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Sai Amrutha Jyothi

Words of Wisdom—From our Guruji



AMRUTHA VAKKULU

Just silently remaining without talking will be futile unless you have learnt to drop the noises on the inside. To silence the mind, one needs to live a choiceless life. A life which you have whole heartedly accepted for whatever it is, gracefully as a gift of god. A life without pre conceived notions.

Then you would have silenced your mind. You will be light unto yourself. You would have freed from all mental blocks and

bondages. You will beam happiness and be the source of it. All your maladies would have turned in to melodies. You will be a human with a lot of contentment and living a life without any regrets.

Fear deep rooted as unconscious is the main cause of throwing up in tantrums and feeling depressed. Fear is more because of ignorance or not being able to accept the reality. When you accept reality, fear disappears, along with it unconscious too disappears.

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LORD'S MERCY

&

GRACE !!!

Upcoming Events

- ◆ 07/27/2018
Guru Pournami,
Maharishi Rajar
Jayanthi
- ◆ 08/15/2018
Naga Panchami
- ◆ 08/24/2018
Varalakshmi Pooja
- ◆ 08/25/2018
Rigveda Upakarma
- ◆ 08/26/2018
Yajurveda Upakarma
- ◆ 08/31/2018
V.V.Sridhar Guruji
Birthday

Sri Sai Satcharita in our daily life - Sankar Kumar



Sanyasi Vijayanand, Balram Mankar, Tathyaheeb Noolkar, Megha & Tiger who breathed their last in the presence of BABA.

One's next birth is determined by his last thoughts. Hence, our elders tell us to chant God's name always. Here are some stories in this regard.

SANYASI VIJAYANAND

A saint from Chennai landed in Shirdi on his way to Mansarovar. Later, on hearing of the difficulties of the yatra, he gave up the idea. Baba got angry with him for his lack of determination. The next morning, when he sought Baba's permission to go back to Chennai to see his ailing mother, Sai scolded him for still having attachments and told him to stay put and chant Bagawad and Ramvijay. Within 3 days, he became very tired and breathed his last on Baba's lap. Baba waited for the police formalities and made him buried in Shirdi.

BALARAM MANKAR

This gentleman relinquished his responsibilities after his wife's death and came to Shirdi. Baba sent him to Machindraghat by giving Rs. 12 and asked to meditate there. There, Baba gave him darshan and comforted him. When he decided to go back to his place, an unknown villager gave him a ticket to Dadar, saying he no longer needs it and vanished. Mankar was astonished and later returned to Shirdi and served Baba until his death.

TATHYASAHEB NOOLKAR

A sub-judge in Pandarpur resolved that he would go to shirdi, if he gets a Brahmin cook and 100 Nagpur oranges to offer them to Baba. By divine grace, both the desires were fulfilled and he went to Shirdi. Though Baba got angry initially, later Noolkar realized Baba's greatness and stayed at Shirdi till his end. At his deathbed, Baba sent him holy water. On hearing of his death, Baba said, Noolkar will have no more births!

MEGHA

Chapter 28 describes Megha's story in full. So, only a small information that Baba also joined Megha's funeral procession and cried like a human by offering flowers.

TIGER

Just a week before Sai attained Samadhi, some people brought an ailing tiger in a cage and placed him before Baba. On seeing Sai, the tiger lifted his head and hit its tail three times on the floor and died. Though the people who brought the tiger were sad initially as their source of livelihood is gone, still they felt good that the tiger breathed his last in front of Baba.

BOW TO SRI SAI

PEACE BE TO ALL!!

LIFE APPLICATIONS

- * Chant God's name always that will give us salvation.
- * In the spiritual path, learn to give up your attachments.
- * SAI will give us salvation if we keep him in our thoughts all the time.

**Sri Satchidananda Sadguru
Sainath Maharaj Ki Jai !**



Saiamrutham — "Learning to earn a living is just half the job. The other half is to make the whole life worthwhile and meaningful."

The Frogs that rode a Snake

There was an old snake named Mandavishya, living near a mountain. He was very weak as he could not hunt as he could in his youthful days. He slowly came near a pond and relaxed. Though he saw lot of frogs, he could not hunt them.

The frogs got curious and slowly approached the snake and enquired as to why he is not hunting them as is the norm. The snake suddenly thought of a plan and told the frogs thus, "I am old and could not hunt and in frustration I bit a child yesterday and the child's father cursed me that I cannot hunt any animal on my own and can feed only when they offer them as my prey and also I will be serving those animals henceforth".

