

“Help Ever, Hurt Never”

ŚRÎ SÂI LEELA

Śrî Shirdi Sai Bâbâ Temple

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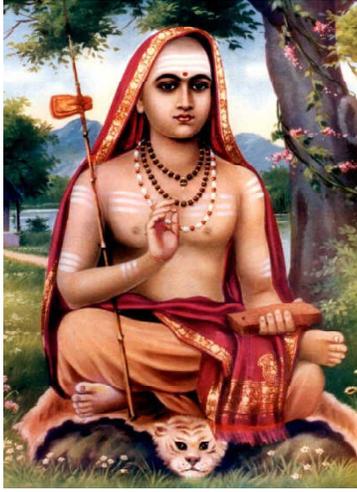
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April 2018

“Dedicate all your thoughts, words and deeds to Him. Śrî Sâi Bâbâ.”

Sri Adi 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 longtime, 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 house holder 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, till he 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 the mind 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, the followers of vedic ritualism, and proved more than capable in defeating all his opponents in debate. Sankara

then sought out Kumārila 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 Sarasvati. 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 sanyasi 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 Kamasutra, 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 Ashrama of the Rishis Vibhandaka and Rushyasruna, 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 Ashrama. 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 Ekadandi 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 (Sarasvati), 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 vr̥tti. 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 TamilNadu. It is a measure of Sankaracarya's widespread fame that such conflicting traditions have arisen around his name. True to the traditions of sanyasa, Sankara was a peripatetic 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 sannyasi 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 samadhisthala near Kedarnath, goes to Sri Abhinava Saccidananda tirtha, his 20th-century successor at Dvaraka.

References: Encyclopedia Britannica. Swami Tapasyananda, The Sankara-dig-vijaya of Madhava Vidyananda, Ramakrishna Mission, Madras, 1st ed., 1978, 2nd ed., 1983. LCCallNo.: PK3798.M168S26131978 Karl H. Potter (ed.), The Encyclopedia of Indian Philosophies, vol. 3, pp. 1-18, Princeton University Press, Princeton, 1981. LCCallNo.: B131.E51977 vol. 3 B132.A3

HELP EVER-HURT EVER

PARAPSYCHOLOGY - AHIMSA (NON VIOLENCE)

The Story of Baba and the Tiger skin:

When Sai Baba was young boy, An English man was hunting on the other side of the Chitravati River, which runs along by the side of Puttaparthi, Baba's hometown. He killed a tiger near Puttaparthi. He was returning to Anantapur and his jeep was stopped opposite to Puttaparthi village and would not start again. The driver who had heard about the Miraculous Boy (Baba) went in search of Him to see if He could help them to get their car started. The driver asked the boy "Are you Sai Baba"? Then Sai Baba told him that he would come to the jeep. Baba peeped into the jeep and saw the carcass of the dead tiger which the officer had shot just two hours ago. Sai Baba said that he himself is the one who stopped the jeep at this place. He told them that the dead tiger was a mother of three cubs just two weeks old. They are at this time waiting for their mother. He told them to go back, recover the cubs and gift them to the zoo, where they would be cared for. He told them not to shoot wild animals with his guns. Instead, he told the Englishman, that he should shoot them with his camera.

The Englishman obeyed Baba. Swami's counsel touched him very much and he stopped killing animals. A month later, he came to Baba with the tiger skin. The Englishman told Baba "I cannot live with it anymore, sir. I would like to present it to you". There is a tiger skin under the feet of Baba in Prasanthinilayam, and I presume, that is the same tiger skin. Lord Shiva normally wears a tiger skin and sits on it for meditation. There is a great lesson here that hunters should keep in mind, to save the wild life. We reap what we sow. Therefore STOP eating meat and convert other sin to vegetarians to transform into Higher Learning. Or else they will also be hunted by the same animal which will take human birth and the humans will become animals in their next birth. As mentioned in the Newton's third law "**Every action has an equal and opposite reaction.**"

Para Psychology – Reincarnation

STORY of DESTINY:

The Newton's first law states that every object which is in a state of motion or state of rest will continue its state of motion rest or until and unless some FORCE exerted upon it. To change an object's motion the external force must be enough in mass and velocity to offset inertia. Therefore the karma of destiny in active force is difficult to change unless until a very strong impetus is released. Because the active karma is like an arrow or missile released and running at a speed of time and direction. It is very difficult to change the **PRARABDA KARMA**, But the scriptures and the author believes that however strong the **Prarabda Karma is, one can overcome the destiny or the intensity can be REDUCED substantially by rendering positive KARMAS and by INVOKING the GRACE of God.**

These are similar to the laws of Newton's first, second and third laws.

Baba explained that when the karma is coming at a rapid speed, God makes us stay where we are until the FORCE is minimized. For example the medicine after the EXPIRY DATE will lose its potency. Another example is, that there is still pain will be there but due to GRACE of God the pain will be like under anesthesia. We always feel that after all our prayers were not answered by the GOD. An example is narrated here. Let us examine the law and strength of destiny.

