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THE  
CANTICATAKAM

OR

[A HUNDRED VERSES ON TRANQUILLITY.]

TRANSLATED AND EDITED  
FROM THE ORIGINAL SANSKRIT

BY

177

MOHENDRANATH CHATTERJEE,

WITH

NOTES AND ORIGINAL TEXT.

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## THE CESSATION OF ANGUISH.

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for destroying the secular and unequalled misery; [and which] is productive of the range of contentedness to the learned wise men. 3.

classifying things according to their real properties. In the *Vadānta* philosophy, *Viveka* signifies the power of separating the invisible spirit from the visible world, or spirit from matter, truth from untruth, reality from mere semblance or illusion.

Ah! being extremely devoid of desires, [the persons] whose intellect has been purified by discrimination [produced] by self-knowledge, (a) give up even the wealth, [actually] enjoying [at present. By] that [act of giving up, they] do actions which are difficult to be performed; [but] we [who] have not obtained before, nor at present, nor [have] firm faith in getting [the same in future], and although only under the clutches of desires, [yet], are not able to abandon all those [wealth]. 4.

(a) *Atma-jñāna* [self-knowledge]—It also signifies knowledge of the soul or supreme spirit; spiritual knowledge; philosophical knowledge of the spiritual principle in creation.

Being placed on the lap [of the virtuous], birds drink fearlessly, the tears of joy of the [good persons] who meditate upon the Great Light, (a) in lands within the mountain caves, [and who are] fit to be

(a) *Jyotiḥ-param* [Great Light]—it means the *Para Brahma*, the Supreme Lord.



fortunate [blest]. But the lives of us [men who are] enjoying mansions, lakes, the banks [of such lakes] sporting-gardens, and pleasure-houses, founded on the desire of mind, are only frittered away. 5.

[All] enterprises are shattered; (a) the body also

The condition of secular men; the result of such condition that the prescribed truth is not manifest in their mind.

has become distressed by old age and disease; though desirable, the maintenance of [my] own persons [kinsmen] and

*Bráhmaṇas* (b) has gone afar.

Ah! now the ill-starred Fate being against [me], the truth which has been prescribed, is not, on account (c) of complete delusion, becoming manifest in my mind even to-day. 6.

(a) *Viçirṇah prārambho* [... enterprises are shattered]—All exertions for doing action have become relaxed.

(b) *Bipra-svajana bharaṇam* [the maintenance...*Bráhmaṇas*]—the act of supporting *Bráhmaṇas* and a person's own relations is considered as one of the sacred duties of a Hindu.

(c) *Tatvam* [truth]—it implies *átmajñāna*. q. v. notes under verse, 4.

Are not loathsome matters becoming manifest [in

The misery of the virtuous created by deities is hard to be understood.

my mind] ?—but the desire [for enjoyment] is long-lived. Is not [the thought that] the body is being decayed entering into the intellect [mind] ? [But there is] a deep attachment to the [domestic matters, such as] houses, &c. ; [wife, &c. ; and] this





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[fact] also that the *Brahma(a)* is adorable, is manifest in the heart; [but] the desire [for enjoyment] is counteracting [good thought in man's mind. Therefore,] what is the name of this pain relating to gods, of good persons(b) [the reason of which misery] is unarguable [and hence] hard to be understood. 7. \*

(a) *Brahma* [ब्रह्म]—the Supreme Spirit; the Absolute; the Supreme Being regarded as impersonal or in the abstract and divested of all quality and action; the Supreme and all-pervading Spirit and Soul of the Universe; the divine essence and source of all being from which all created things emanate and to which they return.

(b) *Dairi satān yātana* [misery relating to gods, of good persons]—trouble of the virtuous created by the deities or fate.

Not knowing the distress of being burnt, the moth(a) enters into the fire of a lamp; being unconscious, the fish also devours the meat by which is covered [hidden] the [fishing] hook, [but] fully alive that these objects of enjoyment are intermixed [entangled]

(a) *Calavo* [moth]—this may also be rendered as grass-hopper.

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\* This verse speaks, about the mental torment of good men created by the deities or fate which is not easily understood. The virtuous men are all aware that too much attachment to secular objects such as form, flavour, smell, &c., is manifestly bad; yet they become extremely attached to them, and what is the reason for such attachment?—because the desire for enjoyment of secular objects is great in man. They are also convinced that human body is frail, and is sure to be destroyed, still their too much attachment for domestic affairs over-shadows the knowledge of such destructibility of the human frame. The virtuous men as well know that the Supreme Lord is adorable, yet the secular desires counteract the effect of such knowledge. The author says this difficulty of man created by the gods is great and the reason of which is not easy to ascertain.





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with the net of difficulties, we are not giving [them] up. Ah! the magnitude of delusion, on this earth is difficult to be reached! 8.

Endured [by me, but] not by [on account of] forbearance; happiness fit for house-hold [domestic purposes] has been abandoned [by me, but] not by [on account of] contentment; the pain which can be borne with difficulty, from cold, wind, and the sun, has been endured [by me, but] austerities (a) have not been practised [by me]; day and night, wealth has been contemplated upon; not, however, the eternal feet of Vishṇu(b) [have been meditated upon]; [all] those actions whatever the sages have performed [with good results], have been done [by me] devoid of [such] results. 9.

(a) *Tapah* [austerities]—the religious austerities; penance; mortification, the practice of mental or personal self-denial or the infliction of bodily tortures; the meditation connected with such practice.

(b) *Vishnu* [विष्णु from *vish* (विष) to pervade]. He is regarded in the *Puranas* as the preserver of the Universe; and with Brahmá, the creator, and Siva, the destroyer constitutes the Hindu triad. He is identified with the Supreme Being by his devotees. In the Vedic period, however, he held comparatively a very subordinate position.

Being deceived by the babble of the cheat,(a)

(a) *Vita* [cheat]—Rogue; in drama it means, the companion of a prince or dissolute young man or sometimes a courtesan. He has resemblance to a certain extent to *Vidūshaka*, being generally represented as a parasite on familiar terms with his associate, but at the same time accomplished in the arts of poetry, music, &c.



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The oppressors of subjects are known to be sovereigns, and persons who serve them, the wise.

those [persons] who terrifying by weapon, oppress the poor subjects in few hamlets, are known to be the earth-possessors, (b)

and we [the persons] by whom they [kings] being served, even this Nārāyaṇa (c) the lord of the Creation (d) Preservation (e) and Destruction (f) of the three-

(b) *Khaunibhūja* [the earth-possessors]—kings.

(c) *Nārāyaṇa* (नारायण)—this is the name of the Supreme Being, (Vishnu); on a reference to *Manu* c. I., v. 10, it will appear that the waters are called *Nārā*, because they were the production of *Nara* [the spirit of God]; and since they were his first *Ayana* (अयण) [place of motion,] thence he is called *Nārāyaṇa* (moving on the waters).

(d) *Sarga* [Creation]—on a reference to the *Śrīmadbhāgavata* Bk. III. cc. 10, 13, &c., it will appear that the creation of the world has been divided into nine classes, namely:—(1) *Mahat* (महत्) intellect; (2) *Aham* अहम् personality; (3) *Tan-mātra* (तन्मात्र) the subtle with five grosser elements; (4) *Indriya* (इन्द्रिय) organs; (5) *Vaikārika* (वैकारिक) or *Deva-Sarga* comprising *Manas* (मनस्) mind; (6) *Tamas* (तमस) darkness; (7) *Tasthushām Sarga* (तस्थुषाम् सर्ग) creation of stationary creatures, such as trees, plants, &c., which are characterised as *utcrota*s having the flow or current of life upwards; (8) *Tiraçchām-Sarga* (तिरश्चाम् सर्ग) or creation of animals; and (9) *Nrinām-Sarga* (नृणाम् सर्ग) creation of men, which are also characterised as *arvāk-çratas* (अर्भकच्योतस्)

(e) *Sthiti* [Preservation]—one of the three states through which the system of created things and every individual being passes; the first is the *Utpatti*, (उत्पत्ति) arising into being; the second is the *Sthiti* (स्थिति) continuance in life; and the third *laya* (लय) dissolution described in the next note.

(f) *Vyāpadā* [Destruction]—It implies the destruction of the Universe at the end of a *Kalpa* (कल्प) or period of 432,000,000 years.



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worlds(*g*) has not been esteemed [cared about], are known to be the wise. 10.

(*g*) *Trijagatam* [the three worlds]—the heaven, the intermediate region, and the earth; or heaven, earth, and the lower world.

Ah! we [who are] ignorant and poor, search for serving whatever man is the meanest of beings, [who is] able to give only small [amount of] wealth, and merely a master of a few hamlets; [when there exists] *Nārāyaṇa*, the best of beings [endued with] prosperity, [who is] the master, the god, the bestower of [His] own rank [dignity], adorable by thought, and the only sovereign of the three-worlds (*a*). 11.

(*a*) *Tri-jagat* [three-worlds]—Heaven, the intermediate region, and earth; or heaven, earth, and the lower world.

This life has been rendered fruitless by the desire of secular enjoyment. Alas! the *Chintāmani*(*a*) has been sold [by me] at the price of glass. 12.

(*a*) *Chintāmani* (चिन्तामणि)—a fabulous gem, supposed to yield its possessor all desires; it is similar to the philosopher's stone.

