

CHAPTER - III

GANESH - CHATURTHI

Introduction :

In the name of Ganapati there is the power to destroy seas of calamities. Just as the great saint Agasti drank up the ocean, the name of Ganapati destroys troubles, calamities. Ganapati also helps to understand the vedas. The festival of this great god is celebrated from Bhadrapad shuddh chaturthi.¹

This festival is celebrated on the fourth day of the bright fortnight of the lunar month of Bhadrapad. Especially in schools lord Ganesha is worshipped as a God of knowledge and remover of obstacles in some achievements.²

Ganapati means the head of many Ganas. But what is meant by Ganas ? In the book ' Amarkosh ' the group of Aaditya, vishwa-devata, vasu, Rudra have been called as Ganas.

The great Rishi Hiranyagarbha had written a book viz. ' Mantra Yoga Sameeksha ' on the leaves of tree. There are several references about him - eg -

1) The Mahabharat says - ' Hiranyagarbha Mantra yogasya vakta Nanyah puratan ' (12/349/65).

2) Shri-Mad-Bhagwat says - ' Indrani Mantra Yogeshwar Hiranya garbha Bhagwan Jagadayat ' (5/19/13).

Munishree says , - There are 360 luster waves of different powers are of 24 different sects. They are enumerated thus - 56 come from purva-Roopa of the earth, 52 come from Aapa means water, 62 come from luster or fire, 54 from mind or Nirantar sangha, 72 from the sky, 64 from body made of mind. These travel from all directions to all directions. The groups of these 360 luster - streams are called as Gana. They are also named as vighnas. The etymology of the word vighna runs like this 'vi' means typical or particular and 'Guna' means to cover or to surround or to get destroyed duly encircled. In short, these luster streams engulf an animal or a living entity and lead him or it to his or its destruction or death. So they are called as ' vighna'. It is believed that Ganapati rules over such 360 Ganas or vighnas. So he is called as ' vighnesh' the master of calamities. The relation of these Ganas with that of Ganesh worship has been explained in the book ' Ganesh - Yamal '.

Ganesh is also supposed to be the master of 18 various arts viz. shiksha, kalpa, Nirukta, Jyotisha, Chhandas, Rigveda, Yajurveda, Samaveda, Atharvaveda, Poorva-mimansa, Uttar-mimansa, Nyaya, purana,

Dharmashastra, Ayurveda, Dhanur-veda, Gandharva-veda, and Nitee-shastra. So before studying these arts or while studying the worship of Ganesha is considered to be very important.

Why Ganesh-Pujan In Bhadrapad ?

The answer to this question had been given in the book ' Ganesh Yamal '. In this technical book the relationship of different deities with different months has been explained for example, 27 Nakshatras or Karmadeo or Nakshatra charan or Aajanaaj send their luster roys through Yama, surya (the sun) and prajapati. These luster rays have different effect on the earth on different months. This is as under:-

1) Yama-lahuri (The luster rays of Yama). The full moon day of Ashadh to full moon day of Kartika (120 days)

Yama-sanyukta-from full-moon day of Kartika to makar sankraman (52 days)

2) Surya lahari - (The luster rays of the sun) from Akshayya-Tritiya to the full moon day of Ashadh (74 days)

Surya sanyukta - The first day of chaitra to Akshayya Tritiya (32 days).

3) Prajapati lahari (The luster rays of Prajapati) - from Makar-Sankraman to the first day of chaitra. (82 days)

Prajapati sanyukta - From the first day of chaitra to Akshayya Tritiya (32 days).

