

Vatapi Ganapatim

Ragam: Hamsadhwani (29th mela janyam)
ARO: S R G P N S || AVA: S N P G R S ||
Talam: Adi
Composer: Dikshitar
Version: T. Rukmini

Pallavi:

Vaataapi Ganapathim Bhajeham Vaaranaasyam Vara Pradam Sri

Anupallavi:

Bhootaadi Samsevitha Charanam
Bhoota Bhautika Prapancha Bharanam
Veetharaaginam Vinuta Yoginam Vishwakaaranam Vigna Vaaranam

Charanam:

Puraa Kumbha Sambhava Munivara Prapoojitam Trikona Madhyagatam
Muraari Pramukhaadyupaasitam Moolaadhaara Kshetrasthitam Paraadi Chatvaari Vaagaatmakam
Pranava Svaroopam Vakratundam Nirantaram Nitila Chandragandam Nijavaamakara Vidhrutekshu Dandam
Karaambujapaasha Beejaapooram Kalushavidooram Bhootaakaaram Haraadi Guruguha Toshita Bimbam
Hamsadhwani Bhooshita Herambham

Meaning: (From TK Govinda Rao's Book)

I worship ("Bhajeham") Lord Ganapati of Vaatapi, who has the face ("aasyam") of an elephant ("vaara") and confers ("pradam") boons ("vara") on His devotees.

His feet ("charanam") are worshipped ("samsevitha") by a host of Bhootaganas. He pervades ("bharanam") the world ("bhoota bhautika") consisting of the five elements ("prapancha"). He transcends ("raaginam") the desires ("veeta") and is revered ("vinuta") by Yogis. He is the cause ("kaaranam") of creation ("viswa") and the obliterator ("vaaranam") of obstacles ("vigna").

He is worshipped ("prapoojitham") by the ancient sage ("munivara") Agastya -- who was born ("sambhava") out of a water pitcher ("pura kumbha").

He dwells in the center ("madhyagatham") of the mystic triangle ("trikona") and is meditated ("upaasitham") upon Vishnu ("muraari") and other "Pramukhas" (important ones).

He is the presiding deity ("sthitham") of Mooladhaara Kshetra.

He is of the form ("aatmakam") of four ("chatvaari") kinds ("paraadi") of sound ("vaagaa") beginning with Para.

He has a twisted ("vakra") trunk ("tundam") and is of the form ("swaroopam") of Pranava.

He bears a crescent ("nitila") moon ("chandra") on his forehead ("gandam") and holds a sugar cane ("ikshu") on His left hand.

He bears in His lotus-like ("ambuja") hands ("kara") a noose ("pasha"), a goad and fruits ("beejapooram").

He drives away ("vidhooram") all the evils ("kalusha"). He has a gigantic ("bhoota") form ("aakaaram").

He ("bimbam") is adored ("toshita") by Hara, Guruguha and others ("aadi"). He is lord Heramba adorned ("bhushita") with Raga Hamsadhwani.

Pallavi:

Vaataapi Ganapathim Bhajeham Vaaranaasyam Vara Pradam Sri

I worship ("Bhajeham") Lord Ganapati of Vaatapi, who has the face ("aasyam") of an elephant ("vaara") and confers ("pradam") boons ("vara") on His devotees.

G ; ; R ; S S N | P R ; S R ; sn sr ||

Vaa	- taa	- pi	Gana	pathim	-Bha	je -	ham--	
G sr	G -R	; S	S N	P R	; S	R ;	sn sr	
Vaa	- taa	- pi	Gana	pathim	-Bha	je -	ham--	
gpgg	rs- rg	rr sn	g r sn	P R	; S	R ;	sn sr	
Vaa	-- taa	-- pi-	Ga-na-	pathim	-Bha	je -	ham--	
G P	; - G	; R	g r sn	np gr	R- S	R ;	sn sr	
Vaa	-- taa	-- pi-	Ga-na-	pathim	- Bha	je -	ham--	
G P	; <u>npP</u>	G R	g r sn	P <u>Rgr</u>	R- N	<u>Rgr</u> R	sn sr	
Vaa	-- taa	-- pi-	Ga-na-	pathim	- Bha	je -	ham--	
G P	N - P	G R	g r sn	P <u>Rgr</u>	R- N	<u>Rgr</u> R	sn sr	
Vaa	-- taa	-- pi-	Ga-na-	pathim	- Bha	je -	ham--	
gpns	R - sn	pg R	g r sn	P <u>Rgr</u>	R- N	<u>Rgr</u> R	sn sr	
Vaa	-- taa	-- pi-	Ga-na-	pathim	- Bha	je -	ham--	
gpns	rg - gr	sn pg	g r sn	P <u>Rgr</u>	R- N	<u>Rgr</u> R	sn sr	
Vaa	-- taa	-- pi-	Ga-na-	pathim	- Bha	je -	ham--	
gpns	rg - pg	rs np	g r sn	P <u>Rgr</u>	R- N	<u>Rgr</u> R	sn sr	
Vaa	-- taa	-- pi-	Ga-na-	pathim	- Bha	je -	ham--	
G R	G P	::	::	::	::	; gp	g r s r	
Vaa ra	naa-	--	--	--	--	- syam	----	
G R	G P	::	S ;	S sn	P gp	R ;	s n s r	
Vaa ra	naa-	--	syam	Va ra-	- Pra-	dam-	Sri- --	
G R	G P	::	n s R	S sn	P gp	R ;	s n s r	
Vaa ra	naa-	--	syam	Va ra-	- Pra-	dam-	Sri- --	
G R	G sn	P ;	p n s r	g r s - r	s n - s n	p - g n p	g r s r	
Vaa ra	naa-	--	syam	Va - - ra-	- - Pra-	- dam-	Sri- - -	