As regards serpents, air obtainable without exertion, and void of solicitation, Man's means of life destroys his qualities. has been made the object of eating by the Creator; (*a*) and the deer have been rendered [as] eaters of the blades of grass, contented

(*a*) *Vedhasā* [by the Creator]—by *Brahmā*.





and (one) resting on dry land; but that means of sustenance of men whose intellect is capable of crossing over the secular ocean, has been ordained, by which [means], all the qualities of always searching [men for such means as aforesaid] reach the end. 13.

As [thou] dost not look often and often the face of

Better condition of deer. What kind of austerities have been practised by them? the wealthy; nor dost [thou] say false [but] flattering words; nor dost [thou] hear the presumptuous words of these [rich men]; nor dost [thou] run after the expectations [of wealth, &c.]; and [as] [thou] dost eat in [proper] time new grass, and [thou] dost sleep at ease on sleep coming upon [thee]; therefore, O deer, do [thou] say unto [me], where and austerities of what name have been practised by thee. 14.

The deer live in forest, according to their wish by

They are called the beast, although in good condition; and men are considered the learned, although not better circumstanced. [upon] grass, obtainable, at ease, and without exertion, and do not assume [the condition of] wretchedness towards the rich.

They are known to be the beast, and we as those whose intellect is good! 15.

Having tasted [suffered] the pain, greatly cutting

Disparagement as regards the act of begging. to the core, [I am] myself saying that there may not happen this humiliation of secular men [in the shape of] solicitation. O brother, be-



hold that this [act of begging] is verily [like] the sporting place of old age in youth, and of reproach; and ink in blackening the fame; and from which act of solicitation fall away the mutual action of qualities, boldness, and pride. 16.

[Query] O brother, where art [thou] going?—

The result of solicitation—reproach—death. [Answer—To the place] where the wealthy persons reside.—

[Query]—For what purpose?—[Answer]—For regulating by the wealth obtained by solicitation, the maintenance of the vital airs only somehow [or other], (a) therefore, verily the result of solicitation is [that] first *Nikāra* [निकार, reproach is shown and] afterwards *Dhana* [धन wealth is given]. Verily, Ah! O brother, that [*Nikāra* (निकार or नि) first and *Dhana* (धन)] is [equivalent to] *Nidhana* [निधन death]. 17.

(a) *Prānāṇdm* [the vital airs]—these are variously enumerated as three, namely, *prāna* (प्राण), *apāna* (अपान) and *vyāna* (व्यान); or five namely, *prāna*, *apāna*, *samāna* (समान); *vyāna*, *udāna* (उदान) or with the other vital organs six or seven, or nine, or ten, or thirteen; the fivefold enumeration being, however, the most usual; and the first of the five or *prāna* being used from its seat in the lungs to express pre-eminently life and vitality. It signifies life generally.

Alas! what shall I say about the hardness of the vital

Hardness of the vital airs.—The act of begging is censurable.

airs?—[because] that [hardness] is discovered [disclosed] by those [vital airs] alone which in



no way, verily, pass out also with the words of solicitation. Ah! again, [I] censure myself, because knowing also the stability of which [vital airs] and being distressed on account of the separation of of those [airs], I, full of unreal fear, am begging of all [persons]. 18.

What has not been endeavoured by us [men] whose discrimination has been completely destroyed, for these vital airs compared to the water in lotus leaf?—because, [we] from whom bashfulness has passed away, have committed the sin of describing the narrative of [our] own qualities before the wealthy whose minds are blinded by delusion on account of [a few] pieces of coin. 19.

[The words] of which these are the first—that the words—secular worldly objects are bad, &c.—are in the mouth of all persons; but it is the virtuous who really think so. body is most blamable, age [life] is passing away; the separable relationship of friends [kinsmen] is nearly like [that of] the travellers in the way; this world unprofitable [useless] and flavourless [painful], is fit to be abandoned;—are verily in the speech of all [persons]. Again, [it is] only in the mind of very few [persons] whose souls are virtuous [these thoughts really arise]. 20.

Being [one] whose bashfulness has passed away,





Becoming shameless, men repeat like a parrot that leaving aside pleasure, the bliss of tranquillity should be accepted by men.

these we, whose words are fine and minds are void, only read [repeat], like [a] parrot, [in the same manner as is] manifested in blenching, [relating] to this [effect] that leaving aside the pleasure, unsteady like the garland [series] of lightning in the Universe, and capable of giving deep darkness [in the shape of delusion] in every cessation [of such pleasure], the sinless bliss of tranquillity should be acceptable [to man]. 21.

When this infatuation, of the elephant-like mind,

When the mind becomes infatuated with secular matters, patience, family practice, bashfulness and humility go away from man.

difficult to be restrained, moves forward by the efforts generated from unrestrained expansion [likened to] flavour; then, where [goes] its that [well-known] post-like patience?—Where [is to be seen] that [its] own [renowned] family practice [likened to a] chain? —Where [may be found] that [celebrated], bashfulness [likened to a] cord, and also where [may be seen] the firm humility [likened to the elephant-driver's] hook? 22.

[The thing obtained by] begging [has become my]

Although men have adopted the food, clothing, &c., of an ascetic, yet, they cannot give up secular matters,

food; [an obscure] part of [my], dwelling, [my] house; the ground, [my] bedding; [only] the weight of [my] own body,



the family ; and patched garment made of the pieces of tattered cloths, [my] wearing apparel. Alas ! yet [my] mind is not abandoning the [secular] objects.  
23.

[O] belly, [I] consider thee noble ; because thou Man's belly is considered noble, but not [art become one who has] obtained satisfaction, even by the mind with various herbs ; but the spoiled heart, desires. hard to be maintained by hundred [multifarious] desires, outdoing one another, [is not considered noble by me]. 24.

The indigent desire for a hundred [pieces of coin] ; Hope of man is un- the owner of a hundred limited. [wishes for] a ten-hundred ; the master of a thousand [pants for] a million ; the Lord of [a] million [is anxious to be] the ruler of the earth ; the Lord of the earth, again, [aspires to get] the position of a *Chakravartī* ; (a) and the Lord of the *Chakra*, again [desires for the power and] dignity of Indra ; the Lord of the gods, again, [wishes for] the place of Brahmá ; Brahmá, again, wishes for [the station or] step of Vishṇu ; [therefore] Alas ! what [person] has [ever] reached the end of hope ! 25.

(a) *Chakravartī* [चक्रवर्ती] —a ruler, the wheels of whose chariot roll everywhere without obstruction ; an emperor ; a sovereign of the world ; the ruler of a *Chakra* or country described as extending from sea to sea ; twelve such princes, beginning with Bharata, are especially considered as *Chakravartins*.

[Do thou] ponder over [this that] to the condition The eagerness of ego- of what [low] extent does not go  
ism is illusory. [attain] this [human body the]



abode of elements, the place [source] of the increment of unholy [things], the transformation of mother and the receptacle of grief; therefore, is it fit for the wise to rely on this [body] even for a moment? What injuring [illusory] is this eagerness of this [kind of egoism, namely; ]—I—I only. 26.

Knowing also [to the effect that] the body which has been formed by this transformation of semen virile and blood, is also the place of death, the refuge of extreme grief, and resting place of disease; and plunging into the ocean of ignorance, [by reason of their] separation from discrimination, [persons] having no free will [of their own], alas! desire for sexual union, wish for, a son, pant for fields [lands], and [become] anxious for a wife. 27.

The skull, [by which] the teeth are manifested on the top of the funeral pile; Human skull on the top of the funeral pile indicates the decaying nature of human beauty. and [in which, there is] nicely humming wind, is, as if [it were], loudly deriding the multitude of great infatuation [of mind of persons] blinded with passion, in this manner—where is this [that] lotus-like face?—where is that moisture of lips?—where is that long glance [or side-look]?—where is that agreeable conversation—and where is the graceful motion of the





eye-brows curved like the bow of Madana? (a) 28.

(a) *Madana* [मदन]—(literally) it implies intoxicating, madden-  
ing; (here) it means Kāmadeva, the god of love.

[O] mind, do [thou] hear [about] that commend-

The proximity of ed truth of the sages, which is  
women is forbidden. mysterious. [What is that

truth? ]—The proximity of women is, verily not—  
verily not, fully enjoined; because the deer-eyed  
[women] steal away even the heart of the best men  
whose restraint of the organs of senses [likened to  
an] armour, has been destroyed by eyes [like]  
razors, shot as arrows. 29.

[Considering it] the breast [of a woman] by intel-  
lect, [persons] appreciative of

Men consider a lump  
of flesh as breast, em-  
brace it, kiss the mouth  
full of saliva and enjoy  
lust by means of filthy  
organs.

touch(a) embrace the very hard  
lump of flesh; drink like a cup  
[filled] with wine, [the sweet-  
ness of] face, full of saliva;

and cause [sexual] enjoyment in a passage moistened  
with impure discharges. Ah! what may not, indeed,  
be pleasing to [persons] blinded by great infatua-  
tion! 30.

(a) *Sparśa* [touch]—perception by touch; sexual union; the  
quality of tangibility with the *Vishya* (object) for the skin. It  
may also mean anything which touches or comes in contact.  
Eleven such *Sparśas* are enumerated, namely, (1) *ushna* (hot),  
(2) *Īta* (cold), (3) *Sukha* (pleasant); (4) *dukha* (painful); (5) *smig-  
dha* (greasy) (6) *vikāra* (clean); (7) *khara* (hard); (8) *mridu* (soft);  
(9) *Ālakṣṇa* (smooth); (10) *laghu* (light); and (11) *guru* (heavy).

Finis of the First Section, named the Cessation  
of Anguish, of the Canticataka.



## SECTION II.

[THE DEVELOPMENT OF DISCRIMI-]  
NATION.

