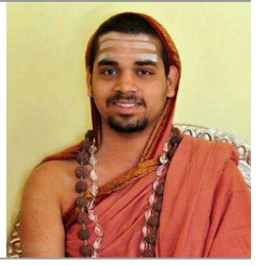


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॥श्री गणाधिपपञ्चरत्नम्॥ ॥śrī gaṇādhīpapañcaratnam॥



सरागलोकदुर्लभं विरागिलोकपूजितं
सुरासुरैर्नमस्कृतं जरापमृत्युनाशकम् ।
गिरा गुरुं श्रिया हरिं जयन्ति यत्पदार्यका
नमामि तं गणाधिपं कृपापयः पयोनिधिम् ॥१॥

sarāgalōkadurlabham virāgilōkapūjitam

surāsuirnamaskṛtam jarāpamṛtyunāśakam |

girā gurum śriyā hariṃ jayanti yatpadārcakā

We submit our efforts at the Lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji

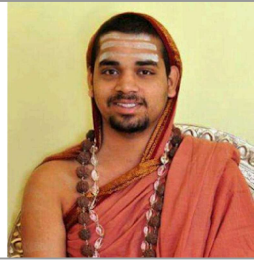


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namāmi taṃ gaṇādhipaṃ kṛpāpayaḥ payōnidhim ||1||



I worship the lord Ganadhipa (Vinayaka), who is the ocean of sympathy, who is difficult to be approached by the men of worldly desires, who is praised by the men who had renounced the material pleasures, who is worshipped by both the gods and the demons and by singing in praise of whom

the devotees excel their preceptor in oratory and the lord Hari in wealth.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiḥ performing Sri Ganesha Pooja @ Sringeri.

गिरीन्द्रजामुखाम्बुजप्रमोददानभास्करं
करीन्द्रवक्त्रमानताघसङ्घवारणोद्यतम् ।
सरीसृपेशबद्धकुक्षिमाश्रयामि सन्ततं
शरीरकान्तिनिर्जिताब्जबन्धुबालसन्ततिम् ॥२॥

girīndrajāmukhāmbujapramōdadānabhāskaraṃ

karīndravaktramānatāghasaṅghavāraṇōdyatam |

sarīsṛpēśabad'dhakukṣimāśrayāmi santataṃ

śārīrakāntinirjitābjabandhubālasantatim ||2||

I always adore Him, who is the Sun, which pleases the lotus-like face of the daughter of the Himalaya (goddess of Parvati), who is elephant, faced, who wipes off all the sins committed by His devotees, who has the lord of serpents viz., Adisesa tied, around His waist and the lustre of whose body excels that of numerous morning Suns.

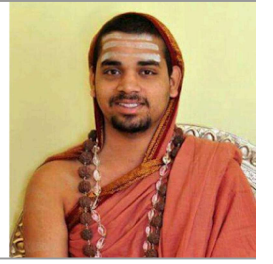


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शुकादिमौनिवन्दितं गकारवाच्यमक्षरं
 प्रकाममिष्टदायिनं सकामनम्रपङ्क्तये ।
 चकासतं चतुर्भुजैर्विकासिपद्मपूजितं
 प्रकाशितात्मतत्त्वकं नमाम्यहं गणाधिपम् ॥३॥

śukādimaunivanditaṃ gakāravācyamakṣaraṃ

prakāmamiṣṭadāyinaṃ sakāmanamrapaṅktayē |

cakāsataṃ caturbhujairvikāsipadmapūjitaṃ

prakāśitātmatattvakaṃ namāmyahaṃ gaṇādhipam||3||

I pay homage to the lord Ganadhīpa. who is worshipped by the seers like Suka, who is represented by the letter 'ga', who is immutable, who shines with four hands, who is worshipped with the fully bloomed lotus – flowers and who reveals the real nature of the Self.



Jagadguru Śankarācārya His Holiness Sannidhānam Śrī
 Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji performing Sri
 Ganesha Pooja @ Sringeri

नाराधिपत्वदायिकं स्वरादिलोकनायकं
 ज्वरादिरोगवारकं निराकृतासुरव्रजम् ।
 कराम्बुजोल्लसत्सृणिं विकारशून्यमानसैर्हृदा
 सदा विभावितम् मुदा नमामि विध्नपम् ॥४॥

nārādhipatvadāyikaṃ svarādilōkanāyakaṃ

jvarādirōgavārakaṃ nirākṛtāsuraṅvrajaṃ |

karāmbujōllasatsṛṇiṃ vikāraśūn'yamānasair'hṛdā

sadā vibhāvitaṃ mudā namāmi vidhnapam ||4||

My reverential regards are due to the lord Vinayaka, who bestows kingship upon the devotees, who is the master of all the worlds starting from the heaven, who cures the diseases like fever, who destroys the demons, who wields the goad in His lotus – like hand and who is always meditated upon by the pure – hearted people.

श्रमापनोदनक्षमं समाहितान्तरात्मनां

सुमादिभिः सदारचितं क्षमानिधिं गणाधिपम् ।

रमाधवादिपूजितं यमान्तकात्मसम्भवं



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शमादिषड्गुणप्रदं नमाम्यहं विभूतये ॥५॥



śramāpanōdanakṣamaṃ samāhitāntarātmanāṃ
sumādibhiḥ sadārcitaṃ kṣamānidhiṃ gaṇādhipam |
ramādhavādipūjitaṃ yamāntakātmasambhavaṃ
śamādiṣaḍguṇapradam namāmyaham vibhūtayē ||5||

I worship the lord Ganadhipa, who removes the hardship of the people who constantly meditate upon the Supreme Self, who is worshipped always with fragrant flowers, who is the abode of tolerance, who is worshipped by the spouse of goddess Lakshmi and others, who is the son of Siva, who is the destroyer of even Yama and who helps us inculcate the virtues like Sama (control of mind) Dama (control of senses) Uparama, (renunciation) Titiksa (the capacity to withstand the hardships) Sraddha (faith in the Vedanta and

in the words of the preceptor) and Samadhana (fixing the mind in abstract contemplation on the true nature of the spirit).

