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**THE
VAIRAGYA-SATAKAM
OR
THE HUNDRED VERSES *ON*
RENUNCIATION**

By
BHARTRIHARI

**ADVAITA ASHRAMA
MAYAVATI, ALMORA, HIMALAYAS**

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PREFACE

THE Vairagya-Satakam is **one of the three series** of hundred verses which have come down to us under the title of Subhashita-trishati (lit. 'The happily worded three centuries') and associated with the name of the poet Bhartrihari.) In some manuscripts, these verses exceed the number implied in the above name, but we have followed the authority of an edition published by the Nirnaya-sagar Press of Bombay, which maintains the exact original number.

Tradition attributes the authorship of these verses to Bhartrihari, the elder brother of the most renowned King Vikramaditya of Ujjaini. Controversy has not yet settled the point as to which Vikramaditya was the brother of the poet and when exactly he reigned at Ujjaini.

The fact, it seems, that Bhartrihari belonged to a royal family and renounced the world later on in life to become a Yogi, forms the most reliable nucleus round which growing, and sometimes conflicting, traditions have continued to gather. A cave is still pointed out near Ujjaini, bearing his name, where Bhartrihari is said to have practised austerities. A book called the Nathalilamrita recording from hearsay stories about the celebrities of the Nathi sect of Yogis contains an account of Bhartrihari's life in a loose, legendary style. But it is easy to make out that, when all clue to authenticity about the real facts of Bhartrihari's life became lost to tradition, the memory of a career so stimulating to imagination was not allowed to go down so hopelessly denuded of facts, and the process of adding limbs and features to the stump of an older tradition naturally

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went on. Add to this process such floating legendary materials as the story about a gift made to one's beloved proving her infidelity by changing hands till it reached the donor again, or the miracles with which the then famous sect of Yogis used to be credited and so on, and you hope to get a fairly good biography of Bhartrihari such as gradually gained currency in tradition.

The verses, composed—may be, with stray exceptions—by Bhartrihari himself, cannot be made to give any clue to his individual life, for his poetry seeks to create effect through style and sentiment too conventional to yield themselves to such use. But still his life-long lessons from experience and observation must have been reflected in their peculiar trend and emphasis in the movements of sentiment through the verses; and it may be possible for a reader of penetrative intellect to trace out from such nice shades the bare outline of a deeper life of hard-fought struggles and late-won victory. A nature, straightforward, possessed of noble faith in itself, unambitious of high distinction among men, but deeply susceptible to the beauties and charms of sentiment, seems to have been involved once in a tangle of sensual enjoyments too heavy to leave it the sustained strength for wielding the sceptre, till from a life of such weakness and consequent dependence, it gradually rose through reactions, deep and incisive, to a wonderfully enriched sense of worldly vanity and an effective strength of renunciation. **The** verses composed by Bhartrihari tend to present to view the background of such a nature still holding in control lower susceptibilities, once indulged, by the dawning possibilities of a life of Yoga. And though it is difficult to ascertain how far this life of Yoga had advanced behind the **role of the** poet representing different stages of wisdom, it is fairly presumptive that **the**

poet's voice gradually merged in the silence of the highest spiritual realizations.

The hundred verses of the Vairagya-Satakam are divided into ten groups under the following ten headings: **दशादुःखं**, condemnation of desire; **बिदम्परिष्कारविफलता**, futile efforts to give up sense-objects; **शब्दादुःखं**, condemnation of the poverty of a supplicant attitude; **जीवादीयवर्षणं**, delin-
neation of the evanescence of enjoyments; **कालप्रवृत्तानुबर्षणं** description of the working of Time, or the principle of change; **धर्मपतिसंवादवर्षणं**, a comparison as to how a monk stands to a king; **मनःसंवीक्षणनियमनं**, control of mind by stimulating wisdom in it; **निव्यापित्यवस्तुविचारः**, discrimination of the immutable reality from the mutable; **शिवार्चनं**, worship of Shiva; **वग्वर्षणं**, the way of life for an Avadhuta, or a self-realized ascetic characterized by the highest spiritual freedom.

With these few remarks of a prefatory nature, we send forth this English translation of an important poetical production of mediaeval India into the world of modern readers. The translation has been made rather too closely literal, specially to suit the convenience of those readers who want to follow the original Sanskrit with their help.

The Vairagya-Satakam

वैराग्यशतकम्

शुद्धीर्लसितचन्द्रचारुकलिकाचक्षुष्कृष्णाभास्वरो
लौलादग्धविलोसकामश्लभः श्रेयोदशापे स्फुरन् ।
धन्तःस्फुर्जदप्रारमोहतिमिरप्राग्भारमुञ्चाटयं-
स्त्रेतःसन्ननि योगिनां विजयते ज्ञानप्रदीपो हृदः ॥१॥

1. All glory to Shiva, the Light of Knowledge, residing in the temple of the Yogis' heart, —who smites away (like the rising sun) the massive front of the endless night of ignorance overcasting human minds,—in whose wake follow all auspiciousness and prosperity,—who burnt up gay Lust as a moth, as if in sport,—and who appears beaming with the lambent rays of the crescent adorning His forehead,—rays that look pleasing like soft half-blooming buds!

शुद्धीर्लसित made an ornament for the head चारुकलिकाचक्षुष्कृष्णा
lambent beams like beautiful half-blooming buds लौलादग्ध
burnt up at ease or in sport श्रेयोदशापे in front of all circum-
stances of prosperity स्फुरन् appearing धन्तःस्फुर्जत् spreading
forth in the heart प्राग्भारम् heavy mass at the front.

[As is customary with Sanskrit poets, this opening verse is dedicatory (to Shiva in this instance), as forming an auspicious introduction.]

भ्रान्तं द्देषमनेकदुर्गविवर्धनं प्राप्तं न किञ्चित् फलं
 स्वज्ञा-जातिक्रान्ताभिमानसुखितं सेवा कृता निष्फला ।
 भुक्तं मानविदर्जितं परगृहेष्व्याशङ्कया काकव-
 सृष्टे जृम्भसि पापकर्मपिशुने नाद्यापि संतुष्यसि ॥२॥

2. Many are the inaccessible and perilous places I have travelled and yet obtained no riches; sacrificing proper dignity of birth and social position, in vain have I served the rich; like the crows, have I fed myself,—devoid of self-respect,—at the house of others in the expectation of gain; and yet, oh! Desire, thou prompter of evil deeds, thou art waxing lustier and art not still satisfied.

भ्रान्तदुर्गविवर्धनं rendered difficult of access by various obstacles फलं result (but here), wealth आशङ्कया hankering (after gain) पापकर्मपिशुने indicative of evil deeds.

उत्ख्रान्तं निधिग्रह्या चित्तितल्लं भ्राता गिरेर्धातवो
 निस्तीर्थः सरितां पतिर्नृपतयो यत्नेन सम्बोधिताः ।
 मन्वाराधनतत्परेष्व मनसा नीताः श्लथानि निग्राः
 प्राप्तः काष्णचराटकोऽपि न मया दृष्टो सक्रामा भव ॥३॥

3. The earth have I digged into in quest of precious minerals, and metals from rocks have

I smelted; the ocean have I crossed, and the favour of kings have I diligently sought; nights have I spent on burning grounds with my mind occupied with *mantras* and worship;* and not even a broken cownie have I obtained; be satisfied therefore, oh Desire!

खलास्तापाः सोढाः कथमपि तदाराधनपरै-

निर्गृह्यान्तर्बाध्यं हसितमपि शून्येन मनसा ।

ज्ञातो विसस्तन्मप्रतिष्ठतधियामञ्जलिरपि

त्वमाथे मीचाथे किमपरमतो नर्तयसि माम् ॥४॥

4. In our servile attendance on the (wealthy) wicked, their shabby manners and talk we have somehow put up with; suppressing tears that welled up from our hearts, we have smiled out of vacant minds; obeisance we have made to dullards stultified by too much wealth; in what more fooleries wouldst thou have me dance, oh Desire, thou of ungratified yearning!

विसस्तन्मप्रतिष्ठतधियां those rendered dull in intellect by inactivity due to too much wealth मीचाथे with hopes thwarted. Another reading is चित्तस्तन्म; as a separate word. The meaning then would be: we have restrained our feelings and made obeisance, etc.

अमीषां प्राणानां तुलितविसिनीपत्रपयसां

ज्ञाते किं नास्माभिविगलितविकेवैर्यवसितम् ।

•This forms a part of the mysterious rites to be gone through by those who invoke supernatural agencies for obtaining riches.

यदाब्धानामग्रे इविसमदग्निःसंभ्रमनसां
 कृतं नीतम्रीषैर्निजगुणकथापातकमपि ॥१॥

5. What have we not endeavoured to do, with our depraved conscience, for the sake of our *pranas* (five vital forces) which are unreliable and compared to water on the leaves of a lotus, since in presence of the rich, with their minds stupefied by the pride of wealth, we have shamelessly committed the sin of recounting our own merits!

[According to the scriptures, self-glorification is tantamount even to the sin of suicide.]

आर्गतं न क्षमया गृह्योचितसुखं त्यक्तं न संतीवतः
 सोढा दुःसहशीतवाततपनक्लेशा न तप्तं तपः ।
 ध्यातं विस्रमहर्निशं नियमितप्राणैर्न शंभोः पदं
 तप्तकर्म कृतं यदेव मुनिभिस्तेस्तैः फलैर्विचिताः ॥६॥

6. We have forgiven, but not out of forgiveness (but out of our incapacity to right our wrongs); we have renounced the comforts of home life, but not out of contentment after satisfaction (but as an exile from home in quest of riches); though we have suffered inclemencies of weather, cold and heat so difficult to bear, still it is no religious austerities that we have undergone; with subdued vital forces, night and day have we brooded on money and not on the feet of Shiva; thus we have performed those very acts which the Munis (saintly recluses)

do perform, but of their good effects we have deprived ourselves.

भोगा न भुञ्जा वयमेव भुञ्जा-
 स्तपो न तप्तं वयमेव तप्ताः ।
 काली न यातो वयमेव याता-
 स्तृष्या न जीर्णा वयमेव जीर्णाः ॥ ७ ॥

7. The worldly pleasures have not been enjoyed by us, but we ourselves have been devoured ; no religious austerities have been gone through, but we ourselves have become scorched; time is not gone (being ever-present and infinite), but it is we who are gone (because of approaching death). Desire is not reduced in force, though we ourselves are reduced to senility.

