shrI gaNapatyatharvashIrSha with translation

श्रीगणपत्यथर्वशीर्षोपनिषत् गणपतियुपनिषत् सार्था

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श्रीगणपत्यथर्वशीर्षोपनिषत् गणपत्युपनिषत् सार्थः

॥ श्री गणपत्यथर्वशीर्ष ॥

श्री = Goddess LakShmi(literal), respectable title, glory, fame, wealth;
गणपति = gaNAnAM patiH or lord of groups (of devas) or gaNesha;
अथवर्य = atharva veda;
शीर्ष = head, heading, title.
भावार्थ
Hymn in praise of gaNesha from the atharva veda.

॥ शान्ति पाठ ॥

ॐ भं कणे्भः शृणुयाम देवाः।
भं पश्येमाक्षविर्यज्ञः॥
स्थिरेःरंगस्तुशवांसस्तनूः॥
व्यशेम देववहितं यदायुः॥

ॐ = the OmkAra or Brahman itself.
भं = Goodness, safety, auspiciousness;
कणेंभि = through the ears;
शृणुयाम = May we hear;
देवाः = the gods;
भं = Goodness, safety, auspiciousness;
पश्येमाक्षविर्यज्ञः = May we see through the eyes;
यज्ञः = doing yAga or yagya or sacrifice?;
स्थिरेः = with firm or strong (limbs);
अंगः = limbs, body parts;
तुशवांसः = May we enjoy;
Let us hear good things through our ears, see good things through our eyes and may we enjoy our life allotted to us offering praise to the Gods with our strong bodies.

भावार्थ

May the gods Indra, PUSha, Garuda and Brihaspati bestow blessings on us.
and protect us.

ॐ शांति: || शांति: || शांति: ||

ॐ = the OmkAra or Brahman himself;
शांति: = Peace and inner contentment).

भावार्थ
May there be peace all around (both outside and inside us).

|| उपनिषत् ||

हृरि: ॐ नमस्ते गणपतये ||
त्वमेव प्रत्यक्षं तत्वमसि || त्वमेव केवलं कर्ता॒हसि ||
त्वमेव केवलं धर्ता॒हसि || त्वमेव केवलं हर्ता॒हसि ||
त्वमेव सर्वं खलचिदं ब्रह्मासि ||
त्वं साक्षादाल्मासि नित्यम् || ॥

हृरि: = VishNu;
ॐ = OmkAra or Brahma;
नमस्ते = salute to you (namaH+te);
गणपतये = to gaNapati;
त्वमेव = you only;
प्रत्यक्षं = standing before the eye;
तत् = that.
त्वं = you.
असि = are (that Brahman is you yourself);
त्वमेव = you only;
केवलं = only;
कर्ता॒हसि = are the doer;
त्वमेव = you only;
केवलं = only;
धर्ता॒हसि = are the bearer or support;
त्वमेव = you are;
भावाथ
I bow to thee, Ganapati . You are personified form of the Brahman . You are the creator, protector and destroyer of all beings, You are the in-dweller eternal evident Self in all of us.

॥ स्वरूप तत्त्व ॥

ऋतं वच्चि ष सत्यं वच्चि ॥ २॥

ऋतं = scriptural truth;
वच्चि = vachAmi or shall speak;
सत्यं = experiential truth;
वच्चि = vachAmi or shall speak.

भावाथ
I shall speak the scriptural truth and experiential truth only.

. 

अव त्वं माम् ॥ अव वक्तारम् ॥ अव श्रीतारम् ॥
अव दातारम् ॥ अव धातारम् ॥
अवानूचानवर्ष शिष्यम् ॥
अव पश्चात्तात् ॥ अव पुरस्तात् ॥
अवोत्तरात् || अव दक्षिणात् ||
अव चोथ्यात् || अवाधारात् ||
सर्वतो मां पाहि पाहि समंतात् || 3 ||

