

# Ucchista ganapati mantra

नमामि देवं सकलार्थदं तं  
सुवर्णवर्णं भुजगोपवीतम् ।  
गजाननं भास्करमेकदन्तं  
लम्बोदरं वारिभवासनं च ॥ १ ॥

*namāmi dēvaṃ sakalārthadaṃ taṃ  
suvarṇavarṇaṃ bhujagōpavitam |  
gajānanaṃ bhāskaramēkadantaṃ  
lambōdaraṃ vāribhavāsanam ca || 1 ||*

**Meaning:** I bow to the God who gives all meanings

He wore a golden arm-cow sash.

Gajanana, the sun, the one-toothed

The long-abdomen and the seat of the water-bearer.

केयूरिणं हारकिरीटजुष्टं  
चतुर्भुजं पाशवराभयानि ।  
सृणिं च हस्तं गणपं त्रिनेत्रं  
सचामरस्त्रीयुगलेन युक्तम् ॥ २ ॥

*kēyūriṇaṃ hāraḱirīṭajuṣṭaṃ  
caturbhujam pāśavarābhayāni |  
sṛṇim ca hastaṃ gaṇapaṃ trinētraṃ*

*sacāmarastrīyugalēna yuktam || 2 ||*

**Meaning:** Keurina is adorned with a necklace and crown

He has four arms and is fearless of the ropes.

and the hand of the series, the three-eyed Ganesha

It is accompanied by a pair of women with chamaras.

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*षडक्षरात्मानमनल्पभूषं*

*मुनीश्वरैर्भार्गवपूर्वकैश्च ।*

*संसेवितं देवमनाथकल्पं*

*रूपं मनोज्ञं शरणं प्रपद्ये ॥ ३ ॥*

*ṣaḍakṣarātmānamanalpabhūṣaṁ*

*muniśvarairbhārgavapūrvakaiśca ।*

*saṁsēvitaṁ dēvamanāthakalpaṁ*

*rūpaṁ manōjñaṁ śaraṇaṁ prapadyē || 3 ||*

**Meaning:** The six-syllable self is not insignificantly adorned

and by the great sages and the Bhārgavas.

Sansevitam devamanathakalpam

I take refuge in Your beautiful form.

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*वेदान्तवेद्यं जगतामधीशं*

*देवादिवन्द्यं सुकृतैकगम्यम् ।*

*स्तम्बेरमास्थं ननु चन्द्रचूडं*

*विनायकं तं शरणं प्रपद्ये ॥ ४ ॥*

*vēdāntavēdyam jagatāmadhīśam  
dēvādivandyam sukṛtaikagamyam |  
stambēramāsyam nanu candracūḍam  
vināyakam tam śaraṇam prapadyē || 4 ||*

**Meaning:** Vedantavedya, the Lord of the worlds

It is worshiped by gods and others and is attainable only by good deeds.

Stamber's face is indeed a moon-crowned one

I take refuge in that Vinayaka.

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*भवाख्यदावानलदह्यमानं  
भक्तं स्वकीयं परिषिञ्चते यः ।  
गण्डस्रुताम्भोभिरनन्यतुल्यं  
वन्दे गणेशं च तमोऽरिनेत्रम् ॥ ५ ॥  
bhavākhyadāvānaladahyamānam  
bhaktam svakīyam pariṣiñcatē yaḥ |  
gaṇḍasrutāmbhōbhirananyatulyam  
vandē gaṇēśam ca tamō:'rinētram || 5 ||*

**Meaning:** burning in the forest fire called Bhava

He who sprinkles His own devotee.

It is incomparable to the waters flowing from the cheeks

I offer my obeisances to Lord Ganesha, the eye of darkness and enemies.

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*शिवस्य मौलाववलोक्य चन्द्रं*

सुशुण्डया मुग्धतया स्वकीयम् ।

भग्नं विषाणं परिभाव्य चित्ते

आकृष्टचन्द्रो गणपोऽवतान्नः ॥ ६ ॥

*śivasya maulāvavalōkya candraṁ*

*suśuṇḍayā mugdhatayā svakīyam |*

*bhagnaṁ viṣāṇaṁ paribhāvya cittē*

*ākṛṣṭacandrō gaṇapō:vatānnaḥ || 6 ||*

**Meaning:** Looking at the moon at the crown of Shiva

Sushunda, fascinated by her own.

Contemplating a broken horn in my mind

May the moon attracted by Ganesha protect us.

पितुर्जाजूटतटे सदैव

भागीरथी तत्र कुतूहलेन ।

विहर्तुकामः स महीध्रपुत्र्या

निवारितः पातु सदा गजास्यः ॥ ७ ॥

*piturjaājūṭataṭē sadaiva*

*bhāgīrathī tatra kutūhalēna |*

*vihartukāmaḥ sa mahīdhraputryā*

*nivāritaḥ pātu sadā gajāsyah || 7 ||*

**Meaning:** Always on the banks of the father's matted hair

Bhagirathi there with curiosity.

