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Jagdguru World To Transformation Jagdguru Saint Tukaram Mharaj Modern Bhakti Shakti Connections Of Reflections And Discussions.

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Abstract.

There are many such aspirations while living life. We are constantly trying to fulfil those aspirations. Who am I in this effort? This question is hidden. In his search we find the Guru. This tradition of Guru reaches up to the Jagadguru. Ramcharitmanas And Bhagawatgita is not complete without the tradition of these two books. All these traditions were broken by Saint Tukaram Maharaj in the 15th century when he wrote the book Gatha and broke this tradition. This article shows Varkari Sampradaya on one side and Bhakti Shakti as indescribable on the other side.

Keywords

Jagadguru, Gatha, Saint Tukaram mahahraj, Books.

INTRODUCTION

A new education system and a new profession emerged by designing it like architecture. It was expected to give education and professional knowledge, and there was a greater need for peace. From that, a new spiritual level emerged. Through it, a new social structure and religion emerged. It comes with states and government system. From it you can see the spiritual formation. Spiritual elements are connected with forest and jungle. Some of them are snow-covered regions, some are thirsty regions and some are emerging on dense green. Vritti is felt. From it we can easily feel the bond between environment and body as well as living nature. Navagrath and Navadisha are found. From it we can easily find the rise of yogic culture in the present state. From it, new progressive communities, groups and religions were created to bring ease to meet the challenge of navasgharsha. .Guru Shishya Parampara emerged to guide and guide him. A new tradition emerged that combines transcendental knowledge. That tradition is the concept of Jagatguru.

In the new period, new spiritual structures were created for the emergence of new spiritual vision. Those structures were complementary to take the spiritual path towards liberation. Many saints were born in it. Of course, because of his knowledge and education, Navdisha got these.

According to the new revelation, the spiritual structures have been created in a spiritual way to acquire the knowledge of spiritual perception. Their spiritual schools can be found in the visions and churches of many sadhus and saints Anu Mahant. In this, you can see the creation of new verbal and supposedly transformative inventions. Discipleship comes after accepting the Jagadguru tradition.

Jagadguru is a legendary conceptualized and sponsored tradition in India. As time has changed, there have been continuous changes in this educational tradition. It is associated with Rishi Muni and his Sahajshishana. It has changed according to various needs, after the creation of social questions and for social development. The tradition of Jagadguru emerged. Though the Guru Shishya was a part of this tradition, many of them did not marry. Through the Shishya tradition, monasteries, madiras and new systems of education and study were developed. They also invented new sciences.

Nevertheless, the idea of applying Spiritual design approaches to Spiritual management is new and, as yet, largely underdeveloped. Even as Speritual managers are adopting these approaches, academics and practitioners are attempting to define them. What has implications for manager ultimately will affect business schools. As managers become more interested in design methods, Speritual business students will need to develop competency and business schools will, inturn, be expected to provide courses in these approaches. At the same time, business schools are under intense criticism and, in the view of some, have reached a point of crisis. Both academics and management practitioners criticize Spiritual programs for their lack of relevance to practitioners, the values they impart to students, and their Spiritual teaching methods.

My purpose in this □□□□□ is to explore the extent to which □□□□□□□□□□ design thinking can address the problems afflicting □□□□□□□□□□ business schools. As one of the leading proponents of Speritual design thinking in business, as he gives us a window on understanding the scope of the concept and its potential for improving Spiritual business education.

Such joy ,this notion of howon earth could he possibly, with very little money, create something that looks great and sells. The idea was: "There is this problem—all these constraints and something has got to look great." As I watched it, I saw that this is what great Spiritual business leaders do. They enter some kind of constrained environment where they want to do something that is near impossible. They have to figure it out by thinking differently

from anybody else. The best to what I see in the best business people is the same as what I see in designers at their best.

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The nonintegrative thinker readily accepts unpleasant trade-offs and the integrative thinker instead seeks creative resolution of the tension.

So under the traditional model, it seems that we are selecting among predetermined alternatives. With a design model we would like to think outside the existing alternatives and create new alternatives. Exactly. A traditional manager would take the options that have been presented and analyze them based on deductive reasoning. You typically get those options on the basis of what you have seen before—that is, inductive logic. You then select the one that has highest net present value. Whereas a designer uses abductive reasoning to say, “What is something completely new that would be lovely if it existed but doesn’t now?”

