

*Inspirations for Purposeful Living
Symbolised by Lord Ganesha*



*Ganesha and Life Partners :
Riddhi and Siddhi*

16th MAMATA - AMA Week

*Believe that both Knowledge and
Wealth are important in life*

Narayana



Guruji Shri G. Narayana

Guruji Shri G. Narayana, is Chairman Emeritus of Excel Industries Limited, Chairman and Director of several companies and a Mentor, Contributor, Educator and Trainer in Management.

He is a mentor to several chief executives, executives, lecturers, students, corporations, management institutions, universities, colleges, schools and social, spiritual and voluntary organizations.

He has adopted a missionary life of contributing and assisting several people to experience their own inner light and potential and for peace and harmony amongst different people and groups.

Guruji is recognized and respectfully called as “Arsha Vidya Vibhushana”, “Soujanya Premeshraya”, “Sarva Vedanta Daksha”, “Vedodharaika Diksha”, “Pitamaha”, “Mahatma”, and “Brahmiparayana” by Industry, Laureates, Yogis, Acharyas and Seers.

5th September 2008

Paper presented at the 16th Mamata-AMA Week on Indian Wisdom for Management

(Topic: “Inspirations for Purposeful Living Symbolised by Lord Ganesha”)

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**05.09.2008
Day of Seva**



*Dedication
to
Shri Siddhi Vinaayaka
with
Reverence and Pranaams*

August 20, 2008

Dear and respected Guruji:

At the outset, let me wish you MANY MANY HAPPY RETURNS OF THE DAY, today being your birth-day.

You have once again granted me the privilege to preview your yet another gem of a booklet "Inspirations for Purposeful Living Symbolized by Lord Ganesha", written in your inimitable style, which you would be presenting before the gathering at the 16th AMA Week at Ahmedabad on Ganesh Chaturthi on 5th September, 2008.

In this booklet you have presented many interesting aspects about Lord Ganesha which are unknown to the common man of India and much less to the English-educated Indian managers. Among the several anecdotes about Lord Ganesha that you have presented in the booklet, the one that interested me most is your explanation of the origin of "Moraya" which is a part of the common chant in Western India during Ganesh Chaturthi festivities.

As is usual with your innumerable writings, you have successfully inter-woven management learnings derived from mythological episodes.

I am sure that your audience at the 16th AMA week and the general public will greatly benefit from your wisdom (a combination of knowledge, information, ideas and solutions) pervading the booklet.

I wish and pray that Lord Ganesha bestows upon you many many years of healthy life in the service of humanity in general and the "management tribe" in particular.

With respectful regards,

Yours sincerely,

L. Rajagopalan

GANESHA - Narayana

GANESHA

24.08.1990

Today is Ganesha festival day
Are you Ganesha, God!, please say?
Why the elephant face for you?
What are the four hands of you?
Two wives why are for you?
With big belly why ugly are you?
A rat is vehicle why for you?
Do you drive away obstacles too?
What is significance of this form of you?
Why this form if formless is you?

LEADER OF GROUPS

24.08.1990

My dear man, I am Ganesha true,
Leader of all groups is me, too.
Elephant face for large head you see,
I have to mind all this world you see.
Elephant face for large ears you see,
I have to hear each, every one you see.
Elephant face for long nose you see,
I have to 'smell' every 'rat' you see.
Two hands to take care of worlds you see,
Two more hands to take care of me.
Big belly is for containing all things you see,
Ugly, beauty depends on how you see.
'Siddhi' and 'Riddhi' are two consorts for me,
Realisation, intellect are companions of me.
I am big, my vehicle is small you see,
For energy efficiency example is me.
Normal forms man forgets you see,
Man remembers special form of me.
In ugliness, beauty why don't you see,
In all forms, formless do you now see?

Namaste !

Pranams to elders, goodwill to colleagues and love to youngsters.

It gives great happiness to be once again with all of you for this 16th Management Week on “Inspirations for Purposeful Living Symbolized by Lord Ganesha” organised by Ahmedabad Management Association. We have one more wonderfully contributive management week on a vibrating subject conceived and organized by Shri Mukeshbhai Patel.

Our deep admiration is for Ahmedabad Management Association, the garland of successively and successfully contributing past presidents and the present president Shri Janakbhai Parikh and the thread in the garland Shri K. K. Nair, executive director of AMA. Our special thanks to Shri Mukeshbhai for bringing together more than 1000 inspiring people and also four swami(ni)s and one Narayana together for these five days of celebration of wisdom. This week it is to invoke the blessings of Lord Ganesha for “Inspirations for purposeful living”.

After learning about speaking less, listening more and keeping what is heard inside own self, thinking profitably and hearing attentively regarding new ideas and suggestions, focusing with sharp concentration on work and smelling the troubles and sharing the love and joy, we are here to know about benefits of the grace of Lord Ganesha in the form of knowledge and wealth.

Riddhi and Siddhi, as said in Gujarat and north India and Buddhi and Siddhi as said in south India are about realisation in the form of knowledge and wealth.

1

LORD GANESHA – A PRAYER

Before proceeding to understand about how knowledge and wealth are important in life, let us invoke the blessings of Lord Ganesha. There is a wonderful short prayer, which includes the excellence of Lord Ganesha and excellence of Sanskrit. Let us pray together.

“GAJAANANA PADMAARKAM
GAJAANAANAM AHARNISHAM
ANEKA DANTAM BHAKTAANAAM
EKADANTAM UPAASMAHE”.¹

Apparently there are two pairs of words, which are opposite to each other. One pair is “GAJAANANA” and “AGAJAANANA” and the second pair is “ANEKADANTAM” and “EKADANTAM”.

While “Gajaanana” is the elephant faced Lord Ganesha, who is “Agajaanana”? Does it mean non-elephant faced? Who is that?! Similarly “Ekadantam” is clearly one tusked Lord Ganesha but who is “Anekadantam”, the many teeth-full? Does it refer to 32 toothed devotees?! In these two apparently contradicting words, the wonderful meanings and messages are there.

“Ga” is the sound for going. “Gaman” means going. “Gati” means the way, “Khaga” means that which goes in sky, the bird.

“Ga” is going and “Aga” means not going. That which is stable and not moving is “Aga”. Mountain is stable and not moving. Thus “Aga” is mountain. “Agaja” means “Born from mountain”. Born from mountain the Himavaan is “Agaja” - Paarvati.

“Agajaanana” is “Agaja-aanana” meaning the face of Paarvati devi. Paarvati is mother of Lord Ganesha.

“Padma” is lotus and “Arka” is sun.

Now “AGAJAANANA PADMAARKAM GAJAANANAM” means that Ganapathi, the elephant faced one who is like sun to the lotus like face of Paarvati”.

When lotus faces sun it opens, blooms and shines.

Mother Paarvati’s face opens, blooms and shines whenever she sees her son Gajaanana. Wonderful!

