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.. shrIi gaNapatyatharvashiirshha (with trans.) ..

॥ श्री गणपत्यथर्वशीर्ष ॥

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॥ श्री गणपत्यथर्वशीर्ष ॥

श्री= Goddess LakShmi(literal), respectable title, glory, fame , wealth;  
गणपति= gaNaanaaM pathiH or lord of groups (of devas) or gaNesha;  
अथर्व= atharva veda;  
शीर्ष= head, heading, title.  
भावार्थ

Hymn in praise of gaNesha from the atharva veda.

॥ शान्ति पाठ ॥

ॐ भद्रं कर्णेभिः शृणुयाम देवाः ।  
भद्रं पश्येमाक्षभिर्यजत्राः ॥  
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः ।  
व्यशेम देवहितं यदायुः ॥

ॐ= the OmkAra or Brahman itself.  
भद्रं= Goodness, safety . auspiciousness;  
कर्णेभिः= through the ears;  
शृणुयाम= May we hear;  
देवाः= the gods;  
भद्रं= Goodness, safety . auspiciousness;  
पश्येमाक्षभिः= May we see through the eyes;  
यजत्राः= doing yAga or yagya or sacrifice?;  
स्थिरैः= with firm or strong (limbs);  
अङ्गैः= limbs, body parts;  
तुष्टुवांसः= May we enjoy;  
तनूभिः= through the bodies (sharIra);  
व्यशेम= offering praise ;  
देवहितं= that which is healthy ;  
यदायुः= yat+AyuH.  
यत्= which.  
आयुः= the measure of life span given to one.  
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.

स्वस्ति न इन्द्रो वृद्धश्रवाः ।  
स्वस्ति नः पूषा विश्ववेदाः ॥  
स्वस्तिनस्ताक्षर्यो अरिष्टनेमिः ।

स्वस्ति नो बृहस्पतिर्दधातु ॥

स्वस्ति= auspiciousness, welfare, safety;

न= for us;

इन्द्रो= the Lord Indra;

त्रिद्व= old, aged.

श्रवः= having heard(old learned man?);

स्वस्ति= auspiciousness, welfare, safety;

नः= for us;

पूषा= a god?;

विश्ववेदाः= one who has understood the world(vishva);

स्वस्तिनस्ताक्षर्यो= let tArkShya or Garuda do good to us;

अरिष्टनेमिः= the appellation to Garuda?;

स्वस्तिर्नो= good to us;

बृहस्पतिः= the teacher of the Devas called Brihaspati literally meaning the great lord';

दधातु= let them give( us welfare).

भावार्थ

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

ॐ शान्तिः । शान्तिः ॥ शान्तिः ॥

ॐ= the OmkAra or Brahman himself;

शान्तिः= Peace and inner contentment).

भावार्थ

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

॥ उपनिषत् ॥

हरिः ॐ नमस्ते गणपतये ॥

त्वमेव प्रत्यक्षं तत्त्वमसि ॥ त्वमेव केवलं कर्ताऽसि ॥

त्वमेव केवलं धर्ताऽसि ॥ त्वमेव केवलं हर्ताऽसि ॥

त्वमेव सर्वं खल्विदं ब्रह्मासि ॥

त्वं साक्षादात्माऽसि नित्यम् ॥ १ ॥

हरिः= 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;

कर्ताऽसि= are the doer;  
 त्वमेव= you only;  
 केवलं= only;  
 धर्ताऽसि= are the bearer or support;  
 त्वमेव= you are;  
 केवलं= only;  
 हर्ताऽसि= are the usurper;  
 त्वमेव= you only;  
 सर्वं= all, entire;  
 खलु= indeed;  
 इदं= this;  
 ब्रह्मासि= are Brahma;  
 त्वं= you;  
 साक्षात्= before the eyes.  
 आत्म= the individual self or soul;  
 असि= are;  
 नित्यम्= ever.  
 भावार्थ

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 वच्मि ॥ सत्यं वच्मि ॥ २ ॥

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

I shall speak the scriptural truth and experiential truth only.

