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Purajanagita from Shri Ramacharitamanas

ಪುರಜನಗೀತಾ ರಾಮಚರಿತಮಾನಸಸೇ

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ಪುರಜನಗೀತಾ ರಾಮಚರಿತಮಾನಸನೇ



ದೋಹಾ

ಜೀವನಮುಕ್ತ ಬ್ರಹ್ಮಪರ ಚರಿತ ಸುನಹಿಂ ತಜಿ ಧ್ಯಾನ .  
ಜೇ ಹರಿ ಕಥಾ ನ ಕರಹಿಂ ರತಿ ತಿನ್ಹ ಕೇ ಹಿಯ ಪಾಷಾನ್ . 42 .

Even those (like Sanaka and others) who are liberated though embodied and are absorbed in Brahma hear the narrative of Shri Rama even by interrupting their meditation (abstraction). Truly theirs must be a heart of stone, who take no delight in the stories of Shri Hari.

ಚೌಪಾಈ

ಏಕ ಬಾರ ರಘುನಾಥ ಬೋಲಾಏ . ಗುರ ದ್ವಿಜ ಪುರಬಾಸೀ ಸಬ ಆಏ .  
ಬೈಲೇ ಗುರ ಮುನಿ ಅರು ದ್ವಿಜ ಸಜ್ಜನ . ಬೋಲೇ ಬಚನ ಭಗತ ಭವ ಭಂಜನ . 1 .  
ಸುನಹು ಸಕಲ ಪುರಜನ ಮಮ ಬಾನೀ . ಕಹಲು ನ ಕಠು ಮಮತಾ ಉರ ಆನೀ .  
ನಹಿಂ ಅನೀತಿ ನಹಿಂ ಕಠು ಪ್ರಭುತಾಈ . ಸುನಹು ಕರಹು ಜೋ ತುಮ್ಹಹಿ  
ಸೋಹಾಈ . 2 .  
ಸೋಇ ಸೇವಕ ಪ್ರಿಯತಮ ಮಮ ಸೋಈ . ಮಮ ಅನುಸಾಸನ ಮಾನ್ಯೆ ಜೋಈ

ಜೌ ಅನೀತಿ ಕಠು ಭಾಷೌ ಭಾಈ . ತೌ ಮೋಹಿ ಬರಜಹು ಭಯ ಬಿಸರಾಈ . 3 .  
ಬಡೇಂ ಭಾಗ ಮಾನುಷ ತನು ಪಾವಾ . ಸುರ ದುರ್ಲಭ ಸಬ ಗ್ರಂಥನ್ವಿ ಗಾವಾ .  
ಸಾಧನ ಧಾಮ ಮೋಚ್ಚ ಕರ ದ್ವಾರಾ . ಪಾಇ ನ ಜೇಹಿಂ ಪರಲೋಕ ಸವಾರಾ . 4 .

One day, invited by the Lord of the Raghus, the preceptor (vasiShTha) and other leading BrahmaNas and all the other citizens assembled (in the royal court). When the preceptor and the other sages and BrahmaNas as well as all other gentlemen had taken their seats, the Lord who puts an end to the round of births of His devotees, addressed them in the following words:- 'Listen to My words, citizens all: I am not going to say anything out of attachment for you in My heart; I do not ask you to do any thing wrong nor do I make use of My authority. Therefore, listen to Me and act accordingly if you please. He is My servant and

he is dearest to Me, who obeys My command. If I say anything which is wrong, brethren, be not afraid to correct Me. It is by good fortune that you have secured a human body, which-as declared by all the scriptures-is difficult even for the gods to attain. It is a tabernacle suitable for spiritual endeavours, gateway to liberation. He who fails to earn a good destiny hereafter even on attaining it — (1-4)

ದೋಹಾ

ಸೋ ಪರತ್ರ ದುಖ ಪಾವನ ಸಿರ ಧುನಿ ಧುನಿ ಪಭಿತಾಞ .  
ಕಾಲಹಿ ಕರ್ಮಹಿ ಈಸ್ವರಹಿ ಮಿಧ್ಯಾ ದೋಷ ಲಗಾಞ . 43 .

