



Purajana Gītā

Lord Śrī Rāma's Message of Dharma to Ayodhya
Śrī Rāmcaritamānasa Uttara-kāṇḍa 42.1-47



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Śrī Rāma Stuti



śrī rāmacandra kṛpālu bhaja manaharaṇa bhava bhaya dāruṇam
nava kañja locana kañja mukha kara kañja pada kañjāruṇam
kandarpa agaṇita amita chabi nava nīla nīraja sundaram
paṭa pīta mānahu taḍita ruci śuci naumi janakasutā varam
bhaja dīnabandhu dīneśa dānava daitya vanśa nikandanam
raghunanda ānanda kanda kosala canda daśaratha nandanam
sira mukuṭa kuṇḍala tilaka cāru udāru aṅga vibhūṣaṇam
ājānu bhujā śara cāpa dhara saṅgrāma jita khara dūṣaṇam
iti vadati tulasīdāsa śaṅkara śeṣa muni mana rañjanam
mama hṛdaya kañja nivāsa kuru kāmādi khala dala gañjanam



चौ०—एक बार रघुनाथ बोलाए। गुरु द्विज पुरबासी सब आए॥
बैठे गुरु मुनि अरु द्विज सज्जन। बोले बचन भगत भव भंजन॥१॥

Cau.: eka bāra raghunātha bolāe, gura dvija purabāsī saba āe.
baithe gura muni aru dvija sajjana, bole bacana bhagata bhava bhāmjana.1.

One day, invited by Śrī Raghunātha, the Lord of the Raghus, the preceptor Vasiṣṭha and other leading Brāhmaṇas and all the other citizens assembled in the royal court. When the preceptor and the other sages and Brāhmaṇas as well as all other gentlemen had taken their seats, the Lord who puts an end to the round of births and deaths of His devotees, addressed them in the following words: (1)

सुनहु सकल पुरजन मम बानी। कहउँ न कछु ममता उर आनी॥
नहिं अनीति नहिं कछु प्रभुताई। सुनहु करहु जो तुम्हहि सोहाई॥२॥
sunahu sakala purajana mama bāni, kahaū na kachu mamatā ura āni.
nahi anīti nahī kachu prabhutāi, sunahu karahu jo tumhahi sohāi.2.

“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 anything wrong, nor do I make use of My authority. Therefore, listen to Me and if you agree to it, you may please act accordingly. (2)

सोइ सेवक प्रियतम मम सोई। मम अनुसासन मानै जोई॥
जौं अनीति कछु भाषौं भाई। तौ मोहि बरजहु भय बिसराई॥३॥
soi sevaka priyatama mama soi, mama anusāsana mānai joi.
jau anīti kachu bhāṣaū bhāi, tau mohi barajahu bhaya bisarāi.3.

“He is My servant/follower (सेवक) and he is dearest to Me, who obeys My command. If I say something which is wrong, brethren, be not afraid to correct Me. (3)

Purajana Gītā

Śrī Rāmcaritamānasa Uttara-kāṇḍa 42.1-47

बड़ें भाग मानुष तनु पावा । सुर दुर्लभ सब ग्रंथन्दि गावा ॥
साधन धाम मोच्छ कर द्वारा । पाइ न जेहिं परलोक सँवारा ॥ ४ ॥
baRē bhāga mānuṣa tanu pāvā, sura durlabha saba gramthanhi gāvā.
sādhana dhāma moccha kara dvārā, pāi na jehiṁ paraloka sāvārā.4.

“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 and he who fails to earn liberation, hereafter, even on attaining it, (4)

दो०—सो परत्र दुख पावइ सिर धुनि धुनि पछिताइ ।

कालहि कर्महि ईस्वरहि मिथ्या दोष लगाइ ॥ ४३ ॥

Do.: so paratra dukha pāvai sira dhuni dhuni pachitāi,
kālahi karmahi īsvarahi mithyā doṣa lagāi.43.

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

चौ०—एहि तन कर फल बिषय न भाई । स्वर्गउ स्वल्प अंत दुखदाई ॥
नर तनु पाइ बिषयँ मन देहीं । पलटि सुधा ते सठ बिष लेहीं ॥ १ ॥

Cau.: ehi tana kara phala biṣaya na bhāi, svargau svalpa arṁta dukhadāi.
nara tanu pāi biṣayā mana dehiṁ, palaṭi sudhā te saṭha biṣa lehiṁ.1.

“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. (1)

ताहि कबहुँ भल कहइ न कोई । गुंजा ग्रहइ परस मनि खोई ॥
आकर चारि लच्छ चौरासी । जोनि भ्रमत यह जिव अबिनासी ॥ २ ॥
tāhi kabahū bhala kahai na koī, guṁjā grahai parasa mani khoī.
ākara cāri laccha caurāsi, joni bhramata yaha jiva abināsi.2.

