
SHREE KSHETRA ADAMAPUR :A STUDY OF A PILGRIMAGE CENTRE

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Abstract—

Shree kshetra (Area of regin) of Admapur is situated at a distance of 11 kms towards north east of Gargoti and 24 kms from Nipani, a township in Karnataka state. Sadguru Balumama transcended here . His followers have been gathering here with ever increasing number .The palce has almost aquired the position as great as Pandharpur .At 5 am worship and Aarti (A devotional prayer sung by all the congregation after the pooja performance) is held . An offering (Naivedya) in the made form of some sweet made form some sweet eatable is made to sadguru at 9 am. Again between 7 pm and 7.30 pm evening Aarati is held followed by Naivedya (offeriong). Every Sunday and Amavasya (The new moon day) blessings in the form of Ambil (a soup prepared from millet called Nachani) is distributed to the gathering of devotees.

INTRODUCTION

On the Amavasya day at least twenty thousand to twenty five thousand people pay a visit to the place which highlights the importance gained by this holy place and also the Scale of economic turnover.

BIOGRAPHICAL TIPS ON BALUMAMA :-

Balumama a hailed from Bana-Nibargi in Desai family. A person from this family got patilki(patil's title) at Torvi near Vijapur in 1156 A.D. The descendants of this family migrated to Arbhavi in Gokak Taluka of Belgaum District and got Patilki there. They they were the worsipper (pujari) of God maruti inthat village.

After some years worship of God Maruti was entrusted to Berads (A nomadic community) and the family shifted to Akkol in 1656 . Here the family came to be known by two surnames viz Arbhavi and Arbale. Akkol came in the then Bombay province which now falls in chikkodi Taluka in Belgam Distruct of karanataka state. Balumama was born to virtuous couple named Mayappa Arbhava and wife sattyawa of Dhanagar community on 3 October 1892. In his childhood Balumama behaved strangely and therefore to improve upon his behaviors he was kept for service at a jain trader named chandulal shetji. Afterwards Balumama shifted to his sister Gangubai Hiriyappa Khilare . Since his nephew called him Mama- Balumama- and this he became Balumama of the world. Against his will but to keep his parents' wishes Balumama married his sister's daughter sattywwa. Both of them started tendering sheep as their family

profession. After some days during the course of tending sheep in the farms he met Mule Maharaj. Balumama accepted Mule Maharaj as his Guru (A master or mentor)

Nine years after marriage sattywwa was conceived but she aborted. Thereupon Balumama deserted her and started holding the whole world as his family. Mama would roam with flocks of sheep from village to village throughout Maharashtra and Karnataka. He prophesied and as Such become famous as a gifted saint.

Mama wore simple cloths like Shirt, Dhotee, turban kambli (coarse woolen blanket), Kolhapuri Chappals and ate simple food comprising Bhaji and Bhakari. Notwithstanding the extremities and variations in climate – hot sun , heavy rains pinching cold – he stayed in farms with his sheep. To feed the poor masses and to turn them towards a doration (devotion), he started Bhandara festival Since 1932 which continues todate.

Mama would say to his devotees:

“I exist for those who believe in my being
and do not exist for those the non- believers”

SHREE SADGURU MULE MAHARAJ :-

Balkrishana Jayaram Mule is the full name of Mule Maharaj. He was born at Solankur in Radhanagari Taluka of Kolhapur District in the year 1869. He was educated upto Vernacular IV standard. He did not take interest in his family profession of Tailoring. He took delight in lavishly feeding the livestock and distributing household eatables amongs his friends. His family members could not bear with this. Consequently he abandoned house in his childhood itself.

Mule Maharaj went in Samadhi (Samadhi =to end life) in 1948. On that day Mama’s camp with his sheep was at Aurnal in Gadhinglaj Taluka. Seventeen - and –a-half years thence on 4 sept .1956 Balumama went in Samadhi at Adamapur.

METKE AND BALUMAMA :-

Village Metke is next to Adamapur in importance . At a distance of seven Kilometers along Radhanagri –Nipani Road in Kagal Taluka of Kolhapur District westwards of Nipani, the River Chikotra flows. Along the southern bank of the river, a small village Metke in situated. Thanks to abundance of river water thick forest of Babul trees fertile black soil existed there . In the year 1925 due to paucity of rains scarcity of water was badly felt therefore Mama migrated from Hamidwada to Metke.

THE REASON FOR THE DISCONTINUANCE OF THE YATRA (FAIR) AT METKE:-

The Bhandara (Turmeric Powder applied to the forehead as mark of devotion) festival strated in Metke lasted for seven years i.e. up to 1938.

During such a Bhandra festival in 1938 Mama’s sheep were grazing in a farm. A mango tree and standing crops in the farm of one Jyoti Dhondi Patil were eaten up by the sheep and hence he badly assaulted servant of Mama. Mama was deeply grived by this painful news and he

took a decision to discontinue thence the Bhandara festival of Metke. Thereafter the Bhandara festival was held in 1939-40 at Kardyal, in 1941-42 at Nandyal , in 1943-44 at Aurnal in Gadhinglaj Taluka in 1945. The festival continues to be held to date Adamapur after the Samadhi of Balumama.

