
Shri Ganapati Atharvashirsha with translation

ಶ್ರೀಗಣಪತ್ಯಥರ್ವಶೀರ್ಷೋಪನಿಷತ್ ಗಣಪತ್ಯುಪನಿಷತ್
ಸಾರ್ಥ

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ಶ್ರೀಗಣಪತ್ಯಧರ್ವಶೀರ್ಷೋಪನಿಷತ್ ಗಣಪತ್ಯುಪನಿಷತ್ ಸಾರ್ಥ



ಶ್ರೀ = Goddess LakShmi(literal), respectable title, glory, fame , wealth;

ಗಣಪತಿ = gaNAnAM patiH or lord of groups (of devas) or gaNesha;

ಅಧರ್ವ = atharva veda;

ಶೀರ್ಷ = head, heading, title.

ಭಾವಾರ್ಥ

Hymn in praise of gaNesha from the atharva veda.

.. ಶಾಂತಿ ಪಾಠ ..

ಓಂ ಭದ್ರಂ ಕರ್ಣೇಭಿಃ ಶೃಣುಯಾಮ ದೇವಾ .

ಭದ್ರಂ ಪಶ್ಯೇಮಾಕ್ಷಭೀರ್ಯಜತ್ವಾಃ ..

ಸ್ಥಿರೈರಂಗೈಸ್ತುಷ್ಟುವಾಂಸಸ್ತನೂಭಿಃ .

ವ್ಯಶೇಮ ದೇವಹಿತಂ ಯದಾಯುಃ ..

ಓಂ = the OmkAra or Brahman itself.

ಭದ್ರಂ = Goodness, safety . auspiciousness;

ಕರ್ಣೇಭಿಃ = through the ears;

ಶೃಣುಯಾಮ = May we hear;

ದೇವಾಃ = the gods;

ಭದ್ರಂ = Goodness, safety . auspiciousness;

ಪಶ್ಯೇಮಾಕ್ಷಭಿಃ = May we see through the eyes;

ಯಜತ್ವಾಃ = doing yAga or yagya or sacrifice?;

ಸ್ಥಿರೈಃ = with firm or strong (limbs);

ಅಂಗೈಃ = limbs, body parts;

ತುಷ್ಟುವಾಂಸಃ = May we enjoy;

ತನೂಭಿಃ = through the bodies (sharIra);

ವ್ಯಶೇಮ = offering praise ;

ದೇವಹಿತಂ = that which is healthy ;

ಯದಾಯುಃ = yat+AyuH.

ಯತ್ = which.

ಆಯುಃ = the measure of life span given to one.

ಭಾವಾರ್ಥ

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.

ಸ್ವಸ್ತಿ ನ ಇಂದ್ರೋ ವೃದ್ಧಶ್ರವಾಃ .

ಸ್ವಸ್ತಿ ನಃ ಪೂಷಾ ವಿಶ್ವವೇದಾಃ ..

ಸ್ವಸ್ತಿನಸ್ತಾಕ್ಷೋ ಅರಿಷ್ಟನೇಮಿಃ .

ಸ್ವಸ್ತಿ ನೋ ಬೃಹಸ್ಪತಿದಧಾತು ..

ಸ್ವಸ್ತಿ = auspiciousness, welfare, safety;

ನ = for us;

ಇಂದ್ರೋ = the Lord Indra;

ವೃದ್ಧ = old, aged.

ಶ್ರವಃ = having heard (old learned man?);

ವೃದ್ಧಶ್ರವಃ = one who is profusely praised / well-fed;

ಸ್ವಸ್ತಿ = auspiciousness, welfare, safety;

ನಃ = for us;

ಪೂಷಾ = a god who guides us in the right direction;

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

ಸ್ವಸ್ತಿನಸ್ತಾಕ್ಷೋ = let tArkShya or Garuda do good to us;

ಅರಿಷ್ಟನೇಮಿಃ = the appellation to Garuda?;

ಸ್ವಸ್ತಿನೋಃ = good to us;

ಬೃಹಸ್ಪತಿಃ = the teacher of the Devas called Brihaspati literally meaning the great lord';
lord of hymn / foster-father of gods

ದಧಾತು = let them give(us welfare).

ಭಾವಾರ್ಥ

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

ಓಂ ಶಾಂತಿಃ . ಶಾಂತಿಃ .. ಶಾಂತಿಃ ..

ಓಂ = the OmkAra or Brahman himself;

ಶಾಂತಿಃ = Peace and inner contentment).

ಭಾವಾರ್ಥ

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

.. ಉಪನಿಷತ್ ..

ಹರಿಃ ಓಂ ನಮಸ್ತೇ ಗಣಪತಯೇ ..

ತ್ವಮೇವ ಪ್ರತ್ಯಕ್ಷಂ ತತ್ತ್ವಮಸಿ .. ತ್ವಮೇವ ಕೇವಲಂ ಕರ್ತಾಸಿ ..

ತ್ವಮೇವ ಕೇವಲಂ ಧರ್ತಾಸಿ .. ತ್ವಮೇವ ಕೇವಲಂ ಹರ್ತಾಸಿ ..

ತ್ವಮೇವ ಸರ್ವಂ ಖಲ್ವಿದಂ ಬ್ರಹ್ಮಾಸಿ ..

ತ್ವಂ ಸಾಕ್ಷಾದಾತ್ಮಾಸಿ ನಿತ್ಯಂ .. 1..

