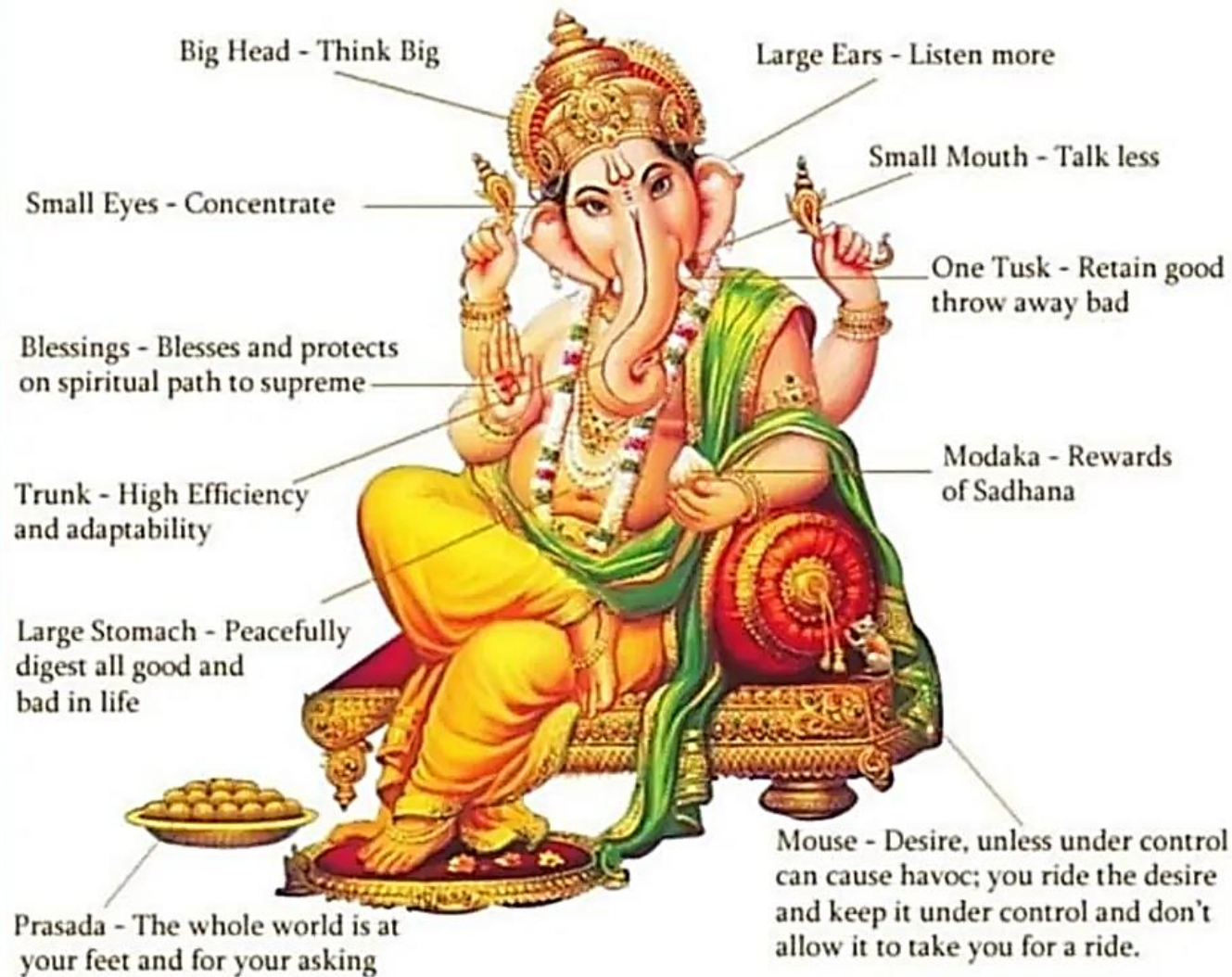
एकदन्तं चतुर्हस्तं पाशमङ्कुशधारिणम् ।
रदं च वरदं हस्तैर्विभ्राणं मूषकध्वजम् ।
रक्तं लम्बोदरं शूर्पकर्णकं रक्तवाससम् ।
रक्तगन्धानुलिप्ताङ्गं रक्तपुष्पैः सुपूजितम् ।
भक्तानुकम्पिनं देवं जगत्कारणमच्युतम् ।
आविर्भूतं च सृष्ट्यादौ प्रकृतेः पुरुषात्परम् ।
एवं ध्यायति यो नित्यं स योगी योगिनां वरः ॥ १३ ॥