[Here there is an ironical pun on the participles भुञ्जा and तप्ता the former being used both in the sense of "enjoyed" and "eaten up," and the latter both in the sense of "(austerities) performed" and "heated." Similarly the participle जीर्णा means both "reduced in force" and "stricken down with age." The effect, of course, cannot be preserved in translation.]

वस्त्रोभिर्मण्डलमाक्रान्तं पक्षितेनाङ्कितं शिरः ।

गात्राणि शिथिलायन्ते तृणैका तरुणायते । ८ ॥

8. The face has been attacked with wrinkles, the head has been painted white with grey hair, the limbs are all enfeebled, but desire alone is rejuvenating.

मिथुना भीगीच्छा पुत्रवधुमानोऽपि मन्त्रितः

समानाः सूर्याताः सपदि सुहृदो जीवितसमाः ।

अनैर्यच्छुत्वानं घनतिमिरश्चे च मनने

अहो मूढः कायस्तदपि मरणापायचकितः ॥८॥

9. Though my compeers, dear to me as life, have all taken such a speedy flight to heaven (i.e. before being overtaken by old age), though the impulse for enjoyment is wearied out and the respect commanded from all persons lost, though my sight is obstructed by deep blindness (or cataract) and the body can raise itself but slowly on the staff, still alas for its silliness, this body startles at the thought of dissolution by death!

धाम्ना नाम नदी मनोरथजला लक्ष्णातरंगाकुला

रागभाङ्गवती वितर्कविहगा धैर्यद्रुमध्वंसिनी ।

मोहावर्तसुदुस्तरातिगहना प्रोसुङ्गचिन्तातटी

तस्याः पारगता विशुद्धमनसो मन्दन्ति

योगीश्वराः ॥९॥

10. Hope is like a flowing river of which the ceaseless desires constitute the waters; it rages with the waves of keen longings, and the attachments for various objects are its animals of prey; scheming thoughts of greed are the aquatic birds that abound on it, and it destroys in its course the big trees of patience and fortitude; it is rendered impassable by the whirl-

pools of ignorance, and of profound depth of bed as it is, its banks of anxious deliberation are precipitous indeed. Such a river the great Yogis of pure mind pass across to enjoy supreme felicity.

न संसारोत्पन्नं चरितमनुपश्यामि कुशलं

विपाकः पुण्यानां जनयति भयं मे विवृणुतः ।

महद्भिः पुण्यैश्चिरपरिण्टहीताश्च विषया

महान्तो जायन्ते व्यसनमिव दातं विषयिष्याम् ॥११॥

11. I do not find the virtuous distinction produced (by ceremonial observances) through life after life to be conducive to well-being, **for** the sum of such virtuous merits when weighed in mind inspires fear in me. Enjoyments earned by great accession of merit multiply so greatly in the case of people attached to them, only to bring them misery and peril!

विपाकः पुण्यानां etc.—The idea is to show the futility of good deeds performed in our earthly life with the object of enjoying happiness in the heaven or the higher Lokas, for the heavenly enjoyments are transitory as being the result produced by our virtuous merits; when the force of these merits is spent out, the enjoyments must cease and the soul will again be drawn back to the cycle of births and deaths, until by Jnana or spiritual illumination, it has obtained Moksha or final release from the wheel of transmigration.

अहमिदं दानुं—It indicates that the enjoyment of pleasures in heavens binds still more fetters on us by increasing our thirst and hence is the cause of an added volume of miseries.

अवश्यं यातारश्चिरतरमुषित्वापि विषया

वियोगे क्वो भेदस्त्वजति न ज्ञो यत् स्वयममून् ।

अजन्तः स्वातन्त्र्यादसुखपरित्यापाय मनसः

स्वयं त्यक्त्वा ह्येते अमसुखमनन्तं विदधति ॥१२॥

12. The objects of enjoyment, even after staying with us for a long time, are sure to leave us sometime; then what difference does their privation in this way make to men, that they do not of their own accord discard them? If the enjoyments leave us on their own initiative, *i.e.* if they tear themselves from us, they produce great affliction of the mind; but if men voluntarily renounce them, they conduce to the eternal bliss of self-possession.

ब्रह्मज्ञानविवेकनिर्मलधियः कुर्वन्वहो दुष्करं

यन्मुञ्चन्त्युपभोगभास्त्रपि धनान्येकान्ततो निःस्पृहाः ।

संप्राप्तान् पुरा न संप्रति न च प्राप्तौ दृढप्रत्यया-

न्वाप्यामात्रपरिग्रहानपि परं त्यक्तुं न शक्ता वयम् ॥१३॥

13. Ah! it must be indeed a difficult feat which persons, with their minds purified by the discrimination arising from knowledge of Brahman, accomplish, in that, free from desire, they

wholly discard that wealth which has been actually bringing them enjoyment; whereas we fail to renounce enjoyments which are reaped by us as mere longings and which we never did realize in the past, nor do we realize now, nor can we count upon as lasting when obtained (in future)

धन्यानां गिरिकन्दरेषु वसतां ज्योतिः परं ध्यायता-
 मानन्दान्मुक्तयान् पिबन्ति शकुना निःशङ्कमहेशयाः ।
 अस्माकं तु मनोरथोपरचित्तपासादवापीतट-
 त्रौडाकाननकेलिकौतुकशुभाभायुः परं क्षीयते ॥१४॥

14. Blessed are those who live in mountain caves meditating on Brahman, the Supreme Light, while birds devoid of fear perch on their laps and drink the tear-drops of bliss (that they shed in meditation); while our life is fast ebbing away in the excitement of revelry in palatial mansions or on the banks of refreshing pools or in pleasure-gardens, all created (and brooded over) merely by imagination.

शकुना निःशङ्कमहेशयाः :—The birds have approached them fearlessly because they have reached the state of quietism and harmlessness, realizing the oneness of all life.

भिच्चाग्रजं तदपि नीरसमीकवारं
 शय्या च भूः परिजनो निजदेहभावम् ।
 वक्षं विशीर्षाग्रलखण्डमयी च कन्या
 हा हा तदापि विजया न परित्यजन्ति ॥१५॥

15. For food, (I have) what begging brings and that too tasteless and once a day; for bed, the earth, and for attendant, the body itself; for dress, (I have) a worn-out blanket made up of a hundred patches! And still alas! the desires do not leave me!

[विषयाः— Objects of desire haunting the mind.]

सुनौ मांसयन्त्री कनककलशावित्युपमितौ

मुखं श्लेष्मागारं तदपि च शशाङ्केन तुलितम् ।

स्ववशूत्रक्षिन्नं करिवरशिरःसार्धं जघनं

सुहुर्निन्द्यं रूपं कविजनविशेषैर्गह कृतम् ॥१६॥

मांसयन्त्री—lumps of flesh (dual number). कनककलशावित्युपमितौ —(become) golden jugs in (poets') comparison, श्लेष्मागारम्—seat of phlegm, saliva, etc. शशाङ्केन तुलितम्—is compared to the moon. करिवरशिरःसार्धं—claiming likeness with the elephant's forehead. सुहुर्निन्द्यं रूपं etc.—form deserving constant contempt has been magnified (in praise) by certain poets.

एको रागिषु राजते प्रियतमादेहापहारी हरो

नौरागेषु जनो विमुक्तललनासङ्गो न यस्मात् परः ।

दुर्वारस्मरबाणपद्मगविषव्याविहसुग्धो जगः

शेषः कामविडम्बिताश्च विषयान् भोक्तुं न भोक्तुं क्षमः ॥१७॥

17. Among sensual persons, Shiva is unique sharing half His body with His beloved; and again, among the dispassionate, there is none superior to Him, unattached to the company of

women; while the rest of mankind smitten **and** stupefied by the irresistible, serpent-like poisoned arrows of Cupid, and brought under the infatuation of Love, can neither enjoy their desires nor renounce them at will.

त्रियलमादेहाध्वरौ—This refers to the symbolic representation of Shiva and Gauri in a single divided form.

" On one side grows the hair in long and black curls,
And on the other, corded like rope;

* * *

One side is white with ashes, like the snow-mountains,
The other golden as the light of the dawn.

For He, the Lord, took a form,

And that was a divided form,

Half-woman and half-man."

मीळं नू मीळं, चमः—Ordinary persons when they give themselves up to enjoyments, lose all control and become slaves to them; so even when satiety comes, they cannot detach themselves from them, as the force of blind attachment has enslaved them. But Shiva, who has subdued His mind, is unaffected by them, as in His state of mental poise of Yoga, pleasure and pain are the same to Him.

अजानन्दाह्वत्स्यं पततु शलभस्तीव्रदहने

स मीनोऽप्यन्नागाहडिग्रयुतमन्नातु पिशितम् ।

विजानन्तोऽप्येते वयमिह विपञ्चालजटिला-

न मुञ्चामः कामानहह गहनो मोहमहिमा ॥१८॥

18. Without knowing its burning power the insect jumps into the glowing fire; the fish

through ignorance eats the bait attached to the hook; whereas we, having full discernment, do not renounce the sensual desires, complicated as they are with manifold dangers; alas, how inscrutable is the power of delusion!

तृषा शुच्यस्यास्ये पिबति सलिलं शीतमधुरं

सुधार्तः शास्त्रं कवलयति मांसादिकलितम् ।

प्रदीप्ते कामाग्नी सुदृढतरमालिङ्गति वधूं

प्रतीकारं व्याधेः सुखमिति विपर्यस्यति जनः ॥१८॥

19. When the mouth is parched with thirst, man takes some cold refreshing (or sweetened) drink; when suffering from hunger he swallows boiled rice made delicious with meat and the like; when set on fire by lust, he fast embraces his wife; so happiness is but the remedying of these diseases (of hunger, thirst and lust);—and behold, how man (*i.e.* his sense) is upset in its quest!

प्रतीकारं व्याधेः सुखमिति—The main point to be understood is this, namely, that worldly happiness is but the temporary remedy we constantly seek for all the diseases with which worldly life is beset. When this relative and fugitive* nature of happiness becomes apparent to us, we naturally give up running after it, to seek permanent peace in renunciation.

तुङ्गं वेत्तु सुताः सतामभिभताः संस्थातिगाः संपदः

कल्पाधी दयिता वधश्च नवमित्थन्नाननूढो जनः ।

मत्वा विद्मामनञ्जरं निविशती संसारकाराण्डके

संहृद्य क्षयभङ्गुरं तदखिलां धन्यस्तु संन्यस्यति ॥२०॥

20. Possessed of tall mansions, of sons esteemed by the learned, of untold wealth, of a beloved wife of beneficence, and of youthful age, and thinking this world to be permanent, men deluded by ignorance run into this prison-house of worldliness; whereas blessed indeed is he who considering the transiency of the same world renounces it.