ಹರಿಃ = VishNu;

ಓಂ = OmkAra or Brahma;

ನಮಸ್ತೇ = salute to you (namaH+te);

ಗಣಪತಯೇ = to gaNapati;

ತ್ವಮೇವ = you only;

ಪ್ರತ್ಯಕ್ಷಂ = standing before the eye;

ತತ್ = that.

ತ್ವಂ = you.

ಅಸಿ = are (that Brahman is you yourself);

ತ್ವಮೇವ = you only;

ಕೇವಲಂ = only;

ಕರ್ತಾಸಿ = are the doer;

ತ್ವಮೇವ = you only;

ಕೇವಲಂ = only;

ಧರ್ತಾಸಿ = are the bearer or support;

ತ್ವಮೇವ = you are;

ಕೇವಲಂ = only;

ಹರ್ತಾಸಿ = are the usurper;

ತ್ವಮೇವ = you only;

ಸರ್ವಂ = all, entire;

ಖಲು = indeed;

ಇದಂ = this;

ಬ್ರಹ್ಮಾಸಿ = are Brahma;

ತ್ವಂ = you;

ಸಾಕ್ಷಾತ್ = before the eyes.

ಆತ್ಮ = the individual self or soul;

ಅಸಿ = are;

ನಿತ್ಯಂ = ever.

ಭಾವಾರ್ಥ

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.

.. ಸ್ವರೂಪ ತತ್ತ್ವ ..

ಋತಂ ವಚ್ಛಿ .. ಸತ್ಯಂ ವಚ್ಛಿ .. 2..

ಋತಂ = scriptural truth;

ವಚ್ಛಿ = vachAmi or shall speak; I will propagate (only) divine law and be truthful

ಸತ್ಯಂ = experiential truth;

ವಚ್ಛಿ = vachAmi or shall speak.

ಭಾವಾರ್ಥ

I shall speak the scriptural truth and experiential truth only.

ಅವ ತ್ವಂ ಮಾಂ .. ಅವ ವಕ್ತಾರಂ .. ಅವ ಶ್ರೋತಾರಂ ..

ಅವ ದಾತಾರಂ .. ಅವ ಧಾತಾರಂ ..

ಅವಾನುಜಾನಮವ ಶಿಷ್ಯಂ ..

ಅವ ಪಶ್ಚಾತ್ತಾತ್ .. ಅವ ಪುರಸ್ತಾತ್ ..

ಅವೋತ್ತರಾತ್ತಾತ್ .. ಅವ ದಕ್ಷಿಣಾತ್ತಾತ್ ..

ಅವ ಚೋರ್ಧ್ವಾತ್ತಾತ್ .. ಅವಾಧರಾತ್ತಾತ್ ..

ಸರ್ವತೋ ಮಾಂ ಪಾಹಿ ಪಾಹಿ ಸಮಂತಾತ್ .. 3..

ಅವ = protect;

ತ್ವಂ = you;

ಮಾಂ = me;

ಅವ = protect;

ವಕ್ತಾರಂ = the man who speaks or utters;

ಅವ = protect;

ಶ್ರೋತಾರಂ = one who hears;

ಅವ = protect;

ದಾತಾರಂ = one who gives;

ಅವ = protect;

ಧಾತಾರಂ = the creator; the one keeps it in memory

ಅವ = protect;

ಅನೂಚಾನಂ = teacher; the devout

ಅವ = protect;

ಶಿಷ್ಯಂ = the disciple ;

ಅವ = protect;

ಪಶ್ಚಾತ್ = later;

ತಾತ್ = that location i.e . protect me from behind; from the west

ಅವ = protect;

ಪುರಃ = before or in front, East is considered front for auspicious occasion.

ಅಪೋತ್ತರಾತ್ತಾತ್ = protect me from the northern direction;

ಅವ = protect;

ದಕ್ಷಿಣಾತ್ತಾತ್ = from the southern direction;

ಅವ = protect;

ಉರ್ಧ್ವಾತ್ = from above;

ಅಧರಾತ್ = from below;

ಸರ್ವತೋ = from all (sides);

ಮಾಂ = me;

ಪಾಹಿ = protect same as 'ava' 'rakSha';

ಪಾಹಿ = protect;

ಸಮಂತಾತ್ = from all around.

ಭಾವಾರ್ಥ

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).

ತ್ವಂ ವಾಙ್ಮಯಸ್ತ್ವಂ ಚಿನ್ಮಯಃ ..

ತ್ವಮಾನಂದಮಯಸ್ತ್ವಂ ಬ್ರಹ್ಮಮಯಃ ..

ತ್ವಂ ಸಚ್ಚಿದಾನಂದಾದ್ವಿತೀಯೋಽಸಿ ..

ತ್ವಂ ಪ್ರತ್ಯಕ್ಷಂ ಬ್ರಹ್ಮಾಸಿ ..

ತ್ವಂ ಜ್ಞಾನಮಯೋ ವಿಜ್ಞಾನಮಯೋಽಸಿ .. 4..

ತ್ವಂ = you;

ವಾಚ್ಮಯಃ = full of the 'word' i.e . master of the word language;

ತ್ವಂ = you;

ಚಿನ್ಮಯಃ = full of the 'mind' or consciousness;

ತ್ವಂ = you;

ಆನಂದಮಯಃ = full of great happiness;

ಬ್ರಹ್ಮಮಯಃ = full of Brahma (Ananda) i.e.bliss;

ತ್ವಂ = you;

ಸತ್ = truth;

ಚಿತ್ = consciousness;

ಆನಂದ = bliss;

ಅದ್ವಿತೀಯಃ = the inseparable or the non-dual; unique / matchless

ಅಸಿ = are;

ತ್ವಂ = you;

ಪ್ರತ್ಯಕ್ಷಂ = before the eyes;

ಬ್ರಹ್ಮ = Brahma , Supreme existance/noexistence.

