

# SAINT SAMARTH GURU SWAMI RAMDAS

(Based on the Biography of the Saint)

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## OBJECTIVES OF SHRI RAM KATHA SANSTHAN PERTH (INC)

- Shri Ram Katha Sansthan Perth (Inc) is a Vaishnav non-profit religious organisation based on the principles established by Bhagwan Swami Shri Ramananda Ji Acharya (14<sup>th</sup> century).
- Shri Sansthan is non-discriminatory to any religion, caste, sex and social status of the devotees. Its main principle is, 'Hari Ko Bhaje, So Hari Ko Hoi', the one who worships the Lord, is dear to the Lord.
- Shri Sansthan believes that the worship of the Lord with pure heart and unselfish attitude is very dear to the Lord. All the devotees of the Lord are brothers and sisters.

### **Concept of Brahman (Supreme)**

- Lord Ram, Mother Sita and their incarnations are the 'Supreme Brahman'. They are omnipresent and preserver of the Universe.

### **Concept of Jiva (Soul)**

- The existence of Jiva (Soul) is dependent on Brahman. Lord Ram, Mother Sita and their incarnations (Brahman) are the means to achieve salvation (Moksha). Their eternal and omnipresence help Jiva to move forward towards the achievement of salvation (Moksha).

### **Concept of Maya (Illusion)**

- Maya is the cause of Prakrati (Nature/ World). Prakrati is the combination of three Gunas (Qualities) - Sat, Raj and Tamas. By these three Guns, Prakrati creates the world. Maya is controlled by Brahman. Brahman (Lord Ram, Mother Sita and their incarnations) alone can provide salvation from Maya.

### **Concept of Moksha (Salvation)**

- The abode of Lord Ram, Mother Sita and their incarnations is 'Saket-Dham'. By meditating and/or praying Lord Ram, Mother Sita and their incarnations, the devotees get salvation (Moksh) and never come back into this world. The cycle of birth and death is eradicated forever.
- Shri Sansthan continues to publish religious books, booklets, magazines etc to fulfil these objectives. Time to time, Shri Sansthan also organises Shri Ram Katha and other religious Kathaen of the great Sanatan Rishies, Mothers and great devotees.

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# DEDICATION

## PROTECTORS OF BHARAT MATA

हम प्रभात की नई किरण हैं, हम दिन के आलोक नवल,  
हम नवीन भारत के सैनिक, धीर ,वीर ,गंभीर, अचल ।  
राष्ट्रकवि श्री रामधारी सिंह दिनकर जी

Ham Prabhat Ki Nai Kiran Hein, Ham Din Ke Alok Naval .  
Ham Navin Bharat Ke Sainik, Dheer, Veer, Gambheer Achal .

Rashtrkavi Shri Ramdhari Singh Dinkar Ji

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## Introduction

The great Hindi poet and devotee of the Lord, Shri Moropant Ji said:

**गांवीं संत चरित्रें हो, पावन परम पवित्रें हों ।**

**Gaanween sant charitrein ho, Paawan Param Pavitren hon .**

*Those who sing the glory of the Saints, attain sacred status.*

It is said that while tongue enjoys the deliciousness of food and thus satisfies the inanimate body, singing glory of the Saints satisfies the Soul and provides eternal peace and happiness. Saint Kabir Ji had said that even few moments spent in singing glory of the Saints may eradicate all the sins.

**एक घड़ी आधी घड़ी, आधी में पुनि आध ।  
कबीर संगत साध की, हरे कोटि अपराध ॥**

**Ek ghadi aadhee ghadee. Aadhee mein puni aadh .  
Kabir sanga saadh ki, hare koti apraadh .**

Goswami Tulsidas Ji had said that if Lord Ram is like an ocean, then Saints are like rain (Ocean cannot be filled and survive without rain). If the Lord is like a tree of sandalwood, then the Saints are its sacredness. The fruits of all the methods of worship, Yoga etc, are to attain the salvation (Moksh). It is indeed devotion to the Lord, which leads us to salvation and attain the aim of our lives. The devotion to the Lord cannot be achieved without the blessings of the Saints.

**राम सिंधु घन सज्जन धीरा ,चंदन तरु हरि संत समीरा ।  
सब कर फल हरि भगति सुहाई, सो बिनु संत न काहूँ पाई ॥**

**Ram sindhu ghan sajjan dhira. chandan taru hari sant samira .  
Sab kar phal hari bhagati suhaee, so binu sant n kahoon pae .**

We need blessings of the Saints to achieve peace and happiness. The one way to receive blessings from the Saints is to sing their glory. Our Sansthan, Shri Ram Katha Sansthan, continues to author and publish books/ booklets on the biographies of the great Sanatan Dharma Saints. An attempt is made here to present short biography of the great Saint Samarth Guru Swami Shri Ram Das Ji Maharaj who saved Sanatan Dharma being destroyed by cruel Mughals in 17<sup>th</sup> century. I am sure this will benefit those interested in learning about the great personalities of our Sanatan Dharma.

The great Marathi devotee of the Lord, Saint Shri Tukaram Ji Maharaj once said:

**क्रतेतुमारुताख्याश्च त्रेतायां पवनात्मजः ।  
द्वापरे भीष्म संगश्च रामदास कलौ युगे ॥**

**Kratetumaarutaakhyaashch tretaayaam pavanaatmajah .  
Dwaapare Bheeshma sangashch Ramdas Kalau yuge .**

*We have seen great devotees of the Lord in different Yugs. For example, in Treta Yug, we saw great devotee of the Lord Ram, Lord Hanuman Ji. In Dwaapar Yug, we saw the great Bheeshma. Now in this Kali Yug, we see Ramdas.*

When the great king Chatrapati Shivaji could rescue whole Hindu community by following precept of Samarth Guru Swami Ramdas Ji Maharaj, there is no wonder that by singing glory of this great Saint, we can also reform ourselves and attain peace.

Samarth Guru Ramdas Ji Maharaj was a great Yogi and the Lord incarnate in the human form to rescue His devotees. He did attain his objectives by the power of Yoga. **नास्ति योग समोबलाम (Nasti Yog Samobalam)**. *There is no power equal to Yoga.* We should not be surprised on how could he influence the great king Chatrapati Shivaji in particular, and Hindu community in general of that era. We should try to learn from his preaching on how could we make our lives better in this materialistic world to serve the humanity, and by serving humanity, please the Lord to get His blessings

Samarth Swami Ji has given us lessons on the Dharma of all the four castes - Brahmin, Kshatriya, Vaishya and Sudra, as described by our Shruti. It is our Dharma to follow such instructions religiously. The Dharma of Brahmins is not only to preach the community on religious duties but also patriotism. Similarly, the Dharma of Kshatriya is to protect the motherland. Once Chatrapati Shiva Ji wanted to give up his kingdom and become a monk. Samarth Guru taught him that there was no need for him to become a monk to attain salvation. As Kshatriya, if he could protect his motherland and even attain martyrdom in doing so, he would attain salvation anyway.

O Lord, give us strength so that we can follow the teachings of Samarth Swami Shri Ramdas Ji Maharaj, and thus can make our lives meaningful.

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**Dr Yatendra Sharma, President**  
**Shri Ram Katha Sansthan Perth (Inc), Australia**  
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## Birth, Parents and Early Childhood

The day was Chaitra Shuklpaksha Naumi of 1608 (Ram Naumi); the day on which Lord Ram was born. Spring season had commenced. It was adorable and charming weather. It looked as if all the trees were getting new clothes in the form of new leaves. Flowers were blooming with fragrance everywhere. The birds were dancing and singing on the tree branches. The sky was very clear, cloudless and blue. The mustard fields looked like as if yellow blanket was spread all over the fields. Beautiful flying butterflies were catching everyone's eyes. One could listen everywhere the charming sounds of bees, cuckoos and other birds. There was a feeling of great pleasure, joy and happiness among the hearts of everyone.

Goswami Tulasi Das Ji has very well described the beauty of this day of Chaitra month when Lord Ram appeared.

नौमी तिथि मधु मास पुनीता। सुकल पच्छ अभिजित हरिप्रीता ॥  
 मध्यदिवस अति सीत न घामा। पावन काल लोक बिश्रामा ॥  
 सीतल मंद सुरभि बह बाऊ। हरषित सुर संतन मन चाऊ ॥  
 बन कुसुमित गिरिगन मनिआरा। स्रवहिं सकल सरिताऽमृतधारा ॥

Naumi tithi madhu mâsa punitâ, sukala paccha abhijita haripitâ .  
 Madhya divasa ati sit na ghâmâ, pâvana kâla loka bishrâmâ .  
 sitala mand Surabhi baha bâmu, harshita sura santana mana câmu.  
 Bana kusumita girigana maniârâ, shravahin sakala saritâimratadhârâ.

*It was the ninth day of the bright half of the sacred month of Chaitra. The moon had entered the asterism named Abhijit, which is so dear to Lord. The Sun was at its meridian. The day was neither cold nor hot. It was a holy time which gave rest to the whole world. A cool, soft and fragrant breeze was blowing.*

The household of Shri Surya Pant Ji of Jamb village in Beed district of Maharashtra was preparing to celebrate Shri Ram Naumi festival with great pomp and show. On this beautiful day, Shrimati Ranubai, wife of Shri Surya Pant Ji, started having severe labour pain. Shri Surya Pant Ji called for the village midwife. On hearing the news that Shri Surya Pant was soon going to be a father of another child, all his friends gathered at his house. It was 12 noon of the beautiful day of Chaitra Shuklapaksha Naumi when everyone saw a bright light emanating from the sky and entering into the room where Shrimati Ranubai was in labour pain. Soon, midwife came out of the labour room and informed Shri Surya Pant Ji that a son was born to Shrimati Ranubai. Shri Surya Pant Ji was overjoyed. He gave one of his precious gold rings from his finger to midwife. Shri Surya Pant Ji celebrated the day with great pomp and show at his residence.

This was the second son born to Shrimati Ranubai. The name of the elder son, who was nearly three years older to this new born baby, was Gangadhar Pant. Gangadhar Pant became famous later as Rami Ramdas Ji Maharaj. Shri Surya Pant named his newly born second son as 'Narayan', because he was born on the same time and day when Lord Narayan Himself appeared as Lord Ram.

One day after Narayan was born, Shri Surya Pant Ji was sitting in his prayer room. His old memories jogged. It was his usual practice to visit Ashram of the great Saint of that era Saint Shri Eknath Maharaj Ji at least once in year to have his Darshan and get blessings. Couple of years ago when he visited the Ashram of Saint Shri Eknath Ji Maharaj with his wife and touched his feet, Maharaj Ji looked at his wife and blessed by saying, 'O Ranubai, get prepared to be mother of Narayan Himself. He is going to bless you soon by incarnating as your son'.

At that time, he could not believe his ears on this blessing. Lord Narayan Himself coming to bless him as his son, was much more than he could have asked for.

The words of Maharaj Ji came true. Narayan, his son, was none other than Lord Narayan incarnated Himself. He appeared on the same time and day when Lord Narayan appeared on this earth as Lord Ram. He should now go to the Ashram of Saint Shri Eknath Maharaj Ji to get his blessings not only for himself and his wife, but for their both sons, Gangadhar and Narayan too. He asked his wife Shrimati Ranubai to be ready to go to the Ashram of Saint Shri Eknath Ji Maharaj.

Shri Surya Pant Ji and Shrimati Ranubai arrived at the Ashram of Saint Shri Eknath Ji Maharaj with both of their sons, Gangadhar and Narayan. Maharaj Ji blessed all the four. He took Narayan on his laps and said, 'O Surya and Renubai, you are indeed blessed that you are the parents of this great personality. A king will be born soon in this State which will accept your son as his Guru, and under the guidance of your son, this king will relieve Motherland from the oppressors.'

Shri Surya Pant Ji and Shrimati Renubai were thrilled to hear this prophecy from none other than great Saint Shri Eknath Ji Maharaj. After staying for few days in the Ashram, they returned back to their village Jamb.

