

humble effort to give the detailed information about the history of raas leela , the present situation of Raas-leela: a live description , Raas padaas with notation (pt. Bhatkhande notation system), actual meaning of each pada, a study of the raagas in which the padas are composed, and an effort to know the actual face or structure of the raagas in medieval period and in modern period.

The Teachings of Ramana Maharshi (The Classic Collection) - Arthur Osborne 2014-06-05

Sri Ramana Maharshi is widely thought of as one of the most outstanding Indian spiritual leaders of recent times. Having attained enlightenment at the age of 16, he was drawn to the holy mountain of Arunachala in southern India, and remained there for the rest of his life. Attracted by his stillness, quietness and teachings, thousands sought his guidance on issues ranging from the nature of God to daily life. This book brings together many of the conversations Maharshi had with his followers in an intimate portrait of his beliefs and teachings. Through these conversations, readers will discover Maharshi's simple discipline of self-enquiry: knowing oneself and looking inwards as the road to true understanding and enlightenment. This updated edition will appeal to anyone looking for peace, self-awareness, and guidance on how to embrace the self for well being and calm.

Jnaneshvar - Swami Abhayananda 1989

The story of the life and career of Jnaneshvar, who emerges as one of the most brilliant poets, sublime mystics, and fascinating figures in all of Medieval Indian history. In a mere life span of 25 years, Jnaneshvar (1271-1296) built an everlasting legacy of written masterpieces. In so few years, he had made a place for himself as an enduring presence in the hearts of his countrymen for all time.

Divine Glory of the Lord "SHREE SWAMI SAMARTHA" - Pratap Anant Gogawale 2015-08-08

Swami Samarth, also known as Swami of Akkalkot was an Indian spiritual master of the Dattatreya sect. He is a widely known spiritual figure in various Indian states including Maharashtra, Karnataka and Andhra Pradesh. He lived during the nineteenth century. Swami Samarth traveled all across the Indian subcontinent and eventually set his abode at Akkalkot, a village in present-day Maharashtra. He is thought to have initially arrived at Akkalkot on a Wednesday, during either September or October in 1856 CE. He resided at Akkalkot for close to 22 years. His parentage and origins remain obscure. Some other Indian saints and spiritual figures including Sai Baba of Shirdi and Gajanan Maharaj of Shegaon also have similarly unknown origins. According to legend, once when a disciple asked Swami a question of his birth, Swami responded that he had originated from a banyan tree (vata-vriksha in Marathi). On another occasion, Swami had said that his earlier name was Nrusimha Bhan. Swami Samarth is widely considered to be the fourth (third in physical form) incarnation of Dattatreya, an Indian monk, mystic and Hindu deity. He is also believed to be a reincarnation of Narasimha Saraswati, another earlier spiritual master of the Dattatreya sect. According to Swami Samarth himself, he had originally appeared in the Kardali forests near Srisailam, a Hindu holy town in present-day Andhra Pradesh. He might have moved through China, Tibet and Nepal during his travels across the Himalayas and its adjacent regions. He is also believed to have visited various Indian regions such as Puri, Varanasi (also Kashi), Haridwar, Girnar, Kathiawar and Rameswaram. He might have also briefly lived at Mangalvedha, a town near Pandharpur in present-day Solapur district, Maharashtra. He finally settled at Akkalkot. Swami Samarth is also believed to have visited Maniknagar to meet Manik Prabhu, an Indian saint and mystic considered to be another incarnation of Dattatreya. According to the Shree Manik Prabhu Charitra (biography), Swami resided at Maniknagar for around six months. During this period, Manik Prabhu and Swami Samarth often sat under a cluster fig tree (Audumbar in Marathi) and had conversations on profound spirituality. It is claimed that Swami Samarth regarded Manik Prabhu as a brother. Swami Samarth arrived at Akkalkot in 1856 CE on receiving an invitation from Chintopant Tol and then stayed on the outskirts of the town for about 22 years. He usually lived at the residence of his disciple Cholappa, where his shrine is presently located.

