

Ganapati Atharvashirsha(Ganapati Upanishad)

गणपतिअथर्वशीर्ष - ॐ नमस्ते गणपतये

Ganapati Atharvashirsha - Om Namaste Ganapataye

ॐ भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवाग्ँसस्तनूभिः । व्यशेम देवहितं यदायूः ।

**Om Bhadram Karnnebih Śrnnuyaama Devaah: |
Bhadram Pashyema-Akssabhir-Yajatraah: |
Sthirair-Anggais-Tusstuvagwamsas-Tanuubhi: |
Vyashema Devahitam Yad-Aayuh: |**

Meaning:1:Om, O Devas, May we Hear with our Ears what is Auspicious,2: May we See with our Eyes what is Auspicious and Adorable,3: May we be Prayerful (in Life) with Steadiness in our Bodies (and Minds),4: May we Offer our Lifespan allotted by the Devas (for the Service of God),

स्वस्ति न इन्द्रो वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

**Svasti Na Indro Vrddha-Shravaah: |
Svasti Nah Puussaa Vishva-Vedaah: |
Svasti Nas-Taarkssyo Arishta-Nemih |Svasti No
Brhaspatir-Dadhaatu ||Om Shaantih: Shaantih:
Shaantih: ||**

Meaning:

5: May Indra (of Vedas) of great Wisdom and Glory grant us Well-Being (by bestowing wisdom),

6: May Pushan (The Sun God, The Nourisher) of great Knowledge grant us Well-Being (by nourishing us and granting knowledge),7:

May Tarksya (A Mythical Bird) of great Protective Power

(a thunderbolt to misfortunes) grant us Well-Being (by protecting us from misfortunes),8: (And) May Brihaspati (The Guru of the

Devas) grant us **Well-Being**,9:**Om, Peace, Peace, Peace** (at the Adibhautika, Adidaivika and Adyatmika levels),

ॐ नमस्ते गणपतये ॥ १ ॥

Om Namas-Te Gannapataye ||1||

Meaning:1.1:Om, Salutations to You, O Ganapati,

त्वमेव प्रत्यक्षं तत्त्वमसि।

त्वमेव केवलं कर्ताऽसि। त्वमेव केवलं धर्ताऽसि।

त्वमेव केवलं हर्ताऽसि। त्वमेव सर्वं खल्विदं ब्रह्मासि।

त्वं साक्षादात्माऽसि नित्यम् ॥ २ ॥

Tvam-Eva Pratyakssam Tattvam-Asi |

Tvam-Eva Kevalam Kartaa-[A]si |

Tvam-Eva Kevalam Dhartaa-[A]si |

Tvam-Eva Kevalam Hartaa-[A]si |

Tvam-Eva Sarvam Khalv[u]-Idam Brahma-Asi |

Tvam Saaksaad-Aatmaa-[A]si Nityam ||2||

Meaning: 2.1: (O Ganapati) **You indeed are** the **visible Tattvam** (Conscious Essence underlying everything),

2.2: (O Ganapati) **You indeed are** the **only Creator** (Karta) (by Whose Power the Universe is Created),

2.3: (O Ganapati) **You indeed are** the **only Sustainer** (Dharta) (by Whose Power the Universe is Sustained),

2.4: (O Ganapati) **You indeed are** the **only Destroyer** (Harta) (by Whose Power the Universe is finally Dissolved in its Conscious Essence),

2.5: (O Ganapati) **You indeed are All This** (The Universe); **You verily are** the **Brahman** (giving Consciousness to All),

2.6: (O Ganapati) **You are** the **visible Atman**, the **Eternal** (underlying Reality),

ऋतं वच्मि। सत्यं वच्मि ॥ ३ ॥

Rtam Vacmi | Satyam Vacmi ||3||

Meaning: 3.1: I **declare** the **Ritam** (Divine Law); I **declare** the **Satyam** (Absolute Reality) (that there is an Absolute Consciousness underlying everything, which I saw as Ganapati),

