CHAPTER III

CHANGADEV - HIS CULT AND PHILOSOPHY

Changadev is rightly called as saint among the saints. Any how his other name as Rajabag Sawar is derived from the miracle that he has performed in his life time. Writing about him and his biography is a very difficult tasks as the historians have left megre records about him. Indians are poor in keeping records (Bermard Coln) and the same is also true in the case of Changadev. In 1968 Shri.Yallanagouda of Attikolla in Dharwad published a booklet, about his biography containing 20 pages which was not available to us. No body has written systematically either in Kannada or in Marathi about this great man. However Mr. V.G.Dixit published a booklet in 1977 containing 46 pages. This is the only work which is available in Kannada. The Gazetteers which mention about the temple of Yamanur are very much vague and misleading.

Changadev is said to be one of the Sidhas. He was also called a Mahatma and a poet.

The place of the Sidhas and their tradition is landmark in the religious history of India. They adhered to a special form of mysticism. So for gathered from the few tests discovered till now, it seems that the general trend of the teaching of Sidhas was esoteric. (Bhattacharya, 1956 : 276) No body, except a qualified preceptor was allowed
to initiate the disciple in the mysteries. They distinguish themselves from the followers of the Brahmanical faith. In this connection Sidha, "Sarapada" says "You should not initiate a disciple so long as you do not know yourself. If you do that, you will do like the blind man leading another blind man into a ditch". In this tradition the Guru is given the most prestigious position and it was also very difficult for him to lead the disciple towards his goal. Here the disciple has to find out the spiritual aptitude to achieve the Sidahood, a type of psychic energy. The disciple has to follow up his spiritual learning.

This kind of spiritual learning was being practiced by Changadev that is why saint Changadev was considered to be less religious and more magical personality. No doubt he was a magico-religious personality. This kind of spiritual practice was a new form of yoga which seems to have been evolved by the Sidhas. According to Sidhas and Sidhacharas there are 32 Nadis or nerve channels within the body. It is believed that the psychic energy which has its seat below the navel flows up to the topmost station within the head through these channels. The sadhaka, in this practice (The practitioner in this kind of yoga). Ultimately finds himself to be the soul reality, identical with the universe, identical with the God.
It is said that there are certain characteristics of mysticism professed by Sidhas. However it should be noted that the mysticism is something which is personal and occult. Therefore the Sidhas give emphasis on the bodily and mental exercises. They also practiced to live a long life and the longliving of life depended on their exercises. The Sidhas believed that the perfection of the body could be attained by an upward movement of the semenvirile. When the psychic force moves upwards, a sort of introversion of the faculties takes place, in that state of spiritual attainment could be achieved by them. By this they attained a perfectly calm mind and imperishable body. They also use a symbolic language, they practice certain chemical methods to cultivate their attainment.

One of the Sidhas, Nagarjuna was reputed for introducing alchemy for Sidhas. It may be mentioned here that Changadev was also a Sidhapurusha, who attained the perfection of the body and mind through yogic practices in a way the Sidhas practiced. At the time of Changadev the Sidhas, yogies, Nathas, were different kinds of practioners in spiritual attainment. All these Sidhas yogies and Nathas claim Changadev belonging to their own group.

The cult of Nathas was also prevalent at the time of Changadev. So he was naturally influenced by esoteric
cult as he was born in the family of the learned the mathematicians the astronomers. The original home of this cult was North and North East Bengal, and this spread to other parts of India after the 12th or the 13th centuries.

The earliest and most authentic records and traditions of the cult are found in old and middle Bengali literature only. The story concerned with the faith which are now current in other parts of India, later Gorakhpanth yogis are held responsible for the spread of this cult in India. Many mendicants follow the practice of Nathas. Later these Sidhas and Nathas included the Muslim mystics also. They engaged in the amulets and practicing magical rites and exorcisms.

As they did not accept the Brahmanic social order to pur members of the Nathas cult outside the domain of the orthodox Hindus society. However, at present, the yogis like Nathas and Sidhas, for all practical purposes are incorporated within the Hindu Community and the persons belonging to Islamic religion have also embraced the practices of Sidhas and Nathas. Natha cult no doubt belongs to Shaiva faith, but however Vaishnavas have also taken up this cult. They associate with the snake cult. In the temples of Gorakhanath, the members of the Nath, cult officiate as priests. The use of the trident (Trishula), the observance of the festivals of Shivaratri, are
the main elements of Shaivism among the Nathas, in fact strong Vaishnava association in Western India; Buddhistic and Jain affiliation in Nepal and Eastern India and Islamic association with the cult in some places make the complicated texture of the widely spread Natha cult. Historically all the early Nath, Sidhas are variably given in different accounts. These Sidhas and Nathas are claimed by more than one contemporary esoteric cult. The Muslim Royal families and the common Muslim families have been recorded as having shown respect to these Sidhas and Nathas. It is also true that the Sidhas and Nathas were outside the traditional Brahmanical faith. That is why they followed a particular type of a peculiar religion, which altered the people of all castes, creeds and religions in India.

