

# 1. Sri Ganesha Pancharathnam

## Introduction:

Sri Ganesha Pancharatnam was composed by Sri Adi Shankara on Lord Ganesha in Pillayarpatti (Tamil Nadu, India). Pillayarpatti is known as Vakratundapuram in Samskrit.

Pancharatnam means, five gems. Sri Adi Shankara praises Ganesha in these five stanzas. The last shloka, shloka 6 explains the phalasruti, i.e, benefits of reading this shloka. Those who recite will be bestowed with good health, wealth, knowledge, and good children. Also, this helps one in overcoming the obstacles in life.

1. मुदाकरात्त मोदकं सदाविमुक्ति साधकं कलाधरावतंसकं विलासिलोकरक्षकम्।  
अनायकैकनायकं विनाशितेभदैत्यकं नताशुभाशुनाशकं नमामितंविनायकम्॥१॥

mudākarāttamodakam sadāvimuktisādhakam kalādhārāvataṁsakam vilāsilokarakṣakam |  
anāyakaikanāyakam vināśitēbhadaityakam natāśubhāśunāśakam namāmi taṁ vināyakam

## Meaning & Explanation:

मुदाकरात्त मोदकं सदाविमुक्ति साधकं - mudākarāttamodakam sadāvimuktisādhakam

मुदा – mudā – with happiness; कर – kara - hand; आत्त – ātta - holding; मोदकं – modakam – (Kozhakattai in Tamil); सदा – sadā- Always; विमुक्ति - vimukti – Liberation (Moksha) from the cycle of samsara (birth and death); साधकं – sādhakam – Fulfills / grants;

The very word ‘modhaka’ means bestower of happiness. मोदम् करोति इति मोदकः Here, modham means happiness. He is holding modhaka with happiness, because it gives him happiness to make devotees feel happy. He is the means to achieving Moksha. Right at the beginning of the shloka, in the second phrase, the word “mukthi” is introduced. Mukthi means –liberation from the cycle of birth and death. Sri Adi Shankara has introduced the concept of liberation/deliverance – Moksha through Jnana (knowledge). There are four Purusharthas which are: Dharma, Artha, Kaama and Moksha. Artha and kaama are subservient to dharma, while dharma is vital. Moksha is the ultimate goal of human birth. Ganesha always grants / fulfills Moksha to us when we worship him intensely with that prayer.

कलाधरावतंसकं विलासिलोकरक्षकम्। - kalādhārāvataṁsakam vilāsilokarakṣakam

कला – kalā – Digit of Moon; धर – dhara – bearing; अवतंसकं – avataṁsakam – Head / crest; विलासि – vilāsi- without any effort – sportingly; लोक – Loka–Universe ; रक्षकम् – rakṣakam – protects ;

वतंसकं/ vatamsakam or अवतंसकं/ avatamsakam – both mean the head/ crest. He wears the digit of moon on his head. चन्द्रकला - Chandra kala – means digit of the moon which is one-sixteenth of the moon. Here, Chandra kala is being referred to as Kala.

Chandra (Moon) is said to influence the mind. It is interesting to see this phrase “चन्द्रमा मनसो जातः - Chandramaa Manaso Jaatah” comes in Purusha Sooktham. (Mantra -12). By wearing the moon on his forehead, Ganesha is ensuring that his devotees’ minds are on the right path. He effortlessly protects the entire world / universe.

### **अनायकैकनायकं विनाशितेभदैत्यकं - anāyakaikanāyakam vināśitēbhadaityakam**

अनायक – anāyaka - Destitute / orphans – refers to all humans here, (नायक – leader); एक – Eka – one; (अनायक /anāyaka+ एक/ Eka = अनायकैक/anāyakaika) नायकं – nāyakam – head,

He is the one and only leader/ refuge available to all destitutes (orphans). Here, in this context, all humans are to be considered as ‘orphans’ because we do not know how to reach our human goal.