The child Narayan was very mischievous in his early days. He started speaking at an age of less than two years. He was very intelligent. He could grasp and understand the Vedic knowledge in no time. However, he was somehow restless and could not stay even for a moment at one place. Shri Surya Pant Ji, when teaching him Sanskrit Shlokas, would try his best to give him most difficult Sanskrit Shlokas lessons to learn thinking that it would take time for him to grasp this knowledge, and he would concentrate on his studies rather than mischievousness. But Narayan would learn and understand these difficult Shlokas within few minutes, and then would go to play with his friends. He would climb on the tall and irregular shaped trees like monkey in no time. He would jump from one branch of the tree to another like a young monkey. Sometimes he would climb over a weak branch which appeared not to be able to bear

his load, but he will somehow survive. His friends would shout '**Padla, Padla**' (you would fall), but he was never afraid of falling down. Because of this charisma of Narayan, the people of the village revered him as an incarnation of Lord Hanuman.

Once Narayan arrived at barley field in his village. Jokingly, the farmer asked him, 'What do you want Narayan? Do you want some barley?'

The child Narayan replied, 'Well, if you want to give me some barley, how can I refuse?'

'OK, you may fill the sack with barley, and take as much as you want,' said the farmer.

Narayan moved ahead and filled the sack with barley. It could be more than 20 seers (nearly 20 kgs) of barley which he filled in the sack. He put the bag on his back, and ran towards his home. Farmer was shocked to see all this. The farmer also came running to the home of Narayan. He told all the incident to Mother Ranubai. Mother was furious on Narayan for this act. She thought that Narayan stole barley of the farmer. Narayan then told his mother that he did not steal barley. The farmer told him to take as much as barley he could by filling a sack, and he did so.

The farmer fell at the feet of Narayan and apologised, 'O my Lord, I accept you as an incarnation of Hanuman Ji with great power. I am indeed very sorry to make fun of you. Please forgive me.' Narayan forgave him and returned back his barley.

Though mischievous, but Narayan was very kind and social child. He rendered hundreds of selfless community services to help everyone.

As per great tradition of Maharashtra state, the village Jamb also used to celebrate Dussehra function every year with great pomp and show. The village Ram Leela Mandali used to play Ram Lila for continuous nine

days, and on the tenth day when Ravan was killed in Ram Lila, they used to burn effigy of Ravan. A Haat (Bazar) was organised with tens of temporary shops for sweets, food, clothes and other items. Nearly 50,000 to 100,000 people used to come in this celebration from all nearby villages. One of these years, there was not enough rain. The water was scarce and in short supply. Because of not having sufficient water, everyone in the village Jamb was wondering if this year's Haat could go ahead. Narayan came to know about this situation of scarcity of water in his village. In the middle of night, he quietly asked all his child friends, more than 50 in number, to assemble and bring pitchers, big buckets (Balti) etc from their respective homes. All of them travelled significant distance to a canal (which was few km away from their village) and continued to fill their containers and empty in a pond in the village. By the morning before Sun rise, the pond was completely filled with water. There was enough water now to go ahead with Haat and other celebrations. When the organisers of Haat came to know that this was Narayan who inspired the children of the village to do this difficult task, they came to his home to thank him. The Haat and other celebrations went ahead with usual pomp and show.

Another instance of the village at the same time is worth mentioning too. There was a very miser cowherd in the village. He would sell all his milk and milk products, and would give nothing to his own children. His children complained this to Narayan. Narayan decided to teach him a lesson.

During day time when the cowherd was away to the fields collecting grass and bait for his cows, Narayan gathered all his friends. They collected lots of bricks and made a ladder out of them to the roof of his house. They then drove his cows to the roof. Once cow reached the roof, they took out the ladder.

On returning in the evening from the fields, the cowherd saw that all of his cows were on the roof top of his house. He could not believe his eyes. How could cows reach at the top of the roof? When he was thinking so,

one of his friends told him that Narayan and his friends did so. He went to the house of Narayan and requested him to kindly do something to bring the cows to the ground floor. Narayan told him that he would only do so if he promised that he would share his milk and milk products with his children. On getting assurances from the cowherd, Narayan again gathered all his friends and made ladder with bricks. Then, all the cows were brought to the ground floor.

When Narayan was five-year-old, Shri Surya Pant Ji performed Yagyopaveet Sanskar of both the brothers, Gangadhar and Narayan.

Unfortunately, Shri Surya Pant Ji died when Narayan was only 7-year-old. Death of the father completely changed his life. Now, the child Narayan, who was very mischievous, would hardly speak few words. He became very calm. He would sit in one corner of the room of the house where his father used to work, and speak to no one. No one ever saw him being irritated or in anger or demanding anything after that. He was always satisfied and engrossed in his own thinking. He used to walk very slowly, and appeared as if he was in meditation.

When he was 8-year-old, he desired to take Deeksha from a Guru. A hermit came to the village at that time who was revered by everyone and was considered a great Yogi. Narayan also went to him and requested him to give him Deeksha and Deeksha Mantra. The hermit declined to give him Deeksha saying he was too young for Deeksha.

Young Narayan did not give up. He continued to think a way on how could he get Deeksha. He requested his elder brother Gangadhar too to give him Deeksha. Gangadhar told him that he himself was too young to accept a disciple. Disappointed, Narayan then one day ran away from the home.

## Deeksha and Marriage Proposal

Narayan left home and ran towards the forest. In the forest, he saw a Hanuman temple on the bank of Godavari River. He sat in the courtyard of the temple. He was very tired and hungry. The priest of the temple saw him and asked who he was, and why did he come to this temple? Narayan told him that he belonged to a Brahmin family. He was looking for a Guru who could give him Deeksha so that he could see (have darshan) the Lord. The priest was very impressed with the personality of this young boy. He offered him food and shelter in the temple and asked him to pray Hanuman Ji through Guru mantra. Narayan too remembered a Guru Mantra taught by his father.

गुरुर्ब्रह्मा गुरुर्विष्णु गुरुर्देवो महेश्वरा ।  
गुरुर्साक्षात् परब्रह्म तस्मै श्री गुरुवे नमः ॥

**Gurur Brahma Gurur Vishnu, Gurur Devo Maheshwarah .  
Gurur Saakshaat Parbrahma, Tasmai Shri Guruve Namah .**

He commenced meditating reciting this Mantra considering Lord Hanuman as his Guru in his mind. Days, weeks and months passed. The priest continued to look after him by providing him food and other necessities of the life.

One day, when he was engrossed deep in meditation beneath the cluster of five trees in temple courtyard, he had Darshan of Shri Hanuman Ji.

Shri Hanuman Ji spoke to him as following.

‘सर्व पृथ्वी मलेच्छमय झाली आहे ह्या करिताम आपण वैराग्यवृत्ति ने  
कृष्णातीरी राहुन उपासना व ज्ञान यांची बृद्धि करना जगद उद्धार करावा।’

**'Sarv prathvee malechmay jhaalee aahe hyaa karitaam aapan vairagya vrati ne Krishnaateeree raahun upaasanaa va gyaan yaanchee braddhi karanaa jagad uddhaar karaawaa.'**

*'O Child, Yavans have occupied Motherland. Get up. Live a life of recluse and being a devotee of the Lord Ram, rescue the world with your wisdom and austerity.'*

This Sermon was received by Narayan from Hanuman Ji beneath the cluster of five trees. This place was called Panchvati, cluster of five trees. This is not to be confused by Panchvati of Nasik district. This Panchvati where Narayan had Darshan of Lord Hanuman and got this Sermon is in Beed District, Maharashtra.

When Narayan was engrossed in this austerity at Hanuman temple, his family members were very worried about his whereabouts and his welfare. They were looking for him everywhere. Incidentally, one cowherd of the village Jamb happened to pass through this temple and saw Narayan. He recognised him immediately and requested him to come with him to the village, but Narayan refused.

When cowherd returned back to the village Jamb, he told Gangadhar Ji about Narayan. Gangadhar Ji and Mother Renubai then immediately proceeded towards the Hanuman Ji temple, and met Narayan there.

On seeing Narayan alive and healthy, both Mother Renubai and elder brother Gangadhar were much delighted. Their joy knew no bounds. They embraced Narayan. They saw a divine energy on his face. They could feel that Narayan might have got blessings of the Lord. Mother Renubai pleaded and convinced him to return back home. Narayan agreed and returned home with his mother and elder brother Gangadhar.

The Sermon from Lord Hanuman Ji was revered as Deeksha Mantra by Narayan. Obeying the command of the Lord Hanuman Ji to devote his life



to the service of the Lord Ram and rescue Motherland from the evil hands of Yavans to protect Sanatan Dharma, he now commenced thinking on his next move.

He was always engrossed in deep thoughts and became very recluse. He did not mix with anyone. Mother Ranubai, unable to understand the inner feelings of Narayan, thought that his son was undergoing depression and was in pathetic condition. She decided to get him married so that his loneliness might be ended. She broke the ice with Narayan and requested him to agree to get married. Hearing the word 'marriage', a calm and quite Narayan became agitated. He told his mother that he was not born to marry and be a householder, but to carry out the task of the Lord by accepting Sanyas.

Mother Renubai did not easily give up. She continuously kept on requesting him to agree to get married. One day, when Mother Renubai and his elder brother Gangadhar were very persistent, Narayan became so agitated that he climbed on a tree in veranda of the house. Several hours did pass, but Narayan would not descend from the tree. Seeing this, Mother Renubai started crying with tears in her eyes. Seeing tears in eyes of Mother Renubai, Narayan too became emotional and then descended from the tree.

Mother Renubai now requested Purohit Ji who was a great friend of Shri Surya Pant Ji (father of Narayan) to convince Narayan to get married. Purohit Ji tried his best to convince him, but in vain. Narayan, being fed up by trying to convince him to get married by family members, as well as other revered persons of the society, got annoyed and one day jumped into the Godavari River. Unfortunately, his head bumped against a stone in the river. The blood was oozing from his head profusely. His elder brother Gangadhar and others also jumped into the river to rescue Narayan. Narayan was rescued, and treated by a physician. It took quite long to heal the wound, but the mark of this bump remained throughout his life.

One day when Narayan was recovering from the wound, his mother came to his bed side, patted his back with very loving gestures, and humbly spoke to Narayan as following.

**‘नारायण, माझे वचन तुला मान्य आहे की नाही?’**

**‘Narayan, maanjhe vachan tulaa maanya aahe ki naanhee?’**

*‘O Narayan, will you please honour my words?’*

Narayan was moved by the emotions of his mother. He fell at her feet and spoke.

**‘माताश्री, हे ग्राम विचारता। आपले वचन मान्य करावयाचें नाही तर मग कोणाचे करावयाचे – न मातुः परः दैवतं – असे शास्त्र वचनच आहे।’**

**‘Maatoshree, he gram vichaarataa. Aaple vachan maanya karaavyaachen naahee tar mag konaachen karaavyaachen – Na Matuh Parah Daivatam – ase shashtra vachanach aahe.’**

*‘O Mother, what are you saying? If I will not honour your words, whose words will I honour? The scripture says that there is no one higher than Mother.’*

Mother Renubai was delighted to hear these words of Narayan and said, ‘Narayan, if it is so, why do you not agree to marry? Swear from your inner conscious that you will not refuse now.’

Narayan thought for a moment on the humble request of his mother, and then spoke thus.

**‘मी अंतरपाट धरेपर्यंत नाही ह्यणणर नाहीं।**

**‘Mee antarpaat dhaareparyant nahee hmnaar naahee.’**

*'Sure Mother, till my inner conscious says otherwise, I will not deny to marry'.*

The simple-hearted mother could not understand the mystical words of her son Narayan, and thought that her son Narayan had consented to get married now.

She arranged marriage of Narayan with a beautiful girl Sushila, daughter of her brother Shri Bhanji Goswami, resident of the nearby village Asan.