Feature From Traditional Store ... To “Design Shop”

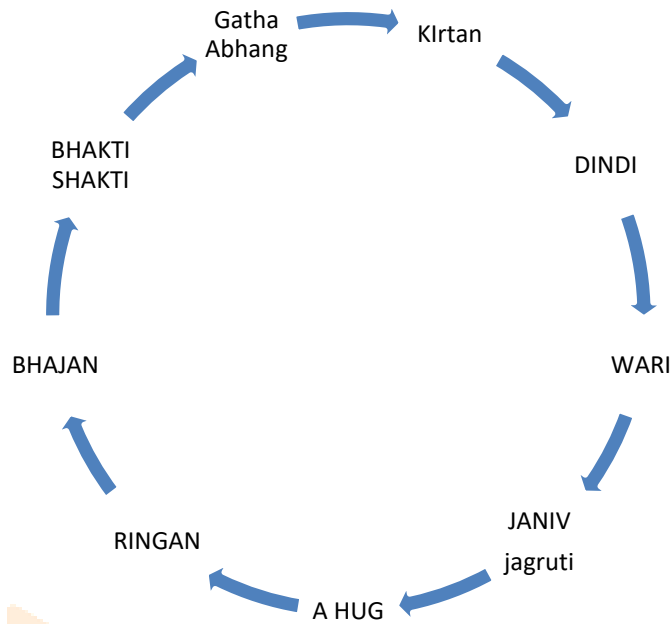
Flow of Work Life Ongoing tasks Projects Permanent assignments Defined terms Style of Work Defined roles Collaborative Wait until it is “right” Iterative Mode of Thinking Deductive Deductive Inductive Inductive Abductive Source of Status Managing big budgets and large staffs Solving “wicked problems” Dominant Attitude We can only do what we have budget to do Nothing can’t be done Constraints are the enemy Constraints increase the challenge and excitement.

Now, the tools that we do teach are overwhelmingly logical and rational tools, they are based on economics, traditionally. Or psychology. that economics has taken over the Spirituals management discipline and that drives all this thinking.

We believe that the book is the Guru. Similarly, Jagadguru was working to bring both Bhagavadgita and Ramacharitramanas to the society. Similarly, Jagadguru used to convey his own new thoughts through sermons and melodious music. His journey comes to Saint Tukaram Maharaja. That story The thoughts in the Gatha are eternal and transformative. Because of this, the Warkari sect has reached a great height. Even though there is a constantly changing society, the Abhangs in the Gatha show that the society is changing.

The tradition of connecting with Jagadguru Sant Tukaram Maharaj and knowing God through self-experience is Sant Tukaram Maharaj Dehu Modal. That is, Jagadguru concept. The tradition of new saints was created by attacking the tradition of Jagadguru. The only saint who got the title of Jagadguru from Lokamanasa is Sant Tukaram Maharaj. Indian The tradition of Wari in society is connected with the word Varkari. When a Varkari goes through all these processes, the Varkari gains the power to reach the Yoga of Jiva Shiva Anbhuti. The

culmination of knowledge and devotional power is the journey of this sect. Agriculture, soil, water, living things and space are instincts of this sect.



Gatha Abhang

Unbreakable Asa Abhang Vrikshavalli Amha Soyre Vanchare These lines are never broken. Its scope is so strong. It is in the book of Abhang'rupi in the form of knots. This is the story which has many thousands of Abhangs in the form of Abhang. Those words and ours become abhang. Kirtan is formed from abhang.

Accepted by Narayana | Nidya te hi tene Vandya || 1 ||

Ajamel Bhilli Tarili Kuntani | Pratyaksha Purani Vandya Keli ||

Brahmahatyarasi Pataken Apar | Valmik Kinkare Vandya Kela || 2 ||

You say here the bhajan praman | what greatness should be shown || 3 ||

The above lines show us in this abhanga how the journey of a pure devotee and the importance of the Purana is a positive companion.

Anath Pardeshi Heen Din Bhole | Ugale Chi Lole Tujhe Rangi || 1 ||

We should say that I should give love and happiness to my father

The vision of the tortoise should be seen Maj | Vijni Umaj Maj Davunia || 2 ||

You say that you have surrendered | Kaya read your mind is not yours || 3 ||

What is the nature of orphanhood in the above description, how simple is it, how many emotional colors are given in it. People take this orphanhood as their own and move away.

Orphaned man offers supreme happiness in the form of weakness. The eye should be sharp, it should be understanding towards science and it should be shown to others. Jagadguru in this It is said that for this society I have surrendered to your money, your body, your mind has become mine.

Vachne hi Naad|No bole te muken khod||1||

Both are different, they are of interest

Andhar Prakash|Jai Diwas Pave Nishi|

Kirtan

Kirtan is a Varkari tradition. It was created during the period of Saint Tukaram Maharaj. There are various social, economic and political issues in the society. Those issues can be known to the society through enlightenment. It leads to social enlightenment and the society takes initiative to solve some of these issues. Kirtan is a broad art of enlightenment.

Sudara to Dhyana standing up and doing Katavari Vadonia.

Tulsi Mal Gala Pitambar Kausubh Mani Virachani

Lochni saw Vitthal's appearance like this.

Vitthal Vitthal Jai Hari Vitthal.

Pundalik Varde Hari Vitthal

Vitthal Vitthal Jai Hari Vitthal.

