



Srī Gaņeśa-stavaḥ

अजं निर्विकल्पं निराकारमेकं

निरानन्दमानन्दमहैतपूर्णम्

परं निर्गुणं निर्विशेषं निरीहं

परब्रह्मरूपं गणेशं भजेम

७२० रुक्तिस्छु० रुक्तिस्ठिक्तं

ठिक्तिरुक्तिस्छु० रुक्तिस्ठिक्तं

उठ्य रुक्तिस्छु० रुक्तिस्ठिक्तं

उठ्य रुक्तिस्छु० रुक्तिस्छ० रुक्तिस्छ०

उठ्य रुक्तिस्छ० रुक्तिस्छ० रुक्तिस्छ०

उठ्य रुक्तिस्छ० रुक्तिस्छ० रुक्तिस्छ०

उठ्य रुक्तिस्छ० रुक्तिस्छ० रुक्तिस्छ०

अवक्षित्रक्ति रुक्तिस्छ० रुक्तिस्छ०

अवक्षित्रक्तिस्छ० रुक्तिस्छ०

अवक्षित्रक्तिस्छ०

अवक्षित्रक्तिस्याप्तिस्य ।

अजं - Unborn; निर्विकल्पं - Changeless; निराकारम् - Formless; एकम् - The One; निरानन्दम् - One beyond bliss; आनन्दम् - Bliss itself; अद्वैतम् - One without a second; पूर्णम् - Complete; परम् - Supreme; निर्गुणम् - without attributes; निर्विशेषम् - without qualities; निरीहम् - without desires; परब्रह्मरूपम् - Verily the Supreme Brahman; गणेशम् - Gaṇeśa; भजेम - We worship.

We worship Lord Ganeśa, who is Unborn, Absolute and Formless; who is beyond Bliss, and again Bliss itself, the One Infinite, who is the Supreme without attributes, differentiation and desire; who is verily the Supreme Brahman.

The Supreme has no name and form or qualities and yet, in order to perceive the Supreme, we, the apparent limited Jīvās superimpose a name and form on the Absolute. Thus is born one of the forms of the Supreme who is called by the name Gaṇeśa. Hence, when we offer our worship to Lord Gaṇeśa, who is in reality the Supreme Brahman alone, we acknowledge that Lord Gaṇeśa can only be described through negation indicated by the terms Ajam Nirvikalpam Nirākāram, Nirguṇam Nirviśeṣam and Nirīham; or indicated by Absolute terms such as Ekam, ānandam-ānandam-Advaita-Pūrṇam and Param.

Lord Ganesa, whom we worship, indeed is Parabrahman Alone!!





Srī Gaņeśa-stavaḥ

गुणातीतमानं चिदानन्दरूपं चिदाभासकं सर्वगं ज्ञानगम्यम् । मुनिध्येयमाकाशरूपम् परेशं परब्रह्मरूपं गणेशं भजेम ॥

ಗುಣಾತೀತಮಾನಂ ಚಿದಾನಂದರೂಪಂ
ಚಿದಾಭಾಸಕಂ ಸರ್ವಗಂ ಜ್ಞಾನಗಮ್ಯಮ್ ।
ಮುನಿಧ್ಯೇಯಮಾಕಾಶರೂಪಂ ಪರೇಶಂ
ಪರಬ್ರಹ್ಮರೂಪಂ ಗಣೇಶಂ ಭಜೇಮ ॥

Guṇātītamānaṃ Chidānanda-rūpaṃ
Chidābhāsakaṃ Sarvagaṃ Jnānagamyam
Muni-dhyeyam-ākāśa-rūpaṃ Pareśaṃ
Parabrahma-rūpaṃ Gaṇeśaṃ Bhajema || 2 ||

गुणातीतमानम् - One who is beyond the 3 attributes; चिदानन्दरूपम् - One who is of the nature of Awareness and Bliss; चिदाभासकम् - the Effulgent One; सर्वगम् - the All-Pervading One; ज्ञानगम्यम् - The Goal of Knowledge; मुनिध्येयम् - Object of meditation for the Sages; आकाशरूपम् - Formless and Omnipresent as the Space; परेशम् - Supreme Lord; परब्रह्मरूपम् - Verily the Supreme Brahman; गणेशम् - Gaṇeśa; भजेम - We worship.

We worship Lord Ganeśa, whose nature is beyond attributes, who is the embodiment of Awareness and Bliss, the Effulgent Spirit, the Allpervading, the goal of knowledge, who is the object of meditation to the sages, formless and omnipresent like space, and who is the Supreme Lord, the Supreme Brahman.





Srī Ganeśa-stavah

Ganeśa, being Parabrahma, is Chaitanya-svarūpa, the Enlivening Principle, while the three gunas characterize Maya which by nature is inert. The three gunas are enlivened by the mere presence of Parabrahma, just as the Fan, the Bulb, the heater and the refrigerator are enlivened into action by the mere presence of electricity flowing through them!! Naturally, just as electricity is beyond and independent of the equipments, Ganesa, the Parabrahma is beyond the three gunās! Ganeśa, is Parabrahma itself who is of the nature of Sat-Chit-Ananda, existence-awarenessbliss. The Supreme Absolute is Self-effulgent, illuminating all. Being beyond the Gross and Subtle, Ganesa is the all-pervading One. Ganesa, The Brahman, is in essence formless and is beyond even the most omnipresent and pervading aspect that our mind can perceive, that is space!!

