

श्रीभर्तृहरियोगीन्द्रविरचितासुभाषितत्रिशती

THREE HUNDRED VERSES OF GOOD SAYINGS

of

SHREE BHARTRHARI YOGEENDRA

PART THREE

वैराग्यशतकम्

VERSES ON DISPASSION

Translation and Explanation

by

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INTRODUCTION

Herein is presented the Vairaagya Shataka from the collection of three hundred verses composed by the great scholar Bhartrhari. The collection is known as the 'Trishataka' comprising of three sections- Neeti (Ethics), Shringaara (Erotic sentiment) and Vairaagya (Dispassion).

Bhartrhari is also the author of 'VaakyaPadeeya', a foundational text on 'Sphota theory' (the meaning bursts forth in the listener as the language is uttered) of Sanskrit grammar.

This section contains hundred verses on 'Dispassion' or 'Vairaagya'.

Salutations to the noble Sage!

This work of translation is an offering at his feet!

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श्री भर्तृहरिविरचितवैराग्यशतकम्

VAIRAAGYASHATAKA COMPOSED BY SHREE BHARTRHARI

[HUNDRED VERSES ON DISPASSION]

अथ मङ्गलं

(1)

SALUTATION TO SHIVA, THE FORM OF DISPASSION

The poet begins the work auspiciously by lighting a lamp; the lamp of Knowledge named Shiva and offers his salutations to the Great Lord, the 'Supreme form of Dispassion'.

चूडोत्तंसितचन्द्रचारुकलिकाचञ्चच्छिखाभास्वरो
लीलादग्धविलोककामशलभः श्रेयोदशाग्रे स्फुरन् ।
अन्तःस्फूर्जदपारमोहतिमिरप्राग्भारमुच्छाटयन्
चेतः सद्मनि योगिनां विजयते ज्ञानप्रदीपो हरः ॥१॥

*Hara (one who removes ignorance), the 'Light of Knowledge'
shines in the 'mind-abode' of Yogis.*

The characteristics of a lamp are -

The tip of the flame will be flickering by the movement of the air.

Some moths will fly around it and get burnt by its flame.

The flame actually does no effort to destroy the moth. It just flickers naturally and the moth gets burnt by itself.

The lamp is considered auspicious and usually placed in the frontal areas in auspicious occasions.

Wherever the lamp is paced, even the densest darkness vanishes into nothing.

The lamp is usually kept in a closed place safe and hidden.

The poet compares Shiva to a lamp. Similar characteristics as that of a lamp are attributed to Shiva also.

Shiva is not an ordinary lamp; he is HARA the remover of the darkness called ignorance, because he is the lamp of Knowledge.

His head is adorned by the moon. The rays which emanate from this pretty crescent appear like blooming bud (because of the crescent shape); shimmer slightly as they pass through the unkempt locks of the Lord.

Some moth named Manmatha came too close to it and burnt off by himself.
 All desires get burnt for one who abides in the dispassionate form of Shiva.
 In all the Sacrifices and worships, Shiva is offered the first worship and honored.
 Wherever he is remembered, the dense ignorance of many births instantly gets thrown off.
 He resides in the silent hearts of the Yogis always.

*Hara (one who removes ignorance), the 'Light of Knowledge',
 shines in the 'mind-abode' of Yogis.*

*His crest shines radiant
 with the pretty rays of the crescent moon decorating the head,
 shimmering like the freshly blooming bud.*

*The moth named 'Passion' (Manmatha) was burnt with ease,
 just by a very slight movement (of his moon-flame).*

He shines foremost in all auspicious occasions.

*He throws afar
 the dense collection of darkness (ignorance) that is within.*

अथ तृष्णादूषणं [BLAMING 'PLEASURE-THIRST']

(2)

The first thing to be got rid of in the pursuit of dispassion is 'Trshnaa'; the never satiable wants in a man. This 'Thirst for the pleasures of the world' namely the lady 'Trshnaa', like an evil witch has got hold of me, the poet laments. Slaving under her he had to suffer much, to gain some meager wealth to fulfill his wants. He had to wander in many countries journeying through forest lands and hilly terrains; serve miserly rich men; suffer humiliations untold; even engage in deceitful acts. Yet his desires were always on the increase and never could he attain any peace of mind.

भ्रान्तं देशमनेकदुर्गविषमं प्राप्तं न किञ्चित्फलं
त्यक्त्वा जातिकुलाभिमानमुचितं सेवा कृता निष्फला ।
भुक्तं मानविवर्जितं परगृहेष्वाशङ्कया काकवत्
तृष्णे जृम्भसि पापकर्मपिशुने नाद्यापि सन्तुष्यसि ॥२॥

*I wandered among many impenetrable countries filled with hills and forests;
yet nothing fruitful was attained.*

*Suppressing the honor of birth and family names,
I slaved for others and still got nothing.*

*Losing self-respect I ate food at any stranger's house without any shame
like a greedy crow.*

*Hey Trshnaa! You have grown well!
You keep driving everyone towards doing wicked deeds!
Even then you do not seem satiated!*

(3)

What all we did to earn the riches and what we got in the end? Nothing!
Who in the world has got any fulfillment anytime by following the path shown by Trshnaa? No one!

उत्खातं निधिश्ङ्कया क्षितितलं ध्माता गिरेर्धातवो
निस्तीर्णः सरितांपतिर्नृपतयो यत्नेन सन्तोषिताः ।
मन्त्राराधनतत्परेण मनसा नीताः श्मशाने निशाः
प्राप्तः काणवराटकोऽपि न मया तृष्णे सकामा भव ॥३॥

*The earth was dug searching the treasures underneath.
Chemicals (arsenic etc) got from the hills
were put inside the fire (along with some special herbs)
(desiring for gold).
Oceans were crossed over.
The kings were entertained with lot of effort.
Nights were spent in the cremation grounds
reciting magical chants in the mind with full concentration.
Not even a broken cowrie was obtained.
Hey 'Trshnaa'!
Be at least fruitful in your ventures!*

(4)

In the course of satisfying our wants we struggle all our lives to collect the needed wealth. We spend our time with stupid characterless people; undergo humiliations of all sorts; suppress the tears inside and flash a smile always; and try to earn favors from the rich. And these rich men..?
They have not an iota of knowledge about anything. Wealth is their only essence. Their minds are rocklike and their hearts do not melt at all. Compassion is a word unknown to them. And we, goaded by our own desires wait near them humbly hoping that they would favor us with some material gain.
Blessed are those who have no desires. They never become puppets in the hands of Trshnaa!

खलालापाः सोढाः कथमपि तदाराधनपरैः
निर्गृह्यान्तर्बाष्पं हसितमपि शून्येन मनसा ।
कृतो वित्तस्तम्भप्रतिहतधियामञ्जलिरपि
त्वमाशे मोघाशे किमपरमतो नर्तयसि माम् ॥४॥

*Conversations of the wicked were tolerated somehow by us
while serving them faithfully.*

*With a Smile on the lips; tears held back within; and a vacant mind
we offered our humble salutations to even those men
whose brains had turned idiotic,
and had solidified by the possession of wealth.*

*Hey You Desire! Hey you wasteful desire!
In what other ventures will you make me dance?*

(5)

There the rich remain seated on high thrones like statues made of ice, not even caring to glance at us. And we like idiots recite our qualifications to those brainless fools, in a futile attempt to impress them. We throw aside the thoughts of right and wrong. We do what all they ask us to do. We wallow in front of them without any self-respect.

All for what...? In search of pleasures...? In order to survive in this competitive world...?
For a life which is so fragile...? What are we...? Dogs following Trshnaa...?

अमीषां प्राणानां तुलितबिसिनीपत्रपयसां
कृते किं नास्माभिर्विगलितविवेकैर्व्यवसितम् ।
यदाद्यानामग्रे द्रविणमदनिःसंज्ञमनसां
कृतं मानव्रीडैर्निजगुणकथापातकमपि ॥५॥

*With our discriminating power
(of what is to be done and not done) melted off,
what (evil) deeds we did not do
for the sake of these lives equaling
the water-drop on the lotus-leaf (in unsteadiness);
that we,
having no self-respect at all,
committed even the sin of presenting our own virtues
in front of those minds frozen by the arrogance of possessing wealth!*

आत्मप्रसम्शा परगर्हणमिव वर्जयेत् । Avoid self-praise like censure of others.

आत्मप्रसम्शा मरणं परनिन्दा तथैव च। Self-praise is equal to death; so is blaming others.

(6)

In our chase after objects of pleasure, we performed all that a man of penance will do. We bore insults (helplessly); were deprived of pleasures (having no wealth); we wandered in the hot sun and rains, withstood ice cold winds (trying to collect wealth); holding our lives together we meditated (on objects and the money needed to get them), but we did not meditate on Shiva controlling our Praanas! Though we did penance like this like any other Sage in the forest, we never got what we wanted!

क्षान्तं न क्षमया गृहोचितसुखं त्यक्तं न संतोषतः
 सोढा दुःसहशीतवाततपनक्लेशा न तप्तं तपः ।
 ध्यातं वित्तमहर्निशं नियमितप्राणैर्न शंभोः पदं
 तत्तत्कर्म कृतं यदेव मुनिभिस्तैस्तैः फलैर्वञ्चिताः ॥६॥

*Forbearance was there; but not out of a forgiving disposition!
 The comforts of the house were renounced; but not happily!
 Unbearable cold-winds and scorching heat were borne with;
 but not by performing penance!
 The lives were held on to and wealth was meditated upon;
 but not Shiva's feet by controlling Praanas!
 All the actions done by the Sages were followed;
 but never got the prescribed results out of them!*

(7)

Where do desires end? We only end!

भोगा न भुक्ता वयमेव भुक्तास्तपो न तप्तं वयमेव तप्ताः ।
 कालो न यातो वयमेव यातास्तृष्णा न जीर्णा वयमेव जीर्णाः ॥७॥

*Pleasures were not consumed; we were consumed instead!
 Penance was not performed; we were scorched instead!
 Time was not passed; we passed on instead!
 Thirst for pleasures did not deteriorate; we deteriorated instead!*

(8)

We aged! Our desires never!

वलिभिर्मुखमाक्रान्तं पलितेनाङ्कितं शिरः ।
गात्राणि शिथिलायन्ते तृष्णैका तरुणायते ॥८॥

*The face gets covered by wrinkles.
The head is marked by grey hair.
The limbs are feeble.
Only the thirst for pleasure stays youthful.*

(9)

The body is old; yet the desire to live continues. With the whole body decaying in each and every part, still the old man fears the death and holds on to his rotting body!

'Even when countless men die, a man thinks that he will live. This is the greatest wonder on this earth!' says Yudhishtira.

The old man has no more the capacity to enjoy any pleasure. So he is forced to suppress his desires. His mind is centered only on his body and he stoops down to any level for any meager comfort. Most of his friends and equal aged relatives are dead and gone. He cries for them outwardly maybe; yet inwardly is afraid of his own death that may occur any moment in the future.

He can't see well. He can't walk even without a stick. He huddles in a corner fearing the foot steps of Death. He does not want to die even when he is in such a worst condition of life.

निवृत्ता भोगेच्छा पुरुषबहुमानोऽपि गलितः
समानाः स्वर्याताः सपदि सुहृदो जीवितसमाः ।
शनैर्यष्ट्युत्थानं घनतिमिररुद्धे च नयने
अहो मूढः कायस्तदपि मरणापायचकितः ॥९॥

*Desire for pleasures is given up.
Self-esteem also is gone.
Friends equal to the life and revered much
have left for the heaven already.
He has to get up slowly using the stick.
The eyes are dimmed by cataract.
Ah! Still the inert body fears the danger of death!*

(10)

Beware of this dangerous River!

