

॥ वैराग्य शतकम् ॥

.. vairAgya shatakam ..

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## ॥ वैराग्य शतकम् ॥

१ तृष्णादूषणम् ।

चूडोत्तंसितचन्द्रचारुकलिकाचञ्चच्छिखाभास्वरो  
लीलादग्धविलोककामशलभः श्रेयोदशाग्रे स्फुरन् ।  
अन्तःस्फूर्जदपारमोहतिमिरप्राग्भारमुच्चाटयन्ः  
चेतःसन्ननि 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 किञ्चित्फलम्  
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 निधिः शक्तिः क्षितितलं ध्माता गिरेर्धातवो  
निस्तीर्णः सरितां पतिर्नृपतयो यत्नेन संतोषिताः ।  
मन्त्राराधनतत्परं 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  
ब्रीडैर् = shame  
निजगुण = own virtues  
कथा = reciting  
पातकं = sin  
अपि = even

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

Forgiving out of weakness, giving up comforts of the home out  
of lack  
of fulfilment, tolerating the unbearable cold, wind, heat, with-  
out  
fulfilling austerities, thinking of riches day and night within-  
tense



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

तैस्तै = those only

फलैः = of good results

वञ्चिताः = deprived of

भोगा न भुक्त्वा वयमेव भुक्त्वाः

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

ततपि = 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 pro-  
cured. 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  
ओद्यैः = 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 त्यक्ता 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  
त्यक्ता = give up  
ह्येते = verily these  
शम = self-control  
सुखं = happiness  
अनन्तं = infinite  
विदधति = specially give

ब्रह्मज्ञानविवेकनिर्मलधियः कुर्वन्त्यहो दुष्करं  
यन्मुञ्चन्त्युपभोगभाङ्ग्यपि 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  
उपभोगभाङ्ग्यपि = 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 निःशङ्कमङ्केशया ।  
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

अङ्केशया = sitting on laps

अस्माकं = our

तु = indeed

मनोरथ = fantasies

उपरचित = created

प्रासाद = palaces

वापीतट- = on banks of waters

क्रीडा = sport

काननकेलिकौतुक = pleasure gardens

जुषां = fast

आयुः = life

परं = fast

क्षीयते = weakens ..14..

भिक्षाशनं तदपि नीरसमेकवारं

शय्या च भूः परिजनो निजदेहमात्रम् ।

वस्त्रं विशीर्णं शतरखण्डमयी 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

विशीर्णं = worn out

शतखण्डमयी = torn in hundred pieces

च = and

कन्था = patched up

हा = alas

हा = alas

तथापि = even then

विषया = sensual craving

न = not

परित्यजन्ति = give up

स्तनौ मांसग्रन्थी कनककलशावित्युपमितौ

मुखं श्लेष्मागारं तदपि च शशाङ्केन तुलितम् ।

स्रवन्मूत्रह्लीन्नं 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 मीनोऽप्यज्ञानाद्दण्डिशयुतमश्नातु 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 शाल्यान् 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,hungr,lust), and yet  
how much distress  
in these remedies!

तृषा = thirst

शुष्यत् = parched

आस्ये = mouth

पिबति = drinks

सलिलं = water

शीत = cold

मधुरं = refreshing

क्षुधार्तः = hunger-stricken

शाल्यान्नं = 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 क्षुधितैर्निरन्नविधुरा दृष्या न चेद्देहिनी ।  
याञ्चाभङ्गभयेन गद्गदगलत्त्रुट्यद्विलीनाक्षरं  
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?