*ekadantaṁ caturhastam pāśam-aṅkuśa-dhāriṇam,
radaṁ ca varadaṁ hastair-bibhrāṇam mūṣaka-dhvajam,
raktaṁ lambodaraṁ śūrpa-karṇakaṁ rakta-vāsasam,
rakta-gandhānuliptāṅgaṁ rakta-puṣpaiḥ supūjitam,
bhaktānukampinaṁ devaṁ jagat-kāraṇam-acyutam,
āvirbhūtaṁ ca sṛṣṭyādau prakṛteḥ puruṣātparam,
evaṁ dhyāyati yo nityaṁ sa yogī yogināṁ varaḥ. (13)*

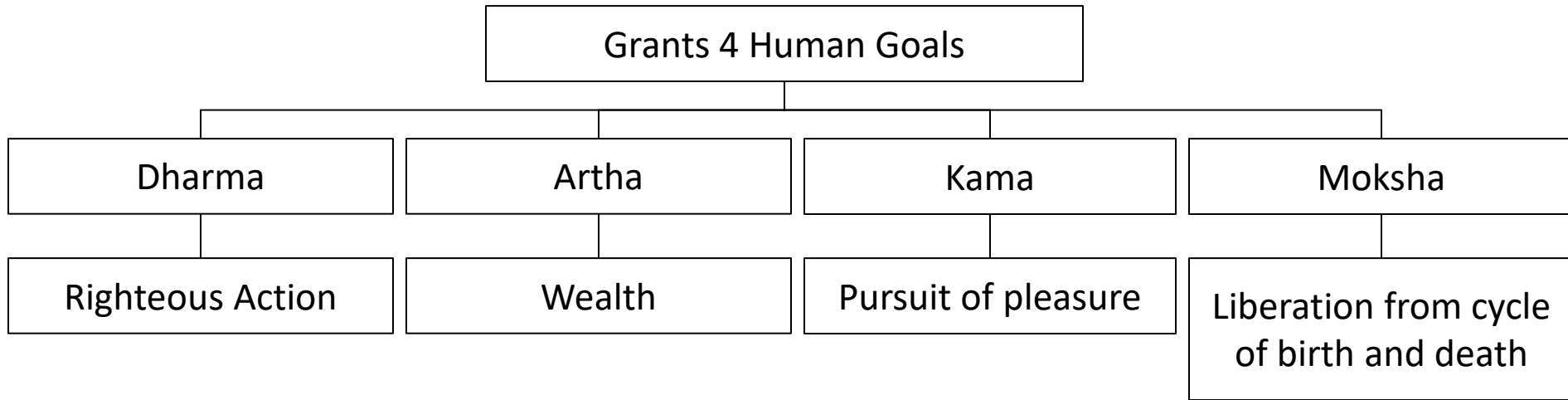
One who constantly meditates on Him, who has one (right) tusk, who has four hands, who holds a noose (in His upper right hand) and a goad (in the left), who holds a tusk in His (lower left) hand who has held the fingers of His (right lower) hand in a posture bestowing blessing, whose flag bears the insignia of mouse, who is red in colour, who is big-bellied, whose ears have the form of a scuttle, who has worn red clothes, whose body is smeared with red sandal paste, who is well worshipped with red flowers, who is compassionate towards His devotees, who is self-effulgent, who is the cause of the world, who never has a fall from his nature, who manifested / existed even before creation and who is beyond Prakṛti and Puruṣa - the Yogi who thus meditates on Him is the best among Yogis. [Verse 13]

- One tusk
- **4 Hands :**
 - Snare, Goad, Husk – 3 Hands
 - Boon bestowing Hand - 4th
- Symbol on flag – Mouse.
- Pot belly
- Ears like baskets
- Red clothes
- Sandal paste smeared
- Worshipped with red flower
- Origin of universe is from timeless Lord.
- Lord is superior to Jagat + Jiva.

