

**SOCIAL AND CULTURAL CONTRIBUTION OF MAHANUBHAV
SECT IN BEED DISTRICT**

**A THESIS SUBMITTED TO
TILAK MAHARASHTRA VIDYAPEETH, PUNE**

**FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY (PH.D.)**

In subject History

Research Abstract

Under the board of moral and social science



Student's Name

Sandhya Rustum Yewle

(Registration no. 02115008377)

UNDER THE GUIDANCE OF NAME

Dr. Swarali Chandrakant Kulkarni

Department of Nehru institute of social science (History)

Research Center:

Tilak Maharashtra Vidyapeeth, Pune

October 2020

CERTIFICATE

It is certified that work entitled Sandhya Rustum Yewle

Is an original research work done by “Social and Cultural Contribution of Mahanubhav Sect in Beed District”

Under my supervision for the degree of Doctor of philosophy in Neharu Institute Social Science (History) Tilak Maharashtra Vidyapeeth, Pune. To best of my knowledge this thesis

- embodies the work of candidate himself / herself
- has duly been completed
- fulfils the requirement of the ordinance related to Ph.D degree of the TMV
- Up to the standard in respect of both content and language for being referred to the examiner.

Signature of the Supervisor Dr.Swarali

Chandrakan Kulkarni Department of

(NISS History)

Tilak Maharashtra Vidyapeeth, Pune.

Tilak Maharashtra Vidyapeeth, Pune

Undertaking

I, Sandhya Rustum Yewle is the Ph.D Scholar of the Tilak Maharashtra Vidyapeeth in History Subject Thesis entitle “Social and Cultural Contribution of Mahanubhav Sect in Beed District” under the supervision of Dr Swarali Chandrakant Kulkarni, solemnly affirm that the thesis submitted by me is my own work. I have not copied it from any source. I have gone through extensive review of literature of the related published /unpublished research work and the use of such references made has been acknowledged in my thesis. The title and the content of research is original. I understand that, in case of any complaint especially plagiarism, regarding my Ph.D Research from any party, I have to go through the enquiry procedure as decided by the Vidyapeeth at any point of time, my research degree will be withdrawn and in such circumstances, I will be solely responsible and liable in any case.

I have signed the above undertaking after reading carefully and knowing all the aspects therein.

Signature :

Address :

Ph. No. :

e-mail :

Date :

Place :

ACKNOWLEDGEMENT

It's my prime duty to express the words of gratitude to those honorable people who have extended their cooperation and guidance to me in my research work for the degree of Ph.D. from Tilak Maharashtra Vidyapeeth, Pune.

I am sincerely grateful to Dr. B.D. Kulkarni Sir, Dean of moral and social science for giving me an opportunity to research on the topic "Social and Cultural Contribution of Mahanubhav Sect in Beed District"

I would express my gratitude to my guide Dr. Swarali Chandrakant Kulkarni who ignited researching attitude in me, directed my research work till its completion, spared her valuable time and encouraged me throughout my research. It could have not been possible without her cooperation and guidance. I thank, Dr. Nalini Waghmare, Professor, Department of History, Tilak Maharashtra Vidyapeeth, Pune, for her timely assistance and clearing my doubts during my research.

I would like to be in debt of my parents, my in-laws, brother, sister-in-law who encouraged me for my higher education. My husband, Shri Sharad Asaram Mane who has been my life partner and a great hand of help in my research work. His contribution in my research work is immeasurable. My son Aditya has also helped me in my research.

I am thankful to Respected Great Personality Shri Daryapurkar Baba, Mahanubhav Sect, Panchaleshwar temple, Respected Great Personality Shri Rahrekar Baba, Taradgaon, Respected Great Personality Ashokraj Baba Daryapurkar Shastri, Shri Dhananjaydada Lonarkar for their valuable assistance.

I could accomplish my research because of kind cooperation and good wishes of my colleagues Dr. Shinde Sir, Mrs. Lakshmi Kose Madam, my friend circle. I would express my sincere thanks to all of them.

Present thesis is translated by Mrs. Madhavi Sanjay Deshpande, Assistant Teacher, Vivekanand College, Kolhapur.

I was fortunate enough to seek various references from the library, Tilak Maharashtra Vidyapeeth, Pune, Brahmavidya Granthalaya, Taradgaon, Library of Mahanubhav Sect in Aurangabad, Library in Shri Krishna Mandir at Pune.

Researcher Sandhya

Rustum Yewle

Index

Chapter Name		Page No.
Chapter1	Introduction: Aims and objectives, Hypothesis, Review of literature, scope and research methodology, significance, schemes and framework of time.	9 to 16
1.1	Introduction	9
1.2	Aims and objective of the Study	11
1.3	Conceptual Framework	12
1.4	Research Question or Hypothesis	12
1.5	Review of literature	12
1.6	Scope And Methodology	14
1.7	Relevance, anticipated outcomes, and proposed outputs from the research	15
1.8	Tentative layout of the chapters	15
1.9	Framework of time	16
Chapter-2	Review of literature	17 to23
2.1	Reference tools	17
Chapter-3	Research Methodology	24 to 37
3.1	visit to Institution	24
3.2	List Of Texbook	25
33	Analytical Reasearh Methodology	28

	3.3.1	Visit to Temples and monasteries in Beed district	29
Chapter- 4	Geographical and Historical Features of Beed District		38 to 63
4.1		Graphical Background of Beed District	39
	4.1.1	Location and four Boundaries	39
	4.1.2	Weather and Rainfall	39
	4.1.3	Rever and Revaluts	40
	4.1.4	Area and Administration Department	41
	4.1.5	Crops	41
4.2		Historical Background of Beed District	41
	4.2.1	History of the Name of Beed District	42
	4.2.2	Ancient History of Beed District	43
	4.2.3	Medival History of Beed District	48
	4.2.4	Moden History of Beed	58
Chapter 5	History of Mahanubhav Sect		64 to 132
5.1		Mahanubhav Sect	65
5.2		The Original Name of Mahanubhav Sect	68
5.3		Mahanubhav's Five Shrikrishna	69
	5.3.1	First Krishna Shri Dattatray Prabhu	70
	5.3.2	Second Krishna – Shri Krishna Chakravati	71
	5.3.3	Third Krishna- Shri Chakrapani	71
	5.3.4	Fourth Krishna- Shri Govind Prabhu	73

	5.3.5	Fifth Krishna- Shri Chakradhar Swami	75
5.4		Philosophy of Mahanubhav Sect and Comparison to other Sects	77
	5.4.1	First Matter :- Living Being	78
	5.4.2	Second Matter :- Deity	79
	5.4.3	Third Matter :- Family	80
	5.4.4	Fourth Matter :- God	82
5.5		Code of Conduct in Mahanubhav Sect	84
	5.5.1	Emotionlessness	85
	5.5.2	Doubtlessness	87
	5.5.3	Temperament	87
	5.5.4	Destitute	89
	5.5.5	Devotion to Preceptor	91
	5.5.6	An ideal great Soul	92
	5.5.7	Learning of Shastra	93
	5.5.8	Meditation and Service	94
	5.5.9	To Spare Birth	95
5.6		Literature in Mahanubhav Sect	95

	5.6.1		Scriptures in Mahanubhav Sect	97
	5.6.2		Printing and edition	98
	5.6.3		Mahanubhavi Sect and Marathi Language	99
	5.6.4		Mahanubhav Prose literature	102
		5.6.4.1	Leelacharitra	102
		5.6.4.2	Govind Prabhu Charitra	105
		5.6.4.3	Smriti Sthal / Memorial Place	107
		5.6.4.4	Sootrapath	109
		5.6.4.5	Drushtant path	111
		5.6.4.6	Tinhi Sthale / Three Places	113
		5.6.4.7	Mahabhashya / Bandh	113
	5.6.5		Poetry literature of Mahanubhav Bhav Sect	114
		5.6.5.1	Mahadamba and her Dhavle	115
		5.6.5.2	Moortiprakash	117
		5.6.5.3	Narendra Rukmini Swayamwar	118
		5.6.5.4	Shishupalvadh	120
		5.6.5.5	Uddhavgita	121

		5.6.5.6	Vachhaharan	122
		5.6.5.7	Sahyadrivarnan	123
		5.6.5.8	Ridhapurvarnan	124
		5.6.5.9	Dnyanprabodh	125

Chapter 6	Work of Mahanubhav Sect Beed District and religious places in it			133to 181
6.1		Chakradhar Swami		133
	6.1.1	Appearance of Chakradhar Swami		139
	6.1.2	Personality Traits		140
	6.1.3	Non-Violence		140
	6.1.4	Disinterested Nature		141
	6.1.5	Torchbearer Chakradhar Swami		141
	6.1.6	Chakradhar Swami's Work		142
	6.1.7	End Part of Shri Chakradhar Swami (Departure of North)		143
6.2		Affter Shri Chakradhar Swami		144
	6.2.1	Chakradhar Swami's Family Disciples		146
	6.2.2	First Preceptor Shri Nagdev		148
	6.2.3	First preceptor		149
	6.2.4	Disciples in Family		149

	6.2.5	Jano Upadya Balegaouunkar (janardan pant upadhye)	150
	6.2.6	Changdev Balegaonnkar	150
	6.2.7	Mahadaisa	151
	6.2.8	Abaisa and umaisa	152
	6.2.9	Vairous Branches and the origin	152
	6.2.10	Upadhye anmay	154
	6.2.11	Kavishwar anmay	155
6.3		Code Script	156
6.4		Construction of place/ platform	158
6.5		Pilgrim places of Mahanubhav sect in Maharashtra	160
6.6		Waves of adversities	168
6.7		(Tarikhe Amjandi and Mahanubhav)	168
6.8		Publication of Knowledge/ Science in Sect	170
6.9		Some of the Famous littérateurs Researchers and Social Reformers	171
6.10		Research in Foreign Countries	173
Chapter 7	Social, Education, Literary and Cultural Contribution of manubhav sect in beed District		182 to 213
7.1		Social Contribution of Mahanubhav Sect in Beed District Contribution	182
	7.1.1	Social Awakening	182

	7.1.2		Ideal and Disciplined Sect	183
	7.1.3		Humanitarian Attitude	184
	7.1.4		Role of Shri Chakrodhar Swami Regarding the woman	185
		7.1.4.1	Woman as Kamini	185
		7.1.4.2	Modesty	185
		7.1.4.3	Family life	185
		7.1.4.4	Motherhood	186
		7.1.4.5	Women's place in religion	186
		7.1.4.6	Care for female ascetics	187
	7.1.5		Sacrifice of Seven Addictiions	188
	7.1.6		Protection of Environment	189
	7.1.7		People Oriented	191
	7.1.8		Social indifference	192
	7.1.9		Role of youth	193
	7.1.10		Process of Social Convergence	194
7.2			Cultural Contribution	194
	7.2.1		Oppose to Inequality an Discrimination	195
	7.2.2		Tolerance in other's opinion and to lerance in the religion	195
	7.2.3		Insistence of folk language as a mediam	196

	7.2.4		Preserving the Sources of folk-culture	197
	7.2.5		Eradication of blind belief	198
	7.2.6		creation of literature	198
	7.2.7		Drapery in sect	199
	7.2.8		Festival of mahanubhav sect	200
	7.2.9		Bow Down	201
	7.2.10		Marriage Ceremony	202
	7.2.11		Funeral and obituary	203
	7.2.12		Mahanubhavi Cloth utensils and other arts	203
	7.2.13		Mahanubhavi ink	204
	7.2.14		Mahanubhavi dialect, idioms and proverb	204
	7.2.15		Religious flag of mahanubhav sect.	206
7.3			Literary contribution	207
7.4			Education Contribution	209
Chapter 8	Conclusion/ Findings/ Recommendations			214 to 232

Chapter 1

Introduction: Aims and objectives, Hypothesis, Review of literature, scope and research methodology, significance, schemes and framework of time.

1.1 Introduction

The specialty of Mahanubhav sect is that it is the first sect that gave equal rights to men women. The real beginning of women's liberation must have been started from there. Mahanubhav sect is different from other religious sects in Maharashtra. Like men, women are also treated equally in this sect. Since the people of all castes and religion are included in this sect, due to this sect the process of social initiation seems to have started in Maharashtra.

In the middle ages, the major devotional communities that emerged in Maharashtra, in that mainly the Nath sect, Mahanubhav, Warakari, Dutta and Samarth sect must be mentioned prominently. During the time of Chakradhar Swami, a promoter of Mahanubhav Panth, Maharashtra was ruled by the Yadavas of of Devgiri. After carefully inspecting all the situations, Chakradhar swami established the Mahanubhav sect in the second half of the thirteenth century.

This sect is also known by the names like Mahatma, Achyut, Jaikrushni, Bharmarga, Parmartha, etc. The followers of the Mahanubhav

sect are found in Maharashtra, Madhya Pradesh and Panjab states. In Maharashtra they are found mainly in Nagpur, Varhad, Khandesh, and Marathwada, in Mahanubhav sect Panchkrushna has a prominent place. Srikrushana, Dattatreya Prabhu, Shri Changdev Raul, Dvaravatikar Govind Prabhu and Changdev Raul from Paithan as well as Shri Chakradhar are the five Krushnavatar of Mahanubhav sect.

Due to the social, educational and cultural activities of Mahanubhav Panth in Beed district, this sect is expanding in large proportion. Similarly women do lot of work for the Math, this is certainly different from other sects. The ancient religious sites of Mahanubhava Panth are located in Panchaleshwar, Gevarai, Beed, Mirgaon, Majalgaon etc. These locations are ancient and the history of each location is very famous. Mahanubhav sect people always come here to celebrate the festivals. Together, people of all castes and religion can express their opinions and can get information about the sect over there. In Maharashtra some thinkers have studied Mahanubhav sect in Marathi language but it has not been historically.

Beed district in Marathwada was known as champavati nagar in the olden days. In the period afterwards the Farsi word 'Beed' as a corrupted form. This city is situated on the banks of the Bindusara River. Beed district is one of the Marathi speaking districts from the former Hyderabad state. In 1956 when language wise states were created, at that time Beed was in Marathwada. In 1960 when Maharashtra state was established it

was included in Maharashtra. Due to lack of resources, mountainous terrain even after independence the Beed district did not prosper in a proper way. Even today the life of most of the populations in Beed district is of hard work and suffering. In spite of this the people of Beed are doing notable work in their respective fields.

In Beed district the followers of Mahanubhav sect can be found in large numbers. Similarly many ancient religious are also there, but they are in a neglected state. No one has studied the Mahanubhav sect and the religious places from Beed. It is the aim of my research to study the Mahanubhav sect and the religious places from Beed district.

1.2 Aims and objectives of the study:

1. To study the religious and social status of Mahanubhav Panth in Beed district.
2. To review the religious and historical sites related to Mahanubhav Panth in Beed district.
3. Consultation of the changing nature of Mahanubhav Panth in Beed district.
4. Review the monasries of Mahanubhav sect in Beed district.
5. Explain the contribution of women in Mahanubhav sect in Beed district.

1.3 Conceptual framework:

- This Project will be written based on religious conception.
- In this great thought of Mahanubhav Pantha.
- The contributions of Mahanubhav Pantha in Beed district will be mainly emphasized.

1.4 Research questions or hypothesis:

1. Mahanubhav sect has an important place in the religious history of Beed district.
2. Since in the Mahanubhipa sect of Beed district people of all caste and creed and religion are included, this sect has definitely done the process of social circulation
3. The patronage of women's freedom propagated by the Mahanubhav Panth in Beed district is definitely worth studying.
4. The expansion of Mahanubhav sect is very large in Beed district.
5. Some villages in Beed district are only of Mahanubhav sect, this is definitely a different identity.
6. The culture of Mahanubhav Panth and its religious thinking and rituals are different from other religions.

1.5 Review of literature:

1. Mahanubhav sect und its literature, S. G. Tulupule, Venus Publikation, Pune, August 1976.

- In this book, he has considered Mahanubhav Panth, its origin and development
- Along with literature of Mahanubhav sect, he has also considered the philosophy and customs in this book.

2. Social and literary performance of Mahanubhav sect, Dr. A. N. Deshpande, publisher, Sushma Khandar, Nagpur, February 2013

- In this book he has given the information about Panchakrushna of Mahanubhav sect.
- The Social and literary performance of Mahanubhav sect is given briefly.

3. Mahanubhavancha achardharma, Dr. V. B. Kolate, Rau publication, Aurangabad, August 1948.

- In this book he has analyzed the ideology of Mahanubhav sect.
- Detailed information about which ideology the Mahantas of Mahanubhav sect should follow is given here.

4. Lila Charitra written by Mhainbhatt, Ekank , Dr. Vidyasagar

Patangankar, Chinmay publication, Aurangabad, August 1948.

- In this, he has given a beautiful description of life, language, culture and people in the Yadav period

- He has given the meaning and description of Leela's of Chakradhar Swami

5. Drushtant path, Dr. Y. M. Pathan, Chinmay Publications, Aurangabad, August, 2004

- In this book it is explained that the place of this book in Mahanubhav Literature is of great importance.
- This book the Mahanubhav philosophy can be seen which is in drushtant path. In it Mahanubhav sectfs four pillars, i. e. soul, worldly affairs, god and deity are described.

The above researchers have studied the origin of Mahanubhav sect, its development, Panchkrushna and philosophy, but no one from them has studied the Mahanubhav sect from Beed district and its work, the contribution of women so it, as well as sect's historical and religious places were not studied by any one at all. I want to study all that and it is going to be the uniqueness of my research.

1.6 Scope and Methodology:

In this research only the Mahanubhav sect from Beed district and their locations will be studied.

This research will be done from historical point of view. Main thrust will be on analytical method, butwhere necessary, direct survey method will also be used.

1.7 Relevance, anticipated outcomes, and proposed outputs from the research:

1. This history of Mahanubhav sect from Beed district will be revealed to the common man.
2. The large scale social contribution of the Mahanubhav sect from Beed district is inspirational for women.
3. This sect has supported the freedom of women while preserving our culture and tradition. But women's liberation does not mean unrestrained behavior. They have preserved this principle in the freedom of women. This sect has done the work of preserving Indian culture.
4. Beed district is backward and this study will help the society know the work Mahanubhav Panth did for the students of this district.
5. Currently, the influence of Western culture in our country has increased. At this time, the philosophy of Mahanubhav sect would help in guiding the young generation

1.8 Tentative layout of the chapters:

1. Chapter 1
Introduction: Aims and objectives, Hypothesis, scope, significance, schemes and framework of time.
2. Chapter 2: Beed district and historical background of the Mahanubhav sect.

3. Chapter 3: Study of work of Mahanubhav sect in Beed district and their religious places
4. Chapter 4: Social, educational, literary and cultural contributions of Mahanubhav sect in Beed district
5. Chapter 5 : Findings and suggestions

1.9 Framework of time: 2 years

1. In the first 6 months the review of the literature on Mahanubhav sect will be done.
2. In the second 6 months there will be field work, survey, visit to historical places involved and interaction with experts on the subject.
3. In the third 6 month collected data will be analyzed and interpreted
4. In the fourth 6 months period finalization of chapters will be done and the thesis will be submitted.

Chapter: 2

Review of Literature

Reference tools are very useful in research work. The reference tools which were useful during my research work are as follows:

1. Mahanubhav Panth ani Tyanche Vangmay (Mahanubhav Sect and its literature),Shri. S.G. Tulpule Venus Publication, Pune, August, 1976.

The nature of Mahanubhav Sect, its history, biography of Shri Chakradhar Swami – the founder of this sect and his great work for Mahanubhav Sect is revealed and studied through this text. The valuable literature, created by this sect, great books, verse as well as description of places, was very useful in my research work.

2. Mahanubhavancha Achardharm, Dr.V.B.Kolte, Raul Publication, Aurangabad, August 1948.

I got information/ learned about the ethos of Mahanubhav Sect, conduct of great personalities, venerable places in this sect. I understood that how Mahanubhav sect is different than other sects. Referring this book for my research work was really useful.

3. Leelacharitra Ekank, Dr. Vidyasagar Patangankar,Chinmy Publiction, Aurangabd, July 2006.

A short description of social condition during the period of Yadavas, foundation of Mahanubhav Sect by Swami Chakradhar and more information about its work in future was learned. This is the first great book describing the biography of Swami Chakradhar, chronological documents about the incidents in his life was consulted. The philosophy and ethos of this sect and meaning of '*Leela*' is described in this book.

4. Sthandarshan, Khamanikar, Hansraj, Mahanubhav Aahram, Shrirampur, Ahmednagar, 1988.

I got information about all the pilgrim places of Mahanubhav sect in Maharashtra and understood new aspects of geographical, historical, legendary and character association. An overview was taken while studying the information about places, their type and importance, Leela etc.

5. Uttaryatri: Purushottam Nagpure, Megha Publishing House, Amaravati, 16.9.2015.

The present book describes the biography of Shri Chakrahar Swami, his teachings, all Leelas in '*Leelacharitra*', the purpose of introducing Shri Chakrahar Swami to all over Maharashtra. It also analyzes the religious education to women, knowledge of religion in simple language, discrimination in color caste, an advice for stopping the social deformities.

I completed my research work after analyzing the information received.

6. Mahanubhav Darshan, Dr. Annasaheb Adsale, Shrikrishna Prakashan, 2001.

Five incarnations in Mahanubhav sect, important pilgrim places, placement, introduction of Marathi language, creating book, code script and other things were overviewed in this book and also famous litterateurs and researchers were analyzed.

7. Punjabsah Maharashtrabheril Mahanubhav Panth ani Punyapawan Marathi, Prof. Balkrishna Anjangaonkar, Shri Chakradhar Dnyan Sanskar Prakashan, Nasik Road, 2nd April, 2015.

I got information about the introduction of Mahanubhav sect, its vast prevalence and spread out of Maharashtra as well as rearing of Marathi language in on-Marathi province.

8. Leelamanthan, Rajdhar Upadhye, Shri. Pantbuva Mahanubhav Sarvadnya Vidyapeeth, Maalvaadgaon, Ahmednagar, June 2004.

Following information was revealed with references in this book:

- Relations in Leelacharitra
- People, in Yadav period, who were in contact with Chakradhar Swami
- Courtiers and Officials in King's Court

- Lists of the gentlemen, King's servants
 - Embodiment of culture
 - Types Religious Alms(Bhiksha)
 - Musical instruments and their players in Leelacharitra
 - Sports and their various types
 - Ways of punishment
 - Separation
 - Types of learning
 - Rituals
 - Means of transport
 - Ornaments
 - Metrics , Exchange/ Barter values, measuring time
 - Festivals, Occupation,
 - Lists of flowers, fruits, variety of clothes, utensils etc.
9. Jidnyasa- 2, Dr. Rajdhar Sonpalekar Mahanubhav Shri Pantbaba ,
Chkrakhya Prakashan, 9th January Prakashan.

In present research book variety in topic, Mahanubhav literature, Aarti, Literature was revealed.

10. Mahanubhavanche Yogdaan, Dr. Shridhar Akashkar, Snehvardhan Prakashan, 1st January, 2012.

I got information about the introduction of Western and Indian financial traditions, Four-folded thinking process of Shri Chakradhar Swami,

Financing stated by the philosophers in sect, its origin, Mahanubhav thoughts, direct application and place of financing, contribution and specifications.

11. He Dene Ishwarache, Bhagyashri Anantraj Bidkar, Radhey Off set, Buldhana.

References of Saints in Mahanubhav sect, a class of disciples of Nagdevacharya, personality of women, thoughts of Omniscient were taken from this book.

12. Mahanubhav Literature Shodh and Sameeksha, Dr. Y.M Pathan Dilipraj Prakashan, Pune, 25th December, 2014.

This book throws light on the contribution of Mahanubhav sect in cultural and literary field, Social difference, and orientation of people, Mahanubhaviy Folklore, its explanation in simple language, code scripts of sect, humor in Warkari and Mahanubhav literature, Shri Chakradhar Swami's world of story, social reforms and many more.

13. Mahanubhav Tirthsthane Hansraj Khamanikar, Mahanubhav Sahitya Prakashan, 24th December, 2015.

This book speaks about maps of pilgrim places, details of the other places nearby the pilgrim places and other locations, great places a per the incarnations, Kurdawasti locations, places of stay ,staged places as

well as monasteries nearby pilgrim places, Description of Ashram and code of conduct in Ashram.

14. Panchalehwar Darshan and Shri Duttatrey Charitra Rajdhar Aradhye, Great Personality Pant Baba, Mahanubhav, Chakrakhya Prakashan , Vithe.

The detailed information about Panchaleshwar as one of the most important pilgrimages is stated in this book. The book also reviews legends, spiritual references of the place, historical references, monasteries of great personalities, Duttatreya's biography, fairs and festivals and spread of religion by Duttatreya from that place.

15. Vachanmala Bhag 1, B.B. Shastri, Chakrakhya Prakashan, Karmad.

The book describes explanation of sayings in Mahanubhav sect, creation of literature, affection, manners, devotion, remorse etc.

16. Mahanubhav Sampraday (Sthooldarshan), Hansraj Khamanikar, Sarvadnya Vidyapeeth

The book reveals the information in macro form as well as five incarnations, injustice, prose , poetry books, daily chores, festivals, researchers, Ashram,, temples, monasteries, libraries, seven addictions, code of conduct, in Maharashtra. The information was very useful for the researchers.

17. Leelacharitra, Dr. V.B.Kolte Maharashtra Rajya Sahitya Sanskriti Mandal, Mumbai, 1982.

The references related to Leelas done by Swami Chakradhar during his cruises period and meaning of Leelas were received.

18. Mahanubhavanchi Dakshin Kashi, Phaltan, Dhavalikar Vasantrao, Devasthan Trust Phaltan

2003.

The book helped to know more about Phaltan as pilgrim place, its history, other places like temples and monasteries in Phaltan.

The above researchers have studied the origin of Mahanubhav sect, its development, Panchkrishna and philosophy, but no one framed them and has studied the Mahanubhav sect from Beed district and its work. The contributions of woman to it as well as sect's historical and religious places were not studied by anyone at all. I want to study all that and it is going to be the uniqueness of my research.

I realized the uniqueness of my research after overviewing all these great books. Mahanubhav sect was studied in view of literature in Marathi, but I have completed my research of Mahanubhav sect as a historical aspect by referring the reference tools and by using different research methods. Present research throws light on Mahanubhav sect in

Beed district, great personalities, monasteries, historical tradition of temples of Mahanubhav sect.

I have tried to reveal the history of Mahanubhav sect in society.

Chapter-3

Research Methodology

While I was researching, I used direct survey method, descriptive, analytical historical and social research method.

After finalizing research topic, following institutions were visited to search for more reference books related to information about Mahanubhav sect.

1. Tilak Maharashtra Vidyapeeth, Pune.
2. R.B. Attal College, Georai.
3. Balbhim College, Beed.
4. Jawaharlal Nehru Library, Mumbai.
5. Jaykar Library savitribai phule univercity, Pune
6. Shivshahir Babasaheb Purandare Library, Shivaji Univercity, Kolhapur.
7. Yashwantrao Chavan Maharashtra Open Univercity, Nshik.
8. Dr. Babasaheb Ambedkar Marathwada Univercity, Aurangabad.
9. Shri. Chhatrapati Library, Latur.
10. Library of Swami Ramanandtirth Univercity, Nanded.
11. Library of Jeevandeep Shikshan prasarak Mandal, Goveli.
12. Siddharth Vahanalaya, Pune.
13. Central Library, Ambegaon.
14. Adarsh Study Center, SIDCO, Aurangabad.

15. Birla College Library, Kalyan.
16. Brahmvidya Vachanalaya, Aurangabad.
17. Shri Krishna Temple library, Pune.

After visiting various organizations, books were collected for research. Analytical method is used wherever necessary. I tried to analyze the Mahanubhav Sect by referring the collected text material.

List of the text books useful during my research work is as follows:

1. Mahanubhav Vangmayavar Sanskrit Vidyecha Prabhav, V. G. Kulkarni, usmaniya university, Haidrabad, Marathi Patrika 1969.
2. Mahanubhav Panth, Baalmukund Shastri, Mahanubhav, Amaravati 1947.
3. Loksahityachi Roopresha, Shrimati Durga Bhagvat, Mumbai Marathi sandh Sangrahalaya, Mumbai 1956.
4. Sanshodhan Samasya, Dr. Suresh M. Dolake, Vidharbh Sanshodhan Mandal, Nagpur 1990.
5. Smrutisthal, V.N. Deshpande, Sarswati Publication, Yavatmal 1968
6. Drushtantpaath, Dr. S.G. Tulpule, Kumudinee Dharapure, suvichaar Publication Mandal, Nagpur 1966.
7. Keshiraj Vyas Vyakti ani Vangmaya, Dr. Ramesh Aavalgavkar, Dhara Publication, Ahmadnagar 1983.

8. Yadavkaalin Maharashtra, Shri.M.G.Panase, Mumbai 1962.
9. Mahanubhav Sampradayache Pahili Acharyaa Nagdevcharya,
Joshi s.k, Vaibhav Publication Pune 1979.
10. Pracheen Marathi Vangmayacha Etihaas, A. N.Deshpande,Vinus
Publication, Pune 1966
11. Shree Chakradhar Nimnchit Drushtantpath, S. R. Gadgil, Deshmukh,
Joshi Brothers Aurangabad 1965
12. Sahityavichar, A.V.Kulkarni,Pratima Publication Pune 1992
13. Aatmatirthprakash, Krushndas Mahanubhav Aadhyatmik
Sahitya,Publication Hyderabad 1964.
14. Madhyayugin Marathi Vangmayacha Etihaas, Vidyasagar
Patangankar,Chinmay Publication,Aurangabad 1998.
15. Mahanubhav Ek Aavhan, Shri.P.C.Nagpur,Oj Publication,Amaravati
1973.
16. Marathi Vyakarankar ani Vyakarankar Prabandhkar, Shri. M. S.
Mone, Chitrashala Press Pune 1926.
17. Murthiprakash, Dr.V.B.Kolte,Vidarbh Sanshodhan Mandal,Nagpur
1962.

18. Mahandambeche Dhavale, Dr. Suhasini Elenkar, Aadhyatmik Sahitya Publication, Amaravati
19. Prachin Marathi Gadya Prerana ani Parampara, Shridhar Ranganath Kulkarni Sindhu publication, Mumbai 1970.
20. Prachin Maharashtracha Dharmik Etihaas, R.M.Bhusari, Hyderabad 1965
21. Marathi Lokakatha, Dr. Sarojini Babar, Bahishala Granthmala, Pune Vidyapeeth Pune 1976.
22. Mahatma Urf Mahanubhav Panth Va Chakradhar, Shri L.S.Choudhari, 1969.
23. Punarshodh, Prof. Purushottam Nagpure, Prabhu rakashan , Bhusaval, 1991.
24. Mahanubhavanchya Hindutvavar Aaghat, Dr. R.B. Meshram, SwayamPublication, 1973.
25. Mahanubhav Sahitya Sanshodhan Khand 1, Dr. Y. M. Pathan, Marathwada University, Aurangabad.

When I interviewed great personalities, followers, householders, ascetics and priests, I came to know that Mahanubhav sect has undertaken a very noble task of social reforms. They have timely and innovatively changed their task. They have opened the treasure of confined literature. I strongly felt that a restless person can attain mental peace by observing teachings

and deportment in Mahanubhav sect. It has also given the thought of self-emancipation as well as social emancipation. It is also guiding the new generation for social reforms.

In order to stay fit and live a healthy life, Mahanubhav hermitage has laid the rules like – early to bed and early to rise, performing Suryanamaskaras and showing care to environment.

I visited the temples and monasteries of Mahanubhav sect and interviewed great personalities, followers, ascetics and priests. I took photographs and sketches of these temples and hermitages and used in my research.

Analytical Research Methodology:

When I was doing research on Mahanubhav sect in Beed district, I visited the important temples and hermitages of Mahanubhav sect and their work in Beed district and in Maharashtra also. The great personalities appointed in Mahanubhav hermitages are called as ‘Baba’ and the ascetics who are appointed to supervise the class of women are called as ‘Aai’.

The information related to my visit to temples and monasteries in Beed district is as follows:

1. Georai:

First I visited to temples and monasteries at Gevarai in Beed district and understood their work. The platform, in Jogeshwari temple where Chakradhar Swami used to stay, is recognized as Namsmaraniya

(Religious Chanting) at Gevrai. There are 30 to 35 monks and lady ascetics who have been staying in this hermitage and carrying out the work of Mahanubhav sect. The priests, followers, disciples and ascetics strictly follow the rules and regulations of the hermitage. The followers complete the routine tasks assigned to them. The festivals and ceremonies of Mahanubhav sect, through which Mahanubhav sect and culture is preserved are celebrated in this hermitage. His Holy Highness Bhojani Baba supervises the system in hermitage.

2. Kolgaon:

There is temple of Mahanubhav sect Shri Dutta in Kolegaon. Cleaning of the temple and daily rituals are enthusiastically performed by the advisors of Mahanubhav sect in the village. I noticed a special thing about the worship of Shri Dutta that Mahanubhav sect people worship ‘Ekmukhi’ (One mouth) Shri Dutta and other people worship ‘Trimukhi’ (Three mouth) Shri Dutta.

3. Bagpimpalgaon:

There is the staged place of Chakradhar Swami in Bagpimpalgaon. The place has become special as there are various trees planted around the temple to maintain eco-balance.

4. Shahagad:

The place is worshipful because of Chakradhar Swami's stay during his cruises period in Khamgaon.

5. Panchaleshwar:

It is considered as the most important places of all Mahanubhav places. The temple is in the middle bed of the holy River Godavari and has been significant because of the sacred touch of the three incarnations in Mahanubhav sect. There are 7 to 8 Mahanubhav temples nearby this place. There are hermitages of His Holy Highness Daryapoorkar baba, His Holy Highness Rakshabhuvankar baba, Pandiraj baba and Bhavikraj baba. In each of the hermitage 30 to 40 seekers, female ascetics and priests have been staying there. The noticeable part of this place means thousands of followers come here during full moon days and no moon days and activities like reading of holy books and lunch are carried out.

By organizing various programs, like Shri Krishna Jayanti, Dutta Jayanti, Chakradhar Jayanti, Holy Parv, the cultural tradition is preserved by the followers of Mahanubhav sect.

6. Waki:

There is the temple of Shri Chakradhar Swami in Waki. I came to know the analysis about one month stay in temple and guidance to the disciples of Shri Chakradhar Swami. There is also the monastery of His Holy

Highness Harnikar baba. 25 to 30 monks and female ascetics have been staying in this monastery. I received information about sermons and holy reading activities in this monastery. Boarding facility is available for the pilgrims here.

7. Shirala:

There is only temple and no monastery here. Shri Chakradhar Swami had stayed here for one night. Many followers of Mahanubhav sect visit this holy place.

8. Patoda:

Shri Chakradhar Swami had stayed in the spacious Shri Krishna Temple located here. We get the information regarding his guidance to Mahanubhavi disciples, Pooja performed by his disciples.

9. LimbaGanesh:

There is Mananubhaviy Shri Krishna temple where Shri Chakradhar Swami had stayed or one night during his cruises period. There platform has been created. It is known that many of Mananubhavi advisors come here.

10. Pohicha Dev:

15 to 20 monks and female ascetics have been staying in the hermitage of His Holy Highness Vishwanath Baba whose monastery and hermitage is

located here. The great personalities told me that Shri Chakradhar Swami had blessed the shoemaker in solitude, but it is not mentioned in 'Leelacharitra' and 'Sthanpothi'. Boarding facility for the devotees and pilgrims is available here. Various programs and rallies are organized here.

11. Pali:

Mahanubhav place is located in the square of Lord Khandoba on the east side banks of River Bindusara in Pali. The information, related to one night stay of Shri Chakradhar Swami, has been received.

12. Aashti:

There is Aashram of His Holy Highness Dharashivkar Baba in Aashti. 25 to 30 priest and female ascetics have been staying here. Mahanubhav sect is promoted through sermons and reading of holy scripts.