विनाशित + इभ + दैत्यकं = विनाशितेभदैत्यकं

विनाशित – vināśita – killed; इभ – Ibha – Elephant; दैत्यकं – daityakam - Asuras (Diti’s sons are called Daityaas – Asuras);

He killed Gajamukhasura (elephant headed asura / daitya). The very purpose of Ganesha’s Avatara was to kill Gajamukhasura who was creating havoc in all the worlds. Devas are sons of Aditi and Asuras are sons of Diti.

### **नताशुभाशुनाशकं नमामितंविनायकम् ॥ - natāśubhāśunāśakam namāmi taṁ vināyakam**

नत – nata - those (who worship); अशुभ-aśubha – inauspicious ; आशु-āśu - quickly; नाशकं – nāśakam – destroys; नमामि – namāmi – I prostrate ; तम् - taṁ – that; विनायकम् – vināyakam

Shiva is referred to as Aashutosh – आशुतोश someone who gets pleased quickly. In this context, Ganesha destroys all the inauspicious things very quickly. He clears the obstacles of his worshippers. He eliminates the misery of those who worship him. This is commonly used in most of the shlokas.

We should not conclude that he will only help his devotees and not others. If someone worships Ganesha, he guides them to be on the right path. So automatically because of their adherence to Dharma, they have come to the right path. He blesses them with his Krupa so that their obstacles are overcome. This means, he encourages people to follow the path of Dharma. So, I prostrate to that Vinayaka.

It is to be noted that the word “Vinayaka” has special meaning, he has no Lord above him. (Nayaka means leader – Vinayaka means no leader above him) The prefix ‘Vi’ has got two different opposite meanings in Samskrit. ‘Vi’ means, vishesha. It adds to the meaning of the

word that follows. Sometimes it refers to the opposite meaning. In this context, it is meaning opposite. He has been made supreme by Shiva himself and hence we first worship Vinayaka before we start any activity.

2. नतेतरातिभीकरं नवोदितार्कभास्वरं नमत्सुरारिनिर्जरं नताधिकापदुद्धरम् ।  
सुरेश्वरं निधीश्वरं गजेश्वरं गणेश्वरं महेश्वरं समाश्रये परात्परं निरन्तरम् ॥ ॥२॥

2. natētarātibhīkaraṃ navoditārkabhāsvaraṃ namatsurārinirjaraṃ natādhikāpaduddharaṃ |  
surēśvaraṃ nidhīśvaraṃ gajēśvaraṃ gaṇēśvaraṃ mahēśvaraṃ samāśrayē parātparaṃ  
nirantaraṃ

### Meaning & Explanation:

नतेतरातिभीकरं नवोदितार्कभास्वरं - natētarātibhīkaraṃ navoditārkabhāsvaraṃ

नत – Nata– Those who worship; इतर – Itara – those who do not; अति – Ati – very; भीकरं – bhīkaraṃ – Terrible; नव – Nava – new; उदित – Udita – Rising; अर्क – Arka – Sun; भास्वरम् – bhāsvaraṃ- radiant / very bright ;

Itara is an interesting phrase used by Adi Shankara as not many poets use this. Ganesha is very terrible to those who do not worship him. He is shining and very bright like rising sun. During Arunodhaya (sun rise) time, Sun is most attractive, most benevolent and most radiant. That is why we recommend to perform, Japa, Pooja, meditation etc at that time.

नमत्सुरारिनिर्जरं नताधिकापदुद्धरम् । - namatsurārinirjaraṃ natādhikāpaduddharaṃ

नमत् – Namat – one who worships; सुर – Sura – Devas; अरि – Ari – Enemy; निर्जरं – nirjaraṃ- completely destroys ; नत – Nata - those who worship; अधिक – adhika – more; आपत् – āpat – danger; उद्धरम् -uddharaṃ – lifts up;

He completely destroys the enemies of Devas who worship Him. Nirjaram means making one decrepit. He dispels / lifts up, from the morass of dangers, of those who worship Him.

