

॥ नारदगीता रामचरितमानससे ॥

.. Naradagita from Shri Ramacharitamanas ..

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## ॥ नारदगीता रामचरितमानससे ॥

चौपाठ

देभि राम अति रुचिर तलावा । मञ्जुनु कीन्ह परम सुभ पावा ।  
देभी सुंदर तरुबर छाया । बैठे अनुज सहित रघुराया । १ ।  
तहँ पुनि सकल देव मुनि आये । अस्तुति करि निज धाम सिधाये ।  
बैठे परम प्रसन्न कृपाला । कहत अनुज सन कथा रसाला । २ ।  
बिरहवंत भगवंतहि देभी । नारद मन भा सोय बिसेषी ।  
भोर साप करि अंगीकारा । सहत राम नाना दुभ भारा । ३ ।  
ऐसे प्रभुहि बिलोकै जैठ । पुनि न बनिहि अस अवसरु आठ ।  
यह बियारि नारद कर बीना । गये जहाँ प्रभु सुभ आसीना । ४ ।  
गावत राम चरित मृदु बानी । प्रेम सहित बहु भाति बजानी ।  
करत इंद्रवत लिखे उठाए । रामे बहुत बार उर लाए । ५ ।  
स्वागत पूँछि निकट बैठारे । लछिमन सादर चरन पभारे । ६ ।

When Shri Rama saw this most beautiful lake, He took a dip into it and felt supremely delighted. Seeing the pleasant shade of a stately tree, the Lord of Raghus sat in it with His younger brother. There all the gods and sages came once more and having hymned His praises returned to their several homes. The

All-merciful sat in a most cheerful mood and discoursed with His younger brother

on delightful topics. When the sage Narada saw the Lord suffering the pangs of

separation, he felt much perturbed at heart. ' It is in submission to my curse\* that the Lord is undergoing many hardships of an oppressive nature. Let me, therefore, go and see such a noble Lord; for such an opportunity may not present

itself again,' Reflecting thus Narada went, lute in hand, to the spot where the

Lord was sitting at ease. He fondly sang in a soft voice the exploits of Shri Rama dwelling upon them in all detail. As he prostrated himself the Lord lifted

him up and held him in His embrace for a long time. After enquiring of his

welfare He seated him by His side, while LakShmana reverently laved His feet.

(1-6)

Vide Balakanda, the Caupais following Doha 136, Doha 137 and the Caupais coming after it.

दोहा

नाना बिधि बिनती करि प्रभु प्रसन्न जियँ जानि ।  
नारद बोले बचन तब जोरि सरोरुह पानि । ४१ ।

After much supplication and realizing that the Lord was pleased at heart, Narada joined his lotus palms and spoke as follows:- (41)

श्लोक

सुनहु उदार सहज रघुनाथक । सुंदर अगम सुगम बर दायक ।  
देहु ऐक बर मागउँ स्वामी । जद्यपि जानत अंतरजामी । १ ।  
जानहु मुनि तुम्ह मोर सुभाउ । जन सन कबहुँ कि करउँ दुराउ ।  
कवन बस्तु असि प्रिय मोहि लागी । जो मुनिबर न सकहु तुम्ह मागी । २ ।  
जन कहँ कछु अटेय नहिँ मोरें । अस बिस्वास तजहु जनि भोरें ।  
तब नारद बोले हरषाई । अस बर मागउँ करउँ द्विषाई । ३ ।  
जद्यपि प्रभु के नाम अनेका । श्रुति कह अधिक ऐक तेँ ऐका ।  
राम सकल नामन्ह तेँ अधिका । होउ नाथ अघ भग गन बधिका । ४ ।

‘ Listen, O Lord of Raghus, generous by nature as You are: You confer delightful boons that are unattainable as well as those that are attainable. Grant me, my master, only one boon that I ask of You, even though You already

know it (even without my asking), indwelling as You do the hearts of all.’  
You know my disposition, dear sage: do I ever hide anything from my devotees ?