आशा नाम नदी मनोरथजला तृष्णातरङ्गाकुला
 रागग्राहवती वितर्कविहगा धैर्यद्रुमध्वंसिनी ।
 मोहावर्तसुदुस्तरातिगहना प्रोत्तुङ्गचिन्तातटी
 तस्याः पारगता विशुद्धमनसो नन्दन्ति योगीश्वराः ॥१०॥

*The river called the 'Desire' flows
 filled with the waters of 'imagination of the mind';
 turbulent with the waves of 'thirst for pleasures';
 filled with the crocodiles of 'attraction and repulsion';
 with hovering birds namely 'illogic';
 uprooting the tree of 'courage';
 difficult to cross because of the eddies of 'delusion';
 very deep;
 and bound by high rising banks of 'worries'.*

*Only the 'great yogis of pure minds',
 cross the river to the other side and are truly happy.*

अथ विषयपरित्यागविडंबना

[THE MOCKERY OF
THE COMPLETE RENUNCIATION OF SENSE PLEASURES]

What use is in doing meritorious acts? Pleasures of a higher quality wait as rewards!
It just a jump from one level of pleasures to more refined ones!
Since pleasures always are ephemeral and lead towards ignorance, one who expects heaven as a reward for his pious acts drowns completely in the darkness of ignorance.

(11)

न संसारोत्पन्नं चरितमनुपश्यामि कुशलं
विपाकः पुण्यानां जनयति भयं मे विमृशतः ।
महद्भिः पुण्यौघैश्चिरपरिगृहीताश्च विषया
महान्तो जायन्ते व्यसनमिव दातुं विषयिणाम् ॥११॥

*I do not consider the meritorious acts
rising up in this mundane existence as something worthy.
As I analyze, the ripening of these merits creates apprehension in me.
The pleasures experienced for quite a long time
because of the 'abundant collection of merits'
keep on increasing,
only to give more suffering to the pleasure-seekers.*

(12)

Pleasures obtained through the senses are anyhow momentary. Nothing is permanent.
They will leave you anyhow. It is their nature. Yet you will feel the pain when they go away. What matters if the pleasures leave by themselves or you discard them? It is the same! Better throw them out by your own will and escape the pain of their leaving and thus enjoy the peace!

अवश्यं यातारश्चिरतरमुषित्वापि विषया
वियोगे को भेदस्त्यजति न जनो यत्स्वयममून् ।
व्रजन्तः स्वातन्त्र्यादतुलपरितापाय मनसः
स्वयं त्यक्ता ह्येते शमसुखमनन्तं विदधति ॥१२॥

The sense pleasures will surely go off, even if they have stayed for long.

*What difference does it make if the pleasures go away
(naturally, because of their momentary character)
when a man does not discard them by himself
(and thus make them go away)?*

If they leave by their own accord, they cause immense pain to the mind.

When discarded willingly, they end in the endless bliss of quiescence.

(13)

Great Knowers do not desire wealth or the objects of pleasures got through wealth. They reject both. Their minds are pure and remain absorbed in the Self alone. The ignorant on the other hand may not even have enough wealth to get their objects of pleasure. They keep trying to amass wealth in the hope of satisfying all the desires. But as the desires have no end, and as these fools never earn enough wealth also, the desires eat their minds forever without ever getting fulfilled. They can't discard the want of riches also; or even those desires which will never get fulfilled ever.

ब्रह्मज्ञानविवेकनिर्मलधियः कुर्वन्त्यहो दुष्करं
यन्मुञ्चत्युपभोगभान्ज्यपि धनान्येकान्ततो निःस्पृहाः ।
संप्राप्तान्न पुरा न संप्रति न च प्राप्तौ दृढप्रत्ययान्
वाञ्छामात्रपरिग्रहानपि परं त्यक्तुं न शक्ता वयम् ॥१३॥

Aha!
Those 'men of wisdom',
whose intellects are purified by the 'Knowledge of the Self'
perform a nearly impossible task indeed;
for,
they entertain no desires and
completely renounce all riches which provide the objects of enjoyment.

*We the ignorant are not capable of renouncing
even those (thoughts of) objects just desired by us
and not obtainable for certain also,
in the past or present or even in the future.*

(14)

The Knowers pass away their lives absorbed in the bliss of Brahman.
The ignorant pass their lives only thinking about what they want.

धन्यानां गिरिकन्दरेषु वसतां ज्योतिः परं ध्यायतां
आनन्दाश्रुकणान्पिबन्ति शकुना निःशङ्कमङ्केशयाः ।
अस्माकं तु
मनोरथोपरचितप्रासादवापीतटक्रीडाकाननकेलिकौतुकजुषामायुः
परं क्षीयते ॥१४॥

*The birds rest on the laps (of the Sages) without any fear
and drink the 'tears of bliss' flowing from the eyes of
those 'blessed men'
who reside in the caves of the hills
and contemplate on the Supreme luster of Brahman.
Our lives just waste away in merely musing about
the pleasures possible
in palatial mansions, banks of pools, sporting grounds
as imagined by the mind.*

(15)

Mere imitation of a Yogi's life does not lead to the desire-less state.

भिक्षाशनं तदपि नीरसमेकवारं
शय्या च भूः परिजनो निजदेहमात्रं ।
वस्त्रं विशीर्णशतखण्डमयी च कन्था
हा हा तथापि विषया न परित्यजन्ति ॥१५॥

*Food obtained through begging; that too tasteless; that too once a day!
Bed, just the ground; and the servant, only one's own body;
garment is just a ragged cloth patched up with hundreds of tattered pieces!
Alas! Alas!
Even then, the desires for the sense objects do not leave me and go.*

(16)

There is no beauty in a woman's body. It is just a shape made of flesh and blood. Poets alone make much of it through their imagination.

स्तनौ मांसग्रन्थी कनककलशावित्युपमितौ
 मुखं श्लेष्मागारं तदपि च शशाङ्केन तुलितम् ।
 स्रवन्मूत्रक्लिन्नं करिवरशिरस्पर्धि जघनं
 मुहुर्निन्द्यं रूपं कविजनविशेषैर्गुरु कृतम् ॥१६॥

*The two breasts are just lumps of flesh;
 but are compared to two golden pots.*

*The face is the abode of phlegm, saliva, sweat etc;
 even then it is equaled to the moon.*

*The hip-part below the waist is soiled by the dripping urine;
 yet is compared to the fore-head of the excellent elephant.*

*The female form is condemnable in all ways.
 It is made much of only by the imaginative talent of the poets.*

(17)

Passion and dispassion, both are in control in the Great God Shiva.
 There is no lover like him in all the three worlds. There is no Yogi like him also in all the three worlds.
 Shiva destroyed 'Kaama'. Others are all victims of 'Kaama'!

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

*Only one among all lovers gets acclaimed!
He is the Shiva who wore half of his beloved's form as his.*

*Among those with dispassion,
there is none greater than him,
for he never covets the company of a woman.*

*The others paralyzed by
the fast-spreading poison of the deadly serpent namely
the 'irresistible arrow shot by the God of Passion'
and being smitten by lust,
are not capable of enjoying or resisting the sense pleasures.*

(18)

Why do we run after pleasures and suffer?

अजानन्दाहात्म्यं पततु शलभस्तीव्रदहने
स मीनोऽप्यज्ञानाद्बडिशयुतमश्नातु पिशितं ।
विजानन्तोऽप्येते वयमिह विपज्जालजटिलान्
न मुञ्चामः कामानहह गहनो मोहमहिमा ॥१८॥

*Ignorant of the burning nature of the fire,
let the moth fall into the fiercely burning fire.*

Let that fish consume the meat stuck to the hook unaware of the danger.

*We, though knowing well
the ensuing dangers knotted with countless sufferings,
do not discard our lustful desires.*

*Ah! Ah!
The depth of delusion is unfathomable.*

(19)

What is the definition of 'Happiness' in the dictionary of the ignorant?
Just a 'counter-reaction' to a physical urge or ailment?

तृषा शुष्यत्यास्ये पिबति सलिलं शीतमधुरं
क्षुधार्तः शाल्यन्नं कवलयति मांसादिकलितं ।
प्रदीप्ते कामाग्नौ सुदृढतरमालिङ्गति वधूं
प्रतीकारं व्याधेः सुखमिति विपर्यस्यति जनः ॥१९॥

Thirst dries up the mouth; the man drinks water sweet and cool!

*If tormented by hunger, he swallows cooked rice
with some embellishments like meat, curds, ghee etc.*

*When the fire of passion burns,
he tightly embraces his wife.*

*People misconceive the remedying of some discomfort (illness) alone
as happiness.*

(20)

'A house of our own; nice family with a perfect father, perfect wife and perfect children; abundant wealth to purchase every pleasurable object on earth'
This is the dream of an ignorant man. But does it ever get fulfilled?
Was it all just a beautiful picture presented by the delusion, just to hide the dungeon one is trapped in?

तुङ्गं वेश्म सुतः सतामभिमताः संख्यातिगाः संपदः
कल्याणी दयिता वयश्च नवमित्यज्ञानमूढो जनः ।
मत्वा विश्वमनश्वरं निविशते संसारकारागृहे
संदृश्य क्षणभङ्गुरं तदखिलं धन्यस्तु संन्यस्यति ॥२०॥

*'A mansion towering above all other houses;
sons acclaimed by the wise men;
wealth acquired beyond the measure of counting;
wife endowed with all virtues and still on the threshold of youth'*

*The man being ignorant and stupid believes that
the world endowed with all these (above mentioned factors)
is a permanent source of bliss and
enters the 'dungeon of mundane existence'.*

*The wise man
who understands well the ephemeral nature of everything;
and renounces (the desire for such things),
is blessed indeed.*

अथ याञ्चादैन्यदूषणं

[BLAMING THE WRETCHED STATE OF SOLICITATION]

(21)

The dream of a pretty wife and intelligent children shatters completely, when a man is unable to procure wealth enough to provide them even with basic needs! Home becomes a hell then!

Fie on the man who comes home to beg for food from his own wife when he has not even provided a decent cloth to cover her body!

But alas, when hunger burns the belly, self-respect flies away!

दीना दीनमुखैः सदैव शिशुकैराकृष्टजीर्णाम्बरा
 क्रोशद्भिः क्षुधितैर्निरन्नविधुरा दृश्या न चेद्गेहिनी ।
 याञ्चाभङ्गभयेन गद्गदगलत्रुट्यद्विलीनाक्षरं
 को देहीति वदेत् स्वदग्धजठरस्यार्थं मनस्वी पुमान् ॥२१॥

*'Looking pathetic;
 her threadbare sari held on to
 by the pathetic-faced children screaming always in hunger;
 she emaciated without regular food'*

*If the lady of the house is seen like this,
 which man can approach her with courage;
 and, with a choked voice and faltering words beg her
 'Give me food'
 to satiate his hunger burning his belly,
 fearful that his request might be denied outright?*

(22)

Ah, the woes of hunger! Saint Avvaiyaar comments-

“Hey belly! You cannot be without food for a single day! You cannot eat food of the two days at one time also! Alas! You do not know my suffering at all, my pricking painful belly! I struggle much by having you with me!”

When hunger bites, the man reverts back to his animal state!

अभिमतमहामानग्रन्थिप्रभेदपटीयसी
 गुरुतरगुणग्रामांभोजस्फुटोज्ज्वलचन्द्रिका ।
 विपुलविलसल्लज्जावल्लीवितानकुठारिका
 जठरपिठरी दुष्पूरेयं करोति विडंबनम् ॥२२॥

*This belly-pot can never be filled fully; it makes a mockery of everything.
 It is capable of cutting off the knot of self-esteem cherished by a man.
 It is the brilliant moonlight in fading out
 the lotuses of all the well evolved virtues of a man.
 It is an axe in cutting off
 the canopy of the leafy network of the well-grown creeper of shyness.*

(23)

If hunger torments you, hide your begging bowl inside your garment and eat the food offered in temples and sacred centers; but never bend your face in front of the relatives and wait for the food they throw at you with scorn!

Swami Vivekananda, before he became a Sannyasin had to go through many difficult days with his family. There was not enough food for all. He avoided eating any food at home and used to go hungry for many days at a stretch without disclosing his torments to any one.

