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# Vairagya Shatakam with Translation

वैराग्यशतकम् सार्थम्

## Document Information

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Text title : Vairagya Shatakam by bhartRihari with translation

File name : vairagya\_mean.itx

Category : shataka, major\_works, bhatrihari

Location : doc\_z\_misc\_major\_works

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Description-comments : vairAgya from Bhartrihari@s three hundred-verse sets

Latest update : January 22, 1999, June 17, 2018

Send corrections to : sanskrit at cheerful dot c om

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March 24, 2024

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## Vairagya Shatakam with Translation

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### वैराग्यशतकम् सार्थम्

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१ तृष्णदूषणम् ।

यूडोत्तंसितयन्द्रयारुडलिकायञ्चच्छिभाभास्वरो

लीलादग्धविलोलकामशलभः श्रेयोदशात्रे स्फुरन् ।

अन्तःस्कूर्जदपारमोडतिमिरप्राग्भारमुख्याटयन्ः

येतःसद्मनि योगिनां विजयते ज्ञानप्रदीपो हरः ॥ १ ॥

#### 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!

तृष्ण = thirst (of desire)

दूषणं = condemnation

यूड = head

उत्तंसित = made an ornament

यन्द्र = moon

यारु = beautiful

डलिका = partially opened buds

यञ्चच्छिभा = lambent beams

भास्वरः = shining sun

लीला = sport

दग्ध = burnt up

विलोल = unsteady

काम = passion

शलभः = a moth

श्रेयोदश = circumstances of prosperity

अग्रे = in front of

स्फुरन् = appearing

अन्तःस्फूर्जत् = spreading forth in the heart

अपार = endless

मोड = ignorance

तिमिर = night

प्राग्भारं = heavy mass at the front

उच्य्याटयन्ः = smites away

चेतः = heart

समनि = in the temple of

योगिनिं = of the yogi

विजयते = proves victorious

ज्ञानप्रदीपः = light of knowledge

उरः = Siva

भ्रान्तं देशमनेकदुर्गविषमं प्राप्तं न किञ्चित्फलं

त्यक्त्वा जातिकुलाभिमानमुच्चितं सेवा कृता निष्फला ।

भुक्तं मानविवर्जितं परगृहेष्वाशङ्कया काकवत्

तृषणो जृम्भसि पापकर्मपिशुने नाद्यापि सन्तुष्यसि ॥ २ ॥

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

दुर्गं = 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

कृत्वा = having performed

निष्फला = fruitless

भुक्तं = fed

मान = honor

विवर्जितं = devoid of

परगृहेशु = in others' homes

आशङ्कया = hankering after gain

ककवत् = like a crow

तृष्णे = thirsting desire

जृम्भसि = increases

पापकर्मपिशुने = indicative of evil deeds

न अद्य अपि = not now even

सन्तुष्यसि = satisfied

उत्प्राप्तं निधिशङ्कया क्षितितलं धाता गिरिर्धातवो

निस्तीर्णः सरितां पतिर्नृपतयो यत्नेन संतोषिताः ।

मन्त्राराधनतत्परेण मनसा नीताः श्मशाने निशाः

प्राप्तः काण्वराटकोऽपि न मया तृष्णे सकामा भव ॥ ३ ॥

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.

उत्पातं = dug

निधि = precious metals

शङ्कया = in quest of

क्षितितलं = earth

ध्मात्ता = smelted

गिरेः = stones

धातवः = precious metals

निस्तीर्णः = crossed

सरितां = oceans

पतिः = chief

नृपतयः = royal

यत्नेन = with effort

संतोषितः = favored

मन्त्र = incantations

आराधन = worship

तत्परेण = utmost effort

मनसा = mentally

नीताः = carried out

श्मशाने = cremation grounds

निशाः = nights

प्राप्तः = achieved

काण्वराटकः = a broken cowrie

अपि = even

न = not

मया = by me

तृष्ये = desire

सकामा = satisfied

भव = be

भलावापाः सोढाः कथमपि तदाराधनपरैः

निगृह्यान्तर्भाष्यं हसितमपि शून्येन मनसा ।

कृतो वित्तस्तम्भप्रतिहतधियामञ्जलिरपि  
त्वमाशे भोधाशे डिमपरमतो नर्तयसि माम् ॥ ४ ॥

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?

भल = wicked

आलापाः = talk

सोढाः = shabby

कथमपि = somehow

तत् = that

आराधनपरैः = servile attendance

निगृह्य = suppressing

अन्तर्भाष्यं = 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!

भोधाशे = with hopes thwarted

किं = what

अपरं = other

अतः = hence

नर्तयसि = dance

मि = me

अमीषां प्राणानां तुलितबिसिनीपत्रपयसां  
 कृते किं नास्माभिर्विगलितविवेकैर्व्यवसितम् ।  
 यदाढ्यानामग्रे द्रविणमदनिसंज्ञमनसां  
 कृतं वीतरिडैर्निजगुणकथापातकमपि ॥ ५ ॥

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

आढ्यानां = of the rich

अग्रे = in the presence

द्रविणमदन = pride of wealth

निसंज्ञ = stupefied

मनसां = minds

कृतं = committed

वीत = without

रिडैर् = shame

निजगुण = own virtues

कथा = reciting

पातकं = sin

अपि = even

क्षान्तं न क्षमया गृहोचितसुभं त्यक्तं न संतोषतः

सोढा द्युःसहशीतवाततपनक्लेशा न तमं तपः ।

ध्यातं वित्तमडर्निशं नियमितप्राणैर्न शम्भोः पदं

तत्तत्कर्म कृतं यदेव मुनिभिस्तैस्तैः इलैर्वञ्चिताः ॥ ६ ॥

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

गृहोचितसुभं = comforts of home-life

त्यक्तं = renounced

न = not

संतोषतः = with contentment

soDhA

द्युःसह = inclement

शीत = cold

वात = wind

तपन = heat

क्लेश = suffered inclement weather

न = not

तमं = heated

तपः = austerities

ध्यातं = meditating

वित्तं = money

अडर्निशं = day and night



नियमित = controlled

प्राणैः = breath and vital forces

न = not

शम्भोः = of Shiva

पदं = feet

तत्तत्कर्म = those very acts

कृतं = done

यद्येव = which verily

मुनिभिः = by reclusive saints

तैस्तैः = those only

कृण्वैः = of good results

वञ्चिताः = deprived of

भोगा न भुक्त्वा वयमेव भुक्त्वाः

तपो न तप्तं वयमेव तप्ताः ।

कालो न यातो वयमेव याता-

स्तृषणा न जृष्टा वयमेव जृष्टाः ॥ ७ ॥

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 senility.

भोगा = worldly pleasures

न = not

भुक्त्वा = enjoyed

वयं येव = we ourselves

भुक्त्वाः = eaten up

तपः = austerities

न = not

तप्तं = performed

वयं येव = we ourselves

तप्ताः = burnt

कालः = time

न = not

यातः = gone

वयं अेव = we ourselves

यातः = gone

तृषण = desire

न = not

शुर्ण = reduced

वयं = we

अेव = alone

शुर्णः = aged

वलीभिर्भुभमाकान्तं पलितेनाङ्कितं शिरः ।

गात्राणि शिथिलायन्ते तृषणैका तरुणायते ॥ ८ ॥

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

वली = with wrinkles

भुभं = face

आकान्तं = attacked

पलितेन = grey hair

अङ्कितं = painted white

शिरः = head

गात्राणि = limbs

शिथिलायन्ते = enfeebled

तृषणैका = desire alone

तरुणायते = rejuvenating

निवृत्ता भोगेच्छा पुरुषबहुमानोऽपि गलितः

समानाः स्वर्थाः सपदि सुदृष्टो ज्वितसमाः ।

शनैर्यष्टयुत्थानं धनतिमिररुद्धे य नयने

अल्लो मूढः कायस्तदपि मरणापाययकितः ॥ ९ ॥

With desires receding, even much respect of many dropping away, dear friends close to my heart fleeing to heaven, standing up slowly with

the help of a stick, eyesight 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

सुदुष्टः = dear friends

श्रुवितसमाः = as much as life

शनैः = slowly

यष्ट्युत्थानं = raise oneself slowly with the help of a staff

घनतिमिररुद्धे = covered by dense cataracts

थ = and

नयने = eyes

अछे = alas

मूढः = stupidity

कायः = the body

तदपि = even then

मरणापायचकितः = wonders at the thought of death

आशा नाम नदी मनोरथजला तृषणातरङ्गाकुला

रागग्राहवती वितर्कविहगा धैर्यद्रुमध्वंसिनी ।

मोडावर्तसुदुस्तरातिगहना प्रोत्तुङ्गचिन्तातटी

तस्याः पारगता विशुद्धमनसो नन्दन्ति योगीश्वराः ॥ १० ॥

Hope, like a river, with fantasies as water, agitated by waves of desires;  
attachments to various objects serving 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)

विडगा = birds

धैर्य = courage

द्रुम = tree

ध्वंसिनी = destroyer

मोडावर्त = whirlpools of ignorance

सुदुस्तर = impassable

अति = great

गहना = deep

प्रेतुङ्ग = precipitous

चिन्ता = anxiety

तटी = banks

तस्याः = their

पारगताः = cross beyond

विशुद्ध = purified

मनसः = mind

नन्दन्ति = enjoy

योगीश्वराः = great yogis

विषयपरित्यागविडम्बना ।

न संसारोत्पन्नं चरितमनुपश्यामि कुशलं

विपाकः पुण्यानां जनयति भयं मे विमृशतः ।

मडद्भिः पुण्यौघैश्चिरपरिगृहीताश्च विषया

महान्तो जायन्ते व्यसनमिव दातुं विषयिणाम् ॥ ११ ॥

I do not see true well-being accruing from actions repeated 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. Attachment to pleasures only brings more misery.

