

Vedanshi

The part of the sacred knowledge

O Partha (Arjuna)! in whatever way people are devoted to Me, in that measure I manifest Myself to them. All men, in every manner (of seeing Me), pursue a path to Me.

Chapter 4, Verse 11; Bhagavad Gita

A Monthly Newsletter

Issue No 29: April 2016

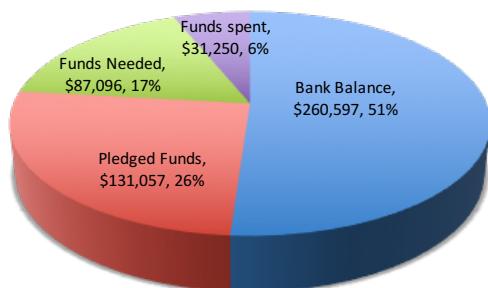
Sanatan Hindu Sanskar Kendra

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Temple - Fundraising Campaign

Estimated Construction Cost : \$510,000



Estimated Operating Cost : \$150,000



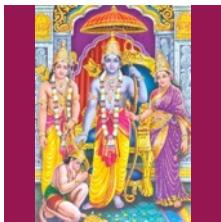
Sponsor Category	Sponsors Needed	Committed
\$15,000	6	2
\$10,000	6	2
\$5000	10	4
\$2500	15	2
\$1000	20	3

Residing Deities

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

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

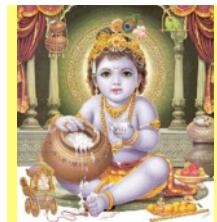
Sita Ram



Ganesh



Krishna



Durga



Shiva



Introduction to the Brahma-Sutra - Part I-C

by Swami Dayananda Saraswati

We have seen that the subject matter of the Veda has *anadhidigatvam* - a subject matter that cannot be revealed by any other means of knowledge - and cannot be negated (*abadhita*). It also must reveal something useful (*phalavat artha-bodhakatvam*). This has to be understood.

Sruti's words are deliberate. They have results and a subject matter useful for one thing or the other. If progeny is not what we want, then we turn the page to one that has something for us. Desires and people are many. Likes and dislikes are varied. Means and ends are also different. A known means, like charity has an unknown end, like heaven. Unknown means can have known or unknown ends. This is the Veda's subject matter. It is not scientific because it is beyond our means of knowledge. Nor does it talk about what is beyond us. The entire collection of words (*sabda samuha*) in the Veda, is looked upon as a means of knowledge (*pramana*). As such, it cannot be negated (*abadhita*), is not known by another means of knowledge (*anadhidigata*), and reveals something useful (*phalavat artha-bodhakatva*) - *abadhita-anadhidigata-phalavat artha-bodhakatvam pramanam*.

Intended Meaning (*vivaksa*)

The whole Veda is looked upon as *pramana*. Both the *Purva-mimamsakas* and *Vedantins* accept all six *pramanas*. Since the Veda is a *pramana* in the form of words (*sabdatmikam*), understanding the words in a sentence in any particular section (*prakarana*), becomes important. Once the words are looked upon as *pramana*, their meaning in a given topic implies one's objectivity. Mere knowledge of grammar is not enough. Objectivity must be there. One has to find out the intended meaning (*vivaksa*). This is important in understanding words. On the part of the speaker there is an intention to convey an idea. There is something he wants to say (*vaktum inch vivaksa*). This intended meaning (*vivaksa*) is what we are committed to. When two people come out of a room and one says, "The word "door" is just a word, but the meaning given to it by the context makes it a sentence. With these kinds of words, the intended meaning (*vivaksa*) should be looked for. To gain absolute objectivity in looking at the words, one has to look at what is intended by the person. "*Sraddha*", trust in the veracity of the speaker, and love gives that objectivity. Because the

Veda is an independent *pramana*, what is says should be looked at.

Knowledge Centered on the object (*vastu-tantra*), Action on the person (*pura-sa-tantra*)

Pramana operates in a choiceless manner. If the eyes happen to fall upon an object, whether likable or otherwise, it still produces the sight of the object. The data the eyes bring in, the everyday data, is most of the time ignored. Even if you choose, *pramana* still operates on its own. It will see what is there. This is knowledge (*jnanam*); it is centered on the object (*vastu-tantra*), not the person's will (*pura-sa-tantra*). Knowledge is as true as the object of knowledge. In this, the person's (*pura-sa*) choice is not involved. Seeing takes place regardless. There is no choice. The person (*pura-sa*) does not come into the picture in knowing.

