



SACRED HYMN · SANSKRIT (DEVANAGARI) WITH MEANING

GANESHA SAHASRANAMA

— ❖ —
Ganesha Purana, Upasana Khanda

Vyasa's question and Brahma's answer, two meditation verses, the names in 170 verses, and the closing verses of fruits with the twenty-one names and two short hymns.

VERSE 1

कथं नाम्नां सहस्रं तं गणेश उपदिष्टवान् ।
शिवदं तन्ममाचक्ष्व लोकानुग्रहतत्पर ॥

The sage asked: How did Ganesha teach those thousand names, which grant what is auspicious? You who are intent on the good of the worlds, tell me this.

VERSE 2

देवः पूर्वं पुरारातिः पुरत्रयजयोद्यमे ।
अनर्चनाद्रणेशस्य जातो विघ्नाकुलः किल ॥

Brahma said: Long ago Shiva, the foe of the cities, set out to conquer the three cities, and because he had not first worshipped Ganesha he was beset by obstacles.

VERSE 3

मनसा स विनिर्धार्य ददृशे विघ्नकारणम् ।
महागणपतिं भक्त्या समभ्यर्च्य यथाविधि ॥

Reflecting in his mind, he saw the cause of the obstacles, and he worshipped Mahaganapati with devotion according to the rite.

VERSE 4

विघ्नप्रशमनोपायमपृच्छदपरिश्रमम् ।
सन्तुष्टः पूजया शम्भोर्महागणपतिः स्वयम् ॥

He asked for an effortless means to quell the obstacles. Pleased by Shiva's worship, Mahaganapati himself responded.

VERSE 5

सर्वविघ्नप्रशमनं सर्वकामफलप्रदम् ।
ततस्तस्मै स्वयं नाम्नां सहस्रमिदमब्रवीत् ॥

Then he himself spoke to Shiva this thousand of his names, which quells every obstacle and grants the fruit of every wish.

DHYANAM 1

गजवदनमचिन्त्यं तीक्ष्णदंष्ट्रं त्रिनेत्रं बृहदुदरमशेषं भूतिराजं पुराणम् ।

अमरवरसुपूज्यं रक्तवर्णं सुरेशं पशुपतिसुतमीशं विघ्नराजं नमामि ॥

I bow to Vighnaraja, the elephant-faced and unfathomable one with sharp tusk and three eyes, large-bellied, complete, the ancient lord of beings. He is worshipped by the best of the gods, red in colour, lord of the gods, the son of Pashupati (Shiva), the Lord.

DHYANAM 2

रक्ताम्भोधिस्थपोतोल्लसदरुणसरोजाधिरूढं त्रिनेत्रं पाशं चैवाङ्कुशाख्यं परशुमभयदं बाहुभिर्धारयन्तम् ।

शक्त्या युक्तं गजास्यं पृथुतरजठरं सिद्धिबुद्धीसमेतं रक्तं चन्द्रार्धमौलिं सकलभयहरं विघ्नराजं नमामि ॥

I bow to Vighnaraja, three-eyed, seated on a red lotus that shines on a boat in an ocean of red, holding in his hands the noose, the goad, the axe and the gesture of fearlessness. Elephant-faced, with a very large belly, joined by his Shakti and by Siddhi and Buddhi, red, with the half moon on his crown, he removes all fear.

VERSE 6

ॐ गणेश्वरो गणक्रीडो गणनाथो गणाधिपः ।

एकदन्तो वक्रतुण्डो गजवक्त्रो महोदरः ॥

Lord of the ganas, who sports with the ganas, protector and master of the ganas; the one-tusked, the curved-trunked, the elephant-faced, the great-bellied.

VERSE 7

लम्बोदरो धूम्रवर्णो विकटो विघ्ननाशनः ।

सुमुखो दुर्मुखो बुद्धो विघ्नराजो गजाननः ॥

The pot-bellied, the smoke-coloured, the formidable one, destroyer of obstacles; the fair-faced, the fierce-faced to the wicked, the wise one, king of obstacles, the elephant-faced.

VERSE 8

भीमः प्रमोद आमोदः सुरानन्दो मदोत्कटः ।

हेरम्बः शम्बरः शम्भुर्लम्बकर्णो महाबलः ॥

The terrible one, Pramoda and Amoda (joy and delight), the bliss of the gods, intoxicated with might; Heramba, Shambara, Shambhu, the long-eared, the mighty.

VERSE 9

नन्दनोऽलम्पटोऽभीरुर्मैघनादो गणञ्जयः ।

विनायको विरूपाक्षो वीरः शूरवरप्रदः ॥

The delighter, free from greed, the fearless, roaring like the thunder-cloud, conqueror of hosts; Vinayaka, the one with unusual eyes, the hero, the valiant giver of boons.

VERSE 10

महागणपतिर्बुद्धिप्रियः क्षिप्रप्रसादनः ।

रुद्रप्रियो गणाध्यक्ष उमापुत्रोऽघनाशनः ॥

Mahaganapati, fond of wisdom, quickly pleased; dear to Rudra, chief of the ganas, son of Uma, destroyer of sin.

VERSE 11

कुमारगुरुरीशानपुत्रो मूषकवाहनः ।

सिद्धिप्रियः सिद्धिपतिः सिद्धः सिद्धिविनायकः ॥

The teacher of Kumara (Skanda), son of Ishana (Shiva), who rides the mouse; fond of Siddhi, lord of Siddhi, the perfected one, Siddhivinayaka.

VERSE 12

अविघ्नस्तुम्बुरुः सिंहवाहनो मोहिनीप्रियः ।

कटङ्कटो राजपुत्रः शाकलः सम्मितोऽमितः ॥

Free of obstacles, Tumburu, who rides a lion, beloved of Mohini; Katankata, the prince, Shakala, the measured and the measureless.

VERSE 13

कूष्माण्डसामसम्भूतिर्दुर्जयो धूर्जयो जयः ।

भूपतिर्भुवनपतिर्भूतानां पतिरव्ययः ॥

Born of the Kushmanda chant of the Sama Veda, hard to conquer, conqueror of burdens, victory itself; lord of the earth, lord of the worlds, the imperishable lord of beings.

VERSE 14

विश्वकर्ता विश्वमुखो विश्वरूपो निधिर्गुणः ।

कविः कवीनामृषभो ब्रह्मण्यो ब्रह्मवित्प्रियः ॥

Maker of the universe, whose face is the universe, whose form is the universe, the treasure, the possessor of virtues; the poet, the foremost of poets, devoted to Brahman, dear to the knowers of Brahman.

VERSE 15

ज्येष्ठराजो निधिपतिर्निधिप्रियपतिप्रियः ।

हिरण्मयपुरान्तःस्थः सूर्यमण्डलमध्यगः ॥

The eldest king, lord of treasures, dear to the lord who loves treasures; who dwells within the golden city and in the centre of the sun's orb.

VERSE 16

कराहतिध्वस्तसिन्धुसलिलः पूषदन्तभित् ।

उमाङ्गकेलिकुतुकी मुक्तिदः कुलपावनः ॥

Who scattered the waters of the ocean with a blow of his hand, who broke the teeth of Pushan; who delights in playing on Uma's lap, giver of liberation, purifier of the family.

VERSE 17

किरीटी कुण्डली हारी वनमाली मनोमयः ।

वैमुख्यहतदैत्यश्रीः पादाहतिजितक्षितिः ॥

Wearing a crown, earrings, a necklace and a garland of forest flowers, made of mind; who strips the demons' fortune by turning away from them, who conquered the earth with a stroke of his foot.

VERSE 18

सद्योजातः स्वर्णमुञ्जमेखली दुर्निमित्तहृत् ।

दुःस्वप्नहृत्प्रसहनो गुणी नादप्रतिष्ठितः ॥

Sadyojata, wearing a golden girdle of munja grass, remover of bad omens; destroyer of bad dreams, the forbearing one, possessor of virtues, established in sacred sound.

VERSE 19

सुरूपः सर्वनेत्राधिवासो वीरासनाश्रयः ।

पीताम्बरः खण्डरदः खण्डवैशाखसंस्थितः ॥

The handsome one, who dwells in every eye, seated in the hero's posture; clad in yellow, with a broken tusk, abiding in the Khanda and Vaishakha forms.

VERSE 20

चित्राङ्गः श्यामदशनो भालचन्द्रो हविर्भुजः ।

योगाधिपस्तारकस्थः पुरुषो गजकर्णकः ॥

With a bright and varied body and dark teeth, with the moon on his forehead, who partakes of offerings; lord of yoga, abiding in the Taraka mantra, the Person, the elephant-eared.

VERSE 21

गणाधिराजो विजयः स्थिरो गजपतिध्वजी ।
देवदेवः स्मरः प्राणदीपको वायुकीलकः ॥

King of the ganas, the victorious, the steady, lord of elephants, bearing the banner; god of gods, Smara (love), the lamp of life, the binding pin of the wind.

VERSE 22

विपश्चिद्वरदो नादो नादभिन्नमहाचलः ।
वराहरदनो मृत्युञ्जयो व्याघ्राजिनाम्बरः ॥

The wise one, giver of boons, sacred sound itself, who split the great mountain with his roar; with the tusk of the boar, conqueror of death, clad in tiger skin.

VERSE 23

इच्छाशक्तिभवो देवत्राता दैत्यविमर्दनः ।
शम्भुवक्त्रोद्भवः शम्भुकोपहा शम्भुहास्यभूः ॥

Born of the power of will, protector of the gods, crusher of demons; born from Shambhu's face, who removes Shambhu's anger, born of Shambhu's laughter.