विषय = sensual objects

परित्याग = giving up

विडम्बना = futile efforts

न = not

संसारोत्पन्न = produced through life after life

चरितं = performed

अनुपश्यामि = see

कुशलं = well-being

विपाकः = accumulation

पुण्यानि = of virtues

जनयति = engenders

भयं = fear

मे = in me

विमृशतः = on deep thinking

महद्भिः = by great

पुण्य = merit

ओद्यैः = stream

चिर = constant

परिगृहितः = earned

च = and

विषया = sensual pleasures

महान्तः = greatly

जायन्ते = produces

व्यसनमिव = misery

दातुं = giving

विषयिणाम् = those attached to pleasures

अवश्यं यातारश्चिरतरमुषित्वापि विषया  
 विद्योगे को भेदस्त्यजति न जनो यत्स्वयममून् ।  
 प्रजन्तः स्वातन्त्र्यादतुलपरितापाय मनसः  
 स्वयं त्यक्त्वा ङ्येते शमसुभमनन्तं विदधति ॥ १२ ॥

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

श्चिरतरं = long time

उषित्वापि = even after staying

विषया = sensual pleasures

विद्योगे = departure

ः = what

भेदः = difference

त्यजति = give up

न = not

जनः = people

यत्स्वयममून् = that of their own accord

प्रजन्तः = leave

स्वातन्त्र्यात् = on their own

अतुल = incomparable

परितापाय = misery

मनसः = mental

स्वयं = by themselves

त्यक्त्वा = give up

ङ्येते = verily these

शम = self-control

सुभं = happiness

अनन्त = infinite

विदधति = specially give

ब्रह्मज्ञानविवेकनिर्मलधियः कुर्वन्त्यहो दुष्करं

यन्मुञ्चन्त्युपभोगभाञ्जयपि धनान्येकान्ततो निःस्पृहाः ।

सम्प्राप्तान् पुरा न सम्प्रति न य प्राप्तौ दृढप्रत्ययान्

वाञ्छामात्रपरिग्रहानपि परं त्यक्तुं न शक्ता वयम् ॥ १३ ॥

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

मुञ्चन्त्य् = discard

उपभोगभाञ्जयपि = bringing enjoyment

धनानि = wealth

येकान्ततः = wholly

निःस्पृहाः = those devoid of craving

सम्प्राप्तान् = not obtained

पुरा = in the past

न = not

सम्प्रति = in the present

न = not

य = 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  
 आनन्दाम्रुकणान्पिबन्ति शकुना निःशङ्कमङ्कुशयाः ।  
 अस्माकं तु मनोरथोपरचितप्रासादवापीतट-  
 कीडाकाननकेलिकौतुकजुषामायुः परं क्षीयते ॥ १४ ॥

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

अम्रुकणान् = tear drops

पिबन्ति = drink

शकुना = birds

निःशङ्क = without fear

अङ्कुशयाः = sitting on laps

अस्माकं = our

तु = indeed



मनोरथ = fantasies

उपस्थित = 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 निजदेलमात्रम् ।

वस्त्रं विशीर्णशतभाण्डमथी च कन्था

डा डा तथापि विषया न परित्यजन्ति ॥ १५ ॥

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

अेकवारं = once a day

शय्या = bed

च = and

भूः = earth

परिजनः = attendants

वस्त्रं = dress

विशीर्णं = worn out

शतभाण्डमथी = torn in hundred pieces

च = and

कन्था = patched up

डा = alas

डा = alas

तथापि = even then

विषया = sensual craving

न = not

परित्यजन्ति = give up

स्तनौ मांसग्रन्थी कनककलशावित्युपमितौ

मुषं श्लेष्मागारं तदपि य शशाङ्केन तुलितम् ।

अवन्मूत्रकलीत्रं करिवरशिरस्पर्धि जघनं

मुहुर्निन्द्यं त्रुषं कविजनविशेषैर्गुरु कृतम् ॥ १६ ॥

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

मुषं = mouth

श्लेष्म = saliva/phlegm

अगारं = seat

तदपि = yet

य = and

शशाङ्केन = to the moon

तुलितं = compared to

अवन् = flowing

मूत्र = urine

किलेत्रं = fouled

करिवर = elephant

शिर = head

स्पर्धि = likened to

जघनं = hip and loins

मुडुर्निन्धं = ever despicable

रूपं = form

कविजन = poets

विशेषैः = especially

गुरुः = great

कृतं = done

अेको रागिषु राजते प्रियतमादेडार्धडारी डरो

नीरागेषु जनो विमुक्तललनासङ्गो न यस्मात्परः ।

दुर्वारस्मरभाषपन्नगविषव्याविद्धमुग्धो जनः

शेषः कामविडम्बितान्न विषयान्भोक्तुं न भोक्तुं क्षमः ॥ १७ ॥

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.

अेकः = one, unique

रागिषु = sensual

राजते = stands out

प्रियतमा = beloved

देड = body

अर्धडारी = sharing

डरः = Siva

नीरागेषु = among the dispassionate

जनः = people

विमुक्त = free

ललना = woman

सङ्गः = company

न = not

यस्मात् = from which

परः = superior

दुर्वारस्मर = irresistible, Cupid

भाष = arrow

पन्नग = snake

विष = poison

व्याधिद्ध = smitten

मुग्धः = stupefied

जनः = people

शेषः = rest

कामविडम्बितान् = infatuated by love

न = not

विषयान्भोक्तुं = enjoying desires

न = not

भोक्तुं = give up

क्षमः = able

अजानन्दाढात्थं पततु शलभस्तीप्रदडने

स मीनोऽप्यज्ञानाद्दडिशयुतमश्नातु पिशितम् ।

विजानन्तोऽप्येते वयमिड विपज्जालजटिलान्

न मुग्ध्यामः कामानडड गडनो भोडमडिमा ॥ १८ ॥

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

दाढात्थं = burning power

पततु = falls

शलभः = moth

तीप्र = glowing

दडने = in fire

स = that

मीनः = fish

अपि = also

अज्ञानाद् = due to ignorance

वडिश = fish-hook

युतं = with

अश्रातु = fish also due to ignorance eats from the hook

पिशितं = bait

विज्ञानन्तः = intellectual understanding

अपि = even

अते = herewith

वयमिह = we here

विपज्जलजटिलान् = complex and dangerous

न = not

मुञ्चामः = give up

कामानल्ल = sensuality

गहनः = profound

मोहमहिमा = power of delusion

तृषा शुष्यत्यास्ये पिबति सलिलं शीतमधुरं

क्षुधार्तः शाल्यान्नं क्वलयति मांसादिकलितम् ।

प्रदीप्ते कामाग्नी सुदृढतरमाविऽगति वधूं

प्रतीकारं व्याधेः सुभमिति विपर्यस्यति ज्ञनः ॥ १९ ॥

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,hunger,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

शाल्यान्नं = cooked food

क्वलयति = eats

मांसादिकवितं = made delicious by adding meat, etc.

प्रदीप्ते = aroused

कामाग्नौ = fiery desire

सुदृढतरं = very firmly

आबिङ्गति = embraces

वधूं = wife

प्रतीकारं = opposing

व्याधेः = diseases

सुप्रमिति = happiness

विपर्यस्यति = upset

जनः = persons

तुङ्गं वेश्म सुताः सतामभिमताः संप्र्यातिगाः सम्पदः

कल्याणी दयिता वयश्च नवमित्यज्ञानमूढो जनः ।

मत्वा विश्वमनश्चरं निविशते संसारकारागृहे

संदृश्य क्षणान्गुरं तदभिलं धन्यस्तु संन्यस्यति ॥ २० ॥

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

संप्र्यातिगाः = immeasurable

सम्पदः = wealth

कल्याणी = beneficent

दयिता = charitable

वयः = age

च = and

नवं = young

एति = thus

अज्ञान = ignorance

मूढः = deluded

जनः = persons

मत्वा = thinking

विश्वं = world

अनश्वरं = permanent

निविशते = regard

संसार = world cycles (creation-dissolution)

कारागृहे = prison

संदृश्य = having seen

क्षणभंगुरं = momentariness

तदभिलं = all that

धन्यस्तु = blessed indeed

संन्यस्यति = renounces

याग्यादैन्यदूषणम् ।

दीना दीनमुपैः सदैव शिशुडैराङ्गुष्ठज्ज्वालाभरा

कोशद्विभिः क्षुधितैर्निरन्नविधुरा दृश्या न चेद्रेडिनी ।

याग्याभङ्गभयेन गद्गदगलत्पुट्यद्विलीनाक्षरं

डो देडीति वदेत्स्वदग्धजठरस्यार्थं मनस्वी पुमान् ॥ २१ ॥

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?"

याग्या = supplicant attitude

दैन्य = poverty

दूषणं = condemnation

दीना = suffering

दीनमुपैः = piteous faces

सदैव = always

शिशुकैः = by children

आकृष्ट = pulling

जुर्जा = worn out

अम्भरा = clothes

कोशद्भिः = crying

क्षुधितैर्निरन्नविधुरा = hungry without food

दृश्या = seeing

न = not

येद् = if it be

गेहिनी = one's wife

याञ्चा = request

भङ्ग = refusal

भयेन = fear of

गद्गदगलत् = choking

त्रुट्यद् = faltering

विलीन = jumbled

अक्षरं = voice

ः = who

देहीति = give me, thus

वदेत् = speaks

स्व = one's own

दग्ध = on fire

जठरस्थ = of the stomach

अर्थे = for the sake of

मनस्वी = wise

पुमान् = man

अभिमतमडामानग्रन्धिप्रभेदपटीयसी

गुरुतरगुणग्रामाम्भोजस्कुटोज्ज्वलयन्द्रिका ।

विपुलविलसल्लज्जवल्लीवितानकुठारिका

जठरपिठरी दृष्पूरेयं करोति विडम्बनम् ॥ २२ ॥

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 modesty— such is the hard mockery of filling the pit of  
the stomach

अभिमतमडामानग्रन्थिप्रभेदपटीयसी = fond self-respect,like  
knots,being cleverly cut

गुरुतरगुणग्रामाभोजस्फुटोज्ज्वलचन्द्रिका = greatly valued  
virtues of the lotus in bright moonlight

विपुलविलसलज्जवल्लीवितानकुठारिका = great modesty,growing  
abundantly like creepers, cut by a scythe

जठरपिठरी = pit of the stomach

दृष्पूरैयं = hard to fill

करोति = do

विऽम्भनं = undoing

पुण्ये ग्रामे वने वा मडति सितपटश्चन्नपालिं कपालिं

ड्यादाय न्यायगर्भद्विजडुतडुतभुग्धूमधूमोपकण्ठे ।

द्वारं द्वारं प्रविष्टो वरमुदरदरीपूरणाय क्षुधातो

मानी प्राणैः सनाथो न पुनरनुद्दिनं तुल्यकुल्येषु दीनः ॥ २३ ॥

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

मडति = great

सित = white

पटश्चन्नपालिं = cloth covering

कपालिं = begging bowl

उ = indeed

आदाय = taking

न्यायगर्भ = experts in rituals

द्विज = brahmanas

दुतदुतभुग् = sacrificial fires

धूम = smoke

धूम्र = 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

गङ्गातरङ्गकण्ठाशीकरशीतलानि

विद्याधराध्युषितयारुशिवातलानि ।

स्थानानि किं छिभवतः प्रलयं गतानि

यत्सावमानपरपिण्डरता मनुष्याः ॥ २४ ॥

Have the Himalayan ranges, cooled by the fine spray from the waves of the Ganges, and with the beautiful rocky plateaus habited by celestial musicians, dissolved and disappeared, prompting people to disgrace themselves by depending on others for their livelihood?

