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Shri Bhauasaheb Maharaj

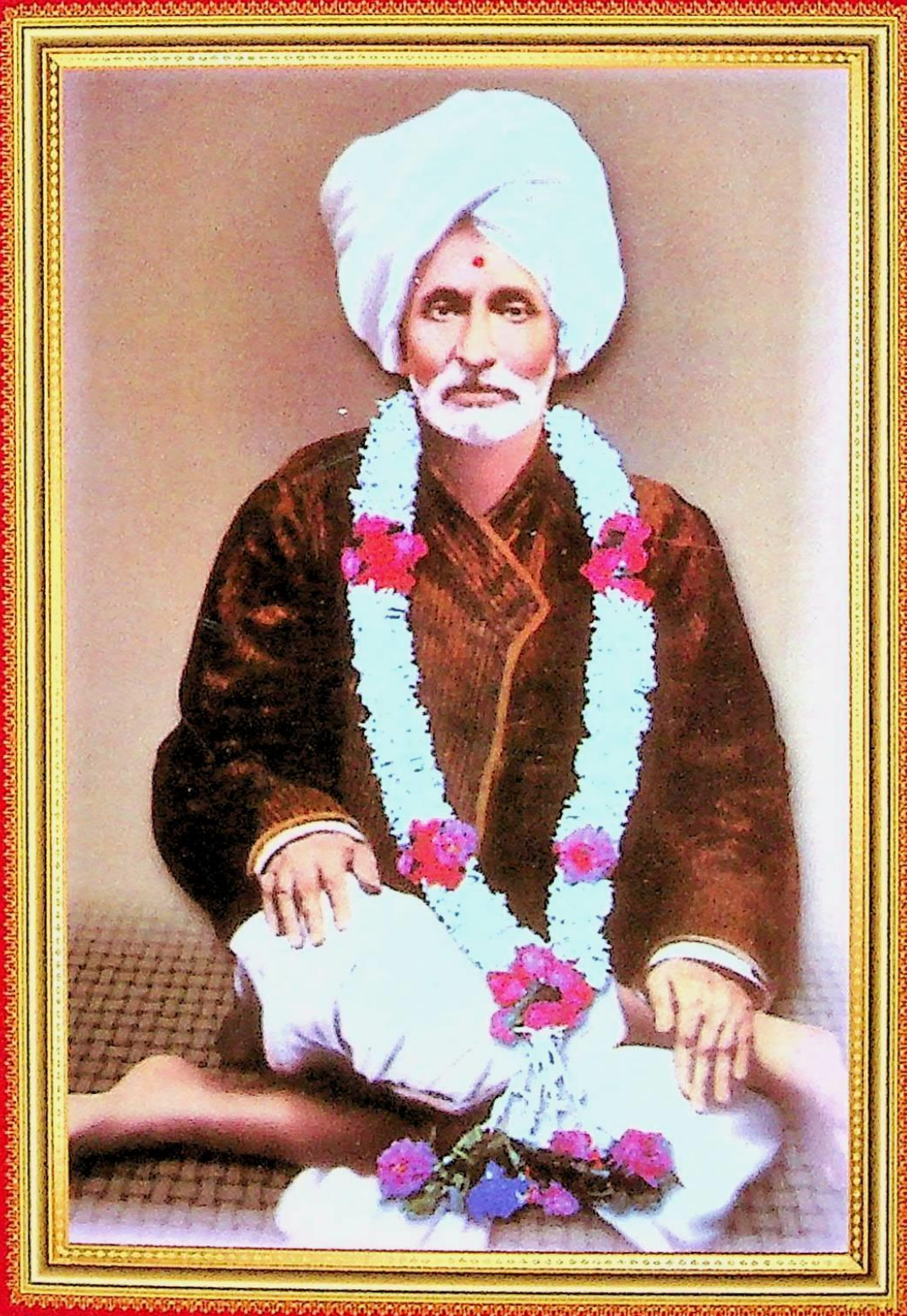
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PATHWAY TO GOD

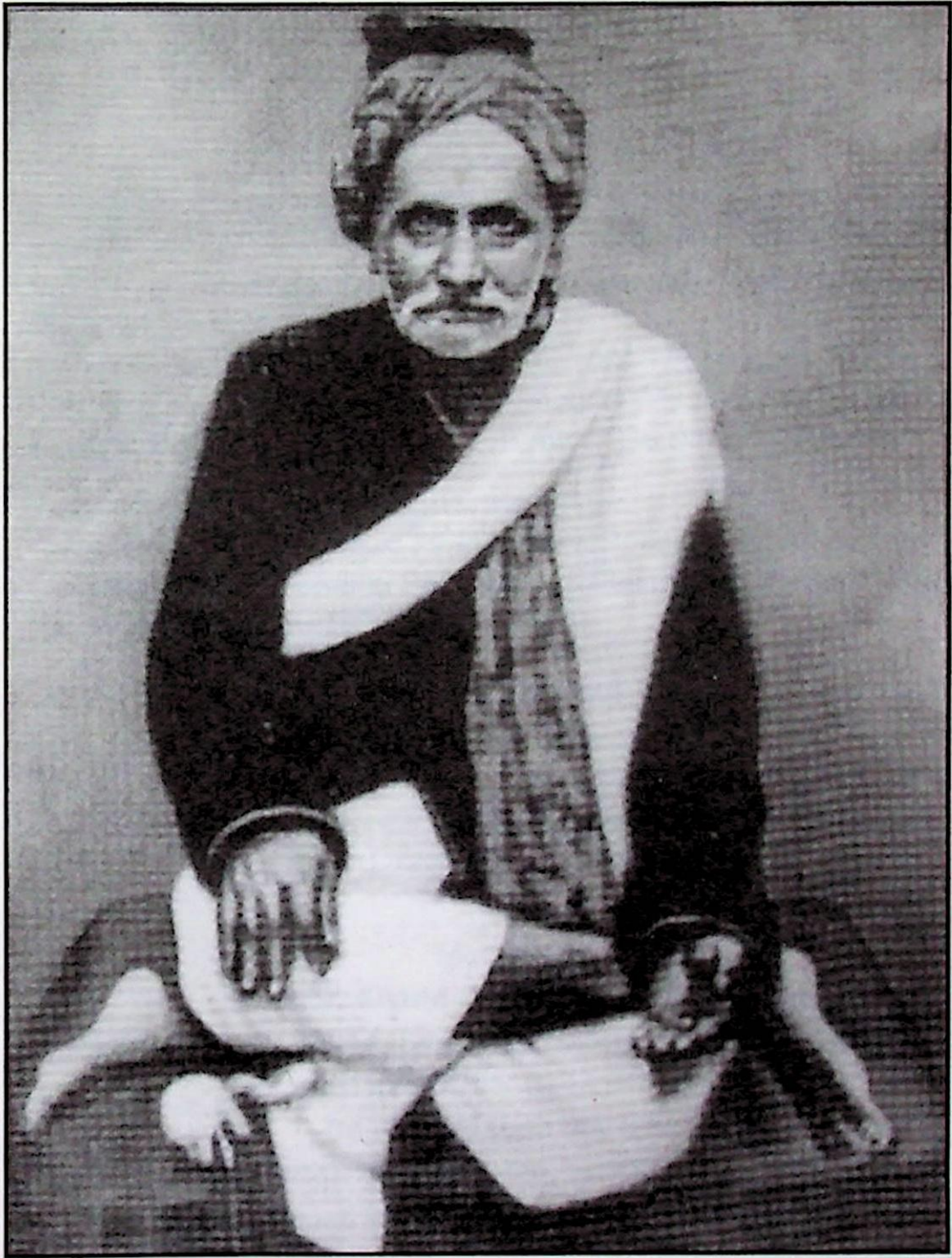
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PATHWAY TO GOD

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OUR VISION & MISSION

Sri Gurudev Dr. R. D. Ranade, MA, D. Litt. was one of the greatest Mystic Saints of the modern India. He was a world known philosopher. His philosophic literary work from his books 'The Constructive Survey of Upanishadic Philosophy' to 'Bhagwadgita as the Philosophy of God Realisation' have left behind memorable glorious imprints. He has been Vice Chancellor of Allahabad University and also Professor, Head and Dean of Philosophy therein. He had a vision and concern to achieve holistic welfare of the entire humankind as his family through the sustained awareness of spiritual unity in the varieties of diversity. Gurudev conceived the ACPR in 1924 at Pune. Elaborate 'Prospectus' for the ACPR prepared by him testifies to his vision and its implementative concern. In 1952, Sri Gurudev Ranade registered the ACPR, Belgaum as a Public Trust in the Educational and Research Category. In 1965, Hon'ble President of India, Dr. S. Radhakrishnan -an associate of Sri Gurudev, inaugurated the present building of ACPR. It is popularly known as Gurudev Mandir. Soon a quarterly journal '*Pathway to God*' was started and has stepped into 47th year of its publication. ACPR has published lots of books written by eminent writers and are available for sale. ACPR has a well equipped library containing many rare volumes for use of general readers as well as Research Scholars. A college for Yoga, "Dr. Ranade College of Yogic Sciences and Research" was started in 2006. It is affiliated to Karnatak University, Dharwad.

The Objects of ACPR :,

- ◆ To work for the spiritual unity of the mankind and consequent peace and goodwill upon earth, bringing together intellectual and spiritual minded persons through, 1. Spiritual Symposiums 2. Study and research. 3. Lectures 4. Meeting and conferences and 5. Religious and Philosophical Publications.
- ◆◆ To start, or co-operate with institutions in different centers for the development of the above aims and objects. ACPR is and will continue to be an educational and research centre of the international context in the comparative study .and research in the philosophies and religions of the world to achieve the above objectives.

Editorial ...

*New Year is not about changing the Dates but Direction;
It's not about changing the Calendar but Commitment;
It's not about changing the Actions but Attitude;
It's not about changing the Fruit but Faith, Force and Focus!
May you Commit and create the best New Year ever!*

“To live is the rarest thing in the world. Most people exist, that is all.”

— Oscar Wilde

The culture of India is among the world's oldest, reaching back about 5,000 years. Many sources describe it as "**Sa Prathama Sanskrati Vishvavara**" — the first and the supreme culture in the world. India is a very diverse country, and different regions have their own distinct cultures. Language, religion, food and the arts are just some of the various aspects of Indian culture. There are about 22 official languages and nearly 400 living languages spoken in various parts of the country. Most of the languages of India belong to two families, Aryan and Dravidian. Every culture in every language mentions about a supreme power, the creator and the force behind all LIFE.

Part of our "sin" as humans is our attitude of "I'll do as I will." "God will not tell me what to do and rule over me." "We do not like God telling us what to do. We do not want anyone telling us what to do". We want to be "Gods" ourselves. We want to decide what will be done. We want to be the "an authority". It is sometimes in our nature to rebel against God. We think we know what is best for us. We want to control the things that happen in our life. Sometimes we want to control other people and what happens in their lives.

No one knows the meaning of life, some choose God, and some choose self or try to be God. But, life is full of discovery. Some may opine that there is no meaning of life. Nobody asks to be born, but you're here anyway. Make the best of things while you're here. If your life needs meaning then the true meaning of life is to love and serve God.

The meaning of life is that we exist; that we are products of some unknown force called creation, and that we should all support and affiliate with that force in every one of its manifestations. The difference between life and the inanimate is that life has consciousness. Awakening the consciousness makes life worth living. Perhaps the true meaning of life is to find peace with God. For most people it is impossible to believe in God because it doesn't make any scientific sense for such an entity to exist. But to others the "Big bang theory" as a cause for the creation of the universe might be equally difficult to believe in.

All spiritual leaders and followers give the same message in different languages and versions. Finally, every message is similar to Buddha's Universal Message:

- To help those who physically suffer to overcome physical suffering;
- To help those who are in fear to overcome fear;
- To help those who are in mental pain to overcome mental pain;
- May all sentient being be well and happy.

Thus LIFE is serving God and his creations in all forms and we are committed to serve God by serving all other living beings as well. Any human being can attain this state of total enlightenment by cultivating and practicing the path to please God and the pathway milestones are:

1.Trusting God 2.Praising God and meditating joyfully on him, 3.Offering ourselves to God, 4.Praying for the human world, 5.Looking out for people in need and helping them in whatever way we can, 6.Getting to know God better by serving his people, 7.Developing spiritual health, 8.Treating people appropriately, 9. Giving generously and 10.Taking an honest approach to business.

And the result: *God takes delight in his people; he crowns the humble with his salvation.*

"You do not do something to "earn" salvation. It is a gift from God"

Mae West has rightly said **"You only live once, but if you do it right, once is enough."**

I will conclude with my gratitude to every author and person associated with Pathway to God. "Let us be grateful to the people who make us happy; they are the charming gardeners who make our souls blossom."

