

॥ वैराग्य शतकम् ॥

१ तृष्णादूषणम् ।

चूडोत्तंसितचन्द्रचारुकलिकाचञ्चच्छिखाभास्वरो
लीलादग्धविलोककामशलभः श्रेयोदशाग्रे स्फुरन् ।
अन्तःस्फूर्जदपारमोहतिमिरप्राग्भारमुच्चाटयन्ः
चेतःसन्ननि योगिनां विजयते ज्ञानप्रदीपो हरः ॥ १ ॥

cūḍottamsitacandracārukācāñcacchikhābhāsvaro
līlādagdhavilolakāmaśalabhaḥ śreyodaśāgre sphuran .
antaḥsphūrjadapāramohatimirapragbhāramuccāṭayanḥ
cetaḥsadmani yogināṃ vijayate jñānapradīpo haraḥ .. 1..

1 *Condemnation of Desire To Him who appears radiant in the shimmering rays, like half-bloomed buds, of the crescent moon which ornaments His head; who sportively burned Cupid like a moth; whose presence augurs supreme well-being; who, like the sun, inwardly dispels the dense darkness of ignorance engulfing the mind; who is like a lamp of knowledge shining in the hearts of yogis; Victory to Shiva!*

तृष्णा = thirst (of desire) दूषणं = condemnation चूड = head उत्तंसित = made an ornament चन्द्र = moon चारु = beautiful कलिका = partially opened buds चञ्चच्छिखा = lambent beams भास्वरः = shining sun लीला = sport दग्ध = burnt up विलोक = unsteady काम = passion शलभः = a moth श्रेयोदश = circumstances of prosperity अग्रे = in front of स्फुरन् = appearing अन्तःस्फूर्जत् = spreading forth in the heart अपार = endless मोह = ignorance तिमिर = night प्राग्भारं = heavy mass at the front उच्चाटयन्ः = smites away चेतः = heart सन्ननि = in the temple of योगिनां = of the yogi विजयते = proves victorious ज्ञानप्रदीपः = light of knowledge हरः = Siva

भ्रान्तं देशमनेकदुर्गविषमं प्राप्तं न किञ्चित्फलम्
त्यक्त्वा जातिकुलाभिमानमुचितं सेवा कृता निष्फला ।
भुक्तं मानविवर्जितं परगृहेष्वाशङ्कया काकवत्
तृष्णे जृम्भसि पापकर्मपिशुने नाद्यापि सन्तुष्यसि ॥ २ ॥

bhrāntaṃ deśamanekadurgaviṣamaṃ prāptaṃ na kiñcitphalam
tyaktvā jātikulābhimānamucitaṃ sevā kṛtā niṣphalā .
bhuktaṃ mānavivarjitaṃ paragrheṣvāśāṅkayā kākavat

tr̥ṣṇe jṛmbhasi pāpakarmapiśune nādyāpi santuṣyasi .. 2..

Travelling across many difficult and dangerous places brought me no wealth; giving up pride of lineage, I have served the rich in vain, without self-respect, in others' homes; I have craved and eaten like crows in others' homes; and still, oh Desire! instigator of wicked deeds, you prosper and even then remain unsatisfied.

भ्रान्तं = roamed देशं = places अनेक = various दुर्ग = difficult विषमं = obstacles प्राप्तं = obtained न = not किञ्चित् = even a little फलं = result/wealth त्यक्त्वा = having given up जाति = birth in a caste कुल = lineage अभिमानं = pride उचितं = proper सेवा = service कृता = having performed निष्फला = fruitless भुक्तं = fed मान = honor विवर्जितं = devoid of परगृहेषु = in others' homes आशङ्कया = hankering after gain काकवत् = like a crow तृष्णे = thirsting desire जृम्भसि = increases पापकर्मपिशुने = indicative of evil deeds न अद्य अपि = not now even सन्तुष्यसि = satisfied

उत्खातं निधिशङ्कया क्षितितलं ध्माता गिरेर्धातवो
निस्तीर्णः सरितां पतिर्नृपतयो यत्नेन संतोषिताः ।
मन्त्राराधनतत्परेण मनसा नीताः श्मशाने निशाः
प्राप्तः काणवराटकोऽपि न मया तृष्णे सकामा भव ॥ ३ ॥

utkhātaṃ nidhiśāṅkayā kṣititalaṃ dhmatā girerdhātavo
nistīrṇaḥ saritāṃ patirṅrpatayo yatnena saṃtoṣitāḥ .
mantrārādhanatpareṇa manasā nītāḥ śmaśāne niśāḥ
prāptaḥ kāṇavarāṭako. api na mayā tr̥ṣṇe sakāmā bhava .. 3..

Digging the earth for wealth, smelting the rocks for precious metals, crossing the oceans, laboring to keep in favor of kings, chanting incantations with a totally absorbed mind in cremation sites, -brought me not even a broken piece of a glimmering shell. Oh Desire! therefore, remain contented.

उत्खातं = dug निधि = precious metals शङ्कया = in quest of क्षितितलं = earth ध्माता = smelted गिरेः = stones धातवः = precious metals निस्तीर्णः = crossed सरितां = oceans पतिः = chief नृपतयः = royal यत्नेन = with effort संतोषिताः = favored मन्त्र = incantations आराधन = worship तत्परेण = utmost effort मनसा = mentally नीताः = carried out श्मशाने = cremation grounds निशाः

= nights प्राप्तः = achieved काणवराटकः = a broken
cowrie अपि = even न = not मया = by me तृष्णे =
desire सकामा = satisfied भव = be

खलालापाः सोढाः कथमपि तदाराधनपरैः
निगृह्यान्तर्बाष्पं हसितमपि शून्येन मनसा ।
कृतो वित्तस्तम्भप्रतिहतधियामञ्जलिरपि
त्वमाशे मोघाशे किमपरमतो नर्तयसि माम् ॥ ४ ॥

khalālāpāḥ soḍhāḥ kathamapi tadārādhanaparaiḥ
nigr̥hyāntarbāṣpaṃ hasitamapi śūnyena manasā .
kṛto vittastambhapratihatadhīyāmañjalirapi
tvamāśe moghāśe kimaparamato nartayasi mām .. 4..

*Enduring somehow in servility the talk of the wicked;
holding back tears; smiling with a vacant mind; bowing
low to wealthy but stupid people; oh insatiable Desire!
What other futile deeds would you have me dance in?*

खल = wicked आलापाः = talk सोढाः = shabby कथमपि =
somehow तत् = that आराधनपरैः = servile attendance
निगृह्य = suppressing अन्तर्बाष्पं = tears हसितं = smiling
अपि = even शून्येन = vacant मनसा = mentally कृतः =
made वित्त = wealth स्तम्भ = inactive प्रतिहत = dulled
धियां = intellect अञ्जलिः = obeisance अपि = also त्वं =
you आशे = oh Desire! मोघाशे = with hopes thwarted
किं = what अपरं = other अतः = hence नर्तयसि =
dance मां = me

अमीषां प्राणानां तुलितबिसिनीपत्रपयसां
कृते किं नास्माभिर्विगलितविवेकैर्व्यवसितम् ।
यदाद्यानामग्रे द्रविणमदनिःसंजमनसां
कृतं वीतव्रीडैर्निजगुणकथापातकमपि ॥ ५ ॥

amīṣāṃ prāṇānāṃ tulitabisiṇīpatrapayasāṃ
kṛte kiṃ nāsmābhirvigalitavivekairvyavasitam .
yadādhyānāmagre draviṇamadaniḥsaṃjñamanasāṃ
kṛtaṃ vītavṛīḍairnijaguṇakathāpātakamapi .. 5..

*Our energies, as fickle as the water drops on the lotus
leaf, we have spent with thoughtless abandon. In front
of the rich, with their minds dulled by the arrogance of
wealth, we have sinned by flattering ourselves.*

अमीषां = our प्राणानां = all the vital forces तुलित =
unsteady बिसिनी = lotus पत्र = leaf पयसां = water
कृते = done किं = what न = not अस्माभिः = by us
विगलित = depraved विवेकैः = conscience व्यवसितं =
performed यत् = which आद्यानां = of the rich अग्रे =
in the presence द्रविणमद = pride of wealth निःसंज =
stupefied मनसां = minds कृतं = committed वीत =

without व्रीडैर् = shame निजगुण = own virtues कथा =
reciting पातकं = sin अपि = even

क्षान्तं न क्षमया गृहोचितसुखं त्यक्तं न संतोषतः
सोढादुःसहशीतवाततपनक्लेशा न तप्तं तपः ।
ध्यातं वित्तमहर्निशं नियमितप्राणैर्न शंभोः पदं
तत्तत्कर्म कृतं यदेव मुनिभिस्तैस्तै फलैर्वञ्चिताः ॥ ६ ॥

kṣāntaṃ na kṣamayā gṛhocitasukhaṃ tyaktaṃ na saṃtoṣataḥ
soḍhāduḥsahaśītavātatapanakleśā na taptaṃ tapaḥ .
dhyātaṃ vittamaharṇiśaṃ niyamitapraṇairna śambhoḥ padaṃ
tattatkarma kṛtaṃ yadeva munibhistaistai phalairvañcītaḥ .. 6..

*Forgiving out of weakness, giving up comforts of the
home out of lack of fulfilment, tolerating the unbearable
cold, wind, heat, without fulfilling austerities, thinking
of riches day and night with intense energy but not on
Shiva's feet; thus have we performed the actions of the
ascetic recluse, but devoid of the benefits.*

क्षान्तं = forgiven न = not क्षमया = forgiveness
गृहोचितसुखं = comforts of home-life त्यक्तं = renounced
न = not संतोषतः = with contentment soDhaa दुःसह =
inclement शीत = cold वात = wind तपन = heat क्लेशा
= suffered inclement weather न = not तप्तं = heated
तपः = austerities ध्यातं = meditating वित्तं = money
अहर्निशं = day and night नियमित = controlled प्राणैः =
breath and vital forces न = not शंभोः = of Shiva पदं
= feet तत्तत्कर्म = those very acts कृतं = done यदेव =
which verily मुनिभिः = by reclusive saints तैस्तै = those
only फलैः = of good results वञ्चिताः = deprived of

भोगा न भुक्ता वयमेव भुक्ताः
तपो न तप्तं वयमेव तप्ताः ।
कालो न यातो वयमेव याता-
स्तृष्णा न जीर्णा वयमेव जीर्णाः ॥ ७ ॥

bhogā na bhuktā vayameva bhuktāḥ
tapo na taptaṃ vayameva taptāḥ .
kālo na yāto vayameva yātā-
str̥ṣṇā na jīṛṇā vayameva jīṛṇāḥ .. 7..

*We have not enjoyed mundane pleasures, but ourselves
have been devoured by desires. We have not performed
austerities, but got scorched ourselves, nevertheless;
time is not gone but we approach the end. Desires do
not wear out, only we ourselves are struck down by se-
nility.*

भोगा = worldly pleasures न = not भुक्ता = enjoyed वयं
एव = we ourselves भुक्ताः = eaten up तपः = austerities

न = not तप्तं = performed वयं एव = we ourselves तप्ताः
= burnt कालः = time न = not यातः = gone वयं एव
= we ourselves यातः = gone तृष्णा = desire न = not
जीर्णा = reduced वयं = we एव = alone जीर्णाः = aged

वलीभिर्मुखमाक्रान्तं पलितेनाङ्कितं शिरः ।
गात्राणि शिथिलायन्ते तृष्णैका तरुणायते ॥ ८ ॥

valībhirmukhamākrāntaṃ palitenāṅkitaṃ śiraḥ .
gātrāṇi śīthilāyante tṛṣṇaikā taruṇāyate .. 8..

*Face covered with wrinkles, the head painted white with
gray hair, the limbs feeble, and yet Desire alone stays
youthful.*

वली = with wrinkles मुखं = face आक्रान्तं = attacked
पलितेन = grey hair अङ्कितं = painted white शिरः =
head गात्राणि = limbs शिथिलायन्ते = enfeebled तृष्णैका
= desire alone तरुणायते = rejuvenating

निवृत्ता भोगेच्छा पुरुषबहुमानोऽपि गलितः
समानाः स्वर्याताः सपदि सुहृदो जीवितसमाः ।
शनैर्यष्ट्युत्थानं घनतिमिररुद्धे च नयने
अहो मूढः कायस्तदपि मरणापायचकितः ॥ ९ ॥

nivṛttā bhogecchā puruṣabahu māno. api galitaḥ
samānāḥ svaryātāḥ sapadi suhr̥do jivitasamāḥ .
śanairyaṣṭyutthānaṃ ghanatimiruddhe ca nayane
aho mūḍhaḥ kāyastadapi maraṇāpāyacakitaḥ .. 9..

*With desires receding, even much respect of many drop-
ping away, dear friends close to my heart fleeing to
heaven, standing up slowly with the help of a stick, eye-
sight darkened by cataracts,—even then the body in its
stupidity, wonders at the prospect of death!*

निवृत्ता = receded भोगेच्छा = desire for pleasures पुरुष
= person बहुमानः = respect अपि = also गलितः =
lost समानाः = compeers स्वर्याताः = gone to heaven
सपदि = swiftly सुहृदः = dear friends जीवितसमाः = as
much as life शनैः = slowly यष्ट्युत्थानं = raise oneself
slowly with the help of a staff घनतिमिररुद्धे = covered
by dense cataracts च = and नयने = eyes अहो = alas
मूढः = stupidity कायः = the body तदपि = even then
मरणापायचकितः = wonders at the thought of death

आशा नाम नदी मनोरथजला तृष्णातरङ्गाकुला
रागग्राहवती वितर्कविहगा धैर्यद्रुमध्वंसिनी ।
मोहावर्तसुदुस्तरातिगहना प्रोत्तुङ्गचिन्तातटी
तस्याः पारगता विशुद्धमनसो नन्दन्ति योगीश्वराः ॥ १० ॥

āsā nāma nadī manorathajalā tṛṣṇātaraṅgākulā
rāgagrāhavatī vitarkavihagā dhairyadrumadhvaṃsinī .
mohāvartasudustarātigahanā prottuṅgacintātaṭī
tasyaḥ pāragatā viśuddhamanaso nandanti yogīśvarāḥ .. 10..

*Hope, like a river, with fantasies as water, agitated by
waves of desires; attachments to various objects serv-
ing as prey; abounding in thoughts of greed, like birds;
destroying the foes of courage; surrounded by eddies of
ignorance deep and difficult to cross; with precipitous
banks of anxiety—such a river the perfected yogis of
pure minds, cross to enjoy beatitude.*

आशा = hope नाम = named नदी = river मनोरथजला =
of the water of desires तृष्णा = passions तरङ्ग = waves
आकुला = raging रागग्राहवती = grasped by attachments
to objects वितर्क = scheming thoughts (of greed) विहगा
= birds धैर्य = courage द्रुम = tree ध्वंसिनी = destroyer
मोहावर्त = whirlpools of ignorance सुदुस्तर = impassable
अति = great गहना = deep प्रोत्तुङ्ग = precipitous चिन्ता
= anxiety तटी = banks तस्याः = their पारगताः =
cross beyond विशुद्ध = purified मनसः = mind नन्दन्ति
= enjoy योगीश्वराः = great yogis २ विषयपरित्यागविडंबना
।

न संसारोत्पन्नं चरितमनुपश्यामि कुशलं
विपाकः पुण्यानां जनयति भयं मे विमृशतः ।
महद्भिः पुण्यौघैश्चिरपरिगृहिताश्च विषया
महान्तो जायन्ते व्यसनमिव दातुं विषयिणाम् ॥ ११ ॥
saṃsārotpannaṃ caritam anu paśyāmi kuśalaṃ
vipākaḥ puṇyānāṃ janayati bhayaṃ me vimṛśataḥ .
mahadbhiḥ puṇyaughaiściraparighitāśca viṣayā
mahānto jāyante vyasanamiva dātuṃ viṣayiṇām .. 11..

*I do not see true well-being accruing from actions re-
peated life after life in this world. On deep thought, I
find it fearsome this collection of merits. By this great
store of merits further enjoyments can be procured. At-
tachment to pleasures only brings more misery.*

विषय = sensual objects परित्याग = giving up विडंबना =
futile efforts न = not संसारोत्पन्नं = produced through
life after life चरितं = performed अनुपश्यामि = see कुशलं
= well-being विपाकः = accumulation पुण्यानां = of
virtues जनयति = engenders भयं = fear मे = in me
विमृशतः = on deep thinking महद्भिः = by great पुण्य
= merit ओघैः = stream चिर = constant परिगृहिताः =
earned च = and विषया = sensual pleasures महान्तः =

greatly जायन्ते = produces व्यसनमिव = misery दातुं = giving विषयिणां = those attached to pleasures

अवश्यं यातारश्चिरतरमुषित्वापि विषया
वियोगे को भेदस्त्यजति न जनो यत्स्वयममून् ।
ब्रजन्तः स्वातन्त्र्यादतुलपरितापाय मनसः
स्वयं त्यक्ता ह्येते शमसुखमनन्तं विदधति ॥ १२ ॥

avaśyaṃ yātāraścīrataramuṣitvāpi viṣayā
vīyoge ko bhedastyajati na jano yatsvayamamūn .
vrajantaḥ svātantryādātulaparitāpāya manasaḥ
svayaṃ tyaktā hyete śamasukhamanantaṃ vidadhati .. 12..

Sensual pleasures will surely leave us sometime, even if they stay with us for a long time. Then, what difference does it make if the people discard them by their own choice? The mind is sorely afflicted if pleasures leave us of their own accord. However, if people renounce them voluntarily, such self-control gives infinite bliss.

अवश्यं = certainly यातारः = gone चिरतरं = long time उषित्वापि = even after staying विषया = sensual pleasures वियोगे = departure कः = what भेदः = difference त्यजति = give up न = not जनः = people यत्स्वयममून् = that of their own accord ब्रजन्तः = leave स्वातन्त्र्यात् = on their own अतुल = incomparable परितापाय = misery मनसः = mental स्वयं = by themselves त्यक्ता = give up ह्येते = verily these शम = self-control सुखं = happiness अनन्तं = infinite विदधति = specially give

ब्रह्मज्ञानविवेकनिर्मलधियः कुर्वन्त्यहो दुष्करं
यन्मुञ्चन्त्युपभोगभाञ्ज्यपि धनान्येकान्ततो निःस्पृहाः ।
संप्राप्तान्न पुरा न संप्रति न च प्राप्तौ दृढप्रत्ययान्
वाञ्छामात्रपरिग्रहानपि परं त्यक्तुं न शक्ता वयम् ॥ १३ ॥

brahmajñānavivekanirmaladhīyaḥ kurvāntyaho duṣkaraṃ
yanmuñcāntyupabhogabhāñjyapi dhanānyekāntato niḥsprhāḥ .
saṃprāptānna purā na saṃprati na ca prāptau dṛḍhapratyayān
vāñchāmātraparigrahānapi paraṃ tyaktuṃ na śaktā vayam .. 13..

Ah! knowledge of Reality gained by discrimination through purified intellect must be difficult. For it results from the absolute renunciation of desires which wealth enabled them to enjoy. The same obtained in the past or present, or to be obtained in the future, we are unable to renounce, though they remain as mere longings.

