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Vairagya Shatakam with Translation

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ವೈರಾಗ್ಯಶತಕಂ ಸಾರ್ಥಂ

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## ವೈರಾಗ್ಯಶತಕಂ ಸಾರ್ಥಂ



1 ತೃಷ್ಣಾದೂಷಣಂ .

ಚೂಡೋತ್ತಂಸಿತಚಂದ್ರಚಾರುಕಲಿಕಾಚಂಚಚ್ಚಿಖಾಭಾಸ್ವರೋ  
ಲೀಲಾದಗ್ಧವಿಲೋಲಕಾಮಶಲಭಃ ಶ್ರೇಯೋದಶಾಗ್ರೇ ಸ್ಫುರನ್ .  
ಅಂತಃಸ್ಫೂರ್ಜದಪಾರಮೋಹತಿಮಿರಪ್ರಾಙ್ಗಾರಮುಚ್ಚಾಟಯನ್ಃ  
ಚೇತಃಸದ್ಮನಿ ಯೋಗಿನಾಂ ವಿಜಯತೇ ಜ್ಞಾನಪ್ರದೀಪೋ ಹರಃ .. 1..

1 Condemnation of Desire

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

ತೃಷ್ಣಾ = thirst (of desire)

ದೂಷಣಂ = condemnation

ಚೂಡ = head

ಉತ್ತಂಸಿತ = made an ornament

ಚಂದ್ರ = moon

ಚಾರು = beautiful

ಕಲಿಕಾ = partially opened buds

ಚಂಚಚ್ಚಿಖಾ = lambent beams

ಭಾಸ್ವರಃ = shining sun

ಲೀಲಾ = sport

ದಗ್ಧ = burnt up

ವಿಲೋಲ = unsteady

ಕಾಮ = passion

ಶಲಭಃ = a moth

ಶ್ರೇಯೋದಶ = circumstances of prosperity

ಅಗ್ರೇ = in front of

ಸ್ಫುರನ್ = appearing

ಅಂತಃಸ್ಫೂರ್ಜತ್ = spreading forth in the heart

ಅಪಾರ = endless

ಮೋಹ = ignorance

ತಿಮಿರ = night

ಪ್ರಾಘ್ಘಾರಂ = heavy mass at the front

ಉಚ್ಛಾಟಯನ್ಃ = smites away

ಚೇತಃ = heart

ನದ್ಮನಿ = in the temple of

ಯೋಗಿನಾಂ = of the yogi

ವಿಜಯತೇ = proves victorious

ಜ್ಞಾನಪ್ರದೀಪಃ = light of knowledge

ಹರಃ = Siva

ಭ್ರಾಂತಂ ದೇಶಮನೇಕದುರ್ಗವಿಷಮಂ ಪ್ರಾಪ್ತಂ ನ ಕಿಂಚಿತ್ಫಲಂ

ತೃಕ್ತ್ವಾ ಜಾತಿಕುಲಾಭಿಮಾನಮುಚಿತಂ ಸೇವಾ ಕೃತಾ ನಿಷ್ಫಲಾ .

ಭುಕ್ತಂ ಮಾನವಿವರ್ಜಿತಂ ಪರಗೃಹೇಷ್ಟಾಶಂಕಯಾ ಕಾಕವತ್

ತೃಷ್ಟೇ ಜೃಂಭಸಿ ಪಾಪಕರ್ಮಪಿಶುನೇ ನಾದ್ಯಾಪಿ ಸಂತುಷ್ಟಸಿ .. 2..

Travelling across many difficult and dangerous places brought me no

wealth; giving up pride of lineage, I have served the rich in vain,

without self-respect, in others' homes; I have craved and eaten like

crows in others' homes; and still, oh Desire! instigator of wicked deeds,

you prosper and even then remain unsatisfied.

ಭ್ರಾಂತಂ = roamed

ದೇಶಂ = places

ಅನೇಕ = various

ದುರ್ಗ = difficult

ವಿಷಮಂ = obstacles

ಪ್ರಾಪ್ತಂ = obtained

ನ = not

ಕಿಂಚಿತ್ = even a little

ಫಲಂ = result/wealth

ತೃಕ್ಷ್ಣಾ = having given up

ಜಾತಿ = birth in a caste

ಕುಲ = lineage

ಅಭಿಮಾನಂ = pride

ಉಚಿತಂ = proper

ಸೇವಾ = service

ಕೃತಾ = having performed

ನಿಷ್ಫಲಾ = fruitless

ಭುಕ್ತಂ = fed

ಮಾನ = honor

ವಿವರ್ಜಿತಂ = devoid of

ಪರಗೃಹೇಶು = in others' homes

ಆಶಂಕಯಾ = hankering after gain

ಕಾಕವತ್ = like a crow

ತೃಷ್ಣೇ = thirsting desire

ಜ್ಯಂಭಸಿ = increases

ಪಾಪಕರ್ಮಪಿಶುನೇ = indicative of evil deeds

ನ ಅದ್ಯ ಅಪಿ = not now even

ಸಂತುಷ್ಟಸಿ = satisfied

ಉತ್ಖಾತಂ ನಿಧಿಶಂಕಯಾ ಕ್ಷಿತಿತಲಂ ಧ್ಮಾತಾ ಗಿರೇರ್ಧಾತವೋ

ನಿಸ್ತೀರ್ಣಃ ಸರಿತಾಂ ಪತಿನೃಪತಯೋ ಯತ್ನೇನ ಸಂತೋಷಿತಾಃ .

ಮಂತ್ರಾರಾಧನತತ್ಪರೇಣ ಮನಸಾ ನೀತಾಃ ಶ್ಮಶಾನೇ ನಿಶಾಃ

ಪ್ರಾಪ್ತಃ ಕಾಣವರಾಟಕೋಽಪಿ ನ ಮಯಾ ತೃಷ್ಣೇ ಸಕಾಮಾ ಭವ .. 3..

Digging the earth for wealth, smelting the rocks for precious metals,

crossing the oceans, laboring to keep in favor of kings, chanting

incantations with a totally absorbed mind in cremation sites,-brought

me not even a broken piece of a glimmering shell. Oh Desire! therefore,

remain contented.

ಉತ್ಖಾತಂ = dug

ನಿಧಿ = precious metals

ಶಂಕಯಾ = in quest of

ಕ್ಷಿತಿತಲಂ = earth

ಧಾತು = smelted

ಗಿರೀಃ = stones

ಧಾತವಃ = precious metals

ನಿಸ್ತೀರ್ಣಃ = crossed

ಸರಿತಾಂ = oceans

ಪತಿಃ = chief

ನೃಪತಯಃ = royal

ಯತ್ನೇನ = with effort

ಸಂತೋಷಿತಾಃ = favored

ಮಂತ್ರ = incantations

ಆರಾಧನ = worship

ತತ್ಪರೇಣ = utmost effort

ಮನಸಾ = mentally

ನೀತಾಃ = carried out

ಶ್ಮಶಾನೇ = cremation grounds

ನಿಶಾಃ = nights

ಪ್ರಾಪ್ತಃ = achieved

ಕಾಣವರಾಟಕಃ = a broken cowrie

ಅಪಿ = even

ನ = not

ಮಯಾ = by me

ತೃಷ್ಣೇ = desire

ಸಕಾಮಾ = satisfied

ಭವ = be

ಖಲಾಲಾಪಾಃ ಸೋಧಾಃ ಕಥಮಪಿ ತದಾರಾಧನಪರೈಃ

ನಿಗೃಹ್ಯಾಂತರ್ಬಾಷ್ಟ್ರಂ ಹಸಿತಮಪಿ ಶೂನ್ಯೇನ ಮನಸಾ .

ಕೃತೋ ವಿತ್ತಸ್ತಂಭಪ್ರತಿಹತಧಿಯಾಮಂಜಲಿರಪಿ

ತ್ವಮಾಶೇ ಮೋಘಾಶೇ ಕಿಮಪರಮತೋ ನರ್ತಯಸಿ ಮಾಂ .. 4..

Enduring somehow in servility the talk of the wicked; holding back tears;

smiling with a vacant mind; bowing low to wealthy but stupid people; oh

insatiable Desire! What other futile deeds would you have me dance in?

ಖಲ = wicked

ಆಲಾಪಾಃ = talk

ಸೋಢಾಃ = shabby

ಕಥಮಪಿ = somehow

ತತ್ = that

ಆರಾಧನಪರೈಃ = servile attendance

ನಿಗ್ರಹ್ಯ = suppressing

ಅಂತರ್ಬಾಷ್ಪಂ = tears

ಹಸಿತಂ = smiling

ಅಪಿ = even

ಶೂನ್ಯೇನ = vacant

ಮನಸಾ = mentally

ಕೃತಃ = made

ವಿತ್ತ = wealth

ಸ್ತಂಭ = inactive

ಪ್ರತಿಹತ = dulled

ಧಿಯಾಂ = intellect

ಅಂಜಲಿಃ = obeisance

ಅಪಿ = also

ತ್ವಂ = you

ಆಶೇ = oh Desire!

ಮೋಘಾಶೇ = with hopes thwarted

ಕಿಂ = what

ಅಪರಂ = other

ಅತಃ = hence

ನರ್ತಯಸಿ = dance

ಮಾಂ = me

ಅಮೀಷಾಂ ಪ್ರಾಣಾನಾಂ ತುಲಿತಬಿಸಿನೀಪತ್ರಪಯಸಾಂ

ಕೃತೇ ಕಿಂ ನಾಸ್ಮಾಭಿವಿಗಲಿತವಿವೇಕೈರ್ವ್ಯವಸಿತಂ .

ಯದಾಢ್ಯಾನಾಮಗ್ರೇ ದ್ರವಿಣಮದನಿಸಂಜ್ಞಮನಸಾಂ

ಕೃತಂ ವೀತಪ್ರೀಡೈರ್ನಿಜಗುಣಕಥಾಪಾತಕಮಪಿ .. 5..

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

arrogance of wealth, we have sinned by flattering ourselves.

ಅಮೀಷಾಂ = our

ಪ್ರಾಣಾನಾಂ = all the vital forces

ತುಲಿತ = unsteady

ಬಿಸಿನೀ = lotus

ಪತ್ರ = leaf

ಪಯಸಾಂ = water

ಕೃತೇ = done

ಕಿಂ = what

ನ = not

ಅಸ್ಮಾಭಿಃ = by us

ವಿಗಲಿತ = depraved

ವಿವೇಕೈಃ = conscience

ವ್ಯವಸಿತಂ = performed

ಯತ್ = which

ಆಢ್ಯಾನಾಂ = of the rich

ಅಗ್ರೇ = in the presence

ದ್ರವಿಣಮದ = pride of wealth

ನಿಃಸಂಜ್ಞ = stupefied

ಮನಸಾಂ = minds

ಕೃತಂ = committed

ವೀತ = without

ವ್ರೀಡೈರ್ = shame

ನಿಜಗುಣ = own virtues

ಕಥಾ = reciting

ಪಾತಕಂ = sin

ಅಪಿ = even

ಕ್ಷಾಂತಂ ನ ಕ್ಷಮಯಾ ಗೃಹೋಚಿತಸುಖಂ ತ್ಯಕ್ತಂ ನ ಸಂತೋಷತಃ

ಸೋಢಾ ದುಃಸಹಶೀತವಾತತಪನಕ್ಷೇಶಾ ನ ತಪ್ತಂ ತಪಃ .

ಧ್ಯಾತಂ ವಿತ್ತಮಹರ್ನಿಶಂ ನಿಯಮಿತಪ್ರಾಣೈರ್ನ ಶಂಭೋಃ ಪದಂ

ತತ್ತತ್ಕರ್ಮ ಕೃತಂ ಯದೇವ ಮುನಿಭಿಃ ಸೈಃ ಫಲೈರ್ವಂಚಿತಾಃ .. 6..

Forgiving out of weakness, giving up comforts of the home out of lack

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

ಕ್ಷಾಂತಂ = forgiven

ನ = not

ಕ್ಷಮಯಾ = forgiveness

ಗೃಹೋಚಿತಸುಖಂ = comforts of home-life

ತ್ಯಕ್ತಂ = renounced

ನ = not

ಸಂತೋಷತಃ = with contentment

soDhA

ದುಃಸಹ = inclement

ಶೀತ = cold

ವಾತ = wind

ತಪನ = heat

ಕ್ಲೇಶಾ = suffered inclement weather

ನ = not

ತಪ್ತಂ = heated

ತಪಃ = austerities

ಧ್ಯಾತಂ = meditating

ವಿತ್ತಂ = money

ಅಹರ್ನಿಶಂ = day and night

ನಿಯಮಿತ = controlled

ಪ್ರಾಣೈಃ = breath and vital forces

ನ = not

ಶಂಭೋಃ = of Shiva

ಪದಂ = feet

ತತ್ತ್ವರ್ಮ = those very acts

ಕೃತಂ = done

ಯದೇವ = which verily

ಮುನಿಭಿಃ = by reclusive saints



ತೈಸ್ಥೈಃ = those only

ಫಲೈಃ = of good results

ವಂಚಿತಾಃ = deprived of

ಭೋಗಾ ನ ಭುಕ್ತಾ ವಯಮೇವ ಭುಕ್ತಾಃ

ತಪೋ ನ ತಪ್ತಂ ವಯಮೇವ ತಪ್ತಾಃ .

ಕಾಲೋ ನ ಯಾತೋ ವಯಮೇವ ಯಾತಾ-

ನೃಷ್ಟಾ ನ ಜೀರ್ಣಾ ವಯಮೇವ ಜೀರ್ಣಾಃ .. 7..

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

ಭೋಗಾ = worldly pleasures

ನ = not

ಭುಕ್ತಾ = enjoyed

ವಯಂ ಏವ = we ourselves

ಭುಕ್ತಾಃ = eaten up

ತಪಃ = austerities

ನ = not

ತಪ್ತಂ = performed

ವಯಂ ಏವ = we ourselves

ತಪ್ತಾಃ = burnt

ಕಾಲಃ = time

ನ = not

ಯಾತಃ = gone

ವಯಂ ಏವ = we ourselves

ಯಾತಾಃ = gone

ತೃಷ್ಟಾ = desire

ನ = not

ಜೀರ್ಣಾ = reduced

ವಯಂ = we

ಏವ = alone

ಜೀರ್ಣಾಃ = aged

ವಲೀಭಿರ್ಮುಖಮಾಕ್ರಾಂತಂ ಪಲಿತೇನಾಂಕಿತಂ ಶಿರಃ .

ಗಾತ್ರಾಣಿ ಶಿಥಿಲಾಯಂತೇ ತೃಷ್ಣೈಕಾ ತರುಣಾಯತೇ .. 8..

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

ವಲೀ = with wrinkles

ಮುಖಂ = face

ಆಕ್ರಾಂತಂ = attacked

ಪಲಿತೇನ = grey hair

ಅಂಕಿತಂ = painted white

ಶಿರಃ = head

ಗಾತ್ರಾಣಿ = limbs

ಶಿಥಿಲಾಯಂತೇ = enfeebled

ತೃಷ್ಣೈಕಾ = desire alone

ತರುಣಾಯತೇ = rejuvenating

ನಿವೃತ್ತಾ ಭೋಗೇಚ್ಛಾ ಪುರುಷಬಹುಮಾನೋಽಪಿ ಗಲಿತಃ

ಸಮಾನಾಃ ಸ್ವರ್ಯಾತಾಃ ಸಪದಿ ಸುಹೃದೋ ಜೀವಿತಸಮಾಃ .

ಶನೈರ್ಯಷ್ಟ್ಯುತ್ಥಾನಂ ಘನತಿಮಿರರುದ್ಧೇ ಚ ನಯನೇ

ಅಹೋ ಮೂಢಃ ಕಾಯಸ್ತದಪಿ ಮರಣಾಪಾಯಚಕಿತಃ .. 9..

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!

ನಿವೃತ್ತಾ = receded

ಭೋಗೇಚ್ಛಾ = desire for pleasures

ಪುರುಷ = person

ಬಹುಮಾನಃ = respect

ಅಪಿ = also

ಗಲಿತಃ = lost

ಸಮಾನಾಃ = compeers

ಸ್ವರ್ಯಾತಾಃ = gone to heaven

ಸಪದಿ = swiftly

ಸುಹೃದಃ = dear friends

ಜೀವಿತಸಮಾಃ = as much as life

ಶನ್ಯೈಃ = slowly

ಯಷ್ಟ್ಯತ್ಥಾನಂ = raise oneself slowly with the help of a staff

ಘನತಿಮಿರರುದ್ಧೇ = covered by dense cataracts

ಚ = and

ನಯನೇ = eyes

ಅಹೋ = alas

ಮೂಢಃ = stupidity

ಕಾಯಃ = the body

ತದಪಿ = even then

ಮರಣಾಪಾಯಚಕಿತಃ = wonders at the thought of death

ಆಶಾ ನಾಮ ನದೀ ಮನೋರಥಜಲಾ ತೃಷ್ಣಾತರಂಗಾಕುಲಾ

ರಾಗಗ್ರಾಹವತೀ ವಿತರ್ಕವಿಹಗಾ ಧೈರ್ಯದ್ರುಮದ್ವಂಸಿನೀ .

ಮೋಹಾವರ್ತಸುದುಸ್ತರಾತಿಗಹನಾ ಪ್ರೋತ್ತುಂಗಚಿಂತಾತಟೀ

ತನ್ಯಾಃ ಪಾರಗತಾ ವಿಶುದ್ಧಮನಸೋ ನಂದಂತಿ ಯೋಗೀಶ್ವರಾಃ .. 10..

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.

ಆಶಾ = hope

ನಾಮ = named

ನದೀ = river

ಮನೋರಥಜಲಾ = of the water of desires

ತೃಷ್ಣಾ = passions

ತರಂಗ = waves

ಆಕುಲಾ = raging

ರಾಗಗ್ರಾಹವತೀ = grasped by attachments to objects

ವಿತರ್ಕ = scheming thoughts (of greed)

ವಿಹಗಾ = birds

ಧೈರ್ಯ = courage

ದ್ರುಮ = tree

ಧ್ವಂಸಿನೀ = destroyer

ಮೋಹಾವರ್ತ = whirlpools of ignorance

ಸುದುಸ್ತರ = impassable

ಅತಿ = great

ಗಹನಾ = deep

ಪ್ರೋತ್ತುಂಗ = precipitous

ಚಿಂತಾ = anxiety

ತಟೀ = banks

ತನ್ಯಾಃ = their

ಪಾರಗತಾಃ = cross beyond

ವಿಶುದ್ಧ = purified

ಮನಸಃ = mind

ನಂದಂತಿ = enjoy

ಯೋಗೀಶ್ವರಾಃ = great yogis

ವಿಷಯಪರಿತ್ಯಾಗವಿಡಂಬನಾ .

ನ ಸಂಸಾರೋತ್ಪನ್ನಂ ಚರಿತಮನುಪಶ್ಯಾಮಿ ಕುಶಲಂ

ವಿಪಾಕಃ ಪುಣ್ಯಾನಾಂ ಜನಯತಿ ಭಯಂ ಮೇ ವಿಮೃಶತಃ .

ಮಹದ್ಭಿಃ ಪುಣ್ಯಾಘೈಶ್ಚಿರಪರಿಗೃಹೀತಾಶ್ಚ ವಿಷಯಾ

ಮಹಾಂತೋ ಜಾಯಂತೇ ವ್ಯಸನಮಿವ ದಾತುಂ ವಿಷಯಿಣಾಂ .. 11..

I do not see true well-being accruing from actions repeated life after life

in this world. On deep thought, I find it fearsome this collection of merits.

By this great store of merits further enjoyments can be procured. Attachment to pleasures only brings more misery.

ವಿಷಯ = sensual objects

ಪರಿತ್ಯಾಗ = giving up

ವಿಡಂಬನಾ = futile efforts

ನ = not

ಸಂಸಾರೋತ್ಪನ್ನಂ = produced through life after life

ಚರಿತಂ = performed

ಅನುಪಶ್ಯಾಮಿ = see

ಕುಶಲಂ = well-being

ವಿಪಾಕಃ = accumulation

ಪುಣ್ಯಾನಾಂ = of virtues

ಜನಯತಿ = engenders

ಭಯಂ = fear

ಮೇ = in me

ವಿಮೃಶತಃ = on deep thinking

ಮಹದ್ಭಿಃ = by great

ಪುಣ್ಯ = merit

ಓಘೈಃ = stream

ಚಿರ = constant

ಪರಿಗೃಹಿತಾಃ = earned

ಚ = and

ವಿಷಯಾ = sensual pleasures

ಮಹಾಂತಃ = greatly

ಜಾಯಂತೇ = produces

ವ್ಯಸನಮಿವ = misery

ದಾತುಂ = giving

ವಿಷಯಿಣಾಂ = those attached to pleasures

ಅವಶ್ಯಂ ಯಾತಾರಶ್ಚಿರತರಮುಷಿತ್ವಾಪಿ ವಿಷಯಾ

ವಿಯೋಗೇ ಕೋ ಭೇದಸ್ತ್ಯಜತಿ ನ ಜನೋ ಯತ್ಸ್ವಯಮಮೂನ್ .

ವ್ರಜಂತಃ ಸ್ವಾತಂತ್ರ್ಯಾದತುಲಪರಿತಾಪಾಯ ಮನಸಃ

ಸ್ವಯಂ ತ್ಯಕ್ತಾ ಹ್ಯೇತೇ ಶಮಸುಖಮನಂತಂ ವಿದಧತಿ .. 12..

Sensual pleasures will surely leave us sometime, even if they stay with us

for a long time. Then, what difference does it make if the people discard them

by their own choice? The mind is sorely afflicted if pleasures leave us

of their own accord. However, if people renounce them voluntarily, such

self-control gives infinite bliss.

ಅವಶ್ಯಂ = certainly

ಯಾತಾರಃ = gone

ಚಿರತರಂ = long time

ಉಷಿತ್ವಾಪಿ = even after staying

ವಿಷಯಾ = sensual pleasures

ವಿಯೋಗೇ = departure

ಕಃ = what

ಭೇದಃ = difference

ತ್ಯಜತಿ = give up

ನ = not

ಜನಃ = people

ಯತ್ಸಯಮಮೂನ್ = that of their own accord

ವ್ರಜಂತಃ = leave

ಸ್ವಾತಂತ್ರ್ಯಾತ್ = on their own

ಅತುಲ = incomparable

ಪರಿತಾಪಾಯ = misery

ಮನಸಃ = mental

ಸ್ವಯಂ = by themselves

ತ್ಯಕ್ತಾ = give up

ಹ್ಯೇತೇ = verily these

ಶಮ = self-control

ಸುಖಂ = happiness

ಅನಂತಂ = infinite

ವಿದಧತಿ = specially give

ಬ್ರಹ್ಮಜ್ಞಾನವಿವೇಕನಿರ್ಮಲಧಿಯಃ ಕುರ್ವಂತ್ಯಹೋ ದುಷ್ಕರಂ

ಯನ್ಮುಂಚಂತ್ಯುಪಭೋಗಭಾಂಜ್ಯಪಿ ಧನಾನ್ಯೇಕಾಂತತೋ ನಿಃಸ್ಪೃಹಾಃ .

ಸಂಪ್ರಾಪ್ತಾನ್ನ ಪುರಾ ನ ಸಂಪ್ರತಿ ನ ಚ ಪ್ರಾಪ್ತೌ ದೃಢಪ್ರತ್ಯಯಾನ್

ವಾಂಛಾಮಾತ್ರಪರಿಗ್ರಹಾನಪಿ ಪರಂ ತ್ಯಕ್ತುಂ ನ ಶಕ್ತಾ ವಯಂ .. 13..

Ah! knowledge of Reality gained by discrimination through purified intellect

must be difficult. For it results from the absolute renunciation of desires

which wealth enabled them to enjoy. The same obtained in the past or present,

or to be obtained in the future, we are unable to renounce, though they remain

as mere longings.

ಬ್ರಹ್ಮಜ್ಞಾನ = knowledge of supreme reality

ವಿವೇಕ = discrimination

ನಿರ್ಮಲ = pure

ಧಿಯಃ = minds

ಕುರ್ವಂತಿ = do

ಅಹೋ = ah!