पुण्ये ग्रामे वने वा महति सितपटच्छन्नपालिं कपालिं
 हयादाय न्यायगर्भद्विजहुतहुतभुग्धूमधूमोपकण्ठे ।
 द्वारं द्वारं प्रविष्ठो वरमुदरदरीपूरणाय क्षुदार्थो
 मानी प्राणैः सनाथो न पुनरनुदिनं तुल्यकुल्येषु दीनः ॥२३॥

*It is better for a hungry man with self-respect,
 to hold on to his lives and beg from door to door to satiate his hunger,
 in the sacred villages or wide woodlands at the outskirts
 which have turned grey by the smoke emanating from
 the fire into which
 the Brahmins who have mastered all the Vedas offer oblations,
 holding a begging bowl (hiding it) with its edge covered by the white cloth;
 than move pathetically among people of his own family
 and beg for sustenance.*

(24)

Leave out the family; if you cannot earn enough to feed your own belly, what is there to live for in this world? Why wait like a dog at the relative's door-step waiting for a few morsels? Why not renounce everything and go off? Why not make use of the precious life to attain the Supreme state? Why not go to the Icy Mountains and meditate on the Supreme? Have the banks of River Gangaa and the rocks of the Icy hills got destroyed in the floods? Why hold on to the lives losing all self-respect?

गङ्गातरङ्गकणशीकरशीतलानि
 विद्याधराध्युषितचारुशिलातलानि ।
 स्थानानि किं हिमवतः प्रलयं गतानि
 यत्सावमानपरपिण्डरता मनुष्याः ॥२४॥

*Have the-
 'River banks'
 which are cool because of
 the sprinkling of the icy drops of water
 rising from the waves of River Ganges;
 and the beautiful 'rocky lands' situated in the Himalayas
 which are sought by the Vidyaadharas (for sporting),
 - destroyed in the floods,
 that, men are still engaged in filling their bellies
 with food given by others
 humiliating them with insults?*

(25)

And how do these rich acquaintances behave?

May be if they were rich from generations they may not feel so proud of their riches; charity would be a part of their life.

But if they had acquired wealth recently after much struggle and hardships, they will not part with a penny even! Added to it, their very personality would be reeking of arrogance! Their eye brow would move in different ways when they look at you scornfully. Akin to the dancers expressing so many emotions in the movement of their limbs, these rich men have the talent to move their eye brows in varied manners to throw insults at you every moment. Even a cup of water will taste like poison given from their hands! Instead of facing these inhuman wretches, why not renounce the worldly life and go off to the Himalayas? Food is there aplenty as roots and bulbs; water is aplenty in the Celestial River; and fruits are aplenty in the trees! Why wait then?

किं कन्दाः कन्दरेभ्यः प्रलयमुपगता निर्झरा वा गिरिभ्यः
 प्रध्वस्ता वा तरुभ्यः सरसफलभृतो वल्कलिन्यश्च शाखाः ।
 वीक्ष्यन्ते यन्मुखानि प्रसभमपगतप्रश्रयाणां खलानां
 दुःखाप्तस्वल्पवित्तस्मयपवनवशान्नर्तितभूलतानि ॥२५॥

Have the edible roots and bulbs flown away in floods?

Have the streams flowing in the hills vanished?

*Have the bark-clad ascetic ladies namely
 the trees holding tasty fruits in their branches, perished?*

- that men look up at the faces of those wicked men
 - who are extremely impolite
 and whose 'eye-brow creepers' dance
 pushed by the 'wind of arrogance' rising from
 the very little wealth acquired through hard-ships?

(26)

Come on! Let us go far from these evil wretches! These rich men do not have any virtues prescribed in the scriptures. They don't even have the courtesy to exchange a few good words with you. They look at you like a worm crawling at their feet. The forests out there welcome you with open hands. They offer you food and shelter abundantly. These wretches will not enter those places even in thousands of births. Let us go off there immediately.

पुण्यैर्मूलफलैस्तथा प्रणयिनीं वृत्तिं कुरुष्वधुना
 भूशय्यां नवपल्लवैरकृपणैरुत्तिष्ठ यावो वनम् ।
 क्षुद्राणामविवेकगूढमनसां यत्रेश्वराणां सदा
 वित्तव्याधिविकारविह्वलगिरां नामापि न श्रूयते ॥२६॥

*Now at least, seek the livelihood which is highly pleasing.
 Consume the sacred roots and fruits to satiate the hunger.
 Make the bed on the ground with leaves which are fresh and green.*

*Let us go to the forest immediately,
where even the 'name of those Kings'-
who are mean;
whose minds are foolish without the discriminating power
to understand what to do or not do;
whose speeches have lost clarity infected by the disease of wealth;
- is not heard!*

(27)

What a horrid life people live!

All the humiliations and insults to be endured for the family which does not love one, if the pockets are empty! All the troubles and efforts to fill the belly three times a day!

Leave everything and go to the forest. Eat the fruits; drink the water from the river; make a bed of soft leaves. No shortage of anything is there!

Why do you still stand at the door of these arrogant fools waiting for their favor?

फलं स्वेच्छालभ्यं प्रतिवनमखेदं क्षितिरुहां
पयः स्थाने स्थाने शिशिरमधुरं पुण्यसरिताम् ।
मृदुस्पर्शा शय्या सुललितलतापल्लवमयी
सहन्ते संतापं तदपि धनिनां द्वारि कृपणाः [२७]

*Fruits from the trees are easily available as much as one wants
in each and every forest.*

*Water cool and sweet from the sacred rivers
is available at each and every place.*

*The bed there is soft to the touch
with creepers filled abundantly with tender leaves.*

*Even then, the wretched fools suffer the torments of
waiting at the door of the rich!*

(28)

Renouncing all, the wise man enters the forest; lives in a cave engaged in the contemplation of the Self at regular hours. When enjoying the after bliss of meditation, his mind sometimes looks back at the life he had lived in the city. All scenes flash before his eyes; his standing in front of the rich lords humble and apprehensive; those wretched arrogant men who knew nothing but wallowing in sense pleasures, ignoring him like a road side dog and so on! What a horrible life he lived!

All those incidents are just memories now. He has managed to escape from that hell somehow. With no desires gnawing the heart, with the mind relishing the contemplation of the Self, he is in the quiescent state now. All the events of his life in the past are amusing memories for him. He can now afford to laugh at those rich idiots. They are really the trapped animals that will go from birth to birth occupying lowly wombs. He is now in the path of liberation where no birth or death will torment him any more. The Yogi smiles as he relaxes on the hard rock inside the cave!

ये वर्तन्ते धनपतिपुरः प्रार्थनादुःखभाजो
 ये चाल्पत्वं दधति विषयाक्षेपपर्याप्तबुद्धेः ।
 तेषामन्तःस्फुरितहसितं वासराणि स्मरेयं
 ध्यानच्छेदे शिखरीकुहरगावशय्यानिषण्णः ॥२८॥

*As I rest on the bed of rock inside the cave of the hill,
 after the completion of meditation,
 I remember with a burst of laughter those days;
 and
 those (people like me) who waited in front of the rich lords,
 pathetically begging for favors;
 and those (rich men) who bore meanness
 because of their intellects feeling satisfied
 with fulfilling their desires for sense pleasures alone.*

(29)

The Yogi now understands the difference between greed and contentment.

As he reads the Puraanas, he ponders about the Meru Mountain mentioned there, which is said to be the storehouse of all precious gems and wealth that ever can be imagined.

He wonders why such a mountain had to be created by Brahmaa. The riches inside the mountain are a waste he thinks.

The greedy will never feel satisfied even with all the wealth inside that huge mountain.

The contended will never want them any time.

The mountain has to keep everything within itself and be celebrated as the Mountain of gold as nobody has any use for that gold!

ये संतोषनिरन्तरप्रमुदितास्तेषां न भिन्ना मुदो
 ये त्वन्ये धनलुब्धसंकुलधियस्तेषां न तृष्णा हता ।
 इत्थं कस्य कृते कृतः स विधिना कीदृक्पदं संपदां
 स्वात्मन्येव समाप्तहेममहिमा मेरुर्न मे रोचते ॥२९॥

*The bliss felt by those who are always cheerful,
 being contended with whatever is there,
 is never ever broken!*

*For those others
 whose minds are crowded by the 'cravings for money',
 the 'thirst for sense pleasures' is not quenched at all!*

*When it is like this,
 for whose sake did the Creator create
 a store house for such enormous wealth as 'Meru Mountain'
 which keeps all the gold within itself and feels glorified?
 (A wasteful venture indeed!)*

I do not feel that it is right!

(30)

The Yogi now enjoys the pleasure of not owning anything.

He does not have to store even his food for the day. Whatever alms he receives, he is happy and contended with it. His senses do not hanker after tasty delicacies now. His mind is always enjoying the bliss of the Self.

The food he gets is given with so much respect since those alms-givers gain merits by offering food to the recluses. The food is not obtained by slaving at a job. It is independent of world-actions. There is no fear of anyone robbing him of his possessions; for he owns nothing but the knowledge of the Self.

He now is under the care of Lord Shiva the ruler of all dispassionate people. Whichever corner of the earth the Yogi is in, Lord Shiva will make sure that his devotee will get his basic needs fulfilled. What more does anyone want?

भिक्षाहारमदन्यमप्रतिसुखं भीतिच्छदं सर्वतो
 दुर्मात्सर्यमदाभिमानमथनं दुःखौघविध्वंसनम् ।
 सर्वत्रान्वहमप्रयत्नसुलभं साधुप्रियं पावनं
 शंभोः सत्रमवार्यमक्षयनिधिं शंसन्ति योगीश्वराः ॥३०॥

*The food obtained through begging (as a recluse) does not humiliate.
(People offer it with respect)*

It is a pleasure freed of all dependence.

*It removes fear from all sides.
(no fear of getting stolen or destroyed)*

It removes all the vices like envy, arrogance, and pride.

It destroys all the sufferings.

It is easily available without effort from everywhere everyday.

It is sacred; liked by the pious.

It is the inexhaustible 'feeding house of Shiva' not blocked by any one.

The excellent Yogis always extol it.

अथ भोगास्थैर्यवर्णनं

[DESCRIPTION OF THE UNSTABLE NATURE OF ENJOYMENTS]

(31)

What is there in the world that can be enjoyed without any apprehension?!

भोगे रोगभयं कुले च्युतिभयं वित्ते नृपालाद्भयं
 माने दैन्यभयं बले रिपुभयं रूपे जराया भयम् ।
 शास्त्रे वादिभयं गुणे खलभयं काये कृतान्ताद्भयं
 सर्वं वस्तु भयान्वितं भुवि नृणां वैराग्यमेवाभयम् ॥३१॥

In sense-pleasures there is the fear of (getting afflicted with) diseases.

*In a renowned family, there is the fear of slipping from that top position.
 (by bad behavior).*

In possessing wealth, there is fear from the king. (He may take it away)

In honor, there is the fear of attaining wretched states.

In strength there is fear from the enemies.

In beauty, there is the fear of old age.

*In the mastery of scriptures, there is fear from the opponents
 (who argue vehemently using dry logic)*

In being virtuous, there is fear from the wicked.

In having the body, there is the fear of death.

All objects in the world are accompanied by fears for men.

Dispassion alone remains free of any fear.

(32)

Everything goes off! Everything changes! Nothing remains permanent!

आक्रान्तं मरणेन जन्म जरसा चात्युज्ज्वलं यौवनं
 संतोषो धनलिप्सया शमसुखं प्रौढाङ्गनाविभ्रमैः ।
 लोकैर्मत्सरिभिर्गुणा वनभुवो व्यालैर्नृपा दुर्जनैः
 अस्थैर्येण विभूतयोऽप्युपहता ग्रस्तं न किं केन वा ॥३२॥

*The birth is attacked by death;
 the splendid youthful state by old age;
 contentment by greed for money;
 the bliss of quiescence
 by the charms of women matured in amorous gestures
 (because of losing mind-control);
 virtues by the envious people;(virtue is considered as weakness)
 forest lands by wild elephants;
 kings by the wicked;(they get cheated by flattery)
 even prosperities are afflicted by instability.
 What is not attacked by what?!*

(33)

Brahmaa the Creator is said to be all powerful. He can create anything they say! Then why could not he create one stable thing at least?
 An embodied person can't be healthy or wealthy, or not even live forever! Life indeed is unstable filled with only unstable objects! Fie on the Creator who has not the capacity to make one permanent object in his Creation.

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

*The health of a man is
uprooted by hundreds of varieties of mental and physical afflictions.
(because of desires)*

*Where wealth is there,
great perils fall in as if through open doors.
(because of greed)*

*Death surely takes possession of any one
who helplessly gets born again and again.
(because of ignorance)*

*What stable thing is there that has been created
by Brahmaa endowed with absolute power?*

(34)

Even if we suppose that a man can be wealthy and healthy and still enjoy anything in life, for how long can he hold on to anything?

