Swami Pratyagbodhanandaji

on

Ganapathi Atharvasirsha
यग्नपत्ययथार्थोपनिषतः

अ भूत करोपि: यशुपादम देवः। भूत पश्यवधानिष्ठयेजः।
सतंसूनम:। व्यश्म: देहं जितं यदाहुः।
स्वतः न इन्द्री व्रज्यावः। स्वतः न: पुराण विवेद्योः।
स्वतः कृत्तज्ञानान्मतीम:। स्वतः ना वृद्धपरिवेशयात्।

अ शान्ति: शान्ति:। शान्ति:।

अ नमस्ते गुणपते। तव भूतुप तच्छवसिः। तवमेव
केवलं करसिः। तवमेव केवलं धरसिः। तवमेव केवलं
हतसिः। तवमेव सर्वं सहस्त्रं व्यसिः। तव सातात्तात्तस्थि
नित्यम्।। १३।। गृहुत विचम। सर्वं विचम। १३।।

चाव त्वं गामः। चाव वश्मः। चाव शान्तिः। चाव
दानः। चाव धारसिः। चाव प्राणवधानम:। चाव
पुष्टिसिः। चाव पूर्वसिः। चाव धारसिः। चाव
वर्षा:। चाव प्राण:। चाव प्रवेशसिः। चाव वायुसिः।
सर्वं तां
पाठं पाठं समत्तात्। ३।।

तव बाय्युस्वतं नित्यम्। तवमानमवस्त्रं
भावम्।। तव सङ्कनद्यन्द्रिहिःः। तव भूतुप
भावसिः। तव शान्यं हो विज्ञानम् होः। ४।।
सर्वं जगादिव्य त्वं जागुरे। सर्वं जगादिव्य त्वमसत्तान्त।
सर्वं जगादिव्य त्वम लघुमेच्यान्। सर्वं जगादिव्य त्वम
प्रस्तेत। तव भूतुप: वर्षा:। चाव प्राण:। चाव
वायुसिः। ५।।

तव गृहाजातिः। तव भृत्याध्यायातिः। तव
देशाजातिः। तव कालाध्यायातिः। तव मुलातारसुत्रित्वान्
नित्यम्। तव शान्तिसिः। तव योगी ध्यायित्वान्
नित्यम्। तव बाय्युस्वतं वद्दस्यवस्त्रमित्रसिः।
तव बाय्युस्वतं जनत्त्रं वद्दस्यवस्त्रमित्रसिः।
गृहादिव्य नूर्यमीकारपुरुससुत्रम्। अनुसारः
परतः। अध्यात्मसिः। तारेण गृहाम्। अतत्तवः

गुरुकृपतुं। गकारः पूर्वसुपतुं। चाकरो मध्यसुपतुं।
अगुरुकृपाध्यायपुरुषुम्। किंदुकृपाध्यायुम्। नाधः सण्यानम्।
शंकाः सन्धिः। लेपः गुरुसमाधिः। हकः प्रजुः।
निवृट्याति चुन्दः। श्रीमहागण्यशिमतिः।

अ गुणपते

नमः: ७।।

एकदर्पणे विहीरे वकलुपुर्यं धीमहि।

tवो दत्तस्त: प्रयोगसिः। ८।।
एकदर्पणे चहुर्दशं पाराहसराणरम्। रमं वर्ण
हर्तोगियान मुखप्रमाणम्। रमं लम्बोदर: शूरपुक्कं
रस्ताकमस। रमकानानुविषयानुपकोष:।
हक: कारकिष्ठ: देव: जगन्धार्यसेवकसुमारः। आत्मित: चा
सुत्रवही श्रुतवेदः। पुराणस्तरः। एव: ध्यायित: यो नित्ये सा
योगी योगिणी: करः। ९।।

नमो व्रीतस्ते नमो स्वपनवते नमः: अमलपते
नमस्तेसारः लम्बोदराः एकदर्पणो विद्विनानिः: शिवत्ताप
श्रीरविद्यः। १०।।

अ मुखः करोपि: यशुपादम देवः। भूत पश्यवधानसिः।
हृदन्यास्वतिः नित्यसङ्ग:। व्यश्म: देहं जितं यदाहुः।
स्वस्तिना इंद्री व्रज्यावः। स्वस्तिना पुराण विवेद्योः।
स्वस्तिना न इंद्री व्रज्यावः। स्वस्तिना: पुराण विवेद्योः।