*Note: Panchapaathra Udhharini – it is called udhharini because, we lift water with that.*

सुरेश्वरं निधीश्वरं गजेश्वरं गणेश्वरं - surēśvaraṃ nidhīśvaraṃ gajēśvaraṃ gaṇēśvaraṃ

सुरेश्वरं – surēśvaraṃ - Eswara – Lord of Devas; निधीश्वरं – nidhīśvaraṃ -Lord of wealth; गजेश्वरं - gajēśvaraṃ – elephant faced God; गणेश्वरं- gaṇēśvaraṃ - Ganapathi - One who controls Rudra Ganaas;

Eshwara means one who controls. He is the Lord who controls everything, He is the elephant faced God who is the Lord of wealth, Lord of Devas, and Rudra Ganas. Shiva has groups of attendants called Ganas such as Pramatha Ganas, Rudhra Ganas etc. These Ganas are controlled by Ganesha.

**महेश्वरं समाश्रये परात्परं निरन्तरम् ॥ ( or ) - mahēśvaram samāśrayē parātparam nirantaram (is also correct)**

महेश्वरं – mahēśvaram -महा ईश्वरम् - Great Eswara – (there is no Eswara above him); (समाश्रये- samāśrayē. - आश्रये -āśrayē– means I take complete refuge; सम् – Sam used in Samskrit for emphasis. परम्– supreme ; परात्परं – parātparam - Higher than the Highest; निरन्तरम् – Nirantaram –continuously

He is the great Eswara. He is greater than the supreme and hence, I take refuge in him continuously.

*Note: (Antaram – Gap – Niranharam – without Gaps – worship continuously)*

**3. समस्तलोकशंकरं निरस्तदैत्यकुञ्जरंदरेतरोदरं वरं वरेभवक्त्रमक्षरम् ।**

**कृपाकरं क्षमाकरं मुदाकरं यशस्करंमनस्करं नमस्कृतां नमस्करोमि भास्वरम् ॥३॥**

**3. samastalokaśaṅkaram nirastadaityakuñjaram darētarōdaram varam varēbhavaktramakṣaram**

**kṛpākaram kṣamākaram mudākaram yaśaskaram manaskaram namaskṛtām namaskaromi bhāsvaram**

**Meaning & Explanation:**

**समस्तलोकशंकरं निरस्तदैत्यकुञ्जरं - samastalokaśaṅkaram nirastadaityakuñjaram**

समस्त – samasta – Entire / all; लोक- loka- world, शंकरं - śaṅkaram - Grants auspiciousness to the World; निरस्त – nirasta – destroyed / killed; दैत्य – Daitya–Asura; कुञ्जरं – kuñjaram – Elephant; Asura having form of an elephant – Gajamukhasura;

*शं करोति इति शंकरः Sham karoti iti shankarah 'sham' means auspiciousness; karoti means does, hence shankara here means doing auspiciousness for the entire world.*

He is benevolent to all the worlds. Ganesha destroys the Asura who is having form of elephant - Gajamukhasura.

In this shloka, the fact that Ganesha killed Gajamukhasura, comes for the second time which is usually construed as a defect (dhosha) in poetry – (पौनरुक्त्यम्) However, Sri Adi Shankara would not commit any Dhosha. First meaning is destruction of Gajamukasura; Second meaning is destruction of ego of the worshipper which is of elephant size.

**दरेतरोदरं वरं वरेभवक्त्रमक्षरम् । - darētarōdaram varam varēbhavaktramakṣaram |**

दर - dara – small ; इतर-Itara – means 'not'; दर इतर -Dara Itara – Not small, meaning, large ; उदरं – Udaram – Belly; वरं – varam – Great / Sreshtha; इभ – Ibha – Elephant; वक्त्रं -vaktram– Face; अक्षरं – akṣaram – Imperishable ; क्षरं-kṣaram- means perishable.

Ganesha is having a large belly – (large belly because all the worlds are contained in his belly). He is having an impressive elephant face; He is imperishable. He is the only one who is imperishable, immortal.