दीना दीनमुखैः सदैव शिशुकैराकृष्टजीर्णाम्बरा

क्रोशद्भिः क्षुधितैर्निरक्षविधुरा दृश्या न चेद्देहिनी ।

याञ्जामङ्गभयेन गद्गदगलक्ष्णद्विज्वलीनाक्षरं

को देहीति वदेत् स्वदग्धजठरस्यार्थं मनस्वी पुमान् ॥२१॥

21. If one had no occasion to see one's wife suffering without food and sore aggrieved at the constant sight of hungry crying children with piteous looks pulling at her worn-out clothes, what self-respecting man would for the mere sake of his own petty stomach utter "give me" (*i.e.*, become a supplicant for favour) in a voice faltering and sticking at the throat for fear of his prayer being refused?

शामसतमहामानसन्निभेदपटीयसौ

सुहृतरगुचपामाश्रीजस्फुटोच्चलक्ष्मिका ।

विपुलविलाससज्जावलीवितानकुठारिका

जठरपिठरी दुष्पूरियं करोति विडम्बनम् ॥२२॥

22. The pit of our stomach so hard to fill is the root indeed of no small undoing: it is ingenious in severing the vital knots, as it were, of our fond self-respect; it is like the bright moonlight shining on the lotus (that species which blooms only in the sun) of highly estimable virtues; it is the hatchet that hews down the luxuriant creepers of our great modesty.

पुण्ये ग्रामे वने वा महति सितपटच्छत्रपालिं कपालिं

श्यादाय न्यायगर्भद्विजङ्घतङ्घतभुग्धूमधूमन्त्रोपकण्ठे ।

हारं हारं प्रविष्टो वरमुदरदरीपूरणाय क्षुधार्तो

मानो प्राणैः सनाथो न पुनरनुदिनं सुखकुल्येषु दीनः ॥२३॥

23. For the sake of filling the cavity of the stomach when hungry, a man of self-respect would wander from door to door with an earthen begging bowl (in hand) having its edge covered with white cloth, away in extensive woodlands or holy places, the outskirts of which are grey all over with the smoke of sacrificial fires tended by Brahmanas versed in ritualistic niceties, and thus preserve the *pranas*, rather than live (like) a beggar from day to day among those who are socially one's equals.

[It should be remembered that living on alms for a man of true renunciation is held in high esteem in India,

for no social merit can be higher than giving up the world for the sake of the national ideal of spirituality.

Woodlands—where recluses live.

Covered, etc.—this seems to have been the custom, to prevent the food from being seen by the passers-by.]

गङ्गातरंगकण्ठीकरश्रीतलानि

विद्याधराध्नु पितृचारुशिलातलानि ।

खानानि किं हिमवतः प्रलयं गतानि

यत्सावमानपरपिण्डरता मनुष्याः ॥२४॥

24. Ah! is it that those Himalayan solitudes, cooled by the spray of minute bits of Ganges waves and abounding in beautiful rocky flats such as are the haunts of Vidyadharas, are all engulfed in destruction, that men in disgrace hang on others for their maintenance ?

कण्ठ and शीकर have much the same sense. For कण्ठ some read हिम meaning cold.

[The Vidyadharas are unearthly beings with super-human skill in arts, specially music]

किं कन्दाः कन्द्रेभ्यः प्रलयमुपगता निर्भरा वा गिरिभ्यः

प्रध्वस्ता वा तरुभ्यः सरसफलशृतो वल्कलिन्यश्च शाखाः ।

वीर्यस्ते यन्मुखानि प्रसभमपगतप्रशयाणां खलानां

दुःस्नाप्तस्वल्पविसम्पद्यपवनवमानवित्तम्बू लतानि ॥२५॥

25. Or is it that herbs and roots have all disappeared from eaves, and streams from hill-sides, or that branches of trees bearing luscious

fruits and yielding barks are all destroyed, that the faces of wretches, perfectly devoid of good breeding, are found to have their eye-brows dancing like creepers in the wind of an arrogance which their scanty earning eked out with hard-ship engenders in them?

पुष्पैर्मूलफलैस्तथा प्रणयिनीं वृत्तिं कुरुष्वधुना ।
 भूयस्यां नवपल्लवैरक्षपणैरुत्तिष्ठ यावो वनम् ।
 ह्यद्राश्यामविवेकमूढमनसां यत्र श्लराणां सदा
 विस्तव्याधिविकारविह्वलमिरां नामापि न श्रूयते ॥२६॥

26. Therefore, now, accepting fruits and roots, ordained as sacred, for the most enjoyable means of maintenance, and (so also) the earth (laid on) with verdant leafy twigs for your bed, oh, rise, let us repair to the forest, where even the name is not heard of the ignoble rich whose minds are stultified by indiscretion and whose speech is constantly delirious with the **maladies** of wealth.

फलं खेच्छालभ्यं प्रतिवनमखेदं क्षितिर्हृदां
 पयः स्थाने स्थाने शिशिरमधुनं पुष्पसरिताम् ।
 हृदुस्पर्शां ग्रथ्या सुलक्षितलतापल्लवमयी
 सङ्गते संतापं तदपि धनिनां द्वारि ह्यपचाः ॥२७॥

27. When there is the fruit of trees easily obtainable at will in every forest, when there

is cool refreshing drink in holy streams from place to place and soft bed made of tender twigs and creepers, still (alas!) men aggrieved with lucre undergo sorrows at the doors of the rich.

ये वर्तन्ते धनपतिपुरः प्रार्थनादुःखभाजो

ये चाख्यत्वं दधति विषयाक्षिपपर्याप्तबुद्धेः ।

तेषामन्तःस्फुरितहसितं वासराणि स्मरेयं

ध्यानच्छेदे शिखरिकुहरप्रावश्यमिषणः ॥२८॥

28. Reposing on the bed of stone within the mountain cave, during intervals of meditation, (well) may I recollect with an inward smile the days of those afflicted through their suing before the rich, or of those grown mean through their minds being content with seeking enjoyments.

[If this verse is read differently with वर्तन्ते for वर्तन्ते and वासराणां for वासराणि, the idea becomes, in the words of Mr. Telang, this: "The suppliant of the rich thinks the days too long as he has to suffer the trouble of constant entreaties often unsuccessful; the person engaged in the pursuit of worldly objects thinks time too short; he has never enough of it to compass all his numerous ends. On the other hand the philosopher laughs at both for their delusions." In this case ये in lines 1 and 2 refers to days, and for पर्याप्त in line 2 we have to read पर्यक्त too.]

ये संतोषनिरन्तरप्रमुदितास्तेषां न भिन्ना सुदो

ये त्वन्दे धनसुखसंक्रुतधियस्तेषां न दृष्ट्वा इता ।

रत्नं वासु कृते कृतः स विधिना कौटुकं पदं संपदां
स्वात्मभ्येव समाप्तश्चेन्नमहिमा मेरुं मे रोचते ॥२८॥

29. The felicity of those, whom contentment unceasingly makes happy, is not interrupted, while the cravings of those of greedy and confounded minds are never quenched. Such being the case, for whom did the Creator create the Mem, representing inconceivable wealth, but confining to itself the glorious potency of its gold? I would not covet it.

रत्नं कृते कृतः etc.—The idea is that Meru, the (fabled) mountain of gold, serves no useful purpose to anybody, and so I would not go in for it (न मे रोचते); because those that are contented feel quite happy without possessing it, and those that hanker after wealth feel never satisfied how big soever might be their acquisitions. स्वात्मभ्येव समाप्तश्चेन्नमहिमा —Its gold serves only to glorify itself, but not to satisfy the greedy.

भिक्षाहारमदन्यमप्रतिसुखं भौतिकिच्छदं सर्वतो
दुर्मात्सर्यमदाभिमानमद्यनं दुःखीघविध्वंसनम् ।
सर्वत्रान्वह्यमप्रयत्नसुखं साधुप्रियं पावनं
शंभोः सन्नमकार्यमस्यनिधिं ग्रंसन्ति योगीश्वराः ॥३०॥

30. The great Yogis describe food which begging brings as follows: it does not humiliate (*vide* Verse No 23); it is an independent pleasure (*i.e.* not dependent on the pleasure of earning money or fulfilling social duty, etc.) ; it is in

all respects free from **any anxious fear** (i.e. about one's expenditure, or foodstores, etc.); it destroys wicked pride, egotism **and impatience**; it eradicates the manifold evils of **worldly** existence; it is easily available anywhere **any day** without efforts; it is the beloved of the holy men; it is a purification by itself; it is as the inexhaustible feeding-house of Shiva, access to which none can prevent.

31. In enjoyment, there is the fear of disease; in social position, the fear of falling-off; in wealth, the fear of (hostile) kings; in honour, the fear of humiliation; in power, the fear of foemen; in beauty, the fear of old age; in scriptural erudition, the fear of opponents; in virtue, the fear of traducers; in body, the fear of death. All the things of **this world** pertaining to man are attended with fear; renunciation alone stands for fearlessness.

सौख्यैर्मन्त्रिभिर्गुणा बन्धुबो व्याहीर्नृपा दुर्जनै-
रक्षीर्येष विभूतयोऽप्यपहता अस्तं न किं केन वा ॥२२॥

32. Birth is preyed upon (*lit.* attacked) by death; brilliant youth by old age; contentment by greed; happiness of self-control by the wiles of gay women; virtues by the jealousy of men; forest tracts by beasts of prey; kings by the wicked (in counsel); and powers even are viti-ated by their evanescence; what on earth is not seized upon by something else?

आधिव्याधिशतैर्जनस्य विविधैरारोग्यमुन्मूल्यते
लक्ष्मीर्यत्र पतन्ति तत्र विहतहारा इव व्यापदः ।
जातंजातमवश्यमाशु विवशं मृत्युः करोत्याकसा-
त्तत्किं तेन निरंकुशेन विधिना यत्किर्मितं सुस्थिरम् ॥२३॥

33. Health of men is destroyed (*lit.* rooted out) by hundreds of varied ailments of body and mind; wherever there is Lakshmi (the goddess of prosperity), there perils find an open access; death sure annexes to itself, rendering impotent very soon, whatever is born again and again. Then what is created as stable by the absolute Creator?