अव = protect;
त्वं = you;
माम् = me;
अव = protect;
वक्तारम् = the man who speaks or utters;
अव = protect;
श्रोतारम् = one who hears;
अव = prroct;
दातारम् = one who gives;
अव = protect;
धातारम् = the creator;
अव = protect;
अनूचानं = teacher;
अव = protect;
शिष्यम् = the disciple ;
अव = protect;
पश्चात् = later;
तात् = that location i.e . protect me from behind;
अव = protect;
पूर: = before or in front, East is considered front for auspicious occasion.
अवोत्तरात् = protect me from the northern direction;
अव = protect;
दक्षिणात् = from the southern direction;
अव = protect;
ऊष्ठार्त् = from above;
अधारात् = from below;
सर्वतो = from all (sides);
मां = me; 
पाहि = protect same as 'ava’ rakSha';
पाहि = protect;
समंतात् = from all around.

भावार्थ
Please, protect me, the speaker, the hearer, the teacher and the taught, and the giver. Please protect me from all sides and the directions (North, South, East and West).

त्वं वाज्ञयस्त्वं चिन्मयः ॥
त्वमानन्दमयस्त्वं ब्रह्ममयः ॥
त्वं सत्यांसृद्धितीयोऽसि ॥
त्वं प्रत्यक्षं ब्रह्मासि ॥
त्वं ज्ञानमयो विज्ञानमयोऽसि ॥ ॥

त्वं = you;
वाज्ञयः = full of the ‘word’ i.e. master of the word language;
त्वं = you;
चिन्मयः = full of the ‘mind’ or consciousness;
त्वं = you;
आनन्दमयः = full of great happiness;
ब्रह्ममयः = full of Brahma (Ananda) i.e.bliss;
त्वं = you;
सत् = truth;
चित् = consciousness;
आनन्द = bliss;
अस्तिः = the inseparable or the non-dual;
असि = are;
त्वं = you;
प्रत्यक्षं = before the eyes;
ब्रह्म = Brahma, Supreme existance/noexistence.
असि = are;
त्वं = you;
ज्ञानमयो = full of Gyana or knowledge;
विज्ञानमय = full of greater (scientific in a way) knowledge;
असि = are.

भावार्थ

You are the word, deed and thought. You are the truth, consciousness and bliss.
You are the entire knowledge and science. You are the non-dual Universal Self. You are the personified Brahma, appearing before us.

सवं जगदिदं त्वतो जायते ॥
सवं जगदिदं त्वतस्तितितः ॥
सवं जगदिदं त्वती लयमेष्टितः ॥
सवं जगदिदं त्वति प्रत्येष्टि ॥
त्वं भूमिरापोऽनलोऽमलो नभः ॥
त्वं चत्वारि वाक्यदानि ॥ ५॥

सवं = all;
जगत् = the world;
इदं = this;
त्वतो = from you;
जायते = is born;
सवं = all;
जगत् = world;
इदं = this;
त्वतः = from you (from your power);
तिष्ठति = stands or subsists;
सवं = all;
जगत् = world;
इदम् = this;
त्वयि = in you;
र्‌यम्‌ = tranquillity or the lull after destruction or the Deluge;
सर्वं = all;
जगत्‌ = world;
इदं = this;
त्वयि = in you;
प्रति = towards;
पृति = goes;
त्वं = you;
भुः = the earth;
आपह‌ = water;
अनलः = fire;
अनिलः = wind or air;
नमः = sky;
त्वं = you;
चत्वारि = four;
वाक्‌ = speech;
पदार्थ = words or steps.

भावार्थ
This world has been created by you, nourished by you and again destroyed by you. This world leans towards you. You are the five elements of earth, water, fire, air and ether. you are the 4-line stanzas of all hymns (four levels of speech).