— he reaps torture in the other world and beats his head in remorse, wrongly attributing the blame to Time, Fate and God.’ (43)

ಚೌಪಾಈ

ಏಹಿ ತನ ಕರ ಫಲ ಬಿಷಯ ನ ಭಾಈ . ಸ್ವರ್ಗಲು ಸ್ವಲ್ಪ ಅಂತ ದುಖದಾಈ .  
ನರ ತನು ಪಾಞ ಬಿಷಯ ಮನ ದೇಹೀಂ . ಪಲಟಿ ಸುಧಾ ತೇ ಸರ ಬಿಷ ಲೇಹೀಂ . 1

ತಾಹಿ ಕಬಹು ಭಲ ಕಹಈ ನ ಕೋಈ . ಗುಂಜಾ ಗ್ರಹೈ ಪರಸ ಮನಿ ಖೋಈ .  
ಆಕರ ಚಾರಿ ಲಚ್ಛ ಚೌರಾಸೀ . ಜೋನಿ ಭ್ರಮತ ಯಹ ಜಿವ ಅಬಿನಾಸೀ . 2 .  
ಫಿರತ ಸದಾ ಮಾಯಾ ಕರ ಪ್ರೇರಾ . ಕಾಲ ಕರ್ಮ ಸುಭಾವ ಗುನ ಘೇರಾ .  
ಕಬಹುಕ ಕರಿ ಕರುನಾ ನರ ದೇಹೀ . ದೇತ ಈಸ ಬಿನು ಹೇತು ಸನೇಹೀ . 3 .  
ನರ ತನು ಭವ ಬಾರಿಧಿ ಕಹು ಬೇರೋ . ಸನ್ಮುಖ ಮರುತ ಅನುಗ್ರಹ ಮೇರೋ .  
ಕರನಧಾರ ಸದಗುರ ದೃಢ ನಾವಾ . ದುರ್ಲಭ ಸಾಜ ಸುಲಭ ಕರಿ ಪಾವಾ . 4 .

‘Sensuous enjoyment, brethren, is not the be-all and end-all of human existence; even heavenly enjoyment is short-lived and ends in sorrow. The fools who devote their mind to the pleasures of sense even after attaining human birth, take poison in exchange for nectar. None will ever speak well of him who picks up a peppercorn throwing away the philosopher’s stone. This immortal soul goes round through eighty-four lakh species of life, falling under four broad divisions. Driven by Maya (My deluding potency) and encompassed by Time, destiny, Nature and phenomenal existence, it ever drifts along. Rarely does God, who loves the Jiva without any self-interest, graciously bestow on it a human form, which is a veritable raft whereby it can cross the ocean of mundane existence, with My grace for a favourable wind and a worthy preceptor for a helmsman to steer this

strong bark - a combination which, though difficult to secure, has been made easily available to it.' (1-4)

ದೋಹಾ

ಜೋ ನ ತರೈ ಭವ ಸಾಗರ ನರ ಸಮಾಜ ಅಸ ಪಾಇ .

ಸೋ ಕೃತ ನಿಂದಕ ಮಂದಮತಿ ಆತ್ಮಾಹನ ಗತಿ ಜಾಇ . 44 .

'The man who, though equipped with all these resources, fails to cross the ocean of metempsychosis is ungrateful and dull-witted and meets the fate of a self-murderer.' (44)

ಚೌಪಾಈ

ಜೌ ಪರಲೋಕ ಇಹಾ ಸುಖ ಚಹಹೂ . ಸುನಿ ಮಮ ಬಚನ ಹೃದಯೈ ದೃಢ ಗಹಹೂ .

ಸುಲಭ ಸುಖದ ಮಾರಗ ಯಹ ಭಾಈ . ಭಗತಿ ಮೋರಿ ಪುರಾನ ಶ್ರುತಿ ಗಾಈ . 1 .

ಗ್ಯಾನ ಅಗಮ ಪ್ರತ್ಯೂಹ ಅನೇಕಾ . ಸಾಧನ ಕರಿನ ನ ಮನ ಕಹು ಟೇಕಾ .

ಕರತ ಕಷ್ಟ ಬಹು ಪಾವಇ ಕೋಲೂ . ಭಕ್ತಿ ಹೀನ ಮೋಹಿ ಪ್ರಿಯ ನಹಿಂ ಸೋಲೂ .

2 .

ಭಕ್ತಿ ಸುತಂತ್ರ ಸಕಲ ಸುಖ ಖಾನೀ . ಬಿನು ಸತಸಂಗ ನ ಪಾವಹಿಂ ಪ್ರಾನೀ .