The news spread among the frogs and their King came and had a conversation with the snake. Having seen him not hunting, he asked how the snake could serve them. The old snake offered to entertain them by carrying them on his back and showed them various styles of crawling. The frogs were delighted.

The next day when they came, the snake pretended to be very weak and told them he has not eaten in many days. The king thought for a

a while and told that they will offer one frog a day to the snake in return for the entertainment provided by the snake.

The number of frogs decreased and even when their ministers' wards and the kings' wards lost their life, the frogs did not realise their folly and had a cheerful ride on the snake.

When a big black snake chanced upon the pond, he was surprised to see frogs riding on the snake. When he was alone, the old snake explained his plan and they both had a merry laugh.

And slowly all the frogs in the ponds perished and the snakes went their way in search of new victims.

MORAL OF THE STORY

Always be aware of change in the character/nature of anyone, for anyone can become deceptive for their own benefit.

SRIDHARAAMRITHAM

When you are not the doer, all duties will be performed befittingly and you are never in stress. Only when you look at the subject with doership in mind, it looks herculean.

SERVICES IN THE TEMPLE

Priest's services like Yantra Puja, Gruha Pravesham, Satyanarayana Vratam, Pitru Karma Seemantham, Upanayanm, Vahana Puja etc., are available which will be performed at devotees homes for their good health and prosperity. We also do archanas, abhishekams for all our deities.

Seva (Volunteering) opportunities are also available at the temple.

For more details please visit our website:

<http://www.sriamruthasai.org/services/> or contact the temple at 804-708-0867.

GETTING READY

When we are expecting visitors or guests, we take care and spend time and energy to clean the house really well and we carefully make all the arrangements to make our guests feel comfortable. We tend to their needs with kindness and respect and sometimes we even go out of the way to make them feel at home. When we work so hard for welcoming the mortals, one can only imagine how much we need to work to welcome the Divine to our home, and to our hearts.

When there is a pooja in the temple, or even at home, we clean the home, we decorate the pooja place, we burn incenses so that the place smells nice, we recite slokams and such with devotion. Same way, in order to welcome God into our hearts, first we need to clean our hearts. We need to prepare it for His arrival by purifying our hearts.

It is said that there are six bad qualities that the man has: “Kamam, Krotham, Lobam, Moham, Madham, and Mathsaryam”. Among these “Kamam” is the root cause of everything. “Kamam” is nothing but the desire, any kind of desire. When one wants something, food, clothes, car, house, anything, it is his desire. When one’s desire does not get fulfilled, it causes “Krotham” or anger. When one is greedy about something and holds onto it with passion, it is called the “Lobam”.

(..to be continued)

***** GOD BLESS *****

GURU'S GRACE

Sage Vishwamitra's Grace made Ram and Laxman the great warriors!

Sage Agastya's mercy gave river Kaveri to break all its barriers!

Guru Drona's skill made Arjuna an exponent archer!

Guru Vidura's teachings proved him as the best teacher!

Mahan Raghavendra's kindness made Appanna a pundit!

Mahan Ramanuja's sacrifice gave us 'Om Namo Narayana'!

Maharishi Rajar's benevolence has given us 'Loka Kshemam'!

Our Gurujji's love has made us 'Bhagyavans' with his 'Yagnams and Homams'!

We are blessed to be under the feet of our Guru Maharaj!

*****HUMBLE PRANAMS HUMBLE PRANAMS*****

***Our Culture—Through Dance and Music* —Ameya Jammi**

One of the major initiatives here at the Sai temple has been providing a platform for Indian classical music and dance forms through the annual Sangeeta Natya Mahotsavam and Navaratri Celebrations, as well as the monthly Indian Classical Arts Performance Series. Why? Why are these arts important? Why do we dance and sing? Also, what makes a dance form “classical”? I have been chasing dance all my life – as a viewer, as a student, as a mentor, and as an organizer, but it never occurred for me to ask those questions until very recently. I will work my way through the answers over the course of the next few months by looking at the many different artistic traditions of India, and I hope you’ll join me.

The traditional starting point of discussion about Indian classical dances is the Natya Shastra, an ancient treatise on drama, which contains the story of the origin of dance. We’ll get to that, but first, let’s understand why people have danced historically. Arts have featured in nearly every civilization – we have found carvings, pottery, cave paintings from previous millenia, as well as evidence of music and dance in all societies. Academics will tell you that dances can be categorized as social dances, ritual dances, folk celebration dances, as well as a means for communication. Let’s reframe that we dance to feel connected with each other. We dance to feel connected with the divine. We dance to celebrate the passing of seasons, of harvests, and of the arrival of spring. We dance to express what is beyond words. And around us, the universe dances – celestial bodies, ocean waves, the tremulous clouds and the swaying trees.