As seen before the interesting phrase Itara is used by Adi Shankara in this verse also.

**Note:** Letters of alphabets are called Akshara because, they cannot be broken further. Basic unit of our alphabet.

### **कृपाकरं क्षमाकरं मुदाकरं यशस्करं - kṛpākaraṁ kṣamākaraṁ mudākaraṁ yaśaskaraṁ**

कृपाकरं – kṛpākaraṁ – bestows compassion; क्षमाकरं – kṣamākaraṁ – Bestows forgiveness; मुदाकरं – mudākaraṁ – Bestows happiness; यशस्करं – yaśaskaraṁ – Bestows fame (long lasting);

कृपां करोति इति कृपाकरः - – kṛpām karoti iti kṛpākaraḥ

This describes all that he blesses his devotees with. Ganesha bestows compassion (krupa), forgiveness, happiness and everlasting fame.

He bestows forgiveness means, he forgives our sins and also means that he bestows the quality of forgiveness in us.

**Note:** - yaśas – refers to everlasting fame; Keerti – refers to fame lasting only for a short time;

### **मनस्करं नमस्कृतां नमस्करोमि भास्वरम् - manaskaraṁ namaskṛtāṁ namaskaromi bhāsvaram**

मनस्करं – manaskaraṁ – Bestows good mind; नमस्कृतां – namaskṛtāṁ –to those who do worship; - नमस्करोमि – namaskaromi - I prostrate; भास्वरम् – bhāsvaram –To the radiant deity

Manaskaraṁ is very important. Manas means mind, not an organ, but refers to flow of thoughts. He bestows auspicious / dharmic thoughts in our mind so that we are always in the path of Dharma (righteousness). He gives all these, to those who worship. Therefore, I prostrate to that bright / effulgent being (Lord).

### **4. अकिञ्चनार्तिमार्जनं चिरन्तनोक्तिभाजनं पुरारिपूर्वनन्दनं सुरारिगर्वचर्वणम् । प्रपञ्चनाशभीषणं धनंजयादिभूषणम्कपोलदानवारणं भजे पुराणवारणम् ॥४॥**

4. akiñcanārtimārjanaṁ cirantanōktibhājanaṁ purāripūrvanandanāṁ surārigarvacarvaṇam |  
prapañcanāśabhiṣaṇam dhanañjayādibhūṣaṇam kapoladānavāraṇam bhajē purāṇavāraṇam

### **Meaning & Explanation:**

**अकिञ्चनार्तिमार्जनं चिरन्तनोक्तिभाजनं - akiñcanārtimārjanaṁ cirantanōktibhājanaṁ**

अकिञ्चन – akiñcana - Destitute – one who does not hold any possessions. (Kinchana – possesses something) ; आर्ति -ārti – Misery; मार्जनं – mārjanaṁ- Washing / Wiping off; चिरन्तन – cirantana- eternal; उक्ति – Ukti- What is said/saying; भाजनं – bhājanaṁ- Receptacle (holding vessel);

Ganesha wipes out the miseries of the poor / destitute (who do not have any worldly possessions) who worship him. Ganesha is the receptacle of eternal saying (Vedas are eternal in Sanathana Dharma), everything else is short-lived.

**Notes:**

*Akinchana is a word used frequently in Shrimad Bhagavatam. Interestingly in Shrimad Bhagavatam, it says that Sri Krishna makes his devotees Akinchana – destitutes/ poor, indicating that devotees will rely entirely on Sri Krishna – indirectly alluding to the path of Sharanaagati (complete surrender). Earlier, the devotees rely on their wealth, education etc, - what we think are our possessions (kinchana). If one does not have any possessions (akinchana), then there is complete reliance on the lord (Sri Krishna).*

*'Aarti' means misery, while 'Haarati' means deeparadhana.*

After pralaya, everything ceases to exist, except Bhagavan's breath. यस्य निःश्वसितं वेदाःYasya nishvashitam Vedaah - Bhagavan's life-breath is veda. (Veda Bhashyam)