As Changadev belongs to this kind of Religious cult of Nath Sidhas a short account of these Nath Sidhas who have played a part in one way or another in shaping the religious behalf of the Indian people may not be here out of place. The Nath Sidhas of sub Himalayan province among whom Matshendra and Gorakhanath are perhaps the best known.

From ancient times India is known for the yogies, saints, philosophers and religious personalities. These persons from their mental capacity, meditation and principles have played a great role in the life of India; among them, may be mentioned the name of this magico-religious personality
of Changadev who lived in the contemporary age of Jnanadev of Maharashta. Saint Changadev attained the spiritual energy by magico-religious practices not only for his self attainment but also to uplift the common people of this part of the country.

When traditional Brahmanism believed in the Vadie ritualism and was observing the sacrifices of animals, the Jainism and Budhism came up in India to save the people from the strong hold of Brahmanic priests who were then called as Bhusuras (Gods on earth). However Budhism could not survive in the country in which it was born. The branches of Buddhism like Vajrayana, Hinayana imbibed the yogic practices. The Sidhas and Nathas or Nathashicnas who revolte against the Brahmanism made many miracles and wondared in the country to save people from the strong hold of Brahmanic priests. Really these Nathasidhas were interested in establishing peace and order in the society.

In the middle ages the Islam, Jews and Christianity came to India. However as the Muslims were the rulers during this time, the Islamic religion began to spread in India. The Muslims came to India, Quran in one hand and sword in the other. The common people especially the lower strata of the population was being converted into Islam, at that time some
of the saints who belonged to the Brahmanic order Sidhas, Nathas, and many other cults prevailing in India tried to protect Hinduism from Islam.

By the 12th century in Karnataka Basava, and his followers called as Shivasharanas played an important role in spreading the Veerashavism. At the same time another class of saints called the Dasas, played an important role in spreading the Indian cults. During 12th, 13th and 14th centuries there were many saints of this order in Maharashtra and in Karnataka. All the cults and sects were working in protecting Hinduism from Islam. At the same time many cults and sects were also born in Maharashtra, and Karnataka to give a new shape to Hinduism. Among them the Varakari sect in Maharashtra played an important role from the 11th to the 17th century; and they were responsible for the spread of Bhakti or devotional cult in Maharashtra and Karnataka.

In this tradition there was a saint called Jnanadev whose name is associated with that of Changadev in Maharashtra.

**Jnanadev or Jnaneshwar:**

The grand father of Jnanadeva, Govindrao and great grand father Trimbak pant, were disciples of Nathas. The father of Jnanadev, Vithalpanth, married Rukmabai, the daughter of Sidhopanth of Alandi in Maharashtra, where he
lived for a few years, and there being disgusted with worldly life went to saint Ramanand at Banaras and embraced the manastic life. After few years, Ramanand in his pilgrimage happened to visit Alandi and came to know that Vithalpanth had become a monk without the consent of his wife when he returned to Banaras, he sent his disciple back to his native place, Alandi asking him to lead the life of a house holder. Vithalpanth got from Rukamabai three sons, among whom Jnanadeva was one, Muktabai was sister to Jnanadev. As they were born of a monk they were excommunicated by the traditional Brahmin priest. The boys had to suffer terribly at the hands of the society as they were excommunicated. Vithal was asked to go around the holy mountain of Brahmagiri with his children, while Vithal was undergoing this punishment he was frightened by a tiger.

The sons of Vithal proved very holy and intelligent and therefore were readmitted to the Brahmanic fold. Jnaneshwar who was initiated in to the spiritual life by his elder brother was reported to have made many miracles to convince the people of Alandi. It is said Jnanadev cured the dangerous diseases, and the man who was cured by Jnanadev helped him in writing the holy book, Jnaneshwari. The Jnaneshwari, written about 1290 A.D. is a very original commentary on the Geeta which deserves to be one of the worlds best mystical compositions. Jnanadev wrote a number of lyrical poems called "Abhangas" giving expression to his high mystic
experiences. It is said that Changadev about whom we are
discussing is said to have met Jnanadev and discussed many
magico-religious principles.

As a consequence Jnanadev was very much impressed
by saint Changadev and composed sixty five verses dedicated
to Changadev and these verses are called as "Changadev
pasasti".

Changadev Pasasti:

In 1983 a booklet has been published by Santasahity
Prakasahan Sansta; from Bhadravati in Karnataka giving the
Kannada version of the Changadev pasasti which is originally
in Marathi. The translation has been made by one Mr.
Charanadas, saint Jananeshwar has dealt with monism in this
small booklet, though it is addressed to Changadev. The
sixty five verses are as follows:

1. Changadev, you are the blessed, see the God is
every where, that God shows you the world

2. When God appears the world is not seen; the
world appears when God is not seen, these two properties are
not true, God is always there.