At the date fixed for the marriage, the marriage party reached to the house of Shri Bhanji Goswami in the village Asan. When Narayan was sitting in the Vivaah Mandap, he heard a voice from his inner conscience, 'O Narayan, be mindful of this marriage'.

Narayan felt that this inner voice was alerting him and advising not to marry.

He remembered the words of promise given to mother. *'Sure mother, till my inner conscious says otherwise, I will not deny to marry'*. His inner conscious was asking him not to marry. He thought quickly in his mind that if he declined to marry, as a matter of fact he had not disobeyed his mother. He immediately stood up from the Vivaah Mandap and started running away. The people around tried to stop him. Who could have stopped Narayan who had energy of Lord Hanuman?

The family members of both groom and bride were very upset, especially mother Renubai. This appeared to be an insult to both the families. However, perhaps as it was God destined, one of the members from the marriage party offered his son to get married with Sushila so marriage party did not return without bride. All agreed, and Sushila was married to this young boy.

Narayan kept on running till he arrived at Panchvati Nasik.

## Penance in Dakli and Tour of Bharatvarsh

It took four days for Narayan from the village Asan to arrive at Panchvati, Nasik. He stayed in the Lord Ram temple there for few days, and then left to Dakli where he commenced residing in a cave. He was now deeply engrossed in penance in the cave.

Narayan was only 10-year-old at this time. He would get up early in the morning in Brahm Muhurta, took bath in Ganga River, and kept meditating by standing in the water till noon. He would go for Bhiksha round in the afternoon in the nearby village and ate whatever he could get in Bhiksha.

Thus several years passed on. His body below the naval became white because of standing in water of the Ganga for long time. Lord Hanuman, pleased with his devotion and penance, appeared before him once again, and gave Darshan to him. Lord Hanuman formally gave him Deeksha this time, and gave him a new name 'Swami Ramdas'.

One afternoon when Swami Ramdas Ji was going on his Bhiksha trip as usual, he saw a married young lady crying and coming towards him with folded hands, and fell at his feet. He blessed her, 'Be happy. Be mother of eight children (Ashta Putra) and live long with your husband (Saubhagyvati Bhav)'.

The young lady now commenced crying even more loudly. Swami Ji asked her what the matter was? She told Swami Ji that his blessings were of no use as her husband had just died and she had no children. Swami Ji said, 'No, it cannot happen. The words from my mouth are the words from Lord Hanuman. These words shall not be untrue. Please take me to the dead body of your husband.'

The husband of this married young lady, Shri Atri Patwari of the nearby village Dashak Panchak, was seriously ill for some time with tuberculosis. That day, the physician declared him dead and his relatives were taking

his dead body to the cremation ground. His wife, this young lady, wanted herself to be burnt with the dead body of her husband (to become a Sati), but his relatives were not allowing her to do so. As a matter of fact, she approached Swami Ji to plead and request him to convince his relatives to allow her to be burnt with the body of her husband (to become Sati) as she thought that Swami Ji, being a protector of Sanatan Dharma, would advise them the sacredness of being Sati. She never expected that Swami Ji would bless her with a boon of having eight children (Asht Putra) and live long with her husband (Saubhagyawati Bhav).

The young lady took Swami Ji to the cremation ground where her husband was about to be cremated. Swami Ji went straight to the dead body, and loudly spoke to him, 'O Atri Patwari, Lord Ram needs your services. Get up.'

Hearing these words of Swami Ji, Shri Atri Patwari Ji got up. Everyone was astonished to see this miracle. They bowed to Swami Ji and fell at his feet. They commenced praying him as if he was a God. Swami Ji then humbly spoke.

**स्तुतीचे काही कारण नाही, मी केवळ देव ब्राह्मणाचा दास आहे' ।**

**Stuteecheen Kaahee Kaaran Naahe, Mee Kewal Dev Braahmnaachaa Das Ahe'.**

*No need to offer prayer to me. I am only the servant of the Lord.*

Interestingly, the tuberculosis of Shri Atri Patwari ji was also cured.

Swami Ramdas Ji was now like God to this couple. When their first son was born, they took him to Swami Ji and requested him to accept him to serve him when he would be grown up. Reluctantly, Swami Ji agreed to this offer. Swami Ji advised them to bring this child back to him after his

Yagyopaveet Sanskar. Eventually more children as blessed by Swami Ji were born to this couple.

When the first born of Shri Atri Patwari Ji was 5-year-old, they performed Yagyopaveet Sanskar of this child, and then brought him to Swami Ji. Swami Ji blessed this child and accepted him as his disciple and named him as 'Uddhav'.

The time passed on. It was now 12 years since Swami Ji performed his penance in Dakli. Swami Ji now decided to tour India to see the political and economic situation of the country. He first went to Kashi. After arriving in Kashi, he went to have Darshan of Lord Shiva in Kashi Vishwanath temple. At the time when Swami Ji arrived at Kashi Vishwanath Mandi, the priests were performing Rudrabhishek of Lord Shiva. This ritual could only be performed by Brahmins. The priests somehow thought Swami Ji as non-Brahmin, hence did not allow him to come closer to the Lingam. Swami Ji did not object to the priests and continued his prayers from the veranda of the temple. After finishing his prayers, he did return to Ganga Ghat where he was staying. Lord Shiva did not accept Rudrabhishekam of the priests. The priests then realised that it might be because of the Sanyasi who visited earlier, and they did not allow him to enter to Lingam Sthan. They sent a search party to find Swami Ji. They found Swami Ji at the Ghat of Mother Ganga. They fell at his feet and apologised. Swami Ji forgave them and came back to Kashi Vishwanath temple. Rudrabhishekam was then performed in his presence, which was accepted by Lord Shiva.

Swami Ji stayed in Kashi for few weeks. A number of devotees became his disciples. He established a Math there, and by giving charge of this Math to one of his disciples, he left to Ayodhya.

He had Darshan of Lord Hanuman and Lord Ram Lala in Ayodhya. He stayed there for few weeks, and then proceeded to Vrindavan. After staying for few weeks in Vrindavan, he continued his journey to many

other Tirth places, and finally reached Dwarka. Wherever he was passing through, a number of devotees were becoming his disciples. He was establishing Math at each place and left one of his disciples as in charge of the Math.

This tour of Bharatvarsh by Swami Ramdas Ji gave him an opportunity to understand the religious, political and economic situation of the country. He saw that cruel Mughal rulers in North, and other Muslim rulers such as Adilshah, Nizanshah, Kutubshah etc in South of the country were oppressing and persecuting Sanatan Dharmic people. Hindus were considered as 'Kafir' by these rulers, and declared as unworthy people. Any religion other than Islam was condemned and all attempts were made to destroy non-Islamic religions, their religious leaders and places of worship etc. A notion was being promoted that Prophet Muhammad is the only Prophet, and Quran is the only scripture to study and follow. Hindus were forced to convert and embrace Islam by force. If someone declined to convert into Muslim, he/ she was killed, and this task of killing the people was considered as holy by these so called Islamic religious people. It was a strong belief among the followers of Islam religion that Allah (God) had given them license to kill the followers of other religions who did not want to embrace Islam. By killing them, they were pleasing their God.

The Hindus would meet Swami Ramdas Ji on his way and narrate their stories of being tortured by Muslims. Listening such pathetic stories of Hindus, Swami Ji used to become very sad. He thought that Bharatvarsh had been a divine land (Dev Bhumi). We had been the owners of our land and had right to worship our Lord in our own way. What right these foreigners had got to oppress our people and insult them at every step? Our country was called as 'Bird of the Gold' (Sone Ki Chidiyaa) all over the world, and was richest at one time. Now poverty had been at its prime. Most of the people could not even get sumptuous meal to eat even once in a day. We had been very peaceful people from centuries. Why were we accepting cruelty of these tyrants? Though we were greater in number

than these uncivilized foreigners who attacked us and established their so-called kingdoms, why did not we fight back to regain our rule and freedom? In a country where great personalities such as Markandey and Nachiketa were born who were successful to win over the 'death', and Lord Krishna gave us the message that Soul never perishes, still we were being afraid of our lives and had accepted their slavery!

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।  
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥

**Nainam chhindanti śhastrāṇi nainam dahati pāvakaḥ .**  
**Na chainam kledayantyāpo na śhoṣhayati mārutaḥ .**

*'Consciousness, which is the symptom of the soul, can be perceived by material instruments, but the soul itself cannot be contacted by any material object. This is so only because the soul is divine, and hence beyond the interactions of material objects. Shri Krishna expresses this vividly by saying that wind cannot wither the soul, nor can water moisten it or fire burn it.'*

He saw that the Hindus were witnessing being plundered by these devils. Their adorable ladies (Seetaen) were losing their morals in the hands of these uncivilized tyrants. Still, just to meet the two ends to fill their bellies, they were tolerating these injustices. How could they forget that they were the descendants of Lord Ram? Lord Ram provided salvation (Moksh) to such evil people by attacking Lanka with His followers and killing them. If they would call Lord Ram from their pure hearts, He would reincarnate Himself or send someone to protect them. Lord Ram was the saviour of Ahalya and Shabri. He was the destroyer of sin and sinner (Patit Pawan). He killed devils such as Khar, Dooshan, Ravan etc. He is omnipresent and rescuer. It appeared that people had forgotten that. They should be organised and such awareness should be developed. They should develop a sacred environment all around them. Every person should realise the hidden Lord Ram in his/ her heart.



## Union with Mother Renubai

Swami Ji now commenced preaching the principles of Sanatan Dharma and patriotism, thus trying to awake the inner consciousness of the masses to fight against the tyranny and injustice of Islamic rulers by roaming from one village to another. It had been 24 years now since Swami Ji left his home. Once when he was preaching and giving Sermon in a village in Gujarat, a resident of his village Jamb also happened to be attending this gathering. He recognized Swami Ji as 'Narayan' of Jamb village. After Swami Ji finished his Sermon, he humbly approached Swami Ji, touched his feet and introduced himself. He told Swami Ji that since he left his house 24 years ago, his mother Renubai was still waiting for him to return. She had lost her eye sight. She would sit in veranda of her house every day from dawn to dusk murmuring his name, and pleading Lord to send Narayan back to her. She was now very old and fragile, and might meet her end anytime. Swami Ji should go to the village at least once and see her so that she could die in peace.

At that time Swami Ji was planning to travel to North to Himalayas. He decided that he would pass through his village Jamb and meet his mother before proceeding further. On his way, one day Swami Ji arrived at the door step of his house in Jamb village, and requested for Bhiksha.

Mother Renubai heard the voice of a hermit, and instructed her daughter-in-law (wife of Shri Gangadhar Ji, elder brother of Swami Ji) to give some Bhiksha to the hermit. Swami Ji then spoke in humble voice, 'O Mother, this Sanyasi will not return only by taking Bhisksha.'

Mother Renubai now recognised the voice of his son Narayan. Mother Renubai spoke, 'Is it you, Narayan?'

'Yes, mother, it is me', spoke Swami Ji, and fell at the feet of his mother.

Mother Renubai then embraced his son Narayan, and by kissing his forehead said, 'O Narayan, you have grown up and very tall now on. Alas, I would have been able to see you.' Saying this, mother Renubai started crying with tears in her eyes.

Swami Ji was saddened to see this plight of his mother. He looked at his mother and then commenced praying Lord Hanuman Ji and Lord Ram.

'O my Lord Ram, my Guru Lord Hanuman, my mother had always been very humble and kind hearted lady. To the best of my knowledge, she has committed no sin to deserve this. If I have done any good deed in my life, please reward my mother. Please cure her eyes', prayed Swami Ji in heart with tears in his eyes.

Lord listened his compassionate prayer. When Swami Ji touched the eyes of her mother, she was fully cured and could see.

Seeing his son Narayan before her, she embraced him again, and said jokingly, 'O Narayan, I can see you now. I see you in attire of a Sanyasi. Have you accepted Sanyas? it looks that you have also learnt black magic.'