13. Beed:

Mahanubhav Shri Krishna Temple is located in Hattikhana department on the north banks of River Bindusara. Shri Chakradhar Swami, during his cruises of four months, had stayed in this temple and enlightened his devotees with the philosophy of Mahanubhav Sect. The great personalities informed that the devotees e.g. Baisa Upadhye, Changdev Bhat, Praanayak, Pdmnabhi, Dadasao, Bhatoba, Abaisa, Umaisa etc., had

offered a sacred thread to Shri Chakradhar Swami and the tradition of offering a sacred thread is celebrated in all Mahanubhavi monastery.

Presently, His Holy Highness Bidkar Baba has been staying here and work has been planned and executed by Ascetic Padmati Aai. 20 to 25 priests, female ascetics, a baby of 2 months and 5 to 6 years old children were noticed here. Nuns were taking care of that 2 months old baby who was willingly given by the devotee to look after. Ashram has undertaken the responsibility of that child's education, imparting the philosophy of Mahanubhav sect and sheltering the baseless people.

14. Chakalamba:

There is a temple of Shri Chakradhar Swami at Chakalamba.

15. Pandhari:

It is the place of Shri Nagdevacharya, the first Guru of Mahanubhav sect so many of disciples and devotees of Mahanubhav sect visit this place. There is also the temple of Swami Chakradhar.

There are other important places of Mahanubhav sect located in the districts of Maharashtra other than Beed district. The contribution of Mahanubhav sect would be incomplete without overview of these places. I have tried to overview of these places in short.

16. Phaltan:

It is a well-known town in Satara district for its importance as ‘South Kashi of Mahanubhav people’ and birth place of Shri Chakrapani, One of the incarnations in Mahanubhav sect. Birth place of Chakradhar Swami, Shri Krishna temple, Abasaheb temple, Rangshila temple, Ravivar Peth, Shri Dutta temple, hostels etc. are found here. Shri Chakrapani Prabhu used to sit on the platform and tell the depiction of sect. He used to answer the questions asked by Mahajan people. Swamiji had stayed here near about 37 years. The followers, great personalities in Mahanubhav sect come to take darshan of Shri Chakrapani Prabhu.

17. Taradgaon:

The distance between in Taradgaon and Phaltan is near about 10 to 12 km. There is Mahanubhaviy Shri Krishna Temple and Ashram which are the holy seats of His Holy Highness Acharya Pravar 18 and Shri. Rahirekar baba. There is Brahmvidya Pathshala and spacious Brahmvidya library in the premises of Ashram. There is a collection of around 1500 books which includes scriptures, great books and literature. Mahanubhavi seekers from different places, Tapaswini come here to learn. There is separate arrangement of stay for gent’s seekers and lady seekers. There are halls of sermons as well as rules and regulations are placed on the entrance wall. Ashram is surrounded with tree plantation. Seekers are taught the lessons of discipline, measures to maintain ecological balance, sound health,

value of labor etc. All the chores from morning to night are well planned and executed. Great personalities are noticed helping in social work. Mahanubhav sect and its work is properly promoted and spread by this Aashram.

18. Jalicha Dev alias Jaydev Wadi:

Jalicha Dev alias Jaydev Wadi is the place of faith for Mahanubhavi people. It is located in east-entrance temple of the north trunk of Sahyadri ranges. Shri Chakradhar Swami had come here from Sabaldara in 12th Century. When he was taking rest under the thick shadow of the tree, he saw two cubs of a tigress. He took these cubs on his lap and started caressing them. At that time tigress came and started grunting. When Shri Chakradhar Swami glanced at her, she started wagging her tail like a bitch. The great personalities in Aashram told that the incident occurred in the thick mesh of the trees and creepers so the place is called as ‘Jalicha Dev’. After fulfilling the wish, one devotee named K. Lakshman Patil cut the trees around the temple and started to build temple. The construction work of congregation was completed in 1942 and ceremony of embarkation was celebrated with great enthusiasm.

Late Shri. Khamanikar Ambekar Baba completed the entire work of temple. All credit goes to him regarding the improvement of temple. There is a holy mattress of Late Shri. Khamanikar Ambekar Baba in this

temple. The learned great people get to sit as per the tradition. There is a temple of Swami Chakradhar here.

His Holy Highness Lonarkar Baba has also contributed in social reforms. There is a big religious fair on the full moon day of Magh month (Hindu Calender). Every year ten to twenty lakh devotees throughout Maharashtra assemble here. It is considered as an important place of fair. Stay arrangement is provided to all the devotees.

19. Riddhpur:

Riddhpur, a place in Amaravati district, is considered as North Kashi of Mahanubhav sect.

Each and every Mahanubhavi follower or priest visits this place in his life because, the incarnation of God Shri Govindprabhu, the Guru of founder of Mahanubhav sect Shri Chakradhar Swami, had stayed here for 120 years. So it's the most important holy place of Mahanubhaviy. Shri Chakradhar Swami had thrice visited this place. There are many worshipful spots like temple of Shri Govindprabhu, the staged place of Shri Chakradhar Swami etc. in Riddhpur. The most remarkable thing about this place is the writing work of the original first book of Mahanubhav sect 'Leelacharitra' was accomplished by , Mahimbhatt, the disciple of Shri Chakradhar Swami in Vajeshwari temple area. The manuscript of this origin write up is still in existence in the library of His

Holy Highness Gopiraj Baba. Moreover there are also near about 1000 manuscripts scriptures in this library.

Sir Sangh Sanchalak Shri Mohan Bhagwat inspected Riddhpur on 19th March, 2015. He had a detailed discussion with His Holy Highness Head Spiritual Guru Shri Karanjekar Baba as the Chairperson of the discussion. After that His Holy Highness Head Spiritual Guru Shri Karanjekar Baba took the seat. He also reported the problems of Riddhpur to Mr. Devendra Phadanvis, our former Chief Minister of Maharashtra. When Mr. Devendra Phadanvis had visited Aashram in Amaravati, he promised Shri Karanjekar Baba to found Marathi University at Riddhpur.

As stated in the given information related to the followers in Mahanubhav sect, home makers, great personalities in monasteries, citizens in the respective places, interviews with these people, I have analyzed the information and completed my research work with analytical method.

Chapter 4

Geographical and Historical Features of Beed District

A compatible history of Beed district is available from Vedic period around 4th A.D. The province would be recognized by the name 'Asmak' during Vedas and Puranas. Beed has a rich and great history. Many legends regarding the sequential changes in the name of Beed district are popular.

Historian believed that the name Beed is corrupted word taken from Arabi Language as Bir or Vir. Some of them feel that Beed is located in Balaghat mountain ranges so it is called as Beel. Later on it was reflected as Beed. Beed district, recognized as a land of Ancient Marathi Poets' is assembled by eleven Taluka places and Beed as a head quarter of these Talukas.

Shri Chakradhar Swami, the founder of Mahanubhav sect, had stayed in Beed during Yadav period. Many monasteries and temples as well as the followers of Mahanubhav sect have been noticed in Beed. Due to unavailability of resources, hilly area, the district was not much progressed even after independence. In spite of this, excluding some well settled personalities; other common people in Beed district have been doing a remarkable job with a great patience and hard work in their respective areas. (1)

4.1 Geographical Background of Beed District:

Beed, earlier in Hyderabad state, is one of the Marathi speaking districts in Maharashtra. It was included in Marathwada during the foundation of Bilingual state in 1956. Later on during the foundation of Maharashtra State, in 1960, it was included in Maharashtra. Thereafter in 1982, during the division of Provincial region and district with 43 towns in Renapur region under Ambajogai Tehsil it was included in Latur district. (2)

4.1.1 Location and Four Boundaries:

Beed is located at the west side center of Aurangabad region. It's on 18.28 to 19.28 Northern latitude and 74.54 to 76.57 longitudes. Aurangabad and Jalana are at the North side, Parbhani and Latur are to the East side, Usmanabad is at the South side, Ahmednagar to the West side of the district. River Godawari, an important river, flows from Gevrai and Majalgaon Taluka at the north boundary. (3)

4.1.2 Weather and Rainfall:

Management of crops and agriculture is completely depended on type of weather, i.e. temperate.

It rains from June to September here. Though temperature is hot, it's cool due to rainy days during these four months. Climate is dry and cold in winter season i.e. from October to January. There is cold wave, sometimes, in November or January.(4) Summer begins from February to May in Beed. Temperature and Weather measuring

instruments are fitted in Beed. Rains are scanty in Beed, so occupation of farming is a big challenge for the farmers. Sometimes people in Beed face draught or famine. Moreover farmers have to face loss in crops due to heavy rains also. Annual average rainfall is 674.77 m.m. but it varies in some of the places in district. It rains less than average rainfall in Aashti, Patoda, Shirur, Kasar, Beed, Kej, Dharur whereas it rains more than average rainfall in Gevrai, Majalgaon, Vadvani, Parali, Ambajogai talukas. Sometimes the proportion changes to less or more every year.

4.1.3 Rivers and Rivulets:

Major River in Beed district is River Godavari and River Manjara, Sindphana, Bindusara, Seena, Kundalika, Sarswati, Vaan are the seven tributaries of River Godavari in Beed district.(5) These rivers don't have current as powerful as the current of rivers in North India.

4.1.4 Area and Administration Department:

Total area of Beed district is 10693 Sq.K.M. which is 3.47% of total area of Maharashtra State. The city area of Beed district is 40.25 Sq.K.M .and rural area is 10652.75 Sq.K.M.(6) Beed district is divided into two revenue divisions for smooth functioning of administration. Aashti, Patoda, Shirur, Kasar, Gevrai, Vadvani taluka places are included in Beed administration sub-division and Majalgaon, Dharur, Parali, Ambajogai and Kej are included in Ambajogai sub-division. There are two separate Deputy Collector

Offices at both the locations. Government of Maharashtra has consented Majalgaon, Aashti, Kej, Gevrai as new sub-divisions. There are eleven Talukas functioning with different committees in Beed where Zilla Parishad controls these committees.

There are total 1360 towns and 1020 Grampanchayat in Beed District.(7) Of all these 831 Grampanchayat are independent and 189 Grampanchayat are divisional. Nagarpanchayat / Municipality is only at Kej Taluka. Kej and Aashti are included in urban area as per the census in 2011. 'A' grade Municipality is in Beed district whereas 'B' grade Municipality is at Parali, Majalgaon and Ambajogai and 'C' grade Municipality is at Gevrai and Dharur.

4.1.5 Crops:

Kharif and Rabi crops are taken in Beed district. Bajara, Toor, Urad, Groundnut and cotton etc, are the major crops grown in Kharif season. Jowar, Wheat, Gram and Crab are cultivated in Rabi season. Sugarcane is also grown yearly in irrigated areas. Vegetables and fruits are also cultivated to some extent.

4.2 Historical Background of Beed District:

Beed possesses the historical inheritance from ancient times. Many of the revolts, eminent saints, poets have enlightened this district. Many ancient buildings, architectures can be seen in Beed. History of name of Beed district, ancient, medieval and modern history of Beed can be covered in next chapter.

4.2.1 History of the name of Beed district:

After the findings of very ancient animal skeletons and weapons during archaeological excavation, it can be guessed that Stone Age man used to colonize in Beed district. Some of the legends related to Beed district in Mahabharata are narrated. It is mentioned in documents that Beed was known as Durgavatinagar and Balani during this period. The Shalivahanas used to rule over Beed, but there is no archived references related to this. From the Shalivahanas during the Vakatakas the Vanshavelis, this area was recognized as Kunthala and after that in 4th century the Rashtrakootas and then the Chalukyas from Kalyani took over the area. Beed district was late ruled by Nrupati Vikramaditya 6th from the Chalukyas (1076-1126). (8) Vikramaditya appointed his sister Champavati as a head of this area, so it was recognized as Champavatinagar. There is no sound proof about it. It is mentioned in the inscription of Badami that the name of Beed was Beel in ancient times. The name lasted up to the reign of the Kalchuris as there was the cantonment of soldiers of Kalchuri Bijjal 2nd in Beed, and thus it might be named as Bijjal Beed. (9).

After Bijjal Beed another name was also given to Beed as Kalind desh. It is mentioned in 84th inscription in Pandurang temple at Pandharpur. Beed is also recognized as Beeldesh in this inscription. (10)

Some of the archived proofs of ancient name of Beed as Shrivardhan are also found. In the inscription of Parshwnath caves at Verul , a different rural name given to Beed is ‘Shri Vardhan’.According to Dr. Brahmanand Deshpande, it’s the nickname of Beed. Today also the great personalities of Mahanubhav set in Beed are called as ‘Sh Vardhanasya Beedkar’.

The name ‘BijjalBeed’ was used till Mohammed Bin Tughlaque had shifted his capital from Delhi to Devgiri. When the province had come under the control of Tughlaque, he changed the name as ‘ Bheer’ in 1326. ‘Bheer’ is, originally Farsi word, which means, a reservoir of water. The name ‘ Beed’ is the appendage of word ‘Bheer’ and it’s in use now-a-days. District Beed is a major district in Maharashtra state.(11)

4.2.2 Ancient History of Beed District:

There had been colonies at many places in ancient Beed. The first part of urbanization had begun in Mohenjodaro and Harappa whereas second phase was started in the land of Marathwada bythe Shalivahanas. Asmak Mahajanpada is mentioned in ‘Bhagawati Kalsootra’ of Jain religion. Anga, Kashi, Hajji, Mal, Vedi, Varas, Kuru,Panchal, Ashmak(Present Part of Marathwada including Beed Aurangabad district), Matsya, Shoorsen,Awanti, Gandhar,Kamboj and Magadh these 16 Mahajanpadas had been included in 6th B.C.

In 11th B.C.as per the inscription on the temple at Aihole (Karnataka),the Chalukyas had ruled over the state adjoined 99000 towns in Vidarbha, West Maharashtra and Kunthala.(12)

Kedareshwar Temple at Dharmapuri in Beed district is the proof for the Chalukya's government during ancient times. Temple sculpture witnesses the rich heritage of art during the Chalukyas who were lovers of art sculpture.

It can be confirmed after witnessing the sculptures in the temples and carvings in Padkandal, Hallebeed and Badami. Dr. Satish Solanki illustrates in his book 'Ancient and Medieval History of Beed' about the construction of Kedareshwar Temple and Kankaleshwar Temple by the Chalukya King Vikramaditya 6th from Kalyani race. (13)Then Rashtrakoot Emperor Indra 1st built the fort of Dhramapuri.This is witnessed from the copper inscription found in Parali. The Satvahanas ruled in Kunthala (presently Beed) after the Rashtrakootas. The inscription found at Naneghat in Nashik tells us that the King has organized Rajsooy and Ashwmedh Yadnya. It was the start of not only Marathwada but also of Maharashtra during the period of the Satvahanas. Even the field of art was flourished during this period. In the world famous carvings of Ajanta, 8 to 13 no. carvings belong to the Satvahanas period. Saptkarni's son, known by the name as 'Hala', wrote a great book of 700 pages in Prakrut. It is considered as a crucial document. It is cleared from the

stone inscription at Naneghat. King Saatkarni had taken his name as 'Goutamiputra', as his mother's name was Goutami. From this it is clearly witnessed that the women were given respect in his period. This empire had ended by 230 A.D.(15)

Afterwards Beed was under the control of the Vakatakas. King Parvatsena, King of Vakatakas then, restructured Kunthala along with Beed. The mention, in the stone inscriptions at Ajanta, reveals that Kunthal was ruled by the Vakataka Kings, Vindhyaasena, Devaraja and Harisena.(16)

During 7th century, Ashmak country was included in the empire of 2nd Pulkeshi, a king of Badami Chalukya. The stone inscription meaning this is found in north-faced condition at the pond on the mountain near Badami Carvings. Chinese traveler Hu Yaang Syaang had visited Ashmak country. Dantidurga, King of Rashtrakootas, defeated Badami Chalukyas and founded the Rashtrakoota empire. Then came Rashtrakoot King Krishnadev who created the world famous Ellora Carvings.

The references about the rulers after Rashtrakoot King Krishnadev, Dhruva, 3rd Govind, 1st Amoghvarsha, 3rd Indra etc. are found. Later on Chalukyas from Kalyani ruled over Beed province. It was in the province of Kalchuri race from Bijjal(1162 A.D.to 1167A.D.), but there is no witness as such regarding it.

In this way the study of ancient history of Beed district is very important.

1. Kedareshwar Temple:

Kedareshwar, Lord Shiva's temple, located near Dharmapuri town, is an excellent example of Chalukya architecture. Life and sentiments are displayed in the stone structure. Outer part of the temple is made from rocks. Sculpture idols of Lord Shiva, Lord Vishnu, Lord Ganesha, Goddess Parvati, Goddess Lakshmi, Lord Narsimha and also some of the pretty women are existed today also. The women with their various nature like Pramada, Chanchala, Prathula, Madalasa, Gajgamiini captivate the our attention.

A beautiful face, prominent and sensuous figure, plump breasts on which dangling grlands of pearls look just fascinating. The sculpture projects and witnesses the contemporary society, drapery, hairstyle, ornaments, style of living, social tradition and religious tradition. It has been singing the songs of Chalukya traditions, prosperity and grandeur. It also gives social message and reflects common man, but unfortunately this temple is experiencing the worse condition. (17)

2. Kankaleshwar Temple:

Temple, which is located on the eastern bank of River Bindusara flowing from the center of Beed district, is the best example of

architecture. The information about the temple is received that it was built in 10th and 11th century by Chalukya King Vikramaditya 6th. Temple is the model of exclusive sculpture and architecture as well as aesthetic sense of the Chalukyas. It's the temple of ten incarnations of Lord Vishnu, but many of its aspects are still in darkness. It's the most beautiful temple in water for students. There are many stories told about the name of Kankaleshwar. The carving work in temple shows the impact of the art and style of Chalukya, Hoysal, Vakatak and Rashtrakoot.(18)

There is Shivling at the innermost part of temple and recently marble idols of Shankar Parvati, Lakshmi Narayan and Ganesha are set on the separate platform. Varieties of sculpture are engraved on the temple but those are not in complete form. A Lot of devotees gather here for festival and fair in the month of Shravan. Many people from outside visit this temple also.

3. Fort of Dharmapuri:

Fort of Dharmapuri/ Dharur is the only one fort attained the royal appearance and historical events in Beed. It is said that when the Rashtrakoot situated Dharmapuri, it was given the status of capitol. We come to know from the copper inscription that Emperor Indra 1st had erected the fort. Even though fort is small in size, its significance lies in its ancient structure. The fort is on the plain but it has no trench. A natural valley to the west side of this fort has

transformed into a lake. The architect had used it so well that it didn't require trench. Fort had not gained much fame until the end of Rashtrakoot and the beginning of Bahamani period. The pieces of Bahamani dynasty were scattered as Nijamshahi, Aadishahi, Qutubshahi, Imadshahi and Baridshahi. Of all these Shahi powers, Adilshah had sighted at Dharur first. He compelled the people to know more about the fort.

Fort of Dharur witnessed the anger and helplessness of Netaji Palkar as well as the memories of Shivajiraje and Jijabai in the eyes of Chhatrapti Shahaji Raje, company of Vithojiraje Bhosale, hoisting and retrieval of empirical flags.

It is situated on Palghat hills and naturally protected by the many vales around it. Its front part is protected by the double walls. Mosque and other historical places are seen here.(19)

It's necessary to study different buildings and architecture while studying the history of Beed because it conveys the importance of the city from ancient period.

4.2.3 Medieval History of Beed District

The turning point in the history of Marathwada is that the Yadavas who were the tributary prince of the Chalukyas declared independence when they got a chance. Bhillamdev Yadav, the son of Maroti Yadav from North Khandesh, founded his empire and

declared his state as Independent state in post 12th century. He settled Devgiri city and gave the status of capitol to it. After that Devgiri became the main center of political, social and cultural changes in South.

After Bhillamdev Yadav Jaitrapal, Singhandev, Krishnadev Yadav, Mahadev Yadav, Krishnadev Yadav's so Ramchandradev Yadav became the King of Devagiri. (1231-1310) From the copper inscription received at Purushottampuri, Taluka Majalgaon, District Beed, we get the information of victories achieved by Ramchandra Yadav.

The temples of Hemdpanti style in all over Maharashtra are recognized by Hemadpant or Hemadri who was the minister of Ramchandra Yadav and Mahadev Yadav and also the head of troupe of elephants in army. 'Chaturang Chintamani' the great book in medieval history is written by Hemadri.

The peculiarities of Beed district are revealed through various copper inscriptions and stone inscriptions got in different places. It was the wealthy and prosperous period of Yadavas. Kalyani, Manur, Dharmapuri, Paithan, Karad, Bahali along with Devagiri were the centers of education and schools. (20)

In the same period Shri Chakradhar Swami founded Mahanubhav sect and first time used Marathi for religious education. Saint

Dnyaneshwar was born in the same period. The first Marathi Mukundraj produced the everlasting literature e.g. Viveksindhu, Paramamrit. It was the period of valour of the brainy commanders like Kholeshwar, Hemadpant etc.

When Allauddin Khiji came to know about the grandeur and fame of Devgiri ,he entered Devgiri along with his full military force. The empire of Hindus was completely at the end during 1318.

Harpal dev, Ramchandra Dev's son-in-law and Shankarrao Yadav's brother-in-law, sat on the throne as the King of Devgiri, but as he failed to pay extortion, Malik Kafoor killed him. And Beed was thrown in the Muslim empire.

After the end of Khilaji empire, Tughalque Bahamani ruled over Beed. Then Adilshah, Nizamshah dominated Beed. Adilshah captured the southern part of Beed and hoisted the flag of Adilshahi in Hijari year 975 and 1567 A.D. after building the second fort on the fort constructed by the Rashtrakootas. Beed began to progress in the power of Murtuja Shah Nizam e.g. References are found about how Murtuja Shah built 'Khajana Bawadi' in order to irrigate the farms and take a good yield throughout the year. (21)

Then Qutubshah, Adilshah and Nizamshah had to face the challenge of Mughal who conquered Beed in 1635. The stone inscription displays information about building of Jama Masjid on Kille Maidan

by the Mughal Knight Sadarshah. After that Shahajhan sent Aurangzeb as the mighty governor of Dakkhan. This period was marked by the foundation of Swaraj by Chhatrapati Shivaji Maharaj. Aurangzeb died in one of the villages on the border of Beed while fighting with the Marathas.

After Mughals, Nizam-Ul-Mulk, a knight in Aurangzeb's court, had founded the Nizam empire and became king of Mughal empire in 1722. He preferred to shake hands with the Marathas to fight with them. Eventually, he met Maratha knight and Commander Shri Haibatrao Nimbalkar. He offered the title of Sultan and declared him as the Governor of Beed, Dharur, Pathari and many other hamlets. Shri Haibatrao Nimbalkar ruled over as a governor of Beed till 1780. He built the temple of Lord Khandoba on the Khandkai Mountain and also a pillar of lamps, Patashankar temple. It is the best example of contemporary architecture. He also tried to develop the Muslim religious places. E.g. the arch at the start of Shahnshawali Darga was built by him. (22)

- **Temples and Architecture in the Medieval History of Beed**

1. Nagnath Temple:

It is one of the most important temples situated on the banks of River Bindusara and the best example of Hemad Panthi style. The

grandeur of this temple is vanished but still the ancient wealth during Yadava's period is revealed through the stone inscriptions on the temple. The innermost part of the temple was very beautifully carved. Shivling is under the hoods of five King Cobras which are made up of metal. The pinnacle of the temple is covered with sheet of gold. At the front side of the temple we can see the stone inscription of, Emperor of Yadavas, Singhandev. It is the oldest and most ancient stone inscription found in Beed district. Late Shri. Shankar Shrikrishna Dev, an astound Devotee of Samarth Ramdas, mentions this stone inscription first time in his research book named 'Ramdas Sanshodhan- Khand-2'. Dr. Brahmanand Deshpande read the inscription first time. The town Pali, where this inscription has found, is not mentioned in the inscription. Pali was known as Pali Mairal during the period of Yadavas. The mention regarding the stay of Shri Chakradhar Swami, founder of Mahanubhav sect, is found in scriptures. (23)

Many legends have been narrated related to this temple. E.g. Ancient Nagnath temple is of Babhruvahan, Arjuna's son. Immortal Ashwatthama used to wander near about this temple.

2. Kapildhar:

There is a tomb of Shri Manmath Swami at Kapildhar. He was a religious revolutionary and progressive poet who used the folk

language i.e. Marathi in literature so as to avoid the challenges faced by the common people in understanding Sanskrit language. He was the person who torched the religious revolution among the masses in 1504. He explained the most difficult concepts in religion in a simple Marathi and made people aware about their religious rights just as Saint Dnyaneshwar had done. His great book ‘Gurugeeta’ is the divine book for the people of Veershaiv religion.

Manmath Swami also wrote best folksongs. Among those the first lawani in Marathi of Goddess of Karad was composed by him. He revived the tradition of Shivkeertan. This divine soul took the self-immolation in 1535 at Kapildhar. Sadashiv and Ramanand, these two devotees were with him at that time. It is told that where Kapilmuni had stayed 1400 years ago in the picturesque beauty of nature, at the same place Sage Manmath took his last breath. Many tourists from various places visit Kapildhar to enjoy and experience the beauty of nature.(24)

3. Khandeshwari Temple:

The definite period of construction of this temple can’t be known, but as per the archaeological department, it belongs to 16th or 17th century. Kaloji Naik, a person from shepherd caste, might have constructed this temple. The face of Goddess Khandeshwari is installed in the temple. The stone inscription states that Ahilyabai

Holkar, then, reconstructed the temple. People still follow the custom of taking darshan of Khaneshwari before crossing the boundaries at the time of Navratri. The custom of burning of Ravana began from 1887. (25)

4. Khandoba Temple and Row of Lights (Deepmala):

This ancient temple and Row of Lights (Deepmala) had been built by Sultanji (Haibatrao Nimbalkar) the Jahagirdar of Beed and brave Mughal knight in 1722 to 1751 as the year is mentioned as 1749 on the stone inscription. Hemadpanthi Temple is supported on 32 pillars. Deepmala, the tallest rows of lights in Maharashtra can be noticed on the mountain top in the lap of nature. Terakotta style of carving and many pictures had added beauty to it.

5. Sautada Sanctury and Rameshwar Temple:

Beed district is blessed with cultural as well as natural wealth. Some of the examples like Bootinath area in Ambajogai, Mayur Sanctuary in Naygaon, Kapildhar and Sautada are evidence of it.

Sautada is famous for waterfall and Rameshwar temple. Waterfall is in the valley where we have to go down 600 staircases. The inscription at the entrance of the temple is worn out and it is the witness of the Chalukyas. The hall and pillars of the temple are finely carved. There is Lord Krishna's temple facing towards the east side. Sautada is considered as historically important place because of Shri Chakradhar Swami's stay here. (26)

6. Purushottampuri:

A prominent place in medieval period in Majalgaon district! Purushottam temple is the exclusive example of Yadav architecture, located on the banks of River Godavari. The most wonderful thing about the temple is –the bricks used for the construction of this temple can float on water! It was the wide vision and pro-activeness of the contemporary architects that they showed a great precaution of the flood and security of the temple. Many copper inscriptions and stone inscription tell that the place had experienced various incidences. Presently devotees come in large number at the time of Adhikmaas i.e. 13th month as per Marathi calendar.

7. Limba Ganesh:

The mention of Lord Ganesha at this town is found in Ganeshpuran, so it is confirmed that the temple belongs to ancient period. As per the stone inscription, Bhavanidas Bhusari reconstructed the temple in 1630. Bhalchandra Ganesh's idol is installed in this Hemadpanthi style temple which is built on attractive stone arches.

There is the temple of Lord Krishna of Mahanubhav sect in the same town. The stone inscription related to Shri Chakradhar Swami's stay is found.

8. Shani temple and Rakshas Bhuvan:

One of the Shaktipeethas, the temple is situated on the banks of River Godavari. Many devotees come for Shani darshan on Shani Amavasya here.

The temple of Panchaleshwar is located on the banks of River Godavari at Rakshas Bhuvan. Mahanubhavi followers throng here for darshan. (27)

9. Mohimata Temple:

It's a unique temple, in the holy and clean water tank, at Madalmohi in Gevrai taluka. There are Hemadpanthi columns with fortification in the four sides of the temple. There is road to darshan line through this fortification. It is assumed that there might be idols installed in the small corners at the side of fortification. There are staircases to go in the holy water tank.

1. Twarita Devi Temple:

Nizam of Hyderabad had granted the town named Tilwada in Gevrai taluka to a Brahmin knight whose name is unknown. Tilwada was recognized as Twaritapur in ancient times. Temple of Twritadevi is located on the mountain at the West side of the town. As per the stone inscription, on the rows of lights in front of the temple, it can be said that Shri. Gopal Baijaji Kulkarni might have constructed this

temple. There was a lake to the east side base of the mountain in olden times, but now there is a habitat of town in its place. The name Talwada is coined with 'Tal' means Lake and 'Wada' means habitat. A big fair has been organized during 8th date of dark fortnight in Chaitra month.

Twarita Devi has been worshipped as Goddess VishnuNarayani because of the four weapons which are similar in Lord Vishnu's hands. The Kalloltirth (Holy water tank), in the premises of the temple, is of 30x30 feet width and 25x30 feet depth. It's the best example of architecture and construction. Today also the custom of offering goat has been continued in the temple. (28)

9. Parali Vaijnath:

It's a major taluka place in Beed district and also remarkable for the 5th Jyotirling temple of all the 12 Jyotirling temples. The original, spacious and ancient temple had been constructed by Hemadri or Hemadpant, the minister in the courts of Yadavs. Shrimant Ahilyabai Holkar restored it.

Nuclear Power Centre is in Parali which is connected by road and rail tracks to the major cities in Maharashtra. Ginning and Pressing Mill was established in Parali during 1905. Late Shri Gopinathji Mundhe saheb, our former strong and eminent personality in politics, also belonged to Parali.

10. Mahanubhav Shri Krishna Temple:

The beautifully built temple is situated at the center part of Beed i.e. Hattikhana and on the banks of River Bindusara. Shri Chakradhar Swami had resided for few days here. Shri. Sitaram Krishnaji Kudav, Mahanubhavi follower, had restored this temple. (29)

All the models of temple and their construction in medieval period are still in existence. The evidence of many unforgettable historical incidences happened during ancient and medieval period are found here in Beed. For instance, a battle on the banks of River Godavari near Gevrai between Parmar Wakapati and Chalukya Nrupati Tailpwar, a battle near Dharmapur area between Gangnrupati Malavraj Jaydev and Chalukya Nrupati Bhoolokmalla 3rd Someshwar, a battle of Rakshasbhuvan etc. These incidences have been studying presently.

4.2.4 Modern History of Beed:

Beed, historically important place in Marathwada, is considered as the major district from ancient times to modern times. It's a multilingual city of Marathi, Urdu, Telugu and Hindi speakers. It is the district of the labors of sugarcane cutters and cooperation movement in Maharashtra. Some of the part, formed from the mountain ranges of Balaghat, is inaccessible and hilly.

Parali Vajjnath is the pilgrim place of the devotees who visit 12 Jyotirling in India. Many references attached to Ramayan Katha are related to the temple of Yogeshwari at Ambajogai. There is a famous sanctuary for our national bird peacock in Naygaon. The first Marathi poet named Mukundraj, Saint Poet Dasopant, and Swami Ramanand Tirth had bestowed fame to this district.

It was the year 1818, in which there had been the first revolt in district Beed Marathwada against the Nizam and the British. Shri Dharmaji Pratap Rao was the leader of this revolt. Next to this, Swami Ramanand Tirth and Govindbhai Shroff had tried for the liberation movement of Marathwada.

1. Swami Ramanand Tirth (Shri Vyanktesh Bhavanrao Khedgikar) 1903-1972:

Swami Ramanand Tirth was a social reformer, educationalist and prominent leader in Hyderabad Liberation battle. He was closely associated with Ambajogai Taluka and Beed District. He led the Hyderabad Liberation battle from 1938. He was imprisoned for 111 days for the active participation in battle. He had the desire of formation states according to languages, inclusion of Marathwada in Maharashtra after the battle. He visited Telangana, Andhra Pradesh with intention of armless battle against the feudal system.

Later he participated in Bhoodan Movement started by Acharya Vinoba Bhave.

In his latter phase of life he devoted himself in the noble work of education because it was unbearable for him to travel at his old age. He opened the first National School at Hipparaga District Usmanabad. Marathwada University in Nanded is recognized by his name. He wrote a book named 'Hyderabad Swatantrya Sangramachya Athavani'/ 'Memories of Hyderabad Liberation Movement'. Due to senile illness he died on 22nd January, 1972.

2. Shri. Babasaheb Paranjape:

Shri. Babasaheb Paranjape led the educational and social movements in Marathwada especially in Beed and Latur during pre-independence and post-independence period. He inspired thousands of young minds to participate in freedom movement with his powerful oratory skill. He not only guided the workers in movement and students but also imbibed the values like patriotism, democracy, nationalism and socialism in their minds. He accompanied Swami Ramanand Tirth and was the first during Hyderabad Liberation Movement. This selfless and unique personality was an M.L.A. of Beed district also. History of Marathwada can't be completed without including his name. (30)

3. Shri. Sadashiv Martand Garge (1920-2005):

Born in Lahuri village in Beed district, Shri Sadashiv Martand Garge was known as Marathi journalist and historian. He was expert in Marathi, Farsi, Urdu and Modi languages and worked as a journalist in the reputed newspapers like Sakal and Tarun Bharat. He was the founder of 'Marathwada Mitramandal' organization. He graced as the Chairperson of National level Conference of History and Indian Society Science Encyclopedia. He was awarded by the state government for writing four books. His contribution in the development of Beed District is very significant.

4. Padmashri Shankarbapu Apegaonkar (1911)

Born in Apegaon, district Beed, Shri Shankarbapu Apegaonkar and Pakhwaj can't be separated as he brought many laurels to Beed district as well as Marathwada with his superb skill in playing 'Pakhawaj'. He significantly contributed in Warakari Sect in Marathwada. It was the proudest moment for Beed as he was the first achiever of the prestigious Padma Puraskar.(31)

5. Outbreak of Revolutionaries:

Seven revolutionaries were hanged on 1890's outbreak in Beed. The center of this outbreak was the house of Shri Shivram Soundattikar in Thigale Galli. People, inspired by Lokmanya Tilak, began to

produce weapons and bullets. Recently the machine of producing bullets was found in the house of Shri Dhondaji Vitthal Mundhe and Shri Shahaji Mundhe who were the leaders of outbreak and battle in Ghodekhour. Both of them were the martyrs in this battle.(32)

In this way Beed is mine of many revolutionists, social reformers, educationalists, saints, artists and historians. After the independence also we can see the grey side of Beed because of the irregular rains, undeveloped farming and so as the worries and problems of farmers

Foot notes:-

1. Ashok gavade, 'Asa aahe amucha beed zilla', 40th state session Beed, Maharashtra, S.T. Kaamgar Union, Yearly edition 2000, Page number 7.
2. Ramesh Baalvad , Apla Beed zhilla, Vidyabharati Publications, Page number 20.
3. Ibid, page number 20.
4. Ibid, page number 22.
5. Ibid, page number 22.
6. Ibid, page number 24.
7. Ibid, page number 24.
8. Dr. Kothare, Marathvadyacha Etahas: Prof. Nagrale, Kalpna Publications, shivaji nagar, Nanded, (1999), Page number 395.
9. Ibid, page number 396.
10. Ibid, page number 396.
11. Ibid, page number 397.
12. Prof Bhandwalkar, Marathvadyacha Etahas: S.S, Prof Hanvale, U.S, Abhijeet Latur, Page number 74.
13. Ibid, page number 75.
14. Ibid, page number 75.
15. Ibid, page number 76.
16. Ibid, page number 76.
17. Ibid, page number 76.

18. Loksatta, Dr. Mohit Rojekar, 1 Oct, 2014.
19. Dr.Sudhir Salunkhe, Beed Zhillyacha Prachin ani Madhyaugin Ettihas, Beed Zhillyacha Etihas Parishad, Page number 62.
20. Ibid, Page number 64.
21. Ibid, page number 66.
22. Ibid, page number 72.
23. Ibid, page number 77.
24. Ramchandra Ratnparkhi, Beed Zhilla Darshan, Mukhtangan Publications, Page number 72.
25. Ibid, Page number 72.
26. Ibid, Page number 73.
27. Ibid, Page number 74.
28. Ibid, Page number 75.
29. Hansraj Khamnikar, Sthandarshan, Mahanubhav literature publications, Malvadgav, 29 August 2015, Page number 233.
30. Ramesh Baalvad, Apla Beed zhilla, Vidyabharati Publications, Latur, Page number 69.
31. Ibid, Page number 69.
32. Dr. Satish Salunkhe, Hyderabadcha Swatantra Sangraha ani Beed Zhila, Page number 57.