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 समंतात् ॥ ३ ॥

अव= protect;  
 त्वं= you;  
 माम्= me;

अव= protect;  
 वक्तारम्= the man who speaks or utters;  
 अव= protect;  
 श्रोतारम्= one who hears;  
 अव= protect;  
 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;  
 पुरः= before or in front, East is considered front for auspicious occasion.  
 अवोत्तरात्तात्= protect me from the northern direction;  
 अव= protect;  
 दक्षिणात्तात्= from the southern direction;  
 अव= protect;  
 ऊर्ध्वात्= 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 वाङ्मयस्त्वं चिन्मयः ॥  
 त्वमानन्दमयस्त्वं ब्रह्ममयः ॥  
 त्वं सच्चिदानंदाद्वितीयोऽसि ॥  
 त्वं प्रत्यक्षं ब्रह्मासि ॥  
 त्वं ज्ञानमयो विज्ञानमयोऽसि ॥ ४ ॥

त्वं= you;  
 वाङ्मयः= 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;  
 अद्वितीय:= 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.

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

सर्वं= all;  
 जगत्= the world;  
 इदं= this;  
 त्वत्तो= from you;  
 जायते= is born;  
 सर्वं= all;  
 जगत्= world;  
 इदं= this;  
 त्वत्तः= 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;  
 सर्वं= all;  
 जगत्= world;  
 इदं= this;  
 त्वयि= in you;  
 प्रति= towards;

एति = goes;  
 त्वं = you;  
 भूमिः = the earth;  
 आपह = water;  
 अनलः = fire;  
 अनिलः = wind or air;  
 नभः = sky;  
 त्वं = you;  
 चत्वारि = four;  
 वाक् = speech;  
 पदानि = 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 गुणत्रयातीतः त्वमवस्थात्रयातीतः ॥  
 त्वं देहत्रयातीतः ॥ त्वं कालत्रयातीतः ॥  
 त्वं मूलाधारः स्थितोऽसि नित्यम् ॥  
 त्वं शक्तित्रयात्मकः ॥  
 त्वां योगिनो ध्यायन्ति नित्यं ॥  
 त्वं ब्रह्मा त्वं विष्णुस्त्वं रुद्रस्त्वं  
 इन्द्रस्त्वं अग्निस्त्वं वायुस्त्वं सूर्यस्त्वं चंद्रमास्त्वं  
 ब्रह्मभूर्भुवःस्वरोम् ॥ ६ ॥

त्वं = you;  
 गुणत्रयः = three qualities i.e satva, rajas and tamas;  
 अतीतः = beyond, having crossed the limits;  
 त्वं = you;  
 अवस्थात्रयः = three states of bodily consciousness (awake, sleep, dream);  
 जग्रत् = awakened;  
 सुषुप्तिः = deep sleeping;  
 स्वप्नः = dreaming;  
 अतीतः = beyond, having crossed the limits;  
 त्वं = you;  
 देहत्रयः = the three forms of bodies (corporal or physical, astral and causal);  
 अतीतः = beyond, having crossed the limits;  
 त्वं = you;  
 कालत्रय = three states of time(present, past and future);  
 वर्तमान = present;  
 भूत = past;  
 भविष्य = future;  
 अतीतः = beyond, having crossed the limits;  
 त्वं = you;

मूल= the root;  
 आधार:= support or base;  
 स्थित:= having stood or in the standing form;  
 असि= are;  
 नित्यम्= ever;  
 त्वं= you;  
 शक्तित्रय:= three powers of 'ichcha', 'kriya' and 'gyana';  
 आत्मक:= possessing or controlling;  
 त्वां= you;  
 योगिन:= the sages or the meditators;  
 ध्यायन्ति= meditate or think;  
 नित्यं= ever;  
 त्वं= you;  
 ब्रह्मा= brahma the Creator God;  
 त्वं= 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;  
 ब्रह्मभु:= 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 (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.

