

“Help Ever, Hurt Never”

ŚRÎ SÂI LEEĻA

Śrî Shirdi Sai Bâbâ Temple

1449 & 1451 Abers Creek Road, Monroeville, PA 15146

Mailing: PO Box 507, Monroeville, PA 15146-0507; Phone: 412-374-9244

TAX EXEMPT # 25-1584149 - Website: <http://www.baba.org>

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“Do good, See good, Be good, This is the way to God.” Śrî Sâi Bâbâ.



The Festival of Chariot (Ratha Saptami)

A chariot festival is common for all temples. The chariot is bedecked with flowers and festoons, and the Utsava Murtis are installed in the high seat of the chariot. The chariot is tugged along by the devotees by the ropes tied to it. Some of the temple chariots are so huge and

heavy that they require the pulling of hundreds of devotees. The chariot is pulled along the four streets around the temple to the accompaniment of vedic chantings and Nadaswaram. The car is periodically stopped for Archanas. This is also an occasion for the devotees - who for some reason or other are unable to go to the temple to have the glimpse of the Deity and get the blessings. The whole town wears an air of festivity on this day. A chariot festival is held on this day. The colossal chariot will be gorgeously decorated with flags and festoons, stalwart bands of men will draw the chariot to the music of blowpipe and conches, acrobats dance in groups chanting minstrels. Thousands crowd around the holy chariot and line the streets. Their attention is necessarily drawn towards the entertainments provided, but they feel the happiest when they fold their palms and bow before the Idol installed in the chariot. The car which you carry has to be treated thus. Instead, men are wildly milling in dreary circles, from births to deaths, pulled by wishes and pulled by needs. No milestones on the pilgrim road are crossed, no bridges are negotiated, and no progress is registered. The very process of journey is ignored. One yearns to escape the consequences of birth and aftermath of death and desires peace and joy. This is possible only when one identifies with the Atma and earns a reward for one's activities of mind and body. Symbolically, the body itself is a chariot and intelligence is its charioteer. Desires are the roads through which the chariot is drawn by the rope of sensual attachment. Moksha (liberation) is the goal and Mula Virat Swarupa (the

primal all-pervasive Divinity) is the Master of the Chariot. The Sruti reveals the benefit of taking bath with arka leaf and berry (regu fruit) preferably in a holy river on the day of Ratha Saptami. The following episodes (Vedasara Ratnavali by Brahmasri Uppaluru Gapati Sastri Garu, 1985) are interesting. Kasyapa Prajapati had two wives Kadruva and Suparni. Once they had a contest as to who was more beautiful. It was agreed that the loser will be a slave to the other. Kadruva won the contest, but told Suparni that she would be released from the bondage if she brought Somalatha (the Soma plant) from the heaven. Trishup and Jagati Chandasas, the two older brothers went to the heaven in search of Somalatha and were defeated by the guards Svannadhis. (...Continued to page 2)

Sivoham



I am not the mind, thought, or ego; Not hearing, taste, smelling or sight; Not Vyoma Earth, fire or air. I am the soul of Knowledge and Bliss.

- I am Shiva, I am Shiva.

I am not that which is called Prana, nor the five vital airs; of action, I am the Soul of knowledge and Bliss

- I am Shiva, I am Shiva.

I have no aversion or clinging, greed or delusion; No envy or pride, duty or purpose; No desire, no freedom, I am the soul of Knowledge and Bliss

- I am Shiva, I am Shiva

I am not virtue or vice, not pleasure or pain, not sacred word or pilgrimage, not Veda or sacrifice, I am not enjoying, enjoyable or enjoyer, I am the soul of Knowledge and Bliss

- I am Shiva, I am Shiva

I have no death or fear, no distinction of caste, no father, no mother, no birth, no friend or relation, no master or disciple, I am the soul of Knowledge and Bliss.

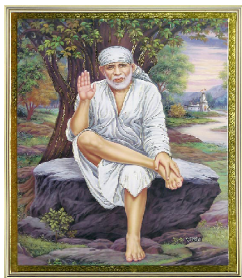
- I am Shiva, I am Shiva

I am changeless, formless and through allm pervadingness Omnipresent, I am not touched by attachment or senses, I am not freedom nor knowable, I am the soul of Knowledge and Bliss.