ದುಷ್ಕರಂ = difficult to achieve

ಯತ್ = which

ಮುಂಚಂತ್ಯ = discard

ಉಪಭೋಗಭಾಂಜ್ಯಪಿ = bringing enjoyment

ಧನಾನಿ = wealth

ಏಕಾಂತತಃ = wholly

ನಿಃಸ್ಪೃಹಾಃ = those devoid of craving

ಸಂಪ್ರಾಪ್ತಾನ್ = not obtained

ಪುರಾ = in the past

ನ = not

ಸಂಪ್ರತಿ = in the present

ನ = not

ಚ = and

ಪ್ರಾಪ್ತೌ = obtained

ದೃಢ = firm

ಪ್ರತ್ಯಯಾನ್ = conviction

ವಾಂಛಾಮಾತ್ರ = desiring

ಪರಿಗ್ರಹಾನಪಿ = to obtain

ಪರಂ = lasting

ತ್ಯಕ್ತುಂ = to give up

ನ = not

ಶಕ್ತಾ = able

ವಯಂ = we

ಧನ್ಯಾನಾಂ ಗಿರಿಕಂದರೇಷು ವಸತಾಂ ಜ್ಯೋತಿಃ ಪರಂ ಧ್ಯಾಯತಾಂ

ಆನಂದಾಶ್ರುಕಣಾನ್ವಿಬಂತಿ ಶಕುನಾ ನಿಃಶಂಕಮಂಕೇಶಯಾಃ .

ಅಸ್ಮಾಕಂ ತು ಮನೋರಥೋಪರಚಿತಪ್ರಾಸಾದವಾಪೀತಟ-

ಕ್ರೀಡಾಕಾನನಕೇಲಿಕೌತುಕಜುಷಾಮಾಯುಃ ಪರಂ ಕ್ಷೀಯತೇ .. 14..

Blessed are they who live in mountain-caves, meditating on the Supreme Light,  
with the birds fearlessly sitting on their laps drinking the tears of joy.

Our life fades away, revelling in fantasies in palaces or on the banks  
of refreshing ponds, or in pleasure gardens.

ಧನ್ಯಾನಾಂ = blessed  
ಗಿರಿಕಂದರೇಷು = in mountain-caves  
ವಸತಾಂ = living  
ಜ್ಯೋತಿಃ = light  
ಪರಂ = supreme  
ಧ್ಯಾಯತಾಂ = meditating  
ಆನಂದ = joy  
ಅಶ್ರುಕಣಾನ್ = tear drops  
ಪಿಬಂತಿ = drink  
ಶಕುನಾ = birds  
ನಿಃಶಂಕಂ = without fear  
ಅಂಕೇಶಯಾಃ = sitting on laps  
ಅಸ್ಮಾಕಂ = our  
ತು = indeed  
ಮನೋರಥ = fantasies  
ಉಪರಚಿತ = created  
ಪ್ರಾಸಾದ = palaces  
ವಾಪೀತಟ- = on banks of waters  
ಕ್ರೀಡಾ = sport  
ಕಾನನಕೇಲಿಕೌತುಕ = pleasure gardens  
ಜುಷಾಂ = fast  
ಆಯುಃ = life  
ಪರಂ = fast  
ಕ್ಷೀಯತೇ = weakens ..14..  
ಭಿಕ್ಷಾಶನಂ ತದಪಿ ನೀರಸಮೇಕವಾರಂ  
ಶಯ್ಯಾ ಚ ಭೂಃ ಪರಿಜನೋ ನಿಜದೇಹಮಾತ್ರಂ .  
ವಸ್ತ್ರಂ ವಿಶೀರ್ಣಶತಖಂಡಮಯೀ ಚ ಕಂಠಾ  
ಹಾ ಹಾ ತಥಾಪಿ ವಿಷಯಾ ನ ಪರಿತ್ಯಜಂತಿ .. 15..

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



ತದಪಿ = that too

ನೀರಸಂ = tasteless

ಏಕವಾರಂ = once a day

ಶಯ್ಯಾ = bed

ಚ = and

ಭೂಃ = earth

ಪರಿಜನಃ = attendants

ವಸ್ತ್ರಂ = dress

ವಿಶೀರ್ಣ = worn out

ಶತಖಂಡಮಯೀ = torn in hundred pieces

ಚ = and

ಕಂಠಾ = patched up

ಹಾ = alas

ಹಾ = alas

ತಥಾಪಿ = even then

ವಿಷಯಾ = sensual craving

ನ = not

ಪರಿತ್ಯಜಂತಿ = give up

ಸ್ತನೌ ಮಾಂಸಗ್ರಂಥೀ ಕನಕಕಲಶಾವಿತ್ಯುಪಮಿತೌ

ಮುಖಂ ಶ್ಲೇಷ್ಮಾಗಾರಂ ತದಪಿ ಚ ಶಶಾಂಕೇನ ತುಲಿತಂ .

ಸ್ತವನ್ಮೂತ್ರಕ್ಲೇನ್ನಂ ಕರಿವರಶಿರಸ್ಪರ್ಧಿ ಜಘನಂ

ಮುಹುರ್ನಿರ್ದ್ಯಂ ರೂಪಂ ಕವಿಜನವಿಶೇಷೈರ್ಗುರು ಕೃತಂ .. 16..

The poets give such metaphors as golden vessels to the breasts which are

but two lumps of flesh; the mouth, seat of phlegm and mucus, are compared to

the moon; the loins, outlet for wet urine, are likened to the forehead of

an elephant; thus glorifying the human form that is always contemptible.

ಸ್ತನೌ = breasts

ಮಾಂಸಗ್ರಂಥೀ = lumps of flesh

ಕನಕಕಲಶಾವಿತ್ಯುಪಮಿತೌ = compared to golden jugs

ಮುಖಂ = mouth

ಶ್ಲೇಷ್ಮ = saliva/phlegm

ಅಗಾರಂ = seat

ತದಪಿ = yet

ಚ = and

ಶಶಾಂಕೇನ = to the moon

ತುಲಿತಂ = compared to

ಸ್ರವನ್ = flowing

ಮೂತ್ರ = urine

ಕ್ಲಿನ್ನಂ = fouled

ಕರಿವರ = elephant

ಶಿರ = head

ಸ್ಪರ್ಧಿ = likened to

ಜಘನಂ = hip and loins

ಮುಹುರ್ನಿದ್ಯಂ = ever despicable

ರೂಪಂ = form

ಕವಿಜನ = poets

ವಿಶೇಷೈಃ = especially

ಗುರು = great

ಕೃತಂ = done

ಏಕೋ ರಾಗಿಷು ರಾಜತೇ ಪ್ರಿಯತಮಾದೇಹಾರ್ಥಹಾರೀ ಹರೋ

ನೀರಾಗೇಷು ಜನೋ ವಿಮುಕ್ತಲಲನಾಸಂಗೋ ನ ಯಸ್ಮಾತ್ಪರಃ .

ದುವಾರಸ್ಮರಬಾಣಪನ್ನಗವಿಷವ್ಯಾವಿದ್ಧಮುಗ್ಧೋ ಜನಃ

ಶೇಷಃ ಕಾಮವಿಡಂಬಿತಾನ್ನ ವಿಷಯಾನ್ಭೋಕ್ತುಂ ನ ಮೋಕ್ತುಂ ಕ್ಷಮಃ .. 17..

Uniquely great is Shiva among the sensuous, for he shares half the body with

His beloved; among the dispassionate no one excels Him in detachment from women.

Rest of the people, stunned in infatuation by Cupid's irresistible arrows tipped

with serpent poison, can neither enjoy their desires nor give them up at will.

ಏಕಃ = one, unique

ರಾಗಿಷು = sensual

ರಾಜತೇ = stands out

ಪ್ರಿಯತಮಾ = beloved

ದೇಹ = body

ಅರ್ಥಹಾರೀ = sharing

ಹರಃ = Siva

ನೀರಾಗೇಷು = among the dispassionate

ಜನಃ = people

ವಿಮುಕ್ತ = free

ಲಲನಾ = woman

ಸಂಗಃ = company

ನ = not

ಯಸ್ಮಾತ್ = from which

ಪರಃ = superior

ದುವಾರಸ್ಮರ = irresistible, Cupid

ಬಾಣ = arrow

ಪನ್ನಗ = snake

ವಿಷ = poison

ವ್ಯಾವಿಧ್ಯ = smitten

ಮುಗ್ಧಃ = stupefied

ಜನಃ = people

ಶೇಷಃ = rest

ಕಾಮವಿಡಂಬಿತಾನ್ = infatuated by love

ನ = not

ವಿಷಯಾನ್ವೇಷ್ತುಂ = enjoying desires

ನ = not

ಮೋಕ್ಷುಂ = give up

ಕ್ಷಮಃ = able

ಅಜಾನಂದಾಹಾತ್ಮ್ಯಂ ಪತತು ಶಲಭಸ್ತೀವ್ರದಹನೇ

ನ ಮೀನೋಽಪ್ಯಜ್ಞಾನಾದ್ವಡಿಶಯುತಮಶ್ನಾತು ಪಿಶಿತಂ .

ವಿಜಾನಂತೋಽಪ್ಯೇತೇ ವಯಮಿಹ ವಿಪಜ್ಞಾಲಜಟಿಲಾನ್

ನ ಮುಂಚಾಮಃ ಕಾಮಾನಹಹ ಗಹನೋ ಮೋಹಮಹಿಮಾ .. 18..

Like a moth falling in fire, not knowing its burning power; or like the fish

caught in ignorance by the baited hook; we, despite knowing the dangers, do not

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

ಅಜಾನನ್ = not knowing

ದಾಹಾತ್ಮ್ಯಂ = burning power

ಪತತು = falls

ಶಲಭಃ = moth

ತೀವ್ರ = glowing

ದಹನೇ = in fire

ನ = that

ಮೀನಃ = fish

ಅಪಿ = also

ಅಜ್ಞಾನಾದ್ = due to ignorance

ವಡಿಶ = fish-hook

ಯುತಂ = with

ಅಶ್ನಾತು = fish also due to ignorance eats from the hook

ಪಿಶಿತಂ = bait

ವಿಜಾನಂತಃ = intellectual understanding

ಅಪಿ = even

ಏತೇ = herewith

ವಯಮಿಹ = we here

ವಿಪಜ್ಜಾಲಜಟಿಲಾನ್ = complex and dangerous

ನ = not

ಮುಂಚಾಮಃ = give up

ಕಾಮಾನಹಹ = sensuality

ಗಹನಃ = profound

ಮೋಹಮಹಿಮಾ = power of delusion

ತೃಷಾ ಶುಷ್ಯತ್ಯಾಸ್ಯೇ ಪಿಬತಿ ಸಲಿಲಂ ಶೀತಮಧುರಂ

ಕ್ಷುಧಾರ್ತಃ ಶಾಲ್ಯಾನ್ನಂ ಕವಲಯತಿ ಮಾಂಸಾದಿಕಲಿತಂ .

ಪ್ರದೀಪ್ತೇ ಕಾಮಾಗ್ನೌ ಸುದೃಢತರಮಾಲಿಂಗತಿ ವಧೂಂ

ಪ್ರತೀಕಾರಂ ವ್ಯಾಧೇಃ ಸುಖಮಿತಿ ವಿಪರ್ಯಾಸ್ಯತಿ ಜನಃ .. 19..

When the mouth is parched with thirst, a person drinks cool and sweet water;

when smitten with hunger the person eats rice, flavored with meat et cetera.;

when afire with passion, he embraces the wife with great firmness; thus, joy

is the remedying of these diseases(thirst,hunger,lust), and yet how much distress

in these remedies!

ತೃಷಾ = thirst

ಶುಷ್ಯತ್ = parched

ಆಸ್ಯೇ = mouth

ಪಿಬತಿ = drinks

ಸಲಿಲಂ = water

ಶೀತ = cold

ಮಧುರಂ = refreshing

ಕ್ಷುಧಾರ್ತಃ = hunger-stricken

ಶಾಲ್ಯಾನಂ = cooked food

ಕವಲಯತಿ = eats

ಮಾಂಸಾದಿಕಲಿತಂ = made delicious by adding meat, etc.

ಪ್ರದೀಪ್ತೇ = aroused

ಕಾಮಾಗ್ನೌ = fiery desire

ಸುದೃಢತರಂ = very firmly

ಆಲಿಂಗತಿ = embraces

ವಧೂಂ = wife

ಪ್ರತೀಕಾರಂ = opposing

ವ್ಯಾಧೇಃ = diseases

ಸುಖಮಿತಿ = happiness

ವಿಪರ್ಯಸ್ಯತಿ = upset

ಜನಃ = persons

ತುಂಗಂ ವೇಶ್ಮ ಸುತಾಃ ಸತಾಮಭಿಮತಾಃ ಸಂಖ್ಯಾತಿಗಾಃ ಸಂಪದಃ

ಕಲ್ಯಾಣೀ ದಯಿತಾ ವಯಶ್ಚ ನವಮಿತ್ಯಜ್ಞಾನಮೂಢೋ ಜನಃ .

ಮತ್ವಾ ವಿಶ್ವಮನಶ್ಚರಂ ನಿವಿಶತೇ ಸಂಸಾರಕಾರಾಗೃಹೇ

ಸಂದೃಶ್ಯ ಕ್ಷಣಭಂಗುರಂ ತದಖಿಲಂ ಧನ್ಯಸ್ತು ಸಂನ್ಯಸ್ಯತಿ .. 20..

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

ತುಂಗಂ = tall

ವೇಶ್ಮ = mansions

ಸುತಾಃ = sons

ಸತಾಮಭಿಮತಾಃ = honored by the learned

ಸಂಖ್ಯಾತಿಗಾಃ = immeasurable

ಸಂಪದಃ = wealth

ಕಲ್ಯಾಣೀ = beneficent

ದಯಿತಾ = charitable

ವಯಃ = age

ಚ = and

ನವಂ = young

ಇತಿ = thus

ಅಜ್ಞಾನ = ignorance

ಮೂಢಃ = deluded

ಜನಃ = persons

ಮತ್ಸಾ = thinking

ವಿಶ್ವಂ = world

ಅನಶ್ವರಂ = permanent

ನಿವಿಶತೇ = regard

ಸಂಸಾರ = world cycles (creation-dissolution)

ಕಾರಾಗೃಹೇ = prison

ಸಂದೃಶ್ಯ = having seen

ಕ್ಷಣಭಂಗುರಂ = momentariness

ತದಖಿಲಂ = all that

ಧನ್ಯಸ್ತು = blessed indeed

ಸಂನ್ಯಸ್ಯತಿ = renounces

ಯಾಂಚಾದೈನ್ಯದೂಷಣಂ .

ದೀನಾ ದೀನಮುಖೈಃ ಸದೈವ ಶಿಶುಕೈರಾಕೃಷ್ಟಜೀರ್ಣಾಂಬರಾ

ಕ್ರೋಶದ್ಭಿಃ ಕ್ಷುಧಿತೈರ್ನಿರನ್ನವಿಧುರಾ ದೃಶ್ಯಾ ನ ಚೇದ್ಗೇಹಿನೀ .

ಯಾಂಚಾಭಂಗಭಯೇನ ಗದ್ಗದಗಲತ್ತುಟ್ಟದ್ವಿಲೀನಾಕ್ಷರಂ

ಕೋ ದೇಹೀತಿ ವದೇತ್ಸ ದಗ್ಧಜಠರಸ್ಯಾರ್ಥೇ ಮನಸ್ವೀ ಪುಮಾನ್ .. 21..

Distressed, misery written on her face, constantly tugged at her worn-out

clothes by hungry, crying children—if one were to see such a wife,

what wise person, smitten with hunger, with a choked and faltering voice,

would say "Give me", fearing refusal of his entreaty?

ಯಾಂಚಾ = supplicant attitude

ದೈನ್ಯ	= poverty
ದೂಷಣಂ	= condemnation
ದೀನಾ	= suffering
ದೀನಮುಖೈಃ	= piteous faces
ಸದೈವ	= always
ಶಿಶುಕೈಃ	= by children
ಆಕೃಷ್ಟ	= pulling
ಜೀರ್ಣ	= worn out
ಅಂಬರಾ	= clothes
ಕ್ರೋಶದ್ವಿಃ	= crying
ಕ್ಷುಧಿತೈರ್ನಿರನ್ನವಿಧುರಾ	= hungry without food
ದೃಶ್ಯಾ	= seeing
ನ	= not
ಚೇದ್	= if it be
ಗೇಹಿನೀ	= one's wife
ಯಾಂಚಾ	= request
ಭಂಗ	= refusal
ಭಯೇನ	= fear of
ಗದ್ಗದಗಲತ್	= choking
ತುಟ್ಯದ್	= faltering
ವಿಲೀನ	= jumbled
ಅಕ್ಷರಂ	= voice
ಕಃ	= who
ದೇಹೀತಿ	= give me, thus
ವದೇತ್	= speaks
ಸ್ವ	= one's own
ದಗ್ಧ	= on fire
ಜಠರಸ್ಯ	= of the stomach
ಅರ್ಥೇ	= for the sake of
ಮನಸ್ವೀ	= wise
ಪುಮಾನ್	= man
ಅಭಿಮತಮಹಾಮಾನಗ್ರಂಥಿಪ್ರಭೇದಪಟೇಯಸೀ	

ಗುರುತರಗುಣಗ್ರಾಮಾಂಭೋಜಸ್ಪೃಟೋಜ್ವಲಚಂದ್ರಿಕಾ .

ವಿಪುಲವಿಲಸಲ್ಲಜ್ಜಾವಲ್ಲಿವಿತಾನಕುರಾರಿಕಾ

ಜಠರಪಿಠರೀ ದುಷ್ಟೋರೇಯಂ ಕರೋತಿ ವಿಡಂಬನಂ .. 22..

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

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

ಗುರುತರಗುಣಗ್ರಾಮಾಂಭೋಜಸ್ಪೃಟೋಜ್ವಲಚಂದ್ರಿಕಾ = greatly valued virtues of the lotus in bright moonlight

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

ಜಠರಪಿಠರೀ = pit of the stomach

ದುಷ್ಟೋರೇಯಂ = hard to fill

ಕರೋತಿ = do

ವಿಡಂಬನಂ = undoing

ಪುಣ್ಯೇ ಗ್ರಾಮೇ ವನೇ ವಾ ಮಹತಿ ಸಿತಪಟಚ್ಛನ್ನಪಾಲಿಂ ಕಪಾಲಿಂ

ಹ್ಯಾದಾಯ ನ್ಯಾಯಗರ್ಭದ್ವಿಜಹುತಹುತಭುಗ್ಲೂಮಧೂಮೋಪಕಂಠೇ .

ದ್ವಾರಂ ದ್ವಾರಂ ಪ್ರವಿಷ್ಟೋ ವರಮುದರದರೀಪೂರಣಾಯ ಕ್ಷುಧಾರ್ತೋ

ಮಾನೀ ಪ್ರಾಣೈಃ ಸನಾಥೋ ನ ಪುನರನುದಿನಂ ತುಲ್ಯಕುಲೈಷು ದೀನಃ .. 23..

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

ಪುಣ್ಯೇ = holy

ಗ್ರಾಮೇ = places

ವನೇ = forests

ವಾ = or

ಮಹತಿ = great

ಸಿತ = white



ಪಟಚ್ಛನ್ನಪಾಲಿಂ = cloth covering

ಕಪಾಲಿಂ = begging bowl

ಹಿ = indeed

ಆದಾಯ = taking

ನ್ಯಾಯಗರ್ಭ = experts in rituals

ದ್ವಿಜ = brahmanas

ಹುತಹುತಭುಗ್ = sacrificial fires

ಧೂಮ = smoke

ಧೂಮ್ರ = grey

ಉಪಕಂಠೇ = periphery

ದ್ವಾರಂ = door

ದ್ವಾರಂ = door

ಪ್ರವಿಷ್ಟಃ = enter

ವರಂ = man of self respect

ಉದರದರೀ = cavity of the stomach

ಪೂರಣಾಯ = filling

ಕ್ಷುಧಾರ್ತಃ = craving with hunger

ಮಾನೀ = self-respecting

ಪ್ರಾಣೈಃ = energies

ಸನಾಥಃ = preserved

ನ = not

ಪುನರನುದಿನಂ = day to day

ತುಲ್ಯಕುಲ್ಯೇಷು = among one's peers

ದೀನಃ = beggar

ಗಂಗಾತರಂಗಕಣಶೀಕರಶೀತಲಾನಿ

ವಿದ್ಯಾಧರಾಧ್ಯುಷಿತಚಾರುಶಿಲಾತಲಾನಿ .

ಸ್ಥಾನಾನಿ ಕಿಂ ಹಿಮವತಃ ಪ್ರಲಯಂ ಗತಾನಿ

ಯತ್ಸಾವಮಾನಪರಪಿಂಡರತಾ ಮನುಷ್ಯಾಃ .. 24..

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

ಗಂಗಾತರಂಗ = waves of Ganges

ಕಣ = minute bits

ಶೀಕರ = spray

ಶೀತಲಾನಿ = cool

ವಿದ್ಯಾಧರ = celestial beings expert in the arts

ಅಧ್ಯುಷಿತ = inhabited

ಚಾರು = beautiful

ಶಿಲಾ = rock

ತಲಾನಿ = plateaus

ಸ್ಥಾನಾನಿ = places

ಕಿಂ = why

ಹಿಮವತಃ = rocky

ಪ್ರಲಯಂ = destruction

ಗತಾನಿ = gone

ಯತ್ = which

ಸಾವಮಾನ =humiliated

ಪರಪಿಂಡರತಾ = dependent on others

ಮನುಷ್ಯಾಃ = human beings

ಕಿಂ ಕಂದಾಃ ಕಂದರೇಭ್ಯಃ ಪ್ರಲಯಮುಪಗತಾ ನಿರ್ಝರಾ ವಾ ಗಿರಿಭ್ಯಃ  
ಪ್ರದ್ವಸ್ತಾ ವಾ ತರುಭ್ಯಃ ಸರಸಫಲಭೃತೋ ವಲ್ಕಲಿನ್ಯಶ್ಚ ಶಾಖಾಃ .  
ವೀಕ್ಷ್ಯಂತೇ ಯನ್ಮುಖಾನಿ ಪ್ರಸಭಮಪಗತಪ್ರಶ್ರಯಾಣಾಂ ಖಲಾನಾಂ  
ದುಃಖಾಪ್ತಸ್ವಲ್ಪವಿತ್ತಸ್ಮಯಪವನವಶಾನ್ನರ್ತಿತಭ್ರೂಲತಾನಿ .. 25..

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

ಕಿಂ = is it

ಕಂದಾಃ = roots/herbs

ಕಂದರೇಭ್ಯಃ = from caves

ಪ್ರಲಯಮುಪಗತಾ = disappeared

ನಿರ್ಝರಾ = streams

ವಾ = or

ಗಿರಿಭ್ಯಃ = from mountains

ಪ್ರದ್ವಸ್ತಾ = destroyed

ವಾ = or

ತರುಭ್ಯಃ = from trees

ಸರಸ = juicy

ಫಲ = fruits

ಭೃತಃ = bearing

ವಲ್ಕಲಿನ್ಯಃ = giving barks

ಚ = and

ಶಾಖಾಃ = branches

ವೀಕ್ಷ್ಯಂತೇ = gone

ಯನ್ಮುಖಾನಿ = whose faces

ಪ್ರಸಭಂ = extremely

ಅಪಗತ = devoid of

ಪ್ರಶ್ರಯಾಣಾಂ = good breeding

ಖಲಾನಾಂ = wicked

ದುಃಖ = misery

ಆಪ್ತ = acquired

ಸ್ವಲ್ಪ = little

ವಿತ್ತ = wealth

ಸ್ಮಯ = arrogance

ಪವನ = wind

ವಶಾನ್ = moved vy

ನರ್ತತ = dancing

ಭ್ರೂ = eye-brow

ಲತಾನಿ = creepers

ಪುಣ್ಯಮೂಲಫಲೈಸ್ತಥಾ ಪ್ರಣಯಿನೀಂ ವೃತ್ತಿಂ ಕುರುಷ್ವಾಧುನಾ

ಭೂಶಯ್ಯಾಂ ನವಪಲ್ಲವೈರಕೃಪಣೈರುತ್ತಿಷ್ಠ ಯಾವೋ ವನಂ .