याञ्चा = 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

दृष्या = seeing

न = not

चेद् = if it be

गेहिनी = one's wife

याञ्चा = 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

अर्थे = for the sake of

मनस्वी = wise

पुमान् = man

अभिमतमहामानग्रन्थिप्रभेदपटीयसी

गुरुतरगुणग्रामाम्भोजस्फुतोज्ज्वलचन्द्रिका ।

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

गुरुतरगुणग्रामाम्भोजस्फुतोज्ज्वलचन्द्रिका = 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 न्यायगर्भद्विजहुतहुतभुग्धूमधूमोपकण्ठे ।

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

पूरणाय = filling

क्षुधार्तः = craving with hunger

मानी = self-respecting

प्राणैः = energies

सनाथः = preserved

न = not

पुनरनुदिनं = day to day

तुल्यकुल्येषु = among one's peers

दीनः = beggar

गङ्गातरङ्गकणशीकरशीतलानि

विद्याधराध्युषितचारुशिलातलानि ।

स्थानानि किं हिमवतः प्रलयं गतानि

यत्सावमानपरपिण्डरता मनुष्याः ॥ २४ ॥

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

गङ्गातरङ्ग = waves of Ganges

कण = minute bits

शीकर = spray

शीतलानि = cool

विद्याधर = celestial beings expert in the arts

अध्युषित = inhabited

चारु = beautiful

शिला = rock

तलानि = plateaus

स्थानानि = places

किं = why

हिमवतः = rocky

प्रलयं = destruction

गतानि = gone

यत् = which

सावमान =humiliated

परपिण्डरता = dependent on others

मनुष्याः = human beings

किं कन्दाः कन्दरेभ्यः प्रलयमुपगता निर्झरा वा गिरिभ्यः

प्रध्वस्ता वा तरुभ्यः सरसफलभृतो वल्कलिन्यश्च शाखाः ।  
वीक्ष्यन्ते यन्मुखानि प्रसभमपगतप्रश्रयाणां खलानां  
दुःखासस्वल्पवित्तस्मयपवनवशाद्भ्रूतानि ॥ 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 ।  
क्षुद्राणामविवेकमूढ मनसां 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 सन्तोषनिरन्तरप्रमुदितस्तेषां 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 = contentment  
 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

भिक्षाहारमदन्यमप्रतिसुखं 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 humil-  
iation

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 = trasitoriness

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 = existece

भयान्वितं = pervaded by fear  
भुवि = in this world  
नृणां = of persons  
वैराग्यं = renunciation  
एव = alone  
अभयं = fearless

आक्रान्तं मरणेन जन्म जरसा चात्युज्वलं यौवनं  
सन्तोषो धनलिप्सया शमसुखं प्रौढाङ्गनाविभ्रमः ।  
लोकैर्मत्सरिभिर्गुणा वनभुवो व्यालैर्नृपा दुर्जनैः  
अश्वैर्येण 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  
विभ्रमः = wiles  
लोकैः = people's  
मत्सरिभिः = envy

गुणा = virtues  
वनभुवः = forests  
व्यालैर्नृपा = by beasts of prey  
दुर्जनैः = by the unscrupulous  
अस्थैर्येण = by transience  
विभूतयः = powers  
अपि = even  
उपहता = destroyed  
ग्रस्तं = afflicted by  
न = not  
किं = what  
केन = by what  
वा = indeed

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

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 बुद्ध्या बुधा बोधका  
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  
बुद्धा = knowing  
बुधा = wise ones  
बोधका = preachers  
लोक = humanity  
अनुग्रह = benefit  
पेशलेन = motivated for  
मनसा = in their minds  
यत्नः = effort  
समाधीयतां = to attain equanimity

भोगा मेघवितानमध्यविलसत्सौदामिनीचञ्चला  
आयुर्वायुविघट्टिताजपटलीलीनाम्बुवद्भङ्गुरम् ।  
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

अञ्ज = 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

धैर्यं = patience

समाधि = equanimity

सिद्ध = attained

सुलभे = easily

बुद्धिं = mind/intellect

विधध्वं = fix

बुधाः = wise ones

आयुः कल्लोललोलं कतिपयदिवसस्थायिनी यौवनश्रीः

अर्थाः संकल्पकल्या घनसमयतडिद्विभ्रमा 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

लोल = 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

भोगपूर्णाः = 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 ।  
वामाक्षीणामवज्ञाविहसितवसतिवृद्धभावोऽप्यसाधुः  
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 परितर्जयन्ति  
रोगाश्च शत्रव इव प्रहरन्ति देहम् ।  
आयुः परिस्त्रवति 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  
परितर्जयन्ति = 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  
kAma + 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 जुम्भते  
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 posses-  
sions,  
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