The deep-rooted meaning in symbolism of Lord Ganesha



I) 4 Hands :



II) Weapons :

- Drives away evil forces from the life of a Devotee.
- Surrender problems to the Lord and be free.

III) Snare :

- Lord can liberate Devotee from ignorance and delusion.
- Signifies Lord is timeless and Jiva is prisoner in the wall of time.
- Surrender to timeless and be free from bondage of cycle of birth and death, life of becoming, ego I.

IV) Goad :

- Controller of Universe.

V) White Tusk :

- Destroyer of demon of ignorance.

VI) Mudra :

- Signifies the fulfillment of Jivas desires,

VII) Red Garment with red Sandal paste, red flowers :

Meditate	For
<ul style="list-style-type: none">- White complexion- Red form	<ul style="list-style-type: none">- Knowledge- Fulfil ambitions- Pleasures of the world.

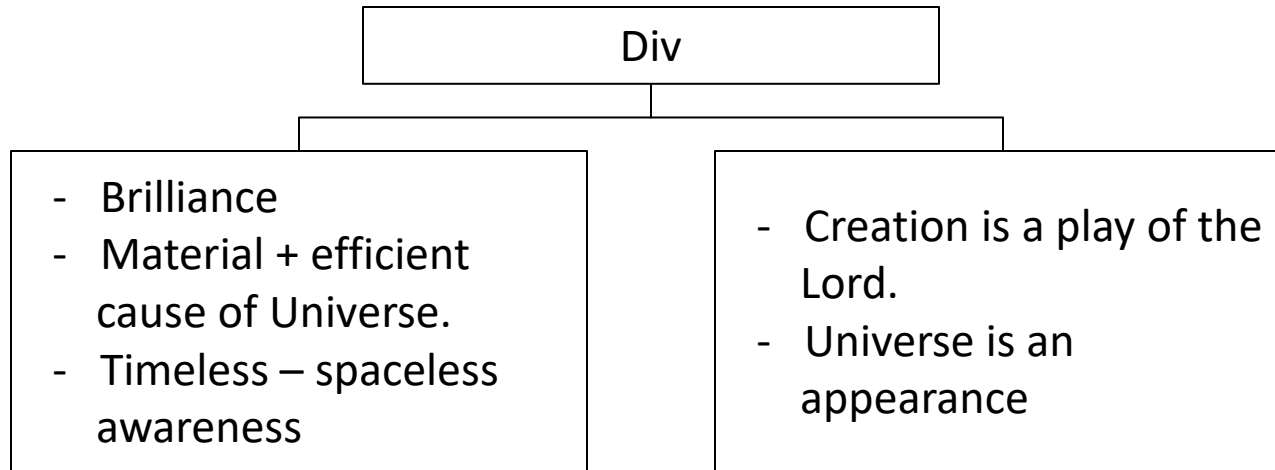
VIII) Large belly :

- Origin of the universe.

IX) Ears :

- Winnowing baskets to remove the impurities in the minds of devotees.
- Realise nature of Jiva and the Lord is the same Satchit Ananda.

X)



XI) Achyuta :

- Never falls from his absolute timeless nature.
- Meditate on 10 aspects of Lord Ganapati to come out of life of “Ego”.