3. God has many names, but in reality he is one.
4. Just like the Gold is seen in different forms when the ornaments are made. In the same way the God himself appears in different forms in this world.

5. When waves are created in the water the waves are not different from water, in the same way, God appears in the form of world, but he is not different from the world.

6. The globe is formed by the atoms, without atoms, the globe has no existence. If we take into consideration the atom, it seems there is no globe; but the globe has no existence without atom. In the same way the universe is formed of the God. The God is in the form of universe, the universe cannot enclose him.

7. The black spot on the moon has not lessened the moon light, in the same way the fire in the lamp is not different from the lamp, in the same way God is not different from the world.

8. Because of ignorance the world is not understood. Really God is self born.

9. The sarees are made of threads, in the same way the pot is made of earth.

10. In the business of this world the God is seen everywhere, but at the end he is as if he is not seen.
11. The ornaments are in many names but the gold is the same. In the same way the different parts of the body are named differently but the body is the same.

12. From God to globe many things are see, but they are all the same.

13. There are many pictures on the wall, but they are the part of the wall. In the same way the God is seen in different forms in this world.

14. If the Ladoos are broken the sweetness is not broken. In the same way God expresses himself in this world.

15. If the cloth is folded the cloth still appears better, in the same way, the God in different forms appears better.

16. Though God appears in the form of universe he is free from pleasure and sorrow.

17. The universe is the image of the God.

18. God is self born and appears, this is the business of him.

19. The bundle of threads is nothing but the thread, in the same way the activities of God are manifold in this universe.
20. The image appears in the mirror, but the face is the same. The image in the mirror is not real, in the same way thinking that God is different from the universe is not real.

21. The God appears in different forms but he is only one.

22. Because of ignorance the things are seen as true, but at the end you will realise it is only one.

23. If the appearance is unreal, it is because of the defective sight, nothing can be seen in the absence of sight.

24. Because of the eyesight the things began to seen when the eyesight is understood unreal, then the appearance and appeared also become unreal.

25. Because of the ignorance God is understood as appeared and in appearance. In this way the same God becomes three. When one realises all the three disappear and only on remains that is God.

26. When the face is seen in the mirror is it different from the original face?

27. When you see in the mirror the face appear, what is seen in the mirror? is seen by you, by this there is no harm to eyesight.
28. When image is seen the appearance and the light are all nothing but the God himself.

29. When the musical instrument produces the sound the sound was already their, in the same way the fire is already their in the wood, like wise the God is everywhere but not seen.

30. The God should not be described in words, he is indescribed.

31. The eyesight sees everything but cannot see the eye itself. In the same way the philosopher to understand himself, he is knowledgable, but unable.

32. God is omniscient, there is no ignorance in him.

33. The silence becomes the speech, everything is born out of nothing. When you say he is not there, he is there.

34. Out of the same water numerous waves are born in the same way truth exposes itself in many forms and images.

35. God is not seen by any body, but he is self seen, hence there is nothing to be seen, appearance is also not there still he is himself.

36. God has a self existance and is self luminant he is self appeared, he enjoyes independantly.
In these verse the philosophy of thou and that is explained (Tat, Twam, Asi).

37. Oh! Changadev you are the son of God, hence you are God. Just like the atoms of camphor you and I are one.

38. There is no difference between I as a speaker and you as a listener. We are unified like the fisted hands wheren it is difficult to say which hand holds which.

39. Here the speech speaks, the taste tastes and the light sees the light.

40. Gold examines itself becoming the testifire in order to see the face, the face itself becomes mirror, in the same way. Oh! Changadev you are the incarnation of God, here, there is no difference between you and I, in this way Jnanadeva tries to advocate that there is no difference between the two.

41. If a sweet wants to know the taste of its sweetness it has to taste by its own sweet mouth; the love between the two of us is one and the same.

42. Oh—my friend Changadev, it is true that I am very happy to meet you. But the two souls have already met each other. Mere physical meeting will not affect the relation of our souls.
43. If I like to meet you, my mind will be merged in the body then we can not meet each other, if we try to meet from the inner eyes, then the mind takes the form of soul then the mind and soul become one.

44. And then whatever you want to do, or not to do, and imagining or not imagining will not all occur.

45. Oh— Changadev in your soul, doing and not doing do not take place, in this way if I advise you then, the self in me does not remain.

46. If a piece of salt tries to understand the depth of the water, then the piece of the salt disappears as it will be dissolves in the water, then who is going to take the depth of the water?

47. In the same way an attempt to see your soul then I will not remain, then as you are dissolved with me, you can not think of me.

