

ऋषाहरगणेशस्तोत्रम्

{॥ ऋषाहरगणेशस्तोत्रम् ॥}

सिन्दूरवर्णं द्विभुवं गणेशं
लम्बोदरं पद्मदले निविष्टम् ॥
ब्रह्माद्विदेवैः परितोष्यमानं
सिद्धैर्युतं तं प्रणमामि देवम् ॥ १ ॥

सृष्ट्याद्यै ब्रह्मणा सम्यक् पूजितः फलसिद्धये ॥
सदैव पार्वतीपुत्रः ऋषानाशं करोतु मे ॥ २ ॥

त्रिपुरस्यवधात् पूर्वं शम्भुना सम्यगर्चितः ॥
सदैव पार्वतीपुत्रः ऋषानाशं करोतु मे ॥ ३ ॥

हिरण्यकशिप्यादीनां वधार्ते विष्वक्नार्चितः ॥
सदैव पार्वतीपुत्रः ऋषानाशं करोतु मे ॥ ४ ॥

महिषस्य वधे देव्या गणनाथः प्रपूजितः ॥
सदैव पार्वतीपुत्रः ऋषानाशं करोतु मे ॥ ५ ॥

तारकस्य वधात् पूर्वं कुमारेश प्रपूजितः ॥
सदैव पार्वतीपुत्रः ऋषानाशं करोतु मे ॥ ६ ॥

भारकरेश गणेशो हि पूजितश्च स्वसिद्धये ॥
सदैव पार्वतीपुत्रः ऋषानाशं करोतु मे ॥ ७ ॥

શશિના કાન્તિવૃદ્ધ્યર્થ પૂજિતો ગણનાયકઃ ॥
સદૈવ પાર્વતીપુત્રઃ ઋણનાશં કરોતુ મે ॥ ૮ ॥

પાલનાય ચ તપસાં વિશ્વામિત્રેણ પૂજિતઃ ॥
સદૈવ પાર્વતીપુત્રઃ ઋણનાશં કરોતુ મે ॥ ૯ ॥

ઈદં ત્વણહરં સ્તોત્રં તીવ્રદારિદ્ર્યનાશનમ્ ॥
એકવારં પઠેન્નિત્યં વર્ષમેકં સમાહિતઃ ॥
દારિદ્ર્યં દારુણં ત્યક્ત્વા કુબેરસમતાં વ્રજેત્ ॥ ૧૦ ॥

॥ ઇતિ ઋણહર ગણેશ સ્તોત્રમ્ ॥

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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 is કામપ્રદઃ meaning He grants in plenty the desires of His devotees. ભક્તેભ્યઃ કામાન્ પ્રકર્ષેણ દદાતીતિ કામપ્રદઃ ॥

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.ધર્માવિરુદ્ધો ભૂતેષુ કામોઽસ્મિ ભરતર્ષભ ॥

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.

નાસ્થા ધર્મે ન વસુનિચયે નૈવ કામોપભોગે
યદ્દ્વ્યં ભવતુ ભગવન્ પૂર્વકર્માનુરૂપમ્ ॥
એતત્પ્રાર્થ્ય મમ બહુમતં જન્મજન્માન્તરેઽપિ
ત્વત્પાદમ્બોરુહયુગગતા નિશ્ચલા ભક્તિરસ્તુ ॥

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

અનન્યાશ્ચિન્તયન્તો મં યે જનાઃ પર્યુપાસતે ॥
તેષાં નિત્યાભિયુક્તાનાં યોગક્ષેમં વહામ્યહમ્ ॥

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

ચતુર્વિધા ભજન્તે મં જનાઃ સુકૃતિનોઽર્જુન ॥
આર્તો જિજ્ઞાસુરર્થાર્થી જ્ઞાની ચ ભરર્ષભ ॥

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

જાયમનો વૈ બ્રાહ્મણો ત્રિભિરૃણવાન્ જાયતે, બ્રહ્મચર્યેણ
ઋષિભ્યઃ, યજ્ઞેન દેવેભ્યઃ, પ્રજયા પિતૃભ્યઃ ॥

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 :-એષ વાનૃણઃ

ય: પુત્રી યજ્ઞા બ્રહ્મચારિવાસી ॥ Kalidasa says in his Raghuvamsa (8-30)

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

ઋષિદેવગણસ્વધાભુજાં શ્રુતયાગપ્રસવૈઃ સ પાર્થિવઃ ॥

અનૃણત્વમુપેયિવાન્બભૌ પરિધેર્મુક્ત ઇવોષ્ણદીધિતિઃ ॥

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) જાતસ્ય હિ ધ્રુવો મૃત્યુર્ધ્રુવં જન્મ

મૃતસ્ય ચ ॥ 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.

મામુપેત્ય પુનર્જન્મ દુઃખાલયમશાશ્વતમ્ ॥

નાપ્રવન્તિ મહાત્માનઃ સંસિદ્ધિં પરમં ગતાઃ ॥

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).

તેષાં સતતયુક્તાનાં ભજતાં પ્રીતિપૂર્વકમ્ ॥

દદામિ બુદ્ધિયોગં તં યેન મામુપયાન્તિ તે ॥

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

The following vedic prayer says this.

ॐ गणानां त्वा गणपति ॐ हवामहे कविं कवीनामुपमश्रवस्तमम् ॥
अथैशानं ब्रह्मणो ब्रह्मणस्पत आ नः शृण्वन्नूतिभिस्सीद सादनम् ॥

ॐ श्री महगणपतये नमः ॥

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 the ईदश्रुति 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.

ક્ષોણીકોણશતાંશ પાલન કલાદુર્વારગર્વાનલ-

ક્ષુભ્યત્ક્ષુદ્રનરેન્દ્ર ચાટુરચનાન્ ધન્યાન્ ન મન્યામહે ॥

દેવં સેવિતુમેવ નિશ્ચિનુમહે યોઽસૌ દયાલુઃ પુર

ધાનામુષ્ટિમુચે કુચેલમુનયે દત્તે સ્મ વિત્તેશતામ્ ॥

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.

અન્તવત્તુ ફલં તેષાં તદ્ભવત્યલ્પમેધસામ્ ॥

દેવાન્ દેવયજો યાન્તિ મહત્તા યાન્તિ મામપિ ॥

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

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