Chapter 5

History of Mahanubhav Sect

The roots of Mahanubhav sect lies in Maharashtra but it was spread to the North, Punjab, and Pakistan and Afghanistan. It is also called as 'Jaykrishni Panth' to the northern side where there are temples and monasteries of this sect. Mahanubhav Sect is populated with many followers because of its belief system, socialism and opposition to caste system. There are 13 branches of the sect but there is difference in their thoughts and beliefs. (1)

The word 'Anmay' means Vedas but Mahanubhavi great people consider the word as traditional difference.

Kavishwar Anmay is one among these. In Muraribass, Anmay/branch reflections and opinions on great books are notice Muraribass, who is specialized in meditational writing. The founder and promoter of Mahanubhav Sect, Chakradhar Swami had explained the philosophy sect in the formula during 12th and century. The main regulations in this sect are- surrender, blessings, meditation of idol and meditation of God.(2)

The impact of Jain and Buddha religion is seen on Mahanubhav Sect. Sannyas ashram and Gruhasthashram are focused in this sect. Women can stay in monastery as ascetics. They can follow nonviolence, veg food, pious lifestyle, to ask begging and

travelled to different country. There is code script which can be written in nine methods. (3)

Researchers have said this but it is not true in real sense. Literature in Mahanubhav sect is in Marathi, so the language gained a lot of importance the books like ‘Sootrapath’ ‘Saatigranth’, ‘Akhyankavya’, ‘sadhanagrat’, ‘Teekagrath’ and ‘Bhashygrath’ are indeed valuable. When the sect expanded in Punjab by 16th century, a trader named Krishnaraj carried books there. The same person is famous as Krishnmuni. (4)

Hindi or Punjabi speaking followers also read sootrapath in Marathi. In 17th Century, Aurangzeb freed the sect from Jiziya tax as he thought that these followers were fakiras. (5) witnessing the great tradition of 800 years, there are temples of Mahanubhavi Krishna in Maharashtra(Mumbai), Madhya Pradesh, Delhi and Punjab(Amrutsar). There are total 239 places of 5 incarnations of Mahanubhav Sect I Maharashtra. (6)

❖ Mahanubhav Sect and its features-

5.1. Mahanubhav Sect

Mahanubhav Sect is one of the important sects of all the current sects under hindu religion in India. Common people consider it as Maanbhav which is corrupted word of Mahanubhav. The origin of this sect lies in 13th century and within the next 2 to 3 Centuries; the sect was flourished not only in Maharashtra but all over India. Madhya Pradesh, Punjab, borders, Kashmir etc and

further in present Afganisthan, Kabul Kandahar and Peshawar, Karachi in Pakishan too. Likewise warkari sect, this sect is also Vaishnav Sect.

Shri Chakradhar swami is the founder of this sect (7). He was from Bharooch, Gujarat state. His father Vishaldev was the minster of Bharooch state. Haripal dev was Chakradhar swami's first name. After coming to Riddhpur, district Amaravati, he accepted himself as disciple of Shri Govind Prabhu. After that he had stayed for 12 years on the mountain of Saalbardi. Thereafter during his visits throughout India, many disciples had approached him. He enlightened them with Godly philosophy ad specific code of conduct. From this Mahanubhav sect, started to root in Maharashtra. (8)

Muslims were ruling in India and King Yadav Kanhu as ruling in Maharashtra. The southern part of India was quite free from Muslim powers. Though, Maharashtra was economically rich, society was suffering from inequality, various religions and sects, different worships and rituals and books. Superstitions had been the cause of irrational behavior of people. Common man was suppressed in social and religious inequality. It was the need to explain the real nature of Vedas and Puranas but it wasn't undertaken by other sects. Shri Chakradhar swami understood that concept of religion should be explained to common people so he explained his thoughts in folk language.

After accepting consecration, Shri Chakradhar swami had spent most of the time on the bank of river Godavari. He accepted the holy task of social reformer and stated that greatness of man is known by his deeds and not by his birth. Caste discrimination is the child of man. He spread the message of humanity to the people from all castes during his visits. He didn't differentiate the rich and the poor, men and women. So as a result there are variety of people from various castes, religions and sects in Mahanubhav sect. (9)

There were various sects existing in Maharashtra. Of all those, Naath sect was acceptable but later on it began to degrade because of evil practices, immorality, worshiping instruments and consuming non veg and alcohol. Bhagvat Sect/ Varkari Sect was ancient. It is witnessed from the write up on the foundation of Vithhal mandir during 1111. Saint Dnyaneshwar organized and coordinated and set the philosophy of the sect, he wrote the valuable great book 'Dnyaneshwari'. Varkari Sect had agreed spiritual equality, so there were many saints from various castes in varakari sect. In 12th century, the religion, propagating Marathi language, explaining the philosophy of devotion to the masses, attacking on social inequality, professing one God devotion, came into existence and widely spread in Maharashtra as well as in India that was known as Mahanubhav sect. (10)

5.2 The Original Name of Mahanubhav Sect:

Mahanubhav Sect is acquainted with many names i.e. Mahatma Sect, Achyut Sect, Jaykrishni Sect, Bhatmarg and Par Marg. (11) Of all those, the name Mahatma was given because Chakradhar Swami's followers used to call each other by the name 'Mahatma'. Even Chakradhar Swami used to address his disciples as 'Mahatma'. So the sect which is formed by the company of good people (Mahatma), is Mahatma Sect. But actual name of the sect was different. Once, Shri Chakradhar Swami asked his disciples if they were from Achyut sect. Therefore the followers were known as Achyut Sect, but nobody knows this and Jaykrishni Sect was expanded in Punjab. So it was known as Jaykrishni Sect in Punjab. Shri Nagdevacharya was called as 'Bhat' or 'Bhatobas' and he was the first Preceptor and great disciple of Shri Chakradhar Swami of this sect. He had a prominent place in sect and he had laid his path as 'Bhat Marg' so the sect was known by the name of Bhatobas but it was not the real name of this sect as it had not been found before. It was the name given by an individual's name. It is observed that 'Parmarg' is might be the name of this sect, because many of the disciple had been calling it as 'Marg' instead of 'Panth'. Even Shri Chakradhar Swami used to call it as Marg (Sootravichar 285). Mahanubhavi call their religion as 'Pardharma' and philosophy as 'Parshastra'. The ending statement in Mahanubhavi scriptures is- 'Iti Shri Prdharme Madhmoksheik sadhane...' Meaning of

‘Par’ means Parmeshwar i.e. God. and ‘Paramarth’ means Road to reach God.(12) Shri Chakradhar Swami was the incarnation of God so the name of his sect was considered as ‘ Parmarg’.This conclusion is drawn by Dr. V.B.Kolte.

Originally the sect is own as ‘Prmarg’, however, it is known as ‘Mahanubhav’, ‘Manbhav’ or ‘Jay Shri Krishna’ in Maharashtra as well as in India. It seems that the name ‘Mahanubhav Sect’ was unknown to Shri Chakradhar Swami or his earlier followers also. In the literature of Saints, it is mentioned in ‘Eknathi Gatha’. Then during the period of Chhatrapati Shahaji Raje it was acknowledged by the poet Shri Jayram Vinde. In short the sect was recognized as ‘Manbhav Panth’ from the period of Saint Eknath (13).

5.3 Mahanubhav’s Five Shrikrishna:

There are five major poets in Nath Sect so as five incarnations are in Mahanubhav Sect. All these five names are from different period and are worshipful and respectful. There are no poets and writers in it, but the names of different incarnations. The names of five incarnations, which were told by Chakradhar Swami and Mhaimbhat, were serially written by Keshiraj in ‘Sootrapah’ under the title ‘Panchkrishna’.

Shri Chakrapani Raul was enlightened by Shri Dattatrey Prabhu whereas Chakrapani Raul enlightened Shri Govindprabhu. Shri Chakradhar Swami was blessed by Shri Govindprabhu. This is

our Guru-Shishya tradition. Shri Krishna was the divine incarnation of God Almighty. Bhagvadgita narrated by him was agreed to Chakradhar Swami.(14)

5.3.1 First Krishna: Shri Dattatrey Prabhu:

Shri Dattatrey Prabhu is the second name in Five Krishna, but first Lord Krishna's name is taken; because Shri Chakradhar has called this path as Shri Dattatrey Adhikaran. Lord Krishna's period goes in Tretayuga which was before Dwaparyuga. Even if Lord Krishna's name is taken in the beginning, but Shri Dattatrey resides the first in incarnations. According to Shri Chakradhar Swami, Shri Dattatrey Prabhu is the incarnations of four Yugas (Era) i.e. Krit, Tret, Dwapar, and Kali. So we can visualize an idol of Brahma Vishnu and Mahesh and Dattatrey residing in four Yugas, but Mahanubhavi agree with the idol of Shri Dattatreya having one face and two hands. It has the strong support of the holy books Bhagwat and Shandilyopanishada. Though Shri Dattatrey was child of Atri Sage and Mother Anusaya, he also belongs to Kaliyuga too.

Guru-Shishya tradition begins from Shri Dattatrey Prabhu, so Shri Chakradhar Swami addresses him as 'Adhikaran' which means the origin of promoter. Mahanubhav Sect can be also interpreted as Datta Sect, but this Datta Sect is different than other Datta Sect. The divine place of Shri Dattatrey is at Mahurgad in Nanded and it is a place of profound belief for Mahanuhavi.

5.3.2 Second Krishna: Shri Krishna Chakravarti:

Shri Krishna Chakravarti means Shri Krishna, to whom Mahanubhavi believe him as a whole Brahma and incarnation of Lord Shri Krishna from Dwapar Yuga and he had stayed in the form of a swan at Badarikashram. He had destroyed the demons and protected the virtuous people and monks. He took birth in the womb of Mata Devaki, so he is called as ‘God of Womb’. He was the embodiment of Knowledge and Science. Mahanubhavi believe that God imparts knowledge to us and he also has a divine power to exhibit different incarnations.

Affection to parents, divine friendship, equality, practical wisdom, humorous nature –these are Lord Shrikrishna’s virtues adored by entire mankind. (15)

Shri Krishna Chakravarti had sacrificed his life for mankind for thousand years and relieved from this world by not keeping anything left as if camphor burns.

5.3.3 Third Krishna: Chakrapaani:

Chakrapaani alias Changdev Rauli, is the third incarnation who has the two names and the reason behind this is- Jananayak and Janakaissa from Phaltan taluka District Satara had no child from many days, so Jananayak had expressed a vow to Changdeva of Phaltan and Janakaissa to Chakrapaani , God from her maternal

place, Chakan in order to be blessed with a child. So the child was named as Chakrapaani and Changdevrauli. There is a temple of Chakrapaani at his birth place i.e. at Phaltan. Chakrapaani Raul had completed his learning of Veda, sacred thread ceremony and marriage in presence of his parents. As the time passed, he lost his parents. On the day of his parent's first death anniversary, his wife desired intercourse with her husband Chakrapaani , so he became totally disinterested from that day and came to Mahoor with other pilgrims. There Shri Dattatreya gave him darshan in the form of a tiger. Shri Chakrapaani had stayed in Mahoor for many days and then came to Dwaraka.(16) He accepted the holy job of social work and took broom in hand to clean the roads in and around in the town. Dwaraka is in Gujarat state. It is said that he laid the foundation of cleanliness in Gujarat around 800 years ago.

Shri Chakrapaani had determined to spare his life for the welfare of the masses. Govind Prabhu who came to Riddhpur was also blessed by Shri Chakrapaani. Shri Chakrapaani had stayed in Dwaraka for 63 years. His fame of divine power had widely spread by that time. Being attracted to it, Kamakhya named young girl stayed at the door of his staying but Changdev abducted his body and ended his incarnation. He entered in dead body of Harpaldev, a son of minister and accepted new incarnation which was of Shri Chakradhar Swami, the founder of Mahanubhav sect. This information is written in Leelacharitra. According to thought

system of Mahanubhav Sect, this incarnation was of the covered incarnation. It was the acceptance of par and apar divine powers.(17)

5.3.4 Fourth Krushna: Shri Govind Prabhu: (1187 to 1287)

Shri Govind Prabhu is the forth incarnation of all five Krishna. Mahim Bhatt had written his biography which is called as Riddhpurleela or Ridhhpur charitra. Some of the writers named as Shri Govind Prabhu Charitra but it is not true name.

Shri Govind Prabhu had taken incarnation in Brahmin's house at Kaatsure, Riddhpur in 1187. His mother's name was Nemaisha and father's name was Anant Nayak. Govind Prabhu was brought up by his maternal uncle and aunt because he lost his parents at his early age. He came to Riddhpur for his education. He was also called as Shri Gundam Raul because he was called as Gundo in his childhood. Govind Prabhu didn't travel throughout Maharashtra. He spared most of his time in Riddhpur and other towns near by it.

According to Mahanubhav Philosophy, incarnation of God in 3 ways. First in mother's womb, second to send the principle in mother's womb to other happy place, third to bring life in dead body. Govind Prabhu belongs to second type of incarnation whereas Shri Chakradhar swami belong to third type of incarnation. The living being which was chosen by Govind

Prabhu was mad and erratic so he had to face the characteristics of mad person but he was the incarnation of God.

Once, Shri Govind Prabhu went to Dwaravati and blessed by Changdev Raul and returned to Riddhpur. He started to reform the soul. He was a bachelor throughout his life. We notice many traits of his personality as his disinterestedness, equality, compassion, forgiveness and welfare. He never discriminated people in terms of social and economic status. Though he belongs to Brahmin family, he used to go to the houses of low caste family, to have food with them. Sometimes they used to go to Brahmins house at the time of Yadnya. So thinking his behavior as irreligious Mahajan people in the village blamed him a lot, but the common people were quite supportive to Govind Prabhu.

One more incident of his welfare of the downtrodden people – People from scheduled castes approached him telling that they were badly in need of water, so Shri Prabhu showed them the place where water can be fetched by digging well. His guess was absolutely correct and the problem of water was solved. So these people used to chant his name ‘Raul Maay, Raul Bapu’. (18)

Govind Prabhu was the God Father of the down trodden people. He never sent any person empty-handed. He was the abode of relief and affection for the oppressed and homeless people. Married women who were troubled after their marriages used to come to Riddhpur and meet Govind Prabhu as their parents. He

even used to counsel the victim's husband and her in-laws. He was also the true lover of art and used to appreciate any art form by telling the pros and cons in it. ' Dhavale' the first epic in Marathi was the inspirational creation of Govind Prabhu. Once he told Mahadamba to sing the song about Rukmini Swayamwar. When she refused to sing, he was very angry with her. But later on she had to sing it. This song is called as Dhavale. Mahadamba can be recognized as the first poetess and Shri Govind Prabhu was the source of inspiration for her. Govind Prabhu had stayed in and around of Riddhpur and reformed the society, however the work of Chakradhar Swami is boundless. (19)

5.3.5 Fifth Krishna: Shri Chakradhar Swami:

This is the last and fifth incarnation of five incarnations. Vishaldev was the minister in the court of King Malladev of Bharooch, Gujarat. In 1194, Vishaldev became father of Harpaldev. After few days Harpaldev got married with Kamalaisa named beautiful girl. Harpal dev began to live the life of comfort and to play dice. He was the devotee of Lord Krishna, so he never practiced bad habits. He was not interested in family life and Court matters. At that time Yadav King Singhan, who was ruling in Maharashtra, felt that he should fight the battle and win Gujarat state. Haripaldev was the commander of Army. He won the battle and there was a treaty between Singhan Dev and Haripal Dev. Haripal Dev died of at the age of 27 due to illness. (20)

Harpal dev's parents were ready for his funeral ceremony. There was an incredible incident happened in graveyard. When Vishal dev draws the shroud on the corps of his son, he saw that his son had opened his eyes. He was overwhelmed with happiness shouting, "My son came into life". At the same time there was a surprising incident at Dwaravati (Dwarkali). Changdev Raul had abducted his body and entered in the body of dead Haripal dev. It was his reincarnation which is considered as a savior of the downtrodden. Changdev Raul had stayed in Bharooch for 1 year. Kamlaissa gave birth to Mahipal dev who was not interested in family life; he abandoned his home and reached Riddhpur. There Shri Govind Prabhu blessed him with divine power and named him as 'Chakradhar'. (21)

Shri Chakradhar swami started his work of social reforms. He stayed on the mountain of Saalbardi for 12 years, at Shendurjana for 12 years, at Ramtek for 12 years, Gondwada in Vidyanchal Pradesh for 12 years and then came to Katol. He acquired the knowledge of Vayasthambini from the disciple of Changdev i.e. from Udhalinath. Afterwards, he spent life in seclusion (22).

When he came to the life of people, many followers join him e.g. Baisa, Nagdev Bhatt, Mahim bhatt, Dayamba, Changdev Bhatt, Janopadhye, Nathoba, Shantabaisa, Mahadaissa, Kheigo, Sadhaisa, Aausa, Abaisa etc. Of all those, Nagdevacharya had devote his life for the promotion and expansion of Mahanubhav

Sect. He explained religious and practical principles in simple dialect in Maharashtra. He never disrespected other religion and feel false pride about him. He didn't like to get served by other people.

In this way, Shi Chakradhar Swami enlightened Nagdev and assigned him the first Acharya of the sect and started off to the north direction. (23)

5.4 Philosophy of Mahanubhav Sect and comparison to other sects:

Any religion or sect works for the welfare of mankind. The founder or promoter prepares rules and regulation or code of conduct or the respective sect. It is essential to know philosophy of any sect before we learn the nature of the religion or sect. The philosophy is based on the existence of God, living being and world.

There was difference of opinions about philosophy in the period of Yadavas. Shri Shankaracharya believed in Brahma as the ultimate truth and permanent. Shri Ramanujacharya stated that living beings, world and God Almighty these are the ultimate truth and routine. Madhwacharya believed in twofold existence and emphasized the theory of Brahma, Living Being and World but these are different than each other too. However there was no great influence of theories on Maharashtra.

Of all these theories and principles, Shri Chakradhar Swami's principle was quite different. He had a belief in Living Beings, deity, Family life and God Almighty. Among them Living Beings, deity and God Almighty are lively things. Family Life is quite solid and Deity is self-developed. Living being can be inculcated with values. These all things cannot be united so Mahanubhav philosophy is twofold.

5.4.1 First Matter: Living Being

According to Mahanubhav Sect, living being is independent, permanent and immortal. There are innumerable living beings which are imperishable. Shri Chakradhar Swami has explained the nature of living being as it is 'Nitya' means Permanent, 'Keval' means the only and who is the purest, 'Anadi' means who's slightly troubled by the impurities just as the husk on the grain.

'Avidya', 'Anadi', 'Adnyan', 'Anyatha Dnya', 'Jeevatwa' and 'Adimal' these are the five tissues. (24)

In other philosophy, after the end of ignorance there are no virtues or vices in any organism. According to Mahanubhav philosophy, at the time of absolution and though it's an end of ignorance, the organisms having differences, suspicion, nature, other knowledge and living being, their work comes to an end and there's no other alternative for them but to enjoy divine happiness.(25)

In this way the living being had been in existence with all the virtues and vices in the form of 'Tama' before the creation of the world. (26)

5.4.2 Second Matter: Deity:

The second matter Mahanubhavi believed is Deity. Like living beings there are many deities including Gods and Goddesses. There is a circle of these deities forming the group of nine or 'Thove' and their number is eighty one crore eleven lakh ten in the Universe.(27) The deities are categorized as per their place and characteristics. The idea of Absolution is not applicable to deities but they can give the effects of living beings' deeds.

Deities in Vedic period seem like imaginary, but deities in Mahanubhav seem natural because they have emotional nature, independent and a regular form. (28)

It is stated in other philosophy that the creation of deities is from the Supreme Power i.e. Parbrahma, but Mahanubhavi don't believe this theory. They have categorized deities as per 'Thove'. In mythology, various types of deities have different names. It's the presentation of ideas, so it is not considered an organism or different matter other than God. Mahanubhavi philosophy tells us that Deity is a matter and different than God. (29)

There is no fixed nature of deities in other philosophy, but in Mahanubhavi principle each and every deity has his/her nature and scope, knowledge, happiness, power and appearance. (30)

No other Darshan agrees that Maya is a deity who is totally different from the regular form of God. On the contrary, Mahanubhav Sect admits that Maya is different from the nature of God Almighty. According to Advait Vedant philosophy, existence of deities is based on Brahma who can't be separated from Godly form. Mahanubhav Sect asserts that Brahma can't create deities so the existence and destroyal of deities is not dependent on Brahma.

Mahanubhav philosophy says that deities are ignorant and never freed. They are not completely close to the respective deities and Godly appearance. It is disagreed by the supporters of the people believe that deities are the slightest part of Divine Element. (31)

5.4.3 Third Matter: Family Life:

The third matter accepted by Mahanubhav sect is 'Family Life'. Two types of family life are as

'Family life with reason and Family life with deeds. The latter one is quite wide spread. Use of the term Family Life with reason is quite absurd as the idea of 'Family Life' itself has a wider meaning. Family life with deeds is a blend of 'Five Basic

Elements' (Panchmahabhootas)- Earth, Water, Fire, Wind and Space and 'Three Traits' (Trigunas)- Satva, Raja and Tama.

Family Life with Reason means five basic elements and three traits. This type is in the form of Ashtabhairav in whom five basic elements and three traits are present.

Mahanubhav Sect believes that family life (Prapanch) is material (Jad) and so many of the illustrations are explained in some of the lessons. The more any living being takes interest and feels happy in 'family Life' the quicker he is thrown away from God. (32)

Idea of 'Family Life' in Mahanubhav sect is not based on the scientific thinking and intellect, likewise of Shankaracharya's idea.

According to the twofold (Dwait) Philosophy stated by Madhwacharya Family Life is not material as per the will of Lord Vishnu. Ramanujachrya also says that Family Life is not material as it is originated from the 'Achit' element of God. But Mahanubhavi says that Family Life is different from the divine element and it is completely material.

Shaiv philosophy states that owner, prohibition, deeds and temptation bring together and form the idea of family life, but they are not separate from Shiva. So for the Shaivas, family life is the incarnation of Shiva element.

As per the atom (Parmanu) philosophy, it is said that the origin of the universe lies in atom, but Mahanubhavi believes that family life is a combination of ‘Five Basic Elements’ (Panchmahabhootas)- Earth, Water, Fire, Wind and Space and ‘Three Traits’ (Trigunas)- Satva, Raja and Tama.

Mahanubhavi state that Family life with reason is divided and we can gain atom and world, but atom is indivisible. The concepts of temptation (Mayatatwa), Family Life vary from sect to sect and religion to religion, but Mahanubhavi had clearly stated the difference between Family Life and Temptation(Mayatatwa).(33)

5.4.4 Fourth Matter: God:

Parameshwar is beyond all the temptations i.e. Maya and ‘Par’ means inclusion of Brahma and Ishwar. God is the same in reality or practicality, still there are sayings related to show the differences.

Mahanubhavi say that even though God is invisible, he comes in visible form when he takes up any incarnation. But the ultimate truth remains the same as invisible and divine. God has been reforming any organism time to time but it doesn’t happen in case of Brahma who never reforms any organism.

Ishwar and God, both are Supreme Powers, Pure Omnipresent and Arbitrary. Ishwar/God accolades the state of Absolution to his devotee and Brahma attributes the state of Absolution to a

knowledgeable person. Brahma and Ishwar are the different elements of one and the only one 'Par'.

Many religions are in the form of Brahma but Shri Chakradhar Swami says that form of Brahma is without religion. Nature of Brahma is happiness but it can't give happiness to others.

It means that the reform of any living being is depended on the God Almighty because he is in the form of Might and Nature also whereas Brahma means only nature and knowledge. Ishwar/God possesses the four knowledge skills, Four Donations and the sublime virtues like Compassion. He is with and without the religion. He doesn't do anything but he gets all things done by the living beings. We can call him as the perfect executive, but in divine and abstract form.

God takes his form with the blending of Brahma, Maya and Ishwar. In short, Parmeshwar means the combination of Brahma and Maya who is within him in the form of Deity. She is the first and foremost Might of God Almighty. Parameshwar/ God Almighty runs the entire world with her assistance. (34)

In the science of Vedant philosophy, the nature of Ishwar means the incarnation of Brahma, but in Mahanubhavi philosophy Brahma and Ishwar both are depicted different in subtle sense. Vedant Science philosophy says that there are no characteristics regarding Might in the element of Brahma. It is the Unique Sublime and Ultimate Truth, but Mahanubhavi philosophy nature

is in the form of Brahma and Might and nature is in the form of Ishwar.

Buddhist philosophy defies the existence of God. Buddhists have a strong belief in the changing element in the Universe. They think that there is no need of any abstract power to run the Universe. Mahanubhav twofold (Dwaitpradhan) philosophy states that Ishwar or God completes the work of Creation of the Nature, Reform of living being and Destruction.

It is the broad perspective and liberal thinking of Shri Chakradhar Swami that has led sect to the progressive attitude.

5.5 Code of Conduct in Mahanubhav Sect:

Any religion has its own code of conduct, rules and regulations, so as there is in Mahanubhav sect also. It is expressed in the chapters ‘Sootrapran’ ‘Vichar’ and ‘Vicharmalika’, ‘Achar’ and ‘Acharmalika’ by Shri Chakradhar Swami. It is also called as ‘Asta Pari’ means way or state of being. Swamiji, in his, Brahmaavidyashastra, had used this word for code of conduct towards God.

This code of conduct is for the ascetics of knowledge. Mahanubhavi feel that ascetics in other religion or sect follow code of conduct very strictly but basically they don’t have realization of God, so they are not on proper track. It is essential to realise the existence of God after giving up material life. Shri

Chakradhar Swami used to tell in his sermon that one who follows, he can get godly existence.

Chakradhar Swami had advised to follow do's and don'ts appropriately. In do's begging meditating rest, company, visits and nursing are included. In don'ts unjust, violence and improper path are included. Code of conduct is advised for physically fit people. Chakradhar Swami used to tell that one who follows this code of conduct, God will support and accomplish ascetic's tasks. Faithful and hardworking ascetic will be always protected and helped by God.

5.5.1 Emotionlessness-

The fault in any living being is his emotions, so Shri Chakradhar Swami had advised the ascetics not to be attentive to the emotions but to bring them on neutral. Because of emotions, we experience disorder in us and become restless. It is the nature of any living being.

Emotions are the base of organs and due to remembering animate, inanimate substances or abstract ideas, disordered is bound to be there in our body. Chakradhar swami gives very interesting examples for this e.g a person wants to wear good clothes, to pick up a stick-these are sort of disorders.(49)

An ascetic has to destroy these emotions because living beings start to live the life with many faults and it is the possibility of

committing sins by living being. He stays away from the path of absolution. (11) So it is essential to make our emotions zero and neutral or to regulate and destroy them. (35)

In this way the way of making emotions zero is disinterestedness. It is used for acquisition of God but an ascetic should not do any show off. He should strictly follow disinterestedness. Then only it will liberate his soul. He should assess his own personality as a third person just as an acrobat does.

An ascetic has abandon his country, village, town or city, home. He should refrain himself from his relatives, parents, wife, brothers and sisters, relatives and acquaintances. This is applicable to male and female ascetics. He should also give up the sensational things e.g. the things which are related to our five senses. But, man and woman relationship is main of all. Infact, it is not a sin but it should be based on science and morality. Lord Krishna had wisely enjoyed this and at the same time he also killed the vices. Enjoying passions refrains ascetics from following religion and his mind is wavered. He is not able to follow meditation and acquisition of God. Woman is the king of wild wealth so Chakradhar Swami had ordered his followers not to see any picture of a woman. It was strictly followed that men and women should see or talk to each other only for religious purpose.

An ascetic should not listen and watch singing , dancing, or playing instrument because these art forms evoke our emotions and an ascetic become the victim of passions which is an obstacle in the path of acquisition God. He has to go in the forest by staying away from all h relations. (36)

5.5.2 doubtlessness-

It is compulsory for an ascetic to be doubtlessness or to be misunderstood. It is a great misunderstanding to see God in the form of deity, holy water, image or organism. Shri Chakradhar Swami advised his disciples not to misunderstand the concept of God by going to any yatra or worshiping image. He suggested them to give up ego and stay calm, to realize once faults and not to pinpoint other's faults.

To be doubtless, one has to give up evil practices, eat evil food, to play magic or to follow violence. It is very important for being doubtless.(37)In this way, passion and doubts are different but they are complimentary to each other. Sometimes it is easy to overcome passions but it is very difficult be doubtless.

5.5.3. Temperament:

It is essential to control and regulate our nature or temperament for bringing our passions and doubts to zero level. So Shri Chakradhar Swami had told passion and doubts free and temperament in 'Asatapari'. Nature means physical things and its

functions that are eight- Hunger, Thirst, Feces, Urine, Cold, Heat, Fear, and Sleep. One cannot give up these natural things. If one tries to do so life will be very difficult for that person. One can control but not give up. Of all these eight temperaments hunger is very important because many of our physical problems are caused by the uncontrollable use of hunger. If one can control the taste then many of the problems will be solved. One should take food which will help ones to live. It should be eat to live and not live to eat thought. (38)

An ascetic has to take food by begging which is called as ‘Paradhi’ means independent and state by Shri Chakradhar Swami. A rite of begging is very important. How a king is independent and sovereign in his kingdom likewise in the kingdom of begging an ascetic is like a king. He learns politeness by visiting houses. Ascetic has to follow the rules while begging e.g he should not beg anytime. He should beg for one time i.e.in afternoon because he has to be limited in consuming food. Shri Chakradhar Swami had said that an ascetic should go for begging at the houses of Brahmin, Kshatriya, Vaishya and Shoodra. From this we come to know Chakradhar Swami’s vision and attitude of equality. An ascetic should not go to the houses of his relatives as well as he should not beg in the house of violence. He should enter from the one side of the town and exit from the other end when he goes to beg in the four varna’s houses. After begging an ascetic should take his begged food on the riverside and eat it by

mixing so that he may not have only one taste. An ascetic should strain water and drink it. He should not urinate at holy places, riverside, at square, meeting places etc. This is an eye-opening example of cleanliness laid by Shri Chakradhar Swami. (39)

Temperament means regulating cold and hot and protecting our body from it because an ascetic always goes to the forest or in seclusion.“ Tumha Ashan acchadan hoaave”(Sootra 62) “ Nagveya Nasave”.Shri Chakradhar Swami always disapproves Digamber i.e. to remain naked, but he instructed to wear the simplest and oldest clothes for covering body. He thinks that wearing colorful clothes is also a passion. An Ascetic should wash his clothes and accepts the faded color of clothes after washing. Shri Chakradhar Swami always tells his followers to go in grave yard for getting clothes of a dead person, but that doesn't mean that they should wait for any person's death. Gents ascetic should wear 'Koupin' or four handed 'Suda' and 'Gondi Bunthi' as a cap to cover his head and for female ascetic two-three sudas stitched tripati can be used as attire. Shri Chakradhar Swami had taken care of women and covering their entire body.”Tumhi aapuli mandi perpurusha dekho novije ki”. (Sootra 275, 276) (40)

5.5.4 Destitute -

Ascetic mean should give up own country, own village and acquaintances in order to remain free from passion and doubt. He should not pamper himself by staying at one place but should

wander place to place. Shri Chakradhar swami had set some rules and regulations regarding visits and places. Those are as follows-

Ascetic should not visit pilgrim places, places of ascetics, Kanad desh, Telang desh, Matapur, Mahur, Kolhapur etc. Ascetics should stay in Maharashtra because it is the place of Saints and great people. Religion is accomplished here but each and every place in Maharashtra is not pious. Mahur and Kolhapur are exceptions, because Kolhapur is the place of demon's comfort zone so shri Chakradhar swami had ordered his followers not to go there. If any ascetic goes to Mahur, there is a calamity from deities, so ascetic should not go. An ascetic should go on the lands of river Godavari so that he can follow religion properly. Lastly, he should spend his life under the tree. (41)

When he crosses the boundary of any state, he should not stay permanently there but he can stay under the tree which does not have blossoms. He should not stay under the same tree also. He may go in the temple at night and sleep. He should not go the riches' places because these places may induce passions. He should not insult the idols of deities and leave the place before the sunrise. (42)

He should stay in seclusion while meditation is going on; it is not expected by the women ascetics. They should not go to the lonely places, should not sit in the temple having windows. They should not stay at public places but should prefer to stay in the house of

a virtuous person. Women ascetics should not be sent at far off places for any work. In this way Shri Chakradhar swami has laid some rules and regulations for his followers and ascetics. (43)

5.5.5 Devotion to Preceptor:

Mahanubhav Sect states the importance of devotion to preceptor. Shri Chakradhar Swami was astounded devotee of his preceptor. It is evidently seen in the anecdotes in Leelacharitra. He still remembers and meditates the patting his back by his preceptor. He considers the dust particles on his preceptor's attire as Sublime. Chakradhar Swami was ideal devotee for his disciples because he avoided worshipping himself by his disciples in his stay at Riddhapur. Mahanubhavi calls preceptor as Acharya or Adhikaran. Acharya should be knowledgeable, a guide for the acquisition of God. He should take his disciples to the virtues from vices. He should have God like presence but according to Mahanubhavi philosophy, preceptor and God are different. Shri Chakradhar advised Mahadaisa to serve Nagdevachrya and not to be with God like intelligence. A true devotion means following preceptor's orders and suggestions. A devotee should not exhibit his overconfidence and over-smartness. Search for knowledgeable can be continued anywhere (44).

It is always good to visit the knowledgeable but disinterested person. It is helpful to learn by discussing and understanding each other.

5.5.6 An ideal great soul-

An ascetic should give up passion doubt non-violence, narration, support. Where there is the talk related to these five faults, an ascetic should keep mum. It is the sign of an ideal great soul. He should not divert his attention from philosophy, meditation, routine. Excess of discussion or chatting leads to hurting of the people. Shri Chakradhar swam had disapproved hurting the people. He should have faith in one God and also his family. He should speak and behave with God like people very affectionately. He should always speak truth and never hurt anyone with his bitter words. Once a Brahmin told lie about devotee, of Mahadeva from Warangal, was beaten by Shri Chakradhar. So, the devotee was dead and the fault was given to that Brahmin. (45)

Shri Chakradhar Swami had also suggested to follow serving people. An ascetic should nurse great soul during his illness. If any great soul is suffering from physical or mental illness, one should offer nursing affectionately to that person but at the same time he should not feel proud his service to humanity. As a great soul has to speak softly, he should also tolerate bitter words. Of all these code of conducts he should practice non-violence. Meaning of non-violence very broad and deep. It includes verbal violence also. Even if an ant or any snake trouble us, we should not kill or possess enmity with it. Non-violence is an obstacle

while attaining absolution. Shri Chakradhar Swami had accepted the dress of a monk, he advised to follow non-violence to his ascetics. He even instructed them to walk carefully so that even the smallest or tiniest creature should not die because of his feet. (46)

5.5.7 Learning of Shastra-

Knowledge of God is boundless and limitless. Shri Chakradhar Swami used to tell that even if we make the slate of the earth and chalk of Meru. It is not possible to describe the cycle of deity. Livingbeing ,diety, family life and God cannot be described completely. We have to understand Shastra. Shastra will never tell us to study but we have to attend ourselves and study it. Sometimes we don't understanding, preceptors teaching or learner doesn't remember anything, still learning should be continued faithfully.

If two people are wise knowledgeable and discuss about shastras, there discussion should be healthy and satisfactory. The result of discussion should be happy and full of affection. (47)It is an ideal discussion and time is auspicious. The actions which give us happiness, credit and love,the period of the actions is auspicious and desirous. The discussants should discuss only about Brahmvidya and knowledge in it. Once Nagdevacharya saw Kesobas, Damodar Pandit and other great souls engrossed in discussion, he started observing these people. But, Kesobas and

other people didn't realize that Acharya was standing beside them. At that time Nagdevacharya advised them that meditation of God is more important than the discussion about Shastras.