॥ गणेश मंत्र ॥

गणादिं पूर्वमुच्चार्य वर्णादिं तदनंतरं ॥  
 अनुस्वारः परतरः ॥ अर्धेन्दुलसितं ॥ तारेण ऋद्धम् ॥  
 एतत्तव मनुस्वरूपं ॥ गकारः पूर्वरूपं ॥  
 अकारो मध्यमरूपं ॥ अनुस्वारश्चान्त्यरूपं ॥  
 बिन्दुरुत्तररूपं ॥ नादः संधानं ॥  
 संहितासंधिः ॥ सैषा गणेशविद्या ॥  
 गणकऋषिः ॥ निचृद्गायत्रीच्छंदः ॥  
 गणपतिर्देवता ॥ ॐ गं गणपतये नमः ॥ ७ ॥

गण= the gaNa, the groups, the gaNas in literature/language;

आदि= et cetera, original, old, beginning;  
 पूर्व= beforehand, in the beginning;  
 उच्चार्य= having uttered or pronounced;  
 वर्णादी= the letter groups or caste groups;  
 तदनंतरं= later to that;  
 अनुस्वार:= the accompanying sound or letter ( the letter form 'n' 'M' ?);  
 परतर:= later;  
 अर्ध= half;  
 इन्दु= the moon;  
 लसितं= beautified;  
 तारेण= thro' the star;  
 ऋद्धम्= enriched;  
 एतत्= this;  
 तव= your;  
 मनु:= human, The sage Manu who wrote manusmRitii;  
 स्वरूपं= form;  
 गकार:= beginning with the letter 'ga';  
 पूर्वरूपं= having this form in the beginning;  
 अकारो= the letter 'a';  
 मध्यमरूपं= having this form in the middle;  
 अनुस्वार:= accompanying letter form or nasal sound;  
 च= also  
 अन्त्यरूपं= terminal form  
 बिन्दु:= the dot;  
 उत्तररूपं= having it in the northern direction;  
 नाद:= the sound;  
 संधानं= combination;  
 संहितासंधि:= sa.nhitaa+sandhiH joined together?;  
 सैषा= saa+eshhA, that feminine form;  
 गणेशविद्या= the knowledge of gaNeshha;  
 गणकऋषि:= the rishi of this stotra is gaNaka;  
 निचृद्गायत्रीच्छंद:= the prosody form is 'nichRit.h gAyatrii';  
 गणपतिदेवता= the god of this stotra;  
 ॐ= the OmkAra;  
 गं= the letter or sound 'ga.n';  
 गणपतये= to gaNapati;  
 नम:= salute.  
 भावार्थ

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 'akaara"anuswara' of the language and the 'sandhis' (letter combinations) of the grammar . The sage of this hymn is 'gaNaka', its meter is 'nichRidgAyatrii' and the presiding deity is 'GaNapati'. I salute to the letter/sound 'gaM'. The mantrabiiija ga\_ with (. as ardhachandrabinduviraama) is described as the true form of GaNapati! This part is giving the deeper vedic meaning of the mantrabiiija ga\_ and is called the gaNeshavidyaa.

॥ गणेश गायत्री ॥

एकदंताय विद्महे । वक्रतुण्डाय धीमहि ॥  
तन्नो दंतिः प्रचोदयात् ॥ ८ ॥

एकदंताय= the one-tusked;  
विद्महे= May we know (understand);  
वक्रतुण्डाय= to one who has crooked limb or part (crooked trunk).  
धीमहि= we meditate on;  
तन्नो= he to us;  
दंतिः= the tusked one; dantii 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 "ekadantaaya vidmahe" -  
we know someone called  
"ekadanta" (do you know what we mean?), the other group responds  
"vakratuNdaaya dhiimahi" we think of him as "vakratuNda".  
Now they both agree that they are talking of the same God, so together they  
say "tanno dantii prachodayaat" - may he, dantii, invigorate us!