अवत्वंमाम्।अववक्तारम्।अवश्रोतारम्।अवदातारम्।

अवधातारम्।अवानूचानमवशिष्यम्।

**Ava Tvam Maam |Ava Vaktaaram |Ava Shrotaaram |
Ava Daataaram |Ava Dhaataaram |
Ava-Anuucanam-Ava Shissyam |**

4.1: (Now) **Protect me** (O Ganapati) (Protect the Truth I declared),

4.2:**Protect** the **Speaker** (O Ganapati) (Protect the Teacher who declares this Truth),

4.3:**Protect** the **Listener** (O Ganapati) (Protect the Student who listens to this Truth),

4.4:**Protect** the **Giver** (O Ganapati) (Protect the Giver of knowledge who transmits this Truth),

4.5:**Protect** the **Sustainer** (O Ganapati) (Protect the Sustainer who retains this Truth in Memory),

4.6:**Protect** the **Disciple** (O Ganapati) (Protect the Disciple who **repeats** this Truth following the Teacher),

अवपश्चात्तात्।अवपुरस्तात्।अवोत्तरात्तात्।अवदक्षिणात्तात्।

अवचोर्ध्वात्तात्। अवाधरात्तात्।

सर्वतोमांपाहिपाहिसमन्तात्॥४॥

**Ava Pashcaattaât | Ava Purastaât |
Avo[a-U]ttaraattaât | Ava Dakssinnaattaât |
Ava Co[a-U]rdhvaattaât | Ava-Adharaattaât |
Sarvato Maam Paahi Paahi Samantaat ||4||**

Meaning:4.7:**Protect** this Truth from the **East** (O Ganapati),

4.8:**Protect** this Truth from the **South** (O Ganapati),

4.9:**Protect** this Truth from the **West** (O Ganapati),

4.10:**Protect** this Truth from the **North** (O Ganapati),

4.11:**Protect** this Truth from the **Top** (O Ganapati),

4.12:**Protect** this Truth from the **Bottom** (O Ganapati),

4.13: (Now) **Please Protect me** (O Ganapati) (Protect this Truth I declared) from **all Sides**,

त्वंवाङ्मयस्त्वंचिन्मयः।

त्वमानन्दमयस्त्वंब्रह्ममयः।

त्वंसच्चिदानन्दाऽद्वितीयोऽसि। त्वंप्रत्यक्षंब्रह्मासि।

त्वंज्ञानमयोविज्ञानमयोऽसि॥५॥

Tvam Vaangmayas-Tvam Cinmayah: |

Tvam-Aanandamayas-Tvam Brahmamayah: |

Tvam Saccidaanandaa-[A]dvitiiyo-[A]si |

Tvam Pratyakssam Brahma-Asi |

Tvam Gñyaanamayo Vigñyaanamayo-[A]si ||5||

Meaning:5.1:**You** are of the nature of **Words** (Vangmaya), and **You** are of the nature of **Consciousness** (Chinmaya) (which is the source of all words) (Therefore, O Ganapati, the Absolute Truth I have spoken have come from You),

5.2:**You** are of the nature of **Bliss** (Anandamaya), and **You** are of the nature of **Brahman** (Brahmamaya) (which is the source of all Bliss) (Therefore, O Ganapati, the Absolute Truth I have spoken will give Bliss to all who realize it),

5.3:**You** are **Sacchidananda** (Sat-Chit-Ananda) (Existence-Consciousness-Bliss), and **You are the One** without a second (Therefore, O Ganapati, the Absolute Truth I have spoken will liberate all to the Greater Consciousness who realize it),

5.4:**You** are the **visible Brahman** (manifested as the Universe) (Therefore, O Ganapati, the Absolute Truth I have spoken will make the realized see this vast World as emanating from Sacchidananda),

5.5:**You** are of the nature of **Gyana** (Spiritual Knowledge) (Self-Manifesting within the Core of our Being as Bliss-Consciousness), and **You are Vigyana** (Giving the Spiritual Vision of the whole World from the standpoint of the Greater Consciousness), (Therefore, O Ganapati, protect the Absolute Truth I have spoken for the welfare of all)