Let almighty grant each one of us the serenity to accept the things we cannot change, courage to change the things we can, and wisdom to know the difference.

Happy reading.

Prof. D. G. Kulkarni
dgkgoa@gmail.com



**TRANSCREATIONS OF THE
FOUR POEMS ON
THE SAINT OF UMADI**



My Master Departs

संपलेसे वाटे अवतारकार्य

(The Marathi poem composed by Gurudev R.D. Ranade)

संपलेसे वाटे अवतारकार्य । म्हणोनिया काय खरा केली ॥१॥
जातो म्हणोनिया सांगितलें आधी । सर्वही उपाधी त्यागियेली ॥२॥
शिष्य विनविती आपणांसी जाणें । मार्गें भक्ति कोणी चप्लवावी ॥३॥
तुम्हांसी हो त्याची काय असे चिंता । भक्ति चालविता देव आहे ॥४॥
चिंता केली तरि होईल तें होतें । कदा चुकेना ते देमकाज ॥५॥
ऐसें वेदोनिया वाणी बंद केली । आंत नामावली चाललीसे ॥६॥
नाम चालविले एकादश दिन । भोजन जीवन त्यागियेलें ॥७॥
माघ शुध तृतीया दिन गुरुवार । रात्र एक प्रहर झाली असे ॥८॥
शिष्य मिळोनिया करिती भजन । सप्रेम जीवन डोळो लोठो ॥९॥

My Master Departs

*You thought your mission was over,
And departed from here so soon.
You gave up all your functions,
With a cautious pre- intimation.

"Who will preach devotion after you ?"
The disciples fondly enquire.
"Why worry ? The Lord will look to it.
God's work will continue for ever."

With this my Master sealed his lips,
His mind absorbed in meditation.
No food, no drink did he take
For full days eleven.

Thursday night, his last night here
Bhajan went on near him in the hall.
With heavy hearts and tearful eyes
They lit camphor, cried 'Vithal Hail',

A glance at the last flicker of the flame,
A clap of his hands and he breathed his last.
Thus did the Master leave his body,
His light dissolving in the Light Divine.

*Transcreated by: Sri M.S. Deshpande (1963, 1st editon),
Dr. R.D. Ranade's
Life of Light, Bharatiya Vidya Bhavan, Bombay, p.44.*

We should make it a point to get up after the first phase of sleep is over. In order that we should be able to get up early in the morning, we should eat very little at night or may not eat at all, so that at least hunger will wake us up and then we may be able to meditate without being disturbed by sleep.

- Gurudev Ranade

Benedictions To Mahalinga

“मंगल महालिंग उमदीश”

(The Kannada Poem composed by Sri Rudrappa

Hippargi the disciple of the Saint of Umadi in the Devanagari script)

मंगल महालिंग उमदीश । मुनिजन पोष ।
भास उपाधितीत सर्वेश । इंचगेरिवास ॥१॥

पृथ्विमेलिन प्रेम भक्तरनु । परिपालिसुव
नित्यनित्यादि सत्य शंकरने । चित्तशुद्धि माडु
एन्न कर्तु निन्न करुणविट्टु । मृत्युविन वाधेयनु
बिडिसुव सत्य सदगुरु काडसिद्ध ॥१॥

धरिण पालिप दुरित संहरने । त्रिपुरांतकने ।
चरण सेवक भजक रक्षकने । मायादि नीने परमपावन
पंचपाशकने । मरेय होक्कर बिरुदु कायुवं अरवु
कोट्ट मरवु बिडिसुव । शरणजनरस्मरणि तारक
सुंदरात्मक सगुण निधिये ॥२॥

अष्टदिवपालकर ओडेयने । सृष्टिकर्ता ।
श्रेष्ठ सदगुरुलिंगजंगमने । निष्ठेयिंदलि नंबिदवर
कष्ट कडिदु कडेगे हायिसुव । वृष्टि अमृत सुरिदु
जगदि जयजय पडेदंथ सदगुरु ॥३॥

Benedictions to Mahalinga, the Lord of Umadi,
The guardian of the saintly, O Inchagerivasa,
The indistinctive and peerless one are you;
Benedictions to Mahalinga,. the Lord of Umadi.

The rearer of your dear votaries here on earth
With care from day-to-day, O Shankara,. the truthful one.
Cleanse my mind, O the Maker of me, the truthful one.
The exterminator are you of the fear of death.
O Sadguru Kadasiddha, the eternal one;
Benedictions to Mahalinga, the Lord of Umadi.

The guradian of the world and destroyer of the Evil,
O Tripuranthaka, the saviour of the ones who serve
and sing in praise of you,
The wizard are you. O Panchapashaka, the holiest of the holy,
The retriever of honour of the ones crying for your mercy.
O The Restorer of wisdom and the Dispeller of oblivion.
Manifest are you in the minds of your supplicants,
The ultimate Liberator, the beautiful treasure of virtues;
Benedictions to Mahalinga, the Lord of Umadi.

The Lord of the guardian angels of eight directions,
O Sadguru Jangama. the Supreme, the Creator you are;
Exterpating the sufferings of the ones having in you
the earnest faith,
You enable them sail smoothly till they reach
their destined time;
Shower the rain of Ambrosial-Nectar on to the world,
Kudos to you O Lord, the victorious Sadguru;
Benedictions to Mahalinga. the Lord of Umadi.

Transcreated by :
- Prof Yashwanth Achar
H. No.- 45. Heera Baugh,
Udupi - 576 103.

Suprabhata To Sri Sadgurunatha

“एळु सदगुरुनाथ”

*(The Kannada Poem composed by
Sri Joshi Tikoti in the Devanagari script)*

एळु सदगुरुनाथ एळु करुणानिधे ॥
एळु नी उमदीश जगदीशनय्या ॥ध॥

जगदोळगे दृश्य अवतारवनु धरिसिदि ।
सर्व धर्मद मर्म तिळिसिकोट्टी॥
वेदके निकद दर्शनवु तोरिदि।
गुरुदेव नी यन्ननु धन्य माडिदी ॥१॥

गुरुविनिंदले भक्ति गुरुविनिंदले मुक्ति।
गुरुविनिंदले सहज परमेशप्राप्ति॥
गुरुदेव निन्न होर्तु अन्यदेवरू याके।
गुरुविन दय ओंदु इद्धरे साके ॥२॥

धन्य गुरुदेवने, धन्य उमदीशने।
धन्य नी सद्धर्मप्रतिपालकने॥
धन्य निन्न भक्तरु आरुतिय बेळगुवरु।
भक्ततारक गुरुवे बेगने एळय्या ॥३॥

Rise O Sadgurunatha, the Ocean of mercy,
Get Thee up, O Umadisha, the Lord of the Cosmos.

Embellish'd art Thou in the visible form here in this world.
Reveal'd me the mysteries taught in the tenets of all religions.

Shown me Isha invisible even the Vedas
Made me bless one indeed Gurudeva
Rise O Sadgurunatha the ocean of mercy

Through none but a Guru is devotion and liberation,
Through none but a Guru is the attainment of Lord Superme:
Why then should I look for other gods O Gurudeva?
Would only the grace of Guru adequate enough?
Rise O Sadgurunatha, the ocean of mercy.

Fortunate art Thou O Gurudeva, the Lord of Umadi.
Fortunate are Thou the guardian of the righteous living.
Fortunate art Thy devotees who perform aarti to Thee;
Rise O Gurudeva at once, the Liberator of the devotees;
Rise O Sadgurunatha, the ocean of mercy.

Transcreated by:
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'Shri Gurudev referred to the following experience which he had at Satna railway station. The reference came when Bhavatarak's song "Drstiyolage driti nintitu" (the sight got fixed up in sight) was being discussed. "The world after my meitation wore a new appearance. I saw altogether a new world." "A mystic enjoys bliss in the midst of cosmos or existence higher bliss overshadows lower happiness. The vision of God drives away lower joys and endows a devotee with the highest bliss."

How Can I forget My Guru?

‘ह्यांग मरेयली’

(The kannada poem composed by
Sri. Bhagvantappa in the Devanagari Script)

ह्याग मरेयली । गुरुविन ।

त्यांग मरेयली ॥प.॥

त्याग नानु मरेयलवन ।

शरीरदाशेय बिडिसिदवन ॥

परिपरिथिद तिळिसि एन्नोळु ।

परब्रह्मन तोरिसिदवन ॥अ.प.॥

एंढु मंदि बंटर । होडेदु ।

सोंटव मुरिदनु ॥

एळु पाळेगारर । कट्टि ।

गोळ हिडिसिदनु ॥

काळगत्तलेय मनेयोळगे

कोटि मिंचिन ॥३॥

मूढतनदि हेडि । नानु ।

आदेनो बलु खोडि ॥

मनसिन बेन्हत्ति । केडु ।

माडिकोंडेनो अति ॥

बाडिगेत्तिनंते दुडिदु दुडिदु ।

काड जन्म तिरुगि केट्टेनु ॥१॥

ओंबत्तु बागिलगळिगेळ्ळा । ओम्मेले ।

कीली हाकिदनु ।

मत्ते नानु भवके । मरळि ।

बरदंते माडिदनु ॥

सुत्तु मुत्तु एत्त नोडलु ।

चित्तु चिदानंददि वेरसिदनु ॥४॥

मूरु मंदि प्रीतिय । गेळेर ।

मोहव बिडिसिदनु ॥

आरु मंदि वैरि । गळनु ।

ऊर होरगे हाकिदनु ॥

परमार्थ तत्त्वदोळु मनव ।

स्थिरवागि निल्लिसिबिट्टुनु ॥२॥

How can I forget my Guru? How can I
Forget him, the one who released my
Physical desires? And how can I forget.
The one who taught me umpteen ways of
Seeking Para Brahma within me!
How can I forget my Guru?

Coward was I for all my stupidity,
Also very wicked was I;
Followed and followed my fickle Mind
And very much spoiled was I!
Worked heavily like a hired ox, only to harm myself?
How can I forget my Guru?

He enabled me part with
The charmed company of Three-Comrades!
And made me abandon my Six-Enemies!
Stabilized my mind firmly
In the Universal Spiritual Principle:
How can I forget my Guru?

Having empowered me to break the backbone
Of Eight-Warriors.
He enabled me dislodge the Seven-Chieftains;
And made me see the light of countless lightnings
Within the house of pitchy darkness!
How can I forget my Guru?

And then he locked all the Nine-doors
Simultaneously and liberated me
So that in this world I'm not born again;
Thus made me experience my mind blend in
Chidananda all around and everywhere;
How can I forget my Guru?

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Bhausahab Maharaj Umdikar (1843-1914)
(SHRI VYANKTESH KHANDERAO DESHPANDE)

India has a tradition of many great saints and seers from the ancient past. Even in the modern period, we have seen many saints who made all out efforts to educate and elevate the life of people through their teachings. Bhausahab Maharaj Umdikar is one such great saint. He not only helped to raise the spiritual level of many people but also produced world famous philosopher-saint disciples Gurudev Ranade (1886-1957). His two other disciples, Amburao Maharaj and Shivalingavva attained similar heights, Kakasaheb Tulpule, Kakasaheb Karkhanis, Sayyad Alli Sarkavas and others are well also known disciples. They have done very good work in spreading the teachings of Bhausahab Maharaj.

Most important part of the teachings of Bhausahab Maharaj is proper integration of normal worldly life and the spiritual life. He showed by his example that even a common man can achieve God-Realisation while still continuing to lead normal worldly life by devoting certain time regularly for *paramartha*. Gurudev Ranade has described Nimbaragi Maharaj - the Guru of Bhausahab Maharaj and his Guru Bhausahab Maharaj as having the similar spiritual attainments as Jnaneshvar and Tukaram.

Bhausahab was born in Umdi (Tal. Jat; Dist. Sangli, Maharashtra State) on the *Ramnavami* day in the year 1843. He had

very sharp intelligence and was very meticulous in whatever work that he undertook. He showed his spiritual interest and power of gathering people around him even in his childhood. He was a devotee of Hanuman in his early childhood and was faithfully carrying out his ritualistic duties. But soon he met another saint named Sadhubuva (1829-1879) who showed him the quotations of Saint Ramdas describing that God is everywhere and even within us and one can realise the God by proper meditation etc. He took Bhausahab to Nimbaragi Maharaj. Nimbaragi Maharaj gave him the Divine Name through *Sadhubuva* and Bhausahab started his meditation practice very regularly and intensively. He overlooked the criticism of relatives and friends and continued his *sadhana* vigorously.

