

॥ पुरजनगीता रामचरितमानससे ॥

.. Purajanagita from Shri Ramacharitamanas ..

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दोहा

जीवनमुक्त ब्रह्मपर चरित सुनहिं तजि ध्यान ।
जे हरि कथौं न करहिं रति तिन्ह के हिय पाषान । ४२ ।

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.

चौपाई

एक बार रघुनाथ बोलाए । गुर द्विज पुरवासी सब आए ।
बैठे गुर मुनि अरु द्विज सज्जन । बोले बचन भगत भव भंजन । १ ।
सुनहु सकल पुरजन मम बानी । कहउँ न कछु ममता उर आनी ।
नहिं अनीति नहिं कछु प्रभुताई । सुनहु करहु जो तुम्हहि सोहाई । २ ।
सोइ सेवक प्रियतम मम सोई । मम अनुसासन मानै जोई ।
जौ अनीति कछु भाषौं भाई । तौ मोहि बरजहु भय बिसराई । ३ ।
बड़ें भाग मानुष तनु पावा । सुर दुर्लभ सब ग्रंथन्हि गावा ।
साधन धाम मोच्छ कर द्वारा । पाइ न जेहिं परलोक सँवारा । ४ ।

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)

दोहा

सो परत्र दुख पावइ सिर धुनि धुनि पछिताइ ।
कालहि कर्महि ईस्वरहि मिथ्या दोष लगाइ । ४३ ।

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

चौपाई

एहि तन कर फल बिषय न भाई । स्वर्गउ स्वल्प अंत दुखदाई ।
नर तनु पाइ बिषयँ मन देहीं । पलटि सुधा ते सठ बिष लेहीं । १ ।
ताहि कबहुँ भल कहई न कोई । गुंजा ग्रहै परस मनि खोई ।
आकर चारि लच्छ चौरासी । जोनि भ्रमत यह जिव अबिनासी । २ ।
फिरत सदा माया कर प्रेरा । काल कर्म सुभाव गुन घेरा ।
कबहुँक करि करुना नर देही । देत ईस बिनु हेतु सनेही । ३ ।
नर तनु भव बारिधि कहुँ बेरो । सन्मुख मरुत अनुग्रह मेरो ।
करनधार सदगुर दृढ नावा । दुर्लभ साज सुलभ करि पावा । ४ ।

‘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)

दोहा

जो न तरै भव सागर नर समाज अस पाइ ।
सो कृत निंदक मंदमति आत्माहन गति जाइ । ४४ ।

'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)

चौपाई

जौ परलोक इहाँ सुख चहहू । सुनि मम बचन हृदयँ दृढ गहहू ।
सुलभ सुखद मारग यह भाई । भगति मोरि पुरान श्रुति गाई । १ ।

ग्यान अगम प्रत्यूह अनेका । साधन कठिन न मन कहूँ टेका ।
करत कष्ट बहु पावइ कोऊ । भक्ति हीन मोहि प्रिय नहिँ सोऊ । २ ।
भक्ति सुतंत्र सकल सुख खानी । विनु सतसंग न पावहिँ प्रानी ।
पुन्य पुंज विनु मिलहिँ न संता । सतसंगति संसृति कर अंता । ३ ।
पुन्य एक जग महुँ नहिँ दूजा । मन क्रम बचन बिप्र पद पूजा ।
सानुकूल तेहि पर मुनि देवा । जो तजि कपटु करइ द्विज सेवा । ४ ।

'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)

दोहा

औरउ एक गुपुत मत सबहि कहउँ कर जोरि ।
संकर भजन बिना नर भगति न पावइ मोरि । ४५ ।

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

चौपाई

कहहु भगति पथ कवन प्रयासा । जोग न मख जप तप उपवासा ।
सरल सुभाव न मन कुटिलाई । जथा लाभ संतोष सदाई । १ ।
मोर दास कहाइ नर आसा । करइ तौ कहहु कहा विस्वासा ।
बहुत कहउँ का कथा बढाई । एहि आचरन बस्य मै भाई । २ ।
बैर न विग्रह आस न त्रासा । सुखमय ताहि सदा सब आसा ।
अनारंभ अनिकेत अमानी । अनघ अरोष दच्छ विग्यानी । ३ ।
प्रीति सदा सज्जन संसर्गा । तुन सम विषय स्वर्ग अपबर्गा ।
भगति पच्छ हठ नहिं सठताई । दुष्ट तर्क सब दूरि बहाई । ४ ।

‘Tell Me what pains are involved in treading the path of
Devotion : it requires
neither Yoga (mind-control), nor sacrifices, nor Japa (mutter-
ing 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)

दोहा

मम गुण ग्राम नाम रत गत ममता मद मोह ।
ता कर सुख सोइ जानइ परानंद संदोह । ४६ ।

'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)

चौपाई

सुनत सुधासम बचन राम के । गहे सबनि पद कृपाधाम के ।
जननि जनक गुर बंधु हमारे । कृपा निधान प्रान ते प्यारे । १ ।
तनु धनु धाम राम हितकारी । सब बिधि तुम्ह प्रनतारति हारी ।
असि सिख तुम्ह बिनु देइ न कोऊ । मातु पिता स्वारथ रत ओऊ । २ ।
हेतु रहित जग जुग उपकारी । तुम्ह तुम्हार सेवक असुरारी ।
स्वारथ मीत सकल जग माहीं । सपनेहुँ प्रभु परमारथ नाहीं । ३ ।
सब के बचन प्रेम रस साने । सुनि रघुनाथ हृदयँ हरषाने ।
निज निज गृह गए आयसु पाई । बरनत प्रभु बतकही सुहाई । ४ ।

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)

दोहा

उमा अवधवासी नर नारि कृतार्थ रूप ।
 ब्रह्म सच्चिदानंद घन रघुनायक जहँ भूप । ४७ ।

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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