

shrii gaNapatyatharvashiirshha (with trans.)

.. Â:i g:N:p:ty:T:v:S:i\:\.Ü..

Â:i= Goddess Lakshmi(literal), respectable title, glory, fame , wealth;

g:N:p:et:= gaNaanaaM pathiH or lord of groups (of devas) or gaNesha;

AT:v:Ü= atharva veda;

S:i\:\Ü= head, heading, title.

B:av:aT:Ü

Hymn in praise of gaNesha from the atharva veda.

.. S:aent: p:aY ..

! B:dóK:N:EB:H S:A:am: dōaH .

B:dóp:Sy:ōax:eB:y:j:*.aH ..

esT:roōt:ōas:st:n:EB:H .

vy:S:ō dōeht:ōy:day:ō..

! = the OmkAra or Brahman itself.

B:dó = Goodness, safety . auspiciousness;

K:N:EB:H = through the ears;

S:A:am: = May we hear;

dōaH = the gods;

B:dó = Goodness, safety . auspiciousness;

p:Sy:ōax:eB:H = May we see through the eyes;

y:j:*.aH= doing yAga or yagya or sacrifice?;

est:rḥ = with firm or strong (limbs);

Aḡḥ = limbs, body parts;

t:ḡḡas:H = May we enjoy;

t:n:ḡḡH = through the bodies (sharIra);

vy:S:ḡ = offering praise ;

dḡht:ḡ = that which is healthy ;

y:day:ḡ = yat+AyuH.

y:t:Ī = which.

A:y:ḡ = the measure of life span given to one.

B:av:aT:ū

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.

sv:est: n: Endḡ:ā Ā:v:aH .

sv:est: n:H p:ḡḡ ev:Ā:v:ḡḡH ..

sv:est:n:st:axy::ḡAerĀn:ḡn:H .

sv:est:n::ḡḡhsp:et:dḡḡat:ḡ .

SV:est:= auspiciousness, welfare, safety;

n:= for us;

Endḡ = the Lord Indra;

ev:ḡ = old, aged.

Ā:v:H= having heard(old learned man?);

SV:est:= auspiciousness, welfare, safety;

n:H= for us;

p:ḡḡ = a god?;

ev:Ā:v:ḡḡH = one who has understood the world(vishva);

sv:est:n:st:axy::ḡ = let tArkshya or Garuda do good to us;

AerÄn:Ön:H = the appellation to Garuda?;

sv:est:n::Ö = good to us;

b:hasp:et:H = the teacher of the Devas called Brihaspati literally meaning the great l

dD:at:Ö let them give(us welfare).

B:av:aT:ü

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

! S:aët:H . S:aët:H .. S:aët:H ..

! = the OmkAra or Brahman himself;

S:aët:H = Peace and inner contentment).

B:av:aT:ü

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

.. up:en:\:t:Î..

hriH ! n:m:st:Ög:N:p:t:y:Ö.

tv:m:Ö)ty:x:öt:¶v:m:es: .. tv:m:Ö kñl :ökt:a¶es: ..

tv:m:Ö kñl :öd:t:a¶es: .. tv:m:Ö kñl :öht:a¶es: ..

tv:m:Ö s:v:ök:el v:döb:Öaes: ..

tv:ös:ax:adatm:a|es: en:ty:m:Î.. 1..

hriH= VishNu;

! = OmkAra or Brahma;

n:m:st:Ö= salute to you (namaH+te);

g:N:p:t:y:Ö= to gaNapati;

tv:m:Ö = you only;

) ty:X:Ö= standing before the eye;

t:t:Î = that.

tv:Ö= you.

AeS:= are (that Brahman is you yourself);

tv:m:Ö = you only;

kñl :Ö = only;

kt:aψes: = are the doer;

tv:m:Ö = you only;

kñl :Ö = only;

D:t:aψes: = are the bearer or support;

tv:m:Ö = you are;

kñl :Ö = only;

ht:aψes: = are the usurper;

tv:m:Ö = you only;

S:v:Ö = all, entire;

K:l:Ø= indeed;

Edö= this;

b:Ēaes: = are Brahma;

tv:Ö= you;

S:ax:at:Î = before the eyes.

A:tm:= the individual self or soul;

AeS:= are;

en:ty:m:Î = ever.

B:av:aT:Ü

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.

.. SV:- p: t:¶v: ..

