

Sai Patr

The Shirdi Sai Mandir and Cultural Centre

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Baba's New Mandir

Click [here](#) to view plans of Sai Niwas, Baba's new Mandir. Estimated cost: \$4 million. Proposed inauguration on: Vijaya Dashami (Oct 2015). Tax receipts shall be provided for all donations.

Mandir Timings

Mon, Tue, Wed, Fri, Sun
7:00 am – 8:30 pm
Thu, Sat
7:00 am – 10:00 pm

Aarti Timings

Kakad Aarti
Mon to Sun
7:00 am

Madhyan Aarti
Mon to Sun
12:00 noon

Dhoop Aarti
Mon, Tue, Wed, Fri, Sun
6:00 pm
Thu, Sat
7:30 pm

Shej Aarti
Mon, Tue, Wed, Fri, Sun
8:00 pm
Thu, Sat
9:30 pm

Sada Nimba Vrukshasya
Muladhi Vaasat
Sudha Sravinam
Tikta Mapya Priyantham
Tarum Kalpa Vrukshadhikam
Saadhayantham
Namaamishvaram Sadgurum
Sainaatham.

Sagunopasana and other hymns

Various resources from the internet.

Krishnashastri Jogeshwar Bhishma (K. J. Bhishma) was a resident of a village called Bori in the district of Nagpur. He lived on the income derived from his farms. He became restless after the death of his second wife. His relatives, friends and well wishers advised him to remarry again but he declined. During 1908, on one night, he had a dream in which he saw a person of dark complexion in traditional dress with tripundra mark on his forehead, sandal-wood paste mixed with saffron was applied to his body and puja was performed at the feet of that person who appeared as a Vaishnava holy man. In the dream, that holy man gave Bhishma a newspaper and Bhishma desired to know who he was and enquired; but the holy man did not reply but pointed to the newspaper on which "Sat-Chit-Ananda" (Being-Consciousness-Bliss) was printed in bold letters. When Bhishma wanted to know what it was, the holy man again simply pointed to the newspaper wherein appeared another set of words, "Mantra va shikava" which means "chant mantra and learn/teach". It was not clear to Bhishma and Bhishma wanted to know further about him. But both the holy person and the newspaper had disappeared. Bhishma could not make out anything and before he posed another question the Vaishnava saint vanished with his mystic scroll. Bhishma was puzzled and totally confused, but in the meantime he heard a knock at the door and his dream ended. He immediately recorded the dream and was thinking about the import of the dream for some time, but was unable to unravel the mystery and significance of the dream. After some time a sadhu, a devotee of Ganesh, visited Bori. Bhishma narrated his dream to the sadhu who told him that "Sat-Chit-Ananda Swami" was his guru, and gave him the mantra "va shikava".

After sometime Bhishma happened to visit Amravati where Dadasaheb Khaparde, his friend, was preparing to visit Shirdi. He asked Bhishma whether he would like to accompany him to Shirdi. Bhishma agreed and accompanied Khaparde to Shirdi. Khaparde was in the habit of maintaining diaries and there is a mention about Bhishma in Khaparde's diary pertaining to his second visit to Shirdi. Khaparde stayed for a long

time in Shirdi beginning from 6th December, 1911. When Bhishma went into the masjid for Baba's darshan, Baba uttered with folded hands, "Jai Sat-Chit-Ananda". Bhishma, though perplexed initially, was wonder-struck as to whether the holy man of his dream was Baba himself. But he thought that the holy man of his dream was a Vaishnavite while Baba appeared to be a Muslim. In spite of this, why Baba uttered those words was not clear to him. A thought appeared in his mind that Baba might be the holy man who appeared in his dream. But, he thought that the holy man who appeared in his dream was a Vaishnava saint while Baba in Shirdi was a Muslim Guru. He further reconciled thinking that due to his orthodox proclivity, he was unable to identify the holy man of his dream with Baba whom he considered as a Muslim. While at Shirdi though he saw many Brahmins devoutly receiving Baba's pada teerth without any orthodox scruple, he gently avoided taking Baba's pada teerth. Baba was in the habit of smoking tobacco from a chillum and as he smoked he used to offer a puff to the devotees present. Bhishma was apprehensive at heart at the possibility of smoking a chillum polluted by the lips of a Muslim. As per his internal thought, for the first few days, Baba never offered a puff to Bhishma even though he was sitting very close by. One day while Baba was narrating a parable to a group of devotees including Bhishma, a devotee got the chillum ready and gave it to Baba. Baba held it out to Bhishma and directed him to smoke after merely touching the chillum to his mouth. Bhishma followed Baba's order without any demur and had a puff and then returned it to Baba. Baba accepted it and remarked, "I roam everywhere, my friend – Bombay, Pune, Satara, Nagpur; all those towns are filled with the presence of Rama". Then he suddenly said to Bhishma in a complaining tone, "Well, why do you eat the laddus all yourself without offering a single piece to me? At least now give me five laddus!"

