

॥ नारदगीता रामचरितमानससे ॥

.. Naradagita from Shri Ramacharitamanas ..

sanskritdocuments.org

August 2, 2016

.. Naradagita from Shri Ramacharitamanas ..

॥ नारदगीता रामचरितमानससे ॥

Document Information



Text title : nAradagItA rAmacharitamAnasase

File name : nAradagItARamacharitamanas.itz

Category : gItA

Location : doc_giitaa

Language : Hindi

Subject : philosophy/hinduism/religion

Transliterated by : Processed from Gita press book by Shree Devi Kumar

Proofread by : PSA Easwaran psaeaswaran at gmail.com

Translated by : http://www.gitapress.org/hindi/Download_Eng_pdf.htm

Description-comments : From araNya kANDa dohA 40-46, Ramachari-tamanas

Latest update : May 30, 2013

Send corrections to : Sanskrit@cheerful.com

Site access : <http://sanskritdocuments.org>

This text is prepared by volunteers and is to be used for personal study and research. The file is not to be copied or reposted for promotion of any website or individuals or for commercial purpose without permission.

Please help to maintain respect for volunteer spirit.

August 2, 2016

sanskritdocuments.org

॥ नारदगीता रामचरितमानससे ॥

चौपाई

देखि राम अति रुचिर तलावा । मज्जनु कीन्ह परम सुख पावा ।
देखी सुंदर तरुबर छाया । बैठ अनुज सहित रघुराया । १ ।
तहँ पुनि सकल देव मुनि आए । अस्तुति करि निज धाम सिधाए ।
बैठ परम प्रसन्न कृपाला । कहत अनुज सन कथा रसाला । २ ।
विरहवंत भगवंतहि देखी । नारद मन भा सोच बिसेषी ।
मोर साप करि अंगीकारा । सहत राम नाना दुख भारा । ३ ।
ऐसे प्रभुहि विलोकउँ जाई । पुनि न बनिहि अस अवसरु आई ।
यह विचारि नारद कर बीना । गए जहाँ प्रभु सुख आसीना । ४ ।
गावत राम चरित मूढु बानी । प्रेम सहित बहु भाति बखानी ।
करत दंडवत लिए उठाई । राखे बहुत बार उर लाई । ५ ।
स्वागत पूछि निकट बैठारे । लछिमन सादर चरन परखारे । 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 विधि विनती करि प्रभु प्रसन्न जियैं 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)

चौपाई

सुनहु उदार सहज रघुनाथक । सुंदर अगम सुगम बर दायक ।
देहु एक बर मागउँ स्वामी । जयपि जानत अंतरजामी । १ ।
जानहु मुनि तुम्ह मोर सुभाऊ । जन सन कवहुँ कि करउँ दुराऊ ।
कवन बस्तु असि प्रिय मोहि लागी । जो मुनिबर न सकहु तुम्ह मागी । २ ।
जन कहुँ कछु अदेय नहिं मोरें । अस विस्वास तजहु जनि भोरें ।
तब नारद बोले हरपाई । अस बर मागउँ करउँ ठिठाई । ३ ।
जयपि प्रभु के नाम अनेका । श्रुति कह अधिक एक तें एका ।
राम सकल नामन्ह तें अधिका । होउ नाथ अघ खग 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)

दोहा

राका रजनी भगति तव राम नाम सोइ सोम ।

अपर नाम उडगन विमल बसहुँ भगत उर व्योम । ४२ (क) ।

एवमस्तु मुनि सन कहेउ कृपासिंधु रघुनाथ ।

तब नारद मन हरष अति प्रभु पद नायउ माथ । ४२ (ख) ।

‘ 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 Raghus replied to the sage, ‘So be

it ’ Thereupon Narada felt much delighted at heart and bowed at the Lord’s

feet. (42 A-B)

चौपाई

अति प्रसन्न रघुनाथहि जानी । पुनि नारद बोले मृदु बानी ।

राम जबहि प्रेरेउ निज माया । मोहेहुँ मोहि सुनहु रघुराया । १ ।

तब विवाह मैं चाहौँ कीन्हा । प्रभु केहि कारन करै न दीन्हा ।
 सुनु मुनि तोहि कहउँ सहरोसा । भजहिं जे मोहि तजि सकल भरोसा । २ ।
 करउँ सदा तिन्ह कै रखवारी । जिमि बालक राखइ महतारी ।
 गह सिसु बच्छ अनल अहि धाई । तहँ राखइ जननी अरगाई । ३ ।
 प्रौढ भरै तेहि सुत पर माता । प्रीति करइ नहिं पाछिलि बाता ।
 मारें प्रौढ तनय सम ग्यानी । बालक सुत सम दास अमानी । ४ ।
 जनहि मोर बल निज बल ताही । दुहु कहं काम क्रोध रिपु आही ।
 यह विचारि पंडित मोहि भजही । पाएहुँ ग्यान भगति नहिं तजही । ५ ।