But there is an additional value in case of Paarvati and Ganesha as compared with lotus and sun.

“Agajaanana Padmaarkam Gajaananam aharnisham” means that Ganesha who is like sun to the lotus face of paarvati, day and night.

This is extraordinary!! The lotus opens, blooms and shines only during the day. But lotus of Paarvati’s face opens, blooms and shines whenever she sees Ganesha both during day and night!! Great!

Now let us come to the second line.

“ANEKADANTAM BHAKTAANAAM
EKADANTAMUPAASMAHE”

“Ekandantam Upaasmahe” means let me worship “Ekadanta” Ganesha with one tusk. “DA” is giving like in “Daanam”. “DAM” means boons “ANEKA DAM” means many boons. “ANEKADANTAM” is “ANEKA-DAM-TAM” which means he who grants many boons !

Thus the whole sentence means

“Let me worship one tusked Lord Ganesha who grants many boons to devotees”.

The whole prayer thus means “Let me offer my worship to one tusked Lord Ganesha who grants many boons to devotees and whose face is like sun to the lotus like face of mother Paarvati during both day and night!”

Lord Ganesha is “Ganapathi”, the leader of teams.



2

LORD GANESHA IN VEDAS AND UPANISHADS

The Lord Ganesha first appears in ancientmost book of humanity, the “Rigveda”. Rigveda is the collection of more than 10000 verses and is the largest and the first Veda.

“AUM - GANAAN TVAA GANAPATIGM HAVAAMAHE
KAVIM KAVEENAAM UPAMASHRA VASTAMAM
JYESHTHA RAAJAM BRAMANASPATA AA NAH
SHRUNVAN NOOTIBHI SEEDA SAADANAM”

Maha Ganapataye Namah

(R.V. II - 3-1, Y.V. IV - 5)

“Oh! Ganapathi ! you are leader of divine teams. We extol you, invoke you and invite you. You are best amongst knowledgeable ones. You are with incomparable fame. Among the ruling leaders you are first and foremost. You are leader of visionaries and visions. Listening to our appeals and prayers please arrive quickly to protect us. Salutations to you, the Great Ganapathi – the leader of teams”.

So from the beginning of Vedas Ganapathi was leader of teams, the first and foremost divinity to be invited and invoked. He is the Lord of knowledge and protection. He is the chief amongst the visionaries.

In Upanishad Adtharvasheershopanishad, also known as Ganapathi Upanishad, is very important and well known

and is completely about Lord Ganesha as the supreme divinity. This Upanishad is invoked while praying Lord Ganesha to attain the prosperity and knowledge and also at the beginning of all Vedic functions.

The first verse of this Upanishad says

“NAMASTE GANAPATAYE (1). TVAMEVA PRATYASHAM TATTVAMASI. TVAMEVA KEVALAM KARTAASI. TVAMEVA KEVALAM DHARTAASI. TVAMEVA KEVALAM HARTAASI. TVAMEVA SARVAM KHALVIDAM BRAHMAASI. TVAM SAKSHAAD ATMAASI (2). NITYAM RITAM VACHMI, SATYAMVACHMI (3)”

Salutations to Ganesha (1) you are verily essence of THATness. You alone are the doer. You alone are the supporter. You alone are the dissolution and destiny. You are all this and ultimate divinity. You are verily the Inner-self (2). Always I shall speak right. Always I shall speak truth (3).

Thus Ganesha is the symbol of creation, continuation and conclusion of all things and all undertakings. Ganesha represents the successful beginning, successful continuation without obstructions and successful completion in all aspects. Ganesha is the spirit of both ultimate consciousness and the intimate awareness.

Lord Ganesha assures protection to those who speak right and truth. Truth is objective fact and right is subjective correctness. Truth in action is right. Let us see truth and act right and receive the grace. Truth creates knowledge and

actions generate wealth. The Atharvasheersha Upanishad (Ganapathi Upanishad) concludes;

“NAMO VRAATAPATAAYE, NAMO GANAPATHAYE,
NAMAHA PRAMATHA PATHAYE NAMASTESTU
LAMBODARAAYA,
EKADANTAAYA VIGHNA VINAASHINE,
SHIVASUTAAYA SHREE VARADA MURTAYE NAMAHA”

“Salutations to chief of groups. Salutations to leader of teams. Salutations to chief of all-powerful ones. Salutations to one with large stomach. Salutations to one with one tusk. Salutations to destroyer of obstacles. Salutations to the son of Shiva. Salutations to the personification of all boons. Salutations.”

Thus the form of Ganesha, the boon giver with large stomach, and one tusk and with capability to remove all obstacles is established from Vedic and Upanishadic time. Ganapathi occupied first and prominent place of reverence and respect. Let us briefly see history, His-story, of our beloved Ganesha.



3

BIRTH OF GANESHA AND HIS ABILITIES

Paarvati and Parameshwar were a happy couple. They had no children. One day when Shiva was away, Paarvati was preparing for bath and applying flour powder to her body and from that powder made a doll of a beautiful boy. The doll was wonderful and great love fountained from the heart of Paarvati. She experienced the feelings of mother. Then she infused life with her yogic power into that doll and it became live to be a beautiful male child. The child looked at mother and mother took him near and they were joined with consciousness-full love and oneness. Mother asked the child to guard the gate and not to allow any one to enter while she is taking bath. He requested for a weapon and she gave him a stick. The young one held the stick and experienced great ultimate shakti the power and confidence within him.

Then Shiva came and proceeded to enter the house. The child stopped Shiva. Shiva was surprised and first counselled the child not to stop him. Child persisted. Shiva called his "Ganas" the groups of elemental powers. With his "Stick" Paaravati's child defeated all of them and hurt them with force.

Shiva fought with the child not knowing that the child was his own son. Shiva could not over-power the stick and he, in great anger and frustration, severed the head of the child with his trident and child fell down.

Paarvati came and saw her dead child. She told Shiva and “ganas” that the boy was her son. Shiva was surprised. Paarvati was in great grief. All Gods came to console her. Shiva felt grief too. Paarvati said without the child the world was meaningless. Brahma gave an idea to Shiva. Shiva agreed and sent four of his “ganas”, groups, to proceed in four directions and to bring the head of whichever living being they meet first on the way.

One of the groups found an elephant and they severed the elephant’s head and brought it.

Shiva, Brahma and other Gods installed the elephant head on the body of the child and he became alive. Shiva blessed and gave great powers to him. All Gods gave him different powers and abilities.

All “ganas” chose him as their leader and chief and all of them called him “Ganapathi” and “Ganesha”.

Shiva gave “Ganapathi” the boon that Ganesha will be worshipped first before any body worships himself or any other God.

Brahma granted the boon of power to remove all obstructions. He also gave him knowledge and vision. Lord Vishnu granted him great wealth. Paarvati was happy. Ganesha became beloved and played a lot and became fat. He played with a lovely mouse and the rat became his vehicle. The mouse was as smart as the present day computer mouse.