As Baba spoke those words something happened which changed the basic outlook of Bhishma. His mental outlook and orthodox proclivity suddenly got changed, as if blown away in the single puff he had from Baba's chillum. Baba's remark had created the desired effect on Bhishma and it resulted in the disappearance of the distinction between the Vaishnav Saint who appeared in his dream and Sai Baba of Shirdi. He was also convinced that Baba only appeared in his dream



History of The Shirdi Sai Mandir

Oct 2005

Mandir Inauguration

Oct 2006

Murthi Pratistha ceremony

Oct 2007

Baba owns Mandir (Unit 8)

Oct 2008

Baba expands Mandir with acquisition of Unit 7

Feb 2009

2.2 acres land purchased

Apr 2011

Baba expands Mandir with acquisition of Unit 6

Services

Please contact us by email for the following services:

Abhishek, Shawl Offering

tssm_kakadaarti@yahoo.com

Sponsoring Prasad

tssm_prasad@yahoo.com

Baba's Padukas for worship at home

tssm_padukas@yahoo.com

Online Donations

Donations can be processed by devotees using PayPal's secure website from Baba's website by clicking [here](#).

Tax receipts will be issued by email within 8 weeks of receipt of donation.

Parking

Devotees are requested to park cars at 2781 Markham Rd. Cars parked in the Condominium Complex shall be ticketed and towed away at owner's expense. Please follow volunteers directions for parking.

Events

Please click [here](#) for latest event updates.

in the garb of a Vaishnav holy man. Then he himself asked for Baba's pada teerth and wholeheartedly placed his head on Baba's feet. Baba blessed him by placing his hands on his head for a few moments which brought about a strange ecstasy in his mind which was only felt by him and which could not be described in words. Then he went to the wada and started worrying as to how he could prepare five laddus in a new place where he himself was a guest. But he was still thinking in his mind about Baba's cryptic remarks about the five laddus. He did not take Baba's words literally. He also could not understand what actually Baba meant by "five laddus".

In the beginning, there was no regular worship of Baba except accepting garlands brought by the devotees. In one of Nanasahab Chandorkar's visits to Shirdi, his second son, Mahadeo alias Bapurao Chandorkar at the age of 4 years took the liberty of performing puja to Baba by decorating Baba's head with flowers and this happened in 1900. At the age of 4, he also started applying chandan to Baba's forehead and this became the practice subsequently. Only Babu Rao was permitted at that time to perform puja to Baba and this became a practice later on. It was Mhalsapati who first started a formal puja to Baba in the masjid. But later on, Baba started allowing devotees to apply sandal-paste to his fore-head, and offer him flowers. It was Tatyasaheb Noolkar who introduced for the first time puja to Baba by offering aarti by waving of five lighted lamps around Baba in an arch and this practice started on a Guru Pournima Day and later this became the regular practice. Thus, the regular worship of Baba with aarti and with singing of Aarti song, composed by Madhav Adkar and playing of musical instruments started at that time which was continued further. After Noolkar, Megha started offering aarti to Baba in some more traditional and rigorous way. Whenever Megha was performing puja to Baba, he used to stand on one leg and perform the puja with utmost devotion. After Megha, Bapusaheb Jog continued these aarti till Baba's Mahasamadhi. In the beginning, there were not many psalms which were especially composed on Baba except a few psalms composed by Madhav Adkar and Das Ganu Maharaj. Most of them were adaptations of the traditional aarti psalms composed by the mediaeval saint-poets of Maharashtra on Lord Vitthal of Pandharpur. It was only about a year after the commencement of traditional aarti at Shirdi, a number of aarti psalms were composed.

After Bhishma's arrival in Shirdi, on the next day in the morning, he got up seized by an overwhelming impulse to write a poem, which he started composing immediately. He continued his efforts of composing further poems also and thus he composed five poems in all as if under a divine inspiration of Baba. When he offered those five songs to Baba in lieu of the five laddus he had asked for, Baba approved them and also blessed him. After completing the five poems, he tried very much to compose further poems, but he was unable to do despite his serious attempts. And perhaps this was due to Baba's five laddus order. After some time, Bhishma composed further four more aarti songs with Baba's Grace. In all, Bhishma composed nine songs. Thus, after the arrival of Bhishma, a shape was given to an Aarti-Psalm-Book, by incorporating the aarti psalms composed by him and also collecting several other aarti songs written on Baba by other devotees. The entire credit of giving a formal shape by way a book for all the Shirdi Aarti songs, goes to Bhishma. Thus, Bhishma prepared a booklet entitled "Shri Sainath Sagunopasana" which contained, besides the aarti-psalms composed on Baba and sung at the time of Aarti to Baba, some traditional hymns from the Hindu liturgy like, Purusha Suktam, Sree Suktam, Mantra Pushpam and Sri Lakshmi Ashtotharam, intended for use in the daily worship of various deities. Then all these songs were published and Khaparde had paid all the expenses for the publication. After Baba's Mahasamadhi, the book was adapted as the official "Book of Daily Worship" at the Samadhi Mandir. Khaparde continued to bear the expenses for the publication of the aarti-palms booklet till 1922, Shri Sai Baba Sansthan, Shirdi, made, in consultation with Bhishma, some additions in the book and has taken up the publication of the revised edition of "Shri Sainath Sagunopasana" from 1923 onwards.

The annual Urus festival, started in 1897, went on till 1912 and the Hindus and Muslims participated in the festival with equal fervor. After the arrival of Bhishma to Shirdi, Bhishma mooted just before the Urus festival, the idea of celebrating Ram Navami festival in 1912. Bhishma suggested to Kaka Mahajani and both of them approached Baba for permission which Baba approved. Thus Urus festival and Ram Navami festival were combined in 1912 and the celebration of both the festivals was performed with great zeal and on a grand scale. Bhishma was thus instrumental in celebrating the Ram Navami festival in Shirdi. Bhishma is remembered for his composition of Sai Sagunopasana on Baba. He passed away in Mohra in Nagpur district in August 1929.