This world shines [appears] charming by [reason  
of] ill-judged(a) loveliness. It,  
Secular matters are not substantial in the  
eye of spiritual men. however, does not [seem] sub-  
stantial even in the smaller degree whatever, to  
[persons] having knowledge of the highest truth.(b)  
1 [31].\*

(a) *Avichārita* [ill-judged]—badly considered ; unconsidered.

(b) *Paramārtha-dṛiṣṭam* [...having...truth]—persons having spiri-  
tual knowledge.

What [being] also having useless taste imposed [on  
the world] this wonderful de-  
The world is like a dream and juggling. ceit,(a) full of friends,(b) off-  
spring and kinsmen? (c) In this [world] who is  
related to what [person] or [who is] a relative(d) or an  
attendant? (e) Verily, the world of the living beings  
is like [a] dream and juggling. 2 [32].

(a) *Kapatam* [deceit]—Illusion (*Māyā*).

(b) *Suhrid* [friends]—(literally) one having a kind (good) heart ;  
ally.

(c) *Bandhu* [kinsmen]—kindred in general.

(d) *Svajana* [relative]—(literally) one's own man.

(e) *Parijana* [attendant]—surrounding company of people ; ser-  
vant ; follower.

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\* To an indiscriminating person this world appears beautiful,  
but the individual who has spiritual knowledge considers this  
world as unreal.



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By whom has been created, for the destruction of Women are the righteousess in the world, that source of all evil. poison, full of ambrosia,(a) in the form of [a] woman which is the basket of all illusion; avoidable with difficulty by the great [beings] amongst the best of gods and men; the field of distrustfulness; the neighbourhood(b) of faults; full of a hundred (c) deceits; the city of rashness,(d) the home of disrespect; and the beginning of suspicion? 3 [33].

(a) *Amrita* [ambrosia]—It is the beverage of immortality and was produced at the churning of the ocean.

(b) *Sannidhānam* [neighbourhood]—in which all faults are placed together.

(c) *Ḡata* [hundred].—many.

(d) *Sāhasānām* [of rashness]—any act of aggression, oppression, or hatred; boldness; foolhardiness; inconsiderate hastiness; impetuosity.

When the fire of love is by nature alone burning Amorous love is intensely in the minds of persons impassioned why, then, the naturally existing in the mind of lustful persons. No necessity for poets to excite such feeling by their composition. deteriorating poetical [composition, likened to] the clarified butter is offered to this [heart as] oblations by the [poets] clever in useless [subjects]. 4 [34].

If [we] consider hundred [times],(a) the truth to Although men know this [effect, that] the sexual intercourse with women is useless that carnal pleasure is bad, yet, they do not forget women. by [reason of] very momentari-

(a) *Ḡata-kṛīva* [hundred...]—several times; many a time.





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ness, resemblance to dream and illusion, painfulness [incipid] at the end; even then, the internal-soul(b) does not forget the deer-eyed [women] ! (c) 5. [35].

(b) *Antarātmā* [internal-soul]—mind.

(c) *Hārindāksīm* [the deer-eyed...]—It implies those women whose eyes are like those of an antelope.

As long as this ignorance [in the shape of undiscrimination] flashes vividly on the mind, till then, [these secular] objects give pleasure [to it (mind)]; but where are the objects, where is the pleasure, and where is the acceptance [of such secular objects] in the discriminating mind of the knowers of truth ? 6. [36].

When not existed before, nor verily shall [exist] afterwards, the aggregation of elements(a) [becomes one, the] acquaintance(b) [of which is to be made only] during the period of the middle state(c) [of such body]; therefore, on the happen-

(a) *Bhūta-nickayāḥ* [the aggregation of elements]—the human body which consists of five elements, namely, earth, water, fire, air and ether.

(b) *Parichayāḥ* [acquaintance]—the present body of man was not in existence, nor shall it exist after its demise, whatever connection a person has with it, relates only to the present life.

(c) *Madhyāvasthā-kṣhāṇa* [during.. state...]—during the present life, inasmuch as no acquaintance with this body can be made on any other occasion by reason of its non-existence in the past and the future,



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ing of the strong connection, (d) and natural disjunction (e) in this [body], [let] Love [be dependent on] what receptacle, (f) [it may get,] and [let] Grief [be reliant on] what place of refuge (g) [it may find.] 7 [37].

(d) *Sanyoga* [connection]—simple conjunction; a particular relation; conjunction (as one of the twenty-four *gunas* of the *Nyāya*.)

(e) *Viyoga* [disjunction]—dissolution; death.

(f) *Kimādhāra* [...what receptacle...]  
—What is the receptacle (of human love)? On the dissolution of the mortal frame love becomes void of a place to rest in.

(g) *Kimādhikaranah* [place of refuge]  
—what shall be the place of Grief's refuge?—The word *adhikarana* may also be rendered as receptacle or the support. The phrase in the text implies that on the demise of human frame, grief becomes without a place of refuge; hence, it should be concluded that it is useless to be elated with joy on the creation of the body or to be depressed with grief on its destruction. The present material body was not in existence nor shall it be in future after its decay. All connections and associations relate to the body in existence, so there is no necessity of feeling pleasure or pain on the creation or destruction of the existing body.

[There is] no difference in pleasure and pain of

No difference in pleasure and pain of Indra and a boar.

Indra (a) and the impure boar; verily, the nectar and excrement, are, by the imagination of [their] own desire, [the object of] eating of both, agreeable to [their] in-

(a) *Indra*—the Lord of gods who reigned over the deities of the intermediate region; he fought against and conquered with his thunderbolt the demons. It should be noted that Indra was not originally, specially during the Vedic period, lord of the gods of the sky. His deeds, however, were very useful to mankind; hence, he was invoked in prayer and chanted in hymns, more than any other deity, and subsequently superseded Varuna. In the later mythological period, he was made subordinate to Brahmā, Vishnu, and Śiva, but remained the chief of other deities. In the *Vedānta*, he is identified with the Supreme Being. He is the regent of the east quarter of the Universe and is one of the *Adityas*.



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elination. Rambhā (b) and the unholy sow are [their objects of] love [respectively,] and complete dread from death is also equal [in them], and the state of [their] mutual difference, according to [their] own actions and intelligence are [just] the same. 8 [38].

(b) *Rambhā*—She is a handsome nymph of Indra's paradise; and is also regarded as a form of Luchmi when she sprang with thirteen other precious things from the froth of the churned ocean. She was the type of female beauty and may be compared to Venus. She is, however, to be regarded as one of the chief harlots of Indra's heaven.

Having eaten with the satisfaction of [enjoying] the taste of [which there is] no comparison, the human bone without flesh, abominable, stinking, full of saliva, and covered with number of worms, the dog [without minding much about the worthlessness of such bone] sees, with fear [of being deprived of it], men standing at [its] side, as the Lord of gods (a) [is seen by men with dread of being snatched away of their objects of secular enjoyment]. Verily, the mean persons do not count [take into account] the worthlessness of any [secular] object received [by them] 9. [39].\*

(a) *Surapati* [the Lord of gods]—Indra.

\* Forgetting the consideration of spiritual matters, the mean persons, engrossed in secular matters, are unable to realize how low do they become in their mean pursuit of secular affairs. They are like dogs which eat with relish human bones without flesh, abominable, stinking, &c. Without knowing the worthlessness of the bones, they become afraid of being deprived of such bones, by men standing near them; the fear of the dogs is of the same nature as that of the ignorant secular persons who think Indra would deprive of their secular objects of enjoyment.







What can be the object of grief of the wise [on  
Nothing is stable on account of] separation of these  
earth. living beings adoring [wishing  
for] the continuance in life in this world, [extending  
over a short period of a] few twinkling of eyes.  
These [living beings] spring up in a moment, and in  
a moment also go to destruction. [Therefore], nothing  
whatever—the gods, the mountains, and the oceans,  
&c., is stable. 10. [40]

[Men, panting for an issue], become distressed  
[by saying] to this [that]—  
As the son is the source of distress, it is desirable that no one  
should pant for such son. ‘let there be a son;’ troubled  
on the birth of a son [by reason  
of] his [son’s] disease; [sorry]  
for [the purpose of] wiping away his [son’s] afflic-  
tions of which distress is the first; smarted [on  
account of] his [son’s] folly, [arising from] his [son’s]  
bad conduct; or if [the son] endued with quality is  
born [then, the men] become sorrowful [by feeling]  
apprehension of his [son’s] death; and aggrieved  
on the death of that [dutiful son; therefore] let  
this enemy assuming the guise of a son be not born  
to any one. 11. [41].\*

This fear of the dogs and the secular men is mere creation of their respective ignorance about the worthless character of the bones, and the secular objects of enjoyment; because neither the persons standing near the dogs eating bones, nor Indra the Lord of gods, care much for appropriating bones or secular objects respectively, the former being too sensible and the latter being too great to condescend themselves to be so low as to be anxious for worthless objects.

\* This verse is omitted in some of the editions.

The destruction of the body is sure ; the face of the happiness in dear ones is turned away from steadiness ; (a) diseases have large compass or circumference (b) ; also the lotus-eyed and serpent-like Goddess of Prosperity whose great vest (c) is the distress, is naturally fluctuating ; similarly, the Fame is an independent enemy ; therefore, the actions, though prescribed [by the *Chāstras*], are not beneficial. 12. [42.]\*

(a) *Pranayishu sukham sthairyya vimukham* [the face...steadiness]—the happiness derived from the attachment towards beloved ones is opposed to firmness (of mind).