सर्वजगदिदंत्वत्तोजायते। सर्वजगदिदंत्वत्तस्तिष्ठति।

सर्वजगदिदंत्वयिलयमेष्यति। सर्वजगदिदंत्वयिप्रत्येति।

Sarvam Jagad-Idam Tvatto Jaayate |

Sarvam Jagad-Idam Tvattas-Tisstthati |

Sarvam Jagad-Idam Tvayi Layamessyati |

Sarvam Jagad-Idam Tvayi Pratyeti |

Meaning:6.1: The Entire Universe has Manifested (Born) from You (Therefore, O Ganapati, help us realize Your essence within the Core of our Hearts),6.2: The Entire Universe is Sustained by Your Power (Therefore, O Ganapati, help us realize Your essence within the Core of our Hearts),6.3: The Entire Universe will Dissolve in You (Therefore, O Ganapati, help us realize Your essence within the Core of our Hearts),6.4: The Entire Universe will thus finally Return to You (Therefore, O Ganapati, help us realize Your essence within the Core of our Hearts),

त्वंभूमिरापोऽनलोऽनिलोनभः। त्वंचत्वारिवाक्{परिमिता} पदानि।

Tvam Bhuumir-Aapo-[A]nalo-[A]nilo Nabhah: |

Tvam Catvaari Vaak {Parimitaa} Padaani |

Meaning:6.5:You have manifested as Bhumi (Earth),

You have manifested as Apas (Water),

You have manifested as Anala (Fire),

You have manifested as Anila (Wind),

and You have manifested as Nabha (Sky or Space),

(Therefore, O Ganapati, help us realize Your essence in the manifested World),

6.6:You are the Four Types of Speech (Para, Pashyanti, Madhyama and Vaikhari),(Therefore, O Ganapati, help us realize Your essence as the source of Speech),

त्वंगुणत्रयातीतः। त्वंअवस्थात्रयातीतः। त्वंदेहत्रयातीतः।

त्वंकालत्रयातीतः।

Tvam Gunna-Traya-Atiitah: |

Tvam Avasthaa-Traya-Atiitah: |

Tvam Deha-Traya-Atiitah: |

Tvam Kaala-Traya-Atiitah: |

Meaning:6.7:You are beyond the Three Gunas (Sattva, Rajas and Tamas) (Therefore, O Ganapati, help us realize Your Conscious Essence beyond all the variations of the Mind due to the play of Gunas),6.8:You are beyond the Three States (Waking, Dreaming and Deep Sleep) (Therefore, O Ganapati, help us realize Your Conscious Essence beyond the three States),6.9:You are beyond

the Three Bodies (Gross Body, Subtle Body and Causal Body)

(Therefore, O Ganapati, help us realize Your Conscious Essence

beyond the three Bodies),6.10:You are beyond the Three Times (Past, Present and Future) (Therefore, O Ganapati, help us realize Your Eternal Essence beyond all Times),

त्वंमूलाधारस्थितोऽसिनित्यम्। त्वंशक्तित्रयात्मकः।

त्वांयोगिनोध्यायन्तिनित्यम्।

Tvam Muulaadhaara-Sthito-[A]si Nityam |

Tvam Shakti-Traya-[A]atmakah: |

Tvaam Yogino Dhyaayanti Nityam |

Meaning:6.11:You always abide in the Muladhara (Therefore, O Ganapati, help us in awakening our Kundalini Shakti),

6.12:You are the source of the Three Shaktis (Iccha Shakti, Kriya Shakti and Gyana Shakti) (Will Power, Power of Action and the Power of Knowledge) (Therefore, O Ganapati, help us in awakening these Shaktis to realize Your Conscious Essence),

6.13: The Yogis always meditate on You (to realize Your Conscious Essence, which is the aim of Human Life),

त्वंब्रह्मात्वंविष्णुस्त्वं रुद्रस्त्वमिन्द्रस्त्वमग्निस्त्वं

वायुस्त्वंसूर्यस्त्वंचन्द्रमास्त्वं ब्रह्मभूर्भुवस्सुवरोम्॥६॥

Tvam Brahmaa Tvam Vissnnus-Tvam

Rudras-Tvam-Indras-Tvam-Agnis-Tvam

Vaayus-Tvam Suuryas-Tvam Candramaas-Tvam

Brahma Bhuur-Bhuvas-Suvar-Om ||6||

Meaning:6.14: (O Ganapati) You are Brahma, You are Vishnu, You

are ...6.15: ... Rudra, You are Indra, You are Agni (God of Fire),

You are ...6.16: ... Vayu (God of Wind), You are Surya (The Sun God), You are Chandrama (The Moon God), You are ...