The lovely but fat Ganesha was capable, free and joyful one. Because of his funny appearance he was called “Vinayak”

the “different kind of leader” (Vikara Nayak, Vishesha Nayak, Vishishta Nayak and Viloma Nayak) and “special kind of leader”.

Because he could remove all obstructions he become “Vighneshwar”.

Then he was married to Buddhi (Riddhi) and Siddhi, the personifications of knowledge and wealth realisation. “Ganesha” defeated wicked demon “Gajaasura” with one of his tusk as weapon and become “Ekadanta”. Because of large belly he was “Lambodara”.

This is the brief background of Ganapathi, the Ganesha, the master of knowledge and wealth.



4

GANESHA AND KAARTIK — THE COMPETITIVE SPIRIT

Ganesha was different, uncommon, special and extraordinary.

Ganesha is full of knowledge, ideas, creativity, innovation and capable of both intuitive and logical thinking.

First let us know about creative way of problem solving adopted by Ganesha.

Paarvati and Parameshwar, the Shakti and Shiva, were a divine couple. They had two children, Ganesha and Kaartik. They were a happy family. They were the example of modern day family planning advertisement, “We two-ours two”. They lived in a wonderful air-cooled atmosphere on the snows of mount Kailas in the Himalayas. They were a close family. Near their place one could hear the music of cuckoos and nightingales⁶ and see the beautiful sight of the peacock dance. Occasionally there was lion’s ‘roar’, ‘moo’ of the bull and also the rattling, running sound of a rat. (bull, lion, rat and peacock are the vehicles of Shiva, Paarvati, Ganesha and Kaartik).

Shiva and Shakti were the parents and origin of creation and Ganesha and Kaartik were differently capable. Ganesha was very dear to his mother and Kaartik was very close to Shiva. Without doubt both were very very dear to both of them.

There was a secret sense of competition between the children and thus parents too. Every thing was hunky-dory and right and nice till Naarada came. Whenever everyone was happy Naarada was unhappy. Without a quarrel, a competition, a duel, a fight or a war Naarada was not happy. Goody-goody situation was never good enough for him. Naarada thought inner conflicts and contradictions should be exposed and the matters should be settled at core level for durable peace and progress. However, people, felt that Naarada was a “fight-creator” and “conflict lover” (kalah priya).

Whenever Naarada appeared on the scene he would declare, “Narayana! Narayana!!” (Narayana is the name of Lord Vishnu, the divine protector of all, whereas Brahma and Shiva are creator and concluder of the Universe). (First “Narayana” was problem and the second, the solution”). Thus when Naarada appeared on Mount Kailas and said “Narayana! Narayana!!” Lord Shiva thought, “Here comes trouble” and internally smiled. Naarada was a divine seer, one of the greatest devotees and also the son of Brahmaji. Paarvati and Parameshwar stood up, extended respect to Naarada and said, “Welcome! Welcome!! your visit is a blessing for children and family”.

Naarada said, “Narayana! Narayana!!” and took out a golden coloured mango from the bag hanging on his shoulder. The mango was beautiful, ripe and shining. Ganesha and Kaartik looked at it. Naarada gave the mango to Paarvati and said, “Mother! Please give this divine and wonderful mango to the more capable one amongst your two sons,” and smiled.

Instantly tension arose and permeated the atmosphere. Paarvati looked at Shiva. Ganesha moved near Paarvati and held her hand. Kaartik looked at Shiva with assurance that father knew his capabilities vis-a-vis fat and slow Ganesha. Shiva said to Naarada, "Why Naarada? both our sons are capable. Why to differentiate? They both can share it." Naarada said, "That is true my Lord! But fruit must be earned. One should deserve it. Free distribution makes things appear too easy. Competitive spirit enhances excellence. All are not same. Excellence must be acknowledged, accepted, appreciated and admired. My purpose is to recognize the examples of excellence wherever they are."

Paarvati said to Shiva, "Let us have a word," and looked at Naarada. Naarada said, "No problem. I will have a chat with young leaders." Shiva and Shakti moved a little bit away and said, "What is to be done?" Shiva said, "Let us give a test. Whoever wins can have the fruit". Mother said, "Good! What test do you propose?" Shiva suggested a formidable test. Instantly Paarvati smelled that test was loaded against Ganesha. Father's partiality was clear but mother did not wish this to become a parental fight. She had great confidence on Ganesha. She said to Shiva, "This will be a problem for dear Ganesha. But I accept. Let us proceed". Both moved near to the group and said, "Boys, your mother and I have conceived the test. Whoever goes round the world three times and returns back first will receive the mango!".

“That is a good test,” said Naarada with satisfaction. Kaartik was proactive. He stood up, called for his peacock, went near his parents, bowed down to them, bowed down to Naarada, mounted the peacock and directed it towards the east. He did not even glance at Ganesha. Ganesha was just standing, looking at the way the powerful peacock opened its wings, rose like an helicopter and then flew towards the east like a jet plane.

After 46 hours Kaartik came from the west and landed near home on mount Kailas. He was beaming with happiness, for completing three circles around the world. He patted the peacock in appreciation and went to Naarada and sought his blessings. No one said anything.

Kaartik thought they would greet and congratulate him. There was a stony silence. Then he looked for Ganesha. Ganesha was a little away near a table, cutting the mango. Kaartik said, “Ganesha!! The mango is mine. Why are you cutting it?” Ganesha said, “Dear Kaartik! The mango is given to me by our parents with the approval of Naaradaji.” Kaartik was furious. He said, “Gunny fat! How does it belong to you? You are sitting here like a mud pack and I made three rounds around the world!!”

Kaartik looked at his parents. They did not reply. Kaartik went to Naarada and said, “Maharishi! (great sage!) See the temerity of this gunny Ganesha. He is taking the fruit without winning!!”: Naarada smiled and said “Narayana! Narayana!! The mango belongs to Ganesha!” “How is that?” asked Kaartik. Naarada said, “When you left on your jet flight, Ganesha kept quiet for some time. Then he

sat in front of his parents, closed his eyes and prayed and meditated. There was bright light on his face. He got up and made three rounds around Lord Shiva and mother Paarvati bowed down to me and stood with folded hands". Naarada continued, "then your father and mother called your maternal uncle Lord Vishnu urgently, through telepathy. He came and heard the incident. He first taunted me for accepting an uneven competition, and then called for the Sapta rishis. The Sapta rishis (seven sages) came, heard the episode and debated for 18 hours and they delivered their recommendation just a while ago. After listening to the recommendation of the jury of the seven, the supreme judge Lord Vishnu, gave his verdict. Your father, Lord Shiva and mother, Paarvati happily agreed with the judgement. Then mother Paarvati handed over the mango to your father, who in turn, handed it over to Ganesha. That is how Ganesha is cutting the mango."

Kaartik looked at Shiva, "What was the judgement and how Gunny was declared the winner?"