भोगास्तुङ्गतरङ्गभङ्गतरलाः प्राचाः क्षयध्वंसिनः
सोकाभ्येव दिनानि यौवनसुखस्फूर्तिः प्रियास्तु स्थिता ।
तत्संसारमसारमेव निखिलं बुद्धा बुधा बोधका
सोकास्तत्राप्येवमेव मनसा यत्नः समाधीयताम् ॥२४॥

34. Enjoyments are unstable like the breaking of high billows, life is liable to speedy dissolution; the buoyancy of youthful happiness centred in our objects of love lasts for few days. Understanding that the whole world is unsubstantial, ye wise teachers of men with minds intent on benefiting mankind (by living exemplary lives), put forth your energies (for attaining the highest beatitude).

लोकानुग्रहप्रेरितान् मनसा—लोकानां of men अनुग्रहे for the benefiting (out of kindness) प्रेरितान् attached. The sense is that out of sympathy for suffering mankind, you shall by your exemplary lives and your counsels show men the way to cross the ocean of Samsara (world).

भोगा मेघवितानमध्यविलसत्सौदामिनीचञ्चला

आयुर्वायुविचटिताऋपटलीलीनाम्बुवद्गङ्गाम् ।

लोल्ला यौवनक्षालसास्तनुभृतामित्थाकल्य द्रुतं

योगी धैर्यसमाधिसिद्धसुखभे बुद्धिं विधुङ्क्वन् बुधाः ॥३५॥

35. Enjoyments of embodied beings are fleeting like the quick play of lightning within a mass of clouds; life is as insecure as a drop of water attached to the edge of a lotus-leaf and dispersed by the wind; the desires of youth are unsteady; realizing these quickly, let the wise firmly fix their minds in Yoga, easily attainable by patience and equanimity.

आयुः काञ्चोससोसं कतिपयदिवसस्यायिनो यौवनञ्चै-
 रर्थाः संकल्पकस्या घनसमयतडिद्विभ्रमा भोगयूगाः ।
 कञ्चोसो योपगूढं तदपि च न चिरं यत्प्रियाभिः प्रचीतं
 ब्रह्मण्यासक्तचित्ता भवत भवभयाभ्योघिपारं तरौतुम् ॥३६॥

36. Life is changing like a big wave, beauty of youth abides for a few days; earthly possessions are as transient as thought; the whole series of our enjoyments are like (occasional) flashes of autumnal lightning; the embrace round the neck given by our beloved ones lingers only for a while. To cross the ocean (of the fear) of the world, attach your mind to Brahman.

भवभय —the great fear of finding yourself bound by the world attended with so many afflictions and yet finding no way out of it.

कञ्चोणामिध्यमञ्चे नियमिततनुभिः स्वीयते गर्भधात्रे
 कान्ताविज्ञे घटुःस्त्व्यतिकरविषमो यौवने चोपभोगः ।
 यामाञ्चीणामथञ्चाविहसितवसतिर्वृद्धभावोऽप्यसाधुः
 संसारे रे मनुष्या वदत यदि सुखं स्वल्पमप्यस्ति
 किञ्चित् ॥३७॥

37. In the womb man lies within impure matter in discomfort with limbs cramped; in youth, enjoyment is tainted with the intense suffering of mental distraction arising from separation from our beloved; even old age (is undesirable), being the object of contemptible

laughter from women. (Then) **oh men, say if there is a particle of happiness in the world.**

[The idea is that none of the stages of life, beginning from the embryo, are worth living, as they are attended with serious drawbacks.]

व्याघ्रीव तिष्ठति जरा परितर्जयन्ती
 रोगाश्च शत्रव इव प्रकुरन्ति देहम् ।
 आयुः परिस्रवति भिन्नघटादिषांश्चो
 लोकस्तथाप्यहितमाचरतीति चित्रम् ॥३८॥

38. Old age looms (ahead) frightening men like a tigress; (different) diseases afflict the (human) body like enemies; life is flowing away like water running out of a leaky vessel; still, how wonderful, that man goes on doing wicked deeds!

भोगा भङ्ग, रक्षतयो बहुविधास्तैरेव चार्यं भव-
 स्तत्कस्मिन् कृते परिश्रमत रे लोकाः कृतं चेष्टितैः ।
 आशापाशशतोपशान्तिविशदं चेतः समाधीयतां
 कामोत्पत्तिवशात् स्वधामनि यदि श्रद्धेयमस्मद्वचः ॥३९॥

39. Manifold and transitory in nature are the enjoyments and of such is this world made up. So what for would you wander about here, oh men? Cease exerting yourselves (for them); and if you put faith in our word, on its Supreme Foundation (*lit.* abide) concentrate your **mind**,

purified by quelling hope with its hundred meshes, and freed from its liability to create desire.

कामीवृत्तिवन्नात्—(We accept this reading as found in the edition we translate from, but the meaning given of it by the commentator Budhendra we do not here follow. He makes the expression qualify the verb 'concentrate,' explaining **काम** as **चतुराग** or love. His meaning thus becomes: swayed by the development of love or Bhakti)—Literally, (turned) away from the sway (**बन्ध**) of the rise of desires.

Enjoyments are transitory individually and inexhaustible collectively, so we are in a never-ending wild-goose chase which brings in turns stimulation and grief. Desire produces this terrible entanglement and hope keeps it on. Therefore don't exert yourself for these enjoyments but freeing your mind from hope and desire, set it high on its supreme goal. This is the argument.

Another reading seems to be **कामीच्छित्तिवन्ने**, which means—"attainable by the uprooting of desires."

ब्रह्मेन्द्रादिमकरहृणांस्तृणकषायान्ध्र स्थितौ मन्वते

यत्स्वादद्विरसा भवन्ति विभवास्त्रैलोक्यवराण्यादयः ।

भोगः कोऽपि स एक एव परमो नित्योदितो जृम्भते

भो साधो चणभङ्गुरे तदितरे भोगे रतिं मा छयाः ॥४॥

40. There is one Enjoyment and one alone, lasting, immutable and supreme, of which the taste renders tasteless the greatest possessions, such as the sovereignty of the three worlds, and established in which a **Brahma, Indra or the**

gods (*i.e.* their positions) appear like particles of grass. Do not, oh Sadhu, set your heart on any ephemeral enjoyment other than that.

सा रम्या नगरी महान्स नृपतिः सामन्तचक्रं च त-
 त्पार्श्वे तस्य च सा विदग्धपरिषत्तासम्ब्रुबिम्बाननाः ।
 उद्भूतः स च राजपुत्रनिवहस्ते बन्दिमस्ताः कथाः
 सर्वं यस्य वशाद्गतात् स्मृतिपथं कालाय तस्मै नमः ॥४१॥

41. That lovely city, that grand monarch and that circle of feudatory kings at his side, that cabinet of shrewd counsellors of his and those beauties with moon-like faces, that group of wayward princes, those court-minstrels and their songs of praise,—under whose power all this fled away and became objects of memory, to that Kala (time or the principle of change) salutation!

[उद्भूत—Another reading is उद्भिक्त, which means haughty/]

यत्रानेकः क्षिपिदपि गृहे तत्र तिष्ठत्यथैकी
 यत्राप्येकस्तदनु बहुवस्तत्र नैकोऽपि चास्ते ।
 इत्थं नैथे रजनिदिवसौ खोलयन्द्वाविवाचौ
 कालः कस्यो भुवमफलके क्रीडति प्राणिशरैः ॥४२॥

42. Where in some home (or, a square in the case of a checkerboard) there once' were many, there is now one, and where there was one or many successively, there is none at the

end (of the game),—this is the process in which expert Kala plays (his game) on the checker-board of this world with living beings as the pieces to be moved, and casting the two dice of day and night.

आदित्यस्य गतागतैरहरहः संक्षीयते जीवितं
 व्यापारैर्वहुकार्यभारगुरुभिः कालोऽपि न ज्ञायते ।
 हृष्टा जन्मजराविपत्तिमरणं त्रासश्च मोक्षपथते
 पीत्वा मोहमयीं प्रमादमदिरामुष्णभूतं जगत् ॥४३॥

43. Daily, with the rising and setting of the sun, life shortens, and time (*i.e.* its flight) is not felt on account of affairs heavily burdened with manifold activities. Neither is fear produced at beholding birth, death, old age and sufferings. (Alas), the world is become mad by drinking the stupefying wine of delusion.

रात्रिः सैव पुनः स एव दिवसो मत्वा मुधा जन्तवो
 धावन्त्युद्यमिनस्तथैव निश्चतप्रारब्धतत्तत्क्रियाः ।
 व्यापारैः पुनरुक्तभूतविषयैरित्यंविधेनामुना
 संसारेण कर्त्तरिता वयमहो मोहान्न लज्जामहे ॥४४॥

44. Seeing even the same night to be ever following the same day, in vain do creatures run on (their worldly course) perseveringly and busy with various activities set agoing secretly, *i.e.* by individual mental resolves. Alas, through infatuation we do not feel ashamed at being thus

befooled by this *samsara* (life) with occupations in which the same particulars repeat themselves!

[The idea is: How profoundly deluded by desire we live! For never growing old itself, it makes all things look fresh and new, otherwise no worldly pursuit has any real novelty. They are as stale as the uniform appearance of day and night, following each other.]

न ध्यातं पदमीश्वरस्य विधिवत्संसारविच्छिन्त्ये

स्वर्गद्वारकावाटपाटनपटुर्धर्मोऽपि नोपार्जितः ।

नारीपीनपयोधरोरुयुगलं स्वप्नेऽपि नालिङ्गितं

मातुः केवलमेव यौवनवनच्छेदेकुठारा धयम् ॥४५॥

न ध्यातं etc.—The feet of the Lord have not been meditated upon (by me) in due form for the sake of doing away with this *santsara* or worldly bondage. स्वर्गद्वार etc.—Neither has *dharma* (merit through performance of religious duties) been earned, such as is strong to knock open the gates of heaven. मातुः केवलमेव etc.—We have simply proved to be hatchets, as it were, to cut down the garden of our mother's youth, i.e. we have simply made our mother age through giving birth to us. That is the only result we find worthy of mention.

नाभ्यस्ता प्रतिवादिद्वन्द्वमनौ विद्या विनीतोचिता

खड्गुर्गार्भः करिकुम्भपीठदलभैर्नाकं न नीतं ययः ।

कान्ताक्रोमलपल्लवाधररसः पीतो न चन्द्रोदये

तादृशं गतमेव निष्कलमज्ञो गृन्थालये दीपवत् ॥४६॥

नाभ्यस्ता etc.—The proper scholarship for a cultured man, such as enables one to defeat hosts of disputants, has not

been acquired. **शङ्कणैः** etc.—By the point of the sword strong to knock down the capacious temples of elephants, fame has not been carried to the heaven. **तादृष्यं** etc.—Useless has youth passed away like a lamp in a deserted house.

