
Vairagya Shatakam with Translation

वैराग्यशतकम् सार्थम्

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वैराग्यशतकम् सार्थम्



१ तृष्णादूषणम् ।

चूडोत्तंसितचन्द्रचारुकलिकाचञ्चच्छिखाभास्वरो
लीलादग्धविलोकामशलभः श्रेयोदशाग्रे स्फुरन् ।
अन्तःस्फूर्जदपारमोहतिमिरप्राग्भारमुच्चाटयन्ः
चेतःसद्मनि 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!

तृष्णा = thirst (of desire)

दूषणं = condemnation

चूड = head

उत्तंसित = made an ornament

चन्द्र = moon

चारु = beautiful

कलिका = partially opened buds

चञ्चच्छिखा = lambent beams

भास्वरः = shining sun

लीला = sport

दग्ध = burnt up

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
 मोह = ignorance
 तिमिर = night
 प्राग्भारं = heavy mass at the front
 उच्चाटयन्ः = smites away
 चेतः = heart
 सद्मनि = in the temple of
 योगिनां = of the yogi
 विजयते = proves victorious
 ज्ञानप्रदीपः = light of knowledge
 हरः = Siva

भ्रान्तं देशमनेकदुर्गविषमं प्राप्तं न किञ्चित्फलं
 त्यक्त्वा जातिकुलाभिमानमुचितं सेवा कृता निष्फला ।
 भुक्तं मानविवर्जितं परगृहेष्वाशङ्कया काकवत्
 तृष्णे 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
 दुर्ग = difficult
 विषमं = obstacles

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

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

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

remain contented.

उत्खातं = dug

निधि = precious metals

शङ्कया = in quest of

क्षितितलं = earth

ध्माता = smelted

गिरेः = stones

धातवः = precious metals

निस्तीर्णः = crossed

सरितां = oceans

पतिः = chief

नृपतयः = royal

यत्नेन = with effort

संतोषिताः = favored

मन्त्र = incantations

आराधन = worship

तत्परेण = utmost effort

मनसा = mentally

नीताः = carried out

श्मशाने = cremation grounds

निशाः = nights

प्राप्तः = achieved

काणवराटकः = a broken cowrie

अपि = even

न = not

मया = by me

तृष्णे = desire

सकामा = satisfied

भव = be

खलालापाः सोढाः कथमपि तदाराधनपरैः

निगृह्यान्तर्बाष्पं हसितमपि शून्येन मनसा ।

कृतो वित्तस्तम्भप्रतिहतधियामञ्जलिरपि
त्वमाशे मोघाशे किमपरमतो नर्तयसि माम् ॥ ४ ॥

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

खल = wicked

आलापाः = talk

सोढाः = shabby

कथमपि = somehow

तत् = that

आराधनपरैः = servile attendance

निगृह्य = suppressing

अन्तर्बाष्पं = tears

हसितं = smiling

अपि = even

शून्येन = vacant

मनसा = mentally

कृतः = made

वित्त = wealth

स्तम्भ = inactive

प्रतिहत = dulled

धियां = intellect

अञ्जलिः = obeisance

अपि = also

त्वं = you

आशे = oh Desire!

मोघाशे = with hopes thwarted

किं = what

अपरं = other

अतः = hence

नर्तयसि = dance

मां = me

अमीषां प्राणानां तुलितबिसिनीपत्रपयसां
कृते किं नास्माभिर्विगलितविवेकैर्व्यवसितम् ।
यदाढ्यानामग्रे द्रविणमदनिःसंज्ञमनसां
कृतं वीतव्रीडैर्निजगुणकथापातकमपि ॥ 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

द्रविणमद् = pride of wealth

निःसंज्ञ = stupefied

मनसां = minds

कृतं = committed

वीत = without

व्रीडैर् = shame

निजगुण = own virtues

कथा = reciting

पातकं = sin

अपि = even

क्षान्तं न क्षमया गृहोचितसुखं त्यक्तं न संतोषतः
सोढा दुःसहशीतवाततपनक्लेशा न तप्तं तपः ।
ध्यातं वित्तमहर्निशं नियमितप्राणैर्न शम्भोः पदं
तत्तत्कर्म कृतं यदेव मुनिभिस्तैस्तैः फलैर्वञ्चिताः ॥ 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 withintense energy but not on Shiva's feet,; thus have we performed the actions of the ascetic recluse, but devoid of the benefits.

क्षान्तं = forgiven

न = not

क्षमया = forgiveness

गृहोचितसुखं = comforts of home-life

त्यक्तं = renounced

न = not

संतोषतः = with contentment

soDhA

दुःसह = inclement

शीत = cold

वात = wind

तपन = heat

क्लेशा = suffered inclement weather

न = not

तप्तं = heated

तपः = austerities

ध्यातं = meditating

वित्तं = money

अहर्निशं = day and night

नियमित = controlled

प्राणैः = breath and vital forces

न = not

शम्भोः = of Shiva

पदं = feet

तत्तत्कर्म = those very acts

कृतं = done

यदेव = which verily

मुनिभिः = by reclusive saints

तैस्तैः = those only

फलैः = of good results

वञ्चिताः = deprived of

भोगा न भुक्ता वयमेव भुक्ताः

तपो न तप्तं वयमेव तप्ताः ।

कालो न यातो वयमेव याता-

स्तृष्णा न जीर्णा वयमेव जीर्णाः ॥ ७ ॥

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

भुक्ता = enjoyed

वयं एव = we ourselves

भुक्ताः = eaten up

तपः = austerities

न = not

तप्तं = performed

वयं एव = we ourselves

तप्ताः = burnt

कालः = time

न = not

यातः = gone

वयं एव = we ourselves

याताः = gone

तृष्णा = desire

न = not

जीर्णा = reduced

वयं = we

एव = alone

जीर्णाः = aged

वलीभिर्मुखमाक्रान्तं पलितेनाङ्कितं शिरः ।

गात्राणि शिथिलायन्ते तृष्णैका 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

मुखं = face

आक्रान्तं = attacked

पलितेन = grey hair

अङ्कितं = painted white

शिरः = head

गात्राणि = limbs

शिथिलायन्ते = enfeebled

तृष्णैका = desire alone

तरुणायते = rejuvenating

निवृत्ता भोगेच्छा पुरुषबहुमानोऽपि गलितः

समानाः स्वर्याताः सपदि सुहृदो जीवितसमाः ।

शनैर्यष्ट्युत्थानं घनतिमिररुद्धे च नयने

अहो मूढः कायस्तदपि मरणापायचकितः ॥ ९ ॥

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

सुहृदः = dear friends

जीवितसमाः = as much as life

शनैः = slowly

यष्ट्युत्थानं = raise oneself slowly with the help of a staff

घनतिमिररुद्धे = covered by dense cataracts

च = and

नयने = eyes

अहो = alas

मूढः = stupidity

कायः = the body

तदपि = even then

मरणापायचकितः = wonders at the thought of death

आशा नाम नदी मनोरथजला तृष्णातरङ्गाकुला

रागग्राहवती वितर्कविहगा धैर्यद्रुमध्वंसिनी ।

मोहावर्तसुदुस्तरातिगहना प्रोत्तुङ्गचिन्तातटी

तस्याः पारगता विशुद्धमनसो नन्दन्ति योगीश्वराः ॥ १० ॥

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)

विहगा = birds

धैर्य = courage

द्रुम = tree

ध्वंसिनी = destroyer

मोहावर्त = whirlpools of ignorance

सुदुस्तर = impassable

अति = great

गहना = deep

प्रोत्तुङ्ग = precipitous

चिन्ता = anxiety

तटी = banks

तस्याः = their

पारगताः = cross beyond

विशुद्ध = purified

मनसः = mind

नन्दन्ति = enjoy

योगीश्वराः = great yogis

विषयपरित्यागविडम्बना ।

न संसारोत्पन्नं चरितमनुपश्यामि कुशलं

विपाकः पुण्यानां जनयति भयं मे विमृशतः ।

महद्भिः 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

संसारोत्पन्नं = produced through life after life

चरितं = performed

अनुपश्यामि = see

कुशलं = well-being

विपाकः = accumulation

पुण्यानां = of virtues

जनयति = engenders

भयं = fear

मे = in me

विमृशतः = on deep thinking

महद्भिः = by great

पुण्य = merit

ओघैः = stream

चिर = constant

परिगृहिताः = earned

च = and

विषया = sensual pleasures

महान्तः = greatly

जायन्ते = produces

व्यसनमिव = misery

दातुं = giving

विषयिणां = those attached to pleasures

अवश्यं यातारश्चिरतरमुषित्वापि विषया

वियोगे को भेदस्त्यजति न जनो यत्स्वयममून् ।

व्रजन्तः स्वातन्त्र्यादतुलपरितापाय मनसः

स्वयं त्यक्त्वा ह्येते शमसुखमनन्तं 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

चिरतरं = long time

उषित्वापि = even after staying

विषया = sensual pleasures

वियोगे = departure

कः = what

भेदः = difference

त्यजति = give up

न = not

जनः = people

यत्स्वयममून् = that of their own accord

व्रजन्तः = leave

स्वातन्त्र्यात् = on their own

अतुल = incomparable

परितापाय = misery

मनसः = mental

स्वयं = by themselves

त्यक्त्वा = give up

ह्येते = verily these

शम = self-control

सुखं = happiness

अनन्तं = infinite

विदधति = specially give

ब्रह्मज्ञानविवेकनिर्मलधियः कुर्वन्त्यहो दुष्करं

यन्मुञ्चन्त्युपभोगभाञ्ज्यपि धनान्येकान्ततो निःस्पृहाः ।

सम्प्राप्तान्न पुरा न सम्प्रति न च 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

उपभोगभाञ्ज्यपि = bringing enjoyment

धनानि = wealth

एकान्ततः = wholly

निःस्पृहाः = those devoid of craving

सम्प्राप्तान्न = not obtained

पुरा = in the past

न = not

सम्प्रति = in the present

न = not

च = and
 प्राप्तौ = obtained
 दृढ = firm
 प्रत्ययान् = conviction
 वाञ्छामात्र = desiring
 परिग्रहानपि = to obtain
 परं = lasting
 त्यक्तुं = to give up
 न = not
 शक्ता = able
 वयं = we

धन्यानां गिरिकन्दरेषु वसतां ज्योतिः परं ध्यायतां
 आनन्दाश्रुकणान्पिबन्ति शकुना निःशङ्कमङ्केशयाः ।
 अस्माकं तु मनोरथोपरचितप्रासादवापीतट-
 क्रीडाकाननकेलिकौतुकजुषामायुः 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
 अश्रुकणान् = tear drops
 पिबन्ति = drink
 शकुना = birds
 निःशङ्कं = without fear
 अङ्केशयाः = sitting on laps

अस्माकं = our
 तु = indeed
 मनोरथ = fantasies
 उपरचित = created
 प्रासाद = palaces
 वापीतट- = on banks of waters
 क्रीडा = sport
 काननकेलिकौतुक = pleasure gardens
 जुषां = fast
 आयुः = life
 परं = fast
 क्षीयते = weakens ..14..