The objects of senses perish, even as they get consumed.

Youth for any man is a luxury of just a few years only, and aging process takes over his flesh soon. He cannot enjoy anything any more. Even as he keeps lamenting about the lost youth, Death arrives giving the final blow to his cherished life.

Those who know this truth are truly wise and they must spread this truth everywhere so that others also understand the ephemeral nature of life!

भोगास्तुङ्गतरङ्गभङ्गतरलाः प्राणाः क्षणध्वंसिनः
स्तोकान्येव दिनानि यौवनसुखस्फूर्तिः प्रियासु स्थिता ।
तत्संसारमसारमेव निखिलं बुद्ध्वा बुधा बोधका
लोकानुग्रहपेशलेन मनसा यत्नः समाधीयताम् ॥३४॥

*Enjoyments are as unstable like the falling of high-rising waves.
Praanas (life), leave (the body) within a span of a second.
The excitement of youthful enjoyments in the company of the beloveds
stays only for a few days.
Hey wise men! Hey teachers!
Understand the entire world as essence less.
Soften your minds (with compassion) and grace the world.
Make all the effort in conveying that understanding
to the people of the world.*

(35)

Understanding the unstable nature of everything, make effort to attain the Supreme state of the Self. All you need is the courage to renounce the desires gnawing your mind; and remain stable-minded in the presence of sense objects.

भोगा मेघवितानमध्यविलसत्सौदामिनीचञ्चला
 आयुर्वायुविघट्टिताब्जापटलीलीनांबुवद्भङ्गुरम् ।
 लोला यौवनलालसास्तनुभूतामित्याकलय्य द्रुतं
 योगे धैर्यसमाधिसिद्धसुलभे बुद्धिं विधध्वं बुधाः ॥३५॥

Hey wise men!

*Enjoyments are as momentary as
 the lightning that flashes across the canopy of clouds.*

*Life is as fragile as the 'water drop clinging to the lotus leaf'
 getting blown by the wind.*

The endless desires of the youth are unstable.

*Analyzing well like this, without delay,
 direct your intellect towards
 the practice of 'Yoga' (union of the individual Self with the Supreme Self),
 which can be attained with ease
 through courage and the stability of mind.*

(36)

Hey men! Stop believing in the impermanent objects of the world. Before old age takes over, before death attacks, turn towards the Self.

आयुः कल्लोललोलं कतिपयदिवसस्थायिनी यौवनश्रीः
 अर्थाः संकल्पकल्पा घनसमयतडिद्विभ्रमा भोगपूगाः ।
 कण्ठाश्लेषोपगूढं तदपि च न चिरं यत्प्रियाभिः प्रणीतं
 ब्रह्मण्यासक्तचित्ता भवत भवभयाम्भोधिपारं तरीतुम् ॥३६॥

*Life is as fleeting as the waves rising in the waters.
 The splendor of youth shines only for a few days.
 All prosperities are just flashing thoughts.
 The continued experiences of pleasures are
 flashing lightning streaks of the monsoon.
 The beloved's tight embrace around the neck also does not stay for long.
 Therefore hey men,
 contemplate on the Supreme Self
 in order to cross over the ocean of mundane existence.*

(37)

Hey men! What happiness do you find in life that you cling on to it like this?
 You begin your life in a womb rolling amidst the filth of your mother's body.
 Only when you are young you can enjoy all the pleasures of the world. Even then the girl you love may
 betray you, or die or even leave you. She also will lose her youthful looks in no time.
 When you are old, the young girls make fun of you and laugh at your weak structure.
 What is there in this life to feel happy and smile?

कृच्छ्रेणामेध्यमध्ये नियमिततनुभिः स्थीयते गर्भवासे
 कान्ताविश्लेषदुःखव्यतिकरविषमो यौवने चोपभोगः ।
 वामाक्षीणामवजाविहसितवसतिर्वृद्धभावोऽप्यसाधुः
 संसारे रे मनुष्या वदत यदि सुखं स्वल्पमप्यस्ति किञ्चित् ॥३७॥

*When residing in the womb,
 one has to stay with cramped limbs in the midst of filthy matter
 with much difficulty.
 In the youth,
 the joy experienced in the company of the beloved turns into misery
 when one is separated from her.
 The old age
 which becomes the object of contempt for the girls with pretty eyes,
 is also not a commendable state.
 Hey men! Tell me!
 Is there even the least amount of happiness available
 in this mundane existence?*

(38)

Why don't the wicked men ever understand all this and stop harming others?

व्याघ्रीव तिष्ठति जरा परितर्जयन्ती
 रोगाश्च शत्रव इव प्रहरन्ति देहम् ।
 आयुः परिस्रवति भिन्नघटादिवाम्भो
 लोकस्तथाप्यहितमाचरतीति चित्रम् ॥३८॥

*The old age stands threatening like a tigress!
 Diseases attack the body like enemies!
 Life leaks away like water kept in a broken pot.
 Even then it is a wonder that people do deeds which harm others!*

(39)

What is this world?

Just sense perceptions; that is all!

And these sense perceptions are countless. They keep continuously changing.

Hey men! What are you running after? There is nothing out there which remains stable even for a fraction of a second. Enough of all this! Get rid of the desires and strive for the knowledge of the Self!

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

*Enjoyments are varied and yet ephemeral by nature!
 They alone make this ever-changing world phenomenon.
 Then for what great attainment are you running around here, hey men?
 Enough of all these wasteful acts!
 Subdue the mind bound by the ropes of hundreds of desires.
 Purify it.
 Develop a desire for the true state of the Self and establish it there,
 if you trust my words.*

(40)

The Self-state unlike the ephemeral world made of sense perceptions, is a state of permanence; a state of unceasing bliss; a state which is even above the levels of Gods.

ब्रह्मेन्द्रादिमरुद्गणांस्तृणकणान्यत्र स्थितो मन्यते
 यत्स्वादादिवरसा भवन्ति विभवस्त्रैलोक्यराज्यादयः ।
 भोगः कोऽपि स एक एव परमो नित्योदितो जृम्भते
 भो साधो क्षणभङ्गुरे तदितरे भोगे रतिं मा कृथाः ॥४०॥

*Established in which (Self) state,
 the positions of Brahmaa, Indra including the group of Marut-Gods are
 looked upon with contempt as equal to a piece of grass;
 by tasting which,
 all the wealth and enjoyments of the tri-worlds and kingdoms
 appear disgusting;
 that indescribable experience of bliss
 is the most excellent of all and shines forth continuously.
 Hey Good man!
 Do not be attracted to other pleasures got through the senses!*

अथ कालमहिमानुवर्णनम्
[DESCRIPTION OF THE GREATNESS OF 'KAALA' (TIME/DEATH)]

(41)

Time swallows everything and everybody and makes all into mere memory-patterns in the brain!

सा रम्या नगरी महान्स नृपतिः सामन्तचक्रं च तत्पार्श्वे
तस्य च सा विदग्धपरिषत्ताश्चन्द्रबिम्बाननाः ।
उद्धृतः स च राजपुत्रनिवहस्ते बन्दिनस्ताः कथाः
सर्वं यस्य वशादगात्स्मृतिपथं कालाय तस्मै नमः ॥४१॥

*That beautiful city; that great king;
that circle of subordinate kings seated next;
that assembly of scholars of his;
those pretty girls with faces like moon;
that group of arrogant princes;
those bards; those conversations!*

*Salutation to that 'Kaala (Time/Death) by whose command
all these have turned into mere memories!*

(42)

The 'Gambler Time' sits in front of his 'Game board of the world' and rolls his dice of 'Night and Day'.
He moves the 'Coins of living beings'.
Areas get filled with people through prosperous conditions created by him.
People again die hit by famines and diseases. People get united; separated.
All in the game!

यत्रानेकः क्वचिदपि गृहे तत्र तिष्ठत्यथैको
यत्राप्येकस्तदनु बहवस्तत्र नैकोऽपि चान्ते ।
इत्थं नेयौ रजनिदिवसौ लोलयन् द्वाविवाक्षौ
कालः कल्यो भुवनफलके क्रीडति प्राणिशारैः ॥४२॥

*In which house there were once many,
one only is there now!*

*Where there was only one, many were there later;
no one is there in the end.*

*In this manner Kaala (death) the expert gambler,
casts the ever-rotating night and day as the two dices,
and plays on the game-board of the world
with 'beings' as coins.*

(43)

Night comes; day comes; night comes; so on and on.

No one notices that each day is a step towards the 'Death-day'.

Like mechanical dolls moving senselessly, people get up in the morning; start doing things one after the other and sleep off at night tired and worn out. No one pauses for a minute to observe the 'Time' which is swallowing their lives slowly.

Death, disease, calamity, or whatever, is accepted by all as a part of life.

People just go through everything not bothering ever to escape the clutches of 'Time'.

They can't see! They can't understand! They are all drunk and insane not by alcohol but by ignorance and indifference!

आदित्यस्य गतागतैरहरहः संक्षीयते जीवितं
व्यापारैर्बहुकार्यभारगुरुभिः कालोऽपि न ज्ञायते ।
दृष्ट्वा जन्मजराविपत्तिमरणं त्रासश्च नोत्पद्यते
पीत्वा मोहमयीं प्रमादमदिरामुन्मत्तभूतं जगत् ॥४३॥

Life ebbs away day by day as the sun goes and comes.

*The passing of the time is not even cognized
being engaged in the routine affairs of the world,
which are excessively weighed down by numerous activities.*

*Observing the birth, old age, calamities, deaths etc,
no distress rises.*

*The world has become insane
after drinking the 'liquor of inattention' filled with
the essence of ignorance.*

(44)

Only one thing these ignorant are sure of; that night and day will never stop coming. Come the sun, they wake up; the sun sets and they sleep. That is all. Morning means work; night means sleep. Nothing more do they want to know or understand. They keep their brains stagnant with routine works which do not need much thinking. Like ants engaged in their own movements without bothering about why and what for, the ignorant lot is always busy in its own affairs. Self? Knowledge? What for? They don't need all that! Their lifeless stone-gods are there for them always as mute figures, fulfilling (or not fulfilling) their whims and fancies! Why strain the mind by doing enquiry of the Self? - thus they remain in their own dark world! What a shameful state!

रात्रि सैव पुनः स एव दिवसो मत्त्वा मुधा जन्तवो
 धावन्त्युद्यमिनस्तथैव निभृतप्रारब्धतत्तत्क्रियाः ।
 व्यापारैः पुनरुक्तभूतविषयैरित्थं विधेनामुना
 संसारेण कदर्थिता वयमहो मोहान्न लज्जामहे ॥४४॥

*Night keeps coming repeatedly in the same way.
 Day keeps coming repeatedly in the same way.*

*Sure of this knowledge,
 the human beings keep running busily engaged in their own affairs
 in the same way;
 keeping their plans to themselves and following them accordingly.*

*In this manner,
 we are slaving in this world engaged in enterprises
 which get routinely done again and again.*

*Alas!
 We are not ashamed of our foolishness!*

(45)

If the path of knowledge is difficult, at least meditate on Lord Shiva and pray for knowledge. He will lift you out of this mundane existence.

If you do not want to escape the tortures of births and deaths, at least aspire for a heaven by doing meritorious acts.

If that is difficult, at least try fulfilling all the desires! That does not happen even in a dream for sure! Nothing is possible! Everything is difficult! Then why are we born?

Only to destroy the youthful looks of our mothers...?

न ध्यातं पदमीश्वरस्य विधिवत्संसारविच्छिन्नतये
 स्वर्गद्वारकवाटपाटनपटुधर्मोऽपि नोपार्जितः ।
 नारीपीनपयोधरोरुयुगलं स्वप्नेऽपि नालिङ्गितं
 मातुः केवलमेव यौवनवनच्छेदे कुठारा वयम् ॥४५॥

*The feet of Lord Shiva
 were not meditated upon in the prescribed manner
 to cut off the bondage of worldly existence.*

*Even the merits which are capable of breaking open
 the bolted door of the heaven were not earned.*

*The huge pair of breasts of a woman was not embraced
 even in a dream.*

We are just axes in destroying the youthful forest of the mother.