The sun complex rays and prajapati complex rays go hand in hand in the similar manner the 360 ganas means luster rays work with the luster rays of Yama, the sun and prajapati. The effect of Yama - Tej luster rays is rain fall, sprouting of the seeds, up-heavals of vaayu in the human body etc. The effect of the sun and luster is the burning of vegetation due to an increase in the heat, skin-diseases, lessening of productivity of land, an increase in the bile. The effect of the luster of prajapati is like this. The land develops its power of sprouting the seeds, brains develop their power of thinking, wells get new resources of water, in human bodies cough get irritated. In short, these three lusters make a cumulative effect on the earth. They also affect our human bodies in a favourable manner. So, our ancient Rishi's in this vedic land prescribed Yajnyas, worship, rituals through shruti, smriti. By performing these our soul should be enlightened and should pass through the stages of sukshmatma, Divyatma, vishuddhatma, muktatma. On the full moon day of Aashadh the group of Yama lahari shower upon earth with their full strength and vigour. On the 48th cycle of these Yama lahari Ganapati should be set-up. That obviously means on the fourth day of Bhadrapad and Ganapati should be immersed on the 59th cycle of those Yama lahari. Since Ganesh was born due to union of Shankar and Parvati, the worship of Shiv-lahari (waves) and luster waves i.e. Parvati or Meenaxi waves is expected. The waves of Yama-dharma work along with Shiv-Meenaxi waves. So, it is easily possible to establish some contact with pitru-

loka. So after the 60th cycle of Yama lahari luster work of Pitru-Moksha should be started. We all live on the earth. And around us contineously, revolve 360 waves which have been generated from panchamahabhoota and which have 24 sects among them. Shri Ganesh is the master of them all. If we worship 48 to 60 cycles among these Yama laharis, we can minimize their destructive power. So, Ganesh worship should be performed in the month of Bhadrapad.³

The Origin and Myths Regarding Ganesh :

Ganesh is said to be the elder son of Shiva and Parvati but the puranas, describes his origin differ very considerably in their narratives of this event. Sir W. Jones says that, Ganesh, the Indian god of wisdom, has the same characteristics in Janus of Latins. All sacrifices and religious ceremonies, all serious compositions in writting and all worldly affairs of importance are began by pious Hindus with an invocation to Ganesh, a word composed of 'Isha', the governor or leader and Gana, a company (of deties). Instances of opening business especially by an ejaculation to him might to multiplied with ease few books are began without the words ' Salutation to Ganesh ' and he is first invoked by Brahmans who conduct the trial by ordeal, or perform the ceremony of the homa or sacrifice to fire. M. Sorronet represents him as highly revered on the coast of coromandel where according to him, ' the Indians would not on any account build a house with act

having placed on the ground an image of this deity, which they sprinkle with oil and adorn every day with flowers. They set up his image in all their temples, in the streets, in the highroads and in the open plains, at the foot of some tree, so that persons of all ranks may invoke him before they undertake any business and travellers worship him before they proceed on a journey. What is true of coramandel coast, is true of most parts of India, so far as the worship of this deity is concerned.

In Padma-puran and Brahmavaivartak puran a brief account is taken into consideration.⁴

In Varah-puran,⁵ Shiva-puran,⁶ Skanda-puran,⁷ Ganapati Upanishad⁸ the detailed origin about Ganesh is given.

Philologist and ethnologist have tried to trace the origin of Ganesh to the harvest season, comparing parvati to the earth, and the clay of which the figure was made to the alluvial crust found on the banks of rivers soon after the Bhadoi or Bhadrapad crop. Some derive his origin from ' Om ' but a recent examination of the sign of the zodiac discloses the origin of Ganesha's belly from the big body of the crab or cancer which stands in heaven just near shiva who, as the male part of the Gemini or Mithun, intervenes between the female part of that sign (Parvati) and zodiacal sign of cancer of the crab or big belly.⁹

Religious Rituals and Customs :

On the fourth day of Bhadrapad one should get up in the early dawn. Then he should take bath after applying scented oil. Then should do his day to-day duties. The eldest of the family should bring an image of Ganapati made of gold, silver or clay. It should be facing either east or west or north. It should be decorated by arranging flower pots, fruits and drawing beautiful rangoli. All sorts of things useful for the worship such as red sandal, durva, flowers, tulsi, ketaki, shamee, shendur, leaves of twenty one type; Black sandal paste and panchamrut.