48. The person awakened from the sleep cannot see the sleep. In the same way if I try to understand you it becomes the subject of the knowledge and then there is no difference between you and I.

49. When I sit in the darkness there is no sun light. Nevertheless the very knowledge of my existance cannot be destroyed.
50. Now here if we try to think about you and me there will be no difference between you and I, there only remains the idea of only one soul. This is our real meeting.

51. When the eye is rubbed by hands different and wonderful the things appear but, really speaking the eyes will remain the same, and the different articles are only illusory.

52. Here the meeting of us is not different but the same.

53. In this way the feeling of 'I, and 'you, difference has to be removed and then try to enjoy this delight of integration of two souls.

54. Those who like to eat the tasty food, will only eat the food liked by them. You should meet me as if you are seeing your own face in the mirror.

55. Understanding of God, is very difficult, the existence of God cannot be described by the words. I have laid down the principle of understanding him. And it leads to know the integrity of two souls.
56. Just like the lamp exhibits its form, from its own light, in that way. I have spoken of the words of integrity between you and I. Let this knowledge lead you to understand that there is no difference between you and I.

57. I have described the integrity of souls. From this you should get the knowledge and try to see me in you.

58. During the deluge there will be water everywhere at that time you cannot discriminate between river and streams in the same way try to understand that you are nothing but the perfect God.

59. Your real existence is beyond names and forms, this self experience of knowledge should be taken by you, and be happy.

60. Oh! Changadev, I repeatedly say that this knowledge of integration of souls, appears in the form of indirect knowledge in their mind, such persons can not be discriminated between the understood and the understandable, and they get one knowledge and you try to get this kind of monism.

61. Oh! Changadev, to your question Shriguru, Nivruthinatha has answered with love, self experience and self knowledge.
62. Here Jnanadev and Changadev both, because of the integrity of souls, like mirrors through which they saw each other and understood.

63. They will be happy those who read these verses and understand the knowledge of souls.

64. The existence of God is all over the universe and his description is not possible. Try to become the God himself.

65. Forget that the body is the self, should be given up, soul itself is the self, should be understood, this kind of monism destroys the knowledge of the body and takes man towards soul and monism.

(Sixtyfive verses are translated)

In this way Jnanadev says that he has composed verses relating to the knowledge and soul.

Here Changadev sends an empty letter to Jnanadev. In this letter saint Jnanadev writes sixty five verses about the knowledge of soul and returns it to Changadev. This is known as Changadeva passedi.
The saint Changadev:

Among the contemporary saints Changadev was an elderly person. Out of Nath-Sidha-cult saints, Changadev lived a long life and served the common people. This great saint of Maharashtra is known as a great sidha in the whole of Indian peninsula. His working area was not only Maharashtra but the whole of North India. Later he came to Karnataka and it is said that he selected Yamanur as his place of meditation. This is really a matter of pride for the people of Karnataka. During the middle ages many religious movements and cults flourished in Maharashtra and Karnataka.

This saint was born in the village Sundarpur located at the confluence of the rivers Tap and Purna near Edalabad in Khandesh district of Maharashtra State. Sundarpur was later named after the saint Changadev.

Since a very long time the parents of Changadev did not get any child therefore they were always worried to get a child. One day a yogi mendicant came to their village begging from house to house, at that time the father of Changadev invited this saint to his house and honoured him according to Hindu traditions. This saint was very much pleased by the devotion towards him. He addressed the couple and said, "I am very much pleased, and I know what you want and you will get a male child within few months. That person will become a
breat saint and famous. After some days the mother of Changadev became pregnant by the blessings of that saint, and all her relatives were very much pleased. She engaged herself in honouring guests and making charities and observing religious activities. She was also listening to the mythical stories that were prevailed in those days. She was also helping her husband who was wellversed in vedas and shastras.

On one auspicious day when the planets were in their good positions she gave birth to a male child. When the child was born it was beautiful and healthy, it was not crying, like other children. Everybody in the village was amazed to see such a strong and beautiful boy. On the 13th day after the birth of the child the naming ceremony was observed triumphantly. As the boy was very beautiful, the people called the boy Changadev. But the parents worshiped Ashwathnarayan in the form of Ashwatha ruksha (Ashwatha tree) and named the boy as vateshwar. In course of time as the people of the village used to call this boy Changadev, this name became commonly used by all.

The father of Changadev called "Madhav Pandit" was a headman of the village. In those days the headman of the village and the duties to worship the village temple. However, Madhav Pandit born in the family of scholars was also an architect, a doctor, and a meditating person. He was also being worshiped by the people, because he was born in the
family of Vishwakarma tradition. Chandadev was brought up very well in the early days; when he was eight years old he was initiated to Upanayana ceremony in the Brahmanic tradition, as he was born in the family of Pandith's the culture of the boy was influenced by the scholars tradition of his family life.