He would go to fields outside without any fear of wild animals and in adverse weather conditions to continue his meditation. Even in the house, for carrying out his meditation, he made special arrangements, with the help of bamboos, to stand erect, without sleep in the night. During the day time he would attend his normal duties of the house and family responsibilities of managing '*Vatan*' of several villages. He also attended the court and administrative offices of the State of Jat to help many people to get their problems solved.

He was married and had three sons and a daughter. He also had to shoulder responsibilities of the families of his elder brothers. In the later age he passed on the family responsibilities to the grown up family members and entirely devoted himself to his spiritual *sadhana* and to spread the message of Nimbaragi Maharaj.

Nimbaragi Maharaj was very happy with the rapid progress of Bhausahab in having the vision of Divine and not only see but also hear the names of God during meditation. This enabled Bhausahab to be a *Sadguru* himself and impart Divine names to others.. Looking to this progress of Bhausahab and his having the vision of God, Nimbaragi Maharaj before his departure from this world (1885), handed over all his spiritual knowledge and merits, as well as showered his blessings on him.

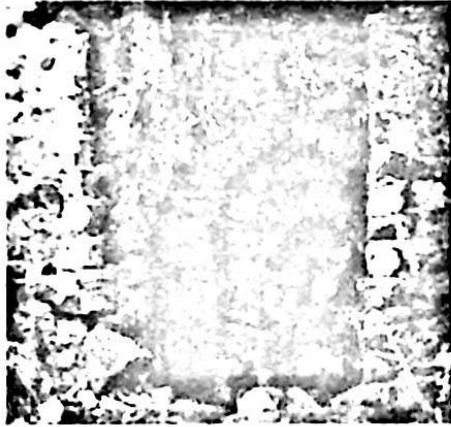
Bhausahab Maharaj had initially toured in the surrounding areas of Jat; Jamkhandi; Solapur etc. along with Nimbaragi Maharaj. Nimbaragi Maharaj had advised Bhausahab to visit various places for spreading the message of devotion to God, and also advised him to initiate disciples. Bhausahab, however, did this sparingly during the life time of Nimbaragi Maharaj.

After the death of Nimbaragi Maharaj he started his work of spreading the message of the teachings and devotion to God in a very intensive manner in the area without caring for his health. He had thousands of disciples from all castes and creeds who themselves made good progress in meditation but also in God Realisation . He also established a Math at Inchgiri with the samadhi of Nimbaragi Maharaj.

He never believed in miracles and explained the stories of Puranas and miracles of saints of the past in a rational way understandable to the modern world. He also explained that God alone has all the supreme powers and makes the laws of nature which we really do not know fully. Once you try to get closer to the God by the process of meditation, you can better understand the world and its mysteries. He used to advise the people that one must first examine one's own behaviour and thinking and to improve oneself, if one has to progress in this world both in material and spiritual terms. His most important message before his departure for good (on 29th January 1914) was that **one should not give up his meditation even if the lightning strikes at him.** The name of God given to you by the *Sadguru* is the only support in this life and nothing else can save you from the entanglements of this world.

The work on letters written by Bhausahab Maharaj to his disciples and compilation of devotional songs, containing spiritual experiences of various saints, and used by him in his discourses, was done by Gurudev Ranade and preserved as a treasure. Now it is available in a book form. Teachings of Maharaj are now available in book form as well as in audio cassette form. These are helpful guides for the interested readers and *sadhakas*.

One can visit **Umadi** (Bhausahab Maharaj Math) **Inchgiri**, (Samadhis of Nimbaragi Maharaj, Bhausahab Maharaj and Amburao Maharaj), **Nimbaragi** (Nimbaragi Maharaj Samadhi) and **Nimbal** (Gurudev Ranade Ashram) as well as **Jat** (Shivalingavva Math) and get spiritual encouragement to learn to walk on the Pathway to God even while treading on this worldly path in one's life.



There are many places in the hillocks around Umdi where Bhausahab Maharaj used to go to meditate for long hours in daytime. This old temple below a small hillock is one such place.

From
'Brief Biographies of Five Great
Saints of Modern India'
Written and published by
Dr. H. D. Kopardekar

Order in spiritual experience : There is not a fixed order in spiritual experiences. It may differ from individual to individual. Look at the great master of our own Sampradaya, Shri. Bhausahab Maharaj, Shri. Baba or Smt. Shivalingavva show a good deal of variety in their experiences and also in the order thereof Not that there is no similarity in the spiritual experiences but temperamental differences determine which experience a person will mainly have. There was a mistaken belief that spiritual development is linear. Really speaking it is multilinear as learned men like Alexander point out. When a bomb explodes, splinters, fly in all directions; so also in spiritual life there is an explosion which gives rise to Variegated experiences. Naturally which gives the question of order in them is irrelevant.

- Gurudev Ranade

Sri Bhausaheb Maharaj's Role in Annihilating Ego of his Disciples

History has recorded how several persons have fallen a prey to their ego (bodily consciousness or देहभाव) in spite of their outstanding achievements at one time or the other either in the worldly or in the spiritual spheres. In this connection, the Saint of Nimbargi (the spiritual teacher of Sri Bhausaheb Maharaj Umadikar) has a remedial measure, "You should be afraid of losing due to pride whatever little you have and hence nip the pride in the bud. If it sprouts in the mind it should be instantly destroyed." (Gajendragadakar S., Bhagawat S 1975 : 42). Needless to say here that subtler the ego harder would be the task of overcoming it. This article gives an account of how in the following eight important incidents the Saint of Umadi (The SU)/SriBhausaheb Maharaj Umadikar has successfully executed this delicate task of eliminating the subtle ego of his spiritually most advanced disciples like Amburao Maharaj/Amtruraya/ Baba, Sri Shivalingavva (SV), Rambhau/Gurudeo Ranade (GR).

The first two incidents are related to the elimination of ego of Baba. The third and the fourth incidents are related to the wiping out of ego of SV, and the fifth to the destruction of ego of both SV and GR. The last three incidents are about the annihilation of ego of GR. I project first how Baba's ego about his ability to follow the two vows i.e., to give up Parastri (to have lustful contact with a woman other than one's own wife), Paradhana (avarice) in the old age with ease has been destroyed by the SU.

i) Baba had gone to the forest when the SU came to the Inchageri Muth unexpectedly. The SU sat waiting for Baba in the Muth. Baba had heard the sounds of hoofs of the horse in the crevice. He came out of the crevice and looked around and there was none to be seen. He went back to the crevice to continue the meditation. After sometime, Baba heard the voice, "Get up. Or else shall I ride the horse on you?" Having convinced that the SU must have already come, Baba got up from the meditation and went to the Muth and he (Baba) saw the SU sitting in the Muth. The SU

suggestively asked, "It seems that you hardly comprehend the clues. Should I ride the horse on your body?"

That was not a Saturday. It was all puzzle to Baba as to why the SU might have come unannounced. But Baba could not dare ask the SU and therefore Baba remained silent.

The SU camped at the Inchageri Muth on that day. Finishing his refreshment, and the Bhajan (community singing of hymns) Baba and the SU sat together in a room. In the course of conversation the SU asked Baba, "Amburaya, is everything going on fine?" Not getting the innuendo of the enquiry Baba said, "I have already crossed fifty. What should I fear now?" "Very good! If you say that you have nothing to fear I am relieved of a "burden"² I was bearing hitherto. Now go to your room and get the horse ready for the tomorrow morning. I have to go to Umadi." Thus said the SU.

After taking leave of the SU, Baba went to his room and sat for meditation there. But Baba began to ruminate over the event and became restless for neither could he interrupt the SU that night, nor could he discuss it the next day as it was the day of observance of silence of the SU. The night was spent in the ruffled state of mind by Baba. The next day morning Baba got the horse ready and kept it in front of the Muth. Seeing the SU starting his journey on the horse Baba felt even more restless and disheartened with the thoughts that there would be none to take his "burden" thereafter, he ran, following the SU covering a distance of about a couple of miles. Then incidentally the SU stopped and climbed down from the horse.

Taking long strides Baba ran towards the SU and prostrated and held the feet of the SU tightly on the road itself. The SU could not bear the plight of Baba and broke his observance of silence and asked, "Amburaya, what happened? Why have you come running? Get up." Baba cried panting and sobbing, "Yesterday night you told that you are relieved of my "burden". Unless you tell me with whose support I should live I won't leave your feet."

"Because you said that now you have nothing to fear I told so" said the SU. Baba pestered further, "Unless you assure me that you would continue to bear my "burden" unto my last moment I will not leave your feet." Then the SU admonished and consoled Baba, "Till

the last moment, you should not trust your body. Get up and go to the Muth. Here I take your responsibility till your last breath." (Dasram 1982:103-05).

The next incident is related to the removal of ego of Baba born out of his maiden writing of a poem in the state of meditation.

ii) Once Baba went to the forest at Inchageri for meditation. In the course of meditation he heard a song. He took it down on a piece of paper promptly. Then, when the SU came to Inchageri. Baba took out that piece of paper with all humility and read it out. The SU expressed joy and wonder-over it and said, "Where is it? Give me that paper." Taking that piece of paper from Baba the SU tore it off to pieces and then remarked, "I have instructed you to do meditation. Have I ever asked you to take it down? When nobody reads what Tukaram and Ramdas have written, who will bother to read your poem"? (Kulkarni P.H. 1995:243).

The next two incidents are related to the elimination of ego of SV born out of her strict austerities. The following incident indicates how the SU destroys the ego of SV who thought that none of the lady disciples of the SU could sit for a longer time in meditation than she could.

iii) Soon after initiating a Brahmin woman named Gangabai, the SU asked her to go to the upstairs for mediation where SV was meditating. The SU handed over a beetle nut (Supari) to Gangabai and instructed her, "Sit for meditation with the beetle-nut in your hand. Do not get up from meditation. "How long would this lady sit for meditation?"-so thought SV very lighty of the other woman. But SV was amazed to learn that Gangabai was absorbed in meditation even after three hours: The whole day was spent like this in meditation. Amazed SV understood that it was due to action of the SU. (Sangoram K.D. 1964:226).

The next incident reveals how SV had developed ego regarding her ability to sit for meditation of a much longer duration than before and how she paid the price for it in her worldly life.

iv) SV wrote a letter to the SU, "I used to water a banana plant with a small pot. But now I am doing it with the bucket-lift." The SU felt that such a kind of ego is not at all admissible as it obstructs her

spiritual progress and he answered her letter. But he retained the letter with him without sending it to her. However, he sent a message orally, to her. "The roots of Banana plant are shrouded with piercing thorns. Be careful: "SV did not get time to decode the message. "In fact, thereafter SV's life was a bed of thorns. She had to pass through a phase of penury and had to suffer the pang of separation from her husband"- later on GR used to say. (Kulkarni 1977:8-9).

The incident that follows is on the destruction of ego of both SV and GR in one stroke.

v) In one of the dreams at Inchageri, GR saw the SU who told him, "What is egoism and self-conceit will be known to you within five days." In the same dream SV was also present. And hence, what the SU said in the dream was meant for both. SV was then present at Inchageri and GR told this dream to her. She was also surprised to hear the dream. But what happened actually after five days is very peculiar and strange. Whatever the SU said even in a dream always came true. Accidentally SV prepared a sweet dish known as *Karanjya* from wheat flour and after offering them to God and the SU she requested GR to eat a few of them. On account of his weak health he refused to eat them. SV felt slightly unhappy and said out of a sense of personal insult, "What is it that you are not eating the sweet dish even prepared by me?" It is, the *Prasad* (anything given as a blessing; a boon) of God". Thereupon, GR with apologetic voice replied, "Akka-(Sister SV), how can I eat them? I cannot digest anything. Because of my illness and weakness I even do not go into the Muth under this condition, how can I eat much heavy dish?" Thus SV was suffering from her ego that, a request from a Saint like her was not obeyed and GR was suffering from the ego of his body, when he had actually gone to Inchageri for the SU's grace for the improvement of his health So the hidden ego in both the devotees was exhibited by the SU within five days as per the dream. (Deshpande 1981 : 150-51).

The next incident is also about the appearance of the SU in GR's dream. The SU appeared in GR's dreams four times, gave him a few suggestions and tried to eliminate his egoism and to enhance his devotion.

vi) In the first dream, the SU wanted to place a garland of marigolds (Zendu flower) round GR's neck, but GR refused to have it. In the second dream, the SU wanted to apply *Gopi Chandana* (a Species of white clay) to his forehead which was also refused by him. In the third dream, the SU wanted him to read the *pothi* (a sacred book) but GR declined to do so. In the fourth dream the SU ordered to hold a silver stick in his hand and asked him to stand as a porter (चोपेदार) at the gate of God. Outof sheer shame GR did not obey that order as well. Thus, did GR disregard the orders of his master in his dreams and show disrespect to him. And this too, not once, but four times. The painful memory of these dreams immensely agitated his mind. Overpowered by intense-repentance, GR fervently prayed to his master, through letters, to pardon him for his dereliction and lost himself in meditation with ever increasing intensity. GR, later on, occasionally used to refer to these incidents in this way: "All my faults led me nearer to God. My very faults have been incentives to spiritual life". In this connection, he used to refer to a song by Sri Purandaradasa in which he has related his own experiences of similar nature. Finally, he used to express his deep sense of gratitude to his master who thus lessened his egoism and made him serve the Lord, like Purandaradasa. (Deshpande 1963:18-19, Deshpande 1981:41-46).