ಪುನ್ಯ ಪುಂಜ ಬಿನು ಮಿಲಹಿಂ ನ ಸಂತಾ . ಸತಸಂಗತಿ ಸಂಸ್ಕೃತಿ ಕರ ಅಂತಾ . 3 .

ಪುನ್ಯ ಏಕ ಜಗ ಮಹು ನಹಿಂ ದೂಜಾ . ಮನ ಕ್ರಮ ಬಚನ ಬಿಪ್ರ ಪದ ಪೂಜಾ .

ಸಾನುಕೂಲ ತೇಹಿ ಪರ ಮುನಿ ದೇವಾ . ಜೋ ತಜಿ ಕಪಟು ಕರಇ ದ್ವಿಜ ಸೇವಾ . 4 .

'If you seek happiness here as well as hereafter, listen to My words and imprint them deeply in your heart. It is an easy and pleasant road, brethren, that of devotion to My feet, extolled in the PuraNas and Vedas. Gnosis is difficult to attain and beset with numerous obstacles. The path is rugged and there is no solid ground for the mind to rest on. Scarcely one attains it after a hard struggle; yet, lacking in Devotion, the man fails to win My love. Devotion is independent and a mine of all blessings; men, however, cannot attain it except through the fellowship of saints. Saints for their part are inaccessible without a stock of merit; communion with the Lord's devotees in any case brings to an end the cycle of births and deaths. There is only one meritorious act in this world and no other- to adore the feet of the BrahmaNas by thought, word and deed. The sages and gods are propitious to him who guilelessly serves the twice-born (the BrahmaNas).' (1-4)

ದೋಹಾ

ಔರಲು ಏಕ ಗುಪ್ತತ ಮತ ಸಬಹಿ ಕಹಲೌ ಕರ ಜೋರಿ .

ಸಂಕರ ಭಜನ ಬಿನಾ ನರ ಭಗತಿ ನ ಪಾವನ ಮೋರಿ . 45 .

'With joined palms I lay before you all, another secret doctrine: without adoring Shankara (Lord Shiva) man cannot attain devotion to Me.' (45)

ಚೌಪಾಈ

ಕಹಹು ಭಗತಿ ಪಥ ಕವನ ಪ್ರಯಾಸಾ . ಜೋಗ ನ ಮಖ ಜಪ ತಪ ಉಪವಾಸಾ .

ಸರಲ ಸುಭಾವ ನ ಮನ ಕುಟಿಲಾಈ . ಜಧಾ ಲಾಭ ಸಂತೋಷ ಸದಾಈ . 1 .

ಮೋರ ದಾಸ ಕಹಾಇ ನರ ಆಸಾ . ಕರಇ ತೌ ಕಹಹು ಕಹಾ ಬಿನ್ವಾಸಾ .

ಬಹುತ ಕಹಲೌ ಕಾ ಕಧಾ ಬಧಾಈ . ಏಹಿ ಆಚರನ ಬಸ್ಯ ಮೈಂ ಭಾಈ . 2 .

ಬೈರ ನ ಬಿಗ್ರಹ ಆಸ ನ ತ್ವಾಸಾ . ಸುಖಮಯ ತಾಹಿ ಸದಾ ಸಬ ಆಸಾ .

ಅನಾರಂಭ ಅನಿಕೇತ ಅಮಾನೀ . ಅನಘ ಅರೋಷ ದಚ್ಚ ಬಿಗ್ಯಾನೀ . 3 .

ಪ್ರೀತಿ ಸದಾ ಸಜ್ಜನ ಸಂಸರ್ಗಾ . ತೃನ ಸಮ ಬಿಷಯ ಸ್ವರ್ಗ ಅಪಬರ್ಗಾ .

ಭಗತಿ ಪಚ್ಚ ಹರ ನಹಿಂ ಸರತಾಈ . ದುಷ್ಟ ತರ್ಕ ಸಬ ದೂರಿ ಬಹಾಈ . 4 .

