

Vedanshi

The part of the sacred knowledge

There are principles to regulate attachment and aversion pertaining to the senses and their objects. One should not come under the control of such attachment and aversion, because they are stumbling blocks on the path of self-realization.

Chapter 3, Verse 34; Bhagavad Gita

A Monthly Newsletter

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Sanatan Hindu Sanskar Kendra

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Temple - Fundraising Campaign

Estimated Construction Cost : \$510,000



Estimated Operating Cost : \$150,000



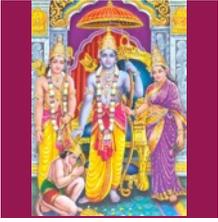
Sponsor Category	Sponsors Needed	Committed
\$15,000	6	2
\$10,000	6	2
\$5000	10	4
\$2500	15	2
\$1000	20	3

Yearly Contribution	Sponsors Needed	Committed
\$10,000	6	2
\$5000	8	3
\$2000	8	0
\$1000	12	4
\$500	15	0
Dollar-a-day	20	11
\$100	75	75

Residing Deities

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

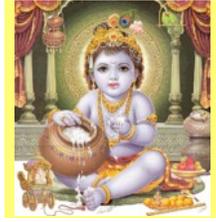
Sita Ram



Ganesh



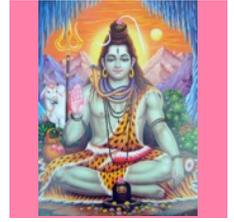
Krishna



Durga



Shiva



Introduction to the Brahma-Sutra - Part I-B

by Swami Dayananda Saraswati

Means of Knowledge (pramana)

The whole Veda is looked upon as an independent means of knowledge, *pramana*. This adjective 'independent', is important because it reveals a certain fact about *pramana*. In the tradition the number of *pramanas* that are accepted by a given school of thought is also important. The *Carvaka* will say that direct perception (*pratyaksa*) is the only valid means of knowledge (*pramana*), and based upon that, will make conclusions about realities. Someone else will accept direct perception (*pratyaksa*) and inference (*anumana*). Even though inference is not immediate, like perception, it is still regarded as a means of knowledge. Others look at *anumana* as having two steps, and accept presumption (*arthapatti*). The two steps lead to the conclusion that the observed data is otherwise not possible (*anyatha-anupapatti*). How do you conclude that a whole pot of rice is cooked? The datum, one grain of rice will tell whether it is done or not. This is the two step inference; (1) I see that one grain of rice is cooked (2) if one is cooked all must be cooked. What is arrived at by inference (*anumana praptam*) cannot be arrived at by perceptual knowledge (*pratyaksa-jnanam*). But perceptual knowledge gives rise to immediate knowledge (*aparoksa-jnanam*), whereas inference gives rise to hidden knowledge (*paroksa-jnanam*). This is a very important means of knowledge-our daily life is governed by inferred knowledge. Comparison (*upamana*), that which gives rise to knowledge which is similar or approximate to something (*upamittikaranam*) is also accepted as *pramana*. It can give rise to indirect knowledge (*paroksa-jnanam*) of an object. If you don't know what a bison looks like, then it is likened to a buffalo, which you know. On this basis, you can recognize the bison when you see it. Direct perception forms the basis for the data for all of these, which are different forms of inference, but they are all independent means of knowledge (*pramana*). The knowledge of the absence of something is also arrived at by and independent means of knowledge. *Anupalabdhi*, non-recognition, cannot be direct perception. Direct perception is gained by the eyes which only see an object which reflects light or is a source of light. If there is no object that the eyes can come in contact with, we cannot call it perception. For instance, there is no pot in my hand. How do you arrive at this

knowledge? You cannot say it is direct perception, because there is nothing for the eyes to see. It sees only the hand. Nor is it inference, perception, presumption, or comparison. The absence of pot is understood when the hand is looked at with the thought of the pot (*ghata-buddhi*). It is a different means of knowledge, *anupalabdhi*.

Beyond these five means there is one more—words as a means of knowledge (*sabdha-pramana*).

Words of the Veda as a Means of Knowledge (sabda-pramana)

If the words of the Veda (*sabda*) are accepted as a means of knowledge, the cause of the world (*jagat karma*) can be arrived at, not otherwise. When we say *sabda* is an independent means of knowledge, it means words reveal knowledge that we cannot gather through the other five means of knowledge.