भिक्षाशनं तदपि नीरसमेकवारं
 शय्या च भूः परिजनो निजदेहमात्रम् ।
 वस्त्रं विशीर्णशतखण्डमयी च कन्था
 हा हा 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
 एकवारं = once a day
 शय्या = bed
 च = and
 भूः = earth
 परिजनः = attendants
 वस्त्रं = dress
 विशीर्ण = worn out
 शतखण्डमयी = torn in hundred pieces

च = and

कन्था = patched up

हा = alas

हा = alas

तथापि = even then

विषया = sensual craving

न = not

परित्यजन्ति = give up

स्तनौ मांसग्रन्थी कनककलशावित्युपमितौ

मुखं श्लेष्मागारं तदपि च शशाङ्केन तुलितम् ।

स्रवन्मूत्रक्लिन्नं करिवरशिरस्पर्धि जघनं

मुहुर्निन्द्यं रूपं 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

मुखं = mouth

श्लेष्म = saliva/phlegm

अगारं = seat

तदपि = yet

च = and

शशाङ्केन = to the moon

तुलितं = compared to

स्रवन् = flowing

मूत्र = urine

क्लिन्नं = fouled

करिवर = elephant

शिर = head
 स्पर्धि = likened to
 जघनं = hip and loins
 मुहुर्निन्द्यं = ever despicable
 रूपं = form
 कविजन = poets
 विशेषैः = especially
 गुरु = great
 कृतं = done

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

Uniquely great is Shiva among the sensuous, for he shares half the body with His beloved; among the dispassionate no one excels Him in detachment from women.

Rest of the people, stunned in infatuation by Cupid's irresistible arrows tipped with serpent poison, can neither enjoy their desires nor give them up at will.

एकः = one, unique
 रागिषु = sensual
 राजते = stands out
 प्रियतमा = beloved
 देह = body
 अर्धहारी = sharing
 हरः = Siva
 नीरागेषु = among the dispassionate
 जनः = people
 विमुक्त = free
 ललना = woman
 सङ्गः = company
 न = not

यस्मात् = from which
 परः = superior
 दुर्वारस्मर = irresistible, Cupid
 बाण = arrow
 पन्नग = snake
 विष = poison
 व्याविद्ध = smitten
 मुग्धः = stupefied
 जनः = people
 शेषः = rest
 कामविडम्बितान् = infatuated by love
 न = not
 विषयान्भोक्तुं = enjoying desires
 न = not
 मोक्तुं = give up
 क्षमः = able

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

Like a moth falling in fire, not knowing its burning power; or like the fish
 caught in ignorance by the baited hook; we, despite knowing the dangers, do
 not

renounce sensual pleasures. Oh! how profound is the glory of delusion!

अजानन् = not knowing
 दाहात्म्यं = burning power
 पततु = falls
 शलभः = moth
 तीव्र = glowing
 दहने = in fire
 स = that

मीनः = fish

अपि = also

अज्ञानाद् = due to ignorance

वडिश = fish-hook

युतं = with

अश्नातु = fish also due to ignorance eats from the hook

पिशितं = bait

विजानन्तः = intellectual understanding

अपि = even

एते = herewith

वयमिह = we here

विपज्जालजटिलान् = complex and dangerous

न = not

मुञ्चामः = give up

कामानहह = sensuality

गहनः = profound

मोहमहिमा = power of delusion

तृषा शुष्यत्यास्ये पिबति सलिलं शीतमधुरं

क्षुधार्तः शाल्यान्नं कवलयति मांसादिकलितम् ।

प्रदीप्ते कामाग्नौ सुदृढतरमालिङ्गति वधूं

प्रतीकारं व्याधेः सुखमिति विपर्यस्यति जनः ॥ 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
 शाल्यान् = cooked food
 कवलयति = eats
 मांसादिकलितं = made delicious by adding meat, etc.
 प्रदीप्ते = aroused
 कामाग्नौ = fiery desire
 सुदृढतरं = very firmly
 आलिङ्गति = embraces
 वधूं = wife
 प्रतीकारं = opposing
 व्याधेः = diseases
 सुखमिति = happiness
 विपर्यस्यति = upset
 जनः = persons

तुङ्गं वेश्म सुताः सतामभिमताः संख्यातिगाः सम्पदः
 कल्याणी दयिता वयश्च नवमित्यज्ञानमूढो जनः ।
 मत्वा विश्वमनश्चरं निविशते संसारकारागृहे
 संदृश्य क्षणभंगुरं तदखिलं 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

- संख्यातिगाः = immeasurable
सम्पदः = wealth
कल्याणी = beneficent
दयिता = charitable
वयः = age
च = and
नवं = young
इति = 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
तदखिलं = all that
धन्यस्तु = blessed indeed
संन्यस्यति = renounces
याच्चादैन्यदूषणम् ।

दीना दीनमुखैः सदैव शिशुकैराकृष्टजीर्णाम्बरा
क्रोशद्भिः क्षुधितैर्निर्न्नविधुरा दृश्या न चेद्देहिनी ।
याच्चाभङ्गभयेन गद्गदगलत्तुट्यद्विलीनाक्षरं
को देहीति 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?"

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

अभिमतमहामानग्रन्थिप्रभेदपटीयसी
 गुरुतरगुणग्रामाम्भोजस्फुटोज्ज्वलचन्द्रिका ।
 विपुलविलसल्लजावल्लीवितानकुठारिका
 जठरपिठरी दुष्पूरेयं 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

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

गुरुतरगुणग्रामाम्भोजस्फुटोज्ज्वलचन्द्रिका = greatly valued virtues of the lotus in bright moonlight

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

जठरपिठरी = pit of the stomach

दुष्पूरेयं = hard to fill

करोति = do

विडम्बनं = undoing

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

स्थानानि किं हिमवतः 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

कण = minute bits

शीकर = spray

शीतलानि = cool

विद्याधर = celestial beings expert in the arts

अध्युषित = inhabited

चारु = beautiful

शिला = rock

तलानि = plateaus

स्थानानि = places

किं = why

हिमवतः = rocky

प्रलयं = destruction

गतानि = gone

यत् = which

सावमान =humiliated

परपिण्डरता = dependent on others

मनुष्याः = human beings

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

कन्दाः = roots/herbs

कन्दरेभ्यः = from caves

प्रलयमुपगता = disappeared

निर्झरा = streams

वा = or

गिरिभ्यः = from mountains

प्रध्वस्ता = destroyed

वा = or

तरुभ्यः = from trees

सरस = juicy

फल = fruits

भृतः = bearing

वल्कलिन्यः = giving barks

च = and

शाखाः = branches

वीक्ष्यन्ते = gone

यन्मुखानि = whose faces

प्रसभं = extremely

अपगत = devoid of

प्रश्रयाणां = good breeding

खलानां = wicked

दुःख = misery

आप्त = acquired

स्वल्प = little

वित्त = wealth

स्मय = arrogance

पवन = wind

वशान् = moved by

नर्तित = dancing

भ्रू = eye-brow

लतानि = creepers

पुण्यैर्मूलफलैस्तथा प्रणयिनीं वृत्तिं कुरुष्वधुना

भूशय्यां नवपल्लवैरकृपणैरुत्तिष्ठ 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

प्रणयिनीं = enjoyable

वृत्तिं = 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

फलं स्वेच्छालभ्यं प्रतिवनमखेदं क्षितिरुहां

पयः स्थाने स्थाने शिशिरमधुरं पुण्यसरिताम् ।

मृदुस्पर्शा शय्या सुललितलतापल्लवमयी

सहन्ते 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.

फलं = fruit

स्वेच्छा = at will

लभ्यं = got

प्रतिवनं = in every forest

अखेदं = without sorrow

क्षितिरुहां = walk on the earth

पयः = water

स्थाने = place

स्थाने = place

शिशिरमधुरं = cool, sweet

पुण्यसरितां = holy streams

मृदुस्पर्शा = soft to touch

शय्या = bed

सुललित = tender

लता = creepers

पल्लवमयी = made of twigs

सहन्ते = suffer

सन्तापं = grief

तदपि = still

धनिनां = of the wealthy

द्वारि = at the doors

कृपणाः = pitiable

ये वर्तन्ते धनपतिपुरः प्रार्थनादुःखभाजो

ये चाल्पत्वं दधति विषयाक्षेपपर्याप्तबुद्धेः ।

तेषामन्तःस्फुरितहसितं वासराणि स्मरेयं

ध्यानच्छेदे शिखरिकुहरग्रावशय्यानिषण्णः ॥ 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

चाल्पत्वं = and meanness

दधति = given to

विषय = sensual pleasures

आक्षेपपर्याप्त = contented

बुद्धेः = minds

तेषां = their

अन्तःस्फुरित = inwardly arising

हसितं = smiling

वासराणि = days

स्मरेयं = remember

ध्यानच्छेदे = in intervals of meditation

शिखरि = on the mountain

कुहर = cave

ग्रावशय्या = bed of stone

निषण्णः = lying

ये सन्तोषनिरन्तरप्रमुदितास्तेषां न भिन्ना मुदो

ये त्वन्ये धनलुब्धसंकुलधियस्तेषां न तृष्णा हता ।

इत्थं कस्य कृते कृतः स विधिना कीदृक्पदं सम्पदां

स्वात्मन्येव समाप्तहेममहिमा मेरुर्न मे रोचते ॥ २९ ॥

The joy of those who are contented remains uninterrupted, while those greedy for

wealth and with confused reason never have their cravings killed. Therefore, for

what purpose did the Creator bring into existence the Meru mountain of infinite

riches, which serves only to glorify itself? I have no taste for it.