त्वं गुणत्रयातीत: त्वमवस्थात्रयातीत: ॥
त्वं देहत्रयातीत: ॥ त्वं कालत्रयातीत: ॥
त्वं मूलधारस्थितोऽसि नित्यम् ॥
त्वं शक्तित्रयात्मक: ॥
त्वं योगिनो ध्यायति नित्यं ॥
त्वं ब्रह्मा त्वं विष्णुस्तवं रूद्रस्तवं
इन्द्रस्तवं अश्विन्स्तवं वायुस्तवं सूर्यस्तवं चन्द्रमास्तवं
ब्रह्माभूर्मुःस्वरोऽः ॥ 6॥
तवं = you;
गुणात्रयं = three qualities i.e satva, rajas and tamas;
अतीतं = beyond, having crossed the limits;
तवं = you;
अवस्थात्रयं = three states of bodily consciousness (awake, sleep, dream);
जगत्रतम = awakened;
सुपुष्टि: = deep sleeping;
स्वप्नः = dreaming;
अतीतं = beyond, having crossed the limits;
तवं = you;
देहात्रय: = the three forms of bodies (corporal or physical, astral and causal;
अतीतं = beyond, having crossed the limits;
तवं = you;
कालात्रय = three states of time(present, past and future);
वर्तमान = present;
भूत = past;
भविष्य = future;
अतीतं = beyond, having crossed the limits;
तवं = you;
मूल = the root;
आधारं = support or base;
स्थिति: = having stood or in the standing form;
असि = are;
नित्यम् = ever;
तवं = you;
शक्तित्रयम् = three powers of ‘ichcha’, ‘kriya’ and ‘gyana’;
आत्मकः = possessing or controlling;
तवं = you;
योगिनः = the sages or the meditators;
ध्यायति = meditate or think;
नित्यं = ever;
तवं = you;
ब्रह्मं = brahma the Creator God;
तवं = you;
विष्णुं = the Protector God;
रूब्रं = the Destroying God;
इन्द्रं = the god Indra;
अग्नि = the god of fire;
वायु = the god of Air;
सूर्यं = the Sun God;
चंद्रमा = the Moon god;
ब्रह्मभु = the earth;
भुवं = the upper world;
स्वं = the nether world(?);
ॐ = the OmkAra.

भावार्थ

You are beyond the three Gunas, the three states (of conscious, sleeping and dreaming), and the three time-periods. You are seated in the Moladhara (pelvic region?) from where the Kundalini shakti is aroused. You are being meditated by the sages. You are the Creator Brahma, the Protector Vishnu and the destroyer Rudra .. You are the Indra, the Fire, the Air, the Sun, the Moon and the three worlds.
गणक्रूपं: ॥ निचुदलायत्रीच्छुङ्दः ॥
गणपतिदेवता ॥ ॐ गं गणपतये नमः ॥ ७॥

गण = the gaNa, the groups, the gaNas in literature/language;
आदि = et cetera, original, old, beginning;
पूर्वं = beforehand, in the beginning;
उच्चार्य = having uttered or pronounced;
वर्णादिऽ = the letter groups or caste groups;
तदनंतरं = later to that;
अनुस्वारः = the accompanying sound or letter (the letter form ‘n’ ‘M’);
परतरः = later;
अर्ध = half;
इन्दु = the moon;
लसिंतं = beautified;
तारण = thro’ the star;
ऋढम् = enriched;
एतत् = this;
तव = your;
मनु: = human, The sage Manu who wrote manusmRitI;
स्वरूपं = form;
गकारः = beginning with the letter ‘ga’;
पूर्वरूपं = having this form in the beginning;
अकारे = the letter ‘a’;
मध्यमरूपं = having this form in the middle;
अनुस्वारः = accompanying letter form or nasal sound;
च = also
अन्तरूपं = terminal form
बिन्दु: = the dot;
उत्तररूपं = having it in the northern direction;
नादः = the sound;
संधानं = combination;
संहितासंधि: = sa.nhitA+sandhiH joined together?;
Your name starts with the letter ‘ga’, and ends with the letter ‘sha’ and in between come the letter ‘a’ and anuswara ‘n’. These have symbolic meanings representing the ‘ganas’ of prosody, and the letters and sounds of ‘akAra”anuswara’ of the language and the ‘sandhis’ (letter combinations) of the grammar. The sage of this hymn is ‘gaNaka’, its meter is ‘nichRidgAyatrI’ and the presiding deity is ‘GaNapati’. I salute to the letter/sound ‘gaM’. The mantrabIja ga with (म् as ardhachandrabinduvirAma) is described as the true form of GaNapati! This part is giving the deeper vedic meaning of the mantrabIja ga and is called the gaNeshavidyA.