On the other hand, karma is based upon one's will (*pura-sa-tantra*) which means that one can choose to do something, or not to do it, or do it differently, as the situation permits. All forms of karma are dependent on the person, the agent (*kartr-pura-sa-tantra*). The nature of knowledge (*jnanam*) is the opposite. Here there is no choice, except the choice of the person to know (*purasartha*). One has to choose to know, especially here, where the topic is the self (*atma-visaya*). Whether or not to know the self is purely based upon choice, but the knowledge itself has nothing to do with choice.

You may choose to see a place that is promoted by tourism. Having gone there, the picture you see has nothing in common with the one given to you by the promoters. Now should you take what you wanted to see or what you see as knowledge? The latter of course, even though the desire is different. The eyes are unmindful of your desires, will, choices, and intentions. They have no regard for them. It is the same with ears, nose, and everything that falls within sensory perception (*pratyaksa-pramana*).

Pramana operates only in terms of what is there. A distorted version of what is there is only due to a defect in the means of knowledge (*pramana-dosa*), either for want of light or other factors. The eyes operate only in certain areas, where certain conditions are fulfilled, within the range of their operation. You have no choice in how and what they see. Knowledge (*jnanam*) presented in this manner, is opposed to karma.

Karma is presented as something one can do, need not do, or do differently (*kartum va akartum va anyatha va kartum sakyam*). The choice is there.

May 2016 Dates

Based on Lafayette, Louisiana, US Time

02 Monday	Varuthini Ekadashi
08 Sunday	Akshaya Tritiya, Parashurama Jayanti
12 Thursday	Ganga Saptami
14 Saturday	Sita Navami, Vishabha Sankranti
17 Tuesday	Mohini Ekadashi
19 Thursday	Narasimha Jayanti
21 Saturday	Vaishakha Purnima
22 Sunday	Narada Jayanti

For more details please refer DrikPanchang.com

Whereas, in *jnanam*, you may only choose to know a subject matter; only up to that point is there choice. Choosing does not give the knowledge. What is to be known depends upon the nature of the object and the *pramana* - *pramana-prameya-tantrum jnanam*.

The object determines the type of knowledge; it is *prameya-tantra*. A pot, for instance, if the means of knowledge has no defect, gives pot knowledge. When the pot is there and there is no defect in the means of knowledge and it is said "This is a pot," you have no choice. The choice is not there to know it, or not know it differently. It is a pot, nothing else, and there is no choice.

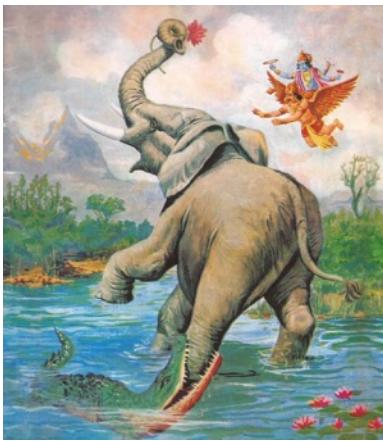
In Karma, in doing a ritual, you can do it now, or another day. Options are offered for doing it differently also. In offering clothing in a puja (*vastram samarpayam*), what is usually offered instead is rice (*aksata*). You need not do it at also.

You can make a choice to know (*jnanam sakyam*) the pot or not (*ajnatum sakyam*) in that you can choose to operate the *pramana* or not. Your eyes are open, you see; eyes closed, you don't. This is the choice you make - to see or not see. That is dependent on your will (*pura-sa-tantra*) not the *pramana*. Once your eyes are open, the activity of the means of knowledge begins (*pramana vyapara*). When the object is within the range of signs, then sight takes place. This is a rule with reference *pramana* (*pramana-vidhi*). When the *pramana* is operating, is there a choice not to know (*ajnatum sakyam*)? No.

...Continued on Page 4

Gajendra Moksha Stotra

- Part IV



"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 Mahapurana, 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 28

नमो नमस्तु यमसह्यवेग शक्तिरयायाखिलधीगुणाय
प्रपन्नपालाय दुरन्तशक्तये कदिन्द्रियाणामनवाय्वरतने ॥

namo namas tubhyam asahya-vega-shakti-trayayakhila-dhi-gunaya
prapanna-palaya duranta-shaktaye kad-indriyanam
anavapya-vartmane – 28

You have formidable strength. The force of your three kinds of energy – sattva, rajas and tamas, is irresistible.

