

॥ श्रीलक्ष्मणगीता रामचरितमानससे ॥

.. shrILakShmanagita from
Shri Ramacharitamanas ..

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दोहा

सिय सुमंत्र भ्राता सहित कंद मूल फल खाइ ।
सयन कीन्ह रघुबंसमनि पाय पलोटत भाइ । ८९ ।

Having partaken of the bulbs, roots and fruits alongwith Sita,
Sumantra and His
brother (LakShmana), the Jewel of Raghu's race lay down to
sleep, while His
brother kneaded His feet. (89)

चौपाई

उठे लखनु प्रभु सोवत जानी । कहि सचिवहि सोवन मृदु बानी ।
कछुक दूरि सजि बान सरासन । जागन लगे बैठि बीरासन । १ ।
गुहँ बोलाइ पाहरू प्रतीती । ठावँ ठावँ राखे अति प्रीती ।
आपु लखन पहिँ बैठउ जाई । कटि भाथी सर चाप चढाई । २ ।
सोवत प्रभुहि निहारि निषादू । भयउ प्रेम बस हृदयँ बिषादू ।
तनु पुलकित जलु लोचन बहई । बचन सप्रेम लखन सन कहई । ३ ।
भूपति भवन सुभायँ सुहावा । सुरपति सदनु न पटतर पावा ।
मनिमय रचित चारु चौबारे । जनु रतिपति निज हाथ संवारे । ४ ।

When LakShmana perceived that his lord had fallen asleep, he
rose and asked the
minister in soft accents to retire. As for himself he got ready
his bow and
arrows and sitting at some distance in the posture of a hero he
kept watch. Guha
called his trusted watchmen and stationed them at different
points with great
love; while he himself went and took his seat beside LakSh-
mana with a quiver
fastened to his waist and an arrow fitted to his bow. When the
NiShada chief saw
his lord lying (on a bed of grass and leaves) he felt great sorrow
in his heart

due to excess of love; the hair on his body bristled, tears flowed from his eyes
and he addressed the following affectionate words to LakShmana: 'The king's palace is naturally charming; even Indra's residence can hardly stand comparison with it. Its beautiful atics are built of precious gems and are so lovely as though the god of love has constructed them with his own hands.' (1-4)

दोहा

सुचि सुबिचित्र सुभोगमय सुमन सुगंध सुबास ।
पलंग ग मंजु मनिदीप जहँ सब विधि सकल सुपास । ९० ।

'Free from impurities, exceedingly marvellous of design, abounding in exquisite luxuries and scented with the fragrance of flowers, they are furnished with lovely beds and lighted with gems and are full of amenities of every description.' (90)

चौपाई

बिबिध बसन उपधान तुराई । छीर फेन मृदु बिसद सुहाई ।
तहँ सिय रामु सयन निसि करहीं । निज छवि रति मनोज मदु हरहीं । १ ।
ते सिय रामु साथरीं सोए । श्रमित बसन बिनु जाहिं न जोए ।
मातु पिता परिजन पुरबासी । सखा सुसील दास अरु दासी । २ ।
जोगवहिं जिन्हहि प्रान की नाई । महि सोवत तेइ राम गोसाई ।
पिता जनक जग बिदित प्रभाऊ । ससुर सुरेस सखा रघुराऊ । ३ ।
रामचंद्रु पति सो बैदेही । सोवत महि बिधि वाम न केही ।
सिय रघुबीर कि कानन जोगू । करम प्रधान सत्य कह लोगू । ४ ।

Again they are equipped with coverlets and sheets, pillows and cushions of various kinds-all soft, white and charming as the froth of milk. It is in such

attics that Sita and Rama used to sleep at night and humbled by their beauty the pride of Rati and her consort, the god of love. Those very Sita and Rama are now lying on a pallet, exhausted and uncovered, a sight one cannot bear to see. The same Lord Rama whom his father and mother, his own family and the people of the city, his good-natured companions, men- servants and maid-servants, all cherished as their own life, sleeps on the ground ! Nay, Sita, whose father Janaka is famed throughout the world, whose father-in-law is King Dasharatha, the chief of Raghus and an ally of Indra (the lord of immortals) and whose spouse is Ramacandra, is lying on the ground! An adverse fate spares none. Do Sita and the Hero of Raghu's race deserve to be exiled to the woods? They rightly say: 'Fate is supreme.' (1-4)

दोहा

कैकयनंदिनि मंदमति कठिन कुटिलपनु कीन्ह ।

जेहिं रघुनंदन जानकिहि सुख अवसर दुखु दीन्ह । ११ ।

'The foolish daughter of Kekaya has wrought a cruel mischief in that she has brought trouble on Sita and the Delighter of Raghu's race at a time of enjoyment.' (91)

