॥ पुरजनागिते त्रिवंद्रिकलानवीण ॥

.. Purajanagita from Shri Ramacharitamanas ..

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August 2, 2016
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Document Information

Text title: purajanagita ramacharitamanas
File name: purajanagitaRamacharitamanas.itx
Category: gItA
Location: doc_giitaa
Language: Hindi
Subject: philosophy/hinduism/religion
Transliterated by: Processed from Gita press by Sowmya Ramkumar
Proofread by: PSA Easwaran pseaswaran at gmail.com
Translated by: http://www.gitapress.org/hindi/Download_Eng_pdf.htm
Description-comments: From uttarakAnda dohA 42-47, Ramacharitamanas
Latest update: May 27, 2013
Send corrections to: Sanskrit@cheerful.com
Site access: http://sanskritdocuments.org

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August 2, 2016

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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.

One day, invited by the Lord of the Raghus, the preceptor (vassTha) 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)
— he reaps torture in the other world and beats his head in remorse, wrongly attributing the blame to Time, Fate and God.’ (43)

‘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)

‘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)

II पुराणतंत्र ग्रामविकारसाधनाचतुर्भुज II
‘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)

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

‘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)
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)

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 uttarakaṇḍa dohā 42-47, Ramacharitamanas.
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