ब्रह्मज्ञान = knowledge of supreme reality विवेक = discrimination निर्मल = pure धियः = minds कुर्वन्ति

= do अहो = ah! दुष्करं = difficult to achieve यत् = which मुञ्चन्त्युपभोगभाञ्ज्यपि = bringing enjoyment धनानि = wealth एकान्ततः = wholly निःस्पृहाः = those devoid of craving संप्राप्तान्न = not obtained पुरा = in the past न = not संप्रति = in the present न = not च = and प्राप्तौ = obtained दृढ = firm प्रत्ययान् = conviction वाञ्छामात्र = desiring परिग्रहानपि = to obtain परं = lasting त्यक्तुं = to give up न = not शक्ता = able वयं = we

धन्यानां गिरिकन्दरेषु वसतां ज्योतिः परं ध्यायतां
आनन्दाश्रुकणान्पिबन्ति शकुना निःशङ्कमङ्केशया ।
अस्माकं तु मनोरथोपरचितप्रासादवापीतट-
क्रीडाकाननकेलिकौतुकजुषामायुः परं क्षीयते ॥ १४ ॥

dhanyānāṃ girikandareṣu vasatāṃ jyotiḥ paraṃ dhyāyatāṃ
ānandāśrukaṇānpibanti śakunā niḥśaṅkamaṅkēśayā .
asmākaṃ tu manorathoparacitaprāsādavāpītaṭa-
krīḍākānanakelikautukajuṣāmāyuh paraṃ kṣīyate .. 14..

Blessed are they who live in mountain-caves, meditating on the Supreme Light, with the birds fearlessly sitting on their laps drinking the tears of joy. Our life fades away, revelling in fantasies in palaces or on the banks of refreshing ponds, or in pleasure gardens.

धन्यानां = blessed गिरिकन्दरेषु = in mountain-caves वसतां = living ज्योतिः = light परं = supreme ध्यायतां = meditating आनन्द = joy अश्रुकणान् = tear drops पिबन्ति = drink शकुना = birds निःशङ्कं = without fear अङ्केशया = sitting on laps अस्माकं = our तु = indeed मनोरथ = fantasies उपरचित = created प्रासाद = palaces वापीतट- = on banks of waters क्रीडा = sport काननकेलिकौतुक = pleasure gardens जुषां = fast आयुः = life परं = fast क्षीयते = weakens ..14..

भिक्षाशनं तदपि नीरसमेकवारं
शय्या च भूः परिजनो निजदेहमात्रम् ।
वस्त्रं विशीर्णं शतखण्डमयी च कन्था
हा हा तथापि विषया न परित्यजन्ति ॥ १५ ॥

bhikṣāśanaṃ tadapi nīrasamekavāraṃ
śayyā ca bhūḥ parijano nijadehamātram .
vastraṃ viśīrṇa śatakhāṇḍamayī ca kanthā
hā hā tathāpi viṣayā na parityajanti .. 15..

For eating I have tasteless food once a day, after begging of alms; the earth for a bed, and my own body as a servant; for dress, a blanket made from hundreds of rags; and yet alas! sensual desires do not leave me!

भिक्षाशनं = food by begging तदपि = that too नीरसं = tasteless एकवारं = once a day शय्या = bed च = and भूः = earth परिजनः = attendants वस्त्रं = dress विशीर्णं = worn out शतखण्डमयी = torn in hundred pieces च = and कन्था = patched up हा = alas हा = alas तथापि = even then विषया = sensual craving न = not परित्यजन्ति = give up

स्तनौ मांसग्रन्थी कनककलशावित्युपमितौ
मुखं श्लेष्मागारं तदपि च शशाङ्केन तुलितम् ।
स्रवन्मूत्रक्लीन्नं करिवरशिरस्पर्धि जघनं
मुहुर्निन्द्यं रूपं कविजनविशेषैर्गुरु कृतम् ॥ १६ ॥

stanau māṃsagrānṭhī kanakakalaśāvityupamitau
mukhaṃ śleṣmāgāraṃ tadapi ca śaśāṅkena tulitam .
sraṇamūtraklīnnaṃ karivaraśirasparḍhi jaghanaṃ
muhurnindyaṃ rūpaṃ kavijanaviśeṣairgurukṛtam .. 16..

The poets give such metaphors as golden vessels to the breasts which are but two lumps of flesh; the mouth, seat of phlegm and mucus, are compared to the moon; the loins, outlet for wet urine, are likened to the forehead of an elephant; thus glorifying the human form that is always contemptible.

स्तनौ = breasts मांसग्रन्थी = lumps of flesh
कनककलशावित्युपमितौ = compared to golden jugs मुखं = mouth श्लेष्म = saliva/phlegm अगारं = seat तदपि = yet च = and शशाङ्केन = to the moon तुलितं = compared to स्रवन् = flowing मूत्र = urine क्लिन्नं = fouled करिवर = elephant शिर = head स्पर्धि = likened to जघनं = hip and loins मुहुर्निन्द्यं = ever despicable रूपं = form कविजन = poets विशेषैः = especially गुरु = great कृतं = done

एको रागिषु राजते प्रियतमादेहार्धहारी हरो
नीरागेषु जनो विमुक्तललनासङ्गो न यस्मात्परः ।
दुर्वारस्मरबाणपन्नगविषव्याविद्धमुग्धो जनः
शेषः कामविडम्बितान्न विषयान्भोक्तुं न मोक्तुं क्षमः ॥ १७ ॥

eko rāgiṣu rājate priyatamādehārdhahārī haro
nīrāgeṣu jano vimuktalalanāsaṅgo na yasmātparaḥ .
durvārasmarabaṇapannagaviṣavyāvīddhamugḍho janāḥ
śeṣaḥ kāmaviḍambitānna viṣayānbhoktuṃ na moktuṃ kṣa-
maḥ .. 17..

Uniquely great is Shiva among the sensuous, for he shares half the body with His beloved; among the dispassionate no one excels Him in detachment from women. Rest of the people, stunned in infatuation by Cupid's irresistible arrows tipped with serpent poison, can neither enjoy their desires nor give them up at will.

एकः = one, unique रागिषु = sensual राजते = stands out प्रियतमा = beloved देह = body अर्धहारी = sharing हरः = Siva नीरागेषु = among the dispassionate जनः = people विमुक्त = free ललना = woman सङ्गः = company न = not यस्मात् = from which परः = superior दुर्वारस्मर = irresistible, Cupid बाण = arrow पन्नग = snake विष = poison व्याविद्ध = smitten मुग्धः = stupefied जनः = people शेषः = rest कामविडम्बितान् = infatuated by love न = not विषयान्भोक्तुं = enjoying desires न = not मोक्तुं = give up क्षमः = able

अजानन्दाहात्म्यं पततु शलभस्तीव्रदहने
स मीनोऽप्यज्ञानाद्वडिशयुतमश्नातु पिशितम् ।
विजानन्तोऽप्येते वयमिह विपज्जालजटिलान्
न मुञ्चामः कामानहह गहनो मोहमहिमा ॥ १८ ॥

ajānandāhātmyaṃ patatu śalabhastīvradahane
sa mīno.apyajñānādvaḍiśayutamashnātu piṣitam .
vijānanto.apyete vayamiha vipajjālaḥajāṭilān
na muñcāmaḥ kāmānahaḥ gahano mohamahimā .. 18..

Like a moth falling in fire, not knowing its burning power; or like the fish caught in ignorance by the baited hook; we, despite knowing the dangers, do not renounce sensual pleasures. Oh! how profound is the glory of delusion!

अजानन् = not knowing दाहात्म्यं = burning power पततु = falls शलभः = moth तीव्र = glowing दहने = in fire स = that मीनः = fish अपि = also अज्ञानाद् = due to ignorance वडिश = fish-hook युतं = with अश्नातु = fish also due to ignorance eats from the hook पिशितं = bait विजानन्तः = intellectual understanding अपि = even एते = herewith वयमिह = we here विपज्जालजटिलान् = complex and dangerous न = not मुञ्चामः = give up कामानहह = sensuality गहनः = profound मोहमहिमा = power of delusion

तृषा शुष्यत्यास्ये पिबति सलिलं शीतमधुरं
क्षुधार्तः शाल्यान् कवलयति मांसादिकलितम् ।
प्रदीप्ते कामाग्नौ सुदृढतरमालिङ्गति वधूं
प्रतीकारं व्याधेः सुखमिति विपर्यस्यति जनः ॥ १९ ॥

tṛṣā śuṣyatyaśye pibati salilaṃ śitamadhuraṃ
kṣudhārtaḥ śālyānaṃ kavalayati māṃsādikalitam .
pradīpte kāmāgnau sudṛḍhataramāliṅgati vadhūṃ
pratikāraṃ vyādheḥ sukhamiti viparyasyati janaḥ .. 19..

When the mouth is parched with thirst, a person drinks cool and sweet water; when smitten with hunger the person eats rice, flavored with meat et cetera.; when afire with passion, he embraces the wife with great firmness; thus, joy is the remedying of these diseases(thirst,hungr,lust), and yet how much distress in these remedies!

तृषा = thirst शुष्यत् = parched आस्ये = mouth पिबति = drinks सलिलं = water शीत = cold मधुरं = refreshing क्षुधार्तः = hunger-stricken शाल्यानं = cooked food कवलयति = eats मांसादिकलितं = made delicious by adding meat, etc. प्रदीप्ते = aroused कामाग्नौ = fiery desire सुदृढतरं = very firmly आलिङ्गति = embraces वधू = wife प्रतीकारं = opposing व्याधेः = diseases सुखमिति = happiness विपर्यस्यति = upset जनः = persons

तुङ्गं वेश्म सुताः सतामभिमताः संख्यातिगाः संपदः
कल्याणी दयिता वयश्च नवमित्यज्ञानमूढो जनः ।
मत्वा विश्वमनश्चरं निविशते संसारकारागृहे
संदृश्य क्षणभंगुरं तदखिलं धन्यस्तु संन्यस्यति ॥ २० ॥

tuṅgaṃ veśma sutāḥ satāmabhimatāḥ saṃkhyātigāḥ sampadaḥ
kalyāṇī dayitā vayaśca navamityajñānamūḍho janaḥ .
matvā viśvamanaścharaṃ nivīśate saṃsārakāragrāḥ
saṃdṛśya kṣaṇabhaṅguraṃ tadakhilaṃ dhanyastu saṃnyasyati .. 20..

Owning towering mansions, with sons honored by the learned and wealthy; with a charitable and youthful wife, the ignorant people regard this world as permanent, and enter this prison of repeated cycles of birth and death. Blessed indeed is one who sees the momentary transience and renounces it.

तुङ्गं = tall वेश्म = mansions सुताः = sons सतामभिमताः = honored by the learned संख्यातिगाः = immeasurable संपदः = wealth कल्याणी = beneficent दयिता = charitable वयः = age च = and नव = young इति = thus अज्ञान = ignorance मूढः = deluded जनः = persons मत्वा = thinking विश्वं = world अनश्चरं = permanent निविशते = regard संसार = world cycles (creation-dissolution) कारागृहे = prison संदृश्य = having seen क्षणभंगुरं = momentariness तदखिलं = all that धन्यस्तु = blessed indeed संन्यस्यति = renounces ३ याञ्चादैन्यदूषणम् ।

दीना दीनमुखैः सदैव शिशुकैराकृष्टजीर्णाम्बरा
क्रोशद्भिः क्षुधितैर्निरन्नविधुरा दृष्या न चेद्देहिनी ।
याञ्चाभङ्गभयेन गद्गदगलत्वुत्थद्विलीनाक्षरं
को देहीति वदेत्स्वदग्धजठरस्यार्थे मनस्वी पुमान् ॥ २१ ॥

dīnā dīnamukhaiḥ sadaiva śīśukairākṛṣṭajirṇāmbarā
krośadbhiḥ kṣudhitairnirannavidhurā dṛṣyā na cedgehini .
yāñcābhaṅgabhayena gadgadagalatruṭyadvilīnākṣaraṃ
ko dehīti vadetsvadagdhajatharasārthe manasvī pumān .. 21..

Distressed, misery written on her face, constantly tugged at her worn-out clothes by hungry, crying children—if one were to see such a wife, what wise person, smitten with hunger, with a choked and faltering voice, would say "Give me", fearing refusal of his entreaty?

याञ्चा = supplicant attitude दैन्य = poverty दूषणं = condemnation दीना = suffering दीनमुखैः = piteous faces सदैव = always शिशुकैः = by children आकृष्ट = pulling जीर्णं = worn out अम्बरा = clothes क्रोशद्भिः = crying क्षुधितैर्निरन्नविधुरा = hungry without food दृष्या = seeing न = not चेद् = if it be देहिनी = one's wife याञ्चा = request भङ्ग = refusal भयेन = fear of गद्गदगलत् = choking वुत्थद = faltering विलीन = jumbled अक्षरं = voice कः = who देहीति = give me, thus वदेत् = speaks स्व = one's own दग्ध = on fire जठरस्य = of the stomach अर्थे = for the sake of मनस्वी = wise पुमान् = man

अभिमतमहामानग्रन्थिप्रभेदपटीयसी
गुरुतरगुणग्रामाम्भोजस्फुतोज्ज्वलचन्द्रिका ।
विपुलविलसल्लज्जावल्लीवितानकुठारिका
जठरपिठरी दुष्पूरेयं करोति विडम्बनम् ॥ २२ ॥

abhimatamahāmanagranthiprabhedapaṭīyasī
gurutaraguṇagrāmāmbhojasphutojjvalacandrikā .
vipulavilasallajjavallīvitānakuṭhārikā
jatharapīṭhārī duṣpūreyaṃ karoti viḍambanam .. 22..

Clever in undoing the knots of self-respect; like the moonlight brightly shining on the lotus of virtues; like a hatchet cutting off the lush creepers of our vaunted modesy— such is the hard mockery of filling the pit of the stomach

अभिमतमहामानग्रन्थिप्रभेदपटीयसी = fond self-respect,like knots,being cleverly cut गुरुतरगुणग्रामाम्भोजस्फुतोज्ज्वलचन्द्रिका = greatly valued virtues of the lotus in bright

moonlight विपुलविलसल्लज्जावल्लीवितानकुटारिका = great modesty, growing abundantly like creepers, cut by a scythe जठरपिठरी = pit of the stomach दुष्पूरयं = hard to fill करोति = do विडम्बनं = undoing

पुण्ये ग्रामे वने वा महति सितपटच्छन्नपालिं कपालिं ह्यादाय न्यायगर्भद्विजहुतहुतभुग्धूमधूमोपकण्ठे ।
द्वारं द्वारं प्रविष्टो वरमुदरदरीपूरणाय क्षुधार्तो
मानी प्राणैः सनाथो न पुनरनुदिनं तुल्यकुल्येषु दीनः ॥ २३ ॥

punye grāme vane vā mahati sitapaṭacchannapāliṃ kapāliṃ
hyādāya nyāyagarbhadvijahutahutabhugdhūmadhūmopakaṇṭhe .
dvāraṃ dvāraṃ praviṣṭo varamudaradārīpūraṇāya kṣudhārto
mānī prāṇaiḥ sanātho na punaranudinaṃ tulyakulyeṣu dī-
naḥ .. 23..

Wandering in holy places or extensive forests, whose outskirts are grey with smoke of fires tended by priests expert in rituals; a begging bowl in hand covered with a white cloth; entering from door to door to appease the distressing hunger by filling the stomach and sustaining the energy, is preferred by a self-respecting person to being a beggar among his compeers every day.

पुण्ये = holy ग्रामे = places वने = forests वा = or महति = great सित = white पटच्छन्नपालिं = cloth covering कपालिं = begging bowl हि = indeed आदाय = taking न्यायगर्भ = experts in rituals द्विज = brahmanas हुतहुतभुग् = sacrificial fires धूम = smoke धूम = grey उपकण्ठे = periphery द्वारं = door द्वारं = door प्रविष्टः = enter वरं = man of self respect उदरदरी = cavity of the stomach पूरणाय = filling क्षुधार्तः = craving with hunger मानी = self-respecting प्राणैः = energies सनाथः = preserved न = not पुनरनुदिनं = day to day तुल्यकुल्येषु = among one's peers दीनः = beggar

गङ्गातरङ्गकणशीकरशीतलानि
विद्याधराध्युषितचारुशिलातलानि ।
स्थानानि किं हिमवतः प्रलयं गतानि
यत्सावमानपरपिण्डरता मनुष्याः ॥ २४ ॥

gaṅgātaraṅgakaṇaśīkaraśītalāni
vidyādharaḍhyuṣitacāruśilātālāni .
sthānāni kiṃ himavataḥ pralayaṃ gatāni
yatsāvamānaparapiṇḍaratā manuṣyāḥ .. 24..

Will the Himalayan ranges, cooled by the fine spray from the waves of the Ganges, and with the beautiful rocky plateaus habited by celestial musicians, dissolve

and disappear, prompting people to disgrace themselves by depending on others for their livelihood?

गङ्गातरङ्ग = waves of Ganges कण = minute bits शीकर = spray शीतलानि = cool विद्याधर = celestial beings expert in the arts अध्युषित = inhabited चारु = beautiful शिला = rock तलानि = plateaus स्थानानि = places किं = why हिमवतः = rocky प्रलयं = destruction गतानि = gone यत् = which सावमान = humiliated परपिण्डरता = dependent on others मनुष्याः = human beings

किं कन्दाः कन्दरेभ्यः प्रलयमुपगता निर्झरा वा गिरिभ्यः
प्रध्वस्ता वा तरुभ्यः सरसफलभृतो वल्कलिन्यश्च शाखाः ।
वीक्ष्यन्ते यन्मुखानि प्रसभमपगतप्रश्रयाणां खलानां
दुःखाप्तस्वल्पवित्तस्मयपवनवशान्नर्तितभूलतानि ॥ २५ ॥

kiṃ kandāḥ kandarebhyaḥ pralayamupagatā nir-
jharā vā giribhyaḥ
pradhvastā vā tarubhyaḥ sarasaphalabhṛto valkalinyaśca śākhāḥ .
vīkṣyante yanmukhāni prasabhamapagatapraśrayāṇāṃ khalānāṃ
duḥkhāptasvalpavittasmayapavanavaśānnartitabhūlatāni .. 25..

Have the roots and herbs from the caves gone out of existence, or have the streams disappeared from the mountains, or have the trees yielding succulent fruits on their branches and barks from their trunks been destroyed, which would lead these wicked folks, destitute of good breeding, to show their faces, with eyebrows dancing like wind-blown creepers due to arrogance of laboriously earning their meager livelihood?

किं = is it कन्दाः = roots/herbs कन्दरेभ्यः = from caves प्रलयमुपगता = disappeared निर्झरा = streams वा = or गिरिभ्यः = from mountains प्रध्वस्ता = destroyed वा = or तरुभ्यः = from trees सरस = juicy फल = fruits भृतः = bearing वल्कलिन्यः = giving barks च = and शाखाः = branches वीक्ष्यन्ते = gone यन्मुखानि = whose faces प्रसभं = extremely अपगत = devoid of प्रश्रयाणां = good breeding खलानां = wicked दुःख = misery आप्त = acquired स्वल्प = little वित्त = wealth स्मय = arrogance पवन = wind वशान् = moved व्यनर्तित = dancing भ्रू = eye-brow लतानि = creepers

पुण्यैर्मूलफलैस्तथा प्रणयिनी वृत्तिं कुरुष्वधुना
भूशय्यां नवपल्लवैरकृपणैरुत्तिष्ठ यावो वनम् ।
क्षुद्राणामविवेकमूढ मनसां यत्रेश्वराणां सदा
वित्तव्याधिविकारविह्वलगिरां नामापि न श्रूयते ॥ २६ ॥

punyairmūlaphalaistathā praṇayinīṃ vṛttiṃ kuruṣvādhunā
bhūśayyāṃ navapallavairakṛpaṇairuttiṣṭha yāvo vanam .
kṣudrāṇāmavivekamūḍha manasāṃ yatreśvarāṇāṃ sadā

vittavyādhivikāravivhalagīrām nāmāpi na śrūyate .. 26..

