shrI gaNapatyatharvashIrSha with translation

Document Information

Text title: saartha gaNapati atharvashiirSha
File name: saarthaatharva.itx
Category: atharvIrSha, ganesha, svara
Location: doc_ganesha
Author: Vedic Tradition
Latest update: July 1, 2003
Send corrections to: Sanskrit@cheerful.com

This text is prepared by volunteers and is to be used for personal study and research. The file is not to be copied or reposted without permission, for promotion of any website or individuals or for commercial purpose.

Please help to maintain respect for volunteer spirit.

Please note that proofreading is done using Devanagari version and other language/scripts are generated using sanscript.

May 8, 2021

sanskritdocuments.org
Hymn in praise of gaNesha from the atharva veda.

OmkAra, Brahman itself.

May we hear;
May we see through the eyes;
Doing yAga or yagya or sacrifice?
With firm or strong (limbs);
Lims, body parts;
May we enjoy;
Through the bodies (sharIra);
Offering praise;
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.
May there be peace all around (both outside and inside us).

\[\text{OM} \text{NAMO} \text{GAAPAATI} \text{SHRI} \text{VISHNUH} \text{OM} \\]

\[\text{Vishnu; Omkara or Brahma; }\]

\[\text{NamAh} = \text{salute to you (namaH+te); }\]

\[\text{Ganapati = to gaNapati; }\]

\[\text{Jeev = you only; }\]

\[\text{Jeevaho = standing before the eye; }\]

\[\text{That = that. }\]

\[\text{You = you. }\]

\[\text{Are = are (that Brahman is you yourself); }\]

\[\text{Jeev = you only; }\]

\[\text{Jeevaho = only; }\]

\[\text{Kala = are the doer; }\]

\[\text{Jeev = you only; }\]

\[\text{Jeevaho = only; }\]

\[\text{Kala = are the bearer or support; }\]

\[\text{Jeev = you are; }\]

\[\text{Jeevaho = only; }\]

\[\text{Kala = are the usurper; }\]

\[\text{Jeev = you only; }\]

\[\text{Jeevaho = all, entire; }\]

\[\text{Indeed = indeed; }\]

\[\text{This = this; }\]

\[\text{Brahma = are Brahma; }\]

\[\text{You = you; }\]
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.

I shall speak the scriptural truth and experiential truth only.

*梵言* = personified form of the *Brahman*.
*梵言* = the in-dweller eternal evident Self in all of us.
*梵言* = protect;
*梵言* = you;
*梵言* = me;
*梵言* = protect;
*梵言* = the man who speaks or utters;
*梵言* = protect;
*梵言* = one who hears;
*梵言* = protect;
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).

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).
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.
This world has been created by you, nourished by you and again destroyed by

saarthaatharva.pdf
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).

- तू राजस्मैक्षतः तूपदानंहितोऽद्रवीतः ..
- तू विधिनादितः .. तू अविधितः ..
- तू मानववानितः पुरुः ..
- तू अविदहितः ..
- तू नागसन्हाना सधूमो वधू ..
- तू युक्तः तू विद्वन्तः कदनु ..
- अदनु अगितः अदानु अदानु ..
- अदानु अदानु अदानु ..
- आदक्षमांस्य भवत्तेऽस्माः ..

- तू = you;
- गुणाश्रयः = three qualities i.e. satva, rajas and tamas;
- अविदः = beyond, having crossed the limits;
- तू = you;
- अविदाधिताः = three states of bodily consciousness (awake, sleep, dream);
- जगुः = awakened;
- सुषुचः = deep sleeping;
- सुषुचः = dreaming;
- अविदः = beyond, having crossed the limits;
- तू = you;
- तूर्याधिताः = the three forms of bodies (corporal or physical, astral and causal;
- अविदः = beyond, having crossed the limits;
- तू = you;
- अविदाधिताः = three states of time (present, past and future);
- वत्तिः = present;
- पायस = past;
- भविष्यः = future;
- अविदः = beyond, having crossed the limits;
- तू = you;
- मूलः = the root;
- आचरणः = support or base;
having stood or in the standing form;
are;
ever;
you;
three powers of ‘ichcha’, ‘kriya’ and ‘gyana’;
possessing or controlling;
you;
the sages or the meditators;
meditate or think;
ever;
you;
brahma the Creator God;
you;
the Protector God;
the Destroying God;
the god Indra;
the god of fire;
the god of Air;
the Sun God;
the Moon god;
the earth;
the upper world;
the nether world(?);
the OmkAra.

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.