@t:Öv:ecm: .. s:ty:Öv:ecm: .. 2..

@t:Ö= scriptural truth;

V:ecM:= vachAmi or shall speak;

S:ty:Ö= experiential truth;

V:ecM:= vachAmi or shall speak.

B:av:aT:Ü

I shall speak the scriptural truth and experiential truth only.

Av: tv:Öm:am:Î.. Av: v:Vt:arm:Î.. Av: Â::Öarm:Î..

Av: dat:arm:Î.. Av: D:at:arm:Î..

Av:an:Öan:m:v: eS:\y:m:Î..

Av: p:Á:a¶:at:Î.. Av: p:Ös¶:at:Î..

Av::¶:ra¶:at:Î.. Av: dex:N:a¶:at:Î..

Av: c::Dv:a¶:at:Î.. Av:aD:ra¶:at:Î..

s:v:ü:Öm:aöp:aeh p:aeh s:m:Öat:Î.. 3..

AV:= protect;

tv:Ö= you;

m:am:Î = me;

AV:= protect;

v:Vt:arm:Î = the man who speaks or utters;

AV:= protect;

Â::Öarm:Î = one who hears;

AV:= pprotect;

dat:arm:Î = one who gives;

AV:= protect;

D:at:arm:Î = the creator;

AV:= protect;

An:Āan:Ö = teacher;

AV:= protect;

eS:\y:m:Î = the disciple ;

AV:= protect;

p:Á:at:Î = later;

t:at:Î = that location i.e . protect me from behind;

AV:= protect;

p:ØH = before or in front, East is considered front for auspicious occasion.

AV::Ø:ra¶:at:Î = protect me from the northern direction;

AV:= protect;

dex:N:a¶:at:Î = from the southern direction;

AV:= protect;

UDv:at:Î = from above;

AD:rat:Î = from below;

S:v:ū:Ö = from all (sides);

m:aÖ= me;

p:aeh= protect same as `ava' `raksha';

p:aeh= protect;

S:m:Āat:Î = from all around.

B:av:aT:Ü

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).

tv:ö:v:a` y:stv:öec:nm:y:H ..

tv:m:an:dm:y:stv:öb:Öm:y:H ..

tv:ös:ecc:dan:dae%t:iy::ŕes: ..

tv:ö) ty:x:öb:ŕaes: ..

tv:öwan:m:y::öev:wan:m:y::ŕes: .. 4..

tv:ö= you;

v:a` y:H= full of the `word' i.e . master of the word language;

tv:ö= you;

ec:nm:y:H= full of the `mind' or consciousness;

tv:ö= you;

A:n:ndm:y:H= full of great happiness;

b:ŕm:y:H = full of Brahma (Ananda) i.e.bliss;

tv:ö= you;

s:t:ŕ= truth;

ec:t:ŕ= consciousness;

A:n:nd= bliss;

Ae%t:iy:H= the inseparable or the non-dual;

Aes:= are;

tv:ö= you;

) ty:x:ö= before the eyes;

b:ŕ = Brahma , Supreme existance/noexistence.

Aes:= are;

tv:ö= you;

wan:m:y::ö= full of Gyana or knowledge;

ev:wan:m:y:= full of greater(scientific in a way) knowledge;

Aes:= are.

B:av:aT:ü

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.

s:v:öj :g:eddötv:¶::öj :ay:t:ö .
 s:v:öj :g:eddötv:¶:est:Ået: ..
 s:v:öj :g:eddötv:ey: | :y:m:öy:et: ..
 s:v:öj :g:eddötv:ey:) ty:ö: ..
 tv:öB:ün:rap::öñ:l ::öñ:l :öñ:B:H ..
 tv:öc:tv:aer v:aVp:daen: .. 5..

S:v:ö = all;

j :g:t:l̂ = the world;

Edö= this;

tv:¶::ö= from you;

j :ay:t:ö= is born;

S:v:ö = all;

j :g:t:l̂ = world;

Edö= this;

tv:¶:H= from you (from your power);

et:Ået:= stands or subsists;

S:v:ö = all;

j :g:t:l̂ = world;

Edm:l̂ = this;

tv:ey:= in you;

| :y:m:l̂ = tranquillity or the lull after destruction or the Deluge;

S:v:ö = all;

j :g:t:l̂ = world;

Edö= this;

tv:ey:= in you;

)et:= towards;

Oet:= goes;

tv:ö= you;

B:ḡ:H = the earth;

A:p:hḌ= water;

An:l :H= fire;

Aen:l :H= wind or air;

n:B:H= sky;

tv:Ö= you;

C:tv:aer= four;

v:akĪ = speech;

p:daen:= words or steps.