ಕ್ಷುದ್ರಾಣಾಮವಿವೇಕಮೂಢಮನಸಾಂ ಯತ್ರೇಶ್ವರಾಣಾಂ ಸದಾ

ವಿತ್ತವ್ಯಾಧಿವಿಕಾರವಿಹ್ವಲಗಿರಾಂ ನಾಮಾಪಿ ನ ಶ್ರುಯತೇ .. 26..

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

ಪುಣ್ಯೈಃ = sacred

ಮೂಲ = roots

ಫಲೈಃ = fruits

ತಥಾ = therefore

ಪ್ರಣಯಿನೀಂ = enjoyable

ವೃತ್ತಿಂ = attitude

ಕುರುಷ್ವ = make

ಅಧುನಾ = now

ಭೂಶಯ್ಯಾಂ = the earth as a bed

ನವ = new

ಪಲ್ಲವೈಃ = leaves

ಅಕೃಪಣೈಃ = without grief

ಉತ್ತಿಷ್ಠ = arise

ಯಾವಃ = go

ವನಂ = forest

ಕ್ಷುದ್ರಾಣಾಂ = of the trivial

ಅವಿವೇಕ = unintelligent

ಮೂಢ = stupid

ಮನಸಾಂ = minds

ಯತ್ರೇಶ್ವರಾಣಾಂ = where, of the rich

ಸದಾ = always

ವಿತ್ತ = wealth

ವ್ಯಾಧಿ = afflictions

ವಿಕಾರ = unfavorable changes

ವಿಹ್ವಲ = excruciating

ಗಿರಾಂ = talk

ನಾಮಾಪಿ = even the name

ನ = not

ಶ್ರೂಯತೇ = heard

ಫಲಂ ಸ್ವೇಚ್ಛಾಲಭ್ಯಂ ಪ್ರತಿವನಮಖೇದಂ ಕ್ಷಿತಿರುಹಾಂ  
ಪಯಃ ಸ್ಥಾನೇ ಸ್ಥಾನೇ ಶಿಶಿರಮಧುರಂ ಪುಣ್ಯಸರಿತಾಂ .  
ಮೃದುಸ್ಪರ್ಶಾ ಶಯ್ಯಾ ಸುಲಲಿತಲತಾಪಲ್ಲವಮಯೀ  
ಸಹಂತೇ ಸಂತಾಪಂ ತದಪಿ ಧನಿನಾಂ ದ್ವಾರಿ ಕೃಪಣಾಃ .. 27..

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

ಫಲಂ = fruit

ಸ್ವೇಚ್ಛಾ = at will

ಲಭ್ಯಂ = got

ಪ್ರತಿವನಂ = in every forest

ಅಖೇದಂ = without sorrow

ಕ್ಷಿತಿರುಹಾಂ = walk on the earth

ಪಯಃ = water

ಸ್ಥಾನೇ = place

ಸ್ಥಾನೇ = place

ಶಿಶಿರಮಧುರಂ = cool, sweet

ಪುಣ್ಯಸರಿತಾಂ = holy streams

ಮೃದುಸ್ಪರ್ಶಾ = soft to touch

ಶಯ್ಯಾ = bed

ಸುಲಲಿತ = tender

ಲತಾ = creepers

ಪಲ್ಲವಮಯೀ = made of twigs

ಸಹಂತೇ = suffer

ಸಂತಾಪಂ = grief

ತದಪಿ = still

ಧನಿನಾಂ = of the wealthy

ದ್ವಾರಿ = at the doors

ಕೃಪಣಾಃ = pitiable

ಯೇ ವರ್ತಂತೇ ಧನಪತಿಪುರಃ ಪ್ರಾರ್ಥನಾದುಃಖಭಾಜೋ

ಯೇ ಚಾಲ್ಪತ್ವಂ ದಧತಿ ವಿಷಯಾಕ್ಷೇಪಪರ್ಯಾಪ್ತಬುದ್ಧೇಃ .

ತೇಷಾಮಂತಃಸ್ಫುರಿತಹಸಿತಂ ವಾಸರಾಣಿ ಸ್ಮರೇಯಂ  
ಧ್ಯಾನಚ್ಛೇದೇ ಶಿಖರಿಕುಹರಗ್ರಾವಶಯ್ಯಾನಿಷಣ್ಣಃ .. 28..

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

ಯೇ = who

ವರ್ತಂತೇ = behave

ಧನಪತಿಪುರಃ = rich

ಪ್ರಾರ್ಥನಾ = supplication

ದುಃಖಭಾಜಃ = suffering misery

ಯೇ = who

ಚಾಲ್ಪತ್ವಂ = and meanness

ದಧತಿ = given to

ವಿಷಯ = sensual pleasures

ಆಕ್ಷೇಪಪರ್ಯಾಪ್ತ = contented

ಬುದ್ಧೇಃ = minds

ತೇಷಾಂ = their

ಅಂತಃಸ್ಫುರಿತ = inwardly arising

ಹಸಿತಂ = smiling

ವಾಸರಾಣಿ = days

ಸ್ಮರೇಯಂ = remember

ಧ್ಯಾನಚ್ಛೇದೇ = in intervals of meditation

ಶಿಖರಿ = on the mountain

ಕುಹರ = cave

ಗ್ರಾವಶಯ್ಯಾ = bed of stone

ನಿಷಣ್ಣಃ = lying

ಯೇ ಸಂತೋಷನಿರಂತರಪ್ರಮುದಿತಾಸ್ತೇಷಾಂ ನ ಭಿನ್ನಾ ಮುದೋ

ಯೇ ತ್ವನ್ಯೇ ಧನಲುಬ್ಧಸಂಕುಲಧಿಯಸ್ತೇಷಾಂ ನ ತೃಷ್ಣಾ ಹತಾ .

ಇತ್ಥಂ ಕಸ್ಯ ಕೃತೇ ಕೃತಃ ಸ ವಿಧಿನಾ ಕೀದೃಕ್ಷದಂ ಸಂಪದಾಂ

ಸ್ವಾತ್ಮನ್ಯೇವ ಸಮಾಪ್ರಹೇಮಮಹಿಮಾ ಮೇರುರ್ನ ಮೇ ರೋಚತೇ .. 29..

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

wealth and with confused reason never have their cravings killed. Therefore, for what purpose did the Creator bring into existence the Meru mountain of infinite riches, which serves only to glorify itself? I have no taste for it.

ಯೇ = they

ಸಂತೋಷ = contentment

ನಿರಂತರ = uninterrupted

ಪ್ರಮುದಿತಃ = felicitous

ತೇಷಾಂ = their

ನ = not

ಭಿನ್ನಾ = interrupted

ಮುದಃ = happy

ಯೇ = they

ತೃನ್ಯೇ = others

ಧನ = wealth

ಲುಬ್ಧ = greed

ಸಂಕುಲ = confounded

ಧಿಯಃ = reason

ತೇಷಾಂ = of those

ನ = not

ತೃಷ್ಣಾ = thirst, craving

ಹತಾ = killed

ಇತ್ಥಂ = such

ಕಸ್ಯ = whose

ಕೃತೇ = done

ಕೃತಃ = finished

ಸ = that

ವಿಧಿನಾ = by the Creator

ಕೀದೃಕ್ಷದಂ = thus

ಸಂಪದಾಂ = wealth

ಸ್ವಾತ್ಮನೈವ = in itself

ಸಮಾಪ್ತ = end

ಹೇಮ = gold

ಮಹಿಮಾ = glory

ಮೇರುರ್ನ = not Meru (mountain of gold)

ಮೇ = to me

ರೋಚತೇ = like

ಭಿಕ್ಷಾಹಾರಮದೈನ್ಯಮಪ್ರತಿಸುಖಂ ಭೀತಿಚ್ಛಿದಂ ಸರ್ವತೋ

ದುರ್ಮಾತ್ಸರ್ಯಮದಾಭಿಮಾನಮಥನಂ ದುಃಖೌಘವಿದ್ವಂಸನಂ .

ಸರ್ವತಾನ್ವಹಮಪ್ರಯತ್ನಸುಲಭಂ ಸಾಧುಪ್ರಿಯಂ ಪಾವನಂ

ಶಂಭೋಃ ಸತ್ರಮವಾರ್ಯಮಕ್ಷಯನಿಧಿಂ ಶಂಸಂತಿ ಯೋಗೀಶ್ವರಾಃ .. 30..

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

ಭಿಕ್ಷಾ = alms

ಆಹಾರಂ = food

ಅದೈನ್ಯಂ = not humiliating

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

ಭೀತಿಚ್ಛಿದಂ = devoid of fear

ಸರ್ವತಃ = totally

ದುರ್ಮಾತ್ಸರ್ಯ = wicked envy

ಮದ = arrogance

ಅಭಿಮಾನ = pride

ಮಥನಂ = destruction

ದುಃಖ = sorrow

ಓಘ = flow

ವಿದ್ವಂಸನಂ = removal

ಸರ್ವತ್ರ = everywhere

ಅನ್ವಹಂ = everyday

ಅಪ್ರಯತ್ನ = with little effort

ಸುಲಭಂ = easily



ಸಾಧುಪ್ರಿಯಂ = dear to the holy persons

ಪಾವನಂ = purifying

ಶಂಭೋಃ = Siva's

ಸತ್ರಂ = feeding house

ಅವಾಯಂ = accessible

ಅಕ್ಷಯನಿಧಿಂ = inexhaustible

ಶಂಸಂತಿ = praise

ಯೋಗೀಶ್ವರಾಃ = perfected yogis

ಭೋಗಾಸ್ಥೈರ್ಯವರ್ಣನಂ .

ಭೋಗೇ ರೋಗಭಯಂ ಕುಲೇ ಚ್ಯುತಿಭಯಂ ವಿತ್ತೇ ನೃಪಾಲಾಧ್ಯಯಂ

ಮಾನೇ ದೈನ್ಯಭಯಂ ಬಲೇ ರಿಪುಭಯಂ ರೂಪೇ ಜರಾಯಾ ಭಯಂ .

ಶಾಸ್ತ್ರೇ ವಾದಿಭಯಂ ಗುಣೇ ಖಲಭಯಂ ಕಾಯೇ ಕೃತಾಂತಾಧ್ಯಯಂ

ಸರ್ವಂ ವಸ್ತು ಭಯಾನ್ವಿತಂ ಭುವಿ ನೃಣಾಂ ವೈರಾಗ್ಯಮೇವಾಭಯಂ .. 31..

4 Description of the transiency of Enjoyments:

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

ಭೋಗ = enjoyments

ಅಸ್ಥೈರ್ಯ = trasitoriness

ವರ್ಣನಂ = description

ಭೋಗೇ = in enjoyment

ರೋಗ = disease

ಭಯಂ = fear

ಕುಲೇ = in lineage

ಚ್ಯುತಿಭಯಂ = fear of disgrace

ವಿತ್ತೇ = in wealth

ನೃಪಾಲಾಧ್ಯಯಂ = fear of more powerful kings

ಮಾನೇ = in honor

ದೈನ್ಯಭಯಂ = dishonor

ಬಲೇ = in strength

ರಿಪುಭಯಂ = fear of enemies

ರೂಪೇ = in beauty

ಜರಾಯಾ = old age

ಭಯಂ = fear

ಶಾಸ್ತ್ರೇ = in scriptural knowledge

ವಾದಿಭಯಂ = fear of debaters

ಗುಣೇ = in virtue

ಖಲಭಯಂ = fear of the wicked

ಕಾಯೇ = in body

ಕೃತಾಂತಾಧ್ಯಯಂ = fear of death

ಸರ್ವಂ = all

ವಸ್ತು = existence

ಭಯಾನ್ವಿತಂ = pervaded by fear

ಭುವಿ = in this world

ನೃಣಾಂ = of persons

ವೈರಾಗ್ಯಂ = renunciation

ಏವ = alone

ಅಭಯಂ = fearless

ಆಕ್ರಾಂತಂ ಮರಣೇನ ಜನ್ಮ ಜರಸಾ ಚಾತ್ಮಜ್ವಲಂ ಯೌವನಂ

ಸಂತೋಷೋ ಧನಲಿಪ್ಸಯಾ ಶಮಸುಖಂ ಪ್ರೌಢಾಂಗನಾವಿಭ್ರಮೈಃ .

ಲೋಕೈರ್ಮತ್ಸರಿಭಿರ್ಗುಣಾ ವನಭುವೋ ವ್ಯಾಲೈರ್ನೃಪಾ ದುರ್ಜನೈಃ

ಅಸ್ಥೈರ್ಯೇಣ ವಿಭೂತಯೋಽಪ್ಯಪಹತಾ ಗ್ರಸ್ತಂ ನ ಕಿಂ ಕೇನ ವಾ .. 32..

Birth is attacked by death, and bright youth by old age; contentment

by greed for wealth; peace of mind by seductive women; virtues by the

envy of others; forests by beasts of prey; kings by the unscrupulous;

and even fame by transitoriness. Is there anything on earth that is

not afflicted by something?

ಆಕ್ರಾಂತಂ = attacked

ಮರಣೇನ = by death

ಜನ್ಮ = birth

ಜರಸಾ = by old age

ಚ = and

ಅತಿ = exceedingly

ಉಜ್ವಲಂ = bright

ಯೌವನಂ = youth

ಸಂತೋಷಃ = joy

ಧನಲಿಪ್ಸಯಾ = by greed

ಶಮಸುಖಂ = joy of self-control

ಪ್ರೌಢ = clever

ಅಂಗನಾ = women

ವಿಭ್ರಮೈಃ = wiles

ಲೋಕೈಃ = people's

ಮತ್ಸರಿಭಿಃ = envy

ಗುಣಾ = virtues

ವನಭುವಃ = forests

ವ್ಯಾಲೈಃ = by beasts of prey

ನೃಪಾ ದುರ್ಜನೈಃ = kings by the unscrupulous

ಅಸ್ಥೈರ್ಯೇಣ = by transience

ವಿಭೂತಯಃ = powers

ಅಪಿ = even

ಉಪಹತಾ = destroyed

ಗ್ರಸ್ತಂ = afflicted by

ನ = not

ಕಿಂ = what

ಕೇನ = by what

ವಾ = indeed

ಆಧಿವ್ಯಾಧಿಶತ್ಯೈರ್ಜನಸ್ಯ ವಿವಿಧೈರಾರೋಗ್ಯಮುನ್ಮೂಲ್ಯತೇ

ಲಕ್ಷ್ಮೀರ್ಯತ್ರ ಪತಂತಿ ತತ್ರ ವಿವೃತದ್ವಾರಾ ಇವ ವ್ಯಾಪದಃ .

ಜಾತಂ ಜಾತಮವಶ್ಯಮಾಶು ವಿವಶಂ ಮೃತ್ಯುಃ ಕರೋತ್ಯಾತ್ಮನಾತ್

ತತ್ಕಿಂ ತೇನ ನಿರಂಕುಶೇನ ವಿಧಿನಾ ಯನ್ನಿರ್ಮಿತಂ ಸುಸ್ಥಿರಂ .. 33..

Hundreds of varieties of illness root out health of people. Adversities find an

open door wherever Laxmi, Goddess of Wealth, is present. Whatever is born,

Death is sure to make it powerless and absorb it into itself, again and again.

Then what has the Creator made that can be regarded as stable?

ಆಧಿವ್ಯಾಧಿಶತೈಃ = hundreds of ailments

ಜನಸ್ಯ = of people

ವಿವಿಧೈಃ = various

ಆರೋಗ್ಯಂ = health

ಉನ್ನೂಲ್ಮತೇ = destroyed

ಲಕ್ಷ್ಮೀಃ = where the Goddess of wealth

ಯತ್ರ = where

ಪತಂತಿ = lurk

ತತ್ರ = there

ವಿವೃತ = open

ದ್ವಾರಾ = doors

ಇವ = as if

ವ್ಯಾಪದಃ = perils

ಜಾತಂ = born

ಜಾತಂ = born

ಅವಶ್ಯಂ = surely

ಆಶು = very soon

ವಿವಶಂ = powerless

ಮೃತ್ಯುಃ = death

ಕರೋತಿ = makes

ಆತ್ಮಸಾತ್ = its own

ತತ್ತಿಂ = then, what

ತೇನ = by him

ನಿರಂಕುಶೇನ = absolute

ವಿಧಿನಾ = by the Creator

ಯನ್ನಿರ್ಮಿತಂ = whatever is created

ಸುಸ್ಥಿರಂ = stable

ಭೋಗಾಸ್ತುಂಗತರಂಗಭಂಗತರಲಾಃ ಪ್ರಾಣಾಃ ಕ್ಷಣದ್ವಂಸಿನಃ

ಸ್ತೋಕಾನ್ಯೇವ ದಿನಾನಿ ಯೌವನಸುಖಸ್ಫೂರ್ತಿಃ ಪ್ರಿಯಾಸು ಸ್ಥಿತಾ .

ತತ್ಸಂಸಾರಮಸಾರಮೇವ ನಿಖಿಲಂ ಬುದ್ಧ್ವಾ ಬುಧಾ ಬೋಧಕಾಃ

ಲೋಕಾನುಗ್ರಹಪೇಶಲೇನ ಮನಸಾ ಯತ್ನಃ ಸಮಾಧೀಯತಾಂ .. 34..

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

ಭೋಗಾಃ = enjoyments

ತುಂಗ = high

ತರಂಗ = waves

ಭಂಗ = broken

ತರಲಾಃ = unstable

ಪ್ರಾಣಾಃ = life

ಕ್ಷಣ = moment

ಧ್ವಂಸಿನಃ = destroyed

ಸ್ತೋಕಾನ್ಯೇವ = few, indeed

ದಿನಾನಿ = days

ಯೌವನ = youth

ಸುಖಸ್ಫುರ್ತಿಃ = buoyancy of happiness

ಪ್ರಿಯಾಸು = loved ones

ಸ್ಥಿತಾ = stays

ತತ್ = that

ಸಂಸಾರಂ = wheel of existence

ಅಸಾರಂ = that wheel of life, with no substance

ಏವ = verily

ನಿಖಿಲಂ = all

ಬುದ್ಧಾಃ = knowing

ಬುಧಾ = wise ones

ಬೋಧಕಾಃ = preachers

ಲೋಕ = humanity

ಅನುಗ್ರಹ = benefit

ಪೇಶಲೇನ = motivated for

ಮನಸಾ = in their minds

ಯತ್ನಃ = effort

ಸಮಾಧೀಯತಾಂ = to attain equanimity

ಭೋಗಾ ಮೇಘವಿತಾನಮಧ್ಯವಿಲಸತ್ಸೌದಾಮಿನೀಚಂಚಲಾ  
 ಆಯುರ್ವಾಯುವಿಘಟಿತಾಬ್ಜಪಟಲೀಲೀನಾಂಬುವದ್ಭಂಗುರಂ .  
 ಲೋಲಾ ಯೌವನಲಾಲಸಾಸ್ತನುಭೃತಾಮಿತ್ಯಾಕಲಯ್ಯ ದ್ರುತಂ  
 ಯೋಗೇ ಧೈರ್ಯಸಮಾಧಿಸಿದ್ಧಸುಲಭೇ ಬುದ್ಧಿಂ ವಿಧದ್ವಂ ಬುಧಾಃ .. 35..

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

ಭೋಗಾ = enjoyments

ಮೇಘವಿತಾನಮಧ್ಯ = in a mass of clouds

ವಿಲಸತ್ = play

ಸೌದಾಮಿನೀ = lightning

ಚಂಚಲಾ = fleeting quick

ಆಯುಃ = life

ವಾಯು = wind

ವಿಘಟಿತ = dispersed

ಅಬ್ಜ = lotus

ಪಟಲೀ = leaf

ಲೀನ = attached

ಅಂಬುವತ್ = like water

ಭಂಗುರಂ = insecure

ಲೋಲಾ = unsteady

ಯೌವನ = youth

ಲಾಲಸಾಃ = desires

ತನು = body

ಭೃತಾಂ = bearing

ಇತಿ = thus

ಆಕಲಯ್ಯ = realising

ದ್ರುತಂ = speedily

ಯೋಗೇ = in union with the Divine

ಧೈರ್ಯ = patience

ಸಮಾಧಿ = equanimity

ಸಿದ್ಧ = attained

ಸುಲಭೇ = easily

ಬುದ್ಧಿಂ = mind/intellect

ವಿಧದ್ವಂ = fix

ಬುಧಾಃ = wise ones

ಆಯುಃ ಕಲ್ಲೋಲಲೋಲಂ ಕತಿಪಯದಿವಸಸ್ಥಾಯಿನೀ ಯೌವನಶ್ರೀಃ

ಅರ್ಥಾಃ ಸಂಕಲ್ಪಕಲ್ಪಾ ಘನಸಮಯತಡಿದ್ವಿಭ್ರಮಾ ಭೋಗಪೂಗಾಃ .

ಕಂಠಾಶ್ಲೇಷೋಪಗೂಢಂ ತದಪಿ ಚ ನ ಚಿರಂ ಯತ್ಪ್ರಿಯಾಭಿಃ ಪ್ರಣೇತಂ

ಬ್ರಹ್ಮಣ್ಯಾಸಕ್ತಚಿತ್ತಾ ಭವತ ಭವಭಯಾಂಬೋಧಿಪಾರಂ ತರೀತುಂ .. 36..

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

ಆಯುಃ = life

ಕಲ್ಲೋಲ = big wave

ಲೋಲಂ = changing

ಕತಿಪಯ = a few

ದಿವಸ = days

ಸ್ಥಾಯಿನೀ = lasts

ಯೌವನ = youth

ಶ್ರೀಃ = beauty

ಅರ್ಥಾಃ = wealth

ಸಂಕಲ್ಪಕಲ್ಪಾ = transient as thought

ಘನಸಮಯ = autumnal

ತಡಿತ್ = lightning

ವಿಭ್ರಮಾ = occasional flashes

ಭೋಗಪೂಗಾಃ = whole series of enjoyments

ಕಂಠಾಶ್ಲೇಷ = around the neck

ಉಪಗೂಢಂ = embrace

ತದಪಿ = yet

ಚ = and

ನ = not

ಚಿರಂ = long

ಯತ್ = which

ಪ್ರಿಯಾಭಿಃ = by the loved ones

ಪ್ರಣೀತಂ = given

brahmaNi in Brahman

ಆಸಕ್ತ = engrossed

ಚಿತ್ತಾ = mind

ಭವತ = your

ಭವ = existence

ಭಯ = fear

ಅಂಬೋಧಿ = ocean

ಪಾರಂ = beyond

ತರೀತುಂ = to cross over

ಕೃಚ್ಛೇಣಾಮೇಧ್ಯಮಧ್ಯೇ ನಿಯಮಿತತನುಭಿಃ ಸ್ಥೀಯತೇ ಗರ್ಭವಾಸೇ  
ಕಾಂತಾವಿಶ್ಲೇಷದುಃಖವ್ಯತಿಕರವಿಷಮೋ ಯೌವನೇ ಚೋಪಭೋಗಃ .  
ವಾಮಾಕ್ಷೀಣಾಮವಜ್ಞಾವಿಹಸಿತವಸತಿವೃದ್ಧಭಾವೋಽಪ್ಯಸಾಧುಃ  
ಸಂಸಾರೇ ರೇ ಮನುಷ್ಯಾ ವದತ ಯದಿ ಸುಖಂ ಸ್ವಲ್ಪಮಪ್ಯಸ್ತಿ ಕಿಂಚಿತ್ .. 37..

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

ಕೃಚ್ಛೇಣ = with difficulty

ಅಮೇಧ್ಯ = impure matter

ಮಧ್ಯೇ = amidst

ನಿಯಮಿತತನುಭಿಃ = with the body cramped

ಸ್ಥೀಯತೇ = resides

ಗರ್ಭವಾಸೇ = in the womb

ಕಾಂತಾ = wife

ವಿಶ್ಲೇಷ = separation



ದುಃಖ = sorrow

ವ್ಯತಿಕರ = misfortune

ವಿಷಮಃ = difficult

ಯೌವನೇ = in youth

ಚ = and

ಉಪಭೋಗಃ = enjoyment

ವಾಮಾಕ್ಷೀಣಾಂ = of women

ಅವಜ್ಞಾ = contempt

ವಿಹಸಿತವಸತಿಃ = laughing

ವೃದ್ಧ = old

ಭಾವಃ = emotion

ಅಪಿ = even

ಅಸಾಧುಃ = undesirable

ಸಂಸಾರೇ = in the wheel of life

ರೇ = oh!