VERSE 24

शम्भुतेजाः शिवाशोकहारी गौरीसुखावहः ।
उमाङ्गमलजो गौरीतेजोभूः स्वर्धुनीभवः ॥

Bearing Shambhu's radiance, who removes Shiva's grief, who brings joy to Gauri; born of the fragrance of Uma's body, born of Gauri's radiance, born of the heavenly river Ganga.

VERSE 25

यज्ञकायो महानादो गिरिवर्ष्मा शुभाननः ।
सर्वात्मा सर्वदेवात्मा ब्रह्ममूर्धा ककुप्श्रुतिः ॥

Whose body is the sacrifice, the great sound, with a body like a mountain, of auspicious face; the self of all, the self of all gods, whose head is Brahman, whose ears are the directions.

VERSE 26

ब्रह्माण्डकुम्भश्चिद्व्योमभालः सत्यशिरोरुहः ।
जगज्जन्मलयोन्मेषनिमेषोऽग्न्यर्कसोमदृक् ॥

Whose skull is the cosmic egg, whose forehead is the sky of consciousness, whose hair is Truth; whose opening and closing of the eyes are the birth and dissolution of the world, whose eyes are fire, sun and moon.

VERSE 27

गिरीन्द्रैकरदो धर्माधर्मोष्ठः सामबृंहितः ।
ग्रहर्क्षदशनो वाणीजिह्वो वासवनासिकः ॥

Whose single tusk is the king of mountains, whose lips are dharma and adharma, extolled by the Sama chants; whose teeth are the planets and stars, whose tongue is Speech, whose nose is Indra.

VERSE 28

भ्रूमध्यसंस्थितकरो ब्रह्मविद्यामदोदकः ।
कुलाचलांसः सोमार्कघण्टो रुद्रशिरोधरः ॥

Whose hand rests between the brows, whose ichor is the knowledge of Brahman; whose shoulders are the great mountain ranges, whose bells are the sun and moon, whose neck is Rudra.

VERSE 29

नदीनदभुजः सर्पाङ्गुलीकस्तारकानखः ।
व्योमनाभिः श्रीहृदयो मेरुपृष्ठोऽर्णवोदरः ॥

Whose arms are the rivers, whose fingers are serpents, whose nails are the stars; whose navel is the sky, whose heart is Lakshmi, whose back is Mount Meru, whose belly is the ocean.

VERSE 30

कुक्षिस्थयक्षगन्धर्वरक्षःकिन्नरमानुषः ।
पृथ्वीकटिः सृष्टिलिङ्गः शैलोरुर्दस्रजानुकः ॥

In whose belly dwell yakshas, gandharvas, rakshasas, kinnaras and humans; whose hips are the earth, whose organ is creation, whose thighs are the mountains, whose knees are the Ashvins.

VERSE 31

पातालजङ्घो मुनिपात्कालाङ्गुष्ठस्त्रयीतनुः ।
ज्योतिर्मण्डललाङ्गूलो हृदयालाननिश्चलः ॥

Whose shanks are the netherworld, whose feet are the sages, whose great toe is Time, whose body is the three Vedas; whose tail is the circle of lights, held still by the post of the heart.

VERSE 32

हृत्पद्मकर्णिकाशाली वियत्केलिसरोवरः ।
सद्भक्तध्याननिगडः पूजावारिनिवारितः ॥

Who shines in the pericarp of the heart-lotus, whose pleasure lake is the sky; bound by the meditation of true devotees as by a chain, held back only by the water of worship.

VERSE 33

प्रतापी काश्यपो मन्ता गणको विष्टपी बली ।
यशस्वी धार्मिको जेता प्रथमः प्रमथेश्वरः ॥

The glorious one, son of Kashyapa, the thinker, the reckoner, lord of the worlds, the strong; the famous, the righteous, the victor, the first, lord of the Pramathas.

VERSE 34

चिन्तामणिर्द्वीपपतिः कल्पद्रुमवनालयः ।
रत्नमण्डपमध्यस्थो रत्नसिंहासनाश्रयः ॥

Chintamani, lord of the island, who dwells in the forest of wish-fulfilling trees; who sits in the centre of the jewelled pavilion, on the jewelled lion-throne.

VERSE 35

तीव्राशिरोद्धृतपदो ज्वालिनीमौलिलालितः ।
नन्दानन्दितपीठश्रीर्भोगदो भूषितासनः ॥

Whose feet are held on the head of the Shakti Tivra, who is caressed by Jvalini's crown; whose seat is graced by Nanda, the giver of enjoyment, whose throne is adorned.

VERSE 36

सकामदायिनीपीठः स्फुरदुग्रासनाश्रयः ।
तेजोवतीशिरोरत्नं सत्यानित्यावतंसितः ॥

Whose seat is Kamadayini, who rests on the throne of Sphuradugra; whose crest-jewel is Tejovati, who is crowned by Satya and Nitya.

VERSE 37

सविघ्ननाशिनीपीठः सर्वशक्त्यम्बुजालयः ।
लिपिपद्मासनाधारो वह्निधामत्रयालयः ॥

Whose seat is Vighnanashini, who dwells in the lotus of Sarvashakti; whose support is the lotus seat of letters, who dwells in the three abodes of fire.

VERSE 38

उन्नतप्रपदो गूढगुल्फः संवृतपार्श्विकः ।
पीनजङ्घः श्लिष्टजानुः स्थूलोरुः प्रोन्नमत्कटिः ॥

With high insteps, hidden ankles and rounded heels; with stout shanks, close-set knees, broad thighs and raised hips.

VERSE 39

निम्ननाभिः स्थूलकुक्षिः पीनवक्षा बृहद्भुजः ।
पीनस्कन्धः कम्बुकण्ठो लम्बोष्ठो लम्बनासिकः ॥

With a deep navel, a large belly, a broad chest and great arms; with stout shoulders, a neck like a conch, long lips and a long trunk.

VERSE 40

भग्नवामरदस्तुङ्गसव्यदन्तो महाहनुः ।
ह्रस्वनेत्रत्रयः शूर्पकर्णो निबिडमस्तकः ॥

Whose left tusk is broken and right tusk high, with a mighty jaw; with three small eyes, ears like winnowing fans and a dense, solid head.

VERSE 41

स्तबकाकारकुम्भाग्रो रत्नमौलिर्निरङ्कुशः ।
सर्पहारकटीसूत्रः सर्पयज्ञोपवीतवान् ॥

With the tops of his temples shaped like clusters of flowers, with a jewelled crown, free from all restraint; with serpents for necklace and waist-band, wearing a serpent as the sacred thread.

VERSE 42

सर्पकोटीरकटकः सर्पग्रैवेयकाङ्गदः ।
सर्पकक्षोदराबन्धः सर्पराजोत्तरच्छदः ॥

With serpents as his crown and bracelets, with serpents for neck-ring and armlets; with a serpent binding his belly, with the king of serpents as his upper cloth.

VERSE 43

रक्तो रक्ताम्बरधरो रक्तमालाविभूषणः ।
रक्तेक्षणो रक्तकरो रक्तताल्वोष्ठपल्लवः ॥

Red, clad in red, adorned with red garlands; with red eyes, red hands, and red palate and lips like tender shoots.

VERSE 44

श्वेतः श्वेताम्बरधरः श्वेतमालाविभूषणः ।
श्वेतातपत्ररुचिरः श्वेतचामरवीजितः ॥

White, clad in white, adorned with white garlands; handsome under a white parasol, fanned with white whisks.

VERSE 45

सर्वावयवसम्पूर्णः सर्वलक्षणलक्षितः ।
सर्वाभरणशोभाढ्यः सर्वशोभासमन्वितः ॥

Complete in every limb, marked with every auspicious sign; rich in the splendour of every ornament, endowed with every beauty.

VERSE 46

सर्वमङ्गलमाङ्गल्यः सर्वकारणकारणम् ।
सर्वदेववरः शार्ङ्गो बीजपूरी गदाधरः ॥

The auspiciousness of all that is auspicious, the cause of all causes; the best of all gods, bearer of the bow Sharnga, holder of the citron and the mace.

VERSE 47

शुभाङ्गो लोकसारङ्गः सुतन्तुस्तन्तुवर्धनः ।
किरीटी कुण्डली हारी वनमाली शुभाङ्गदः ॥

Of auspicious body, the essence of the world, the good thread who extends the thread of lineage; wearing a crown, earrings, a necklace, a forest garland and fine armlets.

VERSE 48

इक्षुचापधरः शूली चक्रपाणिः सरोजभृत् ।
पाशी धृतोत्पलः शालिमञ्जरीभृत्स्वदन्तभृत् ॥

Holding the sugarcane bow, the trident, the discus and the lotus; holding the noose, the water lily, a sheaf of rice and his own tusk.

VERSE 49

कल्पवल्लीधरो विश्वाभयदैककरो वशी ।
अक्षमालाधरो ज्ञानमुद्रावान् मुद्रायुधः ॥

Holding the wish-fulfilling creeper, with one hand granting fearlessness to the universe, the self-controlled; holding the rosary, showing the gesture of knowledge, armed with the mallet.

VERSE 50

पूर्णपात्री कम्बुधरो विधृताङ्कुशमूलकः ।
करस्थाम्रफलश्चूतकलिकाभृत्कुठारवान् ॥

Holding a full vessel and a conch, grasping the goad at its base; with a mango fruit in hand, holding a mango blossom and an axe.

VERSE 51

पुष्करस्थस्वर्णघटीपूर्णरत्नाभिवर्षकः ।
भारतीसुन्दरीनाथो विनायकरतिप्रियः ॥

Who showers jewels from the golden pot held in his trunk; lord of the beautiful Bharati, and dear to Vinayaki and Rati.

VERSE 52

महालक्ष्मीप्रियतमः सिद्धलक्ष्मीमनोरमः ।
रमारमेशपूर्वाङ्गो दक्षिणोमामहेश्वरः ॥

Most beloved of Mahalakshmi, delight of Siddhalakshmi; with Rama and Vishnu in front of him and Uma and Shiva to his right.