B:av:aT:ü

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).

tv:ög:ḡ*:y:at:it:H tv:m:v:ST:a*:y:at:it:H ..

tv:ödḡ*:y:at:it:H .. tv:ökāl :*:y:at:it:H ..

tv:öm:Ü:aD:arH eST:T::ḡes: en:ty:m:Ī..

tv:öS:eVt*:y:atm:kH ..

tv:aöy::ḡ:n::Ḍy:ay:et: en:ty:ö..

tv:ö:Ḍa tv:öev:N:stv:ö, dḌstv:ö

EndḌstv:öAegn:stv:ö:ay:stv:ös:Ḍstv:öc:dḌastv:ö

b:ḌB:Ḍḡhsv:r:ḌĪ.. 6..

tv:Ö= you;

g:ḡ*:y:H = three qualities i.e satvaH , rajaH &tamaH;

At:it:H= beyond, having crossed the limits;

tv:Ö= you;

Av:ST:a*:y:H= three states of bodily consciousness (awake, sleep, dream);

j:g:ḌĪ = awakened;

S:Öt:H = deep sleeping;

sv:pn:H= dreaming;

At:it:H= beyond, having crossed the limits;

tv:Ö= you;

dÖ*:y:H = the three forms of bodies (corporeal or physical, astral and causal;

At:it:H= beyond, having crossed the limits;

tv:Ö= you;

Kal :*:y:= three states of time(present, past and future);

v:t:Öan: = present;

B:Ü = past;

B:ev:\y:= future;

At:it:H= beyond, having crossed the limits;

tv:Ö= you;

m:Ü: = the root;

A:D:arH= support or base;

eSt:t:H= having stood or in the standing form;

AeS:= are;

en:ty:m:Î = ever;

tv:Ö= you;

S:eVt*:y:H= three powers of `ichcha', `kriya' and 'gyana';

A:tm:kH= possessing or controlling;

tv:aÖ= you;

y:Ö:n:H = the sages or the meditators;

Dy:ay:et: = meditate or think;

en:ty:Ö= ever;

tv:Ö= you;

b:Öa = brahma the Creator God;

tv:Ö= you;

ev:\N:Ö = the Protector God;

, dÖ = the Destroying God;

Endr̥ = the god Indra;

Aegn:H= the god of fire;

V:ay:Ø = the god of Air;

S:ÿÜ = the Sun God;

C:ñāH = the Moon god;

b:ĒB:Ø = the earth;

B:ØH = the upper world;

SV:H= the nether world(?);

! = the OmkAra.

B:av:aT:ü

You are beyond the three Gunas, the three states (of conscious, sleeping & dreaming), and the three time-periods . You are seated in the Mooladhaara (pelvic region?) from where the Kundalini shakthi 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.

.. g:N:ḡ: m:ā ..

g:N:adiö:Ü:ay:Ü:N:adiöt:dn:ö:ö..

An:ḡ:arH p:rt:rH .. AD:ñÜ:es:t:ö.. t:arḡ ? 1 m:Î..

Ot:¶:v: m:n:ḡ:- p:ö.. g:karH p:Ü: p:ö..

Akar:ñ:Dy:m:- p:ö.. An:ḡ:arÁ:anty:- p:ö..

eb:ndÜ¶:r- p:ö.. n:adH s:ñan:ö..

s:ñt:as:ḡ:H .. s:ñā g:N:ḡ:ev:½a ..

g:N:k?e\H .. en:c:āy:*.icCñH ..

g:N:p:et:dñt:a .. ! g:ög:N:p:t:y:ñ:m:H .. 7..

g:N:= the gaNa, the groups, the gaNas in literarture/language;

A:ed= et cetera, original, old, beginning;