Kundalini Tantra - Swami Satyananda Saraswati 1996

In the last few decades, yoga has helped millions of people to improve their concepts of themselves. Yoga realises that man is not only the mind, he is body as well. Yoga has been designed in a such a way that it can complete the process of evolution of the personality in every possible direction. Kundalini yoga is a part of the tantric tradition. Even though you may have already been introduced to yoga, it is necessary to know something about tantra also. Since the dawn of creation, the tantrics and yogis have realised that in this physical body there is a potential force. It is not psychological or transcendental; it is a dynamic potential force in the material body, and it is called Kundalini. This Kundalini is the greatest discovery of tantra and yoga. Scientists have begun to look into this, and a summary of the latest scientific experiments is included in this book.

Shree Swami Vibhuti Sakshatkar Pratap Anant Gogawale 2002-08-25

The miracle, where a stream of "Vibhūti" emerged continuously from Shree Swāmi Samarth's photograph, took place during the period, 1 st July to 18th July (Aashadh Shukla Ekadashi to Aashadh Krushna Dwādashi), prior to this particular miracle many other miracles had taken place in my life. Almost one hundred thousand people visited our house to witness the 'Vibhūti Miracle'. Many requested me lovingly to write a small book about this incidence. In fact, it was Swāmi's will and command, that I write a book on Vibhūti Sākshātkār. Keeping all this in mind, I wrote this book. I have stated THRUTH and only but the THRUTH in this book. It was a humble attempt but in reality, the word 'Attempt' is also wrong, because I physically wrote or described the incident but in actuality it was the Great Saint of 'Akkalkot', who dictated it to me.

Guru Charitra - Shree Swami Samarth 2008-08-01

Guru Charitra is one of the most revered scriptural texts of Hinduism. Containing the biographies of Lord Dattatreya, (Lord Bramha, Vishnu and Mahesh) and his subsequent incarnations Sripada Sri Vallabha and Sri Narasimha Saraswati, it clarifies several doubts on religious dogmas, rituals and doctrines through a conversation between the master and his disciple. This book, steeped in lofty Hindu philosophical ideas also portrays a picture of the social and economic condition of the medieval times in India, and the message conveyed by the numerous teachings of the Guru needs to be understood in the context of those days. Reading of this interactive account, written in simple and lucid language will give strength and encouragement to spiritual aspirants to continue with their sadhana (spiritual pursuit), enable them to overcome the various problems of modern day living and fulfil their inherent wishes.

Ashtavakra Gita - The Heart of Awareness - Ashtavakra 2019-12-06

The Ashtavakra Gita, or the Ashtavakra Samhita as it is sometimes called, is a very ancient Sanskrit text. Nothing seems to be known about the author, though tradition ascribes it to the sage Ashtavakra; hence the name. There is little doubt though that it is very old, probably dating back to the days of the classic Vedanta period. The Sanskrit style and the doctrine expressed would seem to warrant this assessment. The work was known, appreciated and quoted by Ramakrishna and his disciple Vivekananda, as well as by Ramana Maharshi, while Radhakrishnan always refers to it with great respect. Apart from that the work speaks for itself. It presents the traditional teachings of Advaita Vedanta with a clarity and power very rarely matched. The Reverend John Henry Richards, MA, BD, was an Anglican priest born in 1934 who was ordained a deacon in Llandaff in 1977 and a priest there in 1978. He served in Maesteg, Cardiff, Penmark, and Stackpile Elidor until his retirement in 1999, and died in 2017. He is known for his English translations of the Ashtavakra Gita, the Dhammapada, and the Vivekachudamani, which he put in the public domain and distributed on the Internet in 1994. The text used here is the one revised in 1996.

Shree Swami Samarth Akkalkot Maharaj - Edited & Revised by Dr. V. R. Prabhu 2005-07

The Eternal Wisdom of Dnyaneshwari - Vasant Shirvaikar 2013

Seven centuries ago, Saint Dnyaneshwar wrote a commentary on Gita called Bhavarthadeepika, now popularly known as Dnyaneshwari after its author.