ಅಸಿ = are;

ತ್ವಂ = you;

ಜ್ಞಾನಮಯೋ = full of Gyana or knowledge;

ವಿಜ್ಞಾನಮಯ = full of greater(scientific in a way) knowledge;

ಅಸಿ = are.

ಭಾವಾರ್ಥ

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.

ಸರ್ವಂ ಜಗದಿದಂ ತ್ವತ್ತೋ ಜಾಯತೇ ..

ಸರ್ವಂ ಜಗದಿದಂ ತ್ವತ್ತಸ್ತಿಷ್ಠತಿ ..

ಸರ್ವಂ ಜಗದಿದಂ ತ್ವಯಿ ಲಯಮೇಷ್ಯತಿ ..

ಸರ್ವಂ ಜಗದಿದಂ ತ್ವಯಿ ಪ್ರತ್ಯೇತಿ ..

ತ್ವಂ ಭೂಮಿರಾಪೋಃನಲೋಃನಿಲೋ ನಭಃ ..

ತ್ವಂ ಚತ್ವಾರಿ ವಾಕ್ಪದಾನಿ .. 5..

ಸರ್ವಂ = all;

ಜಗತ್ = the world;

ಇದಂ = this;

ತ್ವತ್ತೋ = from you;

ಜಾಯತೇ = is born;

ಸರ್ವಂ = all;

ಜಗತ್ = world;

ಇದಂ = this;

ತ್ವತ್ತಃ = from you (from your power);

ತಿಷ್ಠತಿ = stands or subsists;

ಸರ್ವಂ = all;

ಜಗತ್ = world;

ಇದಂ = this;

ತ್ವಯಿ = in you;

ಲಯಂ = tranquillity or the lull after destruction or the Deluge; or dissolves everything is absorbed by you

ಸರ್ವಂ = all;

ಜಗತ್ = world;

ಇದಂ = this;

ತ್ವಯಿ = in you;

ಪ್ರತಿ = towards;

ಏತಿ = goes;

ತ್ವಂ = you;

ಭುಮಿಃ = the earth;

ಆಪಹ್ = water;

ಅನಲಃ = fire;

ಅನಿಲಃ = wind or air;

ನಭಃ = sky;

ತ್ವಂ = you;

ಚತ್ವಾರಿ = four;

ವಾಕ್ = speech;

ಪದಾನಿ = words or steps. the import of is that it is difficult to describe Hin / comprehend

ಭಾವಾರ್ಥ

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).

ತ್ವಂ ಗುಣತ್ರಯಾತೀತಃ ತ್ವಮವಸ್ಥಾತ್ರಯಾತೀತಃ ..

ತ್ವಂ ದೇಹತ್ರಯಾತೀತಃ .. ತ್ವಂ ಕಾಲತ್ರಯಾತೀತಃ ..

ತ್ವಂ ಮೂಲಾಧಾರಸ್ಥಿತೋಽಸಿ ನಿತ್ಯಂ ..

ತ್ವಂ ಶಕ್ತಿತ್ರಯಾತ್ಮಕಃ ..

ತ್ವಾಂ ಯೋಗಿನೋ ಧ್ಯಾಯಂತಿ ನಿತ್ಯಂ ..

ತ್ವಂ ಬ್ರಹ್ಮಾ ತ್ವಂ ವಿಷ್ಣುಸ್ತ್ವಂ ರುದ್ರಸ್ತ್ವಂ

ಇಂದ್ರಸ್ತ್ವಂ ಅಗ್ನಿಸ್ತ್ವಂ ವಾಯುಸ್ತ್ವಂ ಸೂರ್ಯಸ್ತ್ವಂ ಚಂದ್ರಮಾಸ್ತ್ವಂ

ಬ್ರಹ್ಮಭೂರ್ಭುವಃಸ್ವರೋಂ .. 6..

ತ್ವಂ = you;

ಗುಣತ್ರಯಃ = three qualities i.e satva, rajas and tamas;

ಅತೀತಃ = beyond, having crossed the limits;

ತ್ವಂ = you;

ಅವಸ್ಥಾತ್ರಯಃ = three states of bodily consciousness (awake, sleep, dream);

ಜಗ್ರತ್ = awakened;

ಸುಷುಪ್ತಿಃ = deep sleeping;

ಸ್ವಪ್ನಃ = dreaming;

ಅತೀತಃ = beyond, having crossed the limits;

ತ್ವಂ = you;

ದೇಹತ್ರಯಃ = the three forms of bodies (corporeal or physical, astral and causal;

ಅತೀತಃ = beyond, having crossed the limits;

ತ್ವಂ = you;

ಕಾಲತ್ರಯ = three states of time(present, past and future);

ವರ್ತಮಾನ = present;

ಭೂತ = past;

ಭವಿಷ್ಯ = future;

ಅತೀತಃ = beyond, having crossed the limits;

ತ್ವಂ = you;

ಮೂಲ = the root;

ಆಧಾರಃ = support or base;

ಸ್ಥಿತಃ = having stood or in the standing form;

ಅಸಿ = are;

ನಿತ್ಯಂ = ever;

