GANAPATI ATHARVASHIRSHA UPANISHAD
Summary (10 Verses + Phalashruti)
GANAPATI ATHARVASHIRSHA UPANISHAD

Peace Invocation:

ॐ भद्रं कर्णेभभिः शृणुयाम देवाः ।
भद्रं पश्येमाक्षभभययजत्ािः ।
स्थिरैरङ्गैथतुष्टुवागँसथतनूभिः ।
शान्तिः ॥व्यशेम देवहितं यदायूः ।
स्वस्ति न इन्द्रो वुद्धश्रवाः ।
स्वस्ति नः पूषा विश्ववेदः ।
स्वस्ति नस्ताक्षयो अररष्टनेभमिः ।
स्वस्ति नो वृःस्पतिदंद्धातु ॥
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.
Verse 1: Adidaivat Pratipaadhak Khand

ॐ नमस्ते गणपतये ।
त्वमेव प्रत्यक्षं तत्त्वमसि ।
त्वमेव केवलं कर्ता सि ।
त्वमेव केवलं धर्ता सि ।
त्वमेव वलं हर्ता सि ।
त्वमेव सर्वं खल्विदं ब्रह्मासि ।
त्वं साक्षादात्मासि 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)
Verse 2: Sva Pratignaatmak Khand

ऋतं वच्चिं | सत्यं वच्चिं ||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)
Verse 3: Vighna Rakshanaruup Khand

अव त्वं माम्।अव वक्तारम् ।
अव श्रोतारम्।अव दातारम् ।
अव धातारम्।अवानूचानमव शिष्यम् ।
अव पुरस्तात्।अव दक्षिणातात् ।
अव पश्चात्।अव वातात् ।
अव सूर्यात्।अव चोर्धवात् ।
अव अधरात् ।
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,
Verse 4: Adhyatma Pratipaadhak Khand

त्वं वाङ्मयस्त्वं चिन्मयः ।
त्वमान्दमयस्त्वं ब्रह्ममयः ।
त्वं सच्चिदानन्दासदवितीयोऽसि ।
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)
Verse 5: Adidaivat Varnanaatmak Khand

सर्वं जगदिदं त्वतो जायते ।
सर्वं जगदिदं त्वत्स्वत्स्तिष्ठति ।
सर्वं जगदिदं त्वमि लयमेष्यति ।
सर्वं जगदिदं त्वमि प्रत्येति ।
त्वं भूमिरापोसनलोसनिलो नभः ।
त्वं चत्वारी 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)
Verse 6: Adhyatma Prakaashak Khand

त्वं गुणत्रयातीतः | त्वं अवस्थान्त्रयातीतः ।
त्वं देहत्रयातीतः | त्वं कालत्रयातीतः ।
त्वं मूलाधारस्थितोऽभस तन्यम्।
त्वं सक्तित्रयात्मकः ।
त्वं योगिनो ध्यायन्ति नित्यम्।
त्वं ब्रह्म त्वं विष्णुस्तवः।
रुद्रस्तविमन्द्रस्तवममिन्स्तवः।
वायुस्तवः सूर्यस्तवं चन्द्रमास्तवः।
ब्रह्म भूर्भुवसुवरोम् ।

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)
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)
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)
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 anointed 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
Verse 10: Stuti Pratipaadhak Khand

नमो व्रातपतये ।
नमो गणपतये ।
नमः प्रमथपतये ।
नमस्तेःस्तु लम्बोदरायेकद्ताय
विघ्ननाशिने शिवसुताय वरदमूर्त्ये 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,
Phala Shruti

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,