After all this preparation either the master of the house or priest should perform worship and mahabhisheka with great devotion and with sixteen forms. Then arati should be sung. After that all the members of the family should offer the laves of shamee to the image and should bow down before the image. In the afternoon there should be dinner of Modaka along with the priest. Ladies should sing some devotional song and play games like fugadi. In the evening friends and relatives should be called should again perform pooja (i.e. Dhuparati). This image should be for one and half day or for five days, or for seven days or for ten days as the conditions permit.¹⁰

On the day of Ananta-chaturdashi, in the evening the idols are taken in a procession. Generally all the idols of the city are gathered

together and they are taken to a river or sea, accompanied by band and also shouts inviting the Lord to come soon the next year. The children and grown up eagerly shouts, ' Ganapati Bappa Moraya ' ? At last the idols are drowned in water and people return with sad heart really feeling that some loving one has departed.¹¹

In some parts fo Maharashtra, there is custom of drawing a picture of Ganapati with sandal paste. Why this custom came into practice can be very well explained. In ancient times enemies from other religions tried to do torture to Hindus. So those Hindus ran away in some far away forests and protected their religion; images of gods and followed their age-long customs in one way of the other. The same family traditions are even now followed, in some parts of Konkan. Besides these sandal pictures are set-up clay images of Ganapati. Some worship the pictures of Shankar and Gauri on the third day. In Konkan, Maharashtra and Bombay, there is custom to celebrate the festival of Jeshtha-Gauri from the seventh day to the nineth day. It is celebrated with great enthusiasm Gauri and Ganapati image are immersed together.¹²

Durva - (Joint Stem and Narrow Leaves)

Durvas have top importance in the worship of Ganesh. Inthe book, ' Ganesh-Yamal', 127 kinds of different Durvas have been told

and it has also been told how to identify and differentiate them. Durvas are also medically useful. If Durvas are used on proper Nakshatra and with proper hymns, they can cure diseases like blood pressure, leprosy, blood-poisoning, impotency, paralysis and diseases of brain, nose, ear, throat, nervous system. Durvas can calm down bile-troubles and they can help to ease enough urine. So, it is desirable to drink the juice of Durvas, says Ganesh-Yamal.¹³

Forms of Ganapati :

There are various forms of Ganapati, which are in vogue in India. They are as follows :-

- 1) Saumya Ganapati
- 2) Bal Ganapati
- 3) Heramb Ganapati
- 4) Laxmi Ganapati
- 5) Haridra Ganapati
- 6) Uchchishtha Ganapati
- 7) Surya Ganapati
- 8) Varah Ganapati
- 9) Dwibhuja Ganapati
- 10) Dashabhuja Ganapati
- 11) Nartan Ganapati
- 12) Uttishthat Ganapati
- 13) Ganapati with right sided trunk.¹⁴

Holy Places of Ganapati :

The following eight places are famous in Maharashtra.

- | | | | |
|----|------------|---|------------------------------|
| 1) | Moragaon | - | Mayureshwar. |
| 2) | Siddhatek | - | Shri Siddhi Vinayak |
| 3) | Pali | - | Shri Ballaleshwar |
| 4) | Mahad | - | Shri Varah Vinayak |
| 5) | Junnar | - | Shri Girijatmak |
| 6) | Ozar | - | Shri Vighneswhar. |
| 7) | Theur | - | Shri Chintamani |
| 8) | Ranjangaon | - | Shri Ganapati. ¹⁵ |

Sects :

Anandgiri in his book 'Shankar-Digvijay ' had stated that, there were six sects in the Ganapatya sect. They are as follows:-

- 1) The sect of Maha-Ganapati
- 2) The sect of Haridra Ganapati
- 3) The sect of Ucchishtha Ganapati
- 4) The sect of Navaneet Ganapati
- 5) The sect of Swarna Ganapati
- 6) The sect of Santan Ganapati.

The Appearance and Development of Ganapati :

We have now account for the another element in the worship of the son god, for in the historical period of India, both in epics and puranas, Shiva is supposed to have two sons, Ganesh and Kartikeya. That is the great problem, which we have to solve. Who is Ganapati and where does he come from ?

A few, very early facts of what we may call the prehistory of Ganesh may help us to find the final solution to this problem.