He wrote it on the instructions of his Guru Nivruttinath who wanted to bring to the common man the Vedanta philosophy of Upanishads, hitherto available to only Sanskrit-knowing pundits. Since then Dnyaneshwari has been a timeless spiritual guide providing solace to the rustic folk as well as the educated elite

Sahaja Yoga - Shri Mataji Nirmala Devi 2019-06-01

Shri Mataji writes that “India is a very ancient country and it has been blessed by many seers and saints who wrote treatises about reality and guidelines on how to achieve it.” This is just such a book. This book is both an introduction to Sahaja Yoga, describing the nature of the subtle reality within each of us, and a step-by-step handbook on how to be a good Sahaja Yogi, the nature of Sahaj culture, how to be a leader and how to raise children. “The knowledge of Sahaja Yoga cannot be described in a few sentences or one small book, but one should understand that all this great work of creation and evolution is done by some great subtle organization, which is in the great divine form.”

The Journey Continues - Sri M 2022-02-07

SRI M WAS BORN in Trivandrum Kerala in 1949. At the age of nine he had a strange encounter in the backyard of his house. Under the jackfruit tree he saw a matted-haired yogi. The yogi blessed him saying 'you will get to know our connection in time' and walked away. After this incident the mind of the young boy, born of Deccani Muslim parents, turned towards Vedanta and the great Indian tradition of yoga that led to deep contemplation. Meeting many known and unknown sages and yogis as if by design, Sri M at the age of 19 left home and went off to the Himalayas. There, at the Vyasa Guha beyond Badrinath, he met the great yogi Sri Maheshwaranath Babaji belonging to the Nath sampradaya. As an apprentice to this great being, his mind underwent a profound transformation. Travelling with this bare-footed yogi, he had many wonderful experiences. A detailed account of his almost unbelievable experiences from childhood to the present can be found in Sri M's autobiography, *Apprenticed to a Himalayan Master: A yogi's Autobiography*. On the instructions of his master, he returned to the plains and lived incognito for a long time. Meanwhile, he got married and has two children who are themselves grownup and married now. Sri M wears no grand robes, has no special hair style, is often found wearing jeans and T-shirt or dhoti and white shirt. He lives in Madanapalle, travels around the world conducting retreats and giving talks on yoga, Upanishads, Sufi teachings - in short, inner core of the religious traditions of most religions including the Jewish, the Christian, Buddhist and so on. He calls himself a practising yogi. Sri M heads the Satsang Foundation which runs the Satsang Vidyalaya - a free school for the underprivileged and an IIC-ICSC boarding school called Peepal Grove School, a rural school in a remote village 20 kms from Madanapalle and a Swasthya Kendra - a free medical service for the poor. The Satsang Foundation has recently initiated the MYTHRI programme involving large scale re-forestation and is in the process of setting up a modern hospital to cater to the needy on the outskirts of Bangalore.

SANT JNANESWARA'S PASAYADANA - SHRI SHANKAR MAHARAJ. KHANDARKAR 2018

Eminence of Lord Shreepad ShreeVallabh - Pradip Anant Gogawale 2021-08-30

Sripada Srivallabha (Telugu: శ్రీపాద శ్రీవల్లభ) of Dattatreya tradition (sampradaya) who is regarded as an incarnation of Lord Dattatreya. He is considered one of the first complete Avatars (incarnations) of the deity Dattatreya in Kali Yuga. Of note, Narasimha Saraswati, Manik Prabhu and Swami Samarth are other incarnations of Lord Dattatreya that followed Sripada Srivallabha. Sripada Srivallabha was born and lived in Pithapuram, a town in present-day Andhra Pradesh in India. The grandparents of Sreepada Sreevallabha belonged to the Malayadri village of Guntur District in the Palnadu area of Andhra Pradesh state in India. Malladi Bapanna Avadhanulu of Harithasa gothra is the maternal grandfather of Sripada. His wife Rajamamba also belonged to a scholar's family. Her brother was Malladi Sridhara avadhanlu belonged to the same place. Once the two scholars went to 'Ainavilli' a remote area in Godavari mandal, and there they conducted a yagna where they actually made Lord Ganapati appear during