6.17: ... Brahman (Absolute Consciousness), You pervade the Bhur-Bhuvah-Suvar Lokas; You are the Om Itself (Parabrahman).

गणादिंपूर्वमुच्चार्यवर्णादींस्तदनन्तरम्। अनुस्वारःपरतरः।

अर्धेन्दुलसितम्। तारेणऋद्धम्। एतत्तवमनुस्वरूपम्॥७॥

Ganna-[A]adim Puurvam-Uccaarya Varnna-[A]adiîms-Tad-Anantaram |

Anusvaarah Paratarah: | Ardhêndu-Lasitam | Taarennâ Rddham |Etat-Tava Manu-Svaruupam ||7||

Meaning:7.1: (The Mantra Swarupa of Ganapati is as follows) The first syllable of the word **Gaṇa**(i.e. "G") is to be pronounced first; then the first varṇa (i.e. "A") should immediately follow (thus making "Ga"),7.2: The Anuswara should follow next (thus making "Gam"),7.3: Then it should be made to shine with the Half-Moon (i.e. the Nasal Sound of **Chandrabindu**, thus making "**Gañg**"),7.4: This should be Augmented by Tara (a Note signifying Om) (thus making "**Om Gañg**"),
7.5:This is Your Mantra **Swarupa** (O Ganapati),

गकारःपूर्वरूपम्। अकारोमध्यरूपम्। अनुस्वारश्चान्तरूपम्।
बिन्दुरुत्तररूपम्। नादस्संधानम्। संगृहितासंधिः॥८॥

Ga-kaarash Puûrva-Ruupam |
A-kaaro Madhya-Ruupam |
Anusvaarash-Ca-Antya-Ruupam |
Binduru-Uttara-Ruupam |
Naadas-Samdhaanam |
SaGMhitaa Samdhih: ||8||

Meaning:8.1: (In Your Mantra Swarupa) **G-kara** is the first form, ...8.2: ... **A-kara** is the middle form, ...
8.3: ... And **Anuswara** is the last form (thus forming "Gam"),
8.4:**Bindu** is the form on the top (giving the nasal sound of **Chandra-Bindu**, thus forming "Gang"),8.5: This is joined with **Naada**,8.6: All the forms combine together (and when it finally ends with Naada, it gives the mantra a transcendental form),

सैषागणेशविद्या। गणकऋषिः। निचृद्गायत्रीच्छन्दः।

गणपतिर्देवता। ॐगंगणपतयेनमः॥९॥

Sai[a-E]shaa Ganneśa-Vidyaa | Gannaka Rssih |
Nicrdgaayatriic-Chandah |Śri mahāGannapatir-
Devataa |Om Gam Gannapataye Namah: ||9||

Meaning:9.1:**This** is the **Ganesha Vidya** (A path leading to the Knowledge of the Self through the worship of Ganesha through His Mantra Swarupa),

9.2: The **Rishi** who realized this Vidya is **Ganaka Rishi**,

9.3: The **Chhanda** (Metre) is **Nicrdgaayatrii**,

9.4: The **Devata** (God) worshipped is **Gañapati**,

9.5:**Om Gañg Gañapataye Namah** (My Reverential Salutations to Ganapati),(**I seek Your Blessings to practice this Vidya**)

एकदन्तायविद्महेवक्रतुण्डायधीमहि। तन्नोदन्तिःप्रचोदयात्॥

१०॥**Eka-Dantaaya Vidmahe Vakra-Tunnddaaya**

Dhiimahi Tan-No Dantih Pracodayaat | |10||

Meaning:10.1: (The Ganapati Gayatri) (Let our mind go) to the **Ekadanta** (the One with a Single Tusk) to **know** (His Conscious Form deeply); (And then) **Meditate** on that **Vakratunda** (the One with a Curved Trunk) (to get absorbed in His Conscious Form),
10.2: May that **Danti** (One with a Tusk) **awaken** (our Consciousness),

