

गणपति-अथर्व-शीर्ष उपनिषत्

Gaṇapati-Atharva-Śhīrṣha Upaniṣhat

Gaṇapati-Atharva-Śhīrṣha Upaniṣhat word-by-word meanings

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About the Title

गणपति **gaṇapati** = *gaṇānām patiḥi* or lord of groups.

The *gaṇas* are “groups” of various terrible (*ghōra*) and not-terrible (*a-ghōra*) creatures and/or divine/semi-divine beings surrounding Śhiva and Pārvatī, the celestial couple. The overlord of them all is addressed as *gaṇa-pati*. He also happens to be the son of Śhiva-Pārvatī. Any or all groups are included, whether animate or inanimate.

अथर्व **atharva** = 1. Not “shivering” or steady; *tharvati* means to go or move.

The modern connotation of “move” has become “shiver” on account of usage in other samskrit-derived languages. There are *Hindī*, *Marāṭhī* and *Gujarātī* words *thar-thar kānpnā*, *thar-tharāt* or *thar-tharāti* which all mean “shivering” (for example, in cold weather). Here the subtle aspect is brought out when you try to imagine that you have to graft a real “elephant” head to an actual human torso. The head weighs more than the entire torso! How will it stay put and balance itself on the man’s small body without the whole thing toppling over? The divine force of Gaṇapati which lies at the bottom chakra (*mūlādhāra*) near the end of the tail-bone is so powerful that it can hold the unwieldy elephant head “rock-steady” (*atharva*) on an otherwise fragile-looking body. It indicates a “rock-steady” meditating head with focus only on the truth.

2. Name of the *ṛṣhi* Atharva [who also had a rock-steady meditating head, hence his name]. The *atharva vēda* is so named because a majority of its mantras were “seen” by *ṛṣhi* Atharva, also called Atharvaṇa.

There were originally 1180 *vēda śhākhās* or branches designated by *ṛṣhi* Vēda-vyāsa. Today only eleven branches are existing. Of these eleven too, the two *atharva vēda* branches have very few persons each who remember the entire *samhitā* portion. As and when they die, the branch could be lost. Even though the *gaṇapati atharva śhīrṣha* is hugely popular in Mahārāṣṭra, there are very few priests who can chant the *atharva vēda samhitā* portion. It is a perilous state of affairs. New students are not

willing to devote time to learn these precious mantras.

Of the total 1180 branches or *śhākhās*, the *ṛg-vēda* had 21 *śhākhās*, the *yajur-vēda* had 109 *śhākhās* [90 of *kṛṣhṇa yajuḥ* & 19 of *śhukla yajuḥ*], the *sāma-vēda* had 1000 *śhākhās* and the remaining 50 were *atharva-vēda śhākhās*. Each branch had an *upaniṣhat* attached to it. This *gaṇapati atharva śhīrṣha* is an *upaniṣhat* which belongs to one of the 50 *atharva vēda śhākhās*. It is also called the *gaṇapati upaniṣhat*. All *upaniṣhats* are collectively termed “*vēdānta*” (*vēda* + *anta*) or the “end” of the *Vēda*. Amongst some of the *Vēda* branches which are currently alive, the *upaniṣhat* happens to be the last chapter of the entire collection. They are the extremely refined portion and represent the final distillate of the message of the *Vēda*. In French, we would use the phrase *crème de la crème* [cream of the cream] for the *upaniṣhats*. Even though only eleven (of 1180) *samhitā*-branches of the *Vēda* remain... somehow 108 *upaniṣhats* have survived. Their respective *śhākhās* have not survived but the *upaniṣhat* has. The *gaṇapati upaniṣhat* is one such. It is recited almost everywhere in Mahārāṣṭra because Gaṇapati happens to be the darling beloved of this State where Sai Himself took the first of three bodies as *avatāra*.

शीर्ष *shīrṣha* = head

It is pertinent to note that only a very **steady mind** results in a steady head. Thus, Gaṇapati possesses a very steady mind, which **can even** hold a “too large” head in an “un-shivering” and “rock-steady” manner. The extra large head size also indicates great intelligence or *buddhi*. Don’t we all remember the story when this fat fellow Gaṇapati “extra-buddhi” completed three “round-the World” trips by merely *pradakṣhiṇā*-ing¹ his parents thrice?!!! We should **all** inspire ourselves to develop such divine “*buddhi*” in an “*atharva śhīrṣha*” by developing an absolutely **steady mind**. The title alone conveys such a profound message! What to say of the text??

All *upaniṣhats* begin and end with the appropriate *śhānti pāṭha*. In the *muktika upaniṣhat*, we have Śhrī Rāmachandra instructing Hanumān as to what *śhānti* should be pronounced before a particular *upaniṣhat*. As per this instruction, the *śhānti pāṭha* for all *atharva vedic upaniṣhats* is “*bhadraṃ karṇēbhiḥi śhrṇuyāma dēvāḥa...*”

Note: All *ṛks*(=*śhlōkas*=verses) written in the *dēvanāgarī* script are written in the classical format. The *samhitā pāṭha* first followed by the *pada pāṭha* (every single word written with its individual *svaras*). This is to enable serious students to recognize every word by itself. Here, the *svaras* of the individual *padas* are not available because nowadays the *pada-pāṭha* chanting remains restricted to the *samhitā* portion only, the tradition of chanting the *pada-pāṭha* of the *brāmhaṇa*, *āraṇyaka* and *upaniṣhat* is forgotten (this is an *upaniṣhat*). The *vikṛti pāṭhas* like *jaṭā*, *ghana*, etc. are NOT possible without the correct *pada pāṭha*. The English script verses are in Roman Coloured Coding Script (RCCS) format **with** the *udātta* (upward note) and *anudātta* (lower note) *svaras* properly marked.

¹ *pradakṣhiṇā* means to circumambulate around the deity clockwise, right hand towards deity.

शान्ति पाठ – Śhānti Pāṭha

ॐ भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिः । व्यशेम देवहितं यदायुः ।

स्वस्ति न , इन्द्रो वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्यो , अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु । ॐ शान्तिः शान्तिः शान्तिः ॥

ॐ । भद्रम् । कर्णेभिः । शृणुयाम । देवाः ॥ भद्रम् । पश्येम । अक्षभिः । यजत्राः ॥

। स्थिरैः । अङ्गैः । तुस्तु-वांसः । तनूभिः ॥ वि । अशेम । देवहितम् । यत् । आयुः ॥

। स्वस्ति । नः । इन्द्रः । वृद्ध-श्रवाः ॥ स्वस्ति । नः । पूषा । विश्व-वेदाः ॥

। स्वस्ति । नः । तार्क्ष्यः । अरिष्टनेमिः ॥ स्वस्ति । नः । बृहस्पतिः । दधातु ॥ ॐ । शान्तिः । शान्तिः । शान्तिः ॥

ॐ bhad'raṅ kar'ṇēbhiṣh' śhr̥ṇuyāma dēvā-ḥa ।

bhad'raṅ paśh'yēmāk'ṣhabhir'yajat'rā-ḥa ।

sthirairāṅgaiṣ'tuṣh'tuvāgm'sas'tanūbhiḥi । vyaśhēma dēvahiṭaṅ yadāyuhū ।

svas'ti na , in'drō vṛd'dhaśh'raṅvā-ḥa । svas'ti na[fp]' pūshā viśh'vaṅvēdā-ḥa ।

svas'ti naṣ'tārkh'shyō , ariṣh'tanēmiḥi । svas'ti nō bṛhas'patir'dadhātu ।

ॐ śhā-n'tiśh' śhā-n'tiśh' śhā-n'tiḥi ॥

ॐ । bhadrām । karṇēbhiḥi । śhr̥ṇuyāma । dēvāḥa ॥

। bhadrām । paśhyēma । akṣhabhiḥi । yajatrāḥa ॥

। sthiraiḥi । aṅgaiḥi । tustu-vāmsaḥa । tanūbhiḥi ॥ vi । aśhēma । dēvahiṭam । yat । āyuhū ॥

। svasti । naḥa । indraḥa । vṛddha-śhravāḥa ॥ svasti । naḥa । pūshā । viśhva-ṅvēdāḥa ॥

। svasti । naḥa । tārkshyaḥa । ariṣhtanēmiḥi ॥ svasti । naḥa । bṛhaspatiḥi । dadhātu ॥

ॐ । śhāntiḥi । śhāntiḥi । śhāntiḥi ॥

Note on OM: the Omkāra or hiraṇyagarbha (golden-egg) at the beginning of time and space (Universe).

All vedic chanting or *vēda-pāṭhana* starts with OM. Why? We could fill pages with the answer... but will write it in short. “Creation” or “Time and Space” or “the Universe” started with a very Big Bang. The sound of that mighty explosion is OM. This was “seen” in deep meditation by ṛṣhi Kaṇāda around 20,000 years ago (as revealed by Swāmi). Since the entire creation started with OM, we also start everything with OM. We *Bhārātīyas* imitate God as much as possible because we love God very much and God is our ideal worthy of emulation. ‘*Praṇava*’ is another name for *Omkāra*. We *Bhārātīyas* start everything with *praṇava*. Of course our “mouth” spoken *Omkāra* is a small subatomic particle before the mighty HUGE sound of the Big Bang explosion. It was so **huge** that the lingering vibration can still be heard *even after trillions* of years today! We can still hear this **OM** vibration inside our body. Go sit at a quiet place and close both the ear-holes. Listen to the inner vibration sounds. This **is Omkāra**. It is continuous, unlike our “mouth” spoken version. The chakra *sādhakas* call this inner-ear sound the *anāhata nāda* as *an-āhata* means un-struck. Although this vibration is **everywhere**, in our human body it emanates from the *anāhata* chakra (heart chakra) (Swāmi has revealed that the “spiritual heart” lies to the right of the physical heart and is invisible... in all probability this “spiritual-heart” is the centre point of the *anāhata* chakra). As long as **OM** or this vibration persists, the Universe **remains**. It will cease to resound as and when this Universe ends.

The **first** sound was **OM**, the last, again **OM**.

OM is spelled as a + u + m + *bindu*.

A-*kāra* represents Creation or *jāgrata (rajas)*;

U-*kāra* represents Maintenance or *taijasa (sattva)* (also called *svapna* or dream-state) &

Ma-*kāra* represents Destruction or *sushupti* (deep sleep) (*tamas*).

The *bindu* or dot represents the **essential** state *beyond* these three called *turīya-avasthā*.

Note on the *dēvatās* or gods (written with a small ‘g’ or lower case ‘g’): There is a lot of confusion in the mind of the layperson about **God** and **god**. One is written with a capital ‘G’ and the other with a small ‘g’. The capital ‘G’ represents the Supreme Power, the Ultimate Absolute, The One who IS when nothing else was (before this current Universe’s creation), the One who is said to be *sat-chit-ānanda*, *para-bramha*. This one is all-pervading, all-knowing, all-powerful (omnipresent, omniscient, omnipotent). On the other hand the gods (with a small ‘g’) are the *dēvatās* or demi-gods. They are mere lieutenants or office bearers with limited powers. Indra is their chief, say the General. The other cabinet posts are titled Mitra, Varuna, Maruta, Agni, etc. Even you and I can occupy these chairs by virtue of saying certain Veda mantras a certain number of times. We will then occupy that particular chair for a number of years, till the next incumbent is “sworn in”. These *dēvatās* are certainly not all-powerful. This is borne out in the upanishadic story where a small blade of grass is kept before the various *dēvatās*... Agni cannot burn it, Vāyu cannot blow it away... and so on. They all have their egos which get shattered. Even Indra could not do anything to the *gōpas* and *gōpīs* of *Vṛndāvana* who were instructed to stop Indra worship and start worshipping the mountain *Gōvardhana*. Indra’s ego was pricked. He decided to drown the “offenders” in a “deluge” of rain and started the rain-storm (rain happens to be Indra’s portfolio). Kṛṣṇa merely picked up the mountain on His little finger like an umbrella and protected the *gōpas* and *gōpīs* from the incessant rain.

The word “god” (with a small or lower case ‘g’) has been **avoided** here because it causes **confusion**. The correct word “*dēvatā*” or “deity” is used in its place. Where written, “God” indicates the Supreme Ultimate Absolute, the One & Only One, *nirguṇa*, *nirākāra*, *sat-chit-ānanda*, *para-bramha*.