In one of the aforementioned dreams the SU asks GR to read *Pothi* but in the following case the SU actually asks "GR to read *Pothi*.

vii) In the year 1907, the SU happened to camp in Jamkhandi for his spiritual week (*Saptah*) at the house of Sri Dadasaheb Apte, with all his senior disciples and devotees. The young GR took a keen interest in this spiritual programme and attended it most regularly. Everyday the SU used to ask somebody amongst the devotees present, to read the '*Pothi*' (*Dasbodh*). One day the SU unexpectedly asked young GR to read the *Pothi*. This sudden suggestion from the SU made young GR nervous and out of feeling of shyness he faltered and sat silent.

After sometime, then the SU repeated his request and urged young GR to read *Dasbodh*, he expressed his ignorance of the verses sung as a prelude to reading the *Pothi*. The SU said that he

would arrange for all that but compelled him to read the *Pothi - Dasbodh*. Being intelligent, honest, devout and a critical observer, he read *Dasbodh* in the familiar style and tone, like his seniors. All the senior devotees of the SU were immensely pleased with his mellodious, clear and uninterrupted flow of reading on which the SU gave his discourse and expressed his satisfaction to young GR. The young GR being sincerely happy and joyful at heart, owing to the satisfaction of his spiritual master, returned to his residence with contentment and peace.

After all had dispersed Sri Nagappanna (the grandson of the Saint of Nimbargi) took an opportunity to inquire with the SU - the reason for pressing young GR to read the *Pothi* that afternoon, even when he was so very reluctant and halting. At this query, the SU became rather serious, and grave and said, "Do you know why I asked and forced young Ramrao Ranade to read *Pothi* today? This young boy though quite unimpressive. now from his stature, in future he will convey the glory and greatness of your grand-father Sri Nimbargikar Maharaj to the world. He will certainly be responsible for spreading the spiritual fame and teachings of Sri Nimbargi Maharaj/The Saint of Nimbargi in foreign countries crossing the boundaries of nations and areas. I insisted on his reading the *Pothi* only to eliminate his sense of ego and fear Deshpande (1981:46).

Viii) The last incident indicate how the SU destroys GR's ego developed by him on account of reading of certain works of Saints of Maharashtra.

GR had been to Inchageri in Dec. 1912. He used to sit for meditation adjacent to the SU's meditation room at Inchagri. The SU might have noticed while GR started reading *Jnaneshwari* in a low voice. Next day while expounding *Pothi*, the SU told GR, "Reading of *Dasbodh* and the work of Tukaram is over, now reading of *Jnaneshwari* has been started. No special merit could be attained and on the contrary one could develop ego by this kind of reading" {vide for details Sangoram 1964:17).

Thus, the above account convinces us that ego (especially a subtle ego) is a great obstacle on pathway to God.

Yet this obstacle can be eliminated by repentance over one's faults, total surrender to one's spiritual teacher, and most importantly by spiritual teacher's grace and guidance.

Notes :-

1. *This is a revised version of, the Saint of Umadi's way of eliminating ego of his disciples,*
(Pathway to God Vol. XXXIII No.4 July-September 1999)
2. As Baba expressed the fear (at the time of his initiation) that he would not be able to follow two vows strictly, the SU's took the full responsibility of Baba's observance of the two vows.

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Calendar of Events in the Life of the Saint of Umadi (The SU)

28-03-1844 cc. (Rama-Navami- Thursday)	Birth(Umadi)
1857-58(c)	Initiation into spiritual Life by Sadhubuva At the instance of the Saint of Nimbargi (The SN).
1860	Married Kashibai.
1862-63(c)	Death of father (Khanderao Anandrao Deshpande)
1873	Birth of Krishnarao-the first son
1873-74	Declined the offer of the post of Mamaledar.
1874	Death of mother (Bhagirati alias Radha).
1875	Birth of Ramrao-the second son. Stopped the sale of stamps. The SN granted permission to spread spirituality.
1877	Birth of Bheemaroo-the third son.
1879	Death of Yashwantrao alias Nanasaheb -the Eldest brother.
24-3-1879 (Monday)	Niryan of the Sadhubuva at Chimmad.
1880-1910	Annual visit to Chimmad muth.
1881	Birth of Godutai-the daughter.
27-03-1885 (Friday midnight)	Niryan of the SN at Nimbargi
1885-1900	Sapthas 1) Punyatithi of the SN at Nimbargi 2) Gurupoornima (Nimbargi) 3) Shravan(Umadi)
1885-1903	All the expenses of Shravan Saptah borne by the SU
02-07-1887 (Saturday)	Death of Kashibai.
26-12-1892 (Monday)	Camp at Venkatraman Temple Bijapur along With Baba.
22-09-1899	Birth of Anand-Ramrao's son. Anand expired at the age of 5-6.
1901	Obstruction to Sapthas at Nimbargi. Fasted 12-13 days. Starts Sadhubuva's punyatithi Saptah at Umadi.
1903	Shravan Saptah at Kaudeppa's math-Inchageri.

06-04-1903	Establishment of Inchageri Math by constructing the SN's Paduka Mandir.
1908	Opening of the SN's mandir-Inchageri.
1910	Moghe saheb shifted Asthi(the holy remains) Of the SN to the other side of the stream.
30-08-1910 (Ekadashi, Tuesday)	Averted the impending danger that arose due to a Heavy downpour during Shravana saptah at Inchageri.
23-12-1910 (Friday)	Reached Pandharpur.
1911	Last visit to Chimmad. (The SU did not visit Chimmad math). Publication of Nemaivali
02-07-2011(Sunday)	Death of Ramrao
1913	Last participation in Kartik Saptah at Jamkhandi.
29-01-1914, 8 P.M. (Thursday)	Niryan at Inchageri.

It is the doctrine of intellectual Advaitism which the Gopies passionately attack. It is unfortunate that they had not learning enough to make distinction between Jana and Yoga: उधो हमहिं न जोग सिखे है. Barring this, however, they insist one God-devotion as the Supreme way to God, and their devotional approach to God is worthy of our respectful consideration. The first criticism of the doctrine of knowledge which the Gopies make is that the conception of Nirguna only fills them with deep sorrow: निगुण सुनत दुख पैहे. How will it look, they ask, if instead of interlacing their hair with flowers they kept a crown of dust over their heads : जिहिं सिर केस कुसुम भरी गुदै, तेहि किमि भसम चढे है. Secondly, they say, they have nothing to do with the doctrine of liberation as above enunciated : मुक्ति रहे घर बैठि अपने. their liberation exists elsewhere.

- Gurudeo Ranade in Pathway to God
in Hindi Literature P. 78-79

Dates of Births and Deaths of Saints of Nimbargi Sampradaya

Sl.No.	Name	Birth		Death	
		Shalivahan shake(Chandramana)	Gregorian	Shalivahan shake(Chandramana)	Gregorian
1	The saint of Nimbargi	Possibilities:			
		a) Chaitra shuddha 15.Shake 1711. (Hanuman Jayanti).Solapur.	a) 5-4-1789(Sunday).	a) Chaitra shuddha 12.Shake 1807 .Devar Nimbargi.	a)27-03-1885 Friday.
2	Sadhubuva	b) Chaitra shuddha 15.Shake 1712.(Hanuman Jayanti).Solapur.	b) 5-4 1790(Monday).	b) Chaitra shuddha 13.Shake 1807 .Devar Nimbargi.	b) 28-03 1885 Saturday.
		C.1752 (hails from A.P.).	c.1829	Chaitra Shuddha 3,1801.Chummad.	24-3-1879. (Monday).
3	Narasappa Shapeti	c.1752 (hails from Bijapur.)	c.1830.	Ashad Shu.8,1857HireMasali.	9-7-1935 (Tuesday).
4	The saint of Chimmad	Jeshta Shu.10.1755.	31-5-1833.Friday	Mrga Sheersha Shu. 11. 1813.Chummad.	2-12-1891.Wednesday.
5	The saint of Umadi.	Chaitra Shu.9.1766Umadi.	28-3 -1844.Thursday	Magh.Shu.3.1835.Inchageri.	29-1 -1914.Thursday.
6	Amburao Maharaj/Baba.	c.1857.Jigajeevani.	21-9-1857.Monday.	Pousha.Shu.6.1855. Bijapur.	22-12-1933.Friday.
7	Shivalingavva.	c.1789.Jat.	1867	Kartik Vadya Pratipada,1852.Jat.	7-11-1930 Friday.
	Gurudev R.D.Ranade	Ashad Shu.2.1808.Jamkhandi.	3-7-1886.Saturday.	Jeshta Shu.10.1879.Nimbal.	6-6-1957.Thursday.

Notes:

1. Some believe that the saint of Nimbargi was born on Hanuman Jayanti. Vide Apte K. V.(1983 1st edn.Reprint 1986).Sri Nimbargikar Maharaj (Marathi), Santakripa Prakashan.Pune.
2. The saint of Nimbargi left his mortal coil at midnight.
3. The table is provisional only.
4. I am indebted to Hariprasad-vipro-Bangalore, and Sudhakar S.P.E.C. Udupi. For their technical assistance in preparing the table.

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About Shri Gurudeo Ranade

- 1) Dr. Radhakrishnan paid a visit to Shri Gurudev's residence for his lunch after finishing his academic work at the Allahabad University in the year 1928. Before going to the dining room with his honoured guest, Shri. Gurudev paid his obeisance before the photo of Shri. Bhausahib Maharaj. When Dr. Radhakrishnan inquired about the identity of the person in the photo Shri. Gurudev replied "He is my spiritual teacher". Dr. Radhakrishnan in a sort of half belief asked "was he so great?" yes, yes, it is he who has opened my eyes", replied Shri Gurudev with emphatic pride. Then Dr. Radhakrishnan immediately bowed reverentially before the photo of Shri. Maharaj. (vide Kulkarni. B.R., ced 1997), Gurudev R.D. Ranade. A glance at his Allahabad University Days and other essays, Mrs. Sunanda Shintre and Mrs. Ashwini Jog, Sholapur. P.100)
- 2) It was in 1908 young R.D. Ranade visited Banaras along with Prof. E.A. Wodehouse to seek clarification from Mrs. Annie Besant about the mystical experiences. Mrs. Besant admitted Ranade to the Esoteric Hall even though he was not a theosophist no he was probably blessed with mystical experiences. Then Ranade had a heart to heart talk with Besant and she assumed him that his mystical experiences were real. Then Besant asked Ranade whether he had got a photo of his Guru, and Ranade took out the Photoprint of his Guru from his pocket and showed it to Besant. Besant woked at it and obsural "you are in safe hands" (vide Deshpande S.N. (1981 1st edition), Gurudev Ranade, Biography and Mysticism, A.C.P.R., Belgaum).
- 3) The Saint of Ekanatha and Saint of Umadi used to say that by the grace of God effects of even Prarabdha Karmas might be destroyed. (Ranade R.D. 1970. 1st edition), Vedanta : The Contribution of Indian Thought, Bharatiya Vidya Bhavan, p-129.).

Sayings of Sri Samarth Bhausahib Maharaj

- Prof. V.H.Date

1. Meditation on the Name and contemplation on the vision of God implies the surrender of everything to Sadguru.
2. Surrender therefore one should at the feet of the Guru and meditate upon the divine Name imparted by him. With his one-pointed gaze, and by the power of his meditation, he will be able to visualize the forms of God.
3. Do not forget to meditate daily with a concentrated mind. This is what I wish.
4. If you forget to meditate on the divine Name, you will naturally be drawn towards the sensuous objects of pleasure. As a consequence of this your merit will be exhausted, sins will be accumulate, and you shall have to suffer various miseries.
5. Truth which in its highest sense is identical with Reality can never be found without the Realization of the Atman. But once it is discovered there will be all joy, success and peace.
6. Speak sweet and pleasing words to all, though internally you should be cautions. Do not accept any bribe on any account. Wealth and woman belonging to others must be ruthlessly kept away at all costs, even though they might be within your easy reach.
7. Do your duties in this worldly life with the faith that whatever God wills will alone take place.
8. Behave in a way that will indicate your devotion, straight-forwardness and desirelessness.
9. Devote your time in doing meditation without wasting a single moment in useless talk with such friends as have no work on hand. Do not entertain any suspicious or talk about it unless you have reason to do so.
10. Whether one is eating, sitting, walking, writing or doing anything else, one should always be conscious of two things, namely, that one is meditating on the Name of God mentally and that he has gaze on the form of God.
11. One should pray to God that he should be able to store the Name of God by means of meditation.