An ascetic should not share the divine Shastra of God with any other person who is not on divine path. If he tells, he will be blamed and Shastra will be seedless and perished. Some people are expert in Shastras but they don't follow routine. Some people are faithful to follow routine but they don't know Shastra. Some people, they are expert in Shastra, whereas some people don't know Shastra and routine. So the ignorant people should take help of the learned people or to remain in the company of knowledgeable people who should also impart knowledge whatever they have. (48)

5.5.8 Meditation and service-

Meditation and remembrance of God will surely help us to reach to God almighty. When we remember God we forget the other immaterial things like family life "Jetul Jetula prapanchi ujade, tetul tetula ishwari jade," is the simple rule. So, an ascetic has to be independent. It is the meditation without any emotion. An emotional meditation will help an ascetic to the acquisition of God. Remembrance word is used to express service to God as a servant. Remembrance is the core of slavery to God. There are 2 types of remembrances.

1. Visual remembrances

2. Audio remembrances

Visual remembrances means who has experienced the company of God and Audio remembrances means an ascetic can imagine idol of God by listening to others description. An ascetic should remember God's name, idol and leela. Places of God where he had stayed, sat and slept, are worshipful because those had been useful for the service to God as well as.

Just as the places of God are worshipful so as the blessings of God is also worshipful. God has pleased with us by providing material things e.g silkan clothe,chain,comb,plate,utensils,nails, hair, blanket, ivory etc. We should bow down in front of these things and take them as blessings of God. We should remember those incarnations who have blessed us with those material things. We should also keep our forehead on these things by not touching the hair on head or eyebrows. Ascetic should visit the great people related to god and godliness. It is said in Mahanubhav sect (49).

5.5.9 To spare birth-

To spare birth means to spare life. Mahanubhavi ascetic, after being passionless and doubtless, regulating emotions, being independent, should spare his life in chanting the name of God. If anyone does so, God will surely emancipate his soul.

If we think of the philosophy and code of conduct of Mahanubhav sect, some of the part is expressed in the form of reactions and reflections. There is an impact of ‘Nivruttivada’ on it. It means to liberate oneself from the problems and to be disinterested towards material things. Mahanubhav sect stays away from Jain, Avedic and Vedas, unjust rites and rituals, pilgrimage etc. It has allowed the men and women to go beyond the caste system and to take Sanyas. He also professed non-violence. They feel greatness in the path of devotion to achieve God.

5.6: Literature in Mahanubhav Sect:

Literature in Mahanubhav sect originated from the foundation of sect and it has been carried forward by many followers and ascetics. Modern literature in Mahanubhav Sect is not so different as other literature. articles, essays, research, publication, and sometimes stories and poems-this is the nature of modern Mahanubhavi literature. Ancient and Modern literature of Mahanubhav sect is same as on broader aspect. It is certainly praise worthy that Mahanubhavi devotees, poets, poetess and story writers have created a treasure of literature with the religious inspiration. There is variety of literary genres in Mahanubhavi literature e.g. a biographical book like ‘Leelacharitra’, Narrative poem ‘ Shishupalvadh’, a diary of Shri Chakradhar ‘ Pooja vasara’, a scientific book like ‘ Lakshanratnakar’, Battis Lakshanachi Teep’, folksongs, ballads,

hymns, these all types were enriched by Mahanubhavi followers and ascetics. It reveals the creativity, devotion and intelligence of Mahanubhavi people. A valuable treasure of literature which was locked years back now was displayed.(50)

It has been easy to get acquainted with the lives of great inspirational figures and their work in Mahanubhav Sect. Thousands of writers and poets had contributed in the creation of literature from seven hundred years and presented a memorable gift to entire world. Even though Nagdevacharya was the first Guru or Acharya of Mahanubhav Sect, the originator is Shri Chakradhar Swami. The huge blossomed tree of Mahanubhav sect is deeply rooted because of Shri Chakradhar Swami.

5.6.1 Scriptures in Mahanubhav Sect:

In ancient times the literature in Mahanubhav sect was in the form of manuscripts which were destroyed also. The only manuscript copy of Leelacharitra was destroyed during the invasion of Khaalsaiyya at the end 13th century. Late Shri Bhave says in the introduction of 'Kavikavyasuchi' that the destruction of Mahanubhav manuscripts must have been happened due to many enemies to sect or the books were not approved by contemporary political powers. Mahanubhav people tell that once Aurangzeb had given our books and scriptures to his army for lighting earthen stoves. People also misunderstood the philosophy of sect

so, everywhere Mahanubhav Sect was envied by people. They even didn't like to preserve books.

But later on, the followers had accomplished this task very skillfully. (51)

Mahanubhavi had written their books in the notebooks horizontally 2 X 6 cm. They keep indent on four sites and write at the center of the page. Lines are straight and there is no line on the letters. Matter is written in code script. Some of the words are marked asterisks. If a word is repeated then they write R in front of it. Sanskrit words are not written in code script but in Devanagari script. Matter is not punctuated but (:) used. They keep 'Vikasani' as a bookmark. Scripture is bonded with wax, Lac etc. Mahanubhavi people are vegetarian and non-violent so, they never used the skin of dead animal to cover scripture, but the covering cloth is extremely well prepared so that it can hold water also in it. This description is written by Late Bhawe. (52)

5.6.2 Printing and edition-

First printing of Mahanubhavi books started from late 19th Century by great people in sect. In the beginning this was limited to Mahanubhav Sect only, whereas other people were ignorant about it. The famous historian V. K. Rajwade displayed code script first to Non-Mahanubhavi people. He tried to interpret code script with his immense intelligence but there was not much publication work completed by him. Late Bhawe, Shri

Dattalakshraj, Shri Gopiraj had dawned Mahanubhavi literature for the scholars and learners of Marathi language. Dr.Y. K.Deshpande, first systematically,edited Mahanubhavi books. With his inspiration, Shri. Haribhau Nene, Shri V.N.Deshpande, Dr.Kolte, Dr.Dolake carried forward the work of editing.

Dr.Reside, from London University had edited Mahanubhavi Books in London. He prepared a descriptive index of Mahanubhavi Marathi books with great efforts. It is very useful and essential for the students of Mahanubhav sect. In this way the work of editing and printing has been continuing relentlessly. It was started in Late 19th Century by great personality Gopiraj. Multidirectional attitude towards this literature is in use because of the contribution of Mahanubhavi and non- Mahanubhavi people. It is amazing that, the scriptures, which were locked thousand years ago, have been travelling in foreign countries. (53)

5.6.3 Mahanubhavi Sect and Marathi language-

It is evident that Marathi language has been augmented from years to years. Many young minds in literature, literary associations from far off places, publications, magazines, great books, and literary genres have significantly contributed in development of Marathi language and taken her to the height of prestige and success. Mahanubhav Sect is also one among them to take Marathi language at heights. The founder of Mahanubhav Sect, Shri Chakradhar Swami, was Gujarati, but his place of work

was Maharashtra, so he had to process Marathi language. He was the founder of new sect and wanted to spread his sect among the masses and not among only the scholars. Hence it was Marathi, the easiest means of communicating the philosophy of his sect and reaching to the masses. So he accepted Marathi happily and affectionately. So, Mahanubhav sect has taken pride in creating the first pros biography named Leelacharitra. Language in Leelacharitra is very touching and there is no artificiality in it. Usage of language by Chakradhar swami was later carried forward by the first Acharya Nagdev or Bhatobas with great devotion. The relation of Mahanubhav Sect and Marathi language is profoundly close and important because the followers in Mahanubhav sect consider Marathi as their language of religion. No other sect has given as much importance to Marathi as Mahanubhav sect has given. Generally, the founder of any religion expresses the principles in a particular language and advices the group of people with the help of particular language which becomes the language of religion of their followers. The sayings uttered by founder of the religion are truly important. Automatically the language used in sayings or principles gains importance. During Vedic period, the followers had chosen Sanskrit to spread Hindu religion and to reveal Hindu Philosophy so Sanskrit was regarded as language of hindu religion. Bhagwan Gautam Buddha used Pali language for the spread of Buddha dharma so Pali language became famous. So as, Shri Chakradhar

Swami had used Marathi, the language acquired a prestigious place.(54)Sanskrit was understood by few people and learned people. So Nagdevacharya desired to spread the teaching of Chakradhar swami among the common, illiterate and simple Marathi people. So he insisted Keshiraj to use Marathi as medium of language while writing books. As it was made the rule of using Marathi language from the side of first Acharya, the writers later started Marathi. Consequently, Mahanubhavi literature was enriched with poetry, biography, criticism, description of place, sootra, grammar meter encyclopedia etc. and it is also proved that Marathi language can handle any of the challenging subject or janara very skillfully. Mahanubhav sect has also gifted original verses to Marathi e.g

‘Choupadha’, ‘Dhavale’, ‘Shishupalvadh’’Gadyaraja’etc. Marathi is the child of Sanskrit and she is called as mother of all languages but Mahanubhavi not only glorified and used Marathi but also took her batten from Khaibhar khind to Kabul kandhar.Krushnraj from Punjab had accepted Mahanubhav sect in 15th century. Thereafter, the sect was spread in north India and especially in Punjab. Punjabi speaking people found difficulty in reading and reciting sootrapath so, Punajbi and hindi speaking people had to study Marathi, but they studied Marathi willingly and affectionately. Marathi language was adorned with new attractive ornaments and beautified by Mahanubhav Sect. She became the queen on the throne of language of religion. Afterwards the great

people from Mahanubhav sect continued the task ahead and it is quite praiseworthy. (55)

5.6.4 Mahanubhav Prose Literature

Prose Literature of Mahanubhav Sect means the first creation of literature in ancient times i.e. in post Yadav period. It began from the first book in Marathi 'Leelacharitra' but still it was unknown to the world of Marathi language. According to Chakradhar scriptures were written in Sakali, Sundari like unfamiliar scripts. So such hidden treasure was not released and its importance was not told to anyone. 'Leelacharitra', 'Govindprabhucharitra', 'Smritishtal', 'Smrutipath' and 'Drushtantpath' are some of the books in Mahanubhav sect.

5.6.4.1 Leelacharitra:

Leelacharitra is divided into three parts

1. Ekank
2. First half
3. Later half

Of all these in Ekank, there are 74 Leela, In first half, there are 358 Leelas, In later half, there are 488 Leelas. Total Leela in biography are 950. In it, acceptance of incarnation in Chakradhar swami's life, acceptance of might, following of Nagdevacharya, offering affection to Nagambika and lastly Nagdevacharya's final

journey. These incidents are described in it. In Ekank, the entry of Chakradhar swami in the dead body of minister's son in Bharooch, presenting incarnation like this details are described. Afterwards swami's stay in Paithan is also included. The part is called Ekank because it showed the seclusion of Chakradhar swami. When he came to Paithan, he started to live among public. It means he came from Ekant to Lokant, which was a different period in his life.

Leelacharitra is divided into 2 parts i.e First half and second half.

First half describes the offering of affection to Nagambika and enlightenment of Nagdev at Khadkuli. Afterwards, later half of Chakradhar Swami begins and it ends at the last journey of his life. The name for last journey is given as Uttarapanthe. Thus, it is the end of his life.

After the end of Shri Chakradhar Swami, his disciples (Nagdev etc) came to Govind Prabhu and stayed there up to 1208/1209. Initially the disciples were in grief of separation from Swamiji, they used to recall Leela and entertain Nagdevacharya day and night. 'Leelacharitra' was an outcome of recalling Leelas in which Shri Nagdevacharya and Mhaimbhat took great efforts. Mhaimbhat collected Leelas from the people who were directly and indirectly related to Shri Chakradhar Swami. Then after showing and verifying the originality of these Leelas to Nagdevacharya. It was ready for reading. When Leelacharitra

was completed, Muslims invaded South part of India. At that time, attack of Khalsaiyaa, the followers of Chakradhar Swami had to run for their lives and in that bustle, the manuscript of Leelacharitra was lost. It was the year 1228-29 when Nagdevacharya went to heavenly abode. Consequently, Mahanubhav people had to recall the Leelas by the method of by hearting/ rote learning. Fortunately, there were people who used to recite entire Leelas. Among them was Heeraisa, alias Heeraba who learnt entire Leelacharitra. Parshuramvabas had re-written Leelacharitra with the help of Heeraisa. Research and version didn't stop there itself but it went on many years.

Leelacharitra is multi-dimensionally important. It is the first biography in Marathi in which the biography of Shri Chakradhar Swami is described in the form of memories in detail. The language of Leelacharitra is very simple, easy and straight forward. The beauty of Leelacharitra lies in its simplicity of language. Ekank in Leelacharitra is shri Chakradhar swami's autobiographical description. He had shared his experience during the travel in seclusion to his disciples. After listening to those experiences, Mhaimbhat had given literary touch to them. The contemporary living style in Maharashtra, society, traditions and customs, rites and rituals, festivals, cloths, food habits, coins and songs, trade and commerce is heightened in it. It is not the biographical sketch of Swami Chakradhar but there are bio sketches of Nagdev, Baisa, Aausa, Saadho, Sarangpandit,

Janopadhye etc. Leelacharitra is an art gallery of Chakradhar swami's disciples. The seeds of modern literature in Mahanubhav literature are sown in Leelacharitra. Afterwards Sootrapath, Drushtantpath, Ratnmalastotra etc these books were written and many writers were inspired to write great books. (56)

In this way, Leelacharitra is biography of religious reformer. Shri Chakradhar Swami founded Mahanubhav sect to show the new path, direction to the society which was chained in unjust customs and traditions. The graph of his Nobel deeds has been registered in rare documents during post-yadav period culture and before Muslim invasion.

5.6.4.2 Govind Prabhucharitra:

The second biographical book, 'Ruddhipurcharitra'/'Ruddhipurcharitra Leela' was written Mhaimbhatt. Riddhapur is recognized by Shri Govind Prabhu's life span spent in Riddhapur because Leelas were occurred in Riddhapur. The name was given as per the tradition of Mahanubhav sect. Shri Chakradhar Leelacharitra is more elaborated than Govind Prabhucharitra. It is written and edited by Mhaimbhat after the demise of Shri Govindprabu in 1210. There are approximately 325 leelas describing the life of Shri Govindprabhu from his life to death, but it is not his complete biography because all the memories are not included in it. Memories about him included in Leelacharitra are dropped out in this book. Govind Prabhu is regarded as the

incarnation of ‘Achhadani’ and ‘Davadnyacha’ incarnation. While taking birth, he escaped one organism and took incarnation so he is considered as incarnation of Davadne. The organism which he escaped was a lunatic person. He has to take up his habits so he became a lunatic. Mahanubhav people know these details about him. It is the specialty of the book that Govind Prabhu’s dual role or exact depiction of his personality edited by Mhaimbhatt is included in it. His dress, eating habits walking and talking was just like a lunatic person. At the same time, he has a divine element in him, he was a celestial figure. Mhaimbhatt has accurately mentioned in book. Knowledge about three times, Sanjivinividya, control of five basic elements, making poison less to poisonous thing to make speechless person to speak to cure ill person by kick etc are some of the examples of his divinity. Govind Prabhu used to eat food in schedule caste peoples’ home. It shows his equality. Many homeless women feel their maternal place when they used to come to Govind Prabhu. As he belongs from Vidarbha, he and his disciples used to speak Vidharbha dialect and a typical intonation of Varhad was in their speech. A pictorial description of contemporary society, village is the specialty of this book. Govind Prabhu’s biography and area of work was limited so this book has also some limitation. The nature and scope is not wide and comprehensive. There are Leelas of a lunatic person but these Leelas are written in very simple language, so it is interesting to read it. Govind Prabhucharitra’s

beauty lies in the simplicity and the appearance of Govind Prabhu who has long beard touching to his belly button and the sashes and his broad chest. (57)

5.6.4.3 Smriti Sthal / Memorial Place:

This book is a biography of Nagdev, the first Acharya of Mahanubhav sect. The word 'Smriti' has a different meaning. It means the sayings of Shri Chakradhar Swami were remembered, recalled and retold by Nagdev to the people, So these are 'Smriti' and 'Sthal' or place means in which the sayings are mentioned. So the book 'Smritisthal' is a treasure of narrated sayings by Nagdevacharya who recalled these sayings by Shri Chakradhar Swami. Narendrabhaas, the creator of 'Rukmini Swayamwar', edited these sayings after the death of Shri Nagdevacharya (1234). It was the editing of first 700 sayings but it's not available now. The topic of 'Smritistha' is related to Nagdevacharya and his family. There are various opinions about the creator and the period of it. It is evident from the scriptures of Mahanubhav that after Narendra's death, it was restructured and edited by Parashram Bhaas Malobaas, Shivbaas.

Smriti Sthal describes the later part of Nagdevacharya's life i.e. from when he became the great teacher. We can experience variety in Nagdevacharya's appearances in different looks and how his personality was developed in the company of Shri Swami Chakradhar. In the first part of the book his restlessness because

of his Guru's demise is described. Afterwards Mahadaisa takes him for nursing and then takes him to Govindprabhu at Riddhpur. Then he stays there till the death of Shri Govindprabhu. Then comes to Nimba village where many people come to meet him. He solves the problems of many people. His devotion to Guru and sect, his mastery in philosophy and custom of sect, affection towards the followers, Creative mind and lofty personality all these traits have made the poets, writers and litterateurs to write his biography.

Smriti Sthal is a biographical account of Shri Nagdev and a treasure of memories of Mahadamba, Mhaimbhat, Aausa, Kothaloba, Kesobaas, Hiraisa, Damodar Pandit, Narendra, Bhaskarbhat Borikar etc. There is also mention of Demaisa, Lakhaisa ascetics. Nagdeva encouraged the creation of literature and so it had happened in Mahanubhav sect and important part in Smriti Sthal was also created. Invasion by Islam on Yadav kingdom, protection of Mahanubhavi followers and family of Swamiji by Nagdevacharya is also described. Nagdevacharya protected the family of Swamiji with the help of Sadha and Abaisa and stayed at Nilanga. Smriti Sthal is the best representation of Marathi Prose during Yadava's period. The definitions of Sidi, Gadi, Hali, Pali, Gavan, Gaav, Pur, Patan, Nagar are very interesting. Many of the practical examples like Kadel, Tupkarani, Himat, Tond, Awahani, Parise, Paani and Sajuk Panni, Nakhchhin, Mhatar damu are very poignant.

Smriti Sthal talks about the details of Spread of Mahanubhav Sect by Nagdevacharya and enriching Marathi language by inspiring his disciples to write books. (58)

5.6.4.4 Sootrapath-

Sootrapth is just like Bible to Mahanubhav Sect. It is the reflection of Shri Chakradhar swami so it is a book of great importance for Mahanubhavi. In it, there are written and edited sayings from Leelacharitra by Chakradhar Swami. These sayings are edited by Mhaimbhatt and afterwards Keshirajbas, Nagdevacharya's disciple accomplished 'Sootrapth'. Sootrapath has acquired the position in the place of Bhagwatgeeta, Dhammapad, Bible and Quran. There are total 1250 sootras in Sootrapath. It is divided as follows-

1. Poorvi
2. Five Krishnas
3. Five Names
4. Annyavyavrutti
5. Yugdharma
6. Vidyamarg
7. Sanhaar
8. Saunsaran
9. Uddharan
10. Asatapadi
11. Mahavaakya
12. neervachan

13. Achhar

14. Acharmalika

15. Vichar

16. Vicharmalika

Of all these, Parshuram and Rameshwarbas had edited two chapters. Other chapters are edited by Yesobas so, sootrapth is recognized in the name of Yesobas. In 1553, Chalhatpandit had given sanskrit form to Sootras but Sanskrit is not easy to understand by people. Each Mahanubhavi person studies Marathi sootrapth so Jaykrishna from Kabul used to recite Marathi Sootrapath. The place of sootrapth in Marathi literature is very valuable and important. Sootrapth is well organized book from beginning to end. The subject is philosophical but it has literary beauty also. So it has got an incredible importance. Some of the sootras in Sootrapth are as follows:

1. Javam-javam Janata – Tavam tavam nenata (Vichar 164)

2. Vedhavani Bodhiti Kaam Bodhauvni Vediti (Vichar 111)

3. Polaleya Suneyachecha Pari asave (Achar 219)

4. Jeeteni Mrutancha Dharmi Vartave (Achar 74)

5. Maharvadavi Dharma kadhava(Achar149)

If we read sayings in sootrapath minutely, we find variety in it and it can be explained in a different manner. So, key to explanation is included in Sootrapth. Koshibas has accomplished Sootrapath between 1212-13 and after 100 to 125 years before, there were Dwatrinshlakshan (Aneraj) ‘Prakaranvas’(Parsharam)

‘ Hetusthal’(Nyaybas) which explained the meaning and objective of Sootrapth. Of course, Sootrapath was the foundation of Mahanubhavi Sect philosophy and their literature. ‘Sootrapth’ has been Bhagwatgeeta of Mahanubhavi (59)

5.6.4.5 Drushtantpath-

Drushtantpath is also the outcome of Leelacharitra. Shri Chakradhar Swami has explained our thought process in different incidences. Sometimes, he has told stories related to it. Keshirajbas, Mahanubhavi scholar has selected some sootra and drushtant and added ‘Darshtantik’, to it .Dranshtantik means moral or values drawn from dhrushtant. Keshirajbas also told an illustration for the explanation of some sootras, however majority of sootras and drushtant are told by Swamiji. All credit goes to Shri Chakradhar Swami. Keshirajbas had edited the explanation. Keshirajbas was a knowledgeable laurate and he was well versed with Sanskrit language and literature. He had also studied religious scriptures and translated some of the leelas in Sanskrit in his ‘Ratnamalastotra’ in 1206. Mahanubhav sect accepted Marathi language for the welfare of common people. Keshirajbas also wrote books in Marathi and prepared index named ‘Lapanik’ as per the drushtant topic. He had composed 154 Hymns named ‘drushtantstotra’. Many critical appreciation were written on sootrapath edited by Keshirajbas, at the same time there were notes written on ‘drushtanthetu’, ‘drushtantsthal’ etc. Some of the illustrations in Leelacharitra are not included in drushantpath.

However, these illustrations are in use in Mahanubhav sect and called as 'Mokale' i.e not included in books. Shri Chakradhar swami has always the attitude related to people. So, he has told the illustrations in order to explain thoughts to common people. The society was of common people and not of scholars and laurates. It is the correlation of social welfare and illustrations related to social welfare. He could have explained his knowledge in better and scholarly language but he wanted to enlighten the common people so he selected common language. Complicated concepts can be understood easily with the help of common and easy language e.g. 'Atulacha', 'Baherilacha' and 'Umaberysavarilacha'. Thses three illustrations tell a mysterious principle but the thoughts are explained in a very simple language e.g a person in house sees the things inside the house, a person outside the house sees the things outside of the house but a person on threshold can see the things inside and outside of the house. The concept of dual incarnation or paravar incarnation is explained through this example.

Shri Chakradhar swami had narrated many stories to his followers. These stories are included in latter part of 'Leelacharitra'. Some of the stories were considered as illustrations. Swamiji's narration is very artistic and interesting when we freed 'drushtantpath'. (60)

5.6.4.6 Tinhi Sthale / Three Places:

This is the oldest and extraordinary book which is written by Gurjar Shivbaas with the help of Haribas and elaborately comments on ‘Sootrapath’. There are three sections in Sootrapath- Characteristics (Lakshan), Conduct (Achar) and Thoughts (Vichar) on which both of them had written ‘Lakshansthal, Acharsthal and Vicharsthal respectively in 1325. Gurjar Shivbass had abandoned the material life and accepted the path guided by Achal Muraribaas, so he has been mentioned as Achal Shivbaas. He belonged to Gujarat so he has been called as Gurjar Shivbaas who was well versed with ‘Parameshwarshastra’. His preceptor Achal Muraribaas had expressed a desire during his last days of life span that his disciple Gurjar Shivbaas should complete his incomplete work of search of science/ religious science. So respecting his preceptor’s order and not quitting the idea of ‘Asti Pari’, Shivbaas had fully devoted himself for the accomplishment of this task. His literary contribution is indeed very notable.

The creation of second Peedhipath of Leelacharitra and ‘Teenhi Sthale’ is the outcome of Shivbaasa’s research work. It has made the foundation of Mahanubhavi philosophy strong and firm. Hiraisa had completed the first Peedhipath as per her remembrance.

5.6.4.7 Mahabhashya/ Bandh :

‘Sthal’ means comment / Bhashya and ‘Bandh’ means and elaborate comment. Just as, three places are formed on three parts

i.e characteristics, conduct and thought so as on the basis of these three parts 'Lakshanbandh', 'Acharbandh' and 'vicharbandh' are formed. Shri Dattraj Marathe has written Lakshanbandh in 16th Century, Shri Vishwanath Bidkar created Acharbandh and Shri Bhishmacharya waideshkar is the writer of Lakshanbandh. There are many comments (Bhashyas) available e.g 'Ekashparkaran Sootrabhashy' by Kanadey Pandit, 'Lapika' by Chakrapanibas 'Achamahabhasya' by Gopibhaskar etc. (61)

In this way, Mahanubhavi literature is enriched with this prose collections if the prose collection had not been in existence, it could have been impossible to know information about the social, cultural documents during Yadav period and pure Marathi, without Farsi language used during Pre-muslim period.

5.6.5 Poetry literature of Mahanubhav Sect-

Mahanubhav literature is an important trend during medieval Marathi literature. Mahanubhav literature includes Prose as well as poetry form. Devotion towards five Krishna of Mahanubhav people regulates and controls our thought process. They don't accept any other incarnation than five Krishna. The main inspiration behind the creation of Poetry/verse is devotion towards Lord Krishna. The first Marathi poem was born with the source of inspiration from the devotion towards Lord Shri Krishna. Mahadambas Dhavale is considered as first Marathi poem. Afterwards, Murtiprakash was the next important verse

Saatigranth in Mahanubhav and many other verses added to the wealth of Mahanubhav Prose.

5.6.5.1 Mahadamba and her Dhavale-

Mahadamba is first respected and worshipped in the temple of Marathi Saraswati. Mahadamba is the first Marathi poetess as well as the first narrator of Lord Krishna's wedding ceremony. In her poem Dhavale, during the beginning of 13th century (1208). She narrates the story of kidnapping of Goddess Rukmini and it is the first story about Lord Krishna's wedding. Mahadaisa/ Mahadamba is nagdevacharya's cousin who was bleesed with the company of Shri Chakradhar, Govind Prabhu and Nagdevacharya. The respect which Muktabai has received in Dnyaneshwar circle, the same respect has been attained by mahadaisa in Shri Chakradhar's circle. She was very intteligent and disineterested. She often used to ask questions to swami so she was called: 'Old curious student, old discussant' (eth Nirantan kahi pusatchit ase). Mahadaisa is responsible for depiction of Swami's life in previous birth in Leelacharitra. Swami has changed her name from Roopaisa into Mahadaisa because of her qualities. Afterwards Keshiraj again changed name Mahadaisa to Mahadamba. She used to guide the followers and so by understanding her work Nagdevacharya expreesed his gratitude towards her and commented, "Mhatari Maziya Dharmasi Rakshankinga'.

Dhavala means wedding song. There two parts first part and later part of Mahadamba's Dhavale. First part was created because of an anecdote. A bride from Teli society was carrying Bashing for her bridegroom, Mahadamba requested her to give Bashing for Govind Prabhu. She tied Bashing on Govind Prabhu's crown and wedding turmeric was applied, musical instruments were played, wedding feast was organized Shri Govind Prabhu smiled and the song sung as per his order was famous as Dhavale. It might have been sung half only but after the demise of Govind Prabhu, Mahadamba sang the complete story as per Laxmindrabhatt's insistence. It must be the latter part of Dhavale. The first part consists of 84 stanzas and latter part of 64 Stanzas. So total number of stanzas is 148.

The language in the verse is simple but sweet which reveals women temperament easily. Simplicity and sweetness in language attract leaders for instance Rukmini's friends describe lord Krishna-

Rukmini si sakhiya sandhati vratantu coolen
Sarvangi n dekhechi tuza O kantu
Dekhile jechi ang thetoniya nayan n dhalatti ;
Janatibhaktijan Roope aghadh.
Govindurana ||62||

Meaning: Rukmini's friends tell her that her husband is so handsome that one desires to look at him without winking of the eyelids. His divine physique attracts everyone.

We get to know about the wedding customs during Yadav period. She is also a composer of ‘Matruki Rukmini Swayamvar’ which is indeed marvelous. Overall Mahadaisa as the first verse composer is a great pride for all of us. (62)

5.6.5.2 Moortiprakash:

The next creation in Mahanubhavi Verse section is ‘Moortiprakash’ written by Shri Keshiraj in 1289 means before one year of ‘Dnyaneshwari. ‘Moortiprakash’ , consisting three thousand stanzas (Ovi)is the descriptive book by Keshiraj. The main descriptive topic in the book is of Shri Chakradhar’s idol and it is during the Pooja ceremony/ worship ceremony at Domegram in detail. Language is so much beautified with lots of poetic devices and literary ornaments which has taken away liveliness in description and has become a typically artificial and stereotype language. Sometimes Keshiraj Baas diverts the topic which has lengthened description too much.’ Moortipraksh’ is a simple verse describes the beauty of idol. The poet confidently says while expressing his self-confidence-

“ Varnita Shri Chakradharacha Moortimayanku:

Anande Dulwin tribhuvanacha loku

Sumana Karin Sambokhu:

Sabhechiya ||182||

Ata Sahityachehi Rase:

Shrungaracheni Dhoomkase

Prabandh Nachavin Ullhase:

Kavijanache ||184||

Meaning: While describing an idol of Shri Chakradhar Swami, three worlds i.e. Earth, Heaven and Hell are elited. Many poets, litterateurs and laureates are excited to describe the idol.

‘Moortiprakash’ verse includes Panchkrishna Naman –Bow to Five Krishna, Bow to Shri Nagdevacharya, The beauty of Shri Chakradhar Swami’s physique, his face, his body complexion, his worship ceremony, Shri Nagdevacharya’s plight etc. After the last journey of Shri Chakradhar Swami, Bhatobaas was drowned in the poignant feeling of separation from Swamiji. Keshiraj has subtly described the separation. Moortiprakash is not a narrative poem but it’s a descriptive poem in which Poetry and Philosophy can’t be separated. The poet’s intention is to describe Shri Chakradhar Swami with complete devotion, however, Philosophy and its analysis is the main topic. Basically Keshiraj was an artist so this trait is fully utilized for the description. (63)

5.6.5.3 Narendra Rukmini Swayamwar:

There is not much information about Narendra in Mahanubhav Literature, but a little bit information is available in ‘Smritisthale’, ‘Teepgranth’ and ‘Anwaysthale’. On the basis of the information, it is understood that Narendra, Shailya and Nrusinhma were the poets in the court of Ramdevraya. There is an interesting anecdote related to them. Shailya and Nrusinhma had written verses named ‘Ramayana’ and ‘Nalopakhyan’ respectively and read in the court. After listening to the verses

Narenrdra got up from seat and said to his brothers .“Instead of theses verses, if you had narrated the description about the market places of Shri Krishna’s Dwaraka, your demerits could have been washed off.” The other two brothers suggested Narendra to compose that kind of verse so that they would judge intellect. So Narendra composed Rukminiswaya and read out in presence of King Ramdevraya in his court. After listening to the beauty in language, meaning and creativity, King expressed his desire that the verse should be in his name. He would offer one gold coin (Sontakkaa) and Chouthariya Asu for each verse as a gift. Narendra realized his shrewd nature and told him that there are certain drawbacks in the verse and took his creation to his home. Three brothers cut around 900 stanzas in the poem that night. Next day when the courtiers came at their doorsteps they, unwillingly, had to hand over the original manuscript of Rukminiswayamvar to the courtiers. Narendra was restless and disinterested due to this incident. He took up the half completed book and followed the path of Nagdevacharya. After that the book was placed in Mahanubhav Sect literature.

There are only 879 stanzas in Rukmini Swayamvar by Narendra. The composition was completed in 1292. Another verse naming as the same ‘Rukminiswayamvar of 2936 stanzas composed by Narendra. It is publishe by Dr Suresh Dolake from the original manuscript and with photos of each page, but in this verse we can’t experience the beauty of Narendra’s language. So the

researchers opined that it might not be the original verse by Narendra and original verse was composed on the basis of two books in Sanskrit called 10th chapter of Bhagwat and Padmpuran and the poet had modified it. Kalyankirtibhat or Kinnar and remedies regarding the mental relaxation for Rukmini on her grief of loneliness is not mentioned in original Bhagwata. There is a mention of trustworthy Brahmin in Bhagwata. Narendra had named the Brahmin as 'Sudev'. Kinnarakhyan in Narendra's Rukminiswayamvar is the best example of Narendra's profound creativity and a reader never gets bored to read it. Narendra had tried to make it more interesting and highly poetic. The characters like Rukmi, Shishupal, Bhimak etc are very enchanting. The incidences and descriptions are vividly described and the entire epic is adorned with wonderful and various literary ornaments. e.g. simile, metaphor, Illustration etc. It's the precious ornament of Goddess Sharada and so has acquired the important place in Mahanubhavi Literature. (64)

5.6.5.4 Shishupalvadh:

'Shishupalvadh' had been written near about in 1235 by Bhaskarbhat after following Mahanubhav sect. According to Dr. Kolte's opinion that it was composed between the period of presence of Baidevbaas when he was the great Preceptor (1234-1237) and after the demise of Nagdevacharya. Shri Bhaskarbhar Borikar was an eminent poet who has portrayed the story of Shishupalvadh very interestingly. In order to beautify this verse

his descriptive skill and imagination to pen down the description of meeting, town, nature, war, water sports, separation etc is really amazing.

Not a single detail while describing the nature is not missed out by Bhaskarbhat. E.g description of gradens, parks, orchids in Dwaraka and around Lord Krishna's palace. Imagination and creativity has been mingled and a beautiful pictorial epic took up a live form.

Lawanya SarovariJevi Kamalache Pane Bharari

Tevi Uddharu Kane Bhari:

Pran Kopacha ||187||

‘Shishupalvadh’ is, though, apparently full of valour but it's a romantic verse also. Bhaskarbhat's fellow mate Shri Bhavedevvyas says that feeling of love is given prime importance, so it's useful for family oriented people and not for saints. Bhaskarbhat has given Midas's touch to verse ‘Shishupalvadh’ with his ultimate creativity, imagination and poetic intelligence.(65)

5.6.5.5 Uddhavgita-

After listening remark by Bhavedevvyas about Shishupalvadh, Bhaskarbhat felt guilty for his simplicity. Being on the path of Vairagya/disinterestedness romantic verse like Shishupalvadh was created by him. The very thought of this started feeling him guilty about himself, so he wrote Uddhavgita. Uddhavgita is the

source soul of devotion. The first credit goes to Bhaskarbhat to bring 11th chapter of Bhagwat in Marathi. Original 11th Chapter of Bhagwat is in Sanskrit and it contains 1367 shlokas which was written within 827 shlokas by Bhaskarbhat. The verse is famous by the name Uddhavgita because Lord Krishna had advised Uddhav in it. As per Shishupalwadh, a reader experiences the self-realization of Bhaskarbhat in Uddhavgita. Bhaskarbhat has elaborated 50 Stanza on one Shlok in original Sanskrit.

