



A study on Simple Traditional Worship for Lord Ganesh around Asia

Prof. A.S. Mahasree Rajhan*

Ancient Vedic Vastu & Numerology Researcher

Abstract

Lord Ganesha, the God, is worshiped by the Hindus, as a symbol with an elephant confront, human body mounted on a rodent. In Hinduism, which is just a lifestyle in view of religious ideas of Sanathana Dharma, the Vedas, the Upanishads, the Bhagawad Gita, and different sorts of Puranas, Lord Ganesh possesses an exceedingly adored place. From times immemorial, he is worshiped by individuals all things considered, high and low, rich and poor, youthful and old, men and ladies all things considered. shading, occupations, basically for support of evacuating all impediments in their advance and forgive of uncommon aids. He is loved even by Vaishnavites who are generally contradicted to adore any frame related with Shiva as Ganesh seems to be. There are additionally numerous examples of individuals of non-Hindu confidence having faith in the super-regular forces of this 'God' and taking an interest in different festivals and merriments related with Ganesh. Lord Ganesh temples exist all across India as well as in different parts of world like China, South East Asia, South America, U.S.A and so on. In India, in every city there will be various sanctuaries of Ganesh. In the city of Mumbai alone there are around fourteen sanctuaries of Ganesh. Indeed, in every single Hindu sanctuary and furthermore in all Hindu religious capacities, Lord Ganesh is the first to be summoned and worshiped before initiation of the headliners.

1. Introduction

According to old and sacred literatures, Ganesh is the main child of Lord Shiva and Parvathi, who are emblematically the considerable powers in Nature to roll out unique improvements in the Universe and pulverize a wide range of disasters and negative impacts on human kind. These are the forces outside human ability to control¹. Ganesh is said to have been destined to his folks not in the standard organic wonder but rather remotely by inestimable impacts and responses. That is the reason he is known as 'Manasik Putra' child of Cosmic Mind. A few endeavors were made by the colossal Rishis to clarify these grandiose impacts and responses as well known stories for the comprehension of the basic man yet fundamentally it connotes that the new conceived child 'Ganesh' was a substance blessed with boundless infinite forces.

He is consequently known likewise by a few different names like Vighneswara, Ganapathi, Lambodara and so forth to feature the forces ascribed to him. Ganesh himself with his two consorts Buddhi (Intelligence) and Siddhi (Achievement) symbolizes 'Insight'.

The symbol of elephant head and riding on a little mouse speaks to the likelihood of substantial obligations being prepared to do brilliantly working through the littlest of instruments, material or profound. It likewise symbolizes how even little animals can maintain extraordinary quality through shrewdness.

Legend says he was the principal constant essayist or stenographer for the epic Mahabharatha when the considerable sage Vyasa managed the same relentless. A few stories of different signs



or manifestations of Lord Ganesh and his forces, have been portrayed in various Puranas or religious writings².

As normal man cannot effectively grasp a nebulous God, a non-physical Power, the sages of India created excessive admiration type of love and veneration and made numerous stories to depict the Power related with Him.

In this setting there are a few types of icons of Ganesh, far surpassing those of some other God in Hindu folklore. By and large the symbol of Ganesh comprises for the most part of an elephant head with one broken trunk, a tremendous stomach area with short legs, and his vehicle, a mouse standing adjacent.

He is embellished with festoons of delicate blossoms, organic products and so forth. He is demonstrated by and large with two or four hands however once in a while even up to twelve hands with different kinds of items in the hands to portray his capacity, and show his most loved articles, for the aficionados to focus on him relying upon the specific part of life on which they are intrigued.

He is typically demonstrated holding desserts (Modakas, Ladoos and so on.), sugarcane, group of corn-ears and furthermore different kinds of weapons like bow and bolts, wheel, conch, sword, club, pound, hatchet, noose, prod and so on. Now and then some uncommon articles like nectar, pot of diamonds, rosaries and so forth are additionally appeared in his grasp.

He is likewise appeared in changed hues like orange, dark red, brilliant yellow, blue, snow white, and so forth to portray his states of mind related with what he has staring him in the face³.

2. Significance of Worshipping Lord Ganesha

Before worshipping lord ganesha, we need to understand the purpose of everyone coming to this world. Finding meaning of lives is very important. There is no more prominent experience than the inclination that one is Aathma- - Aham Ethath. " Aham ("I") is characterized as Aathma, the Self. The word Ethath implies all these.