ತ್ವಂ = you;

ಶಕ್ತಿತ್ರಯಃ = three powers of 'ichcha', 'kriya' and 'gyana';

ಆತ್ಮಕಃ = possessing or controlling;

ತ್ವಾಂ = you;

ಯೋಗಿನಃ = the sages or the meditators;

ಧ್ಯಾಯಂತಿ = meditate or think;

ನಿತ್ಯಂ = ever;

ತ್ವಂ = you;

ಬ್ರಹ್ಮಾ = brahma the Creator God;

ತ್ವಂ = you;

ವಿಷ್ಣುಃ = the Protector God;

ರುದ್ರಃ = the Destroying God;

ಇಂದ್ರಃ = the god Indra;

ಅಗ್ನಿಃ = the god of fire;

ವಾಯು = the god of Air;

ಸೂರ್ಯ = the Sun God;

ಚಂದ್ರಮಾಃ = the Moon god;

ಬ್ರಹ್ಮಭುಃ = the earth;

ಭುವಃ = the upper world;

ಸ್ವಃ = the nether world(?);

ಓಂ = the OmkAra.

ಭಾವಾರ್ಥ

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.

.. ಗಣೇಶ ಮಂತ್ರ ..

ಗಣಾದಿಂ ಪೂರ್ವಮುಚ್ಚಾರ್ಯ ವರ್ಣಾದಿಂ ತದನಂತರಂ ..

ಅನುಸ್ವಾರಃ ಪರತರಃ .. ಅರ್ಧೇಂದುಲಸಿತಂ .. ತಾರೇಣ ಋದ್ಧಂ ..

ಏತತ್ತವ ಮನುಸ್ವರೂಪಂ .. ಗಕಾರಃ ಪೂರ್ವರೂಪಂ ..

ಅಕಾರೋ ಮಧ್ಯಮರೂಪಂ .. ಅನುಸ್ವಾರಶ್ಚಾಂತ್ಯರೂಪಂ ..

ಬಿಂದುರುತ್ತರರೂಪಂ .. ನಾದಃ ಸಂಧಾನಂ ..

ಸಂಹಿತಾಸಂಧಿಃ .. ಸೈಷಾ ಗಣೇಶವಿದ್ಯಾ ..

ಗಣಕಮುಷಿಃ .. ನಿಚ್ಛದ್ಗಾಯತ್ರೀಚ್ಛಂದಃ ..

ಗಣಪತಿದೇವತಾ .. ಓಂ ಗಂ ಗಣಪತಯೇ ನಮಃ .. 7..

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

ಆದಿ = et cetera, original, old, beginning;

ಪೂರ್ವಂ = beforehand, in the beginning;

ಉಚ್ಚಾರ್ಯ = having uttered or pronounced;

ವರ್ಣಾದೀಂ = the letter groups or caste groups; refers to a syllable or musical note

ತದನಂತರಂ = later to that;

ಅನುಸ್ವಾರಃ = the accompanying sound or letter (the letter form 'n' 'M'?);

ಪರತರಃ = later;

ಅರ್ಧ = half;

ಇಂದು = the moon;

ಲಸಿತಂ = beautified; ☐ half-moon sported by the alphabet ಊ ಓಂ

ತಾರೇಣ = thro' the star;

ಋದ್ಧಂ = enriched;

ಏತತ್ = this;

ತವ = your;

ಮನುಃ = human, The sage Manu who wrote manusmRiti;

ಸ್ವರೂಪಂ = form;

ಗಕಾರಃ = beginning with the letter 'ga';

ಪೂರ್ವರೂಪಂ = having this form in the beginning;

ಅಕಾರೋ = the letter 'a';

ಮಧ್ಯಮರೂಪಂ = having this form in the middle;

ಅನುಸ್ವಾರಃ = accompanying letter form or nasal sound;

ಚ = also

ಅಂತ್ಯರೂಪಂ = terminal form

ಬಿಂದುಃ = the dot;

ಉತ್ತರರೂಪಂ = having it in the northern direction;

ನಾದಃ = the sound;

ಸಂಧಾನಂ = combination;

ಸಂಹಿತಾಸಂಧಿಃ = sa.nhitA+sandhiH joined together?;

ಸೈಷಾ = sA+eShA, that feminine form this results in

ಗಣೇಶವಿದ್ಯಾ = the knowledge of gaNeSha;

ಗಣಕಋಷಿಃ = the rishi of this stotra is gaNaka;

ನಿಚ್ಯದ್ಗಾಯತ್ರೀಚ್ಛಂದಃ = the prosody form is 'nichRit gAyatrI';

ಗಣಪತೀರ್ಧೇವತಾ = the god of this stotra;

ಓಂ = the OmkAra;

ಗಂ = the letter or sound 'ga.n;

ಗಣಪತಯೇ = to gaNapati;

ನಮಃ = salute.

ಭಾವಾರ್ಥ

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 'ganās' 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 mantrablja ಗಂ with (ಂ as ardhachandrabindevirAma) is described as the true form of GaNapati! This part is giving the deeper vedic meaning of the mantrablja ಗಂ and is called the gaNeshavidyA.

.. ಗಣೇಶ ಗಾಯತ್ರೀ ..

ಏಕದಂತಾಯ ವಿದ್ಮಹೇ . ವಕ್ರತುಂಡಾಯ ಧೀಮಹಿ ..

ತನ್ನೋ ದಂತಿಃ ಪ್ರಚೋದಯಾತ್ .. 8..