गङ्गातरङ्ग = waves of Ganges

कण्ठा = minute bits

शीकर = spray

शीतलानि = cool

विधाधर = celestial beings expert in the arts

अध्युषित = inhabited

थारु = beautiful

शिला = rock

तलानि = plateaus

स्थानानि = places

किं = why

उमिवतः = rocky

प्रलयं = destruction

गतानि = gone

यत् = which

सावमान =humiliated

परपिण्डरता = dependent on others

मनुष्याः = human beings

किं कन्दः कन्दरेभ्यः प्रलयमुपगता निर्जरा वा गिरिभ्यः

प्रध्वस्ता वा तरुभ्यः सरसकृलभृतो वल्कलिन्यश्च शाभाः ।

वीक्ष्यन्ते यन्मुषानि प्रसभमपगतप्रश्रयाणां पलानां

दुःखामस्वल्पवित्तस्मथपवनवशान्नर्तितभ्रूलतानि ॥ २५ ॥

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

कन्दः = roots/herbs

कन्दरेभ्यः = from caves

प्रलयमुपगता = disappeared

निर्जरा = 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

यन्मुखाणि = whose faces

प्रसभं = extremely

अपगत = devoid of

प्रश्रयाणां = good breeding

भलानां = wicked

दुःख = misery

आप्त = acquired

स्वल्प = little

वित्त = wealth

स्मय = arrogance

पवन = wind

वशान् = moved by

नर्तित = dancing

भ्रू = eye-brow

लतानि = creepers

पुण्यैर्मूलकृद्वैस्तथा प्रणयिनीं वृत्तिं कुरुष्वधुना

भूशय्यां नवपल्लवैरकृपाणैरुत्तिष्ठ यावो वनम् ।

क्षुद्राणामविवेकमूढमनसां यत्रेश्वराणां सदा

वित्तव्याधिविकारविह्वलगिरां नामापि न श्रूयते ॥ २६ ॥

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

भूशय्यां = 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

विह्वल = excruciating

गिरां = talk

नामापि = even the name

न = not

श्रूयते = heard

कुलं स्वेच्छालभ्यं प्रतिवनमभेदं क्षितिरुडं

पयः स्थाने स्थाने शिशिरमधुरं पुण्यसरिताम् ।

मृदुस्पर्शा शय्या सुललितलतापल्लवमयी

सङ्गन्ते सन्तापं तदपि धनिनां द्वारि कृपणाः ॥ २७ ॥

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.

कुलं = fruit

स्वेच्छा = at will

लभ्यं = got

प्रतिवनं = in every forest

अभेदं = without sorrow

क्षितिरुडं = 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

सङ्गन्ते = suffer

सन्तापं = grief

तदपि = still

धनिनां = of the wealthy

द्वारि = at the doors

कृपणाः = pitiable

ये वर्तन्ते धनपतिपुरः प्रार्थनाद्दुःखभाजो  
ये थाल्यत्वं दधति विषयाक्षेपपर्याप्तबुद्धेः ।  
तेषामन्तःस्फुरितलसितं वासराणि स्मरेयं  
ध्यानच्छेदे शिखरि कुडरग्रावशय्यानिषण्णः ॥ २८ ॥

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

थाल्यत्वं = and meanness

दधति = given to

विषय = sensual pleasures

आक्षेपपर्याप्त = contented

बुद्धेः = minds

तेषां = their

अन्तःस्फुरित = inwardly arising

लसितं = smiling

वासराणि = days

स्मरेयं = remember

ध्यानच्छेदे = in intervals of meditation

शिखरि = on the mountain

कुडर = cave

ग्रावशय्या = bed of stone

निषण्णः = lying

ये सन्तोषनिरन्तरप्रमुदितास्तेषां न भिन्ना मुदो

ये त्वन्ये धनलुब्धसंकुलधियस्तेषां न तृषणा लता ।

एत्थं कस्य कृतं कृतः स विधिना कीदृक्पदं सम्पदां  
स्वात्मन्येव समामलेममडिमा मेरुर्न मे रोचते ॥ २८ ॥

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

त्यन्ये = others

धन = wealth

लुब्ध = greed

संकुल = confounded

विधयः = reason

तेषां = of those

न = not

तृषण = thirst, craving

उत्त = killed

एत्थं = such

कस्य = whose

कृते = done

कृतः = finished

स = that

विधिना = by the Creator

कीदृक्पदं = thus



सम्पदां = wealth

स्वात्मन्येव = in itself

समाप्त = end

डेम = gold

महिमा = glory

मेरुर्न = not Meru (mountain of gold)

मे = to me

शेयते = like

बिक्षाडारमदैन्यमप्रतिसुभं भीतिश्छिदं सर्वतो

दुर्मात्सर्यमदाभिमानमथनं दुःखौघविध्वंसनम् ।

सर्वत्रान्वडमप्रयत्नसुखं साधुप्रियं पावनं

शम्भोः सत्रमवार्यमक्षयनिधिं शंसन्ति योगीश्वराः ॥ ३० ॥

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.

बिक्षा = alms

आडारं = food

अदैन्यं = not humiliating

अप्रतिसुभं = pleasure, not dependent(earning,social duty,etc)

भीतिश्छिदं = devoid of fear

सर्वतः = totally

दुर्मात्सर्यं = wicked envy

मद = arrogance

अभिमान = pride

मथनं = destruction

दुःख = sorrow

ओघ = flow

विध्वंसनं = removal

सर्वत्र = everywhere

अन्वळं = everyday

अप्रयत्न = with little effort

सुलभं = easily

साधुप्रियं = dear to the holy persons

पावनं = purifying

शम्भोः = Siva's

सन्नं = feeding house

अवार्थं = accessible

अक्षयनिधिं = inexhaustible

शंसन्ति = praise

योगीश्वराः = perfected yogis

भोगास्थैर्यवर्णनम् ।

भोगे रोगभयं कुले श्युतिभयं वित्ते नृपालाद्भयं

माने दैन्यभयं बले शिपुभयं रूपे जराया भयम् ।

शास्त्रे वादिभयं गुणो भलभयं काये कृतान्ताद्भयं

सर्वं वस्तु भयान्वितं भुवि नृणां वैराग्यमेवाभयम् ॥ ३१ ॥

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

अस्थैर्य = transitoriness

वर्णनं = description

भोगे = in enjoyment

रोग = disease

भयं = fear

- कुले = in lineage  
 अ्युतिभयं = fear of disgrace  
 वित्ते = in wealth  
 नृपालाद्भयं = 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  
 भलभयं = fear of the wicked  
 काये = in body  
 कृतान्ताद्भयं = fear of death  
 सर्वं = all  
 वस्तु = existence  
 भयान्वितं = pervaded by fear  
 भुवि = in this world  
 नृणां = of persons  
 वैराग्यं = renunciation  
 अेव = alone  
 अभयं = fearless
- आकान्तं मरणेन जन्म जराया यात्युज्ज्वलं यौवनं  
 सन्तोषो धनलिप्सया शमसुप्तं प्रौढाङ्गनाविभ्रमैः ।  
 लोकेर्मत्सरिभिर्गुणा वनभुवो व्यादैर्नृपा दृर्जनैः  
 अस्थैर्येण विभूतयोऽप्युपलता अस्तं न किं केन वा ॥ ३२ ॥

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

शमसुभं = joy of self-control

प्रौढ = clever

अङ्गना = women

विभ्रमैः = wiles

लोकैः = people's

मत्सरिभिः = envy

गुणान् = virtues

वनभुवः = forests

व्याधैः = by beasts of prey

नृपा दुर्जनैः = kings by the unscrupulous

अस्थैर्येषां = by transience

विभूतयः = powers

अपि = even

उपहतं = destroyed

ग्रस्तं = afflicted by

न = not

किं = what

केन = by what

वा = indeed

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

एव = 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

स्तोकाभ्येव दिनानि यौवनसुभस्कृतिः प्रियासु स्थिता ।

तत्संसारमसारमेव निभिलं बुद्ध्या बुधा बोधकाः

लोकानुग्रहपेशवेन मनसा यत्नः समाधीयताम् ॥ ३४ ॥

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

स्तोकाभ्येव = few, indeed

दिनानि = days

यौवन = youth

सुभस्कृतिः = buoyancy of happiness

प्रियासु = loved ones

स्थिता = stays

तत् = that

संसारं = wheel of existence

असारं = that wheel of life, with no substance

अथेव = verily

निष्कलं = all

बुद्ध्या = knowing

बुधा = wise ones

बोधकाः = preachers

लोक = humanity

अनुग्रह = benefit

पेशलेन = motivated for

मनसा = in their minds

यत्नः = effort

समाधीयतां = to attain equanimity

भोगा मेघवितानमध्यविलसत्सौदामिनीचञ्चला

आयुर्वायुविधट्टिताञ्जपटलीलीनाम्बुवद्भङ्गुरम् ।

लोला यौवनलालसास्तनुभृतामित्याकलय्य द्रुतं

योगे धैर्यसमाधिसिद्धसुलभे बुद्धिं विधध्वं बुधाः ॥ ३५ ॥

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

विधट्टित = dispersed

अञ्ज = lotus

पटली = leaf

लीन = attached

अम्बुवत् = like water

भङ्गुरं = insecure

लोला = unsteady

यौवन = youth

लालसाः = desires

तनु = body

भृतां = bearing

एति = thus

आकलयथ = realising

द्रुतं = speedily

योगे = in union with the Divine

धैर्यं = patience

समाधि = equanimity

सिद्ध = attained

सुलभे = easily

बुद्धिं = mind/intellect

विधध्वं = fix

बुधाः = wise ones

आयुः कल्लोललोलं कतिपयदिवसस्थायिनी यौवनश्रीः

अर्थाः संकल्पकल्पा धनसमयतडिद्धिभ्रमा भोगपूगाः ।

कण्ठाश्लेषोपगूढं तदपि य न चिरं यत्प्रियाभिः प्रणीतं

ब्रह्मण्यसाक्तचित्ता भवत भवभयाम्भोधिपारं तरीतुम् ॥ ३६ ॥

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

धनसमय = autumnal

तडित् = lightning

विलम्बा = occasional flashes

भोगपूगाः = whole series of enjoyments

कण्ठाश्लेष = around the neck

उपगूढं = embrace

तदपि = yet

य = and

न = not

चिरं = long

यत् = which

प्रियाभिः = by the loved ones

प्रणीतं = given

brahmaNi in Brahman

आसक्त = engrossed

चित्त = mind

भवत = your

भव = existence

भय = fear

अम्बोधि = ocean

पारं = beyond

तरीतुं = to cross over

कृच्छ्रेणामेध्यमध्ये नियमिततनुभिः स्थीयते गर्भवासे

कान्ताविश्लेषदुःखव्यतिकरविषमो यौवने शोपभोगः ।

वामाक्षीणामवज्ञाविडसितवसतिर्वृद्धभावोऽप्यसाधुः

संसारं रे मनुष्या वदत यदि सुषुप्तं स्वल्पमप्यस्ति किञ्चित् ॥ ३७ ॥

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?