Swami Ji humbly said to mother, 'O mother, yes, I have accepted Deeksha from Lord Hanuman Ji, and I am a Sanyasi now. Lord Hanuman named me as Ramdas. I have not learnt and practise any black magic. This all is the kindness of Lord Ram and my Guru Lord Hanuman Ji that you are cured.

**सर्व भूतांचे हृदय, नाम त्याचे राम राय ।  
रामदास नित्य गाय, तेचि भूत गे माय ॥**

**Sarva bhutaanche hraday. Naam tyaache Ram Raay .  
Ramdas nitya gaay, Techi bhut ge maay .**

*The Lord who lives in the hearts of all, is called Lord Ram. O mother, I am His devotee and sing His glory.'*

Mother Renubai was delighted to hear such beautiful words from the mouth of Swami Ji. She said, 'O Narayan, you have salvaged our whole family.'

**नारायण, तू कुळाचा उद्धार केलास।**

**Narayan, too kulaachaa uddhaar kelaas .**

After living for few days with the family, and taking permission from his mother, Swami Ji then decided to proceed toward Godavari River for circumambulation at a spot where Godavari River meets ocean. Mother Renubai took a promise from Swami Ji that he would come to her funeral. Swami Ji gave that promise to mother Renubai and then proceeded to his journey.

He reached to the bank of Godavari River where She is divided into seven streams before falling into ocean. Swami Ji, after reaching at the spot, took 7 circumambulations of each stream.

After circumambulations of all the 7 streams of Mother Godavari River, Swami Ji returned back to Takli, and continued preaching Sanatan Dharma and patriotism. The deteriorating condition of the Hindu community as he saw during his tour of Bharatvarsh was always in his mind, and he was seeking divine guidance to accomplish his objectives. One day Lord Hanuman, his Guru Ji Maharaj, appeared before him and spoke, 'O Ramdas, time has come now for you to re-establish Sanatan Dharma and act accordingly. A king in the Sisodia clan by the name of Shiva has taken birth. With his help, redeem the Sanatan Dharma community.' Hearing these divine words of his Guru Hanuman Ji, Swami Ji planned to proceed to go to the South of the country, and left Tikri.

## **Apostle of Sanatan Dharma**

After departing from Tikari, Swami Ji arrived at Mahabaleshwar, and stayed there for 4 months. He established a Math there. Very well-known pundits of that era Shri Anant Bhatt and Shri Diwakar Bhatt became his disciples here. The number of his disciples was increasing day by day. He instructed Shri Anany Bhatt Ji to lead the Math, and then proceeded to Sitara on the bank of Krishna River. He stayed here for few months, and established a Math. Then, he left for Mahuli in Thane district. Many saints came to meet him while he was staying in Mahuli. One day, a great Saint, Shri Tuka Ram Ji Maharaj came to see him. Hearing that the great Saint Shri Tukaram Ji Maharaj came to see him, Swami Ramdas Ji ran barefoot to welcome him. The great Saint Shri Tukaram Ji Maharaj embraced him and accepted hospitality of Swami Ramdas Ji for few days. The great Saint Shri Tukaram Ji Maharaj was so impressed with the personality of Sami Ramdas Ji, that he honoured him with the title of 'Samarth'. Now Swami Ramdas Ji became famous as Samarth Swami Shri Ramdas Ji.

Saint Shri Tukaram Ji Maharaj told Samarth Swami Ramdas Ji, 'O Samarth, king Shiva of Sisodia clan visited me few months ago. He was so engrossed in prayer to the Lord, that he wanted to give up his kingdom and accept ascetism. I advised him that he was born to redeem Sanatan Dharma with the help of his Guru Samarth Swami Ramdas, and not to lead a life of Sanyasi. I blessed him that he would meet soon his Guru, Samarth Swami Ramdas who would guide him to achieve aim of his life. He is looking for you. When he approaches you, please do accept him as your disciple, and work towards uplifting of Sanatan Dharma.'

Samarth accepted the request of the great Saint Shri Tukaram Ji Maharaj and promised him to accept king Shiva as his disciple.

Samarth now left to Paithan in Aurangabad district. When he arrived at Paithan, he saw few children playing with catapult (Gulel) aiming on the flying birds. Their aim was so poor that they could not hit any bird with

stone from the Gulel. Samarth took Gulel from the hands of one of the children and aimed at one bird with the stone in the Gulel. The bird fell from the sky, presumably dead. Samarth smiled and looked at the children and then taught them the art of throwing stone from Gulel to exactly hit the target. 'A Sanyasi has killed a bird', this news spread like a wild fire in the whole town. The great pundits with so called wisdom assembled and asked Sanyasi to perform atonement ceremony, otherwise he would be outcasted and rot in hell after his death. Samarth Swami Ji agreed. The pundits conducted Havan ceremony by chanting holy Mantras. The Sanyasi was purified. When this purification ceremony was over and pundits were leaving the prayer place to go to their respective houses, Samarth requested them to wait and spoke, 'O great pundits, you have done a great purification ceremony and have purified me. I am indeed indebted to you. But what about the bird?'

'What about the bird? She is dead', exclaimed the pundits.

'If the bird is still dead after performing such a lengthy purification ceremony by you, then this atonement ceremony is of no use. I cannot be purified and get atonement unless this bird can fly again', said Samarth.

'It is not possible. Once a creature is dead, it cannot be revived,' said the pundits.

Samarth Swami Ji then went close to the dead bird, and threw some water from his Kamandal (Stoup) on the bird. The bird became alive then and flew. Everyone was surprised and fell at his feet. They now understood the meaning of the words of Samarth.

Samarth then told them, 'Remember, this is not Tantra Mantra and blind believes which are required to get atonement, but your good deeds.'

After staying for few days in Paithan, Swami Ji proceeded to Kalhad. He established a Math there too, and made Shri Bajirao, one of his disciples, as Mathadheesh (President) of this Math.

Samarth continued his tour of Bharatvarsh. He left Kalhad and reached Chafal. Shri Narsomalnath, a minister of king Shiva, was the governor of Chafal. Shri Narsomalnath became disciple of Samarth, and offered assistance to establish a Math there. Samarth established a Math there, and made Shri Bhanji Joshi as Mathadheesh of this Math.

After leaving Chafal, Samarth arrived at Karveer. He met here Shri Varvaji Pant, governor of Karveer area appointed by king Shiva. Shri Varvir Pant Ji also became disciple of Samarth, and established a Math for Swami Ji there. Swami Ji saw there a young boy by the name of Amba who was very bright and impressed him by his intelligence, wisdom and writing skills. Samarth requested Shri Varvaji Pant if he could take him to meet mother of Amba. The mother of Amba, Shrimati Rakhamabai, was sister of Shri Varvaji who was unfortunately a widow. She had two children, the older one was Amba and younger one was Dattoba. Shri Varvaji then took Samarth to his sister who was living with him. Samarth blessed her, and requested her if she could give her son Amba to him. He needed a bright child like Amba who could script his teachings in writing.

Shrimati Rakhamabai stood before Samarth with folded hands, and requested him to give Deekshaa to her and both of her sons and accept them as his disciples. Samarth then gave them Deekshaa and accepted all the three as his disciples. Shrimati Rakhambai requested Samarth Swami Ji to kindly take all of them with him wherever he would go so that these three could serve him. Samarth Swami Ji agreed. After staying for few weeks in Karveer, he proceeded to Mysore with Shrimati Rakhambai and her two sons Amba and Dattoba.

Shri Virvaji Pant sent a message to Patwari (Revenue Collector) of Mysore ordering him to look after Samarth Swami Ji and all his

companions. Patwari Ji made all the arrangements for Samarth Swami Ji in a temple there. Once when Samarth was conducting a religious ceremony at the house of Patwari Ji, all of a sudden, clouds came from nowhere and it became so dark that no one could see even other's hands. Amba Ji came out to see what was going on? He did not realise that there was a well in front of the house of Patwari Ji. Unfortunately, he fell in the well. Samarth Swami Ji heard a loud sound of fall, and immediately came out. He rescued Amba Ji. He was gravely wounded. Samarth touched his body with his divine hands. All the wounds of Amba Ji were healed instantly. He asked Amba Ji, 'how are you feeling, my son?

'In supreme bliss, My Lord,' replied Amba Ji. Samarth embraced him, and gave him a new name, Kalyan (Bliss). Kalyan became one of the greatest disciples of Samarth, who scripted his Granths (Scriptures).

After establishing a Math in Mysore too, Samarth Swami Ji returned to Chafal. For next few years, Samarth continued to give Sermons on Sanatan Dharma and patriotism to his devotees. He was awakening the Hindus to protect their religion by preaching '**Dharmo Rakshati Rakshatah**' (धर्मो रक्षति रक्षतः) (If you will protect religion, religion will protect you).

King Shiva Ji, after hearing from Saint Shri Tukaram Ji Maharaj that a Saint by the name of Swami Ramdas Ji would be his Guru and guide him towards righteousness, was continually looking for an opportunity to meet him, and request him to accept him as his disciple. King Shivaji Maharaj travelled to Chafal to obtain his Darshan. Unfortunately, Samarth Swami Ji had travelled to the country to continue his Sermons, so he could not see him. He was very disappointed, and left a message to Samarth Swami Ji to please advise him when and where he could get his Darshan.

## Chatrapati Shiva Ji and Samarth Swami Ramdas Ji

Samarth Swami Ji was in Kondvad fort when he got the message from the king Shiva Ji Maharaj that he was eagerly waiting to meet and get Deeksha from him. Samarth Swami Ji then wrote a letter to him.

निश्रयाचा महामेरू, बहुत जनांसी आधारु ।  
 अखंड स्थितीचा निर्धारू, श्रीमंत योगी ॥  
 परोपकाराचिया राशी, उदंड घडती जयासी ।  
 तथाचे गुण महत्वासी, तुलना कैसी ॥  
 नरपति हयपति गजपति, गडपति भूपति जलपति ।  
 पुरंदर आणि छत्रपति, शक्ति पृष्ठ भागीं ॥  
 यशवंत कीर्तिवंत, सामर्थ्यवंत वरदवंत ।  
 पुण्यवंत नीतीवन्त, जाणता राजा ॥  
 आचारशील विचारशील, दानशील धर्मशील ।  
 सर्वज्ञानी सुशील, सकलाम ठायीं ॥  
 धीर उदार गंभीर, शूर क्रियेसि तत्पर ।  
 सावधपडें नृपवर, तुच्छ केले ॥  
 तीर्थ क्षेत्र मोडली, ब्राह्मण स्थाने भ्रष्ट केली ।  
 सकल पृथ्वी आंदोलली, धर्म गेला ॥  
 देव धर्म गौ ब्राह्मण, करावया संरक्षण ।  
 हृदयस्थ जाहला नारायण, प्रेरणा केली ॥  
 उदंड पंडित पुराणिक, कवीश्वर याज्ञिक वैदिक ।  
 धूर्त तार्किक सभा नायक, तुमचा ठायीं ॥  
 या भूमंडळाच्या ठाय, धर्म रक्षा ऐसा नाही ।  
 महाराष्ट्र धर्म राहिला काही, तुम्हा करितों ॥  
 आणखी ही धर्म कृत्ये चालती, आश्रित होऊनी कित्येकराहती ।  
 धन्य धन्य तुमची कीर्ति, विश्वीं विस्तारली ॥  
 कित्येक दुष्ट संहारिले, कित्येकांस धाके सुटले ।  
 कित्येकांस आश्रय काले, शिव कल्याण राजा ॥  
 तुमचे देशी वास्तव्य केले, परंतु वर्तमान नाही खेतलें ।  
 ऋणानुबंधे विस्मरण कालें, काय निरंगू ॥



