

# DEVI ATHARVASHIRSHA



## Translation

### श्रीदेव्यथर्वशीर्षम्

ॐ सर्वे वै देवा देवीमुपतस्थुः कासि त्वं महादेवीति ॥१॥

साब्रवीत्-अहं ब्रह्मस्वरूपिणी । मत्तः प्रकृतिपुरुषात्मकं जगत् । शून्यं चाशून्यम् च  
॥२॥

अहमानन्दानानन्दौ । अहं विज्ञानाविज्ञाने । अहं ब्रह्माब्रह्मणी वेदितव्ये । अहं  
पञ्चभूतान्यपञ्चभूतानि । अहमखिलं जगत् ॥३॥

वेदोऽहमवेदोऽहम् । विद्याहमविद्याहम् । अजाहमनजाहम् । अधश्चोर्ध्वं च तिर्यक्चाहम्  
॥४॥

अहं रुद्रेभिर्वसुभिश्चरामि । अहमादित्यैरुत विश्वदेवैः ।  
अहं मित्रावरुणावुभौ बिभर्मि । अहमिन्द्राग्नी अहमश्विनावुभौ ॥५॥

अहं सोमं त्वष्टारं पूषणं भगं दधामि । अहं विष्णुमुरुक्रमं ब्रह्माणमुत प्रजापतिं दधामि  
॥६॥

अहं दधामि द्रविणं हविष्मते सुप्राव्ये उ यजमानाय सुन्वते ।  
अहं राष्ट्री सङ्गमनी वसूनां चिकितुषी प्रथमा यज्ञियानाम् ।  
अहं सुवे पितरमस्य मूर्धन्मम योनिरप्स्वन्तः समुद्रे ।  
य एवम् वेद। स देवीं सम्पदमाप्नोति ॥७॥

ते देवा अब्रुवन्-  
नमो देव्यै महादेव्यै शिवायै सततं नमः ।  
नमः प्रकृत्यै भद्रायै नियताः प्रणताः स्म ताम् ॥८॥

तामग्निवर्णां तपसा ज्वलन्तीं वैरोचनीं कर्मफलेषु जुष्टाम् ।  
दुर्गां देवीं शरणं प्रपद्यामहेऽसुरान्नाशयिष्ये ते नमः ॥९॥

देवीं वाचमजनयन्त देवास्तां विश्वरूपाः पशवो वदन्ति  
सा नो मन्त्रेषमूर्जं दुहाना धेनुर्वागस्मानुप सुष्टुतैतु ॥१०॥

कालरात्रीं ब्रह्मस्तुतां वैष्णवीं स्कन्दमातरम् ।  
सरस्वतीमदितिं दक्षदुहितरं नमामः पावनां शिवाम् ॥११॥

महालक्ष्म्यै च विद्महे सर्वशक्त्यै च धीमहि ।  
तन्नो देवी प्रचोदयात् ॥१२॥

अदितिर्ह्यजनिष्ट दक्ष या दुहिता तव  
तां देवा अन्वजायन्त भद्रा अमृतबन्धवः ॥१३॥

कामो योनिः कमला वज्रपाणिर्गुहा हसा मातरिश्वाभ्रमिन्द्रः ।  
पुनर्गुहा सकला मायया च पुरुच्यैषा विश्वमातादिविद्योम् ॥१४॥

एषात्मशक्तिः । एषा विश्वमोहिनी । पाशाङ्कुशधनुर्बाणधरा । एषा श्रीमहाविद्या ।  
य एवं वेद स शोकं तरति ॥१५॥

नमस्ते अस्तु भगवति मातरस्मान् पाहि सर्वतः ॥१६॥

सैषाष्टौ वसवः। सैषैकादशरुद्राः । सैषा द्वादशादित्याः । सैषा विश्वेदेवाः सोमपा  
असोमपाश्च ।