Shiva said, "Let me call your uncle, the judge himself. I am an interested party." Shiva closed his eyes. Vishnu appeared along with Sapta rishis. His presence transformed the atmosphere. Joy vibrated all around. Paarvati and Shiva stood up and welcomed him with great warmth. Ganesha and Kaartik folded hands.

Naarada said, "Narayana! Narayana!!"

Narayana-Vishnu looked at Kaartik and said with great love, "Dear Kaartik! You are the mighty general of the gods! You killed demon Tarakaasur, whom even the chief of gods, Indra could not touch. You are an all round

champion in all the games and army displays. But this race is won by your elder brother Ganesha. He completed three rounds around his parents before you completed three rounds around the world. He did it with total dedication. Parents are the world and more than the world. On top of that, your parents are parents of world. Worlds appear from them, because of them. They contain all worlds inside themselves. They are respectable to all including me! Therefore, dear son ! Ganesha is the winner!!”

Kaartik understood. He bowed down to Lord Vishnu, then he paid his respects to Naarada and went to his parents and went round -them three times and went to Ganesha his elder brother prostrated to him. Ganesha embraced Kaartik and gave the mango to him and said, “Dear Kaartik ! This mango now belongs to you. You fulfilled the test both physically and mentally. I have done it only mentally!” All gods appeared and applauded both Ganesha and Kaartik. Kaartik cut the mango and shared a piece with all offering it first to Lord Vishnu and parents. All gods and seven judges received prasad of the fruit.

Naarada took the last piece, tasted it and said, “Delicious” “What is delicious? Naarada! fruit or fight?” asked Lord Vishnu. “Both” said Naarada.

Let us learn how to have win-win situations and how to share the victory and fruits.

This is the example of creative and intelligent thinking of Ganesha.

Then onwards Ganesha and Kaartik became great friends.



5

WRITING OF MAHAABHARATA

Ganesha is the storehouse of knowledge by the grace of his mother, father, gods and sages.

Maharshi Vyaasa conceived in his conscious, thoughtful mindfulness the entire Mahaabharata and wished to share the secrets, lessons, messages and values of Mahaabharata with the whole world and with all future generations. He thought this epic should be written in a book form. He himself was ready to narrate but who is that one who could write it?

Vyaasa was in search of a scribe, a writer that too a short – hand writer with a long memory. The scribe must be brilliant, knowledgeable, most intelligent and thoughtful one with quality, speed, accuracy and perfectness.

Vyaasa then meditated upon Brahmaji, the father of all. Then Brahmaji appeared in front of Maharshi Vyaasa in the form of a light matrix where unconscious, sub-conscious, conscious and super conscious are intermingled with bands and stripes of light with varying intensity of light.

Vyaasa prostrated to the supreme one and said “Great Lord! I have conceived a poem vibrating with wisdom of secrets of the Vedas, the Upanishads, epics, ancient histories, knowledge of the past, the present, the future and continuation, decay, death, fear, decease, existence, non-existence, codes of conduct, stages of life, penance, celibacy,

earth, moon, sun, stars, planets, galaxies, Rigveda, Samaveda, Yajurveda and Atharvaveda, spirituality, law, education, medicine, giving, animal husbandry, divinity, humanity, pilgrimages, merit, countries and nations, rivers, mountains, forests, oceans, offerings, war skills, languages, ethics and many many things.

Vyaasa continued, “This is the ocean of knowledge and wisdom but there seems to be no scribe or writer who can write it down. I can dictate, I need some brilliant one capable of taking it down precisely, accurately, correctly and perfectly. Please be kind and let me know if such one exists. What all is there in the world, is there in Bharata and what is not in Mahaabharata is not there in the world. It is a poem, it is a story, it is a history, it is a science, it is a code and secret code, it is an Upanishad and it is the fifth Veda”.

Brahmaji said “OK! Great sage! your creative work is most valuable to all future generations. No ordinary writer can do this. Brahmaji further said :

“KAAVYASYA LEKHANAARTHAAYA
GANESHAH SMARYATAAM MUNE”
(M.B. I-1-7)

“Oh muni ! To write down your poem let Sri Ganesha be remembered!”. Then Brahma in the form of light matrix faded and disappeared.

Maharshi Vyaasa meditated, prayed for Ganesha. Ganesha, who is always ready to fulfil the desire of his worshippers came at once and appeared in front of Vyaasa. Vyaasa

received him with reverence and respect. Vyaasa Maharshi Said:

“LEKHAKO BHAARATASYASYA
BHAVA TVAM GANA NAAYAKA
MAYYAIVA PROCHYA MAANASYA
MANASAA KALPITSYA⁷ CHA” -

M.B., I -1-77.

“Oh! leader of groups! please kindly become writer of Bhaarata which I conceived in my mind, which I will narrate”.

Ganpathi smiled and said “I shall become the writer of your work on one condition, you must narrate in such a way that my pen does not stop even for a moment.”

Vyaasa smiled back and said “O.K., but you have to understand what I narrate before you write. Stop writing only when you will not be able to understand a passage”.

Sri Ganesha laughed and nodded his head and said “AUM!”. Vyaasa started narration and Ganesha started writing.

Whenever the speed of writing was more than the speed of narration Vyaasa would quickly narrate many easy shlokas of poetic beauty about mountains, rivers, nature and common things like seasons, sunrise, sunset, clouds and birds which did not require his own complicated thinking. While Ganesha wrote quickly those shlokas Vyaasa would think of passages of hidden messages, multiple meanings and complicated intricacies and narrate them.

Ganapathi would slow down the writing to understand each word to read between the lines, behind the lines, before the

lines and beyond the lines. For that he would slow down and Vyaasa would get respite to think further and pour more narration on Ganesha.

Thus Mahaabharata was written in a competitive and collaborative spirit with the combination of speed and steadiness. Therefore Mahaabharata is both deep and palatable.

Mahaabharata is the ocean of knowledge. Apart from ancient wisdom it is also full of management situations, leadership approaches, strategies, counter strategies, morals, human behaviour, values, principles, cunning ways, counter ways to deal with cunning ways, noble ways and the entire human panorama. All histories, geographies, sciences, arts and psychologies are covered in it.

Ganapathi understood and wrote the great epic. So we can see how Ganesha himself is super master of knowledge, the master of “Buddhi”. Let us learn from Ganesha. Let us understand before we say or write anything. Ganesha as master of Siddhi and Riddhi brought great prosperity to this world with his imagination and idea generation.



6

GANESHA AND GOUTAMI GANGA – GOUTAMA MAHARSHI AND GODAVARI RIVER

Once Brahma had desire-full thoughts about Paarvati and became ashamed of his own impurity. Shiva understood this and with kindness transformed entire earth nature into a Kamandalu (pot) and filled with the liquid of entire water nature with purity. Brahmaji used that water to purify himself. The Kamandalu was with him.