ये = they

सन्तोष = contentement

निरन्तर = uninterrupted

प्रमुदितः = felicitous

तेषां = their

न = not

भिन्ना = interrupted

मुदः = happy

ये = they

त्वन्ये = others

धन	=	wealth
लुब्ध	=	greed
संकुल	=	confounded
धियः	=	reason
तेषां	=	of those
न	=	not
तृष्णा	=	thirst, craving
हता	=	killed
इत्थं	=	such
कस्य	=	whose
कृते	=	done
कृतः	=	finished
स	=	that
विधिना	=	by the Creator
कीदृक्पदं	=	thus
सम्पदां	=	wealth
स्वात्मन्येव	=	in itself
समाप्त	=	end
हेम	=	gold
महिमा	=	glory
मेरुर्न	=	not Meru (mountain of gold)
मे	=	to me
रोचते	=	like
भिक्षाहारमदैन्यमप्रतिसुखं भीतिच्छिदं सर्वतो दुर्मात्सर्यमदाभिमानमथनं दुःखौघविध्वंसनम् । सर्वत्रान्वहमप्रयत्नसुलभं 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.

भिक्षा = alms

आहारं = food

अदैन्यं = not humiliating

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

भीतिच्छिदं = devoid of fear

सर्वतः = totally

दुर्मात्सर्यं = wicked envy

मद = arrogance

अभिमान = pride

मथनं = destruction

दुःख = sorrow

ओघ = flow

विध्वंसनं = removal

सर्वत्र = everywhere

अन्वहं = everyday

अप्रयत्न = with little effort

सुलभं = easily

साधुप्रियं = dear to the holy persons

पावनं = purifying

शम्भोः = Siva's

सत्रं = feeding house

अवार्यं =accessible

अक्षयनिधिं = inexhaustible

शंसन्ति = praise

योगीश्वराः = perfected yogis

भोगास्थैर्यवर्णनम् ।

भोगे रोगभयं कुले च्युतिभयं वित्ते नृपालाद्भयं
माने दैन्यभयं बले रिपुभयं रूपे जराया भयम् ।

शास्त्रे वादिभयं गुणे खलभयं 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

च्युतिभयं = 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

खलभयं = 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

एव = alone

अभयं = fearless

आक्रान्तं मरणेन जन्म जरसा चात्युज्वलं यौवनं

सन्तोषो धनलिप्सया शमसुखं प्रौढाङ्गनाविभ्रमैः ।

लोकैर्मत्सरिभिर्गुणा वनभुवो व्यालैर्नृपा दुर्जनैः

अस्थैर्येण विभूतयोऽप्युपहता ग्रस्तं 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

शमसुखं = joy of self-control

प्रौढ = clever

अङ्गना = women

विभ्रमैः = wiles
 लोकैः = people's
 मत्सरिभिः = envy
 गुणा = virtues
 वनभुवः = forests
 व्यालैः = by beasts of prey
 नृपा दुर्जनैः = kings by the unscrupulous
 अस्थैर्येण = by transience
 विभूतयः = powers
 अपि = even
 उपहता = destroyed
 ग्रस्तं = afflicted by
 न = not
 किं = what
 केन = by what
 वा = indeed

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

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

आधिव्याधिशतैः = hundreds of ailments
 जनस्य = of people
 विविधैः = various
 आरोग्यं = health
 उन्मूल्यते = destroyed
 लक्ष्मीः = where the Goddess of wealth
 यत्र = where

पतन्ति	= lurk
तत्र	= there
विवृत	= open
द्वारा	= doors
इव	= as if
व्यापदः	= perils
जातं	= born
जातं	= born
अवश्यं	= surely
आशु	= very soon
विवशं	= powerless
मृत्युः	= death
करोति	= makes
आत्मसात्	= its own
तत्किं	= then, what
तेन	= by him
निरङ्कुशेन	= absolute
विधिना	= by the Creator
यन्निर्मितं	= whatever is created
सुस्थिरं	= stable
भोगास्तुङ्गतरङ्गभङ्गतरलाः प्राणाः क्षणध्वंसिनः	
स्तोकान्येव दिनानि यौवनसुखस्फूर्तिः प्रियासु स्थिता ।	
तत्संसारमसारमेव निखिलं बुद्धा बुधा बोधकाः	
लोकानुग्रहपेशलेन 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
 स्तोकान्येव = few, indeed
 दिनानि = days
 यौवन = youth
 सुखस्फूर्तिः = buoyancy of happiness
 प्रियासु = loved ones
 स्थिता = stays
 तत् = that
 संसारं = wheel of existence
 असारं = that wheel of life, with no substance
 एव = verily
 निखिलं = all
 बुद्ध्वा = knowing
 बुधा = wise ones
 बोधकाः = preachers
 लोक = humanity
 अनुग्रह = benefit
 पेशलेन = motivated for
 मनसा = in their minds
 यत्नः = effort
 समाधीयतां = to attain equanimity
 भोगा मेघवितानमध्यविलसत्सौदामिनीचञ्चला
 आयुर्वायुविघट्टिताब्जपटलीलीनाम्बुवद्भङ्गुरम् ।
 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

विघट्टित = dispersed

अब्ज = lotus

पटली = leaf

लीन = attached

अम्बुवत् = like water

भङ्गुरं = insecure

लोला = unsteady

यौवन = youth

लालसाः = desires

तनु = body

भृतां = bearing

इति = thus

आकलय्य = realising

द्रुतं = speedily

योगे = in union with the Divine

धैर्य = patience

समाधि = equanimity

सिद्ध = attained

सुलभे = easily

बुद्धिं = mind/intellect

विधध्वं = fix

बुधाः = wise ones

आयुः कल्लोललोलं कतिपयदिवसस्थायिनी यौवनश्रीः
 अर्थाः संकल्पकल्पा घनसमयतडित्त्रिभ्रमा भोगपूगाः ।
 कण्ठाश्लेषोपगूढं तदपि च न चिरं यत्प्रियाभिः प्रणीतं
 ब्रह्मण्यासक्तचित्ता भवत भवभयाम्बोधिपारं 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
 घनसमय = autumnal
 तडित् = lightning
 विभ्रमा = occasional flashes
 भोगपूगाः = whole series of enjoyments
 कण्ठाश्लेष = around the neck
 उपगूढं = embrace
 तदपि = yet
 च = and
 न = not
 चिरं = long
 यत् = which

प्रियाभिः = by the loved ones

प्रणीतं = given

brahmaNi in Brahman

आसक्त = engrossed

चित्ता = mind

भवत = your

भव = existence

भय = fear

अम्बोधि = ocean

पारं = beyond

तरीतुं = to cross over

कृच्छ्रेणामेध्यमध्ये नियमिततनुभिः स्थीयते गर्भवासे

कान्ताविश्लेषदुःखव्यतिकरविषमो यौवने चोपभोगः ।

वामाक्षीणामवज्ञाविहसितवसतिर्वृद्धभावोऽप्यसाधुः

संसारे रे मनुष्या वदत यदि सुखं स्वल्पमप्यस्ति किञ्चित् ॥ ३७ ॥

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

कृच्छ्रेण = with difficulty

अमेध्य = impure matter

मध्ये = amidst

नियमिततनुभिः = with the body cramped

स्थीयते = resides

गर्भवासे = in the womb

कान्ता = wife

विश्लेष = separation

दुःख = sorrow

व्यतिकर = misfortune

विषमः = difficult

यौवने = in youth

च = and

उपभोगः = enjoyment

वामाक्षीणां = of women

अवज्ञा = contempt

विहसितवसतिः = laughing

वृद्ध = old

भावः = emotion

अपि = even

असाधुः = undesirable

संसारं = in the wheel of life

रे = oh!

मनुष्या = men

वदत = say

यदि = when

सुखं = happiness

स्वल्पं = a little

अपि = even

अस्ति = exists

किञ्चित् = small

व्याघ्रीव तिष्ठति जरा परितर्जयन्ती

रोगाश्च शत्रव इव प्रहरन्ति देहम् ।

आयुः परिस्रवति भिन्नघटादिवाम्भो

लोकस्तथाप्यहितमाचरतीति 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
 इव = like
 प्रहरन्ति = attack
 देहं = body
 आयुः = life
 परिस्त्रवति = flows
 भिन्न = broken
 घटात् = pot
 इव = as if
 अम्मः = water
 लोकः = people
 तथापि = even then
 अहितं = wicked
 आचरतीति = perform
 चित्रं = wonderful

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

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

भोगा = enjoyments
 भङ्गुर = transient
 वृत्तयः = nature
 बहुविधाः = various
 तैः = by them

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

ब्रह्मेन्द्रादिमरुद्गणांस्तृणकणान्यत्र स्थितो मन्यते
यत्स्वादाद्विरसा भवन्ति विभवास्त्रैलोक्यराज्यादयः ।
भोगः कोऽपि स एक एव 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

आदयः = and other wealth

भोगः = enjoyments

कोऽपि = who even

स = he

एक = one

एव = only

परमः = supreme

नित्योदितः = immutable

जृम्भते = increases

भो = oh!

साधो = saint!