What object do I hold so dear, O chief of sages, that you may not ask it of Me

? There is nothing which I may withhold from my votary: never give up this belief even by mistake.’ Then Narada gladly said, ‘This is the boon I presume

to ask: even though my lord has many names, each greater than the other, as the Vedas declare, let the name RaMA, my lord, surpass all other names in exterminating the whole brood of sins even as a fowler kills an entire flock of birds. (1-4)

દોહા

રાકા રજની ભગતિ તવ રામ નામ સોઇ સોમ ।  
અપર નામ ઉડગન બિમલ બસહું ભગત ઉર બ્યોમ । ૪૨ (ક) ।  
એવમસ્તુ મુનિ સન કહેઉ કૃપાસિંધુ રધુનાથ ।  
તબ નારદ મન હરષ અતિ પ્રભુ પદ નાયઉ માથ । ૪૨ (ખ) ।

‘ May the name RaMA shine as the moon and the other names as so many stars in the cloudless sky of Your devotee’s heart during the full-moon night of devotion to You.’ The all-merciful Lord of Raghur replied to the sage, ‘So be it ’ Thereupon Narada felt much delighted at heart and bowed at the Lord’s feet. (42 A-B)

ચૌપાઈ

અતિ પ્રસન્ન રધુનાથહિ જાની । પુનિ નારદ બોલે મૂઢ બાની ।  
રામ જબહિં પ્રેરેઉ નિજ માયા । મોહેહુ મોહિ સુનહુ રધુરાયા । ૧ ।  
તબ બિબાહ મૈં યાહૌં કીન્હા । પ્રભુ કેહિ કારન કરૈં ન દીન્હા ।  
સુનુ મુનિ તોહિ કહેઉં સહરોસા । ભજહિં જે મોહિ તજિ સકલ ભરોસા । ૨ ।  
કરઉં સદા તિન્હ કે રખવારી । જિમિ બાલક રાખઇ મહતારી ।  
ગહ સિસુ બચ્છ અનલ અહિ ધાઈ । તહું રાખઇ જનની અરગાઈ । ૩ ।  
પ્રૌઢ્ ભચેં તેહિ સુત પર માતા । પ્રીતિ કરઇ નહિં પાછિલિ બાતા ।  
મોરેં પ્રૌઢ્ તનય સમ ગ્યાની । બાલક સુત સમ દાસ અમાની । ૪ ।  
જનહિં મોર બલ નિજ બલ તાહી । દુહુ કહં કામ ક્રોધ રિપુ આહી ।  
યહ બિચારિ પંડિત મોહિ ભજહીં । પાએહું ગ્યાન ભગતિ નહિં તજહીં । ૫ ।

Seeing the Lord of Raghur so highly pleased, Narada spoke again in gentle tones- ‘ Listen, O Rama: when You impelled Your Maya (deluding potency) and

infatuated me, O Lord of Raghus, I wanted to marry. Why, then, did You not let me accomplish my desire ?” Listen, O sage: I tell you with all the emphasis at My command that I always take care of those who worship Me with undivided faith, even as a mother guards her child. If an infant child runs to catch hold of fire or a snake, the mother holds it aside. When, however, her son has grown up she loves him no doubt, but not as before. The wise are like My grown up sons, while humble devotees are like My infant children. A devotee depends on Me, while the former ( a wise man) depends on his own strength; and both have to face enemies like lust and anger. Pondering thus the prudent adore Me and never take leave of devotion even after attaining wisdom. (1-5)

दोहा

काम क्रोध लोभादि मद् प्रबल मोह कै धारि ।  
तिन्ह महँ अति दारुण दुष्मद् मायारूपी नारि । ४३ ।

‘Lust, anger, greed, pride etc., constitute the most powerful army of Ignorance. But among them all the fiercest and the most troublesome is that incarnation of Maya (the Lord’s deluding potency) called woman.’ (43)