The Temple of Balumama :-

Some days before Balumama's Samadhi some of his loyal devotees and some others who were in his company for a long period decided to raise on their own a Mandir (temple) in his memory and collected some money amongst themselves. But Mama caused the money to be returned to the contributors. According to Mama's directives the concerned devotees acted forthwith, The grand temple raised after Mama's Samadhi, its attractive pinnacle, the precious pandal in front of the temple, the high-rising Deepmal (High pillar like stone structure which is lighted up with edible oil lamps in illumination), the south facing massive and magnificently carved entrance gate and the huge structure of Dharmashala (a charitable rest house fore travelers) are all constructed out of Mama's own money and not a single pie is taken therefor from anybody as Mama was totally against that . however some money donated by the devotees at their will is accepted.

Precious pandal and Magnificent Samadhi –Mandir :-

In front of the Sanctum a Mandap (Pandal) has been constructed and the Makar (Thew seating Place) and decoration of the Mandap with Marble stone from Rajasthan is in progress. At the centre of the Sanctum there is the marble Samadhi on which woolen slippers have been placed .There is a statue of Sadguru Paramhans Mule Maharaj of Gargoti , who was Mama's Guru as mentioned earlier at Samadhi's right side and at the left side beautiful idols of God Vitthal and Goddess Rakhumabai have been placed

The holy water from Samadhi pooja (Pooja-Worship), The Samadhi is washed with water before pooja and the water used for washing it is distributed among the devotees as Prasad . Similarly the help-mate who is to give Bhandara to the congregation of devotees applies himself the Bhandara (powered Turmeric) on the foreheads of the devotees, which is held as Prasad. There is not only no practice of asking for anything from the people but on the contrary the lavish devotees are fed with meals and tea in case they in difficulty.

DIFFERENT FESTIVALS AND SERVICES AT THE SHRI –KSHETRA ADAMAPUR:-

Bhandara Fair:-

In Phalgun vadya (Marathi calendar -second fortnight of the month falgun) on the Ekadashi day there is night long function and Mahaprasad (serving of meal). Lakhs of people take part in it. Then on the Tryodashi day a procession is taken round in which decorated palanquin and horse are included. This procession goes to Margubai temple which is located towards the northern end of Admapur. Mama laid his life in this temple. This processiuon goes

round the township returns to the temple via well. All devotees are then served with Ambil, Sharbat and Pharaal(eatables) by all households the procession passes along .The entire area is coloured yellow with the Bhandara. The sound of Dhol is sky-rocking. This programme continues from 9 am to 4 pm. The new moon day (Amavasya) is on the door-steps.

- 1) On every Amavasya yatra occurs. There is a practice followed by devotees to visit yatra on every Amavasya , which is called Wari. Large number of devotees visit the Kshetra on Sundays too. All devotees are offered Ambil (Sourish lasting nutritious soup) as Prasad. Highly nutritious and considerably rich with vitamins and calcium this Ambil is a specialty of this place.
- 2) On Ekadashi day Bhajani mandal (Group of devotional singers) arrive from different places and performed Bhajans. Some devotees visit on Ekadashi and Dwadashi (Second Day)

Sharvan Vadya Chaturthi:-

(fourth day in the second fortnight of Shravan)

In remembrance of the day of lasting of Balumama , a week long programme is arranged. The programme contains recitation of “The Dnyaneshwari” “Shri Balumama Vijay Granth” parayan , Naamjap, Pravachan kirtan etc.

Bhadrapad Amavasya :-

From Ghatasthapana to Dassera (There two Hindu religious events) the devotees observing fast are engrossed in Naam-Jap, Bhajan etc. in the temple.

Ashwin Shuddha Dwadashi:-

(Twelve day in the first fortnight of the month Ashwin)

This day is the Janmatithi (Jayanti- Birthday) of Balumama. Abhishek is performed at the Samadhi at dawn. Then Bhajans are Sung. Mahaprasad begins at 9 in the morning. At 4.23 in the afternoon flowers are showered on the Samadhi over Kirtan recitation.

Ashwin Vadya Dwadashi (Gurudwadashi):-

This Tithi (Lunar Day) is the day on which Balumama's devotees visit Pandharpur. They arrive at Pandharpur on the Ekadashi day (The eleventh day) and after the performance of Abhishek (holy bath with milk , honey and ghee) of God Vitthal and Goddess Rakhumabai. Prasad and meals are distributed.

Daily Routine in the Temple :-

At around 4 o' clock at dawn Shodashopchar (performance of pooja with sixteen different ways) Aarati at 5 a.m. , morning meals, and Aarati between 7 and 7.30 p.m. Naivedya is held again. At times religious programmes like kirtan , bhajan etc. are performed.

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