क्षणभंगुरे = transitory

तदितरे = that other

भोगे = enjoyment

रतिं = pleasures

मा = do not

कृथाः = engross

कालमहिमानुवर्णनम् ।

सा रम्या नगरी महान्स नृपतिः सामन्तचक्रं च तत्

पार्श्वे तस्य च सा विदग्धपरिषत्ताश्चन्द्रबिम्बाननाः ।

उद्धृतः स च राजपुत्रनिवहस्ते बन्दिनस्ताः कथाः

सर्वं यस्य वशादगात्स्मृतिपथं कालाय तस्मै नमः ॥ ४१ ॥

Description of the Glory Of Time:

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

काल = time

महिमा = glory

अनुवर्णनं = description

सा = that

रम्या = enchanting

नगरी = city

महान्स = that great

नृपतिः = king

सामन्तचक्रं = surrounded by

च = and

तत् = that

पार्श्वे = side

तस्य = his

च = and

सा = that

विदग्ध = crafty

परिषत्ताः = counsellors
 चन्द्र = moon
 बिम्ब = disk
 आननाः = faces
 उद्धृत्तः = wayward
 स = he
 च = and
 राजपुत्रनिवहस्ते = wayward princes
 बन्दिनस्ताः = 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 चान्ते ।
 इत्थं नेयौ रजनिदिवसौ लोलयन्द्वाविवाक्षौ
 कालः कल्यो भुवनफलके क्रीडति 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
एकः	= one
यत्र	= where
अपि	= even
एकः	= one
तदनु	= afterward
बहवः	= many
तत्र	= there
न	= not
एकः	= one
अपि	= even
च	= and
अन्ते	= in the end
इत्थं	= thus
नेयौ	= these two
रजनिदिवसौ	= night and day
लोलयन्	= throws
द्वाविवाक्षौ	= the two dice
कालः	= time
कल्प्यः	= clever, dextrous
भुवनफलके	= checkerboard of life
क्रीडति	= plays
प्राणिशारैः	= with creatures
आदित्यस्य गतागतैरहरहः संक्षीयते जीवितं	
व्यापारैर्बहुकार्यभारगुरुभिः कालोऽपि न ज्ञायते ।	
दृष्ट्वा जन्मजराविपत्तिमरणं त्रासश्च नोत्पद्यते	
पीत्वा मोहमयीं 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

अहरहः = day after day

संक्षीयते = shortens

जीवितं = life

व्यापारैः = affairs

बहुकार्यं = 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

च = and

नोत्पद्यते = not produce

पीत्वा = drinking

मोहमयीं = producing delusion

प्रमाद = stupefying

मदिरां = wine

उन्मत्त = mad

भूतं = become

जगत् = world

रात्रिः सैव पुनः स एव दिवसो मत्वा मुधा जन्तवो

धावन्त्युद्यमिनस्तथैव निभृतप्रारब्धतत्तत्क्रियाः ।
व्यापारैः पुनरुक्तभूत विषयैरित्थंविधेनामुना
संसारेण 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

एव = even

दिवसः = day

मत्वा = seeing

मुधा = vainly

जन्तवः = creatures

धावन्ति = run

उद्यमिनः = persistently

तथैव = similarly

निभृत = set in motion

प्रारब्ध = results of past deeds

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

वयमहः = we alas

मोहान्न = not deluded

लज्जामहे = ashamed

न ध्यातं पदमीश्वरस्य विधिवत्संसारविच्छिन्नये
स्वर्गद्वारकवाटपाटनपटुर्धर्मोऽपि नोपार्जितः ।
नारी पीनपयोधरोरुयुगलं स्वप्नेऽपि नालिङ्गितं
मातुः केवलमेव यौवनवनच्छेदे कुठारा 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
 एव = only
 यौवन = youth
 वन = garden
 च्छेदे = destroying
 कुठारा = hatchet
 वयं = we

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

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

नाभ्यस्ता = not studied
 प्रतिवादि = debaters
 वृन्ददमनी = conquering groups
 विद्या = knowledge
 विनीतोचिता = properly acquired
 खड्गाग्रैः = by the sword-points
 करि = elephant
 कुम्भपीठ = temples
 दलनैः = smashing
 नाकं = heaven
 न = not
 नीतं = taken
 यशः = success
 कान्ता = woman

कोमल = tender
 पल्लवाधर = bud-like lower lips
 रसः = juice secreting from
 पीतः = drunk
 न = not
 चन्द्रोदये = at moon-rise
 तारुण्यं = youth
 गतं = gone
 एव = indeed
 निष्फलमहो = fruitless, alas
 शून्यालये = deserted home
 दीपवत् = like a lamp

विद्या नाधिगता कलङ्करहिता वित्तं च नोपार्जितं
 शुश्रूषापि समाहितेन मनसा पित्रोर्न सम्पादिता ।
 आलोलायतलोचनाः प्रियतमाः स्वप्नेऽपि नालिङ्गिताः
 कालोऽयं परपिण्डलोलुपतया 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
 कलङ्करहिता = faultless
 वित्तं = wealth
 च = and
 नोपार्जितं = not earned
 शुश्रूषापि = even service
 समाहितेन = with due concern
 मनसा = mentally
 पित्रोर्न = not to parents
 सम्पादिता = rendered

आलोलायतलोचनाः = dancing eyes

प्रियतमाः = beloved

स्वप्नेऽपि = in dream even

नालिङ्गिताः = not embraced

कालोऽयं = this time

परिण्डलोलुपतया = greed for others' food

काकैरिव = like crows

प्रेर्यते = motivates

वयं येभ्यो जाताश्चिरपरिचिता एव खलु ते

समं यैः संवृद्धाः स्मृतिविषयतां तेऽपि गमिताः ।

इदानीमेते स्मः प्रतिदिवसमासन्नपतना

गतास्तुल्यावस्थां सिकतिलनदीतीरतरुभिः ॥ ४८ ॥

Those who begot us have passed on into eternity. Those with whom we grew up

have also become parts of memory only. Now with every passing day our condition

is akin to the trees on the sandy banks of a river.

वयं = we

येभ्यः = from whom

जाताः = born

चिरपरिचिता = known to Eternity(dead)

एव = thus

खलु = indeed

ते = they

समं = together

यैः = with whom

संवृद्धाः = brought up

स्मृतिविषयतां = subjects of memory

तेऽपि = they also

गमिताः = have become

इदानीमेते = now these

स्मः = have

प्रतिदिवसं = everyday

आसन्नपतना = coming near the end

गताः = becoming

तुल्य = similar

अवस्थां = condition

सिकतिल = sandy

नदी = river

तीर = banks

तरुभिः = trees

आयुर्वर्षशतं नृणां परिमितं रात्रौ तदर्धं गतं

तस्यार्धस्य परस्य चार्धमपरं बालत्ववृद्धत्वयोः ।

शेषं व्याधिवियोगदुःखसहितं सेवादिभिर्नीयते

जीवे वारितरङ्गचञ्चलतरे सौख्यं कुतः प्राणिनाम् ॥ ४९ ॥

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

तदर्धं = 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
 जीवे = in life
 वारि = water
 तरङ्ग = ripples
 चञ्चलतरे = fluctuating rapidly
 सौख्यं = happiness
 कुतः = where
 प्राणिनां = of creatures
 क्षणं बालो भूत्वा क्षणमपि युवा कामरसिकः
 क्षणं वित्तैर्हीनः क्षणमपि च सम्पूर्णविभवः ।
 जराजीर्णैरङ्गैर्नट इव वलीमण्डिततनुः
 नरः संसारान्ते विशति यमघानीयवनिकाम् ॥ 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

सम्पूर्णविभवः = full of wealth

जरा = old age

जीर्णैः = worn out

अङ्गैः = body

नट = actor

इव = as if

वली = wrinkle

मण्डित = covered

तनुः = body

नरः = human

संसारान्ते = at the end of life

विशति = enters

यमधानी = death's abode

यवनिकां = ??

यतिनृपतिसंवादवर्णनम् = ??

त्वं राजा वयमप्युपासितगुरुप्रज्ञाभिमानोन्नताः

ख्यातस्त्वं विभवैर्यशांसि कवयो दिक्षु प्रतन्वन्ति नः ।

इत्थं मानधनातिदूरमुभयोरप्यावयोरन्तरं

यद्यस्मासु पराङ्मुखोऽसि वयमप्येकान्ततो 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
उन्नताः	= elevated
ख्यातस्त्वं	= famous, you
विभवैर्यशांसि	= by wealth and success
कवयः	= the learned
दिक्षु	= in all directions
प्रतन्वन्ति	= spread
नः	= our
इत्थं	= thus
मान	= honor
धन	= riches
अतिदूरं	= great
उभयोः	= two
अपि	= even
आवयोः	= of us
अन्तरं	= difference
यदि	= if
अस्मासु	= to us
पराङ्मुखः	= disregard
असि	= you
वयं	= we
अपि	= also

एकान्ततः = perfectly

निःस्पृहाः = indifferent

अर्थानामीशिषे त्वं वयमपि च गिरामीशमहे यावदर्थं

शूरस्त्वं वादिदर्पव्युपशमनविधावक्षयं पाटवं नः ।

सेवन्ते त्वां धनाढ्या मतिमलहतये मामपि श्रोतुकामा

मय्यप्यास्था न ते चेत्त्वयि 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