विद्या नाधिगता कलङ्करहिता विसं च नोपार्जितं

शुश्रूषापि समाहितेन मनसा पित्रोर्न संपादिता ।

कालोल्लासलोचनाः प्रियतमाः स्वप्ने ऽपि मालिङ्किताः

कालोऽयं परपिच्छलोलुपतया काकैरिव प्रैर्यते ॥४७॥

विद्या नाधिगता etc.—Knowledge free from defect has not been mastered; **कलङ्करहिता** means 'free from doctrines incapable of proof.' **विसं च** etc.—Riches neither are earned. **शुश्रूषापि** etc.—Services to parents have not been rendered with single-mindedness. **कालोल्लेख** etc.—Like crows, all the time has been passed in greediness for food, *i.e.* maintenance obtainable from others.

[These three stanzas (Nos. 45, 46, 47) strike a rather anomalous note. Here the poet personates a man whose life has been, like the lamp burning in a deserted abode, a thorough failure. Such a man is looking back on his youthful years of unmitigated worthlessness. But are the reflections he is making here typical of those who are at the threshold of true renunciation? By no means are they typical. The poet here simply takes up a particular case of an aspirant after renunciation which may just serve his poetical purposes best. This aspirant has had in his youth no taste of glory either as a pious man, a dutiful son, a scholarly student, a brave warrior or a lover of women. He appears to lament here that none of the fourfold aims of human life (**धर्मः**, religious merit; **वचं**

wealth; काम, fulfilment of desires; a n मोक्ष, n a l salvation) has been pursued by him in the past with any the slightest success. Perhaps he means that that is best calculated to impress on his mind the vanity of all the ends of a householder's life. But this impression of vanity and consequent non-attachment may very well come, and come with perhaps greater completeness to men who had the ability to succeed in life, and such men may not at all look back with any lingering regret on enjoyments they are going to leave behind, whether their harvest had been actually reaped by them or not. There is even some inconsistency in the ring of regret running through these stanzas. But the poet is here more concerned with dramatic effect than psychological precision.]

वयं येभ्यो जातास्त्रिपरिचिता एव खलु ते
 समं येः संतुष्टाः स्मृतिविषयतां तेषुपि गमिताः ।
 इदानीमेते स्मः प्रतिदिवसमासत्रयपतना
 गतास्तु श्यावस्थं सिकतिलानदीतीरतरुभिः ॥४८॥

48. Those from whom we were born, well, they are now on intimate footing with Eternity (long dead); those with whom we were brought up have also become objects of memory. Now (that we have become old) we are approaching nearer to our fall day by day, our condition being comparable to that of trees on the sandy bank of a river.

[चिरपरिचिता—A simpler reading is चिरपरिवृता i]

आयुर्वर्षशतं मृचां परिमितं रात्रौ तदर्धं गतं
 तस्मार्धस्य परस्य चार्धमपरं बालत्ववृद्धत्वयोः ।
 शेषं व्याधिवियोगदुःखसहितं सेवादिभिर्नीयते
 जीवे वारितरङ्गचञ्चलतरे सीस्थं कुतः प्राणिनाम् ॥४८॥

49. The life of man (as ordained) is limited to one hundred years; half of it is spent in night, and out of the other half one half again is passed in childhood and old age; and the rest which has its illness, bereavements and troubles is spent in serving (others). What happiness can there be for mortals in a life (again) which is even more uncertain than the ripples (on the surface) of water ?

क्षणं बालो भूत्वा क्षणमपि युवा कामरसिकः
 क्षणं विसैर्हीनः क्षणमपि च संपूर्णविभवः ।
 जराजीर्णैरङ्गैर्नेट इव वलीमच्छिन्नतनु-
 नैरः संसारान्ते विशति यमघानीयवजिकाम् ॥५०॥

50. Now a child for a while and then a youth of erotic ways, a destitute now for a while and then in abundance, just like an actor, man makes at the end of his role—when diseased in all limbs by age and wrinkled all over the body,—his exit behind the scene that veils the abode of Yama (death).

त्वं राजा वयमप्युपासितगुरुप्रज्ञाभिमानोत्तमाः

ख्यातद्वयं विभवैर्यथासि कवयो दिक्षु प्रतन्वन्ति नः ।

इत्थं मानधनातिदूरमुभयोरप्यावयोरन्तरं

यद्यत्मासु पराङ्मुखोऽसि वयमप्येकान्ततो निःस्पृहाः ॥५१॥

51. Thou art a king,—we too are elevated through self-assurance about our wisdom acquired from our preceptor whom we served. Thou art celebrated through thy possessions,—our fame is spread abroad in all quarters by the learned men. Thus a great difference there is between us both, made by honour and riches. If thou art cold towards us we too are perfectly indifferent towards thee.

[This Sloka is addressed by a *Yati* (one who has renounced the world) to a king. The *Yati* wants to inform the king of the vanity of his possessions, and so is declaring that a *Yati* is greater than the king. For the king is rich in wealth only, but he is rich in wisdom which should command even the respect of a king.]

For मानधनातिदूरं another reading is मानद नातिदूरं which may be rendered—"not much difference, O proud (king)."

अर्थानामौशिषे त्वं वयमपि च गिरामीश्वर्ये यावदर्थं

भूरस्त्वं वादिदर्पव्युपशमनविधावक्ष्यं पाठवं नः ।

शेषन्ते त्वां धनाद्धा मतिमक्षतये मामपि श्रोतुकामा

मय्यप्यास्था न ते चेत्त्वयि मम नितरामिव राजसनास्था ॥५२॥

52. Thou exercisest kingly power over riches, we do the same over words (*i.e.* ideas or

scriptures) in all their senses. Thou art a hero (in battle), while we have never-failing skill in methods of subduing the pride of disputants. It is the rich who serve thee, while, intent on learning (higher truths), men serve us to have all imperfections of mind destroyed. If thou hast no regard for me, well, oh king, I have absolutely none for thee.

ययमिह परितुष्टा वस्त्रसैस्त्वं दुकूलैः

सम इव परितोषो निर्दिशेषो विशेषः ।

स तु भवतु दरिद्री यस्य दृष्ट्या विशाला

मनसि च परितुष्टे कोऽर्थवान्को दरिद्रः ॥५३॥

53. Here we are satisfied with the bark of trees and thou with rich garment; (and yet) our contentment is alike, (so) the distinction makes no difference. Poor indeed is he whose desires are boundless. If the mind be contented, who is rich and who poor?

[One who is satisfied with even what little he possesses is as good as the rich.]

फलमलमशनाय स्वादु पानाय तीर्थं

क्षितिरपि शयनार्थं वाससे वस्त्रसं च ।

नवधनमधुपानभ्रान्तसर्वेन्द्रियाणा-

मविनयमनुमन्तं मोक्षस्यै इज्जनानाम ॥५४॥

54. Fruits for food, tasteful water for drink, bare ground to lie upon, barks of trees for clothing, are sufficient (for us). I cannot bring myself to approve of the misbehaviour of evil men whose senses are all led astray by drinking the wine of newly acquired wealth.

अधीमहि वयं भिक्षामाशावासी वसीमहि ।

शयीमहि महोपृष्ठे कुर्वीमहि किमोष्णैः ॥५५॥

55. Let us eat the food we have begged; let the sky be our clothing; let us lie down on the surface of the earth; what have we to do with the rich?

[आशा—the four quarters.]

न नटा न विटा न गायत्रा

न च सम्भेतरवादबुधवः ।

नृपमीक्षितुमत्र के वयं

स्नानभारानमिता न योषितः ॥५६॥

56. Who are we to go to see a king—not dancers, court-jesters, or singers, nor experts in (learned) disputes with others in a court, nor youthful court mistresses! (That is, we have absolutely no business to go to a king).

[The विट is generally a parasite of a prince.]

विपुलहृदयैरीरितस्त्रमन्त्रजितं पुरा
 विभूतमपरैर्देतं चाग्नैर्विजित्स्त्र द्रवणं यथा ।
 इह हि भुवनान्यन्ये धीरास्तुदंशं भुञ्जते
 कतिपयपुरस्त्रान्ये पंसां क एष मदम्बरः ॥५७॥

57. In ancient times (the kingdom of) this world was created by some large-hearted monarchs; by some was it sustained (*i.e.* ruled) and by others was it conquered and given away like straw. Even now, some heroes enjoy the fourteen divisions of the world. For what then is this feverish pride of men having sovereignty over a few towns only?

[स्तुदंशं भुवनानि—The fourteen divisions of the world, that is, the entire created universe.]

अभुक्तायां यस्यां क्षणमपि न जातं कृपशतै-
 भुवस्त्रास्या लामि क इव बहुमानः क्षितिभृताम् ।
 तदंशस्त्राग्न्यंशे तदवयवलोशेऽपि पतयो
 विषादे कर्तव्ये विदधति जडाः प्रत्युत सुदम् ॥५८॥

58. What high dignity, alas, is there for kings in gaining that earth which has never for a moment been left unenjoyed by hundreds of rulers! The stupid owners of even a shred of the limb of a fraction of its fraction (*i.e.* of the most minute particle) feel delighted, whereas, on the contrary, they ought to grieve!

ऋत्पिण्डो जलरेखया वलयितः सर्वोऽप्ययं नन्वणुः
 स्त्रांशीकृत्य तमेव संगरशतै रात्रां गत्वा भुञ्जते ।
 ते दक्षुर्ददतोऽथवा किमपरं क्षुद्रा दरिद्रा धृशं
 धिग्धित्तान्पुरुषाधमान्धनकषान् वाञ्छन्ति
 तेभ्योऽपि ये ॥५८॥

59. It (the earth) is but a lump of clay circled by a ring of water! Even the whole of it is but a particle. Hosts of kings, having partitioned it after fighting hundreds of battles, enjoy it. These very poor insignificant persons may or do give. Nothing is strange for them. But downright shame on those mean fellows who would beg bits of coin from them even!

[May or do give—to indulge in a bit of self-gratification.]

स जातः कोऽप्यासीन्मदनरिपुणा मुर्ध्नि धवलं
 कपालं यस्योच्चैर्विनिहितमलंकारविधये ।
 नृभिः प्राणत्राणप्रवणमतिभिः कौञ्चिद्धुना
 नमन्निः कः पुंसामयमतुलदर्पञ्चरभरः ॥६०॥

60. That man is indeed born (truly great) whose white skull (after death) is placed by (Shiva) the enemy of Madana (Cupid) high on the head as an ornament; (and) what is (worth) this rising fever of exceeding pride in men, who are nowadays adored by some people with minds intent on the preservation of their lives!