'Tell Me what pains are involved in treading the path of Devotion : it requires neither Yoga (mind-control), nor sacrifices, nor Japa (muttering of prayers), nor penance, nor fasting. A guileless disposition, a mind free from perversity and absolute contentment with whatever may be got-this is all that is needed. If he who is called a devotee yet counts upon man, tell me, what faith does he have in Me? What use My dwelling on the subject further : I am won by the conduct of a man as depicted below, brethren. He who has no enmity or quarrel with anyone and is devoid of hope and fear-to such a man all the quarters are ever full of joy. Undertaking nothing (with an interested motive), without home, without pride and without sin, free from wrath, clever and wise, ever loving the company of saints and accounting the enjoyments even of heaven as well as final beatitude as no more than a blade of grass, tenaciously adhering to the cult of Devotion but avoiding bigotry, and giving up all sophistical reasoning' :- (1-4)

ದೋಹಾ

ಮಮ ಗುನ ಗ್ರಾಮ ನಾಮ ರತ ಗತ ಮಮತಾ ಮದ ಮೋಹ .

ತಾ ಕರ ಸುಖ ಸೋಇ ಜಾನಇ ಪರಾನಂದ ಸಂದೋಹ . 46 .

'Fond of singing and hearing My praises and devoted to My Name, and free from attachment to the world, arrogance and infatuation-the felicity that such a man

enjoys is known to him alone who has become one with God, the embodiment of supreme bliss.' (46)

ಚೌಪಾಈ

ಸುನತ ಸುಧಾಸಮ ಬಚನ ರಾಮ ಕೇ . ಗಹೇ ಸಬನಿ ಪದ ಕೃಪಾಧಾಮ ಕೇ .  
ಜನನಿ ಜನಕ ಗುರ ಬಂಧು ಹಮಾರೇ . ಕೃಪಾ ನಿಧಾನ ಪ್ರಾನ್ ತೇ ಪ್ರಾರೇ . 1 .  
ತನು ಧನು ಧಾಮ ರಾಮ ಹಿತಕಾರೀ . ಸಬ ಬಿಧಿ ತುಮ್ಮ ಪ್ರನತಾರತಿ ಹಾರೀ .  
ಅಸಿ ಸಿಖ ತುಮ್ಮ ಬಿನು ದೇಇ ನ ಕೋಲೂ . ಮಾತು ಪಿತಾ ಸ್ವಾರಥ ರತ ಓಲೂ . 2 .  
ಹೇತು ರಹಿತ ಜಗ ಜುಗ ಉಪಕಾರೀ . ತುಮ್ಮ ತುಮ್ಮಾರ ಸೇವಕ ಅಸುರಾರೀ .  
ಸ್ವಾರಥ ಮೀತ ಸಕಲ ಜಗ ಮಾಹೀಂ . ಸಪನೇಹು ಪ್ರಭು ಪರಮಾರಥ ನಾಹೀಂ . 3 .

ಸಬ ಕೇ ಬಚನ ಪ್ರೇಮ ರಸ ಸಾನೇ . ಸುನಿ ರಘುನಾಥ ಹೃದಯೆ ಹರಷಾನೇ .  
ನಿಜ ನಿಜ ಗೃಹ ಗವ ಆಯಸು ಪಾಈ . ಬರನತ ಪ್ರಭು ಬತಕಹೀ ಸುಹಾಈ . 4 .

On hearing Shri Rama's nectar-like words all (who had assembled there) clasped the feet of the All-merciful. 'Fountain of mercy ! You are our father and mother, preceptor and kinsman; You are dearer to us than our own life. Rama, You are our body, wealth and habitat and You are beneficent to us in every way, relieving as You do the agony of the suppliant. None other than You could give such instruction; for even father and mother are devoted to their own interest. You two are the only disinterested benefactors in this world-Yourself and Your servant, O Destroyer of the demons. Everyone else in this world has his own interest to serve; no one thinks of others' highest (spiritual) interests even in a dream, O Lord.' The Lord of the Raghus was delighted at heart to hear the words of all, steeped as those words were in the nectar of love. On receiving the Lord's permission they returned each to his own residence, repeating on the way the Lord's charming discourse. (1-4)

ದೋಹಾ

ಉಮಾ ಅವಧಬಾಸೀ ನರ ನಾರಿ ಕೃತಾರಥ ರೂಪ .

ಬ್ರಹ್ಮ ಸಚ್ಚಿದಾನಂದ ಘನ ರಘುನಾಯಕ ಜಹ್ ಭೂಪ . 47 .

Uma, (continues Lord Shiva,) the people of Ayodhya, both men and women, were the very picture of blessedness : for the Lord of the Raghus, who was none other than Brahma, the embodiment of truth, intelligence and bliss, ruled there as king. (47)

From uttarakAnda dohA 42-47, Ramacharitamanas.

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