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

उद्वृत्तः = wayward

स = he

च = and

राजपुत्रनिवहस्ते = wayward princes

बन्दिनस्ताः = courtiers

कथाः = songs

सर्व = 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  
कल्पः = clever, dextrous  
भुवनफलके = checkerboard of life  
क्रीडति = plays  
प्राणिशरैः = 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 निभूतप्रारब्धतत्तत्क्रियाः ।  
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 repeti-  
tious 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 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  
द्वार = door  
कवाटपाटनपटुः = ?? knocks  
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  
खङ्गाग्रैः 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

खङ्गाग्रैः = by the sword-points

करि = elephant

कुम्भपीठ = temples

दलनैः = smashing

नाकं = heaven

न = not

नीतं = taken

यशः = success

कान्ता = woman

कोमल = tender

पल्लव = branch

अधररसः = ??

पीतः = yellow

न = not

चन्द्रोदये = at moon-rise

तारुण्यं = youth

गतं = gone

एव = indeed

निष्फलमहो = fruitless, alas

शून्यालये = deserted home

दीपवत् = like a lamp

विद्या नाधिगता कलङ्करहिता वित्तं च नोपार्जितं

शुश्रूषापि समाहितेन मनसा पित्रोर्न 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

परपिण्डलोलुपतया = greed for others' food

काकैरिव = like crows

प्रेर्यते = motivates

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

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  
अर्धं = half  
अपरं = again  
बालत्व = childhood  
वृद्धत्वयोः = in old age  
शेषं = remainder  
व्याधि = illness  
वियोग = separation  
दुःख = sorrow  
सहितं = along with  
सेवादिभिः = serving others  
नीयते = takes  
जीवे = in life  
वारि = water  
तरङ्ग = ripples  
चञ्चलतरे = fluctuating rapidly  
सौख्यं = happiness  
कुतः = where  
प्राणिनां = of creatures

क्षणं बालो भूत्वा क्षणमपि युवा कामरसिकः  
क्षणं वित्तैर्हीनः क्षणमपि च 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

वित्तेर्हीनः = 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

यमघानी = 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 signifi-  
cant. 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  
तुष्णा = 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  
मद्युपान = 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 तदवयववेशेऽपि पतयो  
 विषादे कर्तव्ये विदधति जडाः प्रत्युत मुदम् ॥ ५८ ॥

The earth has not been left unenjoyed, even for a moment, by hundreds of rulers.

Will its acquisition then bring any honor to any king? The dull-witted, instead of grieving, are joyous in owning even the most trifling fraction of it.

अभुक्तायां = not enjoyed  
 यस्यां = whose  
 क्षणमपि = even a moment  
 न = not



जातं = made  
नृपशतः = hundreds of kings  
भुवः = world  
तस्या = its  
लाभे = gaining  
क = who  
इव = as if  
बहुमानः = high honor  
क्षितिभूतां = 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 दद्युर्ददतोऽथवा किमपरं क्षुद्रा दरिद्रा भृशं  
धिग्धिक्तान्पुरुषाधमान्धनकणान्वाञ्छन्ति 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

वल्लयितः = surrounded by

सर्वः = all

अपि = even

अयं = this

ननु = not even

अणुः = an atom

स्वांशीकृत्य = fractioned it themselves

तं = that

एव = too

संग्र = battle

शतै = hundreds

राज्ञां = of kings

गणा = many

भुञ्जते = enjoy

ते = they

दद्युः = may give

ददतः = do give

अथवा = or

किं = what

अपरं = else

क्षुद्रा = cheap

दरिद्रा = poor

भृशं = strange

धिग्धित्तान् = 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  
पुष्ट्यति = 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  
श्रेयोमार्ग = 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  
ज्वालान्गेषु च पन्नगेषु च सुहृद्दर्शेषु 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  
पद्मगेषु = serpents  
च = and  
सुहृद्वर्गेषु = hosts of friends  
च = and  
प्रत्ययः = reliability