[The great Shiva is called Kapali, Kapala meaning "skull"; the popular belief is that He puts on His head the skull of a hero whose wonderful life lived on earth merits this distinction.

परीक्षां चेतांसि प्रतिदिवसमाराध्य बहुधा

प्रसादं किं नेतुं विशसि हृदय क्लेशकलितम् ।

प्रसन्ने स्वयन्तः स्वयमुदितचिन्तामणिगणो

विविक्तः संकल्पः किमभिलषितं पुष्यति न ते ॥६१॥

61. Why, oh heart, dost thou set thyself on winning good graces, so hard to secure, by daily propitiating other men's minds in various ways? When, being serene inwardly and free from society, thou hast gems of thought rising up of themselves (*i.e.* when desires do not induce your thinking), what objects mere wish (even) would not bring to thee?

[The idea would come out more clearly, if we read, as many have done, क्लेशकलिते and चिन्तामणिगुणः; the first expression would then mean 'a (chaotic) mass of troubles,' instead of 'hard to secure,' and the verb विशसि would have its primary sense of 'entering into.' स्वयमुदितचिन्तामणिगुण would then mean, 'having the virtue of a philosopher's stone developed of itself in thee,'—*i.e.*, one of the eight Yogic powers, 'प्राप्तिः'। विविक्तः we prefer to render as 'free from the company of others,'—a state opposed to what is implied when we have to depend on others for gratifying **our** desires.]

परिव्रमसि किं मुधा क्वचन चित्त विव्राव्यतां
 स्वयं भवति यद्यथा भवति तत्तथा नाव्यथा ।
 अतीतमननुस्मरन्नपि च भाव्यसंकल्पय-
 न्नतर्कितसमागमाननुभवामि भोगानहम् ॥६२॥

62. Why dost thou, my mind, wander about in vain? Best (thyself) somewhere. Whatever happens in a particular way, happens so by itself, and not otherwise. So not thinking over the past, nor resolving about the future, I realize enjoyments that come without engaging my thoughts.

एतस्माद्दिरमेन्द्रियार्थमङ्गनादायासकादाश्रय
 श्रेयोमार्गमशेषदुःखशमनव्यापारदशं क्षणात् ।
 स्वात्मीभावमुपैहि संत्यज निजां क्लोसल्लोलां गतिं
 मा भूयो भज भङ्गुरां भवरतिं चेतः प्रसीदाधुना ॥६३॥

63. Desist, oh heart, from the troublous labyrinth of sense-objects; take that path of (highest) good which is capable of bringing about in a moment the destruction of endless troubles; get thee to the state of thy Atman; give up thy stream-like agitated flux; be calm now and never again seek transient worldly attachments

मोहं मार्जय तामुपार्जय रतिं चन्द्रार्धघूडामशौ
 चेतः स्वर्गतरंगिणीतटभुवामासङ्गमङ्गीकुव ।
 को वा वीचिषु बुद्बुदेषु च तडिल्लेखासु च शीषु च
 व्यालार्धेषु च पद्मिषु च सुहृदनेषु च प्रत्ययः ॥६४॥

64. Clear off delusion and earn devotion to Him whose crown is begemmed with the crescent. Oh heart, accept attachment to some spot on the banks of the celestial river (Ganges). What reliability is there on waves or bubbles, flashes of lightning or (smiles of) fortune, in tongues of flame, serpents or hosts of friends?

चेतश्चित्तय मा रमां सकृदिमामस्थायिनीमास्थया
 भूपालभ्रुकुटीविहरणव्यापारपस्थाङ्गनाम् ।
 कन्याकञ्च किनः प्रविश्य भवनद्वाराणि वाराणसी-
 रथ्यापत्तिषु पाञ्चिपात्रपतितां भिक्षामपेक्षामहे ॥६५॥

65. Oh heart, never for a while earnestly think of the frail goddess of fortune, whose business is to sell herself away while moving in her haunt, namely, the wrinkle of a king's brow (*i.e.* the bargain is struck by the smile or the frown of kings). Let us clothe ourselves in ragged garments and entering the doors of houses in the streets of Benares wait for the alms to be placed in the receptacle of our hands.

अथे गीतं सरसकवयः पार्श्वयोर्दक्षिणात्थाः
 पञ्चाक्षीक्षावलयरचितं धामरथाद्विज्ञानाम् ।
 यथास्त्वेवं कुरु भवरसास्वादाने सम्पटखं
 नो चेत्चेतः प्रविश्य सहसा निर्विकल्पे समाधौ ॥६६॥

66. If there are songs (going, on) before you, sweet (skilful) poets from the South by

your side and the tinkling of **the moving bracelets** of female waiters with waving *chowries* in their hands, then lavishly attach thyself to **the** enjoyment of worldly happiness. If **otherwise**, oh my heart, then plunge into the absolute type of meditation.

.निर्विकल्प समाधि—The deepest concentration losing all separate consciousness of the knower, the known and the knowing. चामर is the bushy tail of the yak used as a fan, being one of the insignia of royalty.

[The argument in this Sloka is that if you can find only enjoyment everywhere, you may enjoy, but really such enjoyment cannot be found in this world of misery. All worldly pleasures are transient and limited. For, in the next Sloka we find that the author is preaching the uselessness of the fulfilment of worldly desires.]

प्राप्ताः श्रियः सकलकामदुष्वास्ततः किं

व्यस्तं पदं शिरसि विद्धिषतां ततः किम् ।

संपादिताः प्रणयिनो विभवैस्ततः किं

कल्पस्थितास्तनुभृतां तनवस्ततः किम् ॥६७॥

67. Though embodied beings obtain that prosperity from which all desires are milked, what then? What if their feet be placed on the heads of their enemies? Or what if their wealth brings friends, or if their bodies endure till the end of the creative cycle?

भक्तिर्भवे मरणजन्मभयं हृदिस्थं

श्रेही न बन्धु न मन्थजा विकाराः ।

संसर्गदोषरहिता विजना वनान्ता

वैराग्यमस्ति किमितः परमर्थनीयम् ॥६८॥

68. When there is devotion for Shiva, as **also** fear of birth and death in the heart, no attachment for family, no excitement of sexual passions,—when there is the solitude of forest depths unsullied by the company (of worldly men), and there is renunciation,—what better, then, is to be wished for?

तस्मादनन्तमजरं परमं विकासि

तद्ब्रह्म चिन्तय किमेभिरसहिकल्पैः ।

यस्यानुषङ्गिण इमे भुवनाधिपत्य-

भोगादयः क्लृप्तलोकमता भवन्ति ॥६९॥

69. What avails all this agitating over the unreal? Meditate, therefore, on that supreme, infinite, ageless, effulgent Brahman, in the light of which all such enjoyments as the sovereignty of the world appear as the desires of pitiable men!

पातालमाविशसि यासि नभो विलस्य

दिङ्मण्डलं भ्रमसि मानस चापलेन ।

भ्रान्त्यापि जातु विमलं कथमात्मनीनं

न ब्रह्म संस्मरसि निर्वृतिमेषि येन ॥७०॥

70. Being thus agitated, oh **mind**, thou (now) deseendest into the nether regions, (**now**)

soarest up beyond the skies, **and wanderest all** around the four quarters. Why, even by mistake, thou dost not once concentrate on **that** Brahman, of the nature of self and bereft of **all** imperfections, whereby you may attain supreme bliss!

[**आत्मनीनं** means "belonging to self," as the real state of self is Brahman. The other reading **आत्मनीन** would mean, "submerged in self," being its substance or reality.]

किं वेदैः स्मृतिभिः पुराणपठनैः शास्त्रैर्महाविस्तरैः

स्वर्गग्रामकुटीनिवासफलदैः कर्मक्रियाविभ्रमैः ।

सुखीकं भवदुःखभाररचनाविध्वंसकालानलं

स्वात्मानन्दपदप्रवेशकलनं शेषैर्विनिगृह्यतिभिः ॥७१॥

71. What are worth the Vedas, the Smritis, the readings from Puranas, the vast Shastras, or the mazes of ceremonials, which give us, as their fruits, a resting-place in heaven, (which is, as it were,) a village (interspersed) with huts! All else is but the bargaining of traders except that one way which admits one into the state of supreme bliss in one's Self, and which is like the (final) destructive fire to consume the evolving mass of worldly miseries.

[The Shastras, by which are meant here Logic, Grammar, etc., and the six systems of philosophy, are said to be vast because of the amplitude of comment, illustration and argument with which their doctrines have been developed.]

यतो भिदः श्रीमान्निपतति युगान्ताग्निवलितः

समुद्राः शुचन्ति प्रचुरमकरपाहनिलयाः ।

धरा गच्छत्यन्तं धरन्धिधरपादैरपि धृता

शरीरं वा वार्तां करिकलभकर्णाग्रचपले ॥६२॥

72. Seeing that, when set all over with the fires of cyclic destruction the stately mountain Meru topples down, the seas which are the abode of numerous sharks and aquatic animals are dried up, and the earth (itself) comes to an end, though held firm by the feet of mountains, what to speak of this body as unsteady as the tip of the ear of a young elephant!

—According to Hindu mythology the mountains
[धरन्धिधर-

are regarded as the supporters of the earth.

युगान्ताग्नि —The cosmic conflagration at the end of a
cycle¹

गात्रं संकुचितं गतिविंगलिता भ्रष्टा च दन्तावलि-

दृष्टिर्नश्यति वर्धते दधिरता वक्त्रं च सालायते ।

वाक्यं नाद्रियते च दान्धवजनो भार्या न शुश्रूषते

इह कष्टं पुद्बलस्य जीर्णवयसः पुत्रीऽप्यभिद्रायते ॥७३॥

73. (In old age) the body becomes shrivelled, the gait becomes unsteady, the teeth fall out, the eye-sight is lost, deafness increases, the mouth slavers, relatives do not value (one's)' words, the wife does not nurse,—and even the son turns hostile;—oh the misery of a man of worn-out age!

वर्षे सितं भ्रुविति वीक्ष्य शिरोरुहाणां
 स्थानं अरापरिभवस्य तदा पुमांसम् ।
 आरोपितास्त्रिशतकं परिहृत्य यान्ति
 चण्डालकूपमिव दूरतरं तरुस्थः ॥७४॥

74. Seeing the grey hairs on the head of a man, emblematic of discomfiture by old age, youthful women at once fly away from him, as if from a Chandala's (the untouchable in caste) well whereon is placed a structure of bones!