ॐ **OM** = *Omkāra* the very first sound; the Primordial Big Bang || भद्रम् **bhadram** = goodness, safety, auspiciousness, *śhubham* || कर्णेभिः **karṇebhiḥ** = via the ears (the hearing sense organs) (in Hindi: *kāno-sey*) || शृणुयाम **śhrṇuyāma** = may we hear || देवाः **dēvāḥa** = ‘O *dēvas*’; the deities or the “shining ones”

भद्रम् **bhadram** = Goodness, safety, auspiciousness || पश्येम **paśhyēma** = may we see || अक्षभिः **akṣhabhiḥ** = through the eyes (the seeing sense organs) || यजत्राः **yajatrāḥa** = as if we are doing *yāga* or *yajña* or fire-sacrifice; in those ancient days the holiest “*darśhana*” (sight) was that of the holy fire of *yajña*. So all actions of “see-ing” were compared as if they equal the most auspicious *darśhana* of this holy and mantra-sanctified *agni*.

स्थिरैः **sthiraiḥi** = with steady (& firm & strong) (limbs) || अङ्गैः **aṅgaiḥi** = limbs, body parts or *aṅgas* || तुस्तु-वाम् **tustu-vām** = *tuṣṭuvām* = may enjoy; the word *tuṣṭi* means *santṛpti* or *sāttvic* contentment || सः **saḥa** = we || तनूभिः **tanūbhiḥi** = through the bodies (*tanu* means body); (in Hindi: *tan-se*)

व्यशेम **vi-aśhēma** = may we all “eat & enjoy” through all five senses || देव **dēva** = deities || हितम् **hitam** = benefits; meaning benefits from the deities. Now what are these benefits? Timely rains, timely and bumper crops, no destructive forces like earthquakes, tornadoes, etc. The benevolence of natural forces obtained by performing *dēva-yajña* || यत् **yat** = this || आयुः **āyuhu** = the measure of life span given to one; meaning: for the entire *āyuhu* or the complete life-span, may we all obtain benevolent weather, good health **and** long life

स्वस्ति **svasti** = su+asti = *sushṭhu asti iti svasti*. *sushṭhu* = excellent, *asti* = being, living. Being and living in the most excellent manner full of auspiciousness, welfare, safety || नः **naḥa** = (for) us

|| इन्द्रः **indraḥa** = the Lord Indra (who is *vṛddhaśhravāḥa*) || वृद्ध **vṛddha** = increased (with *punyam*) || श्रवाः **śhravāḥa** = having heard

Note on *vṛddha śhravāḥa*: When it says “Indra (who) is *vṛddha śhravāḥa*” it doesn’t mean an “old” Indra. The *dēvas* never “age” because they have shining bodies made up of light or photonic particles and, as a result, are ageless. “Indra” is not a person, rather a “position” like say “prime minister”. It is a “chair” on which different incumbents sit at different times. When a *ṛṣhi* like Viśhvāmītra does “*tapas*” for many years, he becomes eligible to sit on the chair of “Indra” upon death of the Viśhvāmītra body. Similarly, very old and wise *brāmhaṇas* who have done countless *yajñas* and “heard” many many holy mantras also become eligible for this position after death. In this manner, Indra is a *vṛddhaśhravāḥa*, i.e. a person who has heard countless vedic mantras for many years.

स्वस्ति **svasti** = (see above) Living full of auspiciousness, welfare, safety || नः **naḥa** = for us
|| पूषा **pūṣhā** = name of the Sun deity; the root sound *pūṣh* means to nourish hence *pūṣhā* means the
nourisher || विश्व-वेदाः **viśhva-vēdāḥa** = one who “knows” the **Universe**

Note on viśhva-vēdāḥa: Now, how is the sun a *viśhva-vēdāḥa* i.e. knower of the **entire** Universe? You see, this *dēvatā* shines through **ALL** stars (suns) in the entire Universe; not our “sun” alone. So his light reaches literally “everywhere” i.e. he can “see” every nook and corner of our Universe, so he knows every place by his own light; thus he is termed the “sun” who is a *viśhvavēdāḥa*, the knower of the **entire** Universe.

स्वस्ति **svasti** = auspiciousness, welfare, safety || नः **naḥa** = for us || तार्क्ष्यः **tārکشyaḥa** = *tārکشya* is another name for *garuḍa* (who is *ariṣṭha-nēmiḥi*) || अरिष्टनेमिः **ariṣṭhanēmiḥi** = the description of *garuḍa*

Note on ariṣṭhanēmiḥi: This is a marvellously poetic analogy. *ariṣṭha* means ravens or wild crows. *nēmiḥi* means periphery or circumference. The ordinary meaning is that when we do vedic mantras in the jungle (as was the actual case in those days), we implore the king of birds, “*garuḍa*” (a very large eagle perhaps?) to stand near us so that the wild crows keep at a safe distance, i.e. at the circumference and do not disturb our holy activity. There is however another subtle meaning: *ariṣṭha* also means *durbhāgyam* or misfortune. It arises from the *ari-ṣhaṭ-varga* i.e. the six *ari*-s (*ari* means enemy). These six enemies are inside all of us. They are *kāma*, *krōdha*, *lōbha*, *mōha*, *mada* and *matsara* (desire, anger, greed, attachment, arrogance, jealousy). Similarly there is a subtle “*garuḍa*” inside all of us. By praying to this subtle deity “*garuḍa*”, this king of birds will keep the “wild crows” (the six enemies) inside all of us at a safe distance at the *nēmiḥi* (periphery) and keep impending misfortune (*ariṣṭha*) at a manageable distance. Sublime poetry indeed!! Simply Superb!

स्वस्ति नः **svasti naḥa** = goodness to us || बृहस्पतिः **br̥haspatiḥi** = the aspect of the Creator as *Br̥haspati* (the ordinary meaning i.e. teacher of the *dēvas* called *Br̥haspati* does not apply here). The following word is *dadhātu*. *dhā* implies *dhāraṇā* as in the aspect of *dhartā* (bearer) || दधातु **dadhātu** = let him create and give (us welfare) and maintain. The word *dadātu* which occurs in other *śhānti* mantras means “give”. If we replace ‘*da*’ with ‘*dha*’ the creation aspect and maintenance is introduced. Thus, *dadhātu* means (even if it does not exist) let him create, give and maintain.

May we all hear auspicious things through our ears; see sacred things with our eyes; may we all enjoy the sāttvic contentment with strong and steady limbs and may we all, by the dēvas’ benevolence, obtain good weather and bumper harvest to gain robust health during this life span. May the dēvatās... Indra (the elderly learned one), Pūṣhā (the knower of the Universe), Garuḍa (the one who keeps the inner enemies at the periphery) and Br̥haspati (the Creator) bestow svasti (goodness and auspiciousness) on us and give us environs conducive to protect us in our holy efforts.

OM *śhāntiḥi... śhāntiḥi... śhāntiḥi...* – OM peace... peace!... peace!!... (Om peace to the three bodies: peace to the physical body, peace to the mental body [mind], peace to the causal body or *kāraṇa śharīra*.)

(End of *śhānti pāṭha*. Now we start with the actual *Gaṇapati Atharva Śhīrṣha*.)

Gaṇapati Atharva Śhīrṣha

ॐ नमस्ते गणपतये । त्वमेव प्रत्यक्षं तत्त्वमसि । त्वमेव केवलं कर्ताऽसि ।
त्वमेव केवलं धर्ताऽसि । त्वमेव केवलं हर्ताऽसि । त्वमेव सर्वं खल्विदं ब्रम्हासि ।
त्वं साक्षादात्माऽसि नित्यम् ॥ १ ॥

ॐ । नमः । ते । गणपतये ॥ त्वम् । एव । प्रति । अक्षम् । तत्त्वम् । असि ॥ त्वम् । एव । केवलम् । कर्ता । असि ॥
। त्वम् । एव । केवलम् । धर्ता । असि ॥ त्वम् । एव । केवलम् । हर्ता । असि ॥ त्वम् । एव । सर्वम् । खलु । इदम् । ब्रम्ह । असि ॥
। त्वम् । साक्षात् । आत्मा । असि । नित्यम् ॥

ॐ na^{mas}'tē gaṇa^{pa}tayē | tvamē^{va}p' prat'yak'ṣhan' tat'tva^{ma}si |
tvamē^{va} kē^{va}lan' kar'tā (a)si | tvamē^{va} kē^{va}lan' dhar'tā (a)si |
tvamē^{va} kē^{va}lam' har'tā (a)si | tvamē^{va} sar'vañ' khal'vi^{da}m' bram'hā^{si} |
tvam' sāk'ṣhādāt'mā (a)si nit'yam ॥ 1 ॥

ॐ । namaḥ । tē । gaṇapatayē ॥ tvam । ēva । prati । akṣham । tattvam । asi ॥
। tvam । ēva । kēvalam । kartā । asi ॥ tvam । ēva । kēvalam । dhartā । asi ॥
। tvam । ēva । kēvalam । hartā । asi ॥ tvam । ēva । sarvam । khalu । idam । bramha । asi ॥
। tvam । sākṣhāt । ātmā । asi । nityam ॥

Note: Some traditions in South Kaṇṇāṭaka say *OM lam namastē gaṇapatayē*; “lam” is a *bījākṣhara* (seed sound) of the *mūlādhāra* chakra, whose deity is Gaṇapati.

ॐ **Om** = Everything starts with OM; the big bang sound at the point of Creation; the beginning of Space and Time; the beginning of this Universe (see above) ॥ नमस्ते **namastē** = *namaḥ* + *tē* (bow to + you)
॥ गणपतये **gaṇapatayē** = O Gaṇapati (O lord of the *gaṇas*!)

Note on ‘namastē’: (*namaḥ* is again *na* + *maḥ*; *na* = not; and *maḥ* = me or mine). This corresponds with the act of doing “*namaskārams*” i.e. both hands folded in the *mudrā* called *añjali mudrā*. The physical symbol is this way: the right hand is “me”; the left hand is “you”. When both hands come together in the *añjali mudrā*, “you” and “me” become **one** as “*we*”. This physical action means “you & I are One”... it expresses the essential Unity of **all** of us, this **entire** Creation. This is the hallmark of *Bhārātīyas* even today. Can any other culture even think (!) of such a noble hand-gesture? (Let alone do it!!)

त्वमेव **tvamēva** = you only (*tvam* + *ēva*) ॥ प्रत्यक्षम् **pratyakṣham** = in front of the eye (*prati* + *akṣham*)
॥ तत्त्वम् **tattvam** = Supreme Principle ॥ असि **asi** = are (that Supreme *Bramhan* is you yourself)

Now... note the double emphasis “you only... only are” in the following sentences:

त्वमेव **tvamēva** = you only ॥ केवलम् **kēvalam** = only ॥ कर्ता + असि **kartā + asi** = the doer + are (are the doer)
(also means the primal doer, the Creator)

त्वमेव **tvamēva** = you only ॥ केवलम् **kēvalam** = only ॥ धर्ता + असि **dhartā + asi** = are the bearer or support
(the maintainer)

त्वमेव **tvamēva** = you only ॥ केवलम् **kēvalam** = only ॥ हर्ता + असि **hartā + asi** = are the destroyer

त्वमेव **tvamēva** = you only ॥ सर्वम् **sarvam** = all, entire ॥ खलु **khalu** = indeed ॥ इदम् **idam** = this (all this indeed) ॥ ब्रम्ह + असि **bramha + asi** = are *bramhan*

त्वम् **tvam** = you ॥ साक्षात् **sākṣhāt** = before the eyes (*sa* + *akṣhāt*) ॥ आत्मा **ātmā** = the individual self or soul
॥ असि **asi** = are ॥ नित्यम् **nityam** = ever always

Namaskārams to thee, O Gaṇapati! You are the personified form indicated by the Yajurveda mahāvākya “tat-tvam-asi” (“that thou art”) (it means “God” you are). You are the creator, protector and destroyer of all beings. You are indeed the all pervading Bramhan. You are the in-dwelling, eternally-always-present “Self” in all of us. [1]

ऋतं वच्मि । सत्यं वच्मि ॥ २ ॥

। ऋतम् । वच्मि ॥ सत्यम् । वच्मि ॥

ṛtam' vach'mi | sat'yam' vach'mi ॥ 2 ॥

। ṛtam | vachmi || satyam | vachmi ॥

ऋतम् **ṛtam** = elevating, timely, pleasing and correct; the Cosmic rhythm. Swāmi has said “*ṛtam*” is the outpouring of the “*hrdayam*” (the invisible spiritual heart, at the right of the physical heart)

॥ वच्मि **vachmi** = *vachāmi* or shall speak

सत्यम् **satyam** = experiential truth; or truth as observed by the sense organs of the body (this is however not the ultimate truth) ॥ वच्मि **vachmi** = *vachāmi* or shall speak