सैषा यातुधाना असुरा रक्षांसि पिशाचा यक्षाः सिद्धाः ।  
सैषा सत्त्वरजस्तमांसि । सैषा ब्रह्मविष्णुरुद्ररूपिणी । सैषा प्रजापतीन्द्रमनवः ।  
सैषा ग्रहनक्षत्रज्योतींषि । कला काष्ठादिकालरूपिणी । तामहं प्रणौमि नित्यम् ।  
पापहारिणीं देवीं भुक्तिमुक्तिप्रदायिनीम् ।  
अनन्तां विजयां शुद्धां शरण्यां शिवदां शिवाम् ॥१७॥

वियदीकारसंयुक्तं वीतिहोत्रसमन्वितम् ।  
अर्धेन्दुलसितं देव्या बीजं सर्वार्थसाधकम् ॥१८॥

एवमेकाक्षरं ब्रह्म यतयः शुद्धचेतसः  
ध्यायन्ति परमानन्दमया ज्ञानाम्बुराशयः ॥१९॥

वाङ्माया ब्रह्मसूस्तस्मात् षष्ठं वक्त्रसमन्वितम्  
सुर्योऽवामश्रोत्रबिन्दुसंयुक्तघ्रातृतीयकः ।  
नारायणेन संमिश्रो वायुश्चाधरयुक् ततः  
विच्चे नवार्णकोऽर्णः स्यान्महदानन्ददायकः ॥२०॥

हृत्पुण्डरीकमध्यस्थां प्रातः सूर्यसमप्रभां  
पाशाङ्कुशधरां सौम्यां वरदाभयहस्तकाम् ।  
त्रिनेत्रां रक्तवसनां भक्तकामदुघां भजे ॥२१॥

नमामि त्वां महादेवीं महाभयविनाशिनीम् ।  
महादुर्गप्रशमनीं महाकारुण्यरूपिणीम् ॥२२॥

यस्याः स्वरूपं ब्रह्मादयो न जानन्ति तस्मादुच्यते अज्ञेया ।  
यस्या अन्तो न लभ्यते तस्मादुच्यते अनन्ता । यस्या लक्ष्यं नोपलक्ष्यते तस्मादुच्यते  
अलक्ष्या ।

यस्या जननं नोपलभ्यते तस्मादुच्यते अजा । एकैव सर्वत्र वर्तते तस्मादुच्यते एका ।  
एकैव विश्वरूपिणी तस्मादुच्यते नैका । अत एवोच्यते अज्ञेयानन्तालक्ष्याजैका नैकेति  
॥२३॥

मन्त्राणां मातृका देवी शब्दानां ज्ञानरूपिणी ।  
ज्ञानानां चिन्मयातीता शून्यानां शून्यसाक्षिणी ।  
यस्याः परतरं नास्ति सैषा दुर्गा प्रकीर्तिता ॥२४॥

तां दुर्गां दुर्गमां देवीं दुराचारविघातिनीम् ।  
नमामि भवभीतोऽहं संसारार्णवतारिणीम् ॥२५॥

इदमथर्वशीर्षं योऽधीते स पञ्चाथर्वशीर्षजपफलमाप्नोति ।  
इदमथर्वशीर्षमज्ञात्वा योऽर्चां स्थापयति शतलक्षं प्रजस्वाऽपि सोऽर्चासिद्धिं न विन्दति ।  
शतमष्टोत्तरं चास्य पुरश्चर्याविधिः स्मृतः ।  
दशवारं पठेद्यस्तु सद्यः पापैः प्रमुच्यते ।  
महादुर्गाणि तरति महादेव्याः प्रसादतः ॥२६॥

सायमधीयानो दिवसकृतं पापं नाशयति।प्रातरधीयानो रात्रिकृतं पापं नाशयति ।  
सायं प्रातः प्रयुञ्जानो अपापो भवति।निशीथे तुरीयसन्ध्यायां जस्वा वाक्सिद्धिर्भवति ।  
नूतनायां प्रतिमायां जस्वा देवतासान्निध्यं भवति ।  
प्राणप्रतिष्ठायां जस्वा प्राणानां प्रतिष्ठा भवति ।  
भौमाश्विन्यां महादेवीसन्निधौ जस्वा महामृत्युं तरति ।  
स महामृत्युं तरति य एवं वेद। इत्युपनिषत् ॥२७॥

