



TRUTH AND RELEVANCE OF GANGA

Ganga is considered as a divine river. It removes all the problems as it flows. The very touch of the Ganga brings divinity to the body, the mind and the soul. The very thought of touching Ganga has given rise to the concept of pilgrimage. It exhibits the person's mental and physical devotion. During the pilgrimage man is away from the worldly problems, which increases the sanctity. Once upon a time people used to reach the banks of Bhagirathi in search of God. The physical devotion is part of creation of man. This world is spiritual creation which is the basis of human life, the end result is bliss, today everyone is in search of bliss, but no one possesses the power of devotion. Today people are trying to find the technical means of Bhagirathi which is disturbing it.

Let us recollect the movement in 1913, which was started by Pandit Madan Mohan Malviyaaji to save Bhagirathi. The British Government with due respect to the society and its belief gave its acceptance, where the British Government allowed Ganga to flow Ganga without any barriers. According to the Indian Constitution Act 365 section – 10, it is accepted even today.

But what happened to the agreement? The Governments have changed and with it the agreement has just become a piece of paper which has been preserved in a file and gathering dust.

The sad part is, we know Ganga as the one which washes the sins and gives salvation but these specifications are lost. The factories of different cities are testing the sanctity of Ganga and now they are trying to put barriers on its flow.

The Ex-Prime Minister Late Shri. Rajiv Gandhi, tried

to control the pollution of the Ganga. He started the work plan with an aim that this plan will not be limited only to the department but the people did not let it to become success. The budgetary proposals and pollution of Ganga are going parallel to each other.

The main problem is the barriers in the way of Ganga. There are many chances where it will narrow down. The pollution will take more dangerous shape.

People go to pilgrimage with great belief and assemble at the banks of the river during the autumn months for sanctity. After the death of a person the body is buried near the banks, but they do not dare to go deep inside the water to take bath or perform other rituals. They somehow complete the rituals. How long will they keep quite seeing the pollution of Ganga. Different questions are being raised by seeing the ill fate of Ganga.

Every one has respect towards Ganga. There is no particular religion, sect or group. Every one considers Ganga as Mother. A Leader, an officer, a corrupt, a gentleman bows in front of Ganga. The time has come when their soul will raise this question. The leader, industrialists, municipalities, who ever is polluting the Ganga should be dragged to the court. The society is dumping waste into it. Knowingly or unknowingly the saints have made the society rituals and discipline free. Rivers are our life but not dustbins.

The rivers are for every one. The sisters have the right on them. From prayers to house hold work, it is completed only with water. Water can reach us in any form. They are our partners. We have given it different names depending on its form. When the water comes

from the clouds it is known as 'Indrajal' (rain), when it comes to the earth it is – 'Varunjal (seas or ocean) and when it goes inside the earth it becomes – 'Ganga water'. Bhagirathi river has got a historical relevance, the reason being its flow, which carries ice from the Himalayas and flows down since ancient times. The banks of Bhagirathi has developed a culture due to which it is considered as Mother.

In India the rivers are not just means of water, but it is the civilization and culture. Especially Ganga is considered as the gharohar of religion and society. To save Ganga society, government, saints have worked together from time to time. That is why it is treated as the life

saviour for the farmers, fishermen, worshippers, pandas and Brahmins. Ganga has being successful in maintaining the unity, fraternity and culture of India.

Today there is great crisis. The encroachment, pollution, under water exploitation has stopped its flow. Every Indian wants Ganga to flow with purity and sanctity.

To make Ganga pure and fresh it is also necessary to stop the sources of pollution. The agricultural pollution, municipalities, the sewage lines have to stop polluting the water. All the necessary measures have to be taken. The identity of the Indian nation has to be protected. The constitution act has to be protected by following the complete norms.

GANGA

The name Ganga itself reminds us not only of the green crops, loaded ships but also the beautiful verses of Valmiki, Buddha, Mahavira, Ashoka, Akbar, Harsh and other great kings of India, teachings of Tulsidas, Kabir and Guru Nanak. Ganga is not a synonym of any cast, religion or sect, but it is the identity of India. The end of Ganga means the identity and respect of India is lost.

वरमिह नीरे कमठो मीनः किं वा तीरे शरटः क्षीणः।

अथवा श्वपचो मलिनो दीनस्तव न हि दूरे नृपतिकुलीनः॥

Adiguru Shankaracharya says that I would like to be a fish, tortoise or a popper and live on the banks of the river Ganga but I would not like to stay anywhere far from Ganga.

From these verses we come to know that Ganga is no ordinary river. It starts from the divine land of Himalayas and flows till Gangasagar with faith and belief. Today it has come into the news headlines. The Indian relation with Ganga starts from their birth to their death. All the rituals are performed there. The kumbh and maha kumbh make us remember the identity. (pl. translate the left over sentence).

Is India ready for such great sacrifice? If not, then we the people of India should question the authority to declare Ganga as our identity and secure it, in the same way as we have secured our national flag, national bird, national animal and national flower. We cannot think of any other solution other than this. After getting the acceptance from the Government and the society their opinion may change. This is the only permanent plan to secure Ganga.

Respected Gururji believes that the society, with such faith and virtues will not make the rivers impure. The rivers in India have bondage with the people and they will not make it impure. The rivers are part of the society. The very aim is to secure it. It will not protect the health of the people but also tied up with the culture and heritage of India.