गिरामीशमहे = lords of speech

यावदर्थं = in all senses

शूरस्त्वं = hero, you are

वादि = debaters

दर्प = pride

व्युपशमनविधौ = subduing

अक्षयं = unfailing

पाटवं = skill

नः = our

सेवन्ते = serve

त्वां = you

धनाढ्या = wealthy

मति = mind

मल = impurities

हतये = to destroy

मामपि = me too

श्रोतुकामा = desirous of learning

mayi in me

अपि = also

आस्था = regard

न = not

ते = to you

चेत् = if it be

त्वयि = in you

मम = my

नितरां = absolutely

एव = quite

राजन् = o king

ननास्था = no regard

वयमिह परितुष्टा वल्कलैस्त्वं दुकूलैः

सम इव परितोषो निर्विशेषो विशेषः ।

स तु भवतु दरिद्रो यस्य तृष्णा विशाला

मनसि च परितुष्टे कोऽर्थवान्को दरिद्रः ॥ ५३ ॥

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

वयं = we

इह = here

परितुष्टा = satisfied

वल्कलैः = tree-bark as clothes

त्वं = you

दुकूलैः = rich dresses

सम = similar

इव = as if

परितोषः = satisfaction

निर्विशेषः = no difference

विशेषः = difference

स = he

तु = indeed

भवतु = is

दरिद्रः = poor

तृष्णा = desire

विशाला = great

मनसि = in mind

च = and

परितुष्टे = contented

कोऽर्थवान्कः = who rich, who

दरिद्रः = poor

फलमलमशनाय स्वादु 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

शयनार्थं = to sleep on

वाससे = to dress

वल्कलं = tree-barks

च = and

नव = new

धन = riches

मधुपान = drinking intoxicant wine

भ्रान्त = deluded

सर्वेन्द्रियाणां = all senses

अविनयं = disrespect

अनुमन्तुं = to approve

न = not

उत्सहे = enthused

दुर्जनानां = of the wicked

अशीमहि वयं भिक्षामाशावासो वसीमहि ।

शयीमहि महीपृष्ठे कुर्वीमहि किमीश्वरैः ॥ ५५ ॥

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

अशीमहि = let us eat

वयं = we

भिक्षां = alms

आशावासः = the sky for clothing

वसीमहि = let us dress

शयीमहि = let us sleep

महीपृष्ठे = on the earth

कुर्वीमहि = shall we have to do

किं = what

ईश्वरैः = with the rich

न नटा न विटा न गायका

न च सभ्येतरवादचुञ्चवः ।

नृपमीक्षितुमत्र के वयं

स्तनभारानमिता न योषितः ॥ ५६ ॥

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

न = not

नटा = actors

न = not

विटा = jesters

न = not

गायका = singers

न = not

च = and

सभ्येतरवादचुञ्चवः = experts in disputations

नृपं = king

ईक्षितुं = seeing

अत्र = here

के = who

वयं = we

स्तनभारानमिता = seductive mistresses

न = not

योषितः = desiring

विपुलहृदयैरीशैरेतज्जगज्जनितं पुरा

विधृतमपरैर्दत्तं चान्यैर्विजित्य तृणं यथा ।

इह हि भुवनान्यन्ये धीराश्चतुर्दश भुञ्जते

कतिपयपुरस्वाम्ये पुंसां क एष मदज्वरः ॥ 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

हृदयैः = hearted

ईशैः = by the kings

एतत् = this

जगत् = world

जनितं = made

पुरा = in ancient times

विधृतं = ruled

अपरैः = by others

दत्तं = given away
 च = and
 अन्यैः = by others
 विजित्य = conquered
 तृणं = like grass
 यथा = just as
 इह = here
 हि = indeed
 भुवनानि = worlds
 अन्ये = others
 धीराः = heroes
 चतुर्दश = fourteen
 भुञ्जते = enjoy
 कतिपय = for what then
 पुर = towns
 स्वाम्ये = sovereignty over
 पुंसां = men
 क = who
 एष = this
 मद = arrogance
 ज्वरः = feverish

अभुक्तायां यस्यां क्षणमपि न जातं नृपशतः
 भुवस्तस्या लाभे क इव बहुमानः क्षितिभृताम् ।
 तदंशस्याप्यंशे तदवयवलेशेऽपि 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

इव = as if

बहुमानः = high honor

क्षितिभृतां = earth

तत् = that

अंशस्य = of a portion

अपि = even

अंशे = portion

तत् = that

अवयव = limb

लेशे = part

अपि = even

पतयः = fallen

विषादे = in grief

कर्तव्ये = in duty

विदधति = give

जडाः = stupid

प्रत्युत = on the contrary

मुदं = joy

मृत्पिण्डो जलरेखया वलयितः सर्वोऽप्ययं नन्वणुः

स्वांशीकृत्य तमेव संगरशतै राज्ञां गणा भुञ्जते ।

ते द्युर्ददतोऽथवा किमपरं क्षुद्रा दरिद्रा भृशं

धिग्धक्तान्पुरुषाधमान्धनकणान्वाञ्छन्ति तेभ्योऽपि ये ॥ ५९ ॥

The earth is a mere clod rimmed by water. Even the whole of it is but an

atom. Hosts of kings enjoy it after fighting for it a hundred times. With their paltry and mean minds they may or do give; for it is not strange to them. But despicable are the men who would beg from them petty riches.

मृत् = clay

पिण्डः = lump

जल = water

रेखया = by a ring of

वलयितः = surrounded by

सर्वः = all

अपि = even

अयं = this

ननु = not even

अणुः = an atom

स्वांशीकृत्य = fractioned it themselves

तं = that

एव = too

संगर = battle

शतै = hundreds

राज्ञां = of kings

गणा = many

भुञ्जते = enjoy

ते = they

दद्युः = may give

ददतः = do give

अथवा = or

किं = what

अपरं = else

क्षुद्रा = cheap

दरिद्रा = poor

भृशं = strange

धिग्घिक्तान् = contemptible

पुरुष = men

अधमान् = mean

धनकणान् = paltry coins

वाञ्छन्ति = beg

तेभ्यः = on them

अपि = also

ये = who

स जातः कोऽप्यासीन्मदनरिपुणा मूर्ध्नि धवलं

कपालं यस्योच्चैर्विनिहितमलंकारविधये ।

नृभिः प्राणत्राणप्रवणमतिभिः कैश्चिदधुना

नमद्भिः कः पुंसामयमतुलदर्पज्वरभरः ॥ ६० ॥

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

स = he

जातः = born

कः = who

अपि = even

आसीत् = placed

मदनरिपुणा = by Shiva(enemy of Madana/Cupid)

मूर्ध्नि = on the head

धवलं = white

कपालं = skull

यस्य = whose

उच्चैः = high

विनिहितं = held

अलंकारविधये = like an ornament

नृभिः = by men

प्राण = life

त्राण = limb

प्रवण = preserving

मतिभिः = by those who think of

कैश्चिद् = by them

अधुना = nowadays

नमद्भिः = adored

कः = who

पुंसां = person

अयं = this

अतुल = incomparable

दर्प = pride

ज्वर = fever

भरः = afflicted with

मनःसम्बोधननियमनम् ।

परेषां चेतांसि प्रतिदिवसमाराध्य बहुधा

प्रसादं किं नेतुं विशसि हृदय क्लेशकलितम् ।

प्रसन्ने त्वय्यन्तः स्वयमुदितचिन्तामणिगणो

विविक्तः संकल्पः किमभिलषितं पुष्यति न ते ॥ ६१ ॥

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

सम्बोधन = inculcating wisdom

नियमनं = control

परेषां = of others

चेतांसि = minds

प्रतिदिवसं = every day

आराध्य = supplicating

बहुधा = in various ways

प्रसादं = grace

किं = why

नेतुं = to secure
 विशसि = enter
 हृदय = heart
 क्लेशकलितं = fraught with pain
 प्रसन्ने = contented
 त्वय्यन्तः = in your inner self
 स्वयं = by itself
 उदित = arising
 चिन्तामणि = gems of thoughts
 गणः = many
 विविक्तः = in solitude
 संकल्पः = wish
 किं = whatever
 अभिलषितं = wished for
 पुष्यति = nurture
 न = not
 ते = they

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

Oh Mind! Why do you wander about in vain? Rest somewhere. Whatever happens is

bound to happen, of itself, not otherwise. Thus not recalling the past, nor planning for the future, I experience the joys that come, without question.

परिभ्रमसि = wander
 किं = why
 मुधा = mind
 क्वचन = somewhere
 चित्त = mind
 विश्राम्यतां = for rest

स्वयं = yourself

यद्यथा = whatever

भवति = happens

तत्तथा = that thus

नान्यथा = not otherwise

अतीत = past

मननुस्मरन्नपि = mental memories recalled

च = and

भाव्य = future

संकल्पयन् = desiring

नतर्कित = without debating

समागमान् = coming on their own

अनुभवामि = experience

भोगान् = enjoyments

अहं = I

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

Therefore, refrain yourself from the perilous maze of sense-objects. Take to the

path of supreme welfare that can, in a moment, remove all sorrows. Reach the state of your True Self. Abandon the wavelike agitation and change. Do not cling

to the transitory joys of the world, and now seek the tranquillity of the mind.

एतस्मात् = therefore

विरम = turn away

इन्द्रियार्थ = senses

गहनात् = complex

आयासकात् = wearisome

आश्रय = shelter

श्रेयोमार्गं = way of supreme welfare

अशेष = total

दुःख = sorrow

शमन = relief

व्यापार = affairs

दक्षं = capable of

क्षणात् = in a moment

स्वात्मीभावं = status of own Self

उपैहि = reach

संत्यज = give up

निजां = your own

कल्लोल = wave

लोलं = agitated

गतिं = movement

मा = do not

भूयः = again

भज = seek

भङ्गुरां = transitory

भवरतिं = mundane pleasures

चेतः = mind

प्रसीदाधुना = be calm now

मोहं मार्जय तामुपार्जय रतिं चन्द्रार्धचूडामणौ

चेतः स्वर्गतरङ्गिणीतटभुवामासङ्गमङ्गीकुरु ।

को वा वीचिषु बुद्बुदेषु च तडिल्लेखासु च श्रीषु च

ज्वालाग्रेषु च पन्नगेषु च सुहृद्वर्गेषु च प्रत्ययः ॥ ६४ ॥

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

मोहं = delusion

मार्जय = cleanse

तां	= them
उपार्जय	= acquire
रतिं	= liking
चन्द्रार्ध	= half-moon, crescent
चूडामणौ	= gem on the crown(head)
चेतः	= mind
स्वर्ग	= heaven
तरङ्गिणी	= river
तट	= banks
भुवां	= places
आसङ्गं	= attachment
अङ्गीकुरु	= accept
कः	= who
वा	= or
वीचिषु	= waves
बुद्बुदेषु	= bubbles
च	= and
तडिल्लेखासु	= flashes of lightning
च	= and
श्रीषु	= wealth
च	= and
ज्वालाग्रेषु	= flames of fire
च	= and
पन्नगेषु	= serpents
च	= and
सुहृद्वर्गेषु	= hosts of friends
च	= and
प्रत्ययः	= reliability
चेतश्चिन्तय मा रमां सकृदिमामस्थायिनीमास्थया	
भूपालभ्रुकुटीकुटीविहरणव्यापारपण्याङ्गनाम् ।	
कन्थाकञ्चुकिनः प्रविश्य भवनद्वाराणि 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.