33rd Jagadguru Shankaracharya of Dakshinamnaya Sri Sharada Peetham, Sri Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji

गणाधिपस्य पञ्चकं नृणामभीष्टदायकं
प्रणामपूर्वकं जनाः पठन्ति ये मुदायुताः ।
भवन्ति ते विदां पुरःप्रगीतवैभवा
जवाच्चिरायुषोऽधिकश्रियः सुसूनवो न संशयः ॥६॥

gaṇādhipasya pañcakaṃ nṛṇāmabhiṣṭadāyakaṃ
praṇāmapūrvakavṃ janāḥ paṭhanti yē mudāyutāḥ |
bhavanti tē vidāṃ puraḥpragītavaibhavā
javāccirāyūṣōdhikaśriyaḥ susūnavō na sanśayaḥ ||6||

Those who, after worshipping the lord Ganadhipa, read these verses that could fulfil their wishes, would soon be hailed in the assembly of scholars. They would live long, become wealthy and would beget good sons. This is undoubtful.

[This sloka is composed by the 33rd Jagadguru Shankaracharya of Dakshinamnaya Sri Sharada Peetham, Sri Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji. This is also recited before the evening Mangalarati of the Ganapati murti in the precincts of the Vidvat Sadas.]



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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācarya Chapter 3- Karma-yōga

Note : In this section we will see the Śloka and Bhāṣyam. For the meaning of the śloka, please see the main magazine.

न बुद्धिभेदं जनयेद् अज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥२६॥
na bud'dhibhēdaṃ janayēd ajñānāṃ karmasangiṇām |



jōṣayētsarvakarmāṇi vidvān'yuktaḥ samācaran ||26||

An ignorant man who is attached to action believes “I should do this action and enjoy its results.” No wise man should unsettle that firm belief, what should he do?. Himself doing hard working and well the actions which the ignorant have to do, he should make them do those actions.

In what way is an ignorant man attached to actions?

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥२७॥
prakṛtēḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ |



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ahankāravimūḍhātmā kartāhamiti man'yatē ||27||

Prakriti means Pradhārna (Nature) is the balanced state of the three gunas or energies namely sattva(goodness), rajas (activity) and tamo (darkness). It is by the gunas or the modifications of nature, pointing themselves as the body and the senses, that all our actions, conducive to



temporal and spiritual ends are done. The man whose mind (anthahkarana) is variously deluded by ahamkara, by egoism identifying the aggregate of the body and the senses with the ātma (Self) ie who ascribes to himself all the attributes of the body and the senses and thus thoroughly identifies himself with them --- h, by nescience, sees actions in himself : as regards every action, he thinks " I am the doer"

Avathārika : as regards the wise man:

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्ते इति मत्वा न सज्जते ॥२८॥
tattvavittu mahābāhō guṇakarmavibhāgayōḥ
|
guṇā guṇēṣu vartantē iti matvā na sajjatē
||28||

Hey Mahābhāho! Tattvavittu means He who is versed in the classification of the energies (gunas) and their respective functions holds that the gunas as sense-organs move in the middle of the gunas (energies) as sense-objects, but not the ātma (Self). Thus holding, he forms no attachment for actions.

Avathārika : Moreover who:

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान् कृत्स्नवित्रं विचालयेत् ॥२९॥
prakṛtērguṇasammūḍhāḥ sajjantē guṇakarmasu |
tānakṛtsnavidō mandān kṛtsnavinna vicālayēt ||29||

The foolish believe "We do action for the sake of the result." These men who are attached to action look only to the result of their actions. The man who knows the All -- the man who knows the ātma (Self) -- should not of himself unsettle such men ie he should not disturb their conviction.

Avathārika : How an aspirant for Moksha should do actions:

How then should actin be performed by the ignorant man who seeks Moksha and who is qualified for action only? The answer follows:

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥३०॥



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mayi sarvāṇi karmāṇi sann'yasyādhyātmacētasā |

nirāśīrnirmamō bhūtvā yudhyasva vigatajvarah ||30||

To Me, Vāsudeva, the Divine Being, the Supreme Ishwara, the Omniscient, the ātma (Self) of all, surrender all actions, wit the wise thought that "I, the agent, do this for the Ishwara's sake as His liege." Fever: grief, extreme distress of body or mind...



**ये मे मतमिदं नित्यम् अनुतिष्ठन्ति
मानवाः ।**

**श्रद्धावन्तोऽनसूयन्तः मुच्यन्ते तेऽपि
कर्मभिः ॥३१॥**

**yē mē matamidaṃ nityam
anutiṣṭhanti mānavāḥ |**

**śrad'dhāvanto'ñasūyantaḥ
mucyantē tēpi karmabhiḥ ||31||**

Men who always follow this teaching of Mine without cavilling i.e without cherishing any feeling of envy towards Me, Vasudeva, the Supreme Master (Parama-Guru) --- they too released from actions, i.e from dharma and adharmā, from the merit to demerit of actions.

[Note : See 2019_Jan VOJ main link for meaning of these slokas]

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