I shall speak “heart-felt” words and I shall speak the “truth”. [2]

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 समन्तात् ॥ ३ ॥

। अव । त्वम् । माम् ॥ अव । वक्तारम् ॥ अव । श्रोतारम् ॥ अव । दातारम् ॥ अव । धातारम् ॥

। अव । अनूचानम् । अव । शिष्यम् ॥ अव । पश्चात्तात् ॥ अव । पुरस्तात् ॥ अव । उत्तरात्तात् ॥

। अव । दक्षिणात्तात् ॥ अव । च । ऊर्ध्वात्तात् ॥ अव । अधरात्तात् ॥ सर्वतः । माम् । पाहि । पाहि । समन्तात् ॥

avat' tvam' mām | ava vak'tāram'm | avaśh' śhrōtāram'm |

ava dātāram'm | ava dhātāram'm | avānūchānamava śhiṣh'yam |

ava paśh'chāt'tāte | ava puras'tāte | avōt'tarāt'tāte |

ava dak'ṣhiṇāt'tāte | ava chōr'dhvāt'tāte | avādharāt'tāte |

sar'vatō mām' pāhi pāhi saman'tā-te ॥ 3 ॥

। ava | tvam | mām ॥ ava | vaktāram ॥ ava | śhrōtāram ॥

। ava | dātāram ॥ ava | dhātāram ॥ ava | anūchānam | ava | śhiṣhyam ॥

। ava | paśhchātāt ॥ ava | purastāt ॥ ava | uttarātāt ॥

। ava | dakṣhiṇātāt ॥ ava | cha | ūrdhvātāt ॥ ava | adharātāt ॥

। sarvataḥ | mām | pāhi | pāhi | samantāt ॥

अव **ava** = protect ॥ त्वम् **tvam** = you ॥ माम् **mām** = me

अव **ava** = protect ॥ वक्तारम् **vaktāram** = the one who speaks (this... *atharva śhīrṣha*)

अव **ava** = protect ॥ श्रोतारम् **śhrōtāram** = one who hears; the hearer (of this *atharva śhīrṣha*)

अव **ava** = protect ॥ दातारम् **dātāram** = one who gives, esp. vedic teachings or mantras (this *atharva śhīrṣha*)

अव **ava** = protect ॥ धातारम् **dhātāram** = the supporter (who helps maintain & supports this holy activity)

अव **ava** = protect ॥ अनूचानम् **anūchānam** = teacher, especially the one who practises and teaches the Vedas

अव **ava** = protect ॥ शिष्यम् **śhiṣhyam** = the disciple

अव **ava** = protect ॥ पश्चात्-तात् **paśhchāt-tāt** = behind-from = from behind

अव **ava** = protect ॥ पुरः-तात् **पुराḥ-tāt** = from front, East is considered 'front' for auspicious occasions

अव **ava** = protect ॥ उत्तरात्-तात् **uttarāt-tāt** = from the northern direction (left)

अव **ava** = protect ॥ दक्षिणात्-तात् **dakṣhiṇāt-tāt** = from the southern direction (right)

अव **ava** = protect ॥ च **cha** = and also ॥ ऊर्ध्वात्-तात् **ūrdhvāt-tāt** = from above

अव **ava** = protect ॥ अधरात्-तात् **adharāt-tāt** = from below

सर्वतः **sarvataḥa** = from everywhere (all sides) ॥ माम् **mām** = me ॥ पाहि **pāhi** = protect

॥ पाहि **pāhi** = protect; same as ‘ava’ & ‘rakṣha’ ॥ समन्तात् **samantāt** = equally from all around; all directions

Please protect me, protect the speaker, protect the hearer, protect the giver, protect the supporter, protect the teacher and the pupil. Please protect me from behind (W), from front (E), from North (left), from South (right), from above, from below and from all sides and directions. [3]

त्वं वाङ्मयस्त्वं चिन्मयः । त्वं आनन्दमयस्त्वं ब्रह्ममयः ।

त्वं सच्चिदानन्दाद्वितीयोऽसि । त्वं प्रत्यक्षं ब्रह्मासि । त्वं ज्ञानमयो विज्ञानमयोऽसि ॥ ४ ॥

। त्वम् । वाङ्मयः । त्वम् । चिन्मयः ॥ त्वम् । आनन्दमयः । त्वम् । ब्रह्ममयः ॥

। त्वम् । सत् । चित् । आनन्द । अ-द्वितीयः । असि ॥ त्वम् । प्रति । अक्षम् । ब्रह्म । असि ॥ त्वम् । ज्ञानमयः । विज्ञानमयः । असि ॥

tvam' vān'mayas'tvañ' chin'mayaḥa ।

tvam ānan'damayastvam' bram'hamayaḥa ।

tvam' sat'chidānan'dād'vitiyō (a)si । tvam' pratyakṣam' bram'hāsi ।

tvañ' jñānamayō vij'ñānamayō (a)si ॥ 4 ॥

। tvam । vānmayaha । tvam । chinmayaha ॥

। tvam । ānandamayaha । tvam । bramhamayaha ॥

। tvam । sat । chit । ānanda । a-dvitiyaha । asi ॥ tvam । prati । akṣham । bramha । asi ॥

। tvam । jñānamayaha । vijñānamayaha । asi ॥

त्वम् **tvam** = you ॥ वाङ्मयः **vānmayaha** = full of the “vāk” i.e. master of speech or verbal expression

॥ त्वम् **tvam** = you ॥ चिन्मयः **chinmayaha** = full of **complete** awareness and **complete** alertness

त्वम् **tvam** = you ॥ आनन्दमयः **ānandamayaha** = full of Immortal Happiness or Supreme Happiness

॥ त्वम् **tvam** = you ॥ ब्रह्ममयः **bramhamayaha** = full of **Bramhan** i.e. Immortal-Supreme-Consciousness

त्वम् **tvam** = you ॥ सत् **sat** = truth; “Being” (the quality of IS-ness) ॥ चित् **chit** = awareness (the quality of AM-ness) (the feeling that “I am”) ॥ आनन्द **ānanda** = bliss ॥ अ-द्वितीयः **a-dvitiyaha** = the non-dual or the inseparable ॥ असि **asi** = are

त्वम् **tvam** = you ॥ प्रत्यक्षम् **pratyakṣham** = before the eyes (*prati + akṣham*) ॥ ब्रह्म **bramha** = *Bramhan*, the Supreme Absolute Existence ॥ असि **asi** = are

त्वम् **tvam** = you ॥ ज्ञानमयः **jñānamayaha** = full of *jñāna* or knowledge (worldly knowledge)

॥ विज्ञानमयः **vijñānamayaha** = full of *vijñāna* or higher knowledge (knower of the *ātma*) ॥ असि **asi** = are

You are the power of speech ‘vāk’ and full awareness. You are full of happiness and full of the divine spirit. You are the “Being”, awareness and bliss. You are the non-dual inseparable Universal Self. You are the personified Bramhan, appearing before us. You are the worldly knowledge and the deeply spiritual knowledge. [4]

सर्वं जगदिदं त्वत्तो जायते । सर्वं जगदिदं त्वत्तस्तिष्ठति ।
सर्वं जगदिदं त्वयि लयमेष्यति । सर्वं जगदिदं त्वयि प्रत्येति ।
त्वं भूमिरापोऽनलोऽनिलोऽनभः । त्वं चत्वारि वाक्पदानि ॥५॥

। सर्वम् । जगत् । इदम् । त्वत्तः । जायते ॥ सर्वम् । जगत् । इदम् । त्वत्तः । तिष्ठति ॥
। सर्वम् । जगत् । इदम् । त्वयि । लयमेष्यति ॥ सर्वम् । जगत् । इदम् । त्वयि । प्रति । एति ॥
। त्वम् । भूमिः । आपः । अनलः । अनिलः । नभः ॥ त्वम् । चत्वारि । वाक्पदानि ॥

sar'vañ' jagadidan' t'vat'tō jāyatē | sar'vañ' jagadidan' t'vat'tas'tiṣṭh'ṭhati |
sar'vañ' jagadidan' tvayi layamēṣhyati | sar'vañ' jagadidan' tvayip' prat'yēti |
tvam' bhūmirāpō (a)nalō (a)nīlōnabhaḥa | tvañ' chat'vāri vāk' padāni || 5 ||

। sarvam । jagat । idam । tvattaḥa । jāyatē ॥ sarvam । jagat । idam । tvattaḥa । tiṣṭh'ṭhati ॥
। sarvam । jagat । idam । tvayi । layamēṣhyati ॥ sarvam । jagat । idam । tvayi । prati । ēti ॥
। tvam । bhūmiḥi । āpaḥa । analaḥa । anilaḥa । nabhaḥa ॥ tvam । chatvāri । vākpādāni ॥

सर्वम् sarvam = all ॥ जगत् jagat = the world ॥ इदम् idam = this ॥ त्वत्तः tvattaḥa = from you
॥ जायते jāyatē = is born (from you) (Creation)

सर्वम् sarvam = all ॥ जगत् jagat = world ॥ इदम् idam = this ॥ त्वत्तः tvattaḥa = by you
॥ तिष्ठति tiṣṭh'ṭhati = stands or subsists (upon you; due to you) (Maintenance)

सर्वम् sarvam = all ॥ जगत् jagat = world ॥ इदम् idam = this ॥ त्वयि tvayi = into you
॥ लयमेष्यति layamēṣhyati = merges (into you) (Destruction)

सर्वम् sarvam = all ॥ जगत् jagat = world ॥ इदम् idam = this ॥ त्वयि tvayi = in you
॥ प्रति prati = towards ॥ एति ēti = approaches, gravitates, drawn

त्वम् tvam = you ॥ भूमिः bhūmiḥi = the earth element or the solid state ॥ आपः āpaḥa = water element or the
liquid state ॥ अनलः analaḥa = fire element or heat or supra-plasmic state (as inside stars)
॥ अनिलः anilaḥa = wind or air element; the gaseous state ॥ नभः nabhaḥa = space element; ākāśha (all
these represent the five states of matter, from the grossest to the subtlest... 1st is 'solid' and the 5th is 'space'
or 'ether')

त्वम् tvam = you ॥ चत्वारि chatvāri = four ॥ वाक् vāk = speech ॥ पदानि padāni = types of speech or steps in
communication (lower to the higher) (padāni actually means 'steps'; again, lower to the higher, grosser to
subtler)

Note on the four types or levels of speech: They are, from the grosser to the subtler:

1. vaikhari: that which we speak with the tongue and the ear hears...
2. madhyamā: the ceaseless chatter going on in the mind. Some people can actually talk "mentally" with each other.
3. paśhyanti: only the ṛṣhis can hear this. Paśhyanti means to "see". The ṛṣhis "heard" the Divine voice of Vēda Ghōṣha in their pure hearts and "saw" the veda-mantras written across the "inner-sky" or chidākāśha (also called hṛdaya-ākāśha) and
4. parā: this is the "word"-less communication; that between God and man at the level of the Divine Spirit or ātmā.