दृश्येण = with difficulty

अमेध्य = impure matter

मध्ये = amidst

नियमिततनुभिः = with the body cramped

स्थीयते = resides

गर्भवासे = in the womb

कान्ति = 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

संसारै = in the wheel of life

हे = oh!

मनुष्या = men

वदत = say

यदि = when

सुखं = happiness

स्वल्पं = a little

अपि = even

अस्ति = exists

किञ्चित् = small

व्याघ्रीव तिष्ठति जरा परितर्जयन्ती

रोगाश्च शत्रव एव प्रहरन्ति देहम् ।

आयुः परिस्रवति भिन्नघटादिवाम्भो

लोकस्तथाप्यदितमाचरतीति चित्रम् ॥ ३८ ॥

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

परितर्जयन्ती = frightens

रोगाः = diseases

च = and

शत्रव = enemies

एव = like

प्रहरन्ति = attack

देहं = body

आयुः = life

परिस्रवति = flows

भिन्न = broken

घटात् = pot

एव = as if

अम्भः = water

लोकः = people

तथापि = even then

अदितं = wicked

आचरतीति = perform

चित्रं = wonderful

भोगा भङ्गुस्वृत्तयो बहुविधास्तैरेव यायं भवः

तत्कस्थेऽहं कृते परिभ्रमत रे लोकाः कृतं चेष्टितैः ।

आशापाशशतोपशान्तिविशदं येतः समाधीयतां

कामोत्पत्तिवशात्स्वधामनि यदि श्रद्धेयमस्मद्भयः ॥ ३८ ॥

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

भङ्गुस्वर = transient

वृत्तयः = nature

बहुविधाः = various

तैः = by them

येव = only

यायं = and this

भवः = world

तत् = that

कस्थे = of which

अहं = 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

काम = desire

उत्पत्तिवशात् = arising from

स्वधामनि = in its Supreme Foundation

यदि = if

श्रद्धेयं = faith

अस्मद् = our

वचः = word

ब्रह्मेन्द्रादिमरुद्गणस्तृणकणान्यत्र स्थितो मन्यते

यत्स्वादाद्विरसा भवन्ति विभवास्त्रैलोक्यराज्यादयः ।

भोगः कोऽपि स अेक अेव परमो नित्योदितो जृम्भते

भो साधो क्षणभंगुरे तदितरे भोगे रतिं मा कृथाः ॥ ४० ॥

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

आद्यः = and other wealth

भोगः = enjoyments

कोऽपि = who even

स = he

એક = one

એવ = only

પરમઃ = supreme

નિત્યોદિતઃ = immutable

જૃમ્ભતે = increases

ભો = oh!

સાધો = saint!

ક્ષણભંગુરે = transitory

તદિતરે = that other

ભોગે = enjoyment

રતિ = pleasures

મા = do not

કૃથાઃ = engross

કાલમહિમાનુવર્ણનમ્ ।

सा शम्भा नगरी मलान्स नृपतिः सामन्तयुद्धं य तत्

पार्श्वे तस्य य सा विदग्धपरिषत्ताश्चन्द्राभिम्बाननाः ।

ઉદ્ભૂતઃ સ ય રાજપુત્રનિવહસ્તે બન્દિનસ્તાઃ કથાઃ

સર્વં યસ્ય વશાદગાત્સ્મૃતિપથં કાલાય તસ્મૈ નમઃ ॥ ૪૧ ॥

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

महा-स = that great

नृपतिः = king

सामन्तयुक्तं = surrounded by

य = and

तत् = that

पार्श्वे = side

तस्य = his

य = and

सा = that

विदग्ध = crafty

परिषत्ताः = counsellors

चन्द्र = moon

बिम्ब = disk

आननाः = faces

उद्धृतः = wayward

स = he

य = and

राजपुत्रनिवृत्ते = wayward princes

अन्दिनस्तः = courtiers

कथाः = songs

सर्वं = all

यस्य = whose

वशात् = influenced

अगात् = went

स्मृति = memory

पथं = way

कालाय = Father Time

तस्मै = to him

नमः = salutations

यत्रानेकः क्वचिदपि गृहे तत्र तिष्ठत्यथैको

यत्राप्येकस्तदनु बहवस्तत्र नैकोऽपि यान्ते ।

एत्थं नेथौ रजनिदिवसौ लोलयन्द्वाविवाक्षौ

कालः कव्यो भुवनकृलके कीडति प्राणिशारैः ॥ ४२ ॥

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

अेकः = one

यत्र = where

अपि = even

अेकः = one

तदनु = afterward

बहवः = many

तत्र = there

न = not

अेकः = one

अपि = even

य = and

अन्ते = in the end

एत्थं = thus



नेथौ = these two

रजनिदिवसौ = night and day

लोलयन् = throws

द्वाविवाक्षौ = the two dice

कालः = time

कल्पः = clever, dextrous

भुवनकुलके = checkerboard of life

क्रीडति = plays

प्राणिशारैः = with creatures

आदित्यस्य गतागतैरुदरुः संक्षीयते जिवितं

व्यापारैर्बहुकार्यभारगुरुभिः कालोऽपि न ज्ञायते ।

दृष्ट्वा जन्मजराविपत्तिमरणं त्रासश्च नोत्पद्यते

पीत्वा मोडमयीं प्रमादमदिरामुन्मत्तभूतं जगत् ॥ ४३ ॥

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

अदरुः = day after day

संक्षीयते = shortens

जिवितं = life

व्यापारैः = affairs

बहुकार्य = many duties

भार = burden

गुरुभिः = heavy

कालोऽपि = even time

न = not

ज्ञायते = not felt

दृष्ट्वा = seeing

जन्म = birth

जरा = old age

विपत्ति = calamity

मरणं = death

त्रासः = fear

थ = and

नोत्पद्यते = not produce

पीत्वा = drinking

मोहमयीं = producing delusion

प्रमाद = stupefying

मदिरां = wine

उन्मत्त = mad

भूतं = become

जगत् = world

रात्रिः सैव पुनः स श्वेव दिवसो मत्वा मुधा जन्तवो

धावन्त्युद्यमिनस्तथैव निभृतप्रारब्धतत्तच्छ्रियाः ।

व्यापारैः पुनरुक्तभूत विषयैरित्थंविधेनामुना

संसारैश्च कदर्थिता वयमहो मोहान्न लज्जामहे ॥ ४४ ॥

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

श्वेव = even

दिवसः = day

मत्वा = seeing

मुधा = vainly

जन्तवः = creatures

धावन्ति = run

उद्यमिनः = persistently  
 तथैव = similarly  
 निभूत = set in motion  
 प्रारब्ध = results of past deeds  
 तत्तत्क्रियाः = 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  
 वयमलः = we alas  
 मोक्षान्न = not deluded  
 लज्जामडे = ashamed

न ध्यातं पदमीश्वरस्य विधिवत्संसारविच्छिन्नये  
 स्वर्गाद्धारकवाटपाटनपटुर्धर्मोऽपि नोपार्जितः ।  
 नारी पीनपयोधरोरुयुगलं स्वप्नेऽपि नाविद्गितं  
 मातुः केवलमेव यौवनवनच्छेदे कुहारा वयम् ॥ ४५ ॥

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 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  
 विच्छिन्नये = for destroying the (bondage) of the world

स्वर्ग = heaven

द्वारकवाट = panels of the door

पाटनपटुः = dextrous in breaking open

धर्मः = merit

अपि = even

नोपार्जितः = not accumulated

नारी = woman

पीन = rounded

पयोधरः = breasts

युगलं = pair

उरु = thigh

स्वप्नेऽपि = even in dream

नालिङ्गितं = embraced

मातुः = mother

केवलं = essentially

अेव = only

यौवन = youth

वन = garden

च्छेदे = destroying

कुठारा = hatchet

वयं = we

नाभ्यस्ता प्रतिवाटिवृन्दमनी विधा विनीतोचिता

भङ्गाग्रैः करिकुम्भपीठदलनैर्नाडं न नीतं यशः ।

कान्ताकोमलपल्लवाधररसः पीतो न चन्द्रोदये

तारुण्यं गतमेव निष्कलमखी शून्यालये दीपवत् ॥ ४६ ॥

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

वृन्दमनी = conquering groups

विद्या = knowledge

विनीतोचिता = properly acquired

भङ्गाग्रैः = by the sword-points

करि = elephant

कुम्भपीठ = temples

दहनैः = smashing

नाकं = heaven

न = not

नीतं = taken

यशः = success

कात्त = woman

कोमल = tender

पल्लवाधर = bud-like lower lips

रसः = juice secreting from

पीतः = drunk

न = not

चन्द्रोदये = at moon-rise

तारुण्यं = youth

गतं = gone

अथ = indeed

निष्फलमथो = fruitless, alas

शून्यालये = deserted home

दीपवत् = like a lamp

विद्या नाधिगता क्लङ्कुरङ्किता वित्तं च नोपार्जितं

शुश्रूषापि समाहितेन मनसा पित्रोर्न सम्पादिता ।

आलोलायतलोचनाः प्रियतमाः स्वप्नेऽपि नाविङ्गिताः

कालोऽयं परपिण्डलोपतया काकैरिव प्रेर्यते ॥ ४७ ॥

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

कलङ्कुरङ्गिता = faultless

वित्तं = wealth

च = and

नोपार्जितं = not earned

शुश्रूषापि = even service

समाङ्गितेन = with due concern

मनसा = mentally

पित्रोर्न = not to parents

सम्पादिता = rendered

आलोलायतलोचनः = dancing eyes

प्रियतमाः = beloved

स्वप्नेऽपि = in dream even

नाविद्गताः = not embraced

कालोऽयं = this time

परपिण्डलोलुपतया = greed for others' food

कङ्कैरिव = like crows

प्रेर्यते = motivates

वयं येभ्यो जाताश्चिरपरिचिता एव भवु ते

समं यैः संवृद्धाः स्मृतिविषयतां तेऽपि गमिताः ।

छदानीमेते स्मः प्रतिदिवसमासन्नपतना

गतास्तुल्यावस्थां सिङ्कतिलनदीतीरतरुभिः ॥ ४८ ॥

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

चिरपरिचित = known to Eternity(dead)

अेव = thus

अलु = indeed

ते = they

समं = together

वैः = with whom

संवृद्धः = brought up

स्मृतिविषयता = subjects of memory

तेऽपि = they also

गमिताः = have become

छदानीमेते = 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 तदर्थं गतं

तस्यार्थस्य परस्य सार्धमपरं बालत्ववृद्धत्वयोः ।

शेषं व्याधिवियोगदुःखसहितं सेवाद्विभिर्नीयते

शुभे वारितरङ्गयञ्चलतरे सौभ्यं कुतः प्राणिनाम् ॥ ४८ ॥

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 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

तर्ध = half

गतं = spent

तस्य = of that

अर्धस्य = half

परस्य = other

च = and

अर्ध = 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

जुवे = in life

वारि = water

तरङ्ग = ripples

चञ्चलतरे = fluctuating rapidly

सौख्यं = happiness

कुतः = where

प्राणिनां = of creatures

क्षणां बालो भूत्वा क्षणमपि युवा कामरसिङ्गः

क्षणां वित्तैर्हीनः क्षणमपि च सम्पूर्णाविलयः ।



जराञ्जुर्दुर्गैर्नट एव वलीमण्डिततनुः

नरः संसारान्ते विशति यमधानीयवनिङ्काम् ॥ ५० ॥

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

सम्पूर्णाविभवः = full of wealth

जरा = old age

ञ्जुर्दुः = worn out

अङ्गैः = body

नट = actor

एव = as if

वली = wrinkle

मण्डित = covered

तनुः = body

नरः = human

संसारान्ते = at the end of life

विशति = enters

यमधानी = death's abode

यवनिङ्काम् = ??