the time of Poornahuti, which was witnessed by all the people who attended the 'yagna'. Lord Ganapati had received the Poornahuti with his trunk and to the astonishment of all the people, disclosed that he will take birth as Sripada Srivallabha on Ganesh Chaturdhi. Later both the scholars went to Pithapuram village and settled there. Sripada Srivallabha took sanyas at the age of 16 years, and lived in his physical form only until the age of 30. Some of the noted holy places that Sripada Srivallabha visited during his life time are -Varanasi (Kashi), Badarikashram, Gokarna, Srisailam and Kuravapura. Shripad Vallabha stayed in Kurupuram much of his life. The religious significance of Kurupuram is duly mentioned in the book *Shri Guru Charitra* and other holy books associated with Shri Dattatreya. Shripad Vallabha did many leelas here. It is believed that the Avatar Sripada Srivallabha is 'Chiranjeevi' (immortal) and that he took 'Jalsamadhi' in Kuravapura or Kurugaddi, a river island on river Krishna near Raichur, Karnataka. He disappeared since then as a human but still exists in 'Tejorup' (in Pure energy form). On the opposite bank of the River is Vallabhapuram belonging to Telangana state which is also sacred.

Words of Wisdom: Life Lessons, Thoughts and More - D S Pandit 2022-05-11

This book is a collection of thoughts, one-liners and three short stories. Each thought is about a specific topic like Life, Faith, etc. One-liners on different topics are grouped in one section. This book contains many short write-ups about various aspects of life seen from a new perspective. A few topics are discussed using short stories to make them more interesting and easier to understand. The author has tried to narrate some life lessons and observations through this book with a touch of philosophy. This book is ideal for reading during travel because it contains many short write-ups which can be read again and again. Also, there is no need to read the chapters in a specific order, because they are independent of each other. This is also useful for professionals who are keen to find some fresh ideas to make their speeches and presentations more interesting. The author believes that the readers will find this book helpful and thought-provoking!

Yogiraj - V. V. Shirvaikar 2014

Anubhavamrut - Jñānadeva 1996

The Anubhavamrut, A Unique Poetic Work Of 3210 Lines Is A Meditation On ýBeingý Or ýThe Selfý In The Kashmir Shaivagama Tradition. It Is A Blend Of The Poetry Of Ideas (Logopoeia), The Poetry Of Resonant Sound (Melopoeia), And The Poetry Of Visual Images (Phanopoeia) To Paraphrase An Observation Of Ezra Pound. It May Not Have A Parallel In World Literature And Is Indeed A Distinctive Property Of The Marathi Poetic Heritage.

Brahma-sūtra-bhāṣya of Śrī Śaṅkarācārya - Śaṅkarācārya 1965

A commentary on Bādarayaṇa's Brahmasūtra.

Pradip Anant Gogawale 2021-07-23

Shankar Maharaj was a Perfect Master in the tradition of Nath Siddhas. Different stories are told about the birth and early life of Shankar Maharaj. But the following story of his birth and initiation by his guru appears to be most authentic, having been told by Maharaj himself to his prime disciple Dr. Nagesh Dhaneshwar of Nagar, about 200 kms from Pune. Once Dr. Dhaneshwar asked Maharaj his age. Instead of answering, he asked him to judge his age from his physical examination since he was a medical doctor. Dr. Dhaneshwar judged his age to be more than 125 years. Maharaj agreed with him and told him that he was born in about 1800 at Mangalwedha (near Pandharpur) in the family named Upasani. He used to be a very naughty boy. Once, when he was seven to eight years old, he went chasing a deer. The deer entered the forests on the banks of the river Chandrabhaga towards a place called Machnur. He followed it and soon reached a Shiva temple. When he was about to shoot the arrow a large sanyasi came, lifted the deer and held it in his arms. He said “My child, why do you kill the innocent animals? If you want to hunt, hunt wild animals, but don't kill this” nevertheless he shot the arrow at the deer in the sanyasi's arms. It hit him but became blunt and fell down. Another arrow also met the same fate. He become confused but the sanyasi smiled, kept the deer down, came near and fondled him. Thus Maharaj got “Sparshdiksha” or initiation by touch of the Yogi, who was no

