

# Ganapati Atharvashirsha

ॐ भद्रं कर्णेभिः शृणुयाम देवाः ।

भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवाग्ँसस्तनूभिः ।

व्यशेम देवहितं यदायूः ।

*Om Bhadram Karnnebhiih Shrnnuyaama Devaah |*

*Bhadram Pashyema-Akssabhir-Yajatraah |*

*Sthirair-Anggais-Tussttuvaamsas-Tanuubhih |*

*Vyashema Devahitam Yad-Aayuh |*

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

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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 Arisstta-Nemih |*

*Svasti No Brhaspatir-Dadhaatu ||*

*Om Shaantih Shaantih Shaantih ||*

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

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

May Tarksyas (A Mythical Bird) of great Protective Power ( a thunderbolt to misfortunes ) grant us Well-Being (by protecting us from misfortunes),

(And) May Brihaspati (The Guru of the Devas) grant us Well-Being,

Om, Peace, Peace, Peace (at the Adibhautika, Adidaivika and Adyatmika levels),

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*ॐ नमस्ते गणपतये ॥१॥*

*Om Namas-Te Gannapataye ||1||*

**Meaning:** Om, Salutations to You, O Ganapati.

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*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 Saakssaad-Aatmaa-[A]si Nityam ||2||*

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

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

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

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

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

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

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*ऋतं वच्मि । सत्यं वच्मि ॥३॥*

*Ritam Vacmi | Satyam Vacmi ||3||*

**Meaning:** 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),

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*अव त्वं माम् ।*

*अव वक्तारम् ।*

*अव श्रोतारम् ।*

*अव दातारम् ।*

*अव धातारम् ।*

अवानूचानमव शिष्यम् ।

*Ava Tvam Maam |*

*Ava Vaktaaram |*

*Ava Shrotaaram |*

*Ava Daataaram |*

*Ava Dhaataaram |*

*Ava-Anuucanam-Ava Shissyam |*

**Meaning:** (Now) Protect me (O Ganapati) (Protect the Truth I declared),  
Protect the Speaker (O Ganapati) (Protect the Teacher who declares this Truth),  
Protect the Listener (O Ganapati) (Protect the Student who listens to this Truth),  
Protect the Giver (O Ganapati) (Protect the Giver of knowledge who transmits this Truth),  
Protect the Sustainer (O Ganapati) (Protect the Sustainer who retains this Truth in Memory),  
Protect the Disciple (O Ganapati) (Protect the Disciple who repeats this Truth following the Teacher),

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अव पुरस्तात् ।

अव दक्षिणात्तात् ।

अव पश्चात्तात् ।

अवोत्तरात्तात् ।

अव चोर्ध्वात्तात् ।

अवाधरात्तात् ।

सर्वतो मां पाहि पाहि समन्तात् ॥४॥

*Ava Purastaat |*

*Ava Dakssinnaattaat |*

*Ava Pashcaattaat |*

*Avo[a-U]ttaraattaat |*

*Ava Co[a-U]rdhvaattaat |*

*Ava-Adharaattaat |*

*Sarvato Maam Paahi Paahi Samantaat ||4||*

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

Protect this Truth from the South (O Ganapati),

Protect this Truth from the West (O Ganapati),

Protect this Truth from the North (O Ganapati),

Protect this Truth from the Top (O Ganapati),

Protect this Truth from the Bottom (O Ganapati),

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

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*त्वं वाङ्मयस्त्वं चिन्मयः ।*

*त्वमानन्दमयस्त्वं ब्रह्ममयः ।*

*त्वं सच्चिदानन्दाऽद्वितीयोऽसि ।*

*त्वं प्रत्यक्षं ब्रह्मासि ।*

*त्वं ज्ञानमयो विज्ञानमयोऽसि ॥५॥*

*Tvam Vaangmayas-Tvam Cinmayah |*

*Tvam-Aanandamayas-Tvam Brahmamayah |*

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

*Tvam Pratyakssam Brahma-Asi |*

*Tvam Jnyaanamayo Vijnyaanamayo-[A]si ||5||*

**Meaning:** 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),

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),

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),

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),

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)

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सर्वं जगदिदं त्वतो जायते ।

सर्वं जगदिदं त्वत्तस्तिष्ठति ।

सर्वं जगदिदं त्वयि लयमेष्यति ।

सर्वं जगदिदं त्वयि प्रत्येति ।

*Sarvam Jagad-Idam Tvatto Jaayate |*

*Sarvam Jagad-Idam Tvattas-Tisstthati |*

*Sarvam Jagad-Idam Tvayi Layamessyati |*

*Sarvam Jagad-Idam Tvayi Pratyeti |*

**Meaning:** The Entire Universe has Manifested (Born) from You (Therefore, O Ganapati, help us realize Your essence within the Core of our Hearts),