स्वस्तिना न इंद्री व्रज्यावः। स्वस्तिना नो वृद्धपरिवेशयात्।
अ शान्ति: शान्ति:। शान्ति:।

Ganapati Atharvashirsha

om bhadranism kamebhih shrayyama devah | bhadr&mash
pamyamagabhirykatirah | sminairahalastustuvah sansanubhih |
cvasema devahituv yadayah | svasti na indro vddhaasravah |
svasti nabh pusa vishvedah | svasti nastarkyasya arisjanemih |
svasti no prhashpaldadhatu | om santih santih santih |

om namaste ganapataye | tvameva pratyaksa tattvamasi |
tvameva kevala kartari | tvameva kevala dhartri |
tvameva kevala kartari | tvameva sarvasa khalidam brahmastati | tvam |
sakshadatmajam nityam | 1111 train vacmi | satya vacmi | 2111
Ganapati Atharvashirsham Meaning, By Dr. Vasant Lad

Aum! Let us listen with our ears to that which is auspicious, adorable one. Let us perceive with our eyes what is holy and auspicious. With strong, stable body and limbs, may we seek the divine grace and accept the noble order of all our life.

Ganesha, Salutations to YOU, YOU are actually A Brahma Tattvam. Only because YOU bless an action, it happens. Only YOU are the ONE who holds us from falling. Only YOU remove obstacles and ignorance. YOU are the Brahman, the ultimate divine power. YOU are the soul that is part of everything.

I surrender to you, Lord Ganesha. You are the speaker. You are the listener. You are the giver. You are the sustainer. I am your disciple. Protect me from the front and back. Protect me from the north and the south, from above and below. Protect me from all directions.

You are full of perfect knowledge of truth and awareness. You are full of bliss and pure consciousness. You are truth, consciousness and bliss. You are the absolute awareness. You are full of supreme wisdom and knowledge.

You are the earth, water, fire, air and the space. You are the root foundation of speech. You are beyond the three gunas: sattva, rajas and tamas. You are beyond the physical, mental and causal bodies. You are beyond the three aspects of time: past, present and future. You are eternally established in the muladhara chakra. You have three shaktis: action, knowledge and will.

Salutation to the Ganapati whose seed mantra is Aum Gam. We know Ekadanta, the One-tusked God, the unique God. We meditate upon Vakratunda, the curved-trunk God. May that unique elephant God illumine our consciousness and direct us along the right track.

One should meditate upon Lord Ganesha having one tusk and four arms; holding the noose and goad with two of them; with the other two indicating varada, the giving of boons and blessings, and abhaya mudra, the fear removing gesture; having a mouse as the emblem on his ensign; possessing a big, beautiful belly and large, lovely ears which look like winnowing baskets; having a red cloth and His whole body covered with red sandalwood paste. He should be worshipped with red flowers. He manifests Himself as the universe and is beyond prakriti, matter, and Purusha, the manifest God. One who worships Ganesha in this way forever is the best of yogis.

Prostrations to Vratapati, the Lord of Plenty. Prostrations to Ganapati, the Lord of various groups of Gods. Prostrations to Pramathapati, the Lord of Siva's hosts. Prostrations to Lambodara, the full-bellied God with a single tusk, destroyer of obstacles, the Son of Siva, the Bestower of all Blessings.
ॐ श्री गुरुनाथे नमः