other than Swami Samarth of Akkalkot. Maharaj stayed with him for six months during which he gave him all knowledge and instructed him to go on pilgrimage. He went to the Himalayas where he did a very hard penance. On returning from there he spent his time with Siddha-Yogis in and around Vriddheshwar (near Nagar) which is known as the center for meditation of several Nath Siddhas in the past. Maharaj remembered having received Dakshina from Peshwas hands in Shanniwarwada in Pune, the seat of Peshwas rule. After the British took over Pune, he met a British Collector who developed a faith in Maharaj and considered him his Spiritual guide. He took Maharaj to England where he stayed for ten years teaching the yoga path to this British officer. Being asked by Dr. Dhaneshwar whether this is how he is able to speak such good English, he said, "No Doctor, He who understand the principle which is beyond the source of all languages and who becomes one with it, knows any language, even the language of animals and birds. He becomes the energy itself therefore he is able to decipher the vibration. I understand the English language perfectly. I have read complete Shakespeare. He had rich experiences of life. Among his plays, I Like Hamlet, Macbeth, Othello and Romeo-Juliet." One can surmise therefore that at the time of samadhi Maharaj was about 150 years old. It is not clear when Maharaj came to Maharastra, Pune in particular. From the biography of Dr.

Dhaneshwar who was born in 1899, it is seen that Maharaj met him at Nagar when he was a schoolboy, that must have been around 1910 when Maharaj was already past hundred. He used to move frequently between Nagar, Pune, Solapur and Akhuj, also visiting in places with Shri Dattatreya influence like Gangapur, Narsobawadi, Mahurgad and Girnar. Wherever he went he attracted devotees. In appearance Maharaj is described as 'Ashtavakra' or bent in eight places. Maharaj had a short stature, but was "Ajunubahu" or having long hands reaching below his knees. Most noticeable were his large and bright eyes and a child like expression on his face. In later years he had a beard. He often had a brandy bottle in his hand and a hunter whip with him. He used to address people by the swear words, but without malice. It was believed that if Maharaj rebuked anybody he got rid of misfortunes. He used to talk with lisp which was due to his unusually long tongue. The immense kindness and compassion of Maharaj were consistent with his being a Nath Panthi in the Guru tradition. According to what Dr. Dhaneshwar told "The aim of a Nath Panthi is to help people without bothering about his own personal liberation. Because of the compassion for all living, he takes birth again and again all over the earth in all communities and not necessarily ordained as a Nath Panthi during that birth. It is because of such selfless liberated souls that the fabric of human society is maintained." Maharaj did not stay long at any single place. He used to move from devotee to devotee. He was fond of smoking honeydew (popularly known as Pilo hatthi) cigarettes. He was also fond of drinking brandy and appeared to be often intoxicated. He used to like the scent (attar) of hina and loved music. Maharaj used to drink with a purpose. His drunken appearance helped him in keeping unwanted people away. Only those people who saw Maharaj beyond the external looks could come to him. There are instances when Maharaj drank and another person nearby got drunk. Some people to whom Maharaj gave a brandy glass and asked them to drink it told later it was not liquor but nice tasting coconut water. Maharaj was fond of wearing rings and jewels but he could throw them or give to others easily. The life of Shankar Maharaj has been full of miracles he performed to help his devotees. Such miracles are associated with many Yogis. The miracle includes the knowledge of past and future events, creation of matter going from one place to another instantly, being at several places at the one time, feeding a multitude from the small quantity of food and so on. Maharaj did these miracles to instill faith in them and to draw people to spiritual path. Maharaj had said, "I am a slave of the simple and teach lessons to the scoundrels. I am the blotting paper of egotistic persons. I cannot tolerate ego. I suck it out." Maharaj had large number of devotees and disciples world over. Dr Dhaneshwar, Maj. Abhyankar and his son Dattareya , Raobahadur Navale from all from Nagar; G.K Pradhan and Keshavbhai Asher from Mumbai, Raosaheb Mehendale and his wife Taisaheb, Vasudev Pandit, Baburao Rudra, Mamasahab Dhekane, Yellubahi and Gosavi all from Pune, Mr.Girme and Mr. Vasant Kulkarni from Akhuj, are some of well known

