Shri Ganapati Atharvashirsha with translation

श्रीगणपत्यथर्वशीर्षोपनिषत् गणपत्युपनिषत् सार्था

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

॥ शान्ति पाठ ॥

ॐ भद्रं करणभि: शृणुयां देवा ।
भद्रं पश्येमाक्षिभिप्रयज्ञा: ॥
स्थिरेरंगेज्जुष्टुष्टांस्तनूभि: ।
व्यशेम देववहितं यदायु: ॥

ॐ = the OmKara or Brahman itself.
भद्रं = Goodness, safety . auspiciousness;
करणभि: = through the ears;
शृणुयां = May we hear;
देवा: = the gods;
भद्रं = Goodness, safety . auspiciousness;
पश्येमाक्षिभि: = May we see through the eyes;
यज्ञा: = doing yAga or yagya or sacrifice?;
स्थिरे: = with firm or strong (limbs);
अंगे: = limbs, body parts;
तुष्टांसं = May we enjoy;
तनूभि: = through the bodies (sharIra);
व्यशेम = offering praise ;

1
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.

स्वस्ति न इन्द्रो चृद्धश्रवः।
स्वस्ति न: पूषा विश्वेवः।
स्वस्तिनस्ताक्ष्यो अरिष्टनेम:।
स्वस्ति न: बृहस्पतिदिर्घातुः॥

स्वस्ति = auspiciousness, welfare, safety;
न = for us;
इन्द्रो = the Lord Indra;
चृद्ध = old, aged.
श्रवः = having heard (old learned man?);
चृद्धश्रवः = one who is profusely praised / well-fed;
स्वस्ति = auspiciousness, welfare, safety;
न: = for us;
पूषा = a god who guides us in the right direction;
विश्वेवः = one who has understood the world(vishva);
स्वस्तिनस्ताक्ष्यो = let tArkShya or Garuda do good to us;
अरिष्टनेम: = the appellation to Garuda?;
स्वस्तिनाः = good to us;
बृहस्पतिः = the teacher of the Devas called Brihaspati literally meaning the great lord’;
lord of hymn / foster-father of gods
dिर्घातुः = let them give( us welfare).

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 ॥

हृि: ॐ नमस्ते गणपतये ॥

त्वमेव प्रत्यक्षं तत्त्वमिसि ॥ त्वमेव केवलं कर्तारदिसि ॥

त्वमेव केवलं धर्तााःसि ॥ त्वमेव केवलं हर्तााःसि ॥

त्वमेव सर्वं खल्चिदं ब्रह्मासि ॥

त्वं साक्षादत्मार्दिसि नित्यम् ॥ १॥

हृि: = 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;
कर्तारदिसि = are the doer;
त्वमेव = you only;
केवलं = only;
धर्तााःसि = are the bearer or support;
त्वमेव = you are;
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.

|| स्वरूपं तत्वं ||

ऋद्धतं वच्चि || सत्यं वच्चि || २||

ऋद्धतं = scriptural truth;
वच्चि = vachAmi or shall speak; I will propagate (only) divine law and be truthful
सत्यं = experiential truth;
वच्चि = vachAmi or shall speak.

I shall speak the scriptural truth and experiential truth only.

. 

अव त्वं माम् || अव वक्तारम् || अव श्रीतारम् ||

अव दातारम् || अव धातारम् ||

अवानुचानमवं शिष्यम् ||

अव पश्चात्तात् || अव पुरस्तात् ||
अवोत्तरातत् ॥ अव दक्षिणातत् ॥
अव चौध्यातत् ॥ अवाधरातत् ॥
सर्वतो मां पाहि पाहि समंतात् ॥ ३॥

अव = protect;
तवं = you;
माम् = me;
अव = protect;
बक्तारम् = the man who speaks or utters;
अव = protect;
श्रोतारम् = one who hears;
अव = prprotect;
दातारम् = one who gives;
अव = protect;
धातारम् = the creator; the one keeps it in memory
अव = protect;
अनूचानं = teacher; the devout
अव = protect;
शिष्यम् = the disciple ;
अव = protect;
पश्चात् = later;
तात् = that location i.e . protect me from behind; from the west
अव = protect;
पुरः = before or in front, East is considered front for auspicious occasion.
अवोत्तरातत् = protect me from the northern direction;
अव = protect;
दक्षिणातत् = from the southern direction;
अव = protect;
ऊँचात् = from above;
अधरात् = 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 वाञ्जयस्तवं चिन्मयः ॥
त्वमानंदमयस्तवं ब्रह्ममयः ॥
त्वं सचिदानंदाद्वितीयोऽसि ॥
त्वं प्रत्यक्षं ब्रह्मासि ॥
त्वं ज्ञानमयो विज्ञानमयोऽसि ॥ ४॥

त्वं = you;
वाञ्जयः = 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;
अद्वितीयः = the inseparable or the non-dual; unique / matchless
असि = are;
त्वं = you;
प्रत्यक्षं = before the eyes;
ब्रह्म = Brahma, Supreme existence/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.