(46)

Youthful state is supposed to be the best period of a human life. Anything can be achieved by a young man or woman, if they will it.
 But do they aspire for anything at all?
 Nothing worthwhile is learnt which can be presented in front of the intellectuals.
 No courage is cultivated which can face any danger that life presents.
 Even the ordinary pleasures of life are not attained fully.
 The youthful state is just wasted away in chasing worthless pleasures with nothing worthwhile done in life.
 A light is lit in an empty house as it were!

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

*The learning fit for the pious
which would subdue the opponents arguing in a debate
was not accomplished.*

*Our fame did not reach the heavens
by breaking the forehead of the elephant by the edge of the swords.*

The honey in the tender bud like lips of the women was not drunk.

*Alas! The youthful time of life has passed away wastefully
like a light lit in an empty house.*

(47)

So much is there to learn! We do not learn anything. (No time!)
So much wealth can be acquired by hard work! We do not do effort enough! (No time!)
Virtues can be cultivated! Leave out the outsiders; we are not even patient with our own aged parents, and
get irritated by their presence! (No time!)
Without wealth and health we are ignored by pretty girls, even in a dream! (No wealth!)
All our lives are spent in serving some one just to survive! (for acquiring the basic amenities!)
Are we any better than crows?

विद्या नाधिगता कलङ्करहिता वित्तं च नोपर्जितं
शुश्रूषापि समाहितेन मनसा पित्रोर्न संपादिता ।
आलोलायतलोचनाः प्रियतमाः स्वप्नेऽपि नालिङ्गिताः
कालोऽयं परपिण्डलोलुपतया काकैरिव प्रेर्यते ॥४७॥

Flawless learning has not been mastered.

Wealth has not been gained.

Even service to the parents was not done with a patient mind.

*The beloveds with restless eyes have not been embraced
even in the dreams.*

*Time moves on, even as we like the greedy crows
wait for the crumbs thrown by others!*

(48)

What are our lives like?

Time passes so fast that our child hood and youth become just memories. Parents die off. Friends die off. We will also die, we know! We wait; with apprehension and fear; not knowing what lies ahead of death! Will we become spirits? Will we go to hells? Will we get re-born? Will we suffer? Will we leave every hard-earned possession of ours and disappear into nothing? Thus we wait like the trees on the sandy banks waiting for the flood to take them away!

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

*Those from whom we were born
were known to us long back (in time).*

Those who grew along with us have become just memories.

*Now in this old age, expecting death every day,
we have become equal to the trees standing on the
(loose) sandy bank of the river
(ready to fall anytime).*

(49)

What is life? Where is happiness?

Blank sleep; immature childhood; fragile old age; diseases; separations; services; and sufferings!
In no time we are gone from life itself!

आयुर्वर्षशतं नृणां परिमितं रात्रौ तदर्धं गतं
तस्यार्धस्य परस्य चार्धमपरं बालत्ववृद्धत्वयोः ।
तेषां व्याधिवियोगदुःखसहितं सेवादिभिर्नीयते
जीवे वारितरङ्गचञ्चलतरे सौख्यं कुतः प्राणिनाम् ॥४९॥

*Hundred years are the ordained age-limit for the human beings.
 Half of it is gone in nights. (by sleeping)
 Of its half, one half goes off in childhood and old age.
 The left over days gets spent in serving others
 accompanied by the pains of diseases and separations.
 Where can humans ever get any happiness
 in this life which is as unstable as the wave rising on the surface of waters?*

(50)

World is a stage. Life is a play. Man is an actor.
 Various costumes! Various parts!
 Such a short play! Such a fast changing actor!
 At one moment he is on the stage disguised as a baby crawling on the floor!
 Next second he embraces a woman lustfully, wearing the costume of a young man!
 Sometime he parades as a rich man; sometime he begs on the street like a poor man.
 At the end of the play he wears no costumes. His whole body is now painted with lines (wrinkles). His
 limbs are weak and do not function well. He slowly walks towards the back screen; enters it and disappears
 for ever!

क्षणं बालो भूत्वा क्षणमपि युवा कामरसिकः
 क्षणं वित्तैर्हीनः क्षणमपि च संपूर्णविभवः ।
 जराजीर्णैरङ्गैर्नट इव वलीमण्डिततनुः
 नरः संसारान्ते विशति यमधानीयवनिकाम् ॥५०॥

*One second becoming a child;
 the next second a youth tasting the joys of passion;
 another second stripped of all wealth;
 next second endowed with all prosperities!*

*Then at the end of his life in the world,
 the man like an actor enters
 the Yama's City behind the curtain,
 with his body painted by lines (wrinkles) all over and
 with limbs weakened by old age.*

अथ यतिनृपतिसंवादवर्णनं
[DESCRIPTION OF THE CONVERSATION BETWEEN
A RECLUSE AND A KING]

(51)

{WHO IS GREATER-
THOSE WHO ACQUIRE WEALTH OR THOSE WHO ACQUIRE KNOWLEDGE?}

Hey King! Why are you so proud and arrogant? How dare you ignore us?
If you are a high and mighty king, we are in no way lower than you.
We have mastered great learning under Great Gurus.
If the ephemeral wealth is yours, we are the proud owners of ever-lasting knowledge!
Who is greater?

त्वं राजा वयमप्युपासितगुरुप्रज्ञाभिमानोन्नताः ।

*You are the king (who enjoys the ruler ship over all the people)!
We also are in a lofty position
by acquiring excellent knowledge by serving great Masters.*

Hey King! You might be very popular because of your wealth and riches which stay only for a short time.
But we who have realized the Supreme are more renowned than you. Our greatness is sung by poets in the future also! Your fame dies along with your body. Our name shines even beyond the death of the body!
Who is greater?

ख्यातस्त्वं विभवैर्यशांसि कवयो दिक्षु प्रतन्वन्ति नः ।

*You are famous because of your prosperities only.
Great scholars spread our fame (of poetic talent) in all the directions.*

Hey King! If wealth and honor are compared, we stand higher than you. You are nothing compared to us!

इत्थं मानधनातिदूरमुभयोरप्यावयोरन्तरम् ।

*Thus, the distance between both of us is too much
when honor and wealth is considered.*

Hey King! If you think you are too high in status and ignore us, then we also have to do the same; not because we are arrogant; but we do not have the need to propitiate you to gain favors from you! We are complete in ourselves. It is you who will be the loser if you show indifference to us Knowers!

यद्यस्मासु पराङ्मुखोऽसि वयमप्येकान्ततो निःस्पृहाः ॥५१॥

*If you are going to disregard us,
then invariably
we also will not have anything to do with you.*

(52)

Hey King! You may control all the people through the wealth you have amassed; we on the other hand are the masters of all scriptures! There is nothing we have left out in their analysis! You can never equal us in the wealth of learning.

अर्थानामीशिषे त्वं वयमपि च गिरामीशमहे यावदर्थं ।

*You are the sole controller of your wealth.
We also are the masters of
all the statements of scriptures in all its meanings in all ways.*

Hey King! You may fight your battles with swords and conquer the enemies!
We win over those who battle us with words and defeat them through our knowledge.

शूरस्त्वं वादिदर्पव्युपशमनविधावक्षयं पाटवं नः ।

*You are brave indeed (in conquering your enemies).
We also are undefeatable experts
in subduing the arrogance of opponents in debates.*

Hey King! All rich people hover around you catering to your whims and fancies. They may not be truly devoted to you within their hearts. But people approach us with true respect and learn the ways of subduing the mind. They are sincere devotees.

सेवन्ते त्वां धनाढ्या मतिमलहतये मामपि श्रोतुकामा ।

*Rich men serve you indeed.
People serve me also for ridding the mind of its dirt.*

Hey King! If you care not to show interest in us and learn the ways of knowledge, the loss is yours.
We do not bother!

मय्यप्यास्था न ते चेत्त्वयि मम नितरामेव राजन्ननास्था ॥५२॥

If you are not interested in me, I also have not the least interest in you.

(53)

Hey King! We wear only bark garment and we are happy .You are wearing the finest silk garments, you are also happy. So what difference is there? The difference seen in the materials make no difference at all. We both are happy with what we wear!

वयमिह परितुष्टा वल्कलैस्त्वं दुकूलैः ।

*We are completely happy wearing the bark garments;
you by fine clothing.*

समा इव परितोषो निर्विशेषो विशेषः ।

The contentment is the same. The difference makes no difference.

Hey King! You might think that you are happy. But analyze your own mind and see how many unsatisfied desires lurk there robbing you of your peace of mind. You indeed are poor because you still do not have enough. On the other hand, we have no desires at all and we do not want anything more. We are established in the Self and are always happy. We are not poor! You are!

स तु भवतु दरिद्रो यस्य तृष्णा विशाला ।
मनसि च परितुष्टे कोऽर्थवान् को दरिद्रः ॥५३॥

*He indeed is a poverty-stricken man,
whose thirst for pleasures is immense.*

*If the mind is contended,
who is rich and who is poor?*

(54)

Hey King! What have I to beg from you? I live on fruits and roots. I wear bark garments or some patched up clothes. I sleep on some ground under a tree or in a cave. I am happy. I am happy in the Self-state. I have no desires. I have Knowledge as my wealth.
 Shiva is my care-taker. What do I want with you – the arrogant fool?
 Observe how your senses are behaving.
 Eye is looking sideways ignoring my presence.
 My words do not enter your ears fully.
 Your nose is interested in smelling the fragrance of the girls nearby.
 Your mouth holds a snarl slighting me.
 You are lolling on the throne not even rising up to greet me.
 This insolence of your senses is because of their intoxication of drinking the liquor of wealth! You who do not have control over your senses are ignorant.
 Why should I tolerate you like other poor beggars here?

फलमलमशनाय स्वादु पानाय तोयं
 क्षितिरपि शयनार्थं वासने वल्कलं च ।
 नवधनमधुपानभ्रान्तसर्वेन्द्रियाणां
 अविनयमनुमन्तुं नोत्सहे दुर्जनानाम् ॥५४॥

*Fruit suffices as food.
 For a tasty drink, water is there.
 The ground is used for sleeping.
 The bark serves as a covering for the body.*

*I don't have the need to tolerate the impoliteness of the wicked,
 whose sense organs are inebriated by
 drinking the wine of freshly acquired wealth!*

(55)

अशीमहि वयं भिक्षामाशावासो वसीमहि ।
 शयीमहि महीपृष्ठे कुर्वीमहि किमीश्वरैः ॥५५॥

*We eat food gotten by begging.
 We wear the quarters as our garments.
 We sleep on the surface of the earth.
 What will we do with the kings?*

(56)

People here please the king exhibiting their varied talents and get rewards from him.
Actors present a play. Dancers wear colorful costumes and dance. Jesters act funny and make him laugh.
Singers bring their orchestra and sing melodious songs. Some talk witty and entertain him.
We do not have any such talent which the king may have a liking for.
He will not look at us. Why would he?
May be if we were women with huge breasts, he would see us for sure, even if we had no talents.
But we are not the women!

न नटा न विटा न गायका न च सभ्येतरवादचुञ्चवः ।
नृपमीक्षितुमत्र के वयं स्तनभारानमिता न योषितः ॥५६॥

*We are not actors; not the jesters; nor singers; nor courtiers;
or experts in entertaining talks.
Who are we that we should (be allowed to) see the king?
We are not beautiful women bent by the heaviness of breasts!*

(57)

Somebody in the past converted some forest-land into a kingdom. Some other kept maintaining it and increased its width. Some like Bali and others even conquered it and gave it away also, not assigning it much value. There are many other vast kingdoms, even worlds that are owned by others.
Creation is so huge. Fourteen worlds are out there. Earth is just a tiny world of humans. Many kings own many kingdoms here. Even then, why do men feel so arrogant owning just a few cities or a tiny bit of land?
Possession is indeed is a deadly virus rising the fever of arrogance!