Occasionally, the romantic mind of bhaskarbhat peeps through Shishupalwadh story or uddhavgita. It's a very effective and concise Ekadashteeka which cannot be compared to Saint Ekanath's Ekadashteeka. It is an abridged version of original Sanskrit book tried by Bhaskarbhat. The philosophy of Dwait is explained in it. Uddhavgita is not so enriched with poetic devises as Shishupalwadh.(66)

5.6.5.6 Vachhaharan-

Shri Damodar Pandit had created this prose in 1238. Shri Damodar Pnadit and his wife Hiramba/ Hiraisa had been blessed with Nagdevacharya's advice but still Hiraisa decided to abandon first. Damodar pandit told her to proceed and answered that he would join her after their son's wedding. When Hiraisa came to know about her husband engrossed in their son and family life, she sent message to her husband from Nagdevacharya's monetary. Afterwards Damodar pant took sannyas at

Nagdevacharya's monastery and spent his life in devotion to God. He was expert in Marathi and Sanskrit language. He studied Philosophy in the company of Nagdevacharya so he was considered as Kesobas i.e. Nagdevacharya's eyes. Damodar Pandit has written Dhuve, four line poems and devotional songs and verse Vachhaharan. It is of 500 stanzas describing kidnapping of son in Krishnacharitra with the help of Bhagvatkatha. Shri Damodar Pandit was devotee of Lord Krishna so he describes Vrundavan, river Yamuna with his unique imagination and artistic vision. Vachhaharan is an outlet of his devotion to Lord Krishna. (67)

5.6.5.7 Sahyadrivarnan-

Ravalobas is the writer of this verse. He mentions his insisters in the beginning of the verse. His tradition of guru was Uppadhye Anmay which is as follows-

Janardan-Kamalamba- Hiramabika/ Ram. Ram may be his poetical name. Ravalobas belonged to Pathari from district Parabhani. There is neither sufficient information nor biography of him available. The record of his writeup is available from different Anmay sthal. So it is known that 'Sahyadrivarnan' verse and 'Namaache Dahanam' prose was written by him Sahyadri is the place of stay of Shri Dattatraya Prabhu who was one among Dattatraya Prabhu of Mahanubhav sect. Sahyadri means not the mountain ranges but it is its divergent. Mahur or Matapur is

situated on this divergent. Mahur's the prominent place of Dattatraya. Here Sahhyadri means mountain of Mahur. Shri Dattatrayas Leelas is the core part of this verse. Sahyadrivarana is the first book of Mahanubhav Dutta sect. The biography of Shri Chakradhar is also described in it. From this verse, we come to know about Ravalobass's imagination, creativity and literary skills. Sahyadrivarnan has achieved an important place in Saatigranth of Mahanubhav sect. (68)

5.6.5.8 Riddhapurvarnan:

The creator of this verse is Narayanbaas who belonged to Bahal named village in Khandesh so recognized as Narayan Bahaliye. On his way of journey, he came to Riddhapur. There he met Vishwanathbaas, a learned personality. Both Narayanbaas and Vishwanathbaas were scholars and learned people. After realizing the poetic intelligence in them, they both created verses by instructing each other. Narayanbaas wrote 'Riddhapurvarnan' and Vishwanathbaas created 'Dnyanprabodh' and both of the creations were completed in the same period.

Riddhipur or Riddhapur is the major pilgrim place of Mahanubhav Sect. It is a worshipful place for the followers, ascetics and saints in Mahanubhav sect. Govindprabhu, one of the Krishna in Mahanubhav Panch Krishna, had spent his major period of his life in Riddhipur. A remarkable incident of accepting knowledge and wisdom from Govindprabhu to Shri Chakradhar

Swami happened in this town itself. After Shri Chakradhar Swami, Nagdevacharya and his family of disciples had stayed in Riddhapur and propagate Mahanubhav sect. So Riddhapur has been the ‘Kashi’ of Mahanubhavi people and ten to twelve books were written on it. In ‘Riddhapurvarnan’, we find the description of temple, surrounding area, Kingly monastery, Main Door, Threshold, Platform, dining room, Rangmalika, Padshala, Mardansthan etc. The poetic device like Simile, Metaphor are used in ‘Riddhapurvarnan’ for description. (69)

5.6.5.9 Dnyanprabodh:

‘Riddhapurvarnan’ and ‘Dnyanprabodh’ were the contemporary and last creations of all the Saati Granth in Mahanubhav Sect. Now, here is a short information about ‘Dnyanprabodh’ which is written by Shri Vishwanath. Much of the information is not available about Vishwanath but he was in service at Kamaraj Laad, a Trader of Bidar at Paithan. When he was in service, some of the amount was in his credit and he couldn’t repay it, so Kamraj had put him in jail. Achal Shivbaas helped him to come out of the jail. Vishwanath, then, didn’t continue his job but he became the follower of Mahanubhav sect by acquiring knowledge from Shivbaas. Vishwanath had two preceptors – One is Sage Kamalakar who imparted knowledge and the other one is Achal Shivraj who gave the knowledge of disinterestedness / ascetic life. After that Vishwanathbaas devoted his entire life in devotion towards God.

‘Dnyanprabodh’ reveals the knowledge from 7th to 11th shloka of 13th Adhyay in Bhagwadgeeta. He didn’t criticize on the knowledge in Geeta, but his main purpose was to explain the path of Salvation laid by Shri Chakradhar Swami. A beautiful blending of poetry and philosophy is noticed in this poetic creation just as in Dnyaneshwari, but originality and classic element in Dnyaneshwari is not seen in this book.

It’s a book of philosophy but in poetic form. The complex and difficult concept of philosophy is explained very skillfully in the book. Vishwanath Vyas has used various language skills and poetic devices to make this concept easier. It was his great effort to reach Mahanubhavi philosophy to the common people. (70)

In this way ample of published and unpublished treasure of prose and verse is in the name of Mahanubhav sect. The number of creation goes up to around 7000. Many poets had written, composed and created poetry or verse on different topics in Mahanubhav Sect. These seven creations are compared to the Saptarshis in the space. They have been the torch bearers who have lightened the path of Mahanubhav sect.

In such a way the literature in Mahanubhav sect is in abundance and with variety of topics which is rarely found in any of the literature. Mahanubhav sect has proven its scholarly wit by competing with Sanskrit language, but without losing the connection with Marathi language. It is their undeniable contribution to progress Marathi literature and Maharashtra

culture. It has been their prime code of conduct to flourish Marathi and Maharashtra.

Devotion and Chanting name, philosophy, tradition of conduct was the source of inspiration behind the literature. Remembrance and reverence of Shri Chakradhar Swami and five Krishnas was an effective medium of spirituality. Devotion and knowledge were inseparable for Mahanubhavi so there were more than 70 critical appreciation articles on only Bhagwadgita. Intensity of feeling, variety in topics, devotion, urge for knowledge and devotion to sect all these have prospered Mahanubhavi literature in real sense.

Foot Notes :-

1. Vishnu Bhikaji Kolte, Mahanubhav Sanshodhan, Arun Publications, Malakapur Buldhana, October 1962, page number
2. Late. Murlidhar klapkar, Mahanubhavanacha Etihas, shrikrishna Dynanmandir, Umarkhed, District Yavatmal, year 2010, Page number 8
3. Ibid, Page number 9.
4. Ibid, Page number 10.
5. Ibid, Page number 11.
6. Ibid, Page number 12.
7. Ibid, Page number 13.
8. P. Mahadevshatri Joshi, Bharatiya Sanskritikosh, Edition 7, Bharatiya Sanskritikosh Pune, 15th August 1972, Page number 142.
9. Dr. Ramesh Avalgavkar, Santsahitya, Maharashtra secondary and higher secondary education system, Pune, December 2011, Page number 19.
10. Ibid, Page number 30
11. Ibid, Page number 31
12. S.G. Tulpule, Mahanubhav Pant ani Tyanche vangmay, Vinus Publication Pune, August 1976,Page number 19.
13. Ibid, Page number 20
14. Dr. Ramesh Avalgavkar, Santsahitya, Maharashtra secondary and higher secondary education system, Pune, December 2011, Page number 32

15. Ibid, Page number 33
16. Ibid, Page number 34
17. Ibid, Page number 35
18. Ibid, Page number 37
19. Ibid, Page number 38
20. Jagannathrao Govindrao Maske Patil, Ishwar Sparshacha Marg
chintani Publication, Karmaad, January 2016,
Page number 21
21. Ibid, Page number 25
22. Ibid, Page number 27
23. Ibid, Page number 32
24. Late. R. R. Gosavi, Pach Bakti Sampraday, Pratima
Publications, Page number 121.
25. Dr. Ramesh Avalgavkar, Santsahitya, Maharashtra secondary
and higher secondary education system, Pune, December 2011,
Page number 50.
26. late Dr. R. V. Meshram, Bhartiya Darshane and Mahanubhav
Tatvdyan, Mahanubhav Sahitya Publication, Malvadegaon,
February 2006, page number 46.
27. Ibid, Page number 47.
28. Ibid, Page number 48.
29. P. Mahadev Shastri, Bhartiya Sankriti Kosh. and Mahanubhav
Tatvdyan, Bharatiya sankriti, kosh mandal, 'Pune. 15 August
1972, page number 145.

30. Dr. R. B .Meshram, Bhartiya Darshane and Mahanubhav Tatvdynan, Shri Chaktradhar Prasarak Mandal,Nagpur 1976, Page number 81.
31. Ibid, Page number 82.
32. Dr. U.M. Pathan, Drushstantpath, Chinmay Publications, Auragabad, August 2005, Page number 25.
33. Dr. R. B.Meshram, Bhartiya Darshane and Mahanubhav Tatvdynan, Shri Chaktradhar Prasarak Mandal,Nagpur 1976, Page number 111.
34. S.G. Tulpule, Mahanubhav Panth ani Tyanche vangmay, Vinus Publication Pune,August 1976,Page number 92.
35. Dr.V.B.Kolate, Mahanubhav's Achardharma, Raul Publication, Aurangabad, 2 March 2015, Page number 28.
36. Ibid, Page number 58
37. Ibid, Page number 79
38. Ibid, Page number 116
39. Ibid, Page number 112.
40. Ajey Traimasik, Parshwjainya Publishers, Dhananjay Lonarkar, July, August, September 2013, Page number 19.
- 41 Dhananjay Lonarkar, Mahanubhav panth Masik Parshwjanya Publishers, June 2018, Page number 23.
42. Ibid, Page number 24.
43. DR. Avinash Avalgavkar, Mahanubhav's AshramVyavstha, 2018, Page number 10.
44. Ibid, Page number 15.

45. Ibid, Page number 16.
46. Ibid, Page number 28.
47. Ibid, Page number 12.
48. Dr.V.B.Kolate, Mahanubhav's Achardharma, Raul Publication, Aurangabad, 2 March 2015, Page number 253.
49. Ibid, Page number 285.
50. S.G. Tulpule, Mahanubhav Panth ani Tyanche vangmay, Vinus Publication Pune,August 1976,Page number 123.
51. Ibid, Page number 124.
52. Ibid, Page number 128.
53. Vishnu Bhikaji Kolte, Mahanubhav Sanshodhan, Arun Publications, Malakapur Buldhana, October 1962, page number 51.
54. Ibid, Page number 52.
55. Dr. Ramesh Avalgavkar, Santsahitya, Maharashtra secondary and higher secondary education system, Pune, December 2011, Page number 94.
56. Ibid, Page number 98.
57. Ibid, Page number 101.
58. V.N. Deshpande, Smrutisthal, Vinus Publications 1988.
59. A. B. Mahanubhav Chakradharott Sootrapth, 1965.
60. Dr.U.M.Pathan, Drushtantpath, Chinmay Publications, Aurangabad, August,2004, Page number 13.

61. Dr. Ramesh Avalgavkar Santsahitya, Maharashtra secondary and higher secondary education system, Pune ,December 2011,Page number 61.
62. Ibid, Page number 65.
63. S.G. Tulpule, Mahanubhav Panth ani Tyanche vangmay, Vinus Publication Pune, August 1976,Page number 19.
64. Ibid, Page number 192.
65. Ibid, Page number 193.
66. Ibid, Page number 195.
67. Dr. Ramesh Avalgavkar, Santsahitya, Maharashtra secondary and higher secondary education system, Pune ,December 2011,Page number 81.
68. Ibid, Page number 84.
69. Ibid, Page number 86.
70. Dhananjay Lonarkar, Ajey Traimasik, Parshwjainya Publishers, July, August, September 2013, Page number 15.

Chapter 6

Work of Mahanubhav sect Beed district and religious

Places in it

We are going to study of the founder of Mahanubhav sect Chakradhar Swami and after him Acharya who propagated and spread this tradition of this sect, the expansion of sect from 12th century to 19th century. Mahanubhav Sect is not only spread in Maharashtra but also in Kabul, Kandahar, Punjab, Jammu and Kashmir, and Gujarat. The contribution of Acharya and followers is very notable.

6.1 Chakradhar Swami:

It's appropriate to mention Shri Chakradhar swami, as propagandist, Promoter and founder of Mahanubhav Sect. It is the supreme incarnation. A story of his incarnation is also uncommon. There was a brave, generous and ethical king Malladev ruling at Bharoch in Gujarat in 1115. His minister Vishal Dev was very loyal to his master. King Malladev has prospered his kingdom with the help of Vishal Dev. Malladev had adopted Shri Sinh, the son of Shankharaj-King of Khambayat because Malladev didn't have son. As the adopted son, Shri Sinha was too young to handle the empire, Malladev had given the entire responsibility to Shri Vishal Dev and he went to adobe.

Vishal Dev, guided the adopted son Shri Sinha, taught him governance, warfare till he became capable of handling all things. Shri Sinha was also brave. Devgiri King Singhan dev attacked on Gujarat, fought with Yadav Kings. Shri Sinha was killed in this battle in 1129 by Kholeshwar, the commander of Singhan. The tomb of Kholeshwar is at Ambajogai, district Beed.

After the death of Shri Sinha, Vishal dev took the responsibility of state and he became the king of Bharoch, Gujarat. Vishal dev, without taking a seat on throne, served his state as a Servant. (1)

In 1117, Vishal dev was blessed with the son-child by Lord Dattatreya's grace. The child was named as Haripaldev. Vishaldev's wife was Malandevi. Haripaldev started living a luxurious life, playing dice but he never had bad intention with anyone. During this period, Singhan attacked on Bharoch. Haripaldev defeated Devgiri King Singhandev. Haripaldev had a cut on his left eyebrow in this battle. The scar of cut remained on Chakradhar swami's body till his last breath. Then Singhan attacked on Rajputa's Dholaka state in 1141 and there was battle between Singhan and Veerdhawal Lavanprasad in Bharoch. Haripaldev also fought this battle. At last the battle ended with treaty between Rajput and Marathas. Haripaldev died at the early age of 25 due to minor illness. His parents, Vishaldev and Malandevi , being sad with the separation of their child. Somehow, were ready for the funeral of their son. There was an

astonishing incident happened during his son funeral ceremony. Dead body of Haripaldev was brought in graveyard. The ritual started when Vishaldev took off the cloth on dead Haripaldev's face, Haripal opened his eyes and smiled at him. Vishaldev was happy to see his dead child alive, but at the same time there was a dual in his mind that whether Haripaldev on pyre belonged to him or he was someone else. Vishaldev ordered his servants to check the dead body of any divine person, but the servants couldn't find that. Vishaldev was relaxed, but still he had a doubt. He suggested his daughter-in-law-Kamalaisa to see the natural experience, following her father-in-law's suggestion. Kamalasia tested her husband, but she noticed no difference. The traits of Haripaldev were as, To swear Gopal, To gamble, To love wife, same as previous. So Vishaldev believed that it was the same Haripaldev. (2)

Every doubted that whether it was the rebirth of Haripaldev or it was his ghost. God entered Haripaldev's body and woke him up. The followers of Mahanubhav sect tell this story. The new incarnation was of Changdev Raul from Dwarawati. Changdev Raul, the third Krishna incarnation, was of heavenly qualities. His sacred thread ceremony, study/education, marriage was completed when his parents were alive. After their death and burden of responsibilities he became restless. When his wife demanded intercourse at the time of first death anniversary of his father, he became more disinterested. One day he left his house

with reason of fair. He reached Mahur along with other pilgrims. There Lord Dattatreya gave him darshan in form of tiger. He transited the divine power in him. He decides to do special work. He left Mahur and came to Dwaravati. He started cleaning the town roads. He advised people and stood against caste discrimination. He was respected everywhere for his might and bachelor's life. But Kaurali's Kamakhya distracted his attention by challenging him. She sat at the door of cave. As she was very adamant Shri Changdev Raul accepted death and entered the dead body of Haripaldev when he was brought in graveyard. After entering his body, he took up the third incarnation. Shri Chakradhar Swami took fifth incarnation. (3)

Changdev Raul stayed in Bharuch in the body of Haripaldev for three years. During this period Haripaldev's wife delivered a son child named Mahipaldev. In spite of all the comforts, Changdev Raul had the innate desire of self-purification. He asked his wife for ornaments to repay the wealth lost in gambling, but his wife refused to give those because she had received from her mother's place. With this point of disagreements Haripaldev told her that he would go to Ramtek, but he went to Riddapur in Amaravati District. There he took darshan of Shri Govindprabhu and accepted the power of knowledge. Govindprabhu named Haripaldev as 'Shri Chakradhar' and thereafter he began his task of soul-renovation. (4)

After Riddhapur, Swami went to the mountain of Saalbardi and stayed there for 12 years. He visited Saint Muktabai and also advised the hunters about non-violence and love, as they used to hunt rabbits. Swamiji went to Kahol where udhalinath disciple of Changdev Raul, used to stay. He acquired the knowledge of Vaystambhi Vidya which was given to latter Chakradhar Swami. Due to this knowledge, his body remained young all the times. After that he went to Warangal, Sendurjani and Lonar for 12 years. He visited King Krishnadevray Yadav at Lonar in 1112. King offered a great wealth to Swamiji, but he didn't accept it. Then Swamiji went to Vinzigondwada, Bhandara, Nanded, Limbgaon, Goppondi, Raheer, Vadner, Patur, Anjani etc. and finally reached Mehkar. In this three months stay, he celebrated Ashtami festival. He experienced his oneness with Lord Shri Krishna and he gave the same experience to old Bonubai, Nagubaisa and Kamasia. Then he came to Paithan with Banubai. The period is called as 'a period loneliness/seclusion' as he was wandering alone. (5)

Shri Chakradhar Swami observed the condition in Maharashtra during his visits. It was the period of 'Four caste system', 'old ritual and rites', following manusmruti. People used to think and follow the teachings by Brahmin, governance by the high-caste people. Women and low caste people were not treated properly. Scholars in religion Ashramas and Kings in Devgiri used to behave with injustice. Society was kept engaged in following rites

and rituals. High caste and specific people used to enjoy fruits of the labor by low-caste people. Right to education was restricted to certain community so downtrodden people were deprived of education. Values like non-violence equality were extincted. So Shri Chakradhar Swami came to Paithan for social reform. He propagated his task for 8 years, 1 month and 4 days in Maharashtra. The period is divided into 2 parts-

- 1) Pre- From affection given to Baisa to Sanya's given to Nagdevacharya- 4 years and 1 month.
- 2) Post- after Sanyas of Nagdevacharya to the journey of Swami towards North- 4.4 years.

In these two periods, Shri Chakradhar Swami celebrated 8 Deepawali festivals at-

1. Bhognarayan Monestary at Paithan in 1187
2. Sinnar in 1187 years
3. Beed in 1189
4. Jalana in 1190
5. Domegram in 1191
6. Nevasa in 1192
7. Paithan in 1193
8. Amba in 1194

When Chakradhar Swami came to the masses from his seclusion, he got many disciples e.g Baisa, Nagdevbhat, Mhaimbhatt, Daiba, Changdev bhat, Nathoba, Mahadaisa etc and 116 people were present, of all these disciples Nagdevacharya was like a jewel in the crown. After gaining the knowledge from Chakradhar Swami, he spent his entire time in meditation of Swami, propaganda and spread of Mahanubhav Sec. (6)

In the period of eight years seclusion, he taught religious and practical principles in simple Marathi to people of Maharashtra. There was no ego, no hatred for other religion. He first, followed the principles and later he guided the people. e.g. Non-violence, equality, Bachelor's life, truth, decent talk, trividyatap, friendship to animals and human beings, purity, untouchability etc. (7)

6.1.1. Appearance of Shri Chakradhar Swami

Chakradhar Swami was very handsome. His mother mentions about his appearance as thin and pious. When he abandoned his house in the name of fair/yatra and reached Ramtek, he used to eat only Rice with buttermilk. His mother mentioned his thin body whereas his disciples used to say 'Amucheya Gosaviyache Baravepan'. Shri Chakradhar Swami was so handsome than even his assassinator Yadav King of feet at the time of his last procession. He had a captivating appearance. Mhaimbhatt has described 32 characteristics of Swami Chakradhar in his great book "Leelacharitra".

Chakradhar Swami had a sugar-coated tongue. He advised his devotees to be an effective speaker. He set his own example by speaking softly and respectfully now only with human beings but also with animals, birds and beasts. Due to this incredible captivating personality everyone in his company had divine experience. (8)

6.1.2 Personality Traits

Mahanubhavi opine that Chakradhar Swami took this incarnation for reform and purification of Soul/any living being on earth. He used to mingle with any living being on this earth. He used to play with children and elders also. At the same time he used to take care that his humor should not hurt anyone.

6.1.3 Non-violence-

Shri Chakradhar Swami was a great professor for non-violence. He believed that non-violence person promoter is the first drama/behavior of virtuous person. He used to ensure that his disciples should not hurt anyone. ‘Eth Sharan Ale Kai Maran Ase’, by saying this he gave protection to a rabbit during his seclusion. He even cared the safety of ants and dogs. Many incidents are noted in Leelacharitra highlighting his non-violence was seen on his face. It’s very rare that the ferocious animals like Tiger trusted Shri Chandradhar Swami who played with cubs in their mother’s company! He never practiced no-violence and

didn't allow anyone to do so. He advised Aura that if any one hits you on your head, you don't retaliate, but you should bow in front of that person! If anyone slaps on your cheek, what a similarity in thoughts of Jesus Christ and Chakradhar Swami. Divine people are of same nature everywhere, no matter of any-religion, caste or creed!

When HemadPanth had sent army to kill Shri Chakradhar Swami, he welcomed them as his guests! But this disciple Bhatoba totally disagreed this and started retaliating. Swamiji scolded him and refrained him from not going so.(9)

6.1.4 Disinterested Nature

Shri Chakradhar Swami was detached from worldly comforts. He was desireless, impartial and living thing with him. He used to wander place to place continuously. He didn't even care for his daily food, clothes and shelter. He used to have rice prepared by Baisa. Curry, ghee, or milk and rice was his routine food. Sometimes, he used to accept the gifts given by his disciples but he never craved for it. (10)

6.1.5 Torchbearer Chakradhar Swami

Shri Chakradhar Swami was not only divine personality but also the promoter of newly arising sect and principle Chakradhar Swami was free, kind, serene and stable personality. Many women used to approach Swami with their problems. His

affection for disciples witnesses his able leadership. He, as a disciple of Govind Prabhu and perceptor of his devotees, was balanced. His devotion for his Guru/ Perceptor was indeed great as his love for disciples too. Sometimes, he used to test his disciples. Though he was kind and compassionate towards his disciples, he was strict at times. He had scolded Bhatoba for his negligence in his duties. Baisa was the head of monastery, so Swamiji told everyone to follow her instructions. But one cannot accomplish tasks only with strict discipline, it needs humanity also. Swamiji was a very pleasant personality so he used to create as ease and happy atmosphere in Ashram. He used to be one with other's happiness and sorrow. He was a superb combination of humanity and divinity. (11)

6.1.6 Chakradhar Swami's Work

Chakradhar Swami visited many places in Maharashtra on foot, when he had abandoned his home. He did the holy job of donating knowledge, giving divine happiness, showing the path towards progress. He did some miracles also but at the same time he told the people it's not the road to Moksha He loved all living being equally. There was no place for discrimination. Society in Yadav period was not supportive, but Swami realized the orthodox people, unnecessary rites and rituals in vedic period, unwanted dominance of high caste people and he founded his sect which has the strong foundation of devotion and knowledge. People

were obsessed, women weren't given the rites of Moksha and Dharma, religion knowledge was imparted in Sanskrit which was the language of only high caste people. (12)

Shri Chakradhar Swami used folk language i.e. Marathi and started spreading the knowledge of religion so as to make common people understand. He strongly stated that the women also have right to religion. God is same for every living being on this earth. He used to interact, to take food, to go the houses of the people from all castes. Many people opposed him from his social reforms but he didn't pay attention to them. He told them that we all are God Almighty's children.

In short, he founded the sect for noble cause of reforms and coordination in society. Mahanubhav sect displays/shows similarity to the principles in Vaishnav and Jain religion. (13) He also encouraged the principle of independent thinking. He was a social reformer and not social revolutionist.

6.1.7 End part of Shri Chakradhar swami (Departure to North)-

Shri Chakradhar had tried to free the people of Maharashtra from the unwanted rituals and rites and follow the truth, but high caste people didn't cooperate with him. Among them were Brahmins- Mahadev Raja's Guru, Minister Hemadri's Guru Mahadashram and Minister HemadriPanth because their followers used to take Chakradhar Swami's darshan. Great scholars had agreed with

Swami's theory. So Mahadashram became jealous. He thought that Swami will root out the path of Vedant. With the help of Hemadri, he assaulted on Swamiji felt that he should leave that place because he thought people didn't do the good karma/merit. So he started his journey from Maharashtra to north side. He promised his disciples the he would definitely come there, when they would remember him. So, the followers believed that Chakradhar Swami would be in the form of promise with them.

'Chakradhar Swami's Nirvana' is a topic of debate. Mr.Bhave in his 'Maharashtra-Sarswat' stated that Shri Chakradhar had gone to Badrikashram in 1194 and abandoned his body there. This was agreed by all until now, but Dr.Kolte researched in manuscripts of 'Leenacharitra' and concluded that Chakradhar Swami was killed by Hemadri/HemadPanth but the mention regarding his killing is available only in 3-4 manuscripts. There is no mention of it in 'Ratnamalastotra', 'Murtiprakash', 'Smrutisthala'. Killing of Chakradhar's seemed to be a myth. Chakradhar's life was at risk and people tried to kill him but their attempt was unsuccessful. (Leelacharitra) (14)

6.2 After Shri Chakradhar Swami:

Before proceeding to North Chakradhar Swami handed over the responsibility of advicing people of Ngdev. We come to know about this from the past leelas in Leelacharitra. There are many difference of opinions regarding his journey to Northern side.

Actually, 1194 year can be decided as his journey to northern side. But some of the literatures had changed the period. Matter in historical write up and Leelacharitra can be coordinated. The period of Nagdevacharya's imitation/ following, falls in 1190 and not in 1192. Dr.Kolte decided this period in 1192 and the journey period of Swami was confirmed as in 1196 instead of 1194, but it was not true, so the period is agreed as 1194. (15)

Before the beginning of his journey Chakradhar Swami had arranged the further care of his family of disciples in Govindprabhu's custody Nagdevacharya started roaming and searching swami after his parting from Swami. The family of disciples in Riddhapur and Mahadasia didn't know anything about it/had no idea about it. Once Mahadasia asked Govindprabhu about Chakradhar Swami and Nagdevacharya's, he told her to go to Bhatkheda. She went as per his suggestions and searched for them. She saw Nagdevacharya in unconscious state. She, immediately, gave the juice of grass to Nagdevacharya. After that she brought him to Bhankheda, and then to Riddhapur. There Govindprabhu convinced him and asked him to stay in Ashram with him. It is considered that Nagdevacharya began to stay along with his disciples with Govindprabhu. (16)

After the journey of swami Chakradhar, Nagdev spared his life in serving Govindprabhu. He took care of devotees as per the instructions from Swami. He unfurled the flag of Mahanubhav

sect throughout Maharashtra by spreading the message of Equality, Non-violence, untouchability, devotion.

6.2.1 Chakradhar Swami's Family of Disciples-

Swami's family was of 3 types

1. Handsome

2. Knowledgeable

3. Follower

Swami's family of disciples consists of 135 members.

Devotees: 1. Naaagubai (Paithan)

2. Madhav Brahmin from Waragal

Knowledgeable- 1. Shri Nagdevcharya 2. Shantabaisa

3. Mahadaisa 4. Mhaimbhatt

5. Dayamba 6. Demaisa

7. Chhardoba 8. Kheibai

9. Goibai 10. Jano Upadhey

11. Neelbhatt Bhandharekar 12. Nathoba

13. Changdev bhatt

Followers- 1. Nagdevacharya 2. Neelbhatt Bhandharekar 3.

Shantabaisa 4. Mahadaisa 5. Mahadaisa 6. Sadha 7. Aau 8.

Aabaisa 9. Nathoba 10. Jana upaddhey 11. Neelbhatt 12. Nathoba 13.Changdev bhatt

Handsome-

1. Ramdev vidyavant Vadnekar 2. Sarang Pandit 3. Indrabhat
4. Santosh 5. Avadal bhatt 6. Avadhoot 7. Martand 8. Parasnaik
9. Pradnya sagar 10. Mainhari 11. Ghuinayak 12. Renaik 13.
Gadonayak 14. Padmanabhi 15. Nagdev Upadhey 16. Laxmindra
Bhatt 17. Kakos 18. Ano 19. Khalo 20. Gondo 21.Vishnubhatt
22.Bhringi 23.Vaijoba 24. Kaaldas Bhatt 25. Vaman 26.
Mativilas Bhatt 27. Naag nayak 28. Bhaidev 29.Upaasniye 30.
Kaalbote 31.Saaidev 32. Kanho Upaddhey 33.Kaalevasnayk
34.Gore Janopadhhey 35. Ekaise don 36.Demaisa 37. Lakhubaisa
38.Sobhaga 39. Yalhaisa 40. Bhootananda 41. Saamkosa
42.Lalitaaisa 43.Ekvirabaisa 44. Dhravilabaisa 45.Ratnamalika 46.
Aabayee 47. maali 48.Kalamnayak 49. Ranaaisa mother of
vidyavant 50.Ranaaisa disciple of Ramdev 51. Vaamdev
Paithankar 52. Bonubaya 53. Mehekarkar 54.Ghateharibhhat
55.Tiwadi 56.Tatha his wife 57. Sarangpani 58.Tatha his mother
59. Mahadev Pathak 60. Mahadev Ravasgaonkar 61. Tikvanayak
Hivaralikaar 62. Ravasgaonkar 63.Rahia 64.Govinswami
65.Sarswat bhatt Bidkar 66.Brahmin of kanasi 67.Brahmin of
Sendurjana 68. Masopvasini 69. Raghavdev 70. Kundi kanhardev
71. Mahadev raj 72. Palhadandia 73. kastharidev Pandit 74.Gopal
Pandit 75. Saalivahan 76.Raut both 77.Matang 78.Deibhatt

Tambul 79. Bhognarayan Maay 80. Maydhuva 81. Daako 82. Ganapat Saralekar 83. Suyarabai 84. Govaria 85. Panchganga Brahmin 86. Sukiye Jognayak 87. Pathak 88. Vaasunayak 89. Brother Tikvanayak 90. Gurjar both 91. Nagaraul 92. Munjia Sisters 93. Chhayagop 94. Brahmi of Martandwell 95. Degaubai Pathak 96. Hansabai 97. Ghogargavkarbai 98. Dhanai Alajpur 99. Mother of Ram Darane 100. Muktabai 101. Brahmin of Rohari 102. Bhognarayan Brahmin 103. Thakur 104. Mall 105. Brahmin whom Swami gave offering 106. Naroba 107. Brahmin protecting cows (Nanded) 108. Hedau/Aausa

In this way handsome family 116, Knowledgeable 13 devotees to were family members of Swami. Of all those, after Swamiji Jana Upadhey and Changdev bhatt followed Nagdevacharya . (17)

6.2.2 First preceptor Shri Nagdev-

The first preceptor of Mahanubhav sect was Shri Nagdev/ Bhatobas. His biographical information is revealed in ‘Leelacharitra’ and ‘Smrutisthal’ which is known as Nagdev Smriti also. In this, Nagdev describes his life from the role of preceptor and his last phase i.e. death. In last part of Leelacharitra the details of the responsibility given to Nagdev regarding the spread of Mahanubhav sect are stated.

Nagdev used to stay along with his father Mahadev bhatt and mother Abaisa in Puri (Now its Pandhari district Beed) on the banks of River Godavari. Earlier Nagdev was addicted and

voluptuous and wearing shabby clothes. His former Guru was Ramdev/Dados. Nagdev met six times to Shri Chakradhar Swami by listening his name from Guru Ramdev. He experienced divinity in Swami and had deep faith in Swami. Nagdev followed the teaching of Chakradhar Swami and served very honestly. Nagdev's intellect, emotionally, devotion towards Guru, his practicality and pride etc. qualities are described in 'Leelacharitra'. Swamiji tested Nagdev many times but he became successful. He was transformed from evil to good person.(18)

6.2.3. First preceptor –

When Chakradhar Swami told about his journey to North in 1196 at Belapur, district Ahmednagar. Nagdev became very sorrowful and emotional. Swami assigned the duty of first preceptor to Nagdev by counselling him. Nagdev also fulfills the desire of his Swami by accomplishing the given responsibility.

6.2.4 Disciples in family-

Any organization reaches to the height of success by observing noble thoughts, vision, mission and strict discipline. Even a small house is not an exception to this. Nagdevacharya had accepted sharp intelligence and objectivity from the family of disciples. Though Pt. Mhaimbhatt, Kothloba, Abaisa, Mahadaisa were elder to Acharya, they used to follow Acharya's instructions. Acharya was a role model for these. His daily begging was not skipped. A

small child used to be alert when Acharya used to utter word “Bhikshal”. He distracted himself from earthly things like attraction towards women, desires etc.

He didn't have the temptation of wealth. Once Kheimbhat brings wealth of his share in hermitage, Nagdev scolds him very badly and doesn't accept wealth. He never liked any person putting head down on his feet. Such disciplined and role model of idea behavior personality was just like the university for all.(19)

6.2.5 Jano Upadhye Balegaonkar(Janardan Panth Upadhye)

Balegaon a hamlet is situated on the north bank of River Godavari and to the South West direction of great pilgrimage Panchaleshwar. It is the hermitage place of Sage Mandavya. Shri Swami Chakradhar told a story about him to his disciples/ devotees. (Leela 310 First half). Janardan Upadhye was born in 1155 at Belegan being grown up in good manners and merits. Janardan Upadhye studied Sanskrit in his Gruhasthashram. Chakradhar Swami was very pleased with him. Though, Janardan was Sanskrit scholar. He didn't write any book.

6.2.6. Changdev Balegaonkar-

Changdev Balegaonkar was born in Balegaon. He belonged to Brahmin family. He was blessed with Swami's darshan in his childhood Paithan. Then he came and stay with him at Nashik, Beed Panchavati. After returning from Patoda, he couldn't meet

Swami. Changdev was very credulous and pious. After Swami, he abandoned his home and took consecration in the name of Shri Nagdev Acharya in 1212. Afterwards he did a painful penance and went to heavenly adobe in 1220.

6.2.7 Mahadaisa-

Mahadaisa, Savitri, Gayatri, Mahadaisa, Mhalasa, Jakhaisa, Velaisa- these seven daughters and Apollo- the only son were the children of Vamnayak Brahmin and Kamaisa who used to stay in Puri, Taluka Gevari, district Beed. Mahadaisa, after her husband's death came to stay at her aunt's place Ravasagav. She met Swami at Beed, Patoda, Kanashi, Karanjkhed, Jalana, Jogeshwari, Domegram, Paithan, Belapur.

She decided to go to Varanasi Dwarka after the realization of God. She met Shri Govindprabhu at Riddhapur which is God's Kashi. After sparing time with Nagdev Bhatt, she became ascetic willingly and served Chakradhar Swami. When Swami showed off his journey of North, he asked Nagdev bhatt to take care of Mahadasia.

Mahadasia did the holy job of bringing Nagdev bhatt, who had fainted in the mountains of Bhatkheda due to separation from Swami. If she had not brought him back to Riddhapur, Mahanubhav sect could have been perished. We could have been deprived of the valuable philosophy of Mahanubhav Sect.

It is understood from her inquisitive nature and participation in discussion that she completed her education at her early childhood. She even composed verse 'Dhavale' describing the wedding of Shrikrishna and Rukmini, Rukmini-Swayamvar, Garbhkand etc. (20)

6.2.8 Abaisa and Umaisa-

After following Nagdevacharya, mother Abaisa and cousin Mahadaisa took consecration of Swami. Their sister Umaisa took consecration after the journey of Swami. All these used to take Swami's darshan along with Dadasao. Abaisa used to draw rangoli in monasteries, sometime used to sing verse. Once she went to Ridhnapur to serve Govindprabhu as per Swami's order. She served swami with full devotion and dedication. Looking that Umaisa also started serving, but she didn't continue before the journey of Swami. (21)

6.2.9 Various branches and their origin

Anmay- means Vedas, but Mahanubhavi great people consider this as 'traditional difference'. In Saccule, there are two different meanings 'Traditional conduct' and 'advice'. There is no similarity in 13 Anmayas regarding their opinions, thoughts and beliefs.