As pointed out in the various Upanisads, the Brahman (Ganeśa) is the Goal of Knowledge, knowing which nothing remains to be known. Naturally, being 'The Goal' of life for all humans, the Brahman is taken as the object of meditation by the sages who also understand and ultimately realize that 'object' of their meditation, the Brahman as One's own Self (the subject)!

Naturally, worship of such Parabrahma-svarūpa Gaņeśa alone is truly worthwhile for a seeker's sādhanā!!

> जगत् कारणं कारणज्ञानरूपं सुरादिं सुखादिं गुणेशं गणेशम् जगद्व्यापिनं विश्ववन्द्यं सुरेशं परब्रह्मरूपं गणेशं भजेम Π ಜಗತ್ ಕಾರಣಂ ಕಾರಣಜ್ಜಾನರೂಪಂ ಸುರಾದಿಂ ಸುಖಾದಿಂ ಗುಣೇಶಂ ಗಣೇಶಮ್। ಜಗದ್ವ್ಯಾಪಿನಂ ವಿಶ್ವವಂದ್ಯಂ ಸುರೇಶಂ ಪರಬ್ರಹ್ಮರೂಪಂ ಗಣೇಶಂ ಭಜೇಮ \parallel





Srī Gaņeśa-stavaḥ

Jagat-kāraṇaṃ Kāraṇa-jnānarūpaṃ Surādiṃ Sukhādiṃ Guṇeśaṃ Gaṇeśam Jagadvyāpinaṃ Vishva-vandyaṃ Sureśaṃ Parabrahma-rūpaṃ Gaṇeśam Bhajema || 3 ||

जगत्कारणम् - cause of the universe कारणज्ञानरूपम् - One who is the svarūpa of that knowledge through which the cause becomes known; सुरादिम् - origin of Gods; सुखादिम् - origin of bliss; गुणेशम् - Lord of all virtues; गणेशम् – Lord of heavenly hosts; जगद्व्यापिनम् - One who has pervaded the universe; विश्ववन्द्यम् - Who is worshipped by all; सुरेशम् - The Lord of the Gods; परब्रह्मरूपम् - verily the Supreme Brahman; गणेशम् - Gaṇeśa; भजेम - we worship.

We worship Lord Gaṇeśa, who is the cause of the world, the primal knowledge, the origin of Gods, the origin of bliss, Lord of all virtues, the Lord of heavenly hosts; who pervades the universe and is worshipped by all; who is the Lord of gods and who is verily the Supreme Brahman.

The Universe is the known factor for us while the Sat-Chit-Ananda Parabrahma, our very own svarūpa, seems to be unknown to us!! Hence, Mother śruthi – Upaniṣads in particular) takes us slowly and carefully from the known to the unknown and brings us to realise our own svarūpa as the Parabrahma!! In this journey, we take the perceivable apparent form of the Parabrahma as Gaṇeśa, to be a constant guiding principle for our sādhanā. The universe is like the rope that is erroneously perceived as the snake, due to dim light by the ignorant one!! Just as the rope seems to be the cause of the snake, so also Gaṇeśa is the apparent cause of this universe. However, it is only with the guidance of Mother śruthi and the Sadguru, that one embarks on the journey to 'know' this 'cause of the universe'.

तत्त्वमेव त्वमेव तत

Srī Gaņeśa-stavaḥ

That knowledge of the Brahman, through which we come to know and understand the cause of the Jagat, is also in essence, Ganeśa alone!! As it is well known, logically the cause always pervades the effects and hence, Ganeśa being Jagat-kāranam, is Jagadvyāpi

The Surās, (Gods) who are ensuring the welfare of the universe through co-operative efforts with the humans, are also part of the effects and hence, their origin also is Gaṇeśa alone!! Again, it is Gaṇeśa alone who is ensuring the efficient and smooth functioning of the universe, through the Gods and hence, He alone is Sureśam, the Lord of the Gods!!

Gaņeśa who is of the nature of Bliss is naturally the Origin of the Bliss that is experienced as happiness and joy in this world. The virtuous ones recognise Gaṇeśa in all the above described aspects and worship Him alone!! However, others too, whomever they may worship, they, in essence, worship Parabrahmarūpa Gaṇeśa alone!! In fact, the virtues in the virtuous ones also are Gaṇeśa Himself!! Thus He is Viśwavandya!!

This Stuti, through the above 3 shlokās, is taking our attention from the known to the unknown, from the forms to the formless, from the plurality to The One, the Advaitatattva - Brahman. However, this journey has to go on in and through daily vyavahāra into which sādhanā is woven!! Thus, we have the form of Gaṇeśa, which is highly symbolic - that we can meditate upon, or understand the symbolism that we can apply in vyavahāra. However, this stuti repeatedly reminds us that the Saguṇa-Sākāra-Gaṇeśa is in essence, none other than the Nirguṇa-Nirākāra-Parabrahma Alone!! It is by the Grace of Gaṇeśa that we can embark and progress in our sādhanā.

Parabrahma-rūpam Gaņeśam Bhajema...!!!