सर्वं जगदिदं त्वतो जायते ॥
सर्वं जगदिदं त्वतस्तिष्ठति ॥
सर्वं जगदिदं त्वयि लयमेष्यति ॥
सर्वं जगदिदं त्वयि प्रत्येति ॥
त्वं भूमिरापोऽनलोऽनलो नभः ॥
त्वं चत्वारिव वाक्यदानि ॥ ५॥

सर्वं = all;
जगत् = the world;
इदं = this;
त्वतो = from you;
जायते = is born;
सर्वं = all;
जगत् = world;
इदं = this;
त्वत् = from you (from your power);
तिष्ठति = stands or subsists;
सर्वं = all;
जगत् = world;
इदम् = this;
त्वयि = in you;
लयम् = tranquillity or the lull after destruction or the Deluge; or dissolves everything is absorbed by you
सवं = all;
जगत् = world;
इदं = this;
त्वायि = in you;
प्रति = towards;
पृति = goes;
त्वं = you;
भुमि: = the earth;
आपह: = water;
अनलः = fire;
अिनलः = wind or air;
नभः = sky;
त्वं = you;
चत्वारि = four;
वाक् = speech;
पदांमि = words or steps. the import of is that it is difficult to describe Hin / comprehend 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).

लत्वं गुणत्रयातीतः त्वमवस्थायात्रातीतः ॥
लत्वं देहत्रयातीतः ॥ लत्वं कालत्रयातीतः ॥
लत्वं मूलाधारस्थितोदसि नित्यम् ॥
लत्वं शक्तित्रयात्रात्मकः ॥
लত्वं योगिनो ध्यायति नित्यं ॥
लत्वं ब्रह्मा लत्वं विश्वस्तं रूद्रस्तं
इद्रयस्तं अश्रिस्तं वायुस्तं सूर्यस्तं चंद्रमास्तं
तवं = you;
गुणान्तः = three qualities i.e satva, rajas and tamas;
अतीतः = beyond, having crossed the limits;
तवं = you;
अवस्थान्तः = three states of bodily consciousness (awake, sleep, dream);
जग्रत्त = awakened;
सुषुप्तिः = deep sleeping;
स्वप्नः = dreaming;
अतीतः = beyond, having crossed the limits;
तवं = you;
देहान्तः = the three forms of bodies (corporal or physical, astral and causal;
अतीतः = beyond, having crossed the limits;
तवं = you;
कालान्तः = three states of time(present, past and future);
वर्तमान = present;
भूत = past;
भविष्य = future;
अतीतः = beyond, having crossed the limits;
तवं = you;
मूल = the root;
आधारः = support or base;
स्थितः = having stood or in the standing form;
असि = are;
नित्यम् = ever;
तवं = you;
शक्तिन्तः = three powers of ‘ichcha’, ‘kriya’ and ‘gyana’;
आत्मकः = possessing or controlling;
तवः = you;
योगिनः = the sages or the meditators;
ध्यायिति = meditate or think;
नित्यं = ever;
तवं = you;
ब्रह्म = brahma the Creator God;
तवं = you;
विष्णु: = the Protector God;
रुद्र: = the Destroying God;
इन्द्र: = the god Indra;
अग्नि: = the god of fire;
वायु = the god of Air;
सूर्य = the Sun God;
चंद्रमा: = the Moon god;
चः = the earth;
भुव: = the upper world;
स्व: = 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 (lower end of the spinal column) 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.

॥ गणेश मंत्र ॥

गणादि पूर्वमुखार्य वर्णादि तदन्तरं ॥
अनुस्वारः परतरः || अर्थेन नुस्सितं || तारेण ऋद्रम् ॥
प्रत्तत्त्व मनुस्मृतं || गकारः पूर्वरूपं ॥
अकारो मध्यमरूपं || अनुस्वारश्रान्तिरूपं ॥
विन्दुरुततरूपं || नादं संधानं ॥
संहितासंधिः || सेषा गणेशविद्या ॥
गणक्रिया: ∥ निधिदत्ययत्रिच्छंद: ∥

