



“Help Ever, Hurt Never”

ŠRÎ SÂI LEELA

Šrî Shirdi Sai Bâbâ Temple

1449 & 1451 Abers Creek Road, Monroeville, PA 15146

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April 2015

“ Do not fight with anyone, nor retaliate, nor slander anyone ”- Šrî Sâi Bâbâ.”

CALENDAR OF EVENTS - April 2015

Chitram till Apr 19th , Visakhham

Apr 1 Wed	Chaitra Sukla Trayodasi - PRADOSHAM	
	6.30 pm Ekavara Rudra Abhishekam	\$36
	7.30 pm Siva Archana	\$18
Apr 3 Fri	Chaitra Sukla Poornima - Chitra Poornima	
	Lord Chitragupta's Birthday	
	9.30 am Ekavara Rudra Abhishekam	\$36
	10.30am Mahalakshmi & Chitra Gupta Homam	\$126
	6.30 pm Sâi Satyanârâyâña Vratam	\$54
	7.30 pm Jyoti Arati	\$108
Apr 4 Sat	LUNAR ECLIPSE - Visible in USA	6:15am till 9:45am
	In the Star HASTA - TEMPLE OPENS at 11am	
	11.00 am Sarva Devata Abhishekam	\$54
	1.00 pm Hasta Nakshtra Homam	\$126
Apr 7 Tue	Visakha Krishna (Sankatahara) Chaturthi	
	10.00 am Ganapathi Abhishekam	\$54
	11.00 am Ganapathi Homam	\$126
	6.30 pm “ GA ” Kara Sahasram	\$36
Apr 14 Tue	Souramana Yugadi - Mesha Sankramanam	
	10.00 am Sri Shirdi Sai Abhishekam	\$54
	11.00 am Navagraha Homam	\$126
	5.00 pm Veda Patanam	\$21
Apr 16 Thu	Chaitra Krishna Trayodasi - PRADOSHAM	
	6.30 pm Ekavara Rudra Abhishekam	\$36
	7.30 pm Siva Archana	\$18
Apr 17 Fri	Chaitra Krishna Chaturdasi -MAASA SIVARATRI	
	10.00 am 360 Rudra Abhishekam	\$108
	10.30 am Sri Rudra Homam / 1 Lakh Bilva Archana	\$126
Apr 18 Sat	Chaitra Krishna Amavasya	
	8.00 am Tarpanam	\$21
Apr 22 Wed	Sri Shankara Jayanthi	
Apr 23 Thur	Sri Ramanuja Jayanthi	
May 1 Fri	Vaisakha Sukla Trayodasi - PRADOSHAM	
	6.30 pm Ekavara Rudra Abhishekam	\$36
	7.30 pm Siva Archana	\$18
May 2 Sat	Vaisakha Sukla Chatirdasi - Narasimha Jayanti	
May 3 Sun	Vaisakha Sukla Poornima	
	9.30 am Ekavara Rudra Abhishekam	\$36
	10.30 am Mahalakshmi & Chitra Gupta Homam	\$126
	6.30 pm Sâi Satyanârâyâña Vratam	\$54
	7.30 pm Jyoti Arati	\$108

HINDU CALENDAR

Current Year of the Earth: 1,955,885,2016

Name of the Year: Sri Manmadha

Ayanam: Uttaranam;Rutuvu: Sisira / Vasantha

Masa: Chaitram till Apr 19th , Visakhham

Krishna's Niryanam (Kali Yuga): 5115

Gregorian Calendar A.D. 2015

Upcoming Yagnas

April 3rd - 10.30 am Chira Gupta Homam

April 4th - 1.00 pm Hasta Nakshtra Homam

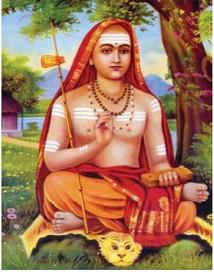
Chitra Poornima - Lord Chitragupta's Birthday

The story of Chitragupta is wonderful and all those who participate in this yagna will receive his blessings. Lord Chitragupta is the chronicler of the good and bad deeds of individual souls during their sojourn on earth. His judgment as to whether the soul of a particular individual should be consigned to hell or lofted to heaven, is accepted by Yama Dharma Raja as final. Since all of us make mistakes while on Earth, this yagna is important. It persuades Lord Chitragupta and his angels to give a benign report to Lord Yamadharmaraj before Judgement. Chitra Poornami or Chitirai Poornima is observed on the Poornima day (full moon day) in the month of Chitirai (April – May). Chitra Poornami is observed as Chitragupta's birthday.



