

## ଋଣହରଗଣେଶସ୍ତୋତ୍ରମ୍

{॥ ଋଣହରଗଣେଶସ୍ତୋତ୍ରମ୍ ॥}

ସିନ୍ଦୂରବର୍ଣ୍ଣଂ ଦ୍ବିଭୁଜଂ ଗଣେଶଂ

ଲମ୍ବୋଦରଂ ପଦ୍ମଦଲେ ନିବିଷ୍ଟମ୍ ।

ବ୍ରହ୍ମାଦିଦେବୈଃ ପରିସେବ୍ୟମାନଂ

ସିଦ୍ଧୈର୍ଯୁତଂ ତଂ ପ୍ରଣମାମି ଦେବମ୍ ॥ ୧ ॥

ସୃଷ୍ଟ୍ୟାଦୌ ବ୍ରହ୍ମଣା ସମ୍ୟକ୍ ପୂଜିତଃ ପଲସିଦଧେ ।

ସଦୈବ ପାର୍ବତୀପୁତ୍ରଃ ଋଣନାଶଂ କରୋତୁ ମେ ॥ ୨ ॥

ତ୍ରିପୁରସ୍ୟବଧାତ୍ ପୂର୍ବଂ ଶମ୍ଭୁନା ସମ୍ୟଗଚିତଃ ।

ସଦୈବ ପାର୍ବତୀପୁତ୍ରଃ ଋଣନାଶଂ କରୋତୁ ମେ ॥ ୩ ॥

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ସଦୈବ ପାର୍ବତୀପୁତ୍ରଃ ଋଣନାଶଂ କରୋତୁ ମେ ॥ ୪ ॥

ମହିଷସ୍ୟ ବଧେ ଦେବ୍ୟା ଗଣନାଥଃ ପ୍ରପୂଜିତଃ ।

ସଦୈବ ପାର୍ବତୀପୁତ୍ରଃ ଋଣନାଶଂ କରୋତୁ ମେ ॥ ୫ ॥

ତାରକସ୍ୟ ବଧାତ୍ ପୂର୍ବଂ କୁମାରେଣ ପ୍ରପୂଜିତଃ ।

ସଦୈବ ପାର୍ବତୀପୁତ୍ରଃ ଋଣନାଶଂ କରୋତୁ ମେ ॥ ୬ ॥

ଭୀଷ୍ମରେଣ ଗଣେଶୋ ହି ପୂଜିତଃ ସ୍ବସିଦଧେ ।

ସଦୈବ ପାର୍ବତୀପୁତ୍ରଃ ଋଣନାଶଂ କରୋତୁ ମେ ॥ ୭ ॥

ଶଶିନା କାନ୍ତିବୃଦ୍ଧ୍ୟର୍ଥଂ ପୂଜିତୋ ଗଣନାୟକଃ ।

ସଦୈବ ପାର୍ବତୀପୁତ୍ରଃ ଋଣନାଶଂ କରୋତୁ ମେ ॥ ୮ ॥

ପାଲନାୟ ଚ ତପସୀଂ ବିଶ୍ୱାମିତ୍ରେଣ ପୂଜିତଃ ।

ସଦୈବ ପାର୍ବତୀପୁତ୍ରଃ ଋଣନାଶଂ କରୋତୁ ମେ ॥ ୯ ॥

ଇଦଂ ଚ୍ଚୁଣହରଂ ସ୍ତୋତ୍ରଂ ତୀବ୍ରଦାରିଦ୍ର୍ୟନାଶନମ୍ ।

ଏକବାରଂ ପଠେନ୍ନିତ୍ୟଂ ବର୍ଷମେକଂ ସମାହିତଃ ।

ଦାରିଦ୍ର୍ୟଂ ଦାରୁଣଂ ତ୍ୟକ୍ତ୍ୱା କୁବେରସମତାଂ ବ୍ରଜେତ୍ ॥ ୧୦ ॥

॥ ଇତି ଋଣହର ଗଣେଶ ସ୍ତୋତ୍ରମ୍ ॥

Encoded, proofread, and commentary by N.Balasubramanian bbalu@sify.com

COMMENTS:- There are many hymns in praise of Lord Ganesha. He is

to be worshipped at all times and in particular at the start of

any new venture to ensure its success. But the worship of the Lord

need not be limited only to warding off obstacles in our life. He is

indeed the Supreme Being waiting to bless us with all we want. One

of His names (No.298) that appears in the popular Vishnu sahasranama

stotram isକାମପ୍ରଦଃ meaning He grants in plenty the desires of

His devotees.ଉଚ୍ଛ୍ରେୟଃ କାମାନ୍ ପ୍ରକର୍ଷେଣ ଦଦାତୀତି କାମପ୍ରଦଃ ।

This means that one may ask Him for anything that is 'proper' – that

is not against the mandates of the shahstras and be sure it will be

granted. In Gita (7-11) He mentions that He indeed is behind all such

'proper' desires.ଧର୍ମାବିରୁଦ୍ଧୋ ଭୂତେଷୁ କାମୋଽସ୍ମି ଭରତର୍ଷଭ ।

So, we may seek any thing that is 'proper' from Him. This includes even mokSha. But true devotees seek only devotion to Him. The best example of this kind of unalloyed devotion is the prayer by Kulashekara in his Mukundamala. Please read this moving prayer.