विपुलहृदयैरीशैरेतदज्जगज्जनितं पुरा
विधृतमपरैर्दत्तं चान्यैर्विजित्य तृणं यथा ।
इह हि भुवनान्यन्ये धीराश्चतुर्दश भुञ्जते
कतिपयपुरस्वाम्ये पुम्सां क एष मदज्वरः ॥५७॥

*Long ago,
this world was made by some emperors with generous hearts.
Some others held on to it; some conquered it
and gave it away like a piece of grass.
Other courageous ones enjoy the fourteen worlds even now.
What is this 'arrogance-fever' that men get infected with,
by the ownership of just a few cities!*

(58)

Hey King! The land you own was owned by many others in the past like a garment worn by many. Yet you seem to treasure it instead of feeling humiliated and distressed! You are proud also! The more you own, that much worn out it is! Don't feel happy you idiot, rather feel ashamed!

अभुक्तायां यस्यां क्षणमपि न जातं नृपशतैः
 भुवस्तस्या लाभे क इव बहुमानः क्षितिभृताम् ।
 तदम्शस्याप्यम्शे तदवयववेशोऽपि पतयो
 विषादे कर्तव्ये विदधाति जडाः प्रत्युत मुदम् ॥५८॥

*Why do the kings feel so proud about owning the earth,
 which even for a moment was not left un-enjoyed
 by hundreds of kings?*

*Even if
 a tiny bit of the minutest part of the miniscule part of that earth is there,
 these kings have to feel distressed.
 But these idiots feel happy instead!*

(59)

What is this earth? Just A lump of clay surrounded by a thin line of salt water!
 In this huge creation, it is just the size of an atom!
 Some kings own it as a hereditary property or win it by fighting in battles.
 Battles never end. And the person who is sitting on the throne is so attached to his possessions that he cannot part with a single cowrie even. When poor people beg him, he may avoid them by promising to help in the future, or in a sudden fancy give some money also. Great man! Great generosity indeed!
 A beggar in a rich man's costume! That is what he is! So much attachment to the riches of a kingdom which is equal to a mud-particle in this lump of clay called earth!
 Fie on those who stand at the door of this great beggar and ask for favors!

मृत्पिण्डो जलरेखया वलयितः सर्वोप्ययं नन्वणुः
 स्वांशीकृत्य तमेव सङ्गरशतै राज्ञां गणा भुञ्जते ।
 ते दद्युर्ददतोऽथवा किमपरं क्षुद्रा दरिद्रा भृशं
 धिग्धिकतान्पुरुषाधमान्धनकणान्वान्छन्ति तेभ्योऽपि ये ॥५९॥

*Is not the
'whole of this lump of clay surrounded by a thin line of water',
just atomic in size?*

*Taking ownership of it,
these groups of kings enjoy 'that (lump of clay)' only,
fighting hundreds of wars.*

*They will give in the future or give it now! What to say!
(They offer help with so much hesitation and aversion.)*

They are wretched and poor already!

*Fie! Fie on those wretched men
who beg a few bits and pieces of money from
even these (beggars parading as rich)!*

(60)

Lord Shiva, the form of dispassion adores his head with the skull of a man who excels in dispassion. A man of dispassion alone is worthy of being born; not others who are attached to wealth. Why do these wealthy feel so great about themselves owning just a few pittances? Some wicked wretched men hover around the rich, only to take away some wealth that belongs to them; they are there to fulfill their own purposes. Though they pretend devotion and loyalty, they neither maintain any true respect for the rich man nor any affection as such. Even then the foolish rich masters are pleased by the flattery of these wretched selfish men near them; and shower favors on them.

स जातः कोऽप्यासीन्मदनरिपुणा मूर्ध्नि धवलं
कपालं यस्योच्चैर्विनिहतमलंकारविधये ।
नृभिः प्राणत्राणप्रवणमतिभिः कैश्चिदधुना
नमद्भिः कः पुम्सामयमतुलदर्पज्वरभरः ॥६०॥

*He alone is worthy of being born as a man
whose white skull gets the highest place
by getting worn on the head as an ornament
by the destroyer of Manmatha (Shiva).*

*Why then this high fever of arrogance has infected these men
by getting saluted by men for that moment only,
who are intent on preserving only their lives for now?*

अथ मनःसम्बोधननियमनम् [ADDRESSING THE MIND TO SUBDUE IT]

(61)

Hey Mind! Why do you approach these rich and arrogant men, trying hard to please them?
Stop having desires and conceptions and see the magic!
Not one but countless wish fulfilling gems will rise up within, fulfilling all your needs!
You will attain the state of the Self which is the essence of the entire Creation!

परेषां चेताम्सि प्रतिदिवसमाराध्य बहुधा
प्रसादं किं नेतुं विशसि हृदय क्लेशकलितम् ।
प्रसन्ने त्वय्यन्तः स्वयमुदितचिन्तामणिगणो
विविक्तःसम्कल्पः किमभिलषितं पुष्यति न ते ॥६१॥

Hey Mind!

*By propitiating other minds every day in various manners,
do you want to get into their favors
which involves indeed some really hard work?
If you are happy inside bereft of all conceptions,
will not the host of wish fulfilling ChintaaMani gems arising by themselves
fulfill off all your wishes?*

(62)

Why you are chasing objects endlessly hey Mind! Stop! Rest a while!
What are the thoughts that agitate always?
We remember the past; cry about it or feel happy. We think about the future and plan our actions.
Present is usually missed.
Now I will stop thinking about the future or past and remain in the present just experiencing what is now
here. I will not conceive anything. I will not desire anything. So mind! Be quiet!

परिभ्रमति किं मुधा क्वचन चित्त विश्रम्यतां
स्वयं भवति यद्यथा भवति तत्तथा भवति नान्यथा ।
अतीतमननुस्मरन्नपि च भाव्यसम्कल्पयन्
अतर्कितसमागमाननुभवामि भोगानहम् ॥६२॥

*Why are you wandering like this for no useful purpose, hey mind?
Rest awhile!*

*What has to happen will happen that way only by itself;
and not any other way.*

*Not ruminating over the past, not conceiving the future,
I will experience only those enjoyments
which come to me without any intentional wishing.*

(63)

Hey Mind! Stop desiring sense pleasures. Seek the knowledge of the Self.
Please! Please change from what you were all these days!

एतस्माद्विरमेन्द्रियार्थगहनादायासकादाश्रय
श्रेयोमार्गमशेषदुःखशमनव्यापारदक्षं क्षणात् ।
स्वात्मीभावमुपैहि सन्त्यज निजां कल्लोललोलां गतिं
मा भूयो भज भङ्गुरां भवरतिं चेतः प्रसीदाधुना [६३]

*Get away from this wilderness of sense objects
which exhaust you.*

*Follow the path of knowledge,
which is capable of destroying all the sufferings without any residue,
within a second.*

Attain the state of the Self.

Renounce the restless way of life that has been yours.

Do not again entertain the momentary attraction for the world objects.

Please favor me.

(64)

Hey Mind! Nobody, nothing is permanent. Hold on to Shiva's feet and be freed of the delusion!

मोहं मार्जय तामुपार्जय रतिं चन्द्रार्धचूडामणौ
 चेतः स्वर्गतरङ्गिणीतटभुवामासङ्गमङ्गीकुरु ।
 को वा वीचिषु बुद्बुदेषु च तडिल्लेखासु च श्रीषु च
 ज्वालाग्रेषु च पन्नगेषु च सुहृद्वर्गेषु च प्रत्ययः [६४]

*Hey Mind!
 Get rid of the delusion.*

*Develop attraction towards Shiva,
 who wears the crescent moon as his crest jewel.*

Agree to reside on the banks of the 'Celestial River (Gangaa)'.

*What trust can be placed on
 (momentary) waves, bubbles, lightning flashes, riches, blazing flames,
 (unpredictable) serpents and all the friends and relatives?*

(65)

Hey Mind! Do not covet wealth.

That Goddess of wealth jumps from person to person. Mostly she lives in the eye-brows of the kings. Her presence make the eye-brows move so wickedly expressing arrogance, pride, meanness, rudeness, indifference all at the same time. Why get humiliated for a few morsels of food! Better to wear tattered clothes and beg in the streets of Vaaraanasee!

चेतश्चिन्तय मा रमां सकृदिमामस्थायिनीमास्थया
 भूपालभ्रुकुटीकुटीविहरणव्यापारपण्याङ्गनाम् ।
 कन्थाकन्चुकिनः प्रविश्य भवनद्वाराणि
 वाराणसीरथ्यापङ्क्तिषु पाणिपात्रपतितां भिक्षामपेक्षामहे ॥६५॥

Hey Mind!

Do not ever think of this erratic 'Goddess of wealth' with fondness.

*She is a whore wandering in
the 'bent eye-brow hut' of the kings.*

*I would rather have the alms
which fall into the begging bowl held in the hands,
by entering the doors of the houses situated
on the road side of Vaaraanasee.*

(66)

Hey Mind! If there could be a life where you could spend all your life listening to the compositions of the poets of South with melodious music soothing the mind at the back, and a cool wind blows from the chowrie held by the maids, and then may be life in the world would be bearable. But since it is not there, and you have to beg the rich lords for your daily needs, better seek the 'Knowledge of the Self' and strive for Nirvikalpa Samadhi!

अग्रे गीतं सरसकवयः पार्श्वयोर्दाक्षिणात्याः
पश्चाल्लीलावलयरणितं चामरग्राहिणीनाम् ।
यद्यस्त्येवं कुरु भवरसास्वादने लम्पटत्वं
नो चेच्चेतः प्रविश सहसा निर्विकल्पे समाधौ ॥६६॥

Melodious songs (sung) in front of you;

*poets of the Southern region who are capable of
composing literature containing all the nine Rasas,
on your sides;*

*chowrie-holding girls with their bangles resounding
as they move their hands with ease,
at your back side;*

*if all this is there,
then be greedy in tasting the pleasures of the world.*

*If not hey Mind,
enter the Nirvikalpa Samaadhi state immediately.*

(67)

Hey Mind! You want wealth which can give you all the pleasures of the world. You want to conquer all the enemies. You want people who adore you because you are wealthy. You want the body to last at least till the end of this Creation.

Even if you get all these wants fulfilled, what great achievement is that?

प्राप्ताः श्रियः सकलकामदुघास्ततः किं
न्यस्तं पदं शिरसि विद्विषतां ततः किम् ।
सम्पादिताः प्रणयिनो विभवैस्ततः किं
कल्पस्थितास्तनुभृतां तनवस्ततः किम् ॥६७॥

*What if,
riches are obtained
which produce the fulfillment of all desires, like milk?*

*What if,
the foot is placed on the head of the enemies?*

*What if,
adorers are acquired by the possession of all prosperities?*

*What if,
bodies which stay till the end of the Kalpa are obtained by the embodied?*

(68)

Hey Mind! Desire instead, all these!

भक्तिर्भवे मरणजन्मभयं हृदिस्थं
स्नेहो न बन्धुषु न मन्मथजा विकाराः ।
सम्सर्गदोषरहिता विजना वनान्ता
वैराग्यमस्ति किमितः परमर्थनीयम् ॥६८॥

*If there is
devotion to Shiva;
the fear of birth and death in the heart;
no attachments towards the relatives;
no agitations due to passion;
the uninhabited interiors of forests untainted by the contact of people;
and dispassion,
what else is to be desired for?*

(69)

Hey Mind! Let the ignorant have these desires and get bounded by repeated births.
You the wise one, contemplate on Brahman, the Self of all!

तस्मादनन्तमजरं परमं विकासि
तद्ब्रह्म चिन्तय किमेभिरसद्विकल्पैः ।
यस्यानुषङ्गिण इमे भुवनाधिपत्यभोगादयः
कृपणलोकमता भवन्ति ॥६९॥

*Therefore, contemplate on that Brahman-state
which is
endless; ageless; supreme and shines forth as all this.*

What use are these unreal agitations (of desires and disappointments)?

*By the attachment to this Brahman,
all these enjoyments like
even the ownership of the entire world etc
become only the desires cherished by the wretched ignorant!*

(70)

Hey Mind! You are able to think about all objects above, below and in all directions. You are talented in conceiving objects! You want to find happiness somehow or other. You never for a second stop your work. Yet how is it that you do not think of Brahman even by mistake, though that alone will bestow real bliss?