चौपाई

सुनु मुनि कह पुरान श्रुति संता । मोह बिपिन कहँ नारि असंता ।  
जप तप नेम जलाश्रय आरी । होछ ग्रीषम सोचै सब नारी । १ ।  
काम क्रोध मद् मत्सर बेका । छन्हि हरषप्रद बरषा येका ।  
दुर्वासना कुमुद समुदाई । तिन्ह कहँ सरद सदा सुखदाई । २ ।  
धर्म सकल सरसीरुह बूँदा । होछ हिम तिन्हि दहै सुख मंदा ।  
पुनि ममता जवास बहुताई । पलुहछ नारि सिसिर रितु पाई । ३ ।  
पाप उलूक निकर सुखकारी । नारि निबिडः रजनी अँघिआरी ।  
बुधि बल सील सत्य सब मीना । बनसी सम त्रिय कहँ प्रबीना । ४ ।

‘Listen, O sage: the Puranas, the Vedas and the saints declare that woman is

like the vernal season to the forest of ignorance. Nay, like the hot season she dries up all the ponds and lakes of Japa (the muttering of prayers), austerity and religious observances. Again, lust, anger, pride and jealousy are so many frogs as it were; like the rainy season woman is the only agency that gladdens them all. Even so latent desires of a vicious type are like a bed of lilies, to which, like the autumn, she is ever agreeable. All the different virtues are like a bed of lotuses; like the middle of winter, woman, who is a source of base (sensuous) pleasure, blights them all. Again, the overgrowth of the Yavasa plant in the shape of mineness flourishes when the close of winter in the shape of woman appears. For owls in the shape of sins woman is a delightful night thick with darkness. Even so reason, strength, virtue and truth are all so many fishes as it were; and woman, so declare the wise, is like a hook to catch them.' (1-4)

દોહા

અવગુન મૂલ સૂલપ્રદ પ્રમદા સબ દુખ ખાનિ ।  
તાતે કીન્હ નિવારન મુનિ મૈં યહ જિયં જાનિ । ૪૪ ।

‘A young woman is the root of all evil, a source of torment and a mine of all

woes. Therefore, bearing this in mind, O sage, I prevented your marriage.’  
(44)

ચૌપાઈ

સુનિ રઘુપતિ કે બચન સુહાચે । મુનિ તન પુલક નયન ભરિ આચે ।  
કહહુ કવન પ્રભુ કે અસિ રીતી । સેવક પર મમતા અરુ પ્રીતી । ૧ ।  
જે ન ભજહિં અસ પ્રભુ ભ્રમ ત્યાગી । ગ્યાન રંક નર મંદ અભાગી ।  
પુનિ સાદર બોલે મુનિ નારદ । સુનહુ રામ બિગ્યાન બિસારદ । ૨ ।  
સંતન્હ કે લચ્છન રઘુબીરા । કહહુ નાથ ભવ ભંજન ભીરા ।  
સુનુ મુનિ સંતન્હ કે ગુન કહઊં । જિન્હ તે મૈં ઉન્હ કેં બસ રહઊં । ૩ ।  
ષટ બિકાર જિત અનઘ અકામા । અચલ અકિંચન સુચિ સુખધામા ।  
અમિતબોધ અનીહ મિતભોગી । સત્યસાર કબિ કોબિદ જોગી । ૪ ।  
સાવધાન માનદ મદહીના । ધીર ધર્મ ગતિ પરમ પ્રબીના । ૫ ।

As the sage listened to the delightful words of Shri Rama (the Lord of Raghur),

a thrill ran through his body and his eyes filled with tears. He said to himself, 'Tell me, is there any other master whose wont it is to show such attachment and fondness for his servants? Men who refuse to worship such a lord shaking off all delusion are bankrupt of wisdom, dull-witted and wretched.'

The sage Narada again reverentially spoke to the Lord, 'Listen, O Rama, who are well-versed in sacred lore: tell me, my lord Raghuvira (Hero of Raghu's line), the distinguishing marks of saints, O dispeller of the fear of transmigration.' 'I tell you, dear sage, the qualities of saints, by virtue of which they hold Me in subjection. They are masters of the six passions (lust, anger, greed, infatuation, pride and jealousy), sinless, disinterested, firm, possessing nothing, pure (both within and without), full of bliss, of boundless wisdom, desireless, moderate in diet, truthful, inspired, learned and united with God, circumspect, bestowing honour on others, free from pride, strong-minded and highly conversant with the course of Dharma (righteousness).