On this day the star Chitra (Chitta) and full moon come together. Other benefits of the yagna include self-knowledge, literacy, prosperity, and wish fulfillment. Chitra Gupta Vratam can also be performed to change the divine account of Karma. An iron piece shall be gifted to please Yama. Surya and Chitragupta Pratima (picture) made with silver or gold will be used in worship. 5 copper kalasas, 5 towels, 5 kunchas rice (40lbs), one red color silk dhoti and 5 kunchas of paddy with a basket will be also offered. The yagna will be performed on Apr 3rd - Chitra Sukla Purnima (Chitra nakshatra) - Chitragupta's Birthday.

Chitra Gupta Vratam(will be performed in India) - \$252
Please fill the form with your Gotra, Nakshatras and Names. - Jai Sai Ram!



Sankara's Life

The following is based upon accounts known through oral tradition and texts like the Madhaviya Sankara Vijayam. There exists some controversy about Sankara's date, but most traditions are quite unanimous about other details.

Birth and childhood: Sankara was born to the Nambudri brahmana couple, Sivaguru and Aryamba, in a little village called Kaladi in Kerala.

The couple had remained childless for a long time, and prayed for children at the Vadakkunnathan (Vrshacala) temple in nearby Trichur. Siva is said to have appeared to the couple in a dream and promised them a choice of one son who would be short-lived but the most brilliant philosopher of his day, or many sons who would be mediocre at best. The couple opted for a brilliant, but short-lived son, and so Sankara was born. Sankara lost his father when quite young, and his mother performed his upanayana ceremonies with the help of her relatives. Sankara excelled in all branches of traditional vaidika learning. A few miracles are reported about the young Sankara. As a brahmacharin, he went about collecting alms from families in the village. A lady who was herself extremely poor, but did not want to send away the boy empty-handed, gave him the last piece of Amla fruit she had at home. Sankara, sensing the abject poverty of the lady, composed a hymn (*Kanakadhara Stavam*) to Sri, the goddess of wealth, right at her doorstep. As a result, a shower of golden Amlas rewarded the lady for her piety. On another occasion, Sankara is said to have re-routed the course of the Purna river, so that his old mother would not have to walk a long distance to the river for her daily ablutions.

Sanyasa: Sankara was filled with the spirit of renunciation early in his life. Getting married and settling to the life of a householder was never part of his goal in life, though his mother was anxious to see him as a Grhastha. Once when he was swimming in the river, a crocodile caught hold of his leg. Sankara sensed that he was destined to die at that moment, and decided to directly enter the fourth Asrama of sanyasa right then. This kind of renunciation is called *Apat Sanyasa*. The crocodile released him when he thus mentally decided to renounce the world, and Sankara decided to regularize his decision by going to an accomplished guru. To comfort his anxious mother, he promised that he would return at the moment of her death, to conduct her funeral rites, notwithstanding the fact that he would be a sannyasi then. Sankara then traveled far and wide in search of a worthy guru who would initiate him and regularize his vow of sanyasa.

He eventually, came to the banks of the River Narmada in central India. Here was the Asrama of Govinda Bhagavatpada, the disciple of Gaudapada, the famous author of the *Mandukya Karikas*. Sankara was accepted as a disciple by Govinda, who initiated him into the *Paramahansa* order of sanyasa, the highest kind of renunciation. Seeing the intellectual acumen of his disciple, Govinda commanded Sankara to expound the philosophy of Vedanta through commentaries on the principal *Upanishads*, the *Brahmasutras* and the *Gita*. Sankara took leave of his guru and traveled to various holy places in India, composing his commentaries in the meantime. At this time he was barely a teenager. He attracted many disciples around him, prominent among whom was Sanandana, who was later to be called Padmapada. In this period, Sankara wrote commentaries on Badarayana's *Brahmasutras*, the various *Upanishads* and the *Bhagavad Gita*. These commentaries, called *Bhashyas*, stand at the pinnacle of Indian philosophical writing, and have triggered a long tradition of sub-commentaries known as *Varttikas*, *Tikas* and *Tippanis*. He also commented upon the *adhyAtmapatala* of the *Apastamba sutras*, and on Vyasa's bhashya to *Patanjali's Yogasutras*. In addition to these commentarial texts, Sankara wrote independent treatises called *Prakarana Granthas*, including the *Upadesa Sahasri*, *Atmabodha*, etc. In addition to writing his own commentaries, Sankara sought out leaders of other schools, in order to engage them in debate. As per the accepted philosophical tradition in India, such debates helped to establish a new philosopher, and also to win disciples and converts from other schools. It was also traditional for the loser in the debate to become a disciple of the winner. Thus Sankara debated with Buddhist philosophers, with followers of *Samkhya* and with *Purva Mimamsakas*, with the followers of Vedic ritualism, and proved more than capable in defeating all his opponents in debate. Sankara then sought out KumArila Bhatta, the foremost proponent of the *Purva Mimamsa* in his age, but Bhatta was on his death bed and directed Sankara to Visvarupa, his disciple. Visvarupa is sometimes identified with *Mandana Misra*. Sankara's debate with Visvarupa was unique. The referee at the debate was Visvarupa's wife, Bharati, who was herself very well-learned, and regarded as an incarnation of Goddess Saraswati. At stake was a whole way of life. The agreement was that if Visvarupa won, Sankara would consent to marriage and the life of a householder, whereas if Sankara won, Visvarupa would renounce all his wealth and possessions and become a sannyasi disciple of Sankara. The debate is said to have