एकदन्तंचतुर्हस्तंपाशमङ्कुशधारिणम्।

रदंचवरदंहस्तैर्बिभ्राणंमूषकध्वजम्॥

रक्तंलम्बोदरंशूर्पकर्णकंरक्तवाससम्।

रक्तगन्धानुलिप्ताङ्गरक्तपुष्पैस्सुपूजितम्॥

Eka-Dantam Catur-Hastam Paaśam-Angkuśa-Dhaarinnam |

Radam Ca Vara-Dam Hastair-Bibhraannam

Muussaka-Dhvajam ||

Raktam Lambo[a-U]daram Shuurpa-Karnnakam

Rakta-Vaasasam |

Rakta-Gandha-Anulipta-Anggam Rakta-Pushpais-Supuujitam ||

Meaning:11.1: (The visible Form of Ganapati is as follows) His Face has a **single Tusk** (Ekadantam); He has **Four Hands** (**Catur-**

Hastam); with two of His Hands, he is holding Noose (**Pasha**) and Goad (**Ankusha**),

11.2: With His third Hand He is holding a Tusk (**Rada**), and with His fourth Hand He is showing the gesture of **Boon-Giving** (Varada Mudra); His Flag is having the Emblem of a Rat (**Mushaka**),

11.3: His Form is having a Beautiful Reddish Glow (**Raktam**), with a Large Belly (**Lambodara**) and with Large Ears like Fans (**Shurpa Karna**); He is wearing Red Garments (**Rakta Vasam**),

11.4: His Form is annointed with Red Fragrant Paste (**Rakta Gandha**), and He is worshipped with Red Flowers (**Rakta Pushpa**),

भक्तानुकम्पिनंदेवंजगत्कारणमच्युतम्।

आविर्भूतंचसृष्ट्यादौप्रकृतेःपुरुषात्परम्।

एवंध्यायतियोनित्यंसयोगीयोगिनांवरः॥ ११॥

Bhakta-Anukampinam Devam Jagat-Kaarannam-Acyutam |. Aavirbhuutam Ca Srshttya[i-A]adau Prakrteh Purussaat-Param |

Evam Dhyayati Yo Nityam Sa Yogii Yoginaam Varah: ||11||

11.5: The Heart of this Lord throbs with the Devotees (with empathy, He being the in-dweller) (**Bhakta Anukampinam**); And He has descended for the Cause of the World (**Jagat Karanam**); He is Imperishable (i.e. Eternal) (Acyutam) (and takes the Devotees to the Eternal realm),

11.6: He manifested during the beginning of Creation (**Sristhi Aadi**) within the manifested Nature (**Prakriti**), (He manifested) from the Supreme Purusha (**Purusha Param**),

11.7: He who meditates on Him in this way everyday is the best Yogi among the Yogis,

नमोव्रातपतये। नमोगणपतये। नमःप्रमथपतये।

नमस्तेऽस्तुलम्बोदरायैकदन्ताय

विघ्ननाशिनेशिवसुतायŚriiवरदमूर्तयेनमः॥ १२॥

**Namo Vraata-Pataye | Namoh Ganna-Pataye |
Namah Pramatha-Pataye |**

**Namas-Te-Astu Lambo[a-U]daraayai[a-Eka-
Dantaaya Vighna-Naashine Śiva-Sutaaya
ŚriiVarada-Muurtaye Namah: ||12||**

Meaning:12.1: (Ganapati Mala Mantra) **Salutations** to the **Lord** of all **Human Beings**,12.2:**Salutations** to the **Lord** of all **Ganas** (Demi-Gods attending to Lord Shiva),12.3:**Salutations** to the **Lord** of all **Pramathas** (Demons attending to Lord Shiva),
12.4:**Salutations to You**, the One with a **Large Belly** (**Lambodara**) and a **Single Tusk** (**Ekadanta**),12.5:**Salutations** to the One Who is the **Remover** of all **Obstacles**, Who is the **Son** of **Lord Shiva** and is a **personification** of **Boon-Giving**,

एतदथर्वशीर्षयोऽधीतेसब्रह्मभूयायकल्पते।

ससर्वविघ्नैर्नबाध्यते। ससर्वत्रसुखमेधते।

सपञ्चमहापापात्प्रमुच्यते।

**Etad-Atharvashiirssam Yo-[A]dhiite Sa Brahma-
Bhuuyaaya Kalpate |
Sa Sarva-Vighnair-Na Baadhyate |
Sa Sarvatra Sukham-Edhate |
Sa Pan.ca-Mahaa-PaapaAt-Pramucyate |**