चेतश्चिन्तय मा रमां सकृदिमामस्थायिनीमास्थया  
भूपालभ्रुकुटीकुटीविहरणव्यापारपण्याङ्गनाम् ।  
कन्थाकञ्चुकिनः प्रविश्य भवनद्वाराणि वाराणसीः  
अथ्यापङ्क्तिषु 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 = frail  
इमां = this  
अस्थायिनी = wandering  
आस्थया = haunt



भूपाल = king  
भ्रुकुटी = eyebrow  
कुटी = wrinkle  
विहरण = moving  
व्यापारपणि = business of  
आङ्गनां = street women  
कन्थाकञ्चुकिनः = ragged garments  
प्रविश्य = entering  
भवन = house  
द्वाराणि = doors  
वाराणसीः = in Varanasi  
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 चेच्चेतः 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  
पश्चत् = later  
लीलावलयरणितं = tinkling of moving bracelets  
चामर = fan  
ग्राहिणीनां = women waving  
यदि = if  
अस्तु = it be  
एवं = thus  
कुरु = do  
भव = mundane  
रस = essence  
आस्वादने = tasting  
लम्पटत्वं = attachment  
नो चेत् = otherwise  
चेतः = mind  
प्रविश = enter  
सहसा = absolute  
निर्विकल्पे = transcending thought  
समाधौ = meditation

प्राप्ताः श्रियः सकलकामदुधास्ततः किं  
न्यस्तं पदं शिरसि विद्विषतां ततः किं ।  
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  
दुधाः = 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 life  
मरण = death  
जन्म = birth  
भयं = fear  
हृदिस्थं = in the heart  
स्नेहः = attachment  
न = not  
बन्धुषु = towards kinspeople  
न = not  
मन्मथजा = born of lust  
विकाराः = passions  
संसर्ग = company  
दोष = fault

रहिता = devoid  
विजना = without people  
वनान्ता = in forest  
वैराग्यं = dispassion  
अस्ति = is  
किं = what  
इतः = beyond this  
परमर्थनीयं = of supreme value

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

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

तस्माद् = therefore  
अनन्तं = infinite  
अजरं = ageless  
परमं = supreme  
विकासि = effulgent  
तद् = that  
ब्रह्म = Reality  
चिन्तय = meditate  
किं = what  
एभिः = by these  
असद् = unreal  
विकल्पैः = mental agitation  
यस्य = whose  
अनुषङ्गिणः = associating  
इमे = these  
भुवन = world  
अधिपत्य = sovereignty

भोगादयः = such enjoyments  
कृपणलोकमता = desires of pitiable men  
भवन्ति = become

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

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

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

किं वेदैः स्मृतिभिः पुराणपठनैः शास्त्रैर्महाविस्तरैः  
 स्वर्गग्रामकुटीनिवासफलदैः कर्मक्रियाविभूमैः ।  
 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-ralisation. All else is but  
 bartering  
 for profit! नित्य = immutable अनित्य = mutable  
 वस्तु = essence  
 विचारः = discrimination  
 किं = how much  
 वेदैः = by vedas  
 स्मृतिभिः = by smritis  
 पुराण = puranas  
 पठनैः = by studying  
 शास्त्रैः = by shastras  
 महाविस्तरैः = of immense  
 स्वर्ग = heaven  
 ग्राम = village  
 कुटी = hut  
 निवास = resting place  
 फलदैः = resulting from  
 कर्मक्रियाविभूमैः = by mazes of ceremonials  
 मुक्त्वा = freeing  
 एकं = one  
 भव = life cycles

दुःख = sorrow  
भार = burden  
रचना = condition  
विध्वंस = destruction  
काल = time  
अनलं = fire  
स्वात्म = one's own Self  
अनन्द = bliss  
पद = place  
प्रवेश = entrance  
कलनं = way  
शेषैः = everything else  
वणिग्वृत्तिभिः = traders' attitude

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

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

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

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  
शिरोरूहाणां = 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