(b) *Mahābhogā rogāḥ* [the diseases...circumference]—the extent or duration of the diseases is great ; or this portion of the verse may be rendered as follows :—‘the diseases having great sufferings.’

(c) *Mahā-veṣa* [great vest]—These words may also be rendered as follows :—‘whose great possession is.’

Having received the wealth which creates the suspicion of destroying life and human life and wealth. [which is like] calamity from which may be saved with difficulty, [the wicked persons] do not know that the riches to be danger, the approach of which is near ; [but] pant for [their] own lives. [Those persons who have] escaped from that [calamity], however, enter into other misfortunes for the purpose of [getting] wealth again ; therefore, [as regards persons] having low intellect, the mutuality of the life and wealth is resolved. 13. [43].

\* This verse is omitted in some of the editions.



Verily, this Universe has been created in former  
The worthlessness of ages by [persons having] mind  
arrogance of men. free from dirt (a); fully main-  
tained (b) by others; and having been completely  
conquered, was like a straw presented by others;  
and verily even now, [there] are other brave persons  
(d) [who are] enjoying [the supremacy over] the  
fourteen-worlds. (e) Therefore, what is this fever of  
arrogance of beings [on account of their] ownership  
of a few hamlets! 14 [44].

(a) *Vimalamatibhih* [mind free from dirt]—pure minded beings  
such as Brahmá and other great personages who created the world.

(b) *Vidhritamaparái* [fully...others]—persons, such as the great  
kings Prithu, Bharata, &c., who protected the earth.

(c) *Darttanchányavirjitya trinam yatha* [and completely.....  
others]—the great men like Paruçaráma and others who conquered  
the world, did not retain it themselves, but make it over to others.

(d) *Anyanya virya* [other brave persons]—although plurality  
of idea is conveyed by these words, yet they cannot imply any one  
else than the Supreme Brahma.

(e) *Chaturdaśa—bhuvanáni* [the fourteen-worlds]—There are four-  
teen *lokas*, seven descending, one below the other, and constituting  
together the lower world, sometimes called hell (*pátála*); They are  
as follow :—(1) *Atala*, (2) *Pitáta*, (3) *Sutala*, (4) *Rasá-tala*, (5) *Tálá-  
tala*, (6) *Mukátala*, and (7) *Pátála*; and seven higher regions one  
above the other. They are as follow :—(1) *Bhárloka* (the earth);  
(2) *Bhuvarloka* (the space between the earth and the sun); (3) *Svar-  
loka* (the heaven of Indra above the sun or between the sun and  
the polar star); (4) *Maharloka* (one *króre* of *yojanas* above the polar  
star); (5) *Janárloka* (the abode of Brahmá's sons Sanatkumára  
&c.); (6) *Taparloka* (where the deified *Vairáginis* reside); (7) *Satya-  
loka* or *Brahmaloka* (the abode of Brahmá).

Is not the beautiful mansion for the purpose of

dwelling? Are not [those objects  
Convinced of the worthlessness of the  
worldly objects, the good men repair to the  
forest. of which] song is the first,  
fit for hearing? Is not the  
happiness [produced from] the





association with [persons] equal to life, (a) for greater joy (b) also? Yet considering all those unsteady like the light (c) of a small lamp, (d) quivering by the wind, and near whose side the moths have fallen, the good men have repaired to the forest.  
15. [45.]

- (a) *Prānasama* [...equal to life]—as dear as life.  
(b) *Prīṭaye* [for...joy]—for satisfaction; or for gratification.  
(c) *Chhāyā* [light]—it may be rendered as lustre or play of light.  
(d) *Dīpāṅkura* [small lamp]—(literally), the bud of a lamp.

Let [there] be this supremacy (a) [which is] free from enemy (b), of the earth (c).  
The dominion over the three-worlds is useless—Wish for entering into the forest. Verily, [I] also consider like a straw, that dominion of the three-worlds; (d) only let [my] mind enter into the woodlands of mountains, pervaded by the herd of does (e) [which] sleep without fear. 16 [46].

- (a) *Adhipatyam* [supremacy]—it may be rendered as sovereignty.  
(b) *Akantakam* [free from enemy]—(literally) free from thorn; hence, devoid of troubles, difficulties, or enemies.  
(c) *Vasudhā* [the earth]—(literally) it means anything containing wealth.  
(d) *Trailokya* [of the three-worlds]—see note p. 3.  
(e) *Harīṇī* [does]—female deer.

In whose mind do not bestow pleasure, the prosperous woodlands with new Woodlands give pleasure to the mind of all persons. — Woodlands described. [fresh] grass and water-falls; resounded by wonderful notes of the multitude of various birds [in which there



[are] trees (a) waving on all sides by the wind mixed with [fragrance of] flowers; [and] the proximity [of which] has been trampled upon (b) by the feet (c) of the deer? 17. [47].

(a) *Pādapā* [trees]—literally, those which drink or suck with their feet

(b) *Khunnopintā* [the proximity...trampled upon]—the proximity, border or edge of which has been pierced or stamped with.

(c) *Charana* [by the feet]—by the hoofs.

[Only] they, that abandoning the dense [forest]

Insult of the wicked does not affect persons who have repaired to penance-groves.

of the creeper-like arms of women (a) dwell in the penance-groves (b) the fruit of which is tranquillity, do not become pierced (c) with the keen arrow-like insult of the wicked men; they alone are blessed! [and] they alone become enjoyer of tranquillity. 18. [48.]

(a) *Simantini* [women]—(literally) it means (those) having hair-parting.

(b) *Tapovaneshu* [in the penance-groves]—in the sacred grove in which ascetics perform their religious austerities.

(c) *Bhinnā* [pierced with]—divided by.

O antelopes, let good [betide you]; O forest, let

The minds of persons who have abandoned home are desirous of making acquaintance with natural objects.

each branch of [thy trees] be free from disease; O river, let [there] be happiness [in thee]; O banks [of rivers, &c.] let prosperity be [in you]; O stones, let good [betide you]. Now, our minds, which have fully come out somehow from [of] the house in which life becomes extinct [passes in vain], are desirous of your long acquaintance. 19. [49].



[Although there] are wealth, in one's own power,  
[like] the bark [of a tree as]  
It is strange how the avaricious ask for wealth when the natural objects are within their reach.

clothing ; new leaves [as] bed-sheet ; the places underneath the trees, [as the places of] refuge ; the roots [of trees, &c., as food] for appeasing hunger ; the water of mountain rivers [as drink] for quenching thirst ; the sport with the charming deer ; the birds as friends ; and the moon as lamp at night ; yet, it is strange [that] the wretched [avaricious] beg for [more riches]. 20. [50].

This is the [only] one fault that the attempt for obtaining other's wealth does not exist in the forest [in which the riches of these kinds, [available] without asking [for them] and obtainable to all, [such as],—the fresh grass [as] bedding ; holy (a) stones [as] seat ; the place underneath the trees [as] home ; the cool water of the cataract [as] drink ; the root [of trees, &c., as] food ; and the deer [as] companions ; and [in which forest] beggars can be found with difficulty ! 21. [51].

(a) *Chuchi* [holy]—it may be rendered as—bright ; clear ; cleansed ; or white.

Having fulfilled the hopes of beggars ; performed [acts] pleasing even to the enemies ; [and] going to the opposite bank of the [ocean of ] the sacred scriptures, the virtuous men adore [repair to] the forest. 22. [52].

Giving alms to beggars and knowing the whole range of *Cāstras*, the virtuous repair to the forest.





[There are in the forest as] food, fruits and roots [of trees, &c.,] collected by self, earth [as] bedding; the bark of a tree for the purpose of covering; *Kuça* grass, (a) wood, and flowers [as] goods and chattels, (b) deer [as] sons, the unobstructed trees [possessing] riches of enjoyment—[such as the act of] giving refuge, food, and cloth, [as] friends. Therefore, what else is possible in the home of householders, except misery? 23. [53].

(a) *Kuça* [*Kuça* grass]—It is a kind of grass, especially the sacred grass used in certain religious ceremonies—*Poa cynosuroides*, a grass with long stalks and numerous pointed leaves.

(b) *Parichchhadā* [goods and chattels]—the word may be rendered as dress or garment.

What is that discrimination in which [there exists]

True nature of discrimination, contemplative meditation, righteousness, sacred knowledge of scriptures.

no kindness generating pleasure in [one's] own self? What is that contemplative meditation (a) in which [there is] no flavour of grace to others? What is that righteousness in which the cessation of [the act of] tyrannizing over others does not become manifest? or what is that sacred knowledge [of the *Śāstras*] the result of which is not tranquillity? 24 [54].

(a) *Yoga* [contemplative meditation]—In some manuscripts and in the *Bangavasi* edition, the word *Mārga* is to be found which may be rendered as—way or means.



[On account of] the advent of the state of child-

In what light the secular enjoyments appear to the child, the youth and the old persons respectively?

hood, youth, and old age, this world is in the front of some [persons], in both [front and rear] of some, and by some [it] has been kept in the rear. Let the child consider that [world] to be great; let the youth enjoy the not-easily-obtainable [world]; the old will [however], look back to [it] like one turned out from those objects [of the world]? 25. [55].

The world of the beings whose mind is fully ignorant, [comprises those of which son and wife are the first; [but] the [holy] scriptures which destroy the difficulties of practising good contemplative meditation, are the world of the learned. 26. [56].

[O brother], by [reason of] thinking over that the world is void of peculiarities, your residence in forest is [equivalent to] the palace of an Emperor (a); whereas the ignorant [person] is robbed by the thief-like [secular] objects and the organs of senses in [his] own house and also in the forest. 27. [57].