Now, accepting lovingly the sacred roots and fruits for sustenance and the earth covered with fresh leaves of branches for a bed, let us go forth to the forest, where people whose minds are mean and devoid of discretion, and who always talk excruciatingly of the afflictions of wealth, are not even heard from.

पुण्यैः = sacred मूल = roots फलैः = fruits तथा = therefore प्रणयिनी = enjoyable वृत्ति = attitude कुरुष्व = make अधुना = now भूशय्या = the earth as a bed नव = new पल्लवैः = leaves अकृपणैः = without grief उत्तिष्ठ = arise यावः = go वनं = forest क्षुद्राणां = of the trivial अविवेक = unintelligent मूढ = stupid मनसां = minds यत्रेश्वराणां = where, of the rich सदा = always वित्त = wealth व्याधि = afflictions विकार = unfavorable changes विव्हल = excruciating गिरां = talk नामापि = even the name न = not श्रूयते = heard

फलं स्वेच्छालभ्यं प्रतिवनमखेदं क्षितिरुहां
पयः स्थाने स्थाने शिशिरमधुरं पुण्यसरिताम् ।
मृदुस्पर्शा शय्या सुललितलतापल्लवमयी
सहन्ते सन्तापं तदपि धनिनां द्वारि कृपणाः ॥ २७ ॥

phalaṃ svecchālabhyaṃ prativanamakhedaṃ kṣitiruhāṃ
payaḥ sthāne sthāne śīśiramadhuraṃ puṇyasaritām ।
mṛdusparśā śayyā sulalitalatāpallavamayī
sahante santāpaṃ tadapi dhanināṃ dvāri kṛpaṇāḥ .. 27..

With fruits available at will in every forest, and cool, sweet water from holy streams in every place, and a bed made of tender leaves and twigs, still these miserable people endure sorrow at the gates of the rich.

फलं = fruit स्वेच्छा = at will लभ्यं = got प्रतिवनं = in every forest अखेदं = without sorrow क्षितिरुहां = walk on the earth पयः = water स्थाने = place स्थाने = place शिशिरमधुरं = cool, sweet पुण्यसरितां = holy streams मृदुस्पर्शा = soft to touch शय्या = bed सुललित = tender लता = creepers पल्लवमयी = made of twigs सहन्ते = suffer सन्तापं = grief तदपि = still धनिनां = of the wealthy द्वारि = at the doors कृपणाः = pitiable

ये वर्तन्ते धनपतिपुरः प्रार्थनादुःखभाजो
ये चाल्पत्वं दधति विषयाक्षेपपर्याप्तबुद्धेः ।
तेषामन्तःस्फुरितहसितं वासराणि स्मरेयं
ध्यानच्छेदे शिखरि कुहरग्रावशय्यानिषण्णः ॥ २८ ॥

ye vartante dhanapatipurāḥ prārthanāduḥkhabhājo
ye cālpatvaṃ dadhati viṣayākṣepaparyāptabuddheḥ ।
teṣāmantḥṣfūritahasitaṃ vāsaraṇi smareyaṃ
dhyanacchede śikharikuheragrāvashayyāniṣaṇṇaḥ .. 28..

teṣāmantāḥsphuritaḥasitaṃ vāsaraṇi smareyaṃ
dhyanacchede śikharikuheragrāvāśayyāniṣaṇṇaḥ .. 28..

Those who grovel before the rich, and those given to meanness with their reason satisfied with mere sensual pleasures, may I recall their days of plight with an inner smile, while lying down on a stone-bed in a mountain-cave, during lulls in-between meditation.

ये = who वर्तन्ते = behave धनपतिपुरः = rich प्रार्थना = supplication दुःखभाजः = suffering misery ये = who चाल्पत्वं = and meanness दधति = given to विषय = sensual pleasures आक्षेपपर्याप्त = contented बुद्धेः = minds तेषां = their अन्तःस्फुरित = inwardly arising हसितं = smiling वासराणि = days स्मरेयं = remember ध्यानच्छेदे = in intervals of meditation शिखरि = on the mountain कुहर = cave ग्रावशय्या = bed of stone निषण्णः = lying

ये सन्तोषनिरन्तरप्रमुदितस्तेषां न भिन्ना मुदो
ये त्वन्ये धनलुब्धसंकुलधियस्तेषां न तृष्णा हता ।
इत्थं कस्य कृतं कृतः स विधिना कीदृक्पदं संपदां
स्वात्मन्येव समाप्तहेममहिमा मेरुर्न मे रोचते ॥ २९ ॥

ye santoṣanirantarapramuditasteṣāṃ na bhinnā mudo
ye tvanye dhanalubhdhasaṅkuladhīyasteṣāṃ na tṛṣṇā hatā ।
itthaṃ kasya kṛtaṃ kṛtaḥ sa vidhinā kīdr̥kpadam sampadāṃ
svātmanyeva samāptahemamahimā merurna me rocate .. 29..

The joy of those who are contented remains uninterrupted, while those greedy for wealth and with confused reason never have their cravings killed. Therefore, for what purpose did the Creator bring into existence the Meru mountain of infinite riches, which serves only to glorify itself? I have no taste for it.

ये = they सन्तोष = contentement निरन्तर = uninterrupted प्रमुदितः = felicitous तेषां = their न = not भिन्ना = interrupted मुदः = happy ये = they त्वन्ये = others धन = wealth लुब्ध = greed संकुल = confounded धियः = reason तेषां = of those न = not तृष्णा = thirst, craving हता = killed इत्थं = such कस्य = whose कृते = done कृतः = finished स = that विधिना = by the Creator कीदृक्पदं = thus संपदां = wealth स्वात्मन्येव = in itself समाप्त = end हेम = gold महिमा = glory मेरुर्न = not Meru (mountain of gold) मे = to me रोचते = like

भिक्षाहारमदन्यमप्रतिसुखं भीतिच्छिदं सर्वतो
दुर्मात्सर्यमदाभिमानमथनं दुःखौघविध्वंसनम् ।
सर्वत्रान्वहमप्रयत्नसुलभं साधुप्रियं पावनं

शम्भोः सत्रमवार्यमक्षयनिधिं शंसन्ति योगीश्वराः ॥ ३० ॥

bhikṣāhāramadainyamapratisukhaṃ bhīticchidaṃ sarvato
durmātsaryamadābhimānamathanam duḥkhaughavid-
hvaṃsanam .

sarvatrānvahamaprayatnasulabhaṃ sādhipriyaṃ pāvanam
śambhoḥ satramavāryamakṣayanidhiṃ śaṃsanti yogīś-
varāḥ .. 30..

Food obtained by begging alms is not humiliating, gives joy that is not dependent on fulfilling others' needs, and is totally devoid of fear. It destroys envy, arrogance, pride, impatience, and the stream of miseries. It is easily available everywhere, without great effort, and regarded as sacred by holy persons. It is like Shiva's feeding house, ever accessible and inexhaustible. Thus do the perfected yogis describe it.

भिक्षा = alms आहारं = food अदैन्यं = not humiliat-
ing अप्रतिसुखं = pleasure, not dependent (earning, social
duty, etc) भीतिच्छिद्रं = devoid of fear सर्वतः = totally
दुर्मात्सर्यं = wicked envy मद = arrogance अभिमान =
pride मथनं = destruction दुःख = sorrow ओघ = flow
विध्वंसनं = removal सर्वत्र = everywhere अन्वहं = every-
day अप्रयत्न = with little effort सुलभं = easily साधुप्रियं
= dear to the holy persons पावनं = purifying शम्भोः =
Siva's सत्रं = feeding house अवार्यं = accessible अक्षयनिधिं
= inexhaustible शंसन्ति = praise योगीश्वराः = perfected
yogis ४ भोगास्थैर्यवर्णनम् ।

भोगे रोगभयं कुले च्युतिभयं वित्त नृपालाङ्गयं
माने दैन्यभयं बले रिपुभयं रूपे जराया भयम् ।
शास्त्रे वादिभयं गुणे खलभयं काये कृतान्ताङ्गयं
सर्वं वस्तु भयान्वितं भुवि नृणां वैराग्यमेवाभयम् ॥ ३१ ॥

bhoge rogabhayaṃ kule cyutibhayaṃ vitta nṛpālāṅghayaṃ
māne dainyabhayaṃ bale ripubhayaṃ rūpe jarāyā bhayam .
śāstre vādibhayaṃ guṇe khalabhayaṃ kāye kṛtāntāṅghayaṃ
sarvaṃ vastu bhayānvitaṃ bhuvi nṛṇāṃ vairāgyamevāb-
hayaṃ .. 31..

4 Description of the transiency of Enjoyments: There is fear of disease in the enjoyment of sensual pleasures; in lineage, fear of decline; in riches, fear of kings; fear of humiliation in honor; fear of enemies when in power; fear of old age in beauty; in learning, fear of disputants; in virtue, fear of the wicked; in body, fear of death. All facets of man's life on earth engender fear; renunciation alone is fearless.

भोग = enjoyments अस्थैर्यं = transitoriness वर्णनं =
description भोगे = in enjoyment रोग = disease भयं
= fear कुले = in lineage च्युतिभयं = fear of disgrace
वित्त = wealth नृपालाङ्गयं = fear of more powerful kings
माने = in honor दैन्यभयं = dishonor बले = in strength
रिपुभयं = fear of enemies रूपे = in beauty जराया =
old age भयं = fear शास्त्रे = in scriptural knowledge
वादिभयं = fear of debaters गुणे = in virtue खलभयं =
fear of the wicked काये = in body कृतान्ताङ्गयं = fear of
death सर्वं = all वस्तु = existence भयान्वितं = pervaded
by fear भुवि = in this world नृणां = of persons वैराग्यं
= renunciation एव = alone अभयं = fearless

आक्रान्तं मरणेन जन्म जरसा चात्युज्वलं यौवनं
सन्तोषो धनलिप्सया शमसुखं प्रौढाङ्गनाविभ्रमः ।
लोकैर्मत्सरिभिर्गुणा वनभुवो व्यलैर्नृपा दुर्जनैः
अस्थैर्येण विभूतयोऽप्युपहता ग्रस्तं न किं केन वा ॥ ३२ ॥

ākṛāntaṃ maraṇena janma jarasā cātyujvalaṃ yauvanaṃ
santoṣo dhanalipsayā śamasukhaṃ prauḍhāṅganāvibhramaḥ .
lokairmatsaribhirguṇā vanabhuvo vyālairnṛpā durjanaiḥ
asthairyeṇa vibhūtayō apyupahatā grastaṃ na kiṃ kena vā .. 32..

Birth is attacked by death, and bright youth by old age; contentment by greed for wealth; peace of mind by seductive women; virtues by the envy of others; forests by beasts of prey; kings by the unscrupulous; and even fame by transitoriness. Is there anything on earth that is not afflicted by something?

आक्रान्तं = attacked मरणेन = by death जन्म = birth
जरसा = by old age च = and अति = exceedingly उज्वलं
= bright यौवनं = youth सन्तोषः = joy धनलिप्सया = by
greed शमसुखं = joy of self-control प्रौढ = clever अङ्गना
= women विभ्रमः = wiles लोकैः = people's मत्सरिभिः
= envy गुणा = virtues वनभुवः = forests व्यलैर्नृपा = by
beasts of prey दुर्जनैः = by the unscrupulous अस्थैर्येण
= by transience विभूतयः = powers अपि = even उपहता
= destroyed ग्रस्तं = afflicted by न = not किं = what
केन = by what वा = indeed

आधिव्याधिशतैर्जनस्य विविधैरारोग्यमुन्मूल्यते
लक्ष्मीर्यत्र पतन्ति तत्र विवृतद्वारा इव व्यापदः ।
जातं जातमवश्यमाशु विवशं मृत्युः करोत्यात्मसात्
तत्किं तेन निरङ्कुशेन विधिना यन्निर्मितं सुस्थिरम् ॥ ३३ ॥

ādhivyādhiśatairjanasya vividhairārogyamunmūlyate
lakṣmīryatra patanti tatra vivṛtadvārā iva vyāpadaḥ .
jātaṃ jātamavaśyamāśu vivaśaṃ mṛtyuḥ karotyātmasāt

tatkiṃ tena niraṅkuṣeṇa vidhinā yannirmitaṃ susthiraṃ .. 33..

Hundreds of varieties of illness root out health of people. Adversities find an open door wherever Laxmi, Goddess of Wealth, is present. Whatever is born, Death is sure to make it powerless and absorb it into itself, again and again. Then what has the Creator made that can be regarded as stable?

आधिव्याधिशतैः = hundreds of ailments जनस्य = of people विविधैः = various आरोग्यं = health उन्मूल्यते = destroyed लक्ष्मीः = where the Goddess of wealth यत्र = where पतन्ति = lurk तत्र = there विवृत = open द्वारा = doors इव = as if व्यापदः = perils जातं = born जातं = born अवश्यं = surely आशु = very soon विवशं = powerless मृत्युः = death करोति = makes आत्मसात् = its own तत्किं = then, what तेन = by him निरङ्कुशेन = absolute विधिना = by the Creator यन्निर्मितं = whatever is created सुस्थिरं = stable

भोगास्तुङ्गतरङ्गभङ्गतरलाः प्राणाः क्षणध्वंसिनः
स्तोकान्येव दिनानि यौवनसुखस्फूर्तिः प्रियासु स्थिता ।
तत्संसारमसारमेव निखिलं बुद्ध्वा बुधा बोधका
लोकानुग्रहपेशलेन मनसा यत्नः समाधीयताम् ॥ ३४ ॥

bhogāstuṅgatarāṅgabhaṅgataralāḥ prāṅḥ kṣaṇadhvaṃsinaḥ
stokānyeva dināni yauvanasukhasphūrṭiḥ priyāsu sthitā .
tatsamsāramasārameva nikhilaṃ buddhvā budhā bodhaka
lokānugrahaṭpēśaleṇa manasā yatnaḥ samādhīyatām .. 34..

Sensual pleasures are transient like the breaking of high waves. Life can end in a moment. Youthful cheerfulness in infatuation lasts only a few days. Wise teachers, having realised that the whole revolving wheel of life is lacking in true worth, strive to achieve equanimity for the benefit of the people.

भोगाः = enjoyments तुङ्ग = high तरङ्ग = waves भङ्ग = broken तरलाः = unstable प्राणाः = life क्षण = moment ध्वंसिनः = destroyed स्तोकान्येव = few, indeed दिनानि = days यौवन = youth सुखस्फूर्तिः = buoyancy of happiness प्रियासु = loved ones स्थिता = stays तत् = that संसारं = wheel of existence असारं = that wheel of life, with no substance एव = verily निखिलं = all बुद्ध्वा = knowing बुधा = wise ones बोधका = preachers लोक = humanity अनुग्रह = benefit पेशलेन = motivated for मनसा = in their minds यत्नः = effort समाधीयतां = to attain equanimity

भोगा मेघवितानमध्यविलसत्सौदामिनीचञ्चला
आयुर्वायुविघट्टिताब्जपटलीलीनाम्बुवद्भ्रुम् ।

लोला यौवनलालसास्तनुभृतामित्याकलय्य द्रुतं
योगे धैर्यसमाधिसिद्धसुलभे बुद्धिं विधध्वं बुधाः ॥ ३५ ॥

bhogā meghavitānamadhyavilasatsaudāminīcañcalā
āyurvāyuvighaṭṭitābjapaṭalīlīnāmbuvadbhraṅguram .
lolā yauvanalālasāstanubhṛtāmityākalayya drutaṃ
yoge dhairyasamādhisiddhasulabhe buddhiṃ vidhadhvaṃ bud-
hāḥ ..35..

Sensual pleasures are as fickle as the flash of lightning in the clouds. Life can collapse as easily as the drop of water on the edge of a lotus leaf swayed by the wind. Fickle are the longings in youth. Quickly realising this, let the wise ones engage their minds in equanimity, attained easily by courage.

भोगा = enjoyments मेघवितानमध्य = in a mass of clouds विलसत् = play सौदामिनी = lightning चञ्चला = fleeting quick आयुः = life वायु = wind विघट्टित = dispersed अब्ज = lotus पटली = leaf लीन = attached अम्बुवत् = like water भङ्गुरं = insecure लोला = unsteady यौवन = youth लालसाः = desires तनु = body भृतां = bearing इति = thus आकलय्य = realising द्रुतं = speedily योगे = in union with the Divine धैर्य = patience समाधि = equanimity सिद्ध = attained सुलभे = easily बुद्धिं = mind/intellect विधध्वं = fix बुधाः = wise ones

आयुः कल्लोललोलं कतिपयदिवसस्थायिनी यौवनश्रीः
अर्थाः संकल्पकल्पा घनसमयतडिद्विभ्रमा भोगपूगाः ।
कण्ठाश्लेषोपगूढं तदपि च न चिरं यत्प्रियाभिः प्रणीतं
ब्रह्मण्यासक्तचित्ता भवत भवभयाम्बोधिपारं तरीतुम् ॥ ३६ ॥

āyuh kallolalolaṃ katipayadivasasthāyiniṃ yauvanaśrīḥ
arthāḥ saṅkalpakalpā ghanasamayataḍidvibhramā bhogapūgāḥ .
kaṅṭhāśleṣopagūḍhaṃ tadapi ca na ciram yatpriyābhiḥ praṇītaṃ
brahmaṅnyāsaktacittā bhavata bhavabhayāmbodhipāraṃ tari-
tum ..36..

Life undulates like a wave. Youthful beauty lasts a few days. Riches are as short-lived as thoughts. The successive enjoyments are like autumnal lightning flashes. The beloved's embrace round the neck lasts only a moment. Lovingly tie your mind to Brahman to overcome the fear of crossing the ocean of cycles of births and deaths.

आयुः = life कल्लोल = big wave लोलं = changing कतिपय = a few दिवस = days स्थायिनी = lasts यौवन = youth श्रीः = beauty अर्थाः = wealth संकल्पकल्पा = transient as thought घनसमय = autumnal तडित् = lightning

विभ्रमा = occasional flashes भोगपूगाः = whole series of enjoyments कण्ठाश्लेष = aroun the neck उपगूढं = embrace तदपि = yet च = and न = not चिरं = long यत् = which प्रियाभिः = by the loved ones प्रणीतं = given brahmaNi in Brahman आसक्त = engrossed चित्ता = mind भवत = your भव = existence भय = fear अम्बोधि = ocean पारं = beyond तरीतुं = to cross over

कृच्छ्रेणामेध्यमध्ये नियमिततनुभिः स्थीयते गर्भवासे कान्ताविश्लेषदुःखव्यतिकरविषमो यौवने चोपभोगः । वामाक्षीणामवज्ञाविहसितवसतिर्वृद्धभावोऽप्यसाधुः संसारे रे मनुष्या वदत यदि सुखं स्वल्पमप्यस्ति किञ्चित् ॥ ३७ ॥

kṛcchreṇāmedhyamadhye niyamitatanubhiḥ sthīy-
ate garbhavāse
kāntāviśleṣaduḥkhavyatikaraviṣamo yauvane copabhogaḥ .
vāmākṣīṇāmavajāvihāsitasatirvṛddhabhāvo.apyasādhuḥ
saṃsāre re manuṣyā vadata yadi sukhaṃ sval-
pamapyasti kiñcit .. 37..