सुरनदी = heavenly river

गुणोदारान् = virtuous

दारानुत = wives

परिचरामः = serve

सविनयं = humbly

पिबामः = drink

शास्त्रौघानुत = currents of scripture

विविध = varied

काव्य = poetry

अमृत = nectar

रसान् = essence

न = not

विद्मः = know

किं = what

कुर्मः = do

कतिपय = few

निमेष = twinkling of an eye

अयुषि = longevity

जने = people

दुराराध्याश्रामी 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 म्लायिनि खण्डिते च वसुनि व्यर्थे प्रयातेऽर्थिनि

क्षीणे बन्धुजने गते परिजने नष्टे शनैर्यौवने ।

युक्तं केवलमेतदेव सुधियां यज्जह्नुकन्यापयः-

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

म्लायिनि = faded

खण्डिते = ruined

च = and

वसुनि = wealth

व्यर्थ = wasted

प्रयाते = gone

अर्थिनि = favors

क्षीणे = dwindled

बन्धुजने = friends

गते = departed

परिजने = dependents

नष्टे = destroyed

शनैः = slowly

यौवने = youth

युक्तं = proper

सुधियां = wise

यत् = which

जह्नुकन्या = Ganga river (daughter of Janhu)

पयः = water

पूतग्राव = purigied

गिरीन्द्र = chief among mountains (Himalaya)

कन्दर = valley

तटी = on the side

कुञ्जे = grove

निवासः = shelter

क्वचित् = somewhere

रम्याश्चन्द्रमरीचयस्तृणवती रम्या वनान्तःस्थली  
रम्यं साधुसमागमावतसुखं काव्येषु रम्याः कथाः ।  
कोपोपाहित बाष्पबिन्दुतरलं 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  
समागमावत = company of  
सुखं = joy  
काव्येषु = in poetry  
रम्याः = delightful  
कथाः = stories  
कोप = anger  
उपाहित = covered  
बाष्प = water (tears)  
बिन्दु = drops  
तरलं = swimming  
रम्यं = delightful  
प्रियाया = of the beloved  
मुखं = face  
सर्वं = all  
रम्यं = delightful

अनित्यतां = evanescent

उपगते = gone

चित्ते = in the mind

न = not

किञ्चित् = nothing

पुनः = again

रम्यं हर्म्यतलं न किं वसतये श्रव्यं न गेयादिकं

किं वा प्राणसमासमागमसुखं नैवाधिकप्रीतये ।

किंतु भ्रान्तपतङ्गपक्षपवनव्यालोलदीपाङ्कुर-

च्छायाचञ्चलमाकलय्य सकलं सन्तो वनान्तं गताः ॥ ८० ॥

Living in a palace is pleasant, is it not? Or listening to music with

its accompaniments? or the company of women, as dear as life? But wise

persons have taken to forest life, having realised that these are as

fickle as the shadow of a flickering flame on the fluttering wings of

a delirious moth.

रम्यं = pleasurable

हर्म्यतलं = palace

न = not

किं = is it

वसतये = to live

श्रव्यं = pleasant to listen to

न = not

गेयादिकं = music with accompaniments

किं = is it

वा = or

प्राण = life

समासमागमसुखं = joy of 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  
शिवार्चनम् ।

आसंसारात्त्रिभुवनमिदं चिन्वतां तात तादृ-  
ङ्गैवास्माकं नयनपदवीं श्रोत्रमार्गं गतो वा ।  
योऽयं धत्ते विषयकरिणीगाढगूढाभिमान-  
क्षीवस्यान्तःकरणकरिणः 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.

शिवार्चनं = worship of Shiva  
आसंसारात् = from the very beginning of creation  
त्रिभुवनं = three worlds  
इदं = this  
चिन्वतां = searching  
तात = oh dear!  
तादृक् = like that

न = not  
एव = even  
अस्माकं = our  
नयनपदवीं = in sight  
श्रोत्रमार्गं = in hearing  
गतः = gone  
वा = or  
यः = who  
अयं = this  
धत्ते = gives  
विषयकरिणी = arousing sensuality  
गाढगूढ = mysterious, and deep  
अभिमान = pride  
क्षीबस्य = enraged  
अन्तःकरणकरिणः = infatuating  
संयम = control  
आनाय = elephant trap  
लीलां = play