Anupallavi:

Bhootaadi Samsevitha Charanam

Bhoota Bhautika Prapancha Bharanam

Veetharaaginam Vinuta Yoginam Vishwakaaranam Vigna Vaaranam

His feet ("charanam") are worshipped ("samsevitha") by a host of Bhootaganas.

P ;	; G	; R	S ;	S - gr	sn S	R G	P ;	
Bhoo	- taa	- di	Sam-	se - -	vi-	tha	Chara	nam
pgnp	; G	; R	S ;	sr gr	sn S	R G	P ;	
Bhoo	- taa	- di	Sam-	se - -	vi-	tha	Chara	nam

He pervades ("bharanam") the world ("bhoota bhautika") consisting of the five elements ("prapancha").

gp S	S - sn	R - sr	sn P	P G	; R	S gp	R ;	
Bhoo-	ta Bhau	- ti -	ka - -	Prapan	- cha	Bhara-	nam-	

He transcends (“raaginam”) the desires (“veeta”) and is revered (“vinuta”) by Yogis. He is the cause (“kaaranam”) of creation (“viswa”) and the obliterator (“vaaranam”) of obstacles (“vigna”).

G p- g , n P p n s - n , r S | G r - s , n P P g - r , s R ||
Veetharaa -ginam Vinuta Yo- ginam Vishwakaa - ranam Vigna Vaa - ranam

Charanam:

Puraa Kumbha Sambhava Munivara Prapoojitam Trikona Madhyagam
Muraari Pramukhaadyupaasitam Moolaadhaara Kshetrasthitam Paraadi Chatvaari Vaagaatmakam
Pranava Svaroopaa Vakratundam Nirantaram Nitila Chandragandam Nijavaamakara Vidhrutekshu Dandam
Karaambujapaasha Beejaapooram Kalushavidooram Bhootaakaaram Haraadi Guruguha Toshita Bimbam
Hamsadhvani Bhooshita Herambham

He is worshipped (“prapoojitham”) by the ancient sage (“munivara”) Agastya -- who was born (“sambhava”) out of a water pitcher (“pura kumbha”).

He dwells in the center (“madhyagatham”) of the mystic triangle (“trikona”).

G G ; R ; S S ; | N P S N G R ; G ||
Puraa - Kum - bha Sam bhava Muni va ra - Pra
P ; ; G R ; S S | ; N R ; G S R ; ||
Poo - ji tam Triko - na Ma dhyaga tam-

He is meditated (“upaasitham”) upon Vishnu (“muraari”) and other “Pramukhas” (important ones).

P R ; ; R ; gp gr | S ; N P ; G R ; ||
Muraa - - ri - Pra-mu- khaa- dyupaa - si tam

He is the presiding deity (“sthitham”) of Mooladhaara Kshetra.

G ; P ; np G G R | S ; N S , n R S ; ||
Moo laa dhaa- ra - Kshe - tra - sthi tam

He is of the form (“aatmakam”) of four (“chatvaari”) kinds (“paraadi”) of sound (“vaagaa”) beginning with Para.

P S ; ns R ; G ; | R - P ; G ; N P ; ||
Puraa - di- Chat vaa- ri Vaa - gaa - tma kam

He has a twisted (“vakra”) trunk (“tundam”) and is of the form (“swaroopaa”) of Pranava.

S S N ; P nn G- P | ; P ; R S ; S ; ||
Prana va - Svaroo - pa - Va - kra tun- dam-

He bears a crescent (“nitila”) moon (“chandra”) on his forehead (“gandam”) and holds a sugar cane (“ikshu”) on His left hand.

N R ; G R ; S S | R - sn P - P nsrg R ; ||
Niran - ta ram- Niti la Chan - dra gan-- dam
sr sr snP P G R - N | R G ; R sRs S ; ||
Ni-ja- vaa-- maka ra Vi dhrute - kshu Dan-- dam

He bears in His lotus-like (“ambuja”) hands (“kara”) a noose (“pasha”), a goad and fruits (“beejapooram”). He drives away (“vidhooram”) all the evils (“kalusha”). He has a gigantic (“bhoota”) form (“aakaaram”).

g G - r s - R s R s n R S | g r p g N P n s R s n S ||
Karaambujapaasha Beejaapooram Kalushavidooram Bhootaakaaram

He (“bimbam”) is adored (“toshita”) by Hara, Guruguha and others (“aadi”). He is lord Heramba adorned (“bhushita”) with Raga Hamsadhwani.

p G r s r s n P n s R R | S S s n - P p p - g p g r s r ||
Haraadi Guruguha Toshita Bimbam Hamsa dhvani Bhoo shita He- ram-bham-