[आरोपितास्त्रिशतकं—May be taken to qualify srta or कूपम्. If it be taken to qualify the former, it would mean: this framework of bones (meaning the old man).

It was a custom in former times with the Chandalas to line their well with bones for ornamentation.]

यावत्स्वस्वमिदं शरीरमरुजं यावज्जरा दूरतो
 यावच्चन्द्रियशक्तिरप्रतिहता यावत्क्षयो नायुषः ।
 आत्मश्रेयसि तावदेव विदुषा कार्यः प्रयत्नो महा-
 न्मंदीसे भवने तु कूपखननं प्रत्युद्यमः कीदृशः ॥७५॥

75. As long as this body is free from disease and decrepitude, as long as senility is far off, as long as the powers of the senses are unaffected and life is not decaying, so long, wise persons should put forth mighty exertions for the sake of their supreme good, for when the house is on fire what avails setting about digging a well (for water) ?

तपस्वन्तः सन्तः किमचिन्निवन्तामः सुरनदीं
 शुषोदारान्दारानुत परिचरामः सविनयम् ।
 पिबामः शास्त्रौघानुत विविधकाव्यामृतगसा-
 न् विद्मः किं कुर्मः कतिपयनिमेषायुषि जने ॥७६॥

76. Shall we live by the celestial river practising austerities, or shall we amiably serve (our) wives graced by virtues; shall we drink of the currents of scriptural literature, or of the nectar of diverse poetical literature? Man having the longevity of a few twinklings of the eye, we do not know which (of these) to undertake!

दुराराध्याश्चामी सुरगचक्षचित्ताः क्षितिभूजो
 वयं च स्थूलेच्छाः समहति फले ब्रह्मनसः ।
 जरा देहं मृत्युर्हरति दयितं जीवितमिदं
 सखे नान्यच्छ्रेयो जगति विदुषोऽन्यत्र तपसः ॥७७॥

77. These rulers of the world have minds restless like a horse and (therefore) difficult to please, while we are ambitious with minds pitched on vast gain; age steals away **bodily** strength and death cuts short this dear **life**. **Ah!** friend, nothing is good for the wise in this world excepting the practice of austerities!

माने क्षायिनि खण्डिते च वसुनि व्यर्थे प्रयातेऽर्घिनि
 क्षीणे बन्धुधने गते परिजने मष्टे शनैर्धौवने ।

युक्तं केवलमेतदेव सुधियां यज्जह्नु कन्यापयः-

पूतप्रावगिरीन्द्रकन्दरतटीकुण्डो निवासः क्षपित् ॥७८॥

78. When honour has faded, wealth has become ruined, those who sue for favours have departed in disappointment, friends have dwindled away, retainers have left and youth has gradually decayed, there remains only one thing proper for the wise—residence somewhere in a grove on the side of a valley of the Himalayas whose rocks are purified by the waters of the Ganges.

[जह्नु कन्या—The Ganges is so called on account of the myth that Rishi Jahnu drank it up and then disgorged it through his ear or thigh, when in its course towards the Bay of Bengal after its descent from the heavens it overflowed the sacrificial platform of the Rishi. Examination of the traditional place where the Rishi is supposed to have lived in ancient times, suggests the likelihood of the course of the river being obstructed by an extensive eminence with pervious soil and of its delayed emergence on the other side.]

रम्याखन्द्रमरीचयस्तृणवती रम्या वनान्तस्थली

रम्यं साधुसमागमागतसुखं काव्येषु रम्याः कथाः ।

कीपोपाहितबाष्पविन्दुतरलं रम्यं प्रियाया सुखं

सर्वं रम्यमनित्यतामुपगते चित्ते न किञ्चित्पुनः ॥७९॥

79. Delightful are the rays of the moon, delightful the grassy plots in the outskirts of the forest, delightful are the pleasure of wise men's

society, delightful the narratives in poetical literature and delightful the face of the beloved swimming in the tear-drops of (feigned) anger. Everything is charming, but nothing is so when the mind is possessed by the evanescence of things.

रम्यं हर्म्यतलं न किं वसतये श्रब्धं न गीयादिकं
 किं वा प्राणसमासमागमसुखं नैवाधिकप्रीतये ।
 किंतु भ्रान्तपतङ्गपक्षपवनव्यालोलदीपाङ्कुर-
 ष्टुयाश्चलमाकलय्य सकलं सन्तो वनात्सं गताः ॥८०॥

80. Is not a palace pleasant to dwell in? Is not music with its accompaniments agreeable to listen to? Is not the society of women, dear as life itself, very pleasing? Yet, wise men have gone away to the forest, regarding these things as unstable as the shadow of a lamp's flame flickering through the puff of the wings of a deluded moth.

[शान्त also has the meaning of 'hovering.']

आसंसारान्निभुवनमिदं चिन्वतां तात तादृ-
 ष्टुनैवास्माकं नयनपदवीं श्रौत्स्वमार्गं गतो वा ।
 योऽयं धत्ते विषयकरिणीगाढगूढाभिमान-
 शीबस्वान्तःकरचकरिणः संयमानायलोलाम् ॥८१॥

81. Oh dear! in our quest through the three worlds from the very beginning of their creation, none such has come within sight or

hearing, that can play the part of a **controlling trap** for the elephant of **his mind when maddened** by the mysterious, **deep-rooted infatuation** for the female elephant of sense-object.

[**शानास** is the elephant-trap. Another reading is **शानान** which means 'a tying post for an elephant.' **शौरस**—'of the maddened.']

यदेतत्स्वच्छन्दं विहरणमकापंशमशनं

सहायैः संवासः श्रुतसुपशमैकव्रतफलम् ।

मनो मन्दस्वन्दं बहिरपि चिरस्यापि विमृश-

न्न ज्ञाने कस्यैषा परित्यक्तिरुदारस्य तपसः ॥२२॥

82. This freedom to wander about, this food to which no meanness attaches, the company of holy men, the cultivation of Vedic wisdom, of which (unlike other vows) the only fruit is spiritual peace, the mind also restrained in its movements towards external things,—to such a consummation, I know not after life-long reflection, what noble austerities may lead!

[**'उपशम'** is the cessation of the illusions, and so of the worries, of the world. This is said to be the only fruit borne by the pursuit of this vow, namely, **श्रुत** or study of Vedic wisdom, other vows being ordained to bear fruits in the form of worldly prosperity.]

जीर्णा एव मनोरथाश्च हृदये यातं च तथौवमं

हृन्ताङ्गेषु गुणाश्च वन्द्यफलतां याता गुणश्चैर्विना ।

किं युक्तं सङ्घसाभ्युपैति बलवाग्कालः क्षतात्मोऽक्षमौ
 हा ह्यार्तं मदनात्कालाङ्घ्रियुगलं सुजास्ति नान्या गतिः ॥८३॥

83. Desires have worn off in our heart. Alas! youth has also passed away from the body. The virtues have proved barren for want of appreciative admirers. The powerful, all-destroying, unrelenting Death is fast hastening in! What is to be done? Ah me! I see there is no other refuge left except the feet of the Destroyer of Cupid.

[मदनात्क—Shiva is so called in allusion to His having turned the god Cupid to ashes on the eve of His marriage with Gauri.]

महेश्वरे वा जगतामघीश्वरे
 जनार्दने वा जगदन्तरात्मनि ।
 न वस्तुभेदप्रतिपत्तिरस्ति मे
 तथापि भक्तिस्वरूपेन्दुशेखरे ॥८४॥

84. I make no difference in substance between Shiva, the Lord of the universe and Vishnu, the inmost Self of the universe. But still my devotion is (attached) to the One in whose crest there is the crescent moon.

[This Sloka has been brought forward by the poet, as a doubt may arise in the mind from the preceding Sloka where the poet says that Shiva is the only Lord to take our refuge in. Here the poet says that really there is no difference between Shiva or Vishnu. But he is by nature

attached to Shiva. This is what is called *Ishto-nishtha*, or the devotion to one's own ideal.

The word Janardana has been variously derived, the verb **जर्ह** meaning both 'destroying' and 'protecting.' If the former meaning be taken, then the word would mean 'slayer of the Janas' (some demons living in the sea.)

जगदन्तरात्मनि—This word has been variously interpreted: (1) 'the inmost Self of the universe,' (2) 'One who is the knower of all inner things in the universe,' (3) 'One who is the Self of all in the universe,' or it may mean, (4) 'in whose Self is the whole universe.']

**स्फुरत्स्फारण्योत्स्नाधवलिततले क्षापि पुलिने
सुखासौनाः शान्तध्वनिषु रजनीषु द्युसरितः
भवाभोगोहिम्नाः शिव शिव शिवेत्युच्चवचसः
कदा यास्वामोऽन्तर्गतवङ्कुलबाष्पाकुलदशाम् ॥८५॥**

85. Sitting in peaceful posture, during nights when all sounds are stilled into silence, somewhere on the banks of the heavenly river which shine with the white glow of the bright-diffused moonlight, and fearful of the miseries of birth and death, crying aloud "Shiva, Shiva, Shiva," ah! when shall we attain that ecstasy which is characterized by copious tears of joy held in internal control!

[The last line reads also differently—**कदा स्वामन्दोद्धतवङ्कुलबाष्पाकुलदशाम्**; "When shall we have our eyes filled with copious tears arising out of joy?"]

वितौर्षो सर्वस्वे तद्वचकवचापूर्वहृदयाः

स्मरन्तः संसारे विगुणपरिणामां विधिगतित्म् ।

वयं पुष्कारक्षी परिचतशरद्वन्द्वकिरणा-

स्त्रियामा जेष्यामी हरशरणचिन्तकशरणाः ॥८६॥

86. Giving away all possessions, with a heart filled with tender compassion, remembering the course of Destiny which ends so ruefully in this world and, as the only refuge for us, meditating on the feet of Hara (i.e. Shiva), oh! we shall spend, in the holy forest, nights aglow with the beams of the full autumnal moon.

कदा वाराणस्यामभरतटिनौरोधसि वस-

म्बसामः कौपीनं शिरसि निदधानोऽञ्जलिपुटम् ।

अये गौरीनाथ त्रिपुरहर शम्भो त्रिनयन

प्रसीदति क्रोशन्निमिषमिव जेष्यामि दिवसान् ॥८७॥

87. When shall I pass the days like a moment, residing on the banks of the celestial river in Benares, clad in *kaupina* (a strip of cloth) and with folded hands raised to the forehead, crying out—" Oh Lord of Gauri, the Slayer of Tripura, the Giver of all good, the Three-eyed, have mercy!"

