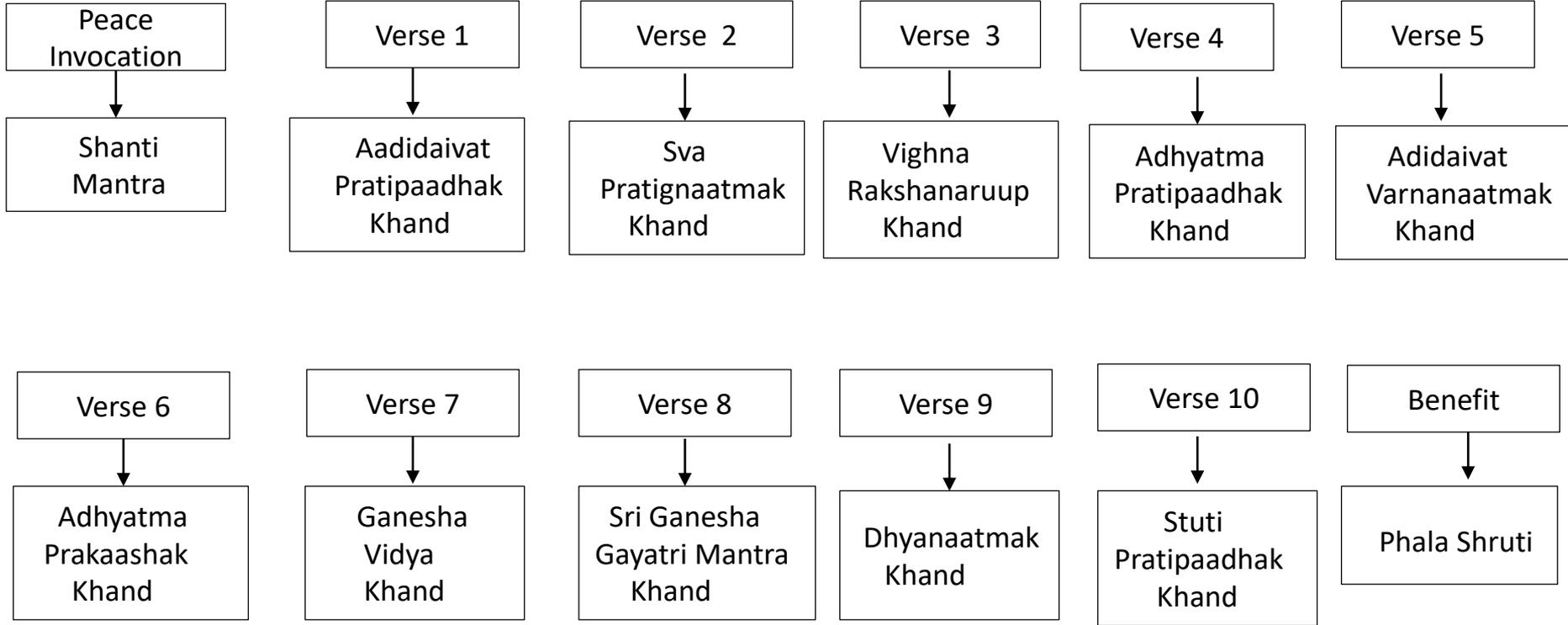




# **Ganapati Atharvashirsha Upanishad**

# GANAPATI ATHARVASHIRSHA UPANISHAD

## Summary (10 Verses + Phalashruti)



# GANAPATI ATHARVASHIRSHA UPANISHAD

Peace Invocation:

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

**Meaning:**

O Devas, May we Hear with our Ears what is Auspicious,  
O (Devas who are) Worthy of Worship, May we See with our Eyes what is Auspicious,  
With (Sense) Organs Steady and Body Praying (due to Hearing and Seeing the Auspicious)  
May we Attain (i.e. Spend) the Lifespan allotted by the Devas (thus finding fulfillment in our lives)  
May Indra whose Glory is Great, bestow Well-Being on Us,  
May Pushan who is All-Knowing, bestow Well-Being on Us,  
May Tarkshaya who is a Circle of Protection, bestow Well-Being on Us,  
May Brihaspati (also) bestow Well-Being on Us,  
Om, Peace, Peace, Peace.