It covers every one of the articles in the Universe which are physical and unpretentious and furthermore the Sun, Moon, stars and planets. It means that you are not the physical body you say body" which suggests that you are not the body. What is this body constituted of.

It is a blend of Pancha bhuuthas (five components), Pancha Pranas (five crucial show), and the Pancha Koshas (five sheaths). The whole universe is the body of the Supreme Lord⁴. It comprises of all the moving and static things. In Vedhantik speech, it is considered to be Jnana (prevalent intelligence) when you say am not the body."

One ought to be amazingly blessed to understand this. Whatever you find in the outside world is Dhrishya (that which is seen). The Sun, Moon, stars, the five components which are constituents of the universe are all Dhrishya.

You are seeing your body as well as you see different things. So the body is additionally Dhrishya, that which is seen by you. Who is then the order. The soothsayer is Dhrashta.



The body is the question and you are the group. Without a soothsayer there is no doubt of anything being seen. A few people discuss Shuunya (void or nothingness). Except if this has been seen, how might they discuss Shuunya⁵.

2.1 The considerable message of Ganapathi.

Information of the diviner and the seen is the immense message of Ganapathi, whose coming we are commending today. "Ga" implies Buddhi (insight). 'Na' implies Vijnana (intelligence). 'Pathi' implies ace. Along these lines, Ganapathi is the ace of all information, insight and astuteness.

There is additionally another critical importance for the word, that he is the Leader of all the Ganas who are divine. He is likewise called Vinayaka, which term implies that he is one who has no ace above him. He is the Supreme ace⁶. He is past the thoughtless gaze. One who has stilled the brain can't have any ace.

Without understanding this fact, we think about the physical type of Vinayaka with the elephant head and human body. At whatever point individuals need to initiate any endeavor or begin learning music or the expressive arts or any branch of information, they first offer love to Vinayaka.

He is additionally called Lambodhara, which implies Guardian of Wealth- - Lakshmi Svaruupa. Here Lakshmi speaks to all riches and flourishing and not just Dhanam (cash) for which there is a different divinity called Dhanalakshmi, one of the eight Lakshmis. Here riches imply Sukha and Aanandha (joy and joy). What is the utilization of having every other thing when one has no pleasure or rapture⁷.

2.2 Ganapathi blesses us with preeminent insight

Ganapathi is one who gives us otherworldly strength and enriches us with incomparable insight. These two are named as Siddhi and Buddhi individually. Siddhi and Buddhi are portrayed as his two consorts. As he is the Adhipathi (ace) of Siddhi and Buddhi, he is viewed as their significant other in ordinary terms.

Vinayaka has no craving and thus there is no requirement for him to have spouse and kids. He is adored by individuals in this nation since exceptionally antiquated circumstances⁸. There is noteworthy confirmation that the love of Vinayaka has been in vogue even in different nations, for example, Thailand, Japan, Germany and U.K.

Veneration of Vinayaka as PrathamaVandhana (First divinity to be saluted) has been said in the Vedhas. Ganapathi Thathva finds a place in the Vedhas and Upanishaths. Reference to him is made in the Gayathri moreover. He is one who imparts virtue in body, and courage in the brain. It is said-"Thanno Dhanthih Prachodayath," offering significance to his tusk⁹.

A few people, our of numbness, remark upon the enormous creature type of this Primal Deity and question how one with such a colossal shape can ride on a little Muushika (mouse) which is delineated as his vehicle. Muushika is emblematic of the haziness of numbness, while Ganesha connotes the luster of Wisdom that dissipates the obscurity of obliviousness.



2.3 Importance of modaks/steam-cooked offering

Indeed, even the offering that is made to Ganesha has extraordinary hugeness in light of the fact that it is set up with gram flour and jaggery or pepper and encased in an external covering influenced shape to flour glue and after that cooked in steam without utilizing oil. This should be a sound and scrumptious sustenance thing as indicated by the Aayurvedhic framework.

Current specialists additionally perceive the significance of such steam-cooked idlis (rice cakes) which they prescribe as post-agent slim down for patients as it is effectively absorbable, Jaggery too has the property of controlling gas development and this sustenance thing gives alleviation from eye inconveniences and counteracts gastric disarranges¹⁰.

In the old customary method of watching these celebrations, incredible accentuation was laid on great wellbeing as the pre-essential for otherworldly interests with a solid personality.