This Vateshwar who was called Changadev was very intelligent from his childhood. This extra ordinary boy at the early age of his life took up meditation. This boy was doing Sandya Vandanas (daily worship, three times in a day) the boy was given proper education in his own house. After the Upanayana ceremony he was sent to hermitage, for further education. As the boy was intelligent it was not difficult for his teacher to give lessons within a short period.

Changadev with the help of his teacher completed his education in four vedas, six shastras and eighteen puranas. He learnt upanishats, mantra (spells) tantras (rituals) vrataas (ows) History, and in the same way he finished fourteen Vidyaas (knowledge) and sixty four kalas (Arts). After this education he attained the adulthood, and Changadev was seen with much reverence by the people. After his education the teacher said, "you have completed all education, except the yogic knowledge". Then Changadev said to his teacher that he was interested in studying yogic practices. And also teacher told him that the yogic knowledge was very difficult. And moreover the teacher was not an expert in the yogic practice, then Changadev asked
his teacher as to where that type of knowledge was imparted so that he could learn the yogic knowledges. His teacher directed Changadev to meet one yogi who was dwelling in Kashi. That yogi was expert in yogic practices. Changadev prostrated before his teacher and asked him how much fees (Gurudaxina) he has to pay for him, for this the teacher said that he was endowed with many good qualities. This teacher blessed him with long life and many acult powers to became a sidha. And further the teacher said that Changadev would become famous. This very fame was the fusc of his teacher. And further asked him to return to his native place to meet his parents. Accordingly he went to his native place Sundarpur and joined his family.

Changadev goes to Kashi:

For Changadev the interest in learning yogic knowledge increased day by day. He sought the permission of his parents to go to Kashi and attain yogic knowledge. For his father, Changadev was the only son and more ever going to Kashi, the sacred learning seat, in those days was a difficult task. More ever learning yogic practices meant severe strain to the body and mind therefore his father did not like his son going to Kashi. With all their unwillingness his parents permitted to proceed to Kashi in order to satisfy him. He was married to a beautiful girl before his departure. With the blessings of his parents and relatives, he proceeded towards Kashi with a servant accompanying him.
Thousands of people of Sundarpur also accompanied Changadev. As they were approaching Kashi the Vishwa Brahmins, Smartha Brahmins of Kashi heard the news that Changadev is coming to their place. Therefore they were ready to receive and welcome him. These Brahmins came outside the town of Kashi and honoured and welcomed him. Changadev also respected these Brahmins, who were then considered the Gods on earth, he saluted them and asked them for an expert in yogic studies. Then those Brahmins said that they have been always engaged in ritualism, and they were not experts in yogic practices, moreover they asked him that why such a Pandit like Changadev should engage himself in yogic knowledge. Then Changadev narrated to Brahmins that he had heard of a yogi in Kashi and he had come to study yogic knowledge from him. Then the group of Brahmins said that they had heard of yogi there in Kashi. But those who went to his cave of never returned, because there were big tigers and serpents. Therefore they advised him not to enter that cave, they also tried to prevent him from going in to that cave. But Changadev did not listen to the words of those Brahmins and entered in to the cave inorder to learn yogic knowledge. He went inside the cave. He prostrated before the yogi. The yogi was surprised as to how this boy could come inside. The yogi was pleased by the intelligence and taught him how to achieve the "Astang Samadhi". Changadev practiced this kind of Astang samadhi and narrated the experiences during the samadhi to
his teacher. Later, as the teacher was pleased, he taught him all the other Sidhis. He stayed in the case for seven years with his teacher and after attaining yogic studies he came out of the cave. Then he began to stay on the Manikarnica Ghat in Kashi.

The people of Kashi worshiped Changadev and brought him to their town, in a procession in accompaniment of musical instruments.

At that time Changadev was glittering with Sidhis, he became famous within a short time and an innumerable people began to come to worship him. The kings also met him to get blessings from him, Changadev taught many vidyas to the people who were interested in esoteric knowledge. Thousands of people became his disciples Changadev as he had mastered the yogic practices like Agnistambana, Yama-Nema, Anima Garima, Garudi, Parakaya, Pravesha, Akash gamana etc. In those days he was known as an unique sidha. Thus he stayed for a long time in Kashikshtra then he took tours throughout the country. He visited holy places in India, where ever he went large number of people became his disciples. He made journies in the forests of Danda-karanya, along with his disciples.
Changadev visits to Pandharapur:

Changadev, after leaving Kashi visited many sacred places and returned to his native place Sundarapur. After a few days he took his journey towards South. In this religious expedition he came to Pandharapur. Pandharapur is a famous Vaishnava Religious Centre in India on the banks of river Chandrabag where this Vithal temple is situated. Changadev constructed a hermitage for his meditation. He left taking food and water, he lived only on breathing during this meditation. He was standing only on one leg. Many tried to disturb his meditation. It is said that Changadev got enlightened during this meditation, God Vishwakarma appeared before him. At this place Vishwanja teertha was established. Even today this is found in Pandharapur near Vithoba temple. There is also a temple of Vishwakarma near this pond. It is said that saint Changadev had made a meditation in Dandakaranya (forest) also. After staying for few years, at Pandharapur, Changadev returned to his native place Sundarapur.