Meaning:13.1:**He** who **studies** this **Atharvashirsha** (with **Shraddha**), will become **fit** to **realize Brahman**,
13.2: He will **not** be (permanently) **tied** down by **any obstacles** (and his consciousness will become clearer),13.3: (Permanent) **Happiness** will **increase** within his **consciousness**, **wherever** he is (i.e. at all times),13.4: He will get **freed** from the **five grave Sins** (the memory of sins tend to create permanent obstacles within the consciousness for the jivas to sense the **Paramatman**),

सायमधीयानोदिवसकृतंपापंनाशयति।

प्रातरधीयानोरात्रिकृतंपापंनाशयति।

सायंप्रातःप्रयुञ्जानोपापोऽपापोभवति।

सर्वत्राधीयानोऽपविघ्नोभवति।

धर्मार्थकाममोक्षंचविन्दति॥१३॥

Saayam-Adhiiyaano Divasa-Krtam Paapam

Naashayati |

Praatar-Adhiiyaano Raatri-Krtam Paapam Naashayati

Saayam Praatah Prayun.jaano Paapo-[A]paapo

Bhavati |

Sarvatra-Adhiiyaano-[A]pavighno Bhavati |

Dharma-Artha-Kaama-Mokssam Ca Vindati ||13||

Meaning:13.5:Studying this in the Evening will destroy the Sins committed during the Day (including the tendency to commit Sins),
13.6:Studying this in the Morning will destroy the Sins committed during the Night (including the tendency to commit Sins),
13.7:Joining (the Study and Deep Contemplation) both in the Evening and Morning, will make a Sinful person Sinless (by gradually revealing the deeper consciousness and thereby removing the tendencies to commit Sins),
13.8:Studying everywhere (i.e. in all situations) will remove the Obstacles, ...13.9: ... (And) the Devotee will obtain Dharma, Artha (Prosperity), Kama (Right Desires fulfilled) and (finally) Moksha (Liberation by discovering the deeper consciousness),

इदमथर्वशीर्षमशिष्यायनदेयम्।

योयदिमोहादास्यतिसपापीयान्भवति।

सहस्रावर्तनाद्ययंकाममधीतेतंतमनेनसाधयेत्॥१४॥

Idam-Atharvashiirssam-Ashissyaaya Na Deyam |

Yo Yadi Mohaad-Daasyati Sa Paapiyaan Bhavati |

Sahasra-[A]avartanaad-Yam Yam Kaamam-Adhiite

Tam Tam-Anena Saadhayet ||14||

Meaning:14.1:This Atharvasirsha is not to be given to undeserving Persons (Those who do not have any interest or faith in higher life),
14.2:If anyone gives this out of attachment to someone (inspite of knowing the person to be undeserving), he becomes a sinner,
14.3:When thousand Parayana of this Atharva Shirsha is done by Deep Study (and Contemplation), then by this (Upanishad), Siddhi (Spiritual attainments) will be attained,

अनेनगणपतिमभिषिञ्चतिसवाग्मीभवति।

चतुर्थ्यामनश्नन्नपतिसविद्यावान्भवति।

इत्यथर्वणवाक्यम्। ब्रह्माद्यावरणं विद्यान्न बिभेति कदाचनेति॥ १५॥

**Anena Gannapatim-Abhissin.cati Sa Vaagmii Bhavati
Caturthyaam-Anashnan Japati Sa Vidyaavaan
Bhavati |Itya[i-A]tharvanna-Vaakyam |
Brahma-Adya-[A]avarannam Vidyaan-Na Bibheti
Kadaacane[a-I]ti ||15||**

Meaning:15.1:He who **anoints Ganapati with this** Upanishad (i.e. worships Ganapati as Brahman-Consciousness) **becomes a fluent Speaker (Vagmi),**

15.2:He who **fasts on Chaturdasi and recites** this Upanishad **becomes** filled with **Knowledge** (becomes Vidyavan),

15.3: This is the **word** of the **Atharvana Rishi**,15.4: He (finally) **gains the Knowledge of the envelop of Brahman (i.e. understands Brahma Vidya),** and thereafter does not have any Fear anytime (i.e. he becomes free from the fears caused by the ego),