For accomplishing the four objectives of human life - Dharma, Artha, Kaama and Moksha (Righteousness, Wealth, Desire and Freedom) one ought to have essentially a sound body. On the off chance that you need to acquire riches by noble means and treasure wants which prompt freedom, you ought to have sound wellbeing.

Vinayaka is additionally called Vighneshvara as he expels all hindrances coming in the method for lovers who appeal to him genuinely. He is revered by understudies with books so all that is contained in the books may get into their heads. Presently a-days individuals are simply after Dhanam (cash).

Whatever grant one may accomplish, whatever power and position one may appreciate, one can't be upbeat without the genuine feelings of serenity that is got by unadulterated commitment.

One may have gigantic physical quality, one may seek after the way of reflection and repentance, one may procure significant learning, however every one of these fulfillments will be of no profit except if one gains information of the endless - Sathyam, Jnanam, Anantham Brahma¹¹.

2.4 Emblematic centrality of elephant head

The emblematic centrality of Ganesha's elephant goes to be appropriately comprehended. The elephant has significant insight. One having a sharp mind is depicted as having the insight of an elephant. It has Medha Shakthi.

Besides, the elephant has expansive autos and it can hear even moment sounds. Shravanam (hearing the grandness of the Lord) is the initial phase in otherworldly saadhana for which ears ought to be sharp. In the wake of hearing one needs to ruminate over this and set it in motion which are named as Shravana, Manana and Nidhidhyasana.

The elephant takes the Dhuushana and Bhuushana (commend and blame) similarly. When it hears something awful, it moves its body along these lines and that way and shakes off the undesirable things while it holds merchandise things discreetly. Just Vinayaka achieves the exercises that are basic for humankind.



We ought not stop with introducing the icon and doing puja for a couple of days. We should try endeavors to wind up a Nayaka or Master over ourselves. We have the nine-crease way of dedication.

Shravanam (hearing), Keerthanam (singing His radiance), Vishnornamasmarnam (considering and droning the name), Paadha Sevanam (serving at His feet), Vandhanam (regard), archanam (venerate), Dhaasyam (serving Him as a hireling serves the Master), Saakhyam (become friends with God), Aathmani vedhanam (surrendering body, psyche and soul).

The elephant means joining of the first and the last that is Shravanam and Aathmanivedhanam, with the goal that the various ways in the middle of are secured completely¹².

At the point when a man is conceived he doesn't have round his neck, any neckband of pearls or jewels or any belonging. Be that as it may, he is enriched by Brahma with the laurel of the impacts of his past activities, great or awful, which hangs imperceptibly around his neck.

On the off chance that you do great, you will appreciate great outcomes and in the event that you are terrible you won't circumvent enduring the results thereof.

2.5 Sacrifice lessons that Vinayaka instructed

The educating of Vinayaka is one of forfeit. We may not notice the substance of the Puranas, but rather we ought not miss the imperative standards which they pass on to humankind.

At the point when Vinayaka was composing the Mahabharatha to the correspondence of Sage Vyasa, the last set out the condition that Vinayaka ought to continue composing relentless whatever Vyasa said.

In any case, Vinayaka additionally stipulated a condition that Vyasa ought to never stop his correspondence yet ought to go ahead without a break. While he was composing, Vinayaka's pen destitute and he didn't falter to break one of his tusks to utilize it as a pen. That is the reason he is called Ekadhantha or one with a solitary tusk.

This is a sparkling case of the soul of forfeit that Vinayaka showed for the welfare of mankind⁵. That is the reason the Vedhas declare that it is just by forfeit one can accomplish everlasting status

2.6 Bhakthi is more prominent than Jnana

Prema and Thyaga (Love and forfeit) constitute Bhakthi (dedication to God). There is nothingsuperior to this. AathmaJnana (information of the Self) is basic. This was the primary instructing of AadhiShankara for the duration of his life, as he was lecturing and following the Vedhic decree "EkaathmaSarvabhutha-Antharathma"; "EkamSathVipraahBahudhaVadhanthi" (The one Aathma is available in all creatures.

The one truth is depicted from numerous points of view by the shrewd). He was also lecturing that Jnana was only Adhvaitha Dharshana (vision of Non-duality). Be that as it may, amid his last days, Shankara understood that Bhakthi was more noteworthy than Jnana.