## Devi Atharvashirsha

This sukta is considered to be very important in Atharva-Veda. In reality it is borrowed from Rig-Veda, the mantras 1 to 8 of 125<sup>th</sup> sukta of 10<sup>th</sup> Adhyaya of the 10<sup>th</sup> Mandala. Devi Atharvashirsha is a link between philosophy (Darshana) and techniques (Tantra).  
It is a tradition to recite it before Durga Saptashati.

## śrīdevyatharvaśīrṣam

ūm sarve vai devā devīmupatasthuḥ kāsi tvaṃ mahādevīti ॥1॥

All the Gods, going near the Goddess, asked "who are you, Oh mighty Goddess?"

sābravīt- ahaṃ brahmasvarūpiṇī । mattaḥ prakṛtipuruṣātmakaṃ jagat ।  
śūnyaṃ cāśūnyam ca ॥2॥

She said: I am an aspect of Brahma. From me this Universe, in form of Prakriti and Purusha, is generated; which is both void and non-void.

ahamānandānāndau | ahaṃ vijñānāvijñāne | ahaṃ brahmābrahmaṇī  
veditavye | ahaṃ pañcabhūtānyapañcabhūtāni | ahamakhilaṃ jagat ||3||

I am both bliss and non-bliss. I am knowledge and non-knowledge. I am Brahma and non-Brahma (the non-manifest state called Abrahma). I am the five primordial principles and non-principles. I am the whole perceived Universe.

vedo hamavedo ham | vidyāhamavidyāham | ajāhamanajāham |  
adhaścordhvaṃ ca tiryakcāham ||4||

I am Veda (knowledge about Brahma) and non-knowledge. I am learning and ignorance. I am unborn and also born. I am up, down and in the middle.

ahaṃ rudrebhirvasubhiścarāmi | ahamādityairuta viśvadevaiḥ |  
ahaṃ mitrāvaruṇāvubhau bibharmi | ahamindrāgnī ahamaśvināvubhau ||5||

I move about in form of Rudra and Vasu. I move about as Aditya and all the Gods. I sustain Mitra, Varuna, Indra, Agni and both the Ashvinas.

ahaṃ somaṃ tvaṣṭāraṃ pūṣaṇaṃ bhagaṃ dadhāmi | ahaṃ  
viṣṇumurukramaṃ brahmānamuta prajāpatiṃ dadhāmi ||6||

In me there are Soma, Tvasta, Pusha and Bhaga. In me there are Vishnu with wide footsteps, Brahma and Prajapati.

ahaṃ dadhāmi draviṇaṃ haviṣmate suprāvyē u yajamānāya sunvate |  
ahaṃ rāṣṭrī saṅgamanī vasūnām cikituṣī prathamā yajñiyānām |  
ahaṃ suve pitaramasya mūrdhanmama yonirapsvantaḥ samudre |  
ya evam ved | sa devīṃ sampadamāpnoti ||7||

I bring Wealth with Havi (oblation) to that man who offers the best Havi to Gods and consecrates Soma. I am the Empress of this whole Universe. I give wealth to worshippers. I am the observer and the first amongst those worth worshipping. I create on myself (as basis of all) the primordial elements. My abode is in the waters of Samudra (the ocean of consciousness). One who knows this obtains divine wealth.

te devā abruvan-  
namo devyai mahādevyai śivāyai satataṃ namaḥ ।  
namaḥ prakṛtyai bhadrāyai niyatāḥ praṇatāḥ sma tām ॥8॥

Then the Gods said: Salutations to the Goddess, the Great Goddess. Salutations always to the goddess who is beneficial to all. Salutations to the goddess who is the Nature and is graceful. We, followers of rules, pay our respects to Her.