.. गोत्वेऽसनयो ..
गण = the gaNa, the groups, the gaNas in literature/language;
ಅಂತ = et cetera, original, old, beginning;
ಪೂರ್ವ = beforehand, in the beginning;
ಅನುವಾಧ = having uttered or pronounced;
ಅನುಭವ = the letter groups or caste groups;
ಪೂರ್ವಸಾಧ = later to that;
ಅನುಭವು = the accompanying sound or letter (the letter form ‘n’ ‘M’);
ಅಂತ = later;
ಅಂತ = half;
ಅಂತ = the moon;
ಅಂತ = beautified;
ಅಂತ = thro’ the star;
ಅಂತ = enriched;
ಅಂತ = this;
ಅಂತ = your;
ಅಂತ = human, The sage Manu who wrote manusmRitI;
ಅಂತ = form;
ಅಂತ = beginning with the letter ‘ga’;
ಅಂತ = having this form in the beginning;
ಅಂತ = the letter ‘a’;
ಅಂತ = having this form in the middle;
ಅಂತ = accompanying letter form or nasal sound;
ಅಂತ = also
ಅಂತ = terminal form
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 (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.

.. ಗಣೇಶ ಕೋಲಭು..
ಮೈಂದಾದು ಮನೆಯ ಮನೆ . ಪ್ರಧಾನೀಯ ಪ್ರಧಾನ..
ಎಂದು ನಾನು ಸಂಬಂಧಮಾತ್ರ.. 8..
ಮೈಂದಾದು = the one-tusked;
ಮನೆಯ = May we know (understand);
ಪ್ರಧಾನೀಯ = to one who has crooked limb or part (crooked trunk).
ಮನೆಯ = we meditate on;
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 ekadantaya vidmahe -

we know someone called "ekadanta" (do you know what we mean?), the other group responds "vakraNdaAya dhImahi" we think of him as vakraNda.

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

.. ಎಷುಕೂ ಬಣುಂ..

ಪೋನಾರು ಐವಾರುವಸು ಕಾಮಾನಾನಾಪಿಪ್ಪು..
ಪೋನ ಎ ಪೋನ ಕುಂಬುವಾರುವಸು ಕುಂಬುವಾರುವಸು..
ಪೋನ ವೇಳನೂಡು ಸಾಲನೂಡು ಸಾಮನೂಡು..
ಪೋನಿಯನೂಡು ಆಯನೂಡು ಆಯನೂಡು..
ಪೋನಿಯನೂಡು ಎ ಪೋನ ಎದುರಿ ಎದುರಿ ಎದುರಿ ಎದುರಿ..
ಪೋನ ಎ ಪೋನ ಎ ಪೋನ ಎ ಪೋನ ಎ ಪೋನ ಎ ಪೋನ ಎ ಪೋನ ಎ ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ ಪೋನ ಎ ಪೋನ ಎ ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ ಪೋನ ಎ ಪೋನ ಎ ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನ ಎ..
ಪೋನ ಎ ಪೋನಂ..
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.

.. ಅರುಂದಿಲಾಲಾಮ್ಮಾರುಂದ..
ಅಷ್ಟಿನ್ನು ವಯೋದಾದಿನು ನಮಂ ಗಣಪತಿನಮ. ನಮಂ ಗಣಪತಿನಮ. ನಮಂ ಪುರಾಣಾದಿನಮ. 
ನಮಂ ದೀಪು ವೈಲಾದಿನಮ್ಮಾತಿತು ಗಮನಮ್ಮಾт. 
ನಮಂ ಗಣಪತಿನಮ. ನಮಂ ಗಣಪತಿನಮ. ನಮಂ ಗಣಪತಿನಮ. .. 10..

ನಮಂ = salutation;
ಅಷ್ಟಿನ್ನು = disciplined course;
ಅಷ್ಟಿನ್ನು = to the lord (of vrAta);
ನಮಂ = salutation;
ಗಣಪತಿನಮ = to the gaNapati;
ನಮಂ = salutation;
ಅಷ್ಟಿನ್ನು = to the lord destroying pride;
ನಮಂ = salutation.
ಕೀ = to you.
ನಮಂ = let it be;
ಅಷ್ಟಿನ್ನು = to the long-stomached;
ಅಷ್ಟಿನ್ನು = to the single-tusked;
ನಮಂ = to the destroyer of all obstacles;
ನಮಂ = to the son of ‘shiva’;
ಕೀ = good.
ನಮಂ = to the personified boongiver;
ನಮಂ = salutation;
ನಮಂ = salutation.

Salutations

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.

