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10000 ebooks for kindle: Divine Glory of the Lord "SHREE SWAMI SAMARTHA" Pratap Anant Gogawale, 2015-08-08 Swami Samarth, also known as Swami of Akkalkot was an Indian spiritual master of the Dattatreya sect. He is a widely known spiritual figure in various Indian states including Maharashtra, Karnataka and Andhra Pradesh. He lived during the nineteenth century. Swami Samarth traveled all across the Indian subcontinent and eventually set his abode at Akkalkot, a village in present-day Maharashtra. He is thought to have initially arrived at Akkalkot on a Wednesday, during either September or October in 1856 CE. He resided at Akkalkot for close to 22 years. His parentage and origins remain obscure. Some other Indian saints and spiritual figures including Sai Baba of Shirdi and Gajanan Maharaj of Shergaon also have similarly unknown origins.

According to legend, once when a disciple asked Swami a question of his birth, Swami responded that he had originated from a banyan tree (vata-vriksha in Marathi). On another occasion, Swami had said that his earlier name was Nrusimha Bhan. Swami Samarth is widely considered to be the fourth (third in physical form) incarnation of Dattatreya, an Indian monk, mystic and Hindu deity. He is also believed to be a reincarnation of Narasimha Saraswati, another earlier spiritual master of the Dattatreya sect. According to Swami Samarth himself, he had originally appeared in the Kardali forests near Srisailam, a Hindu holy town in present-day Andhra Pradesh. He might have moved through China, Tibet and Nepal during his travels across the Himalayas and its adjacent regions. He is also believed to have visited various Indian regions such as Puri, Varanasi (also Kashi), Haridwar, Girnar, Kathiawar and Rameswaram. He might have also briefly lived at Mangalvedha, a town near Pandharpur in present-day Solapur district, Maharashtra. He finally settled at Akkalkot. Swami Samarth is also believed to have visited Maniknagar to meet Manik Prabhu, an Indian saint and mystic considered to be another incarnation of Dattatreya. According to the Shree Manik Prabhu Charitra (biography), Swami resided at Maniknagar for around six months. During this period, Manik Prabhu and Swami Samarth often sat under a cluster fig tree (Audumbar in Marathi) and had conversations on profound spirituality. It is claimed that Swami Samarth regarded Manik Prabhu as a brother. Swami Samarth arrived at Akkalkot in 1856 CE on receiving an invitation from Chintopant Tol and then stayed on the outskirts of the town for about 22 years. He usually lived at the residence of his disciple Cholappa, where his shrine is presently located.

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10000 ebooks for kindle: ❏❏ **Shree Swami Vibhuti Sakshatkar** ❏❏ Pratap Anant Gogawale, 2002-08-25 I have made a simple effort for the benefit of Sadhakas on the path of spirituality. Whatever was the Truth; whatever was the reality, it has been recorded (stated) herein. People who crave or are anxious to achieve Bhakti (devotion) for Shree Swāmi Samarth, for them is this book. "Jeevanā Vegali Māsoli ! Tuka Taise Talmali" (Saint Tukaram says, like a fish is miserable without water, similarly Saint Tukaram himself pines for Lord Vithala) I have made a humble attempt to write a few lines for devotees who share the similar Bhakti. This writing is only for those, who have unflinching faith and devotion and not for people who like to unnecessarily do anatomical dissection of such events and criticise such miracles and hurt others. "Chālavalī Jad Bhintī ! Haralī Changayachi Bhrāntī" (Dnyandeva made the inanimate wall to fly and showed it to Changdev (A Hatayogi) to destroy his ego. This was indeed a miracle) "Shree Swāmi Samarth Jap karuni, Dharā Satkarmarupi Vadāchi Pārambī, Bhakta-vatsala Swāminārāyana Karitī Bhaktanche Sadodita Rakshana" (By constantly chanting the mantra "Shree Swāmi Samarth", hold on to the branches of the Satkarmarupi 'Vata' tree (Banayan Tree), by this Swāminarayana who loves his devotees like his own children, will surely protect them at all times.) Note: If any Swāmi Bhakta wants to visit the private shrine at our residence, please visit on Thursday evenings between 6 - 8 pm. - Pratāp Gogawale. Vibhūtī emerging out of Shree Swāmi Samarth's Photo Frame ❏❏ SHREE GURU PRASANNA ❏❏ LET THE SADGURU BE PLEASED AND BLESS THIS WORK - MANY BLESSINGS Mr Pratāp Anant Gogawale wrote a book by the name of "Shree Swāmi Vibhūtī Sākshātkār". After writing this book he left two full pages blank and requested me to write the preface. Due to the workload and lack of time I have written a very short preface. I am writing this preface because I was extremely friendly with Prātāp's father Late Anantrāo alias 'Annāsāheb' Gogāwale. Also because of tremendous love Prātāp and I share. In this small booklet Prātāp has mentioned the history of his ancestors. He has also described some of the incidents which took place in the life of 'Annā' or late Shri Gogāwale. 'Annā' was a very kind and lovable man always ready to help others. He played a great role in an institute called 'Swaroop Vardhini Sansthā'. He was also affiliated to 'Shree Guru Sakhare Maharaj Prāsādic Shree Dynāneshwari Satsang Mandal'. Annā himself was the president of this institute in Pune. Prātāp has also made a brief reference to the 'Palkhi Sohalā' or the description of the *'Palanquin Procession' which is taken from Nevase to Ālandi. He has mentioned about the work done by dear Annā in this particular procession. Every year there is another 'Palanquin Procession' taken from Ālandi to Pandharpur and in this procession, they carry the *'Padukas' of 'Shree Dynāneshwar Mahārāj.' Prātāp has given all the credit to his parents for grooming him in a fine way and the spiritual conditioning done by them and his grandparents, in this book. I have participated in these social, spiritual activities and have also witnessed many wonderful events; hence I have taken the opportunity to write this preface. Prātāp besides inheriting the material