आत्वा गाङ्गैः पयोभिः शुचिकुसुमफलैरर्चयित्वा विभो त्वां

ध्येये ध्यानं निवेश्य चित्तधरकुहरधावपर्यङ्गमूले ।

आत्मारामः फलाश्रीं गुरुवचनरतस्त्वत्प्रसादात्स्मरारे

दुःखं मोक्षं कदाहं समकरचरषे पंसि वैवाससुखम् ॥८८॥

88. Having bathed in the waters of the Ganges and worshipped Thee, oh Lord, with unblemished fruits and flowers and having concentrated my mind, by my stony bed within the mountain cave, on the object of my meditation,—blissful in the Self alone, living on fruits, and devoted to the Guru's words—when shall I, oh Thou Enemy of Cupid, through Thy grace become released from the grief which has arisen from my serving the man of prosperity?

[समकरचरणे—'With the sign of a shark in the feet,'—said to be a sign of uncommon prosperity according to the science of divination by bodily signs.]

एकाकी निःस्पृहः शान्तः पाणिपात्रो दिग्म्बरः ।
कदा शंभो भविष्यामि कर्मनिर्मूलनक्षमः ॥८८॥

89. Oh Shiva, when shall I, living alone, free from desires, peaceful in mind, with only the hand to eat from and the four quarters for garment (i.e. naked), be able to root out all Karma?

पाणिं पात्रयतां निसर्गयुक्तिना भैक्षेण संतुष्टतां
यत्र क्षापि निषीदतां बहुदुष्टं विच्छेदं मुहुः पश्यताम् ।
अस्थायीऽपि तनोरखण्डपरमानन्दावबोधस्त्वशा-
मध्वा कोऽपि शिवप्रसादसुलभः संपश्यते योगिनाम् ॥८९॥

90. Those who have only their hand to eat from, who are contented with begged food, pure

by itself, who repose themselves anywhere (i.e. require no house or bed), who constantly regard the universe like almost a blade of grass, who even before giving up the body experience the uninterrupted Supreme Bliss,—for such Yogis, indeed, the path which is easy of access by Shiva's grace becomes attainable. (The path, that is to say, of Moksha or supreme liberation)

कौपीनं शतखण्डजर्जरतरं कन्वा पुनस्ताह्वयी

नैश्चिन्तं निरपेक्षमैश्वर्यमशनं निद्रा श्लथाने वने ।

स्नातन्त्रये निरङ्गं विहरणं स्वान्तं प्रशान्तं सदा

स्वैर्यं योगमहोत्सवेऽपि च यदि त्रैलोक्यराज्येन किम् ॥८१॥

91. If there is a *kaupina* (even) worn out and shredded a hundred times and a wrapper also of the same condition, if one is free from all disquieting thought, if food there is, obtained unconditionally from begging, and sleep on a cremation ground or in the forest, if one wanders alone without any let or hindrance, if the mind is always calm, and if one is steadfast in the festive joy of Yoga, what is then worth the rulership of the three worlds?

ब्रह्माण्डं मण्डलीनाम् किं लोभाय मनस्विनः ।

शफरीस्फुरितेनाम्बिः क्षुब्धो न क्षुब्ध जायते ॥८२॥

92. Can this universe which is but a mere reflection, engender greed in wise men? The

ocean surely does not become agitated by the movement of a little fish,

[Just as a fish cannot set up a swaying of the ocean, so this universe, a mere image in Pure Consciousness, cannot move the wise men who identify themselves with it, to any idea of covetousness. मण्डली may simply mean 'an orb,' which being a *limited* thing is of little count to the wise man.]

मातर्लक्ष्मि भजस्व क्वचिदपरं मत्काङ्क्षिणो मास्य भू-

भोगेषु सृष्ट्यालवस्तव वशे का निःसृष्ट्यासामसि ।

सद्यःस्यूतपलाशपत्रपुटिकापात्रे पवित्रीकृतै-

र्भिर्चावसुभिरिव संप्रति वयं वृत्तिं समीहामहे ॥८३॥

93. O mother Lakshmi (Goddess of wealth), serve (thou) someone else, do not be longing for me. Those who desire enjoyment are subject to thee, but what art thou to us who are free from desires? Now we wish to live upon food articles obtained from begging and placed, (conformably to its) being sanctified, in a receptacle of Palasa leaves pieced together on the spot.

[These Palasa vessels are enjoined in the Smritis as purifying the food kept in them.]

मूर्हायथा पृथ्वी विपुलसुपधानं भुजकता

दितानं चाक्षायं व्यजनमनुकूलोऽयमनिसः ।

अरण्ये दीपो विरतिवनितासङ्गमुदितः

सुखी शान्तः शिते सुनिरतनुभूतिर्नृप इव ॥८४॥

94. The earth is his high bed, the arms his ample pillow, the sky is his canopy, the genial breeze his fan, the autumnal moon is his lamp, and rejoicing in the company of abnegation as his wife, the sage lies down happily and peacefully, like a monarch of undiminished glory.

भिष्णाशौ जनमध्यसङ्गरहितः स्वायत्तचेष्टः सदा
 शानादानविरक्तमार्गनिरतः कश्चित्तपस्वी स्थितः ।
 रथ्याकौर्णविशीर्णजीर्णवसनः संग्राहकन्वासनो
 निर्मानो निरङ्कतिः शमसुखाभोगैकबहस्यहः ॥८५॥

95. There lives the real ascetic who feeds himself on alms, unattached to the society of men, always free in his efforts (*i.e.* without obligation or restraint from outside) and pursuing a path of indifference as regards what to give up or what to take; his worn out garment is made up of rags cast away in the streets, and his seat is a blanket received by chance; he is devoid of pride and egoism and he is concerned only in enjoying the happiness arising from the control of mind.

चण्डालः किमयं द्विजातिरथवा शूद्रोऽथ किं तापसः
 किं वा तस्यविवेकपेशलमतियोगीश्वरः कोऽपि किम् ।
 इत्युत्पन्नविकल्पमुखरैराभाष्यमाथा जनै-
 नं क्रुद्धाः पथि नैव तुष्टमनसो यान्ति स्वयं योगिनः ॥८६॥

96. When accosted by people who loquaciously express doubt and surmise, such as "Is

he a Chandala, or a **twice-born one**, or a **Sudra**, or an ascetic, or perhaps some **supreme Yogi** with his mind full of the discrimination of Reality," the Yogis themselves go **their way** neither pleased nor displeased in **mind**.

[The Chandala is accursed beyond the pale of the four castes, while the Sudra belongs to the fourth caste. The Brahman, Kshatriya and Vaishya form the three twice-born castes.]

द्विसागुन्धमयलक्ष्म्यमशनं धात्रा मरुत्कल्पितं

व्यालानां पशवस्त्रणाङ्गु रभुजस्तुष्टाः स्थलीयायिनः

संसाराखर्वलक्ष्म्यमधियां वृत्तिः कृता सा नृणां

तामन्वेषयतां प्रयान्ति सततं सर्वे समाप्तिं गुप्ताः ॥८७॥

97. (If) for serpents (even) air has been provided by the Creator as food obtainable without killing or toiling; (if) beasts are contented with feeding on grass-sprouts and lying on ground; for men (also) with intelligence strong enough to lead across the ocean of transmigratory existence, some such livelihood has been created; and those who seek this have all their *gunas* invariably brought to their final dissolution.

[When the *gunas*—*sattva*, *rajas* and *tamos*—are finally reduced to the inactivity of equipoise, the Yogin reaches beyond Maya.

The last line may also be interpreted **differently**—" But in rummaging for it all one's v an end."]

सङ्गादीरे शिबुनिरिग्रियावचपद्मासनस्य

ब्रह्मध्यानाभ्यसनविधिना योगनिद्रां गतस्य ।

किं तैर्भावं मम सुदिवसेर्यत्र ते निर्विग्रहाः

कञ्चूयन्ते वरठहरिषाः स्वाङ्गमङ्गे मदीये ॥८८॥

98. Will those happy days come to me when on the bank of the Ganges, sitting in the lotus-posture on a piece of stone in the Himalayas, I shall fall into the *yoga-nidra* (i.e. lose all consciousness in Samadhi or perfect concentration) resulting from a regular practice of the contemplation of Brahman, and when old antelope having nothing to fear, will rub their limbs against my body!

[पद्मासनं—lit. lotus-seat; sitting cross-legged so that the soles of the feet protrude above along the thighs.]

पाणिः पात्रं पवित्रं भ्रमणपरिगतं भैक्षमच्युतमन्नं

विस्तीर्णं वस्त्रमाशादशकमचपलं तल्पमस्रल्पसुवीं ।

देवां निःसङ्गताङ्गीकरणपरिचतस्वात्तसंतोषिचस्ते

धन्याः संन्यस्तदैव्यव्यतिकारनिकराः कर्म निर्मूलयन्ति ॥८९॥

99. With the hand serving as sacred cup, with begged food that comes through wandering and never runs short, with the ten quarters as their ample garment and the earth as a fixed, spacious bed,—blessed are they who, having forsaken the manifold worldly associations which an attitude of want breeds, and self-contented

With a heart fully matured through their acceptance of absolute seclusion, root out all Karma (i.e. the complex of causes and effects which grows on as action and desire in life follow each other).

[देव्यतिहरणिकराः we prefer to take as the many forms of contact with the world which result from the poverty of an attitude of seeking after worldly objects.]

भ्रातर्मेदिनि तात मादत सखे तेजः सुबन्धो जल

भ्रातर्धीम निबध एव भवतामन्धः प्रणामाक्षलिः ।

सुभक्तवशोपजातसुखतस्कारस्फुरन्निर्मल-

ज्ञानापास्तसमस्तमोहमहिमा लीये परब्रह्मणि ॥१००॥

100. Oh Earth, my mother! Oh Wind, my father! Oh Fire, my friend! Oh Water, my good relative! Oh Sky, my brother! here is my last salutation to you with clasped hands! Having cast away Infatuation with its wonderful power, by means of an amplitude of pure knowledge resplendent with merits developed through my association with you all, I now merge in the Supreme Brahman.

[The terms of familiarity and endearment used of the five elements are appropriate in view of the final point of blissful parting to which the Yogin has been carried through those subtle Tattvas or essences of the five elements which characterize intermediate stages of Yogic practice.]

इति वैराग्यतर्कं संपूर्णम् ।