Some names of Ganpati are heard in literacy history of India, before he actually appears in our great subcontinent. It appears for the first time in the Rigveda. Brahmanapati is given the title of Ganapati, ' the lord of the ganas,' Gananam twa Ganapati Havamahe, the latter forming the host of demigods, which mere latter on supposed to be the attendents of Shiva. Brahmanapati is naturally proclaimed their lord and king from very early days. In the same way Indra is so called ' Ganapati among the Ganas'. Yet the title migrates to indicate shiva at a later period, for in the epic shiva is styled Ganesh and Ganeshvana.

By an extraordinary antithesis the other name is attached to four demons by the name Vinayak Malignat begins who created

obstacles and difficulties but who were easily propitiated puranic literature of much later period explains that the group of four vinayaks was merged into one definite god, whom Rudra constituted the ' Leader of the Ganas,' Ganapati, Ganapati-vinayk already endowed with the elephantine face as in the later icons ? It seems so far in the Taittiriya Aranyak, there is mystical prayer addressed to god called Dantin ' the one of the tusk , who is said to posses a twisted tusk ' (vakratunda) and who holds a corn sheaf, a sugar cane and a club. The description is so characteristic of Ganapati, that me cannot resist to accept his full identification with this vedic Dantin,a name which is also given to him in the historical period.

After this reference, a decorative frieze round the kantaka cetinga stupa, near mihintale in ceylon depicts a double procession of dwarfish ganas, carrying gifts coverging to a central point, where in there is another dwarfish figure with the face of an elephant, with his trunk turned to the left, as most of his images of a later period are. This undoubtelly is the Ganapati-vinayak having a vakratuda, of Taitiriya Aranyaka. In the smruti of Yajnyavalkya, written in the 6thcentury he is definitely mentioned as a demon exalted to the rank of Deva but he is not described as elephant - headed till the 8th century.

This is very humble origin of the great Ganapati. As a leaders of Ganas he was supposed to be as an aspect of shiva and he appears as distinct from shiva, endowed with divine qualities; in the introduction to the north Indian recension of Mahabharata. In this book shiva himself is named as Ganesh thus still showing his connections with our Ganesh. Accordingly in rock-cut temples of Aihole, which are supposed to be some of the oldest in India, he is shown as an attendant of shiva. This lowly origin of Ganesh is corroborated by this statement attributed to manu : ' Shambhu is the god of Brahmins, while the Ganesh is the god of sudras'. Considering all these points miss Getty is lead to affirm that he ' seems only to have been known to the uneducated classes upon the 6th century.'

But precisely in this century during the Gupta period, the first image of Ganapati appears in India and that with very remarkable features. The image was discovered at Bhumara, a village in the old Nagaudh state, in M.P. and is now in the museum of ' Fine Arts, Boston'. Three of his hands hold the are, his broken tusk and modak, the fourth being round the shakti. The most extraordinary feature is the shakti or devi, seated on the left thigh of Ganapati. She offers him a bowl of ladhus (sweets), which he takes with his trunk. The right upper corner of the stone behind the image is broken but on the upper side one sees a gana, which image makes one think that the sculptor skill wanted to emphasize the fact that this god was the ' Lord of the Ganas.'

This image discloses an extraordinary development round Ganapati not only in the sphere of art but in the very world of religious speculations. The appearance of his shakti on this occasion clearly suggests the existence of other images and texts concerning Ganesh, which have not come down to us up to now.

It was precisely at about the same time or little earlier than the sect of the Ganapatya arose in Northern India, though they came into evidence only in the 10th century with the appearance of the book Shankar digvijay written by Anandatirth, which discloses the history and tenants of the sect. It was undoubtedly this sect that gave an extraordinary impulse to the cult of Ganapati in Northern India. The Ganapatyas worshipped Ganesh as the ' Lord of the universe ' with the exclusion of all other gods even shiva himself.

The Ganapatyas worshipped the shakti of Ganapati as well as his linga, some phallic images of this god connected with the shakti which will be mentioned later, may be the product of this double additional cult. Even after the division of the sect into six sub-sects, all acknowledged Ganapati as the first cause, ' through whose maya, shiva and the other gods were created. Accordingly they worshipped him endowed with ten pairs of arms and holding his shakti, styling him Paramatma Mahaganapati.