.. ಅರುಂದಿಲಾಲ..
सहःसरात्मको शाळाच्या काळात...
निळवायला लागले ...
न नरकाता नवाशिवाय ...
न नरकाता नवाशिवाय ...
न नरकाता नवाशिवाय ...
न नरकाता नवाशिवाय ...
न नरकाता नवाशिवाय ...
न नरकाता नवाशिवाय ...
न नरकाता नवाशिवाय ...
न नरकाता नवाशिवाय ...
न नरकाता नवाशिवाय ...
न नरकाता नवाशिवाय ...
न नरकाता नवाशिवाय ...
न नरकाता नवाशिवाय ...
न नरकाता नवाशिवाय ...
न नरकाता नवाशिवाय ...
न नरकाता नवाशिवाय ...
न नरकाता नवाशिवाय ...
न नरकाता नवाशिवाय ...
गृहे = fruit;
शृंगार = hearing;
हृदय = this;
अत्यन्तित्सको = has the heading ‘atharva’;
प्रेमशासीर = who studies;
न = he;
हेतु भूतमान = for becoming brahma himself;
शुष्की = becomes qualified or entitled?;
न = he;
सताचं = from all sides;
सुभाषणानी = happiness, obtains;
न = he;
नन्दन = all;
संशयां = difficulties/obstacles;
न = not;
हत्याहारी = affected/afflicted;
न = he;
पञ्चांश = five;
पंचादशसिद्ध = from the great sins;
पञ्चाशासी = 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;
atharvashIrShaM
to the unworthy disciple or student;
not;
to be given;
who;
if;
out of infatuation+ will give;
he;
sinner;
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.

The reader becomes; according to the prescribed shAstrA cycle; which; which; desire, reads; that; that+tho’ this; achieves.

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.
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.

gni = he;
viṣṇu = a knowledgeable manor scholar;
dhāḥ = becomes;
dhi = this, end;
avadhānataḥ = ‘ātharvaNa word-piece;
ācakṣaṇaḥ = practises this brahma science;
vijnāṇa = from knowledge;
n = not;
vāyu = fears;
ātmanaḥ = never;
dhi = thus.

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.

gni = he;
viṣṇu = a knowledgeable manor scholar;
dhāḥ = becomes;
dhi = this, end;
avadhānataḥ = ‘ātharvaNa word-piece;
ācakṣaṇaḥ = practises this brahma science;
vijnāṇa = from knowledge;
n = not;
vāyu = fears;
ātmanaḥ = never;
dhi = thus.

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.

gni = he;
viṣṇu = a knowledgeable manor scholar;
dhāḥ = becomes;
dhi = this, end;
avadhānataḥ = ‘ātharvaNa word-piece;
ācakṣaṇaḥ = practises this brahma science;
vijnāṇa = from knowledge;
n = not;
vāyu = fears;
ātmanaḥ = never;
dhi = thus.
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.
eight; Brahmins; well+captured; with the prowess and brilliance of sun; becomes; in the home of sun(during the solar eclipse); in the great river; god’s image or idol; in the presence of, close; or; having chanted; having got the effect of the mantra; becomes; from the great obstacles; is freed; from the great defects/wrongs; is freed; from great sins; is freed; he; the all-knower; becomes; who; thus; knows; thus, end; says the ‘upanishat’.
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.

.. ಅಮೃತ ಸಂಬಂಧ..
ನೋ ಪನುನಾಸು.. ಪನುನಾಸರು..
ನಗ ಯಸುಮುರು ದಿನಾಸು..
ೊಮ್ಮೆಬು ಜನಾಸರಾಯ ನು ಮಿಂದಾಸರು..
ನೋ = OmkAra or Brahma;
ನಗ = together.
ನ್ಯ = we (two);
ನಂತನ = (may the lord) protect;
ನಗ = together;
ನ್ಯ = us;
ನಂತನ = (may He)cause us to enjoy;
ನಗ = together;
್ಯಂಬಸಾರು = exertion/great brave efforts;
ನಂತನ = may we do;
ನ್ಯಂಬಸು ನಂ ಭುನಕು ಅಸು = (may) brilliant our learning be;
ನ್ಯ = don’t;
ನಂಬಾಸರು = may us not quarrel or hate.

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.

ಹ್ಯೋ ಪಂತು ಕಮೂ ಪಂದೂಗಳು ಪಂಢು.  ಪಂತು ಪಂದೂಗಳು ಜನಾಸರಾಯ ಪಂಢು.
ೊಮ್ಮೆಬು ಜನಾಸರಾಯ ನು ಮಿಂದಾಸರು..
ೊಮ್ಮೆಬು ಜನಾಸರಾಯ ನು ಮಿಂದಾಸರು..
ೊಮ್ಮೆಬು = OmkAra or Brahma;
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.
May the gods Indra, PUsha, Garuda and Brihaspati bestow good things on us and protect us.

ॐ ओऽोऽ... ओऽोऽ...
ॐ हृदयधातुः,हृदयधातुः नमामिन्तुः..
ॐ = OmkAra or Brahman;
ओऽोऽ = Peace;
ॐ = thus;
नमामित्वाऽ = is complete or over.
हृदयधातवः
May there be peace all around(both outside and inside us).
Thus ends the hymn 'Ganapati atharva shIrShaM.'

shrI gaNapatyarthavarshIrSha with translation
pdf was typeset on May 8, 2021

Please send corrections to sanskrit@cheerful.com