चौपाई

भइ दिनकर कुल बिटप कुठारी । कुमति कीन्ह सब बिस्व दुखारी ।

भयउ बिषादु निषादहि भारी । राम सीय महि सयन निहारी । १ ।

बोले लखन मधुर मृदु बानी । ग्यान बिराग भगति रस सानी ।

काहु न कोउ सुख दुख कर दाता । निज कृत करम भोग सबु भ्राता । २ ।

जोग बियोग भोग भल मंदा । हित अनहित मध्यम भ्रम फंदा ।
जनमु मरनु जहँ लागि जग जालू । सम्पति बिपति करमु अरु कालू । ३ ।
धरनि धामु धनु पुर परिवारू । सरगु नरकु जहं लागि व्यवहारू ।
देखिअ सुनिअ गुनिअ मन माही । मोह मूल परमारथु नाही । ४ ।

‘The wicked woman has played the axe in felling the tree of the solar race and plunged the whole universe in woe.’ The NiShada chief was sore distressed to see Rama and Sita sleeping on the ground. LakShmana spoke to him sweet and gentle words imbued with the nectar of wisdom, dispassion and devotion: ‘No one is a source of delight or pain to another; everyone reaps the fruit of one’s own actions, brother. Union and separation, pleasurable and painful experiences, friends, foes and neutrals-snares of delusion are these. Even so birth and death, prosperity and adversity, destiny and time and all the illusion of the world; lands, houses, wealth, town and family, heaven and hell, and all the phenomena of the world; nay, whatever is seen, heard or thought of with the mind has its root in ignorance: nothing exists in reality.’ (1-4)

दोहा

सपनें होइ भिखारि नृपु रंकु नाकपति होइ ।
जागें लाभु न हानि कछु तिमि प्रपंच जियँ जोइ । ९२ ।

‘Suppose in a dream a king becomes a pauper and a pauper becomes lord of paradise; on waking, the one does not gain nor does the other lose anything. So must you look upon this world.’ (92)

चौपाई

अस विचारि नहिं कीजिअ रोसू । काहुहि बादि न देइअ दोसू ।
मोह निसाँ सबु सोवनिहारा । देखिअ सपन अनेक प्रकारा । १ ।
एहिं जग जाभिनि जागहिं जोगी । परमारथी प्रपंच बियोगी ।
जानिअ तबहिं जीव जग जागा । जब सब बिषय बिलास विरागा । २ ।
होइ विवेकु मोह भ्रम भागा । तब रघुनाथ चरन अनुरागा ।
सखा परम परमारथु एहू । मन क्रम बचन राम पद नेहू । ३ ।
राम ब्रह्म परमारथ रूपा । अबिगत अलख अनादि अनूपा ।
सकल बिकार रहित गतभेदा । कहि नित नेति निरूपहिं बेदा । ४ ।

'Reasoning thus be not angry nor blame anyone in vain. Every-
one is slumbering in
the night of delusion, and while asleep one sees dreams of
various kinds. In
this night of mundane existence it is Yogis (mystics) alone who
keep awake-Yogis
who are in quest of the highest truth and remain aloof from the
world. A soul
should be deemed as having awoke from the night of the world
only when he
develops and aversion for the enjoyments of the world of sense.
It is only when
right understanding comes that the error of delusion disappears
and then alone
one develops love for the feet of Shri Rama (the Lord of
Raghus). O friend, the
highest spiritual goal is this: to be devoted to the feet of Shri
Rama in
thought, word and deed. Shri Rama is no other than Brahma
(God), the supreme
Reality, unknown, imperceptible, beginningless, incompara-
ble, free from all
change and beyond all diversity. The Vedas ever speak of Him
in negative terms
(not this).' (1-4)

दोहा

भगत भूमि भूसुर सुरभि सुर हित लागि कृपाल ।

करत चरित धरि मनुज तनु सुनत मिटहिं जग जाल । ९३ ।

‘For the sake of His devotees, Earth, the Brahmanas, cows and gods, the gracious Lord takes the form of a man and performs actions by hearing of which the snares of the world are broken asunder.’ (93)

चौपाई


सखा समुझि अस परिहरि मोह । सिय रघुवीर चरन रत होह ।
कहत राम गुन भा भिनुसारा । जागे जग मंगल सुखदारा । १ ।

‘Realizing this, O friend, shed all infatuation and be devoted to the feet of Sita and the Hero of Raghu’s race.’

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