यतिनृपतिसंवाद्यवर्णनम् = ??

त्वं राजा वयमप्युपासितगुरुप्रज्ञाभिमानोन्नतः  
 भ्यातस्त्वं विभवैर्यशांसि डवयो द्दिक्षु प्रतन्वन्ति नः ।  
 इत्थं मानधनातिद्वूरुभयोरप्यावयोरन्तरं  
 यद्यस्मासु पराङ्मुषोऽसि वयमध्येकान्ततो निःस्पृहाः ॥ ५१ ॥

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

वर्णनं = description

त्वं = you

राजा = king

वयं = we

अपि = also

उपासित = serving

गुरु = teacher

प्रज्ञा = wisdom

अभिमान = pride

उन्नतः = elevated

भ्यातस्त्वं = famous, you

विभवैर्यशांसि = by wealth and success

डवयोः = the learned

द्दिक्षु = 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  
 अकान्ततः = perfectly  
 निःस्पृहः = indifferent

अर्थानामीशिषे त्वं वयमपि च गिरामीशमले यावदर्थं  
 शूरस्त्वं वादिदुर्षव्युपशमनविधावक्षयं पाटवं नः ।  
 सेवन्ते त्वां धनाढ्या मतिमल्लतये मामपि श्रोतुकामा  
 मय्यास्था न ते येत्वयि मम नितरामेव राजन्ननास्था ॥ ५२ ॥

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  
 गिरामीशमले = lords of speech  
 यावदर्थं = in all senses  
 शूरस्त्वं = hero, you are  
 वादि = debaters  
 दुर्ष = pride

व्युपशमनविधौ = subduing

अक्षयं = unfailling

पाटवं = skill

नः = our

सेवन्ते = serve

त्वां = you

धनाढ्या = wealthy

मति = mind

मल = impurities

उतये = to destroy

मामपि = me too

श्रीतुङ्गामा = desirous of learning

mayi in me

अपि = also

आस्था = regard

न = not

ते = to you

येत् = if it be

त्वयि = in you

मम = my

नितरां = absolutely

अेव = quite

राजन् = o king

ननास्था = no regard

वयमिड परितुष्टा वल्कलैस्त्वं दृकूलैः

सम एव परितोषो निर्विशेषो विशेषः ।

स तु भवतु दरिद्रो यस्य तृष्णा विशाला

मनसि च परितुष्टे कोऽर्थवान्को दरिद्रः ॥ ५३ ॥

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

एतद् = here

परितुष्टा = satisfied

वल्कलैः = tree-bark as clothes

त्वं = you

दृक्कूलैः = rich dresses

सम = similar

एव = 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

कोऽर्थवान् = who rich, who

दरिद्रः = poor

फलमलमशनाय स्वाद्दु पानाय तोयं

क्षितिरपि शयनार्थं वाससे वल्कलं च ।

नवधनमधुपानभ्रान्तसर्वेन्द्रियाणां

अविनयमनुमन्तुं नोत्सहे दुर्जनानाम् ॥ ५४ ॥

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

शयनार्थ = to sleep on

वाससे = to dress

वल्कलं = tree-barks

थ = and

नव = new

धन = riches

मधुपान = drinking intoxicant wine

भ्रान्त = deluded

सर्वेन्द्रियाणि = all senses

अविनयं = disrespect

अनुमन्तुं = to approve

न = not

उत्सहे = enthused

दुर्जनानां = of the wicked

अशीमहि वयं भिक्षामाशावासो वसीमहि ।

शयीमहि महीपृष्ठे दुर्वीमहि किमीश्वरैः ॥ ५५ ॥

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

दुर्वीमहि = shall we have to do

किं = what

ईश्वरैः = with the rich

न नटा न विटा न गायका

न च सभ्येतरवादयुज्यवः ।

नृपभीक्षितुमत्र के वयं

स्तनभारानमिता न योषितः ॥ ५६ ॥

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

सभ्येतरवादयुज्यवः = experts in disputations

नृपं = king

ईक्षितुं = seeing

अत्र = here

के = who

वयं = we

स्तनभारानमिता = seductive mistresses

न = not

योषितः = desiring

विपुलदृढयैरीशैरेतज्जगज्जमितं पुरा

विधृतमपरैर्दत्तं यान्यैर्विजित्य तृणं यथा ।

एतद् द्विभुवनान्यन्ये धीराश्चतुर्दश भुञ्जते

कतिपयपुरस्वाम्ये पुंसां कश्चिन्मदञ्जवरः ॥ ५७ ॥

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

दृढयैः = 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

एतद् = here

खि = indeed

भुवनानि = worlds

अन्ये = others

धीराः = heroes

चतुर्दश = fourteen

भुञ्जते = enjoy

कतिपय = for what then

पुर = towns

स्वाम्ये = sovereignty over

पुंसि = men

क = who

अेष = this

मद = arrogance

ज्वरः = feverish



अभुक्तायां यस्यां क्षणमपि न जातं नृपशतः  
 भुवस्तस्या लाभे क एव अङ्गमानः क्षितिभृताम् ।  
 तदंशस्याप्यंशे तदवयववेशेऽपि पतयो  
 विषादे कर्तव्ये विदधति जडाः प्रत्युत मुदम् ॥ ५८ ॥

The earth has not been left unenjoyed, even for a moment, 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

एव = as if

अङ्गमानः = high honor

क्षितिभृतां = earth

तत् = that

अंशस्य = of a portion

अपि = even

अंशे = portion

तत् = that

अवयव = limb

वेशे = part

अपि = even

पतयः = fallen

विषादे = in grief

कर्तव्ये = in duty

विदधति = give

जडाः = stupid

प्रत्युत = on the contrary

मुदं = joy

मृत्पिण्डो जलरेभया वलयितः सर्वोऽप्यथं नन्वणुः

स्वांशीकृत्य तमेव संगरशतै राज्ञां गणा भुञ्जते ।

ते दधुर्ददतोऽथवा डिमपरं क्षुद्रा हरिद्रा भृशं

धिञ्चिक्तान्पुरुषाधमान्चनकणान्वाञ्छन्ति तेभ्योऽपि ये ॥ ५८ ॥

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

रेभया = by a ring of

वलयितः = surrounded by

सर्वः = all

अपि = even

अथं = this

नन्वु = not even

अणुः = an atom

स्वांशीकृत्य = fractioned it themselves

तं = that

अेव = too

संगर = battle

शतै = hundreds

राज्ञां = of kings

गणा = many

भुञ्जते = enjoy

ते = they

दधुः = may give

ददतः = do give

अथवा = or

किं = what

अपरं = else

क्षुद्रा = cheap

दरिद्रा = poor

भृशं = strange

धिञ्छिक्तान् = contemptible

पुरुष = men

अधमान् = mean

धनकणान् = paltry coins

वाञ्छन्ति = beg

तेभ्यः = on them

अपि = also

ये = who

स जातः कोऽप्यासीन्मदनरिपुणा मूर्ध्नि धवलं

कपालं यस्थोऽर्थैर्विनिहितमलंकारविधये ।

नृभिः प्राशत्राणप्रवणमतिभिः कैश्चिदधुना

नमद्भिः ङः पुंसाभयमतुलदर्पज्वरभरः ॥ ६० ॥

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

ङः = who

अपि = even

आसीत् = placed

मदनरिपुणा = by Shiva(enemy of Madana/Cupid)

भ्रूङ्घ्रि = on the head  
 धवलं = white  
 कपालं = skull  
 यस्य = whose  
 उच्यैः = 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  
 पुंसि = person  
 अयं = this  
 अतुल = incomparable  
 दर्प = pride  
 ज्वर = fever  
 भरः = afflicted with  
 मनःसम्बोधननियमनम् ।  
 परेषां चेतांसि प्रतिदिवसमाराध्य बहुधा  
 प्रसादं किं नेतुं विशसि लृप्त्य क्लेशकलितम् ।  
 प्रसन्ने त्वय्यन्तः स्वयमुदितचिन्तामणिगणो  
 विविक्तः संकल्पः किमभिलषितं पुष्यति न ते ॥ ६९ ॥

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

सम्भोधन = inculcating wisdom

नियमनं = control

परेषां = of others

येतांसि = minds

प्रतिदिवसं = every day

आराध्य = supplicating

बहुधा = in various ways

प्रसादं = grace

किं = why

नेतुं = to secure

विशसि = enter

दृढय = heart

क्लेशकलितं = fraught with pain

प्रसन्ने = contented

त्वथ्यन्तः = 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 क्वयन चित्त विश्राम्यतां

स्वयं भवति यद्यथा भवति तत्तथा नान्यथा ।

अतीतमननुस्मरन्नपि य भाव्यसंकल्पयन्

नतर्कितसमागमाननुभवामि भोगान् ॥ ६२ ॥

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

भाष्य = future

संकल्पयन् = desiring

नतर्कित = without debating

समागमान् = coming on their own

अनुभवामि = experience

भोगान् = enjoyments

अहं = I

येतस्माद्धिरमेन्द्रियार्थगलनादायासकादाश्रय

श्रेयोमार्गमशेषदुःखशमनव्यापारदक्षं क्षणात् ।

स्वात्मीभावमुपैछि संत्यज निजां कल्लोललोलां गतिं

मा भूयो भज भङ्गुरां भवरतिं येतः प्रसीदाधुना ॥ ६३ ॥

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.