Life in the womb involves lying in discomfort amidst unclean surroundings, with the limbs confined. Enjoyments in youth are vitiated by intense sorrow when separated from the beloved. Even old age incurs contempt and derision of women. Oh, men! say, is there even a trace of happiness in such a life?

कृच्छ्रेण = with difficulty अमेध्य = impure matter मध्ये = amidst नियमिततनुभिः = with the body cramped स्थीयते = resides गर्भवासे = in the womb कान्ता = wife विश्लेष = separation दुःख = sorrow व्यतिकर = misfortune विषमः = difficult यौवने = in youth च = and उपभोगः = enjoyment वामाक्षीणां = of women अवज्ञा = contempt विहसितवसतिः = laughing वृद्ध = old भावः = emotion अपि = even असाधुः = undesirable संसारे = in the wheel of life रे = oh! मनुष्या = men वदत = say यदि = when सुखं = happiness स्वल्पं = a little अपि = even अस्ति = exists किञ्चित् = small

व्याघ्रीव तिष्ठति जरा परितर्जयन्ति
रोगाश्च शत्रव इव प्रहरन्ति देहम् ।
आयुः परिस्रवति भिन्नघटादिवाम्भो
लोकस्तथाप्यहितमाचरतीति चित्रम् ॥ ३८ ॥

vyāghrīva tiṣṭhati jarā paritarjayanti
rogāśca śatrava iva praharanti deham .
āyuh parisravati bhinnaghaṭādivāmbho
lokastathāpyahitamācaratīti citram .. 38..

Like a tigress, fearsome is old age. Illnesses attack the body like enemies. Life flows like water from a leaky vessel. Yet, is it not a wonder that man engages in actions not conducive to well-being?

व्याघ्रीव = like a tigress तिष्ठति = stands जरा = old age परितर्जयन्ति = frightens रोगाः = diseases च = and शत्रव = enemies इव = like प्रहरन्ति = attack देहं = body आयुः = life परिस्रवति = flows भिन्न = broken घटात् = pot इव = as if अम्भः = water लोकः = people तथापि = even then अहितं = wicked आचरतीति = perform चित्रं = wonderful

भोगा भङ्गुरवृत्तयो बहुविधास्तैरेव चायं भवः
तत्कस्येह कृते परिभ्रमत रे लोकाः कृतं चेष्टितैः ।
आशापाशशतोपशान्तिविशदं चेतः समाधीयतां
कामोत्पत्तिवशात्स्वधामनि यदि श्रद्धेयमस्मद्वचः ॥ ३९ ॥

bhogaḥ bhaṅguravṛttayo bahuvīdhāstaireva cāyaṃ bhavaḥ
tatkaśyeha kṛte paribhramata re lokāḥ kṛtaṃ ceṣṭitaiḥ .
āśāpāśaśatopśāntiviśadaṃ cetāḥ samādhiyatāṃ
kāmotpattivaśātsvadhāmani yadi śraddheyamaśmadvacaḥ .. 39..

Varied and transient pleasures make up this life. Then why do you wander here exerting yourself incessantly? The bonds of hope arising from desires, with their hundreds of strings, to be appeased to attain equanimity of mind, only faith in the word of the Supreme Abode and mental concentration on it can achieve it.

भोगा = enjoyments भङ्गुर = transient वृत्तयः = nature बहुविधाः = various तैः = by them एव = only चायं = and this भवः = world तत् = that कस्य = of which इह = here कृते = do परिभ्रमत = wander रे = oh! लोकाः = people कृतं = done चेष्टितैः = exerting आशा = desire पाश = noose शत = hundred उपशान्ति = peace विशदं = disturbing चेतः = mind समाधीयतां = for equanimity kaama + desire उत्पत्तिवशात् = arising from स्वधामनि = in its Supreme Foundation यदि = if श्रद्धेयं = faith अस्मद् = our वचः = word

ब्रह्मेन्द्रादिमरुद्गणास्तृणकणान्यत्र स्थितो मन्यते
यत्स्वादाद्विरसा भवन्ति विभवास्त्रैलोक्यराज्यादयः ।
भोगः कोऽपि स एक एव परमो नित्योदितो जृम्भते
भो साधो क्षणभंगुरे तदितरे भोगे रतिं मा कृथाः ॥ ४० ॥

brahmendrādīmarudgaṇāstṛṇakaṇānyatra sthīto manyate
yatsvādādvīrasā bhavanti vibhavāstrailokyarājyādayaḥ .
bhogaḥ ko.apī sa eka eva paramo nityodito jṛmbhate
bho sādho kṣaṇabhaṅgure taditare bhoge ratim mā kṛthāḥ .. 40..

Where Brahma, Indra, and other hosts of gods appear as worth as little as blades of grass; where taste is lost for the greatest possessions, like the sovereignty over the three worlds; such is the unique enjoyment of Brahman, eternal, supreme, and immutable. Oh Pure One! indulge not in any pleasure that lasts no more than a moment.

ब्रह्मा = Brhama इन्द्र = Indra आदि = and other मरुद्गणान् = hosts of gods तृणकणान् = like blades of grass यत्र = where स्थितः = stand मन्यते = consider यत् = which स्वादाद् = tasting विरसा = tasteless भवन्ति = become विभवाः = sovereignty त्रैलोक्य = three worlds राज्य = rulership आदयः = and other wealth भोगः = enjoyments कोऽपि = who even स = he एक = one एव = only परमः = supreme नित्योदितः = immutable जृम्भते = increases भो = oh! साधः = saint क्षणभंगुरे = transitory तदितरे = that other भोगे = enjoyment रतिं = pleasures मा = do not कृथाः = engross ५ कालमहिमानुवर्णनम् ।

सा रम्या नगरी महान्स नृपतिः सामन्तचक्रं च तत् पार्श्वे तस्य च सा विदग्धपरिषत्ताञ्चन्द्रबिम्बाननाः । उद्वृत्तः स च राजपुत्रनिवहस्ते बन्दिनस्ताः कथाः सर्वं यस्य वशाद्गतास्मृतिपथं कालाय तस्मै नमः ॥ ४१ ॥
sā ramyā nagarī mahāns nṛpatiḥ sāmāntacakraṁ ca tat pāṛśve tasya ca sā vidagdhapariṣattāścandrabimbānanāḥ . udvṛttaḥ sa ca rājaputranivahaste bandinastāḥ kathāḥ sarvaṁ yasya vaśādagātsmṛtipathaṁ kālāya tasmai namaḥ .. 41..

Description of the Glory Of Time: Salutations to Time! Under your sway all these passed away to form mere memories: that enchanting city, that great king surrounded by his vassals and clever advisers by his side, beauties with moon-like faces, headstrong princes, and flattering court-musicians!

काल = time महिमा = glory अनुवर्णनं = description सा = that रम्या = enchanting नगरी = city महान्स = that great नृपतिः = king सामन्तचक्रं = surrounded by च = and तत् = that पार्श्वे = side तस्य = his च = and सा = that विदग्ध = crafty परिषत्ताः = counsellors चन्द्र = moon बिम्ब = disk आननाः = faces उद्वृत्तः = wayward स = he च = and राजपुत्रनिवहस्ते = wayward princes बन्दिनस्ताः = courtiers कथाः = songs सर्वं = all यस्य = whose वशाद् = influenced अगात् = went स्मृति = memory पथं = way कालाय = Father Time तस्मै = to him नमः = salutations

यत्रानेकः क्वचिदपि गृहे तत्र तिष्ठत्यथैको

यत्राप्येकस्तदनु बहवस्तत्र नैकोऽपि चान्ते । इत्थं नेयौ रजनिदिवसौ लोलयन्द्वाविवाक्षौ कलाः कल्यो भुवनफलके क्रीडति प्राणिशारैः ॥ ४२ ॥

yaṭrāṇekāḥ kvacidapi gr̥he tatra tiṣṭhatyathaiko yaṭrāpyekastadanu bahavastatra naiko.apī cānte . itthaṁ neyau rajanidivasau lolayandvāvivākṣau kalāḥ kalyo bhuvanaphalake kṛīḍati prāṇīśāraiḥ .. 42..

Where in some home there were many occupants, now there is only one; where there was one or successively many, none is left in the end. Thus does Time expertly play the game on the checker-board of this world, with creatures as the pieces to be moved, and throwing the dice of days and nights.

यत्र = where अनेकः = many क्वचिदपि = in some गृहे = home तत्र = there तिष्ठति = stands अथ = now एकः = one यत्र = where अपि = even एकः = one तदनु = afterward बहवः = many तत्र = there न = not एकः = one अपि = even च = and अन्ते = in the end इत्थं = thus नेयौ = these two रजनिदिवसौ = night and day लोलयन् = throws द्वाविवाक्षौ = the two dice कलाः = process कल्यः = time भुवनफलके = checkerboard of life क्रीडति = plays प्राणिशारैः = with creatures

आदित्यस्य गतागतैरहरहः संक्षीयते जीवितं व्यापारैर्बहुकार्यभारगुरुभिः कालोऽपि न जायते । दृष्ट्वा जन्मजराविपत्तिमरणं त्रासञ्च नोत्पद्यते पीत्वा मोहमयीं प्रमादमदिरामुन्मत्तभूतं जगत् ॥ ४३ ॥

ādityasya gatāgatairaharahaḥ saṁkṣīyate jīvitaṁ vyāpārairbahukāryabhāragurubhiḥ kālo.apī na jāyate . dṛṣṭvā janmajarāvīpattimarāṇaṁ trāsaṁca notpadyate pītvā mohamayīṁ pramādamadirāmunmattabhūtaṁ jagat .. 43..

With the sun rising and setting daily, life ebbs away, and Time passes unknowingly under the heavy burden of various activities. Watching birth, ageing, suffering, and death, no distress is felt, for the world has become insane by drinking the intoxicating wine of infatuation.

आदित्यस्य = of the sun गतागतैः = going and coming अहरहः = day after day संक्षीयते = shortens जीवितं = life व्यापारैः = affairs बहुकार्यं = many duties भार = burden गुरुभिः = heavy कालोऽपि = even time न = not जायते = not felt दृष्ट्वा = seeing जन्म = birth जरा = old age विपत्ति = calamity मरणं = death त्रासः = fear च = and नोत्पद्यते = not produce पीत्वा = drinking मोहमयीं

= producing delusion प्रमाद = stupefying मदिरां = wine
उन्मत्त = mad भूतं = become जगत् = world

रात्रिः सैव पुनः स एव दिवसो मत्वा मुधा जन्तवो
धावन्त्युद्यमिनस्तथैव निभृतप्रारब्धतत्क्रियाः ।
व्यापारैः पुनरुक्तभूत विषयैरित्थंविधेनामुना
संसारेण कदर्थिता वयमहो मोहान्न लज्जामहे ॥ ४४ ॥

rātriḥ saiva punaḥ sa eva divaso matvā mudhā jantavo
dhāvāntyudyaminastathaiva nibhṛtaprārabdhataṭṭakriyāḥ .
vyāpāraiḥ punaruktabhūta viṣayairitthaṁvidhenāmuna
saṁsāreṇa kadarthitā vayamaho mohāna lajjāmahe .. 44..

*Watching the night following the day, creatures still
vainly persist in running busily with various actions
motivated by desires. Such repetitious actions, alas!
born of desires bring us no shame, keeping us deluded
in the revolving cycles of births and deaths.*

रात्रिः = night सैव = that even पुनः = again स =
that एव = even दिवसः = day मत्वा = seeing मुधा =
vainly जन्तवः = creatures धावन्ति = run उद्यमिनः =
persistently तथैव = similarly निभृत = set in motion
प्रारब्ध = results of past deeds तत्क्रियाः = various
activities व्यापारैः = by actions पुनरुक्तभूत = repeatedly
विषयैः = by desires इत्थंविधेन = thus अमुना = by us
संसारेण = by the revolving wheel of life कदर्थिता = by
what reason वयमहः = we alas मोहान्न = not deluded
लज्जामहे = ashamed

न ध्यातं पदमीश्वरस्य विधिवत्संसारविच्छिद्यते
स्वर्गद्वारकवाटपाटनपटुर्धर्मोऽपि नोपार्जितः ।
नारी पीनपयोधरोर्युगलं स्वप्नेऽपि नालिङ्गितं
मातुः केवलमेव यौवनवनच्छेदे कुठारा वयम् ॥ ४५ ॥

na dhyātaṁ padamīśvarasya vidhivatsaṁsāravicchittaye
svargadvāraḥkavāṭapāṭanapaṭurdharmo.apīnopārajitaḥ .
nārī pīnapayodharoruyugalaṁ svapne.apī nāliṅgitaṁ
mātuḥ kevalameva yauvanavanacchede kuṭhārā vayam .. 45..

*To break away from the bondage of this world, we have
not meditated on the Lord's feet; nor have we performed
rituals to acquire merits enough to open heaven's gates.
Nor, even in our dreams, have we embraced a woman
with full-grown breasts. We have, by being born, only
served the purpose like an axe to to cut the bloom of
our mother's youth.*

न = not ध्यातं = meditated on पदमीश्वरस्य = the Lord's
feet विधिवत् = in prescribed form संसार = wheel of life
विच्छिद्यते = for destroying the (bondage) of the world

स्वर्ग = heaven द्वार = door कवाटपाटनपटुः = ?? knocks
धर्मः = merit अपि = even नोपार्जितः = not accumulated
नारी = woman पीन = rounded पयोधरोः = breasts युगलं
= pair स्वप्नेऽपि = even in dream नालिङ्गितं = embraced
मातुः = mother केवलं = essentially एव = only यौवन
= youth वन = garden च्छेदे = destroying कुठारा =
hatchet वयं = we

नाभ्यस्ता प्रतिवादिवृन्ददमनी विद्या विनीतोचिता
खड्गाग्रैः करिकुम्भपीठदलनैर्नाकं न नीतं यशः ।
कान्ताकोमलपल्लवाधररसः पीतो न चन्द्रोदये
तारुण्यं गतमेव निष्फलमहो शून्यालये दीपवत् ॥ ४६ ॥

nābhyastā pravādivṛndadamanī vidyā vīnitocitā
khaḍgāgraiḥ karikumbhapiṭhadalanairnākaṁ na nītaṁ yaśaḥ .
kāntākomalapallavādharaṣaḥ pīto na candrodaye
tāruṇyaṁ gatameva niṣphalamaho śūnyālaye dīpavat .. 46..

*Not having studied and acquired adequate knowledge to
defeat scholarly debaters; not having gained heaven-high
fame , like wielding the sword strongly enough to knock
down an elephant's head; nor kissed at moonrise the
tender lips of a woman! Alas! all youth has slipped by
fruitlessly, like a lamp in a deserted house.*

नाभ्यस्ता = not studied प्रतिवादि = debaters वृन्ददमनी
= conquering groups विद्या = knowledge विनीतोचिता =
properly acquired खड्गाग्रैः = by the sword-points करि
= elephant कुम्भपीठ = temples दलनैः = smashing नाकं
= heaven न = not नीतं = taken यशः = success कान्ता
= woman कोमल = tender पल्लव = branch अधररसः
= ?? पीतः = yellow न = not चन्द्रोदये = at moon-rise
तारुण्यं = youth गतं = gone एव = indeed निष्फलमहो =
fruitless, alas शून्यालये = deserted home दीपवत् = like
a lamp

विद्या नाधिगता कलङ्करहिता वित्तं च नोपार्जितं
शुश्रूषापि समाहितेन मनसा पित्रोर्न संपादिता ।
आलोलायतलोचनाः प्रियतमाः स्वप्नेऽपि नालिङ्गिताः
कालोऽयं परपिण्डलोलुपतया काकैरिव प्रेर्यते ॥ ४७ ॥

vidyā nādhigatā kalāṅkaraḥitā vittaṁ ca nopārajitaṁ
śuśrūṣāpi samāhitena manasā pitroṛna sampādita .
ālolāyatalocanāḥ priyatamaḥ svapne.apī nāliṅgitaḥ
kālo.ayaṁ parapiṇḍalolupatayā kākairiva preryate .. 47..

Faultless knowledge has not been gained, nor riches acquired; nor served the parents devotedly; nor, even in dreams, embraced the beloved with her dancing eyes; whole life has been spent, like greedy crows, in subordination to others.

विद्या = knowledge नाधिगता = not mastered कलङ्करहिता = faultless वित्तं = wealth च = and नोपार्जितं = not earned शुश्रूषापि = even service समाहितेन = with due concern मनसा = mentally पित्रोर्न = not to parents संपादिता = rendered आलोलायतलोचनाः = dancing eyes प्रियतमाः = beloved स्वप्नेऽपि = in dream even नालिङ्गिताः = not embraced कालोऽयं = this time परपिण्डलोलुपतया = greed for others' food काकैरिव = like crows प्रेर्यते = motivates

वयं येभ्यो जाताश्चिरपरिचिता एव खलु ते
समं यैः संवृद्धाः स्मृतिविषयतां तेऽपि गमिताः ।
इदानीमेते स्मः प्रतिदिवसमासन्नपतना
गतास्तुल्यावस्थां सिकतिलनदीतीरतरुभिः ॥ ४८ ॥

vayaṃ yebhyo jātāścīraparicitā eva khalu te
samaṃ yaīḥ saṃvṛddhāḥ smṛtīviṣayatāṃ te. api gamitāḥ .
idānīmete smaḥ pratidivasamāsanapatana
gatāstulyāvasthāṃ sikaṭīlanadītiratarubhiḥ .. 48..

Those who begot us have passed on into eternity. Those with whom we grew up have also become parts of memory only. Now with every passing day our condition is akin to the trees on the sandy banks of a river.

वयं = we येभ्यः = from whom जाताः = born चिरपरिचिता = known to Eternity(dead) एव = thus खलु = indeed ते = they समं = together यैः = with whom संवृद्धाः = brought up स्मृतिविषयतां = subjects of memory तेऽपि = they also गमिताः = have become इदानीमेते = now these स्मः = have प्रतिदिवसं = everyday आसन्नपतना = coming near the end गताः = becoming तुल्य = similar अवस्थां = condition सिकतिल = sandy नदी = river तीर = banks तरुभिः = trees

आयुर्वर्षशतं नृणां परिमितं रात्रौ तदर्धं गतं
तस्यार्धस्य परस्य चार्धमपरं बालत्ववृद्धत्वयोः ।
शेषं व्याधिवियोगदुःखसहितं सेवादिभिर्नीयते
जीवे वारितरङ्गचञ्चलतरे सौख्यं कुतः प्राणिनाम् ॥ ४९ ॥

āyurvarṣaśataṃ nṛṇāṃ parimitaṃ rātrāu tadardhaṃ gataṃ
tasyārdhyasya parasya cārdhamaparaṃ bālatvavṛddhatvayoḥ .
śeṣaṃ vyādhiviyogaduḥkhasahitaṃ sevādibhirnīyate
jīve vāritaraṅgacañcalatare saukhyaṃ kutaḥ prāṇinām .. 49..

Men's life-span is limited to a hundred years. Half of it is spent in the darkness of nights. Of the remaining half, half is spent in childhood and old age; and the rest in illnesses, bereavements, and vexatious service of others. Where is the happiness for creatures whose life is as fickle as the ripples of water?