The influence of the ideas of the Ganapatyas was so great that they made him as it were at home in every other sect combining him with almost all other gods, so that now, ' all sects unite in claiming him as their own. In Ellora there is a figure of Uma having four hands, in the upper pair of which she balances small statue of Ganesha in one a linga in the other, thus equating Shiva and Ganapati.

Our little god is also much at home in krshaism. The Brahma vai vart puran equates Ganesh with Krsna himself originally in the human form. According in the Ganesh Khand, Radha - Krsna's wife, is being depicted adoring Ganesh. In the spirit of this identification a Ganes Geeta was likewise produced which is different from the Bhagawat geeta; the name of Ganesh being only substituted for that of Krsna. Consequently, it is not strange to find icons of Bala-Ganesh crawling in the same way as Bala-Krsna or denominations as Navaneet Ganesh, which has given foundation to one of the subsects of the Ganapatyas.' ¹⁷

Explanation By S.K. Phadake :

Almost in every caste in Maharashtra there is custom to bring Ganapati in the month of Bhadrapada. In following this custom there is some sort of religious outlook. However there is more of practicality than religious mindedness. Since man loves festivals for

their practical utility. This practical consideration is observed in almost all festivals. Though there is religious feeling it is not so much powerful as it should be. The practice of setting up Ganapati festival may spread more what is today, even then religious devotion might decrease. This is what may forecasted. The main reason for this is that Devatavidnyan and ways of worship - are fast perishing. Moreover there is no success without faith, and there is no faith with success. These are mutually affecting unfortunate forces.

Lokamany Tilak founded it public festival in A.D. 1894 with great enthusiasm. But his views about it were more or less practical. In the words of Tilak, there are many ways and means to create the thought of unity among people one of them is to have one god or goddess for worship. Besides one religion, one king or one language are also the principle features of the nationality. Religion includes worship. And worship purifies mind. This is the truth now as it was in the past. The most devoted worshipm of any god mould the minds of the worshipper and creates a feeling of brother hood among the co-worshippers once his mind and thought ae thus purified and cultured the worshipper finds no difficulty in using his mind or thought in other factions of life. If a person is not proud of greatness of his or her religion how can he be proud of the greatness of his nation. Thus progress of religion and pride for religion are strongly co-related with national progress.

It can safely be presumed that if Lokamanya could not have been pulled luckily into the battle field of politics he would have surely been on the platform in front of Ganapati, singing and praying most devotedly. It least he would have turned the newly English educated society to the science of religion and God by his resource fulness and by his research in the matters. His research in the matter would have been surely more powerful and more appealing than that of other research scholars. Though this is factually true he did not do it or he could not do it as he was otherwise engrossed in other social and political engagements. In instating upon Ganeshotsava he may have another practical purpose in his mind. And that was to strengthen the feeling of national unity in order to face the encroaching rudeness of Christian missionaries and of Muslim fanaties.

There is one more important point for the sake of these practicals or utilitarians or so called intelligents. That is Lokmanya Tilak founded public Ganesh festival. But the same great man also brought into practice the Vedant language ' selfless service'. Tilak very well-known that good piece of advice or far advanced philosophy becomes harmful if it is not digested properly by the society.

We are making Ganapati as an idol of ceremony. Therefore, it is but natural, that here are quarrels, and disintergrations instead of unity. There is an increase in diseases like plague and other

instead of healthy atmosphere. So, it is of no use to proclaim that Ganapati should be considered an ideal idol in the present dirty battles of politics and in the modern unhealthy atmosphere of the society. That would be the practical aspect of the Ganapati festival. The present form of the festival cannot be the most ideal one. It would be only formal, super human or by for the most in keeping with the needs of the society or the country at large.¹⁸

Opinion of Bhaskarrao Jadhav :

There are many stories about the origin of Ganapati. In this regard there is good passage in purushartha by S.D. Satavekar. It is worth considering. He states - there are many stories in many puranas. It is a matter of surprise that there is no harmony or uniformity in these legends for eg. there is one story that parvati made a statue out of her paster of her body. In that story some say that it was dirt on her body and some say that it was sandal paste which she was going to apply her body. Some say that parvati was making some small toys with an intention to beget a son in this way, one and the same story adopts different forms in different puranas.

