



ŚRÎ SÂI LEELÂ

Śrî Shirdi Sai Bâbâ Temple

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“Difficulties are created to increase the yearning and to sift the sincere devotee from the rest”.- Sai Baba **October 2011**

CALENDAR OF EVENTS –October 2011

Sept 30th to Oct 6th	Sri Subha Dristi Ganapati Pratishtha	
Oct 2	Gandhi Jayanti	Sunday
Peace Prayers: silence for 2 minutes at 10:00am		
Oct 3	Pustaka Rupa Saraswati Puja	Monday
	Saraswathi homam 11am	\$54
	Saraswathi Puja & Aksharabhyasam 5pm	\$25
Oct 4	Durgashtami	Tuesday
	Durga Homam (Chandi) 10am	\$252
Oct 5	Mahar Navami	Wednesday
	Mahalakshmi Homam 10am	\$252
Oct 6	Vijaya Dasami /Sami Puja	Thursday
“ Sri Shirdi Sai Jayanthi and Samadhi day”		
	Sai Baba Abhisekam 10am	\$108
	Vahana Puja	\$25
Oct 8	Go Dwadasi	Saturday
	Go puja	\$35
Oct 11	Poornima	Tuesday
	Maha Lakshmi Homam 10am	\$126
	Sai Sathya Narayana Vratam 5pm	\$108
Oct 14	Atla Tadiya	Friday
<i>Offering of Pancakes to Goddess. Scientifically established that the Puja performed at this time of the year is conducive for physical & spiritual health.</i>		
Oct 15	Sankara Hara Chaturthi	Saturday
	Gañapati Homam 10am	\$54
Oct 18	Tula Sankramanam	
	Veda Patanam 6.30pm	\$25
Oct 24	Dhanteras Puja	Monday
	Lakshmi Puja 7pm	\$21
Oct 25	Naraka Chaturdasi/Mâsa Śivarâtri	Tuesday
	360 Śiva Linga Abhisekam 10am	\$108
	Danvantari Jayanthi	
	Dhanvantri Homam 11am	\$108
	Bilva Archana 6.30pm	\$108
Oct 26	Deepavali Amavasya	Wednesday
	Deva, Rshi, Pitru Tarpaṇam 8am	\$21
	Lakshmi Puja & lighting of crackers 7pm	\$25
Oct 27	Akasa Deepa Prarambham	Friday
	Starlight to guide departed wandering souls.	
	Monthly sponsorship - \$108; 1 day sponsorship	\$11
Oct 28	Yama Vidiya - Bhagini Hasta Bhojanam	Saturday
It is customary to visit your sister on this day and have lunch or dinner in recognition of the altruistic bond among siblings.		
(Yama Tarpanam - \$21 (To prevent untimely death))		
Oct 29	Nagula Chavithi	Saturday
	Homam 10am	\$126
	Naga puja 11am	\$25
Devotees are welcome to offer milk to naga vigraham in the temple.		
For fertility, overcoming pregnancy complications, removal of Naga (serpents) and Kuja (Mars) Dosha (inauspiciousness), offering a gift of silver serpent is suggested. Offer mixture of Sesame seed and brown sugar.		



Sri Subha Dristi Ganapati Pratista (Consecration)
Vijaya Dasami Day
Thursday October 6, 2011
Vijaya Muhurtham-2:18pm

Shirdi Sai Baba temple 20th Anniversary Day Sri Sai Chandi Yagnam- Sep 27th - Oct 6th

The yagnam is performed for the Universal Welfare. Surmount your difficulties, and be guided in the journey of life. What exactly is a Yagnam?

The cycle of creation starts with Akshara (the Word indestructible); from Akshara emanates Brahma who is the cosmic reality. Yagna (Sacrifice) comes from Brahma, and from yagna comes Karma (Action). From Karma comes Parjanya (Clouds and Rain), and from Parjanya comes nourishment (food). There is no life without food.

During Yagna, evil thoughts and tendencies are sacrificed/given up. The sponsors, as yajamana, will reap all benefits: health and vigor, peace and lasting happiness, and relief from evil spirits. Achievement for the lasting joy of realization of the true Self.