आयुः = life वर्ष = years शतं = 100 नृणां = humans परिमितं = limited रात्रौ = nights तदर्धं = half गतं = spent तस्य = of that अर्धस्य = half परस्य = other च = and अर्धं = half अपरं = again बालत्व = childhood वृद्धत्वयोः = in old age शेषं = remainder व्याधि = illness वियोग = separation दुःख = sorrow सहितं = along with सेवादिभिः = serving others नीयते = takes जीवे = in life वारि = water तरङ्ग = ripples चञ्चलतरे = fluctuating rapidly सौख्यं = happiness कुतः = where प्राणिनां = of creatures

क्षणं बालो भूत्वा क्षणमपि युवा कामरसिकः
क्षणं वित्तैर्हीनः क्षणमपि च संपूर्णविभवः ।
जराजीर्णैरङ्गैर्नट इव वलीमण्डिततनुः
नरः संसारान्ते विशति यमधानीयवनिकाम् ॥ ५० ॥

kṣaṇaṃ bālo bhūtvā kṣaṇamapi yuvā kāmarasikāḥ
kṣaṇaṃ vittairhīnaḥ kṣaṇamapi ca saṃpūrṇavibhavaḥ .
jarājīrṇairāṅgairṇaṭa iva valīmāṇḍitatānuḥ
naraḥ saṃsārānte viśati yamadhānīyavanikām .. 50..

For a moment like a child, for another moment a lascivious youth; one moment a pauper, another a wealthy person; at the end of life, the body worn out by age and covered with wrinkles, man enters the abode of Death like an actor exiting the stage.

क्षणं = moment बालः = child भूत्वा = becoming क्षणमपि = again for a moment युवा = youth कामरसिकः = lustful क्षणं = moment वित्तैर्हीनः = devoid of riches क्षणमपि = momentarily again च = and संपूर्णविभवः = full of wealth जरा = old age जीर्णैः = worn out अङ्गैः = body नट = actor इव = as if वली = wrinkle मण्डित = covered तनुः = body नरः = human संसारान्ते = at the end of life विशति = enters यमधानी = death's abode यवनिकां = ?? ६ यतिनृपतिसंवादवर्णनम् ।

त्वं राजा वयमप्युपासितगुरुप्रज्ञाभिमानोन्नताः
ख्यातस्त्वं विभवैर्यशांसि कवयो दिक्षु प्रतन्वन्ति नः ।
इत्थं मानधनातिदूरमुभयोरप्यावयोरन्तरं
यद्यस्मासु पराङ्मुखोऽसि वयमप्येकान्ततो निःस्पृहाः ॥ ५१ ॥

tvam rājā vayamapyupāsita guruprajñābhīmānonnatāḥ
khyātastvam vibhavairyaśāṃsi kavayo dikṣu pratanvanti naḥ .
itthaṃ mānadhanātīdūramubhayorapyāvayorantaram
yadyasmāsu parāṇmukho.asi vayamapyekāntato niḥsprhāḥ..51..

6 Description of a dialogue between an ascetic and a king: You are a king; we also, through service to our Teacher, have been uplifted in wisdom. You are famous by your wealth; our successes are broadcast in all directions by the learned. Thus, there is a great difference between us regarding honor and wealth. If you are indifferent towards us, we also are perfectly dispassionate towards you.

यति = ascetic नृपति = king संवाद = dialogue वर्णन = description त्वं = you राजा = king वयं = we अपि = also उपासित = serving गुरु = teacher प्रज्ञा = wisdom अभिमान = pride उन्नतः = elevated ख्यातस्त्वं = famous, you विभवैर्यशांसि = by wealth and success कवयः = the learned दिक्षु = in all directions प्रतन्वन्ति = spread नः = our इत्थं = thus मान = honor धन = riches अतिदूरं = great उभयोः = two अपि = even आवयोः = of us अन्तरं = difference यदि = if अस्मासु = to us पराङ्मुखः = disregard असि = you वयं = we अपि = also एकान्ततः = perfectly निःस्पृहाः = indifferent

अर्थानामीशिषे त्वं वयमपि च गिरामीशमहे यावदर्थं
शूरस्त्वं वादिदर्पव्युपशमनविधावक्षयं पाटवं नः ।
सेवन्ते त्वां धनाद्धा मतिमलहतये मामपि श्रोतुकामा
मय्यप्यास्था न ते चेत्त्वयि मम नितरामेव राजन्ननास्था ॥ ५२ ॥

arthānāmīśiṣe tvam vayamapi ca girāmīśmahe yāvadarthaṃ
śūrastvaṃ vādidarpyupāśamanavidhāvākṣayaṃ pāṭavaṃ naḥ .
sevante tvāṃ dhanādhyā matimalahataye māmapi śrotukāmā
mayyapyāsthā na te cettvayi mama nitarāmeva rājan-
nanāsthā..52..

You are the master of wealth; we are also masters of words. You are brave; we are ever skilful in subduing the pride of debaters. The rich serve you; we are served by those who would study scriptures to purify the mind. If you show no regard for me, I have none for you either.

अर्थानामीशिषे = lordship over wealth त्वं = you वयमपि = we also च = and गिरामीशमहे = lords of speech यावदर्थं = in all senses शूरस्त्वं = hero, you are वादि = debaters दर्प = pride व्युपशमनविधौ = subduing अक्षयं = unfailling पाटवं = skill नः = our सेवन्ते = serve त्वां = you धनाद्धा = wealthy मति = mind मल = impurities

हतये = to destroy मामपि = me too श्रोतुकामा = desirous of learning mayi in me अपि = also आस्था = regard न = not ते = to you चेत् = if it be त्वयि = in you मम = my नितरां = absolutely एव = quite राजन् = o king ननास्था = no regard

वयमिह परितुष्टा वल्कलैस्त्वं दुकूलैः
सम इव परितोषो निर्विशेषो विशेषः ।
स तु भवतु दरिद्रो यस्य तृष्णा विशाला
मनसि च परितुष्टे कोऽर्थवान्को दरिद्रः ॥ ५३ ॥

vayamiha parituṣṭā valkalaistvaṃ dukūlaih
sama iva paritoṣo nirviśeṣo viśeṣaḥ .
sa tu bhavatu daridro yasya tṛṣṇā viśālā
manasi ca parituṣṭe ko.arthavānko daridraḥ .. 53..

We are content to wear tree-barks for clothes, and you with rich dresses; but the contentment is alike, and the difference is not significant. He whose desires are numerous is indeed poor. If contentment is in the mind, then who is rich or poor?

वयं = we इह = here परितुष्टा = satisfied वल्कलैः = tree-bark as clothes त्वं = you दुकूलैः = rich dresses सम = similar इव = as if परितोषः = satisfaction निर्विशेषः = no difference विशेषः = difference स = he तु = indeed भवतु = is दरिद्रः = poor तृष्णा = desire विशाला = great मनसि = in mind च = and परितुष्टे = contented कोऽर्थवान्कोः = who rich, who दरिद्रः = poor

फलमलमशनाय स्वादु पानाय तोयं
क्षितिरपि शयनार्थं वाससे वल्कलं च ।
नवधनमधुपानभ्रान्तसर्वेन्द्रियाणां
अविनयमनुमन्तुं नोत्सहे दुर्जनानाम् ॥ ५४ ॥

phalamalamaśanāya svādu pānāya toyam
kṣītirapi śayanārthaṃ vāsase valkalaṃ ca .
navadhanamadhupānabhṛāntasarvendriyāṇām
avinayamanumantuṃ notsahe durjanānām .. 54..

Enough for us are fruits for food, tasty water to drink, the earth for a bed, and tree-barks for dress. I have no taste for the immodesty of the wicked, deluded by drinking the wine of wealth.

फलमलमशनाय = fruits to eat स्वादु = tasteful पानाय = to drink तोयं = water क्षितिरपि = also earth शयनार्थं = to sleep on वाससे = to dress वल्कलं = tree-barks च = and नव = new धन = riches मधुपान = drinking intoxicant wine भ्रान्त = deluded सर्वेन्द्रियाणां = all senses

अविनयं = disrespect अनुमन्तुं = to approve न = not
उत्सहे = enthused दुर्जनानां = of the wicked

अशीमहि वयं भिक्षामाशावासो वसीमहि ।
शयीमहि महीपृष्ठे कुर्वीमहि किमीश्वरैः ॥ ५५ ॥

aśīmahī vayaṃ bhikṣāmāśāvāso vasīmahi .
śayīmahi mahīpṛṣṭhe kurvīmahi kimīśvaraiḥ .. 55..

*We shall eat from the begging of alms; we shall wear the
sky for clothing; lie down on the earth for a bed; why
bother with the rich?*

अशीमहि = let us eat वयं = we भिक्षां = alms आशावासः
= the sky for clothing वसीमहि = let us dress शयीमहि
= let us sleep महीपृष्ठे = on the earth कुर्वीमहि = shall
we have to do किं = what ईश्वरैः = with the rich

न नटा न विटा न गायका
न च सभ्येतरवादचुञ्चवः ।
नृपमीक्षितुमत्र के वयं
स्तनभारानमिता न योषितः ॥ ५६ ॥

na naṭā na viṭā na gāyaka
na ca sabhyetaravādachuñcavaḥ .
nrpamiṣṭitumatra ke vayaṃ
stanabhārānamitā na yoṣitaḥ .. 56..

*We are not actors, nor jesters, nor singers, nor experts
in debating in court, nor courtesans, to wish to meet the
king.*

न = not नटा = actors न = not विटा = jesters न = not
गायका = singers न = not च = and सभ्येतरवादचुञ्चवः =
experts in disputations नृपं = king ईक्षितुं = seeing अत्र
= here के = who वयं = we स्तनभारानमिता = seductive
mistresses न = not योषितः = desiring

विपुलहृदयैरीशैरेतज्जगज्जनितं पुरा
विधृतमपरैर्दत्तं चान्यैर्विजित्य तृणं यथा ।
इह भुवनान्यन्ये धीराश्चतुर्दश भुञ्जते
कतिपयपुरस्वाम्ये पुंसां क एष मदज्वरः ॥ ५७ ॥

vipulahṛdayairīśairetajjagajjanitaṃ purā
vidhṛtamaparairdattaṃ cānyairvijitya tṛṇaṃ yathā .
iha hi bhuvanānyanye dhīraścaturdaśa bhuñjate
katipayapurāsvāmye puṃsāṃ ka eṣa madajvaraḥ .. 57..

*In days of yore, these kingdoms were created by kings
with generous hearts, ruled by others, and conquered or
squandered like straw by still others. Some heroes even
now enjoy everything in the universe. Why then this
inordinate pride of ruling over a few towns?*

विपुल = great हृदयैः = hearted ईशैः = by the kings एतत्
= this जगत् = world जनितं = made पुरा = in ancient
times विधृतं = ruled अपरैः = by others दत्तं = given
away च = and अन्यैः = by others विजित्य = conquered
तृणं = like grass यथा = just as इह = here हि = indeed
भुवनानि = worlds अन्ये = others धीराः = heroes चतुर्दश
= fourteen भुञ्जते = enjoy कतिपय = for what then पुर
= towns स्वाम्ये = sovereignty over पुंसां = men क =
who एष = this मद = arrogance ज्वरः = feverish

अभुक्तायां यस्यां क्षणमपि न जातं नृपशतः
भुवस्तस्या लाभे क इव बहुमानः क्षितिभृताम् ।
तदंशस्याप्यंशे तदवयवलेषेऽपि पतयो
विषादे कर्तव्ये विदधति जडाः प्रत्युत मुदम् ॥ ५८ ॥

abhuktāyāṃ yasyāṃ kṣaṇamapi na jātaṃ nrpaśataḥ
bhuvastasyā lābhe ka iva bahumānaḥ kṣitibhṛtām .
tadaṃśasyāpyaṃśe tadavayavaleṣe.apipatayo
viṣāde kartavye vidadhati jaḍāḥ pratyuta mudam .. 58..

*The earth has not been left unenjoyed, even for a mo-
ment, by hundreds of rulers. Will its acquisition then
bring any honor to any king? The dull-witted, instead
of grieving, are joyous in owning even the most trifling
fraction of it.*

अभुक्तायां = not enjoyed यस्यां = whose क्षणमपि = even
a moment न = not जातं = made नृपशतः = hundreds
of kings भुवः = world तस्या = its लाभे = gaining क
= who इव = as if बहुमानः = high honor क्षितिभृतां =
earth तत् = that अंशस्य = of a portion अपि = even
अंशे = portion तत् = that अवयव = limb लेषे = part
अपि = even पतयः = fallen विषादे = in grief कर्तव्ये =
in duty विदधति = give जडाः = stupid प्रत्युत = on the
contrary मुदं = joy

मृत्पिण्डो जलरेखया वलयितः सर्वोऽप्ययं नन्वणुः
स्वांशीकृत्य तमेव संगरशतै राज्ञां गणा भुञ्जते ।
ते दद्युर्ददतोऽथवा किमपरं क्षुद्रा दरिद्रा भृशं
धिग्धक्तान्पुरुषाधमान्धनकणान्वाञ्छन्ति तेभ्योऽपि ये ॥ ५९ ॥

mṛtpiṇḍo jalarekhayā valayitaḥ sarvo.apyayaṃ nanvaṇuḥ
svāṃśīkṛtya tameva saṅgarāśatai rājñāṃ gaṇā bhuñjate .
te dadyurdadato.athavā kimaparaṃ kṣudrā daridrā bhṛśaṃ

dhigdhihtānpuruṣādhamāndhanakaṇānvāñchanti teb-
hyo.apī ye .. 59..

The earth is a mere clod rimmed by water. Even the whole of it is but an atom. Hosts of kings enjoy it after fighting for it a hundred times. With their paltry and mean minds they may or do give; for it is not strange to them. But despicable are the men who would beg from them petty riches.

मृत् = clay पिण्डः = lump जल = water रेखया = by a ring of वलयितः = surrounded by सर्वः = all अपि = even अयं = this ननु = not even अणुः = an atom स्वांशीकृत्य = fractioned it themselves तं = that एव = too संग्र = battle शतै = hundreds राज्ञां = of kings गणा = many भुञ्जते = enjoy ते = they दद्युः = may give ददतः = do give अथवा = or किं = what अपरं = else क्षुद्रा = cheap दरिद्रा = poor भृशं = strange धिग्धक्तान् = contemptible पुरुष = men अधमान् = mean धनकणान् = paltry coins वाञ्छन्ति = beg तेभ्यः = on them अपि = also ये = who

स जातः कोऽप्यासीन्मदनरिपुणा मूर्ध्नि धवलं
कपालं यस्योच्चैर्विनिहितमलंकारविधये ।
नृभिः प्राणत्राणप्रवणमतिभिः कैश्चिदधुना
नमद्भिः कः पुंसामयमतुलदर्पज्वरभरः ॥ ६० ॥

sa jātaḥ ko.apyāsīnmdanaripuṇā mūrdhni dhavalam
kapālam yasyocyairvinihitamalaṅkāravīdhaye .
nṛbhiḥ prāṇatrāṇapraṇamatibhiḥ kaiścīdadhunā
namadbhiḥ kaḥ puṁsāmayamatuladarparajvarabharah .. 60..

His birth is worthwhile indeed, whose death provides his white skull as an ornament on the head of Shiva, Cupid's enemy. Men engrossed in protecting their own lives, flatter others showing immoderate pride, to what purpose?

स = he जातः = born कः = =3Dwho अपि = even आसीत् = placed मदनरिपुणा = by Shiva(enemy of Madana/Cupid) मूर्ध्नि = on the head धवलं = white कपालं = skull यस्य = whose उच्चैः = high विनिहितं = held अलंकारविधये = like an ornament नृभिः = by men प्राण = life त्राण = limb प्रवण = preserving मतिभिः = by those who think of कैश्चिद् = by them अधुना = nowadays नमद्भिः = adored कः = who पुसां = person अयं = this अतुल = incomparable दर्प = pride ज्वर = fever भरः = afflicted with ७ मनःसम्बोधननियमनम् ।

परेषां चेतांसि प्रतिदिवसमाराध्य बहुधा

प्रसादं किं नेतुं विशसि हृदय क्लेशकलितम् ।
प्रसन्ने त्वय्यन्तः स्वयमुदितचिन्तामणिगणो
विविक्तः संकल्पः किमभिलषितं पुष्यति न ते ॥ ६१ ॥

pareṣāṃ cetāṃsi pratīdivasamārādhyā bahudhā
prasādam kiṃ netuṃ viśasi hṛdaya kleśakalitam .
prasanne tvayyantaḥ svayamuditacintāmaṇigaṇo
viviaktaḥ saṅkalpaḥ kimabhilaṣitaṃ puṣyati na te .. 61..

Control of Mind by Wisdom: Winning the favors of others is hard; why then does your heart seek to appease the minds of others? With inward tranquillity and abstaining from social intercourse, wise thought will arise in you spontaneously; and should you wish for anything what will you not acquire?

मनः = mind संबोधन = inculcating wisdom नियमनं = control परेषां = of others चेतांसि = minds प्रतिदिवसं = every day आराध्य = supplicating बहुधा = in various ways प्रसादं = grace किं = why नेतुं = to secure विशसि = enter हृदय = heart क्लेशकलितं = fraught with pain प्रसन्ने = contented त्वय्यन्तः = in your inner self स्वयं = by itself उदित = arising चिन्तामणि = gems of thoughts गणः = many विविक्तः = in solitude संकल्पः = wish किं = whatever अभिलषितं = wished for पुष्यति = nurture न = not ते = they

परिभ्रमसि किं मुधा क्वचन चित्त विश्राम्यतां
स्वयं भवति यद्यथा भवति तत्तथा नान्यथा ।
अतीतमननुस्मरन्नपि च भाव्यसंकल्पयन्
नतर्कितसमागमाननुभवामि भोगानहम् ॥ ६२ ॥

paribhramasi kiṃ mudhā kvacana citta viśrāmyatāṃ
svayaṃ bhavati yadyathā bhavati tattathā nānyathā .
atītamānānusmarannapi ca bhāvyaṣaṅkalpayan
natarkitasamāgamānanubhavāmi bhogānahaṃ .. 62..

Oh Mind! Why do you wander about in vain? Rest somewhere. Whatever happens is bound to happen, of itself, not otherwise. Thus not recalling the past, nor planning for the future, I experience the joys that come, without question.

परिभ्रमसि = wander किं = why मुधा = mind क्वचन = somewhere चित्त = mind विश्राम्यतां = for rest स्वयं = yourself यद्यथा = whatever भवति = happens तत्तथा = that thus नान्यथा = not otherwise अतीत = past मननुस्मरन्नपि = mental memories recalled च = and भाव्य = future संकल्पयन् = desiring नतर्कित = without

debating समागमान् = coming on their own अनुभवामि = experience भोगान् = enjoyments अहं = I

एतस्माद्विरमेन्द्रियार्थगहनादायासकादाश्रय श्रेयोमार्गमशेषदुःखशमनव्यापारदक्षं क्षणात् ।
स्वात्मीभावमुपैहि संत्यज निजां कल्लोललोलां गतिं
मा भूयो भज भङ्गुरां भवरतिं चेतः प्रसीदाधुना ॥ ६३ ॥

etasmādviramendriyārthagahanādāyāsakādāśraya
śreyomārgamaśeṣaduḥkhaśamanavyāpāradakṣaṃkṣaṇāt .
svātmībhāvamupaihi saṃtyaja nijāṃ kallolalolāṃ gatim
mā bhūyo bhaja bhāṅgurāṃ bhavaratiṃ cetaḥ prasīdād-
hunā.. 63..