पातालमाविशसि यासि नभो विलङ्घ्य
 दिङ्मण्डलं भ्रमसि मानस चापलेन।
 भ्रान्त्यापि जातु विमलं कथमात्मनीनं
 न ब्रह्म सम्स्मरसि निर्वृतिमेषि येन ॥७०॥

*You enter the netherworlds.
 You cross over the sky even.
 You wander across the sphere of all directions, Hey mind!*

*But even by a random mistake you never ever remember
 the taintless blissful Brahman-state,
 by which you will attain the Supreme bliss
 and benefit yourself?!*

आत्मनीनं - One who benefits oneself

अथ नित्यानित्यवस्तुविचारः
[DISCRIMINATIVE ANALYSIS OF
PERMANENT AND IMPERMANENT OBJECTS]

(71)

Mastering of all the Scriptures without attaining the Self-Knowledge or performing prescribed rites without aspiring for Knowledge will only end up in getting merits.

These merits are assessed for their value alone, and you get different levels of enjoyments as per your merit-card! When merits are over you are back to the earth to strive for more merits.

There is no end. If by chance you are stupid enough to be mean and wicked, you will end up in hells or be born in animal wombs.

Except Self-realization, nothing can free you from the bondage of births and deaths.

किं वेदैः स्मृतिभिः पुराणपटनैः शास्त्रैर्महाविस्तरैः
स्वर्गग्रामकुटीनिवासफलदैः कर्मक्रियाविभ्रमैः
मुक्तवैकं भवदुःखभाररचनाविध्वम्सकालानलं
स्वात्मानन्दपदप्रवेशकलनं शेषैर्वणिग्वृत्तिभिः ॥७१॥

*Of what use are the Vedas, Smritis, study of Puraanas,
the great detailed analysis of all scriptures,
or the multifarious rites with many a procedures,
which only bestow the residence in a hut in the heaven-village;
except the one and only practice of entering the state of the Self-bliss,
which acts as the dissolution fire
for the rise of the heavy load of the endless pains of worldly existence.*

(72)

Do not identify with the body and pamper it with pleasures. When mountains and oceans and earths perish, what hope is there for this puny physical structure?

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

*Even the great Meru Mountain filled with all the riches topples down
enveloped by the fire of dissolution;
even oceans which are the abodes of countless crocodiles dry up;
even the lands break up, though held by the bases of the mountains.
What is there to talk about the body
which is as unstable as the tip of the (moving) ear of the elephant cub.*

(73)

Ah the woes of old age!

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

*Body is shrunk;
gait is unsteady;
row of teeth is fallen;
sight has faded;
deafness is on the increase;
mouth drools;
no one pays attention to the words when spoken;
wife does not serve any more!*

*Alas! The problems of a man in old age,
where even the son acts like an enemy!*

(74)

How the old men are looked at with disgust by the young girls! They are avoided like some dirty well of a Chaandaala colony where bones float on the surface of the water.

वर्णं सितं झटिति वीक्ष्य शिरोरुहाणां स्थानं जरापरिभवस्य तदा पुमांसम् ।
आरोपितास्थिशतकं परिहृत्य यान्ति चण्डालकूपमिव दूरतरं तरुण्यः [७४]

*Observing with a glance
the white color of the hair on the head
which is
the abode of all humiliations associated with old age,
the young girls avoid
the man carrying (the load of) hundreds of pieces of bones
like a well in the Chaandaala (lowest class) colony.*

(75)

Start the Self-Quest when young, when healthy!

यावत्स्थितमिदं शरीरमरुजं यावज्जरा दूरतो
यावच्चेन्द्रियशक्तिरप्रतिहता यावत्क्षयो नायुषः ।
आत्मश्रेयसि तावदेव विदुषा कार्यः प्रयत्नो महान्
सन्दीप्ते भवने तु कूपखननं प्रत्युद्यमः कीदृशः ॥७५॥

*Only when the body is freed of diseases,
only when the old age is still long way off,
only when the strength of the sense organs has not diminished,
only when the life-span has not reduced,
then itself, great effort has to be made by the wise man
towards the welfare of the Self.
How can one start planning the digging of a well,
when the house is afire?*

(76)

Penance on the River bank is also nice! Life with a loving wife also is nice!
Study of literature and knowledge-scriptures also is nice!
So short a life and so much to do! What shall we choose to do?

तपस्यन्तः सन्तः किमधिनिवसामः सुरनदीं
गुणोदारान्दारानुत् परिचरामः सविनयम् ।
पिबामः शास्त्रौघानुत् विविधकाव्यामृतरसान्
न विद्मः किं कुर्मः कतिपयनिमेषायुषि जने ॥७६॥

*Shall we reside on the banks of the celestial river (Ganges)
just performing penance
or,
shall we affectionately serve the wives
who are endowed with all virtues?*

*Shall we drink the nectar juices of the various poetical compositions
and the heap of scriptures?*

*We do not know what to do
when a man has a life-span of just a few winks of the eye!*

(77)

Choose the life of penance!
It is difficult to earn wealth by pleasing the rich. They are fickle minded.
We have to place our goal as the highest that ever can be, and that is only the Self-state!
Before old age strikes and death steals our life, let us strive for Self-Knowledge.
Even wife is a temporary companion. She is not ever-lasting!

दुराराध्याश्चामी तुरगचलचित्ताः क्षितिभुजो
वयं च स्थूलेच्छाः सुमहति फले बद्धमनसः ।
जरा देहं मृत्युर्हरति दयितं जीवनमिदं
सखे नान्यच्छ्रेयो जगति विदुषोऽन्यत्र तपसः ॥७७॥

*These rulers of the land with their minds as restless as horses
are difficult to please.*

*We of great ambitions
have determined our minds to achieve the greatest gain.*

*Old age steals away the body.
Death steals away this beloved life.*

*Friend!
There is nothing as conducive to welfare as penance,
for a wise man in this world!*

(78)

Any enjoyment is possible only if wealth and health are there.
Who can vouch for the permanence of these two?
Wealth goes; everything goes! Youth goes: everything goes!

माने म्नायिनि खण्डिते च वसुनि व्यर्थं प्रयातेऽर्थिनि क्षीणे बन्धुजने
गते परिजने नष्टे शनैर्यौवने।
युक्तं केवलमेतदेव सुधियां यज्जहनुकन्यापयःपूतग्रावगिरीन्द्रकन्दरतटीकुञ्जे
निवासः क्वचित् ॥७८॥

*Honor has faded away.
Riches have perished.
Beggars move away unsatisfied.
Relatives have dwindled.
Servants have left.
Youth has slowly vanished.
Only this choice suits the men of good wisdom,
that they make residence in some bower made of creepers,
in a cave of Himalayas which is filled with stones purified by
the waters of Jahnu's daughter (Ganges).*

(79)

When ignorant, everything looks pleasing and the mind hankers after the objects of senses. But for a Knower of the Self, the whole world looks unreal and he is not attracted by anything.

रम्याश्चन्द्रमरीचयस्तृणवती रम्या वनान्तस्थली
रम्यं साधुसमागमागतसुखं काव्येषु रम्याः कथाः ।
कोपोपाहितबाष्पबिन्दुतरलं रम्यं प्रियाया मुखं
सर्वं रम्यमनित्यतामुपगते चित्ते न किञ्चित्पुनः ॥७९॥

*The rays of the moon are pleasant.
 The forest region covered by grass is pleasant.
 The happiness rising from the company of the good men is pleasant.
 Narratives in the poetic compositions are pleasant.
 The face of the beloved girl stained by
 the tear drops rising out of anger is pleasant.
 Everything is pleasant.
 But again, not so for the mind which knows the ephemeral nature of objects.*

(80)

What is not pleasant in this world? Everything from a nice palatial mansion to the embrace of the beloved feels good. But everything is momentary. Nothing stays for ever. Pain is tailing every pleasure. Knowing this truth, the wise renounce everything and are engaged in the contemplation of the Self.

रम्यं हर्म्यतलं न किं वसतये श्रव्यं न गेयादिकं किं वा
 प्राणसमासमागतसुखं नैवाधिकप्रीतये ।
 किंतु भ्रान्तपतङ्गपक्षपवनव्यालोलदीपाङ्कुरच्छायाचञ्चलमाकलय्य
 सकलं सन्तो वनान्तं गताः ॥८०॥

*Is not the upper floor of the palace pleasant for living?
 Is not the melody song accompanied by instrumental music
 pleasant for the ears?
 Does not the meeting with the beloved who is equal to one's life
 give much bliss?
 But,
 the wise ones have left for the forest
 observing everything to be as unsteady as
 the shadow of the flame of the lamp
 shaking by the wind blown by the wing of the moth
 flying nearby.*

अथ शिवार्चनम् [WORSHIP OF SHIVA]

(81)

The mind is infatuated by the sense objects! Who can subdue it?

आसंसारत्त्रिभुवनमिदं चिन्वतां तादृङ्गैवास्माकं तात नयनपदवीं
श्रोत्रमात्रं गतो वा ।
योऽयं धत्ते विषयकरिणीगाढगूढाभिमानक्षीबयान्तःकरणकरिणः
संयमानायलीलाम् ॥८१॥

Father!

*From the beginning of this world-existence,
as we searched in all the three worlds,
no one like that has entered the path of our eyes or ears,
(we know of no one)
who has the competence
for the easy-catch of the mind-elephant
which is intoxicated by the deep and unexpressed infatuation
for the
female elephant of sense objects.*

(82)

Though I am practicing a life of discipline, I do not know how I will reach my goal of Self-realization!

यदेतत्स्वच्छन्दं विहरणमकार्पण्यमशनं सहायैः संवासः
श्रुतमुपशमैकव्रतफलं मनो ।
मन्दस्पन्दं बहिरपि चिरस्यापि विमृशन्न जाने कस्यैषा
परिणतिरुदारस्य तपसः ॥८२॥

*'Wandering freely; (renouncing home and family)
 eating food without any humiliation; (begging alms)
 living with noble persons; (company of the Knowers)
 listening to the Vedanta scriptures; (Shravana)
 with quiescence only as the fruit of all these austerities;
 (controlling the mind)
 slow walk outside (with a mind withdrawn in contemplation);
 a mind trained in all this (discipline of the mind)'*

*Though I have analyzed well for long,
 I do not know in what way such a hard penance will fructify!
 (It is itself such a blissful state! What more can one want?)*

(83)

No more capability of satisfying desires! Old age is swallowing the limbs.
 Nobody respects my virtues. Soon the body will succumb to death.
 Oh! What shall I do?
 I know now in whom to take shelter! Lord Shiva alone is the last resort!

जीर्णा एव मनोरथाश्च हृदये यातं च तद्यौवनं
 हताङ्गेषु गुणाश्च वन्द्यफलतां याता गुणजैर्विना ।
 किं युक्तं सहसाभ्युपैति बलवान्कालः कृतान्तोऽक्षमी
 हा ज्ञातं मदनान्तकाङ्घ्रियुगलं मुक्त्वास्ति नान्या गतिः ॥८३॥

*The desires for pleasures have perished.
 Alas! That youthful state is also gone from the limbs!
 The virtues have become fruitless (useless)
 for lack of those who recognize virtues!
 The extremely powerful and impatient Kaala, the Death
 is coming towards me fast!
 What should be done?*

*Aha! I have understood!
 There is no other shelter than
 the pair of feet of Manmatha's destroyer (Shiva)!*

(84)

Among all the Gods with forms, Vishnu and Shiva are the greatest Gods. Yet I would like to propitiate Lord Shiva only!

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

*In the Great Lord Shiva, the Supreme ruler of the entire world,
or in Vishnu the inner essence of the world,
I do not make any differentiation.
Even then,
my devotion is towards the one
who wears the newly risen crescent moon on his head!*

(85)

The bank of the River Gangaa; the sands shining white by the profuse moon light; silent night; no one around; I want to call out loudly to my Lord Shiva and pray to him for guiding me in the path of Knowledge; tears well up in my heart as I melt in devotion towards him.

स्फुरत्स्फारज्योत्स्नासधवलिततले क्वापि पुलिने
सुखासीनाः शान्तध्वनिषु रजनीषु द्युसरितः ।
भवाभोगोद्विग्नाः शिव शिवशिवेत्युच्चवचसः
कदा यास्यामोऽन्तर्गतबहुलबाष्पाकुलदशाम् [८५]

*Seated comfortably in
some sandy region on the 'banks of the celestial river (Ganges)'
which is whitened by the abundant moon light shining forth,
at nights,
with all the sounds silenced,
feeling distressed by the experiences of the mundane existence,
crying loudly 'Shiva' 'Shiva'
when will we reach the state of profuse flow of tears (of joy) held within.*

(86)

We will give up all the wealth and family connections.
 We will look at the whole world with love.
 We will always remember that in the worldly affairs, all events will happen contradictory to our wishes only. We will spend the nights in the contemplation of Lord Shiva alone.