II श्री गणेश-अध्येतसत-नामावलि: II

ॐ गजाननाय नमः
ॐ गणधर्माय नमः
ॐ विग्नाराजाय नमः
ॐ विनायकाय नमः
ॐ हेमादुराय नमः
ॐ सुमुखाय नमः
ॐ स्रवस्माय नमः
ॐ कृतिने नमः
ॐ ज्ञानदिपाय नमः
ॐ सुक्ष्मदाये नमः
ॐ सुरध्यक्षाय नमः
ॐ सराणि नमः
ॐ महाभास्याय नमः
ॐ मानवाय नमः
ॐ अहंकाराय नमः
ॐ पुरुषाय नमः
ॐ पुष्पोऽनि नमः
ॐ पुक्त्रेते नमः
ॐ अघमाय नमः
ॐ अघमाय नमः
ॐ अम्बाय नमः
ॐ अम्बाय नमः
ॐ अम्बाय नमः
ॐ अभिनिवे नमः
ॐ श्रीमति नमः
ॐ श्रीमति नमः
om brahmavide namah
om brahmavanditaya namah
om jishnave namah
om visupriyaya namah
om bhaktajivitaya namah
om jitanammathaya namah
om aisvaryadaya namah
om guhajayase namah
om siddhasevitaya namah
om vighnakartre namah
om vighnahartre namah
om visvanetre namah
om viraje namah
om svaraje namah
om shripataye namah
om vakpataye namah
om shri mate namah
om shri ari ne namah
om shri taksala namah
om shivpriyaya namah
om shighrakarine namah
om shasvatya namah
om shivanandanaya namah
om balodhatya namah
om bhaktinidhaye namah
om bhavagamyaya namah
om bhavatmajaya namah
om mahate namah
om maingaladayanemah
om maheshaya namah
om mahita namah
om satyadharmine namah
om sadadharyaya namah
om satyayama namah
om satya-parakramaya...
om subhanga namah
om subhradantaya namah
om subhadaya namah
om subhavigraha namah
om pacapatakana shine...
om paurvapriyananda namah
om visvesaya namah
om vishayada namah
om viravardhaya padaya...
om vishvananda namah
om kumara-guru-vandaya...
om kuinjarasura-bhaqjanaya...
om vallabhavallabhaya...
om varbhaya-karambujaya...
om sudhakalasa-hastaya...
om sudhakara-kaladharaya...
om panchahastaya namah
om pradhanesaya namah
om puratanaya namah
om varasiddhivinayakaya namah

II श्री मागेशा अष्टोत्तराशत नामयति: II
Om, bhadram karṇebhiḥ śṛṇuyāma devāḥ
bhadrām paśyemākṣabhiryajatrāḥ sthirair-
āṅgaistuṣṭuvaṁsastanūbhiḥ vyāsema deva-
hitam yadāyuḥ svasti na indro vrddhaśravāḥ
svasti naḥ pūṣā viśvavedāḥ svasti nastārko
ariṣṭanemih svasti no bhṛhaspatirdhātu om
sāntīḥ sāntīḥ sāntīḥ

Om. O gods, may we listen to the auspicious sounds with the ears. May we become proficient in Vedic rituals and may we see the auspicious things with the eyes. May we have healthy bodies with strong limbs so that we may utilize our life-span extolling the glory of the gods and propitiating them. May the Lord Indra of immense fame, who inspires us to perform good actions, bring in prosperity to us. May Pūṣan, the omniscient, bless us with the good things of life. May Garuḍa, the son of Kaśyapa, destroy the adversity like a discus (which obliterates the objects blocking its flight). May He bless us with auspicious things in life. May the Lord Bṛhaspati bring us glory in life. Om. Let there be cessation of suffering of the body. Let there be cessation of suffering from the elements. Let there be cessation of suffering caused by gods.
ōṁ namaste gaṇapataye

My prostration unto the Lord Gaṇapati.

ganānāṁ tvā gaṇapatīṁ havāmahe kavīṁ kavīm upama-bravastamam
jyeṣṭharaṁ brahmaṇāṁ brahmaṇaśpataṁ ānāśṛṅvan-nātiḥ ādīśamāṁ

O Lord of all mantras, we invite you, the Supreme Lord of all the groups in the universe. You are the supreme among the learned and your fame has no parallel even among the famous. You are the King of the kings. Please take your seat in this ritual, listen to the encomiums sung by us, and bestow upon us all kinds of wealth.

tvameva pratyakṣam tattvamasi

You alone are the Reality manifest before us (as the universe).

Tattvam means reality. What appears real to the senses and the mind may not be real. In fact, we define reality as “an existence that is not affected or influenced by time.” In other words, it cannot be negated in any of the three periods of time — past, present or future (trikālabādhitam satyam). For instance, consider a pot. We don’t call the pot real, because it did not exist before a particular time, and also it will not be there after a while. Even an antique pot will some day cease to exist. The reality of a pot is clay. Clay alone obtaining in a particular spatial configuration for a length of time is viewed as a pot. Therefore, a pot is nothing but a name corresponding to a form; it is unreal (mithyā). With reference to the pot, clay alone is real.
You alone are the creator; you alone are the sustainer; you alone are the annihilator.

All this is Brahman and you are that Brahman. You are indeed the ātman all the time.

I declare (that You are the) ātāṁ. I declare (that You are the) satyam.