(a) *Sārvabhauma* [of an Emperor]—of an universal monarch, relating to or consisting of the whole earth.



Forbidding the guest [to enter his house] hearing

Secular old man's condition described. the words of insolent daughters-in-law, and fully frightening

the crows by twanging the cord of the bow, the old [person, whose] outer-garment is coarse; [who is a] talker [narrator] of [events happened in] very previous [ancient] times; [and who] is defiled with cough, tears, and saliva; [whose] heart, loins, back, knees, and teeth are broken; [whose] Individual Spirit-like wealth (a) is fastened by the cord of infatuated hope, [and who] gets depression of mind in [his] house. 28. [58].\*

(a) *Jīva-vibhava* [Individual Spirit-like wealth]—*Jīva* means the living or personal soul incorporated in the body and imparting to it life, motion and sensation; hence, it is called *Jīvātmā* and is quite distinct from *Paramātmā*, the Supreme Spirit.

The faults of persons attached to [the secular]

Attachment to secular objects creates fault in man, though he may retire to forest.—The restraint of the organs of senses and austerities are also possible there.—The virtuous may, by his conduct, convert his house into a penance-grove.

matters fully generate, even in the forest. The restraint of the five organs of senses (a), and the [religious] austerities are also [possible]. Therefore, the very home of the [person] whose desires have become pacified and [who] engages [himself] in actions not blamable is the penance-grove. 29. [59.]

(a) *Panchendriya* [of the five organs of senses]—The five organs of perception called *buddhīndriyāni* or *jñānendriyāni* are the eyes, ears, nose, tongue and skin.

\* This verse is not to be found in all the editions.





## DISCRIMINATION.

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This boat-like body has been purchased by thee  
Human body is the outcome of virtue; man is advised to give up misery.  
for the price of great virtue.  
As long as [it] is not broken, be quick for going on [crossing over] the other side of the ocean of misery. 30. [60].

Finis of the Second Section of the Canticataka  
named the Development of Discrimination.

### SECTION III.

#### THE INSTRUCTION ON DUTIES.

The stream of time, dreadful to all [beings] by  
the eternal dropping of the  
The stream of time passing away. Delusion of great men.  
bank-like day and night, is running away adjacent [to all persons. Those individuals who have] fallen in it, have no support [to hold on] nor, verily, is there also desistance [from it]. For that reason, what is in it, this delusion, fouled by the inebriety [of passion], of the great-souled [persons]! 1. [61].

Although remain in [men] for a longer time, the  
The secular objects must go away from man; they cause pain of mind when they themselves go away from an individual; but being abandoned by men, they give eternal happiness.  
objects [of enjoyment] must go away [therefrom]; [therefore] what difference [there is] in separation [from such objects by men themselves?]—because [if] men do not give these



[objects] up, [the latter] become [the cause of] great pain of mind, by independently going away [by themselves]; [but] being abandoned by [an individual] himself, these [objects] verily ordain eternal happiness of tranquillity [to man]. 2. [62].

O men, the forest of wordly existence [is] dreadful: this [human] body [likened to a] house [is full of] many holes; the time [is] the powerful thief; the delusion [likened to a] night [is] always dark; therefore, being of very steady sight [knowledge], [do thou remain] awaken, taking up the shield of the cessation [from worldly intentions], the sword of knowledge and putting on together the armour of good conduct. 3. [63].

Ah! ye (a) men, this [act of] becoming fully secured in [their] own houses, is the proper way, by men, hearing about the stealing of [few] pieces of coin in the house placed at the border [of their dwelling] (b); [but,] verily, is [there] no fear from the Ordainer of the End, (c) who takes away, fully drawing [by force], every

(a) *Re* [Ah! Ye]—This is a vocative particle, generally used contemptuously or to express disrespect.

(b) *Paryantasthe* [placed at the border.....]—adjacent to.

(c) *Kritanta* [the Ordainer of the End]—Yama, the god of death.



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day, men (d) from the body [likened to a] house.

4. [64].

(d) *Narān* [men]—Here it implies Individual Spirit.

[O] Sons, who are ye to us? and what are we to you? [None,—then what is

The Relationship of father and son is nothing; they are put together like froth, by the effect of actions.—Advice to man to turn their mind on the Supreme Spirit.

our relationship?—we both] are put together like the froth [produced] by the great agitation of the wave-like actions. Therefore,

having placed the speedier (a) mind on the decaying objects [of enjoyment], [do ye] enter into the eternal Internal Soul [of the Universe,] by all exertions. 5. [65].

(a) *Khepiya* [speedier]—more quick; fixing (the mind) only for a short time (on secular objects.)

(b) *Antarātmāni* [ .....Internal Soul.....]—It refers to the Supreme Lord.

Let good men express good words [which are like]

The virtuous men do not become elated with joy, nor feel depression on account of calumnious words. They only perform pious acts.

ambrosia to the ear, [we] do not become joyful by these.

Let the calumnious utter words emitting poison, [we] do not [feel] depressed. [Moreover],

whatever is his nature, let [each person] manifest that; what it matters to us? Verily, we do [only] those acts which are caused for [the purpose of] cutting [breaking] off the chain of birth. 6. [66].





O [reader], if men (a) get [feel] satisfaction by slandering me, this [act of theirs] is a grace on me [in the obtaining of which, there is] no exertion, [hence which can be] easily gained ; because beings desirous of [doing] good [to other persons] fully give up even the wealth earned by [with] difficulty, for the satisfaction of others. 7. [67]

(a) *Jana* [men]—where the reading is *Parah* the rendering should be others.

Some person abuses me by very harsh words ; having received the house of forbearance, (a) that very [person] I get [feel] pleasure [in my mind] ; again, I go on lamenting [feel grief] for this reason [that] this pitiable [person] has fallen from [his real] character on account of me. 8. [68].

(a) *Khamābhavanam* [house of forbearance]—where the reading is *Khamābharanam*, the rendering should be the ornament of forbearance.

Say unto me what kind of ungrateful person [there is on earth] other than myself, if I also do not pardon this [person] who without thinking upon the pangs of his [own] righteousness [being destroyed], engaged [himself] in purifying [me from] my sins. 9. [69].



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O [men], do ye become attentive to yourself; take

Dispassion for domestic pleasure; avoidance of friend's company; residence on the Gangū's banks; act of begging; acquirement of good actions; meditation upon Vishnu and inquiry about the Brahma are enjoined.

up dispassion for domestic pleasures; become away from friends; stay always on the bank of the river of the gods, (a) exert for begging; acquire proper good actions; meditate upon Vishnu in mind; make inquiry into the

more excellent Brahma. (b) 10. [70].

(a) *Sura-sarit* [the river of the gods]—The celestial Ganges.

(b) *Brahman*—the Supreme Being, regarded as impersonal or in the abstract and divested of all quality and action; the highest object of religious knowledge; the Supreme all-pervading Spirit and Soul of the Universe; the divine essence and source of all being from which all created things emanate and to which they return; He is self-existent, absolute, and eternal. Brahma, as the Supreme Spirit, is not an object of worship in the usual sense of the term, but is meditated upon by the devout with profound veneration.

Timely forbearance; [reading of] the sacred scrip-

Qualities indicative of a man's stay in the way leading to the Final Beatitude.

tures; the felicity of mind [by the recitation of] the words—

*Çiva—Çiva*; desire for obtaining alms; dispassion for wealth; love for daily abstract meditation; residence in solitude salutation to the superior persons; the association with good men; love for truth (a); and subjection of the Incorporeal (b);—[all] these [are indicative of a man's] stay in the way [that leads to] the Final Beatitude. 11. [71].

(a) *Satye* [for truth]—where the reading is *Sattva*, the rendering should be living being or sentient being.

(b) *Anangu* [the Incorporeal]—*Kāma*, the god of love, so called because he was reduced to ashes by a flash from the eye of *Çiva*, for having attempted to disturb his penance by filling him with love or *Pārvati*.



[By reason of] the full enjoyment of the flesh

The enjoyment of secular objects makes a man inactive like an inanimate object ;— hence, he loses his power to seek for refuge in the Supreme Being ;— the attainment of God is enjoined ;— the means suggested for it ;— the effect of such means,

[in the form of secular] objects, [and on account of] the awaking of all knowledge having been cast down, motionlessness [has engendered in thee, therefore, O] corporeal being (a), how the Supreme Spirit (b) shall

be thy refuge ; that [attainment of refuge] alone is to be practised [by thee]. This [act of] desisting from [the flesh-like secular objects] is the means [of attaining that refuge. On the happening of] that [act of desisting], light [fire] without fuel arises, and burns this [combination of] three defects (c), 12. [72].

*This verse may be rendered in another way according to the different reading of the text :—*

By reason of the full enjoyment of the flesh [in

The inactivity of man by reason of secular enjoyment ;— impossibility of his getting insight into the self-knowledge ;— adoration of God defined ;— act of disisting from the secular objects and the effect of such act.

the form of secular] objects, motionlessness has verily been attained [by thee, on account of which even] on the awaking of all knowledge, how the soul shall be the refuge of considera-

tion [for truth regarding thyself], of thee [who is] a corporeal [being] (a). Therefore, this very [act of] desisting from flesh [in the shape of secular objects] has been considered [by the wise] as the adoration of the Beneficent God. [On the happening of] that





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act of desisting [from secular objects of enjoyment], the light [fire] arises and shall burn the fuel-like [combination of] three defects. (c) 12. [72].

(a) *Dehinah* [corporeal being]—man.