- I am Shiva, I am Shiva

(Ratha Saptami) The third son Gayatri Chandas was however successful in bringing the plant. Suparni was thus released of her bondage. Now, Gayatri became proud of his achievement and was duly punished for his pride by Vashakara, a divine entity. The essence of Gayatri's body fell into equal halves on the earth and on the animals. Thus Aja (the goat) is the essence of Gayatri Chandas (spiritual science or breakthrough as in a scientist's laboratory). Arka Tree Development: This is described in the namakam, rudro va yesha agnihi. Once Angirasas saints earned their entry into heaven by their yajas. As they approached the heaven, they poured boiling ghee (clarified butter) from the mud pot (called Mahavira) on the goat Aja. In great pain, the goat shed its skin which grew into an Arka tree. Thus, Arka tree is the essence of Gayatri Chandas; it is charged with the mantras of ghee and as it emanated from Aja, the Gayatri itself, the tree is worthy of worship.

Creation of the Berry: Once, the Soma creeper was crushed to obtain Soma Rasa (juice). By his unusual powers (Indra Samarthyam), Indra expressed his sense capacity through the essence of Soma Rasa in ten different ways. He then spat three times to create the date-fruit, the small berry and the bigger berry. The fruit of berry tree which was created out of Indra's sense capacity increases the acuity of our senses. Berry taken from the Arka leaf on Ratha Saptami day provides light particles all over the body, increases the complexion and enhances the power of senses as effectively as the Gayatri Chandas.



“Peace Of Mind? Who is rich? Who is poor?”

Gems from Śrī Sâi Bâbâ

If we desire peace of mind we must stop finding fault with others. Instead we should look at our own faults.

Our thoughts play a vital role in shaping our lives. The instruments we have are the body, mind and intellect. Thoughts, feelings and emotions are our experiences and termed as perceiver, feeler and thinker. Thoughts are dormant seeds of action. The actions of the mind are truly termed *karmas*. Thoughts and actions are interdependent and thoughts constitute the mind and *chitta*. Thoughts are finite, and are like atoms with enormous potential energy. Actions are caused by feelings of desire and aversion (likes and dislikes). These feelings are caused by our attributes to pleasurable or painful nature of objects. The body with its organs is nothing other than the mind.

Fewer the desires, lesser the thoughts. If we become absolutely desireless, then the wheel of mind will stop. If we eradicate our desires one by one, our thoughts will diminish

in frequency and magnitude. The number of thoughts will diminish per minute and also the breathing will reduce (15 per minute normal breathing). So, fewer the thoughts, greater the peace and longevity, because less thoughts slows down the process of aging. Let us remember that a wealthy person who is engaged in speculation in a thickly populated city is bombarded by a large number of thoughts, and has a restless mind in spite of all creature comforts. The person is **poor** according to the revelation of Lord Kṛshṇa to his father Vasudeva (11th Skândam, Śrīmad Bhâgavatam).

The finest example of renunciation is King Janaka who was known as *videha* (detached from the body always). Living in a cave in the Himâlayâs or in a palace of Mithila city, those who practice thought-management are joyful and truly rich - whether material wealthy or impecunious.

Fewer the thoughts, greater the mental strength and concentration. The average number of thoughts that pass through our brains in one hour is about a hundred. If we can reduce the number by constant practice of *nâmasmaraṇa* (meditation on a single thought as distinct from multiple thought-track), we can gain the power of concentration and peace of mind proportionately. Every thought that is reduced adds strength to the mind and the will. We may not recognize this in the beginning but gradually we can feel and measure the bliss and mental peace - the true wealth.

Slow and steady - let that be our maxim! Adhere to a regular routine, a time table. Just as the doctor prescribes a certain fixed measure or weight of the drug and warns you that anything less is ineffective and anything more is harmful, so too, have some limit for your spiritual exercises. Do not overdo them or do them casually and without care. The doctors tell you also about the hour of the day and the number of times the drug has to be repeated, because the action of the dosage ingested must be reinforced, ere it becomes weak. So also, we have to repeat the *japam* and *dhyânam* at regular intervals.