“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. (2)

फिरत सदा माया कर प्रेरा । काल कर्म सुभाव गुन घेरा ॥
कबहुँक करि करुना नर देही । देत ईस बिनु हेतु सनेही ॥ ३ ॥
phirata sadā māyā kara prerā, kāla karma subhāva guna gherā.
kabahūka kari karunā nara dehi, deta īsa binu hetu sanehi.3.

“Driven by Māyā (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, (3)

नर तनु भव बारिधि कहुँ बेरो । सन्मुख मरुत अनुग्रह मेरो ॥
करनधार सदगुर दृढ़ नावा । दुर्लभ साज सुलभ करि पावा ॥ ४ ॥
nara tanu bhava bāridhi kahū bero, sanmukha maruta anugraha mero.
karanadhāra sadagura ḍṛṛha nāvā, durlabha sāja sulabha kari pāvā.4.

“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 him (Jiva). (4)

दो०—जो न तरै भव सागर नर समाज अस पाइ ।

सो कृत निंदक मंदमति आत्माहन गति जाइ ॥ ४४ ॥

Do.: jo na tarai bhava sāgara nara samāja asa pāi,
so kṛta nirṁdaka maṁdamati ātmāhana gati jāi.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 suicider. (44)

चौ०—जौं परलोक इहाँ सुख चहहू । सुनि मम बचन हृदयँ दृढ़ गहहू ॥
सुलभ सुखद मारग यह भाई । भगति मोरि पुरान श्रुति गाई ॥ १ ॥

Cau.: jāi paraloka ihā sukha cahahū, suni mama bacana hṛdayā ḍṛṛha gahahū.
sulabha sukhada māraga yaha bhāi, bhagati mori purāna śruti gāi.1.

“If you seek happiness here as well as hereafter, listen to My words and imbibe them deeply in your heart. Devotion to My feet is an easy and pleasant road, brethren, extolled in the Purāṇas and Vedas. (1)

ग्यान अगम प्रत्यूह अनेका । साधन कठिन न मन कहुँ टेका ॥
करत कष्ट बहु पावइ कोऊ । भक्ति हीन मोहि प्रिय नहिं सोऊ ॥ २ ॥
gyāna agama pratyūha anekā, sādhana kaṭhina na mana kahū ṭekā.
karata kaṣṭa bahu pāvai koū, bhakti hīna mohi priya nahī soū.2.

“Gnosis (the path of knowledge) 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. (2)

Purajana Gītā

Śrī Rāmcaritamānasa Uttara-kāṇḍa 42.1-47

भक्ति सुत्रं सकल सुख खानी । बिनु सतसंग न पावहिं प्राणी ॥
पुन्य पुंज बिनु मिलहिं न संता । सतसंगति संसृति कर अंता ॥ ३ ॥
bhakti sutamtra sakala sukha khānī, binu satasamga na pāvahī prānī.
punya puñja binu milahī na samtā, satasamgati saṁsṛti kara am̐tā.3.

“Devotion is independent and is a mine of all blessings; men, however, cannot attain it except through the fellowship of saints. Saints for their part are inaccessible without abundance of merits; communion with the Lord’s devotees in any case brings to an end the cycle of births and deaths. (3)

पुन्य एक जग महुं नहिं दूजा । मन क्रम बचन बिप्र पद पूजा ॥
सानुकूल तेहि पर मुनि देवा । जो तजि कपटु करइ द्विज सेवा ॥ ४ ॥
punya eka jaga mahū nahī dūjā, mana krama bacana bipra pada pūjā.
sānukūla tehi para muni devā, jo taji kapaṭu karai dvija sevā.4.

“There is only one meritorious act in this world and no other—to adore the feet of the Brāhmaṇas by thought, word and deed. The sages and gods are propitious to him who guilelessly serves the twice-born (the Brāhmaṇas). (4)

दो०—औरउ एक गुपुत मत सबहि कहउं कर जोरि ।
संकर भजन बिना नर भगति न पावइ मोरि ॥ ४५ ॥

Do.: aurau eka guputa mata sabahi kahaū kara jori,
saṁkara bhajana binā nara bhagati na pāvai mori.45.

“With folded hands I lay before you all another secret doctrine: without adoring Śaṅkara, man cannot attain devotion to Me. (45)

चौ०—कहहु भगति पथ कवन प्रयासा । जोग न मख जप तप उपवासा ॥
सरल सुभाव न मन कुटिलाई । जथा लाभ संतोष सदाई ॥ १ ॥

Cau.: kahahu bhagati patha kavana prayāsā, joga na makha japa tapa upavāsā.
sarala subhāva na mana kuṭilāī, jathā lābha saṁtoṣa sadāī.1.

“Tell Me what hard labours 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 one may get—this is all that is needed. (1)

मोर दास कहाइ नर आसा । करइ तौ कहहु कहा बिस्वासा ॥
बहुत कहउं का कथा बढ़ाई । एहि आचरन बस्य मैं भाई ॥ २ ॥
mora dāsa kahāī nara āsā, karai tau kahahu kahā bisvāsā.
bahuta kahaū kā kathā baṛhāī, ehi ācarana basya maī bhāī.2.