Yagna for all nine days	\$1008
One day Yagnam	\$126
Abhishekam	\$54
Sahasranama Archana	\$21
Annadanam or palanquin or flower service	\$54
Lighting 1008 Lamps	\$504
Lighting 108 Lamps	\$108

Purnahuti on Oct 6th, 2011 at noon

HINDU CALENDER

Current Year of the Earth: 1,955,885,112

Name of the Year: Khara

Ayanam: Dakshinayanam

Masa: Aswijam till Oct 26th, - Kartikam

Ruthuvu: Varsha

Current Year after Rama's Birth: 14,601,112

Krishna's Niryanam (Kali Yuga): 5113

Gregorian Calendar A.D.: 2011

NAVARATRI or DASERA

This ten-day festival is celebrated all over India, heralding the victory of Devas over asuras, the triumph of righteousness over the forces of evil. For three nights each, the feminine aspects of the godhead, Lakshmi, Saraswathi and Durga are worshipped. The tenth day is the victory festival of Vijaya Dasami.

There is an astronomical significance of the timing of Navarathri during which the Sun moves into Kanya rasi denoting the spiritual energy of a virgin. Kanyaka Parameswari or Bala Tripura Sundari is worshipped as Kanya rasi. At the commencement of the festival, Sun is in Simha Rasi, the energy riding on Simha (lion). The Kalasa Stapanam is done when the asterism is Mula (apropos Muladhara Chakra in Kundalini energy plane). The month is called Asvija since the full moon is in the star Aswini (Mesha Rasi).

It is customary to worship 9 maidens as Kapila, Kalyani, Rohini, Kali, Chandika, Sambavi, Durga, Bhadra and Saraswati.

This grand festival usually comes in October beginning on the first night of the Lunar month Asvija. In Bengal and other places the accent is on Durga, the ferocious mood of Shakti when she battles the forces of evil. The festival is therefore known as Durgotsava or Durga Puja. She is worshipped in the form of an unmarried maiden-healthy, beautiful, and free of any bodily marks. The same girl can be worshipped each of the nine days or nine girls in one day (the fifth day which is particularly sacred to Durga).

Devotees fast on these days, depending upon their faith, tradition and ability. The fasting recalls similar action by Sri Rama when he propitiated Durga before marching his army to Lanka. Ceremonies, rituals, cultural programs and charity mark the celebration.

The Kings of yore celebrated Dasera with elaborate festivities and in a literally right royal fashion. Worshipping the throne, parade of the elephants, horses and chariots marching past the regality, and presentation of gifts are daily events during the ten days. Dasera was considered auspicious for starting a military expedition. In many parts of the country, aksharabhyasam is performed for children.

Saraswathi Puja day is especially for students, and Saraswathi Suktam is recited on this day. Bali pradanam is offered during Purvashada, and Visarjana on Sravanam. Vijaya Dasami is an occasion for worship of weapons, vehicles, machinery and tools. Computers and medical equipments must be worshipped on the 9th day (Mahar Navami). A white horse shall be worshipped on the 10th day with the chanting of Indra Suktam, recalling the emanation of a white horse (Uchchhasrava) from the milky Ocean during the Mandara Mathanam (Churning of the ocean for amrutham). Symbolically, a pratima or doll of a white horse can be used. The Dasera festival culminates in Aparajita Sami Puja chanting the simple mantra, sami sameta papa sami satru vinasanam, also worshipping Jammi tree. The entire citizenry

go in a procession to the boundary of village/town and send back Aparajita Devi towards northeast. This is an auspicious day of Vijaya Muhurtam when all good acts, distant travel, and new ventures can be commenced. (Vijaya muhurtam: Thursday October 6th, 2011 - 2.18pm.

Atla Tadiya: This Vratam is observed on Bahula Tritiya (the third day of the waning moon) in the lunar month of Asvija (Aswini). The Legend goes thus: On this auspicious day girls fast for a good married life. One such maiden was unable to fast until evening and almost fainted. Her brother made an artificial light. Whereupon the young girl thought she had sighted the moon and broke her fast. In due course of time she was married and to her dismay found that her husband was impotent. She went to the forest in an unhappy frame of mind, and did penance. Lord Siva and Parvati appeared in her presence and asked for the reason for penance. The girl narrated how she had observed the Atla Tadiya Nomu (vratham) along with three of her friends, and in spite of the promise of this vratam, she came to marry an impotent person while her friends who completed the vratam had normal grooms. Paravati Devi explained to her what had really happened and advised her to repeat the vratam by observing fast till the moon arose. The young woman accordingly completed the vratam successfully this time and her husband regained his potency. She then narrated this incident to the entire village. The vratam is performed for ten years on the prescribed day and in the prescribed manner. 10 rice pancakes (atlu) are offered to Goddess Gauri after completion of the fasting. At the end of the vratam in the tenth year a gift of sarees, turmeric, vermilion (kumkuma) and 10 pancakes are offered to 10 married women who have the right to wear five auspicious things (kumkumam, turmeric, bangles, black beads and the mangala sutram). After the narration of the above story, the performer of the vratam receives the blessings of the 10 married women in the form of akshata (sacred rice).