॥ गणेश गाय्त्री ॥
एकदंताय विद्वाहे | वक्रतुण्डाय धीमहि ॥
तन्नो दंति: प्रचोदयात् ॥ ८॥

एकदंताय = the one-tusked;
विद्वाहे = May we know (understand);
वक्रतुण्डाय = to one who has crooked limb or part (crooked trunk).
धीमहि = we meditate on;
तन्नो = he to us;
दंति: = the tusked one; dantI is its variant
प्रचोदयात् = inspire.
भावार्थ

Praise be to the bearer of a single tusk which is twisted and crooked trunk. May we be inspired by the knowledge and meditation.

This verse is also one of many interesting dialogs. It has the nature of a puzzle. One group says ekadantaVyayi vidmahe - we know someone called ekadanta (do you know what we mean?), the other group responds vakratuNDaya dhimaahi we think of him as vakratuNDa.

Now they both agree that they are talking of the same God, so together they say tanno dantI prachodayAt - may he, dantI, invigorate us!

॥ गणेश रूप ॥

एकदंतं चतूर्प्तं पाशमकुशाधारिणम् ॥
रदं च वरदं हस्तेविरिभ्राणं मूषकध्वजम् ॥
रक्तं लंबोदरं शूर्पकर्णंकं रक्तवाससम् ॥
रक्तगंधानुलिपिं रक्तपुष्ये: सुपृजितम् ॥
भक्तातुकंपिनं देवं जगत्कारणमच्छुल्लम् ॥
आविभूतं च सृष्टदा प्रकृते: पुरुषात्मनम् ॥
एवं ध्यायति यो नित्यं स योगी योगिनां वर: ॥ ९॥

एकदंतं = one who has a single tusk;
चतूर्प्तं = who has four hands;
पाशं = having the weapon pAsHa;
अंकुशाधारिणम् = bearing the weapon ‘ankusha’ with which the elephant is controlled;
रदं = fearlessness;
च = and;
वरदं = that which gives boons;
हस्तेविरिभ्राणं = bearing in the hands;
मूषकध्वजम् = having the mouse as the flag;
रक्तं = the red one (raktaM may mean blood also);
लंबोदरं = having a long stomach;
That sage who meditates on the Lord in the following manner is better than the other sages who meditate otherwise:

The Lord holding a tusk, a rope, an instrument('ankusha’) in three hands and a fourth hand showing the boon-giving posture and having his body smeared
with a red fragrant paste wearing a red dress and being worshipped by red flowers, having the mouse as his carrier, a large stomach and long ears, compassionate to the devotees, being the cause of this earth, the one not slipping and appearing in person in the beginning of the creation and being beyond the primordial Nature.

|| अष्ट नाम गणपति ||

नमो ब्रातपतये | नमो गणपतये | नमः प्रमथपतये |
नमस्तेऽस्तु लंबोदरायेकदंताय |
विष्णुविश्वनाशिनेनेशिवसुताय | श्रीवरदमूर्तिये नमो नमः || १०||

नमो = salutation;
ब्रात = disciplined course;
पतये = to the lord (of vrAta);
नमो = salutation;
गणपतये = to the gaNapati;
नमः = salutation;
प्रमथपतये = to the lord destroying pride;
नमः = salutation.
ते = to you.
अस्तु = let it be;
लंबोदराय = to the long-stomached;
एकदंताय = to the single-tusked;
विष्णुविश्वनाशिनेन = to the destroyer of all obstacles;
शिवसुताय = to the son of ‘shiva’;
श्री = good.
वरदमूर्तिये = to the personified boongiver;
नमो = salutation;
नमः = salutation.

भावार्थ

Salutations to the Lord of gods and the one governing abstinence and discipline and controlling pride, to the large limbed and single tusked, to
the remover of obstacles, to the son of Shiva and the boon-giver incarnate.