VERSE 53

महीवराहवामाङ्गो रतिकन्दर्पपश्चिमः ।
आमोदमोदजननः सम्प्रमोदप्रमोदनः ॥

With Bhudevi and Varaha to his left and Rati and Kama behind him; who begets Amoda and Moda, and gladdens Sampramoda and Pramoda.

VERSE 54

संवर्धितमहावृद्धिर्ऋद्धिसिद्धिप्रवर्धनः ।
दन्तसौमुख्यसुमुखः कान्तिकन्दलिताश्रयः ॥

Who has increased great prosperity and furthers Riddhi and Siddhi; fair-faced through the grace of his tusk, the shelter in which beauty blossoms.

VERSE 55

मदनावत्याश्रिताङ्घ्रिः कृतवैमुख्यदुर्मुखः ।
विघ्नसम्पल्लवः पद्मः सर्वोन्नतमदद्रवः ॥

Whose feet are held by Madanavati, who turns a fierce face on those who turn away; who cuts off the sprouts of obstacles, the lotus, whose ichor flows high above all.

VERSE 56

विघ्नकृन्निमनचरणो द्राविणीशक्तिसत्कृतः ।
तीव्राप्रसन्ननयनो ज्वालिनीपालितैकदृक् ॥

Whose feet crush the makers of obstacles, honoured by the Shakti Dravini; whose eyes are gracious to Tivra, whose single gaze is guarded by Jvalini.

VERSE 57

मोहिनीमोहनो भोगदायिनीकान्तिमण्डनः ।
कामिनीकान्तवक्त्रश्रीरधिष्ठितवसुन्धरः ॥

Who enchants Mohini, adorned with the beauty of Bhogadayini; whose face is lovely to Kamini, who presides over the earth.

VERSE 58

वसुधारामदोन्नादो महाशङ्खनिधिप्रियः ।
नमद्वसुमतीमाली महापद्मनिधिः प्रभुः ॥

Who roars in the joy of Vasudhara, fond of the great Shankha treasure; garlanded by the bowing earth, the great Padma treasure itself, the lord.

VERSE 59

सर्वसद्गुरुसंसेव्यः शोचिष्केशहृदाश्रयः ।
ईशानमूर्धा देवेन्द्रशिखः पवननन्दनः ॥

Served by all true teachers, dwelling in the heart of fire; whose head is Ishana, whose topknot is Indra, son of the wind (as Hanuman).

VERSE 60

प्रत्युग्रनयनो दिव्यो दिव्यास्त्रशतपर्वधृक् ।
ऐरावतादिसर्वाशावारणो वारणप्रियः ॥

Of fierce eyes, the divine one, bearing hundreds of divine weapons; attended by Airavata and all the elephants of the quarters, fond of elephants.

VERSE 61

वज्राद्यस्त्रपरीवारो गणचण्डसमाश्रयः ।
जयाजयपरिकरो विजयाविजयावहः ॥

Surrounded by weapons such as the thunderbolt, the refuge of Ganachanda; attended by Jaya and Ajaya, bringer of victory to Vijaya and Avijaya.

VERSE 62

अजयार्चितपादाब्जो नित्यानन्दवनस्थितः ।
विलासिनीकृतोल्लासः शौण्डी सौन्दर्यमण्डितः ॥

Whose lotus feet are worshipped by Ajaya, abiding in the grove of eternal bliss; delighted by Vilasini, bold, adorned with beauty.

VERSE 63

अनन्तानन्तसुखदः सुमङ्गलसुमङ्गलः ।
ज्ञानाश्रयः क्रियाधार इच्छाशक्तिनिषेवितः ॥

Giver of endless happiness, the most auspicious of the auspicious; the abode of knowledge, the support of action, served by the power of will.

VERSE 64

सुभगासंश्रितपदो ललिताललिताश्रयः ।
कामिनीपालनः कामकामिनीकेलिलालितः ॥

Whose feet are the refuge of Subhaga, the shelter of Lalita and the beautiful; protector of Kamini, caressed in the play of Kamakamini.

VERSE 65

सरस्वत्याश्रयो गौरीनन्दनः श्रीनिकेतनः ।
गुरुगुप्तपदो वाचासिद्धो वागीश्वरीपतिः ॥

The refuge of Sarasvati, the joy of Gauri, the abode of Lakshmi; whose feet are guarded by the teachers, perfect in speech, lord of the goddess of speech.

VERSE 66

नलिनीकामुको वामारामो ज्येष्ठामनोरमः ।
रौद्रीमुद्रितपादाब्जो हुम्बीजस्तुङ्गशक्तिकः ॥

Lover of Nalini, delighting in Vama, dear to the heart of Jyeshtha; whose lotus feet are sealed by Raudri, whose seed syllable is Hum and whose Shakti is Tunga.

VERSE 67

विश्वादिजननत्राणः स्वाहाशक्तिः सकीलकः ।
अमृताब्धिकृतावासो मदघूर्णितलोचनः ॥

Protector of the universe from its birth, whose Shakti is Svaha, with its binding key; who dwells in the ocean of nectar, with eyes rolling in ecstasy.

VERSE 68

उच्छिष्टोच्छिष्टगणको गणेशो गणनायकः ।
सार्वकालिकसंसिद्धिर्नित्यसेव्यो दिगम्बरः ॥

Ucchishta Ganapati, Ganesha, leader of the ganas; ever perfected at all times, to be served always, clad in the directions.

VERSE 69

अनपायोऽनन्तदृष्टिरप्रमेयोऽजरामरः ।
अनाविलोऽप्रतिहतिरच्युतोऽमृतमक्षरः ॥

Imperishable, of endless vision, immeasurable, ageless and deathless; unclouded, unobstructed, unfallen, the nectar, the imperishable.

VERSE 70

अप्रतर्क्योऽक्षयोऽजय्योऽनाधरोऽनामयोऽमलः ।
अमेयसिद्धिरद्वैतमघोरोऽग्निसमाननः ॥

Beyond reasoning, undecaying, unconquerable, without support, free from disease, stainless; of unfailing power, the non-dual, the gentle, whose face is like fire.

VERSE 71

अनाकारोऽब्धिभूम्यग्निबलघ्नोऽव्यक्तलक्षणः ।
आधारपीठमाधार आधाराधेयवर्जितः ॥

Formless, who destroys the might of ocean, earth and fire, whose marks are unmanifest; the seat that is the support, the support itself, beyond support and supported.

VERSE 72

आखुकेतन आशापूरक आखुमहारथः ।
इक्षुसागरमध्यस्थ इक्षुभक्षणलालसः ॥

Whose banner is the mouse, fulfiller of hopes, whose great chariot is the mouse; who dwells in the middle of the ocean of sugarcane juice and loves to eat sugarcane.

VERSE 73

इक्षुचापातिरेकश्रीरिक्षुचापनिषेवितः ।
इन्द्रगोपसमानश्रीरिन्द्रनीलसमद्युतिः ॥

Whose glory surpasses the sugarcane bow, served by the sugarcane bow; whose glow is like the red indragopa insect and like sapphire.

VERSE 74

इन्दीवरदलश्याम इन्दुमण्डलमण्डितः ।
इध्मप्रिय इडाभाग इडावानिन्दिराप्रियः ॥

Dark like a blue lotus petal, adorned with the moon's orb; fond of sacrificial fuel, whose share is the Ida offering, rich in offerings, dear to Lakshmi.

VERSE 75

इक्ष्वाकुविघ्नविध्वंसी इतिकर्तव्यतेप्सितः ।
ईशानमौलिरीशान ईशानप्रिय ईतिहा ॥

Destroyer of the obstacles of the Ikshvaku line, the goal of all that ought to be done; Ishana's crest, Ishana, dear to Ishana, remover of calamities.

VERSE 76

ईषणात्रयकल्पान्त ईहामात्रविवर्जितः ।
उपेन्द्र उडुभृन्मौलिरुडुनाथकरप्रियः ॥

The end of the three desires, free from mere craving; Upendra, who wears the moon on his crown and is dear to the rays of the lord of stars.

VERSE 77

उन्नतानन उत्तुङ्ग उदारस्त्रिदशाग्रणीः ।
ऊर्जस्वानूष्मलमद ऊहापोहदुरासदः ॥

Of lofty face, the exalted, the generous, foremost of the gods; the vigorous, with ichor warm with energy, beyond reach of argument and counter-argument.

VERSE 78

ऋग्यजुःसामनयन ऋद्धिसिद्धिसमर्पकः ।
ऋजुचित्तैकसुलभो ऋणत्रयविमोचनः ॥

Whose eyes are the Rig, Yajur and Sama Vedas, who grants Riddhi and Siddhi; easily reached by the upright mind, who frees from the three debts.

VERSE 79

लुप्तविघ्नः स्वभक्तानां लुप्तशक्तिः सुरद्विषाम् ।
लुप्तश्रीर्विमुखार्चानां लूताविस्फोटनाशनः ॥

Who removes obstacles for his devotees and removes the power of the gods' enemies; who removes the fortune of those who turn from worship, who destroys spider-pox and boils.

VERSE 80

एकारपीठमध्यस्थ एकपादकृतासनः ।
एजिताखिलदैत्यश्रीरिहिताखिलसंश्रयः ॥

Who dwells in the centre of the seat of the letter E, who sits on one foot; who shook the fortune of all demons and makes all who take refuge in him prosper.

VERSE 81

ऐश्वर्यनिधिरैश्वर्यमैहिकामुष्मिकप्रदः ।
ऐरम्मदसमोन्मेष ऐरावतसमाननः ॥

The treasure of sovereignty, sovereignty itself, giver of what is of this world and the next; flashing like lightning, with a face like Airavata.