wealth from his father, has also inherited spiritual knowledge and 'Sanskaras' (Grooming). I must say that this young lad is very much blessed and is spiritually inclined. At this point I would like to compliment Late Reverent Limkar Guruji too. Behind Limkar Guruji's home, there is a 'Siddheshwar' (Lord Ganesha) temple and in this temple many beautiful thoughts on 'Vichār Sāgar', 'Dyāneshwari' and 'Hari Paath' etc were expounded by Limkar Guruji. I have a vivid memory of Late Tukārām Buva Dhumāl, Bhausāheb Gunjal, Shree Taxiwāle Kulkarni and Shree Annāsaheb Gogawle. While arranging the 'Kirtan Pravachanātmak Akhanda Nām Saptah' (A religious discourse with singing, chanting etc performed for one week continuously) we used to invite renowned Kirtankars (One who sings devotional songs in the praise of the Lord) and Pravachankārs (One who gives spiritual talks, sermons) from various parts of Maharashtra, who belonged to Vārkarī Sampradāya. Late Annā and Shree Kulkarni were so considerate that after the Pravachans (Spiritual Discourses) were over, Mr Kulkarni used to offer his taxi and Annā his own 'Ambassador Car', to drop the speakers to their respective homes. In fact, Annā used to call his car 'Sant Vāhini' (A vehicle which carries Saints). There are many such memories that came to my mind and hence I am mentioning a few in this preface. Annā and we did a lot of social work together, in fact Annā was the pivot of all the activities or I may say so that he was the power which made us do things efficiently. At this moment I am tempted to describe in detail, the things we did together, but the preface should not be lengthy, hence I am limiting myself to be brief. In this book Pratāp has mentioned many experiences which took place during his college career, which directed him towards spirituality. He has mentioned many such events which took place in the presence of his great professor and the people who were spiritually evolved, in fact it is rather difficult to find out or mention as who had a greater spiritual impression or impact on Pratāp's Life, for all of them were great heroes in their own way. Pratāp has also expressed how he was attracted towards 'Shree Swāmi Samarth' and how and when his love for 'Swāmi Samarth' changed into Deep Devotion. He has given a brief account of the devotees who came close to him and the various students who were also involved in these spiritual activities and the various speeches he heard during that time. Pratāp has made a mention about his 'Guru-Bandhu' (Aspirants who have taken spiritual initiation from same Guru, hence they are referred as Spiritual brothers) Mr Bharat Gope and Dr. Buchke and speeches made by them. In this book activities like the songs written by Shree Kamlakar Tapasvi and 'Bhajan' (devotional musical rhymes) programs are also vividly mentioned. Mr Pratāp has written about the 'Vibhūti Miracle of Shree Swāmi Samarth' and also mentioned the various miracles which took place in the life of 'Swāmi Bhaktas'. In fact, he has put all this in the nutshell in only four lines which are stated in the 'Humble Statement' (Please refer page ...Last stanza) He has asked me to write the preface for this book and also has asked for blessings. Here are some of my thoughts which I would like to share them with you, which have emerged after a lot of deep contemplation. 'Miracles' do take place in the life of saints and great souls. Many times, the Lord himself does or performs 'Miracles', but one has to remember that witnessing or reading about these 'Miracles' can help you only to an extent to develop faith. This is how the spiritual phenomenon takes place. 'You witness a Super-Human feat and it makes you think of a Superpower (GOD). You contemplate and come to a conclusion, that, there is a power greater than you and how small you are. You can create something out of something, but GOD can create something out of nothing. You are insignificant and that's how it helps you to destroy your ego, the journey after that must be done with a lot of 'Penance' and 'Tapas'. Shree 'Dyāneshwar Maharaj performed a miracle; he made an inanimate wall to fly in the air and showed it to the Shree Changdev (A Hatha Yogi) and thus destroyed his disillusionment about his achievements. "Chalavali Jad Bhinti! Harali Changayachi Bhranti" But merely reading about or witnessing a miracle is not good to get 'Moksha' (Salvation), one has to do a lot of hard work in order to progress on this path and to reach a stage where one gets 'Para Brahma Sākshātkār' (The experience of 'Supreme Being'. Final emancipation of beatitude) and hence it is said that !! "Moksha Margi Cha Saangati, Dnyanoba Mazza"!! Here it means that Dyāneshwar Maharaj is the only friend, philosopher and guide, in this journey towards the ultimate, who with his knowledge and guidance can enlighten an ordinary soul to reach his goal which is to find the