ಮನುಷ್ಯಾ = men

ವದತ = say

ಯದಿ = when

ಸುಖಂ = happiness

ಸ್ವಲ್ಪಂ = a little

ಅಪಿ = even

ಅಸ್ತಿ = exists

ಕಿಂಚಿತ್ = small

ವ್ಯಾಘ್ರೀವ ತಿಷ್ಠತಿ ಜರಾ ಪರಿತರ್ಜಯಂತೀ

ರೋಗಾಶ್ಚ ಶತ್ವ ಇವ ಪ್ರಹರಂತಿ ದೇಹಂ .

ಆಯುಃ ಪರಿಸ್ರವತಿ ಭಿನ್ನಘಟಾದಿವಾಂಭೋ

ಲೋಕಸ್ತಥಾಪ್ಯಹಿತಮಾಚರತೀತಿ ಚಿತ್ರಂ .. 38..

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

ವ್ಯಾಘ್ರೀವ = like a tigress

ತಿಷ್ಠತಿ = stands

ಜರಾ = old age

ಪರಿತರ್ಜಯಂತೀ = frightens

ರೋಗಾಃ = diseases

ಚ = and

ಶತ್ರುವ = enemies

ಇವ = like

ಪ್ರಹರಂತಿ = attack

ದೇಹಂ = body

ಆಯುಃ = life

ಪರಿಸ್ಸವತಿ = flows

ಭಿನ್ನ = broken

ಘಟಾತ್ = pot

ಇವ = as if

ಅಂಭಃ = water

ಲೋಕಃ = people

ತಥಾಪಿ = even then

ಅಹಿತಂ = wicked

ಆಚರತೀತಿ = perform

ಚಿತ್ರಂ = wonderful

ಭೋಗಾ ಭಂಗುರವೃತ್ತಯೋ ಬಹುವಿಧಾಸ್ತೈರೇವ ಚಾಯಂ ಭವಃ

ತತ್ಕನ್ಯೇಹ ಕೃತೇ ಪರಿಭ್ರಮತ ರೇ ಲೋಕಾಃ ಕೃತಂ ಚೇಷ್ಟಿತೈಃ .

ಆಶಾಪಾಶಶತೋಪಶಾಂತಿವಿಶದಂ ಚೇತಃ ಸಮಾಧೀಯತಾಂ

ಕಾಮೋತ್ಪತ್ತಿವಶಾತ್ಸ್ವಧಾಮನಿ ಯದಿ ಶ್ರದ್ಧೇಯಮಸ್ಮದ್ವಚಃ .. 39..

Varied and transient pleasures make up this life. Then why do you

wander here exerting yourself incessantly? The bonds of hope arising

from desires, with their hundreds of strings, to be appeased to attain

equanimity of mind, only faith in the word of the Supreme Abode and

mental concentration on it can achieve it.

ಭೋಗಾ = enjoyments

ಭಂಗುರ = transient

ವೃತ್ತಯಃ = nature

ಬಹುವಿಧಾಃ = various

ತೈಃ = by them

ಏವ = only

ಚಾಯಂ = and this

ಭವಃ = world

ತತ್ = that

ಕಸ್ಯ = of which

ಇಹ = here

ಕೃತೇ = do

ಪರಿಭ್ರಮತ = wander

ರೇ = oh!

ಲೋಕಾಃ = people

ಕೃತಂ = done

ಚೇಷ್ಟಿತೈಃ = exerting

ಆಶಾ = desire

ಪಾಶ = noose

ಶತ = hundred

ಉಪಶಾಂತಿ = peace

ವಿಶದಂ = disturbing

ಚೇತಃ = mind

ಸಮಾಧೀಯತಾಂ = for equanimity

ಕಾಮ = desire

ಉತ್ಪತ್ತಿವಶಾತ್ = arising from

ಸ್ವಧಾಮನಿ = in its Supreme Foundation

ಯದಿ = if

ಶ್ರದ್ಧೇಯಂ = faith

ಅಸ್ಮದ್ = our

ವಚಃ = word

ಬ್ರಹ್ಮೇಂದ್ರಾದಿಮರುದ್ಧಣಾಂಸ್ತುಣಕಣಾನ್ಯತ್ರ ಸ್ಥಿತೋ ಮನ್ಯತೇ

ಯತ್ತ್ವಾದಾದ್ವಿರಸಾ ಭವಂತಿ ವಿಭವಾಸ್ತೈಲೋಕ್ಯರಾಜ್ಯಾದಯಃ .

ಭೋಗಃ ಕೋಽಪಿ ಸ ಏಕ ಏವ ಪರಮೋ ನಿತ್ಯೋದಿತೋ ಜೃಂಭತೇ

ಭೋ ಸಾಧೋ ಕ್ಷಣಭಂಗುರೇ ತದಿತರೇ ಭೋಗೇ ರತಿಂ ಮಾ ಕೃಥಾಃ .. 40..

Where Brahma, Indra, and other hosts of gods appear as worth as little

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

ಬ್ರಹ್ಮಾ = Brhama

ಇಂದ್ರ = Indra

ಆದಿ = and other

ಮರುದ್ಗಣಾನ್ = hosts of gods

ತೃಣಕಣಾನ್ = like blades of grass

ಯತ್ರ = where

ಸ್ಥಿತಃ = stand

ಮನ್ಯತೇ = consider

ಯತ್ = which

ಸ್ವಾದಾದ್ = tasting

ವಿರಸಾ = tasteless

ಭವಂತಿ = become

ವಿಭವಾಃ = sovereignty

ತೈಲೋಕ್ಯ = three worlds

ರಾಜ್ಯ = rulership

ಆದಯಃ = and other wealth

ಭೋಗಃ = enjoyments

ಕೋಽಪಿ = who even

ಸ = he

ಏಕ = one

ಏವ = only

ಪರಮಃ = supreme

ನಿತ್ಯೇದಿತಃ = immutable

ಜ್ಯಂಭತೇ = increases

ಭೋ = oh!

ಸಾಧೋ = saint!

ಕ್ಷಣಭಂಗುರೇ = transitory

ತದಿತರೇ = that other

ಭೋಗೇ = enjoyment

ರತಿಂ = pleasures

ಮಾ = do not

ಕೃಧಾಃ = engross

ಕಾಲಮಹಿಮಾನುವರ್ಣನಂ .

ಸಾ ರಮ್ಯಾ ನಗರೀ ಮಹಾನ್ಸ ನೃಪತಿಃ ಸಾಮಂತಚಕ್ರಂ ಚ ತತ್

ಪಾರ್ಶ್ವೇ ತಸ್ಯ ಚ ಸಾ ವಿದಗ್ಧಪರಿಷತ್ಪಾಶ್ಚಂದ್ರಬಿಂಬಾನನಾಃ .

ಉದ್ವೃತ್ತಃ ಸ ಚ ರಾಜಪುತ್ರನಿವಹಸ್ತೇ ಬಂದಿನಸ್ತಾಃ ಕಥಾಃ

ಸರ್ವಂ ಯಸ್ಯ ವಶಾದಗಾತ್ಮೈತಿಪಥಂ ಕಾಲಾಯ ತಸ್ಮೈ ನಮಃ .. 41..

Description of the Glory Of Time:

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

ಕಾಲ = time

ಮಹಿಮಾ = glory

ಅನುವರ್ಣನಂ = description

ಸಾ = that

ರಮ್ಯಾ = enchanting

ನಗರೀ = city

ಮಹಾನ್ಸ = that great

ನೃಪತಿಃ = king

ಸಾಮಂತಚಕ್ರಂ = surrounded by

ಚ = and

ತತ್ = that

ಪಾರ್ಶ್ವೇ = side

ತಸ್ಯ = his

ಚ = and

ಸಾ = that

ವಿದಗ್ಧ = crafty

ಪರಿಷತ್ಪಾಃ = counsellors

ಚಂದ್ರ = moon

ಬಿಂಬ = disk

ಆನನಾಃ = faces

ಉದ್ವಿಗ್ನಃ = wayward

ಸ = he

ಚ = and

ರಾಜಪುತ್ರನಿವಹಸ್ತೇ = wayward princes

ಬಂದಿನಸ್ತಾಃ = courtiers

ಕಥಾಃ = songs

ಸರ್ವಂ = all

ಯಸ್ಯ = whose

ವಶಾತ್ = influenced

ಅಗಾತ್ = went

ಸ್ಮೃತಿ = memory

ಪಥಂ = way

ಕಾಲಾಯ = Father Time

ತಸ್ಮೈ = to him

ನಮಃ = salutations

ಯತ್ರಾನೇಕಃ ಕ್ವಚಿದಪಿ ಗೃಹೇ ತತ್ರ ತಿಷ್ಠತ್ಯಥೈಕೋ

ಯತ್ರಾಪ್ಯೇಕಸ್ತದನು ಬಹವಸ್ತತ್ರ ನೈಕೋಽಪಿ ಚಾಂತೇ .

ಇತ್ಥಂ ನೇಯೌ ರಜನಿವಿಸೌ ಲೋಲಯಂದ್ವಾವಿವಾಕ್ಷೌ

ಕಾಲಃ ಕಲ್ಯೋ ಭುವನಫಲಕೇ ಕ್ರೀಡತಿ ಪ್ರಾಣಿಶಾರ್ಙ್ಗೈಃ .. 42..

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

ಯತ್ರ =where

ಅನೇಕಃ = many

ಕ್ವಚಿದಪಿ = in some

ಗೃಹೇ = home

ತತ್ರ = there

ತಿಷ್ಠತಿ = stands

ಅಥ = now

ಏಕಃ = one

ಯತ್ರ = where

ಅಪಿ = even

ಏಕಃ = one

ತದನು = afterward

ಬಹವಃ = many

ತತ್ರ = there

ನ = not

ಏಕಃ = one

ಅಪಿ = even

ಚ = and

ಅಂತೇ = in the end

ಇತ್ಥಂ = thus

ನೇಯೌ = these two

ರಜನಿದಿವಸೌ = night and day

ಲೋಲಯನ್ = throws

ದ್ವಾವಿವಾಕ್ಷೌ = the two dice

ಕಾಲಃ = time

ಕಲ್ಯಃ = clever, dextrous

ಭುವನಫಲಕೇ = checkerboard of life

ಕ್ರೀಡತಿ = plays

ಪ್ರಾಣಿಶಾರೈಃ = with creatures

ಆದಿತ್ಯಸ್ಯ ಗತಾಗತೈರಹರಹಃ ಸಂಕ್ಷೀಯತೇ ಜೀವಿತಂ

ವ್ಯಾಪಾರೈರ್ಬಹುಕಾರ್ಯಭಾರಗುರುಭಿಃ ಕಾಲೋಽಪಿ ನ ಜ್ಞಾಯತೇ .

ದೃಷ್ಟ್ವಾ ಜನ್ಮಜರಾವಿಪತ್ತಿಮರಣಂ ತ್ರಾಸಶ್ಚ ನೋತ್ಪದ್ಯತೇ

ಪೀತ್ವಾ ಮೋಹಮಯೀಂ ಪ್ರಮಾದಮದಿರಾಮುನ್ಮತ್ತಭೂತಂ ಜಗತ್ .. 43..

With the sun rising and setting daily, life ebbs away, and Time passes

unknowingly under the heavy burden of various activities. Watching birth,

ageing, suffering, and death, no distress is felt, for the world has

become insane by drinking the intoxicating wine of infatuation.

ಆದಿತ್ಯಸ್ಯ = of the sun

ಗತಾಗತ್ಯೈಃ = going and coming

ಅಹರಹಃ = day after day

ಸಂಕ್ಷೀಯತೇ = shortens

ಜೀವಿತಂ = life

ವ್ಯಾಪಾರೈಃ = affairs

ಬಹುಕಾರ್ಯ = many duties

ಭಾರ = burden

ಗುರುಭಿಃ = heavy

ಕಾಲೋಽಪಿ = even time

ನ = not

ಜ್ಞಾಯತೇ = not felt

ದೃಷ್ಟ್ವಾ = seeing

ಜನ್ಮ = birth

ಜರಾ = old age

ವಿಪತ್ತಿ = calamity

ಮರಣಂ = death

ತ್ರಾಸಃ = fear

ಚ = and

ನೋತ್ಪದ್ಯತೇ = not produce

ಪೀತ್ವಾ = drinking

ಮೋಹಮಯೀಂ = producing delusion

ಪ್ರಮಾದ = stupefying

ಮದಿರಾಂ = wine

ಉನ್ಮತ್ತ = mad

ಭೂತಂ = become

ಜಗತ್ = world

ರಾತ್ರಿಃ ಸೈವ ಪುನಃ ಸ ಏವ ದಿವಸೋ ಮತ್ಸಾ ಮುಧಾ ಜಂತವೋ

ಧಾವಂತ್ಯುದ್ಯಮಿನಸ್ತಥೈವ ನಿಭೃತಪ್ರಾರಬ್ಧತತ್ತ್ವತ್ರಿಯಾಃ .

ವ್ಯಾಪಾರೈಃ ಪುನರುಕ್ತಭೂತ ವಿಷಯೈರಿತ್ಥಂವಿಧೇನಾಮುನಾ

ಸಂಸಾರೇಣ ಕದರ್ಥಿತಾ ವಯಮಹೋ ಮೋಹಾನ್ಮ ಲಜ್ಜಾಮಹೇ .. 44..

Watching the night following the day, creatures still vainly persist in running

busily with various actions motivated by desires. Such repetitious actions, alas!



born of desires bring us no shame, keeping us deluded in the revolving cycles of births and deaths.

ರಾತ್ರಿಃ = night

ಸೈವ = that even

ಪುನಃ = again

ಸ = that

ಏವ = even

ದಿವಸಃ = day

ಮತ್ವಾ = seeing

ಮುಧಾ = vainly

ಜಂತವಃ = creatures

ಧಾವಂತಿ = run

ಉದ್ಯಮಿನಃ = persistently

ತಥೈವ = similarly

ನಿಭೃತ = set in motion

ಪ್ರಾರಬ್ಧ = results of past deeds

ತತ್ತತ್ತ್ವಿಯಾಃ = various activities

ವ್ಯಾಪಾರೈಃ = by actions

ಪುನರುಕ್ತಭೂತ = repeatedly

ವಿಷಯೈಃ = by desires

ಇತ್ಥಂವಿಧೇನ = thus

ಅಮುನಾ = by us

ಸಂಸಾರೇಣ = by the revolving wheel of life

ಕದರ್ಥತಾ = by what reason

ವಯಮಹಃ = we alas

ಮೋಹಾನ್ವ = not deluded

ಲಜ್ಜಾಮಹೇ = ashamed

ನ ಧ್ಯಾತಂ ಪದಮೀಶ್ವರಸ್ಯ ವಿಧಿವತ್ಸಂಸಾರವಿಚ್ಛಿತ್ತಯೇ

ಸ್ವರ್ಗದ್ವಾರಕವಾಟಪಾಟನಪಟುರ್ಧರ್ಮೋಽಪಿ ನೋಪಾರ್ಜಿತಃ .

ನಾರೀ ಪೀನಪಯೋಧರೋರುಯುಗಲಂ ಸ್ವಪ್ನೇಽಪಿ ನಾಲಿಂಗಿತಂ

ಮಾತುಃ ಕೇವಲಮೇವ ಯೌವನವನಚ್ಛೇದೇ ಕುಠಾರಾ ವಯಂ .. 45..

To break away from the bondage of this world, we have not meditated on

the Lord's feet; nor have we performed rituals to acquire merits enough to open heaven's gates. Nor, even in our dreams, have we embraced a woman with full-grown breasts. We have, by being born, only served the purpose like an axe to cut the bloom of our mother's youth.

ನ = not

ಧ್ಯಾತಂ = meditated on

ಪದಮೀಶ್ವರಸ್ಯ = the Lord's feet

ವಿಧಿವತ್ = in prescribed form

ಸಂಸಾರ = wheel of life

ವಿಚ್ಛಿತ್ತಯೇ = for destroying the (bondage) of the world

ಸ್ವರ್ಗ = heaven

ದ್ವಾರಕವಾಟ = panels of the door

ಪಾಟನಪಟುಃ = dextrous in breaking open

ಧರ್ಮಃ = merit

ಅಪಿ = even

ನೋಪಾರ್ಜಿತಃ = not accumulated

ನಾರೀ = woman

ಪೀನ = rounded

ಪಯೋಧರಃ = breasts

ಯುಗಲಂ = pair

ಉರು = thigh

ಸ್ವಪ್ನೇಽಪಿ = even in dream

ನಾಲಿಂಗಿತಂ = embraced

ಮಾತುಃ = mother

ಕೇವಲಂ = essentially

ಏವ = only

ಯೌವನ = youth

ವನ = garden

ಚ್ಛೇದೇ = destroying

ಕುಠಾರಾ = hatchet

ವಯಂ = we

ನಾಭ್ಯಸ್ತಾ ಪ್ರತಿವಾದಿವೃಂದದಮನೀ ವಿದ್ಯಾ ವಿನೀತೋಚಿತಾ  
ಖಡ್ಗಾಗ್ನೈಃ ಕರಿಕುಂಭಪೀಠದಲನೈರ್ನಾಕಂ ನ ನೀತಂ ಯಶಃ .  
ಕಾಂತಾಕೋಮಲಪಲ್ಲವಾಧರರಸಃ ಪೀತೋ ನ ಚಂದ್ರೋದಯೇ  
ತಾರುಣ್ಯಂ ಗತಮೇವ ನಿಷ್ಫಲಮಹೋ ಶೂನ್ಯಾಲಯೇ ದೀಪವತ್ .. 46..

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

ನಾಭ್ಯಸ್ತಾ = not studied  
ಪ್ರತಿವಾದಿ = debaters  
ವೃಂದದಮನೀ = conquering groups  
ವಿದ್ಯಾ = knowledge  
ವಿನೀತೋಚಿತಾ = properly acquired  
ಖಡ್ಗಾಗ್ನೈಃ = by the sword-points  
ಕರಿ = elephant  
ಕುಂಭಪೀಠ = temples  
ದಲನೈಃ = smashing  
ನಾಕಂ = heaven  
ನ = not  
ನೀತಂ = taken  
ಯಶಃ = success  
ಕಾಂತಾ = woman  
ಕೋಮಲ = tender  
ಪಲ್ಲವಾಧರ = bud-like lower lips  
ರಸಃ = juice secreting from  
ಪೀತಃ = drunk  
ನ = not  
ಚಂದ್ರೋದಯೇ = at moon-rise  
ತಾರುಣ್ಯಂ = youth  
ಗತಂ = gone  
ಏವ = indeed

ನಿಷ್ಫಲಮಹೋ = fruitless, alas

ಶೂನ್ಯಾಲಯೇ = deserted home

ದೀಪವತ್ = like a lamp

ವಿದ್ಯಾ ನಾಧಿಗತಾ ಕಲಂಕರಹಿತಾ ವಿತ್ತಂ ಚ ನೋಪಾರ್ಜಿತಂ

ಶುಶ್ರೂಷಾಪಿ ಸಮಾಹಿತೇನ ಮನಸಾ ಪಿತ್ರೋರ್ನ ಸಂಪಾದಿತಾ .

ಆಲೋಲಾಯತಲೋಚನಾಃ ಪ್ರಿಯತಮಾಃ ಸ್ವಪ್ನೇಽಪಿ ನಾಲಿಂಗಿತಾಃ

ಕಾಲೋಽಯಂ ಪರಪಿಂಡಲೋಲುಪತಯಾ ಕಾಕೈರಿವ ಪ್ರೇರ್ಯತೇ .. 47..

Faultless knowledge has not been gained, nor riches acquired; nor

served the parents devotedly; nor, even in dreams, embraced the beloved

with her dancing eyes; whole life has been spent, like greedy crows,

in subordination to others.

ವಿದ್ಯಾ = knowledge

ನಾಧಿಗತಾ = not mastered

ಕಲಂಕರಹಿತಾ = faultless

ವಿತ್ತಂ = wealth

ಚ = and

ನೋಪಾರ್ಜಿತಂ = not earned

ಶುಶ್ರೂಷಾಪಿ = even service

ಸಮಾಹಿತೇನ = with due concern

ಮನಸಾ = mentally

ಪಿತ್ರೋರ್ನ = not to parents

ಸಂಪಾದಿತಾ = rendered

ಆಲೋಲಾಯತಲೋಚನಾಃ = dancing eyes

ಪ್ರಿಯತಮಾಃ = beloved

ಸ್ವಪ್ನೇಽಪಿ = in dream even

ನಾಲಿಂಗಿತಾಃ = not embraced

ಕಾಲೋಽಯಂ = this time

ಪರಪಿಂಡಲೋಲುಪತಯಾ = greed for others' food

ಕಾಕೈರಿವ = like crows

ಪ್ರೇರ್ಯತೇ = motivates

ವಯಂ ಯೇಭ್ಯೋ ಜಾತಾಶ್ಚಿರಪರಿಚಿತಾ ಏವ ಖಲು ತೇ

ಸಮಂ ಯೈಃ ಸಂವೃದ್ಧಾಃ ಸ್ಮೃತಿವಿಷಯತಾಂ ತೇಽಪಿ ಗಮಿತಾಃ .

ಇದಾನೀಮೇತೇ ಸ್ಮೃಃ ಪ್ರತಿದಿವಸಮಾಸನ್ನಪತನಾ

ಗತಾಸ್ತುಲ್ಯಾವಸ್ಥಾಂ ಸಿಕತೀಲನದೀತೀರತರುಭಿಃ .. 48..

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

ವಯಂ = we

ಯೇಭ್ಯಃ = from whom

ಜಾತಾಃ = born

ಚಿರಪರಿಚಿತಾ = known to Eternity(dead)

ಏವ = thus

ಖಲು = indeed

ತೇ = they

ಸಮಂ = together

ಯೈಃ = with whom

ಸಂವೃದ್ಧಾಃ = brought up

ಸ್ಮೃತಿವಿಷಯತಾಂ = subjects of memory

ತೇಽಪಿ = they also

ಗಮಿತಾಃ = have become

ಇದಾನೀಮೇತೇ = now these

ಸ್ಮೃಃ = have

ಪ್ರತಿದಿವಸಂ = everyday

ಆಸನ್ನಪತನಾ = coming near the end

ಗತಾಃ = becoming

ತುಲ್ಯಾ = similar

ಅವಸ್ಥಾಂ = condition

ಸಿಕತೀಲ = sandy

ನದೀ = river

ತೀರ = banks

ತರುಭಿಃ = trees

ಆಯುರ್ವರ್ಷಶತಂ ನೃಣಾಂ ಪರಿಮಿತಂ ರಾತ್ರೌ ತದರ್ಧಂ ಗತಂ

ತನ್ಯಾರ್ಧಸ್ಯ ಪರಸ್ಯ ಚಾರ್ಧಮಪರಂ ಬಾಲತ್ವವೃದ್ಧತ್ವಯೋಃ .

ಶೇಷಂ ವ್ಯಾಧಿವಿಯೋಗದುಃಖಸಹಿತಂ ಸೇವಾದಿಭಿರ್ನೀಯತೇ

ಜೀವೇ ವಾರಿತರಂಗಚಂಚಲತರೇ ಸೌಖ್ಯಂ ಕುತಃ ಪ್ರಾಣಿನಾಂ .. 49..