**पुरारिपूर्वनन्दनं सुरारिगर्वचर्वणम् - purāripūrvanandanam surārigarvacarvaṇam**

पुर- pura - City (Shiva destroyed three cities - Tripura); अरि – Ari – enemy; पूर्व – pūrva-first / ancient; nandanam – Nandanam- son; सुर – Sura – Devas; अरि – Ari- Enemy; गर्व – Garva – Arrogance; चर्वणम् – carvaṇam – chewing;

Shiva is referred as Purari as he destroyed three asuraas who were occupying three cities that were mobile across brahmandaas (Asuras were in the form of three cities). He is the first son of Shiva the enemy of three cities.

He chews and throws away the arrogance of the enemies (asuras) of Devas.

**Note:** Nandana is a beautiful term for Son. नन्दयति इति नन्दनः – one who always brings happiness to his parents. Hence the use of the word "Nandana" here. Sri Krishna is referred frequently as 'Nanda Nandana', one who brought happiness to Nanda, the Gopa.

**प्रपञ्चनाशभीषणं धनंजयादिभूषणम् - prapañcanāśabhīṣaṇam dhanañjayādibhūṣaṇam**

प्रपञ्च – prapañca- Universe (Universe is made of five elements and hence called pra pañca); नाश – nāśa – destroy; भीषणं -bhīṣaṇam– very Terrible/ Bhayankara; धनंजय – dhanañjaya – Refers to Arjuna; आदि –ādi – etc; भूषणम् – bhūṣaṇam – ornament;

Rudra (form of Shiva) assumes terrible form while destroying the universe (at the time of Pralaya). We cannot create universe with just five elements. But it requires a special ability which Ganesha has.

Rudra's attributes are brought to Ganesha, who is Shiva's son and hence, it can be understood that Ganesha assumes a terrible form while destroying the universe. Dhananjaya (refers to Arjuna as this is one of his 12 names, as Arjuna conquered many kingdoms and brought a lot of wealth) and others like him achieved greatness as they had Ganapathi on their side / as ornament. All warriors, especially Dhananjaya, won, as they had Ganapathi on their side / as ornament.

## कपोलदानवारणं भजे पुराणवारणम् - kapoladānavāraṇam bhajē purāṇavāraṇam

कपोल –Kapola- cheek; दान – dāna -rut juice that comes from Temple / forehead (of elephant); वारणं - vāraṇam – Elephant; भजे - bhajē – I meditate/worship; पुराण – purāṇa – Ancient; वारणं – vāraṇam – Elephant faced Lord

The elephant which exudes rut juice from the temple, which flows over its cheeks, looks beautiful and shining. Means, Ganapati exudes grace/krupa (compassion) to those who worship him. I adore / meditate on the ancient elephant faced Lord Ganesha.

*Note: In Tamil, we have Sri Andal (poet saint) singing Vāraṇam Aayiram, meaning 'one thousand elephants', describing a dream she had of marrying Sri Ranganatha.*

*Bhaja actually means meditate in one's mind (Bhajana). 18 puraanaas are called (puraanaas) as they are ancient. Sastra says, yugas are anaadi (that which does not have a beginning). In every Treta Yuga Rama avatara happens.*

5 नितान्तकान्तदन्तकान्ति मन्तकान्त कात्मजं अचिन्त्यरूप मन्तहीन मन्तरायकृन्तनम् ।  
हृदन्तरे निरन्तरं वसन्तमेव योगिनां तमेकदन्तमेकमेव चिन्तयामि सन्ततम् ॥५॥

5. nitāntakānta dantakānti mantakānta kātmajam acintyarūpamantahīna mantarāya  
kṛntanam | hṛdantarē nirantaram vasantamēva yoginām tamēkadantamēkamēva cintayāmi  
santatam ||

### Meaning & Explanation

नितान्तकान्तदन्तकान्ति मन्तकान्तकात्मजं - nitāntakānta dantakānti mantakānta kātmajam