The Entire Universe is Sustained by Your Power (Therefore, O Ganapati, help us realize Your essence within the Core of our Hearts),

The Entire Universe will Dissolve in You (Therefore, O Ganapati, help us realize Your essence within the Core of our Hearts),

The Entire Universe will thus finally Return to You (Therefore, O Ganapati, help us realize Your essence within the Core of our Hearts),

त्वं भूमिरापोऽनलोऽनिलो नभः ।

त्वं चत्वारि वाक् {परिमिता} पदानि ।

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

*Tvam Catvaari Vaak {Parimitaa} Padaani |*

**Meaning:** 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),

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),

त्वं गुणत्रयातीतः ।

त्वं अवस्थात्रयातीतः ।

त्वं देहत्रयातीतः ।

त्वं कालत्रयातीतः ।

*Tvam Gunna-Traya-Atiitah |*

*Tvam Avasthaa-Traya-Atiitah |*

*Tvam Deha-Traya-Atiitah |*

*Tvam Kaala-Traya-Atiitah |*

**Meaning:** 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),

You are beyond the Three States (Waking, Dreaming and Deep Sleep) (Therefore, O Ganapati, help us realize Your Conscious Essence beyond the three States),

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),

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

त्वं मूलाधारस्थितोऽसि नित्यम् ।

त्वं शक्तित्रयात्मकः ।

त्वां योगिनो ध्यायन्ति नित्यम् ।

*Tvam Muulaadhaara-Sthito-[A]si Nityam |*

*Tvam Shakti-Traya-[A]tmakah |*

*Tvaam Yogino Dhyaayanti Nityam |*

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

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),

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

त्वं ब्रह्मा त्वं विष्णुस्त्वं

रुद्रस्त्वमिन्द्रस्त्वमग्निस्त्वं

वायुस्त्वं सूर्यस्त्वं चन्द्रमास्त्वं

ब्रह्म भूर्भुवस्सुवरोम् ॥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:** (O Ganapati) You are Brahma, You are Vishnu, You are ...

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

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

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

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*गणादिं पूर्वमुच्चार्य वर्णादींस्तदनन्तरम् ।*

*अनुस्वारः परतरः ।*

*अर्धेन्दुलसितम् ।*

*तारेण ऋद्धम् ।*

*एतत्तव मनुस्वरूपम् ॥७॥*

*Ganna-[A]dim Puurvam-Uccaarya Varnna-[A]diims-Tad-Anantaram |*

*Anusvaarah Paratarah |*

*Ardhendu-Lasitam |*

*Taarena Rddham |*

*Etat-Tava Manu-Svaruupam ||7||*

**Meaning:** (The Mantra Swarupa of Ganapati is as follows) The first syllable of the word Gana (i.e. "G") is to be pronounced first; then the first varna (i.e. "A") should immediately follow (thus making "Ga"),

The Anuswara should follow next (thus making "Gam"),

Then it should be made to shine with the Half-Moon (i.e. the Nasal Sound of Chandrabindu, thus making "Gang"),

This should be Augmented by Tara (a Note signifying Om) (thus making "Om Gang"),

This is Your Mantra Swarupa (O Ganapati),

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गकारः पूर्वरूपम् ।

अकारो मध्यरूपम् ।

अनुस्वारश्चान्तरूपम् ।

बिन्दुरुत्तररूपम् ।

नादस्संधानम् ।

संगंहिता संधिः ॥८॥

*Ga-kaarah Puurva-Ruupam |*

*A-kaaro Madhya-Ruupam |*

*Anusvaarash-Ca-Antya-Ruupam |*

*Bindur-Uttara-Ruupam |*

*Naadas-Samdhaanam |*

*Samhitaa Samdhih ||8||*

**Meaning:** (In Your Mantra Swarupa) G-kara is the first form, ...

... A-kara is the middle form, ...