Gurukul tradition of Mahanubhav Sect was continued well before the demise of Nagdevacharya as he himself used to implant

consecration to his disciples.(22) So there was no question of creating any ‘basic support’ but after his death, the system was in the verge of failure. Various disciples began to set their own tradition. There was a strict disciple in hermitage till the 3rd generations of Biadev, Kavishwar and Parshram. But the last phase of Parshrambas, 4th preceptor.

13 branches are as follows:

Main Branches	Current	Prominent	Holy seats
1. Upadhye		1. Beedkar	
2. Kavishwar		2. Khamnikar	
3. Parimandlya		3. Lasurkar	
4. Amrute		4. Amrute	
5. Madalasa		5. Jamodekar	
6. Kumar		6. Khothi	
7. Yakshdev		7. Yakshdev	
8. Damodar		8. Ridhapurkar	
9. Haridev		9. Lonarkar	
10. Jaydev		10. Mehekarkar	
11. Salkar		11. Salkar	
12. Diwakar		12. Paithankar	
13. Maheshwar		13. Gumfekar	

There are more sub branches of these too. All these branches didn't last long, but recently the great people of Mahanubhavi sect

have started receiving the branches e.g Yakshadev Anmay was completely vanished but disciples of Shri Nagraj - Shri Murari Malla was made Yakshadev and the former Anmay is received. (23) The same case was with Upadhye Anmay, Nyaybas and Gurjar Sibay as these seats were received again. In short, these 13 Anmay or branches have been working in any condition despite of differences with them. These 13 Anmay are divided into two groups. (24)

1. Upadhye Anmay

2. Kavishwar Anmay

6.2.10 Upadhye Anmay-

Upadhye Anmay is famous in the name of Janopadhey but Kamaisa is its promoter. She had been given Diksha/teaching when Nagdevacharya was alive. She is known as ‘Upadhye Kamalaise’. As she was interested in Brahmavidyashastra, she had learnt first part, later part, Leelacharitra and Sootrapath. Upadhye Anmay was developed and spread during and after Kamalaisa’s life. There were 6 disciples of Kamalaisa. Of all those, Heeraise, Pemaise, Dhanaise, and Chaundaise were women and Haradmuniabaas, Mayabaas were two men with Shri Govindprabhu’s tradition. This Anmay has been still working. The seat belong to Bidkar, Dharashivkar, Sevalekar, Pachraut, Paturkar and Ankulner.(25)

6.2.11 Kavishwar Anmay-

Just like Janopadhey were not a promoter of Upadhye Anmay, The same case with Kavishwar who were not promoters of Kavishwar Anmay. Parashrambaas began this Anmay. Being the disciple of Baidevbas, he was given the seat of Kavishwar Anmay. There had been difference of opinions and thirteen Anmay. Kavishwar Anmay was enriched with the writers and it was made famous by Kavishwar Bhskarbatt who wrote 'Shishupalvadh'. The writer Vishwanath Pandit Balapurkar, the writer of 'Dnyanprabodh' And the writer Narayan Bahaliye wrote 'Riddhipurvarnan' were in the same Anmay. Of all the books in the great book 'satigranth', more than half of the books i.e. four books were written by the great personalities from this Anmay only. Parashrambaas wrote 'Smrutisthal' (Biography of Nagdevacharya). Nayamba created 'Aachar Vichar Mali', Munidiwakar commented on Geeta, Nrusinh poet wrote 'Rukmini Swayamvar', Diama wrote 'Nirvedstotra', Gurjar Shivbaas wrote 'Tinhī sthale', 'Vivh Prabodh' was written by Sanketacharya- All these learned personalities belonged to this Anmay. Dr. Kolate comments about Kavishwar Anmay that a mango tree blossomed looks really beautiful so the Kavishwar Anmay tree is enriched with the creations of learned people. Presently the inheritance of the Anmay belongs to Karanjekar Maharaj and Daryapurkar. The first seat is of Nagdevacharya's

granddaughter Nagaisa whereas second one is from Parashrambas tradition. (26)

The difference between writing scriptures and dressing styles of the Anmay i.e. Upadhye and Kavishwar, is not as important as difference between the principles. It is about the find the goal achieved by knowledgeable ascetic and affectionate devotees. Kavishwar Anmay believes in the same goals but Upadhye Anmay believes that there is difference between final goals achieved by both the people. Knowledgeable ascetic attains Brahma whereas devotee achieves God, because according to Upadhye Anmay, Brahma and God are different.

6.3. Code Script-

The specification/uniqueness of Mahanubhavi scriptures lies in their code script which was created in 1275. Malovyas inspired Patharikar Ravalobasa to create the script. Ravalobasa names as ‘Sakal’ means ‘All’ which implies the acceptance of all the Anmayas. Ravalobasa, a disciple of Hiraisa, first discovered one script which was agreed by all Anmayas. But some of the Anmayas tented to prepare their own script. It resulted in the variety of the script as follows-

1. Sundar Script
2. Parmandlya Script
3. Aank Script

4. Shoony Script

5. Subhadra Script

6. Shri Script

7. Vajra Script

8 Mahohara Script

9. Kavishwari Script

But initially most of the grate books of Mahanubhavi sect were written in ‘Sakal’ script. While making sakal script original letters were not given up, but those were modified. 36 Consonants were transformed into 5 groups. “K” Category of “Y” Class,”Ch” Category of “P” class etc. Script was made by using one letter, two letters and six letters so on.. It was named as ‘Nagari’ Script. (27)

If Ravalobasa had not prepared the script, there must have been lot of changes in the Brahmavidyashastra. Even there have been many changes in Dnyaneshwari from 13th Century to till date. Mahanubhavi code script was prepared to protect the literature in Mahanubhavi Sect, but some of the Mahanubhavi in latter period changed the script, but the credit of code script goes to Ravaloba and Maloba. (28)

6.4 Construction of place/platform-

The two incidents in post 13th Century were remarkable for Mahanubhav sect i.e. construction of platform and code script. It was a great futuristic impact of these two incidents.

When ascetics used to wonder, platforms had been constructed in ancients' temples in order to take rest for ascetics. Shri Chakradhar Swami used to sit, sleep on these platforms during his period of delusion. It is mentioned in Leelacharitra e.g. Bhongara of Ramtek got constructed platforms in the temple of Saptmatruka at Paithan. Platform, where Chakradhar Swami used to sit, had been the place of worship in his presence. Wherever Chakradhar Swami had sit on the platforms there were worships, repair or reconstruction matter of routine. Platforms in temples had been from years to years, so there was no question new construction. But new platforms might have been constructed by Sage vyas with the help of Muslim king. Sage vyas was from Kumar Anmay. (29) Dr. Pathan writes in Sakali script that the platforms were constructed by Sagevyas with the help of Badshah of Bidar. (30) Kamalausa was disciple of Sage Kamalakar. She was very studious and obedient disciple. Once, Sage Kamalakar decided to test her. He abandoned Kamalausa in order to set out for begging. Kamalausa also tried to search for her Guru and she came nearby Bidar. There was worship going on under the tree. When Bahamani King of Gulbarga was going to attack on Vijaynagar

he saw pious Kamalauśa sitting alone. He asked about her of his victory in battle. Kamalauśa promised him about his victory. After that Bahamani King went fought the battle and fetched victory. He was assured that he got victory because of the same ascetic Kamalauśa. On his returning from battle, he was blessed by Kamalauśa. King built hermitage for Kamalauśa near his mansion. On day suddenly, Sage Kamalakara entered Kamalauśa's hermitage for begging. Bahamani King came to know that Sage Kamalakara had come to his town. He gave lot of wealth to Sage Kamalakara who didn't accept it. Kamalauśa suggested him to use this wealth for religious purpose, so Sage Kamalakara decided to construct staged places of God. Kamalauśa appreciated his thought. The next day, he left Bidar and after long journey on the banks of river Ganga. It took many years and rigorous work to construct the platforms. This contribution of preceptor and disciples cannot be forgotten. Sage Vyas constructed one thousand six hundred pilgrimages, but construction of platforms at various places created a difference of opinion in society. (31)

God's places means where they had sat, stayed and slept. These all platforms are adorable and respectful for Mahanubhavi who are seen to go on pilgrimage.

6.5 Pilgrim Places of Mahanubhav Sect in Maharashtra:

Maharashtra is an abode of various religions and sects so as the temples, hermitages and monasteries of these holy places. Among them we have Hindu, Muslim, Chrisitan, Buddha, Jain, Parasi and Sikkh. Of all these Mahanubhavi pilgrim places are also equally important. There are pilgrim places of Mahanubhav sect in India but the number of places are more in Maharashtra e.g. There are 239 places at 16 districts like Satara, Ahmednagar, Nasik, Jalgaon, Aurangabad, Jalna, Beed, Nanded, Buldhana, Akola, Washim, Amavarati, Vardha, Nagpur, Bhandara, Gondiya.

There are pilgrim places of Mahanubhav sect out of Maharashtra in Puunjab, Jammu and Kashmir, Himachal Pradesh, Gujrat, Uttra Pradesh, Hariyana, Delhi etc. but we are going to study some of the places in Maharashtra. (32)

1. Phaltan:

Situated on the banks on River Banganga, Phalatan, district Satara carries forward the historical importance in the history of Maharashtra. Sage Phalasthya had stayed here during Treta Yuga, so it was called as Phalthan and later on Phaltan. It is considered as Dakshin Kashi of Mahanubhav Sect. It is the birthplace of Shri Chakrapani Prabhu who had stayed here for 37 years. The incarnations of Shri Duttatreya Prabhu, Shri Krishna were associated to this place so it has got the importance of pilgrim place too.

There is a lodging arrangement for devotees at Janmsthan Mandir, Shri Krishna Mandir, Abasaheb Mandir, Rangshila Mandir, Ravivar Peth, Shri Dutta Mandir and other charitable institutions. There are Mahanubhavi Monasteries also. (33)

2. Dombegram:

Dombegram is 9 km. to the North-East of Bhokar on Shrirampur-Nevasa Road. Shri Chakradhar Swami, during his roaming, had come twice in the first part and four times in the later part. Temple is built on Rajmadh, Uchmadha, Prasannamadh. It is to the North-West of the town and named as Shri Chakradhar Mandir. When Chakradhar Swami used to come there, he used to impart knowledge to his devotees. Many of the Leelas are famous here. E.g. Boon to Sahastrarjuna, Parashuram Meet had been narrated by Swamiji to his devotees. (34)

3. Paithan:

Shri Chakradhar Swami had visited Paithan four times. First he came from Mehkar and began his first part of roaming and stayed there for 10 months. Next time during first part itself he came from Vadivali and stayed for longer period.

Paithan had witnessed many changes, turning and tossing during 400 years of period i.e from Allauddin Khilaji to Aurangzeb. Due to Muslim invasion, many of the temples were demolished and Mosques were constructed in Paithan by Aurangzeb. Presently,

places in wooden monasteries, Stony Monastery, Bhognarayani's places. Places in Pandav cave, places in Baisa's cave and Anupdev's cave are in the forms of remanants (35).

4. Panchaleshwar:

Mahanubhavi people and followers think that the place is extremely important as Shri Dattatreya Prabhu is closely associated with it. Shri Chakradhar Swami during his period of roaming had stayed here for five days. He met Jemaisa. Vesaisa Upadhye here. Shri Govind Prabhu had also visited Panchaleshwar. When Anantdev named Brahmin was protected for the false accusation on him, Shri Chakradhar Swami ordered him to bring spade and hoe and told devotees to prepare cavern for him. (36)

Panchaleshwar is famous for preparing cavern place, Seat for meal, climbing on Shri Avdhut's shoulders, place for taking meal, Vedika Sthan, Avsthan Sthan, Worship place etc. Earlier Mahanubhavi great personalities used to roam and the place used to be sacred for other people but at the same time the places were also neglected in terms of their maintenance. After noticing the miserable condition of the places, contemporary people in Mahanubhav sect and thirteen Anmay came together, discussed a lot about it. Responsibility of place was with Shri Kothi Anmay. Presently, Kothis Anmay people are looking after the

responsibility. Of all these thirteen Anmays , Kavishwar Daryapoorkar had contributed a lot.

On the 7th day of Chaitra festival of fair is enthusiastically celebrated at Panchaleshwar. (37)

5. Jalana:

Jalana is on Malakapur Solapur State Highway. There is a temple of Shree Datta of Mahanubhav sect. Shri Chakradhar Swami had stayed here when there was Narsinh Garh. He stayed for two months. Apart from that there are bath place, seating place, meal place, worship place, Nag Wells etc. All these places are worshipful for Mahanubhav sect. There were different Leelas of Shri Chakradhar Swami happened. (38)

6. Kanashi :

Kanashi is located at North side from Kajgaon on Malegaon Muktainagar route. Shri Chakradhar Swami during his first period of roaming came to Kanashi from Waghali where there is a seating place of Swamiji. It is told that Dados, Indrabhat, Kakos, Sarangpandit, Elhaisa, Abaisa, Mahadaisa, Umaisa, Samakos were met. Also there are place of stay, place of Massage, Bath places. (39)

7. Riddhapur:

Riddhapur is 5 km. away at North of Belora. There are monasteries of Mahanubhav sect for the stay arrangement of

pilgrims. Shri Chakradhar Swami used to send his devotees to Riddhapur because Shri Govindprabhu, the incarnation of God, had stayed here for 120 years. In these years Shri Govindprabhu had done so many Leelas. He used to go and have food at the houses of all castes people i.e Brahmin caste to scheduled caste. He never differentiated people on caste basis. He was the supporter of the down caste people. A story is shared that Govindprabhu was the support of homeless women for whom Riddhapur was their maternal place. Shri Chakradhar Swami used to call Riddhapur as Parameshwarpur because the land had become sacred because of Shri Govindprabhu's presence. Shri Chakradhar Swami had come thrice to Riddhapur during his roaming period.

After Shri Govindprabhu, Maharashtra had tolerated the Muslim invasions and Riddhapur severely got affected by it. Mosques were constructed in place of temples. Big mansions were demolished and only their remnants were seen. Water reservoirs turned into farms and entire city changed her physical beauty, Presently, a big temple is constructed on Raajmadh. Uchgad, Shri Purushmadh. It is also called as 'Mahadwar Mandir' or 'Shri Govindprabhu Mandir' which is located to the south west and projecting towards North direction.(40)

8. Saalbardi:

Saalbardi is 35 kilometers from Riddhapur. There are total three places to visit-

1.Rabbit protection place- Shri Chakradhar Swami used to sit under a tree. A rabbit left as a bet by the hunters hid under his thigh. Shri Chakradhar Swami saved him and protected him. He counselled the hunters from giving up hunting and taught them non-violence.

2. Seating Place- This place is recognized as ‘Mounnyadev’ when Chakradhar swami had stayed there in seclusion, he met Muktabai.

3. Worship and dining place in the cavern of Muktaben- Muktabai had worshiped Shri Chakradhar Swami with wild flowers, bowed down and later on by folding hands she said. ”it is the fruit of the penance of many years. Then she offered roots and fruits to swami. (41)

9. Ramtek:

The distance from Nagpur to Ramtek via Manasar is 47km. Shri Chakradhar Swami had stayed for 10 months in seclusion. Bhogram priest used to worship Swamiji and later he used to inside for God’s worship. Shri Chakradhar Swami and Boneiya met here itself. There are of Avasthan, Sandhi and laghuparishray. (42)

10. Mahur (Matapur):

Distance from yavatmal to Mahur is 76km. State transport buses are available. There is stay arrangement for pilgrims. Mahur is the resting place of Shri Dattatrya Parbhu. There had been Sage Deval's hermitage in Mahur during Tretayug. He installed Mahadevling so the place is called as 'Devdeveshwar'. Shri Dattatraya Prabhu kept his hand and praised. Sage Deval surrendered Shri Dattatrya Prabhu. He worshipped Shri Dattatraya Prabhu systematically. Shri Dattatraya Prabhu told Sage Deval to ask for Boon at that time Sage Deval said, "Oh, preceptor of world, you should come to sleep everyday night here till the sun, the moon and earth is in existence." Shri Dattatray Prabhu accepted his request and said,"Tathasthu".

From that onwards Mahanubhavi people believe that Shri Dattatrya Parbhu is coming to take rest at night in Riddhapur. Also shri Chakrapani Prabhu came to Mahur from Phaltan in 1080 and stayed for 6 months. He used to ask for begging and have food near the bank of a Lake called Meruvala. There are other places in Mahur to see- sitting place, Meruvala lake blessing place of sahastrarjun, meeting of Parshuram place etc. today also many Mahanubhav sect followers visit this place. (43)

11. Jalicha Dev(Jaydev wadi):

Jalicha dev means God living in Jali. There are around 50 hermitages and population in it is around 2000. There is only one

temple. 8 to 10 lac devotees come for fair on Dandipournima. Pilgrims come not only from India but also from foreign for chariot procession. We have to go to Savalatbara by getting down 835 stair cases. It is believed that if any devotee completes this fair his all wishes can get fulfilled. Many devotees come for fair on full moon day. There is Brahmvidyapth shala here. People also used to come for watching sunrise and sunset. There is free lodging and boarding facility near the temple. No charge is paid.(44)

We learned about history of Mahanubhav sect which is different than other sects. Their literature, Panchkrishna code of conduct pilgrim places reveals the nature of Mahanubhav sect. This ancient and peculiar sect had spread throughout India. The founder, Shri Chakradhar swami travelled, met the downtrodden people and explained the philosophy of the sect to the common people. Mahanubhav sect has enriched Marathi language and given her prominent place. The first great book in Mahanubhav sect is Leelacharitra which describes detailed biography of Chakradhar Swami. Our life progresses are following the philosophy of this sect and followers have opposed the four caste system. Equal opportunity for was given to men and women. The non-violence in Mahanubhav sect denounces the violent actions. Mahanubhav preferred the worship of Parmeshwar rather than worship of deities the path of devotion is the greatest path for acquisition of God. Today, many monastery and temples of

Mahanubhav sect are there throughout India. I have briefly reviewed some of the pilgrim places.

6.6 waves of adversities-

Though Sage Vyas and Ravalobas had faithfully constructed platforms, created code script, it was the adverse effect of this work according to Mahanubhav Sect. Some people thought, the covered platform with cloth as Muslim tomb, so it was not approved to worship it. Code script discovered by Ravalobas made the great books in Mahanubhav Sect in seclusion. The books became inaccessible. Some of the historical mediums had proved that Mahanubhav literature was not liked by people e.g. Dr. Pathan had published a mandate in the post period of Peshawa. In it, due to debate there was molestation from one sect to other. In mandate, it is ordered that Mahanubhav sect is founded on the principles of knowledge, devotion and disinterestedness, so no one should be jealous of this Nobel Sect. (45)

6.7 Tarikhe Amjandi and Mahanubhav-

Tarikhe Amjandi was written in Farasi by Sayyed Amjad Hussen Khatib, Elichpur, in Hizari year 1287 (1870). Recently, Dr.Kolate had translated an excerpt from this book. It expresses the feelings of non-mahanubhavi people for Mahanubhavi. Some important content in it as follows –

“There is a temple of Maanbhav in the vicinity of Riddhapur. They don’t worship any other God except Kishan. They had a strong belief in Kishan. If any person is bitten by the snake, Maanbhavi didn’t do first aid but they sit nearby the person and bid the name of Kishan. If the person dies, they aren’t sad about his death.

Riddhapur is Kashi of this sect. Many people throughout India visit the place and spent their life here. Men and women shave their head, beard and armpit and wear black dress. They don’t complain even though they are troubled/ pestered. They think that it is improper to trouble ants and wasp. The head of the community is called as ‘Mahant’. There is enmity between Brahmins and Maanbhavi people.

Maanbhavi devotees had worn black attire due to their separation from Kishan. They started thinking that earthly life and beautifying body is prohibited and started to live in seclusion.
(46)

In short, Maanbhavi people soft had spoken, polite and adorable....”

The extract mentioned about reveals non-violence, disinterestedness, hatred for Brahmins, tolerance etc. It is highly disapproved that the word Maanbhav is mispronounced as ‘Mangbhau’. It has been clearly stated in excerpt that the sect was not admitted by the society.

6.8 Publication of knowledge/ Science in Sect:

Mahanubhavi used to feel that the rich treasure of Mahanubhav Knowledge should be printed with the help of new technology. So great personality Gopiraj Rajdhar Punjabi had published the scripture, as per the tradition of sect, in code script in Sheel Press at Khambgaon.(1889)

After that Shri Balkrishnadada Kanade from Solapur, published ‘Sootrapath’ in code script in 1907. People from other religion couldn’t understand the philosophy of Mahanubhav sect as entire Mahanubhavi literature was written in ‘sakal’ script and Mahanubhavi people also were not ready to introduce their sect, philosophy and thoughts to others. As a result, there was misconception and misunderstanding about Mahanubhav sect in other people’s mind especially in litterateurs’ mind.

So they used to express bitter criticism about Mahanubhav sect in their writing. Holy personality Shri Vidvans especially Punjabi people gave Mahanubhavi scriptures to litterateurs to give information about Mahanubhav sect. They also spread information to the scholars like Dr. Bhandarkar and Shri V.L. Bhawe.

Both of them gave justice to the efforts of Punjabi people and Vidvans by writing articles about Mahanubhav Sect in Marathi and English in 1908. It threw light on Mahanubhav sect and philosophy and cleared the misconceptions about the sect in non-Mahanubhavi people.

It was a great beginning for the modern litterateurs and researchers to produce and publish Mahanubhavi literature which later on widened its horizons.

It was the outcome of the efforts put by the scholars, litterateurs and researchers to bring Mahanubhavi literature in light.

Presently many of the researchers have been busy in research work related to Mahanubhav Sect. (47)

6.9 Some of the famous Litterateurs, Researchers and Social Reformers:

The great books in Mahanubhav sect came into limelight and expanded their horizons. Many of the Litterateurs, Researchers and Social Reformers began to research and comment on this sect in books, magazines and great books. The number of literary work and researchers started increasing. Some of them are as follows:

1. Late Apate, Tilak and their Mahanubhavi Assistants:

Famous Marathi Litterateur Late Shri. H.N .Apate, Shri Lokmanya Tilak, Dr. Bhandarkar, Shri. V.L. Bhave had stayed for six months with Mahanubhavi Great personalities like Late Shri Gopirajbaba, Shri Vidvansbaba, Shri Dattalakshrajbaba, at their residents in Pune and Thane. They studied manuscripts of Mahanubhavi sect and wrote many articles and published in newspapers with great affinity.

2. Late Shri. V.N. Deshpande:

He is considered as a very eminent researcher of Mahanubhavi Sect. He wrote and published many research articles.

3. Dr. V.B. Kolate:

No other litterateur had ever attributed fame to Mahanubhavi literature as Dr. V.B.Kolate had attributed. His research and study made the people to know about Mahanubhav sect, its philosophy ,teachings as well as literature.(48)

4. Dr. S.G.Tulpule:

When he was working as a Head of the Department for Marathi subject, he edited and published ‘Leelacharitra-Ekank,Poorvardh, Uttarardh’ and opened the treasure of Mahanubhavi literature for the students, scholars, researchers and critics. He is recognised as greatest researchers and scholar of Mahanubhavi literature.

5.Mahatma Jyotirao Phule:

When Mahatma Jyotirao Phule had begun his social work in Pune, he met some of Mahanubhavi people near by his house. He was surprised to know about this revolutionary sect and its principles. He was greatly influenced by its code of conduct, for instance , Mahanubhav sect had given equal rights of religious freedom, ritual of being Sanyasi /ascetic, learning scriptures etc. He often used to discuss about the social revolution in its true sense as philophy of Mahanubbhav sect had a great impact on his mind. With this inspiration he opened the first school for women

in Pune. He founded ‘Satyashodhak Samaj’ in order to ward off superstition and to practise rational behaviour. (49)

6. Lokmanya Bal Gangadhar Tilak:

There were misconceptions and myths of people from other religion about Mahanubhav sect in society in those days. Lokmanya Tilak wrote and published articles about the philosophy and work of Mahanubhav sect in his ‘Kesari’ newspaper. Then Lokmanya liked the Shri Chakradhar Swami’s concept “ Swatantryu ha Moksha :Partantryu ha Band:” means Freedom is salvation and dependence is locking self. There after he declared his brave and commanding statement: “Swaraj is my birth right and I will have it!”

6.10 Research in Foreign countries:

There was symposium organised on the topic ‘Maharashtrian Culture and Society’ in 1984 at Toranto University in Canada. Elizier Zaliel. Annefield House, Gunther Sonier from America and Germany had highlighted on the biography, principles and work of Shri Chakradhar Swami and Shri Govind Prabhu. These articles were published under the title ‘ Religion and Society in Maharashtra’ edited by Milton, in Israel Publication Centre for South Asian Studies, University of Toranto, Canada.(50)

List of the other litterateurs researchers and research centre is as follows:

8.	Late Shri. Nene and Late Shri. Bhavalkar	9.	Shri.B.L.Gaikwad
10.	Late Krishnashastri Ghule	11.	Shri.R.B. Meshram
12.	Late Mahant Balkrishnashastri Mahorkar	13.	Dr. S.R. Kulkarni
14.	Late. Dr. Appashaeb Deshpande	15.	Shri. D.G. Shevalikar
16.	Late Mahant Shri Dattalakshraj Mahorkar	17.	Mrs. ArchanaDhekane
18.	Gopiraj Granthasangrahalaya	19.	Prof. M.S. Mate
20.	Late Shri. G.M.Thavare	21.	Prof. D.S. Purohit
22.	Dr. Y.M.Pathan	23.	Shri Keshavrao Kapate

24.	Dr. Annasaheb Adsond	25.	Dr. Prof. Suresh Dolake
26.	Nagraj Baba	27.	Dr. Field House (America)
28.	Tapvindra shastri Talegaonkar	29.	Shri. Ramesh Awalgaonkar
30.	Dr.J.S. Deshpande	31.	Dr. Suhas Rajankar
32.	Shri.Purushottam Nagpure	33.	Dr. Bhau Mandavkar
34.	Shri. Madhavravji Punjabi	35.	Dr. Girish Shah (America)
		36.	Dr. Avinash Awalgaonkar

Additionally, there has been research going on about Mahanubhav Sect in other countries also. Examples can be given of Germany, America, Florida, Russia, England, Singapore etc. Moreover, spread and propagation of Mahanubhav sect is still continuing with the help of Geetarahasya, internet, radio, television, U.G.C. etc. (51)

Mahanubhav sect had to experience the criticism by the contemporary society but still it is the most noteworthy thing about this sect and its survival even in 21st century.

A biographical history of Shri Chakradhar Swami, the founder of Mahanubhav sect as well as biographical life history of Shri Nagdevacharya , the first Acharya in Mahanubhav sect was studied in this chapter, Then Guru shishya tradition in Mahanubhav sect, transformation of sect among thirteen Anmay was researched.

The uniqueness of Mahanubhav sect lies in its code script and its literature. Originality in Mahanubhav literature was kept intact and thus it earned the uniqueness. After the demise of Swamiji, sect decided to construct places as called ‘Sthanbandhani’.All these points are discussed and analyzed in this chapter.

The description of pilgrim places in Maharashtra of Mahanubhav sect and especially pilgrim places of Mahanubhav sect in Beed district are also vividly discussed as per the source of information received about them.

It is also noted in this chapter that how Mahanubhav Sect had to face the criticism and opposition from contemporary other religions and sects, Tarikhe Amjadi and Mahanubhav sect, litterateurs and researchers in Mahanubhav sect etc.

It is understood that Mahanubhav sect is not only studied in Maharashtra or India but it has crossed the seas and oceans also. It has been standing as a lighthouse with its noble principles for human beings.

Foot Notes:-

1. Late.Murlidhar Kolapkar, Mahanubhav Eitihas, Shrikrishna Dynanmandir, Umarkhed Dist. Yavatmal, Year 2010, Page number 8
2. Dr.Ramesh Aavalgavkar Sant Sahitya, Maharashtra State Secondary and Higher Secondary Education Mandal, Pune, December 2011, Page number 4.
3. Ibid, page number 6.
4. Ibid, page number 6.
5. Jagannath Govindrao Maske Patil, Ishwar Sparshacha Marg-Part 2, Chintani Publication, Karmaad, January 2016 page number 27.
6. Ibid, Page number 32.
7. Ibid, page number 33.
8. Dr.V.B.Kolte, Shri Chakradhar charitra, Raul publications, Shrikrishna Temple Mahanubhav Ashram Paithan Road, Sambhajinagar 2017.
- 9.Ibid, page number 181.
10. Ibid, page number 182.
11. S.G. Tulpule, Mahanubhav Panth ani Tyanche vangmay, Venus Publication Pune, December 2004, Page number 59.
12. Late.R.R.Gosavi, Paachbhakti Sampraday, Pratibha Publications, Page number 139.
13. Ibid, Page number 140.

14. Late Murlidhar Kolapkar, Mahanubhavancha itihās,
Shrikrishna Dynanmandir, Umarkhed Dist. Yavatmal, Year
2010, Page number 76.
15. Ibid, Page number 79.
16. Ibid, Page number 80.
17. Ibid, Page number 27.
18. Late. Dr. Vishnu Bhikaji Kolte, Shri Chakradhar charitra,
Nagpur, Page number 70.
19. S.G. Tulpule, Mahanubhav Panth ani Tyanche vangmay,
Venus publication Pune, December 2004, Page number 64.
20. Late Murlidhar Kolapkar, Mahanubhavancha itihās,
Shrikrishna Dynanmandir, Umarkhed Dist. Yavatmal, Year 2010,
page number 61.
21. Dr.V.B.Kolate, Shri Chakradhar charitra, Raul Publications,
2017, Page number 78.
22. Dr.Vishnu Bhikaji Kolate, Mahanubhav sanshodhan, Arun
Publications, Malkapur, Buldhana, October1962, Page number
125.
23. Ibid, page number 126.
24. Ibid, Page number 127.
- 25 S.G. Tulpule, Mahanubhav Panth ani Tyanche vangmay, ,
Venus publication Pune, December 2004, Page number 70.
26. Ibid, Page number 70.

27. Dr.Sonpethkar Rajdhar Mahanubhav, M.Pantbaba Mahanubhav, Jidnyasa-2Chakrakhya Publication,M.G.Vile, Tal-Akola, Dist-Ahemdnagar.
28. Dr. A. N .Deshpande, Mahanubhavanche samajik ani sahitik yogdan, 25th February, 2013, Page number 10.
29. Late.Murlidhar Kolapkar, Mahanubhavancha itihash, Shrikrishna Dynanmandir, Umarkhed Dist. Yavatmal, Year 2010, page number 137.
30. S.G. Tulpule, Mahanubhav Panth ani Tyanche vangmay, Vinus publication Pune, December 2004, Page number 73.
31. Dr. Annasaheb Adsod, Mahanubhav Darshan, shrikrishna Publication, Year 2001, Page number 209.
32. Hansraj Khamnikar, Sthandarshan, Mahnubhav sahitya Publication, Maalvadgao, 29th August 2015.
33. Ibid, Page number 19.
34. Ibid, page number 2.
35. Jagannath Maske Patil, Ishwar Sparshacha Marg- Part 2, Chintani Publications, Karmaad January 2016, Page number 44
36. Hansraj Khamnikar, Sthandarshan, Mahanubhav Literature Publication, Page number 200.
37. Ibid, Page number 201.
38. Dr. Mahant Sonpethakar Rajdhar, Pachaleshwar Darshan and Shri Dattatreya charitra, Mahant Pantbaba Mahanubhav, Chakrakhya Publication, M.G. Vithe, Tal- Akole, Page number 34.

39. Hansraj Khamnikar, Sthandarshan, Mahanubhav Literature publications, Maalvadgav, 29th August, 2015, Page number 262.
40. Ibid, page number 311.
41. Ibid, page number 377.
42. Ibid, page number 477.
43. Ibid, page number 493.
44. Ibid, page number 500.
45. S.G. Tulpule, Mahanubhav Panth ani Tyanche vangmay, Venus publication Pune, December 2004, Page number 77.
46. Ibid, page number 78.
47. Dr. Annasaheb Adsod, Mahanubhav Darshan, Shrikrishna Publication, 2001, Page number 66.
48. Ibid, Page Number 94.
49. Ibid, Page Number 177.
50. Ibid, Page Number 110.
51. Ibid, Page Number 111.

Chapter 7

Social Educational, Literary and Cultural Contributions Of **Mahanubhav Sect In Beed District**

After the all-round study of Mahanubhav Sect in Beed District, I realized the vital importance of contribution of Mahanubhav sect. It can be reviewed as follows:

7.1 Social Contribution of Mahanubhav Sect in Beed District

Contribution:

Mahanubhav Sect had done a remarkable job in social work. Following are some of the social aspects after the analysis:

7.1.1 Social Awakening:

The founder of Mahanubhav Sect, Shri Chakradhar Swami, set his own example of social awakening by accepting the food given by the low caste people. He prevented the hunters from hunting the rabbits and thus taught the noble principle of non-violence. Men and women from all castes were given the right of final beatitude. Swami founded the new sect in order to awake the Masses. He enlightened the lives of people by warding off the ignorance about religion and the unjust customs in it. People also cooperated and responded him positively. Shri Chakradhar Swami showed the path of new thoughts and created an important place in social reforms. Today also many people in India as well as in foreign countries have been studying the propositions/

principles laid by him. Many great people and followers in Mahanubhav sect from Beed district have been shouldering the responsibility of social awakening through sermons, religious narration, procession and rallies.(1)

7.1.2 Ideal and Disciplined Sect:

Any small or big organization requires positive thinking, vision and strict discipline. Not only society, sect but also a small house can't survive without discipline. Nagdevacharya, in Mahanubhav Sect, after Shri Chakradhar Swami, inculcated a praiseworthy discipline. He was the keen observer of the behavior of 500 scholars, devotees and ascetics in monasteries. It has been continued till present times also.

A complete program of the sect is very ideal and going on the right track. Separate stay arrangement for men and women, prohibition of meeting each other, set routine etc. these all things are strictly supervised. The day of ascetics begins from 4.00 a.m. and ends at 10.00 p.m. Between this the ascetics give priority to work, learning and following discipline strictly. Everyone serves affectionately each other. Children are imbued with good thoughts at their early childhood, so Mahanubhavi monasteries and hermitages are the role model of ideal life of ascetics and high humanitarian values. Self- discipline and self- reliance is observed in monasteries and hermitages. Due to the strict observance of discipline by all the family members in

Mahanubhavi hermitages and monasteries, all the programs, festivals, reading of the scripture and sermons are carried out systematically and in decided time-line.

Gaining peace of mind and reaching to the height of real happiness is achieved only by following discipline and Mahanubhavi have been proving it from centuries to centuries.

7.1.3 Humanitarian Attitude:

Shri Govindprabhu, one of the five incarnations in Mahanubhav Sect, had abandoned the worldly life at his 12 years and stayed in Riddhapur for 125 years. He had done many leelas and given relief to the common people. He became the Godfather and Savior of the women and downtrodden people. He set his own example of caste eradication by visiting the houses of all castes people. Humanity was the prime element of his work. He rooted the social revolution by accepting and following equality.

Govindprabhu was just like a maternal place for any woman in those days. He always tried to end up hostility by spreading love and affection. He was the patron of humanitarian attitude generosity and empathy. Many of his personality traits are written in his biography.(2)

7.1.4 Role of Shri Chakradhar Swami regarding the Women:

Chakradhar Swami equally treated men and women in terms of religious and social rights. He had timely guided the people on the same thought. It can be stated as follows:

7.1.4.1 Woman as Kamini :

According to him a woman has the natural quality of continuity in race/ family. She possesses the desire eight times greater than that of a man. Swami had illustrated the desire of sex of a woman through the conversation of Bhatoba and example of Dikshit's daughter. A woman is still in her limits even though she has this limitless desire. She never depicts misconduct of her desire. This trait of a woman should be in light for the present society.

7.1.4.2 Modesty:

Modesty is a womanish sentiment. Swami used to tell Ranaisa and Baisa to wear clothes that would cover the entire body. It is a clear evidence of Swamiji's progressive thoughts which must be followed today also as many of the untoward incidences occurred due to wearing improper and wrong dressing sense among women.