नितान्त- nitānta - Extra ordinary; कान्त – kānta - Special glow; दन्त – Danta - Tusk (brightness is accentuated by his Tusk); कान्ति – kāntiṃ – brightness; अन्तक – Antaka - One who destroys everything/brings an end ; अन्तक - Antaka - Yama (Antaka refers to Yama who brings everything to end); आत्मजं – ātmajam – son;

Ganesha exudes a special glow, and his radiance is accentuated (increased) due to the extraordinary radiant tusk. He is the son of Shiva who brings an end even for Yama (who brings an end to everyone)

Usually Mahaans – great people (Mahaan) are extraordinarily radiant. Veda says that the father himself is born as the son, son born out of the atma of the father. ‘

Anta means end. Shiva has an attribute of Antaka (brings an end) of Antaka (Yama), to say that he brings end to the one who ends everything. Hence, Shiva is referred to as Antaka's antaka and Ganesha is the son of that Antaka (Shiva).

अन्तम् करोति इति अन्तक : - Antam karoti iti antakaah

अचिन्त्यरूपमन्तहीन मन्तरायकृन्तनम् - acintyarūpamantahīna mantarāya kṛntanam

अचिन्त्य – acintya - beyond thought; रूपं– rūpam- form; अन्तहीनम् – antahīnam - Devoid of End (Anta – end); अन्तराय – antarāya- all impediments / obstacles; kṛntanam –Removal (cuts off);

Bhagavan (in this case Ganesha) is a form, which is beyond the scope of human thought and does not have an end. He cuts off all obstacles and Ganesha is known for that.

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह - Yato vaaco nivartante apraapya manasaa sah (Taittiriyaopanishad 2:9) as said in the Vedas. Meaning Bhagavan is beyond the scope of mind / words. Thought is more subtle / easy than words. Even for thought, he is not available. He has no end, and is permanent. He cuts off all obstacles. He is known for that.

*Note: Anantha is a common word for Vishnu – the one who has no end.*

**हृदन्तरे निरन्तरं वसन्तमेव योगिनां - hṛdantarē nirantaram vasantamēva yoginām**

हृत् – hṛt – heart; अन्तरे – antarē – inside; निरन्तरं – nirantaram - Permanent / Always; वसन्तं – vasantam- Living, एव- ēva –only; योगिनां - yoginām- Yogis (those who are attuned 24x7 to Bhagavan and can control their mind);

He is permanently living only in the hearts of Yogis who continuously meditate on him.

**तमेकदन्तमेकमेव चिन्तयामि सन्ततम्- tamēkadantamēkamēva cintayāmi santatam**

तं – Tam- That one (who has one tusk); एक – Eka – one; दन्तं – Dantham – tusk; एकम् – Ekam – one; एव- ēva-only; चिन्तयामि – cintayāmi – Meditate ; santatam – always ;

I always meditate on that one who is unique with only a single tusk.

Ganesha is unique as he has only one tusk whereas all elephants have two. There are two stories – one he took off one tusk and killed Gajamukhasura; second is, he took it off to write Mahabharata, as dictated by Vyasa. We may think how can this happen twice. We should understand this as the power of Ganesha, who removed it once and fixed again.

**6.महागणेशपञ्चरत्नमादरेण योऽन्वहंप्रजल्पति प्रभातके हृदि स्मरन् गणेश्वरम् ।  
अरोगतामदोषतां सुसाहितीं सुपुत्रतांसमाहितायुरष्टभूतिमभ्युपैति सोऽचिरात् ॥६॥**

**6. mahāgaṇēśapañcaratnamādarēṇa yōnvaham prajalpati prabhātakē hṛdi smaran  
gaṇēśvaram |**

**arogatāmadoṣatām susāhitīm suputratām samāhitāyuraṣṭabhūtimabhyupaiti sōscirāt | ॥6॥**

### **Meaning & Explanation:**

Sri Adi Shankara delves into the fruits of chanting this Ganesha pancharatna shlokams in this last stanza. This is also known as Phalasaruti in Samskrit.