... And Anuswara is the last form (thus forming "Gam"),

Bindu is the form on the top (giving the nasal sound of Chandra-Bindu, thus forming "Gang"),

This is joined with Nada,

All the forms combine together (and when it finally ends with Nada, it gives the mantra a transcendental form),

---

सैषा गणेशविद्या ।

गणक ऋषिः ।

निचृद्गायत्रीच्छन्दः ।

गणपतिर्देवता ।

ॐ गं गणपतये नमः ॥९॥

*Sai[a-E]ssaa Gannasha-Vidyaa |*

*Gannaka Rssih |*

*Nicrdgaayatriic-Chandah |*

*Gannapatir-Devataa |*

*Om Gam Gannapataye Namah ||9||*

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

The Rishi who realized this Vidya is Ganaka Rishi,

The Chhanda (Metre) is Nicrdgayatri,

The Devata (God) worshipped is Ganapati,

Om Gang Ganapataye Namah (My Reverential Salutations to Ganapati),

(I seek Your Blessings to practice this Vidya)

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एकदन्ताय विद्महे वक्रतुण्डाय धीमहि ।

तन्नो दन्तिः प्रचोदयात् ॥१०॥

*Eka-Dantaaya Vidmahe Vakra-Tunnddaaya Dhiimahi |*

*Tan-No Dantih Pracodayaat ||10||*

**Meaning:** (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),

May that Danti (One with a Tusk) awaken (our Consciousness),

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एकदन्तं चतुर्हस्तं पाशमङ्कुशधारिणम् ।

रदं च वरदं हस्तैर्बिभ्राणं मूषकध्वजम् ॥

रक्तं लम्बोदरं शूर्पकर्णकं रक्तवाससम् ।

रक्तगन्धानुलिप्ताङ्गं रक्तपुष्पैस्सुपूजितम् ॥

*Eka-Dantam Catur-Hastam Paasham-Angkusha-Dhaarinnam |*

*Radam Ca Vara-Dam Hastair-Bibhraannam Muussaka-Dhvajam ||*

*Raktam Lambo[a-U]daram Shuurpa-Karnnakam Rakta-Vaasasam |*

*Rakta-Gandha-Anulipta-Anggam Rakta-Pusspais-Supuujitam ||*

**Meaning:** (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),

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),

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),

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

भक्तानुकम्पिनं देवं जगत्कारणमच्युतम् ।

आविर्भूतं च सृष्ट्यादौ प्रकृतेः पुरुषात्परम् ।

एवं ध्यायति यो नित्यं स योगी योगिनां वरः ॥११॥

*Bhakta-Anukampinam Devam Jagat-Kaarannam-Acyutam |*

*Aavirbhootam Ca Srssttya[i-A]adau Prakrteh Purussaat-Param |*

*Evam Dhyaayati Yo Nityam Sa Yogii Yoginaam Varah ||11||*

**Meaning:** 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),

He manifested during the beginning of Creation (Sristi Aadi) within the manifested Nature (Prakriti), (He manifested) from the Supreme Purusha (Purusha Param),

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

---

नमो व्रातपतये ।

नमो गणपतये ।

नमः प्रमथपतये ।

नमस्तेऽस्तु लम्बोदरायैकदन्ताय

विघ्ननाशिने शिवसुताय वरदमूर्तये नमः ॥१२॥

*Namo Vraata-Pataye |*

*Namo Ganna-Pataye |*

*Namah Pramatha-Pataye |*

*Namas-Te-[A]stu Lambo[a-U]daraayai[a-E]ka-Dantaaya*

*Vighna-Naashine Shiva-Sutaaya Varada-Muurtaye Namah ||12||*

**Meaning:** (Ganapati Mala Mantra) Salutations to the Lord of all Human Beings,

Salutations to the Lord of all Ganas (Demi-Gods attending to Lord Shiva),

Salutations to the Lord of all Pramathas (Ghosts attending to Lord Shiva),

Salutations to You, the One with a Large Belly (Lambodara) and a Single Tusk (Ekadanta),

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,

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एतदथर्वशीर्षं योऽधीते स ब्रह्मभूयाय कल्पते ।

स सर्वविघ्नैर्न बाध्यते ।

स सर्वत्र सुखमेधते ।

स पञ्चमहापापात्प्रमुच्यते ।

*Etad-Atharvashirssam Yo-[A]dhiite Sa Brahma-Bhuuyaaya Kalpate |*

*Sa Sarva-Vighnair-Na Baadhyate |*

*Sa Sarvatra Sukham-Edhate |*

*Sa Pan.ca-Mahaa-Paapaat-Pramucyate |*

**Meaning:** He who studies this Atharvashirsha (with Shraddha), will become fit to realize Brahman,

He will not be (permanently) tied down by any obstacles (and his consciousness will become clearer),

(Permanent) Happiness will increase within his consciousness, wherever he is (i.e. at all times),

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),

सायमधीयानो दिवसकृतं पापं नाशयति ।

प्रातरधीयानो रात्रिकृतं पापं नाशयति ।

सायं प्रातः प्रयुञ्जानो पापोऽपापो भवति ।

सर्वत्राधीयानोऽपविघ्नो भवति ।

धर्मार्थकाममोक्षं च विन्दति ॥१३॥

*Saayam-Adhiyaano Divasa-Krtam Paapam Naashayati |*

*Praatar-Adhiyaano Raatri-Krtam Paapam Naashayati |*

*Saayam Praatah Prayun.jaano Paapo-[A]paapo Bhavati |*

*Sarvatra-Adhiyaano-[A]pavighno Bhavati |*

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

**Meaning:** Studying this in the Evening will destroy the Sins committed during the Day (including the tendency to commit Sins),

Studying this in the Morning will destroy the Sins committed during the Night (including the tendency to commit Sins),

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),

Studying everywhere (i.e. in all situations) will remove the Obstacles, ...