# GANAPATI ATHARVASHIRSHA UPANISHAD

## Verse 1: Adidaivat Pratipaadhak Khand

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

### Meaning:

- (O Ganapati) You indeed are the visible Tattvam (Conscious Essence underlying everything),  
(O Ganapati) You indeed are the only Creator (Karta) (by Whose Power the Universe is Created),  
(O Ganapati) You indeed are the only Sustainer (Dharta) (by Whose Power the Universe is Sustained),  
(O Ganapati) You indeed are the only Destroyer (Harta) (by Whose Power the Universe is finally Dissolved in its Conscious Essence),  
(O Ganapati) You indeed are All This (The Universe); You verily are the Brahman (giving Consciousness to All),  
(O Ganapati) You are the visible Atman, the Eternal (underlying Reality)

# GANAPATI ATHARVASHIRSHA UPANISHAD

## Verse 2: Sva Pratignaatak Khand

ऋतं वच्मि । सत्यं वच्मि ॥३॥

### Meaning:

I declare the Ritam (Divine Law); I declare the Satyam (Absolute Reality) (that there is Absolute Consciousness underlying everything, which I saw as Ganapati)

# GANAPATI ATHARVASHIRSHA UPANISHAD

## Verse 3: Vighna Rakshanaruup Khand

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

### Meaning:

Protect me (O Ganapati) (Protect the Truth I declared),  
Protect the Speaker (O Ganapati) (Protect the Teacher who declares this Truth),  
Protect the Listener (O Ganapati) (Protect the Student who listens to this Truth),  
Protect the Giver (O Ganapati) (Protect the Giver of knowledge who transmits this Truth),  
Protect the Sustainer (O Ganapati) (Protect the Sustainer who retains this Truth in Memory),  
Protect the Disciple (O Ganapati) (Protect the Disciple who repeats this Truth following the Teacher),  
Protect this Truth from the East (O Ganapati),  
Protect this Truth from the South (O Ganapati),  
Protect this Truth from the West (O Ganapati),  
Protect this Truth from the North (O Ganapati),  
Protect this Truth from the Top (O Ganapati),  
Protect this Truth from the Bottom (O Ganapati),  
(Now) Please Protect me (O Ganapati) (Protect this Truth I declared) from all Sides,

# GANAPATI ATHARVASHIRSHA UPANISHAD

## Verse 4: Adhyatma Pratipaadhak Khand

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

### Meaning:

You are of the nature of Words (Vangmaya), and You are of the nature of Consciousness (Chinmaya) (which is the source of all words) (Therefore, O Ganapati, the Absolute Truth I have spoken have come from You), You are of the nature of Bliss (Anandamaya), and You are of the nature of Brahman (Brahmamaya) (which is the source of all Bliss) (Therefore, O Ganapati, the Absolute Truth I have spoken will give Bliss to all who realize it)

You are Sacchidananda (Sat-Chit-Ananda) (Existence-Consciousness-Bliss), and You are the One without a second (Therefore, O Ganapati, the Absolute Truth I have spoken will liberate all to the Greater Consciousness who realize it)

You are the visible Brahman (manifested as the Universe) (Therefore, O Ganapati, the Absolute Truth I have spoken will make the realized see this vast World as emanating from Sacchidananda)

You are of the nature of Gyana (Spiritual Knowledge) (Self-Manifesting within the Core of our Being as Bliss-Consciousness), and You are Vigyana (Giving the Spiritual Vision of the whole World from the standpoint of the Greater Consciousness),

(Therefore, O Ganapati, protect the Absolute Truth I have spoken for the welfare of all)

# GANAPATI ATHARVASHIRSHA UPANISHAD

## Verse 5: Adidaivat Varnanaatmak Khand

सर्वं जगदिदं त्वत्तो जायते ।  
सर्वं जगदिदं त्वत्तस्तिष्ठति ।  
सर्वं जगदिदं त्वयि लयमेष्यति ।  
सर्वं जगदिदं त्वयि प्रत्येति ।  
त्वं भूमिरापोऽनलोऽनिलो नभः ।  
त्वं चत्वारि वाक् {परिमिता} पदानि ।

### Meaning:

The Entire Universe has Manifested (Born) from You (Therefore, O Ganapati, help us realize Your essence within the Core of our Hearts), The Entire Universe is Sustained by Your Power (Therefore, O Ganapati, help us realize Your essence within the Core of our Hearts), The Entire Universe will Dissolve in You (Therefore, O Ganapati, help us realize Your essence within the Core of our Hearts), The Entire Universe will thus finally Return to You (Therefore, O Ganapati, help us realize Your essence within the Core of our Hearts), You have manifested as Bhumi (Earth), You have manifested as Apas (Water), You have manifested as Anala (Fire), You have manifested as Anila (Wind), and You have manifested as Nabha (Sky or Space), World), You are the Four Types of Speech (Para, Pashyanti, Madhyama and Vaikha ,(Therefore, O Ganapati, help us realize Your essence in the manifested ri), (Therefore, O Ganapati, help us realize Your essence as the source of Speech)