गणपतिदेवता ∥ ऋगं गणपतेः नमः ∥ ॥

गण = the gaNa, the groups, the gaNas in literarture/language;
आदि = et cetera, original, old, beginning;
पूर्व = beforehand, in the beginning;
उच्चार = having uttered or pronounced;
चरणादेव = the letter groups or caste groups; refers to a syllable or musical note
तदनंतर = later to that;
अनुवार = the accompanying sound or letter (the letter form ‘n’ ‘M’);
परतर = later;
अर्ध = half;
इन्दु = the moon;
लसित = beautified; २ half-moon sported by the alphabet ऋ ऋ
तारेण = thro’ the star;
ऋधम = enriched;
पत्रित = this;
तव = your;
मनु = human, The sage Manu who wrote manuSmritI;
स्वरूप = form;
गकार = beginning with the letter ‘ga’;
पूर्वरूप = having this form in the beginning;
अकार = the letter ‘a’;
मध्यमरूप = having this form in the middle;
अनुस्वर = accompanying letter form or nasal sound;
च = also
अन्यरूप = terminal form
विन्दु = the dot;
उत्तररूप = having it in the northern direction;
नाद = the sound;
संधान = 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 ग with ( as ardhachandrabinduvirAma) is described as the true form of GaNapati! This part is giving the deeper vedic meaning of the mantrabIja ग and is called the gaNeshavidyA.

|| कृपया गायकृ ||
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.
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 ekadantaAya vidmahe - we know someone called ekadanta (do you know what we mean?), the other group responds vakratuNDaya dhImahi 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!

एकदंतं = one who has a single tusk;
चतुर्भस्तं = who has four hands;
पाशं = having the weapon pAsha;
अंकुशधारिणम् = bearing the weapon ‘ankusha’ with which the elephant is controlled;
रदं = fearlessness;
च = and;
वरदं = that which gives boons;
हस्तेर्विभाणं = 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 regularly will gain supremacy and 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.

\[ \text{॥ अष्ट नाम गणपति ॥} \]

नमो ब्रातपतये | नमो गणपतये | नमः प्रमथपतये |
नमस्ते दस्तु लंबोदरायेकदंताय |
विन्यनाशिनेष शिवसुताय | श्रीवरदमूर्त्ये नमो नमः || १०||

नमो = salutation;
ब्रात = disciplined course;
पतये = to the lord (of vrAta);
नमो = salutation;
गणपतये = to the gaNapati; lord of yakshas / demigods
नमः = salutation;
प्रमथपतये = to the lord destroying pride; lord of tormentors
नमः = salutation.
ते = to you.
अस्तु = let it be;
लंबोदराय = to the long-stomached;
एकदंताय = to the single-tusked;
विन्यनाशिनेष = to the destroyer of all obstacles;
शिवसुताय = to the son of ‘shiva’;
श्री = good.
वरदमूर्त्ये = 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 ॥
एतदथवशीष्योऽधीते ष ब्रह्मभूयाय कल्पते ॥
स सर्वतः सुखमेधते ष स सर्व चिदन्वाध्यते ॥
स पंचमहापापप्रमुच्यते ॥
सायमधीयानो दिवसकृतं पाप नाशयति ॥
प्रातरधीयानो रात्रिकृतं पाप नाशयति ॥
सायंप्रातः पर्यंज्ञानो अपापो भवति ॥
सर्वत्रधीयानोंपविग्नो भवति ॥
धर्मार्थकाममोक्षं च विदंदति ॥
ददमधीयानोसिद्धियाय न देयम् ॥
यो यदि मोहायास्यति स पापीयानु भवति
सहस्मार्यनात् यं यं काममधीयते
तं तमनेन साधयेत् ॥ ॥