lasted for few weeks, till in the end, Visvarupa had to concede defeat and become a sannyasi. Bharati was a fair judge, but before declaring Sankara as the winner, she challenged Sankara with questions about Kamasastra, which he knew nothing about. Sankara therefore requested some time, during which, using the subtle yogic process called Parakaya-pravesa, he entered the body of a dying king and experienced the art of love with the queens. Returning to Visvarupa's home, he answered all of Bharati's questions, after which Visvarupa was ordained as a sanyasi by the name of Suresvara. He was to become the most celebrated disciple of Sankara, writing Varttikas to Sankara's bhashyas on the Yajurveda Upanishads, in addition to his own independent texts on various subjects.

Establishment of Mathas: Sankara continued to travel with his disciples all over the land, all the while composing philosophical treatises and engaging opponents in debate. It is said that none of his opponents could ever match his intellectual prowess and the debates always ended with Sankara's victory. No doubt this is true, given the unrivaled respect and popularity that Sankara's philosophical system enjoys to this day. In the course of his travels, Sankara stayed for a long time at the site of the old Asrama of the Rshis Vibhandaka and Rshyasrnga, in the place known as Srngagiri (Sringeri). Some texts mention that Sankara stayed at Sringeri for twelve years. A hermitage grew around him here, which soon developed into a famous matha (monastery). Suresvara, the disciple whom he had won after long debate, was installed as the head of this new Asrama. Similar mathas were established in the pilgrim centers of Puri, Dvaraka and Joshimath near Badrinath, and Padmapada, hastAmalaka and Trotaka were placed in charge of them. These are known as the *Amnaya* mathas, and they continue to function today. Their heads have also come to be known as Sankaracaryas, in honor of their founder, and revered as *Jagadgurus*, or teachers of the world. Sankara also organized the community of Ekdandi monks into the sampradaya of *Dasanami* sanyasins, and affiliated them with the four mathas that he established. Meanwhile, Sankara heard that his mother was dying, and decided to visit her. Remembering his promise to her, he performed her funeral rites. His ritualistic relatives would not permit him to do the rites himself, as he was a sannyasi, but Sankara overrode their objections, and built a pyre himself and cremated his mother in her own backyard. After this, he resumed his travels, visiting many holy places, reviving pujas at temples that had fallen into neglect, establishing Sri yantras at devi temples as in Kancipuram, and composing many devotional hymns.

Ascension of the *Sarvajnapitha*: In the course of his travels, Sankara reached Kashmir. Here was a temple dedicated to Sarada (Saraswati), the goddess of learning, which housed the *Sarvajnapitha*, the Throne of Omniscience. It was a tradition for philosophers to visit the place and engage in debate. The victorious one would be allowed to ascend the *Sarvajnapitha*. It is said that no philosopher from the southern region had ever ascended the Pitha, till Sankara visited Kashmir and defeated all the others there. He then ascended the *Sarvajnapitha* with the blessings of Goddess Sarada. (A few centuries later, Ramanuja, the teacher of Visishtadvaita, would visit the same *Sarvajnapitha* in search of the Baudhayana vrtili. However, a variant tradition places the sarvajnapitha in the South Indian city of Kancipuram.) Sankara was reaching the age of 32 now. He had expounded the Vedanta philosophy through his writings; he had attracted many intelligent disciples to him, who could carry on the vedantic tradition; and he had established monastic centers for them in the form of mathas. His had been a short, but eventful life. He retired to the Himalayas and disappeared inside a cave near Kedarnath. This cave is traditionally pointed out as the site of his samadhi. Other variant traditions place Sankara's last days at Karavirpitham or at Mahur in Maharashtra, Trichur in Kerala or Kancipuram in Tamil Nadu. It is a measure of Sankaracarya's wide spread fame that such conflicting traditions have arisen around his name. True to the traditions of sanyasa, Sankara was a nomadic monk, who traveled the length and breadth of the country in his short lifetime. His fame spread so far and wide, that various legends are recounted about him from different parts of India. The true sanyasi that he was, he lived completely untouched by the fabric of society. So much so that even the location of Kaladi, his birth-place, remained generally unknown for a long time. The credit of identifying this village in Kerala goes to one of his 19th-century successors at Sringeri, Sri Saccidananda Sivabhinava Nrsimha Bharati. Similarly, the credit of renovating Sankara's samadhi sthala near Kedarnath, goes to Sri Abhinava Saccidananda Tirtha, his 20th-century successor at Dvaraka.