॥ गणेश रूप ॥

एकदंतं चतुर्हस्तं पाशमंकुशधारिणम् ॥  
रदं च वरदं हस्तैर्बिभ्राणं मूषकध्वजम् ॥  
रक्तं लंबोदरं शूर्पकर्णकं रक्तवाससम् ॥  
रक्तगंधानुलिप्तांगं रक्तपुष्पैः सुपूजितम् ॥  
भक्तानुकंपिनं देवं जगत्कारणमच्युतम् ॥  
आविर्भूतं च सृष्ट्यादौ प्रकृतेः पुरुषात्परम् ॥  
एवं ध्यायति यो नित्यं स योगी योगिनां वरः ॥ ९ ॥

एकदंतं= one who has a single tusk;  
चतुर्हस्तं= 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;  
हस्तैर्बिभ्राणं= 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;  
शूर्पकर्णकं= having long ears;

रक्तवाससम्= haaving red dress;  
 रक्तगंध= red scent;  
 अनुलिप्त= smeared;  
 अन्गं= body;  
 रक्तपुष्पैः= with red flowers;  
 सुपूजितम्= well worshipped;  
 भक्तानुकंपिनां= compassionate to the devotees;  
 देवं= god;  
 जगत्= world;  
 कारणं= the cause;  
 अच्युतम्= the who does not slip;  
 आविर्भूतं= the who incarnates or presents himself;  
 च= and;  
 सृष्टिः= creation;  
 आउदौ= in the beginning;  
 प्रकृतेः= the Nature;  
 पुरुषात्= from the person;  
 परम्= greater;  
 एवं= thus;  
 ध्यायति= meditates;  
 यो= who;  
 नित्यं= ever;  
 स= he;  
 योगी= the meditator;  
 योगिनां= among the meditators;  
 वरः= better.  
 भावार्थं

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 व्रातपतये । नमो गणपतये । नमः प्रमथपतये ।  
 नमस्तेऽस्तु लंबोदरायैकदंताय ।  
 विघ्ननाशिने शिवसुताय । श्रीवरदमूर्तये नमो नमः ॥ १० ॥

नमो= salutation;  
 व्रात= disciplined course;  
 पतये= to the lord (of vraata);  
 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;  
 विघ्ननाशिने= to the destroyer of all obstacles;  
 शिवसुताय= to the son of 'shiva';  
 श्री= good.  
 वरदमूर्तये= 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 ॥

एतदथर्वशीर्षं योऽधीते ॥ स ब्रह्मभूयाय कल्पते ॥  
 स सर्वतः सुखमेधते ॥ स सर्वं विघ्नैर्नबाध्यते ॥  
 स पंचमहापापात्प्रमुच्यते ॥  
 सायमधीयानो दिवसकृतं पापं नाशयति ॥  
 प्रातरधीयानो रात्रिकृतं पापं नाशयति ॥  
 सायंप्रातः प्रयुंजानो अपापो भवति ॥  
 सर्वत्राधीयानोऽपविघ्नो भवति ॥  
 धर्मार्थकाममोक्षं च विंदति ॥  
 इदमथर्वशीर्षमशिष्याय न देयम् ॥  
 यो यदि मोहाद्दास्यति स पापीयान् भवति  
 सहस्त्रावर्तनात् यं यं काममधीते  
 तं तमनेन साधयेत् ॥ ११ ॥

