

॥ श्री गणपत्यथर्वशीर्ष ॥

Hymn in praise of gaNesha from the atharva veda.

॥ शान्ति पाठ ॥

ॐ भद्रं कर्णेभिः शृणुयाम देवाः ।

भद्रं पश्येमाक्षभिर्यजत्राः ॥

स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः ।

व्यशेम देवहितं यदायुः ॥

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 ॥

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः ।

स्वस्ति नो बृहस्पतिर्दधातु ॥

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

ॐ शान्तिः । शान्तिः ॥ शान्तिः ॥

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 ॥

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 ॥

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॥

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 ॥
त्वमानंदमयस्त्वं ब्रह्ममयः ॥
त्वं सच्चिदानंदाद्वितीयोऽसि ॥
त्वं प्रत्यक्षं ब्रह्मासि ॥
त्वं ज्ञानमयो विज्ञानमयोऽसि ॥४॥

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 त्वतो जायते ॥
सर्वं जगदिदं त्वतस्तिष्ठति ॥
सर्वं जगदिदं त्वयि लयमेष्यति ॥
सर्वं जगदिदं त्वयि प्रत्येति ॥
त्वं भूमिरापोऽनलोऽनिलो नभः ॥
त्वं चत्वारि वाक्पदानि ॥५॥

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॥

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 ||अनुस्वारश्चान्तरूपं ||

बिन्दुरुत्तररूपं ||नादः संधानं ||

संहितासंधिः ||सैषा गणेशविद्या ||

गणकऋषिः ||निचृद्वायत्रीच्छंदः ||

गणपतिर्देवता ||ॐ गं गणपतये नमः ||७||

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.N with (.N as ardhachandrabindeviraama) is described as the true form of GaNapati! This part is giving the deeper vedic meaning of the mantrabiiija ga.N and is called the gaNeshavidyaa.

||गणेश गायत्री ||

एकदंताय विद्महे | वक्रतुण्डाय धीमहि ||

तन्नो दंतिः 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 "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 शूर्पकर्णिकं रक्तवाससम् ||

रक्तगंधानुलिप्तांगं रक्तपुष्पैः सुपूजितम् ||

भक्तानुकंपिनं देवं जगत्कारणमच्युतम् ||

आविर्भूतं च सृष्ट्यादौ प्रकृतेः पुरुषात्परम् ||

एवं ध्यायति यो नित्यं स योगी योगिनां वरः ॥९॥

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॥

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 विघ्नर्नबाध्यते ॥

स पंचमहापापात्प्रमुच्यते ॥

सायमधीयानो दिवसकृतं पापं नाशयति ॥

प्रातरधीयानो रात्रिकृतं पापं नाशयति ॥

सायंप्रातः प्रयुंजानो अपापो भवति ॥

सर्वत्राधीयानोऽपविघ्नो भवति ॥

धर्मार्थकाममोक्षं च विंदति ॥

इदमथर्वशीर्षमशिष्याय न देयम् ॥

यो यदि मोहाद्वास्यति स पापीयान् भवति

सहस्रावर्तनात् यं यं काममधीते

तं तमनेन साधयेत् ॥११॥

Benefits of reciting the Hy

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 गणपतिमभिषिचति स वाग्मी भवति ॥

चतुर्थ्यामनश्नन् जपति स विद्यावान् भवति ।

स यशोवान् भवति ॥ इत्यथर्वणवाक्य ॥

ब्रह्माद्याचरणं विद्यात् न बिभेति कदाचनेति ॥१२॥

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 दूर्वांकुरैर्यजति 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॥

He who worships with 'duurva' 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 प्रतिमासंनिधौ

वा जप्त्वा सिद्धमंत्रो भवति ॥

महाविघ्नात्प्रमुच्यते ॥ महादोषात्प्रमुच्यते ॥

महापापात् प्रमुच्यते ॥

स सर्वविद्धवति स सर्वविद्धवति ॥

य एवं वेद इत्युपनिषत् ॥१४॥

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 सहनावतु ॥ सहनौभुनक्तु ॥

सह वीर्यं करवावहै ॥

तेजस्विनावधीतमस्तु मा विद्विषावहै ॥

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 ॥

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 ॥

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

ॐ शांतिः । शांतिः ॥शांतिः ॥.

इति श्रीगणपत्यथर्वशीर्षं समाप्तम् ॥

May there be peace all around(both outside and inside us).
Thus ends the hymn 'Ganapati atharva shiirshhaM.'

Send corrections to sanskrit@cheerful.com

Visit <http://sanskritdocuments.org> for a large collection of Sanskrit Documents.