Shri Ganapati Atharvashirsha with translation

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Shri Ganapati Atharvashirsha with translation

Hymn in praise of gaNesha from the atharva veda.

.. ಓ ಅಮೃತ ..

ಹೋ ಭದ್ರತಾ ಶೃಣುಮಾ ಭದ್ರತಾ ಸ್ತೂಪ.
ಹೋ ಭದ್ರತಾ ಶೃಣುಮಾ ಭದ್ರತಾ ಸ್ತೂಪ ..
ಹೋ ಭದ್ರತಾ ಶೃಣುಮಾ ಭದ್ರತಾ ಸ್ತೂಪ ..
ಹೋ ಭದ್ರತಾ ಶೃಣುಮಾ ಭದ್ರತಾ ಸ್ತೂಪ ..
ಹೋ = the OmkAra or Brahman itself.
ಹೋ = Goodness, safety . auspiciousness;
ಹೋ = through the ears;
ಹೋ = May we hear;
ಹೋ = the gods;
ಹೋ = Goodness, safety . auspiciousness;
ಹೋ = May we see through the eyes;
ಹೋ = doing yAga or yagya or sacrifice?;
ಹೋ = with firm or strong (limbs);
ಹೋ = limbs, body parts;
ಹೋ = May we enjoy;
ಹೋ = through the bodies (sharIra);
ಹೋ = offering praise ;
ಹೋ = that which is healthy ;
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 blessings on us and protect us.

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

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

VishNu; OmkAra or Brahma; salute to you (namaH+te); to gaNapati; you only; standing before the eye; that. you. are (that Brahman is you yourself); you only; only; are the doer; you only; only; are the bearer or support; you are; only; are the usurper; you only; all, entire; indeed; this; are Brahma;
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.

I = you;
人才队伍 = before the eyes.
个人自我 = the individual self or soul;
永恒 = arc;
永远 = ever.

I shall protect you;
我自己 = me;
我会 = protect;
他说 = the man who speaks or utters;
我 = protect;
他说 = one who hears;
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).

-santhaatharva.pdf
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.

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.
all; the world; this; from you; is born; all; world; this; from you (from your power); stands or subsists; all; world; this; in you; tranquillity or the lull after destruction or the Deluge; or dissolves everything is absorbed by you all; world; this; in you; stands or subsists; goes; you; the earth; water; fire; wind or air; sky; you; four; speech; words or steps. the import of is that it is difficult to describe Hin / comprehend
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).

"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)."

= you;
= three qualities i.e satva, rajas and tamas;
= beyond, having crossed the limits;
= you;
= three states of bodily consciousness (awake, sleep, dream);
= awakened;
= deep sleeping;
= dreaming;
= beyond, having crossed the limits;
= you;
= the three forms of bodies (corporal or physical, astral and causal);
= beyond, having crossed the limits;
= you;
= three states of time(present, past and future);
= present;
= past;
= future;
= beyond, having crossed the limits;
= you;
You are beyond the three Gunas, the three states (of conscious, sleeping and dreaming), and the three time-periods. You are seated in the Moladhar (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.

.. 
.. the air, the Sun, the Moon and the three worlds.

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

.. 
.. .. later to that;

.. 
.. .. the accompanying sound or letter (the letter form ‘n’ ‘M’);

.. 
.. .. later;

.. 
.. half;

.. 
.. the moon;

.. 
.. beautified; half-moon sported by the alphabet

.. 
.. thro’ the star;

.. 
.. enriched;

.. 
.. this;

.. 
.. your;

.. 
.. human, The sage Manu who wrote manusmRitI;

.. 
.. form;

.. 
.. beginning with the letter ‘ga’;

.. 
.. having this form in the beginning;

.. 
.. the letter ‘a’;

.. 
.. having this form in the middle;

.. 
.. accompanying letter form or nasal sound;
also

terminal form

the dot;

having it in the northern direction;

the sound;

combination;

sa.nhitA+sandhiH joined together?

sA+eShA, that feminine form this results in

the knowledge of gaNeSha;

the rishi of this stotra is gaNaka;

the prosody form is ‘nichRit gAyatrI’;

the god of this stotra;

the OmkAra;

the letter or sound ‘ga.n’;

to gaNapati;

salute.

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.

.. गणेश गणेशु ..
सदासोमय विष्णु कै. सन्तुस्तोत्रं उदितक ..
दिनमय नाशि सुरस्मितःसगम .. 8..
सदासोमय = the one-tusked;
विष्णु = May we know (understand);
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 "vakratundaaya 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!

Verse meaning:

Verse 9.

ekadantO = one who has a single tusk;
chaturdanta = who has four hands;
Apano = having the weapon pAsha;
Ankanushadi = bearing the weapon 'ankusha' with which the elephant is controlled;
sha = fearlessness;
and = and;
ayO = that which gives boons;
Apano = bearing in the hands;
Ankanushadi = having the mouse as the flag;
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.