*This world has been created by you, nourished by you and again destroyed by you. (Again & again)
This world is attracted to you (wanting to come near you). You are the fundamental elements of
earth, water, fire, air and ether. You are the four levels of speech or four "levels" of
communication. [5]*

त्वं गुणत्रयातीतः । त्वमवस्थात्रयातीतः । त्वं देहत्रयातीतः ।
 त्वं कालत्रयातीतः । त्वं मूलाधारस्थितोऽसि नित्यम् ।
 त्वं शक्तित्रयात्मकः । त्वां योगिनो ध्यायन्ति नित्यम् ।
 त्वं ब्रम्हा त्वं विष्णुस्त्वं रुद्रस्त्वमिन्द्रस्त्वमग्निस्त्वं

वायुस्त्वं सूर्यस्त्वं चन्द्रमास्त्वं ब्रम्ह भूर्भुवस्स्वरोऽम् ॥ ६ ॥

। त्वम् । गुण । त्रय । अतीतः ॥ त्वम् । अवस्था । त्रय । अतीतः ॥ त्वम् । देह । त्रय । अतीतः ॥

। त्वम् । काल । त्रय । अतीतः ॥ त्वम् । मूल । आधारः । स्थितः । असि । नित्यम् ॥

। त्वम् । शक्ति । त्रय । आत्मकः ॥ त्वाम् । योगिनः । ध्यायन्ति । नित्यम् ॥

। त्वम् । ब्रम्हा । त्वम् । विष्णुः । त्वम् । रुद्रः । त्वम् । इन्द्रः । त्वम् । अग्निः । त्वम् ।

। वायुः । त्वम् । सूर्यः । त्वम् । चन्द्रमाः । त्वम् । ब्रम्ह । भूः । भुवः । स्वः । ॐ ॥

tvam' guṇat'rayātītaḥ | tvamavas'thāt'rayātītaḥ | tvam' dēhat'rayātītaḥ |

tvam' kālat'rayātītaḥ | tvam' mūlādharas'thitō (asi) nityam |

tvam' śhak'tit'rayāt'makaha | tvam' yōginōd' dhyāyanti nityam |

tvam' bram'hāt' tvam' viṣh'ṇus'tvam' rud'ras'tvamin'dras'tvamag'nis'tvam'

vāyus'tvam' sūr'yas'tvam' chan'dramās'tvam' bram'ha bhūr'bhuvās'svarō-m ॥ 6 ॥

। tvam | guṇa | traya | atītaḥ ॥ tvam | avasthā | traya | atītaḥ ॥ tvam | dēha | traya | atītaḥ ॥

। tvam | kāla | traya | atītaḥ ॥ tvam | mūla | ādhāraḥ | sthitaḥ | asi | nityam ॥

। tvam | śhakti | traya | ātmakaha ॥ tvam | yōginaha | dhyāyanti | nityam ॥

। tvam | bramhā | tvam | viṣhṇuḥ | tvam | rudraḥ | tvam | indraḥ | tvam | agniḥ | tvam |

। vāyuḥ | tvam | sūryaha | tvam | chandramāha | tvam | bramha | bhūḥ | bhuvaha | svaḥ | ॐ ॥

त्वम् tvam = you ॥ गुण guṇa = qualities (i.e. *sattva*, *rajas* and *tamas*) ॥ त्रय traya = three (qualities)

॥ अतीतः atītaḥ = (are) beyond; not controlled by or subject to the three *guṇas* as **we all** are

त्वम् tvam = you ॥ अवस्था avasthā = states (of body consciousness) ॥ त्रय traya = three (states of bodily consciousness) (awake, dreaming, deep-sleep); also called *viśhva* or *jāgrata*, *taijasa* or *svapna*, and *sushupti* or *nidrā* ॥ अतीतः atītaḥ = (are) beyond, not subject to [The “beyond” or fourth state of Supreme Consciousness or awareness is called *turiya*. This is the state where one actually experiences the *yajurveda-mahāvākya* “*aham bramhāsmi*” or “I am *bramhan*”.]

त्वम् tvam = you ॥ देह dēha = body (*dāhyati iti dēha*; that which can be burnt is the body)

॥ त्रय traya = the three forms of bodies (gross or physical, mental and causal)

॥ अतीतः atītaḥ = (are) beyond, not subject to

Note on the three forms of bodies:

1. The gross body is the one we all can touch and feel. This body “dies”.
2. The mental body is the one which wears new clothes (gross bodies!) every time upon re-birth. This mental body does not “die”. It is also called the *liṅga-dēha*.
3. The causal body or *kāraṇa śharīra* is but a vibration. In it is embedded the original “thought” of God... i.e. the “thought” of Creation. This is the last stage of awareness for any *sādhaka*. Once this is overcome, the state of no-mind or *a-manaska* is reached. This is the *turiya* state described above.

त्वम् tvam = you ॥ कालत्रय kālattraya = *kāla* + *traya*, three states of time (past, present and future);

(*varṭamāna* = present; *bhūta* = past; *bhaviṣhya* = future) ॥ अतीतः atītaḥ = beyond, not controlled by; (in fact here it is the reverse; God controls time because **He** is the Creator of time and space, i.e. this Universe)

त्वम् **tvam** = you ॥ मूल **mūla** = the root; the fundament ॥ आधारः **ādhāraḥa** = support or base
॥ स्थितः **sthitaḥa** = having stood or in the standing form; one can also say “is present” ॥ असि **asi** = are
॥ नित्यम् **nityam** = ever always

Note on the mūlādhāra chakra: Here, *mūlādhāra* refers to the base chakra in the human body. According to texts on “Chakras” the official *dēvatā* who presides over the *mūlādhāra* chakra is Gaṇapati; the presiding *dēvī* is Dākiṇī. The *bījākṣharas* are *lam* & *vam*, the colour is red, the animal is the elephant. It stands for the element “*bhūmihī*” or earth (solids) within us and therefore related to our “survival” instincts. It represents the “physical” plane out of the three planes worshipped by the *gāyatrī* mantra (the *bhūḥu* out of *bhūḥu*, *bhuvaha* & *svaha*). It is one’s “grounding” factor. A positively minded person with a well developed *mūla* chakra will beget good health & long life, prosperity, land-holdings, security, and a ‘steady’ presence akin to Gaṇapati. The person will be a strong foundation amongst friends and office-colleagues. Without a strong base nothing can be built, neither spiritual nor material... which is why Gaṇapati worship is **universal**. Someone can argue that persons outside India do not worship Gaṇapati, how then can one use the word “universal”? **Anyone** who loves the colour red, loves the elephant more than other animals, is very sincere in executing work, moves on to the next task **only after** finishing the previous one, is of “steady” mind... is said to love the “Gaṇapati” qualities, and by extrapolation, Gaṇapati himself. He may not know the exact name “Gaṇapati” that is all.

त्वम् **tvam** = you ॥ शक्तित्रय **śaktitraya** = *śakti* + *traya* = three *śaktis* or powers
॥ आत्मकः **ātmakaha** = possessing or controlling

Note on the three śaktis: ‘*ichchhā*’, ‘*kriyā*’ and ‘*jñāna*’; this is embodied or personified in Lakṣmī (fulfilment of desires or *ichchhā*); Durgā is *kriyā śakti* (power to work and achieve results) and Sarasvatī is *jñāna śakti* via *vāk śakti* (power of knowledge via power of speech i.e. to say or pronounce mantras in the right manner so as to reach beyond the level of mantras; which is *ātmā* or “self”)

त्वम् **tvām** = you ॥ योगिनः **yōginaha** = the *yōgīs*, *ṛṣhis* (sages) or the meditators
॥ ध्यायन्ति **dhyāyanti** = concentrate or meditate upon ॥ नित्यम् **nityam** = ever always

त्वम् **tvam** = you ॥ ब्रम्हा **bramhā** = Bramhā the “Creator” aspect of God ॥ त्वम् **tvam** = you
॥ विष्णुः **viṣṇuḥu** = the “Protector” or “Sustainer” aspect of God ॥ रुद्रः **rudraḥa** = the Destroying aspect of God ॥ इन्द्रः **indraḥa** = the *dēvatā* Indra ॥ अग्निः **agniḥi** = the element Fire ॥ वायुः **vāyuḥu** = the element Air
॥ सूर्यः **sūryaha** = the Sun deity ॥ चन्द्रमाः **chandramāḥa** = the Moon deity
॥ ब्रम्ह **bramha** = *bramhan* the Supreme Absolute One ॥ भूः **bhūḥu** = the earth (as Swāmi says the plane of materialization) ॥ भुवः **bhuvaha** = the upper world (the plane of vibration) ॥ स्वः **svaha** = the subtle world (the plane of radiation); (*bhūḥu*, *bhuvaha*, *svaha*: these are also known as the three *vyāhṛtīs* in the *vēda*, uttered everyday along with the *sāvitrī* “*tatsaviturvarēṇyam...*” as the *gāyatrī* mantra)
॥ ॐ **Om** = the *Omkāra*

You are beyond the three guṇas (sattva-rajās-tamas), beyond the three states of awareness (i.e. awake, dreaming and deep-sleep), beyond the three bodies (gross, mental and causal) and beyond time (the three limitations of past-present-future). You are seated in the mūlādhāra (in the area near the pointed end of the tail bone) (from where the kuṇḍalinī śakti is aroused). Yōgīs constantly meditate upon You. You are the Creator Bramhā, the Protector Viṣṇu and the Destroyer Rudra. You are the (deity) Indra, the (element) Fire, the (element) Air, the (deity) Sun, the (deity) Moon and the three planes of existence bhūḥu, bhuvaha and svaha; and You are OM.
[6]

Nirguṇa Upāsanā and Gaṇēśha Vidyā

(The *nirguṇa upāsanā* part is the worship of the “formless” aspect – it involves meditating upon the “sound” of the *praṇava* and various *bījākṣharas* of Gaṇapati. This part contains the Gaṇēśha *vidyā*: the Science of Gaṇēśha chanting)

गणादीं॑ पूर्वमुच्चार्य॑ वर्णादीं॑स्तदनन्तरम् । अनुस्वारः परतरः ।
अर्धे॑न्दु लसितम् । तारेण॑, ऋद्धम् । एतत् तव मनुस्वरूपम् ।
गकारः पूर्वरूपम् । अकारो मध्यमरूपम् । अनुस्वारश्चान्त्यरूपम् ।
बिन्दुरुत्तररूपम् । नादः सन्धानम् । संहिता सन्धिः । सैषा गणेश विद्या ।
गणक, ऋषिः । निचृदायत्रीच्छन्दः । गणपतिर्देवता । ॐ गं गणपतये नमः ॥ ७ ॥¹

। गणादीम् । पूर्वम् । उच्चार्य । वर्णादीम् । तत् । अनन्तरम् ॥ अनुस्वारः । परतरः ॥
। अर्धेन्दु । लसितम् ॥ तारेण । ऋद्धम् ॥ एतत् । तव । मनु । स्वरूपम् ॥
। गकारः । पूर्व । रूपम् ॥ अकारः । मध्यम । रूपम् ॥ अनुस्वारः । च । अन्त्य । रूपम् ॥
। बिन्दुः । उत्तर । रूपम् ॥ नादः । सन्धानम् ॥ संहिता । सन्धिः ॥ सा । एषा । गणेश । विद्या ॥
। गणक । ऋषिः ॥ निचृत् । गायत्री । छन्दः ॥ गणपतिः । देवता ॥ ॐ । गङ् । गणपतये । नमः ॥

gaṇādīim' pūr'vamut'chār'ya var'ṇādīim'stadanantaram |
anusvāra[fp]' parataraha | ar'dhēendu lasitam | tāreṇa , ṛddham |
ētat' tava manusvarūpam | gākāra[fp]' pūrvarūpam |
akārō madhyamarūpam | anusvāraś'chāntyarūpam |
bin'durut'tararūpam | nādas' san'dhānam | saṁhitā san'dhiḥi |
saiṣhā gaṇēśha vid'yā | gaṇaka , ṛṣhiḥi | nichṛd'gāyat'rīt'chhandaha |
gaṇapatir'dēvatā | ॐ gaṇ' gaṇapatayē namaḥa ॥ 7 ॥¹

। gaṇādīm । pūrvam । uchchārya । varṇādīm । tat । anantaram ॥
। anusvāraḥa । parataraha ॥ ardhēndu । lasitam ॥ tāreṇa । ṛddham ॥
। ētat । tava । manu । svarūpam ॥ gākāraḥa । pūrva । rūpam ॥
। akāraḥa । madhyama । rūpam ॥ anusvāraḥa । cha । antya । rūpam ॥
। binduḥu । uttara । rūpam ॥ nādaḥa । sandhānam ॥ saṁhitā । sandhiḥi ॥
। sā । eṣhā । gaṇēśha । vidyā ॥ gaṇaka । ṛṣhiḥi ॥ nichṛt । gāyatṛi । chhandaha ॥
। gaṇapatiḥi । dēvatā ॥ ॐ । gaṇ' । gaṇapatayē । namaḥa ॥

गणादीम् **gaṇādīm** = the letters starting with *gaṇa* etc. (‘ādi’ means ‘etc.’) ॥ पूर्वम् **pūrvam** = first

॥ उच्चार्य **uchchārya** = having uttered or pronounced ॥ वर्णादीम् **varṇādīm** = the colour or description etc. (*varṇa* means colour) ॥ तत् **tat** = that ॥ अनन्तरम् **anantaram** = later

अनुस्वारः **anusvāraḥa** = the dot written above the letters i.e. the sound ‘m’ (the letter ‘m’ spoken through the nose) ॥ परतरः **parataraha** = later, after all these

अर्ध **ardha** = half ॥ इन्दु **indu** = the moon ॥ लसितम् **lasitam** = beautified, *suśhōbhitam*

तारेण **tāreṇa** = by the star; representing the power of *tāraṇa* or “taking across”

॥ ऋद्धम् **ṛddham** = enriched

एतत् **ētat** = this (here) ॥ तव **tava** = your ॥ मनु-स्वरूपम् **manu-svarūpam** = *manu*-form

¹ This one line alone is the entire *upanishat* in compressed form!! Some versions have only “OM gaṇ” without the subsequent “*gaṇapatayē namaḥa*”.