# GANAPATI ATHARVASHIRSHA UPANISHAD

## Verse 6: Adhyatma Prakaashak Khand

त्वं गुणत्रयातीतः। त्वं अवस्थात्रयातीतः ।  
त्वं देहत्रयातीतः । त्वं कालत्रयातीतः ।  
त्वं मूलाधारस्थितोऽसि नित्यम्। त्वं शक्तित्रयात्मकः ।  
त्वां योगिनो ध्यायन्ति नित्यम्। त्वं ब्रह्मा त्वं विष्णुस्त्वं।  
रुद्रस्त्वमिन्द्रस्त्वमग्निस्त्वं। वायुस्त्वं सूर्यस्त्वं चन्द्रमास्त्वं ।  
ब्रह्म भूर्भुवस्सुवरोम् ।

### Meaning:

You are beyond the Three Gunas (Sattva, Rajas and Tamas) (Therefore, O Ganapati, help us realize Your Conscious Essence beyond all the variations of the Mind due to the play of Gunas), You are beyond the Three States (Waking, Dreaming and Deep Sleep) (Therefore, O Ganapati, help us realize Your Conscious Essence beyond the three States), You are beyond the Three Bodies (Gross Body, Subtle Body and Causal Body) (Therefore, O Ganapati, help us realize Your Conscious Essence beyond the three Bodies), You are beyond the Three Times (Past, Present and Future) (Therefore, O Ganapati, help us realize Your Eternal Essence beyond all Times)

You always abide in the Muladhara (Therefore, O Ganapati, help us in awakening our Kundalini Shakti), You are the source of the Three Shaktis (Iccha Shakti, Kriya Shakti and Gyana Shakti) (Will Power, Power of Action and the Power of Knowledge) (Therefore, O Ganapati, help us in awakening these Shaktis to realize Your Conscious Essence), The Yogis always meditate on You (to realize Your Conscious Essence, which is the aim of Human Life)

# GANAPATI ATHARVASHIRSHA UPANISHAD

## Verse 7: Ganesha Vidhya Khand

गणादिं पूर्वमुच्चार्य वर्णादींस्तदनन्तरम् ।  
अनुस्वारः परतरः ।अर्धेन्दुलसितम् ।  
तारेण ऋद्धम् ।एतत्तव मनुस्वरूपम्  
गकारः पूर्वरूपम् ।अकारो मध्यरूपम् ।  
अनुस्वारश्चान्तरूपम् । बिन्दुरुत्तररूपम् ।  
नादस्संधानम् । संगंहिता संधिः ।  
सैषा गणेशविद्या । गणक ऋषिः ।  
निचृद्गायत्रीच्छन्दः । गणपतिर्देवता ।  
ॐ गं गणपतये नमः ।

### Meaning:

(The Mantra Swarupa of Ganapati is as follows) The first syllable of the word Gana (i.e. "G") is to be pronounced first; then the first varna (i.e. "A") should immediately follow (thus making "Ga"), The Anuswara should follow next (thus making "Gam"), Then it should be made to shine with the Half-Moon (i.e. the Nasal Sound of Chandrabindu, thus making "Gang"), This should be Augmented by Tara (a Note signifying Om) (thus making "Om Gang"), This is Your Mantra Swarupa (O Ganapati), In Your Mantra Swarupa) G-kara is the first form, ... .. A-kara is the middle form, ... .. And Anuswara is the last form (thus forming "Gam"), Bindu is the form on the top (giving the nasal sound of Chandra-Bindu, thus forming "Gang"), This is joined with Nada, All the forms combine together (and when it finally ends with Nada, it gives the mantra a transcendental form), This is the Ganesha Vidya (A path leading to the Knowledge of the Self through the worship of Ganesha through His Mantra Swarupa), The Rishi who realized this Vidya is Ganaka Rishi, The Chhanda (Metre) is Nicrdgayatri, The Devata (God) worshipped is Ganapati, Om Gang Ganapataye Namah (My Reverential Salutations to Ganapati), (I seek Your Blessings to practice this Vidya)

# GANAPATI ATHARVASHIRSHA UPANISHAD

## Verse 8: Sri Ganesha Gayatri Mantra Khand

एकदन्ताय विद्महे वक्रतुण्डाय धीमहि ।  
तन्नो दन्तिः प्रचोदयात् ।

### Meaning:

(Let our mind go) to the Ekadanta (the One with a Single Tusk) to know (His Conscious Form deeply); (And then) Meditate on that Vakratunda (the One with a Curved Trunk) (to get absorbed in His Conscious Form), May that Danti (One with a Tusk) awaken (our Consciousness)