..ermalam kriyayoto ..
manasa amamritah 
manasa kriyaya 
manasa bhuvah
 layoffs gurudo roopa
manasa kriyaya
vignana kartikeya
 sambhavah gurudo
 manasa manasa .. 10..

manasa = salutation;

angam = disciplined course;

manasa = to the lord (of vrAta);

manasa = salutation;

kriyaya = to the gaNapati; lord of yakshas / demigods

manasa = salutation;

manasa = to the lord destroying pride; lord of tormentors

manasa = salutation.

the = to you.

aham = let it be;

mahamrityuna = to the long-stomached;

mahamrityuna = to the single-tusked;

mahamrityuna = to the destroyer of all obstacles;

mahamrityuna = to the son of ‘shiva’;

ush = good.

mahamrityuna = to the personified boongiver;

manasa = salutation;

manasa = salutation.

\.aham
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.

fruit;
hearing;
this;
has the heading ‘atharva’;
who studies;
he;
for becoming brahma himself;
becomes qualified or entitled?;
he;
from all sides;
happiness, obtains;
he;
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; destroyed; 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; not; to be given; who; if;
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 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.
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.
ನಮುಮಕುಳಿತರ ಶ್ರೀವಾಳ..
ನಮುಮಕುಳಿತರ ಮತ್ತು ನಮುಮಕುಳಿತರ ಅಭಯದ್ವರ್ತ..
ನಮುಮಕುಳಿತರ ಭವನ..
ನಮುಮಕುಳಿತರ ಭವನ..

ನೇಮಕ್ಕೆಯ ಸುದೀರ್ಢತೆ..
ನೇಮಕ್ಕೆಯ ಸುದೀರ್ಢತೆ..

ನೇಮಕ್ಕೆಯ ಸುದೀರ್ಢತೆ..

ಸೂಯ್ವಾಚ್ಂಡು ಯೆಂದು..

14..

ಅಲೆ = eight;
ಅಬ್ಜುಂದು ಬ್ರಹ್ಮಿನುಂದು = Brahmins;
ನಮುಮಕ್ಕೆಯ ಸುದೀರ್ಢತೆ = well+captured;

ಮೆಂಗಿಡುರು ಭವನ = with the prowess and brilliance of sun;
ಹೃದಯ = becomes;

ಮೆಂಗಿಡುರು ಭವನ = in the home of sun(during the solar eclipse);
ಮೆಂಗಿಡುರು ಭವನ = in the great river;

ಮೆಂಗಿಡುರು ಮುಂದು = god’s image or idol;

ಮೆಂಗಿಡುರು ಭವನ = in the presence of, close;
ಮೆಂಗಿಡುರು = or;

ಹೃದಯ = having chanted;

ಹೃದಯವಾದ್ಯ = having got the effect of the mantra;
ಹೃದಯ = becomes;

ಮೆಂಗಿಡುರು ಭವನ = from the great obstacles;

ಮೆಂಗಿಡುರು ಭವನ = is freed;

ಮೆಂಗಿಡುರು ಭವನ = from the great defects/wrongs;

ಮೆಂಗಿಡುರು ಭವನ = is freed;

ಮೆಂಗಿಡುರು ಭವನ = from great sins;

ಮೆಂಗಿಡುರು ಭವನ = is freed;

ಮೆಂಗಿಡುರು ಭವನ = he;

ಮೆಂಗಿಡುರು ಭವನ = the all-knower;

ಮೆಂಗಿಡುರು ಭವನ = becomes;

ಮೆಂಗಿಡುರು ಭವನ = who;

ಮೆಂಗಿಡುರು = thus;

ಮೆಂಗಿಡುರು = knows;
\( \text{ತು} \) = thus, end;
\( \text{ದೋತ್ತು} \) = 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.

.. ತೂಳಿ ಮಾತ್ರ ..
\( \text{೦} \) = OmkAra or Brahma;
\( \text{ನೇ} \) = together.
\( \text{ಜು} \) = we (two);
\( \text{ಅಂತೇಯ} \) = (may the lord) protect;
\( \text{ನೇ} \) = together;
\( \text{ಜು} \) = us;
\( \text{ನೇನನ} \) = (may He)cause us to enjoy;
\( \text{ನೇ} \) = together;
\( \text{ಗೇಂಗೆ} \) = exertion/great brave efforts;
\( \text{ನೇನನಕು} \) = may we do;
\( \text{ನೆನನು ನೇ ಅನಿಯತೆ ಅನು} \) = (may) brilliant our learning be;
\( \text{ನನ} \) = don’t;
\( \text{ನೇನನಕು} \) = 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.

.. ತೂಳಿ ವಿರಾರ ಜುನುಂಜುಮಾಸ್ಯ ನೄವಾ ..
\( \text{೦} \) = 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.

svastinastAshyo May Garuda give us well-being

= one endowed with strong-arms / chariot
Śrī Gānapati atharvashirṣaM with translation

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