

# ശ്രീമദ്ഭാഗവതം സമർഥരാമദാസവിരചിതം

{॥ ശ്രീമദ്ഭാഗവതം സമർഥരാമദാസവിരചിതം ॥}

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.

കൃതാദിഷു പജാ രാജൻ കലാവിചിന്തി സംഭവമ്।  
കലൗ ഖലു ഭവിഷ്യന്തി നാരായണപരായണാഃ ॥

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. മാതൃർഭൂതം സ ഏവ മേ। 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.

നായസ്തകപ്രീഡനകോ ബാലോ ജഡവത്തന്മനസ്തയാ ।  
കൃഷ്ണഗഹഗൃഹീതാത്മാ ന വേദ ജഗദീദൃശമ് ॥

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

വൈകുണ്ഠൌകഃ പുരാ ഭൂമൌ യോ/യോധ്യായാമവാതരത് ।  
കൌസൽയായാഃ സ്തനം പാതും മാതർഭൂതം സ ഏവ മേ ॥ ൧ ॥

കൌശികസ്യാശമ്രം യാസ്യൻ യോ ദൃഷ്ട്വാ പഥി ദാരുണാമ് ।  
താടകാം നിജഘാനാശു മാതർഭൂതം സ ഏവ മേ ॥ ൨ ॥

യസ്യ പാദാബ്ജസംസ്പർശാദ് ഗച്ഛതോ വിപിനാധ്വനാ ।  
ശിലാ/മലാ/ഭൂൽലലനാ മാതർഭൂതം സ ഏവ മേ ॥ ൩ ॥

ജനകസ്യ പുരം ഗത്വാ യോ ബഭഞ്ജൈശ്വരം ധനുഃ ।  
ഉപയേമേ ച വദേഹീം മാതർഭൂതം സ ഏവ മേ ॥ ൪ ॥

സന്തസ്ത്രോ ഭാർഗവോ യസ്മാദ്ധനുർയസ്മൈ സമർപയത് ।  
യസ്മിൻ നയധാത് സ്വകം തേജോ മാതർഭൂതം സ ഏവ മേ ॥ ൫ ॥

കൃതപത്രിശബ്രാദ്ഭശ്രയേത് കൈകേയൈ ന പിതാ മമ ।  
ഇതി യോ/ഭൂദരൺയൌകഃ മാതർഭൂതം സ ഏവ മേ ॥ ൬ ॥

ചതുർദശസമാ ഭ്രാമ്യംസ്തപസ്വീ യോ വനേ സ്ഥിതഃ ।  
ലക്ഷ്മണേനാൻവിതഃ നിത്യം മാതർഭൂതം സ ഏവ മേ ॥ ൭॥

സുഗ്രീവോ രക്ഷിതോ യേന വാലീ സ്വർഗാതിമിഃ കൃതഃ ।  
ബബന്ധേ സേതുനാ സിന്ധുഃ മാതർഭൂതം സ ഏവ മേ ॥ ൮॥

രാവണം സകുലം ഹത്വാ യോ/ഭയരക്ഷദ്വിഭീഷണമ് ।  
അമൃമുചത് സുരാൻ ബന്ധാത് മാതർഭൂതം സ ഏവ മേ ॥ ൯॥

ആദായ യശ്ച വാമാങ്ഗീം ചാല സരയുതമ് ।  
സങ്ഗതോ ഭരതേനാഭൂൻമാതർഭൂതം സ ഏവ മേ ॥ ൧൦॥

ഹൃദയം സർവഭൂതാനാം രാമരാജ ഇതി ശ്ലുതഃ ।  
ശ്ലാഘ്യതേ രമാസേന മാതർഭൂതം സ ഏവ മേ ॥ ൧൧॥

॥ ഓം തത്സത് ॥

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