Protect me. Protect the teacher of this Upaniṣad. Protect the one who listens to this Upaniṣad. Protect the one who initiates the devotees into your worship. Protect the one who commits this Upaniṣad to memory. Protect the student who recites this Upaniṣad after the teacher. Protect the student who studies the meaning of this Upaniṣad.
Protect me from whatever (adversity) that is attracted from the east, south, west, north, from above and below. Protect me without fail (from the obstacles that may arise) from all directions and in all possible ways.

You are in the form of the sounds (words). You are in the form of consciousness. You are in the form of Happiness. You are the Brahman, the Existence Absolute, the source of all existence in this creation.

You are the non-dual Existence-Awareness-Happiness Absolute. You are Brahman manifest before us.

You are the Brahman present before us in the form of the world. You alone are in the form of the awareness and the consciousness.
This entire universe originates from You. It exists because of (in) You. It will eventually resolve in You. This entire universe will finally become one with You.

You are the earth, the waters, the fire, the air and the space.

You are the speech limited to four kinds of words.

You transcend the three guṇas (of the māyā-sakti).

You transcend all the three mental experiences (of the waking, dream and deep sleep).
त्वं देहन्त्रयातीत: ।
Tvam dehatrayatītaḥ।
You transcend all the three bodies.

त्वं कालन्त्रयातीत: ।
Tvam kālatrayatītaḥ।
You transcend all the three divisions of time.

त्वं मूलाधारस्थितोऽसि नित्यम् ।
Tvam mūlādāhārsthito'asi nityam।
You always abide in the base of the back-bone.

त्वं शक्तित्रयात्मक: ॥
Tvam śaktitrayatmakāh ॥
You alone manifest as the three-fold power.

त्वं योगिनो ध्यायति नित्यम् ।
Tvam yogino dhyāyanti nityam।
Yogis contemplate upon you all the time.

त्वं ब्रह्म त्वं विष्णुस्तवं रुद्रस्तवं वृद्रस्तवं सर्वस्तं
Tvam brahmā tvam viṣṇustvam rudrastvam
candramāstvam brahma bhūr-bhūvassuvvarom ॥ ६ ॥
You are Brahmā; You are Viṣṇu; You are
Rudra; You are Indra; You are Agni; You are
Vāyu; You are Sūrya; You are Candra; You are
All; You are the utterances (or the lokas) bhūḥ,
bhūvah, suvah and om (the Brahman).
ganādīṃ pūrvamuccārya varṇādinistadanantram | anusvaṛah paratarah | ardhendulasitam | tārenā rddham | etattava manusvarūpam

The first syllable is g, the middle syllable a, and the end syllable is m. The end syllable progresses into a nasal sound called bindu, and it is further pulled into a lengthy sound called nāda which unites all these parts into a mantra. All these individual sounds are pronounced sequentially in unison (sāmhitā), when the mantra is complete.

saisā ganeśavidyā | gaṇaka ṛṣih | niśṛdgāyatri-chandah | gaṇapatirdevatā | om, gaṇi gaṇapataye namah | 9 |

This is the mental worship of the Lord Gaṇapati. The seer of this mantra is Gaṇaka. The metre is niśṛdgāyatri. The presiding deity

ekadantāya vidmahe vakratundāya dhīmahi | tanno dantih praccodayāt | 10 |

We know Lord Gaṇapati and contemplate upon Him. He has only one tusk and his trunk is curved. In that contemplation, may the Lord Gaṇapati inspire our thoughts.
The red-hued Lord has one tusk and four hands. He holds the snare, the goad, and the tusk in three of His hands, and shows the boon-bestowing sign with the fingers of the fourth hand. The symbol on his flag is a mouse. The Lord with the pot belly has ears like winnowing baskets. He wears red clothes and smears red sandal paste to the limbs. He is worshipped with beautiful red flowers. The brilliant Lord showers grace on the devotees. The Lord is the origin of this universe. Yet the Lord has not fallen down from His innate nature of Existence Absolute in creating this time-bound universe out of Himself. He manifested in this form at the time of creation.
He is superior to the Nature and the individual jīva. Whosoever contemplates everyday upon the Lord thus is a true seeker; he is the foremost among the devotees.