Millionaires who go about in expensive cars and fly in aeroplanes, and those of sedentary habits are advised by doctors to take long walks in the morning. The walk is called ‘constitutional’, because it helps to build up the constitution. Similarly, to get over mental ills consequent to long brooding over worldly affairs, the *guru* advises us to have a long spell of *dhyânam* and *japam*. Let us not be in a constant state of hurry; the cure for constant fast motion is to **sit quiet**. Do not get overly entangled in the vain hubbub of the world; the treatment for those who suffer from the after effects of that is silence and meditation.

Our duty is to keep calm, to pray for the happiness and prosperity of all. Do not pray for your own exclusive happiness, and say ‘Let the rest of the world go to pieces’. You cannot be happy when the rest of the mankind is unhappy. You are an organic part of the human community. **Share your prosperity with others, strive to alleviate the sufferings of others. That is your duty.**

Shiva Pratah Smaran Stotra Meaning

*Praatah Smaraami Bhava-Bheeti Haram Suresham
Gangaadharam VrishabhaVahanamambikesham /
Khattvaanga Shoola-Varadabhay Hastameesham
Samsaara Roga-Haramoushadham advitiiyam ||1||*

1.1 In the Early Morning, I Remember Sri Shiva, Who Destroys the Fear of Worldly Existence and Who is the Lord of the Devas, 1.2 Who Holds River Ganga on His Head, Who has a Bull as His Vehicle and Who is the Lord of Devi Ambika, 1.3 Who has a Club and Trident in His two Hands, And confers Boon and Fearlessness with His other two Hands and Who is the Lord of the Universe, 1.4 Who is the Medicine to Destroy the Disease (of Delusion) of Worldly Existence and Who is the One without a second.

*Praatar namaami Girisham Girijardhadham
Sarga Sthiti Pralaya Kaarannam Aadidevam /
Vishnaveshvaram Vijita Vishva Manobhiraamam
Samsaara Roga-Haramoushadham advitiiyam ||2||*

2.1 In the Early Morning, I Salute Sri Girisha (Shiva), Who has Devi Girija (Parvati) as Half of His Body,
2.2 Who is the Primordial Cause behind the Creation, Maintenance and Dissolution of the Universe,
2.3 Who is the Lord of the Universe and Who Conquers the World by His Charm,
2.4 Who is the Medicine to Destroy the Disease (of Delusion) of Worldly Existence and Who is the One without a second.

*Praatar Bhajaami Shivamekam Anantam Aadyam
Vedaantavedyam Anagham , Purussam Mahaantam /
Naamaadi Bheda Rahitam Sad Bhaava Shuunyam
Samsaara-Roga-Haramoushadham advitiiyam ||3||*

3.1 In the Early Morning, I Worship Sri Shiva Who is the One without a second, Who is Boundless and Infinite and Who is Primordial,
3.2 Who is Known only by Understanding the Vedanta, Who is Sinless and Faultless, Who is the Primeval Original Source of the Universe and Who is the Great One, 3.3 Who is Free from the Differences of Names etc and Who is Without the Six Modifications (of Birth, Existence, Growth, Maturity and Death),
3.4 Who is the Medicine to Destroy the Disease (of Delusion) of Worldly Existence and Who is the One without a second.

MAHA SIVARATRI



Sivaratri is observed every month on the fourteenth night of the dark half, for the Moon which is the presiding deity of the human mind, has only one more night to be a non-entity, with no influence on the agitations of the Mind. In the month of Magha, the fourteenth night is named Maha

(great) Sivaratri. It is sacred for it is the Day on which Siva is revered as the Form which is to be adored for the acquisition of Jnana or Wisdom. "Jnana Maheshwaraad Ichaad" as advised by the Vedas. Contemplate this day and this night on the Atma Linga, the Jyoti Linga, the symbol of Supreme Light of Wisdom, and be convinced that Siva is in every one of us. Let that vision illuminate our inner consciousness. Siva is the embodiment of Ananda, hence Thandava Dance, which he enjoys with the Cosmos as his stage.

Iswara is symbolized in the Linga Form. Linga is derived from the Sanskrit root, Li means Leeyathe (merge). It is the Form in which all forms merge. Siva is the God who blesses beings with most desirable gift of mixing in the Universe. Realize God in you first, then if you involve yourself with material world, no harm can come to you, for you will recognize the objective world as but the Body of God. Reaching him is the inescapable task of man.