Verse 14 :

नमो व्रातपतये । नमो गणपतये ।
नमः प्रमथपतये । नमस्तेऽस्तु
लम्बोदरायैकदन्ताय विघ्ननाशिने
शिवसुताय वरदमूर्तये नमः ॥ १४ ॥

*namo vrātapataye, namo gaṇapataye,
namaḥ pramathapataye, namaste'stu
lambodarāyaikadantāya vighnanāśine
śivasutāya varadamūrtaye namaḥ. (14)*

Prostration to the Lord of all who earn through hard work (vrata). Prostration to the Lord of all the groups (ganas). Prostration to the Lord of the special devotees of Lord Siva (Pramathas). Prostration unto You who are big-bellied, one-tusked, destroyer of obstacles and the son of Siva. Prostration to the form who bestows all desires. [Verse 14]

My prostrations to Lord of

Jivas

Master of groups of
objects and living
beings

Attendants of Lord
Shiva

Granting boons

- Garland of 8 names of Lord.
- Vrata = Individual
- Gana = Group

- Pramatha – Destroys enemies.
- Lord paves the way for a devotee to realise his identity with Shiva, the Brahman by removing the obstacles of ignorance.
- Shiva = Nirguna Brahman.
- Ganapati = Saguna Brahman.
- All rituals start with prayer to Lord Ganapati.

Verse 15 to 29 : 15 Verses – Phala Sruti

- To motivate a Devotee to have communion with the Lord.
- Arthavada = Exaggeration to inspire the devotee.
- Ignore literal meaning, take the spirit alone.

Verse 15 and 16 :

एतदथर्वशीर्षं योऽधीते
स ब्रह्मभूयाय कल्पते ।
स सर्वविघ्नैर्न बाध्यते ।
स सर्वत्र सुखमेधते ।
स पञ्चमहापापात् प्रमुच्यते ॥ १५ ॥

*etad-artharvaśīrṣaṁ yo'dhīte
sa brahmabhūyāya kalpate,
sa sarva-vighnair-na bādhyate,
sa sarvatra sukham-edhate,
sa pañca-mahāpāpāt pramucyate. (15)*

Whoever meditates on this Atharva-sirsa (Upanisad) becomes fit for the Realisation, "I am the infinite Trjth". He is not affected by any of the obstacles. He gains happiness everywhere, at all times, under all circumstances. He becomes free from the five great sins. [Verse 15]

सायमधीयानो दिवसकृतं पापं नाशयति ।
प्रातरधीयानो रात्रिकृतं पापं नाशयति ।
सायं प्रातः प्रयुञ्जानो पापोऽपापो भवति ।
सर्वत्राधीयानोऽपविघ्नो भवति ।
धर्मार्थकाममोक्षं च विन्दति ॥ १६ ॥

*sāyam-adhīyāno divasa-kṛtaṁ pāpaṁ nāśayati,
prātar-adhīyāno rātri-kṛtaṁ pāpaṁ nāśayati,
sāyaṁ prātaḥ prayuñjāno pāpo'pāpo bhavati,
sarvatrādhīyāno'paviḥno bhavati,
dharmārtha-kāma-mokṣaṁ ca vindati. (16)*

One who chants this in the evening destroys all sins committed during the day. One who chants this in the morning destroys all sins committed during the night. The one who chants both in the morning and evening becomes sinless. One who chants everywhere (and all the time) encounters no obstacle, and gains all the four types of human accomplishments, namely religious merit (Dharma), wealth (artha), desired objects (Kama) and Liberation (Moksha). [Verse 16]

Main Benefit :

- Realise oneness with Brahman.
- Get absolute, nonchanging happiness at all times, places, circumstances.
- Freed from all sins, become sinless.
- Accomplish Dharma, Artha, Kama, Moksha.
- Know the meaning and contemplate on it.
- Liberation here and now.
- Mind becomes pure.
- Devotee gets a Guru, teaching and liberation, freedom from the thralldom of Samsara.
- Discover intrinsic Svarupa Ananda.
- Gain reasonless happiness.
- Constantly abide in the thoughts of the Lord.
- Impulses and wrong actions are purified by recitation.
- Dharma, Artha, Kama defines the life of a person.
- Realise your own fullness and blissful nature = Moksha.
- Attracts the grace of the Lord in Abundance.