ନାସ୍ତା ଧର୍ମେ ନ ବସୁନିତୟେ ନୈବ କାମୋପଭୋଗେ

ଯଦ୍ୟଭବ୍ୟଂ ଭବତୁ ଭଗବନ୍ ପୂର୍ବକର୍ମାନୁରୂପମ୍ ।

ଏତସ୍ମାଦ୍ୟାଂ ମମ ବହୁମତଂ ଜନ୍ମଜନ୍ମାନ୍ତରେଽପି

ତ୍ବହ୍ମାଦାମ୍ଭୋରୁହଯୁଗଗତା ନିଶ୍ଚିନ୍ତା ଭକ୍ତିରସ୍ତୁ ॥

Our sages have categorised all the desires the humans can possibly have into four types. They are called as goals of life or ପୁରୁଷାର୍ଥଃ. They are called dharma, artha, kama and finally mokSha. The first three pertain to the life here. Dharma means performing the duties as ordained by the shastras. The result will be punyam or merit. This will yield better quality of life here and even life in higher worlds. Artha means material possessions and includes money, houses, family and friends. Properly earned and used these should yield happiness. Kama means enjoyment resulting from the previous goal artha. MokSha means liberation from the cycle of births and deaths. In the above poem Kulashekara says that he is not interested in the first three goals as said above. He says let anything happen as ordained by fate or according to the past karma. What he wants from the Lord is only unwavering devotion to His lotus feet. Then it becomes His responsibility to take care of the devotee's wants. He had given this assurance in Gita

(9-22).

ଅନନ୍ୟାଶ୍ଚିନ୍ତୟନ୍ତୋ ମାଂ ଯେ ଜନାଃ ପର୍ଯ୍ୟୁପାସତେ ।

ତେଷାଂ ନିତ୍ୟାଭିଯୁକ୍ତାନାଂ ଯୋଗକ୍ଷେମଂ ବହାମ୍ୟହମ୍ ॥

However, most of us are not so mature as Kulashekara and are troubled with day-to-day problems. So we pray to Him and seek His help. There is nothing wrong in this. Krishna classifies devotees into four types. The first one is the one who is troubled. (Gita – 7-16). Can anyone claim to be free from troubles? God helps such people also. In fact He terms these people as good ones (ସୁକୃତିନଃ) since they have turned to Him on some pretext.

ଚତୁର୍ବିଧା ଭଜନ୍ତେ ମାଂ ଜନାଃ ସୁକୃତିନୋଽର୍ଜୁନ ।

ଆର୍ତ୍ତୋ ଜିଜ୍ଞାସୁରର୍ଥାର୍ଥୀ ଜ୍ଞାନୀ ଚ ଭରଷଭ ॥

This particular hymns is one such and prays to Him for relief from (ରଣମ୍) debt. Debt means money etc., owed to some one. But the word debt has another meaning. It may be surprising or even shocking to know that according to our shastras everyone is born a debtor with three debts. This said as follows:-

ଜାୟମନୋ ବୈ ବ୍ରାହ୍ମଣୋ ତ୍ରିଭିରୁଣବାନ୍ ଜାୟତେ, ବ୍ରହ୍ମଚର୍ଯେଣ

ରଷିଭ୍ୟଃ, ଯଜ୍ଞେନ ଦେବେଭ୍ୟଃ, ପ୍ରଜୟା ପିତୃଭ୍ୟଃ ।

Taittiriya samhita (VI.3.10)

One is a debtor to rishis, devas and pitrus or the manes.

These debts can be cleared by brahmacharyam – celibacy, yagna – sacrifices and praja – progeny. So it is said that :-ଏଷ ବାନ୍ତୁଣଃ

ଯଃ ପୁତ୍ରଃ କିମ୍ବା ବ୍ରହ୍ମଚାରୀବାସୀ । Kalidasa says in his Raghuvamsa (8-30)

that the king Aja freed himself from these debts as said here.

ଉଷିଦେବଗଣସ୍ବଧାତୁଳାଂ ଶୁଭଯାଗପ୍ରସବୈଃ ସ ପାର୍ଥିବଃ ।

ଅନୁଶତ୍ବମୁପେକ୍ଷାବାନ୍ଧୂତୌ ପରିଧ୍ୟେର୍ମୁକ୍ତ ଇବୋଷ୍ଠଦୀପିତିଃ ॥

It is to be noted that these debts will pursue us as long as we continue

to take births. And the cycle of birth and death is said to be indeed

endless. CF. Gita (2-27)ଜାତସ୍ୟ ହି ଧୁବୋ ମୃତ୍ୟୁର୍ଧୁବଂ ଜନ୍ମ

ମୃତସ୍ୟ ଚ । This sounds highly discouraging. Does this mean that

we are caught in an endless cycle? Fortunately the answer is 'no'.