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

ಆಯುಃ = life

ವರ್ಷ = years

ಶತಂ = 100

ನೃಣಾಂ = humans

ಪರಿಮಿತಂ = limited

ರಾತ್ರೌ = nights

ತದರ್ಧಂ = half

ಗತಂ = spent

ತಸ್ಯ = of that

ಅರ್ಧ್ಯಸ್ಯ = half

ಪರಸ್ಯ = other

ಚ = and

ಅರ್ಧಂ = half

ಅಪರಂ = again

ಬಾಲತ್ವ = childhood

ವೃದ್ಧತ್ವಯೋಃ = in old age

ಶೇಷಂ = remainder

ವ್ಯಾಧಿ = illness

ವಿಯೋಗ = separation

ದುಃಖ = sorrow

ಸಹಿತಂ = along with

ಸೇವಾದಿಭಿಃ = serving others

ನೀಯತೇ = takes

ಜೀವೇ = in life

ವಾರಿ = water

ತರಂಗ = ripples

ಚಂಚಲತರೇ = fluctuating rapidly

ಸೌಖ್ಯಂ = happiness

ಕುತಃ = where

ಪ್ರಾಣಿನಾಂ = of creatures

ಕ್ಷಣಂ ಬಾಲೋ ಭೂತ್ವಾ ಕ್ಷಣಮಪಿ ಯುವಾ ಕಾಮರಸಿಕಃ

ಕ್ಷಣಂ ವಿತ್ಯರ್ಹೀನಃ ಕ್ಷಣಮಪಿ ಚ ಸಂಪೂರ್ಣವಿಭವಃ .

ಜರಾಜೀರ್ಣೈರಂಗೈರ್ನಟ ಇವ ವಲೀಮಂಡಿತತನುಃ

ನರಃ ಸಂಸಾರಾಂತೇ ವಿಶತಿ ಯಮಧಾನೀಯವನಿಕಾಂ .. 50..

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

ಕ್ಷಣಂ = moment

ಬಾಲಃ = child

ಭೂತ್ವಾ = becoming

ಕ್ಷಣಮಪಿ = again for a moment

ಯುವಾ = youth

ಕಾಮರಸಿಕಃ = lustful

ಕ್ಷಣಂ = moment

ವಿತ್ಯರ್ಹೀನಃ = devoid of riches

ಕ್ಷಣಮಪಿ = momentarily again

ಚ = and

ಸಂಪೂರ್ಣವಿಭವಃ = full of wealth

ಜರಾ = old age

ಜೀರ್ಣೈಃ = worn out

ಅಂಗೈಃ = body

ನಟ = actor

ಇವ = as if

ವಲೀ = wrinkle

ಮಂಡಿತ = covered

ತನುಃ = body

ನರಃ = human

ಸಂಸಾರಾಂತೇ = at the end of life

ವಿಶತಿ = enters

ಯಮಧಾನೀ = death's abode

ಯವನಿಕಾಂ = ??

ಯತಿನೃಪತಿಸಂವಾದವರ್ಣನಂ = ??

ತ್ವಂ ರಾಜಾ ವಯಮಪ್ಯುಪಾಸಿತಗುರುಪ್ರಜ್ಞಾಭಿಮಾನೋನ್ನತಾಃ

ಖ್ಯಾತಸ್ತ್ವಂ ವಿಭವೈರ್ಯಶಾಂಸಿ ಕವಯೋ ದಿಕ್ಷು ಪ್ರತನ್ವಂತಿ ನಃ .

ಇತ್ಥಂ ಮಾನಧನಾದಿರೂರಮುಭಯೋರಪ್ಯಾವಯೋರಂತರಂ

ಯದ್ಯಸ್ಮಾಸು ಪರಾಜ್ಞುರ್ಮೋಽಸಿ ವಯಮಪ್ಯೇಕಾಂತತೋ ನಿಃಸ್ಪೃಹಾಃ .. 51..

6 Description of a dialogue between an ascetic and a king:

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

ಯತಿ = ascetic

ನೃಪತಿ = king

ಸಂವಾದ = dialogue

ವರ್ಣನಂ = description

ತ್ವಂ = you

ರಾಜಾ = king

ವಯಂ = we

ಅಪಿ = also

ಉಪಾಸಿತ = serving

ಗುರು = teacher

ಪ್ರಜ್ಞಾ = wisdom

ಅಭಿಮಾನ = pride

ಉನ್ನತಾಃ = elevated

ಖ್ಯಾತಸ್ತ್ವಂ = famous, you

ವಿಭವೈರ್ಯಶಾಂಸಿ = by wealth and success

ಕವಯಃ = the learned

ದಿಕ್ಷು = in all directions



ಪ್ರತನ್ವಂತಿ = spread

ನಃ = our

ಇತ್ಥಂ = thus

ಮಾನ = honor

ಧನ = riches

ಅತಿದೂರಂ = great

ಉಭಯೋಃ = two

ಅಪಿ = even

ಆವಯೋಃ = of us

ಅಂತರಂ = difference

ಯದಿ = if

ಅಸ್ಮಾಸು = to us

ಪರಾಜ್ಞುಃ = disregard

ಅಸಿ = you

ವಯಂ = we

ಅಪಿ = also

ಏಕಾಂತತಃ = perfectly

ನಿಃಸ್ಪೃಹಾಃ = indifferent

ಅರ್ಥಾನಾಮೀಶಿಷೇ ತ್ವಂ ವಯಮಪಿ ಚ ಗಿರಾಮೀಶ್ಮಹೇ ಯಾವದರ್ಥಂ

ಶೂರಸ್ತ್ವಂ ವಾದಿದರ್ಪವ್ಯುಪಶಮನವಿಧಾವಕ್ಷಯಂ ಪಾಟವಂ ನಃ .

ಸೇವಂತೇ ತ್ವಾಂ ಧನಾಢ್ಯಾ ಮತಿಮಲಹತಯೇ ಮಾಮಪಿ ಶ್ರೋತುಕಾಮಾ

ಮಯ್ಯಪ್ಯಾಸ್ಥಾ ನ ತೇ ಚೇತ್ತ್ವಯಿ ಮಮ ನಿತರಾಮೇವ ರಾಜನ್ನನಾಸ್ಥಾ .. 52..

You are the master of wealth; we are also masters of words. You are

brave; we are ever skilful in subduing the pride of debaters. The rich

serve you; we are served by those who would study scriptures to purify

the mind. If you show no regard for me, I have none for you either.

ಅರ್ಥಾನಾಮೀಶಿಷೇ = lordship over wealth

ತ್ವಂ = you

ವಯಮಪಿ = we also

ಚ = and

ಗಿರಾಮೀಶ್ಮಹೇ = lords of speech

ಯಾವದರ್ಥಂ = in all senses

ಶೂರಸ್ವಂ = hero, you are

ವಾದಿ = debaters

ದರ್ಪ = pride

ವ್ಯಪಶಮನವಿಧೌ = subduing

ಅಕ್ಷಯಂ = unfailing

ಪಾಟವಂ = skill

ನಃ = our

ನೇವಂತೇ = serve

ತ್ವಾಂ = you

ಧನಾಢ್ಯಾ = wealthy

ಮತಿ = mind

ಮಲ = impurities

ಹತಯೇ = to destroy

ಮಾಮಪಿ = me too

ಶ್ರೋತುಕಾಮಾ = desirous of learning

mayi in me

ಅಪಿ = also

ಆಸ್ಥಾ = regard

ನ = not

ತೇ = to you

ಚೇತ್ = if it be

ತ್ವಯಿ = in you

ಮಮ = my

ನಿತರಾಂ = absolutely

ಏವ = quite

ರಾಜನ್ = o king

ನನಾಸ್ಥಾ = no regard

ವಯಮಿಹ ಪರಿತುಷ್ಟಾ ವಲ್ಕಲೈಸ್ವಂ ದುಕೂಲೈಃ

ಸಮ ಇವ ಪರಿತೋಷೋ ನಿರ್ವಿಶೇಷೋ ವಿಶೇಷಃ .

ಸ ತು ಭವತು ದರಿದ್ರೋ ಯಸ್ಯ ತೃಷ್ಟಾ ವಿಶಾಲಾ

ಮನಸಿ ಚ ಪರಿತುಷ್ಟೇ ಕೋಽರ್ಥವಾನ್ಮೋ ದರಿದ್ರಃ .. 53..

We are content to wear tree-barks for clothes, and you with rich dresses;

but the contentment is alike, and the difference is not significant. He whose desires are numerous is indeed poor. If contentment is in the mind, then who is rich or poor?

ವಯಂ = we

ಇಹ = here

ಪರಿತುಷ್ಟಾ = satisfied

ವಲ್ಕಲೈಃ = tree-bark as clothes

ತ್ವಂ = you

ದುಕೂಲೈಃ = rich dresses

ಸಮ = similar

ಇವ = as if

ಪರಿತೋಷಃ = satisfaction

ನಿರ್ವಿಶೇಷಃ = no difference

ವಿಶೇಷಃ = difference

ಸ = he

ತು = indeed

ಭವತು = is

ದರಿದ್ರಃ = poor

ತೃಷ್ಣಾ = desire

ವಿಶಾಲಾ = great

ಮನಸಿ = in mind

ಚ = and

ಪರಿತುಷ್ಟೇ = contented

ಕೋಽರ್ಥವಾನ್ಯಃ = who rich, who

ದರಿದ್ರಃ = poor

ಫಲಮಲಮಶನಾಯ ಸ್ವಾದು ಪಾನಾಯ ತೋಯಂ

ಕ್ಷಿತಿರಪಿ ಶಯನಾರ್ಥಂ ವಾಸಸೇ ವಲ್ಕಲಂ ಚ .

ನವಧನಮಧುಪಾನಭ್ರಾಂತಸರ್ವೇಂದ್ರಿಯಾಣಾಂ

ಅವಿನಯಮನುಮಂತುಂ ನೋತ್ಸಹೇ ದುರ್ಜನಾನಾಂ .. 54..

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

ಫಲಮಲಮಶನಾಯ = fruits to eat

ಸ್ವಾದು = tasteful

ಪಾನಾಯ = to drink

ತೋಯಂ = water

ಕ್ಷಿತಿರಪಿ = also earth

ಶಯನಾರ್ಥಂ = to sleep on

ವಾಸನೇ = to dress

ವಲ್ಕಲಂ = tree-barks

ಚ = and

ನವ = new

ಧನ = riches

ಮಧುಪಾನ = drinking intoxicant wine

ಭ್ರಾಂತ = deluded

ಸರ್ವೇಂದ್ರಿಯಾಣಾಂ = all senses

ಅವಿನಯಂ = disrespect

ಅನುಮಂತುಂ = to approve

ನ = not

ಉತ್ಸಹೇ = enthused

ದುರ್ಜನಾನಾಂ = of the wicked

ಅಶೀಮಹಿ ವಯಂ ಭಿಕ್ಷಾಮಾಶಾವಾಸೋ ವಸೀಮಹಿ .

ಶಯೀಮಹಿ ಮಹೀಪೃಷ್ಠೇ ಕುರ್ವೀಮಹಿ ಕಿಮೀಶ್ವರೈಃ .. 55..

We shall eat from the begging of alms; we shall wear the sky for clothing;

lie down on the earth for a bed; why bother with the rich?

ಅಶೀಮಹಿ = let us eat

ವಯಂ = we

ಭಿಕ್ಷಾಂ = alms

ಆಶಾವಾಸಃ = the sky for clothing

ವಸೀಮಹಿ = let us dress

ಶಯೀಮಹಿ = let us sleep

ಮಹೀಪೃಷ್ಠೇ = on the earth

ಕುರ್ವೀಮಹಿ = shall we have to do

ಕಿಂ = what

ಈಶ್ವರೈಃ = with the rich

ನ ನಟಾ ನ ವಿಟಾ ನ ಗಾಯಕಾ

ನ ಚ ಸಭ್ಯೇತರವಾದಚುಂಚವಃ .

ನೃಪಮೀಕ್ಷಿತುಮತ್ರ ಕೇ ವಯಂ

ಸ್ತನಭಾರಾನಮಿತಾ ನ ಯೋಷಿತಃ .. 56..

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

ನ = not

ನಟಾ = actors

ನ = not

ವಿಟಾ = jesters

ನ = not

ಗಾಯಕಾ = singers

ನ = not

ಚ = and

ಸಭ್ಯೇತರವಾದಚುಂಚವಃ = experts in disputations

ನೃಪಂ = king

ಈಕ್ಷಿತುಂ = seeing

ಅತ್ರ = here

ಕೇ = who

ವಯಂ = we

ಸ್ತನಭಾರಾನಮಿತಾ = seductive mistresses

ನ = not

ಯೋಷಿತಃ = desiring

ವಿಪುಲಹೃದಯೈರೀಶೈರೇತಜ್ಜಗಜ್ಜನಿತಂ ಪುರಾ

ವಿದೃತಮಪರೈರ್ದತ್ತಂ ಚಾನೈವಿಜಿತ್ಯ ತೃಣಂ ಯಥಾ .

ಇಹ ಹಿ ಭುವನಾನ್ಯನ್ಯೇ ಧೀರಾಶ್ಚತುರ್ದಶ ಭುಂಜತೇ

ಕತಿಪಯಪುರಸ್ವಾಮ್ಯೇ ಪುಂಸಾಂ ಕ ಏಷ ಮದಜ್ವರಃ .. 57..

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

ವಿಪುಲ = great

ಹೃದಯೈಃ = hearted

ಈಶೈಃ = by the kings

ಏತತ್ = this

ಜಗತ್ = world

ಜನಿತಂ = made

ಪುರಾ = in ancient times

ವಿಧೃತಂ = ruled

ಅಪರೈಃ = by others

ದತ್ತಂ = given away

ಚ = and

ಅನ್ಯೈಃ = by others

ವಿಜಿತ್ಯ = conquered

ತೃಣಂ = like grass

ಯಥಾ = just as

ಇಹ = here

ಹಿ = indeed

ಭುವನಾನಿ = worlds

ಅನ್ಯೇ = others

ಧೀರಾಃ = heroes

ಚತುರ್ದಶ = fourteen

ಭುಂಜತೇ = enjoy

ಕತಿಪಯ = for what then

ಪುರ = towns

ಸ್ವಾಮ್ಯೇ = sovereignty over

ಪುಂಸಾಂ = men

ಕ = who

ಏಷ = this

ಮದ = arrogance

ಜ್ವರಃ = feverish

ಅಭುಕ್ತಾಯಾಂ ಯಸ್ಯಾಂ ಕ್ಷಣಮಪಿ ನ ಜಾತಂ ನೃಪಶತಃ

ಭುವಸ್ತಸ್ಯಾ ಲಾಭೇ ಕ ಇವ ಬಹುಮಾನಃ ಕ್ಷಿತಿಭೃತಾಂ .

ತದಂಶಸ್ಯಾಪ್ಯಂಶೇ ತದವಯವಲೇಶೇಽಪಿ ಪತಯೋ  
ವಿಷಾದೇ ಕರ್ತವ್ಯೇ ವಿದಧತಿ ಜಡಾಃ ಪ್ರತ್ಯುತ ಮುದಂ .. 58..

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.

ಅಭುಕ್ತಾಯಾಂ = not enjoyed

ಯಸ್ಯಾಂ = whose

ಕ್ಷಣಮಪಿ = even a moment

ನ = not

ಜಾತಂ = made

ನೃಪಶತಃ = hundreds of kings

ಭುವಃ = world

ತಸ್ಯಾ = its

ಲಾಭೇ = gaining

ಕ = who

ಇವ = as if

ಬಹುಮಾನಃ = high honor

ಕ್ಷಿತಿಭೃತಾಂ = earth

ತತ್ = that

ಅಂಶಸ್ಯ = of a portion

ಅಪಿ = even

ಅಂಶೇ = portion

ತತ್ = that

ಅವಯವ = limb

ಲೇಶೇ = part

ಅಪಿ = even

ಪತಯಃ = fallen

ವಿಷಾದೇ = in grief

ಕರ್ತವ್ಯೇ = in duty

ವಿದಧತಿ = give

ಜಡಾಃ = stupid

ಪ್ರತ್ಯುತ = on the contrary

ಮುದಂ = joy

ಮೃತ್ತಿಂಡೋ ಜಲರೇಖಯಾ ವಲಯಿತಃ ಸರ್ವೋಽಪ್ಯಯಂ ನನ್ವಣುಃ

ಸ್ವಾಂಶೀಕೃತ್ಯ ತಮೇವ ಸಂಗರಶತ್ರೆ ರಾಜ್ಞಾಂ ಗಣಾ ಭುಂಜತೇ .

ತೇ ದದ್ಯುಃಪದತೋಽಥವಾ ಕಿಮಪರಂ ಕ್ಷುದ್ರಾ ದರಿದ್ರಾ ಭೃಶಂ  
ಧಿಗ್ಗಿಕ್ತಾನ್ಪರುಷಾಧಮಾಂಧನಕಣಾನ್ವಾಂಭಂತಿ ತೇಭ್ಯೋಽಪಿ ಯೇ .. 59..

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

ಮೃತ್ = clay

ಪಿಂಡಃ = lump

ಜಲ = water

ರೇಖಯಾ = by a ring of

ವಲಯಿತಃ = surrounded by

ಸರ್ವಃ = all

ಅಪಿ = even

ಅಯಂ = this

ನನು = not even

ಅಣುಃ = an atom

ಸ್ವಾಂಶೀಕೃತ್ಯ = fractioned it themselves

ತಂ = that

ಏವ = too

ಸಂಗರ = battle

ಶತ್ರೆ = hundreds

ರಾಜ್ಞಾಂ = of kings

ಗಣಾ = many

ಭುಂಜತೇ = enjoy

ತೇ = they

ದದ್ಯುಃ = may give

ದದತಃ = do give

ಅಥವಾ = or

ಕಿಂ = what



ಅಪರಂ = else

ಕ್ಷುದ್ರಾ = cheap

ದರಿದ್ರಾ = poor

ಭೃಶಂ = strange

ಧಿಗ್ಗಿಕ್ತಾನ್ = contemptible

ಪುರುಷ = men

ಅಧಮಾನ್ = mean

ಧನಕಣಾನ್ = paltry coins

ವಾಂಛಂತಿ = beg

ತೇಭ್ಯಃ = on them

ಅಪಿ = also

ಯೇ = who

ನ ಜಾತಃ ಕೋಽಪ್ಯಾಸೀನ್ಮದನರಿಪುಣಾ ಮೂರ್ಧ್ನಿ ಧವಲಂ

ಕಪಾಲಂ ಯಸ್ಯೋಚ್ಚೈರ್ವಿನಿಹಿತಮಲಂಕಾರವಿಧಯೇ .

ನೃಭಿಃ ಪ್ರಾಣತ್ರಾಣಪ್ರವಣಮತಿಭಿಃ ಕೈಶ್ಚಿದಧುನಾ

ನಮದ್ಭಿಃ ಕಃ ಪುಂಸಾಮಯಮತುಲದರ್ಪಜ್ವರಭರಃ .. 60..

His birth is worthwhile indeed, whose death provides his white skull

as an ornament on the head of Shiva, Cupid's enemy. Men engrossed in

protecting their own lives, flatter others showing immoderate pride,

to what purpose?

ನ = he

ಜಾತಃ = born

ಕಃ = who

ಅಪಿ = even

ಆಸೀತ್ = placed

ಮದನರಿಪುಣಾ = by Shiva(enemy of Madana/Cupid)

ಮೂರ್ಧ್ನಿ = on the head

ಧವಲಂ = white

ಕಪಾಲಂ = skull

ಯಸ್ಯ = whose

ಉಚ್ಛೈಃ = high

ವಿನಿಹಿತಂ = held

ಅಲಂಕಾರವಿಧಯೇ = like an ornament

ನೃಭಿಃ = by men

ಪ್ರಾಣ = life

ತ್ರಾಣ = limb

ಪ್ರವಣ = preserving

ಮತಿಭಿಃ = by those who think of

ಕೈಶ್ಚಿದ್ = by them

ಅಧುನಾ = nowadays

ನಮದ್ಭಿಃ = adored

ಕಃ = who

ಪುಂಸಾಂ = person

ಅಯಂ = this

ಅತುಲ = incomparable

ದರ್ಪ = pride

ಜ್ವರ = fever

ಭರಃ = afflicted with

ಮನಃಸಂಬೋಧನನಿಯಮನಂ .

ಪರೇಷಾಂ ಚೇತಾಂಸಿ ಪ್ರತಿದಿವಸಮಾರಾಧ್ಯ ಬಹುಧಾ

ಪ್ರಸಾದಂ ಕಿಂ ನೇತುಂ ವಿಶಸಿ ಹೃದಯ ಕ್ಲೇಶಕಲಿತಂ .

ಪ್ರಸನ್ನೇ ತ್ವಯ್ಯಂತಃ ಸ್ವಯಮುದಿತಚಿಂತಾಮಣಿಗಣೋ

ವಿವಿಕ್ತಃ ಸಂಕಲ್ಪಃ ಕಿಮಭಿಲಷಿತಂ ಪುಷ್ಯತಿ ನ ತೇ .. 61..

Control of Mind by Wisdom:

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

ಮನಃ = mind

ಸಂಬೋಧನ = inculcating wisdom

ನಿಯಮನಂ = control

ಪರೇಷಾಂ = of others

ಚೇತಾಂಸಿ = minds

ಪ್ರತಿದಿವಸಂ = every day

ಆರಾಧ್ಯ = supplicating

ಬಹುಧಾ = in various ways

ಪ್ರಸಾದಂ = grace

ಕಿಂ = why

ನೇತುಂ = to secure

ವಿಶಸಿ = enter

ಹೃದಯ = heart

ಕ್ಲೇಶಕಲಿತಂ = fraught with pain

ಪ್ರಸನ್ನೇ = contented

ತ್ವಯ್ಯಂತಃ = in your inner self

ಸ್ವಯಂ = by itself

ಉದಿತ = arising

ಚಿಂತಾಮಣಿ = gems of thoughts

ಗಣಃ = many

ವಿವಿಕ್ತಃ = in solitude

ಸಂಕಲ್ಪಃ = wish

ಕಿಂ = whatever

ಅಭಿಲಷಿತಂ = wished for

ಪುಷ್ಯತಿ = nurture

ನ = not

ತೇ = they

ಪರಿಭ್ರಮಸಿ ಕಿಂ ಮುಧಾ ಕ್ವಚನ ಚಿತ್ತ ವಿಶ್ರಾಮ್ಯತಾಂ

ಸ್ವಯಂ ಭವತಿ ಯದ್ಯಥಾ ಭವತಿ ತತ್ತಥಾ ನಾನ್ಯಥಾ .

ಅತೀತಮನುಸ್ಮರನ್ನಪಿ ಚ ಭಾವ್ಯಸಂಕಲ್ಪಯನ್

ನತರ್ಕಿತಸಮಾಗಮಾನನುಭವಾಮಿ ಭೋಗಾನಹಂ .. 62..

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

ಪರಿಭ್ರಮಸಿ = wander

ಕಿಂ = why

ಮುಧಾ = mind

ಕ್ವಚನ = somewhere

ಚಿತ್ತ = mind

ವಿಶ್ರಾಮ್ಯತಾಂ = for rest

ಸ್ವಯಂ = yourself

ಯದ್ಯಥಾ = whatever

ಭವತಿ = happens

ತತ್ತಥಾ = that thus

ನಾನ್ಯಥಾ = not otherwise

ಅತೀತ = past

ಮನನುಸ್ಮರನ್ನಪಿ = mental memories recalled

ಚ = and

ಭಾವ್ಯ = future

ಸಂಕಲ್ಪಯನ್ = desiring

ನತರ್ಕಿತ = without debating

ಸಮಾಗಮಾನ್ = coming on their own

ಅನುಭವಾಮಿ = experience

ಭೋಗಾನ್ = enjoyments

ಅಹಂ = I

ಏತಸ್ಮಾದ್ವಿರಮೇಂದ್ರಿಯಾರ್ಥಗಹನಾದಾಯಾಸಕಾದಾಶ್ರಯ

ಶ್ರೇಯೋಮಾರ್ಗಮಶೇಷದುಃಖಶಮನವ್ಯಾಪಾರದಕ್ಷಂ ಕ್ಷಣಾತ್ .

ಸ್ವಾತ್ಮಿಕಭಾವಮುಪೈಹಿ ಸಂತ್ಯಜ ನಿಜಾಂ ಕಲ್ಲೋಲಲೋಲಾಂ ಗತಿಂ

ಮಾ ಭೂಯೋ ಭಜ ಭಂಗುರಾಂ ಭವರತಿಂ ಚೇತಃ ಪ್ರಸೀದಾಧುನಾ .. 63..