फल= fruit;  
 श्रुति= hearing;  
 एतत्= this;  
 अथर्वशीर्षं= 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;  
विघ्नैः= difficulties/obstacles;  
न= not;  
बाध्यते= affected/afflicted;  
स= he;  
पञ्च= five;  
महापापात्= from the great sins;  
प्रमुच्यते= is released or freed;  
सायमधीयानो= evening studied man;  
दिवसकृतं= day-time-done;  
पापं= sins;  
नाशयति= destroys;  
प्रातरधीयानो= morning-studied man;  
रात्रिकृतं= night-done;  
पापं= sins;  
नाशयति= destroys;  
सायंप्रातः= both evening morning;  
प्रयुञ्जानो= combined;  
अपापो= without sins;  
भवति= becomes;  
सर्वत्र= everywhere;  
अधीयानः= studied;  
अपविघ्नः= without obstacles.  
भवति= becomes;  
धर्म= religion, duty, essence of a being;  
अर्थ= wealth;  
काम= desire;  
मोक्ष= release from humanly bondage, bliss, death;  
च= and;  
विंदति= enjoys;  
इदं= this;  
atharvashiirshhaM  
अशिष्याय= to the unworthy disciple or student;  
न= not;  
देयम्= to be given;  
यो= who;  
यदि= if;  
मोहाद्दास्यति= out of infatuation+ will give;  
स= he;  
पापीयान्= sinner;  
भवति= becomes;  
सहस्रावर्तनात्= according to the prescribed shAstra cycle;  
यं= which;  
यं= which;  
काममधीते= 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, kaama 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 गणपतिमभिषिंचति स वाग्मी भवति ॥  
चतुर्थ्यामनश्नन् जपति स विद्यावान् भवति ।  
स यशोवान् भवति ॥ इत्यथर्वणवाक्यं ॥  
ब्रह्माद्याचरणं विद्यात् न बिभेति कदाचनेति ॥ १२ ॥

अनेन = through;  
गणपतिं = Ganesh;  
अभिषिंचति = performs 'puuja', by pouring water etc . on the idol;  
स = he;  
वाग्मी = master of speech;  
भवति = becomes;  
चतुर्थ्यां = during the (auspicious)4th day (from New Moon/full moon);  
अनश्नन् = without eating (having fasted);  
जपति = chants;  
स = he;  
विद्यावान् = a knowledgeable man or scholar;  
भवति = becomes;  
इति = this, end;  
अथर्वणवाक्यं = 'atharvaNa word-piece';  
ब्रह्माद्याचरणं = practises this brahma science;  
विद्यात् = from knowledge;  
न = not;  
बिभेति = fears;  
कदाचन् = never;  
एति = thus.  
भावार्थ

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 दूर्वाकुरैर्यजति स वैश्रवणोपमो भवति ॥  
यो लाजैर्यजति स यशोवान् भवति ॥

स मेधावान् भवति ॥  
 यो मोदकसहस्रेण यजति  
 स वाञ्छितफलमवाप्नोति ॥  
 यः साज्यसमिद्धिर्यजति  
 स सर्वं लभते स सर्वं लभते ॥ १३ ॥

यो= who;  
 दूर्वांकुरैः= with the bud of 'dUrva';  
 यजति= does the worship or sacrifice;  
 स= he;  
 वैश्रवण= Kubera, the lord of wealth;  
 अपमा= comparison;  
 भवति= becomes;  
 यो= who;  
 लाजैः= with the roasted rice/wheat flakes;  
 यजति= does the worship or sacrifice;  
 स= he;  
 यशोवान्= man with fame;  
 भवति= becomes;  
 स= he;  
 मेधावान्= well- read man , intellectual;  
 भवति= becomes;  
 यो= who;  
 मोदक= with the sweetened rice-balls;  
 सहस्रेण= by thousand;  
 यजति= worships or does 'yagya';  
 स= he;  
 वाञ्छित= desired;  
 फलं= fruit;  
 अवाप्नोति= gets, receives;  
 यः= he;  
 साज्यसमिद्धिः= with ghee(clarified butter) and 'samidhaa' sticks;  
 यजति= worships or does 'yagya';  
 स= he;  
 सर्वं= all;  
 लभते= obtains;  
 स= he;  
 सर्वं= all;  
 लभते= obtains.  
 भावार्थ

He who worships with 'Dhuurva' flowers 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.