In his well known Bhaja Govindham, Aadhi Shankara underscores that lone the way of dedication will assist you with getting over the cycle of birth and passing⁶.

There is no way better than that of Bhakthi. Bhakthi does not mean doing puuja, bhajans, going on journey to heavenly sanctums and so on. Bhakthi implies occupying the unadulterated and unblemished personality towards God.

Individuals don't have a clue about the genuine significance of Prema. The adoration you have for different creatures is just fleeting. God is the special case that is interminable. Love of God is Bhakthi. All other love might be named as Anuraga, which brings about subjugation, while love of God prompts freedom⁷.

One may bring up an issue whether it is feasible for everybody to understand the objective through the affection for God. One may not accomplish this promptly, but rather can do as such. advancing well ordered. By Bhajans and different types of love one may progress towards the objective of last emancipation.

There is no significance in saying that one is hunting down God. It is God who is looking for a genuine lover. This is as evident today as it was before. God is dismissed by individuals when He is effortlessly achieved. What is effectively gotten at home isn't savored to such an extent as what you get outside, however it isn't healthy⁸.

Conclusion

All demonstrations of love have a profound essentialness. Presently a-days, individuals don't comprehend their inward noteworthiness, however surrender themselves as well as waste a considerable measure of cash and return home without being any the more shrewd for the outing.

We may introduce symbols and love them. Be that as it may, we ought not overlook the inward centrality of all love. Every single outer action are important just to assist us with getting into the soul of non-duality and experience solidarity in decent variety. Love and forfeit are imperative. Where there is unadulterated, stainless, benevolent, sacrosanct and great love there is no dread by any stretch of the imagination.

Giving and not getting is the fundamental rule of profound sadhana. Our heart is loaded with adoration, however we are utilizing it just for childish purposes as opposed to redirecting it towards God. God is in the heart and not in the head. The heart is Premamayam (brimming with adoration).

On these celebration days, we ought to recollect that God is one, and all religions maintain a similar guideline of "One God, who is inescapable." You ought not have scorn for any religion, as each is a pathway to God. Encouraging affection towards your kindred creatures, get the respectable love of the Divine. This is the objective of life.

Reference

1. Pattanaik, Devdutt. 99 thoughts on Ganesha: stories, symbols and rituals of India's beloved elephant-headed deity. Mumbai: Jaico Books, 2011.
2. Malik G.M., Raval V.H., Zadafiya S.K. and Patel A.V. "Idol immersion and Physio-chemical properties of South Gujarath Rivers, India", Research Journal of Chemical Sciences, Vol. 2(3), 21-25, March 2012; ISSN 2231-606x.



3. Gupta A.K., Mishra K., Pramod Kumar, Singh C.S. and Srivastava S. 2011. Impact of religious activities on the water characteristics of prominent ponds at Varanasi (UP) India, *Plant Archives*, 11(1), 297-300.
4. Kaur, R., 2012. Effect of idol immersion on marine and fresh water-bodies. *Advances in Applied Science Research*. 3(4),1905-1909.
5. Billore. D. K. & Maneesha Dandawate, “Environmental Impact of Idol immersion Kakerpura lake, Mhow”, *Social Issues and Environmental Problems*, Vol.3, Sep 2015; ISSN 2394-3629(P).
6. Pinney, Christopher. ‘Photos of the gods’: the printed image and political struggle in India. London: Reaktion Books Ltd, 2004.
7. Ngai, Sianne. *Our aesthetic categories: zany, cute, interesting*. Cambridge, Mass.: Harvard University Press, 2012.
8. Leonard, K. I. (2003). *Muslims in the United States: The state of research*. New York: Russell Sage Foundation.
9. Leonard, K. I., & Sakata, H. L. (2005). Indo-Muslim music, poetry, and dance in North America. *Amerasia Journal*, 31(1), 81–102.
10. Joy Joseph Gardner and Deepanjali Lal. Impact of ‘Holi’ on the environment: A scientific study. *Archives of Applied Science Research*, 2012, 4 (3):1403-1410.
11. Nitinkumar L. Patel, Prashant P. Bhave. Study of noise pollution during Deepawali festival. *International journal of innovative research in advanced engineering* Volume 1 issue 6 (july 2014). issn: 2349-2163.
12. Patnaik Devadutta “Laxmi the Goddess of Wealth and Fortune –an introduction, Vakils Feiffer, and Simons limited 2003;