names from the large family of disciples. Maharaj gave spiritual guidance to millions, who are evolving spiritually under his protection even today. Dr Dhaneshwar was his principle disciple. According to Maharaj, their association was for more than six hundred years. Being Nath Panthis in the earlier births also and closely connected to Gahininath. Maharaj had shown him the place where he i.e. Dr Dhaneshwar used to do sadhana in the caves in the Vrishdheshwar hills near Nagar in the previous birth. He was a very capable person and Maharaj gave him all his knowledge. Maharaj first appeared before Dr Dhaneshwar when the latter was a schoolboy but the real training started just after his Graduation in medicine. Maharaj used to visit him often and throw things around. This used to make the doctor angry. One Day, Maharaj scattered some importance articles here and there. Doctor, who was under tension due to personal worries asked Maharaj to leave and when he did not, pushed him down the stairs. As a result of this outburst the doctor became unconscious. When the doctor recovered from unconsciousness he found his head was on Maharaj's lap and Maharaj was gently caressing his head with love of a mother. At that moment he suddenly realised the real nature of Maharaj. He realised that the Guru's love is deeper than mother's love. From that moment he completely surrendered to Maharaj. Raosaheb Balwantrao Mehendale who was a barrister and his wife Taisaheb Mehendale were also close disciples of Maharaj . One of his friends Sardar Mirikar was instrumental in bringing Raosaheb to Maharaj. Maharaj initiated Tai Saheb and asked her to give discourses on Dnyaneshwari (an exposition on Geeta). The Mehendale couple left Bombay and settled in Pune in their ancestral house Mehendalewada at the Appa Balwant Chowk in Pune. Spiritual programs like the discourses, bhajans and kirtans were held in Mehendalewada which became a center of solace for people who were frustrated in life and needed a relief. These discourses from Taisaheb used to impart deeper bliss to the listeners and they used to feel the meaning of their life being unfolded. It was as if Shri Shankar Maharaj was speaking through her, for he had already told that "I myself cannot give discourse. I need some intelligent person with pure mind". This incident of giving darshan of the desired deity was unique. Sir Chunilal Mehta, once Governor of Bombay Presidency in British Raj was a close friend of Raosaheb Mehendale. He was a a kind natured person and scholar, well versed in both Western and Indian literature. He used to attend the discourses in Mehendalewada. One day he told Raosaheb that inspite of his vast reading, travelling all over India visiting holy places, he felt something was lacking in his life. This was just before Taisaheb's discourse on Dnyaneshwari was to start. The stanzas Taisaheb had selected that day related to seeing manifested God. Sir Chunilal was considerably influenced and said that he wanted to experience something like that. Raosaheb took him next day to meet Maharaj who was at that time in Mama Dhekne's house. Maharaj was as usual reclining on a cushion, laughing and talking to himself. Lady Mehta sat with Taisaheb on ground. Sir Chunilal stood and did namaskar to Maharaj. Raosaheb spoke to Maharaj and told him that Sir Chunilal had come with his wife to meet him. Maharaj first ignored him and then fixed his eyes on Sir Chunilal who instantly went into a deep trance, tears started flowing from his eyes. And then Sir Chunilal ran to Maharaj and fell on his feet making them moist with the tears. Lady Mehta was also in a similar condition. Sir Chunilal later told that in those moments Lord Vishnu his personal deity had appeared before him. Sir Chunilal was still in trance for a long time. The feeling of incompleteness left Sir Chunilal permanently. Thereafter Sir Chunilal continued to remain in that internal trance state. He never went any more on pilgrimage to holy places. A few months before taking samadhi Maharaj had chosen the present site. It was a farmland owned by one Mr. Malpani who had agreed to give him the land. A few days before the samadhi, Maharaj told to his devotees, who had gathered at Mama Dhekne's house, "These clothes have become old. They must be discarded." everybody realized he was referring to his body and not real clothes. He then asked them to gather there after four days and that he would make 'khichdi' for them. Four days later, when they gathered at Mama Dhekne's house, Maharaj himself cooked the 'khichdi' and distributed it. Then Maharaj said, "Dnyaneshwari is not to be read. One must live by it. This world has been saved only by the advice of the Saints and Dnyaneshwari He who fills his life