When Bali Chakravarti gave three feet of space to Lord Vishnu as an offering, Lord Vishnu occupied the entire earth with one foot and lifted the other foot to cover the sky. When the right foot was rising it came to Brahmaloaka and appeared in front of Brahma. Brahma in a hurry as a respect to his own father, poured the holy waters in the pot to wash the foot of Lord Vishnu. The water then divided into four streams in four directions.

The first one was taken by gods and sages to heavenly sky. This became Akaasha Ganga. Brahma refilled his kamandalu with the second stream. This became Brahma Ganga. Lord Vishnu took the third to his world, Vaikuntha. This became Vainkuntha Ganga. Shiva took the fourth stream on his head. This became Shiva Ganga.

This stream on the head of Shiva was called “Ganga” (the flowing and moving one).

Ganga became very dear to Shiva and he started to always look upwards towards Ganga rather than looking side wards towards Paarvati.

Ganga became a formidable competitor to Paarvati. She called her sons Ganesha and Kaartik and asked them to move Ganga away from Shiva. Kaartik looked at Ganesha. He was ready to implement the idea solution, if any, of Ganesha. Ganesha thought for a second and a brilliant idea sparked in him.

He told his mother and brother “We cannot do it but there is a great sage who can take away Ganga from Shiva !”.

VINAAAYAKA UVAACHA :

DEEVAANAAM SADANE MAATAH

GEEYATE GOUTAMO DVIJAH

YANNA SAADHYAM SURA GANAI

GAUTAMAH KRITAVAANITI”

- Brahma Puran 74-39

“Vinayaaka said :

Mother ! In the assembly of Gods every one is praising Goutama saying that what is not possible to even Gods, is possible for Goutama”.

“Who is that Goutama?” asked Kaartik .

“Goutama Maharshi is a great vedic sage who wrote Goutama Dharmasutras and Goutama nyaaya shaashtra. He has his ashram near Brahmagiri mountain on the western ghats.

There was a terrible famine for many years and people suffered. Goutama Maharshi did a great penance meditating and praying the Lord of water Varuna. Now Varuna appeared and granted the boon of an eternal well and located it near the ashram, which became the source of water for the area.

Many rishis, sages, saints and people started living around the ashram and well. Because of that well ashram land of Goutama became enriched and fertile. Goutama would do tapasya (penance) every morning and before entering into meditation he would spread paddy grains in the field. Because of his meditative powers and the grace of Varuna the crop would be ready by 11.00 a.m. at which time Goutama would arise from meditation and arrange to reap and prepare the paddy rice which was cooked and offered to all guests”.

Ganesha continued “For the sake of guests Goutama would do anything including taking Ganga away from the top of our Lord Shiva’s head!!”

Paarvati blessed Ganesha. Ganesha took Kaartik and a Shakti called Jaya and went to the ashram of Goutama in the form of a sage. There he established himself as a master of solutions, knowledge, wisdom and success. He always gave value adding ideas to residents there.

Everyone trusted Ganesha, the intelligent and knowledgeable one.

One morning Ganesha asked Jaya, the shakti, to become a cow and enter the paddy field and eat the crop just when Goutama Maharshi arises from meditation.

Goutama opened his eyes and saw a cow eating his paddy. Goutama was terrified by the thought that that day all the guests have to be without food. Goutama, the noble host took a grass blade and threw it on the cow. By yogic power of Goutama the grass blade became a shining weapon and the cow was hit and it fell dead.

All sages were shocked. Ganesha in the form of sage arose and said loudly to all guests "a great sin! This Goutama has killed a cow! We cannot stay here. Let us go!!".

Goutama was shocked. He folded his hands to all sages and guests and requested them not to go. They all looked at their leader, Sri Ganesha. Goutama went to Ganesha and said, "oh! sage! please do not go, please stay here and ask all to stay".

Ganesha further narrowed his small eyes, looked quizzically at Goutama Maharshi and said "Maharshi! How can we stay in this place of sin. You have killed that noble source of milk. Unless that sin is purified there is no question of our staying here".

Goutama said " please tell me bright one! How my sin can be purified".

Ganesha said with a glint in his eye, spark on his face and a twist in his lips. "If you can bring the holy Ganga from the

top of the head of Parmeshwara Shiva and establish her on the top of that Brahmagiri, that pure water will purify the land, purify the body of the cow and will also purify you and all of us".

Goutama the noble sage instantly agreed and did a great penance and pleased Lord Shiva.

Lord Shiva appeared and granted a boon. Goutama asked "oh! great Lord! please remove that holy Ganga from your head along with your locks and place it on Brahmagiri mountain!"

Shiva smiled and said, "so be it!". The wonderful great river started flowing from Brahmagiri mountain and the land was purified. Goutama was overjoyed. Shiva shone there in the form of Triambakeshwar.

Shiva's head was now without Ganga. Paarvati's competition was taken away. She became joyful.

Ganesha and Kaartik disappeared from Goutama's ashram and joined their mother. Mother was pleased and blessed them and was specially pleased with the creativity and success of her dear Ganesha.

After many ages Bhagiratha did tapasya to bring down Akaasha Ganga and Shiva held it again on his head.

The great river from Brahmagiri was called Goutamai Ganga because Goutama brought it and also Godavari because it purified the cow.

At Gangadwar, the origin of Godavari near Brahmagiri, we can see the majestic idol of Ganesha blessing us. River Godavari has the hallmarks of Sri Ganesha. It is the source of Riddhi and Siddhi, knowledge and wealth to Marathwada, Andhra Pradesh Chattisgarh and Yaanam of Pondichery State.

Knowledge and prosperity shine along this river all along from mountain to ocean. The green wealth in districts of Nashik, Ahmednagar, Parbhani, Beed, Nanded, Adilabad, Karimnagar, Dantewada, Warangal, Khammam, West Godavari, East Godavari and Yaanam caused by Goutamai Godavari is tremendous. All these districts are wealth centers for industry, agriculture hydro and thermal power and sugar, paper and other industries. This is Siddhi, the wealth.

The “Gangapur reservoir”, “Nath Sagar”, “Sri Ram Sagar” and “Dhavaleshvaram reservoir” of Sir Arthur Cotton give wealth and power to these regions. Interestingly Godavari is also the river of Buddhi (Riddhi), the knowledge. Goutama Maharshi at Brahmagiri, Nivruttinath at Triambak, Samarth Ramdas at Nashik, Sant Eknath, Sant Gnaaneshwar at Paithan, Saint Saibaba at Patri and Shirdi, Sant Janabai at Gangakhed, Guru Gobind Singh at Nanded, Maharshi Vyaasa at Basar, Sheshappakavi at Dharmपुरi, Balam Bhatt at Manthani, Vanamamalai Varadacharyulu at Chennur, Great Potana at Kaleshwaram, Bhakta Ramdas at Bhadrachalam, Nannaya at Rajahmundry and Sapta rishis near the ocean are the knowledge fountains and gurus from the origin to ocean along mother Godavari. Ganesha served his mother and co-mother very well and also blessed India.

