shrI gaNapatyatharvashIrSha (with trans)

श्रीगणपत्यथर्वशीर्ष

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Hymn in praise of gaNesha from the atharva veda.

ॐ भवं कणेभ: शृणुयाम देवाः।
भवं पश्येमाक्षभमियामाः॥
स्थिरेरंगेस्तुतुवांसस्तनू:।
व्यक्तेम देवहिंत यदायु:॥

ॐ = the OmkAra or Brahman itself.
भवं = Goodness, safety. auspiciousness;
कणेभ: = through the ears;
शृणुयाम = May we hear;
देवाः = the gods;
भवं = Goodness, safety . auspiciousness;
पश्येमार्क्षभमियामाः = May we see through the eyes;
यज्ञाः = doing yAga or yagya or sacrifice?;
स्थिरे: = with firm or strong (limbs);
अंगेः = limbs, body parts;
तुतुवांस: = May we enjoy;
तनूभि: = through the bodies (sharIra);
यशेम = offering praise ;
देवहिंत = that which is healthy ;
यदायु: = 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 चृद्धश्ववः ।
स्वस्ति न: पूषा विश्ववेदः ॥
स्वस्तिन्स्ताक्ष्यो अरिष्टनेमि: ।
स्वस्ति नो बृहस्पतिद्धातु ॥

स्वस्ति = auspiciousness, welfare, safety;
न = for us;
इन्द्रो = the Lord Indra;
चृद्ध = old, aged.
श्रवः = having heard(old learned man?);
स्वस्ति = auspiciousness, welfare, safety;
न: = for us;
पूषा = a god?;
विश्ववेदः = one who has understood the world(vishva);
स्वस्तिन्स्ताक्ष्यो = let tArkShya or Garuda do good to us;
अरिष्टनेमि: = the appellation to Garuda?;
स्वस्तिनौ = good to us;
बृहस्पति: = the teacher of the Devas called Brihaspati literally meaning the great lord’;
द्धातु = 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 ॥

हृरि: ॐ नमस्ते गणपतये ॥
त्वेव प्रत्यक्षं तत्त्वमसि ॥ त्वेव केवलं कर्तारसि ॥
त्वेव केवलं धर्तारसि ॥ त्वेव केवलं हर्तारसि ॥
त्वेव सर्वं खल्चिदं ब्रह्मसि ॥
त्वं साक्षादात्मारसि नित्यम् ॥ १॥

हृरि: = VishNu;
ॐ = OmkAra or Brahma;
नमस्ते = salute to you (namaH+te);
गणपतये = to gaNapati;
त्वेव = you only;
प्रत्यक्षं = standing before the eye;
तत् = that.
त्वं = you.
असि = are (that Brahman is you yourself);
त्वेव = you only;
केवलं = only;
कर्तारसि = are the doer;
त्वेव = you only;
केवलं = only;
धर्तारसि = are the bearer or support;
त्वेव = 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.

|| स्वरूप तत्त्व ||

ऋतं वच्मि || सत्यं वच्मि || ॥

ऋतं = scriptural truth;
वच्मि = vachAmi or shall speak;
सत्यं = experiential truth;
वच्मि = 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 ||
अवानूचानमव शिष्यम ||
अव पक्षात्तात् || अव पुरस्तात् ||
अवोतरातात् ॥ अव दक्षिणातात् ॥
अव चोध्यातात् ॥ अवाधारातात् ॥
सर्वतो मां पाहि पाहि समंतात् ॥ ३॥

अव = protect;
तवं = 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.
अवोतरातात् = protect me from the northern direction;
अव = protect;
दक्षिणातात् = from the southern direction;
अव = protect;
ऊर्ध्वात् = from above;
अधरात् = from below;
सर्वतो = from all (sides);
मां = me; 
पाॅहि = protect same as 'ava’ ‘rakSha’; 
पाॅहि = 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 वाङ्ग्यस्तवं चिन्मयः ॥
त्वमानंदमयस्तवं ब्रह्ममयः ॥
त्वं सचिदानंदामृद्वितीयोऽसि ॥
त्वं प्रत्यक्षं ब्रह्मासि ॥
त्वं ज्ञानमयो विज्ञानमयोऽसि ॥ ४॥