Verse 17 and 18 :

इदमथर्वशीर्षमशिष्याय न देयम् ।

यो यदि मोहाद् दास्यति स पापीयान् भवति ॥ १७ ॥

*idam-atharvaśīrṣam-aśiṣyāya na deyam,
yo yadi mohād dāsyati sa pāpīyān bhavati. (17)*

This Atharva-sirsa (Upanisad) should not be given / taught to an unqualified student. One who does so due to any temptation / delusion / attachment will incur sin. [Verse 17]

सहस्रावर्तनाद्यं यं काममधीते
तं तमनेन साधयेत् ॥ १८ ॥

*sahasrāvartanād-yaṁ yaṁ kāmam-adhīte
taṁ tam-anena sādhayet. (18)*

One achieves the fulfilment of all his desires by the repetition of this (Upanisad) thousand times. [Verse 18]

- Recite 1000 times this Upanishad, and gain any desired end.
- Teach this Upanishad to a student who has devotion.
- This knowledge is Auspicious and deserves due respect.
- Chant once Phala Sruti after repeated chanting of Upanishad 1 – 14.

Verse 19

अनेन गणपतिमभिषिञ्चति
स वाग्मी भवति ॥ १९ ॥

*anena gaṇapatim-abhiṣiñcati
sa vāgmī bhavati. (19)*

One who bathes Ganapati whilst chanting this Atharva - Sirsa (Upanisad) becomes an eloquent speaker (in due course). [Verse 19]

चतुर्थ्यामनश्नन् जपति
स विद्यावान् भवति ॥ २० ॥

*caturthyām-anaśnan japati
sa vidyāvān bhavati. (20)*

One who whilst fasting, repeats this Atharva-sirsa (upanisad), on (the auspicious day of) caturthi (fourth day of lunar fortnight), becomes a knowledgeable person. [Verse 20]

इत्यथर्वणवाक्यम् ॥ २१ ॥

ityatharvaṇa-vākyam. (21)

Thus say Sage Atharvana. [Verse 21].

ब्रह्माद्यावरणं विद्यान्
बिभेति कदाचनेति ॥ २२ ॥

*brahmādyāvaraṇaṁ vidyāna
bibheti kadācaneti. (22)*

One should know Brahman / Truth and its inscrutable power (Adya or Maya) along with its veiling power (avarana sakti). (Thus) he does not fear at any time. [Verse 22].

Supreme benefits promised by Atharvana Rishi :

- I. Become an orator
- II. Become a scholar
- III. Gain identity with Brahman.
- IV. Become fearless – Moksha.

Verse 23 to 26 :

यो दूर्वाङ्कुरैर्यजति
स वैश्रवणोपमो भवति ॥ २३ ॥

*yo dūrvāṅkurair-yajati
sa vaiśravaṇopamo bhavati. (23)*

He who worships (Lord Ganapati) with blades of durva grass becomes as rich as the God of wealth, Kubera. [Verse 23]

यो लाजैर्यजति स यशोवान् भवति ।
स मेधावान् भवति ॥ २४ ॥

*yo lājair-yajati sa yaśovān bhavati,
sa medhāvān bhavati. (24)*

He who worships with parched grains, becomes famous (and successful); he becomes a very intelligent person. [Verse 24]

यो मोदकसहस्रेण यजति
स वाञ्छितफलमवाप्नोति ॥ २५ ॥

*yo modaka-sahasreṇa yajati
sa vāñchita-phalam-avāpnoti. (25)*

He who worships with a thousands modakas, gets his cherished desires fulfilled. [Verse 25]

यः साज्य समिद्धिर्यजति
स सर्वं लभते स सर्वं लभते ॥ २६ ॥

*yaḥ sājya samidbhir-yajati
sa sarvaṁ labhate sa sarvaṁ labhate. (26)*

One who performs sacrifices by offering wood together with ghee as oblation, gets everything. He gets everything. [Verse 26]

More Benefits :

- “Gain Wealth”
- Gain grace of the Lord.
- Chant 1000 times the Upanishad within a specific time.