Ganesha served his mother Adishakti in the form of Tripurasundari in her war against demon chief Bhandasura.

This is beautifully described in Lalithopakhyaanam of Brahmanda purana and Lalitha Sahasranaama. When there was a terrible war between female Shaktisena of Devi Tripurasundari and Daityasena of Devil Bhandasura, Devi created a mobile fire fort around Shaktisena with help of two fire shaktis Jwalamalini and Vahni Vaasini. The female shakti army became invincible and started progressively destroying devils, and shaktis were protected by moving fire fort.

Bhandasura called his minister brother Vishukra and ordered him to design and deploy a “Vighnayantra” the obstruction creating yantra. Vishukra created a metallic field yantra for creating obstacles and threw it into Shaktisena over the fire wall.

This wicked yantra created obstacles through mind field forces in the form of laziness, negligence, sleep, revolt and carelessness in Shaktis.

Devi saw this and to destroy the obstacles remembered her dear Son Ganesha.

“KAAMESHWARA MUKHAALOKA

KALPITA SRI GANESHWARAA”

(Lalitha Sahasranaama - 77)

She looked at her husband Kameshwara Shiva with love and form of Sri Ganesha appeared in front of her. Devi Tripurasundari asked Ganesha to destroy the obstacle machine of Vishukra. Sri Ganesha assumed big terrific form

and killed many many devils and destroyed the vighnayantra into pieces.

“MAHAA GANESHA NIRBHINNA
VIGHNA YANTRA PRAHARSHITAA”

(Lalitha Sahasranaama - 78)

Thus when Maha Ganesha destroyed the obstacle plan of Vishukra, Devi the mother was filled with joy.

Thus Vighneshwara destroyed vighnas in the path of his mother.

Thus Ganesha was helpful and served his mother Parvathi and co-mother Ganga Goutami.



7

GANESHA AND RAAVANA – ATMALINGAM AT GOKARNA

When Raavana took the Atmalingam to establish it in Lanka everyone was afraid because if Atmalingam is established in Lanka no-one can conquer it and Raavana will become undefeatable. All the Gods and Rishis approached Naarada and sent him to Ganesha, who alone could distract Raavana and make him unsuccessful. Naarada approached Ganesha to cause obstruction to Raavana's effort and to find a solution. Naarada informed Ganesha that if Atmalingam touches earth anywhere, then and there it gets established there and no one can move it.

Ganesha appeared in front of Raavana as a young priest exactly at the time of sunset. Raavana had to do his evening prayers. He was impressed by Ganesha and requested him to hold the Atmalingam for a short while till he comes back. Ganesha agreed and Raavana placed it in the hands of Ganesha. Ganesha bent a little forward and said "oh! it is very heavy! Please come soon. I will call three times and if you do not come I will put it down!"

Raavana said "Young man! do not worry. I will come back soon. Please hold it, do not put it down"

Ganesha said "Three times!"

Raavana went near the ocean waters to do evening prayer. In the middle of his prayers Ganesha called loudly “Raavana! come! come! “

Raavana started running. Ganesha said “come quickly” and then “come now!” and just before Raavana reached him placed the magnificent lingam on earth!!

Raavana tried to lift the lingam with all his efforts but failed. That became Gokarna Kshetram. Thus Ganesha ensured that Raavana was contained.



8

EKADANTA AND CURSE TO CHANDRA

Ganesha killed Gajasura with one of his teeth. That's how he became Ekadanta (one-toothed).

Chandra, the moon, laughed seeing the funny shape of Ganesha. Ganesha cursed him that whoever sees chandra will be accused for the ill doings he did not make. Moon prayed and apologized. Ganesha kindly limited the curse to only one day in a year, which is Ganesha chaturthi.

Krishna saw the reflection of moon in a milk bowl on Ganesha chaturthi and was accused by Satrajit that Krishna has stolen his diamond Shamantank. Krishna prayed Ganesha and searched and found the diamond in the cave of Jambavaan and the blame was removed. Satrajit gave his daughter Satyabhama along with lot of wealth to Krishna in marriage. Jambavaan also offered his daughter Jambavati in marriage to Krishna.

There are many many instances where obstructions were removed and knowledge and wealth were granted to many many people. Ganesha and Hanumaan are two ever ready Divinities who become kind and grant boons instantly just through prayers.

Let us understand the ways, means, protections, enhancement and growth of knowledge and wealth.



9

FOUR WAY KNOWLEDGE AND "MORAYAA"

Knowledge is complete comprehension of a subject. When you know the past, present, future and continuity of a subject it becomes complete knowledge.

Knowledge is past, information is present, ideas are future and solutions are eternity. Ganesha possessed all the four aspects of knowledge and wisdom.

Knowledge is what has happened till now, information is what is happening now, ideas are what can be done in future, solutions are a flow connecting past, present, future and beyond.

Learning from the past and recording it, being aware of what is happening now and taking initiatives now for improvements through work and contribution and value addition, visualizing the possibilities and opportunities of future and equipping and preparing to realise the vision and continuing the process of learning from past, present initiatives and future preparations in integrated way is the utilisation of full knowledge.

Knowledge, information, ideas and solutions help us in being pre-active, proactive, process-active and post active.

Lord Ganesha demonstrated how to be pre-active in the case of Goutami Ganga, proactive in the case of Atmalingam and

Raavana, process active in the case of going round the parents and writing of Mahaabharata and post active in making friendship with his competitor brother Kaartik.

Ganapathi with his knowledge of what Kaartik has achieved by going round the world being airborne on his peacock made amends with his brother and persuaded Kaartik to lend his aeroplane - the peacock to himself and he flew on the peacock now and then and flew over all world. Thus he knew not only how to work in board room and head office (Kailas) but also how to move in different markets (world segments).

From then onwards Ganesha came to be known as "Mayureshwar" which became "Moreshwar" in Marathi and "Morayaa" in loving manner. From that

"GANPATHI GANAPATHI MORAYA

PUDCHAA VARSHA LAUKAR YAA"

has become a popular chant. It means "Oh! Ganapathi! Moraya, the Lord with peacock come soon next year!" There is a Moreshwar Ganesha temple in Moregaon near Pune. Ganapathi thus not only travelled on economic vehicle the "rat" but also on high flying peacock.

Full knowledge also means to know what, when, where, who, how and why of a subject.

Know-what is management, know-when is time management, know-where is logistics, know-who is HRM (Human Resource Management) and know-how is technology and know-why is science.

In dealing with “Ganga” situation Ganapathi demonstrated to utilise know what, know when, know where, know who, know how and know why.

Let us overcome all obstructions and attain success in our noble endeavours through applying the knowledge edge.

“Ga” means darkness. “Na” means nullifying. “Ga-na-pathi” means leader in nullifying the darkness of ignorance with knowledge light. Each one of us can become “Buddhi Vinayaka” through our comprehensive knowledge edge.