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

ಏತಸ್ಮಾತ್ = therefore

ವಿರಮ = turn away

ಇಂದ್ರಿಯಾರ್ಥ = senses

ಗಹನಾತ್ = complex

ಆಯಾಸಕಾತ್ = wearisome

ಆಶ್ರಯ = shelter

ಶ್ರೇಯೋಮಾರ್ಗಂ = way of supreme welfare

ಅಶೇಷ = total

ದುಃಖ = sorrow

ಶಮನ = relief

ವ್ಯಾಪಾರ = affairs

ದಕ್ಷಂ = capable of

ಕ್ಷಣಾತ್ = in a moment

ಸ್ವಾತ್ಮಿಕಭಾವಂ = status of own Self

ಉಪೈಹಿ = reach

ಸಂತ್ಯಜ = give up

ನಿಜಾಂ = your own

ಕಲ್ಲೋಲ = wave

ಲೋಲಾಂ = agitated

ಗತಿಂ = movement

ಮಾ = do not

ಭೂಯಃ = again

ಭಜ = seek

ಭಂಗುರಾಂ = transitory

ಭವರತಿಂ = mundane pleasures

ಚೇತಃ = mind

ಪ್ರಸೀದಾಧುನಾ = be calm now

ಮೋಹಂ ಮಾರ್ಜಯ ತಾಮುಪಾರ್ಜಯ ರತಿಂ ಚಂದ್ರಾರ್ಧಚೂಡಾಮಣೌ

ಚೇತಃ ಸ್ವರ್ಗತರಂಗಿಣೀತಟಭುವಾಮಾಸಂಗಮಂಗೀಕುರು .

ಕೋ ವಾ ವೀಚಿಷು ಬುದ್ಬುದೇಷು ಚ ತಡಿಲ್ಲೇಖಾಸು ಚ ಶ್ರೀಷು ಚ

ಜ್ವಾಲಾಗ್ರೇಷು ಚ ಪನ್ನಗೇಷು ಚ ಸುಹೃದ್ವರ್ಗೇಷು ಚ ಪ್ರತ್ಯಯಃ .. 64..

Clear up all misperception; worship the One in whose crown the gem is

the crescent. Situate yourself on the banks of the celestial river,

Ganga. How can you rely on waves or bubbles, flashes of lightning,

fickle fortune, flames of fire, serpents, or hosts of friends?

ಮೋಹಂ = delusion

ಮಾರ್ಜಯ = cleanse

ತಾಂ = them

ಉಪಾರ್ಜಯ = acquire

ರತಿಂ = liking

ಚಂದ್ರಾರ್ಧ = half-moon, crescent

ಚೂಡಾಮಣೌ = gem on the crown(head)

ಚೇತಃ = mind

ಸ್ವರ್ಗ = heaven

ತರಂಗಿಣೀ = river

ತಟ = banks

ಭುವಾಂ = places

ಆಸಂಗಂ = attachment

ಅಂಗೀಕುರು = accept

ಕಃ = who

ವಾ = or

ವೀಚಿಷು = waves

ಬುದ್ಬುದೇಷು = bubbles

ಚ = and

ತಡಿಲ್ಲೇಖಾಸು = flashes of lightning

ಚ = and

ಶ್ರೀಷು = wealth

ಚ = and

ಜ್ವಾಲಾಗ್ರೇಷು = flames of fire

ಚ = and

ಪನ್ನಗೇಷು = serpents

ಚ = and

ಸುಹೃದ್ವರ್ಗೇಷು = hosts of friends

ಚ = and

ಪ್ರತ್ಯಯಃ = reliability

ಚೇತಶ್ಚಿಂತಯ ಮಾ ರಮಾಂ ಸಕೃದಿಮಾಮಸ್ಥಾಯಿನೀಮಾಸ್ಥಯಾ

ಭೂಪಾಲಭೃಕುಟೀಕುಟೀವಿಹರಣವ್ಯಾಪಾರಪಣ್ಯಾಂಗನಾಂ .

ಕಂಠಾಕಂಚುಕಿನಃ ಪ್ರವಿಶ್ಯ ಭವನದ್ವಾರಾಣಿ ವಾರಾಣಸೀ

ರಥ್ಯಾಪಂಕ್ತಿಷು ಪಾಣಿಪಾತ್ರಪತಿತಾಂ ಭಿಕ್ಷಾಮಪೇಕ್ಷಾಮಹೇ .. 65..

Oh Mind! do not dwell on the thought of the capricious goddess of fortune,  
whose nature resemble the courtesan at the beck and call as the king

moves his eyebrows. Clad in rags, and standing at the doors in the streets of Varanasi, let us beg for alms with our hands as bowls.

ಚೇತಶ್ಚಿಂತಯ = O heart, think

ಮಾ = do not

ರಮಾಂ = goddess of fortune

ಸಕೃದ್ = even once

ಇಮಾಂ = this

ಅಸ್ಥಾಯಿನೀಂ = wandering

ಆಸ್ಥಯಾ = haunt

ಭೂಪಾಲ = king

ಭ್ರುಕುಟೀ = eyebrow

ಕುಟೀ = wrinkle

ವಿಹರಣ = moving

ವ್ಯಾಪಾರಪಣಿ = business of

ಆಂಗನಾಂ = street women

ಕಂಠಾಕಂಚುಕಿನಃ = ragged garments

ಪ್ರವಿಶ್ಯ = entering

ಭವನ = house

ದ್ವಾರಾಣಿ = doors

ವಾರಾಣಸೀಃ = in Varanasi

ಅಧ್ಯಾಪಂಕ್ತಿಷು = in the streets

ಪಾಣಿ = hand

ಪಾತ್ರ = vessel

ಪತಿತಾಂ = placed

ಭಿಕ್ಷಾಂ = alms

ಅಪೇಕ್ಷಾಮಹೇ = expect

ಅಗ್ರೇ ಗೀತಂ ಸರಸಕವಯಃ ಪಾರ್ಶ್ವಯೋರ್ದಾಕ್ಷಿಣಾತ್ಯಾಃ

ಪಶ್ಚಾಲ್ಲೀಲಾವಲಯರಣಿತಂ ಚಾಮರಗ್ರಾಹಿಣೀನಾಂ .

ಯದ್ಯಸ್ತೈವಂ ಕುರು ಭವರಸಾಸ್ವಾದನೇ ಲಂಪಟತ್ವಂ

ನೋ ಚೇಚ್ಛೇತಃ ಪ್ರವಿಶ ಸಹಸಾ ನಿರ್ವಿಕಲ್ಪೇ ಸಮಾಧೌ .. 66..

If there be music playing in front of you, by your side expert poets from the South, and behind you the courtesans waving fans and shaking

their bracelets with a clinking sound, then indulge unstintingly in these worldly pleasures. If not, O Mind! enter the realm of beatitude devoid of all thoughts.

ಅಗ್ರೇ = in front

ಗೀತಂ = song

ಸರಸ = skilful

ಕವಯಃ = poets

ಪಾರ್ಶ್ವಯೋ ಹ್ = by the side

ದಾಕ್ಷಿಣಾತ್ಯಾಃ = from the South

ಪಶ್ಚಾತ್ = later

ಲೀಲಾವಲಯರಣಿತಂ = tinkling of moving bracelets

ಚಾಮರ = fan

ಗ್ರಾಹಿಣೀನಾಂ = women waving

ಯದಿ = if

ಅಸ್ತು = it be

ಏವಂ = thus

ಕುರು = do

ಭವ = mundane

ರಸ = essence

ಆಸ್ವಾದನೇ = tasting

ಲಂಪಟತ್ವಂ = attachment

ನೋ ಚೇತ್ = otherwise

ಚೇತಃ = mind

ಪ್ರವಿಶ = enter

ಸಹಸಾ = absolute

ನಿರ್ವಿಕಲ್ಪೇ = transcending thought

ಸಮಾಧೌ = meditation

ಪ್ರಾಪ್ತಾಃ ಶ್ರಿಯಃ ಸಕಲಕಾಮದುಘಾಸ್ತತಃ ಕಿಂ

ನ್ಯಸ್ತಂ ಪದಂ ಶಿರಸಿ ವಿದ್ವಿಷತಾಂ ತತಃ ಕಿಂ .

ಸಂಪಾದಿತಾಃ ಪ್ರಣಯಿನೋ ವಿಭವೈಸ್ತತಃ ಕಿಂ

ಕಲ್ಪಸ್ಥಿತಾಸ್ತನುಭೃತಾಂ ತನವಸ್ತತಃ ಕಿಂ .. 67..

What if one acquires wealth that will fulfil all desires? Even stomping on the



enemies' heads with one's feet? Or if riches bought friends? Or even if one's body lasts till the end of time?

ಪ್ರಾಪ್ತಾಃ = acquired

ಶ್ರೀಯಃ = prosperity

ಸಕಲ = all

ಕಾಮ = desire

ದುಘಾಃ = milked

ತತಃ ಕಿಂ = what then

ನ್ಯಸ್ತಂ = placed

ಪದಂ = foot

ಶಿರಸಿ = on the head

ವಿದ್ವಿಷತಾಂ = of the enemies

ತತಃ ಕಿಂ = what then

ಸಂಪಾದಿತಾಃ = bringing

ಪ್ರಣಯಿನಃ = friends

ವಿಭವೈಃ = by wealth

ತತಃ ಕಿಂ = what then

ಕಲ್ಪಸ್ಥಿತಾಃ = last till end of world

ತನುಭೃತಾಂ = embodied beings

ತನವಃ = bodies

ತತಃ ಕಿಂ = what then

ಭಕ್ತಿರ್ಭವೇ ಮರಣಜನ್ಮಭಯಂ ಹೃದಿಸ್ಥಂ

ಸ್ನೇಹೋ ನ ಬಂಧುಷು ನ ಮನ್ಮಥಜಾ ವಿಕಾರಾಃ .

ಸಂಸರ್ಗದೋಷರಹಿತಾ ವಿಜನಾ ವನಾಂತಾ

ವೈರಾಗ್ಯಮಸ್ತಿ ಕಿಮಿತಃ ಪರಮಾರ್ಥನೀಯಂ .. 68..

If there be devotion in the heart and the fear of death and birth, no ties

to family, nor agitation by passions; when there is the solitude of uninhabited

forests, and dispassion, what gain can be better than this?

ಭಕ್ತಿಃ = devotion

ಭವೇ = in Shiva

ಮರಣ = death

ಜನ್ಮ = birth

ಭಯಂ = fear

ಹೃದಿಸ್ಥಂ = in the heart

ಸ್ನೇಹಃ = attachment

ನ = not

ಬಂಧುಷು = towards kinspeople

ನ = not

ಮನ್ಮಥಜಾ = born of lust

ವಿಕಾರಾಃ = passions

ಸಂಸರ್ಗ = company

ದೋಷ = fault

ರಹಿತಾ = devoid

ವಿಜನಾ = without people

ವನಾಂತಾ = in forest

ವೈರಾಗ್ಯಂ = dispassion

ಅಸ್ತಿ = is

ಕಿಂ = what

ಇತಃ = beyond this

ಪರಮಾರ್ಥನೀಯಂ = of supreme value

ತಸ್ಮಾದನಂತಮಜರಂ ಪರಮಂ ವಿಕಾಸಿ

ತದ್ಭಕ್ತ ಚಿಂತಯ ಕಿಮೇಭಿರಸದ್ವಿಕಲ್ಪೈಃ .

ಯಸ್ಯಾನುಷಂಗಿಣ ಇಮೇ ಭುವನಾಧಿಪತ್ಯ-

ಭೋಗಾದಯಃ ಕೃಪಣಲೋಕಮತಾ ಭವಂತಿ .. 69..

Therefore, meditate on the infinite, ageless, supreme, luminous

Reality. Why these false thoughts about the unreal? The sovereignty over

the world, with its accompanying pleasures, will appear as the desires

of the petty-minded when compared to the pursuit of Reality.

ತಸ್ಮಾದ್ = therefore

ಅನಂತಂ = infinite

ಅಜರಂ = ageless

ಪರಮಂ = supreme

ವಿಕಾಸಿ = effulgent

ತದ್ = that

ಬ್ರಹ್ಮ = Reality

ಚಿಂತಯ = meditate

ಕಿಂ = what

ಏಭಿಃ = by these

ಅಸದ್ = unreal

ವಿಕಲ್ಪೈಃ = mental agitation

ಯಸ್ಯ = whose

ಅನುಷಂಗಿಣಃ = associating

ಇಮೇ = these

ಭುವನ = world

ಅಧಿಪತ್ಯ = sovereignty

ಭೋಗಾದಯಃ = such enjoyments

ಕೃಪಣಲೋಕಮತಾ = desires of pitiable men

ಭವಂತಿ = become

ಪಾತಾಲಮಾವಿಶಸಿ ಯಾಸಿ ನಭೋ ವಿಲಂಘ್ಯ

ದಿಙ್ಮಂಡಲಂ ಭ್ರಮಸಿ ಮಾನಸ ಚಾಪಲೇನ .

ಭ್ರಾಂತ್ಯಾಪಿ ಜಾತು ವಿಮಲಂ ಕಥಮಾತ್ಮನೀನಂ

ನ ಬ್ರಹ್ಮ ಸಂಸ್ಕರಸಿ ನಿರ್ವೃತ್ತಿಮೇಷಿ ಯೇನ .. 70..

With such a fickle mind, you will enter the nether worlds one moment,

fly to the limits of the sky, or wander in all directions. Why, in a

floundering manner even, do you not meditate on that Transcendent Truth,

of the nature of perfection of your true Self?

ಪಾತಲಂ = netherworld

ಆವಿಶಸಿ = enter

ಯಾಸಿ = go

ನಭಃ = skies

ವಿಲಂಘ್ಯ = crossing beyond

ದಿಙ್ಮಂಡಲಂ = spheres of all directions

ಭ್ರಮಸಿ = wander

ಮಾನಸ = mind

ಚಾಪಲೇನ = fickle

ಭ್ರಾಂತ್ಯಾಪಿ = even mistakenly

ಜಾತು = become

ವಿಮಲಂ = pure

ಕಥಂ = how

ಆತ್ಮನೀನಂ = in the Self

ನ = not

ಬ್ರಹ್ಮ = highest Truth

ಸಂಸ್ಕರಸಿ = remember well

ನಿರ್ವೃತಿಂ = supreme detachment

ಏಷಿ = reach

ಯೇನ =by which

ನಿತ್ಯಾನಿತ್ಯವಸ್ತುವಿಚಾರಃ .

ಕಿಂ ವೇದೈಃ ಸ್ಮೃತಿಭಿಃ ಪುರಾಣಪಠನೈಃ ಶಾಸ್ತ್ರೈರ್ಮಹಾವಿಸ್ತರೈಃ

ಸ್ವರ್ಗಗ್ರಾಮಕುಟೀನಿವಾಸಫಲದೈಃ ಕರ್ಮಕ್ರಿಯಾವಿಭ್ರಮೈಃ .

ಮುಕ್ತೈಕಂ ಭವದುಃಖಭಾರರಚನಾವಿದ್ವಂಸಕಾಲಾನಲಂ

ಸ್ವಾತ್ಮಾನಂದಪದಪ್ರವೇಶಕಲನಂ ಶೇಷೈರ್ವಣಿಗ್ವತ್ತಿಭಿಃ .. 71..

8. Discrimination of the Immutable from the Mutable:

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

ವಸ್ತು = essence

ವಿಚಾರಃ = discrimination

ಕಿಂ = how much

ವೇದೈಃ = by vedas

ಸ್ಮೃತಿಭಿಃ = by smritis

ಪುರಾಣ = puranas

ಪಠನೈಃ = by studying

ಶಾಸ್ತ್ರೈಃ = by shastras

ಮಹಾವಿಸ್ತರೈಃ = of immense

ಸ್ವರ್ಗ = heaven

ಗ್ರಾಮ = village

ಕುಟೀ = hut

ನಿವಾಸ = resting place

ಫಲದೈಃ = resulting from

ಕರ್ಮಕ್ರಿಯಾವಿಭ್ರಮೈಃ = by mazes of ceremonials

ಮುಕ್ತ್ವಾ = freeing

ಏಕಂ = one

ಭವ = life cycles

ದುಃಖ = sorrow

ಭಾರ = burden

ರಚನಾ = condition

ವಿಧ್ವಂಸ = destruction

ಕಾಲ = time

ಅನಲಂ = fire

ಸ್ವಾತ್ಮ = one's own Self

ಅನಂದ = bliss

ಪದ = place

ಪ್ರವೇಶ = entrance

ಕಲನಂ = way

ಶೇಷೈಃ = everything else

ವಣಿಗೈತ್ತಿಭಿಃ = traders' attitude

ಯತೋ ಮೇರುಃ ಶ್ರೀಮಾನ್ನಿಪತತಿ ಯುಗಾಂತಾಗ್ನಿವಲಿತಃ

ಸಮುದ್ರಾ ಶುಷ್ಯಂತಿ ಪ್ರಚುರಮಕರಗ್ರಾಹನಿಲಯಾಃ .

ಧರಾ ಗಚ್ಛತ್ಯಂತಂ ಧರಣಿಧರಪಾದೈರಪಿ ಧೃತಾ

ಶರೀರೇ ಕಾ ವಾರ್ತಾ ಕರಿಕಲಭಕರ್ಣಾಗ್ರಚಪಲೇ .. 72..

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

ಯತಃ = from where

ಮೇರುಃ = mount Meru

ಶ್ರೀಮಾನ್ = of great fame

ನಿಪತತಿ = falls down

ಯುಗಾಂತ = at the end of a time cycle

ಅಗ್ನಿ = fire

ವಲಿತಃ = surrounded by

ಸಮುದ್ರಾ = seas

ಶುಷ್ಯಂತಿ = dry up

ಪ್ರಚುರ = replete

ಮಕರ = crocodiles

ಗ್ರಾಹ = sharks

ನಿಲಯಾಃ = homes

ಧರಾ = earth

ಗಚ್ಛತಿ = goes

ಅಂತಂ = end

ಧರಣಿ = earth

ಧರ = holding

ಪಾದೈಃ = by the feet

ಅಪಿ = also

ಧೃತಾ = held

ಶರೀರೇ = body

ಕಾ = what

ವಾರ್ತಾ = news

ಕರಿಕಲಭ = young elephant

ಕರ್ಣ = ear

ಅಗ್ರ = tip

ಚಪಲೇ = unsteady

ಗಾತ್ರಂ ಸಂಕುಚಿತಂ ಗತಿವಿಗಲಿತಾ ಭ್ರಷ್ಟಾ ಚ ದಂತಾವಲಿಃ-

ದೃಷ್ಟಿರ್ನಶ್ಯತಿ ವರ್ಧತೇ ಬಧಿರತಾ ವಕ್ತ್ರಂ ಚ ಲಾಲಾಯತೇ .

ವಾಕ್ಯಂ ನಾದ್ರಿಯತೇ ಚ ಬಾಂಧವಜನೋ ಭಾರ್ಯಾ ನ ಶುಶ್ರೂಷತೇ

ಹಾ ಕಷ್ಟಂ ಪುರುಷಸ್ಯ ಜೀರ್ಣವಯಸಃ ಪುತ್ರೋಽಪ್ಯಮಿತ್ರಾಯತೇ .. 73..

With feeble limbs, unsteady movements, teeth that have fallen off,

poor eye-sight, worsening deafness, drooling mouth,; with relatives

disregarding what you say, the wife offering no help, the son turning

hostile, such, alas! are the miseries of senility. ಗಾತ್ರಂ = limbs

ಸಂಕುಚಿತಂ = shrivel

ಗತಿಃ = walking

ವಿಗಲಿತಾ = unsteady

ಭ್ರಷ್ಟಾ = useless

ಚ = and

ದಂತಾವಲಿಃ = rows of teeth

ದೃಷ್ಟಿಃ = eyesight

ನಶ್ಯತಿ = lost

ವರ್ಧತೇ = increases

ಬಧಿರತಾ = deafness

ವಕ್ತ್ರಂ = mouth

ಚ = and

ಲಾಲಾಯತೇ = slobbers

ವಾಕ್ಯಂ = speech

ನ = not

ಅದ್ವಿಯತೇ = valued

ಚ = and

ಬಾಂಧವಜನಃ = relatives

ಭಾರ್ಯಾ = wife

ನ = not

ಶುಶ್ರೂಷತೇ = offer service

ಹಾ = alas

ಕಷ್ಟಂ = misery

ಪುರುಷಸ್ಯ = man's

ಜೀರ್ಣ = old

ವಯಸಃ = in years

ಪುತ್ರಃ = son

ಅಪಿ = also

ಅಮಿತ್ರಾಯತೇ = becomes unfriendly

ವರ್ಣಂ ಸಿತಂ ಝಟಿತಿ ವೀಕ್ಷ್ಯ ಶಿರೋರುಹಾಣಾಂ

ಸ್ಥಾನಂ ಜರಾ ಪರಿಭವಸ್ಯ ತದಾ ಪುಮಾಂಸಂ .

ಆರೋಪಿತಾಸ್ಥಿಶತಕಂ ಪರಿಹೃತ್ಯ ಯಾಂತಿ

ಚಂಡಾಲಕೂಪಮಿವ ದೂರತರಂ ತರುಣ್ಯಃ .. 74..

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

ವರ್ಣಂ = color

ಸಿತಂ = white

ಝಟಿತಿ = instantly

ವೀಕ್ಷ್ಯ = seeing

ಶಿರೋರುಹಾಣಾಂ = on the head

ಸ್ಥಾನಂ = condition

ಜರಾ = old age

ಪರಿಭವಸ್ಯ = caused by

ತದಾ = then

ಪುಮಾಂಸಂ = man's

ಆರೋಪಿತ = characterised by

ಅಸ್ಥಿ = bones

ಶತಕಂ = hundreds

ಪರಿಹೃತ್ಯ = abandoning

ಯಾಂತಿ = go

ಚಂಡಾಲ = least respected

ಕೂಪಂ = well

ಇವ = as if

ದೂರತರಂ = far away

ತರುಣ್ಯಃ = youthful

ಯಾವತ್ಸ್ವಸ್ಥಮಿದಂ ಶರೀರಮರುಜಂ ಯಾವಜ್ವರಾ ದೂರತೋ

ಯಾವಚ್ಛೇದ್ರಿಯಶಕ್ತಿರಪ್ರತಿಹತಾ ಯಾವತ್ಕ್ಷಯೋ ನಾಯುಷಃ .

ಆತ್ಮಶ್ರೇಯಸಿ ತಾವದೇವ ವಿದುಷಾ ಕಾರ್ಯಃ ಪ್ರಯತ್ನೋ ಮಹಾನ್

ಸಂದೀಪ್ತೇ ಭವನೇ ತು ಕೂಪಖನನಂ ಪ್ರತ್ಯುದ್ಯಮಃ ಕೀದೃಶಃ .. 75..

As long as this body is healthy and free of infirmity, as long as  
senility is distant, as long as the faculties have not lost their vigor,  
as long as life is not enfeebled, till then should the wise ones make



great efforts to reach the supreme goal of life. For what is the use  
of digging a well when the house is on fire?

ಯಾವತ್ = as long as

ಸ್ವಸ್ಥಂ = free from disease

ಇದಂ = this

ಶರೀರಂ = body

ಅರುಜಂ = decrepitude

ಯಾವತ್ = as long as

ಜರಾ = old age

ದೂರತಃ = far off

ಯಾವತ್ = as long as

ಚ = and

ಇಂದ್ರಿಯ = organs

ಶಕ್ತಿಃ = strength

ಅಪ್ರತಿಹತಾ = unaffected

ಯಾವತ್ = so long as

ಕ್ಷಯಃ = decay

ನ = not

ಅಯುಷಃ = life

ಆತ್ಮಶ್ರೇಯಸಿ = for one's own supreme welfare

ತಾವತ್ = till then

ಏವ = alone

ವಿದುಷಾ = wise

ಕಾರ್ಯಃ = deeds

ಪ್ರಯತ್ನಃ = efforts

ಮಹಾನ್ = great

ಸಂದೀಪ್ತೇ = on fire

ಭವನೇ = house

ತು = indeed

ಕೂಪ = well

ಖನನಂ = digging

ಪ್ರತ್ಯುದ್ಯಮಃ = setting about

ಕೀದೃಶಃ = what avails

ತಪಸ್ಯಂತಃ ಸಂತಃ ಕಿಮಧಿನಿವಸಾಮಃ ಸುರನದೀಂ

ಗುಣೋದಾರಾಂದಾರಾನುತ ಪರಿಚರಾಮಃ ಸವಿನಯಂ .

