

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.

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

Arati Timings

Kakad Arati
Mon to Sun
7:00 am

Madhyan Arati
Mon to Sun
12:00 noon

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

Shej Arati
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.

Shri Jnanadeva and the path of Bhakti

Article from various internet resources

Shri Jnanadeva was the greatest apostle of Bhakti school in Maharashtra. Jnaneshwari is his Magnum Opus. It is his celebrated commentary on the Bhagavadgita. It is in Marathi for the use of common folk. It is a work of high literary excellence where poetic elegance intermingles with the profundity of thought and sublime religious insight. Hence it is rightly selected by the famous world organization, UNESCO, for translation into English, French and Spanish for international propagation. Shri Jnanadeva was a great Yogi, a great Jnani as well as a great Bhakta, but the pathway of Bhakti or loving devotion was dearer to him than those of Yoga and Jnana. So he has brought out in his commentary full implications of the Bhakti yoga or the path of loving devotion as propounded in the Bhagavadgita.

The dignity of Human Life.

It is said in the Bhagawata Purana that the creator of the universe created various objects like trees, serpents, animals, birds and insects but he was not satisfied. At last when human being was created the Lord was pleased to see in him the capacity to know his Creator (13-9-28). Jnanadeva says that the relation of man and God is like that of Earth and its particle or the Sun and its rays of light. (Jn, XIV, 385-86). Arjuna was like a mirror in which Lord Shri Krishna loved to see His fair and happy complexion, (VI-25). Arjuna may be taken as representing individual self and Shri Krishna the Lord. So the human being is like a mirror which reflects the image of God. This means that a human being has the capacity of God realization which is the supreme religious value. Broadly speaking there are eight kinds of values (1) Bodily values (2) Economic Values (3) Recreational values (4) Values of Association (5) Intellectual values (6) Aesthetic values (7) Moral values and (8) Religious values. The worth and dignity of human life depend upon the proper arrangement of these values. Proper gradation is necessary in the light of a right standard. If there

is a perverted scheme of values, consequences will be disastrous. If, for instance, bodily or physical values are regarded as central with other values as merely instrumental, human life will be dominated by passions for mere material prosperity. The spirit in man is overshadowed with ignorance. Man, at times, behaves like a beast. If the scheme of values is the right one, his whole life is transformed and by his own effort and by the grace of God, he becomes a superman, a blessed soul, bringing the kingdom of heaven upon the earth.

The Summum Bonum of Life.

Instead of the eight fold scheme of values put forth by Western thinkers like Prof. Urban, ancient Indian thinkers put forth a fourfold scheme of values Dharma, Artha, Kama and Moksha. Artha (wealth) and Kama (pleasure) stand for economic and the hedonistic good, the useful and the pleasant. Dharma in its narrower sense is religious merit but in a broader aspect it can be taken as the moral good. Moksha is spiritual good. Artha and Kama are secular or empirical values. They are subservient to Dharma and Moksha that are spiritual and real values. Moksha or liberation is the highest spiritual ideal. All the other values are to be pursued as means to this final aim. Discarding the traditional concept, Shri Jnanadeva regards Bhakti as the fifth Purusharth or aim of life, higher than Moksha (or liberation). Moksha means the experience of complete merger of the individual self with the Absolute or God. The experience of Bhakti involves union with God as well as preserving the individuality for tasting the sweetness of Love Divine. According to Jnanadeva the higher Bhakti is the Supreme acme of human life. He describes how Lord Shri Krishna did not like the total merging of the Arjuna in Himself. The Lord did not wish to remain alone and deprive Himself of the separate entity of the Bhakta, by which He could enjoy the bliss of seeing, talking and embracing His devotee. So, He preserved a thin curtain of duality between Arjuna and Himself. He safeguarded the love of Arjuna from evil eye of one hankering after Moksha or liberation

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Feb 2009

2.2 acres land purchased

Apr 2011

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Jan 2015

Sai Niwas Site plan approved by City of Toronto

Services

Please contact us by email for the following services:

Abhishek, Shawl Offering:

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Sponsoring Prasad:

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tssm_padukas@yahoo.com

Online Donations

Donations can be processed by devotees from [Baba's website](#) using PayPal's secure website. Tax receipts will be issued by email within 8 weeks of receipt of donation.

Parking

Devotees are requested to park their 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.

(Jnaneshwari VI, 113-119). Not only was the devotee anxious for the experience of Divine Love but God Himself was equally desirous of it. Man's love of God is reciprocated by God's love for His devotee. The ascent of man to God is at the same time the descent of God to man.

Bhakti as Sadhana or Pathway to God.

The higher kind of Bhakti is the fulfilment of human life. This state of consummation is reached gradually. One has to tread the path of Bhakti. Bhaktisadhana culminates in the higher Bhakti. Bhakti is the means as well as the end. It is, like virtue or like love, its own reward. Bhakti as a means or sadhana is called upasana or worship. Worship includes feeling of awe, reverence and love. So long as man is conscious of only a supernatural and mysterious power, he tries to propitiate a God whom he views with fear. Genuine worship is possible when there is knowledge of God which enlightens the worshipper on His true nature bringing home to him His infinite excellences and intimate and cordial relation with human life "A very important consequence follows from such enlightenment. As the idea of God becomes clarified, the awe which is a fundamental feature of the religious attitude gradually passes into love mingled with veneration, for we spontaneously love and admire the highest when we know it." (M. Hiriyanna-Essays in Indian Philosophy p. 98).