Siva means Graciousness, Auspiciousness and Mangalam. Siva is adored as the Teacher of Teachers Dakshinamurti. The Form of Siva in itself is a great lesson of Tolerance and Forbearance. The Halahala poison is held by Him in His throat, and the beneficent Moon is worn on His Head.

Paramatma is described as 'Trayambaka' because He has Power of Volition (Itcha Sakti), Power of Action (Kriya Sakti) and Power of Knowledge or Wisdom (Jnana Sakti). Similarly, one who bears Sun, Moon and Fire is Trayambaka. By propitiating such Paramatma one reaches one's goal. The progress is from Body Consciousness (Devatma Bhava) to Life Consciousness (Jeevatma Bhava) and then to Divine Consciousness (Paramatma Thathwa). The symphony of feeling, tuneful melody, and marking of time (Bhava, Raga and Tala) is Bharata. That is gathering together. the Power of Volition, Action and Wisdom. Mahasivaratri is dedicated to the disintegration of aberrant Mind by dedicating oneself to Siva the Conqueror of De-sires.

CALENDAR OF EVENTS - FEBRUARY 2019 Samvatsaram: Sri Vilambi

Ayanam: Uttarāyanam; Māsam: Pushyam til Feb 4th / Magham ; Rutuvu : Hemantha / Sisira

Feb 1 Fri Pushya Krishna Trayodasi - Pradosham

10.30am Ekavara Rudra Abhishekam \$36
Siva Archana \$18

Feb 2 Sat Pushya Krishna (Shani)Trayodasi /Chaturdasi

05.00 pm Veda parayana \$21
06.00 pm Ekavara Rudra Abhishekam \$36
Siva Archana \$18

Feb 3 Sun Pushya Krishna Chaturdasi - Masa Sivaratri

10.00 am 360 Rudra Abhishekam \$108
11.00 am Bilva Archana \$54

Feb 4 Mon Pushya Krishna Chollangi - Amavasya

8.00am Deva Rishi Pitru tarpanam \$21

Feb 11 Mon Magha Sukla Saptami Ratha Saptami

Feb 12 Tue Magha Sukla (Masa)Durgashtami -Krittika Deepam

Kumba Sankaramanam 5pm Veda patanam \$21
Krittika Nakshatra Archana \$18
Oil Lemon lamps (2) \$6

Krittika Deepam : The lamps are also lit for a happy married life and for the well being of children in the family.

Feb 15 Fri Magha Sukla Ekadasi - Bheeshma Ekadasi

11.00 am Sri Sai Satyanarayana Vratam \$54

Feb 17 Sun Magha Sukla Traodasi - Pradosham

10.30am Ekavara Rudra Abhishekam \$36
Siva Archana \$18

Feb 18 Mon Magha Sukla Chatrudasi/ Poornima (MahaMagi)

11.00 am Sri Sai Satyanarayana Vratam \$54
Sri Sai Archana \$11 / Sahasranamam \$21
Flower Service \$36 / 7.00pm Jyoti Arati \$108

Feb 19 Tue Magha Sukla Poornima

09.30 am Sri Shirdi Sai Baba Abhishekam \$54
10.30 am Sri Sai Maha Lakshmi Homam \$126

Feb 22 Fri Magha Krishna (Sankatahara) Chaturthi

09.30 am Ganapathi Abhishekam \$54
10.00 am Ganapathi Homam \$126
06:30 pm "GA" kara Sahasram \$36
08.00 pm Jyoti Arati \$108

Mar 4 Mon Magha Krishna Chaturdasi - MAHASIVARATRI

8am Mahanyasa Purvaka Ekadasa Rudram
5pm Bilva Sahasranamam
7pm Sri Sai Siva Bhajans
7.30pm Sej & Dinner Prasadam Jyothi arathi

Mar 1 Fri Magha Krishna Ekadasi - Vijaya Ekadasi

Mar 4 Magha Krishna Chaturdasi - Maha Sivaratri

Mar 3 Sun Magha Krishna Trayodasi Pradosham

Mar 6 Wed Magha Krishna Amavasya

DONATION and Puja Sponsorship Form

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Puja Sponsorship _____

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Puja Sponsorship: _____

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Puja Sponsorship: _____

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Gotram : _____

Visa MC Amex Discover

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Expiration date: _____/_____/_____ CVC: _____

Signature: _____