ಪಿಬಾಮಃ ಶಾಸ್ತ್ರಾಘಾನುತ ವಿವಿಧಕಾವ್ಯಾಮೃತರಸಾನ್

ನ ವಿದ್ಮಃ ಕಿಂ ಕುರ್ಮಃ ಕತಿಪಯನಿಮೇಷಾಯುಷಿ ಜನೇ .. 76..

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

ತಪಸ್ಯಂತಃ = austerities

ಸಂತಃ = practising

ಕಿಂ = what

ಅಧಿನಿವಸಾಮಃ = live

ಸುರನದೀಂ = heavenly river

ಗುಣೋದಾರಾನ್ = virtuous

ದಾರಾನುತ = wives

ಪರಿಚರಾಮಃ = serve

ಸವಿನಯಂ = humbly

ಪಿಬಾಮಃ = drink

ಶಾಸ್ತ್ರಾಘಾನುತ = currents of scripture

ವಿವಿಧ = varied

ಕಾವ್ಯ = poetry

ಅಮೃತ = nectar

ರಸಾನ್ = essence

ನ = not

ವಿದ್ಮಃ = know

ಕಿಂ = what

ಕುರ್ಮಃ = do

ಕತಿಪಯ = few

ನಿಮೇಷ = twinkling of an eye

ಅಯುಷಿ = longevity

ಜನೇ = people

ದುರಾರಾಧ್ಯಾಶ್ವಾಮೀ ತುರಗಚಲಚಿತ್ತಾಃ ಕ್ಷಿತಿಭುಜೋ  
ವಯಂ ಚ ಸ್ಥೂಲೇಚ್ಛಾಃ ಸುಮಹತಿ ಫಲೇ ಬದ್ಧಮನಸಃ .  
ಜರಾ ದೇಹಂ ಮೃತ್ಯುಹರತಿ ದಯಿತಂ ಜೀವಿತಮಿದಂ  
ಸಖೇ ನಾನ್ಯಚ್ಛೇಯೋ ಜಗತಿ ವಿದುಷೋಽನ್ಯತ್ರ ತಪಸಃ .. 77..

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

ದುರಾರಾಧ್ಯಾಃ = hard to please

ಚ = and

ಅಮೀ = these

ತುರಗ = horse

ಚಲಚಿತ್ತಾಃ = restless minds

ಕ್ಷಿತಿಭುಜಃ = rulers of the earth

ವಯಂ = we

ಚ = and

ಸ್ಥೂಲೇಚ್ಛಾಃ = ambitious

ಸುಮಹತಿ = vast

ಫಲೇ = gain

ಬದ್ಧಮನಸಃ = mind bent on

ಜರಾ = old age

ದೇಹಂ = body

ಮೃತ್ಯುಃ = death

ಹರತಿ = takes away

ದಯಿತಂ = dear

ಜೀವಿತಂ = life

ಇದಂ = this

ಸಖೇ = oh, friend

ನ = not

ಅನ್ಯತ್ = other

ಛೇಯಃ = good

ಜಗತಿ = in the world

ವಿದುಷಃ = wise

ಅನ್ಯತ್ರ = except

ತಪಸಃ = austerities

ಮಾನೇ ಮ್ಲಾಯಿನಿ ಖಂಡಿತೇ ಚ ವಸುನಿ ವ್ಯರ್ಥೇ ಪ್ರಯಾತೇಽರ್ಥಿನಿ  
ಕ್ಷೀಣೇ ಬಂಧುಜನೇ ಗತೇ ಪರಿಜನೇ ನಷ್ಟೇ ಶನ್ಯೈರ್ಯೌವನೇ .  
ಯುಕ್ತಂ ಕೇವಲಮೇತದೇವ ಸುಧಿಯಾಂ ಯಜ್ಞಹ್ನುಕನ್ಯಾಪಯಃ-  
ಪೂತಗ್ರಾವಗಿರೀಂದ್ರಕಂದರತಟೀಕುಂಜೇ ನಿವಾಸಃ ಕ್ವಚಿತ್ .. 78..

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

ಮಾನೇ = honor

ಮ್ಲಾಯಿನಿ = faded

ಖಂಡಿತೇ = ruined

ಚ = and

ವಸುನಿ = wealth

ವ್ಯರ್ಥೇ = wasted

ಪ್ರಯಾತೇ = gone

ಅರ್ಥಿನಿ = favors

ಕ್ಷೀಣೇ = dwindled

ಬಂಧುಜನೇ = friends

ಗತೇ = departed

ಪರಿಜನೇ = dependents

ನಷ್ಟೇ = destroyed

ಶನ್ಯೈಃ = slowly

ಯೌವನೇ = youth

ಯುಕ್ತಂ = proper

ಸುಧಿಯಾಂ = wise

ಯತ್ = which

ಜಹ್ನುಕನ್ಯಾ = Ganga river (daughter of Janhu)

ಪಯಃ = water

ಪೂತಗ್ರಾವ = purified

ಗಿರೀಂದ್ರ = chief among mountains (Himalaya)

ಕಂದರ = valley

ತಟೀ = on the side

ಕುಂಜೀ = grove

ನಿವಾಸಃ = shelter

ಕ್ಷಚಿತ್ = somewhere

ರಮ್ಯಾಶ್ಚಂದ್ರಮರೀಚಯಸ್ತೃಣವತೀ ರಮ್ಯಾ ವನಾಂತಃಸ್ಥಲೀ

ರಮ್ಯಂ ಸಾಧುಸಮಾಗಮಾಗತಸುಖಂ ಕಾವ್ಯೇಷು ರಮ್ಯಾಃ ಕಥಾಃ .

ಕೋಪೋಪಾಹಿತಬಾಷ್ಪಬಿಂದುತರಲಂ ರಮ್ಯಂ ಪ್ರಿಯಾಯಾ ಮುಖಂ

ಸರ್ವಂ ರಮ್ಯಮನಿತ್ಯತಾಮುಪಗತೇ ಚಿತ್ತೇ ನ ಕಿಂಚಿತ್ಪುನಃ .. 79..

Enchanting are the moonbeams and the verdant outskirts of the forest;

delightful is the company of the wise, and the poetry of stories;

charming is the beloved's face gleaming in tears of indignation; all is

fascinating, except when the mind realises the transience of it all.

ರಮ್ಯಾಃ = delightful

ಚಂದ್ರ = moon

ಮರೀಚಯಃ = rays

ತೃಣವತೀ = grassy plots

ರಮ್ಯಾ = delightful

ವನಾಂತಃಸ್ಥಲೀ = in the forests

ರಮ್ಯಂ = delightful

ಸಾಧು = saint

ಸಮಾಗಮಾಗತ = company of

ಸುಖಂ = joy

ಕಾವ್ಯೇಷು = in poetry

ರಮ್ಯಾಃ = delightful

ಕಥಾಃ = stories

ಕೋಪ = anger

ಉಪಾಹಿತ = covered

ಬಾಷ್ಪ = water (tears)

ಬಿಂದು = drops

ತರಲಂ = swimming

ರಮ್ಯಂ = delightful

ಪ್ರಿಯಾಯಾ = of the beloved

ಮುಖಂ = face

ಸರ್ವಂ = all

ರಮ್ಯಂ = delightful

ಅನಿತ್ಯತಾಂ = evanescent

ಉಪಗತೇ = gone

ಚಿತ್ತೇ = in the mind

ನ = not

ಕಿಂಚಿತ್ = nothing

ಪುನಃ = again

ರಮ್ಯಂ ಹರ್ಷತಲಂ ನ ಕಿಂ ವಸತಯೇ ಶ್ರಾವ್ಯಂ ನ ಗೇಯಾದಿಕಂ

ಕಿಂ ವಾ ಪ್ರಾಣಸಮಾಸಮಾಗಮಸುಖಂ ನೈವಾಧಿಕಪ್ರೀತಯೇ .

ಕಿಂತು ಭ್ರಾಂತಪತಂಗಪಕ್ಷಪವನವ್ಯಾಲೋಲದೀಪಾಂಕುರ-

ಜ್ಞಾಯಾಚಂಚಲಮಾಕಲಯ್ಯ ಸಕಲಂ ಸಂತೋ ವನಾಂತಂ ಗತಾಃ .. 80..

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

ರಮ್ಯಂ = pleasurable

ಹರ್ಷತಲಂ = palace

ನ = not

ಕಿಂ = is it

ವಸತಯೇ = to live

ಶ್ರಾವ್ಯಂ = pleasant to listen to

ನ = not

ಗೇಯಾದಿಕಂ = music with accompaniments

ಕಿಂ = is it

ವಾ = or

ಪ್ರಾಣ = life

ಸಮಾಸಮಾಗಮಸುಖಂ = joy of woan's company

ನ = no

ಏವ = in fact

ಅಧಿಕ = much

ಪ್ರೀತಯೇ = pleasing

ಕಿಂತು = but

ಭ್ರಾಂತ = hovering

ಪತಂಗ = moth

ಪಕ್ಷ = wing

ಪವನ = wind

ವ್ಯಾಲೋಲ = shaken

ದೀಪಾಂಕುರತ್ = flame of a lamp

ಭಾಯಾ = shadow

ಚಂಚಲಂ = unstable

ಆಕಲಯ್ಯ = having understood

ಸಕಲಂ = all

ಸಂತಃ = wise ones

ವನಾಂತಂ = to the forest

ಗತಾಃ = gone

ಶಿವಾರ್ಚನಂ .

ಆಸಂಸಾರಾತ್ತಿಭುವನಮಿದಂ ಚಿಂತಿತಾಂ ತಾತ ತಾದೃ-

ಜ್ಞೈವಾಸ್ಮಾಕಂ ನಯನಪದವೀಂ ಶ್ರೋತ್ರಮಾಗಂ ಗತೋ ವಾ .

ಯೋಽಯಂ ಧತ್ತೇ ವಿಷಯಕರಿಣೀಗಾಢಗೂಢಾಭಿಮಾನ-

ಕ್ಷೀಬನ್ಯಾಂತಃಕರಣಕರಿಣಃ ಸಂಯಮಾನಾಯಲೀಲಾಂ .. 81..

9 Worship of Shiva

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

ಶಿವಾರ್ಚನಂ = worship of Shiva

ಆಸಂಸಾರಾತ್ = from the very beginning of creation

ತ್ರಿಭುವನಂ = three worlds

ಇದಂ = this

ಚಿನ್ವತಾಂ = searching

ತಾತೆ = oh dear!

ತಾದೃಕ್ = like that

ನ = not

ಏವ = even

ಅಸ್ಮಾಕಂ = our

ನಯನಪದವೀಂ = in sight

ಶ್ರೋತ್ರಮಾಗಂ = in hearing

ಗತಃ = gone

ವಾ = or

ಯಃ = who

ಅಯಂ = this

ಧತ್ತೇ = gives

ವಿಷಯಕರಿಣೀ = arousing sensuality

ಗಾಢಗೂಢ = mysterious, and deep

ಅಭಿಮಾನ = pride

ಕ್ಷೀಬಸ್ಯ = enraged

ಅಂತಃಕರಣಕರಿಣಃ = infatuating

ಸಂಯಮ = control

ಆನಾಯ = elephant trap

ಲೀಲಾಂ = play

ಯದೇತತ್ತ್ವಚ್ಛಂದಂ ವಿಹರಣಮಕಾರ್ಪಣ್ಯಮಶನಂ

ಸಹಾಯ್ಯಃ ಸಂವಾಸಃ ಶ್ರುತಮುಪಶಮೈಕವ್ರತಫಲಂ .

ಮನೋ ಮಂದಸ್ತಂದಂ ಬಹಿರಪಿ ಚಿರಸ್ಯಾಪಿ ವಿಮೃಶನ್

ನ ಜಾನೇ ಕಸ್ಯೈಷ ಪರಿಣತಿರುದಾರಸ್ಯ ತಪಸಃ .. 82..

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

ಯತ್ = which

ಏತತ್ = this



ಸ್ವಚ್ಛಂದಂ = one's own free will  
 ವಿಹರಣಂ = wandering  
 ಅಕಾರ್ಪಣ್ಯಂ = without meanness  
 ಅಶನಂ = eating  
 ಸಹ = with  
 ಆರ್ಯೈಃ = holy  
 ಸಂವಾಸಃ = company  
 ಶ್ರುತಂ = vedic wisdom  
 ಉಪಶಮ = cessation of worries  
 ಏಕವ್ರತ = sole vow  
 ಫಲಂ = result  
 ಮನಃ = mind  
 ಮಂದಸ್ಪಂದಂ = restrained  
 ಬಹಿಃ = external  
 ಅಪಿ = also  
 ಚಿರಸ್ಯ = long time  
 ಅಪಿ = also  
 ವಿಮೃಶನ್ = thoughtfully  
 ನ = not  
 ಜಾನೇ = know  
 ಕಸ್ಯ = whose  
 ಏಷ = this  
 ಪರಿಣತಿಃ = consummation  
 ಉದಾರಸ್ಯ = noble  
 ತಪಸಃ = austerities

ಜೀರ್ಣಾ ಏವ ಮನೋರಥಾಶ್ಚ ಹೃದಯೇ ಯಾತಂ ಚ ತದ್ಯಾವನಂ  
 ಹಂತಾಂಗೇಷು ಗುಣಾಶ್ಚ ವಂಧ್ಯಫಲತಾಂ ಯಾತಾ ಗುಣಜ್ಞೈರ್ವಿನಾ .  
 ಕಿಂ ಯುಕ್ತಂ ಸಹಸಾಭ್ಯುಪೈತಿ ಬಲವಾನ್ಮಾಲಃ ಕೃತಾಂತೋಽಕ್ಷಮೀ  
 ಹಾ ಜ್ಞಾತಂ ಮದನಾಂತಕಾಂಘ್ರಿಯುಗಲಂ ಮುಕ್ತಾಸ್ತಿ ನಾನ್ಯಾ ಗತಿಃ .. 83..

The fantasies of the heart are exhausted; youth has also left the  
 body. Alas! Virtues have proven barren for lack of discriminating  
 admirers. The mighty, unforgiving, all-consuming Death is gathering

speed. What is the proper action? Alas! there is no way other than to  
surrender oneself at the feet of Shiva.

ಜೀರ್ಣಾ = worn out

ಏವ = verily

ಮನೋರಥಾಃ = fantasies

ಚ = and

ಹೃದಯೇ = in the heart

ಯಾತಂ = gone

ಚ = and

ತತ್ = that

ಯೌವನಂ = youth

ಹಂತ = alas!

ಅಂಗೇಷು = in the body

ಗುಣಾಃ = virtues

ಚ = and

ವಂಧ್ಯ = barren

ಫಲತಾಂ = fruit

ಯಾತಾ = gone

ಗುಣಜ್ಞೈಃ = those who appreciate virtue

ವಿನಾ = without

ಕಿಂ = what

ಯುಕ್ತಂ = proper

ಸಹಸಾ = fast

ಅಭ್ಯುಪೈತಿ = coming near

ಬಲವಾನ್ = powerful

ಕಾಲಃ = time

ಕೃತಾಂತಃ = death

ಅಕ್ಷಮೀ = relentless

ಹಾ = alas!

ಜ್ಞಾತಂ = known

ಮದನ = Cupid

ಅಂತಕ = destroyer

ಅಂಘ್ರಿ = foot

ಯುಗಲಂ = pair

ಮುಕ್ತಾ = freeing

ಅಸ್ತಿ = is

ನ = not

ಅನ್ಯಾ = other

ಗತಿಃ = way .83..

ಮಹೇಶ್ವರೇ ವಾ ಜಗತಾಮಧೀಶ್ವರೇ

ಜನಾರ್ದನೇ ವಾ ಜಗದಂತರಾತ್ಮನಿ .

ನ ವಸ್ತುಭೇದಪ್ರತಿಪತ್ತಿರಸ್ತಿ ಮೇ

ತಥಾಪಿ ಭಕ್ತಿಸ್ತರುಣೇಂದುಶೇಖರೇ .. 84..

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

ಮಹೇಶ್ವರೇ = Shiva

ವಾ = or

ಜಗತಾಂ = of the universe

ಅಧೀಶ್ವರೇ = Lord

ಜನಾರ್ದನೇ = Vishnu

ವಾ = or

ಜಗತ್ = universe

ಅಂತರಾತ್ಮನಿ = innermost soul

ನ = not

ವಸ್ತುಭೇದ = essential difference

ಪ್ರತಿಪತ್ತಿಃ = admission

ಅಸ್ತಿ = is

ಮೇ = my

ತಥಾಪಿ = still

ಭಕ್ತಿಃ = devotion

ತರುಣೇಂದು = crescent moon

ಶೇಖರೇ = on the crown

ಸ್ಫುರತ್ಸ್ಫುರಜ್ಯೋತ್ಸ್ನಾಧವಲಿತತಲೇ ಕ್ವಾಪಿ ಪುಲಿನೇ

ಸುಖಾಸೀನಾಃ ಶಾಂತಧ್ವನಿಷು ರಜನೀಷು ದ್ಯುಸರಿತಃ .  
 ಭವಾಭೋಗೋದ್ವಿಗ್ನಾಃ ಶಿವ ಶಿವ ಶಿವೇತ್ಯುಚ್ಚವಚಸಃ  
 ಕದಾ ಯಾಸ್ಯಾಮೋಽಂತರ್ಗತಬಹುಲಬಾಷ್ಪಾಕುಲದಶಾಂ .. 85..

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

ಸ್ಫುರತ್ಸ್ಫುರ = bright diffused

ಜ್ಯೋತ್ಸ್ನಾ = moonlight

ಧವಲಿತತಲೇ = white glow

ಕ್ವಾಪಿ = somewhere

ಪುಲಿನೇ = banks

ಸುಖಾಸೀನಾಃ = seated happily

ಶಾಂತಧ್ವನಿಷು = soundless silence

ರಜನೀಷು = at night

ದ್ಯುಸರಿತಃ = heavenly river

ಭವಾಭೋಗ = miseries of birth and death

ಉದ್ವಿಗ್ನಾಃ = fearful

ಶಿವ ಶಿವ ಶಿವ = repeatedly calling Shiva

ಇತಿ = thus

ಉಚ್ಚ = loud

ವಚಸಃ = voice

ಕದಾ = when

ಯಾಸ್ಯಾಮಃ = attain

ಅಂತರ್ಗತ = internal

ಬಹುಲ = copious

ಬಾಷ್ಪ = tears

ಆಕುಲ = ecstasy

ದಶಾಂ = condition

ವಿತೀರ್ಣೇ ಸರ್ವಸ್ವೇ ತರುಣಕರುಣಾಪೂರ್ಣಹೃದಯಾಃ

ಸ್ಮರಂತಃ ಸಂಸಾರೇ ವಿಗುಣಪರಿಣಾಮಾಂ ವಿಧಿಗತಿಂ .

ವಯಂ ಪುಣ್ಯಾರಣ್ಯೇ ಪರಿಣತಶರಚ್ಚಂದ್ರಕಿರಣಾಃ

ತ್ರಿಯಾಮಾ ನೇಷ್ಯಾಮೋ ಹರಚರಣಚಿಂತ್ಯಕಶರಣಾಃ .. 86..

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

ವಿತೀರ್ಣೇ = giving away

ಸರ್ವಸ್ವೇ = all

ತರುಣ = tender

ಕರುಣಾ = compassion

ಪೂರ್ಣ = filled with

ಹೃದಯಾಃ = heart

ಸ್ಮರಂತಃ = remembering

ಸಂಸಾರೇ = cycles of creation and dissolution

ವಿಗುಣ = undesirable

ಪರಿಣಾಮಾಂ = effects

ವಿಧಿಗತಿಂ = destiny

ವಯಂ = we

ಪುಣ್ಯ = holy

ಅರಣ್ಯೇ = forest

ಪರಿಣತ = full

ಶರತ್ = autumnal

ಚಂದ್ರ = moon

ಕಿರಣಾಃ = rays/beams

ತ್ರಿಯಾಮಾ = nights

ನೇಷ್ಯಾಮಃ = spend

ಹರ = Shiva

ಚರಣ = feet

ಚಿಂತಾ = meditation

ಏಕ = only

ಶರಣಾಃ = refuge

ಕದಾ ವಾರಾಣಸ್ಯಾಮಮರತಟಿನೀರೋಧಸಿ ವಸನ್

ವಸಾನಃ ಕೌಪೀನಂ ಶಿರಸಿ ನಿಧಧಾನೋಽಪುಟಂ .

ಅಯೇ ಗೌರೀನಾಥ ತ್ರಿಪುರಹರಶಂಭೋ ತ್ರಿನಯನ

ಪ್ರಸೀದೇತಿ ಕ್ರೋಶನ್ನಿಮಿಷಮಿವ ನೇಷ್ಯಾಮಿ ದಿವಸಾನ್ .. 87..

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

ಕದಾ = when

ವಾರಾಣಸ್ಯಾಂ = in Varanasi

ಅಮರತಟನೀರೋಧಸಿ = on the banks of the celestial river

ವಸನ್ = stay

ವಸಾನಃ = dress

ಕೌಪೀನಂ = loin cloth

ಶಿರಸಿ = on the head

ನಿದಧಾನಃ = raised

ಅಂಜಲಿಪುಟಂ = folded hands

ಅಯೇ = oh!

ಗೌರೀನಾಥ = Shiva (husband of Gauri)

ತ್ರಿಪುರಹರ = slayer of Tripura

ಶಂಭೋ = giver of supreme good

ತ್ರಿನಯನ = with three eyes

ಪ್ರಸೀದ = have mercy

ಇತಿ = thus

ಕ್ರೋಶನ್ = crying

ನಿಮಿಷಂ = a moment

ಇವ = as if

ನೇಷ್ಯಾಮಿ = spend

ದಿವಸಾನ್ = days

ಸ್ನಾತ್ವಾ ಗಾಂಗೆಃ ಪಯೋಭಿಃ ಶುಚಿಕುಸುಮಫಲೈರರ್ಚಯಿತ್ವಾ ವಿಭೋ ತ್ವಾಂ

ಧೈಯೇ ಧ್ಯಾನಂ ನಿವೇಶ್ಯ ಕ್ಷಿತಿಧರಕುಹರಗ್ರಾವಪರ್ಯಂಕಮೂಲೇ .

ಆತ್ಮಾರಾಮಃ ಫಲಾಶೀ ಗುರುವಚನರತಸ್ತತ್ಪ್ರಸಾದಾತ್ಸ್ಮರಾರೇ

ದುಃಖಂ ಮೋಕ್ಷೈ ಕದಾಹಂ ಸಮಕರಚರಣೇ ಪುಂಸಿ ಸೇವಾಸಮುತ್ಥಂ .. 88..

After bathing in the waters of the Ganga, worshipping you with the

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

ಸ್ನಾತ್ವಾ = after bathing

ಗಾಂಗೈಃ = by Ganges

ಪಯೋಭಿಃ = waters

ಶುಚಿ = pure

ಕುಸುಮ = flowers

ಫಲೈಃ = fruits

ಅರ್ಚಯಿತ್ವಾ = offering

ವಿಭೋ = o Lord!

ತ್ವಾಂ = to you

ಧ್ಯೇಯೇ = the object of meditation

ಧ್ಯಾನಂ = mind

ನಿವೇಶ್ಯ = concentrating

ಕ್ಷಿತಿಧರ = mountain

ಕುಹರ = cave

ಗ್ರಾವ = stony

ಪರ್ಯಂಕಮೂಲೇ = by the bed

ಆತ್ಮಾರಾಮಃ = blissful in the Self

ಫಲಾಶೀ = eating fruits

ಗುರು = teacher

ವಚನ = words

ರತಃ = devoted to

ತ್ವತ್ = your

ಪ್ರಸಾದಾತ್ = grace

ಸ್ಮರಾರೇ = O Thou Enemy of Cupid!