12. Let your mind entertain any sort of desire ; but do not move your body in the least and disturb the posture in which you are sitting for meditation. Do this as often as the mind tries to tempt you, and continue your meditation with stubbornness and zeal. Then, in course of time, you will find that the mind is tamed and has become obedient to help you in your effort to become morally spotless and thereby to achieve your spiritual good.
13. If the devotee has no other desire except to enhance and spread the glory of God by being devoted to Him more and more every day, God protects him and helps him in every way. He becomes proud of his devotee. Therefore, it is very necessary that devotion to God should increase day by day, both in quantity and in quality.
14. Self-realization leads a man beyond the considerations of body, activity and the three gunas.
15. Do not waste your precious time; otherwise the greed and anxiety you feel for the objects of samsara will wipe away the joy of meditation you might have done till now.
16. Remember the Name of God with every morsel of food which you eat, and do not speak a word till your dinner is over. Let not your secrets be known to anyone except God. Nor should you be angry with anyone, but, on the contrary, you should cultivate the habit of enduring harsh words of others.
17. "I am never alone, the vision of God goes before me as if it is a torch in his hand and I go after him." That is replied by Sri Bhausahib Maharaj against this question- How is it that you go all alone at the dead of the night?
18. To see the Atman face to face will reconcile all the contradictions in the spiritual literature.

(Extracted from R.D.Ranade and his Spiritual Lineage & Rock and Religion by Prof.V.H.Date, Jodhpur. Compiled by Dr. Rajendra Chauhan)

Short Stories

1. Birth is suffering(Story no.1)

Saint Tukaram of Maharashtra has said in one of his Abhangs that the root cause of suffering is birth.

Once a man was in his death - bed surrounded by his wife and children. He was worried as to who would take care of them. He was taken to the God of death 'Yama'. When he started crying, Yama asked him the reason. He told him that he was worried about his family. On hearing this Yama changed him into a dog and sent him back into the same house. He took care of the house day in and day out. One night as it was very cold he tried to sleep on his son's cot. His son pushed him and drove him away. The man now realised that his attachment to his wife and children brought him sorrow. Human life was precious and one should not waste it.

Message: Life is precious and one should not waste time in mundane things. One should be detached and meditate on him.

2. Bhakta Prahlad(Story no.12)

Bhakta Prahlad was a great devotee of God. One day God asked him to totally surrender his feelings. Prahlada said that he had already surrendered everything to them and because of which he was saved from poison, fire and other impediments. When God took Narasimha Avatara, no one dared to approach him. The Devas showered flowers on Him. Narasimha himself called Prahlada and said that he could ask any boons he wanted. Prahlada begged God to forgive his father and grant him salvation. At this God smiled and said, "You told me you had surrendered all your feelings and thoughts. How come you still think of your father?" Prahlada suddenly realised his mistake and begged for His grace.

Message: Total surrender alone leads to God.

3. Kabirdas(Story no.18)

Once Kabir was wearing a shawl with full devotion towards God. In a short time God appeared and started dancing. Kabir

could not bear this hindrance to his work and asked him to go away but God said that it was his duty to appear before his devotees. Kabir replied that he would ask his Guru's permission and if his guru permits he would serve Him the next day.

God was happy with Kabir and disappeared. In the evening Kabir told his Guru Sri Ramanand about the incident. Sri Ramanand was extremely happy and told him to serve God with full devotion if he appeared again.

Next day God appeared again and Kabir welcomed Him with full devotion.

Message: God loves His devotees.

4. Power of Guru Mantra(Story no.19)

This short story depicts the power of Guru Mantra.

Once a Guru had advised his student to pray using a particular name to cross the ocean of sorrow. But the student out of Ego decided to use other names from Vishnu Sahasra Nama while crossing a river and drowned himself.

The above story shows that total devotion towards Guru is essential to realise God.

These few stories are from "**Nimbargi Sampradaya**".

These stories are translated from Kannada to English by Mrs. Shobha Kulkarni, Bhagya Nagar, Angol, Belgaum.

Shri. Bhau Saheb Maharaj Umadikar had written 262 letters to his disciples - Rajashri Ramchandra Rao, Anna Deshpande, Paragone, Karajage/Vardol, Takali Kulkarni, Joshi, Patil, Jeerankalgi and Kulkarni. Gurudev Ranade collected all his letters and made it into a Book form with the help of his followers. This extract is taken from **letter No. 4 Dated 25th May 1885**. In this letter, he advises his disciple not to leave our culture and tradition and not to behave arrogantly with others. Once if we lose our respect it is difficult to acquire it back. To be respectful in the society, a proper communication should be developed. Be friendly with all, but don't reveal all the things in front of them. Talk politely

but don't create enmity with others. Don't expect things from others, if one person in the office can handle the responsibilities, don't trouble others. Don't waste your time in a lonely place where you lose your respect. If you mingle with a crowd you can acquire more knowledge. As per his father's instructions, he wrote that if work will be distributed among all the people according to their caliber, the result will be in a proper way. If a person doesn't work and sit in one place, he has to bear all the difficulties and will not get any respect in society. Slow and steadily he will come in contact with a low class people and start behaving like them. To be respectful in the society avoid contact with low class people. Help and work with blood relatives as they never expect anything but only give their blessings. Always be true to your speech, work, whatever you give and take, be transparent. Don't talk too much without doing any work. Be reserved and friendly with lower class people but don't have false belief in them. Don't cheat others and achieve your goals. We have to solve our own problems by ourselves. Planning and scheduling is necessary to get a good result. In a day whenever time permits, recollect the things what you have done and think about the profitability. Rectify the mistakes if you have done. If you are busy in your own things, there won't be any evil thoughts and you won't become a selfish man. With your routine job if time permits pray for God, read some philosophical books and if possible light the camphor. With this there will be peace in your life, which is blessed by God. Have belief in God and in your own soul to do the right thing. Don't think more and waste your life. Try to do meditation but don't go on telling everyone that I will do meditation. If you surrender yourself to God ultimately he will be there to look after you, have faith in him.

This letter is translated from Marathi to English by Mrs. Jyoti Kulkarni, Ranade colony, Hindwadi, Belgaum.

The concept of Jivan-Mukti

During the last day of departure, Bhausahab Maharaj uttered few lines in Kannad as - हीगे ई जन्म इरू.....

In above context, Babacharya Kavya - a great and ardent devotee of Nimbargi Maharaj, once said to Bhausahab Maharaj that, "He(Nimbargi Maharaj) was true Atmajnani, he has seen his Atman even when his body was present and he used to get merged his Atman in devrup." Bhausahab Maharaj replied that - Is there any literary base of it? Babacharya Kavya then justified it by uttering following ovis from Maitriyaa Upanishad as-

अयं वाव खल्वात्मा ते । यः कतमो भगव इति । तं ह्ये
वाच । अथ य एष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं
ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यत इत्येष आत्मेति
होवाच एतद्मृतमभयमेतद् ब्रह्मेति । अथ खल्वियं ब्रह्मविद्या
सर्वोपनिषद्विद्या वा राजन्नस्माकं भगवता मैत्रिणाऽख्याता ।

मै. ॥ 1-3.

The illustration of above verse is given by Vinayak Hari Date Maharaj in his book that- "The Atman as that serene Being who even before the departure of the *Prana*, rises from this bod and dispelling the darkness in all directions, meets the highest light above and manifests before a person in his own (immaculate) form. It is this Atman who is said to be the fearless, immortal and blissful Brahman."⁶⁰

In the words of Bhausahab Maharaj, we can point up its actual significance that, "the Atman residing in Sadhaka's body, when come out in the form of *Mantra-Pind Sharir* and is visible to him. That Atmasvarup has neither any virtue of hunger, thirst, etc. nor any *Guna* of body, it is *Videhi*, and it is not indulged in any work of Sadhaka." Bhausahab Maharaj said that if atman comes out of body and is visible then it should be realized that atman will not enter into any other body afterwards, such a Sadhaka is liberated by experience i.e. he became *Jivan-Mukt* while living.

In similar sense, the same has been analytically described by Vinayak Hari Date Maharaj in a very beautiful manner and is differentiated with *Jivan-Mukti* by his intuitive knowledge. The present author would like to present before the readers in his own words, how he mystically explained the terms, elements of truth and how it is beneficial in practical life of an aspirant who is initiated by a God realized saint.

Vinayak Hari Date Maharaj used to say that, "The term Videhi-mukti means either immortality after death or immortality without the consciousness of body. In the later sense it is the same as the 'Jivan-Mukti'."⁶¹

Now in order to understand this theory of Vinayak Hari Date Maharaj, we can proceed by differentiating them. The term Videhi-mukti having two meanings states that- one is mukti after death and second is without the consciousness of body before death. While on the other hand, the term Jivan-Mukti states that it is an extension of Videhi-mukti in the sense that it is liberation while living.

Jivan-Mukti-General interpretation	Videh-Mukti-General interpretation
Liberation while one is living.	Liberation after death in the sense that the physical body is a standing block to liberation.
	Liberation when the consciousness of body is absent; in the sense that he is constantly aware of the divine presence only.
	No possibility of its direct evidence.

Besides the above said differentiation of the two terms, without going deep in its literal meaning if we go by the simple subtle meaning of the true elements of truth in them as described by Bhausaheb Maharaj is that, "Every moment of absorption either in

the meditation on the name of God or in the contemplation on the vision of God, or on both, is a moment of the liberated life."⁶²

In simple terms, we can understand this concept that, the highest goal of an aspirant who is initiated with the Name of God imparted by a realized saint is based on his experiences. An aspirant at the moment of meditation on the Name of God or on contemplation on the Vision of God or both is said to be liberated, that very moment is said to be liberated life which includes both Videh-mukti as well as Jivan-Mukti. That moment of liberation contains three elements of truth for its justification,

- I. Contentment
- II. Joy
- III. Peace.

Now the most important points to be noted here are-

- a) What is the significance of the elements of truth?
The very moment of liberation is fully packed up with all the above three elements of truth; if one is not experiencing this then it is justified that there is no meditation or Rupa carried on by that Sadhaka. The very nature of those elements of truth is that they come in order of their sequence- first contentment, then joy and finally when the two merges and only peace is left. This is the moment of Nivratti.
- b) What will happen in that moment?
From mystical point of view, Date Maharaj simplified that at that time the Atman is freed from its consciousness of its being as a tiny individuality made up of egoistic desires and anxieties, pleasure and pain, hopes and frustration. And that free soul is like a lotus flower over water and that soul will get enjoyment in the company of Saints and in the vision of God.
- c) How will that moment feels like?
 - In the moment of liberation, Sadhaka would have no attachment with his body whether it may fall today or tomorrow.

- He would have no excitement for long life.
- He would consider his body like a slough of a snake.
- He will use his body in more and more meditation and spiritual activities.
- He will not fonder his body, neither he will consider his body as a burden over his Atman.

Thus according to Date Maharaj, when all the above said conditions are full-filled, then only that person will be called as Jivan-Mukt and Videh-mukt at the same time.

Regarding above context, Date Maharaj often said that, "How are you doing your meditation? Test yourself always that whether you are doing it in right way or just making it an act of entertainment. If not then what is the use of coming here, doing bhajans, meditation, Darshan, attending Punyatithi, etc."

Now for instance, King Janak, was called as Videhi, in the sense that he had no bodily-consciousness. Once when he was told that his whole kingdom of Mithila was set on fire, he was not an inch disturbed by the news and replied instead that he had no worry of it at all. What he meant by this was that - "The Atman cannot be burnt when the whole of the unAtman is burnt."⁶³

Similarly, once Shri Amburao Maharaj went for meditation to a nearby village. While returning he was so engrossed in meditation that he reached to another village- Jalgaon which was far away from Inchgiri. The saint when got his bodily consciousness realized that he has come far distant and he again went back to Inchgiri.

Even on some instances, being bereft of his bodily consciousness he used to go for bath and returned with his clothes half wet. He considered his body as a dead one, and according to him this used to be sure remedy to be free from worldly possessions and bondages. Once a Sadhaka asked him about how to do Sadhan, and his prompt reply was to treat his body as if it is dead and then there would be no need to fonder the perishable body. Once an unknown man of - knowledge came to him with the intention to show off his knowledge and dignity, while the saint talked frankly

and harshly with him. The other disciples asked him that why was he so lenient to that person as he may insult him, but the saint replied that though being unknown yet he was looking at his Atman of which he cares most rather than his external body and possessions. His attention used to be on the Atman of the person to whom he was talking rather than on his body. He was a Videhi and his life was Jivan-Mukt in true sense.