ಏಕದಂತಾಯ = the one-tusked;

ವಿದ್ಮಹೇ = May we know (understand);

ವಕ್ರತುಂಡಾಯ = to one who has crooked limb or part (crooked trunk).

ಧೀಮಹಿ = we meditate on;

ತನ್ನೋ = he to us;

ದಂತಿಃ = the tusked one; dantI is its variant

ಪ್ರಚೋದಯಾತ್ = inspire.

ಭಾವಾರ್ಥ

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 dhImahe" 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!

.. ಗಣೇಶ ರೂಪ ..

ಏಕದಂತಂ ಚತುರ್ಹಸ್ತಂ ಪಾಶಮಂಕುಶಧಾರಿಣಂ ..

ರದಂ ಚ ವರದಂ ಹಸ್ತೈರ್ಬಿಭ್ರಾಣಂ ಮೂಷಕಧ್ವಜಂ ..

ರಕ್ತಂ ಲಂಬೋದರಂ ಶೂರ್ಪಕರ್ಣಕಂ ರಕ್ತವಾಸನಂ ..

ರಕ್ತಗಂಧಾನುಲಿಪ್ತಾಂಗಂ ರಕ್ತಪುಷ್ಪೈಃ ಸುಪೂಜಿತಂ ..

ಭಕ್ತಾನುಕಂಪಿನಂ ದೇವಂ ಜಗತ್ಕಾರಣಮಚ್ಯುತಂ ..

ಆವಿರ್ಭೂತಂ ಚ ಸೃಷ್ಟ್ಯಾದೌ ಪ್ರಕೃತೇಃ ಪುರುಷಾತ್ಪರಂ ..

ಏವಂ ಧ್ಯಾಯತಿ ಯೋ ನಿತ್ಯಂ ಸ ಯೋಗೀ ಯೋಗಿನಾಂ ವರಃ .. 9..

ಏಕದಂತಂ = one who has a single tusk;

ಚತುರ್ಹಸ್ತಂ = who has four hands;

ಪಾಶಂ = having the weapon pAsha;

ಅಂಕುಶಧಾರಿಣಂ = bearing the weapon 'ankusha' with which the elephant is controlled;

ರದಂ = fearlessness;

ಚ = and;

ವರದಂ = that which gives boons;

ಹಸ್ತೈರ್ಬಿಭ್ರಾಣಂ = bearing in the hands;

ಮೂಷಕಧ್ವಜಂ = having the mouse as the flag;

ರಕ್ತಂ = the red one (raktaM may mean blood also);

ಲಂಬೋದರಂ = having a long stomach;

ಶೂರ್ಪಕರ್ಣಕಂ = having long ears; ears resembling a sieving or winnowing basket

ರಕ್ತವಾಸನಂ = hAving red dress;

ರಕ್ತಗಂಧ = red scent;

ಅನುಲಿಪ್ತ = smeared;

ಅನ್ಗಂ = body;

ರಕ್ತಪುಷ್ಪೈಃ = with red flowers;

ಸುಪೂಜಿತಂ = well worshipped;

ಭಕ್ತಾನುಕಂಪಿನಾಂ = compassionate to the devotees;

ದೇವಂ = god;

ಜಗತ್ = world;

ಕಾರಣಂ = the cause;

ಅಭ್ಯುತಂ = the who does not slip; imperishable

ಆವಿರ್ಭೂತಂ = the who incarnates or presents himself;

ಚ = and;

ಸೃಷ್ಟಿಃ = creation;

ಆಉದೌ = in the beginning;

ಪ್ರಕೃತೇಃ = the Nature;

ಪುರುಷಾತ್ = from the person;

ಪರಂ = greater;

ಏವಂ = thus;

ಧ್ಯಾಯತಿ = meditates;

ಯೋ = who;

ನಿತ್ಯಂ = ever;

ಸ = he;

ಯೋಗೀ = the meditator;

ಯೋಗಿನಾಂ = among the meditators;

ವರಃ = better.

ಭಾವಾರ್ಥ

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.

.. ಅಷ್ಟ ನಾಮ ಗಣಪತಿ ..

ನಮೋ ವ್ರಾತಪತಯೇ . ನಮೋ ಗಣಪತಯೇ . ನಮಃ ಪ್ರಮಥಪತಯೇ .

ನಮಸ್ತೇಽಸ್ತು ಲಂಬೋದರಾಯೈಕದಂತಾಯ .

ವಿಘ್ನನಾಶಿನೇ ಶಿವಸುತಾಯ . ಶ್ರೀವರದಮೂರ್ತಯೇ ನಮೋ ನಮಃ .. 10..

ನಮೋ = salutation;

ವ್ರಾತ = disciplined course;

ಪತಯೇ = to the lord (of vrAta);

ನಮೋ = salutation;

ಗಣಪತಯೇ = to the gaNapati; lord of yakshas / demigods

ನಮಃ = salutation;

ಪ್ರಮಥಪತಯೇ = to the lord destroying pride; lord of tormentors

ನಮಃ = salutation.

ತೇ = to you.

ಅಸ್ತು = let it be;

ಲಂಬೋದರಾಯ = to the long-stomached;

ಏಕದಂತಾಯ = to the single-tusked;

ವಿಘ್ನನಾಶಿನೇ = to the destroyer of all obstacles;

ಶಿವಸುತಾಯ = to the son of 'shiva';

ಶ್ರೀ = good.

ವರದಮೂರ್ತಯೇ = to the personified boongiver;

ನಮೋ = salutation;

ನಮಃ = salutation.