अेतस्मात् = therefore

विरम = turn away

छन्द्रियार्थ = senses

गडनात् = complex

आयासकात् = wearisome

आश्रय = shelter

श्रेयोमार्ग = way of supreme welfare

अशेष = total

दुःख = sorrow

शमन = relief

व्यापार = affairs

दक्ष = capable of

क्षणात् = in a moment

स्वात्मीभाव = status of own Self

उपैछि = reach

संत्यज = give up

निज = your own

डल्लोल = wave

लोल = agitated

गति = movement

मा = do not

भूयः = again

भज = seek

भङ्गुरं = transitory

भवरति = mundane pleasures

चेतः = mind

प्रसीदधुना = be calm now

मोडं मारुजय तामुपारुजय रतिं चन्द्रार्धयूडामणौ

येतः स्वर्गतरङ्गिणीतटभुवामासङ्गमङ्गीकुरु ।  
 को वा वीथिषु बुद्बुदेषु च तडिल्लेभासु च श्रीषु च  
 ज्वालाग्रेषु च पन्नगेषु च सुदृढर्गेषु च प्रत्ययः ॥ ६४ ॥

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

ति = them

उपार्जय = acquire

रति = liking

चन्द्रार्ध = half-moon, crescent

यूडामणौ = gem on the crown(head)

येतः = mind

स्वर्ग = heaven

तरङ्गिणी = river

तट = banks

भुवा = places

आसङ्गं = attachment

अङ्गीकुरु = accept

ः = who

वा = or

वीथिषु = waves

बुद्बुदेषु = bubbles

च = and

तडिल्लेभासु = flashes of lightning

च = and

श्रीषु = wealth

च = and

ज्वालाग्रेषु = flames of fire



थ = and

पन्नगेषु = serpents

थ = and

सुदृढर्गेषु = hosts of friends

थ = and

प्रत्ययः = reliability

येतश्चिन्तय मा रमां सकृदिमाभस्थायिनीमास्थया  
 भूपालभ्रुकुटीकुटीविडरएव्यापारपणयाङ्गनाम् ।  
 कथाकञ्चुकिनः प्रविश्य भवनद्वाराणि वाराणसी  
 रथ्यापङ्क्तिषु पाणिपात्रपतितां भिक्षामपेक्षामहे ॥ ६५ ॥

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.

येतश्चिन्तय = O heart, think

मा = do not

रमां = goddess of fortune

सकृद् = even once

धमां = this

अस्थायिनी = wandering

आस्थया = haunt

भूपाल = king

भ्रुकुटी = eyebrow

कुटी = wrinkle

विडरए = moving

व्यापारपणि = business of

आङ्गनां = street women

कथाकञ्चुकिनः = ragged garments

प्रविश्य = entering

भवन = house

द्वाराणि = doors

वाराणसी: = in Varanasi

अथ्यापङ्क्तिषु = in the streets

पाणि = hand

पात्र = vessel

पतितं = placed

भिक्षां = alms

अपेक्षामहे = expect

अत्रे गीतं सरसकवयः पार्श्वयोर्दाक्षिणात्याः

पश्चात्लीलावलयरञ्जितं यामरग्राहिणीनाम् ।

यद्यस्त्वेवं कुरु भवरसास्वाद्यने लम्पटत्वं

नो येञ्चेतः प्रविश सङ्गा निर्विकल्पे समाधौ ॥ ६६ ॥

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.

अत्रे = in front

गीतं = song

सरस = skilful

कवयः = poets

पार्श्वयोर् = by the side

दाक्षिणात्याः = from the South

पश्चात् = later

लीलावलयरञ्जितं = tinkling of moving bracelets

यामर = fan

ग्राहिणीनां = women waving

यदि = if

अस्तु = it be

येवं = thus

कुरु = do

भव = mundane

रस = essence

आश्वाद्ये = tasting

लम्पटत्वं = attachment

नो येत् = otherwise

चेतः = mind

प्रविश = enter

सडसा = absolute

निर्विकल्पे = transcending thought

समाधौ = meditation

प्राप्ताः श्रियः सकलकामदुग्धास्ततः किं

न्यस्तं पदं शिरसि विद्विषतां ततः किम् ।

सम्पादिताः प्रणयिनो विभवैस्ततः किं

कल्पस्थितास्तनुभृतां तनवस्ततः किम् ॥ ६७ ॥

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

दुग्धाः = milked

ततः किं = what then

न्यस्तं = placed

पदं = foot

शिरसि = on the head

विद्विषतां = of the enemies

ततः किं = what then

सम्पादिताः = 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 ॥

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 Shiva

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

एतः = beyond this

परमर्थनीयं = of supreme value

तस्मादनन्तमजरं परमं विकासि

तद्ब्रह्म चिन्तय किंमेभिरसद्भिकल्पैः ।

यस्यानुषङ्गिणो एते भुवनाधिपत्य-

भोगाद्यः कृपणलोकमता भवन्ति ॥ ६८ ॥

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

येभिः = by these

असद् = unreal

विकल्पैः = mental agitation

यस्य = whose

अनुषङ्गिणः = associating

एते = these

भुवन = world

अधिपत्य = sovereignty

भोगाद्यः = such enjoyments

कृपणलोकमता = desires of pitiable men

भवन्ति = become

पातालमाविशसि यासि नभो विलङ्घ्य  
 दिग्मण्डलं भ्रमसि मानस थापलेन ।  
 भ्रान्त्यापि जातु विमलं कथमात्मनीनं  
 न भ्रम संस्मरसि निर्वृतिमेषि येन ॥ ७० ॥

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

दिग्मण्डलं = spheres of all directions

भ्रमसि = wander

मानस = mind

थापलेन = fickle

भ्रान्त्यापि = even mistakenly

जातु = become

विमलं = pure

कथं = how

आत्मनीनं = in the Self

न = not

भ्रम = highest Truth

संस्मरसि = remember well

निर्वृतिं = supreme detachment

मेषि = reach

येन = by which

नित्यानित्यवस्तुविचारः ।

छिं वेदैः स्मृतिभिः पुराणपठनैः शास्त्रैर्मंडाविस्तदैः

स्वर्गाग्रामकुटीनिवासङ्कलदैः कर्मङ्कियाविभ्रमैः ।

मुक्तवैकं भवदुःखभाररथनाविध्वंसकालानलं  
स्वात्मानन्दपदप्रवेशकलनं शेषैर्विशिष्टवृत्तिभिः ॥ ७१ ॥

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

महाविस्तृतैः = of immense

स्वर्ग = heaven

ग्राम = village

कुटी = hut

निवास = resting place

कृतैः = resulting from

कर्मक्रियाविभ्रमैः = by mazes of ceremonials

मुक्त्वा = freeing

એક = one

भव = life cycles

दुःख = sorrow

भार = burden

रथना = 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 युगान्ताग्निवहितः

समुद्रा शुष्यन्ति प्रचुरमकरग्राहनिवथाः ।

धरा गच्छत्यन्तं धरणिधरपादैरपि धृता

शरीरे का वार्ता करिकलभकर्णाग्रपले ॥ ७२ ॥

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

युगान्त = at the end of a time cycle

अग्नि = fire

वहितः = surrounded by

समुद्रा = seas

शुष्यन्ति = dry up

प्रचुर = replete

मकर = crocodiles

ग्राह = sharks

निवथाः = homes



धरा = earth

गच्छति = goes

अन्तं = end

धरणि = earth

धर = holding

पादैः = by the feet

अपि = also

धृता = held

शरीरे = body

कः = what

वार्ता = news

करिकलम् = young elephant

कर्ण = ear

अग्र = tip

अपले = unsteady

गात्रं संकुचितं गतिर्विगलिता भ्रष्टा च दन्तावलिः-

दृष्टिर्नश्यति वर्धते अधिरता वङ्गं च लालायते ।

वाक्यं नाद्रियते च बान्धवजनो भार्या न शुश्रूषते

डा कष्टं पुरुषस्य ज्ञानवयसः पुत्रोऽप्यमित्रायते ॥ ७३ ॥

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

अधिरता = deafness

वक्त्रं = mouth

च = and

लालायते = slobbers

वाक्यं = speech

न = not

अद्रियते = valued

च = and

आन्धवजनः = relatives

भार्या = wife

न = not

शुश्रूषते = offer service

हा = alas

कष्टं = misery

पुरुषस्य = man's

जुर्ण = old

वयसः = in years

पुत्रः = son

अपि = also

अभिन्नायते = becomes unfriendly

वर्णं सितं अटिति वीक्ष्य शिरोरुडाणां

स्थानं जरा परिभवस्य तदा पुमांसम् ।

आरोपितास्थिशतकं परिदृत्य यान्ति

यादालकूपमिव दूरतरं तरुण्यः ॥ ७४ ॥

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

अटिति = instantly

वीक्ष्य = seeing

शिरोरुडाणं = on the head

स्थानं = condition

जरा = old age

परिभवस्य = caused by

तदा = then

पुमांसं = man's

आरोपित = characterised by

अस्थि = bones

शतकं = hundreds

परिदृत्य = abandoning

यान्ति = go

अङ्गाल = least respected

कूपं = well

एव = as if

दूरतरं = far away

तरुण्यः = youthful

यावत्स्वस्थमिदं शरीरमरुजं यावज्जरा दूरतो

यावद्येन्द्रियशक्तिरप्रतिलता यावत्क्षयो नायुषः ।

आत्मश्रेयसि तावदेव विदुषा कार्यः प्रयतो मडान्

संदीप्ते भवने तु कूपजननं प्रत्युद्यमः कीदृशः ॥ ७५ ॥

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

एदं = 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

अप्रतिहत = unaffected

यावत् = so long as

क्षयः = decay

न = not

अयुषः = life

आत्मश्रेयसि = for one's own supreme welfare

तावत् = till then

अेव = alone

विदुषा = wise

कार्यः = deeds

प्रयत्नः = efforts

महान् = great

संदीप्ते = on fire

भवने = house

तु = indeed

कूप = well

भननं = digging

प्रत्युधमः = setting about

कीदृशः = what avails

तपस्यन्तः सन्तः किमधिनिवसामः सुरनदीं

गुणोदारान्दरानुत परिचरामः सविनयम् ।

पिबामः शास्त्रौघानुत विविधकाव्यामृतरसान्

न विद्मः किं कुर्मः कतिपयनिमेषायुषि जने ॥ ७६ ॥

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!