॥ फलश्रुति ॥
एतदथवशीष्य योधीते ॥ स ब्रह्मभूयाय कल्पते ॥
स सर्वतः सुखमेधते ॥ स सर्व विच्छेदनवायते ॥
स पंचमहापापाद्रमुचयते ॥
सायमधीयानो दिवसकृतं पाप नाशयति ॥
प्रातरधीयानो रात्रिकृतं पाप नाशयति ॥
सायमध्राप्रति अच्छणो अपापो भवति ॥
सर्वत्रधीयानो परिश्रो भवति ॥
धर्मार्थकामामोक्षं च विदित ॥
इदमधीयाना न देयम् ॥
यो यदि मोहाहस्वति स पापीयानु भवति
सहस्रार्थकथानात् यं यं काममधीयते
तं तमनेन साधयेत् ॥ ११॥

फल = fruit;
श्रुति = hearing;
एतत् = this;
अथवशीष्य = has the heading 'atharva';
योधीते = who studies;
स = he;
ब्रह्मभूयाय = for becoming brahma himself;
कल्पते = becomes qualified or entitled?;
स = he;
सर्वतः = from all sides;
सुखमेधते = happiness, obtains;
स = he;
सर्व = all;
विच्छेदः = difficulties/obstacles;
न = not;  
बाध्यते = affected/afflicted;  
स = he;  
पञ्च = five;  
महापापात् = from the great sins;  
प्रमुच्यते = is released or freed;  
सायमधीयानानो = evening studied man;  
दिवसकृतं = day-time-done;  
पापं = sins;  
नाशयित = destroys;  
प्रातरधीयानानो = morning-studied man;  
रात्रिकृतं = night-done;  
पापं = sins;  
नाशयित = destroys;  
सायंमातः = both evening morning;  
प्रयुंजानो = combined;  
अपापो = without sins;  
भवित = becomes;  
सर्वत्र = everywhere;  
अधीयानः = studied;  
अपविन्धः = without obstacles.  
भवित = becomes;  
धर्म = religion, duty, essence of a being;  
अर्थ = wealth;  
काम = desire;  
मोक्ष = release from humanly bondage, bliss, death;  
च = and;  
विदित = enjoys;  
इदं = this;  
atharvashIrShaM  
अशिष्याय = to the unworthy disciple or student;  
न = not;
Now for the fruits from reading this hymn:
The reader becomes equal to Brahma. He attains all happiness and is
released from the five great sins. If one reads in the evening one is
absolved of the sins committed during the day, if read in the morning the
sins of the night are washed away, if read both times, one is totally
absolved of all sins, read anywhere one is freed from all obstacles, one
attains all the 4 objectives (Dharma, artha, kAma mokSha), one should
not, however, teach this to the undeserving student, if done so through
infatuation, the teacher will become a sinner, read 1000 times, one
achieves whatever is desired for.

अनेन गणपतिमभिषिचिति स वामी भवति ॥
चतुर्थ्यमन्द्रन जपिति स विद्यावान भवति ।
स यशोवान भवति ॥ इत्यथवर्णवाक्यः ॥
ब्रह्माचार्यान् विद्यावृ न विभेदिति कदाचनेति ॥ १२॥

अनेन = through;
The devotee becomes a master of speech, if read on the 4th day from New Moon/Full Moon, he becomes a great scholar and he knows no fear, never.

यो दूर्वाकृर्ष्यखज्ञति स वैश्रवणौपमो भवति ॥
यो लाज्यखज्ञति स यशोवान् भवति ॥
स मेधावान् भवति ॥
यो मोदकसह्रुः यज्ञति
स वान्धितफलमवाप्रोति ॥
यः साज्यसमिद्रिघ्यखज्ञति
स सर्व लभते स सर्व लभते ॥ १३॥
...
He who worships with 'dUrVA' grass becomes equal to the lord of wealth (Kubera), the worshipper who uses rice flakes, becomes a man of fame and scholarship, if one uses 1000 coconut-sugar mixed rice balls, obtains whatever he desires and one who uses ghee and 'samit' sticks attains everything, everything indeed.

