

श्रीमद्रामायणं समर्थरामदासविरचितम्

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INTRODUCTION:-

Srimad Bhagavatam says (11-5-38) that men who were born in Krita and other earlier ages long to be born in Kali Yuga for it is in Kali that great devotees of the Lord appear.

कृतादिषु प्रजा राजन् कलाविच्छिन्ति संभवम्।

कलौ खलु भविष्यन्ति नारायणपरायणाः ॥

True to this statement the history of India is marked by the appearance of a galaxy of great devotees and saints from time to time. They had attained the ultimate goal of life. Out of compassion for others who are stuck in the mire of samsara they offer solace by words that soothe and offer a way out of the predicament. Swamy Ramdas was one such great devotee who graced this land and showed the path of devotion. He lived in the Maharashtra state in the 17th century. His intense devotion to Lord Rama and hard spiritual practices got him the darsan of Lord Rama. He had composed several works which are very popular. The story is that his mother tried to get him married but without success. His mind was steeped in devotion to Lord Rama. There was no way for him to get involved in family life. On one such occasion he tried to run away from home. His

distraught mother cried and asked if he has been possessed by any spirit that he is behaving in this manner. The young Ramdas said that indeed he has been possessed by a spirit. In the verses that follow he described Lord Rama who had taken hold of his mind leaving no room for any other thought. মাতুর্ভূতং স এব মে। This incident should bring to our mind the description of child Prahlada in Srimad Bhagavatam (7-4-36) Even as a child he had no desire to play with toys and dolls as children of his age do, but his mind was possessed by the spirit called Sri Krishna. He did not see the world as we see it. Such was the case with Swami Ramdas also.

ন্যস্তক্রীডনকো বালো জডবত্তন্ননস্তয়া ।

ক্লমগ্রহগ্হীতাত্মা ন বেদ জগদীদৃশম্ ॥

as being possessed by Sri Krishna. Now let us see verses that describe the spirit that had seized Swami Ramdas.

বৈকুণ্ঠৌকঃ পুরা ভূমৌ যোহযোধ্যাযামবাতরত্ ।

কৌসল্যাযাঃ স্তনং পাতুং মাতুর্ভূতং স এব মে ॥ ১ ॥

কৌশিকস্যাশ্রমং যাস্যন্ যো দৃষ্ট্বা পথি দারুণাম্ ।

তটিকাং নিজঘানাশু মাতুর্ভূতং স এব মে ॥ ২ ॥

यस्य पादाङ्गसंस्पर्शाद् गच्छतो विपिनाश्वना ।

शिलाहमलाहभूल्ललना मातर्भूतं स एव मे ॥ ३॥

जनकस्य पुरं गत्वा यो वभङ्गैश्वरं धनुः ।

उपयेमे च वदेहीं मातर्भूतं स एव मे ॥ ४॥

सन्नस्तो भार्गवो यस्माद्धनुयस्मै समर्पयत् ।

यस्मिन् न्याधात् स्वकं तेजो मातर्भूतं स एव मे ॥ ५॥

कृतप्रतिश्रवाद्भुशेत्यै कैकेय्यै न पिता मम ।

इति योहभूदरण्यौकः मातर्भूतं स एव मे ॥ ६॥

चतुर्दशसमा भ्राम्यंस्तपस्वी यो बने स्थितः ।

लक्ष्मणेनावितः नित्यं मातर्भूतं स एव मे ॥ ७॥

सूग्रीवो रक्षितो येन बाली स्वर्गातिथिः कृतः ।

वबन्धे सेतुना सिन्धुः मातर्भूतं स एव मे ॥ ८॥

रावणं सकुलं हत्वा योहभारक्षद्विभीषणम् ।

अमूमुचत् सुरान् बन्धात् मातर्भूतं स एव मे ॥ ९॥

आदाय यश्च वामाङ्गीं चाल सरयूतटम् ।

সঙ্গতো ভরতেনাভূম্মাতৰ্ভূতং স এব মে ॥ ১০ ॥

হৃদয়ং সৰ্বভূতানাং রামরাজ ইতি শ্রুতঃ ।

শ্লাঘ্যতে রমদাসেন মাতৰ্ভূতং স এব মে ॥ ১১ ॥

॥ ওঁ তৎসৎ ॥

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