सर्वज्ञ मांडली धर्म मूर्ती, सांगणे काय तुम्हां प्रति ।  
 धर्म स्थापनेची कीर्ति, सांभाळलीही पाहिजे ॥  
 उदंडराज कारण तत्वे, तेने चित विभागले ।  
 प्रसंग नसता लिहिलें, क्षमा केली पाहिजे ॥  
 Nischayaachaa mahameroo, bahut janaansi aadhaaru .  
 Akhand sthiteechaa nirdhaaru, shreemant yogi .  
 Paropkaaraachiyaa raashee, udand ghadatee jayaase .  
 Tayache gun mahatwaasee, tulanaa kaisee .  
 Narpati haypati gajpati, gadpati bhupati jalpati .  
 Puranda raani chatrpati, shakti prashth bhaagee .  
 Yashwant keertivant, saamarthyvant varadvant .  
 Punyavant neetivant, jaantaa raajaa .  
 Aacharsheel vichaarsheel, daansheel dharmsheel .  
 Sarvagyanee susheel, saklaam thaayeen .  
 Dheer udaar gambheer, shoor kriyesi tatpar .  
 Savadhpaden nrapvar, tuchh kele .  
 Teerth kshetre modali, brahman sthaane bhrasht kailee .  
 Sakal prathvee aandolalee, dharm gela .  
 Dev dharm gau braahman, karavayaa sarankshan .  
 Hradyasth jaahalaa naaraayan, prerna kelee .  
 Udand pundit puraanic, kaveeshwar yagyik vedic .  
 Dhoort taarik sabhaa naayak, tumacha thaayeen .  
 Yaa bhoomandlaachyaa thaayee, dharm rakshaa eisaa naaheen .  
 Maharashtra dharm raahilaa kaahee , tumhaa kariton .  
 Aanakhee hee harm kratye chaalati, aashrit hounee kityekaraahatee .  
 Dhanya dhanya tumachee keerti, vishwee vistaarlee .  
 Kityek dusht sanhaarile, kityekaans dhaake sutale .  
 Kityekaans aashray kale, shiv kalyaan raajaa .  
 Tumache deshee vaastavy kele, parantu vartmaan naaheen khetlen .  
 Rinaanbandhe vismaran kaalen, kaay nerangoon .  
 Sarvagy maandali dharm moorti, saangne kaay tumhaan prati .  
 Dharm sthaapanechee keerti, saambhaal leehee paahije .  
 Uddandraaj kaaran tatwe, tene chit vibhaagle .  
 Prasang nasataa lihilen, kshmaa kelee paahije .

*'Yogis know the basic principles of philanthropy. Who can compare the virtues of those who are well-wishers of all? Lord Vishnu, Indra, virtuous kings etc are the powers in this Universe. The administrator should be virtuous, mighty, sacred, and a moralist. He should be pure from his heart, generous, gentle and of good character. Somehow, these qualities are not noticed these days among administrators. Because of the wickedness of the administrators, there is destruction of purity. The religious places of worships of Hindus are being vandalised, and religion is annihilated. I know that God has given you the power to re-establish the faith of people in our Gods and Goddesses, and save Brahmins and cows. I also know that there are lots of cunning and selfish administrators, flunkeys and deceitful people with you. I do not see anyone other than you who can defend Sanatan Dharma. Some virtue and religiousness are still there in Maharashtra region because of you. I admire you for that. God has planned that a lot of religious and social welfare activities will be carried out through you in the future. I know you have assassinated a number of devils, and given shelter to numerous virtuous people. I surely live in your kingdom, but because of my extreme busy schedule, I have not been able to see you in person yet. You are a very wise person, so will understand meaning of every word of my letter. I do not need to elaborate any more. It is sufficient to mention here that you are a chosen person by Almighty to re-establish religious virtues. I also know that since you are a king, many activities of administration may continue to keep you busy, and worry you. Remember always to act in a very thoughtful manner.'*

He sent this letter to king Shiva Ji through one of his very reliable disciple Shri Diwakar Bhatt Ji. Shri Diwakar Bhatt Ji handed over this letter to king Shiva Ji in his capital.

After receiving the letter of Samarth from Shri Diwakar Bhatt Ji, king Shiva Ji was overjoyed, and wanted to meet Samarth Swami Ji as soon as possible. He requested Shri Diwakar Bhatt Ji to kindly arrange his meeting with Samarth Ji. Shri Bhatt Ji knew that Swami Ji would be in Khadee Baag that time authoring his most important book 'Dasbodh'. Shri Bhatt Ji

did not want to disturb and give surprise to Samarth Swami Ji to go with king Shiva Ji without properly informing him. He wrote a letter to Samarth Swami Ji and sent it through his colleague to seek his permission.

Swami ji gladly gave permission to Bhatt Ji to come to Khadee Baag with king Shiva Ji and to meet him in person. On receiving permission from Samarth, Bhatt Ji commenced journey with king Shiva Ji to Khadee Baag.

On arrival at Khadee Baag, king Shiva Ji prostrated before Samarth Swami Ji Maharaj, and offered a coconut to show his respect and devotion to Samarth. Samarth accepted his offerings. King Shiva Ji requested Samarth to kindly accept him as his disciple. Samarth accepted him as his disciple and gave him Deeksha.

After receiving Deeksha from Samarth, king Shiva Ji wanted to stay there for longer time to get his blessings and gain knowledge of divine Sanatan scripture. But Samarth asked him to leave and continue to serve the Nation. Samarth said to king Shiva Ji, 'O Shivava, your main task is to look after welfare of your kingdom, re-establish Dharma (religion), protect cows and Brahmins. You will get salvation (Moksha) by doing such duties. My blessings are with you. May Almighty give you wisdom and courage to carry out your religious and patriotic duties.'

King Shiva Ji was delighted to hear such blissful words, and as per orders of Samarth, left to the capital of his kingdom.

Though king Shiva Ji returned to the capital of his kingdom, but he left his heart with Samarth. He felt that he could not live without every day Darshan of Samarth. He wrote a letter to Samarth to kindly accept his request to stay in the capital. Samarth replied, 'O Shivava, I am a Yogi, and forest is my residence. I cannot accept your request to live at one place in your capital. However, I will always present myself without delay whenever you call me with pure heart and need my assistance. I instruct you to accept your mother as your Guru for day-to-day instructions. You

should worship her every day and offer Naivaidya before commencing your royal duties. I am sending you my blessings with three items: mud, cow dung and a stone.'

King Shiva Ji could not understand the meaning of sending these three items of gift to him by Samarth. He went to his mother, prostrated himself before her and advised her on instructions received from his Guru Samarth to worship her every day and offer Naivaidya before commencing royal duties. With folded hands, he stood before mother and asked her to explain the significance of these three gifts by Samarth. Then Royal mother told Shiva Ji, 'O my son, mud signifies your love towards your Motherland. You should always continue to love your Motherland more than even yourself. The cow dung signifies divine power which you have with the blessings of Samarth. The stone signifies that you should continue to build and own as many as forts as you can, meaning expand your kingdom in religious way to promote Sanatan Dharma'.

King Shiva Ji now understood the meaning of the three items of gifts and instructions from Samarth. He continued to work hard to achieve the goal set by Samarth for him.

One day, King Shiva Ji got a basket of very delicious and sweet mangoes as a gift from one of his fellow kings. He thought in his mind that he should offer such delicious and sweet fruit to Samarth, his Guru. As soon as this thought came in his mind, he heard a voice, **‘शिववा दार उघड़ (Shivava Daar Ughad)’. ‘Shivava open the door.’**

No one could ever dare to pronounce king Shiva by the name of Shivava. He immediately understood that his Guru Samarth had come to see him and was standing in front of his palace asking him to give permission to enter. He ran towards the gate of the palace, and found Samarth standing there. He prostrated before him and invited to come inside the palace and bless him. On reaching inside, king Shiva Ji then offered delicious and sweet mangoes to Samarth. Samarth then said to him, 'I told you Shivava

that whenever you will call me from your pure heart, I will immediately present myself. I know that you wanted to offer me these delicious sweet mangoes, and here I am to accept your offering.'

After eating few of these delicious and sweet mangoes, Samarth wanted to leave the palace. It was late in the night and king Shiva Ji wanted him to stay in the palace till morning. Samarth declined his request, and left the palace in the darkness of the night.

King Shiva Ji kept on receiving the instructions from Samarth from time to time and continued his mission to serve Sanatan Dharma. Once he came to know that Samarth was visiting Ramgarhi. He wanted to have Darshan of his Guru Ji and thus immediately started his journey to Ramgarhi. Fortunately, he met Samarth at the outskirts of Ramgarhi. He prostrated himself before Samarth and got his blessings. King Shiva Ji was very tired and looking dull. Swami Ji asked him the reason of feeling dull. The king told him, O Gurudev, though there is no dearth of anything with your blessings, perhaps my thirst is causing dullness and tiredness.'

Samarth immediately removed a stone from the path, and beneath was plenty of fresh and pure water in the form of stream for everyone to drink. Samarth said, 'O Shivava, drink this pure divine water from this stream, and offer to all your companions. This will give you and your companions strength and freshness'.

This stream still exists in the west of Ramgarhi, and known as 'Kubdee Teerth'.

King Shiva Ji continued to request Samarth to accept his hospitality and stay in a fort permanently rather than roaming around. Finally, Samarth yielded to his request. King Shiva Ji converted Parli fort into Ashram for Samarth, and named this as 'Sajjangarh Fort'.

King Shiva Ji, in Shaka Samvat 1572, commenced construction of a very big fort in Samangarh. Thousands of workers were working to construct this fort. King Shiva Ji was feeling very proud of his achievements, especially that he was giving jobs to thousands of workers. Incidentally, Samarth also arrived at the construction site. Seeing Samarth, king Shiva Ji prostrated before him. Nothing is hidden from the great Saints. Samarth immediately realised that a feeling of proud had developed in the heart of king Shiva Ji. Samarth thought that the feeling of proud in the heart of a devotee is an evil and should be eradicated as soon as possible.

Samarth instructed a worker to bring a piece of stone. When worker brought the piece of stone, Samarth asked him to break it into two pieces from the middle. He instructed to break the stone in such a way that not much damage be done to stone. He ordered the stone to be divided into two equal parts. The worker carefully broke it into two equal pieces. Everyone was surprised to see that there was a cavity in the middle of that stone, and a live frog was there. Samarth turned towards the king and spoke, 'O Shivava, you are great. Look at your power. Because of your divine powers, this frog could survive in such a small cavity of stone. Who else on earth could do that miracle? Who can nourish living ones on this earth without you?'

King Shiva Ji could not still understand the philosophical meaning of these words of Samarth and spoke, 'Gurudev, I cannot understand that how was I providing nourishment to this creature?'

'O, I thought that since you are providing livelihood to thousands of workers, perhaps it is your power that this creature is also alive in such a small cavity of stone. If you do not have power to nourish this small creature, then how could you have power to provide livelihood to thousands of workers?', said Samarth.

King Shiva now understood the meanings of the words of Samarth, and prostrated before him and begged for his forgiveness.

Samarth then spoke to the king in polite words, 'O Shivava, we all are servants of Almighty Lord. We are just His messengers and carry out duties as He instructs. When we are carrying out duties given by Him, we should never feel proud in our hearts for any such achievements.'

King Shiva Ji was very ashamed on his such inner feeling of proud on such achievements, and vowed never to commit such sin again.

After staying for some time and inspecting construction work of the fort, Samarth returned back to his Ashram in Sajjangarh.

In Shaka Samvat 1576, Samarth travelled to South of Bharatvarsh and went to Rameshwaram. He met and stayed with Shri Madhavacharya Ji Maharaj there, who was considered a great scholar of Vedant those days. After staying for few weeks with Acharya, he decided to return to his Ashram in Sajjangarh. Before arriving at his Sajjangarh Ashram, he decided to bless king Shiva Ji Maharaj and went to his capital Sitara. On reaching at the entrance of the palace of king Shiva Ji Maharaj, he shouted for Bhiksha.

**‘जय जय श्री रघुवीर समर्थ। भिक्षां देही।’**

**‘Victory to the Almighty Lord Ram. Please give me Bhiksha (alm).’**

King Shiva Ji heard the voice of his Guru and was overjoyed. He thought on the most appropriate Bhiksha to give to his most revered Guru. Thinking so, he took a piece of paper and wrote 'O Samarth Gurudev, please accept my kingdom in Bhiksha'. Then came running to the front gate of the palace to welcome his Guru personally. He prostrated himself before him, and in Bhiksha, gave this piece of paper

Samarth blessed king Shiva Ji, then looked at the piece of paper and spoke, 'O Shivava, you have given your kingdom to me. What are you going to do now?'