When I was in college, I signed up for a “fun” class to meet a general requirement that fundamentally shifted the way I view the world – American History through Pop Music. The premise of that class was that popular art is not stand-alone, separate from the world around it. Art reveals the social conditions, philosophies, ideologies, dreams, and aspirations of the era. This means that our Indian traditions which have survived centuries and are thriving today in countries far from their place of birth, absolutely lift a mirror to our human condition. So, join me here next month as we begin to peer into that mirror.

We are reaching out to Dance and Music lovers/students/teachers to contribute for our monthly newsletter. Interested persons can contact the temple at 1-804-708-0867 .

***Mind—A Golden Trap* - Priya Iyer**

Every moment happens in my mind!

Perpetual flow of events of hind, Some pain and joy, I grind and grind!

In my Guru i look to find, Im not this body, iam not even this mind!

Life throbs in Every one, this little yellow flower, and that great blue heron!

This awakening mind, my sadhguru, is your bower!

SAIRAM !!!

EKAKSHARA GANAPATHI

Ekakshara Ganapathi is the seventeenth form of the 32 forms of Lord Ganapathi.

Apperance of Ekakshara Ganapathi

In this form the Lord sits in a yogic lotus posture (Padmasana) with four hands riding his Mushika Vahana (Rat). His apperance is in red hue complexion and covered in red silk. Also in this form he is third eyed and with crescent moon on his crown like lord shiva. The lord's left hand shows the Varada Mudra and on his main right hand holds a pomegranate. Both his upper left and right hand holds a elephant goad and noose.

Ekakshara Ganapathi Dhyanam

Raktorakangankasha Kusumaytah
Tundialah Chandramoulih
Nathraih Yuktistribhah
Vamanakaracharano Beejapundadhanah
Hastagra Kalusha Pashankasharada
Varado Nagavaktrohi Bhoosho
Devaha Padamasano No Havatu
Natsuro Bhootayae Vighnarajaha

Worship

Uttara Nakshatra is associated with this form of Ganapathi. It is believed that worshipping the lord in this form helps devotees gain control of the mind.

VARADA GANAPATHI

Varada Ganapathi is the eighteenth among the 32 forms of Ganesha.

Apperance of Varada Ganapathi

In this form the lord appears with a red hue complexion with his consort Shakti (Pushti Devi) seated on his left lap with four hands. The lord has three eyes and a crescent moon on his crown like his father lord shiva. The Shakti is depicted as holding a flag and lotus. The lord's main left hand is around his Shakti and his main right hand holds a dish made from honey. Both the upper left and right hand holds a noose and elephant goad (ankusha).

Varada Ganapathi Dhyanam

Sindoorabhimabhananam Trinayam
Haste Cha Paashankushou
Bibhranam Madhumat
Kapalamanisham Sadhivindumouli Bhaje
Pushtyashilshyathatanum
Dhvajagrakaraya Padyollasadastyaa
Tadhyonyahitaa Panimattamasumata
Patrollasat Pushkaram

Worship

Hasta Nakshatra is associated with this form of Ganapathi. It is believed that worshipping the lord in this form helps devotees to attain success.

* PRAYOGI PARAYANAM *

04

MANGAL VAMSHIKALI

She was ahead and I was following, when she stopped and turned towards me. Both of us were sunk almost a foot deep in the soft mud of the marsh.



My Master Didi Chandini once took me to Sunderbans.
We were walking through one of the marshy patches.



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*** PRAYOGI PARAYANAM ***

05

She asked me to sit and she also sat; soon we sank even further and only our heads were sticking out of the marshy land. That was where she taught me a very rare Sutra called Mangala Vamshi Kaali. It is on Mother Kalarathri. It is a very rare form of Prayoga and its meaning was subsequently deciphered to me by Maharishi Rajar.



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As she was teaching me it started raining profusely and the rain dripping from the tree above us was heavily dripping on both of us. The tree was a very rare one and the rain changed as it dripped down it; what I could taste of it going down the throat through my mouth felt very bitter. But Prayoga needs to be learned like that; this was also told subsequently by Maharishi Rajar. As she was teaching me, a black cobra came from behind Didi Chandini and spread its hood over her head.