चेतश्चिन्तय = O heart, think

मा = do not

रमां = goddess of fortune

सकृद् = even once

इमां = this

अस्थायिनीं = wandering

आस्थया = haunt

भूपाल = king

भ्रुकुटी = eyebrow

कुटी = wrinkle

विहरण = moving

व्यापारपणि = business of

आङ्गनां = street women

कन्थाकञ्चुकिनः = ragged garments

प्रविश्य = entering

भवन = house

द्वाराणि = doors

वाराणसीः = in Varanasi

अथ्यापङ्क्तिषु = in the streets

पाणि = hand

पात्र = vessel

पतितां = placed

भिक्षां = alms

अपेक्षामहे = expect

अग्रे गीतं सरसकवयः पार्श्वयोर्दाक्षिणात्याः

पश्चाल्लीलावलयरणितं चामरग्राहिणीनाम् ।

यद्यस्त्वेवं कुरु भवरसास्वादने लम्पटत्वं
नो चेत्ततः प्रविश सहसा 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.

अग्रे = in front

गीतं = song

सरस = skilful

कवयः = poets

पार्श्वयो ह् = by the side

दाक्षिणात्याः = from the South

पश्चात् = later

लीलावलयरणितं = tinkling of moving bracelets

चामर = fan

ग्राहिणीनां = women waving

यदि = if

अस्तु = it be

एवं = thus

कुरु = do

भव = mundane

रस = essence

आस्वादने = tasting

लम्पटत्वं = attachment

नो चेत् = otherwise

चेतः = mind

प्रविश = enter

सहसा = absolute

निर्विकल्पे = transcending thought

समाधौ = meditation

प्राप्ताः श्रियः सकलकामदुघास्ततः 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

दुघाः = 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

इतः = beyond this

परमर्थनीयं = of supreme value

तस्मादनन्तमजरं परमं विकासि

तद्ब्रह्म चिन्तय किमेभिरसद्विकल्पैः ।

यस्यानुषङ्गिण इमे भुवनाधिपत्य-

भोगादयः कृपणलोकमता भवन्ति ॥ ६९ ॥

Therefore, meditate on the infinite, ageless, supreme, luminous Reality. Why these false thoughts about the unreal? The sovereignty over

the world, with its accompanying pleasures, will appear as the desires of the petty-minded when compared to the pursuit of Reality.

तस्माद् = therefore

अनन्तं = infinite

अजरं = ageless

परमं = supreme

विकासि = effulgent

तद् = that

ब्रह्म = Reality

चिन्तय = meditate

किं = what

एभिः = by these

असद् = unreal

विकल्पैः = mental agitation

यस्य = whose

अनुषङ्गिणः = associating

इमे = these

भुवन = world

अधिपत्य = sovereignty

भोगादयः = such enjoyments

कृपणलोकमता = desires of pitiable men

भवन्ति = become

पातालमाविशसि यासि नभो विलङ्घ्य

दिङ्मण्डलं भ्रमसि मानस चापलेन ।

भ्रान्त्यापि जातु विमलं कथमात्मनीनं

न ब्रह्म 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
 दिङ्मण्डलं = spheres of all directions
 भ्रमसि = wander
 मानस = mind
 चापलेन = fickle
 भ्रान्त्यापि = even mistakenly
 जातु = become
 विमलं = pure
 कथं = how
 आत्मनीनं = in the Self
 न = not
 ब्रह्म = highest Truth
 संस्मरसि = remember well
 निर्वृतिं = supreme detachment
 एषि = reach
 येन = by which
 नित्यानित्यवस्तुविचारः ।
 किं वेदैः स्मृतिभिः पुराणपठनैः शास्त्रैर्महाविस्तरैः
 स्वर्गग्रामकुटीनिवासफलदैः कर्मक्रियाविभ्रमैः ।
 मुक्तवैकं भवदुःखभाररचनाविध्वंसकालानलं
 स्वात्मानन्दपदप्रवेशकलनं शेषैर्वणिग्वृत्तिभिः ॥ 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
महाविस्तरैः	= of immense
स्वर्ग	= heaven
ग्राम	= village
कुटी	= hut
निवास	= resting place
फलदैः	= resulting from
कर्मक्रियाविभ्रमैः	= by mazes of ceremonials
मुक्त्वा	= freeing
एकं	= one
भव	= life cycles
दुःख	= sorrow
भार	= burden
रचना	= condition
विध्वंस	= destruction
काल	= time
अनलं	= fire
स्वात्म	= one's own Self
अनन्द	= bliss
पद	= place
प्रवेश	= entrance
कलनं	= way
शेषैः	= everything else
वणिग्वृत्तिभिः	= traders' attitude

यतो मेरुः श्रीमान्निपतति युगान्ताग्निवलितः
समुद्रा शुष्यन्ति प्रचुरमकरग्राहनिलयाः ।
धरा गच्छत्यन्तं धरणिधरपादैरपि धृता
शरीरे का वार्ता करिकलभकर्णाग्रचपले ॥ ७२ ॥

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

वलितः = surrounded by

समुद्रा = seas

शुष्यन्ति = dry up

प्रचुर = replete

मकर = crocodiles

ग्राह = sharks

निलयाः = homes

धरा = earth

गच्छति = goes

अन्तं = end

धरणि = earth

धर = holding

पादैः = by the feet

अपि = also

धृता = held

शरीरे = body

का = what
 वार्ता = news
 करिकलभ = young elephant
 कर्ण = ear
 अग्र = tip
 चपले = unsteady

गात्रं संकुचितं गतिर्विगलिता भ्रष्टा च दन्तावलिः-
 दृष्टिर्नश्यति वर्धते बधिरता वक्त्रं च लालायते ।
 वाक्यं नाद्रियते च बान्धवजनो भार्या न शुश्रूषते
 हा कष्टं पुरुषस्य जीर्णवयसः 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
 बधिरता = deafness
 वक्त्रं = mouth
 च = and
 लालायते = slobbers
 वाक्यं = speech
 न = not
 अद्रियते = valued
 च = and

बान्धवजनः = relatives
 भार्या = wife
 न = not
 शुश्रूषते = offer service
 हा = alas
 कष्टं = misery
 पुरुषस्य = man's
 जीर्णं = old
 वयसः = in years
 पुत्रः = son
 अपि = also
 अमित्रायते = becomes unfriendly
 वर्णं सितं झटिति वीक्ष्य शिरोरुहाणां
 स्थानं जरा परिभवस्य तदा पुमांसम् ।
 आरोपितास्थिशतकं परिहृत्य यान्ति
 चण्डालकूपमिव दूरतरं तरुण्यः ॥ ७४ ॥

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

वर्णं = color
 सितं = white
 झटिति = instantly
 वीक्ष्य = seeing
 शिरोरुहाणां = on the head
 स्थानं = condition
 जरा = old age
 परिभवस्य = caused by
 तदा = then
 पुमांसं = man's
 आरोपित = characterised by
 अस्थि = bones
 शतकं = hundreds

परिहृत्य = abandoning

यान्ति = go

चण्डाल = least respected

कूपं = well

इव = as if

दूरतरं = far away

तरुण्यः = youthful

यावत्स्वस्थमिदं शरीरमरुजं यावज्जरा दूरतो

यावच्चेन्द्रियशक्तिरप्रतिहता यावत्क्षयो नायुषः ।

आत्मश्रेयसि तावदेव विदुषा कार्यः प्रयत्नो महान्

संदीप्ते भवने तु कूपखननं प्रत्युद्यमः कीदृशः ॥ ७५ ॥

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

यावत् = as long as

स्वस्थं = free from disease

इदं = this

शरीरं = body

अरुजं = decrepitude

यावत् = as long as

जरा = old age

दूरतः = far off

यावत् = as long as

च = and

इन्द्रिय = organs

शक्तिः = strength

अप्रतिहता = unaffected

यावत् = so long as

क्षयः = decay

न = not

अयुषः = life

आत्मश्रेयसि = for one's own supreme welfare

तावत् = till then

एव = alone

विदुषा = wise

कार्यः = deeds

प्रयत्नः = efforts

महान् = great

संदीप्ते = on fire

भवने = house

तु = indeed

कूप = well

खननं = digging

प्रत्युद्यमः = setting about

कीदृशः = what avails

तपस्यन्तः सन्तः किमधिनिवसामः सुरनदीं

गुणोदारान्दारानुत 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!