For example, there is a place called Gomukh, where Ganga emerges. This knowledge I gained from someone, who in turn gained it from someone else who went to that place. This particular collection of words (*sabda-samuha*) is not an instance of words acting as a means of knowledge (*sabda-pramana*). Still, *sabdha* is an independent *pramana*, because the five means that we have looked at are not adequate to know what the Veda has to reveal. And we know of no other way of gathering knowledge apart from these five *pramanas*. If there is a fact, a phenomenon, to be know that is beyond the scope of these five, it has to be to my benefit (*hitam*). That knowledge should be topic of what we call *sabda-pramana*.



Sri Rama Navami

Thursday, April 14th, 2016

Puja Muhurta= 11:51 to 14:25

Madhyahna Moment = 13:08

Lafayette, Louisiana, US Time

April 2016 Dates

Based on Lafayette, Louisiana, US Time

03 Sunday	Papmochani Ekadashi
07 Thursday	Ugadi, Gudi Padwa, Chaitra Navratri
09 Saturday	Gauri Puja, Gangaur
13 Wednesday	Puthandu, Solar New Year, Mesha Sankranti
14 Thursday	Sri Rama Navami
17 Sunday	Kamada Ekadashi
21 Thursday	Hanuman Jayanti

For more details please refer DrikPanchang.com

The subject matter of *sruti* has nothing to do with a topic that can be the scope of the other five means of knowledge. The topic made known by *sruti* (*sabda-visaya*) has to be something that cannot be arrived at by any of the other means of perception or influence (*anadhigatam*). It is something that is heard in words, and passed on from 'ear to ear' (*karna-parampara*). This is called *sabda* or *sruti-pramana*.

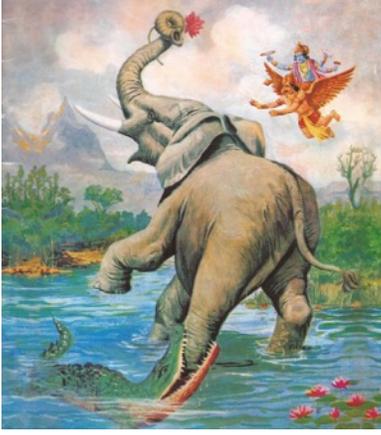
If it is passed on from 'ear to ear', who got it first? How? Sitting under a tree did it suddenly occur to someone, "The agni-hotra ritual is a means (*sadhana*) for getting to heaven"? Was it a hunch? We know that nothing in life happens suddenly; one only recognizes it suddenly. This sudden occurrence of recognition is also from a source of knowledge which is beyond the five means. That source can be called *Isvara* (for now). The recipients of this knowledge were the *rsis*. Such knowledge is not born of the means normally given to a human being. Though it is beyond knowing in the usual way, yet it is not unknown. It is heard (*srutam*).

It can be argued that agni-hotra is a simple karma that someone could have conceived of. Even conceding that, still, there is no way of figuring out that it is a means for *punya*, or that this *punya* is an unseen (*adrsta*) result that manifests later.

...Continued on Page 4

Gajendra Moksha Stotra

- Part III



"Gajendra Moksha" a prayer, addressed to Lord Vishnu by Gajendra, the King Elephant, is one of the most magnificent hymns of bhakti from the Bhagavat Mahapuran, embellished with the jnana and vairagya of the Upanishads. It is a legend from the 8th Skandha of Srimad Bhagavatam where Lord Vishnu comes down to earth to protect Gajendra (King Elephant) from the clutches of death of a Crocodile.

Gajendra's Prayers of Surrender to Lord Vishnu

[Skandha 8 Chapter 3] -

- Continued from Issue 27

**यं धर्मकामार्थविमुक्तिकामा भजन्त इष्टं गतिमाप्नुवन्ति
किं चाशिषो रात्यपि देहमव्ययं करोतु मेऽदभ्रदयो विमोक्षणम ।।**

yam dharma-kamartha-vimukti-kama bhajanta ishtam
gati apnuvanti
kim chashisho raty api deham avyayam karotu
me'dabhra-dayo vimokshanam - 19

O Lord! You gave Dharma, Artha, Kama and Moksha to those who seek them from you and even bestow them with final Bliss.

You, who are so merciful, may be pleased to liberate me from the grip of the crocodile and also from the cycle of births and deaths.