People deluded by desires forget that God, the ocean of bliss, resides in their very heart and hanker after objects of the senses. They are like a cattle louse sucking blood instead of sweet milk or like a frog feasting upon mud instead of enjoying the sweet pollens from the nearby lotus. At the sight of the illusory mirage, they eschew the draught of elixir. As a matter of fact, God is ever present like the sun in front with steady light. (Jn. DC, 57-63).

Knowledge and Devotion.

Knowledge and Love are interdependent. "Love speaks with better knowledge and knowledge with dearer love." (Dr. Bosamquet: What Religion is, pp 77). Knowledge of God culminates in devotion to Him (Jn. XVIII-1248). Mere knowledge however is powerless. It requires the aid of the discipline of devotion. The heart must

be prepared for the reception of Divine Love. The first thing required for a spiritual aspirant to set his feet on the path of Bhakti is to conquer his Ahankar or pride. The self-conceit assumes many forms. It may be of scholarship and learning, or rank and birth or of wealth and fortune. Any one of these raises a wall between man and God whom he knows and worships. What is needed is humility the complete surrender of the pride, the childlike attitude of the soul, its sweetness, innocence, purity and trust. There are natural inclinations in man which lead him to pursue merely objects of sensual enjoyment. He has to lift his mind to a higher plane in order to direct these to a higher object. Contact with pious and saintly souls is very helpful. "Let your mental inclinations follow the footsteps of saints and make God your own" says Jnanadeva in his Haripath (Ab.g. 8). Saints are the very incarnations of pure knowledge and there is an incessant flow of Divine Loves from their heart. They have the vision of God in every object and have compassion for every being. The aspirant should look to such a sage with a longing eye as a faithful wife looks to her loving husband (Jn. XVIII, 1357). Contact with saints accelerates the growth of devotion.

The Sadhaka cannot surrender himself immediately to God. So he should think of God at least for a moment during the 24 hours of a day. Then every moment spent in the enjoyment of God will help him in taking his mind away from senses. As, with the setting in of Autumn, the flow of water in the river dwindles, similarly his mind will gradually get out of the bonds of Samsara. (Jn. XII, 104-6).

Peculiarity of the Path.

The peculiar excellence of the path of Bhakti is that it does not require the renunciation of family or social life. Man is not required to give up his station and its duties. In one of his Abhangas Jnanadeva says "If you say that you would renounce your parents there is the couple of Ahankar and Avidya egotism and ignorance. If you renounce your brothers there remain lust, anger and jealousy. If you renounce sisters, there remain hunger and hankerings. So, stay where you are and remember the grace of God. God accepts acts done in disinterested spirit as the flowers of worship" (Jn. XVIII-917). Then the Path

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of Bhakti is an easy one and not too difficult like Yogic and other Sadhanas. So, it is open to all without distinction of caste or birth, learning or ignorance, oldage or childhood, manhood or womanhood. By resorting to this path even a sinner can become a saint. "Even though a man may be quite sinful at first, still by believing in Me, he becomes the best of men, as one who is dying in the ocean, might just escape death in the waters". (Jn. IX-418-20).

God accepts from His devotees any offering however humble. If he offers a flower, God forgets to smell it and puts it in his mouth. If a dry leaf, He regards it as a feast of nectar. If he offers merely water, God regards it as building a palace richer than Vaikunth or like that of ornaments richer than Kaustubh Jewel; (Jn. IX-392-396). Devotees are like children of God. If their steps falter, God rushes to help them. Like a loving mother, God spreads a curtain of affection on the path of His darling. God himself takes the responsibility of nourishing: the devotion (Jn. IX, 33-35). If a devotee is frightened in the waters of ocean of existence, God runs to help him with a ship and various boats of His Names to relieve him. If he feels lonely, He enables him to catch hold the hem of His garment. The devotee with a family is put on a, raft. (Jn. XII, 88-91).

So the devotion of God is the most precious, thing in human life. Jnanadeva tells us that the life without Bhakti is worthless. Such life he likens to a deserted city without a single being, a dried up lake without water, a body without soul, a barren tree without any fruit. (Jn. IX, 433-36).

There are various deities. So whom should we worship? Jnanadeva's answer is that we should not worship minor deities. They are only various aspects or caricatures of the main Godhead. If we worship a minor deity, we get only a limited fruit according to the limited power of the deity. If it is a caricature, we are involved in a superstitious tangle. Such a worship is a crooked one. We should worship the Godhead in His ultimate Real form. The form of Universal Love. Worshipping minor deities is like cooking food and putting it in the ears instead of in the mouth. Worshipping the highest Godhead, who is pure Love, is a straight forward way of devotion. It leads the devotee gradually to the Para Bhakti or the highest devotion where the devotee is united with the Godhead and yet keeps separate his

personality to experience the sweetness of Divine Love like the water of the Ganga that intermingles with that of the ocean and plays upon its bosom (Jn. IX-345-49, XVIII-1138).