
Purajanagita from Shri Ramacharitamanas

புரஜநகீ³தா ராமசரிதமாநஸஸே

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தோ³ஹா

ஜீவநமுக்த ப்³ரஹ்மபர சரித ஸுநஹிம் தஜி த்⁴யாந |

ஜே ஹரி கதா²ஃ ந கரஹிம் ரதி திந்ஹ கே ஹிய பாஷாந | 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.

சௌபாஈ

ஏக பா³ர ரகு⁴நாத² போ³லாஏ | கு³ர த்³விஜ புரபா³ஸீ ஸப³ ஆஏ |

பை³டே² கு³ர முநி அரு த்³விஜ ஸஜ்ஜந | போ³லே ப்³சந ப்⁴க³த ப்⁴வ ப்⁴ஞ்ஜந | 1 |

ஸுநஹு ஸகல புரஜந மம பா³நீ | கஹ²ஃ ந கச² மமதா உர ஆநீ |

நஹிம் அநீதி நஹிம் கச² ப்⁴ரபு⁴தாஈ | ஸுநஹு கரஹு ஜோ தும்ஹஹி ஸோஹாஈ | 2 |

ஸோஇ ஸேவக ப்⁴ரியதம மம ஸோஈ | மம அநுஸாஸந மாநை ஜோஈ |

ஜேள²ஃ அநீதி கச² பா⁴ஷெள²ஃ பா⁴ஈ | தெள மோஹி ப்³ரஜஹு ப்⁴ய பி³ஸராஈ | 3 |

ப்³ட³ஃமே பா⁴க³ மாநுஷ தநு பாவா | ஸுர த்³ர்லப⁴ ஸப³ க்³ர்ந்த²ந்ஹி கா³வா |

ஸாத்³ந தா⁴ம மோச்² கர த்³வாரா | பாஇ ந ஜேஹிம் பரலோக ஸ²வாரா | 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)

தோ³ஹா

ஸோ பரத்ர து³க² பாவஇ ஸிர து⁴நி து⁴நி பசி²தாஇ ।

காலஹி கர்மஹி ஈஸ்வரஹி மித்²யா தோ³ஷ லகா³இ । 43 ।

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

சௌபாஈ

ஏஹி தந கர ப²ல பி³ஷய ந பா⁴ஈ । ஸ்வர்க³உ ஸ்வல்ப அந்த து³க²தா³ஈ ।
 நர தநு பாஇ பி³ஷய^ஃ மந தே³ஹீம் । பலடி ஸுதா⁴ தே ஸட² பி³ஷ லேஹீம் । 1 ।
 தாஹி கப³ஹு^ஃ ப⁴ல கஹுஈ ந கோஈ । கு³ஞ்ஜா க்³ரஹை பரஸ மநி கோ²ஈ ।
 ஆகர சாரி லச்ச² சௌராஸீ । ஜோநி ப்⁴ரமத யஹ ஜிவ அபி³நாஸீ । 2 ।
 பி²ரத ஸதா³ மாயா கர ப்⁴ரேரா । கால கர்ம ஸுபா⁴வ கு³ந கே⁴ரா ।
 கப³ஹு^ஃ க கரி கருநா நர தே³ஹீ । தே³த ஈஸ பி³நு ஹேது ஸநேஹீ । 3 ।
 நர தநு ப⁴வ பா³நிதி⁴ கஹு^ஃ பே³ரோ । ஸந்மு²க² மருத அநுக்³ரஹ மேரோ ।
 கரநதா⁴ர ஸத³கு³ர த்³ரு⁴ட⁴ஃ நாவா । து³ர்லப⁴ ஸாஜ ஸுலப⁴ கரி பாவா । 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)

தோ³ஹா

ஜோ ந தரை ப⁴வ ஸாக³ர நர ஸமாஜ அஸ பாஇ |

ஸோ க்ரு³த நிந்த³க மந்த³மதி ஆத்மாஹந க³தி ஜாஇ | 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)