He wanted to play with the daughter of the mountain

May the elephant's face always protect me when I am prevented.

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लम्बोदरो देवकुमारसङ्घैः

क्रीडन्कुमारं जितवात्रिजेन ।

करेण चोत्तोल्य ननर्त रम्यं

दन्तावलास्यो भयतः स पायात् ॥ ८ ॥

*lambōdarō dēvakumārasaṅghaiḥ*

*krīḍankumāraṁ jītavānnijēna |*

*karēṇa cōttōlya nanarta ramaṁ*

*dantāvalāsyō bhayataḥ sa pāyāt || 8 ||*

**Meaning: Lambodara with hosts of gods and princes**

**Playing, he won the boy by his own.**

**She lifted him with her hand and danced beautifully**

**The toothpick should be protected from fear.**

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आगत्य योच्चैर्हरिनाभिपद्मं

ददर्श तत्राशु करेण तच्च ।

उद्धर्तुमिच्छन्विधिवादवाक्यं

मुमोच भूत्वा चतुरो गणेशः ॥ ९ ॥

*āgatya yōccairharinābhipadmaṁ*

*dadarśa tatrāśu karēṇa tacca |*

*uddhartumicchanvidhivādavākyaṁ*

*mumōca bhūtvā caturō gaṇēśaḥ || 9 ||*

**Meaning:** He came and shouted at the lotus of the deer

He saw it there quickly with his hand.

wishing to lift the legal argument statement

Ganesha became four and released him.

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निरन्तरं संस्कृतदानपट्टे

लग्नां तु गुञ्जद्भ्रमरावलीं वै ।

तं श्रोत्रतालैरपसारयन्तं

स्मरेद्गजास्यं निजहृत्सरोजे ॥ १० ॥

*nirantaram saṁskṛtadānapaṭṭe*

*lagnāṁ tu guñjadbhramarāvalīm vai |*

*taṁ śrōtratālairapasārayantaṁ*

*smarēdgajāsyaṁ nijahṛtsarōjē || 10 ||*

**Meaning:** Continuously on the Sanskrit donation board

There was a row of bees buzzing in the woods.

dispersing him with the rhythm of his ears

One should remember the face of the elephant in the lotus of his heart.

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विश्वेशमौलिस्थितजहनुकन्या

जलं गृहीत्वा निजपुष्करेण ।

हरं सलीलं पितरं स्वकीयं

प्रपूजयन्हस्तिमुखः स पायात् ॥ ११ ॥

*viśvēśamaulīsthitajahnukanyā*

*jalam̐ grh̐tvā nijapuṣkarēṇa |*  
*haram̐ salīlam̐ pitaram̐ svakīyam̐*  
*prapūjayanhastimukhaḥ sa pāyāt || 11 ||*

**Meaning:** Visveshmaulisthitajahnukanya

He took water from his own pond.

Harm is his playful father

Worshiping the elephant-faced Lord, he should drink.

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*स्तम्बेरमास्यं घुसृणाङ्गरागं*  
*सिन्दूरपूरारुणकान्तकुम्भम् ।*  
*कुचन्दनाश्लिष्टकरं गणेशं*  
*ध्यायेत्स्वचित्ते सकलेष्टदं तम् ॥ १२ ॥*  
*stambēramāsyam̐ ghusṛṇāṅgarāgam̐*  
*sindūrapūrāruṇakāntakumbham |*  
*kucandanāśliṣṭakaram̐ gaṇēśam̐*  
*dhyāyētsvacittē sakalēṣṭadam̐ tam || 12 ||*

**Meaning:** Stamber's face is a ragged scent

Sindurpurapurarunakantakumbha.

Ganesha embracing the bad sandalwood

One should meditate within one's mind on Him who bestows all desires.

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*स भीष्ममातुर्निजपुष्करेण*  
*जलं समादाय कुचौ स्वमातुः ।*

*प्रक्षालयामास षडास्यपीतौ*

*स्वार्थं मुदेऽसौ कलभाननोऽस्तु ॥ १३ ॥*

*sa bhīṣmamāturnijapuṣkarēṇa*

*jalaṁ samādāya kucāu svamātuḥ |*

*prakṣālayāmāsa ṣaḍāsyapītau*

*svārthaṁ mudē:'sau kalabhānanō:'stu || 13 ||*

**Meaning:** He was Bhishma's mother with her own lake

He took the water and placed it on his mother's breast.

He washed the six-faced yellow

Let him have a face like a pitchfork in his selfish joy.

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*सिञ्चाम नागं शिशुभावमाप्तं*

*केनापि सत्कारणतो धरित्र्याम् ।*

*वक्तारमाद्यं नियमादिकानां*

*लोकैकवन्द्यं प्रणमामि विघ्नम् ॥ १४ ॥*

*siñcāma nāgaṁ śiśubhāvamāptaṁ*

*kēnāpi satkāraṇatō dharitryām |*

*vaktāramādyāṁ niyamādikānām*

*lōkaikavandyāṁ praṇamāmi vighnam || 14 ||*

**Meaning:** We watered the snake, which had become a baby

For some good reason on earth.