(b) *Atman* [the Supreme Spirit]—It implies the *Puramātmān*, the Supreme deity, the Universal Soul.

(c) *Dosha-traya* [combination of the three defects]—(medically), it means the vitiation of the three humors,—wind, bile, and phlegm ; (here) it refers to any combination of three defects—mental, physical, or spiritual.

That truth, the manifestation [of which] by words

The truth regarding the Supreme Being is inexpressible by words or by the oral instructions of preceptor ;—it appears itself in the purified minds of the wise persons, having faith in holy scriptures.

is not [possible] by reason of imperceptibility by [to] intellect, [and even] the declaration of the conversation by preceptors [regarding which] real substance is remote, places itself by

degrees, [its] feet on the mind, whitened by compassion, of the [persons] having faith [in the sacred scriptures, and who are] wise. - 13. [73.]

O [man likened to a] cat whose mind is greedy

Man is enjoined not to be secular. for the flesh [or fish in the form of secular] objects ; do not fall into this kitchen (a) [in the form of] this inaccessible world, warm with [beated] charcoal [in the shape of] misery 14. [74].

(a) *Makanasa* [kitchen]—It may also be rendered as, furance.



The life is fully wasted away by the daily going

The men of the Universe have become maddened with pleasure. and coming of the sun (a) ; yet, even the time [of life] knows it not, by [reason of] occupations [in which there are] many hundreds of objects and motives ; and fear also is not produced by seeing [constant] birth, old age, separation and death ; [therefore, it seems] drinking the liquor of pleasure, full of delusion, the Universe has become maddened.

15. [75].

(a) *Aditya* [the sun]—originating from Aditi ; son of Aditi ; originally, there were seven *Adityas*, namely, Varuna, Mitra, Aryaman, Bhaga, Daksha, Anṣa, and the name of the seventh is not clearly ascertainable. According to some authorities, their number is eight. In the period of the Brahmanas, it was increased to twelve, as representing the sun in the twelve months of the year. The word *Aditya* was afterwards applied to any god, although it is applicable to the sun in particular.

O fish [in the form of ] mind, do thou

Mind should avoid thinking over youthful women,—the danger of being entrapped by the god of love, give up now touring over, at [thy] own will, the ocean of young woman, the water of which is youthfulness. Art

thou not seeing it that the Mind-born (a) fisherman is throwing at thee every moment, on all sides, the net of hairs, (b) attached with the pair of breasts [likened to] gourd. 16. [76].

(a) *Manabhuk* [the Mind-born]—Kāmadeva, the god of love. He is said to be one of the mind-born sons of Brahmā ; according to other authorities, Kāma is the son of Dharma. Rati, the type of women beauty was his wife.

(b) *Tanujāli-jāla* [the net of hairs]—Tanūja, literally, means produced or born out of or from the body. It refers to those hairs of a beautiful woman produced on the part of the body between the breasts and the naval ring.



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*It may be rendered in another way :—*

O fish [in the form of ] mind, do thou give up now touring over, at [thy] own will, the ocean of young woman, the water of which is youthfulness. Art thou not seeing that the Mind-born(a) fisherman is throwing at thee again and again, on all sides, the net of hairs attached with the pair of breasts [likened to] gourd, and the thread [of which] is love. 16. [76].

[O] multitude of impetuous mind-swans, why again [are ye] rushing upon the body of women [likened to a] lake on the full commencement of youth. Blinded by reason of being under the subjection of ill-starred Fate, are ye not seeing the two traps spread over, [yet] thrown down, by the side of the ears [likened to] creepers for [the purpose of] binding thee. 17. [77].

[O] mind, do [thou] desist—desist from the proximity to these [secular] objects—be avoided. [likened to snakes] holding poisons, dreadful by [on account of] fangs designing evil which is manifested by [the act of] grinding of disagreeable venom. Do not act rashly for a particle of happiness [likened to a] jewel. 18. [78].





[O] mind, do thou remember this that how many

Man is advised to give up connection with the five elements and to meditate upon his relative position of duty.

times deceit has been practised as regards thee by these elements (a) which being combined have practised also some acts, as if it were, in a manifested

manner, and [which afterwards become] dissolved.

[Do thou] give up [all] connection with these and meditate upon [thy] relative position [of duty].

[O] mind, is it known by thee that these elements are [mere] semblance [not real]?—[yes, they are known to thee], because [the person] deceived becomes learned [subsequently by gaining experience.] 19. [79].\*

(a) *Bhūtai* [by...elements]—properly, by gross elements, of which there are five, namely, earth, water, fire, air, and ether.

\* This verse enjoins that mind should give up all connection with the five elements by the combination of which the human frame is constituted. This mortal frame manifestly performs many acts which in reality do not fulfil the true expectation of mind, hence the body composed of elements deceives, in fact, the man's mind and then becomes dissolved without doing any material good. The man is advised to contemplate upon his real good and not to keep any concern with unreal elements, because the sad experience teaches human being to know the true nature of these elements.

On account of [thy] fickleness, [O] mind, [thou

On account of fickleness, mind does not think upon the Supreme Lord.

art] entering into the lower region (a); going to the firmament by jumping [it] over, and wandering in the circle of quarters [of the compass].

(a) *Pātālam* [the lower region]—one of the seven regions under the earth and the abode of the *Nāgas* or serpents and demons. The name of the seven such regions are *Ātala*, *Vītala*, *Sūtala*, *Rasātala*, *Tālātala*, *Mahātala*, and *Pātāla*; but *Pātāla* is sometimes used as a general name for all. There is also a town of the same name in the world of the serpent-race.



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but thou dost not [even] in mistake fully touch [by mind] (b) that Brahma [who is] without impurity and benefactor to the soul [of man]; by [which act of touching by mind] do thou attain Final Beatitude. 20. [80].

(b) *Sansprigusa* [fully touch]—remember.

Verily, this being has been deprived of the hope of

Men are deprived of real happiness by the organs of senses,—the connection, of organs with man, is for their own enjoyment.—They become indifferent after satisfaction of desires,—man becomes, however, bound by the actions acquired in this life.

happiness by the cunning, named the organs of senses and actions (a), [which make] friendship for [their] own enjoyment of the [secular] objects. Having attained [their] object, the indifference has been caught hold of, by them, [the cunning organs] at the end. Now, being under the subjection of the injunction of the Creator, this [being] is bound by other acts. 21. [81].

(a) *Indriya-namabhi* [the organs of senses]—In addition to the five organs of perception, already mentioned, there are five organs of action, *Karmendriyāni*, namely, larynx, hand, foot, anus, and parts of generation; the *Manas* (mind) is an intermediate organ between the ten organs already mentioned and the soul or *Atman*. The *Vedānta* philosophy mentions four *Antar-indriyāni* internal organs, namely,—*Manas*, (mind), *Buddhi* (intellect), *Ahankāra* (conception of individuality) *Chitta* (organs of the heart considered as the intellect); so the total comes to fourteen. Each of these organs has a seat of its *Niyāntri* (own, ruler.) They are thus enumerated:—the eye is presided over by the sun; the ear,—the Quarters of the world; the nose, the two *Açvins*; the tongue—*Prachetas*; the skin—the wind; voice—fire; the hand—*Indra*; the foot—*Vishnu*; the anus—*Mitra*;—the organ of generation—*Prajāpati*; *Manus* (mind)—the Moon; *Buddhi* (intellect)—*Brahman*; *Ahankāra* (conception of individuality) a *Çiva*; *Chitta* (heart)—*Vishnu* as *Achuta*. It should be noted that in the philosophy, parts of each organ are connected with its own peculiar element; namely, the nose with the Earth; the tongue—water; the eye—light or fire; the skin—air; and the ear—ether.



Fully consigning to Fate the multitude of delusions acquired from [since] long time and being in easy circumstances, [O men] do thou live in happiness. What is [the use of] begging others?—[because, although] that Day-maker, (a) [who] goes round the Meru (b) [from left] to right, [the total of] his seven steeds (c) never became eight. 22. [82].

(a) *Divākara* [Day-maker]—the sun.

(b) *Meru*—It is the name of the mountain mentioned in Hindu mythology and is said to be the central point of Jambu-dvīpa. All the planets revolve round it. It is compared to the cup or seed-vessel of a lotus, the leaves of which are formed by the different Dvīpas (islands). From the description given in various books, it will appear as square, conical, spherical, or spiral and its four faces are variously coloured, being white towards the east, yellow to the south, black to the west, and red to the north. The height of this mountain is said to be 84,000 Yajanas, 16,000 of which are below the surface of the earth. The river Ganges falls on its summit and flows thence to the surrounding worlds in four streams. The four regents of the quarters occupy the corresponding faces of the mountain, the whole of which consists of gold and gems. Brahmā resides on its summit. It is also the place of meeting of the celestials, sages, &c. It should be noted that when divested of its mythological character, Meru comprises the highland of Tartary north of the Himālaya.

(c) *Saptā turagā* [seven steeds]—It is said the sun as the deity of light travels through the blue ether in a golden chariot drawn by seven horses which are invisible to the outward eye, but which have been described to be white, resplendent, and beautiful beyond expression. As regards the allusion of fact in the text, it should be understood that although the sun daily goes round the Meru mountain in reverential salutation by circumambulation from left to right, yet, its seven horses were not increased even by one as a reward for servile loyalty to Meru. In short, the author is disparaging the act of begging by this allusion of fact.