You are the protector of those who take refuge in you.

You manifest yourself as the objects of the senses. You are unapproachable by those who are unable to control their senses.

I bow down to you again and again.

नायं वेद स्वमात्मानं यच्छक्त्याहं धिया हतम
तं दुरत्यमाहात्म्यं भगवन्तमितोऽस्यहम ॥

nayam veda svam atmanam yach-chaktyaham-dhiya hatam
tam duratyaya-mahatmyam bhagavantam ito'smy aham – 29

I offer my respectful obeisance to that Supreme Being, whose Yoga Maya creates the ego-sense which hides the real Self

from all in the world and whose glory and power are endless.

श्रीशुक्त उवाच ॥

Salvation of Gajendra

When the King Elephant, Gajendra, thus invoked the DIVINE, it was Sri Hari who came to the scene. Seeing Sri Hari on His vehicle Garuda, with discus in hand, the elephant plucked a lotus flower with his trunk, lifted it up and said "Narayana, Preceptor of all, Bhagavan, You, endowed with all powers and excellence, I bow down to you."

Alighting from Garuda, Bhagavan dragged the elephant out of water and killed the crocodile with the discus. (8.30-33)

Gajendra, in his previous life was a great devotee of Sri Hari called Indradyumna who was also a great king. One day, when Indradyumna was busy with his austerities, the great Sage Agastya, came to visit the king. Indradyumna did not notice the sage. This enraged Agastya who cursed the king to become an elephant in his next birth. Indradyumna was soon born as an elephant. But as a result of his worship of Sri Hari, he had his memory restored at the last moment of his current life which enabled him to pray Sri Hari to get himself released from the clutches of the crocodile.

The crocodile, who was none but a leading Gandharva by name HuHu, turned into that form under the curse of a sage, now attained freedom from the curse by the Lord's touch and became a beautiful Gandharva. He sang in praise of the Lord, who freed him from all the sins.

Conclusion

Thus was the King Elephant released and given a place among the Lord's attendants. Sri Hari told the King: "Whoever glorifies me early in the morning everyday, with this Stotra which you sang, will be freed from all sins and I will grant them a pure understanding before the end of their lives." With these words Mahavishnu, the Prime Mover of all the senses, sounded His divine conch and ascended His Garuda vehicle to depart. The salient point to note in the whole hymn is the following appeal of Gajendra to The Lord. "I am not asking you to save me from the clutches of the crocodile, or that I should survive this attack! I am aware that I not only have a body of an elephant but also a fat mind of an elephant! What is the use of keeping this life? I want to be liberated from my Ignorant Mind which hides the resplendent soul! I can only be saved by Your Grace!"



aum! asato maa sadgamaya! tamaso maa jyotirgamaya!!

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

Akshaya Tritiya

Akshaya Tritiya which is also known as Akha Teej is highly auspicious and holy day for Hindu communities. It falls during Shukla Paksha Tritiya in the month of Vaishakha. Akshaya Tritiya falling on a Rohini Nakshatra day with Wednesday is considered very auspicious. The word Akshaya (अक्षय) means never diminishing. Hence the benefits of doing any Jap, Yagna, Pitra-Tarpan, Dan-Punya on this day never diminish and remain with the person forever.

Akshaya Tritiya is believed to bring good luck and success. Most people purchase Gold on this day as it is believed that buying Gold on Akshaya Tritiya brings prosperity and more wealth in coming future. Being Akshaya day it is believed that Gold, bought on this day, will never diminish and would continue to grow or appreciate.



Akshaya Tritiya day is ruled by God Vishnu who is the preserver God in the Hindu Trinity. According to Hindu mythology Treta Yuga began on Akshaya Tritiya day. Usually Akshaya Tritiya and Parashurama Jayanti, birthday anniversary of 6th incarnation of Lord Vishnu, falls on the same day but depending on starting time of Tritiya Tithi Parashurama Jayanti might fall one day before Akshaya Tritiya day.

Vedic astrologers also consider Askhay Tritiya an auspicious day free from all malefic effects. As per Hindu Electional Astrology three lunar days, Yugadi, Akshaya Tritiya and Vijay Dashami don't need any Muhurta to start or perform any auspicious work as these three days are free from all malefic effects.