DHANVANTARI AVATAR:

According to the legend, Dhanvantari (Incarnation of Medicine) emerged from the milky ocean after Devas (Gods) and Asuras (Demons) joined together to obtain Amrutha (Nectar). In His hands He carries the mortar and pestle of the alchemist, the Scriptures of classical Ayurvedic medicine and the vase which bears the Amrita (Immortal Nectar ambrosia) the Elixir of Life. With His fourth hand he extends His blessings to mankind. Around His neck are herbs and spices used in healing and preserving life of all beings.



**Aum Bhoota Bhavya Bhavata
Prabhoo Prashanthi Sai,**

**Bhoothatma Dharmatma, Sri
Dhanvantari Amsa Shree Sathya
Sai Mama Prardhana,**

**Uthista Shoka Sankata Dhukha ,
Rogha Nivaarana Maha Krupaa
Kataksha Sai, Paahimam Paahimam
Paahimam. (or)
Aum Shree Dhanvantaree namah**

Dipavali (Light on Lights)

Dipavali means a garland or festoon of lights. Illumination is a sign of victory or triumph over a foe or an obstacle, leading to happy existence. Festivals of light are part of all religions - Hinduism, Zoroastrianism, Islam and Christianity.

There are countless legends which seek to explain the origins of Dipavali. In North India, it is believed to be the day when Sri Rama was crowned Emperor after his return from exile. In Kerala it is believed to be the day when Emperor Bali, who was allowed to visit his erstwhile kingdom for just one day in the year, is welcomed by his grateful subjects. The most widely current among the legends refers to the demon Naraka whom Lord Krishna accompanied by his Consort, Satyabhama or Satya was destroyed in battle this day. Naraka was the son of Mother Earth, Bhumata. She asked for a boon from the Lord that the day her son was slain should be observed in his memory, as a day of light and joy and sharing of joy by one and all.

Narakasura was a tyrant having no reverence towards elders and saints. He was afflicted with a strange obsession for possession of land. He looted and plundered everywhere; he carried away princesses and other young women by the hundreds and threw them in prison with no compunction. He never repented for any of his crimes and sins. When the good men of the world appealed to Lord Krishna for succor, He invaded the kingdom of Narakasura, laid siege to his capital city, and over whelmed his forces, allowing his Queen, Satya, to slay him on the battlefield.

The spiritual meaning of the legend is as follows: The name of the capital city of Naraka demon was Pragjyotishapura. Prag means the previous, jyoti- means light, Asha means forgetting or ignoring. Together this means the city of those who have laid aside previous light. In other words, it is the city of those who are very ignorant. No wonder they were demons. No wonder they were lustful, full of hatred, greed, envy and conceit. They were so lost in their sins that Lord Krishna did not give them the honor of being killed by His hands. He directed Satya to destroy them. Ignorance so fundamental and **so deep can be destroyed only by the sword of Satya or truth.**

Naraka sought to act freely, as his emotions and passions dictated. But, the Sanskrit word used for this kind of license has another and deeper *Sva-ichchha*, (one's own desire) means the desire of merger by absorption of sparks that have emanated from the waves that play upon its surface.

Nagula Chavithi is one day that is of great importance to women. Worship of serpents, for the well being of their family and children in particular, form the chief ritual of the day. After the completion of the regular rituals like the holy head bath and the regular prayers, women of the house, dressed in their festive best, set off to the anthills where snakes reside, to feed the serpents with milk. Those who cannot make it to the anthill perform the ritual at their home either by placing an idol of a snake or by drawing the images of the snakes on the wall with utmost devotion.

From then on they resort to daylong fasting and break the fast after the sunset with the *prasadam*s - *Chalimidi* and *Chimmili* that for the special offerings of the day.

Nagula Chavithi is of exceptional reverence for barren women. Apart from the regular rituals, barren women who either perform '*Naga Pratishta*' or tie cloth swings to the branches of the nearby trees, in a temple or near these anthills, are held to be blessed with offsprings.

Legend has it that the sanctity and importance of the Nagula Chavithi were once described by the *Sootha Maharshi* to *Sounaka* and other sages in the *Nimisha* forest. An issue has arisen on the validity of the fact that women are all equal in the eyes of God, since a few women were blessed with children while others are not. Explaining the controversy, *Sootha Mahamuni* is said to have told the sages that some women knowingly or unknowingly commit certain sins like killing animals, birds and insects in their routine life and it is on the magnitude of these sins that some are childless and other beget children.