अष्टौ ब्राह्मणान् सम्यग्ग्राहयित्वा  
 सूर्यवर्चस्वी भवति ॥  
 सूर्यग्रहे महानद्यां प्रतिमासनिधौ  
 वा जप्त्वा सिद्धमंत्रो भवति ॥  
 महाविघ्नात्प्रमुच्यते ॥ महादोषात्प्रमुच्यते ॥  
 महापापात् प्रमुच्यते ॥  
 स सर्वविद्भवति स सर्वविद्भवति ॥  
 य एवं वेद इत्युपनिषत् ॥ १४ ॥

अष्टौ= eight;  
 ब्राह्मणान्= Brahmins;  
 सम्यग्ग्राहयित्वा= well+captured;  
 सूर्यवर्चस्वी= with the prowess and brilliance of sun;  
 भवति= becomes;  
 सूर्यग्रहे= in the home of sun(during the solar eclipse);  
 महानद्यां= in the great river;  
 प्रतिमा= god's image or idol;  
 सनिधौ= in the presence of, close;  
 वा= or;  
 जप्त्वा= having chanted;  
 सिद्धमंत्रो= having got the effect of the mantra;  
 भवति= becomes;  
 महाविघ्नात्= from the great obstacles;  
 प्रमुच्यते= is freed;  
 महादोषात्= from the great defects/wrongs;  
 प्रमुच्यते= is freed;  
 महापापात्= from great sins;  
 प्रमुच्यते= is freed;  
 स= he;  
 सर्वविद्= the all-knower;  
 भवति= becomes;  
 य= who;  
 एवं= thus;  
 वेद= knows;  
 इति= thus, end;  
 उपनिषत्= says the 'upanishat.h'.  
 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 ॥ सहनौभुनक्तु ॥  
सह वीर्यं करवावहै ॥  
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥

ॐ = OmkAra or Brahma;  
सह = together.  
नौ = we (two);  
अवतु = (may the lord) protect;  
सह = together;  
नौ = us;  
भुनक्तु = (may He) cause us to enjoy;  
सह = together;  
वीर्यं = exertion/great brave efforts;  
करवावहै = may we do;  
तेजस्वि नौ 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 कर्णेभिः शृणुयाम देवाः ।  
भद्रं पश्येमाक्षभिर्यजत्राः ॥  
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः ।  
व्यशेम देवहितं यदायुः ॥

ॐ = Omkaara or Brahma;  
भद्रं = goodness, safety;  
कर्णेभिः = thro' ears;  
शृणुयाम = may we hear;  
देवाः = gods;  
भद्रं = good, safety;  
पश्येमाक्षभिर्यजत्राः = may we see with eyes?;  
स्थिरैः = stable;  
अङ्गैस्तुष्टुवांसस्तनूभिः = having satisfied with strong limbs?;  
व्यशेम = offering praise;  
देवहितं = 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.

स्वस्ति न इन्द्रो वृद्धश्रवाः ।

स्वस्ति नः पूषा विश्ववेदाः ॥  
स्वस्तिनस्ताक्षर्यो अरिष्टनेमिः ।  
स्वस्ति नो बृहस्पतिर्दधातु ॥

स्वस्ति= well-being;

न= to us;

इन्द्रो= god 'indra';

वृद्धश्रवाः= having become old with years of hearing knowledge;

स्वस्ति= well-being;

नः= us;

पूषन्= related to Sun, but probably a different Vedic deity;

विश्ववेदाः= who knows the world;

svastinastaashyo May Garuda give us well-being

अरिष्टनेमिः= appellation to Garuda;

स्वस्तिर्नो= well-being to us;

बृहस्पतिर्दधातु= Brihaspati may give us.

भावार्थ

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

ॐ शान्तिः । शान्तिः ॥ शान्तिः ॥ ।

इति श्रीगणपत्यथर्वशीर्ष समाप्तम् ॥

ॐ= Omkara or Brahman;

शान्तिः= Peace;

इति= thus;

समाप्तम्= is complete or over.

भावार्थ

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

Thus ends the hymn 'Ganapati atharva shiirshhaM.'

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Please send corrections to [sanskrit@cheerful.com](mailto:sanskrit@cheerful.com)

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