... (And) the Devotee will obtain Dharma, Artha (Prosperity), Kama (Right Desires fulfilled) and (finally) Moksha (Liberation by discovering the deeper consciousness),

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इदमथर्वशीर्षमशिष्याय न देयम् ।

यो यदि मोहाद्दास्यति स पापीयान् भवति ।

सहस्रावर्तनाद्यं यं काममधीते तं तमनेन साधयेत् ॥१४॥

*Idam-Atharvashiirssam-Ashissyaaya Na Deyam |*

*Yo Yadi Mohaad-Daasyati Sa Paapiyaan Bhavati |*

*Sahasra-[A]jartanaad-Yam Yam Kaamam-Adhiite Tam Tam-Anena Saadhayet*  
||14||

**Meaning:** This Atharvasirsha is not to be given to undeserving Persons (Those who do not have any interest or faith in higher life),

If anyone gives this out of attachment to someone (inspite of knowing the person to be undeserving), he becomes a sinner,

When thousand Parayana of this Atharva Shirsha is done by Deep Study (and Contemplation), then by this (Upanishad), Siddhi (Spiritual attainments) will be attained,

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अनेन गणपतिमभिषिञ्चति स वाग्मी भवति ।

चतुर्थ्यामनश्नन् जपति स विद्यावान् भवति ।

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]javarannam Vidyaan-Na Bibheti Kadaacane[a-I]ti ||15||*

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

He who fasts on Chaturthi and recites this Upanishad becomes filled with Knowledge (becomes Vidyavan),

This is the word of the Atharvana Rishi,

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),

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*यो दूर्वाङ्कुरैर्यजति स वैश्रवणोपमो भवति ।*

*यो लाजैर्यजति स यशोवान् भवति ।*

*स मेधावान् भवति ।*

*यो मोदकसहस्रेण यजति स वाञ्छितफलमवाप्नोति ।*

*यस्साज्यसमिद्भिर्यजति स सर्वं लभते स सर्वं लभते ॥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||*

**Meaning:** He who worships (Ganapati) with tender Durva Grass (Durva) will become Prosperous like Kubera,



He who worships (Ganapati) with Parched Rice will become Glorious (i.e. will have Name and Fame),

He will (also) become Medhavan (filled with Medha or retentive capacity of the mind),

He who worships (Ganapati) with thousand Modakas (a type of Sweetmeat), he will obtain his Desired Fruits,

He who worships (Ganapati) with Twigs dipped in Ghee, he obtains Everything, he obtains Everything,

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अष्टौ ब्राह्मणान् सम्यग् ग्राहयित्वा सूर्यवर्चस्वी भवति ।

सूर्यग्रहेमहानद्यां प्रतिमासन्निधौ वा जप्त्वा सिद्धमन्त्रो भवति

महाविघ्नात् प्रमुच्यते ।

महादोषात् प्रमुच्यते ।

महाप्रत्यवायात् प्रमुच्यते ।

स सर्वविद् भवति स सर्वविद् भवति ।

य एवं वेद ।

इत्युपनिषत् ॥१७॥

ॐ शान्तिश्शान्तिश्शान्तिः ॥

*Assttau Braahmannaan Samyag Graahayitvaa Suurya-Varcasvii Bhavati |*

*Suuryagrahe-Mahaa-Nadyaam Pratimaa-Sannidhau Vaa Japtvaa Siddha-Mantra  
Bhavati*

*Mahaa-Vighnaat Pramucyate |*

*Mahaa-Dossaat Pramucyate |*

*Mahaa-Pratyavaayaat Pramucyate |*

*Sa Sarvavid Bhavati Sa Sarva-Vid Bhavati |*

*Ya Evam Veda |*

*Ity[i]-Upanissat ||17||*

*Om Shaantish-Shaantish-Shaantih ||*

**Meaning:** 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,

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),

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),

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),

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),

He becomes All-Knowing, He becomes All-Knowing (Brahman being the underlying essence of everything, knowing Brahman is knowing the essence of everything),

This indeed is the Veda (the ultimate Knowledge),

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)

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