King Shiva Ji replied, 'Gurudev, I will serve the lotus feet of my Lord Guru'.

Samarth laughed on this reply of king Shiva Ji, and then came to the palace with him. After accepting Prasadam, he spoke the following words very politely.

'O Shivava, Lord has allocated duties to everyone according to his/ her education and karmas. Brahmins are supposed to learn Sanatan scriptures and guide the fellow citizens accordingly. Kshatriyas should defend their kingdoms with a feeling of great patriotism in their hearts. Vaishya should do trading from pure heart and with honesty by charging minimum profit to benefit the citizens. Shudras should do the work as per their skills. When persons are engaged in their duties as prescribed by Sanatan Dharma, they attain Moksh (Liberation). I am a Brahmin. My duty is not to administer a kingdom. As you did today, similarly Lord Ram donated half of his Kingdom to Guru Vasishtha. Guru Vasishtha declined to accept half of the kingdom and preached Lord Ram, which is scribed in Yoga Vasishtha. The great king Janka Ji Maharaj also donated all his kingdom to his Guru Shri Yagyvalkya Ji Maharaj. He also did not accept the kingdom. You know, I am a hermit. This kingdom is of no use to me. Accept it back as Prasadam with my blessings, and continue to rule as my representative. Never bring a feeling of ownership in your heart. Always manage your kingdom as a chief manager. Remember, that your kingdom belongs to me now.'

King Shiva Ji prostrated himself before Samarth and accepted to be the chief manager of the kingdom, and rule the kingdom on behalf of Samarth. Kingi Shiva Ji spoke then politely to his Guru, 'O Gurudev, you are the king now of my kingdom. As per your instructions, I will surely manage your kingdom. Please bless me with your Padukas (foot slippers), so that I can establish them on throne'.



Samarth obliged and gave his Padukas to king Shiva Ji. King Shiva Ji then established Padukas on throne, and vowed to rule the kingdom as representative and chief manager of the real king, Samarth.

Then he requested his Guru Samarth to kindly provide him a flag which will represent him. Samarth then gave him a piece of saffron coloured cloth and asked him to use as his flag.



Samarth then explained the meaning of Saffron colour. Samarth said to king Shiva Ji, 'O Shivava, this colour symbolizes Agni (fire). Fire burns away the darkness and brings light and it is thus symbolic of knowledge burning ignorance. Fire also shows the spirit of Yagna (Ritual of the sacred fire) which is important to Self-knowledge. A colour of purity, it represents religious abstinence, purging and resultant purity. The saffron colour also symbolizes the quest for knowledge of Godhead.'

Thus, king Shiva Ji adopted saffron coloured flag for his kingdom.

Samarth then returned back to his Ashram in Sajjangarh.

One day when Samarth was engrossed in deep meditation, he heard the voice of his mother Shrimati Renubai.

**‘माझा नारायण माझ्या अंतकाली समीप नाही।’**

**‘Maajhaa Naarayan Maajhyaa Antkaalee Sameep Nahee.’**

*My Narayan is not near me at my dying time.*

Samarth remembered his promise given to mother Shrimati Renubai that he would come to see her before her death. Realising that the Nirvan (liberation) time of mother was nearby, Samarth immediately started his journey towards his village Jamb. Soon, he arrived at Jamb village.

He went straight to the bed of mother and spoke in polite words, 'O mother, look at your son Narayan. I am here. You need not to worry about anything now. Mother, you are the Goddess incarnate. I know Lord is looking forward for your company in Saket Dham. Please return to Saket Dham and be happy.'

Hearing such blissful words of Samarth, Shrimati Renubai opened her eyes, and embraced Samarth. Then, by pronouncing the sacred words, 'Shiva, Shiva', she gave up her mortal body.

Samarth and his elder brother performed all the Sanatan Dharma funeral rituals for their mother. After staying for few days in the village Jamb, Samarth returned back to his Ashram.

In Shaka Samwat 1588, Samarth visited Mahabaleshwar again. King Shiva Ji also happened to be in the same area at that time. King Shiva Ji heard about the presence of his Guru in Mahabaleshwar and wanted to have Darshan of his Guru. King Shiva Ji knew that Samarth never used to stay in populated areas. He only used to stay in secluded caves. He commenced his search to find Samarth in secluded caves, and then found him residing in one of the caves. He saw him lying sick groaning because of severe pain in his stomach. King Shiva Ji requested him to take proper medicine. Samarth replied, "O Shivava, I have tried all types of medicines, but this pain will not go. There is only one remedy for this pain, milk of lioness. That will cure me.'

King Shiva Ji replied, 'Sure Gurudev. If that is the only remedy, I will bring you soon milk of lioness.' Then king Shiva Ji left in search of a lioness.

After few days of searching for a lioness, he could find 2 lion cubs in a cave. He thought that lioness should be close by. He waited for her to arrive. The lioness came after few hours. When she saw a human with her cubs, she got angry and attacked king Shiva Ji. King Shiva Ji had the power to kill her, but did not want to do so. He was only interested in her

milk. If he killed her, how was he going to milk her? Somehow, king Shiva Ji survived that attack of lioness, and climbed on a hill. King Shiva Ji thought in his mind that nothing was impossible with the blessings of Gurudev. He remembered Gurudev and asked for his instructions to control lioness so that he could milk the lioness. He heard a voice, 'O Shivava, go gently near the lioness, and strike gently her back. Tell her that you are here not to kill her or her cubs, but just to take small quantity of milk for your Guru as medicine.'

On hearing this divine voice from his inner conscious, he bravely went close to the lioness, and without caring for her anger, commenced caressing and stoking her back with great love, and spoke thus, 'O mother, if you wish, you may kill me. I am not here to kill you or your cubs. I only want small quantity of your milk as medicine for my Gurudev. If you let me milk you and then allow me to go to my Gurudev with that milk, I promise to you that I will return back, and then you may punish me in any way you may desire; even kill me.'

Hearing these polite words of king Shiva Ji, the lioness stood before him like a gentle cow. King Shiva Ji then milked her, and took milk to his Gurudev.

Many so-called rationale people might argue on this. How could a lioness behave like a gentle cow and allow king Shiva Ji to milk her?

We would say that for such persons, Samarth had given a lesson here. If you love any living being with good intentions and selflessly, you would only receive love in return. However, if you have ill intentions towards them, they will also harm you. The soul listens the voice of soul. Our scripture says:

**यदन्यविहितं नेचेदात्मनः कर्म पुरुषः ।  
ना तत्परेषु कुर्वीत जाननप्रियमात्मनः ॥**

**Yadanyavihitam nechedaatmasnah karm puruushah.  
Na tatpareshu kurveet jaananpriyamaatmanah .**

*If you wish that others should not act in any particular way towards you, it is better that you should also not act in similar way towards them.*

The Veda also instructs us to pray the Lord to give us fearlessness.

**यतो यतः समीहसे ततो नो अभयं कुरू ।  
शं नः कुरू प्रजायोऽभयं नः पशुभयः ।  
अमृताभिषेकोस्तु शांति शांतिः सुशांतिर्भवतु ॥**

**Yato yatah sameehse tato no abhayam kuru .  
Sham nah kuru prajaayoabhayam nah pashubhay .  
Amrataabhishekostu shanti shantih susshantiibhavatu .**

*'O Lord, bless us to be fearless in your universe. We remain fearless from all living beings including animals. Kindly provide peace to all of us.'*

King Shiva Ji brought the milk of lioness to his Gurudev. Samarth embraced his disciple king Shiva Ji, and blessed him with the words, 'छत्रपति भव' 'Chatrapati bhav.' (Be protector of all virtuous living being).

It was Samvat 1594 when the king Shiva Ji wanted to attack Karnataka. He came to Samarth seeking his permission to do so. Samarth asked him to wait for a year, and then only to attack. Hence in Shaka Samvat 1595, king Shiva Ji attacked Karnataka and enjoyed thumping victory even though the army of enemy was multiple times greater than his army. Why did Samarth did ask king Shiva Ji to wait for a year, only he knew, but result was overwhelming.

After king Shiva Ji conquered many states in South, Samarth ordered for coronation of king Shiva Ji. Samarth ordered royal priest Shri Gaga Ji Bhatt to organise and perform coronation ceremony of king Shiva Ji with

title of 'Chatrapati Shiva Ji'. In Shaka Samwat 1596, Shri Bhatt Ji performed coronation ceremony with great pomp and show. Samarth was present in person to bless Chatrapati Shiva Ji.

Unfortunately, after few years of his coronation, Chatrapati Shiva Ji had an inner feeling that he had completed his mission, and now was the time for him to go to Saket Dham. He went to see Samarth in Shaka Samwat 1601, and that was his last meeting with his Guru. Samarth also knew this very well. Samarth blessed him, 'तू या काळचा जनक आहेस' '**Too yaa kaalchaa janak aahesh** . (*You are the Janak of today*).

Samarth then gave him teachings from Sanatan scripture, and told him that he would attain nirvana (Moksh), and would not return back to earth. He advised him to continue to chant 'Shiva, Shiva', and leave his mortal body in peace.

Chatrapati Shiva Ji then returned to his palace. He commenced donating hundreds of thousands of cows and golden coins to needy persons every day. On Chaitra Shukla 15, Sunday Shaka Samwat 1602, he gave up this mortal body by pronouncing the name of the Lord Ram.

After the death of his most dear disciple Chatrapati Shiva Ji, Samarth also went in seclusion, and did not meet anyone other than his few chosen disciples.

## Nirvan of Samarth Swami Shri Ramdas Ji Maharaj

After the death of Chatrapti Shiva Ji, Samarth came to Chafal in Shaka Samwat 1603. On arriving in his Ashram at Chefal, he isolated himself and no one was allowed to see him other than two of his disciples, Shri Uddhav Ji and Shri Aka Ji. He commenced fasting and survived only by taking a glass of milk per day. His body was becoming weaker and weaker every day. Shri Uddhav Ji was very concerned about the health of Samarth, and requested him to kindly take care of his health. Samarth replied:

साधुदेह दुःखान्त पडला अथवा श्वानादिक्रीम भक्षिला ।  
प्रशस्त ना वाटावें मनाला, मंद बुद्धी स्तव ॥

**Saadhudeh duhkhaant padlaa athawaa shwaanadikeem bhakshilaa .  
Prashast naa vataaven manaala mand buddhi stav .**

*'The body of a saint never suffers even if the dogs eat it. Whom so ever thinks it otherwise, is a fool.'*

When Ram Navami approached, Samarth came out of his isolation and addressed his disciples with the following half verse, and asked disciples to complete the verse. He wanted to give an indication that he would attain nirvana (Moksha) on the Ram Navami Day.

रघुकुल तिलकाचा वेळ सत्रीध आला,  
तदपरु भजनानें पाहिजे सांग केला ।

**Raghukul tilkaachaa vel sanneedh aalaa,  
tadparu bhajanaanen paahije saank kelaa .**

*'The time of the birth of Lord Ram is nearby, so we should chant His name altogether.'*

On hearing this half verse, his disciple Shri Uddhav Ji completed the verse.

**अनुदिन नवमी हे मानसी आठवावी,  
बहुत लगबगीने कार्य सिद्धी करावी ।।**

**Anudin Navami hai maanasi aathwaavee,  
Bahut lagbageene kaarya siddhee karavee .**

*'We should remember the day of Navami, and should finish our task soon.'*

Hearing this composition from Shri Uddhav Ji, Samarth was delighted and instructed his disciples to continue chanting the name of Lord Ram day and night. The Kirtan continued for the whole Ashtmi night. On Ram Navami Day, Samarth left his bed and sat on the floor with his disciples. He took some mishri (sugar) and yoghurt as Prasadam It appeared as if Samarth was having some difficulties in breathing. The disciples, thinking that Samarth desired to leave his body, started crying. Then Samarth spoke to them as following.