Note: Translators have broken this up as: [*ētat + tava + manuḥu + svarūpam*]. The Creator-progenitor aspect of Manu, the ancestor of all humans, is invoked here. This points to a secret power of the sound “*Om gaṅ*”. Persons wanting to activate creative aspect should chant and meditate upon this sound.

gaṇa etc. letters should be firstly uttered; next utter the varṇādīn (colour; description, etc.); after these utter the nasal sound ‘anusvāra’.

[General chanting instructions – start with *Omkāra*; naturally.]

Beautiful by the half-moon; enriched by one star. Indeed, Lord! this is your nearest, dearest most beloved manuṣya form.

[This describes the written form ‘OM’ as we write it in the *dēvanāgarī* script.]

Note on Gaṇapati & OM: This is a really subtle point, it does not come easily to many! Here is the reasoning. Everything holy begins with Gaṇapati *vandanā*. Everything (this Universe) began with OM. Thus OM *itself IS* Gaṇapati (if a = u and a = g, then u = g). OM is written in a special way in the *dēvanāgarī* script. If you see the written letter OM, it actually resembles a drawing of Gaṇapati. The top curve of the written letter OM is the head; the bottom big curve is the stomach (literally *lamba-udara* or long stomach). The trailing long horizontal “S” type stroke is the curved trunk. As Gaṇēśha is Śhiva-putra he is adorned by the half-moon (*indu*) over his head. In the written letter OM this is the curve above and to the right of the head. Inside this half-moon beautifully shines a star. This is the dot written inside and above the half-moon curve. This is the description in the *gaṇapati atharva śhīrṣha* when it says “*ardhēndu-lasitam*” (*ardha + indu + lasitam* = half + moon + beautified) and “*tārēṇa ṛddham*” (by a star enriched). So simple, yet so very utterly beautiful! And the next line says: this is the form that comes **most often** to mind!! (*manu-svarūpam*; nearest & dearest & most beloved form. Don’t we all chant the *Om-kāra* practically every day? Or even... many times a day??)

Now following is the portion mentioned above as “*gaṇādīm pūrvam uchchārya*” (say the letters *gaṇādīm* etc. first...). This is the “*nirguṇa*” *upāsana* portion.

गकारः **gakāraḥa** = the letter ‘ga’ || पूर्व-रूपम् **pūrva-rūpam** = in the beginning is the letter (‘ga’)

[Expln: *rūpam* means form; here we are talking about a sound form; the sound form is a “letter” hence the translation says “letter” directly]

अकारः **akāraḥa** = the letter ‘a’ || मध्यम-रूपम् **madhyama-rūpam** = in the middle is the letter (‘a’)

अनुस्वारः **anusvāraḥa** = “close” nasal-letter or nasal sound || च **cha** = also

|| अन्त्य-रूपम् **antya-rūpam** = ending letter

बिन्दुः **binduḥu** = the dot || उत्तर-रूपम् **uttara-rūpam** = is the letter above; (*uttara* also means North)

नादः **nādaḥa** = the sound || सन्धानम् **sandhānam** = the joining factor, literally the joining “thread” which joins these two and a half and a quarter letters together

संहिता-सन्धिः **sāmhītā-sandhiḥi** = *sāmhītā + sandhiḥi* = (the science of) combining sounds and producing sentences

सैषा **saiṣhā** = *sā + ēshā*, that feminine form || गणेश-विद्या **gaṇēśha-vidyā** = the knowledge of Gaṇēśha; meaning the Science of Gaṇēśha *vidyā*

गणक-ऋषिः **gaṇaka-ṛṣhiḥi** = the *ṛṣhi* who “heard” and “saw” this *upaniṣhat* is named Gaṇaka

|| निचृद्गायत्रीच्छन्दः **nichṛḍgāyatrīchchandaḥa** = “*nichṛḍ gāyatrī*” is the *chhanda* (metre) of this line of verse

गणपतिर्देवता **gaṇapatirdēvatā** = Gaṇapati is the *dēvatā* (deity) of this “Gaṇēśha *vidyā*”

ॐ OM = the *Omkāra* || गङ् **gaṅ** = the letter or sound ‘gaṅ’; “gung” is the *bījākṣhara* for Gaṇapati (the sound form of Gaṇapati) || गणपतये **gaṇapatayē** = to Gaṇapati || नमः **namaḥa** = (our) *namaskārams* [7]

Note on the Gaṇēśha vidyā: This is both the finest and the subtlest portion of the entire *gaṇapati upaniṣhat*. Titled “Gaṇēśha *vidyā*” or “The science of Gaṇēśha”. To the refined mind it straightaway

reveals that OM is Gaṇēśha itself! (*ardhēndu-lasitam, tārēṇa ṛddham*). At the highest level if one chants OM alone, one is chanting the name of Gaṇēśha! Suppose one misses this point completely. Then the subsequent subtle point is “gung”. So if one chants “Om gung” it is enough! One is said to utter Gaṇapati’s name! Suppose here too one finds it difficult to chant such a short mantra for a long enough time (the mind craves for variety and will tend to veer instead of concentrating on this very short mantram). Then there is a further solution: chant *Om gung gaṇapatayē namaḥa!*!

God is actually giving us three options! For those who find even this difficult, there are many **more** options as ‘*stōtras*’ but they are outside the purview of this translation here.

First the gaṇa etc. letters should be uttered; speak next the colour and description (varṇādīm); after all these utter the anusvāra.

[Now comes an abstruse reference to OM – the first of all Vedic mantras]

Beautified by the half-moon; enriched by a star. This is your Creative form!

[This refers to the letter OM and how it looks in written form. *Omkāra*... truly is it not the “dearest” form? Ask yourself; the answer is self evident... this **in itself** is the hint that **just chanting** OM will do; go no further!]. Now the Gaṇēśha *vidyā* proper:

‘ga’ kāra is the first letter; ‘a’ kāra is the middle letter; anusvāra (nasal) is the ending letter; bindu or dot is the letter above. nāda (sound) is what joins (threads) all of them together.

[Can we utter ANYTHING without sound?? Let alone mantras...]

Veda Samhitā is at the joining point or “sandhi”.

[Refers to meditating upon the letters *Om gaṇ* in the mind... “*sandhi*” means “joining point”... Here the construction indicates: “as & when you attain ONE-ness with *Om-gaṇ*, the *samhitā* (*vēda samhitā*) is latent in that joining-point”... This means... if done long enough and deep enough, you will become a “seer” or *ṛshi* of some Veda mantras!!] (Since here you have “*gung*”, you may get further divine revelations about Gaṇēśha who is described as the sound form “*gung*”, the second-most subtle sound in this mantra, the most subtle sound form being OM.)

Further: it is common procedure to utter the name of the original *ṛshi* who “saw” the mantra; and the metre (prosody form) of this particular line in the poem. Then the presiding deity is mentioned. Here too, the *upanishat* enunciates this procedure:

Gaṇaka is the ṛshi; “nichṛt gāyatrī” is the metre; Gaṇapati is the presiding deity.

OM gung... O Gaṇapati; my namaskārams to you! [7]

Note on ‘gaṇ’: 1. Some written versions have given the mantram as “*OM gaṇ*” only (no *gaṇapatayē namaḥa*). The book “*Veda Saartham*” published by Praśhānti Students has this very interesting bit of conclusion (very likely this seems to have come from Swāmi). It says at the end of “*Gaṇēśha Vidyā*” portion that “one who chants this correctly will be bestowed with the *darśhan* of Lord Gaṇēśha” [*Veda Saartham* page 18]. (*Darśhan* of Gaṇēśha **Himself!** Very big temptation!)

Note on ‘gaṇ’: 2. See the physical form of the letter “*gaṇ*” as written in *dēvanāgarī* script. It actually looks like the face of Gaṇēśha. The curve of the ‘*ga*’ looks like the *ēkadanta*: the “one tusk”. The base line curves slightly to the left resembling the trunk and the dot above is the ‘*nāmam*’ or ‘*tilakam*’ on the forehead of Gaṇēśha.

Unrelated info about the *dēvanāgarī* script: there is a subtle hint which shows that a person under the influence of the *śhakti* (power) of Gaṇēśha invented the script. How? The three letters of Gaṇēśha are ‘*ga*’, ‘*ṇa*’ and ‘*śha*’¹. ALL these three (and NONE other) are written **without** a line joining the two parts! They show an inherent difference; that is to say they probably are a signature of the person who invented or was inspired to “invent” the script.

(End of the *nirguṇa upāsanā* portion)

There were two parts, first one was “*gaṇādīm pūrvam uchchārya*” (*nirguṇa upāsanā* portion). Second one is “*varṇādīm tadanantaram*”. This is the *sagūṇa upāsanā* portion which starts with Gaṇēśha *gāyatrī* in the *nichṛtgāyatrī* metre followed by the ‘*varṇa*’ or ‘colour’, i.e. description of the “form” of Gaṇapati.

¹ ‘*ga*’ (ग), ‘*ṇa*’ (ण) and ‘*śha*’ (श)

Saguna Upāsanā – Gaṇēśha Gāyatrī

(Worship of deity with “form”)

एकदन्ताय विद्महे वक्रतुण्डाय धीमहि । तन्नो दन्ती प्रचोदयात् ॥ ८ ॥

। एक । दन्ताय । विद्महे । वक्र । तुण्डाय । धीमहि ॥ तत् । नः । दन्ती । प्रचोदयात् ॥

ēkadan'tāya vid'mahē vak'ratuṇḍāya dhīmahi | tan'nō dan'tip' prachōdayāte || 8 ||

। ēka । dantāya । vidmahē । vakra । tuṇḍāya । dhīmahi ॥ tat । naḥa । dantī । prachōdayāt ॥

एक-दन्ताय ēka-dantāya = the one-tusked ॥ विद्महे vidmahē = may we know (understand)

॥ वक्र-तुण्डाय vakra-tuṇḍāya = to the one who has a curved trunk ॥ धीमहि dhīmahi = we meditate upon

तत्-नः tat-naḥa = he to us ॥ दन्ती dantī = the tusked one ॥ प्रचोदयात् prachōdayāt = inspire

May we know the one with a single tusk; may we meditate upon the one with a curved trunk. May He, dantī, inspire us!! [8]

Note on the Gaṇēśha gāyatrī: This verse is also one of many interesting dialogues. It has the nature of a “puzzle”. One group says “*ēkadantāya vidmahē*” – we know one who is “*ēkadanta*” (do you see what we mean?), the other group responds “*vakratuṇḍāya dhīmahi*” – we see him as “*vakratuṇḍāya*”. Now they both agree that they are talking of the same deity, so together they say “*tannō dantī prachōdayāt*” – may he, *dantī*, inspire us!