ಭಾವಾರ್ಥ

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.

.. ಫಲಶ್ರುತಿ ..

ಏತದಧರ್ವಶೀರ್ಷಂ ಯೋಽಧೀತೇ .. ನ ಬ್ರಹ್ಮಭೂಯಾಯ ಕಲ್ಪತೇ ..

ನ ಸರ್ವತಃ ಸುಖಮೇಧತೇ .. ನ ಸರ್ವ ವಿಘ್ನೈರ್ನಬಾಧ್ಯತೇ ..

ನ ಪಂಚಮಹಾಪಾಪಾತ್ಮಮುಚ್ಯತೇ ..

ಸಾಯಮಧೀಯಾನೋ ದಿವಸಕೃತಂ ಪಾಪಂ ನಾಶಯತಿ ..

ಪ್ರಾತರಧೀಯಾನೋ ರಾತ್ರಿಕೃತಂ ಪಾಪಂ ನಾಶಯತಿ ..

ಸಾಯಂಪ್ರಾತಃ ಪ್ರಯುಂಜಾನೋ ಅಪಾಪೋ ಭವತಿ ..

ಸರ್ವತ್ರಾಧೀಯಾನೋಽಪವಿಘ್ನೋ ಭವತಿ ..

ಧರ್ಮಾರ್ಥಕಾಮಮೋಕ್ಷಂ ಚ ವಿಂದತಿ ..

ಇದಮಧರ್ವಶೀರ್ಷಮಶಿಷ್ಯಾಯ ನ ದೇಯಂ ..

ಯೋ ಯದಿ ಮೋಹಾದ್ವಾಸ್ಯತಿ ಸ ಪಾಪೀಯಾನ್ ಭವತಿ

ಸಹಸ್ರಾವರ್ತನಾತ್ ಯಂ ಯಂ ಕಾಮಮಧೀತೇ

ತಂ ತಮನೇನ ಸಾಧಯೇತ್ .. 11..

ಫಲ = fruit;

ಶ್ರುತಿ = hearing;

ಏತತ್ = this;

ಅಧರ್ವಶೀರ್ಷಂ = has the heading 'atharva';

ಯೋಽಧೀತೇ = who studies;

ನ = he;

ಬ್ರಹ್ಮಭೂಯಾಯ = for becoming brahma himself;

ಕಲ್ಪತೇ = becomes qualified or entitled?;

ನ = he;

ಸರ್ವತಃ = from all sides;

ಸುಖಮೇಧತೇ = happiness, obtains;

ನ = he;

ಸರ್ವ = all;

ವಿಘ್ನೈಃ = difficulties/obstacles;

ನ = not;

ಬಾಧ್ಯತೇ = affected/afflicted;

ನ = he;

ಪಂಚ = five;

ಮಹಾಪಾಪಾತ್ = from the great sins;

ಪ್ರಮುಚ್ಯತೇ = is released or freed;

ಸಾಯಮಧೀಯಾನೋ = evening studied man;

ದಿವಸಕೃತಂ = day-time-done;

ಪಾಪಂ = sins;

ನಾಶಯತಿ = destroys;

ಪ್ರಾತರಧೀಯಾನೋ = morning-studied man;

ರಾತ್ರಿಕೃತಂ = night-done;

ಪಾಪಂ = sins;

ನಾಶಯತಿ = destroys;

ಸಾಯಂಪ್ರಾತಃ = both evening morning;

ಪ್ರಯುಂಜಾನೋ = combined;

ಅಪಾಪೋ = without sins;

ಭವತಿ = becomes;

ಸರ್ವತ್ರ = everywhere;

ಅಧೀಯಾನಃ = studied;

ಅಪವಿಘ್ನಃ = without obstacles.

ಭವತಿ = becomes;

ಧರ್ಮ = religion, duty, essence of a being;

ಅರ್ಥ = wealth;

ಕಾಮ = desire;

ಮೋಕ್ಷ = release from humanly bondage, bliss, death;

ಚ = and;

ವಿಂದತಿ = enjoys;

ಇದಂ = this;

atharvashIrShaM

ಅಶಿಷ್ಯಾಯ = to the unworthy disciple or student;

ನ = not;

ದೇಯಂ = to be given;

ಯೋ = who;

ಯದಿ = if;

ಮೋಹಾದ್ವಾಸ್ಯತಿ = out of infatuation+ will give;

ಸ = he;

ಪಾಪೀಯಾನ್ = sinner;

ಭವತಿ = becomes;

ಸಹಸ್ರಾವರ್ತನಾತ್ = according to the prescribed shAstrA cycle;

ಯಂ = which;

ಯಂ = which;

ಕಾಮಮಧೀತೇ = desire, reads;

ತಂ = that;

ತಮನೇನ = that+thro' this;

ಸಾಧಯೇತ್ = achieves.

ಭಾವಾರ್ಥ

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.

ಅನೇನ ಗಣಪತಿಮಭಿಷಿಂಚತಿ ಸ ವಾಗ್ಮೀ ಭವತಿ ..

ಚತುರ್ಥ್ಯಾಮನಶ್ಚನ್ ಜಪತಿ ಸ ವಿದ್ಯಾವಾನ್ ಭವತಿ .

ಸ ಯಶೋವಾನ್ ಭವತಿ .. ಇತ್ಯರ್ಥವಣವಾಕ್ಯಂ ..