References: Encyclopedia Britannica. SwamiTapasyananda, The Sankara-dig-vijaya of MadhavaVidyanaya,Ramakrishna Mission,Madras,1st ed.,1978, 2nd ed., 1983.
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Karl H. Potter (ed.),TheEncyclopedia of IndianPhilosophies, vol. 3, pp. 1-18, Princeton University Press, Princeton, 1981.
LC Call No.:B131.E51977vol.3B132.A3

Bhajan

*Prema Mudhita Manasa Kaho Rama Rama Ram Rama Rama
Ram Rama Rama Ram, Shree Rama Rama Ram Paapa Kate,
Dukha Mite, Leke Rama Naam Bhava Samudra, Sukhada
Naava, Eka Rama Naam Parama Shanti, Sukha Nidhaana,
Divya Rama Naam Niraadhaara, Ko Adhara, Eka Rama Naam
Parama Gopya, Parama Divya, Mantra Rama Naam Shanta
Hrudaya, Sadaa Vasata, Eka Rama Naam Maatha Pitha,
Bandhu Sakha, Sab Hi Rama Naam Bhaktha Janara, Jeevana
Dhana, Eka Rama Naam Rama Rama Ram, Rama Rama Ram,
Rama Rama Ram, Shree Rama Rama Ram*

Sri Shirdi Sai Baba Temple - Puja Form

1449 Abers Creek Road, Monroeville PA 15146 www.baba.org

April 3, 2015 Chaitra (Chitra Poornima) and May 3, 2015 Visakha (Sukla Poornima)

9.30 am - Sri Sai Abhishekam	\$108 <input type="checkbox"/>	or \$36 <input type="checkbox"/>
10.30 am - Mahalakshmi & Chitragupta Homam	\$126 <input type="checkbox"/>	
10.30 am - Sri Vishnu Sahasranama Homam	\$126 <input type="checkbox"/>	
4.00 pm Baba Sahasranama	\$21 <input type="checkbox"/>	
7.00 pm - Archana Lord Sri Rudra	\$18 <input type="checkbox"/>	
Baba Archana	\$11 <input type="checkbox"/>	

Saturday, April 4, 2015 LUNAR ECLIPSE

Visible in USA 6.15am till 9.45am - NAKSHATRA HOMAM

In the Star HASTA - TEMPLE OPENS at 11.00 am

11.00 am Sarva Devata Abhishekam	\$54 <input type="checkbox"/>
1.00 pm Hasta Nakshatra Homam	\$126 <input type="checkbox"/>

Tuesday, April 7, 2015 Visakha Krishna (Sankatahara) Chaturthi

10.00 am Ganapathi Abhishekam	\$54 <input type="checkbox"/>
11.00 am Ganapathi Homam	\$126 <input type="checkbox"/>
6.30 pm "GA" Kara Sahasram	\$36 <input type="checkbox"/>
Ganapathi Archana & Flower Service	\$18 <input type="checkbox"/>

Wednesday April 1, 2015 Chaitra Sukla Trayodasi

&

Thursday April 16, 2015 Chaitra Krishna Trayodasi - PRADOSHAM

10.30 am Sri Rudra Homa	\$126 <input type="checkbox"/>
6.30 pm Ekavara Rudra Abhishekam	\$36 <input type="checkbox"/>
7.30 pm Siva Archana	\$18 <input type="checkbox"/>
7.30 pm Sri Bilva Archana	\$126 <input type="checkbox"/>

Friday, April 17, 2015 Chaitra Krishna Chaturdasi - MASA SIVARATRI

&

Saturday April 18, 2015 Chaitra Krishna Amavasya

10.00 am 360 Rudra Abhishekam	\$108 <input type="checkbox"/>
10.30 am Sri Rudra Homam/ 1 Lakh Bilva Archana	\$126 <input type="checkbox"/>
8.00 am Deva Rishi Pitru Tarpanam	\$21 <input type="checkbox"/>

Date: _____ **Sponsored Puja:** _____ **Donation:** _____

Payment Method: Check Cash Credit Card

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Gotram: _____ **Nakshatram:** _____

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