VERSE 82

ओङ्कारवाच्य ओङ्कार ओजस्वानोषधीपतिः ।
औदार्यनिधिरौद्रत्यधैर्य औन्नत्यनिःसमः ॥

The one named by Om, Om itself, the radiant lord of herbs; the treasure of generosity, firm against arrogance, unequalled in loftiness.

VERSE 83

अङ्कुशः सुरनागानामङ्कुशाकारसंस्थितः ।
अः समस्तविसर्गान्तपदेषु परिकीर्तितः ॥

The goad to the gods and nagas, abiding in the shape of the goad; the letter Ah, proclaimed in all words that end in visarga.

VERSE 84

कमण्डलुधरः कल्पः कपर्दी कलभाननः ।
कर्मसाक्षी कर्मकर्ता कर्माकर्मफलप्रदः ॥

Bearing the water pot, the one fit for every act, with matted hair, with the face of a young elephant; witness of action, doer of action, giver of the fruit of action and non-action.

VERSE 85

कदम्बगोलकाकारः कूष्माण्डगणनायकः ।
कारुण्यदेहः कपिलः कथकः कटिसूत्रभृत् ॥

Round like a kadamba blossom, leader of the Kushmanda ganas; whose body is compassion, tawny-coloured, the storyteller, wearing a waist-thread.

VERSE 86

खर्वः खड्गप्रियः खड्गः खान्तान्तःस्थः खनिर्मलः ।
खल्वाटशृङ्गनिलयः खट्वाङ्गी खदुरासदः ॥

The short one, fond of the sword, the sword itself, dwelling within the sky, pure as the sky; dwelling on the peak of a bare mountain, bearing the skull-staff, hard to reach even for the sky-dwellers.

VERSE 87

गुणाढ्यो गहनो गद्यो गद्यपद्यसुधारणवः ।
गद्यगानप्रियो गर्जो गीतगीर्वाणपूर्वजः ॥

Rich in virtues, the deep, the speakable, an ocean of the nectar of prose and verse; fond of prose and song, the thunderer, elder of the gods praised in song.

VERSE 88

गुह्याचारस्तो गुह्यो गुह्यागमनिरूपितः ।
गुहाशयो गुडाब्धिस्थो गुरुगम्यो गुरुर्गुरुः ॥

Delighting in secret practice, the secret, revealed in secret scriptures; dwelling in the cave of the heart, abiding in the ocean of jagger, reached through the teacher, the teacher of teachers.

VERSE 89

घण्टाघर्घरिकामाली घटकुम्भो घटोदरः ।
ङकारवाच्यो ङाकारो ङकाराकारशुण्डभृत् ॥

Garlanded with tinkling bells, with temples like pots and a pot-like belly; named by the letter Nga, the letter Nga itself, with a trunk shaped like the letter Nga.

VERSE 90

चण्डश्चण्डेश्वरश्चण्डी चण्डेशश्चण्डविक्रमः ।
चराचरपिता चिन्तामणिश्चर्वणलालसः ॥

The fierce, lord of the fierce, the wrathful, lord of Chandi, of fierce valour; father of all that moves and stands still, the wish-fulfilling gem, fond of chewing.

VERSE 91

छन्दश्छन्दोद्भवश्छन्दो दुर्लक्ष्यश्छन्दविग्रहः ।
जगद्योनिर्जगत्साक्षी जगदीशो जगन्मयः ॥

The metre, born of the metres, the Veda, hard to perceive, whose form is the metres; the womb of the world, witness of the world, lord of the world, pervading the world.

VERSE 92

जप्यो जपपरो जाप्यो जिह्वासिंहासनप्रभुः ।
स्रवद्गण्डोल्लसद्धानझङ्कारिभ्रमराकुलः ॥

To be chanted, devoted to chanting, the object of chanting, lord of the throne of the tongue; thronged by humming bees drawn to the ichor that flows on his temples.

VERSE 93

टङ्कारस्फारसंरावष्टङ्कारमणिनूपुरः ।
ठद्वयीपल्लवान्तस्थसर्वमन्त्रेषु सिद्धिदः ॥

Whose jewelled anklets ring with a spreading tinkling sound; who grants success in all mantras that end in the two syllables Tha (svaha).

VERSE 94

डिण्डिमुण्डो डाकिनीशो डामरो डिण्डिमप्रियः ।
ढक्कानिनादमुदितो ढौङ्को ढुण्डिविनायकः ॥

Dindimunda, lord of the Dakinis, Damara, fond of the dindima drum; delighted by the sound of the dhakka drum, Dhaunka, Dhundhi Vinayaka.

VERSE 95

तत्त्वानां प्रकृतिस्तत्त्वं तत्त्वम्पदनिरूपितः ।
तारकान्तरसंस्थानस्तारकस्तारकान्तकः ॥

The nature and the truth of all principles, described by the word 'That' and 'thou'; abiding within the Taraka mantra, the saviour, the slayer of Taraka.

VERSE 96

स्थाणुः स्थाणुप्रियः स्थाता स्थावरं जङ्गमं जगत् ।
दक्षयज्ञप्रमथनो दाता दानं दमो दया ॥

The firm pillar, dear to Sthanu (Shiva), the abiding one, the world that is still and moving; destroyer of Daksha's sacrifice, the giver, the gift, self-restraint and compassion.

VERSE 97

दयावान्दिव्यविभवो दण्डभृद्दण्डनायकः ।
दन्तप्रभिन्नाभ्रमालो दैत्यवारणदारणः ॥

The compassionate, of divine splendour, bearer of the rod, leader of armies; who pierced rows of clouds with his tusk, who tore apart the demons' elephants.

VERSE 98

दंष्ट्रालग्नद्वीपघटो देवार्थनृगजाकृतिः ।
धनं धनपतेर्बन्धुर्धनदो धरणीधरः ॥

On whose tusk the island-continent cling, who took a human-elephant form for the sake of the gods; wealth itself, friend of the lord of wealth, giver of wealth, upholder of the earth.

VERSE 99

ध्यानैकप्रकटो ध्येयो ध्यानं ध्यानपरायणः ।
ध्वनिप्रकृतिचीत्कारो ब्रह्माण्डावल्लिमेखलः ॥

Revealed through meditation alone, the object, the act and the devotee of meditation; the trumpeting sound that is the nature of sound, girdled by the rows of cosmic eggs.

VERSE 100

नन्द्यो नन्दिप्रियो नादो नादमध्यप्रतिष्ठितः ।
निष्कलो निर्मलो नित्यो नित्यानित्यो निरामयः ॥

Worthy of joy, dear to Nandi, sound itself, established in the middle of sound; partless, stainless, eternal, both eternal and transient, free of illness.

VERSE 101

परं व्योम परं धाम परमात्मा परं पदम् ॥

The supreme sky, the supreme abode, the supreme Self, the supreme state.

VERSE 102

परात्परः पशुपतिः पशुपाशविमोचनः ।
पूर्णानन्दः परानन्दः पुराणपुरुषोत्तमः ॥

Higher than the highest, lord of creatures, who frees creatures from their bonds; full bliss, supreme bliss, the ancient Supreme Person.

VERSE 103

पद्मप्रसन्नवदनः प्रणताज्ञाननाशनः ।
प्रमाणप्रत्ययातीतः प्रणतार्तिनिवारणः ॥

Whose face is bright as a lotus, who destroys the ignorance of those who bow; beyond proof and inference, who removes the distress of those who bow.

VERSE 104

फणिहस्तः फणिपतिः फूत्कारः फणितप्रियः ।
बाणार्चिताङ्घ्रियुगलो बालकेलिकुतूहली ।
ब्रह्म ब्रह्मार्चितपदो ब्रह्मचारी बृहस्पतिः ॥

With a serpent in his hand, lord of serpents, the hissing sound, fond of molasses; whose pair of feet were worshipped by Bana, delighting in child's play; Brahman himself, whose feet are worshipped by Brahma, the celibate, Brihaspati.

VERSE 105

बृहत्तमो ब्रह्मपरो ब्रह्मण्यो ब्रह्मविप्रियः ।
बृहन्नादाग्र्यचीत्कारो ब्रह्माण्डावलिमेखलः ॥

The greatest, devoted to Brahman, dear to Brahmins, dear to the knowers of Brahman; whose trumpeting is foremost among great sounds, girdled by the rows of cosmic eggs.

VERSE 106

भ्रूक्षेपदत्तलक्ष्मीको भर्गो भद्रो भयापहः ।
भगवान् भक्तिसुलभो भूतिदो भूतिभूषणः ॥

Who grants fortune with a move of his brow, the radiant, the kind, the remover of fear; the Lord, easily won by devotion, giver of prosperity, adorned with sacred ash.

VERSE 107

भव्यो भूतालयो भोगदाता भ्रूमध्यगोचरः ।
मन्त्रो मन्त्रपतिर्मन्त्री मदमत्तो मनो मयः ॥

The noble, the abode of beings, giver of enjoyment, perceived between the brows; the mantra, lord of mantras, the counsellor, rapt in joy, the mind itself.

VERSE 108

मेखलाहीश्वरो मन्दगतिर्मन्दनिभेक्षणः ।
महाबलो महावीर्यो महाप्राणो महामनाः ॥

Whose girdle is the lord of serpents, slow of gait, with gentle eyes; of great strength, great valour, great vital power and great mind.

VERSE 109

यज्ञो यज्ञपतिर्यज्ञगोप्ता यज्ञफलप्रदः ।
यशस्करो योगगम्यो याज्ञिको याजकप्रियः ॥

The sacrifice, lord of sacrifice, protector of sacrifice, giver of its fruit; giver of fame, reached through yoga, the performer of sacrifice, dear to the officiants.