*** PRAYOGI PARAYANAM ***

06



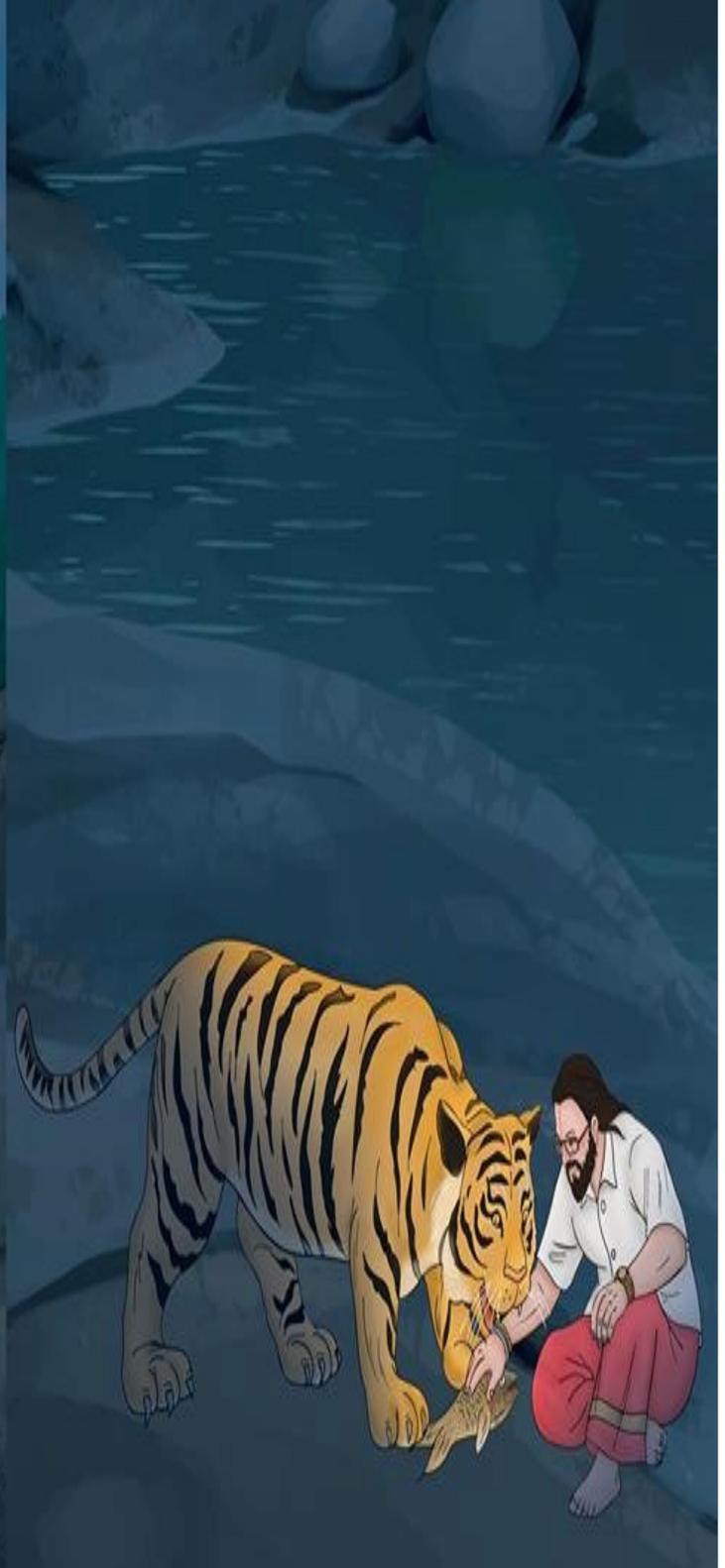
It was such a beautiful scene, I could see the real Mother Kalarathri through her.

*** PRAYOGI PARAYANAM ***

07

It took six hours to learn that Sutra and once it was over it was almost dark. So we both stayed in the forest below another huge tree. She told me she was very hungry, so I went in search of some food. I left the place, but it was quite dark; I couldn't see a thing and I did not know what to do.

