

ഋണഹരഗണേശസ്തോത്രം

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സിന്ദൂരവർണം ദ്വിഭുജം ഗണേശം
ലബ്ധോദരം പദ്മദലേ നിവിഷ്ടം ।
ബ്രഹ്മാദിദേവൈഃ പരിസ്തേയമാനം
സിദ്യൈര്യുതം തം പണ്ണമാമി ദേവമ് ॥ ൧ ॥

സൃഷ്ടയാദൗ ബ്രഹ്മണാ സമ്യക് പുജിതഃ ഫലസിദ്യയേ ।
സദൈവ പാർവതീപുത്രഃ ഋണനാശം കരോതു മേ ॥ ൨ ॥

ത്രിപുരസ്തവധാത് പുർവം ശമ്ഭുനാ സമ്യഗർചിതഃ ।
സദൈവ പാർവതീപുത്രഃ ഋണനാശം കരോതു മേ ॥ ൩ ॥

ഹിരണ്യകശിപ്വാദീനാം വധാർതേ വിഷ്ണുനാർചിതഃ ।
സദൈവ പാർവതീപുത്രഃ ഋണനാശം കരോതു മേ ॥ ൪ ॥

മഹിഷസ്തവധേ ദേയാ ഗണനാഥഃ പപ്രുജിതഃ ।
സദൈവ പാർവതീപുത്രഃ ഋണനാശം കരോതു മേ ॥ ൫ ॥

താരകസ്തവധാത് പുർവം കുമാരേണ പപ്രുജിതഃ ।
സദൈവ പാർവതീപുത്രഃ ഋണനാശം കരോതു മേ ॥ ൬ ॥

ഭാസ്കരേണ ഗണേശോ ഹി പുജിതശ്ച സ്വസിദ്യയേ ।
സദൈവ പാർവതീപുത്രഃ ഋണനാശം കരോതു മേ ॥ ൭ ॥

ശശിനാ കാന്തിവൃദ്യർഥം പുജിതോ ഗണനായകഃ ।
സദൈവ പാർവതീപുത്രഃ ഋണനാശം കരോതു മേ ॥ ൮ ॥

പാലനായ ച തപസാം വിശ്വാമിത്രേണ പുജിതഃ ।
സദൈവ പാർവതീപുത്രഃ ജ്ഞാനാശം കരോതു മേ ॥ ൯ ॥

ഇദം ത്വൃണഹരം സ്തോത്രം തീവദ്രാരിദ്ര്യനാശനമ് ।
ഏകവാരം പഠേൻനിത്യം വർഷമേകം സമാഹിതഃ ।
ദാരിദ്ര്യം ദാരുണം ത്യാക്ത്വാ കുബേരസമതാം വ്രജേത് ॥ ൧൦ ॥

॥ ഇതി ജ്ഞഹര ഗണേശ സ്തോത്രമ് ॥

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 isകാമപ്രദഃ meaning He grants in plenty the desires of His devotees.ഭക്തേഭ്യഃ കാമാൻ പ്രകർഷണ ദദാതീതി കാമപ്രദഃ । 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.ധർമാവിരുദ്ധോ ഭൂതേഷു കാമോ/സ്ഥി ഭരതർഷഭ । 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.

നാസ്ഥാ ധർമ്മേ ന വസുനിചയേ നൈവ കാമോപഭോഗേ

യദ്യദ്ഭയം ഭവതു ഭഗവൻ പുർവകർമാനുരുപദ് |
ഏതത്പ്രാർഥ്യാം മമ ബഹുമതം ജൻമജൻമാൻതരേ/പി
ത്വത്പാദാമ്ഭോരുഹയുഗഗതാ നിശ്ചലാ ഭക്തിരസ്തു ||

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

അനന്യാശ്ചിന്തയൻതോ മാം യേ ജനാഃ പര്യുപാസതേ |
തേഷാം നിത്യാഭിയുക്താനാം യോഗക്ഷേമം വഹാമ്യഹമ് ||

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

ചതുർവിധാ ഭജന്തേ മാം ജനാഃ സുകൃതിനോ/ർജുന ।
ആർതോ ജിജ്ഞാസുരർഥാർഥീ ജ്ഞാനീ ച ഭരർഷഭ ॥

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

ജായമനോ വൈ ബ്രഹ്മണോ ത്രിഭിര്യുണവാൻ ജായതേ, ബ്രഹ്മചര്യേണ
ഋഷിഭ്യഃ, യജ്ഞേന ദേവേഭ്യഃ, പജയാ പിതൃഭ്യഃ ।

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 :-ഏഷ വാനുണഃ

യഃ പുത്രീ യജ്വാ ബ്രഹ്മചാരിവാസീ । Kalidasa says in his Raghuvamsa (8-30)

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

ഋഷിദേവഗണസ്വധാഭുജാം ശുതയാഗപസ്രവൈഃ സ പാർഥിവഃ ।

അനുണത്വമുപേയിവാൻബഭൗ പരിധേർമുക്ത ഇവോഷ്ണദീധിതിഃ ॥

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)ജാതസ്യ ഹി ധ്യവോ മൃത്യുർധുവം ജൻമ മൃതസ്യ ച । 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.

മാമുപേത്യ പുനർജൻമ ദുഃഖാലയമശാശ്വതമ് ।
നാപ്നൂവൻതി മഹാത്മാനഃ സംസിദ്ധിം പരമാം ഗതാഃ ॥

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).

തേഷാം സതതയുക്താനാം ഭജതാം പത്രിതിപൂർവകമ് ।
ദദാമി ബുദ്ധിയോഗം തം യേന മാമുപയാൻതി തേ ॥

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

The following vedic prayer says this.

ഓം ഗണാനാം ത്വാ ഗണപതി ഹ്വാമഹേ കവിം കവീനാമുപമശ്വസതമമ് ।
ജ്ജയേഷ്ഠരാജം ബ്രഹ്മണാം ബ്രഹ്മണസ്പത ആ നഃ ശൃണുവൻനൂതിഭിസ്സീദ
സാദനമ് ॥

ഓം ശ്രീ മഹഗണപതയേ നമഃ ।

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 ഹൃദയശ്ലോകം 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.

കഷ്ടാനീകോണശതാംശ പാലന കലാദുർവാരഗർവാനല-
 ക്ഷുഭൃയത്ക്ഷുദ്രനരേൻദ്ര ചാടുരചനാൻ ധന്യാൻ ന മന്യാമഹേ ।
 ദേവം സേവിതുമേവ നിശ്ചിനുമഹേ യോ/സൗ ദയാലുഃ പുരാ
 ധാനാമുഷ്ടിമുചേ കുചേലമുനയേ ദതതേ സ്ഥ വിതതേശതാമ് ॥

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.

അന്തവർത്തു ഹലം തേഷാം തദ്ഭവത്യാർപമേധസാമ് ।
 ദേവാൻ ദേവയജോ യാൻതി മദ്ഭക്താ യാൻതി മാമപി ॥

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

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