

ஊஹரகணேபஸ்தோத்ரம்

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ஸிந்தூரவர்ணீ த்விபுஜீ கணேபீ

லம்போதரீ பத்மதலே நிவிஷ்டம் ।

ப்ரஹ்மாதிதேவஃ பரிஸேவ்யமாநீ

ஸித்தையுதீ தீ ப்ரணமாமி தேவம் ॥ க ॥

ஸஷ்ட்யாதௌ ப்ரஹ்மணா ஸம்யக் பூஜிதஃ பலஸித்தயே ।

ஸதைவ பார்வதீபுத்ரஃ ணநாபீ கரோது மே ॥ உ ॥

த்ரிபுரஸ்யவதாத் பூர்வீ ஸம்புநா ஸம்யகர்சிதஃ ।

ஸதைவ பார்வதீபுத்ரஃ ணநாபீ கரோது மே ॥ ட ॥

ஹிரண்யகபிப்வாதீநீ வதார்தே விஷ்ணுநார்சிதஃ ।

ஸதைவ பார்வதீபுத்ரஃ ணநாபீ கரோது மே ॥ ச ॥

மஹிஷஸ்ய வதே தேவ்யா கணநாதஃ ப்ரபூஜிதஃ ।

ஸதைவ பார்வதீபுத்ரஃ ணநாபீ கரோது மே ॥ ரு ॥

தாரகஸ்ய வதாத் பூர்வீ குமாரேண ப்ரபூஜிதஃ ।

ஸதைவ பார்வதீபுத்ரஃ ணநாபீ கரோது மே ॥ கூ ॥

பாஸ்கரேண கணேபோ ஹி பூஜிதம் ச ஸ்வஸித்தயே ।

ஸதைவ பார்வதீபுத்ரஃ ணநாபீ கரோது மே ॥ எ ॥

ஸம்ஸிநா காந்திவத்தயர்தீ பூஜிதோ கணநாயகஃ ।

ஸதைவ பார்வதீபுத்ரஃ ணநாபீ கரோது மே ॥ அ ॥

பாலநாய ச தபஸரீ விம்வாமித்ரேண பூஜிதஃ ।
ஸதைவ பார்வதீபுத்ரஃ ணநாஸ கரோது மே ॥ கூ॥

இதீ த்வணஹரீ ஸ்தோத்ரீ தீவ்ரதாரித்ரயநாமநம் ।
ஏகவாரீ படேந்நிதயீ வர்ஷமேகீ ஸமாவ்ஹிதஃ ।
தாரித்ரயீ தாருணீ த்யக்த்வா குபேரஸமதரீ வ்ரஜேத் ॥ கூ॥

॥இதி ணஹர கணேஸ ஸ்தோத்ரம் ॥

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 isகாமப்ரதஃ meaning He grants in plenty the desires of His devotees.பக்தேப்யஃ காமாந் ப்ரகர்ஷேண ததாதீதி காமப்ரதஃ । 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.தர்மாவிருத்தோ பூதேஷு காமோஸ்மி பரதர்ஷப । 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.
நாஸ்தா தர்மே ந வஸுநிசயே நைவ காமோபபோகே

யத்யத்பவ்யீ பவது பகவந் பூர்வகர்மாநுரூபம் ।
ஏதத்ப்ரார்த்யீ மம பஹுமதீ ஜந்மஜந்மாந்தரே஽பி
த்வத்பாதாம்போருஹயுககதா நிம்சலா பக்திரஸ்து ॥

Our sages have categorised all the desires the humans can possibly have into four types. They are called as goals of life or புருஷார்தாஃ. 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).

அநந்யாஸ்சிந்தயந்தோ மரீ யே ஜநாஃ பர்யுபாஸதே ।
தேஷரீ நித்யாபியுக்தாநரீ யோககேஷம் வஹாம்யஹம் ॥

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 (ஸுகதிநஃ) since they have turned to Him on some pretext.

சதுர்விதா பஜந்தே மர் ஜநாஃ ஸுகதிநோ஽ர்ஜந ।
ஆர்தோ ஜிஜ்ஞாஸுரர்தார்தீ ஜ்ஞாநீ ச பரர்ஷப ॥

This particular hymns is one such and prays to Him for relief from (ஊன்) 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:-

ஜாயமநோ வை ப்ராஹ்மணோ த்ரிபிரணவாந் ஜாயதே, ப்ரஹ்மசர்யேண
ஷிப்யஃ, யஜ்ஞேந தேவேப்யஃ, ப்ரஜயா பிதப்யஃ ।

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 :-ஏஷ வாநணஃ

யஃ புத்ரீ யஜ்வா ப்ரஹ்மசாரிவாஸீ । Kalidasa says in his Raghuvamsa (8-30)

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

ஷிதேவகணஸ்வதாபுஜர் ம்ருதயாகப்ரஸவைஃ ஸ பார்திவஃ ।

அநணத்வமுபேயிவாந்பபௌ பரிதேர்முக்த இவோஷ்ணதீதிதிஃ ॥

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)ஜாதஸ்ய ஹி த்ருவோ மத்யுர்த்ருவீ ஜந்ம

மதஸ்ய ச । 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.

மாமுபேத்ய புநர்ஜநம் துஃகாலயமஸாஸ்வதம் ।
நாப்நுவந்தி மஹாத்மாநஃ ஸ்ஸித்தி பரமரீ கதாஃ ॥

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).

தேஷர் ஸததயுக்தாநர் பஜதர் ப்ரீதிபூர்வகம் ।
ததாமி புத்தியோகீ தீ யேந மாமுபயாந்தி தே ॥

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

The following vedic prayer says this.

ஓ கணாநர் த்வா கணபதி ஹவாமஹே கவீ கவீநாமுபமஸ்ரவஸ்தமம் ।
ஜ்யேஷ்டராஜ் ப்ரஹ்மணர் ப்ரஹ்மணஸ்பத ஆ நஃ ஸண்வந்நாதிபிஸ்ஸீத
ஸாதநம் ॥

ஓ ஸ்ரீ மஹகணபதயே நமஃ ।

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 theபலஸ்ருதி 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.

கேஷாணீகோணபதரீபா பாலந கலாதுர்வாரகர்வாநல-
க்ஷாப்யத்க்ஷாத்ரநரேந்த்ர சாடுரசநாந் தந்யாந் ந மந்யாமஹே ।
தேவ் ஸேவிதுமேவ நிப்சிநுமஹே யோஸௌ தயாலுஃ புரா
தாநாமுஷ்டிமுசே குசேலமுநயே தத்தே ஸ்ம வித்தேஸதாம் ॥

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.

அந்தவத்து பல தேஷீ தத்பவத்யல்பமேதஸாம் ।
தேவாந் தேவயஜோ யாந்தி மத்பக்தா யாந்தி மாமபி ॥

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

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