Secondly, there are many stories about the cutting of head of that image-statue. One author says that, Lord Shankar beheaded that body. Another says that Lord Vishnu beheaded him. Third says that parvati did not make that head at all, because she had not enough

material for that in short, we cannot regard one story as a standard one and we cannot arrive at any certain conclusion.

Since, all these stories are simply fantasies. They are not worth believing, so the deity is not real. If it is not real, its favour or cause or anger - all these fallacious. The worship of such a goddess is futile. Even the deities such as Shankar and Parvati all are imaginary and fantastical. Their worship is useless.¹⁹

In the last para of Bhaskarrao Jadhav he says something about the deities and idol worship. In reply I should say that :-

- 1) Culture is not merely depending on the facts.
- 2) Culture of human-welfare though depends on imagination is more important from the facts.
- 3) In the whole life span all the things are taken for granted.
- 4) Idol worship is the stepping stone of the immortal worship.

Phases of change :

Festival of Ganesh, since its commencements passed through many phases of change. In time, prior to independence, the festival was more or less religious, social and national. In those festivals achievement of freedom, unity of society, swadeshi these and many other topics were mainly insisted upon.

After independence the festival changed its outward form. Religious programmes are minimized cultural programmes are also losing grounds. And other programmes like light decoration, amusement and variety entertainment programmes are gaining grounds. Ample money is spent over all these intems. Melas and ballads are passing out and dances, songs, magics,, mimics are parading forth on the new stage.

Now-a-days much amount is spent on Ganesh images, electricity decorations, the procession of immersion. In short, the main purpose of safe-guarding the religious and the cultural values of life is being ignored and the festival is becoming more pompous is having light recreational norms.²⁰

Although the people still have the same faith and belief regarding the god of wisdom. One can see a faith and gradual change in their attitude. One can observe that, slowly individuals are trying to get rid of superstitious beliefs, such as not damaging or even scratching the idol and the compulsion of installing an idol every year if one has already bgan the ritual.²¹

So, it has become an urgent necessity to give a new turn to the Ganesh festival in keeping with the modern times. The new turn should be more social and should be in the betterment of our nation.²²

Purpose and Importance of the Festival :

In olden days there were no clubs or societies as they are found today. So these festivals were a means and method to bring a sort of communication in the society and to develop love among the members of a society. Even today this enlivening of love, this betterment of give and take is highly essential and therefore possible.

The next purpose that can be served through these festivals is more vital. It is observed that lower class people take to drinking and adopt same ultra-religious acts on these festivals. This is of course not keeping with the spirit of these festivals. So, those who claim themselves to be learned, for them it is an earnest duty to guide these misled people. These so called learned people and puranikas and Haridasa - preachers and priests should awaken these ignorant people and should make them enable to realize that god is great and that god is one.²³

This public function creates a co-operative power, it creates love for one another and makes high ideals fruitful. At present there are many variety programmes in front of Ganapati. They are melas, dramas, story-telling, purans, powadas, lectures, children programmes. The songs should be necessarily devotional. But at present they are

on national issues and on day to day matters. There is deep influence of them all upon the minds of the people. They also stimulate energy and enthusiasm among people for the completion of any great deed.²⁴

During public Ganesh festival children get an opportunity for competition. They can very well ventilate their extra energies. Besides the newly rising artists can express themselves during the festival. They can also get training of leadership and collective enterprise. This is also equally important.²⁵

The festival also gave an encouragement to different artists, musicians, singers and painters etc. who took part in ballads, melas, lyrics, mimics, magic and other variety programmes. New artists arose on the horizon and presented their arts in various forms. Since all these presentation is free of any charge even the commonest of the common person can enjoy them.²⁶ These programmes which would culminate into social organization and national integration. So even today Ganesh Chaturthi is important as a national festival.²⁷

The conventional worship of vighneshwara is merely social habit of a section of society and that is in no way cause of the success of the project of votary concerned.²⁸

Festival of Sanskara :

Among Hindus some kind of celebrations are celebrated in each and every festival. At the very beginning of that celebration the goddess of power or the goddess of fortune maker viz. Mother Gauri is set-up. As a symbol of her, five to seven clay images are kept. Then Lord Ganesha is also set up in sacred jug. After the worship of Ganesh and Gauri or Gauri first and Ganesh then, all the later rituals are performed.