नमो न्रातपत्येय | नमो गणपत्येय | नमः प्रमथपत्येय | नमस्तेःस्तु लम्बोदरायेिकदन्ताय विच्छनासिने शिवशुःवय वर्द्मूर्ती नमः॥ १२ ॥

namo vrātapataye namo gana†apataye namah pramathapataye namaste’stu lambodarā-yaikadantāya vighnanāśine śivasutāya varada-śūrtye namah ॥ १२ ॥

My prostrations unto the Lord who is the overlord of all jīvas. My prostrations unto the Master of all groups of objects and living beings. My prostrations unto the Head of all the attendants of Lord Śiva. My prostrations unto the One who has a pot belly and a single tusk. My prostrations unto the One who eliminates all obstacles and the One who is the offspring of Lord Śiva. My prostrations unto the Lord’s form that is particularly adept at granting boons.

एतद्वनवीषी योशधीते स व्रहाभूवय कल्पते | स सर्वविच्छी ने वाध्यते | स सर्वन सुखमेधते | स पञ्चमहापापप्रमुच्यते | सायमधीयानो दिवसकृतां पांपं नाशयति | प्राताशीयानो रात्रिकृतां पांपं नाशयति | सायं प्रातं प्रयुज्ञानो पापोषषपणो भवति | सर्वज्ञाशीयानो पविच्छो भवति | धर्मार्थकाममोक्षं च बिन्दति ॥ १३ ॥

etadatharavāśtrṣaṁ yo’dhitे sa brahmabhūyāya kalpaṭe | sa sarvaśvighnairna bādhyate | sa sarvaśra sukhamedhate | sa pañcamahāpāpāt pramucyate | sayaṃmadhyānno divasakṛtaṁ pāpaṁ nāśayati | prātaraḥdiyāno rātrikṛtaṁ pāpaṁ nāśayati | sayaṃ prātaḥ pravṛjñāno pāpa’pāpo bhavati | sarvaśrṣārāhīnno paviṣno bhavati | dharmārtha-śūrya-kāmamokṣaṁ ca vindati ॥ १३ ॥
Whosoever studies this Upaniṣad of the Atharvaveda will realize his oneness with the Brahman. He will not encounter any kind of obstacle. He gets absolute happiness at all times, in all places and in all circumstances. He is freed from the five grave sins. By reciting this in the evening, the devotee will be freed from the wrong deeds committed during the day. By reciting this in the morning, he will be freed from the wrong deeds committed during the night. By reciting this both in the evening and in the morning, the devotee will be freed from all his sins and he will become sinless. By reciting this in all situations, the obstacles are eliminated. The devotee will be able to accomplish the four-fold goal of human life: dharma, artha, kāma and mokṣa.

This Upaniṣad of the Atharvaveda may not be given to an undeserving disciple. If somebody does so out of delusion, he is committing a sin. By reciting this Upaniṣad a thousand times, one can accomplish any desired end.

\[
\text{idamatharvaśīrṣamasasyāya na deyam } \text{yo yadi mohāddāsyati sa pāpyān bhavati} \text{ sahasrā-vartenādyam yam kāmamadhīte tām tamanena sādhayet} \]

\[
\text{anena gaṇapatimabhīṣiṇicatī sa vāgmī bhavatī} \text{ caturthyāmanāśnan japatī sa vidyāvān bhavatī} \text{ ityatharvaṇavākyam brahmādyāvaraṇam vidyānna bibheti kadācaneti} \]
One who anoints the Lord Ganeśa with this Upaniṣad becomes an orator. One who recites it throughout the day and fasts on the fourth day of the lunar calendar becomes a scholar. This is the promise of the sage Atharvaṇa. By reciting this till the moment of death, one gains identity with the Brahman, and there remains no room for fear at any time.

यो दुर्वाङ्कुरैर्यजति स वैश्रवणोपमो भवति । यो लाङ्केयजति स वशोवान् भवति । स मेधावान् भवति । यो मोदकसहस्मेण वजति स वाणिज्यविचारणोति । वस्त्रायसमिद्धर्यजति स सर्व लभते स सर्व लभते ॥ १६ ॥

yo durvāṅkurairijajati sa vaiśravaṇopamo bhavati yo lājairijajati sa yaśovān bhavati sa medhāvān bhavati yo modakasaḥsastraṇa yajati sa vānichitaphalamavāpnoti yassāyasaśvidbhīrījajati sa sarvam labhate sa sarvam labhate ॥ १६ ॥

Whosoever worships the Lord Ganeśa with pieces of tender grass will gain parity with Kubera; whosoever worships with puffed rice will gain name and fame and also will improve the retention power of the intellect; whosoever worships with a thousand sweet balls of cooked rice will gain whatever is desired. Whosoever worships the Lord by offering twigs dipped in melted butter certainly gains everything.