तपस्थन्तः = austerities

सन्तः = practising

किं = what

अधिनियसामः = live

सुस्र्णदी = heavenly river

गुणोदाशान् = 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

अयुषि = longevity

जने = people

दुराराध्याश्चामी तुरगयवयित्तः क्षितिभुजो

वयं य स्थूलेच्छाः सुमलति इले बद्धमनसः ।

जरा देहं मृत्युर्दरति दयितं जिवितमिदं

सभे नान्यच्छ्रेयो जगति विदुषोऽन्यत्र तपसः ॥ ७७ ॥

Thease 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

चलचित्तः = restless minds

क्षितिभुजः = rulers of the earth

वयं = we

च = and

स्थूलेच्छाः = ambitious

सुमहति = vast

कृले = gain

अद्भुतमनसः = mind bent on

जरा = old age

देहं = body

मृत्युः = death

हरति = takes away

दधितं = dear

शुवितं = life

एहं = this

सभे = oh, friend

न = not

अन्यत् = other

श्रेयः = good

जगति = in the world

विदुषः = wise

अन्यत्र = except

तपसः = austerities

माने भ्वायिनि ऋषिउते च वसुनि व्यर्थे प्रयातेऽर्थिनि

क्षीणे अन्धुजने गते परिजने नष्टे शनैर्यौवने ।

युक्तं डेवलमेतदेव सुधियां यज्जङ्घुकन्यापयः-

पूतग्रावगिरीन्द्रकन्दरतटीकुञ्जे निवासः क्वचित् ॥ ७८ ॥

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

भ्लाधिनः = faded

भङ्गिते = ruined

य = and

वसुनि = wealth

व्यर्थे = wasted

प्रयाते = gone

अर्थिनि = favors

क्षीणे = dwindled

भन्धुजने = friends

गते = departed

परिजने = dependents

नष्टे = destroyed

शनैः = slowly

यौवने = youth

युक्तं = proper

सुधियां = wise

यत् = which

जङ्घुकन्या = Ganga river (daughter of Janhu)

पयः = water

पूतग्राव = purified

गिरीन्द्र = chief among mountains (Himalaya)

कन्दर = valley

तटी = on the side

कुञ्ज = grove

निवासः = shelter

क्वचित् = somewhere

रम्याश्चन्द्रमरीचयस्तृणवती रम्या वनान्तःस्थली

रम्यं साधुसमागमागतसुभं काव्येषु रम्याः कथाः ।

कोपोपाडितबाष्पबिन्दुतरलं रम्यं प्रियाया भुभं

सर्वं रम्यमनित्यतामुपगते चित्ते न किञ्चित्युनः ॥ ७८ ॥

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

समागमागत = company of

सुभं = joy

काव्येषु = in poetry

रम्याः = delightful

कथाः = stories

कोप = anger

उपाडित = covered

बाष्प = water (tears)

बिन्दु = drops

तरलं = swimming

रम्यं = delightful

प्रियाया = of the beloved



मुष्णं = face

सर्वं = all

रम्यं = delightful

अनित्यति = evanescent

उपगते = gone

चित्ते = in the mind

न = not

किञ्चित् = nothing

पुनः = again

रम्यं उर्भ्यतलं न किं वसतये श्राव्यं न गेयादिकं

किं वा प्राणसमासमागमसुष्णं नैवाधिकप्रीतये ।

किंतु भ्रान्तपतङ्गपक्षपवनव्यालोलदीपाद्गुर-

श्यायायञ्चलमाकलय्य सकलं सन्तो वनान्तं गताः ॥ ८० ॥

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

उर्भ्यतलं = palace

न = not

किं = is it

वसतये = to live

श्राव्यं = pleasant to listen to

न = not

गेयादिकं = music with accompaniments

किं = is it

वा = or

प्राण = life

समासमागमसुष्णं = joy of woman's company

न = no

अेव = 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

शिवार्थनम् ।

आसंसारत्रिभुवनमिदं चिन्वतां तात तादृ-

ङ्नैवास्माकं नयनपदवीं श्रोत्रमार्गं गतो वा ।

योऽयं धत्ते विषयकरिणीगाढगूढाभिमान-

क्षीबस्थान्तःकराकशिः संयमानायलीलाम् ॥ ८१ ॥

## 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.

शिवार्थनं = worship of Shiva

आसंसारत् = from the very beginning of creation

त्रिभुवनं = three worlds

एदं = this

चिन्वती = searching

तत = oh dear!

तादृक् = like that

न = not

अेव = even

अस्माकं = our

नयनपटव्नी = in sight

श्रोत्रमार्ग = in hearing

गतः = gone

वा = or

यः = who

अयं = this

धत्ते = gives

विषयकरिणी = arousing sensuality

गाढगूढ = mysterious, and deep

अभिमान = pride

क्षीभस्थ = enraged

अन्तःकरणकरिणः = infatuating

संयम = control

आनाथ = elephant trap

लीलां = play

यदेतत्स्वच्छन्दं विहरणमकार्पाण्यमशनं

सङ्घार्यैः संवासः श्रुतमुपशमैकप्रतङ्गलम् ।

मनो मन्वस्यन्तं बहिरपि चिरस्यापि विमृशन्

न जाने कस्यैष परिणतिरुदारस्थ तपसः ॥ ८२ ॥

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

अेतत् = this

स्वच्छन्दं = one's own free will

विडरणं = wandering

अकार्पण्यं = without meanness

अशनं = eating

सङ्गं = with

आर्यैः = holy

संवासः = company

श्रुतं = vedic wisdom

उपशम = cessation of worries

ऐकप्रत = sole vow

फलं = result

मनः = mind

मन्दस्पर्शं = restrained

भङ्गिः = external

अपि = also

शिरस्य = long time

अपि = also

विमृशन् = thoughtfully

न = not

जाने = know

कस्य = whose

अेष = this

परिणतिः = consummation

उदारस्य = noble

तपसः = austerities

शुद्धां श्रेय मनोरथाश्च लृष्टये यातं य तथौवनं

उन्ताङ्गेषु गुणैश्च वन्ध्यकृतानां याता गुणैर्विना ।

किं युक्तं सडसाभ्युपैति बलवान्कावः कृतान्तोऽक्षमी

हा इहातं मदनान्तकाङ्क्षियुगलं मुक्त्वास्ति नान्या गतिः ॥ ८३ ॥

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.

शुर्ण = worn out

अेव = verily

मनोरथाः = fantasies

च = and

हृदये = in the heart

यातं = gone

च = and

तत् = that

यौवनं = youth

उन्त = alas!

अङ्गेषु = in the body

गुणाः = virtues

च = and

वन्ध्य = barren

फलतां = fruit

याता = gone

गुणार्थैः = 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

अन्तः = destroyer

अङ्घ्रि = foot

युगलं = pair

मुक्त्वा = freeing

अस्ति = is

न = not

अन्या = other

गतिः = way .83..

मधेश्वरे वा जगतामधीश्वरे

जनार्दने वा जगदन्तरात्मनि ।

न वस्तुभेदप्रतिपत्तिरस्ति मे

तथापि भक्तिस्तरुणोन्मुशेषरे ॥ ८४ ॥

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.

मधेश्वरे = 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

तरुणोन्मु = crescent moon

शोभरे = on the crown

स्फुरत्स्फुरत्शयोत्सनाधवलिततले क्वापि पुलिने

सुभासीनाः शान्तध्वनिषु रजनीषु धुसरितः ।

भवाभोगोद्धिग्नाः शिव शिव शिवेत्युख्यवयसः

कदा यास्यामोऽन्तर्गतभङ्गुलभाष्पाकुलदशाम् ॥ ८५ ॥

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?

स्फुरत्स्फुरत् = bright diffused

शयोत्सना = moonlight

धवलिततले = white glow

क्वापि = somewhere

पुलिने = banks

सुभासीनाः = seated happily

शान्तध्वनिषु = soundless silence

रजनीषु = at night

धुसरितः = heavenly river

भवाभोग = miseries of birth and death

उद्धिग्नाः = fearful

शिव शिव शिव = repeatedly calling Shiva

एति = thus

उख्य = loud

वयसः = voice

कदा = when

यास्यामः = attain

अन्तर्गत = internal

भङ्गुल = copious

भाष्प = tears

आकुल = ecstasy

दृशं = condition

वितीर्णो सर्वस्वे तरुणकरुणापूर्णादृदयाः

स्मरन्तः संसारे विगुणपरिणामं विधिगतिम् ।

वयं पुण्यारण्ये परिणतशरच्चन्द्रकिरणाः

त्रियामो नेष्यामो हर्यरणाश्रितैकशरणाः ॥ ८६ ॥

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.

वितीर्णो = giving away

सर्वस्वे = all

तरुण = tender

करुणा = compassion

पूर्णा = filled with

दृदयाः = heart

स्मरन्तः = remembering

संसारे = cycles of creation and dissolution

विगुण = undesirable

परिणामं = effects

विधिगति = destiny

वयं = we

पुण्य = holy

अरण्ये = forest

परिणत = full

शरत् = autumnal

चन्द्र = moon

किरणाः = rays/beams

त्रियामो = nights

नेष्यामः = spend

हर = Shiva

रणा = feet

श्रित = meditation



अेक = only

शरणाः = refuge

कदा वाराणस्याममरतटिनीरोधसि वसन्

वसानः कौपीनं शिरसि निदधानोऽञ्जलिपुटम् ।

अये गौरीनाथ त्रिपुरहृशम्भो त्रिनयन

प्रसीदति ङोशनिमिषमिव नेष्यामि दिवसान् ॥ ८७ ॥

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)

त्रिपुरहृश = slayer of Tripura

शम्भो = giver of supreme good

त्रिनयन = with three eyes

प्रसीद = have mercy

इति = thus

ङोशन् = crying

निमिषं = a moment

इव = as if

नेष्यामि = spend

दिवसान् = days

स्नात्वा गाङ्गैः पयोभिः शुश्रुक्षुमङ्गलैरर्चयित्वा विभो त्वां  
 ध्येये ध्यानं निवेश्य क्षितिधरकुडरग्रावपर्यङ्गमूले ।  
 आत्मारामः कृलाशी गुरुवचनरतस्त्वत्प्रसादात्स्मरारे  
 दुःखं मोक्ष्ये कदाचं समकरयरणे पुंसि सेवासमुत्थम् ॥ ८८ ॥

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

गाङ्गैः = by Ganges

पयोभिः = waters

शुश्रुक्षु = pure

कुसुम = flowers

ङ्गलैः = fruits

अर्चयित्वा = offering

विभो = o Lord!

त्वां = to you

ध्येये = the object of meditation

ध्यानं = mind

निवेश्य = concentrating

क्षितिधर = mountain

कुडर = cave

ग्राव = stony

पर्यङ्गमूले = by the bed

आत्मारामः = blissful in the Self

कृलाशी = eating fruits

गुरु = teacher

वचन = words

रतः = devoted to

त्वत् = your

प्रसादत् = grace

स्मरारे = O Thou Enemy of Cupid!

दुःखं = sorrow

भोक्ष्ये = freedom

कदा = when

अहं = I

स = with

मकर = shark

यरणे = feet [ a shark on the feet (sign of uncommon prosperity)]

पुंसि = man

सेवा = service

समुत्थं = released

ऐकाकी निःस्पृहः शान्तः पाणिपात्रो द्विगम्भरः ।

कदा शम्भो भविष्यामि कर्मनिर्मूलनक्षमः ॥ ८८ ॥

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?