7.1.4.3 Family Life:

An ideal and comprehensive role of women had been timely described by Chakradhar Swami. It is very common to marry more than one woman in male-dominating society. A woman is

the victim of all the molestation and trouble. Even if her husband used to give her up, she would live her life in faith. She used to work and live with great pride. Shri Chakradhar Swami had illustrated and given a respectful position to women.

7.1.4.4 Motherhood:

It's the greatest and holiest honor of any woman in her life. Chakradhar Swami had compared mother to God. A mother always sacrifices and compromises throughout her for children. Women are more affectionate than men, so Chakradhar Swami glorifies the feeling of love and affection. The female ascetics in Mahanubhavi monasteries have been called as 'Aai' means mother.

7.1.4.5 Women's place in Religion:

During Chakradhar Swami's period, the women were not allowed to follow religion and be hermit, but in Mahanubhav sect the women were given the right of acquiring knowledge, being hermit and absolution. Man and woman can definitely try to get absolution. Swami used to explain very philosophically. Today also his thoughts are applicable to present society.

Prostitutes were given the low prestige in those days just as in present time. Chakradhar Swami used to go in the area of prostitutes and bless the prostitutes with his knowledge. He used to be distressed to see the pathetic condition of these women, so

he took the task of their emancipation.(3) This thought was indeed a different from the thoughts in other sects.

7.4.1.6 Care for female ascetics:

Women and men were treated equally in Mahanubhav Sect. A woman is called as 'Abala' means 'a weak woman' as she is not as powerful as men in terms of her mind and body. Swami guided a different religion for them. A chaste woman should see all sides when she had planned to go on journey, she should not begin her journey before Sunrise. While doing meditation, they should not sit at lonely places and the temple having a door. They should ensure that the stay at night should be only with god fearing people and not with the hot-headed people.

Thus, Shri Chakradhar Swami had thoroughly taken care for the safety of women in those days also.(4) We can feel the necessity for the same today also.

In this way, I felt the uniqueness in the life of the women during Mahanubhav Sect. Women were given a respectful position and equal rights in society and religion also. They were free to acquire knowledge, to be hermit or to get absolution. Her divine boon of motherhood and a comprehensive role was worshipped. It is proved that a woman is not 'Feeble' but 'Able'!

7.1.5 Sacrifice of Seven Addictions:

Before accepting Mahanubhav Sect, one has to determine the sacrifice of seven additions-

- a) Gambling
- b) Consumption of Alcohol
- c) Consumption of non-veg food
- d) Going to Prostitute
- e) Theft
- f) Hunting
- g) A strange touch

Then the disciple had to observe five names and an oath throughout his/her life. Mahanubhav sect has greatly and continuously contributed in the task of 'non-addiction' no matter the person is follower of the religion or not. Mahanubhavi believe that these seven addictions pave the way of perils and death in any person's life. They just make the person to bury himself in the graveyard. They make the person devilish. So Mahanubhavi have tried to awake the addicted person through sermons, to motivate a person to take up any work and lead his life with dignity. At present, we notice variety in addiction like eating betel leaf, Gutakha, drinking Soft drinks like Pepsi, Cola, smoking etc.(5)

But the followers of Mahanubhav sect are trying their level best to stay away from these addictions. They are arranging various activities, rallies, lectures, cultural program, street plays etc.

7.1.6 Protection of Environment:

Man is a very important element in environment. No doubt he has created many wonders in world with his amazing intellect and creativity. But it's also true that one day he will have to experience highly intolerable existence on this earth without any resources, as day by day pollution level is increasing. Man has destroyed beautiful nature and made her ugly for his own greed and comfort.

Shri Chakradhar Swami had intimated the value of conserving environment through 'Leelacharitra' in 12th century. It seems that he might have foreseen the problems of pollution long ago.

He had mentioned trees, farming, caves and animal kingdom in his 'Leelacharitra'. He had stayed in various caves at Beed, Chhinpapi, Ramdara, Puntamba, and Verul etc. for near about 12 years and experienced calm and beautiful nature, people and their life style'. e.g. He had stayed with Gond people in Gondwada for 12 years.

Our Mother Earth is a mine of all gems and jewels. She also carries all of us i.e. from the huge to tiny living beings, mountains, vales, trees, insects etc. Each and every living being and

inanimate objects are equally important. Shri Chakradhar Swami had foretold in 12th century that if we continue to exploit our Mother Earth, we would face a tragic end. He played the role of a protector of environment given as basically he was a role model of love, affection and empathy. He had given warning to mankind long back in 12th century. He foretold that there would be famine on Earth and people would roam for food and water, but it would be very difficult for them to get food and water. Humanity would come to an end and thus there would be no humans on this Earth.

He set his own example of being an environmentalist by staying in caves, sheltering under the trees and on the hills. He protected and cared even for the tiniest creature like an ant. He even used to tell people not to kill ants and insects. Moderate lunch, morning and evening walk, suryanamskar, cleaning of ones cottage were his routine tasks, through which he gave message of cleanliness and healthy life to his disciples. He protected one of the Brahmins' cow at Nanded and explained the importance of environment protection. He also told the importance of the food in begging but also the farmer and cook of the food. He insisted not to waste food and take how much you want. It's not necessary to rest under the huge tree but one can rest under Babool tree also. He instructed his disciples to maintain eco balance.

Chakradhar Swami was the first promoter of save tiger mission. He never liked idea of hunting. We get medicines like Hirda,

Behda, Neem from nature. Nature is giant store of medicines. (6)
Many of ascetics are following the qualities of being one with nature.

It is really worth appreciating the efforts of Shri Chakradhar Swami, Shri Chakrapani Prabhu for social reformation and protection of environment. It has been observed that great people, followers, male and female ascetics have been completing their tasks and protecting environment. We find tree plantation in and around of temple and hermitage in Beed district. At Bagpimpalgav, people have planted and nourished various tresses, near Mahanubhav temple. So it can be clearly stated that the sect has shown the importance of labor in group also.

7.1.7 People oriented

Mahanubhav Sect had been founded by Shri Chakradhar Swami and Shri GovindPrabhu with the inspiration of people centered attitude. From the very beginning, the sect insists on the welfare of living being. Folk language should be the medium of imparting values, achievement. Shri Chakradhar Swami and his followers were pandit in Sanskrit but in this period knowledge of religion was restricted to leaned people who knew Sanskrit language. But knowledge should be imparted and reached to commonest people with the help of folk language.

There was variety disciples of Chakradhar Swami in sect e.g. Baisa, Mahadaisa, Aausa etc. The sect had adjusted an adopted

people from all castes during 13th Century. While following Gruhsthashram, disciples used to learn philosophy and code of conduct in Mahanubhav sect. In spite of different regions and sects in the period of Yadavas, Mahanubhav Sect has acquired immense popularity. It was based on rationale thinking and intelligence.(7)

Many of the followers and people from other sects also arrange various programs, rallies and sermons in order to create people oriented attitude among all the citizens in Beed district.

7.1.8 Social indifference-

Mahanubhav Sect had spread in Vidharbh, Marathvada, Khandesh, Western Maharashtra etc. Shri Chakradhar Swami and Shri Govind Prabhu never admitted caste difference related to religion. They had good relations with untouchables, downtrodden and left out people. On the contrary, they imbibed the teaching of sect in them. References regarding this are found in Leelacharitra and Shri Govind Prabhu Charitra.

Chakradhar Swami instructed the followers to beg in the houses of Brahmin, Kshatriy, Vaishy, Shoodra caste people. It is the remarkable effort of caste indiscrimination during the period of Yadavas. Mentions regarding, water arrangements for the untouchables are found in Shri Govind prabhu Charitra. Mahanubhav sect never observed the difference between touchable and untouchables as well as menstrual cycle as

untouchability. It is a biological change and not any auspicious or inauspicious. Restrictions of caste discrimination and indifference were broken by Mahanubhav Sect during the period of Yadavas. The sect reached to the downtrodden and even in habitat of prostitutes too. Chakradhar Swami tried to root out social indifference /inequality in the contemporary society.(8)

7.1.9 Role of Youth

Youth is the power of any nation because he efficiently and effectively contributes in the development of nation in its social economic, intellectual progress. Presently India is considered as most populated country of youth in Universe. But, the young generation has been addicted in various addictions, immoral, illegal behavior. However, a youth inspired by Mahanubhav Sect co of conduct could not be seen in any addiction but carrying forward cultural and spiritual tradition. If we want the next generation as efficient and able, we have to follow and carryforward the principles and teachings in Mahanubhav Sect.

In today's world of race, Mahanubhavi followers are prepared to make and efficient young generation. They can be seen by saying 'Dandvat' to fellow being in our religion even at public places. They believe in public worship of God, respect, cooperation with each other.

Youth have played a major role in the development of Mahanubhav Sect. An all-rounder personality of youth is molded

in Mahanubhav sect. We cannot forget the role of great people and ascetics in imparting knowledge, good manners and guiding them.(9)

7.1.10 Process of Social Convergence-

The foundation of Mahanubhav sect stands on the strong principles of equality. Castes were formed as per different occupations. People from high caste oppressed the low caste people, which resulted in losing the morale of downtrodden people. Maharashtra was polluted with the thought of caste discrimination. Shri Chakradhar Swami used to go to the house of Shoodra as well as tribal people. The references of his enjoying 'Panibhat' at their houses are found in Leelacharitra. (10)

Shri Govind Prabhu had arranged water system for all. He realized the pains in the life of Dalit's and tried to reform them. It is a notable aspect in cultural contribution of Mahanubhav sect.

7.2 Cultural contribution-

Many sects and religions have stated their philosophy and code of conduct. In 13th Century, Mahanubhav Sect had rooted Marathi culture which is noteworthy. During this period, there were many problems related to religion, society and politics but Mahanubhav Sect set its own existence.

7.2.1 Oppose to Inequality and Discrimination-

Each and every living being on this earth has right to live. With this principle all religions and sects have been working relentlessly. The foundation of Mahanubhav Sect lies in this principle only. During Pre-Yadav period, caste system, idea of high caste and low caste, gender discrimination as practiced. Even Jain and Buddha religion never admitted the existence of God, they did disagree inequality in meditation. So they stated that man and woman have the same rights in meditation. The same principle of equality is noticed in Mahatma Basaveshwara's thought.

Mahanubhav sect experienced opposition from specific group in society, it was but natural. However, Mahanubhav sect accomplished the responsibility with a great allegiance and patience. The sect has been trying its best from 13th Century.

7.2.2 Tolerance in other's opinion and tolerance in other religion-

There is lot of similarity in Buddha and Jain religion and Mahanubhav sect in their thoughts and code of conduct. The disinterestedness in Buddha Bhikhu, Bikhuni, Jain sadhu, Sadhavi, Veershaiv, Shivcharan and Shivcharani along with men ascetics and female ascetics is wonderfully similar to each other. Their curiosity about other religions and sects is explained

in the book ‘Darshanprakash’ by Murarli Mallabasa. It also tells about Islam religion in chapter ‘Paigambari mat’.

An Islam saint poet Shahmuni had written the great book ‘Sidhhantbodh’ which was accepted by Mahanubhav sect. It shows the best example of tolerance in other religions and opinions.

Chakrapani Yellambkar, Mahanubhavi poet, district Beed had composed ‘Teesa’ named Hindi poetry consisting 30 stanzas. Many stories are narrated in it. The book is commented in ‘Maharashtra ke Mahanubhav Sahitya karoka Hindi Sahitya Mei Yogdan’. The virtue of tolerance in other’s opinion and religion is indeed guiding and inspiring to all people in present society.(11)

7.2.3 Insistence of folk language as a medium-

Mahanubhav Sect, from the beginning had insisted folk language as the medium of expression because it is understood by all people. There were many Sanskrit laurates in Chakradhar swami’s followers. But they were also insisted to write in folk language. So Marathi language was enriched by Sanskrit laurates as well as the philosophy on the sect was introduced in simple language to the world.

7.2.4 Preserving the Sources of Folk-Culture:

Folk-Culture is displayed through the folk tales, folk literature, folk songs and folk dramas. It is clearly witnessed that Mahanubhav sect has preserved Marathi Folk Culture with a great urge. Many folk tales in the soil of Maharashtra were the base of theories and formulas explained by Shri Chakradhar Swami.

Mahadamba alias Mahadaisa, a disciple of Shri Chakradhar Swami, was the first Marathi Saint poetess who had written the famous book of folk songs ‘Mahadambeche Dhavale’ which used to be sung during the marriages. Mahadamba had sung the composition of Rukmini Swayamvar in this book.

A folklore called as Bharood is a wonderful blending of folk songs and folk dramas. Many bharoodas such as ‘Vinchu’ or ‘Nath’ are sung and performed in Mahanubhav tradition. Bharood is an effective medium of social educational or religious reforms. It is closely attached to the masses because of the diction and expression in it. Mahanubhav Sect had taken great efforts to preserve our cultural history of Maharashtra.

The art skills like knitting, embroidery crafts were also given encouragement in the monasteries, temples and hermitages but it is not noted. Sometimes Mahanubhavi ascetics were beautifully embroider clothes during festivals e.g Pavite Parva attracting Rangolis have decorated their courtyards.

Devotional singing and traditional stories are performed and thus Mahanubhavi do the work of social reforms.(12)

7.2.5. Eradication of blind belief-

Mahanubhav sect has always insisted a pure and logical thinking about religion. People in Mahanubhav have profoundly propagated one God belief system and so they opposed futile rituals related to many God and Goddesses. The references are found in Swami's biography. Mahanubhav sect did not compile only on logical knowledge but believed in healthy worship.

7.2.6 Creation of literature-

Mahanubhav sect has created great literature in Marathi and Hindi language and it is noted by history of literature. Creation of literature is also an inevitable part of culture. Mahanubhav Sect has contributed a lot in the development of Marathi language and literature. No other literature n other sect has as much variety in the literature of Mahanubhav Sect. Mahanubhav literature is multidimensional like a diamond. It is not only a quantitative literature but also a qualitative literature.(13) Many literary types and formats have enriched folklore and beautified the attire of rich literature. Variety and abundance in literature appreciation, principles, emotionality, these all have a unique imprint on Marathi literature.

7.2.7 Drapery in sect-

Shri Chakradhar Swami travelled all over Maharashtra in order to emancipate unfortunate souls, to show them right path and to teach them humanity. He never had false pride about himself in foundation of new sect. So he didn't prefer to wear saffron or black color clothes. His disciples used to wear common clothes. Though swami's attire was of disinterested soul, he used to put on white clothes. After Swami's last journey and Govind Prabhu's demise, Acharya came to the banks of Ganga. At that time also, Nagdevacharya and his disciples had worn white dress. But once Krishna Bhatt was walking for his chores alone, people in the town misunderstood and beated him thinking as he was a thief. From that onward, Acharya suggested his disciples to wear Saffron color clothes because he didn't want his disciples to be troubled. This is mentioned in Smrutisthal and Leelacharitra.

In post 15th Century, Mahanubhavi changed this attire and started wearing black color clothes. It started in Maharashtra but in Uttar Pradesh, Mahanubhavi are wearing saffron color. Gopiraj baba had mentioned 15th and 16th Century as period of wearing black. White dress is more aggregable than Saffron or black. Presently, ascetics in Beed district were Koupin/Suda and wear Gondi Bunthi on head. Female ascetics were black color Suda and cover entire body.(14)

7.2.8 Festivals of Mahanubhavi sect-

Mahanubhavi people observe all festivals but they don't worship God, instead they worship God like people. Following are some of the festivals-

1. Shri Chakradhar Jayanti – 2nd Bhadrapad , Day- Friday, Time – 2pm, Bhadoj Kalayug
2. Shri Govind Prabhu Jayanti – 13th Bhadrapad, Day-Tuesday, time- 10pm, Kalayug
3. Shri Chakrapani Jayanti- 9th Ashwin, Time- Dawn, Day- Thursday, Place-Faltan, Kalayug
4. Shri Dattatreya Jayanti- 14th Margshirsh(full moon), Day- Friday, Place- Badarikshram, Yug- Tretayug
5. Shri Krushna Jayanti- 8th Shravan, Day- Wednesday, Time- 2am, Place-Mathura ,Dwaparyug

Along with these 5 main festivals, Mahanubhavi also celebrate 'pavita' and 'damanka parv' in chitra and shravan. On pavita, many saints and great people meet each other. Preceptors give holy thread to disciples. Hermitages in Beed district also celebrate festival of pavita enthusiastically. Places of worship are decorated and systematic worship is performed. Mahanubhavi people are more enthusiastic in celebrating preceptors' pavite. Disciples worship them and request them to sit on the stair cases and later

on procession of preceptor is arranged with pomp and show. Disciples worship their preceptors with full devotion. (15)

Pavitra ropan is ritual in vedic culture but Mahanubhav has given a different view to it. Holy thread is worshiped with kumkum and beatelnut, coconut is tied in holy thread. Some people prepare holy thread of wool and of different colors. Mahanubhavi believe in God like people rather than God. So this festival is celebrated with great enthusiasm. (16)

Mahanubhavi celebrate the major festival in India i.e Diwali. Chakradhar Swami also celebrated Diwali during his visit in Maharashtra e.g Sinnar, Paithan, Beed, Jalna, Nevasa, Nagarjuni- These towns celebrated Diwali with Chakradhar Swami. The same tradition is continued by the disciples.

7.2.9 Bow down-

Dand means stick and wat means like. How a stick falls on the floor like that 8 parts of our body should touch floor is called bowing down.

After finishing God's worship one should bow 5 times and chant prayer. After offering, one should bow down 2 times. This rule is followed by all disciples and ascetics in Mahanubhav Sect. Because of bowing down soul is emancipated, sorrows and worries are washed off, due to exercise body become healthy, mind becomes pleasant, increases memory, politeness is inculcated etc.

In each religion people utter different words during Namaskara, so as in Mahanubhav sect people say ‘Dandvat Pranam’. It is the first unique sect which teaches everyone politeness because Dandvat indicates modesty and politeness. To bow down means to perform Sooryanamskara in other way. Presently, programs of performing Dandvat are organized in many of hermitages in Beed district whereas in Buldhana Mahanubhavi hermitage 200 people perform 100 Sooryanamskara every day. The ascetics say that these people are completely healthy.

When the followers in Mahanubhav sect meet each other, they bow down. If any follower bows down a holy beggar, he says to the follower, “God will protect you!” In north India (Punjab), devotees greet each other by saying Jay Shri Krishna. They believe that in everyone’s soul lord Krishna is always there and they follow different types of Dandvat.

7.2.10 Marriage Ceremony:

People in Mahanubhav Sect should avoid giving and accepting dowry during marriage which should be performed in temples with the holy sound of wedding mantras. Bride and groom should take betel leaf. Marriage expenses should be donated to the temple where marriage has been performed or given to relatives or ascetics. In olden books of Mahanubhav, information about wedding mantras and rituals are given.

Mahanubhav sect had tried to save the life of those women who were tortured for dowry. (17)

7.2.11 Funeral and Obituary:

Mahanubhavi follow the custom of applying much salt and bury the dead body in the grave yard. They don't follow the rituals like Mahalaya, Akshaytritiya or 13th day of a dead person. They believe that such rituals may evoke an evil power. There is no tradition of worshipping any Saint or person after the death. Chandan Ooty, Uphar can be offered to God. Instead of following certain days after the death of any person, there should meditation and Ooty, Uphar or donation of food which is very lucky. So they believe in that.

After funeral, no one should enter the grave yard. Obituary rituals should be performed at home, temple or hermitage. The custom of obituary rituals has been in continuation from the period of Nagdevacharya.

7.2.12 Mahanubhavi cloth utensils and other arts:

There are cotton / cloth utensils which are made with great efforts by the people in Mahanubhav Sect. These utensils are the best example of ancient art. The creepers of marking nut are spread on one another and glasses and plates etc. are made. They are in grey, pink and lack color. Ink –pots and reeds are also made up of marking nut leaves. There are also manuscripts written in hermitages.

The art of binding manuscript is created as follows:

Wax is taken and heated in a brass utensil. New cloth is colored as of our choice and it is dipped into heated wax and then it is

dipped into cold water. After that it is kept for drying for four to five days. In order to shine the cloth it is then rubbed with a cowrie. Now it becomes thick and glossy. Later on manuscripts are covered with this wax cloth with thread and needle.

In this way Mahanubhavi had discovered various arts with their intelligence. Today also they have been inherited by Mahanubhavi new generation. (18)

7.2.13 Mahanubhavi Ink:

The black color ink is used to write great books in Mahanubhav sect. This ink is very concentrated because it lasts long for centuries and centuries. There are various ways of preparing ink:

- i. Kajal is mixed with cow dung and made thin liquid by adding water in it.
- ii. Bajra is roasted up to turning black and powdered it. Later on it is mixed in water and filtered. Thus originally dark ink is formed. (19)

Now black ink is available everywhere, but it was a very tedious and tough time for Mahanubhavi to preserve the literature by preparing manuscripts and ink.

7.2.14 Mahanubhavi dialect, idioms and proverbs:

There are two types in Mahanubhavi devotional sect:

- i) Followers of Gruhashthram
- ii.) Sanyasashram:

Sanyasashram is quite different, so is the variation in its dialect. Though an advisor belongs to Bhakti Sampraday/ Devotion sect,

he has to mingle and interact with society also. He can't create his own world without any common man and for the same reason he reached on the common point of dialect. Many Sanyasis/ disinterested people came and stayed in groups in Mahanubhav sect. Obviously a typical style of interacting with each other was developed. Manners and etiquettes were followed. In this way through Mahanubhavi dialect different proverbs and idioms were originated.

The peculiarity of Mahanubhav sect is noticed through the dialect, proverbs and idioms used in it. E.g. i) Sthan- Vandaniy Tirthkshetra (Respectful Pilgrim),

ii)Haat Sovale Karane – Haat Dhune (wash hands),

iii)Uphar- Naivedya (Offering) ,

iv)Prasad- Ishwar awatarane pasanna hovun dileli vastu (God's blessings in the form of thing) .

Idioms:

i) Mudi Sudane - To appoint an heir,

ii) Phalaani Parayan Ghene- To organize reading of holy script fast.

iii) Pastava Maane- To repent

Proverbs:

i) Khopati Hiranje an Dhavalar Dine

ii) Chakradhar jaya Mukhi to sadasukhi- One who bids the name of Chakradhar is happy.

iii)Haati gathi tonda mithi- To be a reserved personality.

iv) Naam nahi muki jaya to gel waya.- One who doesn't remember God he will be out of track.

These idioms and proverbs had given a different shade to Mahanubhavi dialect.

7.2.15 Religious Flag of Mahanubhav Sect:

Many of the religious meetings are held on a large scale. Before any meeting, white colored religious flag is hoisted. At the center of the flag, there are four red colored circles. This circle is marked at Ujjain on the banks of River Kshipra, On the same bank Swamiji had enlightened Bhaskar Bhatt with Brahmvaidya. When Bhaskar Bhatt had won the religious conference at Mahur, the flag was hoisted on Sanstha. The references regarding the same are available in Leelacharitra. White color indicates peace and the circles are the symbols of truth, nonviolence, attributeless, patience and knowledge.

Before any ceremony it is the tradition of hoisting Mahanubhavi flag and singing flag song.

A flag is visible at Mahanubhavi temples and hermitages. (20)

Mahanubhavi literature, religious flag, festivals, utensils, clothes, folklore, dialect, idioms and phrases are unique in real sense. Mahanubhavi have been continuing their sect and tradition by observing the teachings and principles laid by their preceptors and great people.

7.3 Literary Contribution:

Literature had been created from the foundation of Mahanubhav sect and it was continued for many years and centuries. No doubt, it varied from time to time. At present, literature is, independently, created through Mahanubhavi magazines and various media. Articles, essays, researches, editing, researching, stories and poems are included in modern Mahanubhavi literature. (21)

Mahanubhav sect has prospered, nourished and flourished Marathi language and literature. No other sect had contributed as much as Mahanubhav sect had. Mahanubhav literature is enriched with variety of literary genres which can be compared as cuts to a diamond.

Mahanubhavi literature had embarked from 13th century i.e. foundation of sect. Many literary types e.g. dictionary, grammar, free verse were easily and beautifully handled by the sect. ‘Antakshari’ a new type was introduced by Mahanubhav sect. It shows that Mahanubhavi literature had craved for novelty and variety. Sthanpothi, Teerthmalika and other books were from geographical background whereas Anwaysthale, Vruddhachar literature was of historical type.

Mahanubhavi men and women ascetics didn’t confine their literature in concepts of devotion and meditation to God but they used their literature for social reforms too. They tried to connect more number of people in the name of religion and created a

platform for the people from different castes, religions and sects to respect thoughts and ideas of others. This was just to lay the foundation of social, religious and psychological awareness and national integration.

Approximately six thousand to six thousand five hundred literary types were created in Mahanubhavi literature. Mahanubhav sect is not restricted to religious or though provoking ideas but it's a literary sect also because many of the manuscript researchers have been studying Mahanubhavi literature. (22)

It is noticed that the name 'Mahanubhav' is widespread to every single Marathi speaking person and all over India because of literary creations of thousands of writers and poets from many centuries in the sect. Even if Shri Chakradhar Swami may be or may not be considered as the first Writer, but Mahanubhav literature is the essence of the devotion to him. If we consider Shri Nagdevacharya as first Acharya then Shri Chakradhar Swami is the seed from which a small sapling had taken the shape of huge tree.

Researches have been going on Mahanubhav sect and its literature in India and out of India also. A valuable treasure of Mahanubhavi literature is available in many study centers. It includes scriptures, books etc.e .g. In Nagpur, Aurangabad, Riddhpur, Satara, Jalana a treasure of Mahanubhav literature is available.

7.4 Educational Contribution:

Mahanubhavi education system has been displaying lot many changes from centuries. First Shri Nagdevacharya used to teach his disciples Sootrapath and then he used to deliver a lecture about Shri Chakradhar Swami's sayings and talks. After that students were taught the criticism on Sootras and essay writing. Attempting questions and answers on criticism on Sootras was practiced.

People from all castes and religions realized the importance of education because of the literary creation in Mahanubhav sect. Memory technique was more emphasized in devotional aspect of Mahanubhav sect. Learning at dawn is preferred in Mahanubhav sect. Learning means by hearting Sootrapath, Brahmavidya. Preceptors in hermitage teach Shri Chakradhar Swami's sootras and the criticism on sootras by memorizing and rote learning. Then the next day they asked the disciples about the Sootras they had learnt, i.e. the next day is of recap of the previous day. Rote learning improves their memory and comprehending skills. (23) Then there is meditation and discussion on the Sootras learnt. Scripture or religious science is brought to the perfection by reflections and verbal contribution by the disciples. This method had been practiced during the period of Shri Chakradhar Swami and later on it was continued in Mahanubhav sect.

Mahanubhavi people had a great vision and foresight about the changing education system, so they opened Pathshalas for

gaining knowledge of sect for the disciples. Sanskrit was taught in these Pathshalas (Religious Schools) which were registered under Akhil Bhartiya Mahanubhav Parishad (All India Mahanubhav Council) and then approval from Maharashtra State Government and Central Government was taken. Gurukul Pathshala acquired a prestigious position and thus became a center of knowledge. Apart from Gurukul Sanstha , there are static and mobile schools of Mahanubhav sect.

Shri Chakradhar Swami had stated eight hundred years ago that if you don't learn and acquire knowledge, you may not experience and follow the path of devotion, good conduct and disinterestedness. “Dnyaneheen Vairagya kahi kahi karave Bapua”, says Shri Chakradhar Swami. It is the first sect emphasizing the importance of knowledge as it is founded on the principles of learning. A collection of various books is open for all people to read and learn. (24)

Mahanubhav sect has contributed a lot in the field of education. There is no room for ignorance in this sect. When a person enters in hermitage he has to learn and gain knowledge first. If anybody is interested in learning other than ‘Sanyas’/ ‘disinterestedness, he/she can learn it. Children in hermitage are inspired to learn the subjects and earn the degree, diploma or research etc. as per their interest at their primary, secondary and senior secondary levels. Mahanubhav sect also insists learning arts, music, drawing, stitching etc.

Today many of the ascetics, monks have been taking education up to degree, diploma and research levels. Mahanubhav Study Center is approved in Nagpur University at Jalgaon. Great Sccholars in Malvadgaon are teaching about all the religions to the students. Many of the universities teach Brahnvidya in their Pathshalas. Approximately 500 to 1000 students including boys and girls have been taking education since their childhood.

Many followers of Mahanubhav sect are working in differed arenas. For instance, Dr. Babsaheb Bhidkar has successfully attained the degree of D.Lit. at Merath University in Uttar Pradesh. Dr. Manoharshastri Daryapurkar has been researching in Central University at Delhi. Great Person Ashokraj Baba Daryapurkar Shastri has completed his graduation in Sanskrit subject from Nagpur University and he is carrying forward the work of Mahanubhav sect. Some of the students from medical side have been offering their services to the people in hermitages. Some of them have completed their religious education and became 'Shastri' from Gurunanak Unversity, Punjab. Mahanubhav Sect has expanded its horizon in the field of education to seven seas and established its place as a learning centers in countries like Russia, France, America etc. 'Leelacharitra' - the first book of Mahanubhav sect is included in curriculum also. Mahanubhav sect, its philosophy and knowledge is highly inspiring and useful to entire human beings and world even in 21st century.

Footnotes:-

- 1) Dhanayjay Lonkar, Ajey Parswajanya Publishers,
(Traimasik) , April, May, June 2011 Page No. 8
- 2) Dhananjay Lonkar, Mahanubhav Panth, Parshwojaya
Publisher(Masik) Masik, June 2016 Page no16
- 3) Dr. U.M. Pathan, , Dilipraj Publication, Pune, 25
December 2014, Page No. 25
- 4) Dhanajay Lonkar, Ajey Parshwajanya Publishers, (Masik)
Octomber. November, December 2011, Page no. 12
- 5) Dr. Anmasaheb Adsod, Mahanubhav Darshan , Shri
Krishna Publication, January 2001 , Page no. 26
- 6) Dhananjay Lonarkar, Ajey Parshwajanuya Publishers
Masik, , July, August, September, 2013 Page No. 27
- 7) Ibid Page No. 28
- 8) , Dr. U M. Pathan, Mahanubhav sahitya sanshodhan v
adhavaDilipraj Publication, Pune 25 December 2014 Page
No. 24
- 9) Ibid, Page No. 28
- 10) Ibid, Page No. 12
- 11) Ibid, Page No. 13
- 12) Ibid, Page No. 15
- 13) Ibid, Page No. 17
- 14) Sh. Go. Tulpule, Mahanubhav panth ani tyache vangmay,
Vhinas Publication, pune December 2004, Page No. 110

- 15) Dr. V. Bhi Kolte, Mahanubhavanacha itihash, Raul Publication, Aurangabad 2015, Page No. 122
- 16) Danjay Lonarkar, Ajey Parshwajanya publishers, masik , July, August, September, 2011, Page No. 6
- 17) Dhanjay Lonarkar, Ajey Masik , October 2014, Page No. 10
- 18) shri Uttam Hari Patil, Mahanubhav panthiy gruhstancha achardharm , shri Shinai pratishathan, Shri Krishna mandir Lonkheda, October 2014, Page NO. 34
- 19) Ibid, Page No. 63
- 20) kai Murlidhar Kolapkar , Mahanubhav panthacha itihash , Shrikrushan Dyan Mandir Umarkhed, 2010 Page No. 146
- 21) Ibid Page No. 189
- 22) Dr. Annasaheb Adasod, Maahnubhav Darshan, Shrikrushan Publication, January 2001, page No. 230
- 23) Dr. Mahant Dhyanpethkar Rajdhar Mahanubhav, Jidhyasa Don, Chakradhar Prakashan, At-Post. Vithe, Tal- Akola, 9 January 2014 Page no. 200
- 24) Dr. Annasaheb Adsod, Mahanubhav Darshan, Shrikrushan Prakashan January 2001, Page No. 258

Chapter:5

Conclusion/ Evaluation

I have selected the topic of my research ‘Social and Cultural Contribution of Mahanubhav Sect in Beed District’ with a specific objective of highlighting the valuable work of Mahanubhav sect in Beed district. I have tried to research Mahanubhav sect and its contribution by using historical method which has not been researched till date.

There are many temples, monasteries and hermitages of Mahanubhav sect in Beed District. Even the number of the followers of Mahanubhav sect is more in Beed district as it is easy and simple for common people to follow the principles and code of conduct laid by Mahanubhav sect. the very purpose of my research is to bring forth the principles, code of conduct and its social as well as cultural contribution to the society. Beed district is known for its famine and problems of farmers’ suicides. In this adversity also Mahanubhav sect and its contribution has been a guiding path in a positive way.

Shri Chakradhar Swami had founded the sect in 12th century and from 800 years onwards the sect has been working for the social welfare. Swami had advised the common people/ the masses about the practical and religious principles in a very simple, convincing dialect. These principles are as follows:

Celibacy, Truth, Soft speaking, Urge for Truth, Three folded penance, Friendliness to living beings, Purity, Untouchability, Liberty, Selflessness, Equality, Empathy, Love for Motherland, God-fearing attitude, giving up religious observance, Natural Disposition, Fearlessness, Practicality etc. These noble values were imbibed in peoples' minds by Shri Chakradhar Swami. I have read and understood the description of these values in 'Leelacharitra', the prime book of Mahanubhav sect and tried to throw light on the same teachings, contemporary society, language, festivals, celebrations, food habits and many other points in my research work.

During his period of rotation, Shri Chakradhar Swami had shown many Leelas (divine vision) e.g. Giving stability (Sthiti) to a shoemaker, beginning of putting a sacred thread (Pavite Parv), Celebrating Diwali. Through all these incidences he tried to unite the people from all castes and break the shackles of castes. There is a great number of disciples and followers of Shri Nagdevacharya, the first Preceptor in Pandhari village form Beed district at present also.

Great Personalities, disciples, followers, ascetics in Mahanubhav sect visit places to places and begin with the work of social reforms by minimizing and solving the social issues like dowry system, superstitions, addiction , suicides, female feticides, sexual molestation etc by organizing rallies, sermons, religious talks etc. They have been

enlightening and awakening the people about the philosophy of Mahanubhav sect.

They follow and observe common worship of God, arrange feasts, celebrate festivals and ceremonies together and thus try to maintain social harmony. I have tried to focus on the aspects during my research work process.

Chapter I

I have stated the objective behind the selection of the present research topic 'Social and Cultural Contribution of Mahanubhav Sect in Beed District', the noble task of social welfare by Mahanubhav sect in first chapter of the thesis.

I visited the temples, monasteries and hermitages of Mahanubhav sect and surveyed the condition there. I studied the timely changing nature of Mahanubhav sect and its survival even in 21st century world and age of internet. I also studied and stated how Mahanubhavi followers, ascetics, disciples and great people had used the contemporary means of communication for the spread and propagation of the sect.

I have explained in brief that how I used various reference tools to support my research topic, stated my research methodology and have tried to arrange the content according to its relevance in first chapter.

I have coherently arranged the points e.g. purposes, assumptions, scope, limitations, research methodology and analyzed my research topic, then explained chapter wise research outline on primary level in this chapter and reviewed some of the reference tools and mentioned final as well as complete outline of my research work in first chapter.

Chapter II

It is necessary to study geographical background of the district while studying and researching the particular district in a historical method. I have proposed the geographical background of Beed district in this chapter.

I have included and studied the location of Beed district in map of Maharashtra, four boundaries, area of district, major rivers and their tributaries, Climate, Rainfall, major crops, administration department etc. in this chapter.

It has been found that there is a continuous change in the name of Beed district from ancient times to present times. If the study of various dynasties during ancient period, Yadav Dynasty in medieval period, Foundation of Mahanubhav sect during medieval period in Marathwada region followed by the study of this period had not been done , it would have been impossible for me to present this research work.

Beed district was under the regime of Muslims during Nizamshahi, so in this chapter, I have briefly, mentioned some of the revolutionaries, who

belonged to Beed district and had actively participated in Hyderabad Freedom Movement/War.