In Maharashtra, children are introduced to the skill of writing with the words ' Shri Ganeshay Namah ' likewise at the beginning of commercial note-books, on the top of the invitation cards of some auspicious function and even at the top of ordinary letters there are the words ' Shri Ganeshay Namah '. They are regarded as sacred in short, without the blessings of that lord of intellect all penances either of pen or speech would be left half completed.²⁹

Creative Activity for Children :

The form of Ganesh is a delight not only to the artists and the sculptor but also to the children. The Ganesh Chaturthi is one of the festivals which give scope for creative talent of the rural folk to express itself. When almost all the other deities are involved on a Kumbha, on a piece of sandal, turmeric or sand, and on other similar materials, tradition requires that we make Ganesh in full form in clay on the day of celebration. Almost all the children try their hands

at producing the complete form of Ganesh in clay with their own hands, the full elephant face with its trunk curved at the tip, the crown, four arms, the uplifted one carrying the good and the noose, the left hand carrying the modak, the right hand in the pose of offering benediction, the big belly with the sacred thread thrown across the left shoulder and the too stumpy legs not omitting his mount, the little shrew, the scarlet black eyed seeds of the creeper kunrimani serve as the eyes of the Ganesh.³⁰

Nation Builder Ganesh :

Philosophy of national organization by Ganapati is simple and useful. It is also helpful in the progress of a nation. However, unfortunately, today in India Ganapati's message, his work and philosophy is not at all followed; nor understood. Then how can we expect the results which would come out of them ? The nation which would follow his advice, will surely prosper.³¹

Drawbacks or Weakness in the Festival :

There is an urgent need of programmes which would lead the society towards its progress and which would strengthen the devotion for the nation through constructive programmes. The organizers of these festivals must bear in mind this fundamental purpose, thought of by Lokamanya Tilak and then they should execute the function in accordance

with that they should arrange some such programmes for the awakening of the people viz. literacy, campaign, hitting against dowery, protest against drinking, family planning, plantation of trees, social equality, racial friendship, national integration and many others. They can administer many programmes through which people can be made aware of the progress of our contry. Any how mere entertainment cannot be the soul³² of this festival.

Selfless Leaders of Cultured Mind :

It is universal truth that selfless leaders of cultured mind will stand to elevate social standard and ethical norms, then only our pious ideals will be fruitful. This has been verified by the past history. If some persons of high morality or bearing some sublime principles of religion act in the society the entire spiritual structure of the society is enlightened. In the same way if a particular society does not change or alter its views and behaviour in accordance with the changing circumstances the same society shall perish in due course of time. The Hindu nation has always adapted itself in respect of thoughts and actions with the changing spiritual mode of life. Even now it is doing so for eg. In good old times of the vedas, there was the worship of many gods and goddess. But later on in the ages of upanishadas the principle of one god came to be regarded the most.

Later the saints tried to mediate over the real, eternal and not the ephemeral form of god. Another example of such a change is that of Yajna. In the times of vedas, there was the idea of Yajna made of fire but later it changed into self-sacrifice. That is why in modern times highly elavated principles of ethics and religion are springing up from the very old principles. That is why most of the people are trying to follow the age-old way of knowledge and the newly cultivated noble way of the saints. That is far more good and beneficial so every one of us should come forward to create some such changing atmosphere of religion with which one can achieve pure, pious and permanent happiness. In this lofty purpose that great god may help us.³³

As noted on page 60-7
NO data by contacting agencies of such nature
NO data from 500000 police stations
NO data from 500000 and 1000000 others.

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