'Supreme'. After showing the miracle to Shree 'Changdev', Shree 'Dynāneshwar Maharaj' also wrote 65 couplets and gave them to 'Changdev' which are popularly known as 'Changdev Pasashti'. They contain the ultimate knowledge, which takes one towards the 'Para Brahma Sākshātkār' or the experience of the ultimate knowledge, the ultimate truth. A genuine aspirant or a 'Sādhakā' or a practitioner of spiritual practices, should not limit himself by getting satisfied merely by seeing miracles, in fact by continuous hard work and 'Sādhana' (spiritual practice) he should aspire to get 'Vivek' (The power of discrimination) and must know what is real and what is unreal, what is short lived and what is eternal. The genuine practitioner or a 'Sadhaka' should go to a well read 'Brahmishtha' (Thoroughly proficient in Vedas) and benevolent Sadguru, who has not only experienced spiritual knowledge but who is capable of imparting it to his disciples and should make genuine progress. The 'Guru-Shishya' Parampara (tradition) or in simple words the knowledge imparted by the Sadguru to his disciples in turn has to be passed on to other genuine seekers or students and this 'Nityata' (Continuous Continuity) has to go on. This is extremely well described in some of Shree 'Tukaram Maharaj's' work. May Shree 'Dynāneshwar Māuli', 'Goddess Rukhmini' and 'Lord Pāndurangā' bless us and may all three of them show us the right way based on 'Vedas' (Ancient Hindu Spiritual Knowledge) to proceed on the path of spirituality. This is the only humble request I place at the lotus feet of the Lord. By, Shree Kisan Maharaj Sakhare. 16th August 2002

Reference: * 'Palanquin Procession' - Normally to carry a 'Palanquin' is a mark of respect. It is a practice to either carry an idol or a photograph of a great saint or his 'Padukas' (Sandals) in a 'Palanquin' which is beautifully decorated with fragrant flowers. People who carry this 'Palanquin' from one place to other, play musical instruments symbols, drums etc. They also sing during this journey. * 'Padukas' - Sandals of a holy person, or a saint or a deity worshipped by devotees. (These are normally made up of Wood, Silver or Gold) Shree Swāmi Vibhūti Sākshātkār The miracle, where a stream of Vibhūti emerged continuously from Shree Swāmi Samarth's photograph, took place during the period, 1 st July to 18th July (Aashadh Shukla Ekadashi to Aashadh Krushna Dwādashi), prior to this particular miracle many other miracles had taken place in my life. Almost one hundred thousand people visited our house to witness the 'Vibhūti Miracle'. Many requested me lovingly to write a small book about this incidence. In fact, it was Swāmi's will and command, that I write a book on Vibhūti Sākshātkār. Keeping all this in mind, I wrote this book. I have stated THRUTH and only but the THRUTH in this book. It was a humble attempt but in reality, the word 'Attempt' is also wrong, because I physically wrote or described the incident but in actuality it was the Great Saint of 'Akkalkot', who dictated it to me.

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