“If he who is called a devotee yet counts upon man, tell me, what faith does he have in Me? What use My prolonging the subject further: I am won over by the conduct of a man as depicted below, O brethren:— (2)

Purajana Gītā

Śrī Rāmcaritamānasa Uttara-kāṇḍa 42.1-47

बैर न बिग्रह आस न त्रासा । सुखमय ताहि सदा सब आसा ॥
अनारंभ अनिकेत अमानी । अनघ अरोष दच्छ बिग्यानी ॥ ३ ॥
baira na bigraha āsa na trāsā, sukhamaya tāhi sadā saba āsā.
anārambha aniketa amānī, anagha aroṣa daccha bigyānī.3.

“He who has no enmity or quarrel with anyone and is devoid of expectation (hope) and fear—to such a man all the quarters are ever full of joy. Undertaking nothing (with an interested motive), without one’s own home (he who does not have attachment in the house), without pride and without sin, free from wrath, diligent and alert in devotion, (3)

प्रीति सदा सज्जन संसर्गा । तृन सम बिषय स्वर्ग अपबर्गा ॥
भगति पच्छ हठ नहिं सठताई । दुष्ट तर्क सब दूरि बहाई ॥ ४ ॥
prīti sadā sajjana saṁsargā, ṭṛna sama biṣaya svarga apabargā.
bhagati paccha haṭha nahī saṭhataī, duṣṭa tarka saba dūri bahāī.4.

“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 perverse (sophistical) reasoning, (4)

दो०—मम गुन ग्राम नाम रत गत ममता मद मोह ।
ता कर सुख सोइ जानइ परानंद संदोह ॥ ४६ ॥

Do.: mama guna grāma nāma rata gata mamatā mada moha,
tā kara sukha soi jānai parānaṁda saṁdoha.46.

“fond of singing and hearing My glories 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)

चौ०—सुनत सुधासम बचन राम के । गहे सबनि पद कृपाधाम के ॥
जननि जनक गुर बंधु हमारे । कृपा निधान प्रान ते प्यारे ॥ १ ॥

Cau.: sunata sudhāsama bacana rāma ke, gahe sabani pada kṛpādhāma ke.
janani janaka gura baṁdhu hamāre, kṛpā nidhāna prāna te pyāre.1.

On hearing Śrī Rāma’s nectar-like words all 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. (1)

तनु धनु धाम राम हितकारी । सब बिधि तुम्ह प्रनतारति हारी ॥
असि सिख तुम्ह बिनु देइ न कोऊ । मातु पिता स्वारथ रत ओऊ ॥ २ ॥
tanu dhanu dhāma rāma hitakāri, saba bidhi tumha pranatārati hāri.
asi sikha tumha binu dei na koū, mātu pitā svāratha rata oū.2.

“Rāma, You are our body, wealth and habitat and You are beneficent to us in everyway, relieving, as You do, the agony of the suppliant. None other than You could give such instruction; for even father and mother all look to their own interests. (2)

Purajana Gītā

Śrī Rāmcaritamānasa Uttara-kāṇḍa 42.1-47

हेतु रहित जग जुग उपकारी । तुम्ह तुम्हार सेवक असुरारी ॥
स्वारथ मीत सकल जग माहीं । सपनेहुँ प्रभु परमारथ नाहीं ॥ ३ ॥
hetu rahita jaga juga upakārī, tumha tumhāra sevaka asurārī.
svāratha mīta sakala jaga māhī, sapanehū prabhu paramāratha nāhī.3.

“O Destroyer of demons! Yourself and Your servants are the only two selfless benefactors (gratuitously kind) in this world. Everyone else in this world has his own interest to serve; no one thinks of others’ spiritual interests even in a dream, O Lord”. (3)

सब के बचन प्रेम रस साने । सुनि रघुनाथ हृदयँ हरषाने ॥
निज निज गृह गए आयसु पाई । बरनत प्रभु बतकही सुहाई ॥ ४ ॥
saba ke bacana prema rasa sāne, suni raghunātha hṛdayā haraṣāne.
nija nija gr̥ha gae āyasu pāi, baranata prabhu batakahī suhāi.4.

Śrī Raghunātha was delighted at heart to hear the words of all, steeped as they were in the nectar of love. On receiving the Lord’s permission they returned to their own abodes, recounting on the way the Lord’s ennobling discourse. (4)

दो०—उमा अवधबासी नर नारि कृतारथ रूप ।
ब्रह्म सच्चिदानंद घन रघुनायक जहँ भूप ॥ ४७ ॥

Do.: umā avadhabāsī nara nāri kṛtāratha rūpa,
brahma saccidānanda ghana raghunāyaka jahā bhūpa.47.

“Umā, (continues Lord Śiva,) the people of Ayodhyā, both men and women, are the very picture of blessedness: for, Śrī Raghunātha, who is none other than Brahma, the embodiment of truth, intelligence and bliss, rules there as king.” (47)