Saguna Upāsanā – Gaṇēśha Rūpa (form of Gaṇēśha)

(Description of the *vigraha* of Gaṇēśha – *vigraha* means carved form, “made” form, what we would commonly call a “statue” form)

एकदन्तं चतुर्हस्तं पाशमङ्कुश धारिणम् । रदं च वरदं हस्तैर्विभ्राणं मूषक-ध्वजम् ॥

रक्तं लम्बोदरं शूर्पकर्णकं रक्तवाससम् । रक्तगन्धानुलिप्ताङ्गं रक्तपुष्पैस्सुपूजितं ॥

भक्तानुकम्पिनं देवं जगत्कारणमच्युतम् । आविर्भूतञ्च सृष्ट्यादौ प्रकृतेः पुरुषात्परम् ॥

एवं ध्यायति यो नित्यं स योगी योगिनां वरः ॥ ९ ॥

। एक । दन्तम् । चतुः । हस्तम् । पाशम् । अङ्कुश । धारिणम् ॥ रदम् । च । वरदम् । हस्तैः । विभ्राणम् । मूषक । ध्वजम् ॥

। रक्तम् । लम्ब । उदरम् । शूर्प । कर्णकम् । रक्त । वाससम् ॥ रक्त । गन्ध । अनु । लिप्त । अङ्गम् । रक्त । पुष्पैः । सु । पूजितम् ॥

। भक्त । अनु । कम्पिनम् । देवम् । जगत् । कारणम् । अच्युतम् ॥ आविर्भूतम् । च । सृष्टि । आदौ । प्रकृतेः । पुरुषात् । परम् ॥

। एवम् । ध्यायति । यः । नित्यम् । सः । योगी । योगिनाम् । वरः ॥

ēkadan'taṅ' chatur'has'tam' pāśhaman'kuśha dhāriṇam |

radan' cha varadam' has'tair'bibh'rāṇam' mūṣhakadh'vajam ||

rak'tam' lam'bōdaram' śhūr'pakar'ṇakam' rak'tavāsasam |

rak'tagan'dhānulip'tān'gam' rak'tapuṣh'pais'supūjitam ||

bhak'tānukam'pinan' dēvañ' jagat'kāraṇamat'chyutam |

āvīr'bhūtañ'cha sṛṣh'tyādaup' prakṛtē[fp]' puruṣhāt'param ||

ēvan' dhyāyati yō nit'yam' sa yōgī yōginām' varaḥa || 9 ||

। ēka । dantam । chatuḥu । hastam । pāśham । aṅkuśha । dhāriṇam ॥

। radam । cha । varadam । hastaiḥi । bibhrāṇam । mūṣhaka । dhvajam ॥

। raktam । lamba । udaram । śhūrpa । karṇakam । rakta । vāsasam ॥

। rakta । gandha । anu । lipta । aṅgam । rakta । puṣhpaiḥi । su । pūjitam ॥

। bhakta । anu । kampinam । dēvam । jagat । kāraṇam । achyutam ॥

। āvirbhūtam । cha । sṛṣhṭi । ādau । prakṛtēḥe । puruṣhāt । param ॥

। ēvam । dhyāyati । yaḥa । nityam । saḥa । yōgī । yōginām । varaḥa ॥

एक-दन्तम् **eka-dantam** = one with single tusk ॥ चतुर्-हस्तम् **chatur-hastam** = who has four hands
॥ पाशम् **pāśham** = noose, lasso (the bindings of Time or 'kāla-pāśha') ॥ अङ्कुश **aṅkuśha** = goad (the lasso & goad are implements with which men control the elephant. Here it is exactly the **reverse** as the elephant indicates: "I control you!") ॥ धारिणम् **dhāriṇam** = holding

रदम् **radam** = tooth of an elephant (here it's his own broken tooth which he holds in his right hand to write the *mahābhārata* as promised to Vēda-vyāsa) ॥ च **cha** = and ॥ वरदम् **varadam** = that which gives boons
॥ हस्तैः **hastaiḥi** = with the hands ॥ बिभ्रणम् **bibhrāṇam** = held (in his hand)
॥ मूषक **mūṣhaka** = mouse ॥ ध्वजम् **dhvajam** = flag

Note on *mūṣhaka dhvajam*: The popular translation for this is "mouse-banner" or "mouse-flag". We see many *vigrahas* of Gaṇapati... Does even ONE of them have a "mouse-flag" or "mouse-banner"? NO!! We see "*mūṣhaka-vāhana*" (mouse-mount or mouse-vehicle). So how do we construe this "*mūṣhaka-dhvajam*"? Swāmi has indicated that the *mūṣhaka* or mouse represents our *tāmasik* qualities as the mouse always moves around in dark and dingy places underground. Gaṇapati represents *sāttvic* qualities. Gaṇapati sitting on the mouse means divine *sāttvic* qualities dominating and overpowering the *tāmasik* ones. *dhvajam* can be construed as "the top" or "on top". Then we can say that *sattva* represented by Gaṇapati dominates "over" "on top" the "*tamas*" represented by *mūṣhaka*.

रक्तम् **raktam** = the red one ॥ लम्ब **lamba** = long ॥ उदरम् **udaram** = stomach ॥ शूर्प **śhūrpa** = winnowing baskets ॥ कर्णकम् **karṇakam** = ears ॥ रक्त **rakta** = red ॥ वाससम् **vāsasam** = dress

रक्त-गन्ध **rakta-gandha** = red scent, usually red sandal ॥ अनु **anu** = closely (dearly & lovingly)
॥ लिप्त **lipta** = smeared ॥ अङ्गम् **aṅgam** = body ॥ रक्त **rakta** = red ॥ पुष्पैः **puṣhpaiḥi** = with flowers, usually Hibiscus flowers are used ॥ सु-पूजितम् **su-pūjitam** = "well" worshipped (it indicates "lovingly" worshipped with full emotion and overflowing heart, it also indicates "properly" & "correctly" worshipped)

भक्त **bhakta** = devotee ॥ अनु **anu** = dearly, lovingly ॥ कम्पिनम् **kampinam** = compassionate
॥ देवम् **dēvam** = deity ॥ जगत् **jagat** = world or Creation ॥ कारणम् **kāraṇam** = the cause
॥ अच्युतम् **achyutam** = faultless one

आविर्भूतम् **āvīrbhūtam** = having taken form, one who incarnates ॥ च **cha** = and ॥ सृष्टि **śṛṣṭi** = creation
॥ आदौ **ādau** = in the beginning ॥ प्रकृतेः **prakṛteḥ** = of Primordial Nature ॥ पुरुषात् **puruṣhāt** = from the person ॥ परम् **param** = greater

एवम् **ēvam** = thus ॥ ध्यायति **dhyāyati** = meditates ॥ यः **yaḥa** = who ॥ नित्यम् **nityam** = always
॥ सः **saḥa** = he ॥ योगी **yōgī** = the meditator ॥ योगिनाम् **yōginām** = among the yogis
॥ वरः **varaḥa** = superior

The Form with a single tooth, four hands; (these are) holding a rope lasso, holding an 'aṅkuśha' (elephant goad), his writing hand holding his own broken tooth and a fourth hand showing the boon-giving posture or varada-hasta (also called abhaya hasta; abhaya means "fear not"). Brilliantly shining with sattva and dominating over the tāmasik mousey-qualities (indicated as he sits on or dominates over the mouse). He has a red complexion, a long stomach and large ears like winnowing baskets, he dons red clothes. His body lovingly smeared with fragrant red sandal paste; he is lovingly worshipped in the proper manner with red flowers. He is full of love & compassion towards devotees. Being the cause of this Universe, He is faultless! Even though He has assumed a form; in reality He is the One who was existent before Creation... the param puruṣha Himself; being hidden or "covered" by primordial Nature or mūla-prakṛti. That Yogi who regularly meditates on the form described above is a yogi-varaḥa or yogi-superior among yogis. [9]

(End of colour & description, i.e. varṇādīm)

Aṣṭa Nāma Gaṇapati

(General salutation or *namaskārams* with the “eight” names of Gaṇapati)

नमो व्रातपत्ये नमो गणपत्ये नमः प्रमथपत्ये नमस्ते ,

अस्तु लम्बोदरायैकदन्ताय विघ्ननाशिने शिवसुताय वरदमूर्त्ये नमः ॥ १० ॥

| नमः | व्रातपत्ये | नमः | गणपत्ये | नमः | प्रमथपत्ये | नमस्ते |

| अस्तु | लम्ब | उदराय | एक | दन्ताय | विघ्न | नाशिने | शिव | सुताय | वरद | मूर्त्ये | नमः ॥

namōv' vrātapatayē namō gaṇapatayē

nama[fp]' pramathapatayē namas'tē , as'tu lam'bōdarāyaikadaṅ'tāya

vigh'nanaśhinē śhivasutāya varadamūr'tayē namaḥa ॥ 10 ॥

| namaḥa | vrātapatayē | namaḥa | gaṇapatayē |

| namaḥa | pramathapatayē | namas'tē | astu | lamba | udarāya | ēka | dantāya |

| vighna | nāśhinē | śhiva | sutāya | varada | mūr'tayē | namaḥa ॥

Note on number eight: The number “eight” is most often used for Gaṇapati. In this line we have the *aṣṭa-nāma* (*aṣṭa* = 8; *nāma* = names). In Mahārāṣṭra we have the famous *aṣṭavināyaka* (8 Vināyaka temples). “*gaṇ gaṇapatayē namaḥa*” is an *aṣṭākṣharī* mantra or 8-syllabled mantra: (*gaṇ* + *ga* + *ṇa* + *pa* + *ta* + *yē* + *na* + *maḥa*) and this short mantra-form of Gaṇēśha is to be chanted *at least* eight times every day as per mantra Science or *mantra-śhāstra*.

नमः **namaḥa** = *namaskār* ॥ व्रात **vrāta** = one who is associated with *vrata* or spiritual discipline

॥ पत्ये **patayē** = to the lord (of *vrātas*); [Swāmi has defined *vrata* as *vachanasya rata* i.e. completely

involved (*rata*) in adhering to his word (*vachana*)]. The “creative” aspect of God, because He created with a “word” and adhered to his “word”. ॥ नमः + गणपत्ये **namaḥa** + **gaṇapatayē** = *namaskāram* to the lord of the *gaṇas*; (*gaṇas* are groups, any group); grouping and un-grouping indicate constant change, the “dissolution” aspect

॥ नमः प्रमथपत्ये **namaḥa pramathapatayē** = *namaskāram* to the lord of *pramatha*. “*matha*” means

“churning”, “*pra*” indicates the “principle”. The “principle” of “churning” or “recycling” is the “maintenance” aspect of God. ॥ नमः **namaḥa** = *namaskār* ॥ ते **tē** = to you

॥ अस्तु **astu** = may it be ॥ लम्ब + उदराय **lamba** + **udarāya** = *lambōdarāya* = to the long-stomached

॥ एक + दन्ताय **ēka** + **dantāya** = *ēkadantāya* = to the single-tusked

॥ विघ्न **vighna** = obstacles ॥ नाशिने **nāśhinē** = to the destroyer (of all obstacles) ॥ शिव **śhiva** = Lord Śhiva

॥ सुताय **sutāya** = to the son (of Śhiva) ॥ वरद **varada** = *vara dāyaka* or boon giver

॥ मूर्त्ये **mūr'tayē** = to the personification ॥ नमः **namaḥa** = *namaskārams*!!!

Namaskārams to the Lord of vrātas, the Lord of gaṇas and the Lord of pramatha! (Also the pramathas or the bad-qualities inside us like kāma, krōdha, lōbha, etc.). Our namaste be to the long-stomached eka-danta! (one-tusked... because the other is held in his writing hand: the “radam” mentioned above)! So be our namaste to the destroyer of obstacles who is the son of Lord Śhiva. Our namaste to the varadamūrti, the personification of all boon-giving entities! [10]

Phala Śhruti

(results of reciting the above... gaṇapati atharva śhīrṣha)

Note on phalaśhruti: Phala means fruit & śhruti means hearing; the original text does not contain these very words “phalaśhruti”... but what follows is the result or “phala” of reciting the above atharvaśhīrṣha in different modes of worship.

एतदथर्वशीर्षं योऽधीते स ब्रह्मभूयाय कल्पते । स सर्व विघ्नैर्न बाध्यते ।

स सर्वत्र सुखमेधते । स पञ्चमहापापात् प्रमुच्यते ।

सायमधीयानो दिवसकृतं पापं नाशयति । प्रातरधीयानो रात्रिकृतं पापं नाशयति ।

सायं प्रातः प्रयुञ्जानो पापोऽपापो भवति । सर्वत्राधीयानोऽपविघ्नो भवति ।

धर्मार्थकाममोक्षञ्च विन्दति ।

इदमथर्वशीर्षमशिष्याय न देयम् ।

यो यदि मोहाद् दास्यति स पापीयान् भवति ।

सहस्रावर्तनाद् यं यं काममधीते तं तमनेन साधयेत् ॥ ११ ॥

। एतत् । अथर्व-शीर्षम् । यः । अधीते । सः । ब्रह्म-भूयाय । कल्पते ॥ सः । सर्व । विघ्नैः । न । बाध्यते ॥

। सः । सर्वत्र । सुखम् । एधते ॥ सः । पञ्च । महा । पापात् । प्र-मुच्यते ॥

। सायम् । अधीयानः । दिवस-कृतम् । पापम् । नाशयति ॥ प्रातः । अधीयानः । रात्रि-कृतम् । पापम् । नाशयति ॥

। सायम्-प्रातः । प्र-युञ्जानः । पापः । अ-पापः । भवति ॥ सर्वत्र । अधीयानः । अप-विघ्नः । भवति ॥