तपस्यन्तः = austerities

सन्तः = practising

किं = what

अधिनिवसामः = live

सुरनदीं = heavenly river

गुणोदारान् = virtuous

दारानुत = wives

परिचरामः = serve
 सविनयं = humbly
 पिबामः = drink
 शास्त्रौघानुत = currents of scripture
 विविध = varied
 काव्य = poetry
 अमृत = nectar
 रसान् = essence
 न = not
 विद्मः = know
 किं = what
 कुर्मः = do
 कतिपय = few
 निमेष = twinkling of an eye
 अयुषि = longevity
 जने = people
 दुराराध्याश्चामी तुरगचलचित्ताः क्षितिभुजो
 वयं च स्थूलेच्छाः सुमहति फले बद्धमनसः ।
 जरा देहं मृत्युर्हरति दयितं जीवितमिदं
 सखे नान्यच्छ्रेयो जगति विदुषोऽन्यत्र तपसः ॥ ७७ ॥

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

दुराराध्याः = hard to please
 च = and
 अमी = these
 तुरग = horse
 चलचित्ताः = restless minds
 क्षितिभुजः = rulers of the earth
 वयं = we

च = and
 स्थूलेच्छाः = ambitious
 सुमहति = vast
 फले = gain
 बद्धमनसः = mind bent on
 जरा = old age
 देहं = body
 मृत्युः = death
 हरति = takes away
 दयितं = dear
 जीवितं = life
 इदं = this
 सखे = oh, friend
 न = not
 अन्यत् = other
 छेयः = good
 जगति = in the world
 विदुषः = wise
 अन्यत्र = except
 तपसः = austerities

माने म्हायिनि खण्डिते च वसुनि व्यर्थं प्रयातेऽर्थिनि
 क्षीणे बन्धुजने गते परिजने नष्टे शनैर्यौवने ।
 युक्तं केवलमेतदेव सुधियां यज्जहुकन्यापयः-
 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
 म्हायिनि = faded

- खण्डिते = ruined
च = and
वसुनि = wealth
व्यर्थे = wasted
प्रयाते = gone
अर्थिनि = favors
क्षीणे = dwindled
बन्धुजने = friends
गते = departed
परिजने = dependents
नष्टे = destroyed
शनैः = slowly
यौवने = youth
युक्तं = proper
सुधियां = wise
यत् = which
जह्नुकन्या = Ganga river (daughter of Janhu)
पयः = water
पूतग्राव = purified
गिरीन्द्र = chief among mountains (Himalaya)
कन्दर = valley
तटी = on the side
कुञ्जे = grove
निवासः = shelter
क्वचित् = somewhere
रम्याश्चन्द्रमरीचयस्तृणवती रम्या वनान्तःस्थली
रम्यं साधुसमागमागतसुखं काव्येषु रम्याः कथाः ।
कोपोपाहितबाष्पबिन्दुतरलं रम्यं प्रियाया मुखं
सर्वं रम्यमनित्यतामुपगते चित्ते न किञ्चित्पुनः ॥ ७९ ॥

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

सुखं = joy

काव्येषु = in poetry

रम्याः = delightful

कथाः = stories

कोप = anger

उपाहित = covered

बाष्प = water (tears)

बिन्दु = drops

तरलं = swimming

रम्यं = delightful

प्रियाया = of the beloved

मुखं = face

सर्वं = all

रम्यं = delightful

अनित्यतां = evanescent

उपगते = gone

चित्ते = in the mind

न = not

किञ्चित् = nothing

पुनः = again

रम्यं हर्म्यतलं न किं वसतये श्राव्यं न गेयादिकं
किं वा प्राणसमासमागमसुखं नैवाधिकप्रीतये ।
किंतु भ्रान्तपतङ्गपक्षपवनव्यालोलदीपाङ्कुर-
च्छायाचञ्चलमाकलय्य 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

हर्म्यतलं = 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

समासमागमसुखं = joy of woman's company

न = no

एव = in fact

अधिक = much

प्रीतये = pleasing

किंतु = but

भ्रान्त = hovering

पतङ्ग = moth

पक्ष = wing

पवन = wind

व्यालोल = shaken

दीपाङ्कुरत् = flame of a lamp

छाया = shadow

चञ्चलं = unstable

आकलय्य = having understood

सकलं = all

सन्तः = wise ones

वनान्तं = to the forest

गताः = gone

शिवाचनम् ।

आसंसारत्त्रिभुवनमिदं चिन्वतां तात तादृ-

ङ्गैवास्माकं नयनपदवीं श्रोत्रमार्गं गतो वा ।

योऽयं धत्ते विषयकरिणीगाढगूढाभिमान-

क्षीबस्यान्तःकरणकरिणः 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.

शिवाचनं = worship of Shiva

आसंसारत् = from the very beginning of creation

त्रिभुवनं = three worlds

इदं = this

चिन्वतां = searching

तात = oh dear!

तादृक् = like that

न = not

एव = even

अस्माकं = our

नयनपदवीं = in sight

श्रोत्रमार्गं = in hearing

गतः = gone

वा = or
 यः = who
 अयं = this
 धत्ते = gives
 विषयकरिणी = arousing sensuality
 गाढगूढ = mysterious, and deep
 अभिमान = pride
 क्षीबस्य = enraged
 अन्तःकरणकरिणः = infatuating
 संयम = control
 आनाय = elephant trap
 लीलां = play

यदेतत्स्वच्छन्दं विहरणमकार्पण्यमशनं
 सहायैः संवासः श्रुतमुपशमैकव्रतफलम् ।
 मनो मन्दस्पन्दं बहिरपि चिरस्यापि विमृशन्
 न जाने कस्यैष परिणतिरुदारस्य 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
 एतत् = this
 स्वच्छन्दं = one's own free will
 विहरणं = wandering
 अकार्पण्यं = without meanness
 अशनं = eating
 सह = with
 आर्यैः = holy
 संवासः = company
 श्रुतं = vedic wisdom
 उपशम = cessation of worries

एकव्रत = sole vow
 फलं = result
 मनः = mind
 मन्दस्पन्दं = restrained
 बहिः = external
 अपि = also
 चिरस्य = long time
 अपि = also
 विमृशन् = thoughtfully
 न = not
 जाने = know
 कस्य = whose
 एष = this
 परिणतिः = consummation
 उदारस्य = noble
 तपसः = austerities

जीर्णा एव मनोरथाश्च हृदये यातं च तद्यौवनं
 हन्ताङ्गेषु गुणाश्च वन्ध्यफलतां याता गुणज्ञैर्विना ।
 किं युक्तं सहसाभ्युपैति बलवान्कालः कृतान्तोऽक्षमी
 हा ज्ञातं मदनान्तकाङ्घ्रियुगलं 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.

जीर्णा = worn out
 एव = verily
 मनोरथाः = fantasies
 च = and
 हृदये = in the heart
 यातं = gone

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

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

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

महेश्वरे = Shiva

वा = or

जगतां = of the universe

अधीश्वरे = Lord

जनार्दने = Vishnu

वा = or

जगत् = universe

अन्तरात्मनि = innermost soul

न = not

वस्तुभेद = essential difference

प्रतिपत्तिः = admission

अस्ति = is

मे = my

तथापि = still

भक्तिः = devotion

तरुणेन्दु = crescent moon

शेखरे = on the crown

स्फुरत्स्फारज्योत्स्नाधवलिततले कापि पुलिने
सुखासीनाः शान्तध्वनिषु रजनीषु द्युसरितः ।
भवाभोगोद्विग्नाः शिव शिव शिवेत्युच्चवचसः
कदा यास्यामोऽन्तर्गतबहुलबाष्पाकुलदशाम् ॥ 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?

स्फुरत्स्फार = bright diffused

ज्योत्स्ना = moonlight

धवलिततले = white glow

क्वापि = somewhere

पुलिने = banks

सुखासीनाः = seated happily

शान्तध्वनिषु = soundless silence

रजनीषु = at night

द्युसरितः = heavenly river

भवाभोग = miseries of birth and death

उद्विग्नाः = fearful

शिव शिव शिव = repeatedly calling Shiva

इति = thus

उच्च = loud

वचसः = voice

कदा = when

यास्यामः = attain

अन्तर्गत = internal

बहुल = copious

बाष्प = tears

आकुल = ecstasy

दशां = condition

वितीर्णे सर्वस्वे तरुणकरुणापूर्णहृदयाः

स्मरन्तः संसारे विगुणपरिणामां विधिगतिम् ।

वयं पुण्यारण्ये परिणतशरच्चन्द्रकिरणाः

त्रियामा नेष्यामो हरचरणचिन्तैकशरणाः ॥ ८६ ॥

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

वितीर्णे	= giving away
सर्वस्वे	= all
तरुण	=tender
करुणा	= compassion
पूर्ण	= filled with
हृदयाः	= heart
स्मरन्तः	= remembering
संसारे	= cycles of creation and dissolution
विगुण	= undesirable
परिणामां	= effects
विधिगतिं	= destiny
वयं	= we
पुण्य	= holy
अरण्ये	= forest
परिणत	= full
शरत्	= autumnal
चन्द्र	= moon
किरणाः	= rays/beams
त्रियामा	= nights
नेष्यामः	= spend
हर	= Shiva
चरण	= feet
चिन्ता	= meditation
एक	= only
शरणाः	= refuge
कदा वाराणस्याममरतटिनीरोधसि वसन्	
वसानः कौपीनं शिरसि निदधानोऽञ्जलिपुटम् ।	
अये गौरीनाथ त्रिपुरहरशम्भो त्रिनयन	
प्रसीदेति क्रोशन्निमिषमिव नेष्यामि दिवसान् ॥ ८७ ॥	

When shall I spend my momentary life on the banks of the heavenly river in Varanasi, wearing just a loin-cloth, holding my folded hands

over my head, and weeping loudly, " Oh! Lord of Gauri! Conqueror of the demon Tripura! Ever auspicious and having the third eye (of the Supreme Light)! Have compassion on me!"

कदा = when

वाराणस्यां = in Varanasi

अमरतटिनीरोधसि = on the banks of the celestial river

वसन् = stay

वसानः = dress

कौपीनं = loin cloth

शिरसि = on the head

निदधानः = raised

अञ्जलिपुटं = folded hands

अये = oh!

गौरीनाथ = Shiva (husband of Gauri)

त्रिपुरहर = slayer of Tripura

शम्भो = giver of supreme good

त्रिनयन = with three eyes

प्रसीद = have mercy

इति = thus

क्रोशन् = crying

निमिषं = a moment

इव = as if

नेष्यामि = spend

दिवसान् = days

स्नात्वा गाङ्गेः पयोभिः शुचिकुसुमफलैरर्चयित्वा विभो त्वां

ध्येये ध्यानं निवेश्य क्षितिधरकुहरग्रावपर्यङ्कमूले ।

आत्मारामः फलाशी गुरुवचनरतस्त्वत्प्रसादात्स्मरारे

दुःखं मोक्षये कदाहं समकरचरणे 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

शुचि = pure

कुसुम = flowers

फलैः = fruits

अर्चयित्वा = offering

विभो = o Lord!