वितीर्णे सर्वस्वे तरुणकरुणापूर्णहृदयाः
 स्मरन्तः सम्सारे विगुणपरिणामां विधिगतिम् ।
 वयं पुण्यारण्ये परिणतशरच्चन्द्रकिरणाः
 त्रियामा नेष्यामो हरचरणचिन्तैकशरणाः ॥८६॥

*Giving away all the possessions one has;
 with a tender heart filled with compassion;
 remembering the way of destiny leading to contradictory results
 in this world;
 we will spend the nights made of three divisions,
 inside the sacred forest covered by the autumn moon light,
 absorbed only in the thoughts of Shiva's feet.*

(87)

Now I have only one desire in my heart. I would like to spend the rest of my life in the city of Vaaraanasee. Wearing just a loin cloth, mind full of dispassion, I want to give up all shame and hesitation and shout loudly the names of my Lord, remaining absorbed in his meditation. The whole life would pass way as if in a minute in the ensuing bliss of his remembrance!

कदा वाराणस्याममरतटिनीरोधसि वसन्
 वसानः कौपीनं शिरसि निदधानोऽञ्जलिपुटम् ।
 अये गौरीनाथ त्रिपुरहर शम्भो त्रिनयन
 प्रसीदेत्याक्रोशन्निमिषमिव नेष्यामि दिवसान् [८७]

*Living at Vaaraanasee on the bank of River Ganges,
 wearing only the loin cloth,
 the folded hands placed on top of the head, and shouting -
 'Ho Lord of Gouree! Destroyer of Tripura demons! Shambhu!
 Three-Eyed Lord! Grace me!'
 - when will I pass my days as if in a minute?*

(88)

All my life I spent in serving those arrogant kings (with crocodile symbol on their feet which is the mark of prosperity) waiting for their favors. The humiliations, insults still prick the heart! Lord Shiva! Remove that grief from my heart!

स्नात्वा गाङ्गैः पयोभिः शुचिकुसुमफलैरर्चयित्वा विभो त्वां
 ध्येये ध्यानं निवेश्य क्षितिधरकुहरग्रामपर्यङ्कमूले
 आत्मारामं फलाशी गुरुवचनरतस्त्वत्प्रसादात्स्मरारे ।
 दुःखं मोक्षये कदाहं समकरचरणे पुम्सि सेवासमुत्थम् ॥८८॥

*After bathing in the waters of River Ganges;
 after worshipping you with good flowers and fruits;
 Hey Shiva!
 I will meditate on the object of meditation (Shiva)
 with full concentration,
 lying at the base of the rocks of the cave in the hill;
 enjoying the bliss of the Self-state;
 eating only fruits;
 following the instructions of the Guru.*

*Hey slayer of Manmatha!
 When will I be freed of the grief which arises in a man
 when serving those (kings) with the feet of 'Makara' (crocodile) in their feet,
 by your grace?*

(89)

O Shiva! When will all my collected and commenced Karmas be destroyed? When will I attain liberation?

एकाकी निःस्पृहः शान्तः पाणिपात्रो दिगम्बरः ।
 कदा शम्भो भविष्यामि कर्मनिर्मूलनक्षमः ॥८९॥

*Alone in solitude; without desires; peaceful;
 using the hands as the (begging) bowl;
 with quarters as the garment;
 O Shambhu!
 when will I be capable of destroying all the actions completely!*

(90)

For those JeevanMuktas, who have realized the Self, Shiva's grace is easily obtained.

पाणिं पात्रयतां निसर्गशुचिना भैक्षेण सन्तुष्यतां
 यत्र क्वापि निषीदतां बहुतृणं विश्वं मुहुः पश्यताम् ।
 अत्यागेऽपि तनोरखण्डपरमानन्दावबोधस्पृशां
 अध्वा कोऽपि शिवप्रसादसुलभः सम्पत्स्यते योगिनाम् ॥९०॥

*For such yogis-
 who use their hands as a bowl;
 who feel satiated with alms pure by nature;
 who sit in whichever place they feel like; (forest or cave)
 observing the world as a tiny blade of grass;
 though not discarding the body, who have the experience of
 the 'Knowledge of the Supreme bliss' as undivided;
 - some indescribable path opens up by which
 the grace of Shiva is easily attained.*

अथावधूतचर्या [CONDUCT OF AN AVADHUTA]

AVADHUTA: an ascetic who has renounced all worldly attachments and connections

यो विलम्ब्याश्रमवर्णानात्मन्येव स्थितः पुमान्
अतिवर्णाश्रमी योगी अवधूतः स उच्यते॥

*The man
who has crossed over the duties of the stations of life and caste;
who has no duties of the station or caste is known as an Avadhuta.*

अक्षरत्वात्तरेण्यत्वात् धूतसंसारबन्धनात्
तत्त्वमस्यर्थसिद्धत्वादवधूतोऽभिधीयते॥

*A man is called an Avadhuta because
he has attained the state of eternity;
he has reached the Supreme state of the Self;
he has got rid of the bondages of the worldly existence;
he has realized the state denoted by the statement – ‘That Thou Art’.*

(91)

कौपीनं शतखण्डजर्जरतरं कन्था पुनस्तादृशी
नैश्चिन्त्यं निरपेक्षभैक्ष्यमशनं निद्रा श्मशाने वने ।
स्वातन्त्र्येण निरङ्कुशं विहरणं स्वान्तं प्रशान्तं सदा
स्थैर्यं योगमहोत्सवेऽपि च यदि त्रैलोक्यराज्येन किम् ॥९१॥

*If there is-
the loin cloth worn out to hundred tattered pieces;
the covering cloth also of the same type;
no thought of sense pleasures;
food got from begging without any desire (for any particular food);
sleep in the cremation ground or forest;
wandering freely without any obstruction;
always withdrawn in the Self and peaceful;
established in the festivities of MahaaYoga
(Union of the individual Self and the Supreme Self);
- what to do with (the ownership of) the entire tri-worlds as the kingdom!*

(92)

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

*The cosmic egg is just a reflection (in the mind of Brahmaa)!
Why should a wise man covet it?*

*The ocean does not get disturbed by the movement of the fish.
(A person who is established in the state of Brahman
is not disturbed by any creation of any Brahmaa.)*

(93)

मातर्लक्ष्मि भजस्व कंचिदपरं मत्काङ्क्षिणी मा स्म
भूर्भोगेषु स्पृहयालवस्तव वशे का निःस्पृहाणामसि ।
सद्यःस्यूतपलाशपत्रपुटिकापात्रे पवित्रीकृतैः
भिक्षावस्तुभिरेव सम्प्रति वयं वृत्तिं समीहामहे ॥९३॥

Mother Lakshmi!

Go, take shelter with some one else.

Do not remain with expectations from me.

*Those alone, who desire sense enjoyments are under your control.
What are you for those with no desires at all?*

*We will now manage with things got by begging alone
which have been sanctified in the
little bowl made of Palaasha leaves freshly sewn.*

(94)

महाशय्या पृथ्वी विपुलमुपधानं भुजलता
वितानं चाकाशं व्यजनमनुकूलोऽयमनिलः ।
शरच्चन्द्रो दीपो विरतिवनितासङ्गमुदितः
सुखी शान्तः शेते मुनिरतनुभूतिर्नृप इव ॥९४॥

*Earth serves as a huge bed.
The shoulder-creeper acts as the large pillow.
The sky is the roof.
This air blown from the fan made of Taala leaf is comfortable.
The autumn moon is the light.*

*The Sage sleeps happy and peaceful,
enjoying the company of the lady named dispassion,
like an emperor who owns unlimited riches.*

(95)

भिक्षाशी जनमध्यसङ्गरहितः स्वायत्तचेष्टः सदा
हानादानविरक्तमार्गनिरतः कश्चित्तपस्वी स्थितः ।
रथ्याकीर्णविशीर्णजीर्णवसनः सम्प्राप्तकन्थासनो
निर्मानो निरहम्कृतिः शमसुखाभोगैकबद्धस्पृहः [९५]

*Eating whatever food is obtained by begging;
unattached in the midst of people;
doing things which one likes;
pursuing a path of detachment from both accepting and rejecting;
wearing a tattered garment made of torn pieces thrown on the road;
seated on a tattered piece of blanket;
no pride; no ego;
determined in the enjoyment of the bliss of the quiescence only;
some man of penance remains like this only.*

(96)

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

*Is this person a Chaandaala or a Brahmin or a Shoodra
 or a man of penance?*

Or is he some great Yogi absorbed in the analysis of the Reality?

*As the people doubtfully discuss in their conversations on the road,
 these yogis move away silently
 neither feeling angry nor feeling happy.*

(97)

हिम्साशून्यमयत्नलभ्यमशनं धात्रा मरुत्कल्पितं
 व्यालानां पशवस्तृणाङ्कुरभुजस्तुष्टाः स्थलीशायिनः ।
 सम्सारार्णवलङ्गनक्षमधियां वृत्तिः कृता सा नृणां
 तामन्वेष्यतां प्रयान्ति सततं सर्वे समाप्तिं गुणाः ॥९७॥

*Food that can be got effortlessly without violence has been created as air,
 by Brahmaa for the serpents.*

*The cows and other animals lie down on any ground satisfied
 by eating the grass-sprouts.*

*There is some way of life made for those who have intellects capable of
 crossing over the ocean of worldly existence.*

For those who find it, all the Gunas (Sattva, Rajas, Tamas) end forever.

(98)

गङ्गातीरे हिमगिरिशिलाबद्धपद्मासनस्य
 ब्रह्मध्यानाभ्यासनविधिना योगनिद्रां गतस्य।
 किं तैर्भाव्यं मम सुदिवसैर्यत्र ते निर्विशङ्काः
 कण्डूयन्ते जरठहरिणाः स्वाङ्गमङ्गे मदीये ॥९८॥

*Even as I sit on the lotus posture
 on a rock of the Himalayan hill
 on the banks of River Ganges;*

*even as I enter the state of Yoga Nidraa (Nirvikalpa Samaadhi)
 by practicing the regular contemplation on Brahman;*

*those old deer will rub their bodies on my body
 without any apprehension!*

When will those good days be experienced by me?

(99)

पाणिः पत्रं पवित्रं भ्रमणपरिगतं भैक्षमक्षय्यमन्नं
 विस्तीर्णं वस्त्रमाशादशकमचपलं तल्पमस्वलपमुर्वी ।
 येषां निःसङ्गताङ्गीकरणपरिणतस्वान्तसन्तोषिणस्ते
 धन्याः संन्यस्तदैन्यव्यतिकरनिकराः कर्म निर्मूलयन्ति ॥९९॥

*Hand is the auspicious bowl;
 alms obtained by wandering is the never-diminishing food;
 ten-fold direction is the wide garment;
 earth is the large bed which does not move.*

*For those who are happy with the mind matured by accepting detachment;
 those blessed ones destroy all the (effects of the) actions
 having renounced the entire collection of pathetic reactions.*

(100)

मातर्मेदिनि तात मारुत सखे तेजः सुबन्धो जल भ्रातर्व्योम निबद्ध एव
 भवतामन्त्यः प्रणमाञ्जलिः ।
 युष्मत्सङ्गवशोपजातसुकृतस्फारस्फुरन्निर्मलज्ञानापास्तसमस्तमोहमहिमा
 लीये परब्रह्मणि ॥१००॥

*Mother Earth! Father Wind! Friend Fire!
 Good relative Water! Brother Sky!
 My final salutation to you all with my clasped hands!*

*I will remain absorbed in the Supreme Brahman,
 having got rid of the entire load of delusion
 by the taintless knowledge shining forth
 by the merits of good actions performed,
 being in contact with you all.*

इति

श्रीभर्तृहरिमहायोगीश्वरस्य कृतौ सुभाषितत्रिशत्यां वैराग्यशतकम् संपूर्णम्॥