In this verse, Vithala is described by name. This description is that we should wear Tulsi material around our neck with our meditation money, accept purity and live a life with a stiff neck like Vitthal.

Bola Pundalik Varde Jai Hari Vitthal

Vitthal Vitthal Jai Hari Vitthal.

So I went to a village where there was a problem of water and sanitation. The women of that village came to me and told me about the problem of addiction in the village. What I am saying is that even though all these problems are facing us, it is easy for us to solve them. Many problems of women in the village will be solved and the problems of women in the village will be reduced through maintenance business and something to be done.

Dindi

Village education was a social movement. Dindi was one of the elements in this chalvali. All the villagers from Lahna to seniors used to participate in it. There were special messages

such as planting trees, maintain cleanliness etc. This element emerged during the time of Sant Tukaram Maharaja in Jagadguru tradition. Ala. Dindi came to Kadahni in the village, then this Dindi joined many villages by connecting each village and spread far from Tidehu to Pmdharpur. This Dindi started to include various Dindi of various villages and now its scope has become hundreds of Dindi tradition. The participants take part. The transformation is seen in them.

Wari

The main foundation of the Warkari Sampradaya is the devotion to Vitthal and the power derived from it. It is directly related to the tradition of Wari. The biggest wari in the practice of Wari tradition is Asahadhi Wari. In this, all the saints of Maharashtra gather together in Padharpur with great devotion. From here Parivartnakaya prasad goes all over the world. Jagadguru Sant Tukaram Maharaj's palanquin and accompanying dindis and many dindis come to Pmdharpur. This journey is to attain divinity. On Maghi Ekadashi, all the Dindyas and Satachi Madiyali gather in the village of Jagadguru, Dehu.

Awareness

Through bhajan, kirtan, taal mridung and vina, the singing of Abhanga and awareness through it was done. This was happening in wari time. But the message of awareness is hidden. The aim is to achieve peace in one place and to create a pleasant atmosphere. Kirtan is the main medium of enlightenment in the Varkari tradition. In this tradition of enlightenment, samjvikas is a message of transformation. Bringing the consciousness of reconciliation and elimination of caste discrimination to Pandharpur.

a hug

In the tradition of Jagadguru, the yoga of royalty and spiritual knowledge took place for the first time in the village of Dehu. Chhatrapati Shivaji Maharaj met Saint Tukaram Maharaj by touching the feet of Saint Tukaram Maharaj and started the tradition of neck touching in Varkari Sampradaya. Throat contact happens in proportion. Through it, devotees get devotion and energy.

Ringan

The tradition of Ringana started when the Vari, which had been going on for thousands of years, was transformed into a palanquin ceremony. The tradition of arena may have started in a figurative sense. All the Varkari, Talkari, Zendekari, Mridunga players, Veenakari stand in a circle. The alarm begins. Varkari starts dancing to the same beat and rhythm of tala-mridunga. It is in this rhythm that the horses of the Dindi ceremony greet the palanquin by circling round at full speed. The speed of the tala-mridunga, the cheering and the galloping horses are all a sight to behold; At the same time, the army camp and discipline are also befitting. Considering the maulis and tukobarayas stay at the base, the god's tent in the

middle, the tents of others on the sides, the place of community aarti in the middle, the structure looks like a military camp. The invention of the arena is like a whole military discipline. The arena ends and the games of Hamama, Phugdi, Hututu, Atyapatya, Ekibeki begin in the periphery of the arena to the sound of tala-mridunga. It is important to understand why the practice of arena started and what is its metaphor. Wari is basically a multi-faceted game. Altruism is by serious contemplation, sense suppression, arid and very difficult; Also, not with incomprehensible theoretical lectures, but with joyful play and self-forgetfulness. Even Panduranga likes sports.

bhajan

Bhajan in the Dindi of Jagadguru Saint Tukaram Maharaj is performed before resting after the Dindi is settled in a place. At other times of the year Varkaris who believe in Varkari Sampraday and Jagadguru perform Bhajans in temples and other festivals and events during Jayanti to get their happiness and attain God. In bhajans, the gatha is the main book.

At the local level, bhajans are sung in an organized manner while sitting in front of the deity in the temple or at home using Samvadini (harmonium), mridanga, tabla, dholki, tala, clapping.

Bhakti Shakti

At Nigdi we see a panoramic view at Bhakti Shakti Chowk. All around tall buildings, peaceful journeys, temples, handicraft centers and a statue of Anna Bhau Sathe who guides the novelists. At present the big change in this is that we can see that a big highway has been built in this place. Thus the darshan of Bhakti Shakti statue and the sight of speeding Shakti happen at the same time. Also there is a big garden under the Bhakti Shakti idol. This is a paratika of devotional power in garadn relationship. This old memory directly brings the vision of the meeting of Chhatrapati Shivaji Maharaj and Sant Tukaram Maharaj.