फल = fruit;
श्रुति = hearing;
एतात् = this;
अथवशीष्यं = has the heading 'atharva';
योऽधीते = 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;
difficulties/obstacles; not; affected/afflicted; he; five; from the great sins; is released or freed; evening studied man; day-time-done; sins; destroys; morning-studied man; night-done; sins; destroys; both evening morning; combined; without sins; becomes; everywhere; studied; without obstacles; becomes; religion, duty, essence of a being; wealth; desire; release from humanly bondage, bliss, death; and; enjoys; this; to the unworthy disciple or student;
न = not;
देयम् = to be given;
यो = who;
यदि = if;
मोहाहास्यंति = out of infatuation+ will give;
स = he;
पापीयान् = sinner;
भवित = becomes;
सहस्रावर्त्तनः = according to the prescribed shAstrA cycle;
यं = which;
यं = which;
काममभोक्ते = desire, reads;
तं = that;
तमनेन = that+thro’ this;
साधयेत् = achieves.
भावार्थ
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 गणपतिमभिपिण्ठः स वाग्मी भविति   ॥
चतुर्थ्र्यमन्त्रश्रणुं जपति स विद्यावान् भविति ।
स यशोवान् भविति   इत्यथर्यवावर्तम् ॥
ब्रह्मायावरणं विद्यातं न विभेदति कदाचनेिति ॥ १२॥
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 दूर्वीकुरेर्यजिति स वैश्वरवणोपमो भवति ॥
यो लाजेर्यजिति स यशोवान् भवति ॥
स मेधावान् भवति ॥
यो मोदकमहुस्थेन यजिति
स वाण्डितफलभवान् ॥
यः साज्यसमिद्विर्यजिति
स सर्वं लभते स सर्वं लभते ॥ १३॥
यो = who;
दूषाकुँके = with the bud of ‘dUrva’;
यजिति = does the worship or sacrifice;
स = he;
वैश्रवण = Kubera, the lord of wealth;
अपमा = comparison;
भविति = becomes;
यो = who;
लाजैः = with the roasted rice/wheat flakes;
यजिति = does the worship or sacrifice;
स = he;
यशोवान् = man with fame;
भविति = becomes;
स = he;
मेधावान् = well-read man, intellectual;
भविति = becomes;
यो = who;
मोदक = with the sweetened rice-balls;
सहस्रेण = by thousand;
यजिति = worships or does ‘yagya’;
स = he;
वाच्छित = desired;
फलं = fruit;
अवाप्रेति = gets, receives;
यः = he;
साज्यसमिद्धिः = with ghee(clarified butter) and ‘samidha’ sticks;
यजिति = worships or does ‘yagya’;
स = he;
सर्वं = all;
लभते = obtains;
स = he;
सर्व = all; 
लम्बते = obtains. 
भावार्थ 
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. 

अष्टो ब्राह्मणान् सम्यग्राह्यित्वा 
सूर्यवर्चस्वी भवति 

सूर्यश्रेष्ठे महानां प्रतिमासिनिधौ 
वा जस्वा सिद्धमंत्रो भवति 

महाविज्ञानुभुते || महादोषाःभुते || 

महापापाः प्रभुते || 

स सर्वविद्वानति स सर्वविद्वानति || 

य एवं वेद इत्युपनिषत् || १४||

अष्टो = eight; 
ब्राह्मणान् = Brahmins; 
सम्यग्राह्यित्वा = well+captured; 
सूर्यवर्चस्वी = with the prowess and brilliance of sun; 
भवति = becomes; 
सूर्यगृहे = in the home of sun(during the solar eclipse); 
महानां = in the great river; 
प्रतिमा = god’s image or idol; 
सिनिधौ = in the presence of, close; 
वा = or; 
जस्वा = having chanted; 
सिद्धमंत्रो = having got the effect of the mantra; 
भवति = becomes;
महाविघ्रात् = from the great obstacles;
प्रमुच्छते = is freed;
महादोषात् = from the great defects/wrongs;
प्रमुच्छते = is freed;
महापापात् = from great sins;
प्रमुच्छते = is freed;
स = he;
सवविद् = the all-knower;
भवति = becomes;
य = who;
एवं = thus;
वेद = knows;
इति = thus, end;
उपिनषत् = says the ‘upanishat’.

भावार्थ
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 || सहनौभुनकु ||
सह वीयर्य करवावहे ||
तेजस्विनावधीतमस्तु मा विद्विषावहे ||

ॐ = OmKara or Brahma;
सह = together.
नौ = we (two);
अवतु = (may the lord) protect;
सह = together;
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 भावाथ भो ।
भद्रं पश्येमाक्षिनिः जत्राः ॥
स्थिरेरंगस्तुवांसतनूनिः ।
व्यशेम देवहिं यथायुः ॥

ॐ = OmkAra or Brahma;
भद्रं = goodness, safety;
कर्णेः = thro’ ears;
शुणयाम = may we hear;
देवाः = gods;
भद्रं = good, safety;
पश्येमाक्षिनिः जत्राः = may we see with eyes?;
स्थिरे = stable;
अंगस्तुवांसतनूनिः = having satisfied with strong limbs?;
व्यशेम = offering praise;
देवहिं = the good for the gods;
यथायुः = 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.

svastinastAshyo May Garuda give us well-being
अरिष्टनेिमि: = one endowed with strong-arms / chariot
स्वस्तिन = well-being to us;

भावाथ
May the gods Indra, PUSha, Garuda and Brihaspati bestow good things on us and protect us.

ॐ = OmkAra or Brahman;
शांितः = Peace;
इि = thus;
समािम् = is complete or over.

भावाथ
May there be peace all around(both outside and inside us).
Thus ends the hymn 'Ganapati atharva shIrShaM.'