**'आजपर्यन्त आमच्यापाशी राहून रडावयाचेंच सार्थक केलें की काय।'**

**'Aajparyant aamchaapaashee rahun radaavyaachench saarthak kelen kee kaay.'**

*'Living with me for so long, have you only learnt crying?'*

The disciples replied humbly with folded hands, 'O Lord, if you are departing from us, then who will guide us and with whom we will do Kirtan?'

Samarth replied.

**‘ज्यास माझ्या पश्चात बोलावेसे वाटेल, त्याने दासबोध इत्यादी ग्रंथ वाचावेत।’**

‘Jyaas maajhyaa paschaat bolaavese vaatel, tyaane daasbodh ityaadi granth vaachaavet.’

*‘If you wish to communicate with me after I have left this mortal body, read Dasbodh and my other scripture. Reading these scriptures will be equivalent to talking to me.’*

After instructing disciples thus, Samarth chanted the name of Lord Ram 11 times, and then attained Niravana. This was the day of Shaka Samwat 1603 (San 1682) Margh Krishna Navami.

Though Samarth left his mortal body, but his mission was continued by his thousands of disciples after him, and being continued even today. There were 27 main direct disciples of Samarth, each of them headed respective Math founded by him and continued to propagate his philosophy of Sanatan Dharma and patriotism. Their names are: Shri Swami Kalyan Ji (Domgaon Math), Shri Swami Dattatreya Ji (Shirgaon Math), Shri Swami Vasudev Ji (KaroHari Math), Shri Swami Devdas Ji (Dadegaon Math), Shri Swami Uddhave Ji (Takli Math), Shri Swami Diwakar Ji (Chafal Math), Shri Swami Anant Mauni (Karnataka Math), Pundit Shri Viswanath Ji (Haridwar Math), Shri Swami Balkrishna Ji (Barar Math), Shri Swami Yadav Ji and Shri Swami Benimadav Ji (Prayag Math), Shri Swami Janardan Ji (Surat Math), Shri Swami Shridhar Ji (Ramkot Math), Shri Swami Govind Ji (Goa Math), Shri Swami Shivram Ji (Tailang Math), Shri Swami Shankar Ji (Shreerang Pattan Math), Shri Swami Harischandra Ji (Antarved Math), Shri Swami Ramkrishna Ji (Ayodhya Math), Shri Swami Harikrishna Ji (Mathura Math), Shri Swami Jaykrishna Ji (Mayapuri Math), Shri Swami Ramchandra Ji (Kashi Math), Shri Swami Bhagwant Ji (Kanchi Math), Shri Swami Dayal Ji (Badri Kedar Math), Shri Swami Brahmdas Ji (Onkeshwar Math), Shri Swami Ballal Ji (Jagannath Math) and Shri Swami Hanuman Ji (Rameshwaram Math).



## Few Teachings of Samarth

It is believed that Samarth wrote tens of books to give divine teaching, but unfortunately only few of them are available now. These are:

दासबोध, करुणाष्टकः, सुंदरकांड, युद्धकाण्ड , पूर्वारम्भ, अंतर्भाव, आत्माराम, चतुर्थमान, पंचमं, मन्चक, जनस्वभावगोसावी, पंचमासी, सप्तमासी, सगुणध्यान, निर्गुणध्यान, जुनातपुरुष, षडरिपुनिरूपण, पंचीकरणयोग, मनाचे श्लोक, श्रीमत दासबोध ।

Dasbodha, Karunashtakas, Sunderkand, Yuddhakand, Poorvarambh, Antarbhav, Atmaram, Chaturthman, Panchman, Manpanchak, Janaswabhawgosavi, Panchsamasi, Saptsamasi, Sagundhyan, Nirgundhyan, Junatpurush, Shadripunirupan, Panchikaranyog, Manache Shlok, Shreemat Dasbodha.

Among them, Dasbodh is the most widely studied and considered as an epic composed by Samarth. As per the tradition in his times, he composed it in the Owi form. The contents of the book are very simple, straightforward and easy to understand. Dasbodh is divided into 20 main parts called as Dashak, each of which contains 10 sub parts which are called as Samasas. The total number of Owis in Dasbodh are 7751. Each Owi is made up of 4 lines. He composed Dasbodh after being blessed by Lord Ram,. We can find the freshness, fearlessness and candidness of a person blessed with the ultimate knowledge. Some of his wisdom taught to us through his book Dasbodh is provided below.

### The Importance of Human Body

It is very difficult to get human body. One is very lucky to be born as human being. Samarth says that make proper utilisation of this human body.

धन्य धन्य हा नरदेहा, येथील अपूर्वता पाहो ।  
जो जो कीजे परमार्थलाहो, तो तो पावे सिद्धीतें ॥

**Dhany dhany haa nardehaa, yetheel apoorvataa paaho .  
Jo jo keeje parmaarthlaaho, to to pave siddheeten .**

We get human body by doing good karmas in our past lives. Once we have been born in human form with the grace of the Lord, we should work hard to attain spiritual goal.

Samarth says that human body is the path of worship and knowledge in this world. He teaches us to invest our time towards devotion and communion with divine through our body, and utilise our lifespan meaningfully. The presence of the Lord among us may only be recognised through body to please Him and attain salvation (Moksha).

या नरदेहाचेनि सम्बन्धे, बहुत पावले उत्तम पदे ।  
अहंता सांडून स्वानंदे, सुखी झाले ॥

**Yaa nardehaacheni sambandhe, bahut paavale uttam paden .  
Ahantaa saandoon swaanande , Sukhee jhaale .**

Samarth says that one can realise self-interest through the human body only. Serve the humanity with body, soul and wealth. Those who do not do so, are like living corpses on this earth. Always remember not to waste your youth in pleasure. You will attain old age one day and when old, lots of diseases will surround you. You will be answerable to your deeds. On attaining old age, there will be no energy to perform tasks to achieve the aim of the life. So, commence practising good deeds and tasks to please the Lord now, which is actually to serve the humanity.

देहे ब्रह्मांडाचे, फळ देहे दुल्लाभीच केवळ । परी या देहास , उमजवावें ॥  
असो काहीं एक करणें, कैसे घडे देहाविदें । देहे सार्थकीं लावणे, म्हणजे बरें ॥

Dehe brahmaandaache phal dehe dullabheech kewal.  
Paree yaa dehyaas, umajvaaven.  
Aso kaheen yek karnen, kaise ghade dehyaavaden.  
Dehe saarthkeen laavine, mhdjen baren.

Samarth instructs us to remember the famous Shlok from Vedas.

कराग्रे वसते लक्ष्मीः करमध्ये सरस्वती ।  
करमूले तु गोविन्दः प्रभाते करदर्शनम् ॥

**Karaagre Vasate Lakshmi, Karamadhye Saraswati .  
Karamoole Tu Govinda, Prabhaate Karadarshanam .**

*'I focus on my fingers and visualize the abundant blessings of Goddess Saraswati, who dwells there. I focus on the centre of my palms and visualize the abundant blessings of Goddess Saraswati, who dwells there. At the base of my hand, I visualize the infinite blessings of Lord Vishnu, who dwells there. So, I focus within my hands every morning and seek divine manifestations.'*

### **Necessity of Self-Confidence, Patience and Efforts**

Once a person approached to Samarth and asked a question, 'O Samarth Swami Ji, if one neither has food to eat nor clothes to put on, neither roof over his head nor any friend or family, he is very unfortunate and feels very isolated in a new place with no sympathiser, how can he survive?'

खाया नाही जेवया नाही, लेया नाही नेसाया नाही ।  
अंधराया नाही, पांघराया नाही, कोपट नाही अभागी ॥  
सोयरे नाही धायरे नाही, इष्ट नाही मित्र नाही ।  
पाहतां कोठें, ओळखी नाही, कायें जीवेंसीं धरावें ॥  
वाचावें का मरावें ,कोंड्या प्रकारें ॥

Khayaa naheen jevayaa naahen, leya naheen nesaayaa naaheen .  
 Anthraya naheen, paanghraayaa naaheen, Konpat naahee abhagee.  
 Soyare naaheen dhaayar e naaheen, isht naaheen mitra naahen .  
 Pahtaan kothen, olakhee naaheen , kaayen jeevasi dharaayen .  
 Vaachaaven kaa maraaven, kondyaa prakaaren .

Samarth replied:

'O gentleman, under adverse conditions such as described by you, one should have patience. One should always entertain positive thoughts. One should never be upset even in the most difficult situation. He should try to understand that unfortunately he is running bad time currently, which will pass soon. He should continue to act in good faith remembering the Lord without having any fear in his mind. Always remember, it is patience which gives success. Also remember to be confident in yourself at all times and do not depend upon anyone. The one who can challenge the troubles and act patiently during adverse time, is the fortunate one.'

धीरधरा धीरधरा तकवा, हड़बड़न गड़बड़न नका ।  
 का देखोनि वर्तविं, सांडावें भय पोटीचे ॥  
 धरावा धीर तो मोठा, विचारें पाहतां बरें ।  
 अधीर माणसे खोटी, काम काहीं कळेचिना ।  
 खादाड आळशी, मंद, सूचना ते कळेचिना ॥  
 प्रसंगी चळचळा कापे, तो प्राणी आत्मघातकी ।  
 कोणाचा भरवसा न धरावा, आपुला आपण विचार करावा ॥  
 तत्वा उदंड धरावा, कोणी एक विषयी ॥  
 जो दुसन्यावरी विश्वासला, त्याचा कार्यभाग बुडाला ॥  
 जो आपणाचि कष्ट गेला, तोचि भला ॥

Dheerdharaa dheerdharaa takwaa, hadbadoon gadbadoon nakaa .  
 Kaal dekhoni vartaaven, saandaave bhay potiche .  
 Dharavaa dheer to mothaa, vichaaren paaataan baren .  
 Adheer maandse khotee, kaam kaaheen kalechinaa .

Khaadaad aalasi, mand, soochanaa te kalechinaa .  
Prasangee chalchala a kaanpen, to praanee aatmghaatkee .  
Konaachaa bharvasaa na dharavaa, aapulaa aapan vichaar  
karaavaa.

Tatwaa udand dharaawaa, konee ek vishayee .  
Jo dusanyaawaaree vishwaaslaa, tyaachaa kaarybhaag budaalaa .  
Jo aapnaach kashtat gela, tochi bhalaa .

### You are the Architect of Your Own Life

Samarth says that you are the architect of your own life. Every person has three qualities within, Tamas (darkness and chaos), Rajas (passion and activity), and Sattwa (beingness and harmony).

The person dominated with Tamas is a quarrelsome type. He/she is full of anger all the time. He/she does not care and respect for his/ her mother, father, elders and wise people when in anger. He/she performs all sort of evil activities when in anger, which destroys him/her. He/she loves to sleep most of the time. He/she has no kindness in his/her heart and unnecessarily has tendency to kill insects, birds, animals and even fellow beings. One should try in all possible ways to ignore this sort of tendency.

शरीरीं क्रोध भरतां, न ओळखे माता पिता ।  
बंधू बहीण कांता, ताडी तो तमोगुण ॥  
भरलें क्रोधांचे काविरे, पिशाच्यापारी बावरे ।  
नाना उपायें नावरे, तो तमोगुण ॥

Shereeren krodh bhartaam, n olakhe maata pitaa .  
Bandhu baheen kantaa, taadee to tamogun .  
Bharalen krodhaanche kaavire, pishaachyaapaaree baavare .  
Naanaa upaayen naavare, to tamogun .

Samarth says that the one who is dominated by Rajogun is a materialistic person. He/she does not have faith in God and always keep on working to satisfy his own ego for his pleasure, fame and earning money. He/she believes that he/she is the doer, thus develops a feeling of proud. If he/she keeps on getting success, he/she is the happiest person in the world. But if for whatsoever reasons he/she faces obstacle in his way to success, he/she becomes frustrated and desperate and may use any means including illegitimate to overcome his/her problems. Such persons are never satisfied in their lives. No doubt they are very active and work hard in their lives, but their energies are directed towards the wrong direction. Such Rajogun tendencies should also be avoided.