**एकान्तिनो यस्य न कञ्चनार्थं वाञ्छन्ति ये वै भगवत्प्रपन्नाः
अत्यद्भुतं तच्चरितं सुमङ्गलं गायन्त आनन्दसमुद्रमग्राः ।।**

ekantino yasya na kanchanartham vanchanti ye vai
bhagavat-prapannaha
aty-adbhutam tach-charitam sumangalam gayanta
ananda-samudra-magnaha - 20

Your devotees who take refuge in you do not ask for anything except you.

They are immersed in the ocean of bliss by singing your glories and wonderful stories.

**तमक्षरं ब्रह्म परं परेशम्यक्तमाध्यात्मिकयोगायम्य
अतीन्द्रियं सूक्ष्ममिवातिदूरमनन्तमाद्यं परिपूर्णमीडे ।।**

tam aksharam brahma param pasham avyaktam
adhyatmika-yoga-gamyam
atindriyam sukshmam ivatiduram anantam adyam
paripurnam ide - 21

I glorify that Imperishable Being, the Brahman, the overlord of Brahma and others,

the one who is not perceivable by the senses and the mind,

the Being who is attainable only by meditation, the Being who is subtle and infinite,

the one though closest to all but appears to be far to the ignorant,

the one who is ancient, without beginning or end and who is fully perfect.

**यस्य ब्रह्मादयो देवा वेदा लोकाश्चराचराः
नामरूपविभेदेन फल्ग्व्या च कलया कृताः ।।**

yasya bramadayo deva veda lokash characharaha
nama-rupa-vibhedena phalgvyo cha kalaya kritaha - 22



Brahma and the other gods, the Vedas, living and non-living beings

with varied names and forms are all made out of a small part of the Supreme Being.

**यथाचिषोऽग्नेः सवितुर्गभस्तयो नियान्ति संयान्त्यसकृत्स्वरोचिषः
तथा यतोऽयं गुणसम्प्रवाहो बुद्धिर्मनः खानि शरीरसर्गाः ।।**

yatharchisho'gneh savitur gabhastayo niryanti
samyanty asakrit sva-rochishaha
tatha yato'yam guna-sampravaho buddhir manah khani
sharira-sargaha - 23

As the sparks of a fire or the shining rays of the sun emanate from their source

and merge into it again and again, the mind, the intelligence, the senses,

the gross and subtle material bodies, and the continuous transformations

of the different modes of nature all emanate from the Lord and again merge into Him.

**स वै न देवासुरमर्त्यतिर्यङ्मन स्त्री न षण्डो न पुमान्न जन्तुः
नायं गुणः कर्म न सन्न चासन्निषेधशेषो जयतादशेषः ।।**

sa vai na devasura-martya-tiryam stri na sandho na
puman na jantuhu
nayam gunah karma na san na casan nishedha-shesho
jayatad ashesaha - 24

That Lord is certainly not a Deva or Asura or a human being or a beast or a male or a female or of neuter gender.

He is neither an attribute nor an action, neither cause nor effect, neither a being (sat) nor a non-being (asat)

He is what remains after everything has been negated (neti, neti) and constitutes all.

May all glories go to Him!

**जिजीविषे नाहमिहामुया किमन्तर्बहिश्चावृतयेभयोन्वा
इच्छामि कालेन न यस्य विप्लवस्तस्यात्मलोकावरणस्य मोक्षम ।।**

jijivishe naham ihamuya kim antar bahish
chavritaye bha-yonya

icchami kalena na yasya viplavas tasyatma-
lokavaranasya moksha - 25

I have no desire to live on in this world.

Of what use is life in this elephant body wherein veils of ignorance hide the spiritual vision both from within and without?

It is not from the crocodile threatening my life that I pray for release, but from this obstructive screen of ignorance hiding the awareness of my spiritual self

- an unhelpful veil that Time cannot undo but only illumination can.

For, Time will put an end to the physical body but not to ignorance which persists till your grace removes it.

**सोऽहं विश्वसृजं विश्वमविश्वं विश्ववेदसमं
विश्वात्मानमजं ब्रह्म प्रणतोऽस्मि परं पदम ।।**

so'ham vishva-srijam vishvam avishvan vishva-
vedasam

vishvatmanam ajam brahma pranato'smi param padam - 26

Now, fully desiring release from material life, I bow down to Him, who is the creator of the universe,

who is Himself the form of the universe and who is none the less transcendent to this cosmic manifestation for whom the world is a toy,



an object of sport, who is the soul of the universe, who is unborn, all pervading and the Supreme Being, Brahman.