tवं = you;  
वाङ्ग्यः = full of the ‘word’ i.e. master of the word language;  
tवं = you;  
चिन्मयः = full of the ‘mind’ or consciousness;  
tवं = you;  
आनंदमयः = full of great happiness;  
ब्रह्ममयः = full of Brahma (Ananda) i.e.bliss;  
tवं = you;  
सत् = truth;  
चित् = consciousness;  
आनन्द = bliss;  
अद्वितीयः = the inseparable or the non-dual;  
असि = are;  
tवं = you;  
प्रत्यक्षं = before the eyes;  
ब्रह्म = Brahma , Supreme exisstance/noexistence.
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 त्वथो जायते ॥
सर्वं जगदिदं त्वतस्तिष्ठति ॥
सर्वं जगदिदं त्वय त्वमेश्यति ॥
सर्वं जगदिदं त्वय प्रत्येति ॥
त्वं भूमिरापोऽनलोऽनलो नभः ॥
त्वं चत्वारि वाक्यदामि ॥ ५॥

सर्वं = all;
जगत् = the world;
इदं = this;
त्वथो = from you;
जायते = is born;
सर्वं = all;
जगत् = world;
इदं = this;
त्वस्त: = from you (from your power);
तिष्ठति = stands or subsists;
सर्वं = all;
जगत् = world;
इदम् = this;
त्वयि = in you;
लयम् = tranquility or the lull after destruction or the Deluge;
सर्वं = all;
जगत् = world;
इदं = this;
तवां = in you;
प्रति = towards;
पृति = goes;
तवं = you;
भूमि: = the earth;
आपह् = water;
अनलः = fire;
अनिलः = wind or air;
नभः = sky;
तवं = 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).

तवं गुणत्रयातीतः तवमवस्थात्रयातीतः ॥
तवं देहत्रयातीतः ॥ तवं कालत्रयातीतः ॥
तवं मूलाधारस्थितोद्भि नित्यम् ॥
तवं शक्तित्रयात्मकः ॥
तवं योगिनो ध्यायति नित्यं ॥
तवं ब्रह्मा तवं विषुवं रूद्रस्तवं
इन्द्रस्तवं अश्रिवस्तवं वायुस्तवं सूर्यस्तवं चन्द्रमास्तवं
ब्रह्मभूर्भुवःस्वरोम् ॥ ६ ॥
तवं = you;
गुणत्रय: = three qualities i.e satva, rajas and tamas;
अतीत: = beyond, having crossed the limits;
तवं = you;
अवस्थात्रय: = three states of bodily consciousness (awake, sleep, dream);
जग्नत = awakened;
सुपुष्टि: = deep sleeping;
स्वपः = dreaming;
अतीत: = beyond, having crossed the limits;
तवं = you;
देहात्रय: = the three forms of bodies (corporal or physical, astral and causal);
अतीत: = beyond, having crossed the limits;
तवं = you;
कालात्रय = three states of time(present, past and future);
वर्तमान = present;
भूत = past;
भविष्य = future;
अतीत: = beyond, having crossed the limits;
तवं = you;
मूल = the root;
आधारः = support or base;
स्थित: = having stood or in the standing form;
असि = are;
नित्यम् = ever;
तवं = you;
शक्तित्रय: = three powers of ‘ichcha’, ‘kriya’ and ‘gyana’;
आत्मक: = possessing or controlling;
तवं = you;
योगिन: = the sages or the meditators;
ध्यायिति = meditate or think;
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.
गणक्रिया: ॥ निचूळायत्रिच्छन्दः: ॥
गणपतिदेवता ॥ ओ गं गणपतये नमः: ॥ ७॥

गण = the gaNa, the groups, the gaNas in literature/language;
आदि = et cetera, original, old, beginning;
पूवं = beforehand, in the beginning;
उच्चार = having uttered or pronounced;
वर्णादीं = 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;
हन्दु = the moon;
लसिःतं = beautified;
तारेण = thro’ the star;
ऋम् = enriched;
एतत् = this;
तव = your;
मनु: = human, The sage Manu who wrote manuSMritI;
स्वरूपं = form;
गकार: = beginning with the letter ‘ga’;
पूवरूपं = 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
अन्यरूपं = terminal form
बिन्दु: = the dot;
उत्तररूपं = having it in the northern direction;
नाद: = the sound;
संधानं = combination;
संहितासंधिः = 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 ga ॥ with (म् as 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.