There was a beggar who could not fill his stomach and always starved. One day Lakshmi saw the plight of the beggar and requested Narayana to help the beggar. Narayana replied "My dear, it is very difficult to change the beggar's destiny! whatever help we do to remove his poverty. The joy, misery, poverty and prosperity etc. are the result of their own action. Then Lakshmi argued "You are God! capable of doing anything you want. You can destroy the law of karma since your LOVE and Compassion is more powerful. Please HELP this beggar". Then Narayana was pleased and asked what way you want Me to help the beggar. Then Lakshmi said "Make him rich. Put a heap of gold coins on the path in front of the beggar where he goes everyday". Accordingly a heap of gold coins were poured on the way of the beggar. The beggar had a wonderful thought in his **mind how the blind people walk**. He closed his eyes walked ignoring the heap of gold coins in spite of GRACE of God. (His destiny overpowered the GRACE in this case) Mahalakshmi intervened again and pleaded to give the beggar another chance. "This is an accident and he was thinking in that way. You use your divine power put the gold coins exactly the spot where he will step, even if he closes his eyes". Narayana said "My dear! I will do as you desire. The heap of coins were placed on the walking path of the beggar calculating his steps. At that exact moment the **beggar got Super THOUGHT how the blind people RUN**. So the beggar instead of walking normally started taking big leaps and running and jumped over the gold heap closing his eyes. Then Narayana told "Mahalakshmi that his destiny running at greater speed and magnitude. And that neither you nor ME can STOP IT. Let us go help who are willing to receive our help and departed to Vaikunta. Summary: **The God (SAI BABA) is always ready to HELP and we are BLIND and our own actions are obstructing us as strong Karmas.**

Akshaya Tritiya : Udaka Kumbha Danam - Udaka means water, Kumbha means pot. Giving charity of water stored in a pot covered with a new cloth to a Brahmin in memory of forefathers said to be sacred and highly meritorious.

Charity suggested wheat, curd rice, umbrella, paada raksha (chappals), vasthra (clothes), Gho-Daana (cow) on this day is considered to be sacred.

DO NOT BUY GOLD - means inviting KALI purasha

CALENDAR OF EVENTS - APRIL 2018 Samvatsaram: Sri Vilambi

Ayanam: Uttarāyanam; Māsam: Chaitram till April 15th / Vaisakham ; Rutuvu : Vasanta

Apr 3 Tue Sankatahara Chaturthi, Varaha Jayanthi	DO NOT BUY GOLD - means inviting KALI purasha
09.30 am Ganapathi Abhishekam \$54	
10.00 am Ganapathi Homam \$126	
06:30 pm "GA" kara Sahasram \$36	
Apr 11 Wed Varudhini Ekadasi	
11am & 6pm Sri Sai Satyanarayana Vratam \$54	
Apr 13 Fri Pradosham / Good Friday	
06pm Ekavara Rudra Abhishekam \$36	
Siva Archana \$18	
Apr 14 Sat Masa Sivaratri / Souramana Ugadi	
09.30 am Sri Shirdi Sai Abhishekam \$54	
10.30 am Navagraha Homam \$126	
10.30 am 360 Siva Linga Archana \$108	
Apr 15 Sun Chaitra Amavasya	
08.00am Deva Rishi Pitru tarpanam \$21	
Apr 16 Mon Mesha Sankramanam	
6.00pm Veda Patanam \$54	
Apr 17 Tue Krittikā deepam	
Krittika Nakshatra Archana \$18	
Oil Lemon lamps (2) \$6	
Apr 18 Wed Parasurāma & Akshaya Tritiya	
10:00 am Maha Lakshmi Abhishekam \$54	
06.30 pm Maha Lakshmi kumkum puja \$21	
Apr 20 Fri Masa Skanda Shashti / Shankara Jayanthi	
09.30 am Sri Siva /Subrahmanya Abhishekam \$54	
10.30 am Kanakadhara Homam \$126	
Subrahmanya Archana \$18 / Oil Lamps \$12	
Apr 21 Sat Ramanuja Jayanthi	
Apr 22 Sun Māsa Durgāshtami / Ganga Jayanthi	
10.30 am Durga Homam \$126	
Durga / Ganga /Archana \$18	
Ganga Arathi \$54	
Apr 25 Wed Mohini Ekadasi	
11.00 am & 6 pm Sri Sai Satyanarayana Vratam \$54	
Apr 27 Fri Pradosham	
06.00 pm Ekavara Rudra Abhishekam \$36	
Siva Archana \$18	
Apr 29 Sun Vaisakha Poornima	
09.30 am Sri Shirdi Sai Abhishekam \$108	
10.30 am Sri Sai Rudra Homam \$126	
11am/ 6pm Sri Sai Satyanarayana Vratam \$54	
Sri Sai Archana \$11 / Sahasranamam \$21	

Sri Maha Lakshmi & Kanakadhara Yagna Thu 19th - Sat 27th ; Sun 28th - Yagna Poornahuthi
Full Yagna - \$1116() Saree & gold pendent; \$504() Saree & silver pendent; \$252() shawl & pendent
Abhishekam - \$54(); Kumkumarchana- \$21(); Homam - \$126(); flower Service - \$36()
Apr 18th Wed -Akshaya Tritiya ; Sri Lakshmi Homam - \$126; Prasadam - blessed Kumkum
Annadanam - \$54(); \$108(); \$252(); \$504(); \$1008() - Go Daanam - \$1116()

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Parvati Siva Kalyanam	\$108 ()
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Go Puja or Veda Parayanam	\$108 ()
Kumkuma Puja for Mahalakshmi, Sarasvati or Durga	\$108 ()
108 Jyoti Arati	\$108 ()
Archana	\$11 ()
Sahasranama Archana	\$21 ()
Pitru Puja (Tarpanam)	\$21 ()
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