He then explained that Nagula Chavithi is one day when the women can wash off all such sins by performing '*Naga Pratishta*', placing an idol of snakes in a temple amidst the chanting of mantras, and offering milk to these idols, as described in the '*Naga Pratishta Kalpam*'.

This apart it is also held that the prayers are offered to poisonous cobras for protection of their families from their fatal bite. Yet another legend in vogue with the festival is that while Lord Shiva had engulfed the deadly poison that emerged as the Gods and demons churned the Milk Ocean for '*Amrutam*', a few drops have spilled onto the earth. And it is held that it is to ward off this ill effect that the worship of serpents is performed. On the day of Nagula Chavithi:

1. Find a gold, silver or copper snake or make a snake out of flour.

2. Prepare a mixture of rice flour, brown sugar, water and ghee to make dough. (CHALIMIDI)
3. Prepare a mixture of sesame seed and brown sugar. (CHIMMILI)
4. Prepare a glass of sweet water adding brown sugar, black pepper and cardamom powder in water.

Offer three times at the mouth of the snake these mixtures and pour milk saying "Please atone the sins if I hurt a snake by putting my leg on its tail (move away) or spine (walk away) or head (run away)". By rendering this, will

yield fertility, help in over coming pregnancy complications, removal of Naga (serpents) and Kuja (Mars) dosha (inauspiciousness). Also removes obstacles to get married. Giving a silver serpent as gift along with the dakshina is advised.

**WHAT! CAN I NEGLECT YOU?
ANURAAGA LEELA PRAKARANAM - 91
MAHAA YOGINI-BANNU MAI**

Chandorkar kept Baba's spiritual enlightening Divine discourses in his heart safely. One can understand Chandorkar's behavior with Mahaa Yogini "Bannu Mai" how he digested the enlightening teachings of Sai Baba. The age of that Mahaa yogini was 30 years. She climbed and reached the top most level in the path of Spiritual enlightenment. She left her mother in the village of "Chodigaon" and used to travel being digambari(nude). She used to hide in the thorn bushes even the thorns stick in her feet and body without removing them. She never cared for food and sleep. In her birth place she was considered as a mad women. Very few people recognized her as Mahaa Yogini, and Nana Saheb Chandorkar was one of them. He thought that it was impossible to keep Mahaa Yogini "Bannu Mai" at one place and worship her.

One day Chandorkar approached Sai Baba with humility and prayed to grant permission and bless him that his wish to worship Mahaa Yogini Bannu Mai" to be fulfilled. First Baba advised that there is no need to go near the Yogini and worship her. But due to insistence and determination of Chandorkar Baba blessed him to have her darshanam. Chandorkar went to the village of Yogini. He searched for her. He inquired about her where about in the village. He did not succeed in his efforts to find her and they did not cooperate with him at all. He became hopeless. He was praying Baba closing his eyes. The moment he opened his eyes, Mahaa yogini "Bannu Mai" appeared on the road in front of him. Immediately he prostrated on her feet and tried to remove the thorns in her feet. She did not allowed him to remove the thorns and entered into thorn bushes in a way that Chandorkar cannot enter and disappeared. His friend who was along with him advised many ways that they should leave that place and go to Ahmadnagar. But Chandorkar determined to worship and do some service to the mother Mahaa yogini. He arranged a tent there. Also arranged hot water, oil, seekayi powder for abhyangana bath (Snanam). Also brought a new saree, blouse, mangala sutram, etc... which are needed for Sumangali puja. He prayed Sai Baba for HIS GRACE.

Bow to Sai-Peace-Serenity-Tranquility.

Donation and Puja Sponsorship Form

1116 Sahasra Jyotir Linga Puja	\$504 ()
360 Siva Linga Abhisekam	\$108 ()
Parvati Siva Kalyanam	\$108 ()
Homam for Gayatri, Mahalakshmi, Surya, Ganapati, Mrutyunjaya	\$126 ()
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 ()
Sai Vratam or Satyanarayana Puja	\$108 ()
Donation for Veda Pathasala	\$ _____
Annadanam(Narayan Seva)	\$ _____
Temple Renovation	\$ _____
General Donation	\$ _____

Please inform us know of any address changes.

First: _____ **Last:** _____

Address: _____

City: _____ **State:** _____ **Zip:** _____

<u>Gotram</u>	<u>Date of Service</u>
_____	_____
<u>Name</u>	<u>Birth Star</u>
1. _____	_____
2. _____	_____
3. _____	_____
4. _____	_____
5. _____	_____

Method of Donation: CHECK CHARGE:

Make checks in favour of : Sri Shirdi Sai Baba Temple

- VISA
 MC
 AMEX
 DISCV



CC# _____ **Exp:** _____

Signature: _____