एकदंताय विद्वाहे । वक्रतुण्डाय धीमहि ॥
तन्नो दंति: प्रचोदयात् ॥ ८॥
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 ekadantAyavidmahe - 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 चतुह्रस्तं पाशमकुशारिणम् ॥
रदं च वरदं हस्तेविभ्राणं मूषक्क्षाजम् ॥
रक्तं लंबोदरं शूपत्तिकं रक्तवाससम् ॥
रक्तगंधानुसारं रक्तपुष्येः सुपूजितम् ॥
भक्तातुक्किंचिनं देवं जगत्कारणमच्युतम् ॥
अविभूतं च सृष्टादौ प्रकृतेः पुरुषात्परम् ॥
एवं ध्यायितं यो नित्यं स योगी योगिनां वरः ॥ ९॥

एकदंतं = one who has a single tusk;
चतुह्रस्तं = who has four hands;
पाशं = having the weapon pAsha;
अंकुशारिणम् = bearing the weapon ‘ankusa’ with which the elephant is controlled;
रदं = fearlessness;
च = and;
वरदं = that which gives boons;
हस्तेविभ्राणं = bearing in the hands;
मूषक्क्षाजम् = 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 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 ब्रातपतये । नमो गणपतये । नमः प्रमथपतये ।
नमस्ते उस्तु लंबोदरायेकदंताय ।
चिप्रनाशिने शिवसुताय । श्रीवरदमूर्त्येन नमः नमः ॥ १०॥

नमो = salutation;
ब्रात = disciplined course;
पतये = to the lord (of vrAta);
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;
चिप्रनाशिने = to the destroyer of all obstacles;
शिवसुताय = to the son of ‘shiva’;
श्री = good.
वरदमूर्त्येन = 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 ॥
एतदथर्वशीर्ष योधीते ॥ स ब्रह्मभूयाय कल्पते ॥
स सर्वत: सुखमेधते ॥ स सर्व विश्लेष्यायते ॥
स पंचमहापापाध्रमुच्यते ॥
सायमधीयानो दिवसकृत राप्न नाशयित ॥
प्रातःधीयानो राजिकृत पाप नाशयित ॥
सायंप्रात: प्रयुंजानो अपापो भवित ॥
सर्वत्रधीयानो अपविष्नो भवित ॥
धर्मार्थकाममोक्षं च विदवित ॥
इदमथर्वशीर्षमशिष्यां न देयम् ॥
यो यदि मोहादश्यति स पापीयानु भवित
सहस्रावर्तनात् यं यं काममधीयते
तं तमनेन साधयेत् ॥ ११॥

फल = fruit;
श्रुति = hearing;
एतद् = this;
अथर्वशीर्ष = has the heading 'atharva';
योधीते = who studies;
स = he;
ब्रह्मभूयाय = for becoming brahma himself;
कल्पते = becomes qualified or entitled?;
स = he;
सर्वत: = from all sides;
सुखमेधते = happiness, obtains;
स = he;
सर्व = all;
विश्लेष्य: = difficulties/obstacles;
न = not;
बाध्यते = affected/afflicted;
स = he;
पञ्च = five;
महापापात् = from the great sins;
प्रमुख्यते = is released or freed;
सायमधीयानो = evening studied man;
दिवसकृतं = day-time-done;
पापं = sins;
नाशयित = destroys;
प्रातरधीयानो = morning-studied man;
रात्रिकृतं = night-done;
पापं = sins;
नाशयित = destroys;
सायंप्रातः = both evening morning;
प्रयुंजानो = combined;
अपापो = without sins;
भवति = becomes;
सर्वन = 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;
विद्यति = enjoys;
इदं = this;
atharvashIrShaM
अशिष्याय = to the unworthy disciple or student;
न = not;
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 गणपतिमभिपिंचिति स वाग्मी भवति ||
चतुर्थ्यावंशन जपिति स विद्यावान् भवति ||
स यशोवान् भवति || इत्यथर्वावाक्य ||
ब्रह्मायावरणं विद्यात न विभेति कदाचनेति || १२||
अनेन = through;
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.