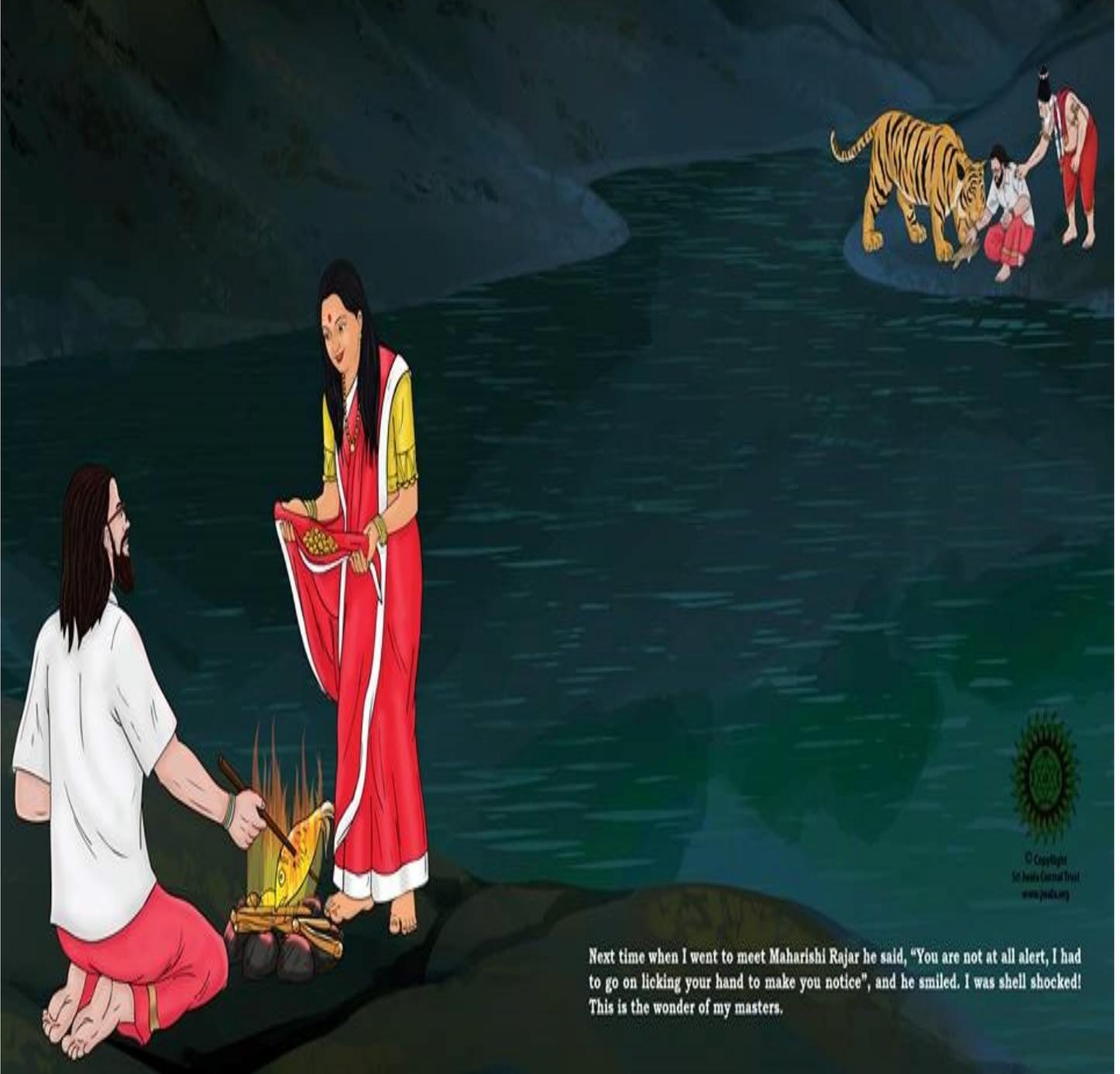
I was just sitting on the banks of the river hoping that some boat would come and I could ask the people in it for some food. After some time, I suddenly felt something licking my right hand quite vigorously and then it caught my right hand with its mouth and kept it on a large fish. Then I realised that it was a tiger.



*** PRAYOGI PARAYANAM ***

08

I took the fish and left back to where my Master was waiting. I lit a small fire as I was carrying a match box in my bag and then cooked the fish for my Master Didi Chandini. She happily took it, looked at me and said, "I know you are a vegetarian and you don't eat fish, so I brought these nuts for you". She had tied some peanuts in her Saree and she gave me that. When I wanted to know why she put up with the hunger when she could have eaten the nuts, she said "I know when I am hungry, I can express and you will get food from somewhere in the forest but when you are hungry you may not tell me, so I brought some nuts which I can give you". I told her how a tiger got the fish and gave it to me and she just smiled.



Next time when I went to meet Maharishi Rajar he said, "You are not at all alert, I had to go on licking your hand to make you notice", and he smiled. I was shell shocked! This is the wonder of my masters.



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