Therefore, refrain yourself from the perilous maze of sense-objects. Take to the path of supreme welfare that can, in a moment, remove all sorrows. Reach the state of your True Self. Abandon the wavelike agitation and change. Do not cling to the transitory joys of the world, and now seek the tranquillity of the mind.

एतस्मात् = therefore विरम = turn away इन्द्रियार्थ = senses गहनात् = complex आयासकात् = wearisome आश्रय = shelter श्रेयोमार्गं = way of supreme welfare अशेष = total दुःख = sorrow शमन = relief व्यापार = affairs दक्षं = capable of क्षणात् = in a moment स्वात्मीभावं = status of own Self उपैहि = reach संत्यज = give up निजां = your own कल्लोल = wave लोलां = agitated गतिं = movement मा = do not भूयः = again भज = seek भङ्गुरां = transitory भवरतिं = mundane pleasures चेतः = mind प्रसीदाधुना = be calm now

मोहं मार्जय तामुपार्जय रतिं चन्द्रार्धचूडामणौ
चेतः स्वर्गतरङ्गिणीतटभुवामासङ्गमङ्गीकुरु ।
को वा वीचिषु बुद्बुदेषु च तडिल्लेखासु च श्रीषु च
ज्वालाग्रेषु च पन्नगेषु च सुहृद्वर्गेषु च प्रत्ययः ॥ ६४ ॥

mohaṃ mārjaya tāmupārjaya ratim candrārdhacūḍāmaṇau
cetaḥ svargatarāṅgiṇītaṭabhuvāmāsaṅgamaṅgīkuru .
ko vā vīciṣu budbudeṣu ca ṭalillekhāsu ca śrīṣu ca
jvālāgreṣu ca pannageṣu ca suhṛdvargeṣu ca pratyaḥ .. 64..

Clear up all misperception; worship the One in whose crown the gem is the crescent. Situate yourself on the banks of the celestial river, Ganga. How can you rely on waves or bubbles, flashes of lightning, fickle fortune, flames of fire, serpents, or hosts of friends?

मोहं = delusion मार्जय = cleanse तां = them उपार्जय = acquire रतिं = liking चन्द्रार्ध = half-moon, crescent चूडामणौ = gem on the crown(head) चेतः = mind स्वर्ग

= heaven तरङ्गिणी = river तट = banks भुवां = places आसङ्गं = attachment अङ्गीकुरु = accept कः = who वा = or वीचिषु = waves बुद्बुदेषु = bubbles च = and तडिल्लेखासु = flashes of lightning च = and श्रीषु = wealth च = and ज्वालाग्रेषु = flames of fire च = and पन्नगेषु = serpents च = and सुहृद्वर्गेषु = hosts of friends च = and प्रत्ययः = reliability

चेतश्चिन्तय मा रमां सकृदिमामस्थायिनीमास्थया
भूपालभ्रुकुटीकुटीविहरणव्यापारपण्याङ्गनाम् ।
कन्थाकञ्चुकिनः प्रविश्य भवनद्वाराणि वाराणसीः
अध्यापङ्कितषु पाणिपात्रपतितां भिक्षामपेक्षामहे ॥ ६५ ॥

cetaścintaya mā ramāṃ sakṛdimāmasthāyinīmāsthayā
bhūpālabhrukuṭīkuṭīviharaṇavyāpārapaṇyāṅganām .
kanthākañcukinaḥ praviśya bhavanadvārāṇi vārāṇasīḥ
athyāpaṅktiṣu pāṇipātrapatitāṃ bhikṣāmapeṣāmahe .. 65..

Oh Mind! do not dwell on the thought of the capricious goddess of fortune, whose nature resemble the courtesan at the beck and call as the king moves his eyebrows. Clad in rags, and standing at the doors in the streets of Varanasi, let us beg for alms with our hands as bowls.

चेतश्चिन्तय = O heart, think मा = do not रमां = goddess of fortune सकृद् = frail इमां = this अस्थायिनी = wandering आस्थया = haunt भूपाल = king भ्रुकुटी = eyebrow कुटी = wrinkle विहरण = moving व्यापारपणि = business of आङ्गनां = street women कन्थाकञ्चुकिनः = ragged garments प्रविश्य = entering भवन = house द्वाराणि = doors वाराणसीः = in Varanasi अध्यापङ्कितषु = in the streets पाणि = hand पात्र = vessel पतितां = placed भिक्षां = alms अपेक्षामहे = expect

अग्रे गीतं सरसकवयः पार्श्वयोर्दाक्षिणात्याः
पश्चाल्लीलावलयरणितं चामरग्राहिणीनाम् ।
यद्यस्त्वेवं कुरु भवरसास्वादने लम्पटत्वं
नो चेच्चेतः प्रविश सहसा निर्विकल्पे समाधौ ॥ ६६ ॥

agre gītaṃ sarasakavayaḥ pārśvayordākṣiṇātyāḥ
paścāllīlāvalayaraṇitaṃ cāmaragrāhīṇīnām .
yadyastvevaṃ kuru bhavarasāsvādane lampaṭatvaṃ
no ceccetaḥ praviśa sahasā nirvikalpe samādhau .. 66..

If there be music playing in front of you, by your side expert poets from the South, and behind you the courtesans waving fans and shaking their bracelets with a clinking sound, then indulge unstintingly in these worldly pleasures. If not, O Mind! enter the realm of beatitude devoid of all thoughts.

अग्रे = in front गीतं = song सरस = skilful कवयः = poets पार्श्वयो ह = by the side दाक्षिणात्याः = from the South पश्चत् = later लीलावलयरणितं = tinkling of moving bracelets चामर = fan ग्राहिणीनां = women waving यदि = if अस्तु = it be एवं = thus कुरु = do भव = mundane रस = essence आस्वादने = tasting लम्पटत्वं = attachment नो चेत् = otherwise चेतः = mind प्रविश = enter सहसा = absolute निर्विकल्पे = transcending thought समाधौ = meditation

प्राप्ताः श्रियः सकलकामदुधास्ततः किं न्यस्तं पदं शिरसि विद्विषतां ततः किं । संपादिताः प्रणयिनो विभवैस्ततः किं कल्पस्थितास्तनुभृतां तनवस्ततः किम् ॥ ६७ ॥

prāptāḥ śriyaḥ sakalakāmadudhāstataḥ kiṃ nyastaṃ padaṃ śirasi vidviṣatāṃ tataḥ kiṃ . sampādītāḥ praṇayino vibhavaistataḥ kiṃ kalpasthitāstanubhṛtāṃ tanavastataḥ kim .. 67..

What if one acquires wealth that will fulfil all desires? Even stomping on the enemies' heads with one's feet? Or if riches bought friends? Or even if one's body lasts till the end of time?

प्राप्ताः = acquired श्रियः = prosperity सकल = all काम = desire दुधाः = milked ततः किं = what then न्यस्तं = placed पदं = foot शिरसि = on the head विद्विषतां = of the enemies ततः किं = what then संपादिताः = bringing प्रणयिनः = friends विभवैः = by wealth ततः किं = what then कल्पस्थिताः = last till end of world तनुभृतां = embodied beings तनवः = bodies ततः किं = what then

भक्तिर्भवे मरणजन्मभयं हृदिस्थं स्नेहो न बन्धुषु न मन्मथजा विकाराः । संसर्गदोषरहिता विजना वनान्ता वैराग्यमस्ति किमितः परमर्थनीयम् ॥ ६८ ॥

bhaktirbhave maraṇajanmabhayaṃ ḥṛdisthaṃ sneho na bandhuṣu na manmathajā vikārah . saṃsargadoṣarahitā vijana vanāntā vairāgyamasti kimitaḥ paramarthaṇīyam .. 68..

If there be devotion in the heart and the fear of death and birth, no ties to family, nor agitation by passions; when there is the solitude of uninhabited forests, and dispassion, what gain can be better than this?

भक्तिः = devotion भवे = in life मरण = death जन्म = birth भयं = fear हृदिस्थं = in the heart स्नेहः = attachment न = not बन्धुषु = towards kinspeople न = not मन्मथजा = born of lust विकाराः = passions संसर्ग = company दोष = fault रहिता = devoid विजना = without people वनान्ता = in forest वैराग्यं = dispassion अस्ति = is किं = what इतः = beyond this परमर्थनीयं = of supreme value

तस्मादनन्तमजरं परमं विकासि तद्ब्रह्म चिन्तय किमेभिरसद्विकल्पैः । यस्यानुषङ्गिण इमे भुवनाधिपत्य-भोगादयः कृपणलोकमता भवन्ति ॥ ६९ ॥

tasmādanantamajaraṃ paramaṃ vikāsi tadbrahma cintaya kimebhirasadvikalpaiḥ . yasyānuṣaṅgiṇa ime bhuvanādhipatya-bhogādayaḥ kṛpaṇalokamatā bhavanti .. 69..

Therefore, meditate on the infinite, ageless, supreme, luminous Reality. Why these false thoughts about the unreal? The sovereignty over the world, with its accompanying pleasures, will appear as the desires of the petty-minded when compared to the pursuit of Reality.

तस्माद् = therefore अनन्तं = infinite अजरं = ageless परमं = supreme विकासि = effulgent तद् = that ब्रह्म = Reality चिन्तय = meditate किं = what एभिः = by these असद् = unreal विकल्पैः = mental agitation यस्य = whose अनुषङ्गिणः = associating इमे = these भुवन = world अधिपत्य = sovereignty भोगादयः = such enjoyments कृपणलोकमता = desires of pitiable men भवन्ति = become

पातलमाविशसि यासि नभो विलङ्घ्य दिङ्मण्डलं भ्रमसि मानस चापलेन । भ्रान्त्यापि जातु विमलं कथमात्मनीनं न ब्रह्म संस्मरसि निर्वृतिमेशि येन ॥ ७० ॥

pātaḷamāviśasi yāsi nabho vilāṅghya diṅmaṇḍalaṃ bhramasi mānasa cāpalena . bhrāntyāpi jātu vimalaṃ kathamātmanīnaṃ na brahma saṃsmarasi nivṛtīmeśi yena .. 70..

With such a fickle mind, you will enter the nether worlds one moment, fly to the limits of the sky, or wander in all directions. Why, in a floundering manner even, do you not meditate on that Transcendent Truth, of the nature of perfection of your true Self?

पातलं = netherworld आविशसि = enter यासि = go नभः = skies विलङ्घ्य = crossing beyond दिङ्मण्डलं = spheres of all directions भ्रमसि = wander मानस = mind चापलेन = fickle भ्रान्त्यापि = even mistakenly जातु = become विमलं = pure कथं = how आत्मनीनं = in the Self न = not ब्रह्म = highest Truth संस्मरसि = remember well निर्वृतिं = supreme detachment एशि = reach येन = by which ऽ नित्यानित्यवस्तुविचारः ।

किं वेदैः स्मृतिभिः पुराणपठनैः शास्त्रैर्महाविस्तरैः स्वर्गग्रामकुटीनिवासफलदैः कर्मक्रियाविभूमैः । मुक्तवैकं भवदुःखभाररचनाविध्वंसकालानलं स्वात्मानन्दपदप्रवेशकलनं शेषैर्वणिग्वृत्तिभिः ॥ ७१ ॥

kiṃ vedaiḥ smṛtibhiḥ purāṇapaṭhanaiḥ śāstrairmahāvistaraiḥ svargagrāmakuṭīnivāsaphaladaiḥ karmakriyāvibhūmaiḥ . muktvaikaṃ bhavaduḥkhabhāraracanāvīdhvaṃsakālānalaṃ svātmānandapadapraveśakalanam śeṣairvaṇigvṛttibhiḥ .. 71..

8. Discrimination of the Immutable from the Mutable: Of what use is the study of Vedas, scriptures, mythology, the extensive codes, and the bewildering labyrinth of rituals which promise a passage to heaven, which is but a hamlet of hutments? The only way to destroy the burden of life's sorrows like the apocalyptic fire, is that which lets you enter the beatitude of self-realisation. All else is but bartering for profit!

नित्य = immutable अनित्य = mutable वस्तु = essence विचारः = discrimination किं = how much वेदैः = by vedas स्मृतिभिः = by smritis पुराण = puranas पठनैः = by studying शास्त्रैः = by shastras महाविस्तरैः = of immense स्वर्ग = heaven ग्राम = village कुटी = hut निवास = resting place फलदैः = resulting from कर्मक्रियाविभूमैः = by mazes of ceremonials मुक्त्वा = freeing एकं = one भव = life cycles दुःख = sorrow भार = burden रचना = condition विध्वंस = destruction काल = time अनलं = fire स्वात्म = one's own Self अनन्द = bliss पद = place प्रवेश = entrance कलनं = way शेषैः = everything else वणिग्वृत्तिभिः = traders' attitude

यतो मेरुः श्रीमान्निपतति युगान्ताग्निवलितः समुद्रा शुष्यन्ति प्रचुरमकरग्राहनिलयाः ।

धरा गच्छत्यन्तं धरणिधरपादैरपि धृता शरीरे का वार्ता करिकलभकर्णाग्रचपले ॥ ७२ ॥

yato meruḥ śrīmānnipatati yugāntāgnivalitāḥ samudrā śuśyanti pracuramakaraग्रहानिलयाः .gacchatyantam dharanidharapadairapi dhṛtāśarīre kā vārtā karikalabhakarṇāgracapale.. 72..

When the majestic Meru mountain collapses in the fire of the cosmic conflagration; when the oceans, in which reside numerous sharks and other aquatic animals, dry up; when the earth, even though supported by mountains, meets its end; what can you say about this body, which is only as steady as the ear-tip of a baby elephant!

यतः = from where मेरुः = mount Meru श्रीमान् = of great fame निपतति = falls down युगान्तं = at the end of a time cycle अग्नि = fire वलितः = surrounded by समुद्रा = seas शुष्यन्ति = dry up प्रचुर = replete मकर = crocodiles ग्राह = sharks निलयाः = homes धरा = earth गच्छति = goes अन्तं = end धरणि = earth धर = holding पादैः = by the feet अपि = also धृता = held शरीरे = body का = what वार्ता = news करिकलभ = young elephant कर्ण = ear अग्र = tip चपले = unsteady

गात्रं संकुचितं गतिर्विगलिता भ्रष्टा च दन्तावलि-
दृष्टिर्नश्यति वर्धते बधिरता वक्त्रं च लालायते ।
वाक्यं नाद्रियते च बान्धवजनो भार्या न शुश्रूषते
हा कष्टं पुरुषस्य जीर्णवयसः पुत्रोऽप्यमित्रायते ॥ ७३ ॥

gātram saṃkucitam gatirvigalitā bhraṣṭā ca dantāvali-
dṛṣṭirnaśyati vardhate badhiratā vaktram ca lālāyate .
vākyaṃ nādriyate ca bāndhavajano bhāryā na śuśrūṣate
hā kaṣṭam puruṣasya jīrṇavayaṣaḥ putro.apyamitrāyate .. 73..

With feeble limbs, unsteady movements, teeth that have fallen off, poor eye-sight, worsening deafness, drooling mouth,; with relatives disregarding what you say, the wife offering no help, the son turning hostile, such, alas! are the miseries of senility.

गात्रं = limbs संकुचितं = shrivel गतिः = walking विगलिता = unsteady भ्रष्टा = useless च = and दन्तावलिः = rows of teeth दृष्टिः = eyesight नश्यति = lost वर्धते = increases बधिरता = deafness वक्त्रं = mouth च = and लालायते = slobbers वाक्यं = speech न = not अद्रियते = valued च = and बान्धवजनः = relatives भार्या = wife न = not शुश्रूषते = offer service हा = alas कष्टं = misery पुरुषस्य

= man's जीर्ण = old वयसः = in years पुत्रः = son अपि = also अमित्रायते = becomes unfriendly

वर्णं सितं झटिति वीक्ष्य शिरोरुहाणां
स्थानं जरा परिभवस्य तदा पुमांसम् ।
आरोपितास्थिशतकं परिहृत्य यान्ति
चण्डालकूपमिव दूरतरं तरुण्यः ॥ ७४ ॥

varṇaṃ sitaṃ jhaṭiti vikṣya śīroruhāṇāṃ
sthānaṃ jarā paribhavasya tadā pumāṃsam .
āropitāsthīśatakaṃ parihṛtya yānti
caṇḍālakūpamiva dūratarāṃ taruṇyaḥ .. 74..

When hair grows white on a man's head, indicating the disconcert of senility, young women run away from him, like the outcastes' well encircled with bones!

वर्णं = color सितं = white झटिति = instantly वीक्ष्य = seeing शिरोरुहाणां = on the head स्थानं = condition जरा = old age परिभवस्य = caused by तदा = then पुमांसं = man's आरोपित = characterised by अस्थि = bones शतकं = hundreds परिहृत्य = abandoning यान्ति = go चण्डाल = least respected कूपं = well इव = as if दूरतरं = far away तरुण्यः = youthful

यावत्स्वस्थमिदं शरीरमरुजं यावज्जरा दूरतो
यावच्चेन्द्रियशक्तिरप्रतिहता यावत्क्षयो नायुषः ।
आत्मश्रेयसि तावदेव विदुषा कार्यः प्रयत्नो महान्
संदीप्ते भवने तु कूपखननं प्रत्युद्यमः कीदृशः ॥ ७५ ॥

yāvatsvasthamidaṃ śarīramarujaṃ yāvajjarā dūrato
yāvaccendriyaśaktirapratihatā yāvatkṣayo nāyuṣaḥ .
ātmaśreyasi tāvadeva viduṣā kāryaḥ prayatno mahān
saṃdīpte bhavane tu kūpakhananaṃ pratyudyamaḥ kīdṛśaḥ .. 75..

As long as this body is healthy and free of infirmity, as long as senility is distant, as long as the faculties have not lost their vigor, as long as life is not enfeebled, till then should the wise ones make great efforts to reach the supreme goal of life. For what is the use of digging a well when the house is on fire?

यावत् = as long as स्वस्थं = free from disease इदं = this शरीरं = body अरुजं = decrepitude यावत् = as long as जरा = old age दूरतः = far off यावत् = as long as च = and इन्द्रिय = organs शक्तिः = strength अप्रतिहता = unaffected यावत् = so long as क्षयः = decay न = not आयुषः = life आत्मश्रेयसि = for one's own supreme welfare तावत् = till then एव = alone विदुषा = wise कार्यः = deeds प्रयत्नः = efforts महान् = great संदीप्ते =

on fire भवने = house तु = indeed कूप = well खननं = digging प्रत्युद्यमः = setting about कीदृशः = what avails

तपस्यन्तः सन्तः किमधिनिवसामः सुरनदी
गुणोदारान्दारानुत परिचरामः सविनयम् ।
पिबामः शास्त्रौघानुत विविधकाव्यामृतरसान्
न विद्मः किं कुर्मः कतिपयनिमेषायुषि जने ॥ ७६ ॥

tapasyantaḥ santaḥ kimadhinivasāmaḥ suranadī
guṇodārāndārānuta paricarāmaḥ savinayam .
pibāmaḥ śāstraughānuta vīvidhakāvyaṃṛtarasān
na vidmaḥ kiṃ kurmaḥ katipayanimeṣāyūṣi jane .. 76..