VERSE 110

रसो रसप्रियो रस्यो रञ्जको रावणार्चितः ।
राज्यरक्षाकरो रत्नगर्भो राज्यसुखप्रदः ॥

Essence itself, fond of essence, the delicious, the one who delights, worshipped by Ravana; protector of kingdoms, holding jewels within, giver of the joy of rule.

VERSE 111

लक्षो लक्षपतिर्लक्ष्यो लयस्थो लड्डुकप्रियः ।
लासप्रियो लास्यपरो लाभकृल्लोकविश्रुतः ॥

The hundred-thousand, lord of hundreds of thousands, the goal, abiding in dissolution, fond of laddus; fond of dance, devoted to graceful dance, giver of gain, renowned in the world.

VERSE 112

वरेण्यो वह्निवदनो वन्द्यो वेदान्तगोचरः ।
विकर्ता विश्वतश्चक्षुर्विधाता विश्वतोमुखः ॥

The most worthy, whose mouth is fire, to be revered, known through Vedanta; the transformer, with eyes everywhere, the ordainer, with faces everywhere.

VERSE 113

वामदेवो विश्वनेता वज्रिवज्रनिवारणः ।
विवस्वद्वन्धनो विश्वाधारो विश्वेश्वरो विभुः ॥

Vamadeva, leader of the universe, who wards off Indra's thunderbolt; binder of the sun, support of the universe, lord of the universe, the all-pervading.

VERSE 114

शब्दब्रह्म शमप्राप्यः शम्भुशक्तिगणेश्वरः ।
शास्ता शिखाग्रनिलयः शरण्यः शम्बरेश्वरः ॥

Brahman as sound, reached through calm, lord of the ganas of Shambhu's power; the ruler, dwelling at the tip of the crown, the refuge, lord of Shambara.

VERSE 115

षडृतुकुसुमस्रग्वी षडाधारः षडक्षरः ।
संसारवैद्यः सर्वज्ञः सर्वभेषजभेषजम् ॥

Garlanded with the flowers of the six seasons, the six supports, the six-syllabled; healer of worldly existence, the all-knowing, the medicine of all medicines.

VERSE 116

सृष्टिस्थितिलयक्रीडः सुरकुञ्जरभेदकः ।
सिन्दूरितमहाकुम्भः सदसद्भक्तिदायकः ॥

Whose play is creation, preservation and dissolution, who split the elephant of the gods; whose great temples are smeared with sindura, who grants devotion to the good and the not-good.

VERSE 117

साक्षी समुद्रमथनः स्वयंवेद्यः स्वदक्षिणः ।
स्वतन्त्रः सत्यसङ्कल्पः सामगानरतः सुखी ॥

The witness, the churner of the ocean, known by himself, skilful; independent, true in resolve, delighting in the singing of the Sama, the happy one.

VERSE 118

हंसो हस्तिपिशाचीशो हवनं हव्यकव्यभुक् ।
हव्यं हुतप्रियो हृष्टो हृल्लेखामन्त्रमध्यगः ॥

The swan, lord of the elephant-goblins, the oblation, partaker of offerings to gods and ancestors; the offering, fond of oblations, the joyful, abiding within the Hrillekha mantra.

VERSE 119

क्षेत्राधिपः क्षमाभर्ता क्षमाक्षमपरायणः ।
क्षिप्रक्षेमकरः क्षेमानन्दः क्षोणीसुरद्रुमः ॥

Lord of the field, upholder of the earth, devoted to forbearance and its opposite; who quickly brings welfare, the bliss of welfare, the wish-granting tree for the Brahmins.

VERSE 120

धर्मप्रदोऽर्थदः कामदाता सौभाग्यवर्धनः ।
विद्याप्रदो विभवदो भुक्तिमुक्तिफलप्रदः ॥

Giver of dharma, of wealth and of desires, increaser of good fortune; giver of learning and prosperity, giver of the fruit of enjoyment and liberation.

VERSE 121

आभिरूप्यकरो वीरश्रीप्रदो विजयप्रदः ।
सर्ववश्यकरो गर्भदोषहा पुत्रपौत्रदः ॥

Giver of beauty, of heroic glory and of victory; who brings all under influence, removes defects of the womb and grants sons and grandsons.

VERSE 122

मेधादः कीर्तिदः शोकहारी दौर्भाग्यनाशनः ।
प्रतिवादिमुखस्तम्भो रुष्टचित्तप्रसादनः ॥

Giver of intelligence and fame, remover of grief, destroyer of misfortune; who silences the mouths of opponents and calms angry minds.

VERSE 123

पराभिचारशमनो दुःखहा बन्धमोक्षदः ।
लवस्त्रुटिः कला काष्ठा निमेषस्तत्परक्षणः ॥

Who quells hostile spells, destroys sorrow and releases from bondage; he is lava, truti, kala, kashtha, nimesha and the instant that follows them (units of time).

VERSE 124

घटी मुहूर्तः प्रहरो दिवा नक्तमहर्निशम् ।
पक्षो मासर्त्यनाब्दयुगं कल्पो महालयः ॥

He is the ghati, the muhurta, the watch, day and night, the day-and-night; the fortnight, month, season, half-year, year, the yuga, the kalpa and the great dissolution.

VERSE 125

राशिस्तारा तिथिर्योगो वारः करणमंशकम् ।
लग्नं होरा कालचक्रं मेरुः सप्तर्षयो ध्रुवः ॥

He is the zodiac sign, the star, the lunar day, the yoga, the weekday, the karana and the division; the ascendant, the hora, the wheel of time, Mount Meru, the seven sages and the pole star.

VERSE 126

राहुर्मन्दः कविर्जीवो बुधो भौमः शशी रविः ।
कालः सृष्टिः स्थितिर्विश्वं स्थावरं जङ्गमं जगत् ॥

He is Rahu, Saturn, Venus, Jupiter, Mercury, Mars, the moon and the sun; time, creation, preservation, the universe, the world that is still and moving.

VERSE 127

भूरापोऽग्निर्मरुद्वयोमाहङ्कृतिः प्रकृतिः पुमान् ।
ब्रह्मा विष्णुः शिवो रुद्र ईशः शक्तिः सदाशिवः ॥

He is earth, water, fire, wind, sky, ego, nature and the Person; Brahma, Vishnu, Shiva, Rudra, Isha, Shakti and Sadashiva.

VERSE 128

त्रिदशाः पितरः सिद्धा यक्षा रक्षांसि किन्नराः ।
सिद्धविद्याधरा भूता मनुष्याः पशवः खगाः ॥

He is the gods, the ancestors, the siddhas, yakshas, rakshasas and kinnaras; the siddhas and vidyadharas, the spirits, humans, animals and birds.

VERSE 129

समुद्राः सरितः शैला भूतं भव्यं भवोद्भवः ।
साङ्ख्यं पातञ्जलं योगं पुराणानि श्रुतिः स्मृतिः ॥

He is the oceans, rivers and mountains, what was and what will be, the source of becoming; Sankhya, Patanjala yoga, the Puranas, Shruti and Smriti.

VERSE 130

वेदाङ्गानि सदाचारो मीमांसा न्यायविस्तरः ।
आयुर्वेदो धनुर्वेदो गान्धर्व काव्यनाटकम् ॥

He is the limbs of the Veda, right conduct, Mimamsa and the breadth of Nyaya; Ayurveda, the science of archery, music, poetry and drama.

VERSE 131

वैखानसं भागवतं मानुषं पाञ्चरात्रकम् ।
शैवं पाशुपतं कालामुखं भैरवशासनम् ॥

He is the Vaikhanasa, Bhagavata, Manusha and Pancharatra traditions; the Shaiva, Pashupata, Kalamukha and Bhairava teachings.

VERSE 132

शाक्तं वैनायकं सौरं जैनमार्हतसंहिता ।
सदसद्भक्तमव्यक्तं सचेतनमचेतनम् ॥

He is the Shakta, Vainayaka, Saura and Jaina traditions and the Arhat scripture; the real and the unreal, the manifest and the unmanifest, the conscious and the unconscious.

VERSE 133

बन्धो मोक्षः सुखं भोगो योगः सत्यमणुर्महान् ।
स्वस्ति हुं फट् स्वधा स्वाहा श्रौषड् वौषड् वषण्णमः ॥

He is bondage and liberation, happiness, enjoyment, yoga, truth, the atom and the great; svasti, hum, phat, svadha, svaha, shraushat, vaushat, vashat and namah (the sacred ritual calls).

VERSE 134

ज्ञानं विज्ञानमानन्दो बोधः संवित्समोऽसमः ।
एक एकाक्षराधार एकाक्षरपरायणः ॥

Knowledge, wisdom, bliss, awakening, consciousness, the equal and the unequalled; the One, the support of the single syllable, devoted to the single syllable.

VERSE 135

एकाग्रधीरिवीर एकोऽनेकस्वरूपधृक् ।
द्विरूपो द्विभुजो द्व्यक्षो द्विरदो द्वीपरक्षकः ॥

Of one-pointed mind, the sole hero, the one who bears many forms; of two forms, two-armed, two-eyed, two-tusked, protector of the island-continents.

VERSE 136

द्वैमातुरो द्विवदनो द्वन्द्वहीनो द्वयातिगः ।
त्रिधामा त्रिकरस्त्रेता त्रिवर्गफलदायकः ॥

Son of two mothers, two-faced, free from the pairs of opposites, beyond duality; of three abodes, three-handed, the three fires, giver of the fruit of the three aims of life.

VERSE 137

त्रिगुणात्मा त्रिलोकादिस्त्रिशक्तीशस्त्रिलोचनः ।
चतुर्विधवचोवृत्तिपरिवृत्तिप्रवर्तकः ॥

Whose self is the three gunas, the origin of the three worlds, lord of the three powers, three-eyed; who sets in motion the four kinds of speech and their unfolding.