- p:ÜÖ = beforehand, in the beginning;
- UCC:ay:Ü= having uttered or pronounced;
- v:N:adiÖ = the letter groups or caste groups;
- t:dn:örö = later to that;
- An:Ö:arH = the accompanying sound or letter (the letter form `n' `M');
- p:rt:rH= later;
- AD:Ü= half;
- EndÜ= the moon;
- l:es:t:Ö= beautified;
- t:arÖ = thro' the star;
- ? 1 m:Î = enriched;
- Ot:t:Î = this;
- t:v:= your;
- m:n:Ö = human, The sage Manu who wrote manusmR^itii;
- sv:- p:Ö= form;
- g:karH= beginning with the letter `ga';
- p:Üp:Ö = having this form in the beginning;
- Akar:Ö= the letter `a';
- m:Dy:m:- p:Ö= having this form in the middle;
- An:Ö:arH = accompaanying letter form or sound;
- S:anty:- p:Ö= the letter `shA'+ANTYARUPAM , having this form in the end;
- eb:ndÖ = the dot;
- u¶:r-p:Ö= having it in the northern direction;
- n:adh= the sound;
- S:Öan:Ö = combination;
- S:öht:as:Ö:H = sa.nhitaa+sandhiH joined together?;
- S:Öa = saa+eshhA, that feminine form;
- g:N:Ö:ev:1/2a = the knowledge of gaNeshha;
- g:N:k?e\H= the rishi of this stotra is gaNaka;
- en:c:äy:*.icCÖH = the prosody form is `nichR^it.h gAyatrii';

g:N:p:et:dāt:a = the god of this stotra;

! = the OmkAra;

g:Ö= the letter or sound `ga.n;

g:N:p:t:y:Ö= to gaNapati;

n:m:H= salute.

B:av:aT:Ü

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 'GhaNaka', its meter is 'nichR^idgAyatrii' and the presiding deity is 'GaNapati'. I salute to the letter/sound 'Ga'.

.. g:N:Ö: g:ay:*:i ..

Okdāy: ev:¼hō. v:#t:ÖRay: D:im:eh ..

t:Ä:ōdāi)c::ōy:at:Î.. 8..

Okdāy: = the one-tusked;

ev:¼hō= May we know (understand);

v:#t:ÖRay: = to one who has crooked limb or part (crooked trunk).

D:im:eh= we meditate on;

t:Ä:ō= he to us;

dāi = the tusked one;

)c::ōy:at:Î = inspire.

B:av:aT:Ü

Praise be to the bearer of a single tusk which is twisted and crooked trunk. May we be inspired by the knowledge and meditation.

.. g:N:᳚ - p: ..

Okd᳚t:᳚st:᳚p:aS:m:᳚S:D:aerN:m:ī ..

rd᳚c: v:rd᳚hst:᳚᳚B:᳚᳚m:᳚kDv:j :m:ī ..

rVt:᳚l :᳚᳚dr᳚s:᳚᳚kN:k᳚rVt:v:as:s:m:ī ..

rVt:g:᳚an:᳚᳚pt:᳚a᳚rVt:p:᳚᳚s:᳚᳚t:m:ī ..

B:Vt:an:᳚᳚p:n:᳚᳚oj :g:tkarN:m:cy:᳚m:ī ..

A:ev:B:᳚᳚c: s:᳚᳚ad:᳚)k᳚᳚p:᳚᳚atp:rm:ī ..

Ov:᳚dy:ay:et: y:᳚᳚en:ty:᳚s: y:᳚᳚i y:᳚᳚n:a᳚v:rH .. 9..

Okd᳚t᳚ = one who has a single tusk;

c:t:᳚st:᳚ = who has four hands;

p:aS:᳚ = having the weapon pAsha;

A᳚S:D:aerN:m:ī = bearing the weapon `ankusha' with which the elephant is controlled;

rd᳚c= fearlessnes;

C:= and;

v:rd᳚c= that which gives boons;

hst:᳚᳚B:᳚᳚m:᳚ = bearing in the hands;

m:᳚kDv:j :m:ī = having the mouse as the flag;

rVt:᳚c= the red one (raktaM may mean blood also);

l :᳚᳚dr᳚c = having a long stomach;

S:᳚᳚kN:k᳚ = having long ears;

rVt:v:as:s:m:ī = haaving red dress;

rVt:g:᳚ = red scent;

An:᳚᳚pt: = smeared;

Ang:᳚ = body;

rVt:p:᳚᳚p:᳚ = with red flowers;

s:᳚᳚t:m:ī = well worshipped;

B:Vt:an:᳚᳚p:n:a᳚ = compassionate to the devotees;

dō = god;

j:g:t:ī = world;

karN:ō = the cause;

Acy:Om:ī = the who does not slip;

A:ev:B:ū = the who incarnates or presents himself;

C:= and;

S:ā = creation;

A:ud:ō = in the beginning;

)kā = the Nature;

p:at:ī = from the person;

p:rm:ī = greater;

Ov:ō = thus;

Dy:ay:et:= meditates;

y:ō = who;

en:ty:ō = ever;

S:= he;

y:ī = the meditator;

y:ī:n:ā = among the meditators;

V:rH= better.