Seeing the Lord of Raghus 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 मद प्रबल मोह कै धारि ।
 तिन्ह महँ अति दारुन दुखद 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 विपिन कहुँ नारि बसंता ।
जप तप नेम जलाश्रय झारी । होइ ग्रीष्म सोषै सब नारी । १ ।
काम क्रोध मद मत्सर भेका । इन्हहि हरषप्रद वरषा एका ।
दुर्बासना कुमुद समुदाई । तिन्ह कहुँ सरद सदा सुखदाई । २ ।
धर्म सकल सरसीरुह बृंदा । होइ हिम तिन्हहि दहै सुख मंदा ।
पुनि ममता जवास बहुताई । पलुहइ नारि सिसिर रितु पाई । ३ ।
पाप उल्क निकर सुखकारी । नारि निविड रजनी अँधिआरी ।
बुधि बल सील सत्य सब मीना । बनसी सम त्रिय कहहि 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)

दोहा

अवगुन मूल सूलप्रद प्रमदा सब दुख खानि ।
ताते कीन्ह निवारन मुनि मैं यह जियँ जानि । ४४ ।

'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)

चौपाई

सुनि रघुपति के बचन सुहाए । मुनि तन पुलक नयन भरि आए ।
कहहु कवन प्रभु कै असि रीती । सेवक पर ममता अरु प्रीती । १ ।
जे न भजहिं अस प्रभु भ्रम त्यागी । ज्यान रंक नर मंद अभागी ।
पुनि सादर बोले मुनि नारद । सुनहु राम विग्यान विसरद । २ ।
संतन्ह के लच्छन रघुबीरा । कहहु नाथ भव भंजन भीरा ।
सुन मुनि संतन्ह के गुन कहऊँ । जिन्ह ते मैं उन्ह कें वस रहऊँ । ३ ।
षट विकार जित अनन्ध अकामा । अचल अकिञ्चन सुचि सुखधामा ।
अमितबोध अनीह मितभोगी । सत्यसार कवि कोविद जोगी । ४ ।
सावधान मानद मदहीना । धीर धर्म गति परम प्रवीना । ५ ।

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

दोहा

गुनागार संसार दुख रहित विगत संदेह ।
तजि मम चरन 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 गुन श्रवन सुनत सकुचाहीं । पर गुन सुनत अधिक हरषाहीं ।
 सम सीतल नहि त्यागहि नीती । सरल सुभाउ सबहि सन प्रीती । १ ।
 जप तप ब्रत दम संजम नेमा । गुरु गोविंद विप्र पद प्रेमा ।
 श्रद्धा छमा मयत्री दाया । मुदिता मम पद प्रीति अमाया । २ ।
 विरति विवेक विनय विग्याना । बोध जथारथ बेद पुराना ।
 दंभ मान मद करहि न काऊ । भूलि न देहि कुमारग पाऊ । ३ ।
 गावहि सुनहि सदा मम लीला । हेतु रहित परहित रत सीला ।
 मुनि सुनु साधुन्ह के गुन जेते । कहि न सकहि सारद श्रुति तेते । ४ ।

‘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)

छन्द्

कहि सक न सारद सेष नारद सुनत पद् पंकज गहे ।
अस दीनबंधु कृपाल अपने भगत गुन निज मुख कहे ।
सिरु नाइ बाराहि बार चरनन्हि ब्रह्मपुर नारद गए ।
ते धन्य तुलसीदास आस विहाइ जे हरि रँग रँगे ।

'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 befriendeer 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.

दोहा

रावनारि जसु पावन गावहि सुनहि जे लोग ।
राम भगति दृढ पावहि बिनु विराग जप जोग । ४६ (क) ।
दीप सिखा सम जुबति तन मन जनि होसि पतंग ।
भजहि राम तजि काम मद करहि सदा सतसंग । ४६ (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)

॥ नारदगीता रामचरितमानससे ॥

From araNya kAndA dohA 40-46, Ramacharitamanas.

<http://www.gitapress.org>

Proofread by PSA Easwaran psaeaswaran at gmail.com

.. Naradagita from Shri Ramacharitamanas ..
was typeset on August 2, 2016

Please send corrections to sanskrit@cheerful.com