tāmaghnavarṇāṃ tapasā jvalantīm vairocānīm karmaphaleṣu juṣṭām ।  
durgāṃ devīm śaraṇaṃ prapadyāmahe śurānnāśayitryai te namaḥ ॥9॥

Salutations to You, with color of Agni, shining with knowledge, bright, being worshipped to obtain fruits of actions, we are in her refuge. Oh Devi, destroyer of evil, salutations to You.

devīm vācamajanayanta devāstām viśvarūpāḥ paśavo vadanti  
sā no mandreṣamūrjaṃ duhānā dhenurvāgasmānupa suṣṭutaitu ॥10॥

The Gods created the shining Vak (Goddess of speech), which is spoken by animals of all types. She gives food, all kinds of perceptions, intelligence, pleasure, bliss and strength. Let Vak be satisfied by our prayers and come near us.

kālarātrīm brahmastutām vaiṣṇavīm skandamātaram ।  
sarasvatīmaditīm dakṣaduhitaram namāmaḥ pāvanām śivām ॥11॥

To Kalaratri (the Dark Night), to the power of Vishnu, prayed by Vedas, to the mother of Skanda (Parvati), to Sarasvati (power of Brahma), to the mother of gods Aditi, to the daughter of Daksha (Sati), to the destroyer of sins, to the beneficial Bhagvati, we convey our salutations.

mahālakṣmyai ca vidmahe sarvaśaktyai ca dhīmahi ।  
tanno devī pracodayāt ॥12॥

We know the Mahalakshmi and meditate on Her, the all-powerful one. May that Goddess direct us in correct direction.

aditirhyajaniṣṭa dakṣa yā duhitā tava  
tām devā anvajāyanta bhadrā amṛtabandhavaḥ ||13||

Oh Daksha, your daughter Aditi gave birth to immortal Gods, worth praying.

kāmo yoniḥ kamalā vajrapāṇirguhā hasā mātariśvābhramindraḥ |  
punarguhā sakalā māyayā ca purūcyaiṣā viśvamātādividyom ||14||

Now is illustrated the highly secretive Shrividya Panchadashi Mahamantra, a 15 lettered mantra. The mantra gives the following letters for meditation: ka-e-ī-la-hrīṃ, ha-sa-ka-ha-la-hrīṃ, sa-ka-la-hrīṃ. These are the root knowledge about the Mother of the universe. This is a very important mantra for Tantra but has to be learnt from a guru.

eṣātmaśaktiḥ | eṣā viśvamohinī | pāśāṅkuśadhanurbāṇadharā | eṣā  
śrīmahāvidyā |  
ya evaṃ veda sa śokaṃ tarati ||15||

She is the power of Paramatma. She is the one to bewitch all. She shines with noose, goad, bow and arrows in her hands. She is Shri MahaVidya. One who knows this well overcomes sadness.

namaste astu bhagavati mātaramān pāhi sarvataḥ ||16||

Oh Bhagavati, salutations to You. Oh Mother, protect us in all ways.

saiṣāṣṭau vasavaḥ | saiṣaikādaśarudrāḥ | saiṣā dvādaśādityāḥ | saiṣā  
viśvedevāḥ somapā asomapāśca |  
saiṣā yātudhānā asurā rakṣāṃsi piśācā yakṣāḥ siddhāḥ |  
saiṣā sattvarajastamāṃsi | saiṣā brahmaviṣṇurudrarūpiṇī | saiṣā  
prajāpatīndramanavaḥ |  
saiṣā grahanakṣatrajyotiṃsi | kalā kāṣṭhādikālarūpiṇī | tāmahaṃ praṇaumi  
nityam |  
pāpahāriṇīm devīm bhuktimuktupradāyinīm |  
anantām vijayām śuddhām śaraṇyām śivadām śivām ||17||