B:av:aT:ū

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.

.. AĀ n:am: g:N:p:et: ..

n:m:ō:p:t:y:ō. n:m:īg:N:p:t:y:ō. n:m:H)m:T:p:t:y:ō.

n:m:st:ṣt:Ṡ :ḥ:ḍray:ḥḍḍay: .

ev:Gn:n:aeS:n:ḥS:v:s:Ḍay: . Â:iv:rdm:ṡṡḥḥn:m:ḥn:m:H .. 10..

n:m:Ṡ= salutation;

v:ḥ: = disciplined course;

p:t:y:Ṡ= to the lord (of vraata);

n:m:Ṡ= salutation;

g:N:p:t:y:Ṡ= to the gaNapati;

n:m:H= salutation;

)m:T:p:t:y:Ṡ= to the lord destroying pride;

n:m:H= salutation.

t:Ṡ= to you.

Ast:Ṡ let it be;

l :ḥ:ḍray: = to the long-stomached;

Okḍḍay: = to the single-tusked;

ev:Gn:n:aeS:n:Ṡ= to the destroyer of all obstacles;

eS:v:s:Ḍay: = to the son of `shiva';

Â:i= good.

v:rdm:ṡṡḥḥn = to the personified boongiver;

n:m:Ṡ= salutation;

n:m:H= salutation.

B:av:aT:Ṡ

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.

.. Pl :Â:Ṡ: ..

Ot:dT:v:Ṡ:iv:ḍḍay:ḥḍḍay:it:Ṡ. s: b:ḥB:ṡḍay: Kl p:t:Ṡ.

s: s:v:ūH s:Øm:Øt:ō. s: s:v:ūev:Gn:Øb:āDy:t:ō.
 s: p:ōm:hap:ap:at)m:Øy:t:ō.
 s:ay:m:D:iy:an::ōdv:s:kā:ōp:ap:ōn:aS:y:et: ..
)at:rD:iy:an::ōrae*:kā:ōp:ap:ōn:aS:y:et: ..
 s:ay:ōat:H)y:Øan::ōAp:ap:ōB:v:et: ..
 s:v:ūaD:iy:an::ōp:ev:Gn:ōB:v:et: ..
 D:m:aT:kam:m:ō:ōc: ev:det: ..
 Edm:T:v:Œ:\:ūeS:\y:ay: n:ōdØm:ī..
 y::ōy:ed m:ōa_asy:et: s: p:ap:iy:an:īB:v:et:
 s:hs*:av:t:ūat:īy:ōy:ōkam:m:D:it:ō
 t:ōt:m:n:ō s:aD:y:ōī.. 11..

Pl:= fruit;

Ā:Ø: = hearing;

Ot:t:ī= this;

AT:v:Œ:\:ū = has the heading `atharva';

y::ōD:it:ō = who studies;

S:= he;

b:ōB:ūay: = for becoming brahma himself;

Kl p:t:ō= becomes qualified or entitled?;

S:= he;

s:v:ūH = from all sides;

s:Øm:Øt:ō = happiness, obtains;

S:= he;

S:v:ū= all;

ev:Gn:Ø = difficulties/obstacles;

n:= not;

b:aDy:t:ō= affected/afflicted;

S:= he;

p:Wc:= five;
 m:hap:ap:at:Ī = from the great sins;
)m:Øy:t:Ö = is released or freed;
 S:ay:m:D:iy:an::Ö= evening studied man;
 edv:S:kā:Ö = day-time-done;
 p:ap:Ö= sins;
 n:aS:y:et:= destroys;
)at:rD:iy:an::Ö= morning-studied man;
 rae*:kā:Ö = night-done;
 p:ap:Ö= sins;
 n:aS:y:et:= destroys;
 S:ay:Øat:H = both evening morning;
)y:Øan::Ö = combined;
 Ap:ap::Ö= without sins;
 B:v:et:= becomes;
 S:v:Ū = everywhere;
 AD:iy:an:H= studied;
 Ap:ev:Gn:H= without obstacles.
 B:v:et:= becomes;
 D:m:Ü= religion, duty, essence of a being;
 AT:Ü= wealth;
 Kam:= desire;
 m::Ø: = release from humanly bondage, bliss, death;
 C:= and;
 ev:det: = enjoys;
 Edö= this;
 atharvashiirshhaM
 AeS:\y:ay:= to the unworthy disciple or student;
 n:Ö= not;
 dØm:Ī = to be given;