ऐकाकी = alone

निःस्पृहः = free from desire

शान्तः = peaceful

पाणि = hand

पात्रः = vessel

द्विगम्भरः = naked

शम्भो = O Shiva!

भविष्यामि = will become

कर्म = action

निर्मूलन = root out

क्षमः = capable

पाणिं पात्रयतां निसर्गशुचिना भैक्षेण संतुष्यतां  
यत्र क्वापि निषीदतां बद्धुतृणं विश्वं मुहुः पश्यताम् ॥

अत्यागीऽपि तनोरभाऽऽपरमानन्दावबोधस्पृशां  
अध्वा कोऽपि शिवप्रसादसुखभः सम्पत्स्यते योगिनाम् ॥ ९० ॥

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

बद्धुतृणं = almost a blade of grass

विश्वं = world

मुहुः = constantly

पश्यतां = seeing

अत्यागे = giving up

अपि = even

तनोः = of the body

अभाऽऽ = uninterrupted

परम = supreme

अनन्द = bliss

अवबोधस्पृशां = knowledge

अध्वा = path

ऽः = who

अपि = even

शिवप्रसाद = grace of Shiva

सुलभः = easy

सम्पत्स्यते = attain

योगिनां = of yogis

अवधूतथर्या ।

कौपीनं शतभङ्गजर्जरतरं कन्था पुनस्तादृशी।

नैश्चिन्त्यं निरपेक्षभैक्षमशनं निद्रा श्मशाने वने ।

स्वातन्त्र्येण निरङ्कुशं विहरणं स्वान्तं प्रशान्तं सदा

स्थैर्यं योगमढोत्सवेऽपि य यदि त्रैलोक्यराज्येन किम् ॥ ८१ ॥

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

थर्या = the way of life

कौपीनं = loin cloth

शत = hundred

भङ्ग = 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

विह्वरणं = wandering

स्वान्तं = one's mind

प्रशान्तं = very peaceful

सदा = always

स्थैर्यं = steadfastness

योग = yoga

मङ्गोत्सवे = festive joy

अपि = also

च = and

यदि = when

त्रैलोक्य = three worlds

राज्येन = by sovereignty

किं = what

ब्रह्माण्डं मण्डलीमात्रं किं लोभाय मनस्विनः ।

शङ्करीस्फुरितेनाब्धिः क्षुब्धो न षलु जायते ॥ ८२ ॥

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

शङ्करी = a small fish

स्फुरितेन = by movement

अब्धिः = ocean

क्षुब्धः = agitated

न = not

अलु = indeed

जायते = become

मातर्लक्ष्मि भजस्व कंचिदपरं मत्काङ्क्षिणी मा स्म भूः

भोगेषु स्पृहयालवस्तव वशे का निःस्पृहाणामसि ।

सधःस्यूतपलाशपत्रपुटिकापात्रे पवित्रीकृतै-

र्त्विक्षावस्तुभिरेव सम्प्रति वयं वृत्तिं समीडामहे ॥ ८३ ॥

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 dispassionate? 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

भूः = be

भोगेषु = in enjoyments

स्पृहयालवः = desiring

तव = your

वशे = captive

का = what

निःस्पृहाणि = free from desires

असि = are

सधः = immediately

स्यूत = put together

पलाश = palAsha

पत्र = leaf

पुटिका = ??

पात्रे = vessel

पवित्रीकृतैः = sanctified

भिक्षावस्तुभिः = articles obtained by begging

येव = only

सम्प्रति = in the right way

वयं = we

वृत्तिं = attitude

समीडामडे = wish

महाशय्या पृथ्वी विपुलभुपधानं भुजलता

वितानं आकाशं व्यजनमनुकूलोदयमनिलः ।

शरय्यन्द्रो दीपो विरतिवनितासङ्गमुदितः

सुधी शान्तः शेते मुनिरतनुभूतिर्नृप एव ॥ ८४ ॥

With the earth for a bed, the arms for a large pillow, the sky for a roof,  
the gentle breeze for a fan, the autumnal 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

य = and

आकाशं = sky

व्यजनं = fan

अनुकूलः = pleasant

अयं = this

अनिलः = breeze



शरत् = autumn

चन्द्रः = moon

दीपः = light

विरति = abnegation

वनिता = wife

सङ्ग = company

मुदितः = elevated (rejoicing)

सुभी = blissful

शान्तः = peaceful

शेते = sleeps

मुनिः = sage

अतनु = not small (undiminished)

भूतिः = glory

नृप = king

एव = as if

भिक्षाशी जनमध्यसङ्गरहितः स्वायत्तयेष्टः सदा

दानदानविरक्तमार्गनिरतः कश्चित्तपस्वी स्थितः ।

रथ्याकीर्णविशीर्णञ्जर्णवसनः सम्प्राप्तकन्यासनो

निर्मानो निरुड्कृतिः शमसुभाभोगैकबद्धस्पृहः ॥ ८५ ॥

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

स्वायत्तयेष्टः = free in actions (independent)

सदा = always

दानदान = 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

शुर्ण = worn out

वसनः = garment

सम्प्राप्त = gotten by chance

कन्थ = blanket

आसनः = seat

निर्मानः = without pride

निरुद्धृतिः = without egoism

शम = self-control

सुभाभोग = enjoying the happiness

ऐकबद्ध = bound by only one

स्पृहः = desiring

यद्दालः किमयं द्विजातिरथवा शूद्रोऽथ किं तापसः

किं वा तत्त्वविवेकपेशलमतिर्योगीश्वरः कोऽपि किम् ।

धृत्युत्पन्नविकल्पजल्पमुभरैराभाष्यमाणान् जनैः

न कुब्जाः पथि नैव तुष्टमनसो यान्ति स्वयं योगिनः ॥ ८६ ॥

॥

Is this person an outcaste? or a twice-born? or a shudra? 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 angry nor pleased.

यद्दालः = 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

मतिः = mind

योगीश्वरः = supreme yogi

ः = who

अपि = also

किं = what

एति = thus

उत्पन्न = arising

विकल्प = doubt

जल्प = argumentative

भुषरैः = garrulously

आभाष्यमाण = accosted

जनैः = by people

कुम्भः = angry

पथि = on the way

न = not

अेव = only

तुष्ट = pleased

मनसः = mind

यान्ति = go

स्वयं = own way

योगिनः = yogis

ङिसाशून्यमयत्नलभ्यमशनं धात्रा मरुत्कल्पितं  
 व्यालानां पशवस्तृणाङ्कुरभुजस्तुष्टाः स्थलीशायिनः ।  
 संसारार्णवल्ङ्घनक्षमधियां वृत्तिः कृता सा नृणां  
 तामन्वेषयतां प्रयान्ति सततं सर्वे समाप्तिं गुणाः ॥ ८७ ॥

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.

ङिसाशून्यं = without killing

अयत्न = without effort

लभ्यं = obtainable

अशनं = for eating

धात्रा = by the Creator

मरुत् = air

कल्पितं = provided

व्यालानां = for serpents

पशवः = beasts

तृणा = grass

अङ्कुरभुजः = feeding on sprouts

तुष्टाः = contented

स्थलीशायिनः = lying on ground

संसार = transmigratory life

अर्णव = ocean

ल्ङ्घनक्षम = capable to cross over

धियां = intelligence

वृत्तिः = inclined to

कृता = made

सा = that

नृणां = of people

तं = to them

अन्वेषयतां = seeking

प्रयान्ति = go

सततं = constantly

सर्वे = all

समाप्तिं = ending

गुणाः = qualities (inertia, activity, and understanding)

गङ्गातीरे छिमगिरिशिलाबद्धपद्मासनस्य

ब्रह्मध्यानाभ्यसनविधिना योगनिद्रां गतस्य ।

किं तैर्भाव्यं मम सुदृष्टवसैर्यत्र ते निर्विशङ्काः

कङ्कयन्ते जरुहुरिषाः स्वाङ्गमङ्गे मदीये ॥ ८८ ॥

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

छिमगिरि = Himalayas

शिला = stone

बद्ध = bound/sitting

पद्मासनस्य = lotus posture

ब्रह्म = transcendent truth

ध्यान = meditation

अभ्यसन = practice

विधिना = in the proscribed 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

कङ्कयन्ते = rub

जरढरिणाः = old deer

स्वाङ्गं = own bodies

अङ्गे = body

मदीये = my

पाणिः पात्रं पवित्रं भ्रमणपरिगतं भैक्षमक्षय्यमन्नं

विस्तीर्णं वस्त्रमाशाढशकमथपलं तल्पमस्वल्पमुर्वी ।

येषां निःसङ्गताङ्गीकरणापरिणतस्वान्तसंतोषिणस्ते

धन्याः संन्यस्तदैन्यव्यतिकरनिकराः कर्म निर्मूलयन्ति ॥ ८८ ॥

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

आशु = space

दशकं = ten directions

अथपलं = fixed

तल्पं = bed

अस्वल्पं = spacious

उर्वी = wide earth

येषां = whose

निःसङ्गत = without associating

अङ्गीकरणा = absorb

परिष्ठात = 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 सप्ते तेजः सुबन्धो जल

भ्रातर्व्योम निबद्ध येव भवतामन्त्यः प्राणामाञ्जलिः ।

युष्मत्सङ्गवशोपजातसुकृतस्फारस्फुरन्निर्मल-

ज्ञानापास्तसमस्तमोडमडिमा वीये परब्रह्मणि ॥ १०० ॥

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 salutations to you! My association with you all resulted  
in an accumulation of scintillating merits, culminating in abundance of  
pure knowledge, which helped me overcome the marvellous sway  
of Unreality! May I now unite with the Transcendent Truth!

मातः = O Mother

मेदिनि = Earth

- तात = O Father  
 मारुत = Wind  
 सभे = O Friend  
 तेजः = Fire  
 सुभन्धः = O my good relative  
 जल = Water  
 भ्रातः = O Brother  
 व्योम = Sky  
 निबद्ध = tied to  
 अेव = only  
 भवति = with you all  
 अन्त्यः = last  
 प्रणाम = salutations  
 अञ्जलिः = clasped hands  
 युष्मत् = with you all  
 सङ्गवश = association with  
 उपजात = developed  
 सुकृत = good deeds, merits  
 स्फुर = wide  
 स्फुरत् = trembling, resplendent  
 निर्मल = without blemish, pure  
 ज्ञान = knowledge  
 अपास्त = discard  
 समस्त = all  
 मोह = delusion  
 महिमा = wondrous power  
 लीये = merge  
 परब्रह्मणि = in the Transcendent Reality  
 एति भर्तृहरिविरोचितं वैराग्यशतकं सम्पूर्णम् ।


Encoded and Translated by Sunder hattangadi


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*Vairagya Shatakam with Translation*  
pdf was typeset on March 24, 2024

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