



# Ganesha

## Obstacle Giver or Remover?



**Purna Vidya Foundation**

Pooluvapatti PO, Off Siruvani Main Road, Molapalayam, Coimbatore - 641101, Tamilnadu, India.

📞 (+91) 95972 15559; 76769 54907    📞 (+91) 91503 19999    📩 helpdesk@purnavidya.org; info@purnavidya.org

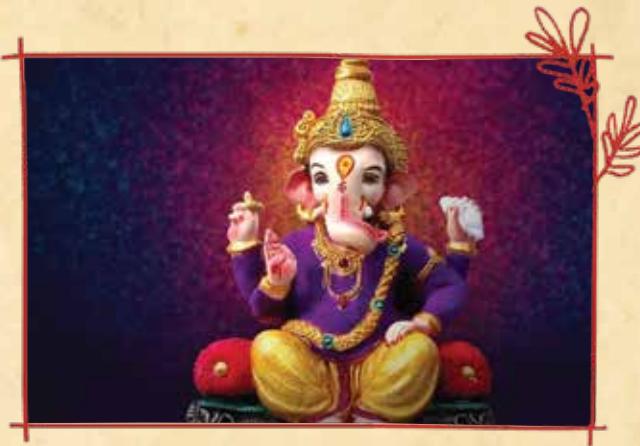


# Ganesha: Obstacle Giver or Remover?

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## Obstacles – Consequences of karma

Lord Ganesha is known as Vignesvara, an obstacle giver. Do you think the Lord would ever be an obstacle giver? He is an obstacle giver. Why would He give obstacles? It is like you are asking the fire “Why did you burn my finger?”. The fire says “I did not burn your finger”. But you did!! Look at my finger! You burnt my finger!! The fire says “I would never do something like that to you or anyone. I did not burn your finger. Who asked you to put your finger into me? If you put your finger into me, your finger will be burnt. If you did not put your finger into me, it would not be burnt.



Isvara says, “I am impartial to the results of your actions. But when you act against the law of karma (the law of the universe), your own actions burn you”.

The Devatas are not doers, they do not do anything. The Lord is not a doer. Isvara is saksi, a witness. The universe behaves in accordance with the cosmic laws. Isvara is the law giver. He is a karma phala –daata, the giver of the results of one’s actions.

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He is a witness to all activity. He is not a doer. Lord Krishna says in the 4th chapter of the Gita, "O Arjuna! There is nothing I do". There is nothing to be done. What is human life? We think, that there is so much to be done. But there is nothing to be done. The laws of the universe will work for all those, who are born into the Universe. It depends on how we use these laws.

If we create disharmony in our karma, in our doership, in our doinghood, then the results of our action is going to lead to disharmony. If I create obstacles for others, the result for me is also going to be obstacles. What I give out comes



The Universe will only reflect what I have given out to it and therefore- as a karma phala daata, the law giver- the Lord is a giver of obstacles, Vighnaraja. The laws of the universe work accurately.

If you do this, then that is the consequence. Who created this consequence for this doing? The lawgiver did. He is the giver of the consequences of my karma. So is he really the giver of obstacles? Ask him – "No". He will say "I did not do anything".

I am a witness to all karmas. I am not a doer. My Svarupa, my essence is Universal Light. I don't do anything. The doer is the enjoyer. But you still say "No. No. Clear my obstacles".

## Power of Prayer

Now you have a Prarthana, a prayer in you. You are performing another karma called Prarthana. For what? To remove the obstacle you created! – I create my own obstacle and then I ask my obstacle to be removed. I was barefooted, the thorn enters the sole of my feet and then I want somebody to remove the thorn.

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To understand that I am the doer and the enjoyer of the action, imagine that I bit my tongue "Oww!". I will say "What happened?" I bit my tongue. "Why would you do something like do that? Why are you so hard on yourself?" No. No. I am not hard, My teeth bit my tongue". Here, I do not hold a grudge against the teeth, I tenderly protect the tongue which is bleeding, but do not knock off the teeth. Why? Because the teeth are mine and the tongue is also mine!! I am the doer and enjoyer of the action.

