

Vedanshi

The part of the sacred knowledge

When the Lord as the jiva acquires a body, He brings with Him the mind and the senses. When He leaves that body, He takes them and goes, even as the wind wafts away scents from their dwelling places (in flowers).

Chapter 15, Verse 8; Bhagavad Gita

A Monthly Newsletter

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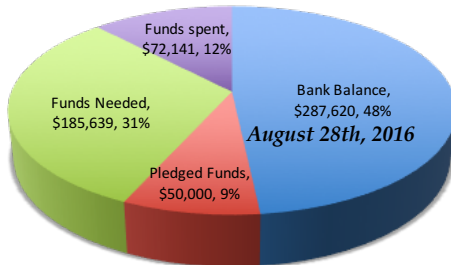
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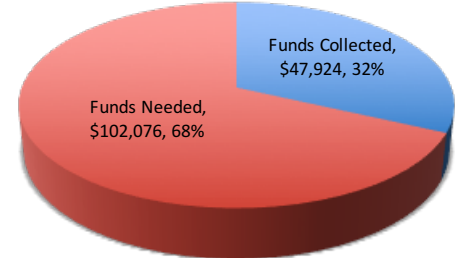


Temple - Fundraising Campaign

Estimated Construction Cost + Deities : \$595,400



Fund Raising Challenge : \$150,000



Sponsor Category	Sponsors Needed	Committed
\$15,000	6	2
\$10,000	6	2
\$5000	10	4
\$2500	15	2
\$1000	20	3

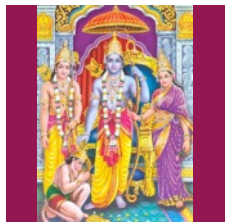
Challenge Update

An Anonymous donor will match \$1 for every \$3 that is donated towards SHSK Temple. The matching contribution will max upto \$50,000, therefore taking the challenge amount to \$150,000. SHSK request all the supporters to fulfill this challenge to obtain the funds needed for the temple to the amount of \$200,000, as this challenge will end on **December 31st, 2016**. Thanks to our generous supporters who came forward to contribute \$47,924 so far after initializing this challenge on May 1st, 2016. This challenge excludes already committed \$50,000 donation made prior May 1st 2016.

Residing Deities

Balaji, Lakshmi, Shiva Ling, Durga, Ganesha, Radha Krishna, Ram Parivar, Subramaniyam Parivar, Saraswati, Hanuman and Navagraha

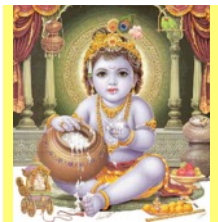
Sita Ram



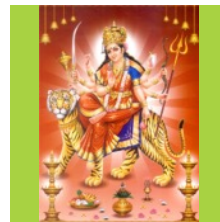
Ganesh



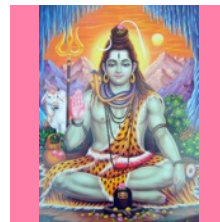
Krishna



Durga



Shiva



Lord Ganesha

The birth of Ganesha

One day Goddess Parvati was at home on Mt. Kailash preparing for a bath. As she didn't want to be disturbed, she told Nandi, her husband Shiva's Bull, to guard the door and let no one pass. Nandi faithfully took his post, intending to carry out Parvati's wishes. But, when Shiva came home and naturally wanted to come inside, Nandi had to let him pass, being loyal first to Shiva. Parvati was angry at this slight, but even more than this, at the fact that she had no one as loyal to Herself as Nandi was to Shiva. So, taking the turmeric paste (for bathing) from her body and breathing life into it, she created Ganesha, declaring him to be her own loyal son.

The next time Parvati wished to bathe, she posted Ganesha on guard duty at the door. In due course, Shiva came home, only to find this strange boy telling him he couldn't enter his own house! Furious, Shiva ordered his army to destroy the boy, but they all failed! Such power did Ganesha possess, being the son of Devi Herself!

This surprised Shiva. Seeing that this was no ordinary boy, the usually peaceful Shiva decided he would have to fight him, and in his divine fury severed Ganesha's head, killing him instantly. When Parvati learned of this, she was so enraged and insulted that she decided to destroy the entire Creation! Lord Brahma, being the Creator, naturally had his issues with this, and pleaded that she reconsider her drastic plan. She said she would, but only if two conditions were met: one, that Ganesha be brought back to life, and two, that he be forever worshipped before all the other gods.

Shiva, having cooled down by this time, and realizing his mistake, agreed to Parvati's conditions. He sent Brahma out with orders to bring back the head of the first creature he crosses that is laying with its head facing North. Brahma soon returned with the head of a strong and powerful elephant, which Shiva placed onto Ganesha's body. Breathing new life into him, he declared Ganesha to be his own son as well, and gave him the status of being foremost among the gods, and leader of all the ganas (classes of beings), Ganapati.