10

DISTRUBUTION OF WEALTH – ROUTES OF INVESTMENTS AND ASHTA LAXMI – EIGHTWAY WEALTH

We can become “Siddhi Vinayakas” the special leaders of wealth creation by knowing about “Laxmi” the wealth.

When Indra killed the demon Vritrasura a bright light emerged in the form of a resplendent (shining) woman and came near Indra and said “Indra! you are the winner and eligible for wealth. I would like to be with you”

Indra said “Great lady! who are you? Why you want to be with me?”

The lady said “ I am Wealth who was with Vritrasura so far. Now I am yours”.

Indra said “will you be permanently with me?”

Wealth said “No! wealth is never permanent. I may leave you any time. Profit and loss are the realities of the world!”

Indra said “Then please go away. I do not wish to be with uncertain wealth”.

Wealth did not leave. Indra requested her to go away again and again and started running away from her. Wealth appeared repeatedly and obstructed. Indra was irritated and troubled by her obstructions. He prayed to Lord Ganesha.

Lord Ganesha became “Varada” with kindness to Indra and requested Naaradaa to advise Indra about wealth management about which he shared with Naaradaa.

Naarada appeared in front of Indra and said “your prayers have reached Lord Ganesha. He has sent me. What is it that you require?”.

Indra said “This lady is wealth, she wants to be with me and says she is impermanent. I do not wish temporary wealth. She is not leaving me alone. What is the solution?”

Naarada remembered Ganesha and said “Accept her and immediately divide this wealth into four parts. Hide the first part in land. Let land be wealth”.

Indra divided the lady wealth into four parts and hid the first part in the land. Land is a great asset. It appreciates in value. When cash is not there it is of great importance. Land is both fixed asset and renewable resource. It can be a base for agricultural, horticultural and real estate benefits. Any land owner is a wealthy person.

“Hide the second part into waters”

Indra did so. Waters are great wealth for any place. Land plus water create great wealth. Water protects, water nourishes, water cleans and water purifies.

Naarada said “Hide the third part in energy. With energy only work is done. Energy is power, energy gives spirit. Energy is a powerful wealth”.

Indra hid the third part in energy. Earth plus water plus energy is creative, supportive and concluding wealth.

“What about the fourth part?” asked Indra.

Naarada remembered Ganesha and said “So far we have covered three wealth parts; now let see about knowledge aspect. Hide the fourth and important part in knowledge. Knowledge is knowledge, information, ideas and solutions. Knowledge gives understanding, innovation, creativity and wisdom”.

Naarada said “Dear Indra, knowledge is “Vidya” the education, knowledge is wisdom, knowledge is the base of creation, continuity, conclusion and consciousness. All wealths may go but knowledge remains.

“SARVA DRAVYESHU VIDYAIVA
DRAVYAM AAHUR ANUTTAMAM
AHARYATVAAD ANARGHYATVAAD
AKSHAYATVAAD CHA SARVADAA”

“Amongst all wealths knowledge is said to be superior wealth. It cannot be stolen. It is completely pure and it is unending at all times”, Naarada continued. Therefore, Indra hid the fourth part of wealth in knowledge.

Therefore wealth resides in land, water, energy and knowledge. Any country, which invests in land, water, energy and knowledge resources will prosper and it will also become wise and conscious.

Let your investments be not in one place. Distribute investments into reality, liquid resources, energy and knowledge (I.T.) sectors. When you distribute the wealth even if one type reduces others remain. Some one may take hold of land, building, water and energy plant but still knowledge will be with you.

With knowledge one can create and build assets. Thus Ganesha can grant you both wealth and knowledge.

On Dipawali festival we worship Ganapathi, Saraswathi and Laxmi. That way we are invoking success, knowledge and wealth.

The wealth we worship is 8-way wealth, which is called Ashta Laxmi.

The Eight Laxmis are Adilaxmi, Dhanyalaxmi, Janalaxmi, Gajalaxmi, Dhairyalaxmi, Vijayalaxmi, Vidyalaxmi and Dhanalaxmi.

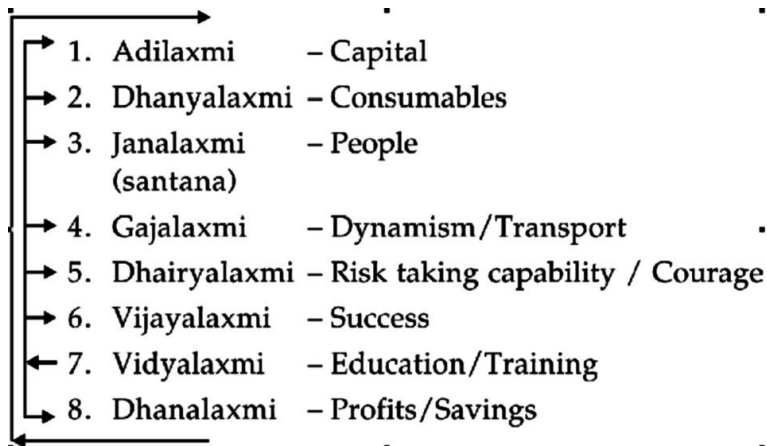
These are capital, consumables, people, transport and dynamism, risk taking capability, education and training and the net profits or reserves.

This knowledge and wealth can result in Siddhi, the special realisation. Siddhis, the realised capabilities are eight. These are called Ashta Siddhis.

4-WAY KNOWLEDGE

1. Knowledge is the sum total of all past experience. What we know about what happened is knowledge. Knowledge is the cutting edge of a sharp intellect.
2. Information is current. The details of what is happening now is information. What is in-form is information.
3. Ideas are the creative unfoldment of intuition, short range and long range situations.
4. Solutions are the result of knowledge, information and ideas to build a better future.

8-WAY WEALTH



We can see that “Vidyalaxmi” (knowledge) improves all the other Laxmis and Dhanalaxmi (Profits/Savings) is added to capital (Adilaxmi) and the cycle continues.