Chapter III

It would have not been possible to write about the contribution of Mahanubhav sect without the study of Mahanubhav sect. Hence I studied Mahanubhav sect first and then included in this chapter. In this I discussed the nature, characteristics of the sect, timely change in its name and other points. Information about Panchkrishna in Mahanubhav sect, 1. Shri Duttatreya Prabhu 2. Shri Krishna 3. Shri Chakrapani Maharaj 4. Shri Govind Prabhu 5. Shri Chakradhar Swami is also briefed in this chapter.

Comparison between the philosophy of Mahanubhav Sect and philosophy of other sects is also stated in this chapter. Simple but comprehensive custom and tradition, is the base for survival of Mahanubhav sect, and how it is very important for common people, is also explained in my research work.

It is concluded that Mahanubhav Sect has a strong foundation and perfect blending of philosophy and customs and tradition. Moreover, Mahanubhavi people are seen observing those very strictly. A great amount of literary work was created in the beginning of the sect and still this wealth of literature is in existence. Thousands of scriptures were written and have been preserved as they were before. Mahanubhavi

people have been devotionally and voluntarily carrying forward the literary inheritance.

For instance, manuscripts along with traditional printing and editing process, in prose ‘Leelacharitra’- the first great book in Mahanubhav sect, Shri Govind Prabhu Charitra, Smriti Sthale, Shri Nagdevacharya Charitra, Sayings through the description by Shri Chakardhar Swami, Sootrapath, Drishtanpath, Tinhi Sthale. I have studied these books and included some of the references in present thesis.

Mahanubhavi literature is also prospered with poetry/ verse. It includes ‘Dhavale’(Wedding sons) composed by Mahadaisa, the first poetess in Marathi literature, Moortiprakash, Rukmini Swayamvar by Narendra, Shishupal Vadh, Uddhav Geeta, Vacchaharan, Sahyadrivarna, Riddhpur Varnan, DnyanPrabodh etc.

The most important thing is that the word Sthan is interpreted as a pilgrim place in Mahanubhav sect. There are around 1650 pilgrim places of Mahanubhav sect, but at present exact number of places are not in existence.

Chapter IV

I have discussed and researched the points for example Guru Shishya Tradition in Mahanubhav sect, the expansion and propagation of the sect in Maharashtra as well as in India. I studied the biography of Shri Chakradhar Swami, biography of Shri Nagdevacharya, disciples in Beed

district, formation of thirteen branches of Mahanubhav sect, classification of Kavishwar Anmay and Upadhye Anmay, Code script, Construction of places (Sthanbandhani), types of places and places of Blessings etc.

I have visited and analyzed the religious importance of the major and prominent pilgrim places in Maharashtra like Paithan, Phaltan, Dombegram, Jalana, Riddhpur, Kanashi, Saalbardi, Ramtek, Mahoor, Jalicha Dev and pilgrim places in Beed district like Keli Pimpalgaon, Waki, Shirala, Pargaon, Ashti, Matkuli, Sautadsa, Patoda, Limba Ganesh, Pohicha Dev, Pali, Beed, Kolgaon, Shekta, Chaklamba, Pargaon, Khamgaon, Bag Pimpalgaon, Sangamjalgaon, Mirgaon, Panchaleshwar, Khamgaon, Pandhari, Gevrai etc.

Further I have discussed about the adverse and negative opinions about Mahanubhav Sect, Tarikhe Amjadi and Mahanubhav sect, Opinions about Mahanubhav sect of the people in other religions, publication of Mahanubhavi religious science, Names of litterateurs, researchers and social workers among them are-Late Shri Apte, Shri V.L. Bhawe, Lokmanya Tilak, Dr. V.B. Kolte, Late Shri V.N. Deshpande, Late Shri. S.G. Tulpule, Mahatma Jyotirao Phule and their contribution in the development of Mahanubhav Sect. Similarly it is also mentioned that how Mahanubhav Sect was researched in foreign countries. I have listed the names of litterateurs, researchers and social workers in my thesis and completed it.

The most important part of research is social and cultural contribution of Mahanubhav sect. Mahanubhavi followers tried to eradicate caste discrimination, wipe out the misconceptions in religion and caste, and teach non-violence by arranging sermons, religious talks, rallies wherever required. With this context I studied broader concepts like disciplined ideal sect, humanitarian attitude, and modesty of a woman, Family Life, Place of women in religion, care of woman ascetic, giving up seven addictions, protecting environment, public welfare, Social inequality, process of social circulation and completed my research work.

The research includes opposition to social inequality by Mahanubhav sect in order to maintain social and cultural heritage, tolerance for accepting other religions and opinions, insistence of folklore and folk language, preservation of the sources related to folk culture, eradicating superstitions, literary creation, dress code in sect, Mahanubhavi festivals, manners of bowing down, wedding ceremonies, funeral and obituary rituals, Mahanubhavi clothes and utensils, other arts, Mahanubhavi ink, sayings, proverbs and idioms, Mahanubhavi religion flag. I studied all these points and completed my thesis.

Chapter V

Conclusion:

This chapter mentions the conclusions after researching the topic ‘Social and Cultural Contribution of Mahanubhav Sect in Beed District’. These conclusions are as follows:

1. Mahanubhav Sect has a different set of principles and thoughts.
2. Mahanubhav Sect has created social equality by setting its own example.
3. Mahanubhav sect has equally treated men and women by giving them the rights of Salvation.
4. Mahanubhav sect is still existed because of its discipline.
5. Monasteries, temples, hermitages and Brahmvidya Pathshala in Mahanubhav sect are trying to preserve cultural heritage.
6. Mahanubhav sect has remarkably worked for the women as it has highlighted some of the innate qualities in women such as bashfulness, motherhood, chastity and has protected womanhood.
7. It is the first sect which has visited the places of prostitutes and blessed them with the teachings in this sect.
8. The sect has put some rules and regulations regarding the do's and don'ts to be followed by the women for their safety.

9. Mahanubhav Sect has also worked for the sacrifice of seven addictions.

10. Shri Chakradhar Swami had realized the importance of environment and its protection. We can experience his vision by the decreasing number of tigers at present.

11. The sect strongly criticized on the unwanted rituals and deities and their various types.

12. Mahanubhavi people have developed their own culture by their ways of dressing, language and attire.

13. Women should cover their entire body so that it is good for their chastity and bashfulness. It's applicable to the women in 21st century also.

14. The sect respects other sect also.

15. Folklore, folk language and folk literature is nourished by the sect.

16. The sect doesn't follow the extreme compulsions. E.g. It's not compulsory to offer betel leaf to God.

17. Mahanubhav sect had helped the Kings, Badshahas from different religion also. E.g. Badshah of Bidar and Aurangzeb.

18. It's a creditable that there were first writer of biography, first poetess, first critiques, first grammarian in Mahanubhav sect.

19. When Mhaimbhat began writing ‘ Leelacharitra’, he wrote even a single anecdote in any individual’s life by asking him or her. E.g. He asked farmer’s information when a farmer was ploughing his field. So it can be concluded that the foundation of journalism was laid by Mahanubhav sect.

20. In modern times, the term ‘management’ is much more discussed and given importance. In the same way, Mahanubhav sect has its own unique method of ‘Management’ without hurting any individual in sect.

21. Its indeed notable that while worshipping the deities in Mahanubhav sect, it had never disrespected the deity in any other religion.

22. Beed District is famine prone district so many of the farmers commit suicide. Mahanubhav Sect has helped to bear educational expenses of those children whose parents had committed suicides.

23. Addiction has been increasing in Beed district, so Mahanubhavi great people, disciples and followers ascetics visit villages and towns and advise young people to give up seven addictions and give them teachings and blessings of the sect. They try to maintain unity among people by organizing feasts, group worship and many other celebrations.

24. Mahanubhavi disciples, great personalities, ascetics have accepted the contemporary means of communication for the spread and propagation of sect.

25. Mahanubhav sect tried to stop female feticides.

26. Suicide is totally opposed by Mahanubhavi people and they don't agree even psychological violence.

27. Many devotees donate clothes, food and money to the hermitages, monasteries and temples of Mahanubhav sect, but the planning and utilization of these things is properly looked after.

28. Dowry system is the burning problem in Beed district. Many of the farmers can't afford to give dowry in their daughter's marriages because of famine. Consequently, either marriages are scrapped out or their daughters are tormented and they have to lose their lives. So Mahanubhavi people insist on not to give or accept dowry and celebrate marriages in minimum expenses and in a simple way. Many of the followers in Beed district don't accept or give dowry. They suggest the citizens not to accept and give dowry.

29. Mahanubhavi disciples, ascetics and great personalities counsel people spiritually. They tell that a depressed and anxious person should seek the company of virtuous people, listen to the sermons, and sing devotional songs, go on pilgrimage, read devotional books, chant God's name, meditate. Stay where anyone feels comfortable, but not to suicide at all. Thus they are contributing in transformation of minds.

30. Thirteen Acharyas or great preceptors are regarded in Mahanubhav sect. Of all those one Acharya is from Beed. He is known as Beedkar.

31. Mahanubhavi people follow the custom of burying after death of any great personality, ascetic and follower; because they think that burning the dead body will exhaust number of trees. Additionally, the smoke will cause air pollution.

32. Shri Chakradhar Swami and Shri Chakrapani Prabhu has embarked the social revolution and protection of environment during 12th century. Today also the disciples have been following this very strictly.

33. Mahanubhavi people have contributed in social revolution by adopting and preaching humanitarian attitude, equality and opposing caste discrimination.

34. Mahanubhavi stood against sanctimony, unwanted rituals, vows in religion and observing strict but unnecessary customs. They revealed the original pure culture by eradicating superstitions.

35. Folk culture is preserved through festivals, ceremonies, habit of bowing down, marriage ceremony etc.

36. Mahanubhavi people had creatively prepared utensils form cotton. Today also we can see these types of utensils in Marathwada University and archeological department.

37. Mahanubhav sect people prepared and used a different ink for writing scriptures and it's their specialty.

38. Mahanubhav sect spread the message of peace, truth, non-violence and knowledge through its religious flag.

39. Mahanubhavi monasteries, hermitages and temples are the places of social and religious togetherness. It's just like a school of value education because the sect has been advising people about discipline, soft speaking skills, truthfulness, dutifulness, impartiality, dedication towards goal and many more. It has instructed the people not to blame, speak harshly, and wish evil things about others.

40. Mahanubhavi monasteries are the dwelling places of great personalities, disciples, followers and ascetics. There are staged places of Panch Krishnas i.e. Shri Chakradhar Swami and Shri Govind Prabhu. Somewhere there are monasteries nearby the temple side too.

41. Out of 13 Acharyas in Mahanubhav sect, 5 to 6 Acharya tradition began with women, so it's evidently seen in Phaltan as many of the monasteries are in the name of women. Thus Mahanubhav Sect has given an important place to women before eight hundred years and it's indeed praiseworthy aspect.

42. Research about Mahanubhav sect is still going on not only in India but also in U.S.A., France, Russia, England, Canada etc.

43. It is the sect which had to face the opposition of contemporary society and still has been stepping forward on the path of success.

44. If we follow the principles of Mahanubhav sect, I think, life will be peaceful and satisfactory.

Evaluation

1. Mahanubhav Sect should be spread and propagated more than it has been spread now.
2. It should be appropriate if the principles, code of conduct and work for reformation of Mahanubhav sect explained to those people who have been favored this sect.
3. Pilgrim places should be inspected by the great personalities, elderly people in Mahanubhav sect and the places should be repaired time to time.
4. They should take help of Government for the construction work of roads to pilgrim places.
5. Medical facility should be provided in hermitages with the help of Government.
6. Mahanubhavi great personalities should demand to state government for schools and colleges in hermitages.
7. Mahanubhav Sect should also demand for Marathi University to the State Government for the development and spread of Marathi.

8. Great and elderly people in Mahanubhav sect take the responsibility of orphans, famine prone children and suicidal victims, but still they require Government aid.
9. Importance of trees should be informed to the citizens for sufficient rainfall.
10. Tree plantation programs to be arranged in hermitages.
11. Importance of protection of environment should be convinced to the people.
12. Society should be enlightened for warding off addiction.
13. Youngsters should be guided about time, time management and value of time.
14. Public awareness regarding the check on suicides can be spread with the help of State Government.
15. Mahanubhavi festivals and ceremonies can be celebrated as public festivals are celebrated.
16. Book exhibitions can be arranged in order to spread Mahanubhavi literature.
17. Mahanubhavi temples should be given the equal status as temples in Shirdi, Pandharpur have got. Government aid can be received.

18. More efforts to be taken for the increase in number of Mahanubhavi followers.

19. Educate the people about the uniqueness of Mahanubhav sect,

20. Various competitions should be organized by great personalities in Mahanubhav sect like Water Cup competition, Tree Planation competition, and quarrel less town for creating social awareness.

21. Mahanubhav Sect should train the followers about Cleanliness Campaign.

Refrence Book

Marathi Books

1. Pandit Mahadev Shashtri , Bhartiy Sanskriti Kosh, Khand .7, Maharashtra Rajya Sahitya Ani Sanskritik Mandal, Pune1982
2. Sampadak Laxaman Shashtri Joshi, Bhartiy vishwa kosh kosh, Khand 12 Mumbai , Maharashtra Rajya Govt-1990
3. Balmukund Shashtri Shri Dattatreya Charitra va Shri Chakrapani Charitra , Mukund Pablication, Shrirampur
4. Dr. Pradip Jamtade, Shanshodhan Paddhati Shashtra va tattve , Vidya publication, Nagpur 2007
5. Dr.V.B.Kolate, Mahanubhavanacha achardharm, Raul Publication,Aurangabad ,August 1948
6. Dr.U.M.Pathan , Drushtant Path, Chinmay Publication , Aurangabad, August 2008
7. Dr.A.N.Deshpande , Mahanubhav Panthachi vangmayeen Kamgiri, Sushma Khaandare Publication February 2013
8. Dr. Vidyasagar patangankar , Lilacharitra Mahimbhatt vicharit ekank, Chinmay Publication , Aurangabad July 2006
9. Dr. Sudhir Solanke, Beed jilyacha prachin va madhyaugin itihash, Beed jilhyachi itihash parishad
10. Dr. Satish Solanke, Hyderabadcha Swatantra sangram ani Beed jilha
11. Dr.R.V.Meshram, Bartiy Darshne ani Mahanubhav Tatvadnyan, Mahanubhav sahitya Publication, Malvadgao, February 2006
12. Dr.Ramesh Avalgavkar, Santsahitya, Maharashtra Secondry and higher secondary education system, Pune, December 2011
13. Dr.Avinash Avalgavkar, Mahanubhav Ashram vyavstha, 2018

14. Dr. V.B.Kolate, Shri Chakradhar Charitra, Raul Publication, Shri Krishna Temple Mahanubhav Ashram Paithan road Sambhaji nagar, 2017
15. Dr. Sonpethkar Rajdhar Mahanubhav, M. Pantbaba Mahanubhav, Jidynasa- 2, Chakrakhya Publication, Tal- Akala, Dist- Ahamdnagar
16. Dr. Mahant sonpethkar Rajdhar, Mahant Pantbaba Mahanubhav, Panchaleshwar Darshan and Shri Dattatrey Charitra, Chakrakhya Publication.
17. G.V.Gaikwad, Sarvadnya Panchkrishna, Parikshetra Jalicha dev Publication, Buldhana 1999
18. Hansraj Khamnikar, Sthandarshan, Mahanubhav sahitya Publication Malvadgav, 29 August 2015
19. Kai. Mr. R.R.Gosavi, Panch Bhaktisampraday, Pratima Publication, Pune August 2008
20. Kai. Dr. R.V.Meshram, Mahanubhav Tatvadnyan, Mahanubhav Sahitya Publication, Malvadgao, February, 2006
21. Kai. Muralidhar Kolapkar, Mahanubhavancha Etihas, Shrikrishna Dyanmandir Publicaton, Umarkhed, District Yavatmal, Year 2010
22. Mr. Jagnathrao Govindrao Mhaske Patil, Shantai Publication Karmad, Januarty, 2016
23. Prabhakar Kulkarni, Samajik Vicharpravah, Mangesh Publication, Nagpur 1997
24. Prof. Sushila Solapure, Leela charitra Mahimbhat virchit, Kailas Publication, Aurangabad, August 2007
25. Prof. Bhandwalkar .S.S, Prof. Hanavle, V.S. Abhijeet Latur.
26. Ramesh Balwad, Apala Beed Jilha, Vidyabharti Publicaion, Latur
27. S.G.Tulpule, Mahanubhav panth ani tyanche vadngmay, Venus Publication, Pune, August 2006

28. V.K.Kulkarni, Pragat Samajshashtriy Sidhhant, Mangesh Publication, Nagpur, 1997
29. Vishnu Bhikaji Kolate, Mahanubhav Sanshodhan, October 1962
30. Dr. A.Pra.Jamkhedkar, Maharashtra: Itihas- Prachin kal (khand-1 Bhag-2) Sthapatya v kala, Maharashtra Rajya Gazetteer, Mumbai darshnika vibhag sanskritik kary vibhag, Maharashtra shashan 2009

English books:

1. Dr. Sanatan Muni Shashpurkar, Mahanubhav Pantha (Jai Krushnapantha) Year of publication 2008
2. Shri Sanatan Muni Shahapurka: The divine story of Chakradhar Sawmi, Publication of happy thoughts, Educational, Cultural and spiritual development of Society, April 2006
3. Hansraj Khamnikar, Devdatta, Dhananjay, Srimad Bhagavatgeeta, literary Publication, Malegaon, December, 2000

Article/ Journal/ Magazine

1. Ashik Gavde, Asa ahe amucha Beed Zilha: 40th State Session Beed, Mharashtra, S.T. Kamgar Union, Yearly edition 2000.
2. Dr. Mohit Rajekar, Lock satta, 1 oct 2014.
3. Dhananjay lonarkar, Ajey Traimasik, Parshwajanya Publisher, July, Augst, September 2013.
4. Dhananjay Lonkar, Mahanubhav Panth Masik, Parshwajanya Publisher, June 2018.
5. V.N. Deshpande, Smruthisthal, , Vinus Publication 1988.
6. Chakradharott Sutrapath, A.B. Mahanubhav Prishad, 1965.

Dissertation

1. Social and culture conflicts of the Mahanubhav sect (13th to 16th century), Giakwad Pushpa Mahadev, Dr. Babasaheb Ambedkar University, Aurangabad 3rd May 2016
2. A selective study of Mahanubhav's literature regarding Shri Govindprabhu, Avlgaonkar Ashok Vaman, Dr. Babasaheb Ambedkar University, Aurangabad 22 June 2013
3. Mahanubhav Niyat kalikatil lekhancha chikistak abhyas(1955 To 2000), Jadhav S.S. Dr. Babasaheb ambhedkar University Aurangabad 10 Jun 2016
4. "Maharashtratil Jain Tirthshetracha Eatihasic Adhava", Sainath Shankarao Kabade, Tilak Maharashtra VidyapeethPune December 2015
5. Pachhim Maharashtraatil Nivdak Dharmik v Eatihasic Sthalanha Chikistak Abhyas, Priya Lakshuman Tambe Tilak Maharashtra Vidyapeeth Pune September 2014

Tilak Maharashtra Vidyapeeth, Pune

Questionery for Phd

**Subject- Social and Cultural Contribution of Mahanubhav
Sect in Beed District”**

Questionery

Age -

Mobile No.-

Designation –

1. Which Community are you?

2. What do you know about this transformation of this Beed District?

3. Do you know the work of Mahanubhav sect in Beed District? If so Please?

4. Do you know the Great tradition and work of Mahanubhav sect? if so please?

5. Which Social and cultural activities are organized by mahanubhav Sect ?

6. Which social awaking is done in Mahanubhav sect district?

7. Do you know Which Temple of Mahanubhav Sect In Beed District? What if That?

8. What are the ashrams of mahanubhav sect in Beed district and what are their feature?

9. Which Co-ordination equivocal has worked in the Beed district with mahanubhav sect?

10. Do you know mahanubhav Sect's literature?
Give information

11. Do you know the literature mahanubhav Sect?
So Please?

12. What the Sing ficance of yourgodily devotion?

13. Tell us about the noble cause of mahanubhav sect?

14. Do you know anything about the the costume of great sadhakas?

15. Mahanubhav sect tell the differenttness of Maharashtra?

Tilak Maharashtra Vidhyapeeth, Pune

Interview

Name - Sandhya Rustum Yewle

**Subject- Social and Cultural Contribution of Mahanubhav
Sect in**

Beed District

Interview

Sr.	Name	Name Of City
1	P. Pu. Mahant Bhaidev Bhojane	Georai
2	P. Pu. Mahant Gopiraj Dada Chakrapani	Kolher
3	P. Pu. MaHant Anantraj Bhojani	Chincholi
4	Tapswini Yogini Bai Bhojani	Parbhani
5	Tapswini Seema Bai Bhojane	Hingoli
6	Tapswini Shobhabai Bhojane	Vijaynagar
7	P. Pu. Mahant Bhojane Baba	Shelu
8	P. Pu. Mahant Babulgaovkar baba	Karmad
9	GeetaBai Ramdas Chavhan	Manmudi
10	Tapswini Jijabai Bhojane	Georai
11	Eknath Ramdas Kapate	ashti
12	P. Pu. Mahant Borikarbaba Shevlikar	Patoda
13	Ujwala Santosh Gughe	Georai
14	Pratiksha Eknath Lingase	Beed
15	Meera Dingabar Yewle	MadalMoli
16	Anita Ajay Lingase	Beed

17	Sangita Bapurav Yewle	Madalmohi
18	Prathmesh uvaraj Vhaval	Sathewadi
19	Sunil Damodar Landge	Pune
20	Endrabai KhushalBhau Yewle	Manmodi
21	Shrikant Damodar Pawar	Pune
22	Navnah Rajaram Bandal	Georai
23	Eknath Ramesh Shinde	Majalgav
24	Rahul Asaram Mane	Talwada
25	Kamini Asaram Mane	Talwada

Filed Visit

- **Georai Taluka**

- 1) Datta Mandir, Kolgao
- 2) Chandrakant Swami Temple and ashram - Georai
- 3) Data Mandir - Bagpimalgao
- 4) Shri Khamtirtha Mandir and ashram - Khambgao
- 5) Atmatirth - shanagad
- 6) Tirthashetra Asharam - Balegao
- 7) Shri Datta Mandir and Ashram - Panchaleshwar
- 8) Shrikrushana Mandir - Chaklamba.
- 9) Tirthakshetra - Shekta
- 10) Shri dattprabhu Mandir, Manmodi

- **Ashti Patoda Taluka**

- 1) Shri Krishna Mandir - Ashti
- 2) Mahanubhav Ashram - Shirala
- 3) Shri Krishana Mandir - Vaki
- 4) Tirthakshetra - Mirajgao
- 5) Tirthakshetra - Sakat
- 6) Shri Krishana Mandir - Pathoda

- **Beed**

- 1) Shrikrishana Mandir Hattikhana - Beed
- 2) Pohicha Dev - Pahi
- 3) Shri Khandoba Mandir - Pali
- 4) Shri Krushna Mandir - Limba Ganesh
- 5) Rameshwar Mandir - Sautada

6) Shri Chankradar Mandir - Pimpalgao

- **Parali -Vaijinath Taluka**

1. Mahanubhav Ashra – Parali
2. Data Mandir - Parali
3. Mahanubhav Ashram – Bhoom

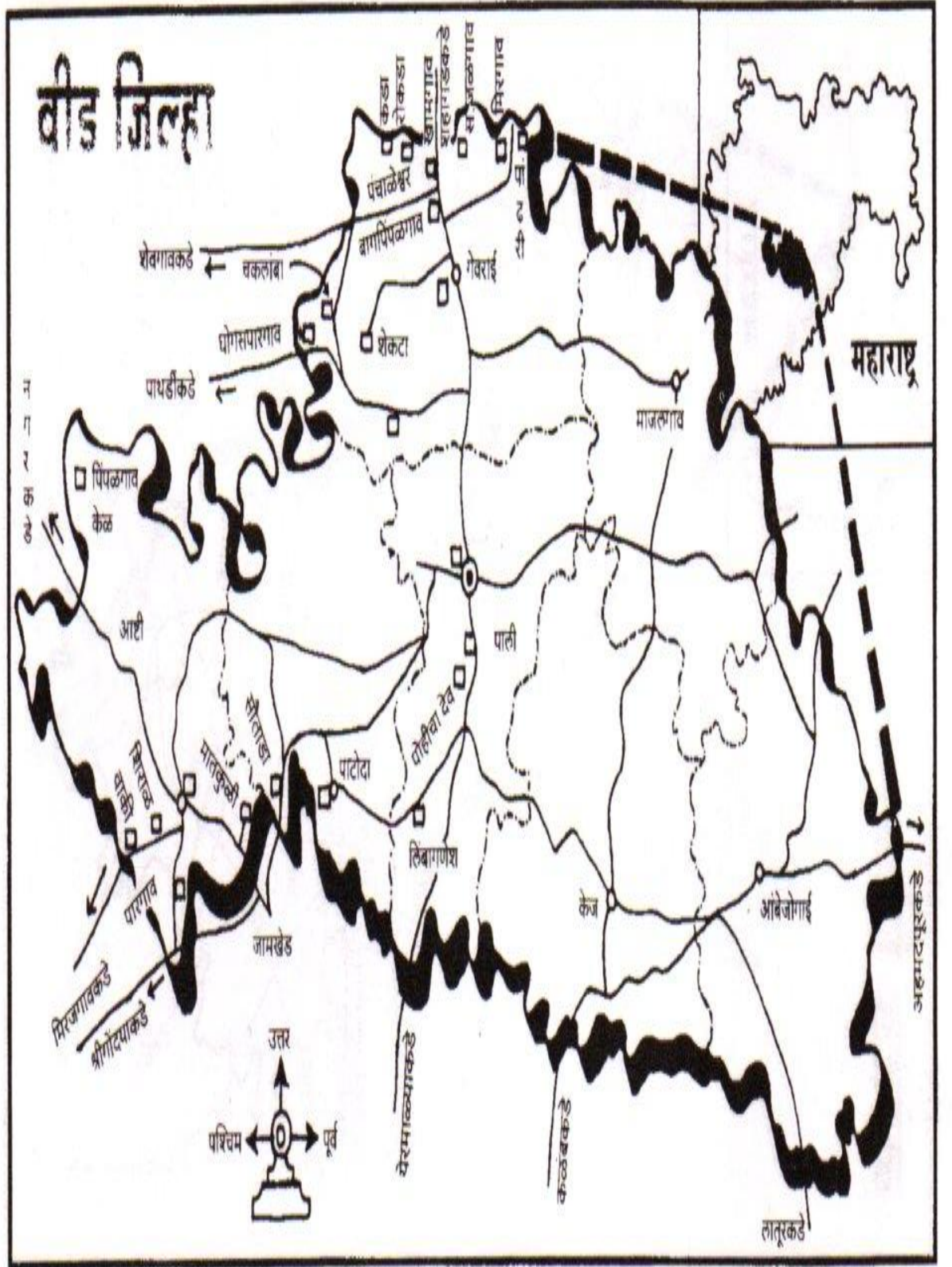
- **Majalgaon Taluka**

- 1) Shri Krishan Mandir - Majalgao
- 2) Mahanubhav Ashram - Majalgao

- **Other Place**

- 3) Shri Govind Prabhu Janmsthan- Malugram, Amravati
- 4) Shri Chakradhar Swami Mandir- Yelvan, akola
- 5) Shri Chakradhar Swami Mandir – Kanashi, Jalgaon
- 6) Jalicha Dev - Jay devwadi, Jalana
- 7) Shri Chakarapani Mandir – Phaltan
- 8) Shri Govind Prabhu Mandir Riddhapur
- 9) Shri Chakradhar Swami Mandir – Ahamadnagar
- 10) Shri Krishna Mandir and Ashram - Aurangabad

MAP OF MAHANUBHAV TEMPLE IN BEED DISTRICT



Dainik Bhaskar

16 August 2020

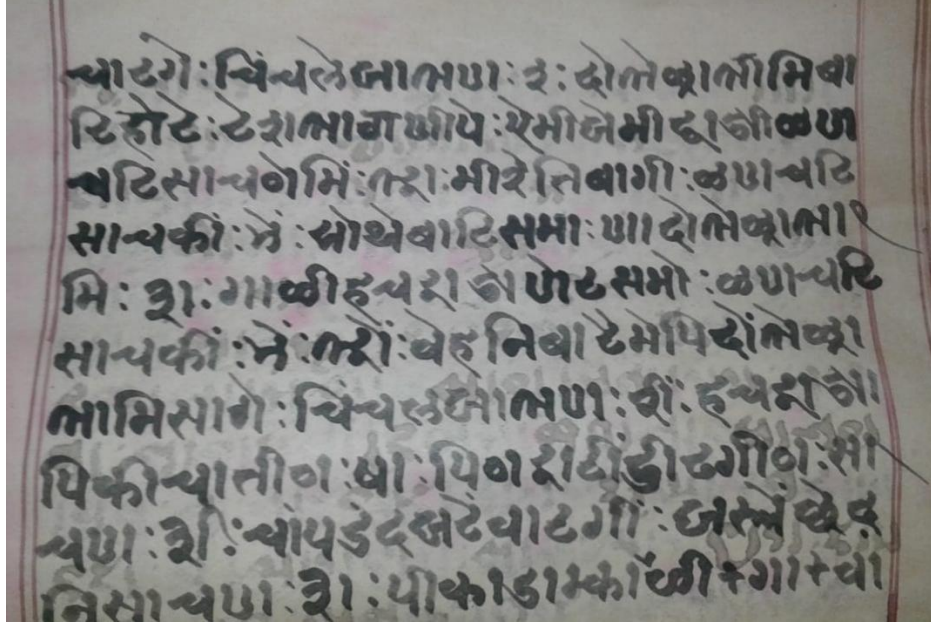


Lokmat

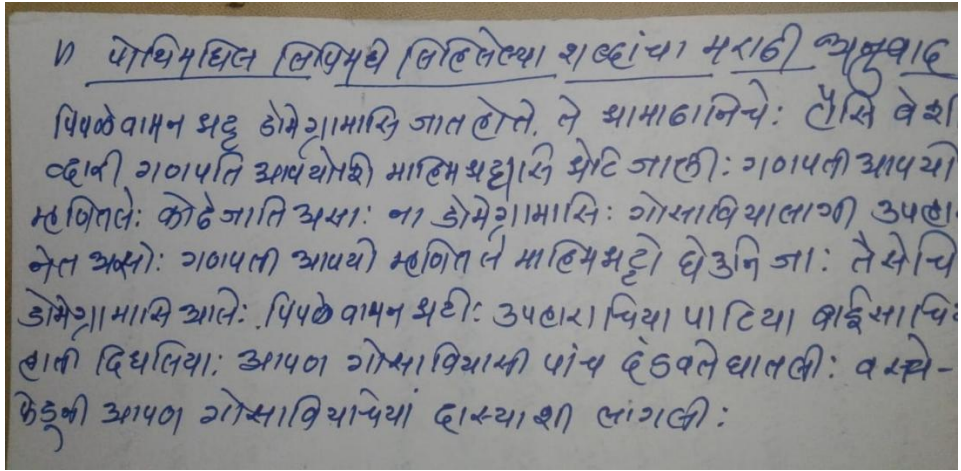
17 August 2020

[illegible]

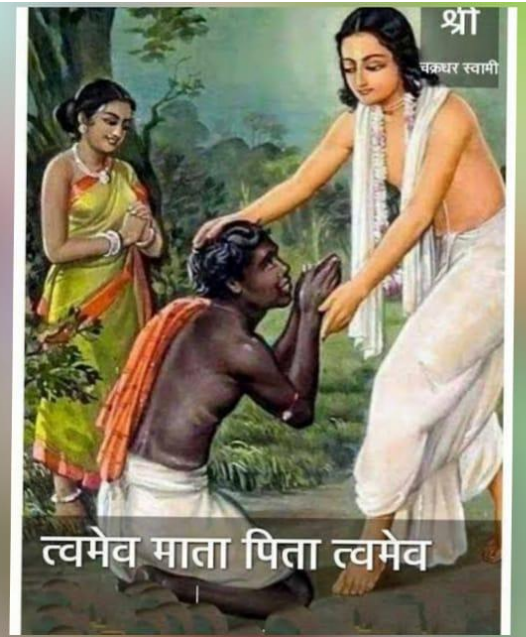
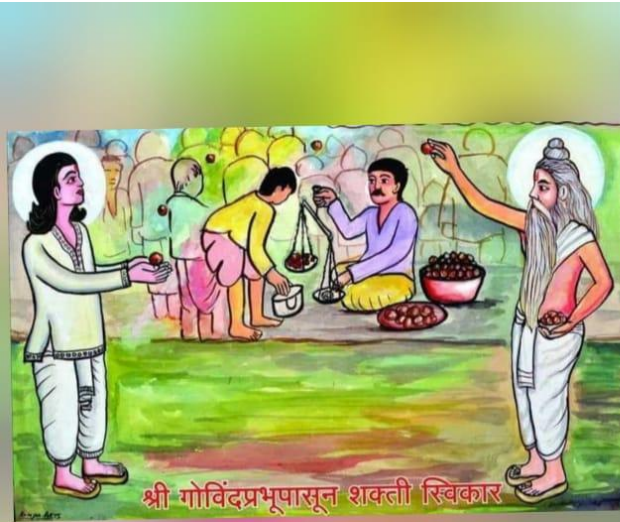
The Script of the Mahanubhav Sect



Sakal Script



Marathi Translation



Shri Chakradhar Swami

Mahanubhav's Panch Avatar



Shri krishana Chakravarti



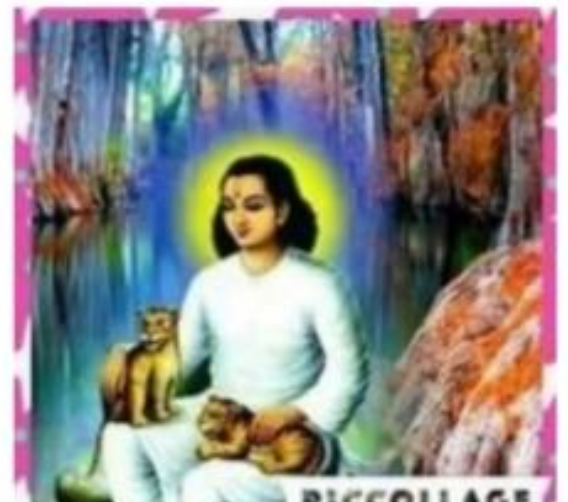
Shri Dattatray Prabhu



Shri Chakrapani Prabhu



Shri Govind Prabhu



Shri chakradhar Swami



Religious Flag of Mahanubhav Sect

Mahanubhav Mahanat



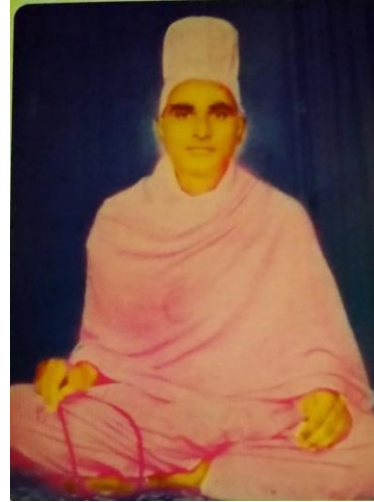
**Mahanat Shri Alheraj Baba
Shashtri, Shahagad**



P.Pu. Mahanat Bhojanebaba, Gevrai



Pu. Shri Dhanajaydada Lonarkar



**P.Pu. Shri Kai. Murlidhar
Kolapkar**



**P. Pu. P.M. Guruvary Acharypravar
Shri. Ba. Bho. Shashri Baba**

Researcher Visited to Various temple of Mahanubhav Sect



Pandhari



Limbaganesh



Jalicha Dev



Salbardi



Beed



Ashati



Waki



Nagar



Panchaleshware



Manmodi



Pali



BagPimpalgaon



Hirapur



Pohicha dev



Patoda



Tardgao Ashram



Phaltan

Worship Method of Mahanubhav Sect



Mahanubhav Sect Tapswini



Tapswini Sagarbai Bhojane

Tapswini Jijabai Bhojane

Tapswini Geetabai Bhojane

Tapswini Ramai Bhojane

Tapswini Meena Bhojane