with Dnyaneshwari will surely have a happy life. I have nothing more to say." And with that he bid good-bye to those who had gathered, except Dr. Dhaneshwar, Gosavi, Dnyananath, Mehendale couple, Mama and Mami Dhekne. He said, "For Yogis and liberated persons, samadhi should be taken at an auspicious time. This time is coming on Vaishakh Suddha Ashtami. I am going to deposit this material body in the ground that day." During the next ten days or so, Maharaj broke all outside contacts. Only the usual group used to visit him at Mama Dhekne's house. Not a word was spoken. On the seventh day, that is the day before the samadhi, he told Mami, "Give me just a cup of tea. Inside the shelf spread a small mattress and keep a cushion. I am going to take bath and sit here. I don't want to speak a word nor meet anyone. The door should not be opened." And they did accordingly. Mama and Mami were sitting the whole night in front of the shelf keeping watch. At four o'clock in the morning voice came from inside the shelf, "Make further arrangements. Take care of this material body. This flame of Dnyanadeo is now leaving it". It was April 24th 1947. People gathered to have a last sight of the body of the Master. Next day around noon the body was taken in procession to the place and by the route indicated by Maharaj. Ground was dug at the indicated place for the body. About five o'clock in the evening the body was interred and in no time only a mound of garlands was all that could be seen. An unusual thing about Maharaj has been that even after samadhi he visits his devotees. Most visits have been out of a need to save them from calamities or to give guidance. Dattavtars: Shripad SriVallabh Sri Narasimha Saraswati Shree Swami Samartha Sri Sai Baba of Shirdi The Perfect Masters : Gajanan Maharaj of Shegaon , Hazrat Babajan , Narayan Maharaj , Meher Baba , Hazrat Tajuddin Baba Shri Upasani (Baba) Maharaj , Shri Manik Prabhu Maharaj , ParamSadguru Shree Gajanan Maharaj of Akkalkot Shri Krishna Saraswati Swami, Swami Swaroopanad of Pawas, Shri Vasudevanand Saraswati Swami Maharaj

Directory of Social Welfare Agencies in India, Maharashtra - India. Central Social Welfare Board. Research, Evaluation, and Statistics Division 1977

Shri Sai Satcharita - Govind Raghunath Dabholkar 1999

Translated from original Marathi by Indira Kher, this work is a verse composition containing the known facts about Shri Sai Baba's life at Shirdi, and also his teachings seeks to meet a long-felt need. This is the Bible of Sai devotees in every sense of the term, In its veracity, sanctity, faith and devotion that it inspires and the deep satisfaction, a sense of fulfilment that it brings to the devotee, it has no equal. Its sanctity derives from the fact that its idea was conceived during Baba's lifetime and with his blessings and express permission. For those unaware of Shri Sai Satcharita it is necessary to add that in the original it runs into 53 chapters and contains over 9,000 verses. Every chapter has a judicious mixture of philosophy, stories and anecdotes along with the Baba's teachings.

Supreme God: Body, Will, Wisdom, and Work -

Kardaliban - Prof. Kshitij Patukale 2014-01-01

Devotees of Sri Datta have always have a curiosity about the life of Swami Samartha. While trying to understand his personality, his work and the whole purpose of his life, Kardaliwan can hardly be left out as it is a most important part of his biography. It has always been believed to be an inaccessible place and truly very few people have been inside it. And yet, in spite of its difficult location and the aura of mystery that it carries, the forest can be explored if one is so fortunate as to have the blessings of Swami at his back. The author has given many historical references and explanations on various issues connected with Kardaliwan which will help to clear such misunderstandings as prevail in the masses. The work discusses in detail different facets of Kardaliwan, ranging from ecology to spirituality. There are also chapters on such topics like annadana, penance, hospitality, the three incarnations of Sri Datta, the holy Datta places and various chants with their meaning and importance. This makes the work an important reference book for devotees as well as researchers.