Let the connection of the effects of action of men

The connection of [who are] performers of good or the effects of action does bad actions acquired in another not leave men under birth, like shadow, rise up to the any circumstances,





manament, or go to the end of the quarters [of the compass], or enter into the ocean, or stop wherever it pleases, [it] on no occasion leaves [men.] 23. [83].

What wonder [there is] that in this [world] fruitless becomes the attempt [of men] desirous of the fruit of wealth (a) from the seed of knowledge of which the fruit is tranquillity ! the reason being, the substances whose properties have been defined do not move to contrariety (b); because seeds of paddy do not produce shoots of barley. 24. [84].

(a) *Dhanam phalam* [fruit of wealth]—in some copies the words *phalāntarum* occur which may be rendered as, other fruit.

(b) *Viparyayam na yanti* [do...contrariety]—do not produce reversed effect; for instance heat is the nature of fire, so it burns, but has no cooling effect.

[There is the act of] turning the face of the rich

The rich men avoid the good for fear of spending their money by way of gifts, not on account of slight towards the latter—There is no necessity for being sorry for them, but their conduct excites compassion. against the good. It is not [on account of their] slight [for the latter]; but [for] the fear of spending away [their] own wealth; therefore, verily, we have no sorrow [as regards] this [matter]; but [it excites our] compassion; because, what is in this [world] the



humiliation from the antilopes which are afraid of  
[their] own flesh. 25. [85]. (a)

(a) *Seamāsa.....Paribhavaḥ* [what.....flesh.]—This is an allusion to the sportsman's failure to bag a game of deer. There is nothing humiliating, if he misses his game which may run away in fear for saving its own body from the hunter; on the contrary, such condition of the game should excite compassion of the latter; similarly, if the good persons cannot secure the favour of the rich on account of the latter's keeping themselves aloof from the former for fear of spending money by way of gifts, then such virtuous persons ought not to feel ashamed, but he should pity the wealthy man on account of his fearful condition in saving his own riches as if running away from the person whom he thinks is the supplicant for his favour.

[O] wisemen, therefore, if ye have sense then do ye  
Adoration of the Supreme Lord is enjoined. long for adoring that Eternal, not subject to old age, the best and manifested Brahma, on account of whose companionship, this supremacy over the Universe, and [other objects] of which enjoyment is the first, appear to the good to be entirely [liable to] destruction. 16. [86].

*This verse may also, according to the different reading of the text, be rendered as follows :—*

[O] wisemen, therefore, if ye have sense then do ye adore that Eternal, not subject to old age, the best and manifested Brahma on account of whose companionship, this supremacy over the Universe, and [other objects of which] enjoyment is the first, appear as fixed upon [fit only for] the inferior animals. 26. [86].

Finis of the Third Section of the Canticataka  
named the Instruction on Duties.



## SECTION IV.

## [THE OBTAINMENT OF BRAHMA]

Like a woman having love, can I not make her

to-day, [my female] follower

The virtuous man would have made the Goddess of Fortune his companion, had he not followed the footsteps of the ancient wisemen,

Goddess of Fortune(a) gets [en-

joys] pleasure? [Yes, I would have done her so], if

[I] had not gone in closely following the honourable

[wisemen] having sense, whose mind in most cases

does not become unsteady even on the falling down

[dissolution] of the 'Egg of Brahmá'. (b) 1. [87].

(a) *Lukshmi* [Goddess of Fortune]—is represented as having been born from the churning of the ocean rising from the waves, radiant with beauty; and the wife of Vishnu. *Lukshmi* is not found in the *Rig Veda* in the sense which the word bears in the later mythology, of a goddess personifying good fortune, though the word itself occurs in a kindred signification. In the later mythology, she is identified with *Śrī* and is regarded as the wife of Vishnu or *Nārāyaṇa*. On a reference to the *Ramayana* I. 45, 40-43, it will be found that she sprung with other precious things from the froth of the ocean at the time of churning by the gods and demons for the recovery of the *Amrita* (nectar), she was described as to have appeared with a lotus in her hand; according to another legend, she is said to have appeared at the creation floating over the water on the expanded petals of a lotus-flower. She is also variously described as the daughter of *Bhrigu*, wife of *Sūrya*, as a wife of *Prajāpati*, as a wife of *Dharma*, mother of *Kāma*, as the sister or mother of *Dhātri* and *Vidhātri* and as the wife of *Dattatreya*, &c.

(b) *Brahmānda* [Egg of Brahmá].—the mundane egg signifying the universe, globe, or the world.

The following reference to *Manu* C. I. vv. 8 and 9, is interesting.

1. 'He, having wished to produce various beings from his own divine substance, first with a thought created the waters, and placed in them a productive seed :

'That seed became egg bright as gold, blazing like the luminary with a thousand beams; and in that egg he was born himself, in the form of Brahmá, the great forefather of all spirits.'





Wealth milking all desires (a) has been obtained ;

It is of little of consequence, if all desires are gained ; friends are satisfied with riches ; human frame continues for a long time ; and the enemies are subdued.

what [is in consequence of] that? Friends have been fully satisfied by the riches ; what [happens then in consequence of] that? What [happens] then even on the continuance by

[of] the body of the corporeal beings for a [period of] *Kalpa* (b). The feet have been placed on the head of the enemies ; what is in consequence of] that?

2. [88].

(a) *Sakala-kāma-dughā* [milking all desires]—yielding what one wishes.

(b) *Kalpa*—It is the mythological division of time :—a day of Brahmā, or one thousand *Yugas*, a period of four hundred and thirty-two million years of mortals, measuring the duration of the world. A month of Brahmā is supposed to contain thirty such *Kalpas* ; on a reference to the *Mahābhārata*, twelve months of Brahmā constitute his year and one hundred such years his lifetime. It is stated that fifty years of Brahmā have already elapsed, and the present period is in *Āvetavārāha-kalpa* of the fifty-first. It should be remembered that at the end of each *Kalpa* the world is annihilated.

Has the lands in the interior of the valley become

Flattery even of the kings by the learned is disparaged, when there are natural objects like roots to live upon, barks of trees to wear on, and the water of rivers to drink.

void of [bulbous or tuberos] roots? Are the barks of trees worn away? Are the rivers the waves of which stumbled down the big stones of visible mountains, dried up?—for the

reason of which [want of the objects of enjoyment] having placed [fixed] the eyes at the door of [those]



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who enjoy the earth,(a) are existing even the learned [who are] rising, here and there, from [their] seat as a mark of respect, [and whose] neck was raised upwards [in eagerness to see the king]. 3. [89].

(a) *Khiti bhujam* [those...earth]—the kings.

Those blessed [persons] can uproot [the effects of] actions, [whose] minds have become full of contentment, and by whom have been given up, the series of the mutual relationship of sorrow; whose hands have become holy vessels promising to be [indicative of] the effects of the absence of attachment [to secular objects]; [whose] undecaying food are alms obtained by wandering; [whose] broad and stainless clothing are the ten quarters [of the compass] and [whose] bedding not small, is the earth. 4. [90].

[I] shall [maintain] the connection of life as much as [I] wish, by covering my body with patched garment made of leaves withered in forest, and also by [drinking waters] unasked, [yet] conferring happiness; but I am not able to utter, very miserably, this feeble word—‘give,’ with body faded with [acts of] trembling, [and] startling [and] sweating and [in which there is] inflammatory fever. 5. [91].



[There] are heart-stealing words, easy to be ob-

Uselessness of wealth when there are words for speaking truth ; liberal men for making gifts, pure water for offering oblations to ancestors ; the study of the *Vedas* for adoring God, and fruits and roots to pacify hunger.

tained, [for the purpose of] speaking endless truth ; the best of liberals, the security against injury, for making gifts ; and pure water [for offering oblations] to the fathers ; the sacrifice [in the shape of]

the pure study of the *Vedas* for the adoration of the Great God, [and] also fruits and roots, pacifying the disease of hunger ; therefore, what [is the necessity] of wealth, the nature [of which] is painful. 6. [92].

This is very strange that [people] serve the Lord

There is no necessity of servilely serving the king where there is wealth in man's power such as fruitful trees ; pure water of waterfalls ; barks ; creepers and leaves ; the moonlight ; and companionship of the deer.

of men (a) although [there] are wealth in one's own power, like these—the trees, full of fruits of sweet taste, in forest ; waterfalls [with] pure water ; barks [of trees as] clothes, caves of mountains [as] the place of re-

fuge ; creepers and leaves [as] bedding ; the ray of the moon for light during night ; and companionship with the deer ! 7. [93].

(a) *Narapati* [Lord of men]—the king.

Pleased [on account of] the companionship of [their]

Men with tranquillity of mind repose with ease and are not afraid of the world like the sovereigns.

self-restraint [likened to] wife, the tranquil [persons,—whose] earth [is] the great couch ; the soft arms [likened to] creepers,





are] the pillows; the space [sky] is the canopy; this favourable wind, the fan; and the shining moon, the lamp; repose with ease, and do not, verily, become afraid of the world like the protector of men. (a) 8. [94].

(a) *Nripa* [protector of men]—kings.

[O] friend, do [thou] say [unto me] wherefrom

The contemplative saint has nothing to fear, who has patience, forbearance, tranquillity of mind, truth, compassion, the restraint of mind, the earth as bedding, quarters of the compass as clothing and knowledge.

has the contemplative saint to fear, whose relations are these, [namely], patience is whose father; and forbearance, mother; tranquillity, the consort for ever; truth, the son; and compassion, the sister; the restraint of mind, the brother; the surface of the earth, the bedding; the quarter [of the compass] also, the clothing; and the ambrosia of knowledge, the food. 9. [95].