Similar was the case of his Spiritual Teacher-Bhausahab Maharaj, whose contemplation was always on Atman. Once when he was sitting for meditation with Nimbargi Maharaj in the room of a Sadhaka named Bilvasiddha, the saint was bitten harshly by an insect but he was not at all disturbed in his posture and continued his meditation as he was engrossed in Atman-Darshan and having no bodily consciousness.

Once on Sunday programme dated 28/10/79, Date Maharaj said about Gurudev Ranade that, "I have seen him often sitting in meditation without any bodily consciousness, not knowing whether it is day or night or where is he sitting, etc? When such will be ones condition then it is Contentment (Samadhan), otherwise what is happening here? We have Contentment (Samadhan) when we eat sweets from the famous sweets shop of Jodhpur- Ravat Mithan Bhandar. If you find such Guru then it is beneficial, otherwise what will one get if one beggar begs to another beggar."

Date Maharaj translated 1000 Marathi *Abhangs* of Tukaram Maharaj into Hindi, one of those is present below, which clearly vindicates the conditions of Jivan-Mukti and Videh-Mukti of Tukaram Maharaj.

जहां तहां देखूं तव ही चरण । विश्व सकल ही सदा परिपूर्ण ॥1॥
रूपगुणनाम सब मेघश्याम । काल-भाग नाना सुदिन सर्वकाल ॥2॥
चित्त जब पूर्ण देव प्रेमसुख । सर्वस्व हमारा तुम एक देव ॥3॥
संसार के काम में व्यस्त हों तब भी । मन में तव ध्यान रहे मुख नाम ॥4॥
तुका कहे हम विठ्ठल के दास । हैं सदासुखी प्रेमपरिपूर्ण ॥5॥

Meaning hereby that wherever I cast my glance I see your चरण i.e. the immaculate form of God and the whole world is filled with

this form. There is no रूप गुण and नाम that is seen except your मेघश्याम form. My heart is filled and contented with your love resulting into the disappearance of time and day and there is constant meditation on your Name and Rupa. Saint Tukaram says that he is a mere servant of Lord Vitthala.

During Sunday programmes, Date Maharaj often recited the first line of following abhang of Tukaram Maharaj- आपुलें मरण पाहिलें म्यां डोळां । (मैंने मेरा मरण इन आँखों से देख लिया।, whenever there came any context of Videh-Mukti and Jivan-Mukti.

आपुलें मरण पाहिलें म्यां डोळां । तो जाला सोहळा अनुपम्य ॥1॥
आनंदे दाटलीं तिन्ही त्रिभुवनें । सर्वात्मकपणें भोग जाला ॥2॥
एकदेशीं होतो अहंकारें आथिला । त्याच्या त्यागें जाला सुकाळ हा ॥3॥
फिटलें सुतक जन्ममरणाचें । मी माझ्या संकोचें दुरी जालों ॥4॥
नारायणें दिला वस्तीस ठाव । ठेवूनियां भाव ठेलों पार्यीं ॥5॥
तुका हमणे दिलें उमटूनि जर्गीं । घेतलें तें अंगीं लावूनियां ॥6॥“

In simple terms, we can say that Saint Tukaram Maharaj is proving his experience while saying that he has seen his death unprecedentedly visible because of आत्म-दृष्टि. The celebration of such a death has no parallels. (Here death means destruction of देह-बुद्धि). Now that Ananda-Joy has filled up in the three worlds from which he has got the benefits of all-pervading Atman. Till now he was constricted from bodily egoism, now he has abandoned that egoism and got the excellent moment of all-pervading Atman. The emotions of hesitation that 'I am body' have disappeared, and his influenced time of impurity of births and deaths has vanished. Lord Narayan has given him his place to live in. So he used to live with love on his holy feet. Tukaram Maharaj says that this is his experience.

Thus it is justified that Tukaram Maharaj was Videhi which is nothing but an extension of Jivan-Mukti.

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Shri Bhausahib Maharaj of Umadi, The Great Saint of South India

When Professor R. D. Ranade was working as Head of the Philosophy Department at the University of Allahabad from the year 1927 onwards, there were several occasions on which Dr. S. Radha krishnan used to be invited for some or the other academic /examination work. Ranade and Radhakrishnan being great friends, the former invited the latter to his house for taking lunch. After the arrival of his guest, Ranade proceeded with him to the dining hall where he stopped at the photograph of his spiritual teacher Shri Bhausahib Maharaj and bowed before it in reverence. On an inquiry by Radhakrishnan as to whose photograph it was, Ranade informed him that it was his spiritual teacher's photograph. "Is it really so?" asked Radhakrishnan with a sense of surprise. "This is the photograph of my spiritual teacher", replied Ranade. "Was he so great!" asked Radhakrishnan with surprise. "Yes, yes, it is he who has opened my eyes !" replied Ranade with great reverence.

This instance serves to indicate that the greatness of a saint remains hidden from the public at large until some of his outstanding disciples carry his message throughout the world. The greatness of Shri Ramakrishna Paramahansa became known to the world when his prominent disciple Swami Vivekananda spread his spiritual message in the world by his captivating address at the World religions Conference at Chicago in U. S. A. Similarly, the spiritual greatness of Shri Bhausahib Maharaj was known to the world by his world-famous disciple Professor R. D. Ranade, the philosopher-mystic of Nimbai and Allahabad.

Shri Bhausahib Maharaj was born in a village named Umadi in the district of Bijapur in Karnataka in south India on Ramanavami day in Sake 1765 (1843 A. D.) in the well-to-do family of Deshpandes. His two elder brothers Nanasahib and Dajiba were initiated in spiritual life by Shri Raghunathpriya Sadhu Maharaj. Shri Bhausahib Maharaj was a devotee of the deity Hanumana in his early boyhood. As such he did not appreciate the Nirguna Bhakti of his two elder brothers. Whenever he used to meet Shri

Raghunathapriya Maharaj, the latter would praise Shri Bhausahib's devotion to Hanumana and bow down before him. As Professor V. H. Date puts it, 'This was exactly like what a great wrestler does with a novice and gets himself deliberately defeated by him. It was in this manner that Bhausahib was drawn by Raghunathapriya Maharaj to real spiritual path, a fact which Bhausahib himself expressed with gratitude on several occasions. Naturally, in course of time, he came to meet Nimbargi Maharaj who could foresee the potentiality of a great spiritual power in the person of Bhausahib Maharaj. He, therefore got him initiated by Raghunathpriya Sadhu Maharaj, a Brahmin by birth, perhaps because being a Lingayata by caste, Nimbargi Maharaj did not wish to incur the displeasure of the public at large for initiating a Brahmin.' (R. D. Ranade And His Spiritual Lineage, P 32) As he wanted to devote most of his time to spiritual activities, he refused to accept the post of a Revenue Officer offered by the Government. He engaged himself in meditation on the Name of God as instructed by his Guru, and succeeded on account of it in spiritual and worldly life. At the same time he did not neglect the duties that came to his lot as a member of his household. This performance of worldly duties with all sincerity could earn for him the sympathy and affection of all his relatives and friends.

The daily routine of Bhausahib Maharaj consisted of meditation, reading of spiritual literature and Bhajans three times a day, and discussion of spiritual matters , giving instruction to others and meeting the people by night only, so that a few only would come and meet him. His spiritual experiences grew day by day, and love of God became so intense that he developed disgust for worldly things. His spiritual power grew to such an extent that many a time while he meditated outside Umadi, scorpions and serpents used to climb on his body, but he did not shake in the least. Even extreme cold, heat coming from the Sun, torrents of rain did not move him from his meditation. His love and service to Guru increased day by day. He used to go to Nimbargi on every Thursday in order to bow down before the feet of his Guru and serve him in every way possible with joy. On one occasion when he was sitting by the side of his Guru and meditating, a certain wild bee attacked and bored deeply in his lap , he did not move an inch from the posture he had taken for meditation.

Bhausahib was present when Nimbargi Maharaj passed away. Though he was extremely grieved at the loss of his Guru, he became active because his Guru had ordered him to spread the cause of Paramartha. He began to meditate with increasing zeal. According to the diaries maintained by him, he used to meditate for nine hours a day and spend about four hours a day for bhajans and reading spiritual literature without any exception. He realized his oneness with Brahman. In order to signify the importance of constant remembering of the Name, he formulated two aphorisms, namely, "Athava to Brahma ", which means "Remembrance of the divine Name produces God-consciousness" and " Nathava to bhava-bhrama", which means "Non-remembrance of the divine Name produces consciousness of the illusory world". Thus it is necessary to remember the divine Name ceaselessly in case one wants to enjoy the unity with Brahman. However, the knowledge of Brahman requires a passionate love for the divine Name imparted by the Guru, which is implied by the third aphorism, namely, "Jnanasa mula agni". Unless one has a burning passion for meditation on the divine Name, the knowledge of Brahman or God would be a far cry. But the fire of devotion has to be accompanied by dispassion or vairagya for the worldly things. So the fourth aphorism advanced by Bhausahib Maharaj is "Bhaktisa mula virakti".

Shri Bhausahib Maharaj spent the whole month of Shravana in meditation , bhajans and reading of spiritual literature along with his disciples at the Inchagiri Ashram. Everyone had to come to the meditation hall before six in the morning, and meditate for nine hours from six in the morning to three in the afternoon. Before sitting for meditation they performed the first Arati (waving of the light of camphor) of the deary morning, known as the Kakada-Arati, whichn was supposed to dispel the slothfulness of the body and mind, and so to invoke the blessings of the Lord. The meditation was to be done along withn the ingoing and outgoing breath without any audible sound. Besides this individual aspect of meditation, there was a collective aspect, because everyone had to listen carefully to the spiritual passages that were being read by the person appointed for this purpose. The reader was expected to utter every line clearly, distinctly and loudly with rhythm, so that its

meaning could be understood with ease. He was also instructed to read and understand the meaning of the passages a day before, and come prepared for reading them for nine hours at a stretch. He had to read with precise speed and three to four pauses so that the listeners could easily utter the Name mentally. Thus meditation was intellectual in so far as the understanding of the meaning of passage was concerned, and spiritual on account of the meditation on the Name. In addition the passage concerned was intended to have moral bearing on the minds of the reader and the listeners. So the individual meditation was a collective performance at the same time.

The reader had some additional duties as mentioned by Professor Date, (i) At the end of every two hundred verses which he was expected to finish in about one hour, he was to utter some such Name of God as 'Hari Narayana Guru Narayana' so that all those who were in the assembly would receive an additional stimulus to become more and more devotional. (2) He had to have an eye upon every one of the sadhakas with the view to awakening any one of them if he was found to be dozing, by calling him by a secret name indicating that he was fully awake and not sleepy. If no response to the first call was available, the reader was to make a second call with his voice somewhat raised, but if that also failed to get any response then he was to utter the divine Name 'Govind' loudly in chorus with all others, as this would certainly awaken the sleeping sadhaka. (3) After every half an hour, he had to announce the correct time. (4) He had also the duty of welcoming new comers and directing them to sit in proper places according to their position and dignity in the society. (5) After having read about fifty verses, he had to ask someone to sing such a song as would either increase the devotion or bring conviction that their spiritual experiences are genuine. (6) And finally, he had to remember that he was not to leave his seat for nine hours, nor to remain silent even for a few minutes, nor to show any sign of being tired, or sleepy. Apart from this nine-hour meditation, three bhajans in the morning, in the afternoon, and at night were collectively recited.

In this atmosphere of devotional fervour, there can be no doubt that God Himself was present. Our mind goes back to the assurance given to sage Narada by the Lord, "I am neither present in

Vaikuntha or in the heart of Yogins, but I do remain present where ever my devotee sing my praises collectively." Shri Bhausahib also expressed the hope that all the participants in that unique spiritual activity would enjoy perfect health, happiness, joy and peace for the balance of the year. There were several persons who had seen him shedding tears when the participants left Inchgiri after the month was over.