। धर्म । अर्थ । काम । मोक्षम् । च । विन्दति ॥

। इदम् । अथर्व-शीर्षम् । अ-शिष्याय । न । देयम् ॥

। यः । यदि । मोहात् । दास्यति । सः । पापीयान् । भवति ॥

। सहस्र । आवर्तनात् । यम् । यम् । कामम् । अधीते । तम् । तम् । अनेन । साधयेत् ॥

ētadathar'vaśhīr'ṣhañ' yō (a)dhītē sab' bram'habhūyāya kal'patē |

sa sar'va vigh'naiīr'na bādh'yatē | sa sar'vat'ra sukhamēdhatē |

sa pañ'chamahāpāpāt' pramut'chyatē |

sāyamaadhīyānō divasakṛtam' pāpan' nāśhayati |

prātaradhīyānō rāt'rikṛtam' pāpan' nāśhayati |

sāyam' prāta[fp]' prayuñ'jānō pāpō (a)pāpō bhavati |

sar'vat'rādhīyānō (a)pa vigh'nō bhavati | dhar'mār'thakāmamōk'ṣhañ' cha vin'dati |

idamathar'vaśhīr'ṣhamaśhiṣh'yāya na dēyam |

yō yadi mōhād' dās'yati sa pāpīyān' bhavati |

sahas'rāvar'tanād' yañ' yañ' kāmamadhītē tan' tamenēna sādhyē-te ॥ 11 ॥

। ētat । atharva-śhīrṣham । yaḥa । adhītē । saḥa । bramha-bhūyāya । kalpatē ॥

। saḥa । sarva । vighnaiḥi । na । bādhyatē ॥ saḥa । sarvatra । sukham । ēdhatē ॥

। saḥa । pañcha । mahā । pāpāt । pra-muchyatē ॥

। sāyam । adhīyānaḥa । divasa-kṛtam । pāpam । nāśhayati ॥

। prātaḥa । adhīyānaḥa । rātri-kṛtam । pāpam । nāśhayati ॥

। sāyam-prātaḥa । pra-yuñjānaḥa । pāpaḥa । a-pāpaḥa । bhavati ॥

। sarvatra । adhīyānaḥa । apa-vighnaḥa । bhavati ॥ dharma । artha । kāma । mōkṣham । cha । vindati ॥

। idam । atharva-śhīrṣham । a-śhiṣhyāya । na । dēyam ॥

। yaḥa । yadi । mōhāt । dās'yati । saḥa । pāpīyān' । bhavati ॥

। sahasra । āvartanāt । yam । yam । kāmam । adhītē । tam । tam । anēna । sādhyēt ॥

एतत् **ētat** = this ॥ अथर्व-शीर्षम् **atharva-śhīrṣham** = *atharvaśhīrṣha upaniṣhat* ॥ यः **yaḥa** = who
॥ अधीते **adhītē** = studies... or more correctly “internalizes & practises” ॥ सः **saḥa** = he
॥ ब्रम्ह-भूयाय **bramha-bhūyāya** = establishes in the state of *bramhan* ॥ कल्पते **kalpatē** = (as if... he...) mentally contemplates

सः **saḥa** = he ॥ सर्व **sarva** = all ॥ विघ्नैः **vighnaiḥi** = obstacles or difficulties ॥ न **na** = not
॥ बाध्यते **bādhyatē** = “tied” or bound by

सः **saḥa** = he ॥ सर्वत्र **sarvatra** = from all sides ॥ सुखम् **sukham** = happiness ॥ एधते **ēdhatē** = to increase; to prosper

सः **saḥa** = he ॥ पञ्च **pañcha** = five ॥ महा-पापात् **mahā-pāpāt** = from the great sins
॥ प्र-मुच्यते **pra-muchyatē** = is freed

Note on the five great sins:

1. *bramha-hatyā* (killing *brāmhaṇa* i.e. killing a Veda teacher);
2. *surāpānam* (eating/drinking intoxicants);
3. *stēyam* (thievery)
4. *gurvaṅganāgamaha* (seducing the guru’s wife);
5. *sansargaḥa* (**association** with these four types of people **after** knowing the sin(s) committed by them) [as per *manusmṛti* 11:54]

Swāmi has given a contemporary version: “**Please avoid the five sins that the body commits: killing, adultery, theft, eating flesh and partaking intoxicants.**”

सायम् **sāyam** = evening ॥ अधीयानः **adhīyānaḥa** = “understandingly recited & imbibed” person
॥ दिवस **divasa** = daylight hours ॥ कृतम् **kṛtam** = done ॥ पापम् **pāpam** = sins
॥ नाशयति **nāshayati** = destroys

प्रातः **prātaḥa** = morning ॥ अधीयानः **adhīyānaḥa** = “understandingly recited & imbibed” person
॥ रात्रि-कृतम् **rātri-kṛtam** = night-done ॥ पापम् **pāpam** = sins ॥ नाशयति **nāshayati** = destroys

सायम्-प्रातः **sāyam-prātaḥa** = both sunset & sun-rise ॥ प्र-युञ्जानः **pra-yuñjānaḥa** = both combined
॥ पापः **pāpaḥa** = (each) sin ॥ अ-पापः **a-pāpaḥa** = “not” sin ॥ भवति **bhavati** = becomes

सर्वत्र **sarvatra** = everywhere ॥ अधीयानः **adhīyānaḥa** = “understandingly recited & imbibed” person
॥ अप-विघ्नः **apa-vighnaḥa** = obstacle-less ॥ भवति **bhavati** = becomes

धर्म **dharma** = right conduct (duty), essence of a being ॥ अर्थ **artha** = wealth ॥ काम **kāma** = desire
॥ मोक्षम् **mōkṣham** = release from the cycle of rebirth & re-death ॥ च **cha** = and ॥ विन्दति **vindati** = finds, gains

इदम् **idam** = this ॥ अथर्व-शीर्षम् **atharva-śhīrṣham** = (title of this *upaniṣhat*) ॥ अ-शिष्याय **a-śhiṣhyāya** = to the unworthy disciple or student ॥ न **na** = not ॥ देयम् **dēyam** = to be given

यः **yaḥa** = who ॥ यदि **yadi** = if ॥ मोहात् **mōhāt** = out of infatuation or attachment

॥ दास्यति **dāsyati** = will give ॥ सः **saḥa** = he ॥ पापीयान् **pāpīyān** = sinner ॥ भवति **bhavati** = becomes

सहस्र **sahasra** = one thousand ॥ आवर्तनात् **āvartanāt** = cycles (of recitation) ॥ यम् **yam** = which

॥ यम् **yam** = which ॥ कामम् **kāmam** = desires ॥ अधीते **adhītē** = studied (& expressed mentally)

॥ तम् **tam** = that ॥ तम् **tam** = that ॥ अनेन **anēna** = through this (*atharvaśhīrṣha* chant)

॥ साधयेत् **sādhayēt** = achieves

The one who studies, contemplates thoroughly and practices this atharvaśhīrṣha (in every cell of his body, so to say); He will become as the Ultimate Absolute Supreme Bramhan Itself! He will overcome ALL obstacles... He will gain increasing happiness everywhere. He will be freed from the adverse effects of the five major sins (i.e. killing, adultery, theft, eating flesh & taking intoxicants). Sins committed during daytime will get commuted if recited properly at sunset. The night-sins will get absolved if recited at the subsequent sunrise. If recited during both the sunrise and sunset; all his sins will be nullified!

Wherever such a regular-chanter recites this... that place will be freed from any and every negativity! Such a person will find out the real essence of “dharma, artha, kāma and mōkṣha”. This sacred atharvaśhīrṣham should not be taught to an “undeserving” student. (Something akin to “ye may not cast pearls before swine.”) If a teacher teaches this due to attachment or infatuation, then the teacher sins. (Infatuation towards the undeserving student may be explained thus: he could be a son or nephew who is not properly qualified.) A thousand recitations or cycles done in the proper manner will bring about fulfilment of all desires as and when they arise. [11]

अनेन गणपतिमभिषिञ्चति स वाग्मी भवति । चतुर्थ्यामनश्नं जपति स विद्यावान् भवति ।

इत्यथर्वण वाक्यम् । ब्रम्हाद्यावरणं विद्यान् न विभेति कदाचनेति ॥ १२ ॥

। अनेन । गणपतिम् । अभिषिञ्चति । सः । वाग्मी । भवति ॥ चतुर्थ्याम् । अन्-अश्नन् । जपति । सः । विद्यावान् । भवति ॥

। इति । अथर्वण-वाक्यम् ॥ ब्रम्ह-आदि । आवरणम् । विद्यात् । न । विभेति । कदाचन । इति ॥

anēna gaṇapati^{ma}bhi^{ṣhi}ñ[']chati sa vā^{āg'}mī bhavati ।

chatur[']thyāma^{naśh'}nañ['] japati sa vid^{'yāvān'} bhavati । it[']yathar^{'va}ṇa vāk[']yam ।

bram[']hād^{'yāvā}ra[']ṇam['] vid^{'yān'} na bibhēti ka^{dā}chanēti ॥ 12 ॥

। anēna । gaṇapatim । abhiṣhiñchati । saḥa । vāgmī । bhavati ॥

। chaturthyām । an-aśhnan । japati । saḥa । vidyāvān । bhavati ॥ iti । atharvaṇa-vākyaam ॥

। bramha-ādi । āvaraṇam । vidyāt । na । bibhēti । kadāchana । iti ॥

अनेन anēna = through this, with this; (in Hindi: *iss-se*) ॥ गणपतिम् gaṇapatim = ‘to’ Gaṇapati

॥ अभिषिञ्चति abhiṣhiñchati = does *abhiṣhēka*, by pouring water, milk, etc. on the *vigraha* ॥ सः saḥa = he

॥ वाग्मी vāgmī = master of speech (excellent at communication – the secret implication is: he attains

vāk-siddhi) ॥ भवति bhavati = becomes

चतुर्थ्याम् chaturthyām = during *chaturthi* (4th day from new moon/full moon)

॥ अनश्नन् anaśhnan = *an* + *aśhnan* = without + eating (having no food) ॥ जपति japati = does *japa*

॥ सः saḥa = he ॥ विद्यावान् vidyāvān = full of *vidyā*, i.e. a knowledgeable master ॥ भवति bhavati = becomes

इति iti = thus ॥ अथर्वण atharvaṇa = *r̥shi* Atharvaṇa ॥ वाक्यम् vākyaam = sentence, utterance

ब्रम्हाद्यावरणम् brahmādyāvaraṇam = *bramhādi* + *āvaraṇam* = *bramhan*-origin + covering

॥ विद्यात् vidyāt = by knowing the nature of *bramhan*’s covering i.e. *māyā* ॥ न na = not

॥ विभेति bibhēti = fears ॥ कदाचन kadāchana = at any time ॥ इति iti = and so on... , etc. ,

He who abhiṣhēks Gaṇapati while reciting this becomes a master of communication, (vāk-siddha). He who recites this without eating on a chaturthi day becomes vidyāvān (full of true scholarship). One who comes to know the nature of bramhan’s covering i.e. māyā, never ever has fear! [12]

यो दूर्वाङ्कुरै-र्यजति स वैश्रवणोपमो भवति । यो लाजै-र्यजति स यशोवान् भवति ।
स मेधावान् भवति । यो मोदकसहस्रेण यजति स वाञ्छित फलमवाप्नोति ।
यः साज्यसमिद्धिर्यजति स सर्वं लभते स सर्वं लभते ॥ १३ ॥

। यः । दूर्वा-अङ्कुरैः । यजति । सः । वैश्रवण-उपमः । भवति ॥ यः । लाजैः । यजति । सः । यशोवान् । भवति ॥
। सः । मेधावान् । भवति ॥ यः । मोदक-सहस्रेण । यजति । सः । वाञ्छित । फलम् । अवाप्नोति ॥
। यः । स-आज्य । समिद्धिः । यजति । सः । सर्वम् । लभते । सः । सर्वम् । लभते ॥

yō dūr'vān'kurair'yajati sa vaiśh'ravaṇōpamō bhavati ।

yō lājair'yajati sa yaśhōvān' bhavati । sa mēdhāvān' bhavati ।

yō mōdakasahas'rēṇa yajati sa vāñ'chhita phalamāvāpnōti ।

yas' sāj'yasamid'bhīr'yajati sa sar'vam' labhatē sa sar'vam' labhatē ॥ 13 ॥

। yaḥa । dūrvā-aṅkuraiḥi । yajati । saḥa । vaiśhravaṇa-upamaḥa । bhavati ॥

। yaḥa । lājaiḥi । yajati । saḥa । yaśhōvān । bhavati ॥ saḥa । mēdhāvān । bhavati ॥

। yaḥa । mōdaka-sahasrēṇa । yajati । saḥa । vāñchhita । phalam । avāpnōti ॥

। yaḥa । sa-ājya । samidbhiḥi । yajati । saḥa । sarvam । labhatē । saḥa । sarvam । labhatē ॥

यः yaḥa = who ॥ दूर्वा-अङ्कुरैः dūrvā-aṅkuraiḥi = (with) dūrvā-grass + buds (budding sprigs)

