

॥ श्रीलक्ष्मणगीता रामचरितमानससे ॥

.. shrILakShmanagita from  
Shri Ramacharitamanas ..

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## ॥ श्रीलक्ष्मणगीता रामचरितमानससे ॥

દોહા

સિય સુમંત્ર ભ્રાતા સહિત કંદ મૂલ ફલ ખાઇ ।  
સયન કીન્હ રઘુબંસમનિ પાય પલોટત ભાઇ । ૮૯ ।

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)

ચૌપાઈ

ઉઠે લખનુ પ્રભુ સોવત જાની । કહિ સચિવહિ સોવન મૂઢુ બાની ।  
કછુક દૂરિ સજિ બાન સરાસન । જાગન લગે બૈઠિ બીરાસન । ૧ ।  
ગુહું બોલાઇ પાહરૂ પ્રતીતી । ઠાવું ઠાવું રાખે અતિ પ્રીતી ।  
આપુ લખન પહિં બૈઠેઉ જાઈ । કટિ ભાથી સર ચાપ ચઢાઈ । ૨ ।  
સોવત પ્રભુહિ નિહારિ નિષાદ્ । ભયઉ પ્રેમ બસ હૃદયં બિષાદ્ ।  
તનુ પુલકિત જલુ લોચન બહઈ । બચન સપ્રેમ લખન સન કહઈ । ૩ ।  
ભૂપતિ ભવન સુભાયં સુહવા । સુરપતિ સદનુ ન પટતર પાવા ।  
મનિમય રચિત ચારુ ચૌબારે । જનુ રતિપતિ નિજ હાથ સંવારે । ૪ ।

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 LakShmana 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 attics are built of precious gems and are so lovely as though the god of love has constructed them with his own hands.' (1-4)

दीह

सुरि सुबिचित्र सुभोगमय सुमन सुगंध सुवास ।

पलंग ग मंजु मनिदीप जहँ सब बिधि सकल सुपास । ८० ।

'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)

यौपाद्य

बिबिध बसन उपधान तुराद्यं । छीर डेन मृदु बिसद सुहाद्यं ।

तहँ सिय रामु सयन निसि करहीं । निज छबि रति मनोज मृदु हरहीं । १ ।

ते सिय रामु साथरीं सोये । श्रमित बसन बिनु जाहँ न जोये ।

मातु पिता परिजन पुरबासी । सभा सुसील दास अरु दासी । २ ।

जोगवहँ जिन्हहि प्राण की नाद्यं । महि सोवत तेद्य राम गोसाद्यं ।

पिता जनक जग बिदित प्रभाउ । ससुर सुरेस सभा रघुराउ । ३ ।

रामचंद्र पति सो बैद्येही । सोवत महि बिधि बाम 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)

દોહા

કેકયનંદિનિ મંદમતિ કઠિન કુટિલપનુ કીન્હ ।  
જેહિં રધુનંદન જાનકિહિ સુખ અવસર દુખુ દીન્હ । ૯૧ ।

'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)

ચૌપાઈ

ભઇ દિનકર કુલ બિટપ કુઠારી । કુમતિ કીન્હ સબ બિસ્વ દુખારી ।  
ભયઉ બિષાદુ નિષાદહિ ભારી । રામ સીય મહિ સયન નિહારી । ૧ ।  
બોલે લખન મધુર મુદુ બાની । ગ્યાન બિરાગ ભગતિ રસ સાની ।  
કાહુ ન કોઉ સુખ દુખ કર દાતા । નિજ કૃત કરમ ભોગ સબુ ભ્રાતા । ૨ ।  
જોગ બિયોગ ભોગ ભલ મંદા । હિત અનહિત મધ્યમ ભ્રમ ફંદા ।  
જનમુ મરનુ જહં લગિ જગ જાલુ । સમ્પતિ બિપતિ કરમુ અરુ કાલુ । ૩ ।  
ધરનિ ધામુ ધનુ પુર પરિવારુ । સરગુ નરકુ જહં લગિ બ્યવહારુ ।  
દેખિઅ સુનિઅ ગુનિઅ મન માહી । મોહ મૂલ પરમારથુ નાહી । ૪ ।

'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)

દોહ

સપને હોઇ ભિખારિ નૃપુ રંકુ નાકપતિ હોઇ ।

જાગે લાભુ ન હાનિ કછુ તિમિ પ્રપંચ જિયં જોઇ । ૯૨ ।

‘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)

ચૌપાઈ

અસ બિચારિ નહિં કીજિઅ રોસૂ । કાહુહિ બાદિ ન દેઇઅ દોસૂ ।

મોહ નિસાં સબુ સોવનિહારા । દેખિઅ સપન અનેક પ્રકારા । ૧ ।

એહિં જગ જામિનિ જાગહિં જોગી । પરમારથી પ્રપંચ બિયોગી ।

જાનિઅ તબહિં જીવ જગ જાગા । જબ સબ બિષય બિલાસ બિરાગા । ૨ ।

હોઇ બિબેકુ મોહ ભ્રમ ભાગા । તબ રઘુનાથ ચરન અનુરાગા ।

સખા પરમ પરમારથુ એહૂ । મન કમ બચન રામ પદ નેહૂ । ૩ ।

રામ બ્રહ્મ પરમારથ રૂપા । અભિગત અલખ અનાદિ અનૂપા ।

સકલ બિકાર રહિત ગતભેદા । કહિ નિત નેતિ નિરૂપહિં બેદા । ૪ ।

‘Reasoning thus be not angry nor blame anyone in vain. Everyone 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, incomparable, free from  
all  
change and beyond all diversity. The Vedas ever speak of Him in negative  
terms  
(not this).’ (1-4)

દોહા

ભગત ભૂમિ ભૂસુર સુરભિ સુર હિત લાગિ કૃપાલ ।  
કરત ચરિત ધરિ મનુજ તનુ સુનત મિટર્હિ જગ જાલ । ૯૩ ।

‘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)

ચૌપાઈ

સખા સમુઝિ અસ પરિહરિ મોહૂ । સિય રઘુબીર ચરન રત હોહૂ ।  
કહત રામ ગુન ભા ભિનુસારા । જાગે જગ મંગલ સુખદારા । ૧ ।

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

From ayodhya kAnda dohA 89-93+, Ramacharitamanas.

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