ಬ್ರಹ್ಮಾದ್ಯಾವರಣಂ ವಿದ್ಯಾತ್ ನ ಬಿಭೇತಿ ಕದಾಚನೇತಿ .. 12..

ಅನೇನ = through;

ಗಣಪತಿಂ = Ganesh;

ಅಭಿಷಿಂಚತಿ = performs' pUja', by pouring water etc . on the idol;

ಸ = he;

ವಾಗ್ಮೀ = master of speech;

ಭವತಿ = becomes;

ಚತುರ್ಥ್ಯಾಂ = during the (auspicious)4th day (from New Moon/full moon);

ಅನಶ್ನನ್ = without eating (having fasted);

ಜಪತಿ = chants;

ಸ = he;

ವಿದ್ಯಾವಾನ್ = a knowledgeable man or scholar;

ಭವತಿ = becomes;

ಇತಿ = this, end;

ಅಧರ್ವಣ್ವಾಕ್ಯಂ = 'atharvaNa word-piece;

ಬ್ರಹ್ಮಾದ್ಯವರಣಂ = practises this brahma science;

ವಿದ್ಯಾತ್ = from knowledge;

ನ = not;

ಬಿಭೀತಿ = fears;

ಕದಾಚನ್ = never;

ಏತಿ = thus.

ಭಾವಾರ್ಥ

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.

ಯೋ ದೂರ್ವಾಂಕುರೈರ್ಯಜತಿ ಸ ವೈಶ್ರವಣೋಪಮೋ ಭವತಿ ..

ಯೋ ಲಾಜೈರ್ಯಜತಿ ಸ ಯಶೋವಾನ್ ಭವತಿ ..

ಸ ಮೇಧಾವಾನ್ ಭವತಿ ..

ಯೋ ಮೋದಕಸಹಸ್ರೇಣ ಯಜತಿ

ಸ ವಾಂಛಿತಫಲಮವಾಪ್ನೋತಿ ..

ಯಃ ಸಾಜ್ಯಸಮಿದ್ಧಿಯಜತಿ

ಸ ಸರ್ವಂ ಲಭತೇ ಸ ಸರ್ವಂ ಲಭತೇ .. 13..

ಯೋ = who;

ದೂರ್ವಾಂಕುರೈಃ = with the bud of 'dUrva';

ಯಜತಿ = does the worship or sacrifice;

ಸ = he;

ವೈಶ್ರವಣ = Kubera, the lord of wealth;

ಅಪಮಾ = comparison;

ಭವತಿ = becomes;

ಯೋ = who;

ಲಾಜ್ಯೈಃ = with the roasted rice/wheat flakes;

ಯಜತಿ = does the worship or sacrifice;

ಸ = he;

ಯಶೋವಾನ್ = man with fame;

ಭವತಿ = becomes;

ಸ = he;

ಮೇಧಾವಾನ್ = well- read man , intellectual;

ಭವತಿ = becomes;

ಯೋ = who;

ಮೋದಕ = with the sweetened rice-balls;

ಸಹಸ್ರೇಣ = by thousand;

ಯಜತಿ = worships or does 'yagya';

ಸ = he;

ವಾಂಛಿತ = desired;

ಫಲಂ = fruit;

ಅವಾಪ್ನೋತಿ = gets, receives;

ಯಃ = he;

ಸಾಜ್ಯಸಮಿದ್ಭಿಃ = with ghee(clarified butter) and 'samidhA' sticks;

ಯಜತಿ = worships or does 'yagya';

ಸ = he;

ಸರ್ವಂ = all;

ಲಭತೇ = obtains;

ಸ = he;

ಸರ್ವಂ = all;

ಲಭತೇ = obtains.

ಭಾವಾರ್ಥ

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.

ಅಷ್ಟೈ ಬ್ರಾಹ್ಮಣಾನ್ ಸಮ್ಯಗ್ಯಾಹಯಿತ್ವಾ

ಸೂರ್ಯವರ್ಚಸ್ವೀ ಭವತಿ ..
 ಸೂರ್ಯಗೃಹೇ ಮಹಾನದ್ಯಾಂ ಪ್ರತಿಮಾಸಂನಿಧೌ
 ವಾ ಜಪ್ತಾ ಸಿದ್ಧಮಂತ್ರೋ ಭವತಿ ..
 ಮಹಾವಿಘ್ನಾತ್ಪ್ರಮುಚ್ಯತೇ .. ಮಹಾದೋಷಾತ್ಪ್ರಮುಚ್ಯತೇ ..
 ಮಹಾಪಾಪಾತ್ ಪ್ರಮುಚ್ಯತೇ ..
 ಸ ಸರ್ವವಿದ್ಭವತಿ ಸ ಸರ್ವವಿದ್ಭವತಿ ..
 ಯ ಏವಂ ವೇದ ಇತ್ಯುಪನಿಷತ್ .. 14..