சௌபாஈ

ஜெள³ பரலோக இஹா³ ஸுக² சஹஹூ | ஸாநி மம ப³சந ஹ்ரு³த்ய³ த்³ரு³ட³ க³ஹஹூ |

ஸாலப⁴ ஸுக²த³ மாரக³ யஹ பா⁴ஈ | ப⁴க³தி மோரி புராந ஸ்ருதி கா³ஈ | 1 |

க³யாந அக³ம ப்ரத்யஹ அநேகா | ஸாத⁴ந கடி²ந ந மந கஹூ³ டேகா |

கரத கஷ்ட ப³ஹூ பாவஇ கோஊ | ப⁴க³தி ஹீந மோஹி ப்ரிய நஹிம் ஸோஊ | 2 |

ப⁴க³தி ஸுதந்ர ஸகல ஸுக² கா²நீ | பி³நு ஸதஸங்க³ ந பாவஹிம் ப்ராநீ |

புந்ய புஞ்ஜ பி³நு மிலஹிம் ந ஸந்தா | ஸதஸங்க³தி ஸம்ஸரு³தி கர அந்தா | 3 |

புந்ய ஏக ஜக³ மஹூ³ நஹிம் தூ³ஜா | மந க்ரம ப³சந பி³ப்ர பத³ பூஜா |

ஸாநுகூல தேஹி பர முநி தே³வா | ஜோ தஜி கபடு கரஇ த்³விஜ ஸேவா | 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)

தோ³ஹா

ஓளரஉ ஏக கு³புத மத ஸப³ஹி கஹஉ³ கர ஜோரி |
ஸங்கர ப⁴ஜந பி³நா நர ப⁴க³தி ந பாவஇ மோரி | 45 |

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

சௌபாஈ

கஹஹு ப⁴க³தி பத² கவந ப்ரயாஸா | ஜோக³ ந மக² ஜப தப உபவாஸா |
ஸரல ஸுபா⁴வ ந மந குடிலாஈ | ஜதா² லாப⁴ ஸந்தோஷ ஸதா³ஈ | 1 |
மோர தா³ஸ கஹாஇ நர ஆஸா | கரஇ தெள கஹஹு கஹா பி³ஸ்வாஸா |
ப³ஹுத கஹஉ³ கா கதா² ப³ட⁴ஃஈ | ஏஹி ஆசரந ப³ஸ்ய மைம் பா⁴ஈ | 2 |
பை³ர ந பி³க³ரஹ ஆஸ ந த்ராஸா | ஸுக²மய தாஹி ஸதா³ ஸப³ ஆஸா |
அநாரம்ப⁴ அநிகேத அமாநீ | அநக⁴ அரோஷ த³ச்ச² பி³க³யாநீ | 3 |
பீ³தி ஸதா³ ஸஜ்ஜந ஸம்ஸர்கா³ | த்ரு³ந ஸம பி³ஷய ஸ்வர்க³ அப³ர்கா³ |
ப⁴க³தி பச்ச² ஹட² நஹிம் ஸட²தாஈ | து³ஷ்ட தர்க ஸப³ தூ³ரி ப³ஹாஈ | 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)

தோ³ஹா

மம கு³ந க்³ராம நாம ரத க³த மமதா மத³மோஹ |
தா கர ஸுக²ஸோஇ ஜாநஇ பராநந்த³ஸந்தோ³ஹ | 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)

சௌபாஈ

ஸுந்த ஸுதா⁴ஸம ப³சந ராம கே | க³ஹே ஸப³நி பத³க்ரு³பாதா⁴ம கே |
ஜநநி ஜநக கு³ர ப³ந்து⁴ஹமாரே | க்ரு³பா நிதா⁴ந ப்ராந தே ப்யாரே | 1 |
தநு த⁴நு தா⁴ம ராம ஹிதகா⁴ | ஸப³பி³தி⁴ தும்ஹ ப்ரநதாரதி ஹா⁴ |
அஸி ஸிக² தும்ஹ பி³நு தே³இ ந கோஊ | மாது பிதா ஸ்வாரத²ரத ஓஊ | 2 |
ஹேது ரஹித ஜக³ஜக³உபகா⁴ | தும்ஹ தும்ஹார ஸேவக அஸுரா⁴ |
ஸ்வாரத²மீத ஸகல ஜக³மாஹீம் | ஸபநேஹு³ப்ரபு⁴பரமாரத²நாஹீம் | 3 |
ஸப³கே ப³சந ப்ரேம ரஸ ஸாநே | ஸுநி ரகு⁴நாத²ஹ்ரு³த்ய³ஹரஷாநே |
நிஜ நிஜ க்³ரு³ஹ க³ஏ ஆயஸு பாஈ | ப³ரநத ப்ரபு⁴ப³தகஹீ ஸுஹா⁴ | 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)

தோ³ஹா

உமா அவத⁴பா³ஸீ நர நாரி க்ரு²தாரத² ரூப |
ப³ரஹ்ம ஸச்சிதா³நந்த³ க⁴ந ரகு⁴நாயக ஜஹ்³: பூ⁴ப | 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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