ದುಃಖಂ = sorrow

ಮೋಕ್ಷೇ = freedom

ಕದಾ = when

ಅಹಂ = I

ಸ = with

ಮಕರ = shark

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

ಪುಂಸಿ = man

ಸೇವಾ = service

ನಮುತ್ಥಂ = released

ಏಕಾಕೀ ನಿಃಸ್ಪೃಹಃ ಶಾಂತಃ ಪಾಣಿಪಾತ್ರೋ ದಿಗಂಬರಃ .

ಕದಾ ಶಂಭೋ ಭವಿಷ್ಯಾಮಿ ಕರ್ಮನಿರ್ಮೂಲನಕ್ಷಮಃ .. 89..

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

ಏಕಾಕೀ = alone

ನಿಃಸ್ಪೃಹಃ = free from desire

ಶಾಂತಃ = peaceful

ಪಾಣಿ = hand

ಪಾತ್ರಃ = vessel

ದಿಗಂಬರಃ = naked

ಶಂಭೋ = O Shiva!

ಭವಿಷ್ಯಾಮಿ = will become

ಕರ್ಮ = action

ನಿರ್ಮೂಲನ = root out

ಕ್ಷಮಃ = capable

ಪಾಣಿಂ ಪಾತ್ರಯತಾಂ ನಿಸರ್ಗಶುಚಿನಾ ಭೈಕ್ಷೇಣ ಸಂತುಷ್ಟತಾಂ  
ಯತ್ರ ಕ್ಷಾಪಿ ನಿಷೀದತಾಂ ಬಹುತ್ವಣಂ ವಿಶ್ವಂ ಮುಹುಃ ಪಶ್ಯತಾಂ ..

ಅತ್ಯಾಗ್ರೀಽಪಿ ತನೋರಖಂಡಪರಮಾನಂದಾವಬೋಧಸ್ವಶಾಂ  
ಅಧ್ವಾ ಕೋಽಪಿ ಶಿವಪ್ರಸಾದಸುಲಭಃ ಸಂಪತ್ಸ್ಯತೇ ಯೋಗಿನಾಂ .. 90..

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



ಪಾಣಿಂ = hand

ಪಾತ್ರಯತಾಂ = used like a vessel

ನಿಸರ್ಗ = nature

ಶುಚಿನಾ = pure

ಭೈಕ್ಷೇಣ = by begging alms

ಸಂತುಷ್ಟತಾಂ = contented

ಯತ್ರ = where

ಕ್ಷಾಪಿ = anywhere

ನಿಷೀದತಾಂ = resting

ಬಹುತ್ಯಣಂ = almost a blade of grass

ವಿಶ್ವಂ = world

ಮುಹುಃ = constantly

ಪಶ್ಯತಾಂ = seeing

ಅತ್ಯಾಗೇ = giving up

ಅಪಿ = even

ತನೋಃ = of the body

ಅಖಂಡ = uninterrupted

ಪರಮ = supreme

ಅನಂದ = bliss

ಅವಬೋಧಸ್ಪೃಶಾಂ = knowledge

ಅಧ್ವಾ = path

ಕಃ = who

ಅಪಿ = even

ಶಿವಪ್ರಸಾದ = grace of Shiva

ಸುಲಭಃ = easy

ಸಂಪತ್ಸ್ಯತೇ = attain

ಯೋಗಿನಾಂ = of yogis

ಅವಧೂತಚರ್ಯಾ .

ಕೌಪೀನಂ ಶತಖಂಡಜರ್ಜರತರಂ ಕಂಠಾ ಪುನಸ್ತಾದೃಶೀ

ನೈಶ್ಚಿಂತ್ಯಂ ನಿರಪೇಕ್ಷಭೈಕ್ಷಮಶನಂ ನಿದ್ರಾ ಶ್ಮಶಾನೇ ವನೇ .

ಸ್ವಾತಂತ್ರ್ಯೇಣ ನಿರಂಕುಶಂ ವಿಹರಣಂ ಸ್ವಾಂತಂ ಪ್ರಶಾಂತಂ ಸದಾ

ಸ್ಥೈರ್ಯಂ ಯೋಗಮಹೋತ್ಸವೇಽಪಿ ಚ ಯದಿ ತ್ರೈಲೋಕ್ಯರಾಜ್ಯೇನ ಕಿಂ .. 91..

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

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

ಚರ್ಯಾ = the way of life

ಕೌಪೀನಂ = loin cloth

ಶತ = hundred

ಖಂಡ = torn

ಜರ್ಜರತರಂ = much worn out

ಕಂಠಾ = rag

ಪುನಃ = again

ತಾದೃಶೀ = of the same condition

ನೈಶ್ಚಿಂತ್ಯಂ = free from all disturbing thoughts

ನಿರಪೇಕ್ಷ = without expectation

ಭೈಕ್ಷಂ = food got by begging

ಅಶನಂ = eating

ನಿದ್ರಾ = sleep

ಶ್ಮಶಾನೇ = in a cremation ground

ವನೇ = in a forest

ಸ್ವಾತಂತ್ರ್ಯೇಣ = freely

ನಿರಂಕುಶಂ = without hindrance

ವಿಹರಣಂ = wandering

ಸ್ವಾಂತಂ = one's mind

ಪ್ರಶಾಂತಂ = very peaceful

ಸದಾ = always

ಸ್ಥೈರ್ಯಂ = steadfastness

ಯೋಗ = yoga

ಮಹೋತ್ಸವೇ = festive joy

ಅಪಿ = also

ಚ = and

ಯದಿ = when

ತ್ಯೈಲೋಕ್ಯ = three worlds

ರಾಜ್ಯೇನ = by sovereignty

ಕಿಂ = what

ಬ್ರಹ್ಮಾಂಡಂ ಮಂಡಲೀಮಾತ್ರಂ ಕಿಂ ಲೋಭಾಯ ಮನಸ್ವಿನಃ .

ಶಫರಿಸ್ಪುರಿತೇನಾಬ್ಧಿಃ ಕ್ಷುಬ್ಧೋ ನ ಖಲು ಜಾಯತೇ .. 92..

Will the wise ones show greed for this universe, which is but a mere mirage?

Indeed, the ocean is not agitated by the movements of a fish!

ಬ್ರಹ್ಮಾಂಡಂ = universe

ಮಂಡಲೀ = reflection

ಮಾತ್ರಂ = mere

ಕಿಂ = what

ಲೋಭಾಯ = for greed

ಮನಸ್ವಿನಃ = wise

ಶಫರೀ = a small fish

ಸ್ಪುರಿತೇನ = by movement

ಅಬ್ಧಿಃ = ocean

ಕ್ಷುಬ್ಧಃ = agitated

ನ = not

ಖಲು = indeed

ಜಾಯತೇ = become

ಮಾತರ್ಲಕ್ಷ್ಮಿ ಭಜಸ್ವ ಕಂಚಿದಪರಂ ಮತ್ಕಾಂಕ್ಷಣೀ ಮಾ ಸ್ಮ ಭೂಃ

ಭೋಗೇಷು ಸ್ವಹಯಾಲವಸ್ತವ ವಶೇ ಕಾ ನಿಃಸ್ಪೃಹಾಣಾಮಸಿ .

ಸದ್ಯಃಸ್ಯೂತಪಲಾಶಪತ್ರಪುಟಿಕಾಪಾತ್ರೇ ಪವಿತ್ರೀಕೃತೈ-

ರ್ಭಿಕ್ಷಾವಸ್ತುಭಿರೇವ ಸಂಪ್ರತಿ ವಯಂ ವೃತ್ತಿಂ ಸಮೀಹಾಮಹೇ .. 93..

Oh Mother LakShmi! devote yourself to someone else! Do not long for

me! Those who covet pleasures are under your sway; what are you to us

who are dispassionate? Now, we want to subsist on alms gathered and

purified in a bowl instantly made from the leaves of Palasa tree.

ಮಾತಃ = mother

ಲಕ್ಷ್ಮಿ = O Laxmi!

ಭಜಸ್ವ = serve

ಕಂಚಿತ್ = someone

ಅಪರಂ = else

ಮತ್ = me

ಕಾಂಕ್ಷಣೇ = long for

ಮಾ = do not

ನ್ಮ = indeed

ಭೂಃ = be

ಭೋಗೇಷು = in enjoyments

ಸ್ವಹಯಾಲವಃ = desiring

ತವ = your

ವಶೇ = captive

ಕಾ = what

ನಿಃಸ್ವಹಾಣಾಂ = free from desires

ಅಸಿ = are

ಸದ್ಯಃ = immediately

ಸ್ಯೂತ = put together

ಪಲಾಶ = palAsha

ಪತ್ರ = leaf

ಪುಟಿಕಾ = ??

ಪಾತ್ರೇ = vessel

ಪವಿತ್ರೀಕೃತೈಃ = sanctified

ಭಿಕ್ಷಾವಸ್ತುಭಿಃ = articles obtained by begging

ಏವ = only

ಸಂಪ್ರತಿ = in the right way

ವಯಂ = we

ವೃತ್ತಿಂ = attitude

ಸಮೀಹಾಮಹೇ = wish

ಮಹಾಶಯ್ಯಾ ಪೃಥ್ವೀ ವಿಪುಲಮುಪಧಾನಂ ಭುಜಲತಾ

ವಿತಾನಂ ಚಾಕಾಶಂ ವ್ಯಜನಮನುಕೂಲೋಽಯಮನಿಲಃ .

ಶರಚ್ಚಂದ್ರೋ ದೀಪೋ ವಿರತಿವನಿತಾಸಂಗಮುದಿತಃ

ಸುಖೀ ಶಾಂತಃ ಶೇತೇ ಮುನಿರತನುಭೂತಿನೃಪ ಇವ .. 94..

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

ಮಹಾ = great

ಶಯ್ಯಾ = bed

ಪೃಥ್ವೀ = earth

ವಿಪುಲಂ = ample

ಉಪಧಾನಂ = pillow

ಭುಜಲತಾ = arms

ವಿತಾನಂ = canopy

ಚ = and

ಆಕಾಶಂ = sky

ವ್ಯಜನಂ = fan

ಅನುಕೂಲಃ = pleasant

ಅಯಂ = this

ಅನಿಲಃ = breeze

ಶರತ್ = autumn

ಚಂದ್ರಃ = moon

ದೀಪಃ = light

ವಿರತಿ = abnegation

ವನಿತಾ = wife

ಸಂಗ = company

ಮುದಿತಃ = elevated (rejoicing)

ಸುಖೀ = blissful

ಶಾಂತಃ = peaceful

ಶೇತೇ = sleeps

ಮುನಿಃ = sage

ಅತನು = not small (undiminished)

ಭೂತಿಃ = glory

ನೃಪ = king

ಇವ = as if

ಭಿಕ್ಷಾಶೀ ಜನಮಧ್ಯಸಂಗರಹಿತಃ ಸ್ವಾಯತ್ತಚೇಷ್ಟಃ ಸದಾ

ಹಾನಾದಾನವಿರಕ್ತಮಾರ್ಗನಿರತಃ ಕಶ್ಚಿತ್ತಪಸ್ವೀ ಸ್ಥಿತಃ .

ರಥ್ಯಾಕೀರ್ಣವಿಶೀರ್ಣಜೀರ್ಣವಸನಃ ಸಂಪ್ರಾಪ್ತಕಂಠಾಸನೋ

ನಿರ್ಮಾನೋ ನಿರಹಂಕೃತಿಃ ಶಮಸುಖಾಭೋಗೈಕಬದ್ಧಸ್ಪೃಹಃ .. 95..

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

ಭಿಕ್ಷಾಶೀ = eating alms

ಜನಮಧ್ಯ = society

ಸಂಗರಹಿತಃ = unattached

ಸ್ವಾಯತ್ತಚೇಷ್ಟಃ = free in actions (independent)

ಸದಾ = always

ಹಾನಾದಾನ = give and take

ವಿರಕ್ತ = indifferent

ಮಾರ್ಗ = path

ನಿರತಃ = pursuing

ಕಶ್ಚಿತ್ = who but

ತಪಸ್ವೀ = engaged in austerities

ಸ್ಥಿತಃ = living

ರಥ್ಯಾ = in the streets

ಕೀರ್ಣ = thrown away

ವಿಶೀರ್ಣ = shattered

ಜೀರ್ಣ = worn out

ವಸನಃ = garment

ಸಂಪ್ರಾಪ್ತ = gotten by chance

ಕಂಠ = blanket

ಆಸನಃ = seat

ನಿರ್ಮಾನಃ = without pride

ನಿರಹಂಕೃತಿಃ = without egoism

ಶಮ = self-control

ಸುಖಾಭೋಗ = enjoying the happiness

ಏಕಬದ್ಧ = bound by only one

ಸ್ವಹಃ = desiring

ಚಂಡಾಲಃ ಕಿಮಯಂ ದ್ವಿಜಾತಿರಥವಾ ಶೂದ್ರೋಽಥ ಕಿಂ ತಾಪಸಃ

ಕಿಂ ವಾ ತತ್ತ್ವವಿವೇಕಪೇಶಲಮತಿಯೋಗೀಶ್ವರಃ ಕೋಽಪಿ ಕಿಂ .

ಇತ್ಯುತ್ಪನ್ನವಿಕಲ್ಪಜಲ್ಪಮುಖರೈರಾಭಾಷ್ಯಮಾಣಾ ಜನೈಃ

ನ ಕ್ರುದ್ಧಾಃ ಪಥಿ ನೈವ ತುಷ್ಟಮನಸೋ ಯಾಂತಿ ಸ್ವಯಂ ಯೋಗಿನಃ .. 96..

"Is this person an outcaste? or a twice-born? or a shudra? or an

ascetic? or else some master yogi with the mind filled with philosophical

discernment?" When people address the ascetic thus, doubting and debating

garrulously, the Yogis themselves walk away, neither angry nor pleased.

ಚಂಡಾಲಃ = outcaste

ಕಿಂ = what

ಅಯಂ = this

ದ್ವಿಜಾತಿಃ = twice-born (initiated in scriptures)

ಅಥವಾ = or

ಶೂದ್ರಃ = servant

ಅಥ = thus

ಕಿಂ = what

ತಾಪಸಃ = ascetic

ಕಿಂ = what

ವಾ = or

ತತ್ತ್ವ = truth

ವಿವೇಕ = discrimination

ಪೇಶಲ = expert

ಮತಿಃ = mind

ಯೋಗೀಶ್ವರಃ = supreme yogi

ಕಃ = who

ಅಪಿ = also

ಕಿಂ = what

ಇತಿ = thus

ಉತ್ಪನ್ನ = arising

ವಿಕಲ್ಪ = doubt

ಜಲ್ಪ = argumentative

ಮುಖರೈಃ = garrulously

ಅಭಾಷ್ಯಮಾಣಾ = accosted

ಜನೈಃ = by people

ಕ್ರುದ್ಧಾಃ = angry

ಪಥಿ = on the way

ನ = not

ಏವ = only

ತುಷ್ಟ = pleased

ಮನಸಃ = mind

ಯಾಂತಿ = go

ಸ್ವಯಂ = own way

ಯೋಗಿನಃ = yogis

ಹಿಂಸಾಶೂನ್ಯಮಯತ್ನಲಭ್ಯಮಶನಂ ಧಾತ್ರಾ ಮರುತ್ಕಲ್ಪಿತಂ

ವ್ಯಾಲಾನಾಂ ಪಶವಸ್ಪೃಣಾಂಕುರಭುಜಸ್ತುಷ್ಟಾಃ ಸ್ಥಲೀಶಾಯಿನಃ .

ಸಂಸಾರಾರ್ಣವಲಂಘನಕ್ಷಮಧಿಯಾಂ ವೃತ್ತಿಃ ಕೃತಾ ಸಾ ನೃಣಾಂ

ತಾಮನ್ವೇಷಯತಾಂ ಪ್ರಯಾಂತಿ ಸತತಂ ಸರ್ವೇ ಸಮಾಪ್ತಿಂ ಗುಣಾಃ .. 97..

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.

ಹಿಂಸಾಶೂನ್ಯಂ = without killing

ಅಯತ್ನ = without effort

ಲಭ್ಯಂ = obtainable

ಅಶನಂ = for eating

ಧಾತ್ರಾ = by the Creator

ಮರುತ್ = air



ಕಲ್ಪಿತಂ = provided

ವ್ಯಾಲಾನಾಂ = for serpents

ಪಶವಃ = beasts

ತೃಣ = grass

ಅಂಕುರಭುಜಃ = feeding on sprouts

ತುಷ್ಟಾಃ = contented

ಸ್ಥಲೀಶಾಯಿನಃ = lying on ground

ಸಂಸಾರ = transmigratory life

ಅರ್ಣವ = ocean

ಲಂಘನಕ್ಷಮ = capable to cross over

ಧಿಯಾಂ = intelligence

ವೃತ್ತಿಃ = inclined to

ಕೃತಾ = made

ಸಾ = that

ನೃಣಾಂ = of people

ತಾಂ = to them

ಅನ್ವೇಷಯತಾಂ = seeking

ಪ್ರಯಾಂತಿ = go

ಸತತಂ = constantly

ಸರ್ವೇ = all

ಸಮಾಪ್ತಿಂ = ending

ಗುಣಾಃ = qualities (inertia, activity, and understanding)

ಗಂಗಾತೀರೇ ಹಿಮಗಿರಿಶಿಲಾಬದ್ಧಪದ್ಮಾಸನಸ್ಯ

ಬ್ರಹ್ಮಧ್ಯಾನಾಭ್ಯಾಸನವಿಧಿನಾ ಯೋಗನಿದ್ರಾಂ ಗತಸ್ಯ .

ಕಿಂ ತೈರ್ಭಾವ್ಯಂ ಮಮ ಸುದಿವಸೈರ್ಯತ್ರ ತೇ ನಿರ್ವಿಶಂಕಾಃ

ಕಂಡೂಯಂತೇ ಜರಠಹರಿಣಾಃ ಸ್ವಾಂಗಮಂಗೇ ಮದೀಯೇ .. 98..

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

ಗಂಗಾತೀರೇ = on the banks of river Ganges

ಹಿಮಗಿರಿ = Himalayas

ಶಿಲಾ = stone

ಬದ್ಧ = bound/sitting

ಪದ್ಮಾಸನಸ್ಯ = lotus posture

ಬ್ರಹ್ಮ = transcendent truth

ಧ್ಯಾನ = meditation

ಅಭ್ಯಾಸನ = practice

ವಿಧಿನಾ = in the prescribed manner

ಯೋಗನಿದ್ರಾಂ = Samadhi (with consciousness of the external world lost)

ಗತಸ್ಯ = going/falling

ಕಿಂ = what

ತೈಃ = by them

ಭಾವ್ಯಂ = resulting from

ಮಮ = my

ಸುದಿವಸೈಃ = happy days

ಯತ್ರ = where

ತೇ = they

ನಿರ್ವಿಶಂಕಾಃ = fearless

ಕಂಡೂಯಂತೇ = rub

ಜರಠಹರಿಣಾಃ = old deer

ಸ್ವಾಂಗಂ = own bodies

ಅಂಗೇ = body

ಮದೀಯೇ = my

ಪಾಣಿಃ ಪಾತ್ರಂ ಪವಿತ್ರಂ ಭ್ರಮಣಪರಿಗತಂ ಭೈಕ್ಷಮಕ್ಷಯ್ಯಮನ್ನಂ

ವಿಸ್ತೀರ್ಣಂ ವಸ್ತ್ರಮಾಶಾದಶಕಮಚಪಲಂ ತಲ್ಪಮಸ್ವಲ್ಪಮುರ್ವೀ .

ಯೇಷಾಂ ನಿಸಂಗತಾಂಗೀಕರಣಪರಿಣತಸ್ವಾಂತಸಂತೋಷಿಣಸ್ತೇ

ಧನ್ಯಾಃ ಸಂನ್ಯಸ್ತದೈನ್ಯವ್ಯತಿಕರನಿಕರಾಃ ಕರ್ಮ ನಿರ್ಮೂಲಯಂತಿ .. 99..

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

and thus able to uproot all actions ( the roots of future rebirths and deaths).

ಪಾಣಿಃ = hand

ಪಾತ್ರಂ = vessel

ಪವಿತ್ರಂ = pure

ಭ್ರಮಣ = wandering

ಪರಿಗತಂ = obtained

ಭೈಕ್ಷಂ = alms

ಅಕ್ಷಯ್ಯಂ = never running short

ಅನ್ನಂ = food

ವಿಸ್ತೀರ್ಣಂ = ample

ವಸ್ತ್ರಂ = cloth

ಆಶಾ = space

ದಶಕಂ = ten directions

ಅಚಪಲಂ = fixed

ತಲ್ಪಂ = bed

ಅಸ್ವಲ್ಪಂ = spacious

ಉರ್ವೀ = wide earth

ಯೇಷಾಂ = whose

ನಿಃಸಂಗತ = without associating

ಅಂಗೀಕರಣ = absorb

ಪರಿಣತ = matured

ಸ್ವಾಂತ = inwardly

ಸಂತೋಷಿಣಃ = blissful

ತೇ = they

ಧನ್ಯಾಃ = blessed

ಸಂನ್ಯಸ್ತ = forsaking

ದೈನ್ಯ = deprivation

ವ್ಯತಿಕರ = contact

ನಿಕರಾಃ = best of objects

ಕರ್ಮ = actions

ನಿರ್ಮೂಲಯಂತಿ = root out

ಮಾತರ್ಮೇದಿನಿ ತಾತ ಮಾರುತ ಸಖೇ ತೇಜಃ ಸುಬಂಧೋ ಜಲ

ಭ್ರಾತವ್ಯೋಮ ನಿಬದ್ಧ ಏವ ಭವತಾಮಂತ್ಯಃ ಪ್ರಣಾಮಾಂಜಲಿಃ .  
ಯುಷ್ಮತ್ಸಂಗವಶೋಪಜಾತಸುಕೃತಸ್ಫಾರಸ್ಫುರನ್ನಿರ್ಮಲ-  
ಜ್ಞಾನಾಪಾಸ್ತಸಮಸ್ತಮೋಹಮಹಿಮಾ ಲೀಯೇ ಪರಬ್ರಹ್ಮಣಿ .. 100..

Oh Mother Earth! Oh Wind, my Father! Oh Fire, my friend! Oh Water,  
my good relative! Oh Sky, my Brother! With clasped hands this is my  
concluding salutations to you! My association with you all resulted  
in an accumulation of scintillating merits, culminating in abundance of  
pure knowledge, which helped me overcome the marvellous sway  
of Unreality! May I now unite with the Transcendent Truth!

ಮಾತಃ = O Mother

ಮೇದಿನಿ = Earth

ತಾತ = O Father

ಮಾರುತ = Wind

ಸಖೇ = O Friend

ತೇಜಃ = Fire

ಸುಬಂಧಃ = O my good relative

ಜಲ = Water

ಭ್ರಾತಃ = O Brother

ವ್ಯೋಮ = Sky

ನಿಬದ್ಧ = tied to

ಏವ = only

ಭವತಾಂ = with you all

ಅಂತ್ಯಃ = last

ಪ್ರಣಾಮ = salutations

ಅಂಜಲಿಃ = clasped hands

ಯುಷ್ಮತ್ = with you all

ಸಂಗವಶ = association with

ಉಪಜಾತ = developed

ಸುಕೃತ = good deeds, merits

ಸ್ಫಾರ = wide

ಸ್ಫುರತ್ = trembling, resplendent

ನಿರ್ಮಲ = without blemish, pure

ಜ್ಞಾನ = knowledge

ಅಪಾಸ್ತ = discard

ಸಮಸ್ತ = all

ಮೋಹ = delusion

ಮಹಿಮಾ = wondrous power

ಲೀಯೇ = merge

ಪರಬ್ರಹ್ಮಣಿ = in the Transcendent Reality


ಇತಿ ಭರ್ತ್ಯಹರಿವಿರಚಿತಂ ವೈರಾಗ್ಯಶತಕಂ ಸಂಪೂರ್ಣಂ .

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