A Guide to Shaktipat - Swami Shivom Tirth 1985

Dialogues on the process of awakening shakti towards inner consciousness

while performing Yoga.

The Life of Shivaji Maharaj - N. S. Takakhav 2019-02-20

This book has been considered by academicians and scholars of great significance and value to literature. This forms a part of the knowledge base for future generations. We have represented this book in the same form as it was first published. Hence any marks seen are left intentionally to preserve its true nature.

A History of the Mahrattas - James Grant Duff 1921

Understanding Gandhi - Usha Thakkar 2011-02-02

Understanding Gandhi is a collection of interviews of six of Mahatma Gandhi's closest associates-J.B. Kriplani, Raihana Tyabji, Dada Dharmadhikari, Sushila Nayar, Jhaver Patel and Sucheta Kripalani. The interviewees reflect on Gandhi's ideas in the light of changes that took place in India after Independence. These interviews have been conducted by Fred J. Blum (1914-1990), an academician and consultant to the US Senate Committee on Labor and Public Welfare, whose lifelong commitment was to understand Gandhi's approach to social, economic and spiritual issues. The book provides glimpses of Gandhi's ideas and working relationship with his colleagues who came from a wide range of backgrounds, professions and geographical regions. It also brings out the thoughts of Gandhi and his followers on several important issues such as Satyagraha, non-violence, Brahmacharya, spirituality, and fasting. This blend of an intimate knowledge of Gandhi and the reflective hindsight gives the book a unique vantage point that promotes a holistic understanding of Gandhian thought and philosophy.

So Far So Near - Kinkar Krisnananda 2008

Author's mystical experiences with his guru Sitaramdas Onkarnath, b. 1892, Hindu religious leader.

Infinite Paths to Infinite Reality - Ayon Maharaj 2018-10-08

Sri Ramakrishna is widely known as a nineteenth-century Indian mystic who affirmed the harmony of all religions on the basis of his richly varied spiritual experiences and eclectic religious practices, both Hindu and non-Hindu. In *Infinite Paths to Infinite Reality*, Ayon Maharaj argues that Sri Ramakrishna was also a sophisticated philosopher of great contemporary relevance. Through a careful study of Sri Ramakrishna's recorded oral teachings in the original Bengali, Maharaj reconstructs his philosophical positions and analyzes them from a cross-cultural perspective. Sri Ramakrishna's spiritual journey culminated in the exalted state of "vijñana," his term for the "intimate knowledge" of God as the Infinite Reality that is both personal and impersonal, with and without form, immanent in the universe and beyond it. This expansive spiritual standpoint of vijñana, Maharaj contends, opens up a new paradigm for addressing central issues in cross-cultural philosophy of religion, including divine infinitude, religious pluralism, mystical experience, and the problem of evil. Sri Ramakrishna's vijñana-based religious pluralism--when grasped in all its subtlety--proves to have major philosophical advantages over dominant Western models. Moreover, his mystical testimony and teachings not only cut across long-standing debates about the nature of mystical experience but also bolster recent defenses of its epistemic value. Maharaj further demonstrates that Sri Ramakrishna's unique response to the problem of evil resonates strongly with Western "soul-making" theodicies and contemporary theories of skeptical theism. A pioneering interdisciplinary study of one of India's most important philosopher-mystics, Maharaj's book is essential reading for scholars and students in philosophy of religion, theology, religious studies, and Hindu studies.

Daily Live - Independently Published 2021-07-12

Daily live, a note for writing notes, daily life, for school students or anyone who wants to write down the events of their fun day.

How to be a Winner - Prakash J. Shah 2020-01-01

Sir Swami Samartha. - N. S. Karandikar 2008-02-21

Must read if you are devotee of Sir Swami Samartha.

In Danger Remember Me - Swami Shuddhanandaa Brahmachari 2004

Life and teachings of Baba Lokenath Brahmachari, 1731-1890, a Himalayan