y:Ö= who;

y:ed= if;

m:Öa,asy:et: = out of infatuation+ will give;

S:= he;

p:ap:iy:an:Î = sinner;

B:v:et:= becomes;

s:hs*:av:t:Öat:Î = according to the prescribed shAstrA cycle;

y:Ö= which;

y:Ö= which;

kam:m:D:it:Ö= desire, reads;

t:Ö= that;

t:m:n:Ö = that+thro' this;

s:aD:y:ÖÎ = achieves.

B:av:aT:Ü

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.

An:Ö g:N:p:et:m:eB:e\Ö:et: s: v:agm:i B:v:et: ..

c:t:Öy:am:n:Sn:n:Î j :p:et: s: ev:½av:an:Î B:v:et: ..

Ety:T:v:Öv:aVy:Ö. b:Öa½ac:rN:öev:½at:Î

n: eb:B:Öt: kdac:n:Öt: .. 12..

An:Ö = through;

g:N:p:et:Ö= Ganesh;

AeB:e\:\Ö:et: = performs' puuja', by pouring water etc . on the idol;

S:= he;

v:agm:i= master of speech;

B:v:et:= becomes;

C:t:\Ö:aö = during the (auspicious)4th day (from New Moon/full moon);

An:Sn:n:Î = without eating (having fasted);

j :p:et:= chants;

S:= he;

ev:\½av:an:Î = a knowledgeable manor scholar;

B:v:et:= becomes;

Eet:= this, end;

AT:v:\W:aVy:Ö = `atharvaNa word-piece;

b:\Ö a\½ac:rN:Ö = practises this brahma science;

ev:\½at:Î = from knowledge;

n:= not;

eb:B:\Öt: = fears;

k\dac:n:Î = never;

Oet:= thus.

B:av:aT:ü

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.

y::ödv\k\öj:et: s: v:\Ä:v:N::öm::öB:v:et: ..

y::öl :aj :öj:et: s: y:S::öan:Î B:v:et: ..

s: m:\öav:an:Î B:v:et: ..

y::öm::öks:h+\ö y:j:et:

s: v:aeWCt: P l :m:v:apn::öt: ..

y:H s:aj y:s:em:e»y:j:et:

s: s:v:öl :B:t:ös: s:v:öl :B:t:ö.. 13..

y::Ö= who;

v:â:Ö = with the bud of `dUrva`;

y:j:et:= does the worship or sacrifice;

S:= he;

v:â:v:N: = Kubera, the lord of wealth;

Ap:m:a= comparison;

B:v:et:= becomes;

y::Ö= who;

l:aj:â = with the roasted rice/wheat flakes;

y:j:et:= does the worship or sacrifice;

S:= he;

y:S::âan:Î = man with fame;

B:v:et:= becomes;

S:= he;

m:â:v:an:Î = well- read man , intellectual;

B:v:et:= becomes;

y::Ö= who;

m:â:k = with the sweetened rice-balls;

s:h+â = by thousand;

y:j:et:= worships or does `yagya`;

S:= he;

v:aeWCt:= desired;

Pl:Ö= fruit;

Av:apn::â: = gets, receives;

y:H= he;

s:aj y:S:em:e»H= with ghee(clarified butter) and `samidhaa' sticks;

y:j:et:= worships or does `yagya`;

S:= he;

S:V:Ö = all;

I :B:t:Ö= obtains;

S:= he;

S:V:Ö = all;

I :B:t:Ö= obtains.

B:av:aT:Ü

He who worships with 'Dhuurva' 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.