Bhausahib never claimed that he could perform miracles. But as Samartha Ramadasa says, miracles happened everywhere because he had earned great merit (punya) of meditation on the name of God. He used to say, "To hanker after or to exercise miraculous powers is a blot on spiritual life," Nevertheless, God being mercy incarnate, fulfils the desires of his devotees. As a result of his indefatigable meditation , he attained unison with God; his doubts were resolved, he became fearless and he was in possession of unlimited and unspeakable bliss. Even then he did not cease to meditate. Bhaurao was also known as Bhauraya. The word 'Bhaurai' consists of four parts, 'Bha', 'u', 'ra' and 'ya' can be ingeniously interpreted as follows. The four parts respectively meaning 'shining with lustre', 'auspicious and protective', 'capable of being bestowed', 'bringing about the union of the soul and God' stand ultimately for Guru, the spiritual teacher. So, the chief characteristics of the spiritual teacher accordingly are that he must first shine by the lustre or glory of God-realisation; secondly he must be able to protect his disciples from all sins, miseries and dangers in life; thirdly he must be capable of imparting the Name of God to his disciples; and lastly, he must be able to bring about the union of his disciples with God. Verily, the status of Bhaurao was precisely this. (Ibid., p.37). Befitting the description of a saint by saint Tukarama, Bhausahib not only saved himself but saved the entire families of those who surrendered unto him. Bhausahib used to stand for two hours from twelve to two in the night, meditating and praying to God for the spiritual good of his disciples. Indeed ! it would be difficult to put any other saint in line with Shri Bhausahib Maharaj.

When Professor Ranade was discharged from the civil hospital in Poona because even the expert doctors there had lost all hopes, his mother took him to Inchgiri to bow down at the feet of

Shri Bhausahib. As soon as Shri Bhausahib saw him, he said that he did not think there was any danger to his life for sixty years more. And so it happened.

Professor Ranade used to say about Bhausahib that whatever word he happened to utter came out to be true. He tells us his own experience, how on one occasion when Bhausahib said to him at Inchgiri, "You will reach Poona in the morning tomorrow," Ranade did not wish to tell him that it would reach about 2 in the morning, and so he said, "Yes". What happened afterwards at the Railway Station Hutagi, was that Ranade could not get entrance in the Madras Mail and had to go by the passenger train which reached Poona in the morning of the next day. Professor Date further says, "Not only did his words in the waking life come true, but whatever he spoke or did in others' dreams also came true. The well at Nimbhal had been abandoned as it did not strike water and Professor Ranade was using the water of the well belonging to the Railway. One day at Allahabad, Professor Ranade saw in his dream that Bhausahib was digging the well with his own hands. Forthwith the next morning Ranade wrote a letter to Mr. Jagannath Lele at Nimbhal to dig the well deeper still. Within a few feet of digging there gushed out such a big spring of water that the well was full to the brim within two hours. As the water could not be stopped, they had to partially plug the mouth of the spring in order to control the flow of the water."

Shri Bhausahib's love for truth was so great that he did not hesitate to correct himself. He used to say that very often that he had no evidence to believe in rebirth. But on one occasion he said to Professor Ranade, "I was telling till now that one cannot say definitely whether there is rebirth or no. Today, I say that rebirth is a fact," He was then looking at the sky, as Professor Ranade had told us more than once. Bhausahib used to ride on a horse-back for going from village to village for spreading the cause of spiritual life, but his attention was always riveted on the vision of God and meditating on the Name of God. His beloved disciple Amburao Maharaj used to run side by side for accompanying him. Once after they had reached Inchgiri from Bijapur Maharaj said to Amburao, "I was meditating though I was on the horse-back, while you were looking hither and thither. Go and sit for meditation before you take

your meals." Amburao Maharaj was always unquestionably obedient to his Master because he had great love and respect for him. Other disciples of Maharaj thought that he was partial to Amburao. So one day Shri Maharaj showed the disciples by example the attitude of Amburao towards him. Shri Amburao was sweeping the floor of the Math in the morning. Shri Maharaj called him and asked with anger as to what was he doing. Amburao said in reply, "Sir, I am sweeping the floor." Shri Maharaj said in a thrashing voice, 'Is this the time for sweeping the floor?' Amburao replied humbly, "I have made a mistake Sir," and put away the broom, and stood silently like a culprit. The very next moment Shri Maharaj told him in anger, "Why are you standing here? Will you not sweep the floor!" Amburao replied obediently, "I am going to sweep the floor Sir," and went forward to sweep. Shri Maharaj told the disciples in a choked voice "Have you noted the attitude of Amburao towards me? I unjustly rebuked him, but being full of love for me he did not mind at all. His sincere love for me remains the same irrespective of anger or love. However, you people would sit here only if I treat you with love and respect, but go away from here with the slightest anger on my part. This is precisely the reason I love Amburao more than any other disciple. He can never desert me."

Bhausahib Maharaj wrote several letters to his disciples containing spiritual guidance, solution to their problems and words of wisdom. Professor Ranade set much store by those valuable letters. Whenever he travelled from Nimbai to Allahabad, He carried the trunk full of those letters with him. He asked some of his associates to translate those letters in English. Professor Date has accurately translated some of the important letters in his book, 'R. D. Ranade and his spiritual lineage'. Here we can only give a glimpse of some extracts from some letters. (1) To Somanathpant Joshi, February 9, 1913: "Exceedingly pleased to read the poems you have composed. Others also liked them very much. All the same the joy one derives from them springs up only when the composition is read and understood. On the other hand the joy which is derived by meditating constantly and regularly on the Name of God and the consequent contemplation or the direct realization of God can never be described by words."

To Ramchandra Dada Ranade, February 12, 1913. "Please do write as often as you can and give the pleasure of knowing everything about the well-being and health of your mother, sister and yourself. As you know very well to remember God is to participate in His nature whereas to forget Him is to fall into the illusory samsara." To his eldest son, October 6, 1913 : "Behave in a way that will indicate your devotion, straight-forwardness, and desirelessness. You will then be fortunate hear such words as will bring fragrance to you."

Thus Shri Bhausahib Maharaj always reminded his disciples of their duty of meditation on the Name of God as imparted by the spiritual teacher and contemplation on His Form. However, one is also expected to discharge one's worldly duties sincerely. Bhausahib's greatness is amply vouchsafed by his great disciples like Professor R. D. Ranade.

December 13, 2013

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God is near to him whose heart is mellowed by the love of God. Shri Maharaj used to say that complete Self surrender enables a man to appropriate God and not counting beads of rosary many times over. What is wanted is the inner quality of the heart.

"He who meditates during twilight is blessed with longevity and strength. The two junctions between day and night are immediate between two states wakefulness and sleep. The body has a tendency to become calm at those moments. Therefore, if we meditate towards morning and towards evening, it is highly advantageous from the point of view of mystical experience. "

- Gurudeo Ranade

॥श्री सदूरु समर्थ॥

श्री भाऊसाहेब महाराज उमदीकर स्तवन

मातोश्री भागीरथी गर्भ | शके १७६५ मध्ये |
जन्म हुआ समर्थ का रामनवमी पुण्य दिन ॥१॥
उमदी ग्राम हनुमान मंदिर | बाल्यकाल से ही |
सगुण पूजा के लिए | जाते आप नियमित ॥२॥
वहां साधुबुवा ने किया नमस्कार | वा! भाऊराया तुम्हारी सगुण भक्ति |
कितनी श्रेष्ठ और धन्य | किया ऐसा कौतुक बालक के साथ ॥३॥
क्षमा करो साधुबुवा महाराज | चाहता हूँ नमस्कार का प्रत्युत्तर |
मैं ना समझूँ भक्ति का मर्म | ऐसा कहा बालक भाऊराय ने ॥४॥
अंतर में तेरे आत्माराम | उसको किया नमस्कार |
लेना चाहो आत्मदर्शन | तो लगती है भेट सदूरु की ॥५॥
निंबरगी महाराज से हुआ अनुगृह | किया नामसाधन कट्टा और निष्ठा से |
बिना चुके अठारह वर्ष खड़े रहकर | बढ़ाया परमार्थ दिवसानुदिवस ॥६॥
'योगः कर्मसुकौशलम् | महाराज ने लिया इसका आधार |
दक्षता से किया प्रपंच और परमार्थ | तो आया सामर्थ्य जगकल्याणार्थ ॥७॥
गुरु आज्ञा से किया भक्ति का प्रसार | घोड़े पर स्वार होकर जाते गांवो-गाव |
जानकर मुमुक्षुओं का मनोगत | बिना भेद भाव बढ़ाया शिष्य समुदाय ॥८॥
प्रपंच-परमार्थ का कर्तव्य पालन | करो गुरु भजन के साथ |
'नुडी नुडी' तत्त्वज्ञान के आधार से | किया प्रपंच-परमार्थ का समन्वय ॥९॥
'आठवतो ब्रह्म नाठवतो भवभ्रम' | ऐसा बताया कर्मयोग का मर्म |
नामस्मरण है तो आप हो ब्रह्म | नाम का हो विस्मरण तो भवभ्रम दुःख ॥१०॥
नामस्मरण है परमार्थ का प्राण | करो साधन नियमित और निश्चय से |
गुरुवाक्य पर धर के विश्वास | खड़ा करो परमार्थ मंदिर नीति के पैरों पर ॥११॥
नाम है पावन पावन | प्रेम से करो इसका स्मरण |
तो सदगुरु है तुम्हारे पास | कहते इसे सगुण सेवा-निर्गुण ध्यान ॥१२॥
सगुण भक्ति है निर्गुण का आधार | परमेश्वर आता है लेकर गुणरूप |
सर्व कार्य होते तब निर्विघ्न | होता भक्त रक्षण तब नाना प्रकार ॥१३॥

अंतःकरण में है परमेश्वर नाम । ऐसा रखो सदैव ध्यान मैं।
 तो बढ़ेगा भक्ति में प्रेम अधिक । और होगा संचय पुण्य अधिकाधिक ॥4॥
 करो उत्तम संगति सदुरु की । जिससे होवो निष्काम नामसाधना।
 सारासार विचार और आत्मानुभव । तब होगा प्रखर वैराग्य सांगोपांग ॥5॥
 प्रपंच में मैं हूँ अमुक कोई । परमार्थ में मैं हूँ अमुक कोई।
 यदि रहे ऐसी वृत्ति साधक की । तो कहो अधोगति नैतिकता की ॥16॥
 अखंड नामस्मरण से आवे आनंद । देहभाव छोड़कर करे साधन।
 और कूटस्थभाव परस्त्री 'मां' समान । तो कहना उसे धीर, उदार और गंभीर ॥17॥
 देह, नाम और रूप उपाधि । सबका हुआ लय जब आत्मा में।
 तब गुरुदेव ने किया गजर । मार्च 1912 को 'आत्मदेव' ऐसा ॥18॥
 न हो अपना पुनः जन्म-मरण । करो सर्वन्द्रियों का पापप्रक्षालन ।
 जिससे उत्पन्न होंगे अवयव अनुभव में । तो जानो अपने को जीवनमुक्त ॥19॥
 भक्ति का मूल है विरक्ति । ज्ञान का मूल है अग्नि।
 अंतःकरण का मूल मन । आवे अनुभव तत्काल जब हो ऐसा ॥20॥
 सकल धर्मांमध्ये धर्म । स्वरूप में रहना यही स्वधर्म।
 नामस्मरण से करो ऐसा अनुसंधान । तो होगा खरा मोक्षदायी धर्म ॥21॥
 महाराज ने की प्रतिज्ञा ऐसी । कुछ भी न मांगना शिष्यों से।
 एक ही मांगना आप शिष्य समुदाय से । भजते जाओ अखंड जगदीश को ॥22॥
 छोड़ो देह सुख की चिंता । धरो देव से अखंड सख्यत्व।
 देह रहे या न रहे। करो ऐसा हृदय देवदर्शन का ॥23॥
 देव के पास है अनेक फल । जब मांगते है सकाम भक्तजन।
 तो इच्छानुसार देकर फल । और स्वयं हो जाता है दूर ॥24॥
 इसीलिए कहते श्री महाराज । मांगो न ईश्वर व्यतिरिक्त।
 करो प्रेम से नामस्मरण । यथार्थ मैं यही है खरा परमार्थ ॥25॥
 सुनो महाराज का आखिर अमर संदेश । पृथ्वी निगले या गिरे बिजली अंग पर ।
 तो भी छोड़ो नहीं नामस्मरण । यही है परमार्थ का सार तत्व ॥26॥
 "राजाधिराज सदुरुनाथ महाराज की जय ॥"

गुरुकृपाभिलाषी
 शंकर लाल सुथार

|| *Shri Sadguru Samartha* ||

A Hymn in praise of Shri Bhausahab Maharaja Umadikar

Shri Samartha (Bhausahab Maharaja Umadikar) was born at the womb of Great Mother Bhagirathi on the auspicious occasion of Shriram Navami (the ninth day of the month of Chaitra according to Hindu Almanac, which happens to be the birthday of Lord Shriram) in Shalivahan Shake (era) 1765. ||1||

The Child Bhausahab used to regularly visit a Hanuman Temple in Umadi, his birth place, right from his childhood itself for performing worship of a perceptible form of Lord. ||2||

On seeing the devotion of child, a sage prostrated appreciatively saying, “O’ Bhauraya how excellent is your devotion to the perceptible form of Lord! You are really a Blessed Soul.” ||3||