॥ यजति yajati = does the worship or yāga ॥ सः saḥa = he ॥ वैश्रवणः vaiśhravaṇaḥa = Kubēra, the lord of wealth ॥ उपमः upamaḥa = like, as if ॥ भवति bhavati = becomes

यः yaḥa = who ॥ लाजैः lājaiḥi = (with) popped rice ॥ यजति yajati = does the worship or yāga

॥ सः saḥa = he ॥ यशोवान् yaśhōvān = man with name & fame ॥ भवति bhavati = becomes

सः saḥa = he ॥ मेधावान् mēdhāvān = intelligent (worldly intelligence) ॥ भवति bhavati = becomes

यः yaḥa = who ॥ मोदक mōdaka = a specific dish (a mixture of til + jaggery + shredded coconut is wrapped in a rice-dough outer wrapping & the whole thing is steamed) ॥ सहस्रेण sahasrēṇa = (by) one-thousand (mōdakas) ॥ यजति yajati = worships or does yāga ॥ सः saḥa = he

॥ वाञ्छित vāñchhita = desired ॥ फलम् phalam = fruit, result ॥ अवाप्नोति avāpnōti = begets, receives

यः yaḥa = he ॥ स + आज्य sa + ājya = accompanied + ghee ॥ समिद्धिः samidbhiḥi = (with) samidh sticks (i.e. with samidh sticks soaked in ghee) ॥ यजति yajati = worships or does yāga ॥ सः saḥa = he

॥ सर्वम् sarvam = all ॥ लभते labhatē = obtains ॥ सः saḥa = he ॥ सर्वम् sarvam = all

॥ लभते labhatē = obtains

He who does yāga with fresh dūrvā sprigs becomes (as if) equal to Kubēra (the lord of wealth). He who does yāga with popped rice, begets renown & great intellect. He who does yāga with 1000 mōdakas, obtains that which he longed for. He who does yāga with samidh sticks soaked in ghee, attains everything; indeed everything! [13]

A secret: One may wish to question the above in this way: “Why mention all the types of yāga materials when it is sufficient to do just the last one where it is promised that ‘will get everything, indeed everything’?? Isn’t it superfluous?” The answer is **NO!** The hidden concept here is that of “cumulative merit”... which means that **first** you start at the elementary level (dūrvā); **then** progress to the intermediate level (lājā); **then** graduation level to be reached by 1000-mōdakas; and **finally** the Ph.D level for **complete mastery** with ghee soaked samidh sticks! Needless to say one cannot do integral calculus without knowing ordinary addition and subtraction. One perforce **must** do the **lesser yāgas** to progress to the **higher** ones!

अष्टौ ब्राम्हणान् सम्यग् ग्राहयित्वा सूर्यवर्चस्वी भवति ।
सूर्यग्रहणे महानद्यां प्रतिमा सन्निधौ वा जप्त्वा स सिद्धमन्त्रो भवति ।
महाविघ्नात् प्रमुच्यते । महादोषात् प्रमुच्यते । महापापात् प्रमुच्यते ।
महाप्रत्यवायात् प्रमुच्यते । स सर्वविद् भवति स सर्वविद् भवति ।
य , एवं वेद । इत्युपनिषत् ॥ १४ ॥

। अष्टौ । ब्राम्हणान् । सम्यक् । ग्राहयित्वा । सूर्य-वर्चस्वी । भवति ॥
। सूर्य-ग्रहणे । महा-नद्याम् । प्रतिमा-सन्निधौ । वा । जप्त्वा । सः । सिद्ध-मन्त्रः । भवति ॥
। महा-विघ्नात् । प्र-मुच्यते ॥ महा-दोषात् । प्र-मुच्यते ॥ महा-पापात् । प्र-मुच्यते ॥
। महा-प्रत्यवायात् । प्र-मुच्यते ॥ सः । सर्व-वित् । भवति । सः । सर्व-वित् । भवति ॥
। यः । एवम् । वेद ॥ इति । उपनिषत् ॥

aṣṭ'ṭaub' brām'haṇān' sam'yag' grāhayit'vā sūr'yavar'chas'vī bhavati ।
sūr'yag'rahaṇē mahānad'yām'

pratimā san'nidhau vā jap'tvā sa sid'dhaman'trō bhavati ।
mahāvigh'nāāt' pramut'chyatē । mahādōṣhāāt' pramut'chyatē ।
mahāpāpāāt' pramut'chyatē । mahāp'rat'yavāyāāt' pramut'chyatē ।

sa sar'vavid' bhavati sa sar'va'vid' bhavati । ya , ēvaṁ' vēda । it'yupaniṣhate ॥ 14 ॥

। aṣṭau । brāmhaṇān । samyak । grāhayitvā । sūrya-varchasvī । bhavati ॥
। sūrya-grahaṇē । mahā-nadyām ।

pratimā-sannidhau । vā । japtvā । saḥa । siddha-mantraḥa । bhavati ॥
। mahā-vighnāt । pra-muchyatē ॥ mahā-dōṣhāt । pra-muchyatē ॥
। mahā-pāpāt । pra-muchyatē ॥ mahā-pratyavāyāt । pra-muchyatē ॥
। saḥa । sarva-vit । bhavati । saḥa । sarva-vit । bhavati ॥ । yaḥ । ēvaṁ । vēda ॥ iti । upaniṣhat ॥

अष्टौ aṣṭau = eight ॥ ब्राम्हणान् brāmhaṇān = bramhins ॥ सम्यक् samyak = together and equally (here is a secret... one word with two meanings when both meanings are applicable!)

॥ ग्राहयित्वा grāhayitvā = “caught” (all eight of them together “catch” this equally well!)

॥ सूर्य sūrya = sun ॥ वर्चस्वी varchasvī = shining ॥ भवति bhavati = becomes

सूर्य-ग्रहणे sūrya-grahaṇē = during the solar eclipse ॥ महा-नद्याम् mahā-nadyām = in a great river

॥ प्रतिमा pratimā = vigraha, idol ॥ सन्निधौ sannidhau = in the presence of, close to ॥ वा vā = or

॥ जप्त्वा japtvā = having chanted ॥ सः saḥa = he ॥ सिद्ध-मन्त्रः siddha-mantraḥa = siddhi of this mantra (person with mantra-siddhi) ॥ भवति bhavati = becomes

महा-विघ्नात् mahā-vighnāt = from the great obstacles ॥ प्र-मुच्यते pra-muchyatē = is untied

महा-दोषात् mahā-dōṣhāt = from the great defects/faults ॥ प्र-मुच्यते pra-muchyatē = is freed

महा-पापात् mahā-pāpāt = from great sins ॥ प्र-मुच्यते pra-muchyatē = is untied

महा-प्रत्यवायात् mahā-pratyavāyāt = from great misdeeds ॥ प्र-मुच्यते pra-muchyatē = is freed

सः saḥa = he ॥ सर्व-वित् sarva-vit = the all-knower ॥ भवति bhavati = becomes ॥ सः saḥa = he

॥ सर्व-वित् sarva-vit = the all-knower ॥ भवति bhavati = becomes

यः yaḥ = who ॥ एवम् evam = thus ॥ वेद vēda = knows

इति iti = thus ends ॥ उपनिषत् upaniṣhat = says the ‘upaniṣhat’

(If you are the teacher... and...) If eight bramhins together “catch” this equally well (from you), one brilliantly shines like the sun! (Bedazzling aura? Becomes famous? Both?) During a Solar Eclipse... one who does japa (a specific no. of times) in a great river or in the presence of a great vigraha (statue with powerful vibrations!) such a one attains siddhi of this mantra! This removes major obstacles. This nullifies major defects. This absolves you from the kārmic backlash of the five great sins and the great misdemeanours (if committed). Eventually one who masters this thoroughly becomes all-knowing; a sarvavit... indeed a sarvavit!! Whoever knows this, knows this Upanishat. [14]

Om bhadraṃ karṇēbhiḥ śhr̥ṇuyāma dēvāḥa... etc. Fully explained at the beginning (śhānti pāṭha of the gaṇēśha atharva śhr̥ṣha).

Om śhāntiḥ! śhāntiḥ!! śhāntiḥ!!!

Appendix – Saha Nāvavatu

All Atharva Vēda upaniṣhats begin and end with the śhānti pāṭha “bhadraṃ karṇēbhiḥ...”. In Mahārāṣhṭra State, some traditions also chant the śhānti mantra “saha nāvavatu...”. Here it is also given. The general tone of this śhānti mantra is “let US do everything together, let WE both prosper...”. The emphasis is on **collective** excelling, and NOT the selfish notion of one individual prospering/rising (maybe at the cost of others) as we so often see nowadays.

शान्ति पाठ – śhānti pāṭha

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।

तेजस्वि नावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

ॐ । सह । नौ । अवतु ॥ सह । नौ । भुनक्तु ॥ सह । वीर्यम् । करवावहै ॥

। तेजस्वि । नौ । अधीतम् । अस्तु । मा । विद्विषा । वहै ॥ ॐ । शान्तिः । शान्तिः । शान्तिः ॥

ॐ saha nāvavatu । saha nau bhunak'tu । saha vīr'yañ' karavāvahai ।

tējas'vi nāvadhī'tamas'tu mā vid'viṣhāvahai ।

ॐ śhā-n'tiśh' śhā-n'tiśh' śhā-n'tiḥi ॥

ॐ । saha । nau । avatu ॥ saha । nau । bhunaktu ॥ saha । vīryam । karavāvahai ॥

। tējasvi । nau । adhītam । astu । mā । vidviṣhā । vahai ॥ ॐ । śhāntiḥi । śhāntiḥi । śhāntiḥi ॥

ॐ OM = Omkāra the very first sound; the Primordial Big Bang ॥ सह saha = together

॥ नौ nau = we (two) ॥ अवतु avatu = (may He) protect

सह saha = together ॥ नौ nau = us (two) ॥ भुनक्तु bhunaktu = (may He) make us eat

सह saha = together ॥ वीर्यम् vīryam = (with) brave exertion/efforts ॥ करवावहै karavāvahai = may we both do

तेजस्वि tējasvi = brilliant ॥ नौ nau = our (two) ॥ अधीतम् adhītam = studies, learning ॥ अस्तु astu = be

॥ मा mā = NOT ॥ विद्विषावहै vidviṣhāvahai = envy between us two (dvēśha lit. means feeling of “two-ness”)

OM! May He protect us both, may He nourish us both! May we endeavour bravely together, may brilliance radiate from our joint-studies! May we not carry or bear mutual envy-enmity whilst doing all this!

Om śhāntiḥ! śhāntiḥ!! śhāntiḥ!!!

Pada pāṭha for the *śhānti pāṭha* is available since that portion is also chanted in the *ṛgvēda samhitā*. The advanced chanters may chant the *pada*, *krama*, *jaṭā* and *ghana pāṭhas* for this particular section.

Pada pāṭha for bhadraṅ karṇēbhiḥi (RV 1.89, 6 & 8)

। भद्रम् । कर्णेभिः । शृणुयाम । देवाः ॥ भद्रम् । पश्येम । अक्षभिः । यजत्राः ॥
। स्थिरैः । अङ्गैः । तुस्तु-वांसः । तनूभिः ॥ वि । अशेम । देवहितम् । यत् । आयुः ॥
। स्वस्ति । नः । इन्द्रः । वृद्ध-श्रवाः ॥ स्वस्ति । नः । पूषा । विश्व-वेदाः ॥
। स्वस्ति । नः । तार्क्ष्यः । अरिष्टनेमिः ॥ स्वस्ति । नः । बृहस्पतिः । दधातु ॥
। bhad'ram । kar'ṇēbhiḥi । śhṛṇuyāma । dēvāḥa ॥
। bhad'ram । paśh'yēma । ak'ṣha**bi**ḥi । yajat'rāḥa ॥
। sthiraiḥi । an'gaiḥi । tus'tu-vān'saḥa । tanū**bhi**ḥi ॥ vi । aśhēma । dēva**hi**taḥa । yat । āy**u**ḥa ॥
। svas'ti । naḥa । in'draḥa । vṛd'dhaśh'-**shra**vāḥa ॥ svas'ti । naḥa । pū**shā** । viśh'va-**vē**dāḥa ॥
। svas'ti । naḥa । tārk'**shya**ḥa । a**rish'**ṭanēmiḥi ॥ svas'ti । naḥa । br'**has'**pa**ti**ḥi । dadhātu ॥

(We are proactively concerned with the correctness and accuracy of all our presentations.

Any suggestions, corrections, remarks will be treated with gratitude, promptness and respect.

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