The Lord also says later on (8-15) that once a person manages to reach

Him the person is freed from this sinister cycle of births and deaths.

ମାମୁପେତ୍ୟ ପୁନର୍ଜନ୍ମ ଦୁଃଖାଲୟମଶାଶ୍ବତମ୍ ।

ନାପୁବନ୍ତି ମହାମାନଃ ସଂସିଦ୍ଧିଂ ପରମାଂ ଗତାଃ ॥

The method to reach Him has been given in detail in Gita and other

scriptures. By intense devotion to God one purges his mind of all

bad tendencies lurking in the mind. Once the mind is thus made pure God

provides a suitable guru who will guide him further in the spiritual path

towards liberation. Thus we should worship Lord Ganesha with devotion

and He will take care of our spiritual progress by giving us all we need

including the spiritual wisdom. He had vouchsafed in Gita (10-10).

ତେଷାଂ ସତତଯୁକ୍ତାନାଂ ଭଜତାଂ ପ୍ରତିପୂର୍ବକମ୍ ।

ଦଦାମି ବୁଦ୍ଧିଯୋଗଂ ତଂ ଯେନ ମାମୁପଯାନ୍ତି ତେ ॥

He is omniscient God and is worshipped by all sages and wise men.

The following vedic prayer says this.

ଓଂ ଗଣାନାଂ ତ୍ୱା ଗଣପତି ିହ୍ୱାମହେ କବିଂ କବୀନାମୁପମଶ୍ରବତ୍ସମମ୍ ।

ଜ୍ୟେଷ୍ଠରାଜଂ ବ୍ରହ୍ମଣାଂ ବ୍ରହ୍ମଣସ୍ତତ ଆ ନଃ ଶୁଶ୍ରୁବନ୍ନୃତିଭିର୍ଯ୍ୟାଦି ସାଦନମ୍ ॥

ଓଂ ଶ୍ରୀମହଗଣପତୟେ ନମଃ ।

The above mantra salutes Lord Ganapathi and describes Him as the chief of the hosts of the gods. He is the omniscient and behind the wise. He is of infinite glory and lord of the vedas, The hymn given in the beginning tells that Ganesha was worshipped by Brahma, Vishnu, Shiva, Devi, Kumara, Vishvamitra the sage etc. This shows that Ganesha who is talked about herein is verily the Supreme Being. So by being devoted to Him we can rest assured that He will take care of all our needs, both secular and spiritual.

The last verse (No.10) is theଫଳଶ୍ରୁତି gives the benefit of reciting the verses. It says that one who recites the verses with sincerity for one year will become as rich as Kubera the god of wealth. It may be difficult to believe this statement. But the great acharya Shri Vedanta Desika, when he was invited to the court of a ruler to be the poet there, said that he will never seek the patronage of the rich or kings who rule over a small piece of land for few years; but would prefer to serve the Lord. He cites the story of Kuchela who was too poor to offer any present to Krishna who was the king of Dwaraka. He carried a small quantity of hand pounded rice with him and offered it to Krishna. Krishna accepted it with great

pleasure and relished it. In return for this meagre offering He made Kuchela as rich as Kubera. Please read the verse given below.

କ୍ଷୋଣୀକୋଶଶତାଂଶ ପାଲନ କଲ୍ଲାଦୁର୍ବାରଗର୍ବାନଲ-  
ସ୍ତୁତ୍ୟତ୍ସୁଦ୍ରନରେନ୍ଦ୍ର ତାତୁରଚନାନ୍ ଧନ୍ୟାନ୍ ନ ମନ୍ୟାମହେ ।  
ଦେବଂ ସେବିତୁମେବ ନିଷ୍ଠିନୁମହେ ଯୋଃସୌ ଦୟାଲୁଃ ପୁରା  
ଧାନାମୁଷ୍ଠିମୁତେ କୁଚେଲମୁନୟେ ଦତ୍ତେ ସ୍ଥା ବିଭେଶତାମ୍ ॥

Krishna says this clearly in Gita (7-23). He says that those who worship Him get unlimited benefit while those who seek to worship others get benefits that are short lived. This is because of the fact that those whom we approach for some benefit themselves suffer from many limitations including limited lives. So people who seek favours from others and not from the Lord cannot be called as intelligent because the effort involved in the worship is the same in both cases.

ଅନ୍ତଃବତ୍ସୁ ଫଲଂ ତେଷାଂ ତତ୍ତ୍ୱବତ୍ୟଲ୍ପମେଧସାମ୍ ।  
ଦେବାନ୍ ଦେବୟଜ୍ଞୋ ଯାନ୍ତି ମଭକ୍ତା ଯାନ୍ତି ମାମସି ॥

So we should worship Him the Supreme Being who is here depicted as Ganesha.

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Encoded, proofread, and commentary N.Balasubramanian bbalu@sify.com

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