The child Bhausahab pat replied, “Excuse me Sadhu Maharaja! I wish to know the reply to the Namaskar (prostration). I really do not know the hidden essence of devotion.” ||4||

(The sage replied) “There is Atmaram (divine soul) within you I have paid my salutes to Him. It you wish to realize the self, if needs blessings of a Sadguru (True Master).” ||5||

He received the grace of Nimbargi Maharaja. He got himself engaged in the constant remembrance of Divine name with a staunch devotion and faith in a standing position continuously for eighteen years and thereby developed his spirituality day-in and day-out. ||6|| ‘Yogah Karmasu Koushalam’ (Dexterity in performing the actions itself is Yoga). The Maharaja took the shelter of this prescience and performed his worldly and other worldly duties with alertness that earned him the capabilities and power to bless and grace the world at large for ensuring its welfare. ||7||

At the behest of his Master, he disseminated the Devotional aspect in the surrounding villages by riding on a horse and knowing very well the inner cry of the ardent devotees and increased the tribe of his disciples without any discrimination. ||8||

“Follow your worldly and other-worldly duties together with adoration of the Guru. He uncannily struck a concordance between

the worldly duties and spirituality on the basis of philosophy of 'Nudi Nudi' (sing the devotional songs). ||9||

He narrated the vital essence of Karma Yoga (Path of Action) by saying, 'Aathavato Brahma, Naathavato Bhavabhrama' (If one remembers Brahma, Supreme Divine; one forgets the illusions of the worldly existence.) 'If constant remembrance of the Lord is there, thou art the Brahma itself. If constant remembrance is forgotten, one has to undergo the sorrows of the worldly existence.' ||10||

“Constant Remembrance is the very life breath of Spirituality. Do the Sadhana (practice) regularly and with determination having full faith in the preaching of the Master. Build the Temple of Spiritually on the foundation of ethicality.” ||11||

“Divine Name is both holy and sacred. Do remember it with love and affection. Then alone, the True Master is very much close to you. This is the service to the perceptible and imperceptible meditation.” ||12||

“Devotion of the perceptible is the basis of the imperceptible. Then the Lord descends down with a perceptible form. Then all the tasks are achieved without any obstacles. This ensures protection of the devotees in myriad ways.” ||13||

“Please keep this in mind always that whenever the Divine name is there in the core of your heart, that would lead to enhancement of love in devotion more and more; which in turn ensures gradually increasing accumulation of Punya (merit) to ones Credit.” ||14||

“Be always in the elevating and sublime company of a True Master. This would ensure unwished constant remembrance, discriminative thinking and self-realization. Then alone comes in the burning renunciation in all its ramifications.” ||15||

If the Sadhak (practicant) has an inclination of thinking, “I am somebody in the worldly affairs; I am somebody in the spirituality”, it would lead certainly to the collapse of ethicality. ||16||

If one adopts the constant remembrance of the divine name by totally forsaking the feeling of one's body consciousness, then comes the bliss and if one entertains a sense of mother-some feelings towards every other woman, then please call him as the brave, liberal and sagacious. ||17||

When the consciousness of body, name, form and attribute et al submerged in the Soul in the month of March 1912, the Gurudeo proclaimed loudly as 'Atmadeo' ('I am the Self'). ||18||

Know thyself as the 'Jivanmukta' (one, liberated while being alive) when there is no rebirth and death; all the sense-organs have been purified, whereby new sense-organs emerge in the realization. ||19||

Non-attachment is the origin of Devotion, fire is the source of Knowledge and mind is the root of Antahkarana (inner instrumentation). When this happens, the experience follows soon thereafter. ||20||

To rest oneself is the only Swadharma (one's own nature), the Dharma among all the Dharmas (righteous paths). Undertake such research works through constant remembrance of divine name. Then alone would surge out the true salvation-bestowing Dharma. ||21||

The Maharaja did take such a vow of not asking anything from the disciples. Only expectation from them all was go on constantly worshipping the Jagadeesha, Lord of the world. ||22||

Forsake the worry of bodily happiness and behold the constant proximity with the divine. Strive for the realization of God in total disregard to the fact whether this body remains or withers away. ||23||

The Divinity has myriad fruits. When the devotees, expecting wish fulfillment, demand, the Divinity at once goes far away after bestowing the fruits according to their desires. ||24||

That's the reason why, the Maharaja says "Ask for nothing other than God himself; do remembrance with love, since that is the real Spirituality in its true sense. ||25||

Listen carefully the last immortal message of the Maharaja. "Whether the earth gulps you down or thunderbolt crashes upon you, do not forsake the constant remembrance. This is the quintessence. This is the quintessence of Spirituality. ||26||

|| Rajadhiraja Sadguru Maharaja Ki Jai || (Victory to His Highness True Gracious Master!)

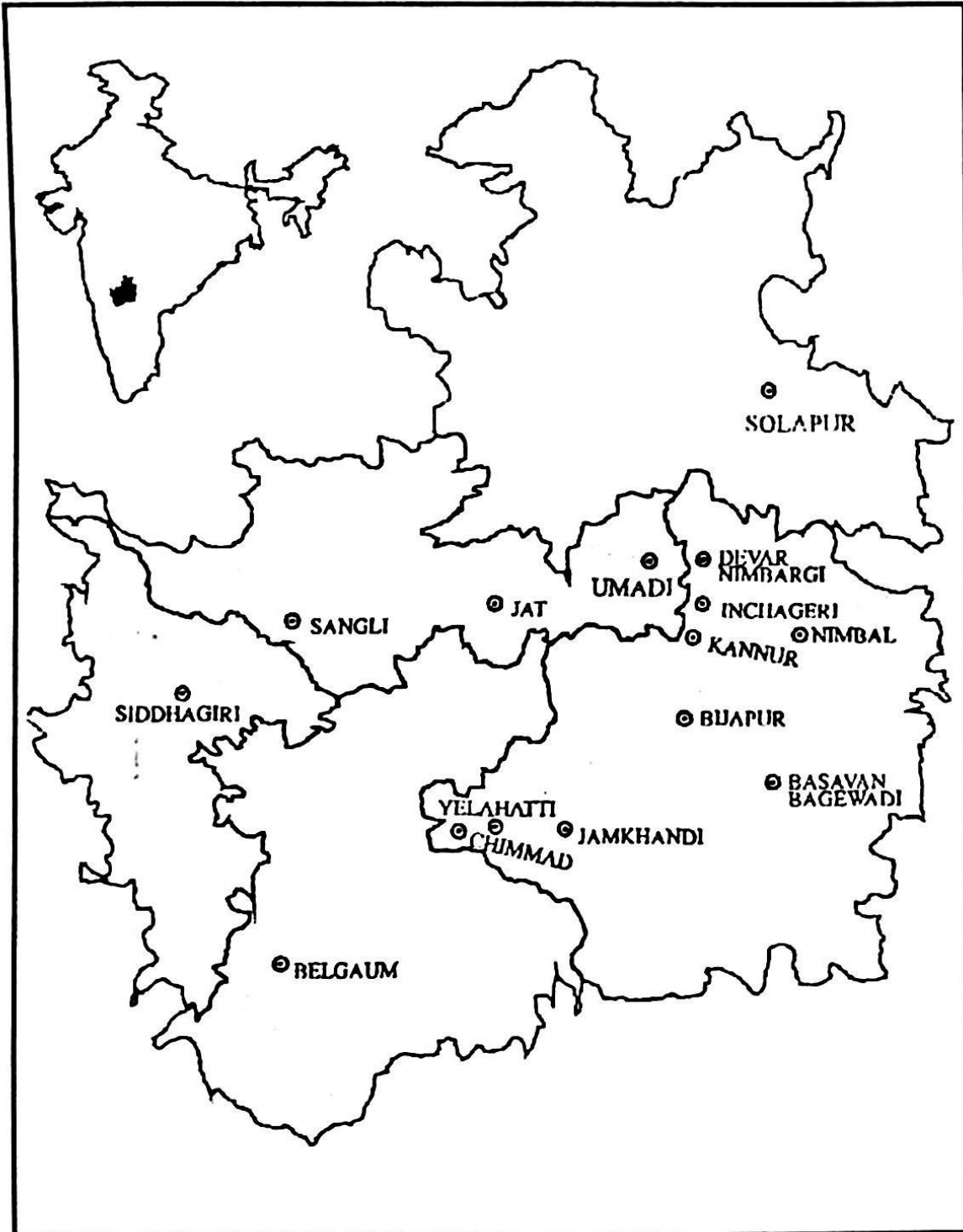
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Hanuman Nagar, Belgaum*

Hand Writing Shri Bhausahab Majaraj

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ॐ नमो भगवते वासुदेवाय
उपासीतं नमो वासुदेवाय
नमो भगवते वासुदेवाय
उपासीतं नमो वासुदेवाय
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नमो भगवते वासुदेवाय
उपासीतं नमो वासुदेवाय

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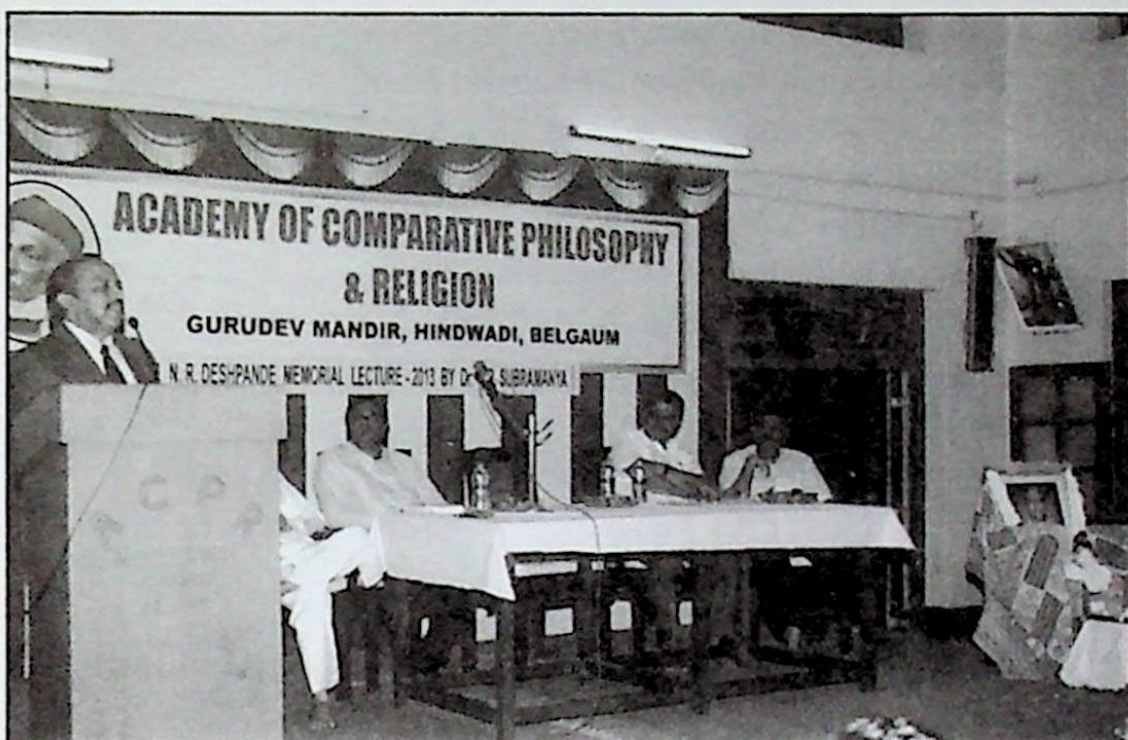
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Prof. N.R. Deshpande Memorial Lecture-2013.

Prof. N.R. Deshpande Memorial Lecture-2013 was held on 10th December, 2013 on the subject The Role of a Guru in Indian Philosophy. Dr. T.R. Subramanya, Vice chancellor of Karnataka Law University, Hubli was chief guest. He delivered the lecture on The Role of a Guru in Indian Philosophy.

Shri. Ashok Potdar, Vice Chairman, ACPR, Belgaum gave welcome speech.

The function was presided over by Shri. A.G. Mulwadmath, Sr. Advocate, President, Bar Association Belgaum.

Guest of Honours were Shri. A.R. Patil, Advocate, Member, Karnataka State Bar Council, Bangalore and Shri. K.B. Naik, Advocate, Member, Karnataka State Bar Council, Bangalore.

Later in the function Dr. T.R. Subramanya was felicitated by ACPR Belgaum.

Shri. M.B. Zirali, Secretary, ACPR, Belgaum concluded the function by giving vote of thanks.

Shri. Subramanya Bhat, Trustee, ACPR Belgaum, Anchored the function.

The function was well attended by crowd.

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