**महागणेशपञ्चरत्नमादरेण योऽन्वहं - mahāgaṇēśapañcaratnamādarēṇa yōnvaham**



महागणेश – mahāgaṇēśa – Mahaganesha; पञ्चरत्नम् – pañcaratnam - This Pancharathnashloka; आदरेण – ādarēṇa - with great respect; यः - Yah- one who; अन्वहं anvahaṁ -everyday (अनु – Anu – following + अहम् – ahaṁ–day , day after day)

One who chants every day, MahaGanesha Pancharatnam (5 gems in praise of Ganapati) with great respect for Ganapati,

**प्रजल्पति प्रभातके हृदि स्मरन् गणेश्वरम् - prajalpati prabhātakē hṛdi smaran gaṇēśvaraṁ |**

प्रजल्पति – prajalpati (Prakarshena Jalpathi) - One who chants with due attention; प्रभातके– prabhātakē - Early morning (at the dawn); हृदि – hṛdi – in the heart; स्मरन् – smaran- thinking of; गणेश्वरम् – Ganeswaram- Ganapathi (Eshwara of Ganas’);

Who chants this shloka, every day in the early morning, with due attention and completely thinking of Ganapati in his or her heart, gets these benefits.

**अरोगतामदोषतां सुसाहितीं सुपुत्रतां - arogatāmodoṣatām susāhitīm suputratām**

अरोगताम् – arogatām -Freedom from disease (aarogya); अदोषतां – adoṣatām - (doṣa – defect) adoṣatām – free from fault/mistake/defects; सुसाहितीं– susāhitīm-- good spouse; सुपुत्रतां – suputratām - Good sons’;

They get relief from diseases of body and mind (disease of maya) and relief from the cycle of birth and death. Ganesha creates an environment where we do not commit any mistake; Ganesha blesses with good spouse and sons, thus enabling one to be on the path of dharma. Keeping them on the path of Dharma is also the responsibility of the individual.

Ganesha creates an environment where you will not commit dosha, (not that he excuses us from mistakes).

सुसाहितीं – susahiteem – has two meanings – 1) One who is good at education, able to compose good literature -sahitya – good scholar, (2) Sahitaa /Saahiti, the one who is with you; sahadharma charini- partner in performing dharma, i.e., spouse; here we shall consider the meaning as spouse because, the following word refers to good son.

**समाहितायुरष्टभूतिमभ्युपैति सोऽचिरात् – samāhitāyur aṣṭabhūtim abhyupaiti sōscirāt**

समाहिता– samāhita - Well established; आयुः - āyuaḥ - Life; अष्टभूतिम्- aṣṭabhūtim- 8 forms of wealth (Lakshmi); अभ्युपैति- abhyupaiti - Attains in full; सः Sa: -He, अचिरात् acirāt - immediately

Well established long life, free from disease of the body and mind and directed towards dharmic activities. Eight forms of wealth as represented by AshtaLakshmis are bestowed by Ganapathi, immediately.

Ashtalakshmis are: Adi Lakshmi, Dhaanya Lakshmi, Dhairya Lakshmi, Gaja Lakshmi, Santaana Lakshmi, Vijayalakshmi, Vidyalakshmi and Dhanalakshmi.

***Note:** Ahithagni refers to Special Brahmanas who perform Agnihothram everyday. They are called so, because, they have gone through special rituals for establishing three agnis, viz, Garhapatyagni, Ahavaniyagni, Dakshinagni only for sroutha karmas at home. This is as opposed to ordinary grihasthas who should normally maintain oupasana agni.*

**श्रीमत् शंकर भगवत्पादकृत श्रीगणेश पञ्चरत्न स्तोत्रम् संपूर्णम्**

**Srimad Shankara bhagavatpaadakrutha Sri Ganesha Pancharatna Stotram  
sampoornam**

As written by Shankara Bhagavathpada (Sri Adi Shankara), the Ganesha pancharatna stotram is complete.