11

ASHTA SIDDHIS – EIGHT WAY SUCCESS

The Eight Siddhis are:

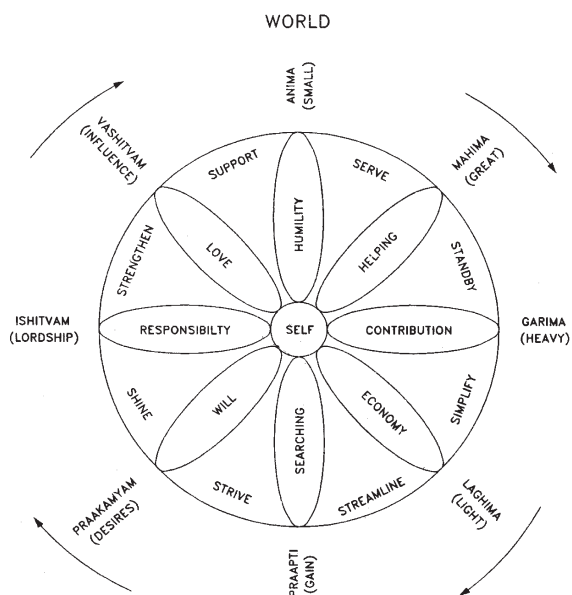
1. Anima, 2. Mahima, 3. Garima, 4. Laghima, 5. Praapti, 6. Prakaamyam, 7. Ishitvam, 8. Vashitvam

1. “Anima” is the ability to become small, like Ganesha becoming a small boy and appearing in front of Raavana to take Atmalingam from him and place it on earth near Gokarna.
2. “Mahima “ is the ability to be great like Ganesha becoming “Maha Ganesha” to help his mother Tripurasundari to destroy the Vighna yantra of demon Vishukra.
3. “Garima” is becoming heavy like Ganesha with large body and walking with heavy steps seeing which Chandra laughed.
4. “Laghima “ is becoming light like Sri Ganesha becoming light to enable his small vehicle rat to carry him.
5. “Praapti” is gaining good aspects like Ganesha gaining “Riddhi” and “Siddhi” as his two concerts thus gaining wisdom and wealth.
6. “Prakaamyam “ is the ability to fulfil whatever one desires, like Ganesha winning mango in a competition with brother Kaartik through samartness and will power.

7. "Ishitvam" is the ability to become Lord and leader like Ganesha winning the minds and hearts of all of us through his capability and grace.
8. "Vashitvam" is the ability to influence everyone like Sri Ganesha influencing whole India and now the world by granting many boons and removing all obstructions in the path of success of devotees and inspiring all to worship and pray to him at the beginning of any undertaking.

These are apparently super human powers beyond the reach of most of us.

ASHTA SIDDHI EIGHT WAY POWERS



All these can be attained with the grace of Ganesha by any one who strives, endeavours and does “Sadhana”.

Suddhi + Saadhana = Siddhi

1. One can become small by being Humble. Humility can make us small. Let people underestimate us. Surrender. Stand under and understand. Practice of humility gives the power of “Anima”.
2. One can become “Mahaan” the great, by helping others. Who ever serves others is Mahatma. Practice of helping others gives the power of “Mahima”.
3. One can become heavy by the weight of one’s contribution. Add value and become a heavy weight. Practice of continuous contributions can give the power of “Garima”.
4. One can become light by shedding excess luggage, excess weight, wasteful practices and by shedding wants and ego. Economy and Egolessness give the power of “Laghima”.
5. One can gain whatever one aspires by searching. Continuous search will lead to gain. Searching is Sadhana. Search and research for gaining the objective. Searching will lead to the power of “Praapti”.
6. One can fulfil all desires through will power. Our will power is our “Kama Dhenu”. If you will, you will. Will power can lead to the power of “Praakamyam”.

7. One can become Lord and leader by taking responsibility. A responsible leader is an effective leader. Responsibility can give the power of “Ishitvam”.
8. One can influence all by love, care and concern. Caring can lead to the power of “Vashitvam”.

These are eight powers and they can be achieved through practice and persuasion.

Lord Siddhi Vinayaka helps all of us to realize our potential through meditation on Sri Ganesha.

We have unlimited power of Kundalini shakti inside us in the form of seven chakras. The first chakra is the root chakra “Mooladhara Chakra” which is the seat and place of Ganesha. Therefore Ganesha is the lord of first chakra blessing us for good beginning of meditation and all endeavours.

The root chakra is of earth nature and is solid foundation for all energies inside us. For root chakra colour is red, location is base, sense is smell and gland is adrenal.

The Beeja mantra (Letter mantra) for the root chakra of Ganesha is LUMM, representing “Lambodara” the large bellied.

Starting the meditation concentrating on the root and the form of Ganesha and slowly uttering the word “LUMM” gives an auspicious start to meditation and invokes the kundalini power and initiates it to awake and arise.

This helps and leads us to Siddhi the inspired realisation.



12

GANESHA FESTIVALS – NINE WAYS CAPABLE LEADERSHIP

Ganesha festivals have become very popular and during these festivals there is a great spirit of celebration, enthusiasm, oneness and devotion.

The Ganapathi navaratri is nine days of vibration of Ganesha spirit.

Maharashtra has been the centre and origin of Ganesha festivals. Great Bala Gangadhar Tilak augmented the Ganesha festival enthusiasm during the Independence movement. All Marathi poets invoked Ganapathi at the beginning of their writings with great devotion and poetic beauty.

In Maharashtra there is Ashta Vinaayak Yatra, the pilgrimage of garland of eight Ganesha temples. All of them are near and around Pune.

Sri Moresheshwar at Moregaon, Siddheshwar at Siddhatek, Ballaleshwar at Pali, Varada Vinayak at Mahad, Chintamani at Thevur, Girijaatmaja at Lenyadri, Vighneshwar at Ozhar and Maha Ganapathi at Ranjangaon.

These are located in beautiful and wonderful places with rivers, mountains and forests.

One can complete the yatra in three days from Pune very comfortably. For the coming navaratri of 9 days let me present you 9 inspiring names of our dear Sri Ganesha.

1. Vinaayak, 2. Vighnaraj, 3. Skandaagraja, 4. Shuddha, 5. Buddha, 6. Ekdanta, 7. Chaturbhuja, 8. Vanee Prada, 9. Sarva Siddhi Prada.

Vinaayak is specially capable leader of teams. Vighnaraja is remover of all obstacles. Skandagraja is the one with skillful colleagues, Shuddha is pure one and Buddha is intelligent one, Ekdanta means one with utilised strategies and also secret strategies, Chaturbhuja means one who is with four capabilities of perfect actions, feelings, thoughts and spirit. Vaneeprada is knowledge giver and Sarvasiddhi prada is granter of success with progress, development, growth and enrichment.

Now we can follow the example of these nine way capabilities of team leadership ability, determination to eliminate obstacles, developing skillful colleagues, inculcating pure intentions, thoughtful approach, acquiring knowledge and achieving all-round success.

Let us share whatever wealth and knowledge (Riddhi and Siddhi) we create and gain with team, family, company, institution, society and world and be an example of Varada Vinayak, Prosperity sharing special leadership.

Namaste !

THIS IS THAT
THIS (GANESHA) IS THAT (GREAT)



Shri Moreshwar - Moregoan



Shri Siddheshwar-Siddhatek



Shri Ballaleshwar-Pali



Shri Varad Vinaayak - Mahad



Ashta Vinaayak



Shri Chintamani - Thevur



Shri Girijaatmaja-Lenyandri



Shri Vighneshwar - Ozhar



Shri Maha Ganapathi-Ranjaon





**SHRI MAHA GANAPATHI NEAR
GODAWARI-PRANHITA SANGAM
AT KALESHWARAM (A.P.)**