मांझे घर मांझा संसार, देव कैसा आणिला थोर ।  
 ऐसा करी जो निर्धार, तो रजोगुण ॥  
 बरें खावें बरें जेवावें, बरें ल्यावें, बरें नसावें ।  
 दुसऱ्याचे अभिलाषावें, तो रजोगुण ॥  
 कैसा धर्म कैसे दान, कैसा जाप कैसे ध्यान ।  
 विचारीना पाप पुण्य, तो रजोगुण ॥  
 मी तरुण मी सुंदर, मी बलाढ्य मी चतुर ।  
 मी सकळांमध्ये थोर, म्हणे तो रजोगुण ॥  
 दुसऱ्याचें सर्व जावें, मांझेचि बरे असावें ।  
 ऐसे आठवें स्वभावें, तो रजोगुण ॥  
 जें जें दृष्टि पडिलें, तें तें मने मागितले ।  
 लाभ्य नसतां दुःख झालें, तो रजोगुण ॥  
 टवाळी धरावी निंदा, सांगणे घडें विवादा ।  
 हास्य विनोद करीं सर्वदा, तो रजोगुण ॥

Maajhe ghar maajhaa sansaar dev kaisaa aanilaa thor .  
 Eisa karee jo nirdhaar, to rajogun .  
 Baren khaaven baren jevaaven, bare lyaven, baren nasaven .  
 Dusanyaache abhilaashaaven, to rajogun .  
 Kisaa dharma kaise daan, kaisaa jap kaise dhyaan .

Vichaareenaa paap punya, to rajogun .  
 Mee tarun mee sundar, mee balaadhy mee chatur .  
 Mee saklaamadhye thor, mhane to rajogun .  
 Dusanyaachen sarv jaaven, maanjhechi bare asaven .  
 Eise aathaven swabhaven, to rajogun .  
 Jen jen drashti padilen, ten ten mane maagitale .  
 Laabhya nastaa dukh jhaalen, to rajogun .  
 Tawaalee dharaavee nindaa, saangne ghen vivaadaa .  
 Haasya vinod kareen sarvadaa, to rajogun .

Samarth says that by ignoring both Tamas and Rajas guns, we should cultivate Sattwagun in ourselves. A person having Sattwagun though appears to be an ordinary human being involved in day-to-day routine materialistic activities looking after his/ her family and profession, but does so by offering all the activities to the Lord. He/she is always engaged in doing highest good (Parmarth) for all fellow citizens with unselfish attitude. He is ever happy and engaged in praying to the Lord. He/she is not greedy, does not accumulate wealth, and continues to do charity and gives kind donations to the neediest. If any hungry person arrives at his/ her home, he/ she feeds the guest as 'अतिथि देवो भव' (Atithi devo bhav). He is honest, truthful and strictly follows the principles of Scripture as following.

सत्यं ब्रूयात् प्रियं ब्रूयात् न ब्रूयात् सत्यमप्रियं ।  
 प्रियं च सूनुतं ब्रूयात् ऐष धर्मः सनातनः ॥

**Satyam bruyaat priyam bruyaat na bruyaat satyamapriyam.**  
**Priyam cha soonrutam bruyaat esh dharmah sanaatanah.**

*'One should speak the truth that is liked by others and should never speak such truth that is disliked. The cardinal principle is that one should speak only such truth that is acceptable to others.'*

Samarth has described the qualities of Sattwagun as following.

ईश्वरी प्रेमा अधिक प्रपंच संपादने लौकिक ।  
 सदा सन्निध्य विवेक, तो सत्वगुण ।  
 परमार्थाची आवडी, उठे भावार्थाची गोडी ॥  
 परपोपकारी तातडी तो सत्वगुण ।  
 देवालागी उपोषण, वर्जे तांबोळ भोजन ।  
 नित्य नेम जप ध्यान, तो सत्वगुण ॥  
 शब्द कठीण ना बोले, अतिनेमेसी चाले ।  
 योगी जेणे तोषविले, तो सत्वगुण ॥  
 शांती क्षमा आणि दया, निश्चय उपजे ज्याला ।  
 सत्यगुण जाणा तया, अंतरी आला ॥  
 आले अतीत अभ्यागत, जाऊ न देयी जो भुकिस्त ।  
 येथांशक्ति जो दान देत, तो सत्वगुण ॥  
 सकळांसीं नम्र बोले, मर्यादा धरून चाले ।  
 सर्व जन तोषविलें, तो सत्वगुण ॥  
 कोणी एकास मारी, एकास जाउन वारी ।  
 जीव बंधन मुक्त करी, तो सत्वगुण ॥  
 संत देखोनि धावे, परम सुख हेलावे ।  
 नमस्कारी सर्व भावें, तो सत्वगुण ॥

Ishwaree premaa adhik, prapanch sampaadane laukik .  
 Sadaa sannidhy vivek, to satwagun .  
 Parmaarthaachee aavaadee, uthe bhavaarthaachee godi .  
 Parpopkaaree taatadee, to satwagun .  
 Devaalaagee uposhan, varjee taambol bhojan .  
 Nitya nem jap dhyaan, to satwagun .  
 Shabd Katheen na bole, atinemesi chaale .  
 Yogee jene toshvile, to satwagun .  
 Shaanti kshama aani dayaa, nischay upaje jayaa .  
 Satyagun jaanaa tayaa, antaree aalaa .  
 Aale ateet abhyaagat, jao na deyee jo bhukist .  
 Yethanshakti jo daan det, to satwagun .  
 Saklaansee namra bole, maryadaa dharun chaale .  
 Sarv jan toshvilen, to satwagu .



**Konee ekaas maaree, ekaas jaon vaaree .  
Jeev bandhan mukt karee, to satwagun .  
Sant dekhoni dhaave, param sukh helaave .  
Namaskaaree sarv bhaaven, to satwagun .**

Samarth says that one can architect own life to be successful, peaceful and virtuous if he/she cultivates Sattwagun in him/herself.

### **Laziness – Biggest Enemy**

Samarth said that laziness is the biggest enemy of human beings. Those who are proactive in their lives, get blessings of Mother Goddess Saraswati and Goddess Lakshmi. There are no free lunches in this world. Unless you work hard, you cannot achieve the goal.

**आळसांचे फळ रोकडें, जांभया देऊन निद्रा पडे ।  
सुख म्हणों आवडे, आळसी लोकां ॥**

**Aalsaachen phal rokaden, jaanbhayaa deun nidraa pade .  
Sukh mhnnon aavade, aalasee lokaan .**

*There is no doubt that one has to go through body stress (Shariirik Kasht) in being pro-active, but that is the only way to get success.*

**साक्षेप करिताम कष्टती, परन्तु पुढे सुरवाडाती ।  
खाती जेवती सुखी होती, येतनेकरूनी ॥**

**Saakshep karitam kashtati, parantu pudhe surwaadatee .  
Khattee jevatee sukhee hotee, yetnekaroooneen .**

*Laziness makes the body dull and thus harms us. We do not get success in our endeavours because of laziness. Laziness sure is the sign of being unfortunate. Hence, we should keep away from laziness.*

आळस उदास नागवणा, आळस प्रेत बुडवणा ।  
आळसें करंटपणाच्या खुणा, प्रकट होती ॥  
म्हणों आळस नसावा, तरीच पाविजे वैभवा ।  
अरत्रीं परत्री जीवा, समाधान ॥

Aalas udaas naagwanaa, aalas pretnbudwanaa .  
Aalasen karantpannachyaa khunaa, pratat hotee .  
Mhnon aalas nasaavaa, tareech paavaje vaibhavaa .  
Aratreen paratree jeeva, samaadhaan .

Samarth says that one who is prepared to stress his body leaving aside laziness, is the only one to reap the fruit of success in his life. The one who believes to be happy in leading life of a lazy person, only gets sorrows in his later life. Those who worked hard, proved to be lucky persons. The lazy persons waste their lives in useless talks and discussions.

आधी कष्टांचे दुःख सोसिती, ते पुढे सुखाचें फळ भोगिती ।  
आधीं आळसे सुखावती, त्यासी पुढे दुःख ॥  
जेहीं उदंड कष्ट केले, ते भाग्य भोगून ठेले ।  
येर ते बोलताची राहिले, करंटे जन ॥

Aadhee kashtaanche duhkh sositee, te pudhe sukhaachen phal bhogitee .  
Aadheen aalasen sukhavatee, tyasee pudhe duhkh .  
Jeheen uddand kasht kele, te bhaagya bhogoon thele .  
Yer te boltaachi raahile, karante jan .

**What should we ask from the Lord?**

Samarth says that we should never ask for a boon of materialistic happiness from the Lord. Look at the examples of Bhasmasur, Hiranyaakashyapu etc. They no doubt meditated on the Lord with great dedication, and Lord was very pleased with their devotion, but when the

Lord asked them for a boon, they took the boon for materialistic gains which led to their eventual destruction. Hence by learning from these examples, one should only request the Lord to grant a boon of being virtuous, wise and devotee of the Lord.

कोमल वाचा दो हे राम, विमल करनी दो हे राम ।  
 प्रसंगावधान दो हे राम, कला चातुर्य मुझे दो राम ॥  
 हितकारक जो वह दो राम, जनसुखकारक जो वह दो राम ।  
 अंतर्मन की परख दो राम, बहुजन मैत्री दो हे राम ॥  
 विद्या वैभव दो हे राम, उदासीनता दो मेरे राम ।  
 जो मांग पाऊं न वह दो राम, जो समझ सकूं न वह दो राम ।  
 प्रीति तुम्हारी दो हे राम, दास कहे मुझे दो हे राम ॥

Komal vaachaa do he Ram, vimal karanee do he Ram .  
 Prasangaavadhaan do he Ram, kalaa chaaturymujhe do Ram .  
 Hitkaarak jo vah do Ram, jansukhkaarak jo vah do Ram .  
 Antarman ki parakh do Ram, Bahujan maitree do he Ram .  
 Vidyaa Vaibhav do he Ram, Udaaseenataa do mere Ram .  
 Jo mang paoon na vah do Ram, Jo samajh sakoon na vah do Ram .  
 Preeti tumhaaree do he Ram, Daas kahe mujhe do he Ram .

*'O Lord, grant me a boon to speak humbly, to do noble deeds, to act justly according to the situation, to have expertise in righteous profession, to always do good to other fellow citizens and community, to listen and interpret the inner conscious, to have friendship with all good people, to be able to acquire right education leading to glory and prosperity and to be able to alienate from the materialism. O Lord, my mind has limitations to understand what is good for me, so grant me a boon what You think is best for me. I, Your devotee, humbly request to you my Lord, please give me your love and devotion.'*



**Dr. Yatendra Sharma**, the author of this book, was born in a Sanatan Dharma Hindu family. Following his family traditions, he developed an interest in reading, listening, and narrating religious scriptures since his childhood. He learnt Sanskrit in his childhood from his grandfather Shri Bhagwan Das Ji and Shri Saligram

Sharma Agnihotri Ji, the great scholar of Sanskrit and retired Principal of Naravar Sanskrit Mahavidyalay. He completed his Doctorate in Chemical Technology from the Technical University of Graz, Austria, and now serving the mining and mineral industry of Western Australia for more than three decades.

In 2016, with the help of some like-minded friends, he founded a religious organisation 'Shri Ram Katha Sansthan Perth', based on the teachings of Bhagwan Swami Ramananad Ji Acharya Maharaj, and following the traditions of 'Shri Ramanand Sampraday'. 'Shri Ram Katha Sansthan Perth' is continually publishing books and booklets on the life stories of the great Sanatan Dharma Saints, Mothers, patriotic Shris, etc, to create awareness about the Sanatan Dharma culture to the followers of Sanatan Dharma.



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