(1-5)

दीहा

गुनागार संसार दुःख रहित बिगत संदेह ।  
तजि मम चरण सरोज प्रिय तिन्ह कहुँ देह न गेह । ४५ ।

'They are abodes of virtue, above the sorrows of the world and free from doubt. Nothing besides My lotus feet is dear to them, not even their body nor their home.' (45)

चौपाई

निज गुण श्रवण सुनत सकुयाहीं । पर गुण सुनत अधिक हरषाहीं ।  
सम सीतल नहिं त्यागहिं नीती । सरल सुभाऊ सबहि सन प्रीती । १ ।  
जप तप ब्रत दम संजम नेमा । गुरु गोबिंद बिप्र पद प्रेमा ।  
श्रद्धा छमा मयत्री दाया । मुदिता मम पद प्रीति अमाया । २ ।  
बिरति बिबेक बिनय बिज्याना । बोध जथारथ बेद पुराना ।



દંભ માન મદ કરહિં ન કાઊ । ભૂલિ ન દેહિં કુમારગ પાઊ । ૩ ।  
ગાવહિં સુનહિં સદા મમ લીલા । હેતુ રહિત પરહિત રત સીલા ।  
મુનિ સુનુ સાધુન્હ કે ગુન જેતે । કહિ ન સકહિં સારદ શ્રુતિ તેતે । ૪ ।

‘ They blush to hear themselves praised but feel much delighted to hear others’ praises. Even-minded and placid, they never abandon the right course.

Guileless by nature and loving, they are given over to prayer, austerity, control of the senses, self- denial and religious observances and undertake sacred vows. They are devoted to the feet of their Guru, Lord Govinda (ViShnu)

and the Brahmanas. They are full of piety, forgiving, friendly to all, compassionate, cheerful under all circumstances and sincerely devoted to My

feet. They are further characterized by dispassion, discretion, modesty, knowledge of the truth relating to God as well as by a correct knowledge of the Vedas and Puranas. They never take recourse to hypocrisy, pride or arrogance nor set their foot on the evil path even by mistake. They are ever engaged in singing or hearing My stories and are intent on doing good to others without any consideration. In short, O good sage, the qualities of the saints are so numerous that they cannot be exhausted even by Sharada ( the goddess of speech) nor by the Vedas.’ (1-4)

૭૦૮

કહિ સક ન સારદ સેષ નારદ સુનત પદ પંકજ ગહે ।  
અસ દીનબંધુ કૃપાલ અપને ભગત ગુન નિજ મુખ કહે ।  
સિરુ નાઇ બારહિં બાર ચરનન્હિ બ્રહ્મપુર નારદ ગાયે ।  
તે ધન્ય તુલસીદાસ આસ બિહાઇ જે હરિ રંગ રંગે ।

‘Neither Sharada nor Shesha could tell them!’ Even as he heard this the sage Narada clasped the Lord’s lotus feet. In this way the all-merciful Lord, the befriender of the meek, recounted with His own lips the virtues of His devotees. Narada bowed his head at the Lord’s feet again and again and left for the abode of Brahma (the Creator). Blessed are they, says Tulasidasa, who,

giving up all hopes, are steeped in love for Shri Hari.

दीह

रावनारि जसु पावन गावहिं सुनहिं जे लोग ।  
राम भगति दृढ पावहिं बिनु बिराग जप जोग । ४५ (क) ।  
दीप सिखा सम जुबति तन मन जनि होसि पतंग ।  
भजहि राम तजि काम मट करहि सदा सतसंग । ४५ (ख) ।


People who sing or hear the sanctifying praises of Ravana's Foe shall be rewarded with steadfast devotion to Shri Rama even without dispassion, japa or concentration of mind. The body of a young woman is like the flame of a candle; be not a moth to it, O my mind. Abandoning lust and pride worship Shri

Rama and enjoy the company of saints. (46A-B)

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