VERSE 138

चतुर्बाहुश्चतुर्दन्तश्चतुरात्मा चतुर्भुजः ।
चतुर्विधोपायमयश्चतुर्वर्णाश्रमाश्रयः ।
चतुर्थीपूजनप्रीतश्चतुर्थीतिथिसम्भवः ॥

Four-armed, four-tusked, of fourfold self, with four arms; made of the four means, the refuge of the four varnas and ashramas; pleased by worship on the fourth lunar day, born on the fourth lunar day.

VERSE 139

पञ्चाक्षरात्मा पञ्चात्मा पञ्चास्यः पञ्चकृत्तमः ॥

Whose self is the five syllables, of fivefold self, five-faced, foremost in the five acts.

VERSE 140

पञ्चाधारः पञ्चवर्णः पञ्चाक्षरपरायणः ।
पञ्चतालः पञ्चकरः पञ्चप्रणवमातृकः ॥

The five supports, of five colours, devoted to the five syllables; of five rhythms, five-handed, the source of the five Pranava syllables.

VERSE 141

पञ्चब्रह्ममयस्फूर्तिः पञ्चावरणवारितः ।
पञ्चभक्षप्रियः पञ्चबाणः पञ्चशिखात्मकः ॥

Shining as the five Brahma mantras, guarded by five enclosures; fond of five kinds of food, bearing the five arrows, whose self is the five flames.

VERSE 142

षट्कोणपीठः षट्चक्रधामा षड्ग्रन्थिभेदकः ।
षडङ्गध्वान्तविध्वंसी षडङ्गुलमहाहृदः ॥

Whose seat is the hexagon, whose abode is the six chakras, who pierces the six knots; who dispels the darkness of the six limbs, the great lake six fingers wide.

VERSE 143

षण्मुखः षण्मुखभ्राता षट्शक्तिपरिवारितः ।
षड्वैरिवर्गविध्वंसी षडूर्मिभयभञ्जनः ॥

Six-faced (Skanda) and brother of the six-faced, surrounded by six Shaktis; destroyer of the six inner enemies, who breaks the fear of the six waves of existence.

VERSE 144

षट्त्तर्कदूरः षट्कर्मा षड्गुणः षट्साश्रयः ।
सप्तपातालचरणः सप्तद्वीपोरुमण्डलः ॥

Beyond the six systems of logic, the six duties, the six qualities, the support of the six tastes; whose feet are the seven netherworlds, whose broad thighs are the seven continents.

VERSE 145

सप्तस्वर्लोकमुकुटः सप्तसप्तिवरप्रदः ।
सप्ताङ्गराज्यसुखदः सप्तर्षिगणवन्दितः ॥

Whose crown is the seven upper worlds, who gave a boon to the seven-horsed sun; giver of the joy of a kingdom of seven limbs, revered by the seven sages.

VERSE 146

सप्तच्छन्दोनिधिः सप्तहोत्रः सप्तस्वराश्रयः ।
सप्ताब्धिकेलिकासारः सप्तमातृनिषेवितः ॥

Treasure of the seven metres, the seven sacrificial priests, the refuge of the seven notes; whose pleasure pool is the seven seas, served by the seven Mothers.

VERSE 147

सप्तच्छन्दो मोदमदः सप्तच्छन्दो मखप्रभुः ।

अष्टमूर्तिर्ध्येयमूर्तिरष्टप्रकृतिकारणम् ॥

Rejoicing in the seven metres, lord of the sacrifice of the seven metres; of eight forms, the form to be meditated on, the cause of the eightfold nature.

VERSE 148

अष्टाङ्गयोगफलभृदष्टपत्राम्बुजासनः ।

अष्टशक्तिसमानश्रीरष्टैश्वर्यप्रवर्धनः ॥

Bearer of the fruit of eight-limbed yoga, seated on the eight-petalled lotus; whose glory equals the eight Shaktis, who increases the eight kinds of sovereignty.

VERSE 149

अष्टपीठोपपीठश्रीरष्टमातृसमावृतः ।

अष्टभैरवसेव्योऽष्टवसुवन्द्योऽष्टमूर्तिभृत् ॥

Glorious in the eight seats and sub-seats, surrounded by the eight Mothers; served by the eight Bhairavas, revered by the eight Vasus, bearing eight forms.

VERSE 150

अष्टचक्रस्फुरन्मूर्तिरष्टद्रव्यहविःप्रियः ।

अष्टश्रीरष्टसामश्रीरष्टैश्वर्यप्रदायकः ।

नवनागासनाध्यासी नवनिध्यनुशासितः ॥

Whose form shines in the eight chakras, fond of oblations of the eight substances; with the eight fortunes and the eight Sama glories, giver of the eight kinds of sovereignty; seated on nine serpents, commander of the nine treasures.

VERSE 151

नवद्वारपुरावृत्तो नवद्वारनिकेतनः ।

नवनाथमहानाथो नवनागविभूषितः ॥

Enclosed in the city of nine gates, dwelling in the nine-gated house; the great lord of the nine Nathas, adorned with nine serpents.

VERSE 152

नवनारायणस्तुल्यो नवदुर्गानिषेवितः ।
नवरत्नविचित्राङ्गो नवशक्तिशिरोद्धृतः ॥

Equal to the nine Narayanas, served by the nine Durgas; with a body bright with the nine gems, bearing the nine Shaktis on his head.

VERSE 153

दशात्मको दशभुजो दशदिक्पतिवन्दितः ।
दशाध्यायो दशप्राणो दशेन्द्रियनियामकः ॥

Of tenfold self, ten-armed, revered by the guardians of the ten directions; the ten chapters, the ten vital breaths, ruler of the ten senses.

VERSE 154

दशाक्षरमहामन्त्रो दशाशाव्यापिविग्रहः ।
एकादशमहारुद्रैःस्तुतश्चैकादशाक्षरः ॥

The great ten-syllabled mantra, whose body pervades the ten directions; praised by the eleven great Rudras, the eleven-syllabled.

VERSE 155

द्वादशद्विदशाष्टादिदोर्दण्डास्त्रनिकेतनः ।
त्रयोदशभिदाभिन्नो विश्वेदेवाधिदैवतम् ॥

Whose arms, twelve, twenty, eighteen and more, are the dwelling of weapons; divided in thirteen ways, the presiding deity of the Vishvedevas.

VERSE 156

चतुर्दशेन्द्रवरदश्चतुर्दशमनुप्रभुः ।
चतुर्दशाद्यविद्याढ्यश्चतुर्दशजगत्पतिः ॥

Giver of boons to the fourteen Indras, lord of the fourteen Manus; rich in the fourteen branches of learning, lord of the fourteen worlds.

VERSE 157

सामपञ्चदशः पञ्चदशीशीतांशुनिर्मलः ।
तिथिपञ्चदशाकारस्तिथ्या पञ्चदशार्चितः ॥

The fifteen-fold Sama, pure as the moon on the fifteenth day; of the form of the fifteen lunar days, worshipped on the fifteen lunar days.

VERSE 158

षोडशाधारनिलयः षोडशस्वरमातृकः ।
षोडशान्तपदावासः षोडशेन्दुकलात्मकः ॥

Dwelling in the sixteen supports, source of the sixteen vowels; abiding at the end of the sixteen, whose self is the sixteen digits of the moon.

VERSE 159

कलासप्तदशी सप्तदशः सप्तदशाक्षरः ।
अष्टादशद्वीपपतिरष्टादशपुराणकृत् ॥

The seventeenth digit, the seventeen, the seventeen-syllabled; lord of the eighteen islands, author of the eighteen Puranas.

VERSE 160

अष्टादशौषधीसृष्टिरष्टादशविधिः स्मृतः ।
अष्टादशलपिप्यष्टिसमष्टिज्ञानकोविदः ॥

Creator of the eighteen herbs, remembered as the eighteen rules; skilled in knowledge of the eighteen scripts, singly and as a whole.

VERSE 161

अष्टादशान्नसम्पत्तिरष्टादशविजातिकृत् ।
एकविंशः पुमानेकविंशत्यङ्गुलिपल्लवः ॥

The wealth of the eighteen grains, maker of the eighteen kinds of beings; the twenty-one, the Person whose fingers are twenty-one tender shoots.

VERSE 162

चतुर्विंशतितत्त्वात्मा पञ्चविंशाख्यपूरुषः ।
सप्तविंशतितारेशः सप्तविंशतियोगकृत् ॥

Whose self is the twenty-four principles, the Person called the twenty-fifth; lord of the twenty-seven stars, maker of the twenty-seven yogas.

VERSE 163

द्वात्रिंशद्भैरवाधीशश्चतुस्त्रिंशन्महाह्रदः ।
षट्त्रिंशत्तत्त्वसम्भूतिरष्टत्रिंशत्कलात्मकः ॥

Lord of the thirty-two Bhairavas, the great lake of thirty-four; source of the thirty-six principles, whose self is the thirty-eight kalas.

VERSE 164

पञ्चाशद्विष्णुशक्तीशः पञ्चाशन्मातृकालयः ।
द्विपञ्चाशद्वपुःश्रेणीत्रिषष्ट्यक्षरसंश्रयः ।
पञ्चाशदक्षरश्रेणीपञ्चाशद्रुद्रविग्रहः ॥

Lord of the fifty Shaktis of Vishnu, abode of the fifty letters; whose body is a row of fifty-two, the refuge of the sixty-three letters; the row of fifty letters, whose form is the fifty Rudras.

VERSE 165

चतुःषष्टिमहासिद्धियोगिनीवृन्दवन्दितः ।
नमदेकोनपञ्चाशन्मरुद्वर्गनिरगलः ॥

Revered by the hosts of the sixty-four yoginis of great power; unhindered among the forty-nine Maruts who bow to him.