ಅಷ್ಟಾ = eight;

ಬ್ರಾಹ್ಮಣಾನ್ = Brahmins;

ಸಮ್ಯಗ್ರಾಹಯಿತ್ವಾ = well+captured;

ಸೂರ್ಯವರ್ಚಸ್ವೀ = with the prowess and brilliance of sun;

ಭವತಿ = becomes;

ಸೂರ್ಯಗೃಹೇ = in the home of sun(during the solar eclipse);

ಮಹಾನದ್ಯಾಂ = in the great river;

ಪ್ರತಿಮಾ = god's image or idol;

ಸಂನಿಧೌ = in the presence of, close;

ವಾ = or;

ಜಪ್ತಾ = having chanted;

ಸಿದ್ಧಮಂತ್ರೋ = having got the effect of the mantra;

ಭವತಿ = becomes;

ಮಹಾವಿಘ್ನಾತ್ = from the great obstacles;

ಪ್ರಮುಚ್ಯತೇ = is freed;

ಮಹಾದೋಷಾತ್ = from the great defects/wrongs;

ಪ್ರಮುಚ್ಯತೇ = is freed;

ಮಹಾಪಾಪಾತ್ = from great sins;

ಪ್ರಮುಚ್ಯತೇ = is freed;

ಸ = he;

ಸರ್ವವಿದ್ = the all-knower;

ಭವತಿ = becomes;

ಯ = who;

ಏವಂ = thus;

ವೇದ = knows;

ಇತಿ = thus, end;

ಉಪನಿಷತ್ = says the 'upanishat'.

ಭಾವಾರ್ಥ

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.

.. ಶಾಂತಿ ಮಂತ್ರ ..

ಓಂ ಸಹನಾವತು .. ಸಹನೌಭುನಕ್ತು ..

ಸಹ ವೀರ್ಯಂ ಕರವಾವಹೈ ..

ತೇಜಸ್ವಿನಾವಧೀತಮಸ್ತು ಮಾ ವಿದ್ವಿಷಾವಹೈ ..

ಓಂ = OmkAra or Brahma;

ಸಹ = together.

ನೌ = we (two);

ಅವತು = (may the lord) protect;

ಸಹ = together;

ನೌ = us;

ಭುನಕ್ತು = (may He)cause us to enjoy;

ಸಹ = together;

ವೀರ್ಯಂ = exertion/great brave efforts;

ಕರವಾವಹೈ = may we do;

ತೇಜಸ್ವಿ ನೌ ಅಧೀತಂ ಅಸ್ತು = (may) brilliant our learning be;

ಮಾ = don't;

ವಿದ್ವಿಷಾವಹೈ = may us not quarrel or hate.

ಭಾವಾರ್ಥ

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.

ಓಂ ಭದ್ರಂ ಕರ್ಣೇಭಿಃ ಶೃಣುಯಾಮ ದೇವಾ .

ಭದ್ರಂ ಪಶ್ಯೇಮಾಕ್ಷಭೀರ್ಯಜತ್ವಾಃ ..

ಸ್ಥಿರೈರಂಗೈಸ್ತುಷ್ಟವಾಂಸಸ್ತನೂಭಿಃ .

ವ್ಯಶೇಮ ದೇವಹಿತಂ ಯದಾಯುಃ ..

ಓಂ = OmkAra or Brahma;

ಭದ್ರಂ = goodness, safety;

ಕರ್ಣೇಭಿಃ = thro' ears;

ಶೃಣುಯಾಮ = may we hear;

ದೇವಾಃ = gods;

ಭದ್ರಂ = good, safety;

ಪಶ್ಯೇಮಾಕ್ಷಭೀರ್ಯಜತ್ರಾಃ = may we see with eyes?;

ಸ್ಥಿರೈಃ = stable;

ಅಂಗೈಸ್ತುಷ್ಟವಾಂಸಸ್ತನೂಭಿಃ = having satisfied with strong limbs?;

ವ್ಯಶೇಮ = offering praise;

ದೇವಹಿತಂ = the good for the gods;

ಯದಾಯುಃ = that life-span.

ಭಾವಾರ್ಥ

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.

ಸ್ವಸ್ತಿ ನ ಇಂದ್ರೋ ವೃದ್ಧಶ್ರವಾಃ .

ಸ್ವಸ್ತಿ ನಃ ಪೂಷಾ ವಿಶ್ವವೇದಾಃ ..

ಸ್ವಸ್ತಿನಸ್ತಾರ್ಕ್ಷ್ಯೋ ಅರಿಷ್ಟನೇಮಿಃ .

ಸ್ವಸ್ತಿ ನೋ ಭೃಹಸ್ಪತಿರ್ದಧಾತು ..

ಸ್ವಸ್ತಿ = well-being;

ನ = to us;

ಇಂದ್ರೋ = god 'indra';

ವೃದ್ಧಶ್ರವಾಃ = having become old with years of hearing knowledge;

ಸ್ವಸ್ತಿ = well-being;

ನಃ = us;

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

ವಿಶ್ವವೇದಾಃ = who knows the world;

svastinastAshyo May Garuda give us well-being

ಅರಿಷ್ಟನೇಮಿಃ = one endowed with strong-arms / chariot

ಸ್ವಸ್ತಿನೋರ್ = well-being to us;

ಬೃಹಸ್ಪತಿರ್ಧಾತು = Brihaspati may give us.

ಭಾವಾರ್ಥ

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

ಓಂ ಶಾಂತಿಃ . ಶಾಂತಿಃ .. ಶಾಂತಿಃ ...

ಇತಿ ಶ್ರೀಗಣಪತ್ಯಧರ್ವಶೀರ್ಷಂ ಸಮಾಪ್ತಂ ..

ಓಂ = OmkAra or Brahman;

ಶಾಂತಿಃ = Peace;


ಇತಿ = thus;

ಸಮಾಪ್ತಂ = is complete or over.


ಭಾವಾರ್ಥ

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

Thus ends the hymn 'Ganapati atharva shIrShaM.'

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Shri Ganapati Atharvashirsha with translation

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Please send corrections to sanskrit@cheerful.com