Meaning of the story of Ganesha

At first glance, this story just seems like a nice tale that we might tell our children, or a myth without



any real substance. But, it's true mystical meaning is veiled. It is explained thus:

Parvati is a form of Devi, the Parashakti (Supreme Energy). In the human body She resides in the Muladhara chakra as the Kundalini shakti. It is said that when we purify ourselves, ridding ourselves of the impurities that bind us, then the Lord automatically comes. This is why Shiva, the Supreme Lord, came unannounced as Parvati was bathing.

Nandi, Shiva's bull, who Parvati first sent to guard the door represents the divine temperament. Nandi is so devoted to Shiva that his every thought is directed to Him, and he is able to easily recognize the Lord when He arrives. This shows that the attitude of the spiritual aspirant is what gains access to Devi's (the kundalini shakti's) abode. One must first develop this attitude of the devotee before hoping to become qualified for the highest treasure of spiritual attainment, which Devi alone grants.

After Nandi permitted Shiva to enter, Parvati took the turmeric paste from Her own body, and with it created Ganesha.. Yellow is the color associated with the Muladhara chakra, where the kundalini resides, and Ganesha is the deity who guards this chakra. Devi needed to create Ganesha, who represents the earthbound awareness, as a shield to protect the divine secret from unripe minds. It is when this awareness begins to turn away from things of the world, and toward the Divine, as Nandi had, that the great secret is revealed.

Shiva is the Lord and Supreme Teacher. Ganesha here represents the ego-bound Jiva. When the Lord comes, the Jiva, surrounded as it is with the murky

cloud of ego, usually doesn't recognize Him, and maybe even ends up arguing or fighting with Him! Therefore, it is the duty of the Lord, in the form of the Guru, to cut off the head of our ego! So powerful is this ego however, that at first the Guru's instructions may not work, as Shiva's armies failed to subdue Ganesha. It often requires a tougher approach, but, eventually the compassionate Guru, in His wisdom finds a way.

Devi threatened to destroy the whole Creation after learning of Ganesha's demise. This indicates that when the ego thus dies, the liberated Jiva loses interest in its temporary physical vehicle, the body, and begins to merge into the Supreme. The physical world is here represented by Devi. This impermanent and changeable creation is a form of Devi, to which this body belongs; the unchanging Absolute is Shiva, to which belongs the Soul. When the ego dies, the external world, which depends on the ego for its existence, disappears along with it. It is said that if we want to know the secrets of this world, which is a manifestation of Devi, then we must first receive the blessings of Ganesha.

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SHSK is seeking sponsorship of Ganesha Idol for the temple to the order of \$12,000

More information on Deity Sponsorship can be found in [May 2016 Newsletter](#)

Srimad Bhagavatam

Introduction

Srimad Bhagavatam (Bhagavata Purana) is considered as the summum bonum of the entire vedic literature, because it directly describes the transcendental pastimes of the Supreme Lord Narayana and also the advent and pastimes of Lord Sri Krishna. Srimad Bhagavatam was composed by Bhagavan Sri Veda Vyasa Badarayana at the dawn of the present age of Kali-yuga. Srimad Bhagavatam promotes Bhakti-yoga (the path of complete devotion to the Supreme Lord) as the supreme path to reach the goal of human existence in this dark age of Kali yuga.

Srimad Bhagavatam contains twelve cantos. The first canto is a continuation of the story of the Mahabharata. It deals with the later happenings after the Great War. When Lord Krishna left for his supreme heavenly abode, the five Pandavas and their mother Kunti were deeply mournful and Kunti died instantly. They handed over their kingdom to Raja Parikshit, the son of Abhimanyu, and left their kingdom for the Himalayas and finally passed away. Raja Parikshit was a powerful ruler and took care of his people very well. However, for one mistake committed by him in showing disrespect to a seer he was cursed to death within seven days. He was deeply grief-stricken and thought of a way out. Suka dev arrived and narrated the Bhagavatam to him.



In the second canto of Srimad Bhagavatam Suka deva explains to Parikshit that when death is imminent, one should concentrate on God and relinquish all earthly desires. He also explains how death occurs and the nature of the world of delusion. The third canto deals with the nature of conflict between good and evil and also talks of Vidura, the minister of the Kauravas who left for meditation in order to avoid his participation in the Mahabharata war. There are also accounts of several incarnations of Lord Vishnu. The fourth canto has reference to Lord Shiva who destroyed the Yajna performed by his father-in-law Daksha, following the self-immolation by Sati. Fifth canto talks of seven oceans and seven islands of the



earth. Among the seven islands, Jammudwipa that is Bharat, is the best according to the epic. It tells the story of Raja Bharat from which the country derives its name.