VERSE 166

चतुःषष्ट्यर्थनिर्णेता चतुःषष्टिकलानिधिः ।
अष्टषष्टिमहातीर्थक्षेत्रभैरववन्दितः ॥

Who determines the sixty-four meanings, the treasure of the sixty-four arts; revered by the Bhairavas of the sixty-eight great holy places.

VERSE 167

चतुर्नवतिमन्त्रात्मा षण्णवत्यधिकप्रभुः ।
शतानन्दः शतधृतिः शतपत्रायतेक्षणः ॥

Whose self is the ninety-four mantras, lord over more than ninety-six; Shatananda, Shatadhriti, with eyes long as a hundred-petalled lotus.

VERSE 168

शतानीकः शतमखः शतधारावरायुधः ।
सहस्रपत्रनिलयः सहस्रफणिभूषणः ॥

Shatanika, Shatamakha, bearing the hundred-edged weapon; dwelling in the thousand-petalled lotus, adorned with thousand-hooded serpents.

VERSE 169

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।

सहस्रनामसंस्तुत्यः सहस्राक्षबलापहः ॥

The Person with a thousand heads, a thousand eyes and a thousand feet; praised by a thousand names, who took away the strength of the thousand-eyed Indra.

VERSE 170

दशसाहस्रफणिभृत्फणिराजकृतासनः ।

अष्टाशीतिसहस्राद्यमहर्षिस्तोत्रपाठितः ॥

Who bears the ten-thousand-hooded king of serpents as his seat; whose praise is recited by the eighty-eight thousand great sages.

VERSE 171

लक्षाधारः प्रियाधारो लक्षाधारमनोमयः ।

चतुर्लक्षजपप्रीतश्चतुर्लक्षप्रकाशकः ॥

The support of a hundred thousand, the beloved support, of a mind that supports a hundred thousand; pleased by four hundred thousand repetitions, revealer of the four hundred thousand.

VERSE 172

चतुरशीतिलक्षाणां जीवानां देहसंस्थितः ।

कोटिसूर्यप्रतीकाशः कोटिचन्द्रांशुनिर्मलः ॥

Dwelling in the bodies of the eight million four hundred thousand kinds of beings; brilliant as ten million suns, pure as the rays of ten million moons.

VERSE 173

शिवोद्भवाद्यष्टकोटिवैनायकधुरन्धरः ।

सप्तकोटिमहामन्त्रमन्त्रितावयवद्युतिः ॥

Leader of the eighty million Vinayakas who arose from Shiva; whose limbs shine, empowered by seventy million great mantras.

VERSE 174

त्रयस्त्रिंशत्कोटिसुरश्रेणीप्रणतपादुकः ।

अनन्तदेवतासेव्यो ह्यनन्तशुभदायकः ॥

Whose sandals are bowed to by the ranks of the three hundred and thirty million gods; served by endless deities, giver of endless good.

VERSE 175

अनन्तनामानन्तश्रीरनन्तोऽनन्तसौख्यदः ।

अनन्तशक्तिसहितो ह्यनन्तमुनिसंस्तुतः ॥

Of endless names and endless glory, the endless one, giver of endless happiness; joined with endless power, praised by endless sages.

PHALA SHRUTI 1

इति वैनायकं नाम्नां सहस्रमिदमीरितम् ।

इदं ब्राह्मे मुहूर्ते यः पठति प्रत्यहं नरः ॥

Thus the thousand names of Vinayaka have been told. The verse says that whoever recites this daily at the Brahma muhurta, before dawn,

PHALA SHRUTI 2

करस्थं तस्य सकलमैहिकामुष्मिकं सुखम् ।

आयुरारोग्यमैश्वर्यं धैर्यं शौर्यं बलं यशः ॥

holds in his hand every happiness of this world and the next, along with long life, health, prosperity, steadiness, courage, strength and fame.

PHALA SHRUTI 3

मेधा प्रज्ञा धृतिः कान्तिः सौभाग्यमभिरूपता ।

सत्यं दया क्षमा शान्तिर्दाक्षिण्यं धर्मशीलता ॥

Intelligence, wisdom, resolve, radiance, good fortune, comeliness, truthfulness, compassion, patience, peace, courtesy and a righteous character,

PHALA SHRUTI 4

जगत्संवन्नं विश्वसंवादो वेदपाटवम् ।

सभापाण्डित्यमौदार्यं गाम्भीर्यं ब्रह्मवर्चसम् ॥

the power to win the world, harmony with all, skill in the Vedas, learning in assemblies, generosity, depth and the radiance of Brahman,

PHALA SHRUTI 5

ओजस्तेजः कुलं शीलं प्रतापो वीर्यमार्यता ।

ज्ञानं विज्ञानमास्तिक्यं स्थैर्यं विश्वासता तथा ॥

vigour, brilliance, good family, good conduct, renown, valour, nobility, knowledge, wisdom, faith, steadiness and trust.

PHALA SHRUTI 6

धनधान्यादिवृद्धिश्च सकृदस्य जपाद्भवेत् ।
वश्यं चतुर्विधं विश्वं जपादस्य प्रजायते ॥

The verse says that increase of wealth and grain comes from chanting it even once, and that by its chanting the fourfold world comes under one's influence.

PHALA SHRUTI 7

राज्ञो राजकलत्रस्य राजपुत्रस्य मन्त्रिणः ।
जप्यते यस्य वश्यार्थे स दासस्तस्य जायते ॥

Whoever it is chanted for the sake of influencing, whether a king, a queen, a prince or a minister, becomes as a servant to the chanter.

PHALA SHRUTI 8

धर्मार्थकाममोक्षाणामनायासेन साधनम् ।
शाकिनीडाकिनीरक्षोयक्षग्रहभयापहम् ॥

It is an effortless means to dharma, wealth, desire and liberation, and it removes fear of shakinis, dakinis, rakshasas, yakshas and evil planets.

PHALA SHRUTI 9

साम्राज्यसुखदं सर्वसपत्नमदमर्दनम् ।
समस्तकलहध्वंसि दग्धबीजप्ररोहणम् ॥

It gives the joy of sovereignty, crushes the pride of all rivals, ends every quarrel and makes even burnt seed sprout again.

PHALA SHRUTI 10

दुःस्वप्नप्रशमनं क्रुद्धस्वामिचित्तप्रसादनम् ।
षड्वर्गाष्टमहासिद्धित्रिकालज्ञानकारणम् ॥

It calms bad dreams, soothes the mind of an angry master, and is the cause of the six attainments, the eight great siddhis and knowledge of the three times.

PHALA SHRUTI 11

परकृत्यप्रशमनं परचक्रप्रमर्दनम् ।
सङ्ग्राममार्गे सर्वेषामिदमेकं जयावहम् ॥

It quells the spells of others and crushes hostile armies; on the path of battle this alone brings victory to all.

PHALA SHRUTI 12

सर्ववन्ध्यत्वदोषघ्नं गर्भरक्षककारणम् ।
पठ्यते प्रत्यहं यत्र स्तोत्रं गणपतेरिदम् ॥

It removes the defect of barrenness and is the one means of protecting the womb. Wherever this hymn of Ganapati is recited daily,

PHALA SHRUTI 13

देशे तत्र न दुर्भिक्षमीतयो दुरितानि च ।
न तद्देहं जहाति श्रीर्यत्रायं जप्यते स्तवः ॥

in that land there is no famine, no plague and no misfortune; and Lakshmi does not leave the house where this hymn is chanted.

PHALA SHRUTI 14

क्षयकुष्ठप्रमेहार्शभगन्दरविषूचिकाः ।
गुल्मं प्लीहानमशमानमतिसारं महोदरम् ॥

Consumption, leprosy, urinary disease, piles, fistula, cholera, abdominal tumour, enlarged spleen, stone, dysentery and dropsy,

PHALA SHRUTI 15

कासं श्वासमुदावर्तं शूलं शोफामयोदरम् ।
शिरोरोगं वर्मिं हिक्कां गण्डमालामरोचकम् ॥

cough, asthma, colic, pain, swelling and abdominal illness, headache, vomiting, hiccups, scrofula and loss of appetite,

PHALA SHRUTI 16

वातपित्तकफद्वन्द्वत्रिदोषजनितज्वरम् ।
आगन्तुविषमं शीतमुष्णं चैकाहिकादिकम् ॥

fevers born of wind, bile and phlegm, singly, in pairs or all three, fevers from outside causes, irregular, cold and hot, daily and periodic fevers:

PHALA SHRUTI 17

इत्याद्युक्तमनुक्तं वा रोगदोषादिसम्भवम् ।
सर्वं प्रशमयत्याशु स्तोत्रस्यास्य सकृज्जपः ॥

the verse says that a single chanting of this hymn quickly quiets all these and any other ailment, named or unnamed, that arises from disease or defect.

PHALA SHRUTI 18

प्राप्यतेऽस्य जपात्सिद्धिः स्त्रीशूद्रैः पतितैरपि ।
सहस्रनाममन्त्रोऽयं जपितव्यः शुभाप्तये ॥

The verse says that success is gained by its chanting even by women, shudras and the fallen; this thousand-name mantra is to be chanted for the sake of good.