Please understand: I am the Karta and I am the Bhokta. I am the doer, biting the tongue and I am the enjoyer of the bleeding tongue. Isvara has no had. He is a karmadhyaksa, a witness and a karma phala data and therefore, I should recognize the obstacles that I create in my own karmic unfolding of my life

## Vignaharah (Vighnaharta)



Vighnaraja becomes Vighnaharta (one who takes away obstacles). Vignakarta (Obstacle giver) becomes Vighnaharah. And therefore, Isvara as karma phala daata and karma dhyaksa is your Vighnaharta (obstacle remover). So, when you are praying to Him, remember that you are praying for removing the problems you have created.

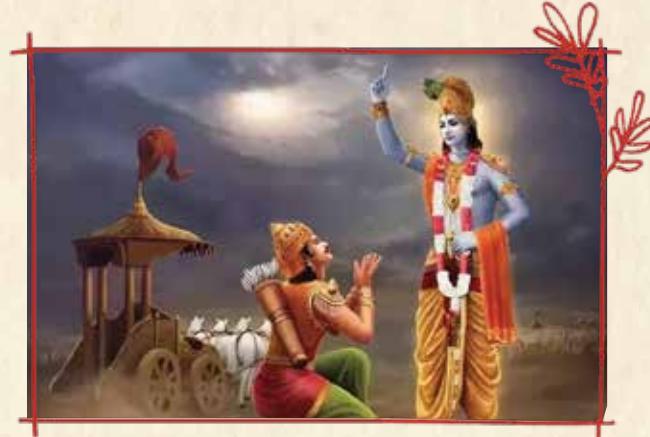
I am the problem and therefore I am the solution. I have done a karma, that is incorrect and so I do another karma to neutralize the first one. It is how prarthana intervenes. Prarthana reduces the effect of my own karmic consequences and so, yes. The title is well chosen. He is the giver of obstacles and He is the remover of obstacles.

In fact, He is neither the giver nor the remover. From the next paradigm, from the higher paradigm, He is not even the giver.



## Vinayaka – The Karma Sakshi

Why did God create this blind child? Why did He create so much pain and suffering? It is human ignorance, the self-ignorance. The human conditionality, living in the body mind complex, brings forth egos that create these afflictions for ourselves- not in one birth, but through multiple births. So, He is a giver or a remover? He is neither the giver nor the remover. The laws of karma play their lila (The Divine play).



In fact, you are not even away from the Divine. If He is a saksi, a witness- then I am a saksi too. And hence, I allow life to unfold, trusting whatever needs to be done in this karmic journey. I will learn my lessons and evolve with it into that Godhood – awaking to my Godhood, where doership and enjoyership become illusions.

Today, doership and enjoyership is my truth. I am a dreamer who believes, that the tiger is chasing me. The Guru tells me that “Hey Come On. This tiger cannot hurt you. You are the tiger”. What? No. The tiger is going to get me” is my reply. The Guru says “Relax”.

You continue- “How can I relax? The fear in me that I am running for my life is real. Nobody can make a dream unreal until, I the dreamer, wake up.”

Until he wakes up to the next reality, his dream is going to be the reality for him. And so too is doership and enjoyership. The Ultimate Reality.

Duality is reality. When non-duality becomes my reality, duality becomes an illusion. When oneness becomes my reality then duality becomes an illusion.

Manobudhyahankara.... Chidananda roopam from Nirvana Shatkam to be placed here

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I am not the buddhi (Intelligence), I am not the manah (mind), I am not the body, I am not those elements which bring the names, varieties and forms – the duality that I can see. The truth is, the whole image is my dream. Waking up to the truth is waking up to I am ok, in which I am neither a doer nor an enjoyer.

The Truth of Lord Ganesha is, He is Paramajyoti. In Ganapati Atharvasrsa Upaniṣads, very beautifully, Lord Ganesha is described as Paramajyoti, Infinite light. He is not in this form. He is not a mere remover of your obstacles

Those are in the dream world, where we are. And hence, wherever we are – we are with this prayer:  
“If I have created my obstacles- Lord, Bless Me. Help me clear my obstacles”.

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