Shall we live ascetically on the banks of the heavenly river, or serve humbly our virtuous wives? Shall we drink at the streams of scriptures or the nectarine poetry? With a life-span of a few eye-winks, we do not know what action to take!

तपस्यन्तः = austerities सन्तः = practising किं = what अधिनिवसामः = live सुरनदी = heavenly river गुणोदारान् = virtuous दारानुत = wives परिचरामः = serve सविनयं = humbly पिबामः = drink शास्त्रौघानुत = currents of scripture विविध = varied काव्य = poetry अमृत = nectar रसान् = essence न = not विद्मः = know किं = what कुर्मः = do कतिपय = few निमेष = twinkling of an eye आयुषि = longevity जने = people

दुराराध्याश्चामी तुरगचलचित्ताः क्षितिभुजो
वयं च स्थूलेच्छाः सुमहति फले बद्धमनसः ।
जरा देहं मृत्युर्हरति दयितं जीवितमिदं
सखे नान्यच्छ्रेयो जगति विदुषोऽन्यत्र तपसः ॥ ७७ ॥

durārādhyāścāmī turagacalacittāḥ kṣitibhujo
vayaṃ ca sthūlecchāḥ sumahati phale baddhamanasaḥ .
jarā dehaṃ mṛtyurharati dayitaṃ jīvitamidaṃ
sakhe nānyacchreyo jagati viduṣo.anyatra tapasaḥ .. 77..

These earthly rulers are difficult to please and fickle-minded like the horse, and we have strong desires, and intent on huge gains. Senility gnaws away the body and death steals this dear life. Oh Friend! for the wise nothing is as salutary as austerities.

दुराराध्याः = hard to please च = and अमी = these तुरग = horse चलचित्ताः = restless minds क्षितिभुजः = rulers of the earth वयं = we च = and स्थूलेच्छाः = ambitious सुमहति = vast फले = gain बद्धमनसः = mind bent on जरा = old age देहं = body मृत्युः = death हरति = takes away दयितं = dear जीवितं = life इदं = this सखे = oh,

friend न = not अन्यत् = other छेयः = good जगति = in the world विदुषः = wise अन्यत्र = except तपसः = austerities

माने म्लायिनि खण्डिते च वसुनि व्यर्थे प्रयातेऽर्थिनि क्षीणे बन्धुजने गते परिजने नष्टे शनैर्यौवने । युक्तं केवलमेतदेव सुधियां यज्जह्नुकन्यापयः- पूतग्रावगिरीन्द्रकन्दरतटीकुञ्जे निवासः क्वचित् ॥ ७८ ॥

māne mlāyini khaṇḍite ca vasuni vyarthe prayāte.arthini kṣīṇe bandhujane gate parijane naṣṭe śanairyauvane . yuktaṃ kevalametadeva sudhiyaṃ yajjahnukanyāpayaḥ-pūtagrāvagirīndrakandarataṭīkuñje nivāsaḥ kvacit .. 78..

When honor declines, riches squandered away, flatterers depart, the circle of friends dwindles, attendants leave, and slowly the youth is spent, the wise have only one proper way left to follow—make a home somewhere on the side of a valley in the Himalayas, whose rocks have been made holy by the water of the Ganges.

माने = honor म्लायिनि = faded खण्डिते = ruined च = and वसुनि = wealth व्यर्थे = wasted प्रयाते = gone अर्थिनि = favors क्षीणे = dwindled बन्धुजने = friends गते = departed परिजने = dependents नष्टे = destroyed शनैः = slowly यौवने = youth युक्तं = proper सुधियां = wise यत् = which जह्नुकन्या = Ganga river (daughter of Janhu) पयः = water पूतग्राव = purigied गिरीन्द्र = chief among mountains (Himalaya) कन्दर = valley तटी = on the side कुञ्जे = grove निवासः = shelter क्वचित् = somewhere

रम्याञ्चन्द्रमरीचयस्तृणवती रम्या वनान्तःस्थली रम्यं साधुसमागमावतसुखं काव्येषु रम्याः कथाः । अबिन्दुतरलं रम्यं प्रियाया मुखं सर्वं रम्यमनित्यतामुपगते चित्ते न किञ्चित्पुनः ॥ ७९ ॥

ramyāścandramarīcayastṛṇavatī ramyā vanāntaḥsthālī ramyaṃ sādhusamāgamāvatasukhaṃ kāvyēṣu ramyāḥ kathāḥ . kopopāhitabāṣpabindutaralaṃ ramyaṃ priyāyā mukhaṃ sarvaṃ ramyamanityatāmupagate citte na kiñcītpunaḥ .. 79..

Enchanting are the moonbeams and the verdant outskirts of the forest; delightful is the company of the wise, and the poetry of stories; charming is the beloved's face gleaming in tears of indignation; all is fascinating, except when the mind realises the transience of it all.

रम्याः = delightful चन्द्र = moon मरीचयः = rays तृणवती = grassy plots रम्या = delightful वनान्तःस्थली = in the forests रम्यं = delightful साधु = saint समागमावत =

company of सुखं = joy काव्येषु = in poetry रम्याः = delightful कथाः = stories कोप = anger उपाहित = covered बाष्प = water (tears) बिन्दु = drops तरलं = swimming रम्यं = delightful प्रियाया = of the beloved मुखं = face सर्वं = all रम्यं = delightful अनित्यतां = evanescent उपगते = gone चित्ते = in the mind न = not किञ्चित् = nothing पुनः = again

रम्यं हर्म्यतलं न किं वसतये श्रव्यं न गेयादिकं किं वा प्राणसमासमागमसुखं नैवाधिकप्रीतये । किंतु भ्रान्तपतङ्गपक्षपवनव्यालोलदीपाङ्कुर-च्छायाचञ्चलमाकलय्य सकलं सन्तो वनान्तं गताः ॥ ८० ॥

ramyaṃ harmyatalaṃ na kiṃ vasataye śravyaṃ na geyādikaṃ kiṃ vā prāṇasamāsamāgamasukhaṃ naivādhikapṛītaye . kiṃtu bhrāntapataṅgapakṣapavanavyālolādīpāṅkura-cchāyācāñcalamākalayya sakalaṃ santo vanāntaṃ gatāḥ .. 80..

Living in a palace is pleasant, is it not? Or listening to music with its accompaniments? or the company of women, as dear as life? But wise persons have taken to forest life, having realised that these are as fickle as the shadow of a flickering flame on the fluttering wings of a delirious moth.

रम्यं = pleasurable हर्म्यतलं = palace न = not किं = is it वसतये = to live श्रव्यं = pleasant to listen to न = not गेयादिकं = music with accompaniments किं = is it वा = or प्राण = life समासमागमसुखं = joy of woan's company न = no एव = in fact अधिक = much प्रीतये = pleasing किंतु = but भ्रान्त = hovering पतङ्ग = moth पक्ष = wing पवन = wind व्यालोल = shaken दीपाङ्कुरत् = flame of a lamp छाया = shadow चञ्चलं = unstable आकलय्य = having understood सकलं = all सन्तः = wise ones वनान्तं = to the forest गताः = gone ९ शिवार्चनम् ।

आसंसारत्त्रिभुवनमिदं चिन्वतां तात तादृ-
ञ्जैवास्माकं नयनपदवीं श्रोत्रमार्गं गतो वा ।
योऽयं धत्ते विषयकरिणीगाढगूढाभिमान-
क्षीबस्यान्तःकरणकरिणः संयमानायलीलाम् ॥ ८१ ॥

āsaṃsārātribhuvanamidaṃ cinvatāṃ tāta tādr-
ñnaivāsmākaṃ nayanapadaviṃ śrotramārgaṃ gato vā .
yo.ayaṃ dhatte viṣayakarīṇīgāḍhagūḍhābhimāna-
kṣībasyāntaḥkaraṇakarīṇaḥ saṃyamānāyalīlām .. 81..

9 *Worship of Shiva My son! Since creation, in our search in all the three worlds, we have not seen nor heard anything that can act like a trap to control the mind, deeply and inexplicably infatuated with sensuality, like an elephant wildly excited by the female elephant.*

शिवार्चनं = worship of Shiva आसंसारत् = from the very beginning of creation त्रिभुवनं = three worlds इदं = this चिन्वतां = searching तात = oh dear! तादृक् = like that न = not एव = even अस्माकं = our नयनपदवीं = in sight श्रोत्रमार्गं = in hearing गतः = gone वा = or यः = who अयं = this धत्ते = gives विषयकरिणी = arousing sensuality गाढगूढ = mysterious, and deep अभिमान = pride क्षीबस्य = enraged अन्तःकरणकरिणः = infatuating संयम = control आनाय = elephant trap लीलां = play

यदेतत्स्वच्छन्दं विहरणमकार्पण्यमशनं
सहार्यैः संवासः श्रुतमुपशमैकव्रतफलम् ।
मनो मन्दस्पन्दं बहिरपि चिरस्यापि विमृशन्
न जाने कस्यैष परिणतिरुदारस्य तपसः ॥ ८२ ॥

yadetatsvacchandam viharanamakārpaṇyamāśanam
sahāryaiḥ saṁvāsaḥ śrutamupaśamaikavrataphalam .
mano mandaspandaṁ bahirapi cirasyāpi vimṛśan
na jāne kasyaiṣa pariṇatirudārasya tapasaḥ .. 82..

The vows of roaming freely, eating pure food, associating with holy persons, and cultivating spiritual wisdom, yields only the fruit of a peaceful mind. Even after prolonged contemplation, I fail to understand that such lofty austerities can control the mind and lead it to peace.

यत् = which एतत् = this स्वच्छन्दं = one's own free will विहरणं = wandering अकार्पण्यं = without meanness अशनं = eating सह = with अर्यैः = holy संवासः = company श्रुतं = vedic wisdom उपशम = cessation of worries एकव्रत = sole vow फलं = result मनः = mind मन्दस्पन्दं = restrained बहिः = external अपि = also चिरस्य = long time अपि = also विमृशन् = thoughtfully न = not जाने = know कस्य = whose एष = this परिणतिः = consummation उदारस्य = noble तपसः = austerities

जीर्णा एव मनोरथाश्च हृदये यातं च तद्यौवनं
हन्ताङ्गेषु गुणाश्च वन्ध्यफलतां याता गुणजैर्विना ।
किं युक्तं सहसाभ्युपैति बलवान्कालः कृतान्तोऽक्षमी
हा ज्ञातं मदनान्तकाङ्घ्रियुगलं मुक्त्वास्ति नान्या गतिः ॥ ८३ ॥

jīrṇā eva manorathāśca hṛdaye yātaṁ ca tadyauvanam

hantāṅgeṣu guṇāśca vandhyaphalatāṁ yātā guṇajñairvinā .
kiṁ yuktaṁ sahasābhyupaiti balavānkālaḥ kṛtānto.akṣamī
hājñātaṁ madanāntakāṅghriyugalaṁ muktavāsti nānyāgatiḥ ..83..

The fantasies of the heart are exhausted,; youth has also left the body. Alas! Virtues have proven barren for lack of discriminating admirers. The mighty, unforgiving, all-consuming Death is gathering speed. What is the proper action? Alas! there is no way other than to surrender oneself at the feet of Shiva.

जीर्णा = worn out एव = verily मनोरथाः = fantasies च = and हृदये = in the heart यातं = gone च = and तत् = that यौवनं = youth हन्त = alas! अङ्गेषु = in the body गुणाः = virtues च = and वन्ध्य = barren फलतां = fruit याता = gone गुणजैः = those who appreciate virtue विना = without किं = what युक्तं = proper सहसा = fast अभ्युपैति = coming near बलवान् = powerful कालः = time कृतान्तः = death अक्षमी = relentless हा = alas! ज्ञातं = known मदन = Cupid अन्तक = destroyer अङ्घ्रि = foot युगलं = pair मुक्त्वा = freeing अस्ति = is न = not अन्या = other गतिः = way .83..

महेश्वरे वा जगतामधीश्वरे
जनार्दने वा जगदन्तरात्मनि ।
न वस्तुभेदप्रतिपत्तिरस्ति मे
तथापि भक्तिस्तरुणेन्दुशेखरे ॥ ८४ ॥

maheśvare vā jagatāmadhīśvare
janārdane vā jagadantarātmani .
na vastubhedapratipattirastime
tathāpi bhaktistaruṇenduśekhare .. 84..

Between the great Lord of the universe, Shiva, and the innermost Self of the universe, Vishnu, there is no difference for me. However, my devotion is to Shiva, holding the crescent moon on His head.

महेश्वरे = Shiva वा = or जगतां = of the universe अधीश्वरे = Lord जनार्दने = Vishnu वा = or जगत् = universe अन्तरात्मनि = innermost soul न = not वस्तुभेद = essential difference प्रतिपत्तिः = admission अस्ति = is मे = my तथापि = still भक्तिः = devotion तरुणेन्दु = crescent moon शेखरे = on the crown

स्फुरत्स्फारज्योत्स्नाधवलिततले क्वापि पुलिने
सुखासीनाः शान्तध्वनिषु रजनीषु द्युसरितः ।
भवाभोगोद्विग्नाः शिव शिव शिवेत्युच्चवचसः
कदा यास्यामोऽन्तर्गतबहुलबाष्पाकुलदशाम् ॥ ८५ ॥

sphuratsphārajyotsnādhalitalale kvāpi puline

sukhāsīnāḥ śāntadhvaniṣu rajaniṣu dyusaritaḥ .
bhavābhogodvignāḥ śiva śiva śivetyuccavacasaḥ
kadā yāsyāmo.antargatabahulabāspākuladaśām.. 85..

Sitting peacefully on the banks of the celestial river, in the bright scattered glow of the moonlight, when silence pervades the nights, distressed by the thoughts of birth and death, when shall we roar the names of Shiva, and reach the state of holding back tears of ecstasy?

स्फुरत्स्फार = bright diffused ज्योत्स्ना = moonlight
धवलिततले = white glow क्वापि = somewhere पुलिने
= banks सुखासीनाः = seated happily शान्तध्वनिषु =
soundless silence रजनीषु = at night द्युसरितः = heavenly
river भवामोग = miseries of birth and death उद्विग्नाः =
fearful शिव शिव शिव = repeatedly calling Shiva इति =
thus उच्च = loud वचसः = voice कदा = when यास्यामः
= attain अन्तर्गत = internal बहुल = copious बाष्प =
tears आकुल = ecstasy दशां = condition

वितीर्णे सर्वस्वे तरुणकरुणापूर्णहृदयाः
स्मरन्तः संसारे विगुणपरिणामां विधिगतिम् ।
वयं पुण्यारण्ये परिणतशरच्चन्द्रकिरणाः
त्रियामा नेष्यामो हरचरणचिन्तैकशरणाः ॥ ८६ ॥

vitīrṇe sarvasve taruṇakarunāpūrṇahṛdayāḥ
smarantaḥ saṃsāre viguṇapariṇāmāṃ vidhigatim .
vayaṃ puṇyāraṇye pariṇataśaraṇācandrakiraṇāḥ
triyāmā neṣyāmo haracaraṇacintaikaśaraṇāḥ .. 86..

Forsaking all, with the heart full of the most tender compassion, recalling the sorrowful fate, let us spend the nights in holy forests, in the glow of the autumnal moonbeams, meditating on Siva's feet, our sole shelter.

वितीर्णे = giving away सर्वस्वे = all तरुण = tender करुणा =
compassion पूर्ण = filled with हृदयाः = heart स्मरन्तः =
remembering संसारे = cycles of creation and dissolution
विगुण = undesirable परिणामां = effects विधिगतिं =
destiny वयं = we पुण्य = holy अरण्ये = forest परिणत
= full शरत् = autumnal चन्द्र = moon किरणाः =
rays/beams त्रियामा = nights नेष्यामः = spend हर
= Shiva चरण = feet चिन्ता = meditation एक = only
शरणाः = refuge

कदा वाराणस्याममरतटिनीरोधसि वसन्
वसानः कौपीनं शिरसि निदधानोऽञ्जलिपुटम् ।
अये गौरीनाथ त्रिपुरहरशम्भो त्रिनयन
प्रसीदेति क्रोशन्निमिषमिव नेष्यामि दिवसान् ॥ ८७ ॥

kadā vārāṇasyāmamarataṭinīrodhasi vasan
vasānaḥ kaupīnaṃ śirasi nidadhāno.añjalipuṭam .
aye gaurīnātha tripuraharaśambho trinayana
prasīdeti krośannimiṣamiva neṣyāmi divasān .. 87..

When shall I spend my momentary life on the banks of the heavenly river in Varanasi, wearing just a loin-cloth, holding my folded hands over my head, and weeping loudly, " Oh! Lord of Gauri! Conqueror of the demon Tripura! Ever auspicious and having the third eye (of the Supreme Light)! Have compassion on me! "

कदा = when वाराणस्यां = in Varanasi अमरतटिनीरोधसि =
on the banks of the celestial river वसन् = stay वसानः
= dress कौपीनं = loin cloth शिरसि = on the head
निदधानः = raised अञ्जलिपुटं = folded hands अये = oh!
गौरीनाथ = Shiva (husband of Gauri) त्रिपुरहर = slayer
of Tripura शम्भः = giver of supreme good त्रिनयन =
with three eyes प्रसीद = have mercy इति = thus क्रोशन्
= crying निमिषं = a moment इव = as if नेष्यामि =
spend दिवसान् = days

स्नात्वा गाङ्गेः पयोभिः शुचिकुसुमफलरर्चयित्वा विभो त्वां
ध्येये ध्यानं निवेश्य क्षितिधरकुहरग्रावपर्यङ्कमूले ।
आत्मारामः फलाशी गुरुवचनरतस्त्वत्प्रसादात्स्मरारे
दुःखं मोक्ष्ये कदाहं समकरचरणे पुंसि सेवासमुत्थम् ॥ ८८ ॥

snātvā gāṅgaiḥ payobhiḥ śucikusumaphalararcayitvā vibho tvāṃ
dhyeye dhyānaṃ niveśya kṣitidharakuharagrāvaparyāṅkamūle .
ātmārāmaḥ phalāśī guruvacanaratastvatprasādātsmarāre
duḥkhaṃ mokṣye kadāhaṃ samakaracaraṇe puṃsi sevāsamut-
tham .. 88..

After bathing in the waters of the Ganga, worshipping you with the choicest fruits and flowers, with my mind meditating on you, seated on a bed of stone in a mountain-cave, enjoying the bliss of the Self, surviving on fruits, joyfully engrossed in the spiritual preceptor's instructions, Oh! Cupid's Enemy! when will you free me with your grace, from the sorrow of having served the rich?

स्नात्वा = after bathing गाङ्गेः = by Ganges पयोभिः =
waters शुचि = pure कुसुम = flowers फलः = fruits
अर्चयित्वा = offering विभः = o Lord! त्वां = to you ध्येये
= concentrating ध्यानं = mind निवेश्य = क्षितिधर =
mountain कुहर = cave ग्राव = stony पर्यङ्कमूले = by the
bed आत्मारामः = blissful in the Self फलाशी = eating
fruits गुरु = teacher वचन = words रतः = devoted to
त्वत् = your प्रसादात् = grace स्मरारे = O Thou Enemy

of Cupid! दुःखं = sorrow मोक्ष्ये = freedom कदा = when अहं = I स = with मकर = shark चरणे = feet ["a shark on the feet" (sign of uncommon prosperity)] पुंसि = man सेवा = service समुत्थं = released

एकाकी निःस्पृहः शान्तः पाणिपात्रो दिगम्बरः ।
कदा शम्भो भविष्यामि कर्मनिर्मूलनक्षमः ॥ ८९ ॥

ekākī niḥspr̥haḥ śāntaḥ pāṇipātro digambarah .
kadā śambho bhaviṣyāmi karmanirmūlanakṣamah .. 89..