He attained the age of 100 and thought that then his death was very near. Therefore he began his meditation to postpone his death. He practised parakaypravesha. In India many yogies resorted to parakayapraivesha in order to extend their life time. An another saint called as Budiswami of
Hosalli in Dharwar district lived for 700 years and it is said that when saint Nagalingaswami of Navalgund blamed him, for prolonging his life, then he abandoned his life.

Saint Changadev in his wonderings comes to a village called as Katagoon in Koreganv taluka, Satara district. It is here that the family of Kshetroji Rao Burge was residing, this was an opportuity for Kshetroji Rao to meet saint Changadev, and begged saint Changadev to bless and accept him as his disciple, Kshetroji Rao was asked to spread his cult and philosophy.

Saint Changadev continued his service whereever he went he used to cure the patients, and blessed the poor and the devotees. The kings Billama, Shinghana etc. who were ruling them met Changadev and took his blessings. Kalachuri and Chalykyas kings of Karnataka also became his devotees. Saint Changadev made many miracles like he used to riding lions and tigers, using serpents as his whip and walking on the water, and flying in the air and bring the dead back to life. With these miracles saint Changadev attracted the people who became his devotees. When saint Changadev stayed in Katagoon, Kshetroji served him with his wife. Saint Changadev left Katagoon and took up his journey towards North India and advised Kshetroji to go to his house with his wife and said that he would a child in due course of time.
Saint Changadev while going to North India, gave an idol of Narashimha (half lion, half human being) to Kshetroji Rao Burge and told him to worship that idol keeping it in a secret place.

Changadev meets the Sultan of Delhi:

During 13th century Delhi was ruled by Muslim rulers who belong to the slave dynasty. At that time the son of the king Balgan namely prince Muhammad of Delhi, was suffering from a disease (1285) it was not cured by the Muslim doctors (Khajis) and Hindu doctor (Vaidyas) therefore the king was very much worried. At last the Hakeems advised the king to bring the milk of the tiger to save the child. Therefore king ordered his brave sardars to bring a female tiger and its milk. This was not possible for anybody because it was very difficult to catch the female tiger alive and bring its milk. By that time saint Changadev along with his thousands of followers was coming towards Delhi after visiting Trumbakeshvar, Somanath, Haridwara etc. This news reached the king that Changadev was coming to Delhi seated on the tiger, wiping with serpent and scorpions made as controlling thread. A Hindu minister in the court of Delhi told the king that saint Changadev was a brave and miraculous man. Therefore the prince should be treated by him, to this, the king agreed and sent his ministers to Changadev. The minister met Changadev and explained the request of the king.
Changadev entered Delhi along with his followers. The king welcomed the saint, and prostrated him, the presents were offered and then he was taken to the palace. Changadev went to the palace sitting on the tiger, and Changadev was taken to the room where the prince was suffering from the disease. The saint glanced at the prince and touched his body and took his yogic staff and touched it on his chest within few minutes the prince was cured and declared that he was alright, and then king embraced the prince, the happy tears came from the eyes of the King and the Queens.

The king prostrated before Changadev and the saint blessed him. The king said to Changadev that Changadev was a big peer. "I am not the king you are the king", he said, you have saved my clan, I cannot forget your help. Therefore hence forward you will be called with a title as "Rajabag Sawar". He said, "whenever you take tours in the country you and your followers will get all honours". All the people in the court of the king (Darbar) made the slogan "Rajabag Sawar, Shri Changadev Maharaji-ki Jai. The Muslim king worshiped the Hindu saint Rajabag Sawar. A copper plate was offered to the saint with his seal as a present to 'Rajabag Sawar'. From that time the followers of Changadev began to make slogans of his title as Rajabag Sawar. Therefore even today the devotees of Changadev make this slogan whenever they worship him, then the saint was given a send off along with his followers by royal honour.
Changadev visits Alandi and meets Jnanadev:

Saint Changadev toured Hrushikesh, Ayodhya, Gaya, Rajagraha, Ujjaini, Jaganmatha, Puri, Shripavata, Madhurai, Kanchi, Rameshwar, Kalahasti, Tirupati and other religious centres. After that he again came to Pandharapur, there Kshetroji Burge met him again. At that time Jnaneshwar had become another miraculous saint in Maharastra, this was learnt by Changadev, therefore he wrote a letter to Jnanadev and asked to Kshetroji to hand over the letter, while writing the letter Changadev was on the horn of a dilemma, because he did not know how to address Jnanadev. By age Jnanadev was younger than Changadev. But in knowledge Jnanadeva was thought to be greater than Changadev, so he did not know whether to address Jnanadev as chiranjivi or respected sir, therefore he sent a blank paper to Jnanadev and asked Jnanadev to answer the letter as the former was a man of intution. After sending the blank letter Changadev went to meet Jnanadev along with his followers. The letter was handed over to by Kshetroji to Jnanadev in Alandi for this Jnanadev according to the command of his brother wrote sixty five verses which were the gist of the Vedantha, and these were sent to Changadev.

Kshetroji Rao Burge brought these verses and handed over them to Changadev this compilation of verses is known as Changadev pasasti.
Changadev became very angry with the words of Muktabai, the sister of Jnanadeva who had said that though Changadev lived a long life his life was an empty one. Now Changadev along with his followers went towards Alandi to meet Jnanadev. His followers were making slogans as Rajabag Sawar Shri.Changadev Maharaji ki Jai they were wearing peculiar dresses and blowing pipes beating a drum. The saint Changadev was looking like the God of death with his white hair, red eyes sandal paste on his forehead wearing silken Dhoti which was yellow and red. He was wearing Rudraksi mala and sacred thread in his soldiers.

Seeing this Jnanadev, who was sitting on the old wall with his brothers a.d sisters, ordered the wall to walk. The wall began to walk towards Changadev seeing this the great sidha of those days saint Changadev was amazed and said, "Oh ! I am riding on an animal which is alive, this man is riding which is lifeless one - " He said, "really this man is an incarnation of Vishnu". He got down from the tiger and threw away the serpent, became humble and embraced Jnanadev. Changadev prostrated before Jnanadev embraced the sidha yogi with love. Jnanadev advised Changadev. " Oh ! great Sidha there is no use of showing miracles by magical powers". It is the precepter who is important Changadev requested Jnanadev that he should
be initiated in to the cult of Jnanadev. Jnanadev brought him out side the village and asked Changadev to send back his followers. For that Changadev said, "these disciples of mine, are staying with me since a long time how can I send them back"? Jnanadev said, "these are not your real disciples, examine them and you come to know who is who Changadev agreed to examine the disciples, next day and was initiated in to the cult of Jnaneshwar on the same day. (Dixit : 1977: 8 ) According to another version Changadev was initiated in to spiritual life by Muktabai, the sister of Jnanadev. (Bhattachary Haridas 1956: 366) Jnaneshwar then advised him to go to Yamanur where people are suffering from many diseases will come there and where he can make his magical powers to cure the diseases of the people. The next day in order to examine his disciples Changadev asked them to sacrifice their lives for him. Then the so called followers began to run away except Kshetroji Rao and some other followers. Then Changadev called them those who ran away as sheep to be sacrificed for him who will be born in their next life for that purpose.

With the contact of Jnanadev and his brothers and sisters, Changadev gave up his yogic tendencies and accepted the religious cults of these saints. Here we see
the impact of the religious rituals on a saint who was bent towards a cult powers. According to the advise of Jnanadev, Changadev came to Yamanur with Kshetroji Rao Burge and his family members and other disciples. When he came to Yamanur it was called as Yammihatti there was a great forest, there were grass lands, the kings like Rattas, Chalukyas, and their feudiatarias were ruling at that time. There were thousands of buffaloes in the grass land, grazing, and there was a pine of buffaloes. There was also a little population. Here he started a meditating place. In this hermitage Changadev blessed the devotees with their demands. He subsided the diseases of the patients. He gave wealth to the poor. He gave children to the childless. He advised, the wise path of salvation. The kings were advised with the diplomatic ways in politics. In this way the magical powers, as advised by Jnanadev, were used by Changadev for the good purposes and for the welfare of the people. Then Changadev left the place advising Kshetroji to continue the cult their in Yamanur and accordingly Kshetroji and his descendents have continue the cult their in Yamanur and accordingly Kshetroji and his descendents have continued the work here. But Changadev returned to Pandharapur.

In Pandharapur Changadev joined the other saints of "Varakari" sect like Jnaneshwar Namadev, Vithoba, Ketcher, etc. Here they were to worship God Panduranga.
Varakari the first school of mystics is known as Varakari, or the mild devotees of God Vithal of Pandarapur and the (Bhattachary 1956: 356). Second as the Dharabaries, or the heroic followers of the cult of Ramadas, the devotees of God Rama, the former are more emotional, theoretic and abstract in this viewpoint, which the later are more rational, practical and concrete in their thoughts.