DrikPanchang.com

Akshaya Tritiya

Sunday, May 8th, 2016

Puja Muhurta= 07:21 to 13:04

Tritiya Tithi Begins: 07:21 on 5/8/2016

Tritiya Tithi Ends: 04:22 on 5/9/2016

Lafayette, Louisiana, US Time



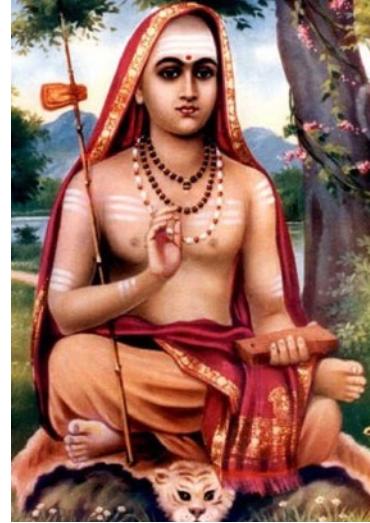
Holi Fire Ceremony (March 22) and Sri Rama Navami (April 15) in Lafayette

Brahma Sutra - Part I-C

... Continued from page 2

Knowledge (*jnanam*) and karma are opposed, in the sense of there being no choice and choice. Knowledge taking place is dependent on the object (*Vastu-tantra*). When the *pramana* is in the form of words (*sabdatmakanam*) and is independent (*svatah-pramana*), it can be glossed over. My knowledge of what *sabda* has to say depends entirely on my capacity to look at the *sabda*, and see what the author wants to say (*vivaksa*). If what is said and what is understood concur, then there is understanding of what *sruti* says (*sruti-arthajnanam*). If I have predetermined idea, or philosophy and want *sruti*'s support for this reality, then that does not become *sruti-pramana*. There is no *sraddha* in it.

If *sruti* conveys it, then whether it is *anadhidigata*, beyond the other five means of knowledge, *abdhita*, not subject to negation, and *phalavat*, useful, has to be seen. In duality (*dwaita*) these three criteria are not fulfilled. The dualists maintain that there are differences between word and word (*sabda-sabda*); between word and form (*sabda* and *rupa*); between form and form (*rupa-rupa*); and within a given form. Thus, there are differences between species (*vijatiya-bheda*), within members of a species (*sajatiya-bheda*) and within a given member of a species (*swagata-bheda*). There is no usefulness (*phala*) in this. As a limited person, my life of searching starts. I want to be free from this limitation. How and when is this possible, when there are things on earth that are not me?



For *sraddha* to be complete, you have to be free from ideas of your own, which is difficult. The greatest blessing that the human being has, however, is this capacity to suspend all ideas and look at the situation afresh. I can be as innocent as a baby. Only because of this capacity to suspend all ideas (*apohana*) is the pursuit of *pramana* possible (*pramana-pravrtti*). Even in simple sight, we are doing this every day. You thought something was one thing and it turned out to be different, like mistaking salt for sugar. Even though you thought it was sugar, the *pramana* of taste beats the conclusion. This capacity to suspend your notions can be done when a *pramana* is operating. As long as it happens to be my eye, ear, sense of taste, touch and smell, I have this objectivity. One perception does not prejudice the other. Even if you have

sraddha in my words, when I hold a flower and say, "This is a rabbit," you will think seriously about that *sraddha*. This is because the 'whole' of you is behind your eyes and my words. The words a *pramana* do have the backing of the *pramana* of the eyes. This is a contradiction to *pramana*. Understanding it differently (*anyatha va jnatum skayam*) does not exist.

Subjective experiences do have the status of a *pramana*. It is important to understand that the *Rsis* are not presented as mystic experiencers reporting their personal experiences. They are seers of mantras (*mantra-drstarah*), not simple experiencers. They had no experience of rituals. They had a vision of means and ends, a revelation. When what they said is considered as a means of knowledge, *pramana*, then the whole approach is different. Our attitude becomes appropriate while operating the *sastra* as a means of knowledge. This is *sraddha*, objectivity.

The meaning conveyed by the *sastra* (*sastrartha*) should be in keeping with what it wants to say (*vivaksa*). When you look at the whole picture again and again then you begin to see the intended meaning (*vivaksa*). Once that becomes clear, a tradition of unfoldment (*sampradaya*) gets started and upholds what the *sastra* says.

End of Part One

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