योदूर्वाङ्कुरैर्यजतिसवैश्रवणोपमोभवति।

योलाजैर्यजतिसयशोवान्भवति।

समेधावान्भवति।

योमोदकसहस्रेणयजतिसवाञ्छितफलमवाप्नोति।

यस्साज्यसमिद्धिर्यजतिससर्वलभतेससर्वलभते॥ १६॥

**Yo Duurvaa-[A]ngkurair-Yajati Sa Vaishravanno[a-U]pamo Bhavati |
Yo Laajair-Yajati Sa Yashovaan Bhavati |
Sa Medhaavaan Bhavati |
Yo Modaka-Sahasrenna Yajati Sa Vaan.chita-Phalam-Avaapnoti |
Yas-Saajya-Samidbhir-Yajati Sa Sarvam Labhate Sa Sarvam Labhate ||16||**

16.1: He who worships (Ganapati) with tender Durva Grass (**Durva**) will become Prosperous like **Kubera**,
16.2: He who worships (Ganapati) with Parched Rice will become **Glorious** (i.e. will have Name and Fame),
16.3: He will (also) become **Medhavan** (filled with **Medha** or retentive capacity of the mind),
16.4: He who worships (Ganapati) with thousand Modakas (a type of Sweetmeat), he will obtain his Desired Fruits,
16.5: He who worships (Ganapati) with Twigs dipped in Ghee, he obtains Everything, he obtains Everything,

अष्टौब्राह्मणान्सम्यग्ग्राहयित्वासूर्यवर्चस्वीभवति।
सूर्यग्रहेमहानद्यांप्रतिमासन्निधौवाजस्वासिद्धमन्त्रोभवति
महाविघ्नात्प्रमुच्यते।महादोषात्प्रमुच्यते।महापापात्प्रमुच्यते
महाप्रत्यवायात्प्रमुच्यते।ससर्वविद्भवतिससर्वविद्भवति।
यएवंवेद।इत्युपनिषत्॥१७॥ॐशान्तिश्शान्तिश्शान्तिः॥

**Assttau Braahmannaan Samyag Graahayitvaa
Suurya-Varcasvii Bhavati |Suuryagrahe-Mahaa-
Nadyaam Pratimaa-Sannidhau Vaa Japtvaa Siddha-
Mantro Bhavati| Mahaa-Vighnaat Pramucyate |
Mahaa-Dossaat Pramucyate |
Mahaa-Paapaa" Pramucyate
Mahaa-Pratyavaayaat Pramucyate |
Sa Sarvavid Bhavati Sa Sarva-Vid Bhavati |
Ya Evam Veda |
Om Shaantish-Shaantish-Shaantih: ||**

Meaning:17.1: He who makes **Eight Brahmins** receive this Upanishad (i.e. either teaches this Upanishad to eight Brahmins or recites this in the company of eight Brahmins in the satsang of pure-souled persons) becomes filled with the splendour of the Sun,
17.2: He who recites this during **Solar Eclipse** on the bank of a **great River** (Nature providing the backdrop of the greater consciousness) or in-front of the image of **Ganapati**, becomes **Mantra-Siddha** (i.e. Mantra gradually reveals the deeper

consciousness),17.3: He becomes free from great Obstacles (i.e. when Brahman-Consciousness frees one from inner obstacles, the effect of outer obstacles also tend to loosen their grip),
17.4: He becomes free from great Vices (i.e. the Upanishad will gradually release from the Sins of the past Vices and remove the evil tendencies to create new Vices),17.5: He becomes free from Sins or situations which as if drowns the life in a River (i.e. the Upanishad will gradually lift up one's spirit amidst drowning life situations),17.6:He becomes All-Knowing, He becomes All-Knowing (Brahman being the underlying essence of everything, knowing Brahman is knowing the essence of everything),
17.7: This indeed is the Veda (the ultimate Knowledge),
17.8:Thus ends the Upanishad (giving the message of the all-freeing Brahman Consciousness embodied as Ganapati and fresh hope to all)Om, Shanti, Shanti, Shanti (May this bring Peace to all at all the three levels - Adhibhautika, Adhidaivika and Adhyatmika)