**योगरन्धितकर्माणो हृदि योगविभाषिते
योगिनो यं प्रपश्यन्ति योगेशं तं नतोऽस्म्यहम ।।**

yoga-randhita-karmano hridi yoga-vibhavite
yogino yam prapashyanti yogesham tam nato'smy aham - 27
I bow down to that Lord of Yoga,

who is seen in the core of the heart by the yogis who have purified and freed themselves

from the agitations of past karma by practicing bhakti.

-To be Continued

~ by T.N.Sethumadhavan-
www.sanskritimagazine.com.



Maha Shivaratri in Lafayette - March 7th 2016

Brahma Sutra - Part I-B

... Continued from page 2

All these are not within the scope of the means of knowledge we have available to us, but they are understandable. This particular means-end (*sadhana-sadhya*) connection cannot be known in any other way than by *abhidhita*. Therefore, the subject matter of *sruti* is what cannot be arrived at by the five means of knowledge. Only then is *abhidhita* an independent *pramana*. As an independent means of knowledge, it does not require any corroboration. In order for or a means of knowledge to be considered independent, what is arrived at by it cannot be arrived at in any other way.

Inference can be converted into direct knowledge. Whether or not there is fire where the smoke is seen can be verified. But when you are dealing with subatomic particles, for instance, it is knowledge that will always be indirect (*nitya-paroksa-jnanam*). *Sruti* also reveals this kind of knowledge; it talks about an always remote heaven (*nitya-paroksa-svarga*), for example. We simply have to accept it, because it is knowledge born of something other than perception or inference (*anadhigata-jnana-janaka*). It cannot be refuted, because what it talks about is not refutable. If it contradicts something you know, then it is already refuted.

This knowledge was received by *abhidhita* as a *pramana* by the *rsis* through the grace of Lord (*Isvara-anugraha-praptam*). A *rsi* is someone who sees, but not through the senses. The knowledge that he receives is revealed to him and revealed knowledge

is something that cannot be contradicted, (*abadhitam*). Further, it must have the capacity to reveal something useful, (*phalavat arthabodhakatvam*), and it should not fall with the five means of knowledge (*anadhigata*). This is the general definition for *abhidhita-pramana*.

If this is the definition of the Veda as a *pramana*, then is there a way one can contradict this *pramana* by another *pramana*? A *pramana* is something that is to be used and then understood in terms of what it is revealing. If the Veda says something, how am I to contradict it? A *pramana* is a proof by itself (*svatah-pramana*). Perception and inference can be verified, being within the scope of our knowledge and having as their scope things that can be objectified. But what *sruti* says is proof in itself. It is taken as an independent *pramana*.

In the Veda there are number of means and ends (*sadhana-sadhya*). For example, "The one who desires heaven should perform the *jyotistoma* ritual, *svarga-kamah jyotistomena yajeta*. This is a statement of injunction (*vidhi-vakya*). The means and end are for a person with a desire to go to heaven. How does he come to desire heaven (*svarga*)? It is like a commercial. A commercial introduces a new product that you have not heard of, and then makes you desire that product and sells it to you. Similarly, the *sastra* itself tells you about the existence of heaven, its desirability, and the advantages of being there. A desire is created in you for it, since you are looking for a place that offers happiness (*sukha*) that is not inhibited by *duhkha*. The *sruti* itself does the tourism promotion for going to heaven. It also gives an option-heaven

can also be gained by doing daily and occasional duties (*nitya-naimittika-karma*). It connects you with a certain means of discipline (*sadhana*) promising heaven (*svarga*) later. The means (*sadhana*) of the *jyotistoma* ritual is unknown to me, and so is the end (*sadhya*) heaven. There are two unknowns. Neither can be arrived at by perception or inference. I cannot prove that it is not true, nor that it is useful. The section dealing with the *jyotistoma* in the *sastra* tells who can do this, what are the results, etc. Here, both the end and the means are unknown. The *sastra* also gives us unknown means for known ends. For instance, in the ritual prescribed for the birth of a child, (*putra-kamesti*), the desire for the end, a child (*putra*), is known. Because it is something known, there can be a desire for it. Through the ritual, *putra-kamesti*, an unseen result is produced to meet with any undesirable unseen result that is obstructing the fulfillment of the desire, thus neutralizing the obstacles.

To be continued....

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Srinivasan Ambatipati, Editor



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