The speaker is the first of the rules and so on

I offer my obeisances to the one who is worshiped by the world and who is the only obstacle.



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आलिङ्गितं चारुरुचा मृगाक्ष्या  
सम्भोगलोलं मदविह्वलाङ्गम् ।  
विघ्नौघविध्वंसनसक्तमेकं  
नमामि कान्तं द्विरदाननं तम् ॥ १५ ॥

āliṅgitaṁ cārurucā mṛgākṣyā  
sambhōgalōlaṁ madavihvalāṅgam |  
vighnaughavidhvarṁsanasaktamēkaṁ  
namāmi kāntaṁ dviradānanaṁ tam || 15 ||

**Meaning:** Embraced by the charming deer-eyed

The body was overwhelmed with intoxication, rocking with orgasm.

One attached to the destruction of the flood of obstacles

I offer my obeisances to that beloved elephant-giver.

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हेरम्ब उद्यद्रविकोटिकान्तः  
पञ्चाननेनापि विचुम्बितास्यः ।  
मुनीन्सुरान्भक्तजनांश्च सर्वा-  
-न्स पातु रथ्यासु सदा गजास्यः ॥ १६ ॥

hēramba udyadravikōṭikāntaḥ  
pañcānanēnāpi vicumbitāsyah |  
munīnsurānbhaktajanāṁśca sarvā-  
-nsa pātu rathyāsu sadā gajāsyah || 16 ||

**Meaning:** Heramba is the end of the rising liquid crore

His face was kissed by the five faces.

sages, gods, devotees and all-

May the elephant-faced always protect -ns in the streets.

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*द्वैपायनोक्तानि स निश्चयेन*

*स्वदन्तकोट्या निखिलं लिखित्वा ।*

*दन्तं पुराणं शुभमिन्दुमौलि-*

*-स्तपोभिरुग्रं मनसा स्मरामि ॥ १७ ॥*

*dvaipāyanōktāni sa niścayēna*

*svadantakōṭyā nikhilam likhitvā |*

*dantam purāṇam śubhamindumauli-*

*-stapōbhirugraṁ manasā smarāmi || 17 ||*

**Meaning:** He certainly said the Dvaipayanas

Writing it all down with the crown of your teeth.

Tooth old auspicious moon crown-

-I remember with my mind the severe austerities.

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*क्रीडातटान्ते जलधाविभास्ये*

*वेलाजले लम्बपतिः प्रभीतः ।*

*विचिन्त्य कस्येति सुरास्तदा तं*

*विश्वेश्वरं वाग्भिरभिष्टुवन्ति ॥ १८ ॥*

*krīḍātaṭāntē jaladhāvibhāsyē*

*vēlājalē lambapatiḥ prabhītaḥ |*

*vicintya kasyēti surāstadā taṁ*

*viśvēśvaraṁ vāgbhirabhiṣṭuvanti || 18 ||*

**Meaning:** I will shine in the water at the end of the playground

The long-haired man was afraid in the waters of the shore.

Then the gods wondered who it was

They praise the Lord of the universe with their words.

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*वाचां निमित्तं स निमित्तमाद्यं*

*पदं त्रिलोक्यामददत्स्तुतीनाम् ।*

*सर्वैश्च वन्द्यं न च तस्य वन्द्यः*

*स्थाणोः परं रूपमसौ स पायात् ॥ १९ ॥*

*vācāṁ nimittam sa nimittamādyam*

*padam trilōkyāmadadatstutīnām |*

*sarvaiśca vandyam na ca tasya vandyah*

*sthāṇoḥ param rūpamasau sa pāyāt || 19 ||*

**Meaning:** He is the cause of speech, the cause of the first

He gave them a place in the three worlds of praise.

And he is worthy of worship by all and not worthy of his worship

He should protect the supreme form of the sthāṇa.

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*इमां स्तुतिं यः पठतीह भक्त्या*

*समाहितप्रीतिरतीव शुद्धः ।*

*संसेव्यते चेन्द्रिया नितान्तं*

**दारिद्र्यसङ्गं स विदारयेन्नः ॥ २० ॥**

*imāṁ stutiṁ yaḥ paṭhatīha bhaktyā*

*samāhitaprītiratīva śuddhaḥ |*

*saṁsēvyatē cēndirayā nitāntam*

*dāridryasaṅgham sa vidārayēnnaḥ || 20 ||*

**Meaning:** He who recites this praise here with devotion

Concentrated love is very pure.

It is served by Chendira absolutely

He will tear us apart from the crowd of poverty.

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**इति श्रीरुद्रयामलतन्त्रे हरगौरीसंवादे उच्छिष्ट गणेश स्तोत्रं समाप्तम् ।**

*iti śrīrudrayāmalatantrē haragaurīsarṁvādē ucchiṣṭa gaṇēśa stōtram samāptam |*

**Meaning:** This is the complete Ganesha stotra left over from the conversation between Har and Gauri in the Śrī Rudra-yāmala-tantra.