अष्टै ब्राह्मणान् सम्यग्राहयित्वा सूर्यवर्ष्यस्वी भवित ||
सूर्यगृहे महानथां प्रतिमासंनिभो वा ज्ञाम सिद्धमंत्रो भवित ||
महाविन्नात्रमुच्चन्ते || महादोषात्रमुच्चते ||
महापापात् प्रमुच्चते || स सर्वविद्वारति स सर्वविद्वारति ||
य एवं वेद इत्युपनिषत् || १४||

अष्टै = eight;
ब्राह्मणान् = Brahmins;
सम्यग्राहयित्वा = well+captured;
सूर्यवर्ष्यस्वी = with the prowess and brilliance of sun;
भवित = becomes;
सूर्यगृहे = in the home of sun(during the solar eclipse);
महानथां = in the great river;
प्रतिमां = god’s image or idol;
संनिभो = in the presence of, close;
वा = or;
ज्ञान = having chanted;
सिद्धमंत्रो = having got the effect of the mantra;
भवित = becomes;
महाविन्नात् = from the great obstacles;
By teaching this (atharva) to eight brahmins properly, one becomes greater than the Sun or if the idol is worshipped by chanting the mantra, at the time of the solar eclipse, by standing in a great river, one gets the effect of the mantra, he is released from great obstacles, great defects/imperfections and great sins.

॥ शान्ति मंत्र ॥

ॐ सहनाववतु ॥ सहनोभुनकु ॥
सह चिर्य करवावहे ॥
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥

ॐ = OmkAra or Brahma;
सह = together.
नौ = we (two);
अवतु = (may the lord) protect;
सह = together;
नौ = us;
भुनतकु = (may He)cause us to enjoy;
सह = together;
वीर्य = exertion/great brave efforts;
करवावहै = may we do;
तेजस्वि न अधीतम् अस्तु = (may) brilliant our learning be;
मा = don’t;
विद्विषावहै = may us not quarrel or hate.

भावार्थ

Let us both (the teacher and the taught) be protected together, let us enjoy together, let us endeavour together, let our study be resplendent, let us not hate or quarrel.

ॐ भद्रं करणभि: शुणयाम देवा ।
भद्रं पश्येमाक्षभियज्जत्राः ॥
स्थिरेस्तुस्वावसस्तुनभिः ।
व्यशेम देवहिंत यदायुः ॥

ॐ = OmkAra or Brahma;
भद्रं = goodness, safety;
करणभि: = thro’ ears;
शुणयाम = may we hear;
देवा: = gods;
भद्रं = good, safety;
पश्येमाक्षभियज्जत्राः = may we see with eyes?;
स्थिरेः = stable;
अंगेस्तुवावसस्तुनभिः = having satisfied with strong limbs?;
व्यशेम = offering praise;
देवहिंत = the good for the gods;
यदायुः = that life-span.

भावार्थ

Let us hear good things through our ears, see good things through our eyes and may we enjoy our life allotted to us offering praise to the Gods.
with our strong bodies.

svastinasticsāntāyaṁ arīṣṭenaṁ
svastini nāḥ bhoṣṣupitardevatu

svastita = well-being;
na = to us;
indro = god ‘indra’;
vruṣtraparaśa = having become old with years of hearing knowledge;
svastita = well-being;
n = us;
puṣṇa = related to Sun, but probably a different Vedic deity;
vishvaveda = who knows the world;
svastinastAshyo May Garuda give us well-being
ārīṣṭenaṁ = appellation to Garuda;
svastiniṁ = well-being to us;
bhoṣṣupitardevatu = Brihaspadi may give us.

bhāvaṁ
May the gods Indra, PUsha, Garuda and Brihaspati bestow good things on us and protect us.

ॐ शांितः || शांितः || शांितः ||

इित śrīgancapattvathvāśīṣopanishat sārthā

ॐ = Omkara or Brahman;
śaṁti = Peace;
इित = thus;
śaṁtāyaṁ = is complete or over.

bhāvaṁ
May there be peace all around(both outside and inside us).
Thus ends the hymn 'Ganapati atharva shIrShaM.'
shrI gaNaptyatharvashIrSha with translation
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Please send corrections to sanskrit@cheerful.com