PHALA SHRUTI 19

महागणपतेः स्तोत्रं सकामः प्रजपन्निदम् ।
इच्छया सकलान् भोगानुपभुज्येह पार्थिवान् ॥

One who chants this hymn of Mahaganapati with a desire enjoys here at will all the pleasures of the earth,

PHALA SHRUTI 20

मनोरथफलैर्दिव्यैर्मयानैर्मनोरमैः ।
चन्द्रेन्द्रभास्करोपेन्द्रब्रह्मशर्वादिसद्मसु ॥

and with divine fulfilment of wishes and lovely sky-chariots, in the abodes of the moon, Indra, the sun, Vishnu, Brahma, Shiva and others,

PHALA SHRUTI 21

कामरूपः कामगतिः कामदः कामदेश्वरः ।
भुक्त्वा यथेप्सितान्भोगानभीष्टैः सह बन्धुभिः ॥

taking any form and going anywhere at will, a giver of desires and lord among them, enjoying the pleasures he wishes together with his dear kin,

PHALA SHRUTI 22

गणेशानुचरो भूत्वा गणो गणपतिप्रियः ।
नन्दीश्वरादिसानन्दैर्नन्दितः सकलैर्गणैः ॥

he becomes a follower of Ganesha, a gana dear to Ganapati, welcomed with joy by Nandishvara and all the ganas.

PHALA SHRUTI 23

शिवाभ्यां कृपया पुत्रनिर्विशेषं च लालितः ।
शिवभक्तः पूर्णकामो गणेश्वरवरात्पुनः ॥

Tenderly cared for by Shiva and Parvati like their own son, a devotee of Shiva with every wish fulfilled, by the boon of Ganeshvara he is born again

PHALA SHRUTI 24

जातिस्मरो धर्मपरः सार्वभौमोऽभिजायते ।
निष्कामस्तु जपन्नित्यं भक्त्या विघ्नेशतत्परः ॥

remembering his past births, devoted to dharma, as a world sovereign. But one without desire, who chants it daily with devotion, intent on Ganesha,

PHALA SHRUTI 25

योगसिद्धिं परां प्राप्य ज्ञानवैराग्यसंयुतः ।
निरन्तरे निराबाधे परमानन्दसञ्ज्ञिते ॥

attains the highest perfection of yoga, endowed with knowledge and detachment, and in that ceaseless, unobstructed state called supreme bliss,

PHALA SHRUTI 26

विश्वोत्तीर्णे परे पूर्णे पुनरावृत्तिवर्जिते ।
लीनो वैनायके धाम्नि रमते नित्यनिर्वृते ॥

beyond the universe, supreme, full, free from return, he is absorbed in the abode of Vinayaka and rejoices in eternal peace.

PHALA SHRUTI 27

यो नामभिर्हुतैर्दत्तैः पूजयेदर्चयेन्नरः ।
राजानो वश्यतां यान्ति रिपवो यान्ति दासताम् ॥

Ganesha says: whoever worships with these names through oblations and offerings, kings come under his sway and enemies become his servants.

PHALA SHRUTI 28

तस्य सिध्यन्ति मन्त्राणां दुर्लभाश्चेष्टसिद्धयः ।
मूलमन्त्रादपि स्तोत्रमिदं प्रियतमं मम ॥

For him the hard-won powers of the mantras are fulfilled. This hymn is dearer to me than even my root mantra.

PHALA SHRUTI 29

नभस्ये मासि शुक्लायां चतुर्थ्यां मम जन्मनि ।
दूर्वाभिर्नामभिः पूजां तर्पणं विधिवच्चरेत् ॥

In the month of Bhadrapada, on the bright fourth day, my birthday, one should worship with durva grass and these names and make libations according to rule.

PHALA SHRUTI 30

अष्टद्रव्यैर्विशेषेण कुर्याद्भक्तिसुसंयुतः ।
तस्येप्सितं धनं धान्यमैश्वर्यं विजयो यशः ॥

Especially with the eight substances, with deep devotion; the verse says that such a person gains wealth, grain, sovereignty, victory and fame,

PHALA SHRUTI 31

भविष्यति न सन्देहः पुत्रपौत्रादिकं सुखम् ।
इदं प्रजपितं स्तोत्रं पठितं श्रावितं श्रुतम् ॥

and the happiness of sons and grandsons, without doubt. This hymn, whether chanted, read, recited for others or heard,

PHALA SHRUTI 32

व्याकृतं चर्चितं ध्यातं विमृष्टमभिवन्दितम् ।
इहामुत्र च विश्वेषां विश्वैश्वर्यप्रदायकम् ॥

explained, discussed, meditated on, reflected upon or honoured, gives every kind of sovereignty to all, here and hereafter.

PHALA SHRUTI 33

स्वच्छन्दचारिणाप्येष येन सन्धार्यते स्तवः ।
स रक्ष्यते शिवोद्भूतैर्गणैरध्यष्टकोटिभिः ॥

Even one who lives as he pleases, if he keeps this hymn, is protected by the ganas born of Shiva, eighty million strong.

PHALA SHRUTI 34

लिखितं पुस्तकस्तोत्रं मन्त्रभूतं प्रपूजयेत् ।
तत्र सर्वोत्तमा लक्ष्मीः सन्निधत्ते निरन्तरम् ॥

One should worship this hymn written in a book as a mantra; the verse says that there the highest Lakshmi stays always.

PHALA SHRUTI 35

दानैरशेषैरखिलैर्व्रतैश्च तीर्थैरशेषैरखिलैर्मखैश्च ।
न तत्फलं विन्दति यद्गणेशसहस्रनामस्मरणेन सद्यः ॥

Not by all gifts, all vows, all holy places and all sacrifices does one gain the fruit that comes at once from remembering the thousand names of Ganesha.

PHALA SHRUTI 36

एतन्नाम्नां सहस्रं पठति दिनमणौ प्रत्यहं प्रोज्जिहाने सायं मध्यन्दिने वा त्रिषवणमथवा सन्ततं वा जनो यः ।
स स्यादैश्वर्यधुर्यः प्रभवति वचसां कीर्तिमुच्चैस्तनोति दारिद्र्यं हन्ति विश्वं वशयति सुचिरं वर्धते पुत्रपौत्रैः ॥

Whoever recites these thousand names daily as the sun rises, or at evening, or at noon, or at all three times, or always, the verse says becomes foremost in sovereignty and master of speech, spreads his fame high, destroys poverty, wins over the world and long flourishes with sons and grandsons.

PHALA SHRUTI 37

अकिञ्चनोऽप्येकचित्तो नियतो नियतासनः ।
प्रजपंश्चतुरो मासान् गणेशार्चनतत्परः ॥

Even a man with nothing, single-minded, self-controlled, steady in his seat, who chants it for four months intent on the worship of Ganesha,

PHALA SHRUTI 38

दरिद्रतां समुन्मूल्य सप्तजन्मानुगामपि ।
लभते महतीं लक्ष्मीमित्याज्ञा पारमेश्वरी ॥

uproots poverty that has followed him for seven births and gains great wealth; this is the command of the Supreme Lord.

PHALA SHRUTI 39

आयुष्यं वीतरोगं कुलमतिविमलं सम्पदश्चार्तिनाशः कीर्तिर्नित्यावदाता भवति खलु नवा कान्तिरव्याजभव्या ।
पुत्राः सन्तः कलत्रं गुणवदभिमतं यद्यदन्यच्च तत्तन् नित्यं यः स्तोत्रमेतत् पठति गणपतेस्तस्य हस्ते समस्तम् ॥

Long life, freedom from illness, a spotless family, wealth and the end of distress, ever-pure fame and new and natural radiance, good sons, a virtuous and loving spouse and whatever else is wished: the verse says all this is in the hand of one who daily recites this hymn of Ganapati.

PHALA SHRUTI 40

ॐ गणज्जयो गणपतिर्हरम्बो धरणीधरः ।
महागणपतिर्बुद्धिप्रियः क्षिप्रप्रसादनः ॥

Om. Ganamjaya, Ganapati, Heramba, Dharanidhara, Mahaganapati, Buddhipriya, Kshipraprasadana,

PHALA SHRUTI 41

अमोघसिद्धिरमृतमन्त्रश्चिन्तामणिनिधिः ।
सुमङ्गलो बीजमाशापूरको वरदः कलः ॥

Amoghasiddhi, Amrita, Mantra, Chintamani, Nidhi, Sumangala, Bija, Ashapuraka, Varada, Kala,

PHALA SHRUTI 42

काश्यपो नन्दनो वाचासिद्धो दुण्डिर्विनायकः ।
मोदकैरेभिरत्रैकविंशत्या नामभिः पुमान् ॥

Kashyapa, Nandana, Vachasiddha, Dhundhi Vinayaka: the man who, with modakas and with these twenty-one names,

PHALA SHRUTI 43

उपायनं ददेद्भक्त्या मत्प्रसादं चिकीर्षति ।
वत्सरं विघ्नराजोऽस्य तथ्यमिष्टार्थसिद्धये ॥

offers a gift with devotion, wishing for my grace, for him within a year Vighnaraja truly grants the fulfilment of his desires.

PHALA SHRUTI 44

यः स्तौति मद्गतमना ममाराधनतत्परः ।
स्तुतो नाम्ना सहस्रेण तेनाहं नात्र संशयः ॥

Whoever praises me with his mind fixed on me, intent on my worship, I am praised by him with the thousand names; there is no doubt of this.

PHALA SHRUTI 45

नमो नमः सुरवरपूजिताङ्घ्रये नमो नमो निरुपममङ्गलात्मने ।
नमो नमो विपुलदयैकसिद्धये नमो नमः करिकलभाननाय ते ॥

Salutations again and again to you whose feet are worshipped by the best of the gods; salutations to the self of matchless auspiciousness; salutations to the one perfection of vast compassion; salutations to you with the face of a young elephant.

PHALA SHRUTI 46

किङ्किणीगणरचितचरणः प्रकटितगुरुमितचारुकरणः ।
मदजललहरीकलितकपोलः शमयतु दुरितं गणपतिनाम्ना ॥

May Ganapati, whose feet are adorned with rows of tinkling bells, whose graceful trunk is shown in measured movement, and whose cheeks are washed by waves of ichor, by his very name quell all sin.

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