Jnanadeva's grand father and great grand father were disciples of Natha school. His father Vithal Panth married Rukmabai of Alandi being disgusted with the worldly life he went to Ramanand at Banaras and embraced the monastic life. Vithal Panth had already three sons and one daughter called as Nivruthi Natha, Jnanadev, Sopanadev and Muktabai. As they were born or a monk, they were excommunicated by the Brahmins. The children of Vithal Panth proved very holy and intelligent and were readmitted to the Brahmin fold. Jnaneshwar wrote the whole of Jnaneshwari, written about 1290 A.D. which is regarded as Geeta of the time. The geneology of the saints and disciples is shown as below:

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Vithalpanth = Rukmabai

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<thead>
<tr>
<th>Vithalpanth</th>
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<tbody>
<tr>
<td>Nivruttinath</td>
<td>Muktabai</td>
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<tr>
<td>Changadev</td>
<td>Jnanadev</td>
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<td>1290 =</td>
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<tr>
<td>Jnaneshwari</td>
<td>Changadev</td>
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<td>Pasasti</td>
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Changadev was a Maratha saint recognised throughout India, just like another saint of his province called as Jagannath (Pandit Avalikar 1971:110). Another Marathi saint called as Naganath had come in nearest contact with the Veerashaiva saints of Karnataka (1290 - 1340) besides Muslims and other caste people (Ibd - 70). Thus there was clearcut relationships of Maratha saints with the saints of Karnataka just like that of saint Changadev. Then this group of saints took pilgrimate to the centres of religious places in India. In this pilgrimage Nivruthinath and his brothers and sisters, Changadev, Vishobp, Ketcher, Namadev, etc. were included. All these saints along with Changadev visited the place of pilgrimage including those on the rivers of Tapi and Purna. They were dancing and singing the songs of God Vishnu. It may be understood here that this group of saints visited the birth place of Changadev. From this we will come to know about the love of these saints for Changadev.

They went to Alandi, and after some time, in the year 1297 A.D at the age of 21 Jnanadev put an end to life when he was alive (Jeeva samadhi). After that the saints of this group died one by one, this affected the mind of Changadev very much. In Edalabad, there is a temple of Muktabai where every year a big fair is observed by the people. The devotees of this temple take the names of Muktabai and her disciple Changadev.
It seems that the magico-religious life of Changadev had affected the life of Jnanadev and that was why he could write the books like, Jnaneshwari, Changadev pasasti, and Anubhavamruta. Changadev was not only yogi or sidha but he was also a poet, some of his poems have been collected. A book written by him is found in Gwaliar Princely state, in that book there are four hundred verses. On the last page it is seen the number of verses goes up to 1036. Prof. H.R.Divakar has recently written criticism on these four hundred verses and has published a book in Marathi called as "Changadeva Tatwa Sara". In one of the verses the yoga has been described by him as follows:

In the way the lamp is used in order to search the article in the house is kept in its original place, in the way the boat is kept after crossing the river in its own place, in the same way the God is searched in the body with the help of a preceptor and then the renunciation takes place, that is the real renunciation. Further he advises it is not necessary to renounce the world in order to get the yogi powers or salvation. In the world of the saints the name of the Changadev has remained eternal. In some other place Changadev tells us that the sound proceeds as from a machine but no form is seen. The sweet notes of a stringed musical instruments are heard and the mind is not in that bliss (Bhattachary: 1956: 374).
At least Changadev came to Sundarpur with his disciples. His relatives and disciples welcomed him. There was already the monastery of Changadev. Because his ancestors had continued, the practice of astronomy, mathematics, Ayurveda, in that centre of knowledge. Then Changadev came to a place called as Punatambe on the bank of Narmada river in Ahmad Nagar district of Maharashtra. This is an ancient sacred place. In the year 1338 A.D in an auspicious day Changadev gave his last message to his disciples. He said, "Oh! my dear disciples the work for which I was born is finished my body has become week; the death is inevitable, I am not going on deceiving the nature. You listen to my last words, the magical religious powers should be used for the welfare of the people. Do not be proved, the yogic powers should not be used for bad purposes. Let the God give you salvation". With these words he left his trident yogic staff, and footwear and went in to the cave. The disciples were weeping like the calf which has lost its mother. This emperor of yogies took the name of God entered in to the cave, closed the doors, and breathed his last. (Jeevasamadhi)

In this place of his death the devotees have constructed the tomb, and on that tomb they have kept his trident, yogic staff, Damaru (small drum) footwear, and are worshiped. This has become the sacred centre for the
devotees and every year the fair is held in this place.

The conversion of Changadev, from occultism, and philanthropic work for the sake of fame, to the life of real mysticism and disinterested service of others forms a class by itself, conversion is not however the normal method of attaining spiritual experience, the royal road to mystic union with God is intense love of, and devotion to him (Bhattachary : 1956 : 369).