When shall I be free from the roots of action, leading a life of solitude, dispassion, serenity, with my hands serving as a bowl, and the sky for clothing?

एकाकी = alone निःस्पृहः = free from desire शान्तः = peaceful पाणि = hand पात्रः = vessel दिगम्बरः = naked शम्भो = O Shiva! भविष्यामि = will become कर्म = action निर्मूलन = root out क्षमः = capable

पाणिं पात्रयतां निसर्गशुचिना भैक्षेण संतुष्यतां
यत्र क्वापि निषीदतां बहुतृणं विश्वं मुहुः पश्यताम् ॥
अत्यागेऽपि तनोरखण्डपरमानन्दावबोधस्पृशां
अध्वा कोऽपि शिवप्रसादसुलभः संपत्स्यते योगिनाम् ॥ ९० ॥

pāṇim pātrayatām nisargaśucinā bhaikṣeṇa samtusyatām
yatra kvāpi niṣīdatām bahutṛṇam viśvam muhuḥ paśyatām .
atyāgee .api tanorakhaṇḍaparāmānandāvabodhaspṛśām
adhvā ko .api śivaprasādasulbhaḥ sampatsyate yoginām .. 90..

Using the hands as a bowl, contented with the naturally pure food from alms, resting in any place, constantly viewing the world to be worth no more than a blade of grass, experiencing uninterrupted supreme joy even before the body falls, for such aspirants alone the grace of Shiva makes the path of liberation easy of attainment.

पाणिं = hand पात्रयतां = used like a vessel निसर्ग = nature शुचिना = pure भैक्षेण = by begging alms संतुष्यतां = contented यत्र = where क्वापि = anywhere निषीदतां = resting बहुतृणं = almost a blade of grass विश्वं = world मुहुः = constantly पश्यतां = seeing अत्यागे = giving up अपि = even तनोः = of the body अखण्ड = uninterrupted परम = supreme अनन्द = bliss अवबोधस्पृशां = knowledge अध्वा = path कः = who अपि = even शिवप्रसाद = grace of Shiva सुलभः = easy संपत्स्यते = attain योगिनां = of yogis १० अवधूतचर्या ।

कौपीनं शतखण्डजर्जरतरं कन्था पुनस्तादृशी
नैश्चिन्त्यं निरपेक्षभैक्षमशनं निद्रा श्मशाने वने ।

स्वातन्त्र्येण निरङ्कुशं विहरणं स्वान्तं प्रशान्तं सदा
स्थैर्यं योगमहोत्सवेऽपि च यदि त्रैलोक्यराज्येन किम् ॥ ९१ ॥

kaupīnaṃ śatakhaṇḍajarataramaṃ kanthā punastādṛśī
naiścintyaṃ nirapekṣabhaikṣamaśanaṃ nidrā śmaśāne vane .
svātantryeṇa niraṅkuśaṃ viharaṇaṃ svāntaṃ praśāntaṃ sadā
sthairyaṃ yogamahotsave .api ca yadi trailokyarājyena kim .. 91..

The Way of Life of a Self-Realised Ascetic: Wearing a loin-cloth worn-out and tattered into a hundred rags, with a wrap-around in similar condition, free from anxiety, eating food from alms begged without any expectations, sleeping in a forest or a cremation-ground, roaming freely without hindrance, ever indrawn and calm, and also established in the great joy of Divine union, — for such a one even sovereignty of the three worlds is beneath comparison.

अवधूत = a self-realised ascetic with the highest spiritual freedom चर्या = the way of life कौपीनं = loin cloth शत = hundred खण्ड = torn जर्जरतरं = much worn out कन्था = rag पुनः = again तादृशी = of the same condition नैश्चिन्त्यं = free from all disturbing thoughts निरपेक्ष = without expectation भैक्षं = food got by begging अशनं = eating निद्रा = sleep श्मशाने = in a cremation ground वने = in a forest स्वातन्त्र्येण = freely निरङ्कुशं = without hindrance विहरणं = wandering स्वान्तं = one's mind प्रशान्तं = very peaceful सदा = always स्थैर्यं = steadfastness योग = yoga महोत्सवे = festive joy अपि = also च = and यदि = when त्रैलोक्य = three worlds राज्येन = by sovereignty किं = what

ब्रह्माण्डं मण्डलीमात्रं किं लोभाय मनस्विनः ।
शफरीस्फुरितेनाब्धिः क्षुब्धो न खलु जायते ॥ ९२ ॥

brahmāṇḍam maṇḍalīmātraṃ kiṃ lobhāya manasvinaḥ .
śapharīsphuritenābधिḥ kṣubdhho na khalu jāyate .. 92..

Will the wise ones show greed for this universe, which is but a mere mirage? Indeed, the ocean is not agitated by the movements of a fish!

ब्रह्माण्डं = universe मण्डली = reflection मात्रं = mere किं = what लोभाय = for greed मनस्विनः = wise शफरी = a small fish स्फुरितेन = by movement अब्धिः = ocean क्षुब्धः = agitated न = not खलु = indeed जायते = become

मातर्लक्ष्मि भजस्व कंचिदपरं मत्काङ्क्षिणी मा स्म भूः
भोगेषु स्पृह्यालवस्तव वशे का निःस्पृहाणामसि ।

सद्यःस्यूतपलाशपत्रपुटिकापात्रे पवित्रीकृतै-
भिक्षावस्तुभिरेव संप्रति वयं वृत्तिं समीहामहे ॥ ९३ ॥

mātarlakṣmi bhajasva kaṃcidaparaṃ matkāṅkṣiṇī mā sma bhūh
bhogeṣu sprhayālavastava vaṣe kā niḥsprhāṇāmasi .
sadyaḥsyūtapaalāśapatrapuṭikāpātre pavitrikṛtai-
rbhikṣāvastubhireva saṃprati vayaṃ vṛttiṃ samihāmahe .. 93..

*Oh Mother Lakshmi! devote yourself to someone else!
Do not long for me! Those who covet pleasures are
under your sway; what are you to us who are dispas-
sionate? Now, we want to subsist on alms gathered
and purified in a bowl instantly made from the leaves
of Palasa tree.*

मातः = mother लक्ष्मि = O Laxmi! भजस्व = serve
कंचित् = someone अपरं = else मत् = me काङ्क्षिणी =
long for मा = do not स्म = indeed भू = earthly भोगेषु
= in enjoyments स्पृह्यालवः = desiring तव = your वशे
= captive का = what निःस्पृहाणां = free from desires
असि = are सद्यः = immediately स्यूत = put together
पलाश = palaasha पत्र = leaf पुटिका = ?? पात्रे = vessel
पवित्रीकृतैः = sanctified भिक्षावस्तुभिः = articles obtained
by begging एव = only संप्रति = in the right way वयं
= we वृत्तिं = attitude समीहामहे = wish

महाशय्या पृथ्वी विपुलमुपधानं भुजलता
वितानं चाकाशं व्यजनमनुकूलोऽयमनिलः ।
शरच्चन्द्रो दीपो विरतिवनितासङ्गमुदितः
सुखी शान्तः शेते मुनिरतनुभूतिर्नृप इव ॥ ९४ ॥

mahāśayyā pṛthvī vipulamupadhānaṃ bhujalatā
vitānaṃ cākāśaṃ vyajanaṃanukūloḥayamanilāḥ .
śaraccandro dīpo virativanitāsaṅgamuditāḥ
sukhī śāntaḥ śete muniratanubhūtiṅnṛpa iva .. 94..

*With the earth for a bed, the arms for a large pillow,
the sky for a roof, the gentle breeze for a fan, the au-
tumnal moon for a lamp, renunciation as conjugal bliss,
the sage sleeps in contentment and tranquillity, like a
sovereign of immense glory.*

महा = great शय्या = bed पृथ्वी = earth विपुलं = ample
उपधानं = pillow भुजलता = arms वितानं = canopy च
= and अकाशं = sky व्यजनं = fan अनुकूलः = pleasant
अयं = this अनिलः = breeze शरत् = autumn चन्द्रः =
moon दीपः = light विरति = abnegation वनिता = wife
सङ्गं = company उदितः = elevated (rejoicing) सुखी =
blissful शान्तः = peaceful शेते = sleeps मुनिः = sage

अतनु = not small (undiminished) भूतिः = glory नृप =
king इव = as if

भिक्षाशी जनमध्यसङ्गरहितः स्वायत्तचेष्टः सदा
हानादानविरक्तमार्गनिरतः कश्चित्तपस्वी स्थितः ।
रथ्याकीर्णविशीर्णजीर्णवसनः संप्राप्तकन्थासनो
निर्मानो निरहंकृतिः शमसुखाभोगैकबद्धस्पृहः ॥ ९५ ॥

bhikṣāśī janamadyasaṅgarahitaḥ svāyattaceṣṭaḥ sadā
hānādānaviraktamārganirataḥ kaścittapasvīsthitaḥ .
rathyākīrṇaviśīrṇajīrṇavasanaḥ saṃprāptakanthāsano
nirmāno nirahaṅkṛtiḥ śamasukhābhogaikabaddhasprhāḥ .. 95..

*Living on alms, unattached to the company of people,
ever acting with total freedom, devoted to the path of
dispassion towards the exchange of wealth, such a one
is a true ascetic. Wearing worn-out rags thrown in the
streets, using a blanket received by chance for a seat,
without pride or selfishness, the ascetic wishes solely
for the joy of the controlled mind.*

भिक्षाशी = eating alms जनमध्य = society सङ्गरहितः =
unattached स्वायत्तचेष्टः = free in actions (independent)
सदा = always हानादान = give and take विरक्त =
indifferent मार्ग = path निरतः = pursuing कश्चित् =
who but तपस्वी = engaged in austerities स्थितः = living
रथ्या = in the streets कीर्ण = thrown away विशीर्ण =
shattered जीर्ण = worn out वसनः = garment संप्राप्त =
gotten by chance कन्थ = blanket असनः = seat निर्मानः
= without pride निरहंकृतिः = without egoism शम =
self-control सुखाभोग = enjoying the happiness एकबद्ध
= bound by only one स्पृहः = desiring

चण्डालः किमयं द्विजातिरथवा शूद्रोऽथ किं तापसः
किं वा तत्त्वविवेकपेशलमतियगीश्वरः कोऽपि किम् ।
इत्युत्पन्नविकल्पजल्पमुखरैराभाष्यमाणा जनैः
न क्रुद्धाः पथि नैव तुष्टमनसो यान्ति स्वयं योगिनः ॥ ९६ ॥

caṇḍālaḥ kimayaṃ dvijātirathavā śūdro.atha kiṃ tāpasah
kiṃ vā tattvavivekapeśalamatiyagīśvaraḥ ko.api kim .
ityutpannavikalpajalpmukharairābhāṣyamāṇā janaiḥ
na kruddhāḥ pathi naiva tuṣṭamanaso yānti svayaṃ yoginaḥ .. 96..

*" Is this person an outcaste? or a twice-born? or a
sudra? or an ascetic? or else some master yogi with
the mind filled with philosophical discernment? " When
people address the ascetic thus, doubting and debating
garrulously, the Yogis themselves walk away, neither an-
gry nor pleased.*

चण्डालः = outcaste किं = what अयं = this द्विजातिः = twice-born (initiated in scriptures) अथवा = or शूद्रः = servant अथ = thus किं = what तापसः = ascetic किं = what वा = or तत्त्व = truth विवेक = discrimination पेशल = expert मति = mind योगेश्वरः = supreme yogi kaH - who अपि = also किं = what इति = thus उत्पन्न = arising विकल्प = doubt जल्प = argumentative मुखरैः = garrulously आभाष्यमाणा = accosted जनैः = by people क्रुद्धाः = angry पथि = on the way न = not एव = only तुष्ट = pleased मनसः = mind यान्ति = go स्वयं = own way योगिनः = yogis The creator has provided for serpents air as food, got without violence or effort. Beasts are satisfied with eating sprouting grass and laying on the ground. Likewise, for people intellectually able enough to cross the sea of birth-death cycles, some such means of living has been created. Those who seek this are able to bring to final cessation the play of their natural attributes.

हिंसाशून्यमयत्नलभ्यमशनं धात्रा मरुत्कल्पितं
व्यालानां पशवस्तृणाङ्कुरभुजस्तुष्टाः स्थलीशायिनः ।
संसारार्णवलङ्घनक्षमधियां वृत्तिः कृता सा नृणां
तामन्वेषयतां प्रयान्ति सततं सर्वे समाप्तिं गुणाः ॥ ९७ ॥

hiṃsāsūnyamayatnalabhyamaśanaṃ dhātrā marutkalpitam
vyālānāṃ paśavastrṇāṅkurabhujastuṣṭāḥ sthaliśāyinaḥ .
saṃsārārṇavalaṅghanakṣamadhiyāṃ vṛttiliḥ kṛtā sā nṛṇāṃ
tāmanveṣayatāṃ prayānti satatam sarve samāptiṃ guṇāḥ ..97..

हिंसाशून्यं = without killing अयत्न = without effort लभ्यं = obtainable अशनं = for eating धात्रा = by the Creator मरुत् = air कल्पितं = provided व्यालानां = vicious पशवः = beasts तृण = grass अङ्कुरभुजः = feeding on sprouts तुष्टाः = contented स्थलीशायिनः = lying on ground संसार = transmigratory life अर्णव = ocean लङ्घनक्षम = capable to cross over धियां = intelligence वृत्तिः = inclined to कृता = made सा = that नृणां = of people तां = to them अन्वेषयतां = seeking प्रयान्ति = go सततं = constantly सर्वे = all समाप्तिं = ending गुणाः = qualities (inertia, activity, and understanding)

गङ्गातीरे हिमगिरिशिलाबद्धपद्मसनस्य
ब्रह्मध्यानभ्यसनविधिना योगनिद्रां गतस्य ।
किं तैर्भाव्यं मम सुदिवसैर्यत्र ते निर्विशङ्काः
कण्डूयन्ते जरठहरिणाः स्वाङ्गमङ्गे मदीये ॥ ९८ ॥

gaṅgātīre himagiriśilābaddhapadmāsanasya
brahmadhyānabhyasanavidhināyoganidrām gatasya .

kiṃ tairbhāvyaṃ mama sudivasairyatra te nirviśāṅkāḥ
kaṇḍūyante jarāṭhahariṇāḥ svāṅgamaṅge mādiye .. 98..

Seated in the lotus-posture on a stone in the Himalayas on the banks of the Ganga,; attaining yogic sleep by the practice of meditation on the Supreme Reality; with deer, old with age and free from fear, caressing their bodies against mine—— will such fortune come to me?

गङ्गातीरे = on the banks of river Ganges हिमगिरि = Himalayas शिला = stone बद्ध = bound/sitting पद्मसनस्य = lotus posture ब्रह्म = transcendent truth ध्यान = meditation अभ्यसन = practice विधिना = in the prescribed manner योगनिद्रां = Samadhi (with consciousness of the external world lost) गतस्य = going/falling किं = what तैः = by them भाव्यं = resulting from मम = my सुदिवसैः = happy days यत्र = where ते = they निर्विशङ्काः = fearless कण्डूयन्ते = rub जरठहरिणाः = old deer स्वाङ्गं = own bodies अङ्गे = body मदीये = my

पाणिः पात्रं पवित्रं भ्रमणपरिगतं भैक्षमक्षय्यमन्नं
विस्तीर्णं वस्त्रमाशादशकमचपलं तल्पमस्वल्पमुर्वी ।
येषां निःसङ्गताङ्गीकरण परिणतस्वान्तसंतोषिणस्ते
धन्याः संन्यस्तदैन्यव्यतिकरनिकराः कर्म निर्मूलयन्ति ॥ ९९ ॥

pāṇiḥ pātraṃ pavitraṃ bhramaṇaparigataṃ bhaiḥṣamakṣayyamannaṃ
vistīrṇaṃ vastramāśādaśakamacapalaṃ talpamasvalpamurvī .
yeṣāṃ niḥsaṅgatāṅgikaraṇa pariṇatasvāntasantoṣiṇaste
dhanyāḥ saṃnyastadainyavyatikaranikarāḥ karma nirmūlayanti .. 99..

The hands serving as a sacred bowl, subsisting on the never-dwindling alms obtained while roaming, the vast expanse of the sky serving as a dress, and the earth for a stable, spacious bed—people with such dispassion are blessed indeed, for they have renounced the poverty of attitude seeking mundane pleasures and thus giving up worldly contacts, and inwardly contented in heart fulfilled by accepting solitude, and thus able to uproot all actions (the roots of future rebirths and deaths).

पाणिः = hand पात्रं = vessel पवित्रं = pure भ्रमण = wandering परिगतं = obtained भैक्षं = alms अक्षय्यं = never running short अन्नं = food विस्तीर्णं = ample वस्त्रं = cloth आशा = space दशकं = ten directions अचपलं = fixed तल्पं = bed अस्वल्पं = spacious उर्वी = wide earth येषां = whose निःसङ्गत = without associating अङ्गीकरण = absorb परिणत = matured स्वान्त = inwardly संतोषिणः = blissful ते = they धन्याः = blessed संन्यस्त = forsaking

दैन्य = deprivation व्यतिकर = contact निकरः = best of objects कर्म = actions निर्मूलयन्ति = root out

मातर्मेदिनि तात मारुत सखे तेजः सुबन्धो जल
भ्रातर्व्योम निबद्ध एव भवतामन्त्यः प्रणामाञ्जलिः ।
युष्मत्सङ्गवशोपजातसुकृतस्फारस्फुरन्निर्मल-
ज्ञानापास्तसमस्तमोहमहिमा लीये परब्रह्मणि ॥ १०० ॥

mātarmedini tāta māruta sakhe tejaḥ subandho jala
bhrātarvyoma nibaddha eva bhavatāmantyaḥ praṇāmāñjaliḥ .
yuṣmatsaṅgavaśopajātasukṛtasphārasphurannirmala-
jñānāpāstasamastamohamahimā liye parabrahmaṇi.. 100..

*Oh Mother Earth! Oh Wind, my Father! Oh Fire,
my friend! Oh Water, my good relative! Oh Sky, my
Brother! With clasped hands this is my concluding salu-
tations to you! My association with you all resulted in
an accumulation of scintillating merits, culminating in*

*abundance of pure knowledge, which helped me over-
come the marvellous sway of Unreality! May I now
unite with the Transcendent Truth!*

मातः = O Mother मेदिनि = Earth तात = O Father मारुत
= Wind सखे = O Friend तेजः = Fire सुबन्धः = O my
good relative जल = Water भ्रातः = O Brother व्योम =
Sky निबद्ध = tied to एव = only भवतां = with you all
अन्त्यः = last प्रणाम = salutations अञ्जलिः = clasped
hands युष्मत् = with you all सङ्गवश = association with
उपजात = developed सुकृत = good deeds, merits स्फार
= wide स्फुरत् = trembling, resplendent निर्मल = with-
out blemish, pure ज्ञान = knowledge अपास्त = discard
समस्त = all मोह = delusion महिमा = wondrous power
लीये = merge परब्रह्मणि = in the Transcendent Reality

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Please send corrections to sanskrit@cheerful.com
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