In the sixth canto of Srimad Bhagavatam, the stories of the Vritra, king Chitraketu and sage Dadhichi are described. The seventh canto tells the story of Jaya and Vijaya who were attendants of Lord Vishnu but cursed to take the births as Hiranyaksha and Hiranyakashipu, Ravana and Kumbhakarna and Shishupala and Dantavakra respectively and killed by Vishnu in his three different incarnations. The origins of Lakshmi and amrita from the ocean and two other incarnations of Vishnu are described in eighth canto. The stories of some great devotees and the descent of the river Ganga to the earth are narrated in the ninth canto. The tenth canto is considered very important since it narrates the story of the birth of Krishna in Mathura and his activities in the Gokul and in Dwarka. The eleventh canto is deeply philosophical and most popular among the devotees. The subject matter of the canto relates to Dhyana Yoga, Karma Yoga, Bhakti Yoga, Jnana Yoga. The twelfth canto a glimpse of things to come in Kaliyuga are described. Raja Parikshit leaves his mortal frame with full contentment.

- www.bhagavatam.in



Absolute Truth

Absolute Truth is beyond the reach of Time and Space, it is A-parichchinna, that is, indivisible. It does not begin; it is always and ever existent; it is the basis, the fundamental, the self-revealing. Knowing it, experiencing it, is Jnanam. It is A-nirdesyam, that is, cannot be marked out as such and such and explained by some characteristics. How can something that is above and beyond the intellect and the mind be described through mere words?

It is also termed Adrisya, invisible to the eye, the optical apparatus that undergoes change and which is very limited in its capacity. Brahman can never be grasped by anything elemental and physical; through Brahman, the eye is able to see, so how can the eye perceive Brahman itself? The mind is bound by the limitations of time, space and causation. How can the Param-Atma who is superior to these and unaffected by them, be limited by them?

The terms, Amala, Vimala, Nirmala applied to Paramatma connote the same meaning: A-mala implying absence of impurity, Nir-mala, 'without impurity' and Vimala, 'having all impurity destroyed'. So too, A-chintya (incapable of being conceived), A-vyavaaharya, (without any activity, for activity or work implies the existence of another or others, whereas It is unique and so unaware of any move towards or away from another) are words applied to Brahman.

Know that the Jagath is the Swarup of the Viraatpurusha, the form imposed by Maya on the Super-soul. Brahman is that which has become or appears to have become all this, the Antharyami, the Inner Motive Force. In the Nirguna aspect it is the Primal Cause, the Hiranya Garbha, of which Creation is the manifestation. Grasping this secret of the universe and its origin and existence - that is Jnana.

Many people argue that Jnana is one of the attributes of Brahman, that it is of the nature of Brahman, a characteristic of Brahman etc. But such opinions arise only in the absence of actual experience, of actual attainment of Jnana. Arguments and discussions multiply when there is no firsthand experience; for the realization of Reality is individual, based on revelation to oneself.

I declare that Jnanam is Brahman, not a mere characteristic or attitude or quality. The Vedas and Sastras announce that Brahman is Sathyam, Jnanam, and Anantham, not that Brahman has these and other attributes. When Brahman is known, the knower, the known and the knowledge all become One.

--- Sri Sathya Sai



Krishna Janmashtami Celebrations in Lafayette on August 25, 2016

Ganesh Chaturthi

September 4th, 2016

Madhyahna Puja Time: 11:51 to 14:21

On 4th, Time to Avoid Moon Sighting: 9:37 to 21:32

On 5th, Time to Avoid Moon Sighting: 10:29 to 22:07

Chaturthi Tithi Begins: 08:24 Sep/04/2016

Chaturthi Tithi Ends: 10:39 Sep/05/2016

Lord Ganesha (Contd..)

Shiva restoring life to Ganesha, and replacing his head with an elephant's, means that before we can leave the body, the Lord first replaces our small ego with a "big", or universal ego. This doesn't mean that we become more egoistic. On the contrary, we no longer identify with the limited individual self, but rather with the large universal Self. In this way, our life is renewed, becoming one that can truly benefit Creation. It is however only a functional ego, like the one Krishna and Buddha kept. It is like a thin string tying the liberated Consciousness to our world, solely for our benefit.

Ganesha is given dominion over the Ganas, which is a general term denoting all classes of beings, ranging from insects, animals and humans to the subtle and celestial beings. These various beings all contribute to the government of the Creation; everything from natural forces like storms and earthquakes, to the elemental qualities like fire and water, to functioning of the body's organs and



processes. If we don't honor the Ganas, then our every action is a form of thievery, as it is unsanctioned. Therefore, instead of propitiating each Gana in order to receive their blessings, we bow to their Lord, Sri Ganesha. By receiving His grace, we receive the grace of all. He removes any potential obstacles and enables our endeavors to succeed.

Such is the greatness of Sri Ganesha! Jai Ganesha!

-www.amritapuri.org



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September 2016 Dates

Based on Lafayette, Louisiana, US Time

04 Sunday	Ganesh Chaturthi, Hartalika Teej
05 Monday	Rishi Panchami
09 Friday	Radha Ashtami
12 Monday	Parsva Ekadashi
13 Tuesday	Onam
15 Thursday	Anant Chaturdashi, Ganesh Visarjan
16 Friday	Bhadrapada Purnima, Chandra Grahana
26 Monday	Indira Ekadashi
30 Saturday	Sarva Pitru Amavasya

For more details please refer DrikPanchang.com

Thank you for your support and blessings.
Srinivasan Ambatipati, Editor