She is the eight Vasus. She is the eleven Rudras. She is the twelve Adityas. She is the all the Gods, drinking Soma or non-drinking. She is Yatudhan, Rakshashas, Asuras, Pishachas, Yakshas and Siddhas (kinds of demonic or

malicious beings). She is Satva, Rajas and Tamas. She is Brahma, Vishnu and Rudra. She is Prajapati, Indra and Manu. She is the planets, stars and constellations. She is various measures of Time. She is destroyer of sins, giver of both enjoyment and Moksha, without end, giving victory over distractions of Samsara, pure, worth taking refuge, giver of peace, peace personified, we pray to Her.

viyadīkārasaṃyuktaṃ vītihoṭrasamanvitaṃ |  
ardhendulasitaṃ devyā bījaṃ sarvārthasādhakam ||18||

evamekākṣaraṃ brahma yatayaḥ śuddhacetasaḥ  
dhyāyanti paramānandamayā jñānāmburāśayaḥ ||19||

Akash means *ha*, with *ī* syllable, Agni *ra*, *aṃ* is the Bijamantra for the Goddess (so *hrīṃ* is formed). This mantra is able to satisfy all desires. Those Yogis whose mind is pure, meditate on this one syllable Brahma, they are having extreme happiness and like an ocean of knowledge.

vāñmāyā brahmasūstasmāt ṣaṣṭhaṃ vaktrasamanvitaṃ  
suryo vāmaśrotrabindusaṃyuktaṣṭātrīyakaḥ |  
nārāyaṇena saṃmiśro vāyuscādharaḥ tataḥ  
vicce navārṇako ṛṇaḥ syānmahadānandadāyakaḥ ||20||

Vak *aiṃ*, Maya *hrīṃ*, Brahma or Kama *klīṃ*, the sixth consonant *ca* with Vaktra *ā*, Surya *ma*, the right ear *u*, and Bindu *aṃ*, the third from *ṭ* (*ḍ*), with Narayana *ā*, Vayu *ya*, with lips *ai* and at the end *vicce* (so *aiṃ hrīṃ klīṃ chamuṇḍāye vicce* is formed). This navarna (nine-lettered) mantra gives pleasure, bliss, and nearness the meditator to Brahman.

**om** - The Pranava Mantra represents the Nirguna Brahman, the infinite beyond conception.

**aim** - The Vak beeja, the seed sound of Mahasarasvati. The knowledge that is consciousness. Creation, rajo guna, the energy of desire.

**hrim** - The Maya beeja, the sound of Mahalakshmi. The all pervasive existence. Preservation, sattva guna, energy of action.

**klim** - The Kama beeja, the seed sound of Mahakali. The all consuming delight. Destruction, tamo guna, energy of wisdom.

**camunda** - The slayer of the demons Chanda and Munda, of passion and anger.

**yai** - the grantor of boons.

**vicce** - in the body of knowledge, in the perception of consciousness.



hr̥ṭpuṇḍarīkamadhyasthāṃ prātaḥ sūryasamaprabhāṃ  
pāsāṅkuśadharāṃ saumyāṃ varadābhayahastakāṃ ।  
trinetrāṃ raktavasanāṃ bhaktakāmadughāṃ bhaje ॥21॥

I worship the Goddess staying in the middle of my Self (or mind), bright as the morning Sun, who is holding Pasha and Ankusha in her hands, with beautiful looks, with the hand in Varad (blessing) and Abhaya (protecting) mudra, with three eyes, with red cloths and who satisfies the desires of her worshippers.

namāmi tvāṃ mahādevīm mahābhayavināśinīm ।  
mahādurgaprasāmanīm mahākāruṇyārūpiṇīm ॥22॥

I offer salutations to the Goddess who destroys fearsome troubles, who eliminates obstacles and who is the personification of compassion.