त्वां = to you

ध्येये = the object of meditation

ध्यानं = mind

निवेश्य = concentrating

क्षितिधर = mountain

कुहर = cave

ग्राव = stony

पर्यङ्कमूले = by the bed

आत्मारामः = blissful in the Self

फलाशी = eating fruits

गुरु = teacher

वचन = words

रतः = devoted to

त्वत् = your

प्रसादात् = grace

स्मरारे = O Thou Enemy of Cupid!

दुःखं = sorrow

मोक्ष्ये = freedom

कदा = when

अहं = I

स = with

मकर = shark

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

पुंसि = man

सेवा = service

समुत्थं = released

एकाकी निःस्पृहः शान्तः पाणिपात्रो दिगम्बरः ।

कदा शम्भो भविष्यामि कर्मनिर्मूलनक्षमः ॥ ८९ ॥

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

एकाकी = alone

निःस्पृहः = free from desire

शान्तः = peaceful

पाणि = hand

पात्रः = vessel

दिगम्बरः = naked

शम्भो = O Shiva!

भविष्यामि = will become

कर्म = action

निर्मूलन = root out

क्षमः = capable

पाणिं पात्रयतां निसर्गशुचिना भैक्षेण संतुष्यतां

यत्र कापि निषीदतां बहुतृणं विश्वं मुहुः पश्यताम् ॥

अत्यागीऽपि तनोरखण्डपरमानन्दावबोधस्पृशां

अध्वा कोऽपि शिवप्रसादसुलभः 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
 बहुत्वं = almost a blade of grass
 विश्वं = world
 मुहुः = constantly
 पश्यतां = seeing
 अत्यागे = giving up
 अपि = even
 तनोः = of the body
 अखण्ड = uninterrupted
 परम = supreme
 अनन्द = bliss
 अवबोधस्पृशां = knowledge
 अध्वा = path
 कः = who
 अपि = even
 शिवप्रसाद = grace of Shiva
 सुलभः = easy
 सम्पत्स्यते = attain
 योगिनां = of yogis
 अवधूतचर्या ।
 कौपीनं शतखण्डजर्जरतरं कन्था पुनस्तादृशी
 नैश्चिन्त्यं निरपेक्षभैक्षमशनं निद्रा श्मशाने वने ।
 स्वातन्त्र्येण निरङ्कुशं विहरणं स्वान्तं प्रशान्तं सदा

स्थैर्यं योगमहोत्सवेऽपि च यदि त्रैलोक्यराज्येन किम् ॥ ९१ ॥

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

अवधूत = a self-realised ascetic with the highest spiritual freedom

चर्या = the way of life

कौपीनं = loin cloth

शत = hundred

खण्ड = torn

जर्जरतरं = much worn out

कन्था = rag

पुनः = again

तादृशी = of the same condition

नैश्चिन्त्यं = free from all disturbing thoughts

निरपेक्ष = without expectation

भैक्षं = food got by begging

अशनं = eating

निद्रा = sleep

श्मशाने = in a cremation ground

वने = in a forest

स्वातन्त्र्येण = freely

निरङ्कुशं = without hindrance

विहरणं = wandering

स्वान्तं = one's mind

प्रशान्तं = very peaceful

सदा = always

स्थैर्यं = steadfastness

योग = yoga
 महोत्सवे = festive joy
 अपि = also
 च = and
 यदि = when
 त्रैलोक्य = three worlds
 राज्येन = by sovereignty
 किं = what

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

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

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

मातर्लक्ष्मि भजस्व कंचिदपरं मत्काङ्क्षिणी मा स्म भूः
 भोगेषु स्पृहयालवस्तव वशे का निःस्पृहाणामसि ।
 सद्यःस्यूतपलाशपत्रपुटिकापात्रे पवित्रीकृतै-
 र्भिक्षावस्तुभिरेव सम्प्रति वयं वृत्तिं समीहामहे ॥ ९३ ॥

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

निःस्पृहाणां = free from desires

असि = are

सद्यः = immediately

स्यूत = put together

पलाश = palAsha

पत्र = leaf

पुटिका = ??

पात्रे = vessel

पवित्रीकृतैः = sanctified

भिक्षावस्तुभिः = articles obtained by begging

एव = only

सम्प्रति = in the right way

वयं = we

वृत्तिं = attitude

समीहामहे = wish

महाशय्या पृथ्वी विपुलमुपधानं भुजलता

वितानं चाकाशं व्यजनमनुकूलोऽयमनिलः ।

शरच्चन्द्रो दीपो विरतिवनितासङ्गमुदितः

सुखी शान्तः शेते मुनिरतनुभूतिर्नृप इव ॥ ९४ ॥

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

च = 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)

सुखी = blissful

शान्तः = peaceful

शेते = sleeps

मुनिः = sage

अतनु = not small (undiminished)

भूतिः = glory

नृप = king

इव = as if

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

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

भिक्षाशी = eating alms

जनमध्य = society

सङ्गरहितः = unattached

स्वायत्तचेष्टः = free in actions (independent)

सदा = always

हानादान = give and take

विरक्त = indifferent

मार्ग = path

निरतः = pursuing

कश्चित् = who but

तपस्वी = engaged in austerities

स्थितः = living

रथ्या = in the streets

कीर्ण = thrown away

विशीर्ण = shattered

जीर्ण = worn out
 वसनः = garment
 सम्प्राप्त = gotten by chance
 कन्थ = blanket
 आसनः = seat
 निर्मानः = without pride
 निरहंकृतिः = without egoism
 शम = self-control
 सुखाभोग = enjoying the happiness
 एकबद्ध = bound by only one
 स्पृहः = desiring

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

" 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.

चण्डालः = outcaste
 किं = what
 अयं = this
 द्विजातिः = twice-born (initiated in scriptures)
 अथवा = or
 शूद्रः = servant
 अथ = thus
 किं = what
 तापसः = ascetic
 किं = what
 वा = or
 तत्त्व = truth

विवेक	= discrimination
पेशल	= expert
मतिः	= mind
योगीश्वरः	= supreme yogi
कः	= who
अपि	= also
किं	= what
इति	= thus
उत्पन्न	= arising
विकल्प	= doubt
जल्प	= argumentative
मुखरैः	= garrulously
आभाष्यमाणा	= accosted
जनैः	= by people
कुद्धाः	= angry
पथि	= on the way
न	= not
एव	= only
तुष्ट	= pleased
मनसः	= mind
यान्ति	= go
स्वयं	= own way
योगिनः	= yogis

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

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.

हिंसाशून्यं = without killing

अयत्न = without effort

लभ्यं = obtainable

अशनं = for eating

धात्रा = by the Creator

मरुत् = air

कल्पितं = provided

व्यालानां = for serpents

पशवः = beasts

तृण = grass

अङ्कुरभुजः = feeding on sprouts

तुष्टाः = contented

स्थलीशायिनः = lying on ground

संसार = transmigratory life

अर्णव = ocean

लङ्घनक्षम = capable to cross over

धियां = intelligence

वृत्तिः = inclined to

कृता = made

सा = that

नृणां = of people

तां = to them

अन्वेषयतां = seeking

प्रयान्ति = go

सततं = constantly

सर्वे = all

समाप्तिं = ending

गुणाः = qualities (inertia, activity, and understanding)

गङ्गातीरे हिमगिरिशिलाबद्धपद्मासनस्य

ब्रह्मध्यानाभ्यसनविधिना योगनिद्रां गतस्य ।
 किं तैर्भाव्यं मम सुदिवसैर्यत्र ते निर्विशङ्काः
 कण्डूयन्ते जरठहरिणाः स्वाङ्गमङ्गे मदीये ॥ ९८ ॥

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

गङ्गातीरे = on the banks of river Ganges

हिमगिरि = Himalayas

शिला = stone

बद्ध = bound/sitting

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

कण्डूयन्ते = rub

जरठहरिणाः = old deer

स्वाङ्गं = own bodies

अङ्गे = body

मदीये = my

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

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

पाणिः = hand

पात्रं = vessel

पवित्रं = pure

भ्रमण = wandering

परिगतं = obtained

भैक्षं = alms

अक्षय्यं = never running short

अन्नं = food

विस्तीर्णं = ample

वस्त्रं = cloth

आशा = space

दशकं = ten directions

अचपलं = fixed

तल्पं = bed

अस्वल्पं = spacious

उर्वी = wide earth

येषां = whose

निःसङ्गत = without associating

अङ्गीकरण = absorb

परिणत = matured

स्वान्त = inwardly
 संतोषिणः = blissful
 ते = they
 धन्याः = blessed
 संन्यस्त = forsaking
 दैन्य = deprivation
 व्यतिकर = contact
 निकराः = best of objects
 कर्म = actions
 निर्मूलयन्ति = root out



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

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
 सखे = O Friend
 तेजः = Fire
 सुबन्धः = O my good relative
 जल = Water
 भ्रातः = O Brother
 व्योम = Sky
 निबद्ध = tied to

एव = only
भवतां = with you all
अन्त्यः = last
प्रणाम = salutations
अञ्जलिः = clasped hands
युष्मत् = with you all
सङ्गवश = association with
उपजात = developed
सुकृत = good deeds, merits
स्फार = wide
स्फुरत् = trembling, resplendent
निर्मल = without blemish, pure
ज्ञान = knowledge
अपास्त = discard
समस्त = all
मोह = delusion
महिमा = wondrous power
लीये = merge
परब्रह्मणि = in the Transcendent Reality
इति भर्तृहरिविरचितं वैराग्यशतकं सम्पूर्णम् ।

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Please send corrections to sanskrit@cheerful.com