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

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

यत् = which  
एतत् = this  
स्वच्छन्दं = one's own free will  
विहरणं = wandering  
अकार्पण्यं = without meanness

अशनं = eating  
सह = with  
अर्यैः = holy  
संवासः = company  
श्रुतं = vedic wisdom  
उपशम = cessation of worries  
एकव्रत = sole vow  
फलं = result  
मनः = mind  
मन्दस्पन्दं = restrained  
बहिः = external  
अपि = also  
चिरस्य = long time  
अपि = also  
विमृशन् = thoughtfully  
न = not  
जाने = know  
कस्य = whose  
एष = this  
परिणतिः = consummation  
उदारस्य = noble  
तपसः = austerities

जीर्णा एव मनोरथाश्च हृदये यातं च तद्यौवनं  
हन्ताङ्गेषु गुणाश्च वन्ध्यफलतां याता 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 inner-  
most Self of  
the universe, Vishnu, there is no difference for me. However,  
my devotion  
is to Shiva, holding the crescent moon on His head.

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

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

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

दशा = 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

शम्भः = giver of supreme good

त्रिनयन = with three eyes

प्रसीद = have mercy

इति = thus

क्रोशन् = crying

निमिषं = a moment

इव = as if

नेष्यामि = spend

दिवसान् = days

स्नात्वा गाङ्गैः 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

गाङ्गेः = by Ganges

पयोभिः = waters

शुचि = pure

कुसुम = flowers

फलैः = fruits

अर्चयित्वा = offering

विभः = o Lord!

त्वां = to you

ध्येये = concentrating

ध्यानं = mind

निवेश्य =

क्षितिधर = mountain

कुहर = cave

ग्राव = stony

पर्यङ्कमूले = by the bed

आत्मरामः = 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

मोक्षे = freedom

कदा = when

अहं = I

स = with

मकर = shark

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

पुंसि = man

सेवा = service

समुत्थं = released

एकाकी निःस्पृहः शान्तः पाणिपात्रो दिगम्बरः ।

कदा शम्भो भविष्यामि कर्मनिर्मूलनक्षमा ॥ 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

बहुतृणं = almost a blade of grass

विश्वं = world

मुहुः = constantly

पश्यतां = seeing

अत्यागे = giving up

अपि = even

तनोः = of the body

अखण्ड = uninterrupted

परम = supreme

अनन्द = bliss

अवबोधस्पृशां = knowledge

अध्वा = path

कः = who

अपि = even

शिवप्रसाद = grace of Shiva

सुलभः = easy

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 ।  
सद्यः स्पृतपलाशपत्रपुटिकापात्रे 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

भू = earthly

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 मुनिरतनुभूतिनृप 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 tranquility,  
like a sovereign of immense glory.

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

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

भिक्षाशी जनमध्यसङ्गरहितः स्वायत्तचेष्टः सदा  
हानादानविरक्तमार्गनिरतः कश्चित्तपस्वी स्थितः ।  
रथ्याकीर्णविशीर्णजीर्णवसनः 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  
असनः = seat  
निर्मानः = without pride  
निरहंकृतिः = without egoism  
शम = self-control  
सुखाभोग = enjoying the happiness  
एकबद्ध = bound by only one  
स्पृहः = desiring

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

❏ 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  
 क्रुद्धाः = 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 = vicious  
पशवः = beasts  
तृण = grass  
अङ्कुरभुजः = feeding on sprouts  
तुष्टाः = contented  
स्थलीशायिनः = lying on ground  
संसार = transmigratory life  
अर्णव = ocean  
लङ्घनक्षम = capable to cross over  
धियां = intelligence  
वृत्तिः = inclined to  
कृता = made  
सा = that  
नृणां = of people  
तां = to them  
अन्वेषयतां = seeking  
प्रयान्ति = go  
सततं = constantly  
सर्वे = all  
समाप्तिं = ending  
गुणाः = qualities (inertia, activity, and understanding)

गङ्गातीरे 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 निःसङ्गताङ्गीकरण परिणतस्वान्तसंतोषिणस्ते

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 abun-  
dance 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

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Reroofread by P R Iyer

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.. vairAgya shatakam ..

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