# GANAPATI ATHARVASHIRSHA UPANISHAD

## Verse 9: Dhyanaatmak Khand

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

## Meaning:

(The visible Form of Ganapati is as follows) His Face has a single Tusk (Ekadantam); He has Four Hands (Catur-Hastam); with two of His Hands, he is holding Noose (Pasha) and Goad (Ankusha), With His third Hand He is holding a Tusk (Rada), and with His fourth Hand He is showing the gesture of Boon-Giving (Varada Mudra); His Flag is having the Emblem of a Rat (Mushaka), His Form is having a Beautiful Reddish Glow (Raktam), with a Large Belly (Lambodara) and with Large Ears like Fans (Shurpa Karna); He is wearing Red Garments (Rakta Vasam), His Form is annointed with Red Fragrant Paste (Rakta Gandha), and He is worshipped with Red Flowers (Rakta Pushpa), The Heart of this Lord throbs with the Devotees (with empathy, He being the in-dweller) (Bhakta Anukampinam); And He has descended for the Cause of the World (Jagat Karanam); He is Imperishable (i.e. Eternal) (Acyutam) (and takes the Devotees to the Eternal realm), He manifested during the beginning of Creation (Sristhi Aadi) within the manifested Nature (Prakriti), (He manifested) from the Supreme Purusha (Purusha Param), He who meditates on Him in this way everyday is the best Yogi among the Yogis

# GANAPATI ATHARVASHIRSHA UPANISHAD

## Verse 10: Stuti Pratipaadhak Khand

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

### Meaning:

Salutations to the Lord of all Human Beings,  
Salutations to the Lord of all Ganas (Demi-Gods attending to Lord Shiva),  
Salutations to the Lord of all Pramathas (Demons attending to Lord Shiva),  
Salutations to You, the One with a Large Belly (Lambodara) and a Single Tusk (Ekadanta),  
Salutations to the One Who is the Remover of all Obstacles, Who is the Son of Lord Shiva  
and is a personification of Boon-Giving,

# GANAPATI ATHARVASHIRSHA UPANISHAD

## Phala Shruti

एतदथर्वशीर्षं योऽधीते स ब्रह्मभूयाय कल्पते ।  
स सर्वविघ्नैर्न बाध्यते । स सर्वत्र सुखमेधते ।  
स पञ्चमहापापात्प्रमुच्यते । सायमधीयानो दिवसकृतं पापं नाशयति ।  
प्रातरधीयानो रात्रिकृतं पापं नाशयति । सायं प्रातः प्रयुञ्जानो पापोऽपापो भवति ।  
सर्वत्राधीयानोऽपविघ्नो भवति । धर्मार्थकाममोक्षं च विन्दति ।  
इदमथर्वशीर्षमशिष्याय न देयम् । यो यदि मोहाद्दास्यति स पापीयान् भवति ।  
सहस्रावर्तनाद्यं यं काममधीते तं तमनेन साधयेत् ।

## Meaning:

He who studies this Atharvashirsha (with Shraddha), will become fit to realize Brahman,  
He will not be (permanently) tied down by any obstacles (and his consciousness will become clearer),  
(Permanent) Happiness will increase within his consciousness, wherever he is (i.e. at all times),  
He will get freed from the five grave Sins (the memory of sins tend to create  
Permanent obstacles within the consciousness for the jivas to sense the Paramatman),  
Studying this in the Evening will destroy the Sins committed during the Day (including the tendency to  
commit Sins), Studying this in the Morning will destroy the Sins committed during the Night (including the tendency to  
commit Sins), Joining (the Study and Deep Contemplation) both in the Evening and Morning, will make a Sinful person  
Sinless (by gradually revealing the deeper consciousness and thereby removing the tendencies to  
commit Sins), Studying everywhere (i.e. in all situations) will remove the Obstacles, ...  
(And) the Devotee will obtain Dharma, Artha (Prosperity), Kama (Right Desires fulfilled) and (finally) Moksha (Liberation  
by discovering the deeper consciousness). This Atharvasirsha is not to be given to undeserving Persons (Those who do  
not have any interest or faith in higher life), If anyone gives this out of attachment to someone (inspite of knowing the  
person to be undeserving), he becomes a sinner, When thousand Parayana of this Atharva Shirsha is done by Deep  
Study (and Contemplation), then by this (Upanishad), Siddhi (Spiritual attainments) will be attained,