AÄ:ö:Ö N:an:Í s:my:gg:Öhey:tv:a

s:ÿü:c:sv:i B:v:et: ..

s:ÿü:h:ö:m:han:½aö) et:m:as:ö:D::ö

v:a j :ptv:a es:D:m:ö:ÖB:v:et: ..

m:haev:Gn:at)m:ö:t:ö.. m:had:öat)m:ö:t:ö..

m:hap:ap:at:Í)m:ö:t:ö..

s: s:v:ö:»v:et: s: s:v:ö:»v:et: ..

y: Ov:ö:ö Ety:öen:\:t:Í.. 14..

AÄ:ö= eight;

b:Ö N:an:Í = Brahmins;

S:my:gg:Öhey:tv:a = well+captured;

s:ÿü:c:sv:i = with the prowess and brilliance of sun;

B:v:et:= becomes;

s:ÿü:h:ö = in the home of sun(during the solar eclipse);

m:han:½aö= in the great river;

)et:m:a= god's image or idol;

S:ö:D::ö = in the presence of, close;

V:a= or;

j :ptv:a= having chanted;

es:D:m:Ö:Ö = having got the effect of the mantra;

B:v:et:= becomes;

m:haev:Gn:at:Î = from the great obstacles;

)m:Öy:t:Ö = is freed;

m:had:Öat:Î = from the great defects/wrongs;

)m:Öy:t:Ö = is freed;

m:hap:ap:at:Î = from great sins;

)m:Öy:t:Ö = is freed;

S:= he;

S:v:äv:dĪ = the all-knower;

B:v:et:= becomes;

y:= who;

Ov:Ö= thus;

v:Ī = knows;

Eet:= thus, end;

up:en:\:t:Î = says the `upanishat.h'.

B:av:aT:ü

If 8 Brahmins are honoured in one group, one becomes resplendent like 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.

.. S:aent: m:Ö ..

! s:hn:av:v:t:Ö. s:hn:Öv:t:Ö.

s:h v:iy:Ökrv:av:hò.

t:Ö:esv:n:av:D:it:m:st:Ö:a ev:e\:\:av:hò.

! = OmkAra or Brahma;

S:h= together.

n::ò= us;

Av:t:ò= (may the lord) protect;

S:h= together;

n::ò= us;

B:òVt:ò= (may He)cause us to enjoy;

S:h= together;

v:iy:ò = exertion/great brave efforts;

krv:av:hò= may we do;

t:ò:esv:n:av:D:it:m:st:ò= with glory strength, our study, be;

m:a= don't;

ev:e%\\:av:hò= may us not quarrel or hate.

B:av:aT:ù

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.

! B:dó<N:ò:H S:A:òam: dõah .

B:dó:Sy:òax:eB:y:ù:*:ah ..

esT:rog:ò:ò:st:n:ò:H .

vy:S:ò dõeht:öy:day:ò..

! = Omkaara or Brahma;

B:dó = goodness, safety;

kN:ò:H = thro' ears;

S:A:òam: = may we hear;

dõah = gods;

B:dÓ = good, safety;

p:Sy:ḍax:eB:y:ḷi:*aH = may we see with eyes?;

esT:rḅ = stable;

Ag:st:ḅḷas:st:n:ḅB:H = having satisfied with strong limbs?;

vy:S:ḍ = offering praise;

dḅeht:Ö = the good for the gods;

y:day:ḅ = that life-span.

B:av:aT:ü

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.

sv:est: n: EndÓ:v:ā Á:v:aH .

sv:est: n:H p:ḷa ev:Á:v:ḍaH ..

sv:est:n:st:aSy:ḍAerĀn:ḅn:H .

sv:est:n:ḅb:asp:et:dḍrat:ḅ .

SV:est:= well-being;

n:= to us;

EndÓ = god `indra';

v:ā Á:v:aH = having become old with years of hearing knowledge;

SV:est:= well-being;

n:H= us;

p:ḷa = ?;

ev:Á:v:ḍaH = who knows the world;

svastinastaashyo May Garuda give us well-being

AerĀn:ḅn:H = appellation to Garuda;

sv:est:n:ḅ = wwell-being to us;

b:asp:et:dḍrat:ḅ = Brihaspadi may give us.

B:av:aT:Ü

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

! S:aēt:H . S:aēt:H .. S:aēt:H ...

Eet: Â:ig:N:p:ty:T:v:Ś:i\:\Ös:m:apt:m:Î..

! = OmkAra or Brahman;

S:aēt:H = Peace;

Eet:= thus;

s:m:apt:m:Î = is complete or over.

B:av:aT:Ü

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

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