Oblations used in ritual for the gods :

- I. Tender blades of grass
- II. Puffed rice
- III. Turmeric
- IV. Twigs of peepul tree, mango tree (Fallen from a branch)

Verse 27 to 29 :

अष्टौ ब्राह्मणान् सम्यग् ग्राहयित्वा
सूर्यवर्चस्वी भवति ॥ २७ ॥

*aṣṭau brāhmaṇān samyag grāhayitvā
sūryavarcaśvī bhavati. (27)*

One who makes eight good natured (noble) persons proficient in Atharva-sirsa (Upanisad) becomes as glorious as the Sun. [Verse 27]

सूर्यग्रहे महानद्यां प्रतिमासन्निधौ
वा जप्त्वा सिद्धमन्त्रो भवति ।
महाविघ्नात् प्रमुच्यते ।
महादोषात् प्रमुच्यते ।
महाप्रत्यवायात् प्रमुच्यते ॥ २८ ॥

*sūryagrahe mahānadyām pratimā-sannidhau
vā japtvā siddha-mantro bhavati,
mahāvighnāt pramucyate,
mahādoṣāt pramucyate,
mahāpratyavāyāt pramucyate. (28)*

By chanting this Atharva-sirsa (Upanisad) during solar eclipse, or by sitting on the banks of a sacred river, or by sitting in front of an idol (of Ganapati), a seeker or spiritual practitioner gets whatever that is promised in these mantras. (In particular) he becomes free from big obstacles, free from all negative tendencies and free from all sins (penalty for non-performance of obligatory duty). [Verse 28]

स सर्वविद्भवति स सर्वविद्भवति ।
य एवं वेद । इत्युपनिषत् ॥ २९ ॥

*sa sarvavid-bhavati sa sarvavid-bhavati,
ya evaṁ veda, ityupaniṣat. (29)*

He who knows in this way (the true nature of Ganapati as said in this Upanisad) knows all. He indeed knows all. Thus (concludes) the Upanisad. [Verse 29]

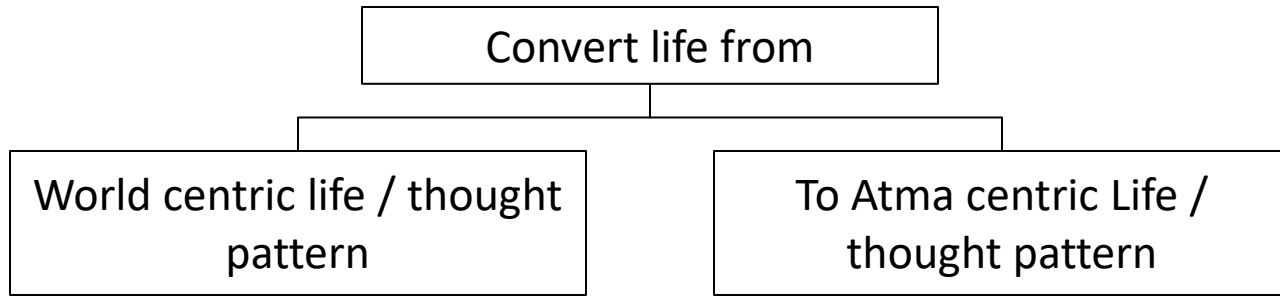
Benefit :

I) Teach 8 students :

- Get lustre as that of the Sun.

II) Chant this Upanishad during solar, lunar eclipse :

- Special powers during these astronomical events.



- One who meditates upon the Lord through this Upanishad becomes omniscient.
- Know one Ganapati and know all.

• Know Brahman as atman and you will know everything.

- Everything exists and shines in awareness absolute, which is Atman.

Conclusion :

- Upanishad promises self knowledge to the devotee of Lord Ganesha.
- Harih Om, Tat Sat Srikrishnaarpanamastu.
- Om Poornamadah...

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,
Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.