अष्टो ब्रह्माण्यो साम्यो ग्राहित्वा सुर्ख्वर्चस्ती भवति । सूर्ख्वहे महानवां प्रतिमासभित्वो वा जलवा सिद्धकर्मो भवति । महाविज्ञातु मनुष्यते । महायोगातु मनुष्यते । महाप्रतिर्वत्यातु मनुष्यते । स सर्वमिदु भवति स सर्वमिदु भवति । य एवं केद । इत्युपनिषतो ॥ १७ ॥

ओ शान्तिश्वानस्मिंशान्तिः ॥
aśṭau brāhmaṇāṇaṁ samyag grahāyitvā
sūryavarcasvī bhavati sūryagrahe
mahānadyām pratimāsannidhau vā jāptovā
siddhāmantro bhavati mahāvighnāt
prāmucyate mahādoṣāt prāmucyate
mahāpratyavāyāt prāmucyate sa sarvavid
bhavati sa sarvavid bhavati ya evaṁ veda,
ityupaniṣat 17

om śantiśantiśantiḥ

One who teaches this Upaniṣad to eight scholars of Vedas becomes as brilliant as the sun. At the time of solar eclipse, the devotee may recite this on the bank of a great river or recite this by keeping an idol of the Lord Gaṇeśa in front of him. By doing so, the devotee will get all the benefits of this mantra. He will be freed from the major obstacle, from the major blemish and from the major wrongdoing. Whosoever worships the Lord thus, becomes omniscient, — becomes omniscient.

om, peace, peace, peace.
Sankatanāśana Gaṇeśa Stotram

Nārada uvāca

प्रणम्य शिरसा देवं गौरीपुत्रं विनायकं।
भक्तवासं स्मरेन नित्यं आयुः कामार्थसिद्धये॥ १॥
praṇamya śirasā devam gaurīputram vināyakam
bhaktavāsām smaren nityam āyuh kāmārthasiddhaye ॥ १॥

प्रथमं वक्तुण्डे च एकदृंग्रं द्वितीयं।
तृतीयं कृष्णपिंगाक्षं गजक्रमं चतुर्थं॥ २॥
prathamam vaktraṇḍam ca ekadantam dvitiyakam
tritiyam kṛṣṇapiṅgākṣam gajakram caturthakam ॥ २॥

लम्बोदरं पन्चमं च षष्ठं विकटमेव।
सप्तमं विधर्जनं च धूम्रवर्णं तथांशम॥ ३॥
lambodaram pankam ca īṣṭham vikātameva ca
saptamam vighnarājam ca dhūmravarṇam tathaṣṭam ॥ ३॥

नवमं भलचन्द्रं च दशमं तु विनायकं।
एकादशं गणपतिं द्वादशं तु गजाननं॥ ४॥
navamam bhālacandram ca daśamam tu vināyakam
ekādaśam gaṇapatim dvādaśam tu gajānanam ॥ ४॥
dvādaśaitāni nāmāni trisandhyāṃ yāḥ paṭhen naraḥ ।
a ca vighnabhayaḥ tasāya sarvasiddhikaram praḥo ॥ ५ ॥

vidyārthī labhate vidyām dhanārthī labhate dhanam ।
putrārthī labhate putrān mokṣārthī labhate gatīm ॥ ६ ॥

japet ganaṇapatiṣṭotram saḍbhir māsaiḥ phalaṃ labhet ।
sarvatsareṇa siddhiṃ ca labhate nātra samśayāḥ ॥ ७ ॥

aśtabhyo brāhmaṇem bhyaṣca likhitvā yāḥ samarpayet ।
tasāya vidyā bhavet sarvā ganeśasya prasādataḥ ॥ ८ ॥

iti nāradapurāṇe sankatanaśanagaṇeśastotram sampūrṇam ॥
ॐ ऐं हैं श्रीं गळीं गळौं गं गणपतंये
वर वरद सर्वजनं मे कशमानय स्वाहा।

om aiaṁ hrīṁ śrīṁ glīṁ glauṁ gam gaṇapataye
vara varada sarvajanaṁ me vaśamānaya svāhā।