यों दूर्वीकर्तेर्यजिति स वैश्ववाणोपमो भविति ॥
यों लाजेयजिति स यशोवान् भविति ॥
स मेधावान् भविति ॥
यों मोदकमहुक्रेण यजिति
स वाज्ञितदत्त्वाभि ॥
यं साजयसमिद्विजिति
स सर्वं लभते स सर्वं लभते ॥ १३॥
यो = who;
दूर्वा कुरः = with the bud of ‘dUrva’;
यजित = does the worship or sacrifice;
स = he;
वैश्रवण = Kubera, the lord of wealth;
अपमा = comparison;
भवित = becomes;
यो = who;
लाजैः = with the roasted rice/wheat flakes;
यजित = does the worship or sacrifice;
स = he;
शोवान = man with fame;
भवित = becomes;
स = he;
मेघावान् = well-read man, intellectual;
भवित = becomes;
यो = who;
मोदक = with the sweetened rice-balls;
सहभेन = by thousand;
यजित = worships or does ‘yagya’;
स = he;
वामिल = desired;
फलं = fruit;
अवाप्रोति = gets, receives;
यः = he;
साधयन्मिव = with ghee(clarified butter) and ‘samidhA’ sticks;
यजित = worships or does ‘yagya’;
स = he;
सर्वं = all;
लभेत = obtains;
स = he;
सर्वं = all;
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 ब्राह्मणाः सम्यग्राह्यित्वा सूर्यवर्चस्विं भविति ॥
सूर्यगृहे महानदां प्रतिमासौनिभो वा जत्वा सिद्धमंगेऽ भविति ॥
महाविग्राह्यमुच्यते ॥ महादोषात्मुच्यते ॥
महापापातित्तमासंिनधाै ॥
स स सर्वचिद्रवति स सर्वचिद्रवति ॥
य एवं वेद इत्युपनिषत् ॥ १४॥

अष्टो = eight;
ब्राह्मणाः = Brahmins;
सम्यग्राह्यित्वा = well+captured;
सूर्यवर्चस्विं = with the prowess and brilliance of sun;
भविति = becomes;
सूर्यगृहे = in the home of sun(during the solar eclipse);
महानदां = in the great river;
प्रतिमा = god's image or idol;
सौनिभो = in the presence of, close;
वा = or;
जत्वा = having chanted;
सिद्धमंगेऽ = having got the effect of the mantra;
भविति = becomes;
महाविग्राह् = from the great obstacles;
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 || सहनोभुनाकु ||
सह चौर्य करवावहे ||
तेजस्विनावधीतमस्तु मा विद्विषावहे ||

ॐ = OmkAra or Brahma;
सह = together.
नौ = we (two);
अवतु = (may the lord) protect;
सह = together;
नौ = us;
भुनुकु = (may He)cause us to enjoy;  
सह = together;  
वीर्य = exertion/great brave efforts;  
करवावहै = may we do;  
तेजसिं हौ अधीतम् अस्तु = (may) brilliant our learning be;  
मा = don’t;  
विविषावहै = 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 कर्णेभि: शुणयाम देवा ।  
भद्रं पश्येमाक्षभिर्मयजत्रा: ॥  
स्थिरेरंगस्तुवांस्तस्तूकिम: ।  
व्यशेम देवहिंत यदायु: ॥

ॐ = OmkAra or Brahma;  
भद्रं = goodness, safety;  
कर्णेभि: = thro’ ears;  
शुणयाम = may we hear;  
देवा: = gods;  
भद्रं = good, safety;  
पश्येमाक्षभिर्मयजत्रा: = may we see with eyes?;  
स्थिरे: = stable;  
अंगस्तुवांस्तस्तूकिम: = having satisfied with strong limbs?;  
व्यशेम = offering praise;  
देवहिंत = the good for the gods;  
यदायु: = 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.

svastit na īndrah vṛddhaḥ: I
svastit na: puṣa viśvaveda: II
svastinastākṣyō āriṣṭañeṃ: I
svastit no bṛhasputārthātu II

svastit = well-being;
na = to us;
īndrah = god ‘indra’;
vṛddhaḥ = having become old with years of hearing knowledge;
svastit = well-being;
na = us;
puṣan = related to Sun, but probably a different Vedic deity;
viśvaveda = who knows the world;
svastinastAshyo May Garuda give us well-being
āriṣṭañeṃ = appelation to Garuda;
svastinā = well-being to us;
ṛṛḥsputārthātu = Brihaspati may give us.

भावार्थ

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

ॐ śānti: I śānti: II śānti: III
इति श्रीगणपत्यथवर्षीर्ष समातम् II

ॐ = OmKara or Brahman;
śānti = Peace;
इति = thus;
समातम् = is complete or over.

भावार्थ

May there be peace all around(both outside and inside us).
Thus ends the hymn 'Ganapati atharva shIrShA M.'
shrI gaNapatyatharvashIrSha (with trans)

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Please send corrections to sanskrit@cheerful.com