yasyāḥ svarūpaṃ brahmādayo na jānanti tasmāducyate ajñeyā ।  
yasyā anto na labhyate tasmāducyate anantā । yasyā lakṣyaṃ nopalakṣyate  
tasmāducyate alakṣyā ।  
yasyā jananaṃ nopalabhyate tasmāducyate ajā । ekaiva sarvatra vartate  
tasmāducyate ekā ।  
ekaiva viśvarūpiṇī tasmāducyate naikā । ata evocyate  
ajñeyānantālakṣyājāikā naiketi ॥23॥

Even Brahma and the other Devas do not know her real form, so she is called Ajñeya. We do not find its limit, so she is called Ananta. We can not find the meaning, so she is called Alakshya. Her birth is not known, so she is called Aja. She is found everywhere, so she is called Eka, the One. She has taken up all the various forms, so she is called Naika. Because of this she is called these various names.

mantrāṇāṃ mātṛkā devī śabdānāṃ jñānarūpiṇī ।  
jñānānāṃ cinmayātītā śūnyānāṃ śūnyasākṣiṇī ।  
yasyāḥ parataraṃ nāsti saiṣā durgā prakīrtitā ॥24॥

Amongst the mantras She is the original sounds, in the words She is the essence of knowledge. Amongst the knowledge She is beyond what is comprehensible by analysis and by deep meditation, She is the witness to that state. She is well known as Durga, there is nothing better than her.

tām durgāṃ durgamāṃ devīm durācāravighātinīm ।  
namāmi bhavabhīto haṃ saṃsārāṇavatāriṇīm ॥25॥

I, afraid of the Samsara, offer my salutations to Durga, difficult to know,  
destroyer of sins and pilot while crossing this sea of Samsara.

idamatharvaśirṣaṃ yo dhīte sa pañcātharvaśirṣajapaphalamāpnoti ।  
idamatharvaśirṣamajñātvā yo ṛcāṃ sthāpayati śatalakṣaṃ prajaptvā ʹpi  
so ṛcāsiddhiṃ na vindati ।  
śatamaṣṭottaraṃ cāsyā puraścaryāvidhiḥ smṛtaḥ ।  
daśavāraṃ paṭhedyastu sadyaḥ pāpaiḥ pramucyate ।  
mahādurgāṇi tarati mahādevyāḥ prasādataḥ ॥26॥

One who studies this Atharvashirsha gets credit for reciting it five times.  
One who establishes and worships an image without knowing this  
Atharvashirsha will not get any benefit, even if does 100,000 recitations.  
Repeat this 108 times, that is the method of Purascharana. Even repeating  
ten times makes him free of sins due to the grace of Mahadevi.

sāyamadhīyāno divasakṛtaṃ pāpaṃ nāśayati ।prātaradhīyāno rātrikṛtaṃ  
pāpaṃ nāśayati ।  
sāyaṃ prātaḥ prayuñjāno apāpo bhavati ।niśithe turīyasandhyāyāṃ japtvā  
vāksiddhirbhavati ।  
nūtanāyāṃ pratimāyāṃ japtvā devatāsānnidhyaṃ bhavati ।  
prāṇapraṭiṣṭhāyāṃ japtvā prāṇānāṃ praṭiṣṭhā bhavati ।  
bhaumāśvinyāṃ mahādevīsānnidhau japtvā mahāmṛtyuṃ tarati ।  
sa mahāmṛtyuṃ tarati ya evaṃ ved । ityupaniṣat ॥27॥

By Shri Devi's grace, one escapes from the greatest of difficulties. By  
chanting this hymn in the evening, one gets rid of the sins committed during  
the day. By chanting this hymn in the morning, one gets rid of the sins  
committed during the previous night. By using this hymn in the morning and  
evening (everyday) one becomes free from all sins. By chanting this during  
the Turiya Sandhya (midnight when Turiya meets Turiyatita), one gets Vak  
Siddhi (power of speech). By chanting this hymn, Devata Sānnidhya  
(presence of divinity) is accomplished in a new idol. By chanting this mantra  
during yoga one escapes from the great death. In this way this Upanishad is  
the dead of ignorance.