Fie! shame! to them [whose] bodies have no

The difference between the ignorant and mean, persons without tranquillity of mind &c.; and the learned who do not see any peculiarity in the objects of enjoyment—such as, rice and herbs obtained in alms-taking on the sweetness of a young woman's face.

difference with [those] of the worms; who stay in the prisons of ignorance; by whom tranquillity [of mind] has been made motionless; and [whose] great prosperities have become shining; [but] I call that [person] learned whose taste is without any difference either in the rice or herbs in the palms [of his hands] by begging, or, also in



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the honey of the lotus-like face of young woman.  
10. [96.]

[O] mother Goddess of Prosperity, do [thou]

The Goddess of Prosperity has no influence over persons without any secular desire. prefer some one else; do not long for me. [The persons who are] desirous of [the objects of

enjoyment become subordinate to thee. What art [thou] to [the persons] without any desire? Now, we are fully anxious to maintain life only by the barley-meal in vessel-like cup [or concavity] made of withered *Palāṣa* leaves (a), made holy instantly [to-day]. 11. [97].

(a) *Palāṣa-patra* [*Palāṣa* leaves]—the leaf of the *Butea Frondosa*.

O Tongue, [O] Eyes, [O] Nose, [O] Ears, [O]

The organs of perceptions have not been checked.—If these are agreeable, the persons unattached to worldly objects are willing to renounce domestic affairs.

Skin, [you] also have not been checked [by me]. Being of joined palms with bending down to all [of you], I am, however, soliciting [you] with respect [that], if you are agreeable, then,

I am not desirous of offering [myself as burnt-offering] to the home, dreadful by the flame of the slight-like fire of the possessors of earth. 12. [98].

(a) *Bhūmi-bhujām* [the possessors of earth]—kings.

[O] dissolute [woman, attached intently to love],

The influence of women has little effect on the minds of persons whose mental feelings have become settled.

that time has gone away, when [thy] side-look, crooked [on account of] love, and turning round like the swift waves



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coming from the Yamuná (a), had control over me [who was] loving. Now, our mental feelings have become hard like the back of an old female tortoise ; therefore, why art [thou] casting [the glance] unnecessarily ? 13. [99].

(a) *Kalindi* [Yamuná]—It is the name of the river Yamuná. This celebrated river rises in the Himálaya mountains among the Jumnotri peaks at an elevation of 10,849 feet, and flows 860 miles before it joins the Ganges at Allahabad.

When there was ignorance [in us] generated by the blindness of delusion, [produced] from the lust [likened to] darkness (a) of the eye, then this very endless universe was seen [by us, as] full of women ; now, our equalised eye-sight full of the black pigment of keener discrimination, is conscious [that] even the three-worlds [are full of] the Supreme Lord. 14. [100].

(a) *Timira* [darkness]—a class of morbid affections of the eyes seated in the coats of the eye.

[That] time has gone away, when uttering the word to this [effect]—*Svasti*

The time for flattering beastly sovereigns by saluting for gaining the pleasures of secular objects, is gone. —Alms-taking is disparaged. —All secular objects appear useless to the virtuous.

[may it be well] in the presence of the possessors of the earth, (a) the bipedal beasts, (b) the pleasures of [the secular] objects were tasted [by us] ; [the act of] even waiting for alms is

(a) *Khiti bhujân* [the possessors of earth]—sovereigns.

(b) *Dvicharâna pāṇûm* [the bipedal beasts]—sovereigns are compared to beasts with two legs.





making ashamed the mind of us [men] who now consider everything [useless] like [a] straw. 15. [101].

Formerly how the beauty of youth [used to be] respected by the constantly moving and mind-attracting side-look of the lotus-eyed! Now, withdrawing the senses from the external objects by the wisdom obtained by the nature of good and bad placed in the mind, what kind of thought is present in the pure mind ! 16. [102].

When shall it become steadily complete, for the purpose of increasing great satisfaction, all these, acceptable to my frame of mind,—[namely]—the quarters [of the compass as] clothing, the cavity [of the palms] of hands [as] vessels, dear [as] friends, abstraction [of mind (a) as] sleep, earth [as] bedding, and roots [as] food. 17. [103].

(a) *Samādhāna* [abstraction of mind]—It refers to the *Samādhi*, one of the eight stages of *Yoga* system, and is the result of meditation ; or that state of mind when there is an absence of an individuality, when the meditator, the meditation, and the object meditated upon, are all considered to be but one. According to the text of Pātanjali : ‘.....idea of identification with the object of such meditation, so as if devoid of individual nature, is *Samādhi*.’



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Ceased from the pleasures [generated from] all

The virtuous further wish for the time when they shall be able to maintain life by boiled rice obtained as alms and devote their time in meditating upon the Supreme Lord.

organs of senses, when shall my body stand [firmly] by [the support of] the [boiled] rice obtained as alms and made liquid by the water of the Gangá (a) borne by the hands? And

being of intellect destroyed by mistaking [me as a] trunk [of a tree], when shall the forest birds fall upon my shoulder, and head, on account of the steadiness! of the body by [the repeated] meditation upon the Supreme Lord [or the study of the *Vedas*]  
18. [104].

(a) *Gangáshu* [by...Gangá]—The water of the Ganges which is considered the most holy according to the Hindu scriptures.

When shall the fearless crows plunder the alms

The wish of the author to lead the life of an ascetic.

in the [joined and hollowed] palms of the hands of me [author who is] walking down within a road; [by whom] the border of the old patched-garment has been caught hold of; [who is] travelling; seen by the citizens with fear and with curiosity and with compassion; [and who is] sleeping by [reason of] the happiness of flavour of the ambrosia-like intelligence [which has been] made free from deceit? 19. [105].

Will those auspicious days of me [author who]



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Desire for practising *Yoga* and wish over contemplation sleep. has formed the lotus-seat (a) on the stone of the Himālaya mountain (b) on the bank of the Gangā (c) and [who has] attained the contemplation-sleep (d) by observance of the practice of the knowledge of the Supreme Lord, happen [come to pass] on which [days], being devoid of fear those old deer fully get [enjoy] the pleasure by scratching [their] body [on me] ? 20. [106].

(a) *Padmāsana* [the lotus-seat]—*Asana* is the third stage of *Yoga* (contemplative meditation). There are various postures in which the *Yogi* is directed to sit when he engages himself in meditation. The 'lotus-seat' is a particular posture in religious meditation, sitting with the thighs crossed with one hand resting on the left thigh, the other held up with the thumb upon the heart, and the eyes directed to the tip of the nose.

(b) *Hima-giri* [Himālaya mountain]—It is the range of mountains known as the *Himālaya* (abode of snow) which bounds India on the north. It gives rise to the rivers Ganges and Indus, and contains the highest elevation in the world. Considered mythologically, it is known as the husband of Menakā, and father of Mainakā and Pārvatī, the incarnate consort of Śiva.

(c) *Gangā*—The name of the sacred river Ganges. When personified, it is considered the eldest daughter of Himavat and Mena wife of Śāntanu and mother of Bhishma, or as one of the wives of Dharma. It is stated in the sacred scriptures of the Hindus that there are two other rivers of the same name, one in the sky and one under the earth.

(d) *Yoga-nidrā* [contemplation-sleep]—a state of half contemplation; half sleep or a state between sleep and wakefulness which admits of the full exercise of the mental powers, peculiar to devotees.

[Now] on account of the rise of discrimination [within me, I am] not disposed even in any way, to be desirous of [the women whose] eyes [are like those of the] antelope.

Abandonment of all inclination for women and pleasure—Desire for meditation upon the feet of Hari.





Always apprehending fall, [we] do not feel pleasure for [a] moment, even in [the enjoyment of the bliss of] heaven. I have also no thirst for [the full] enjoyment regarding other destructible objects. The mind desires only to meditate upon the feet of Hari (a) on the sand-bank of the Heavenly River, (b) 21. [107].

(a) *Hari*—This is an epithet applies to Vishnu ; Krishna regarded as identical with Vishnu ; Īva ; Brahmā ; Indra ; and Yama. (Here) it applies to Vishnu as the Supreme Being.

(b) *Svarnadyōh* [of the Heavenly river.]—It refers to the river Gangā.

O mother Illusion, O sister Evil Propensity, O  
Seperation from illusion, evil propensity, delution—sight of the Supreme Lord. father Multitude of Delusions, do ye return [to your proper place and away from me]. Let [there be] this long separation [between you and me]. I am just now becoming [one whose] eyes are on the Supreme Lord, on the stone smeared by the stream of the Gangā fallen from the foot of the husband of Lukshmi. (a) 22. [108].

(a) *Lukshmi-ramana-Charana-bhrashta*, [fallen..Lukshmi]—the Ganges is described to have fallen from the foot of Vishnu who is the husband of Luchmi, the Goddess of Prosperity.

[O] Pride do [thou] go away somewhere ; [O] Vice, thou do not stay here, I have become no proper object of vice ; therefore, [O] Deceipt, do thou go away ; [O] Anger, do [thou] go away to any other place ; let Hari, the lord of

The state of becoming free from pride, vice, decept, and anger, —that Hari should reside in the mind.



the three-worlds, reside in this heart of me [author who is exercising] undivided attention. 23. [109].

[O] mother Earth, [O] father Wind, [O] companion Light, (O) good friend  
The act of merging into the Supreme Lord. Water. [O] brother Sky, let this  
palms [of hands] be joined for bending down. Being  
thrown off the grandeur of all delusion by the pure  
knowledge shining with the predominance of virtue  
generated on account of your companionship, I am  
merging into the Supreme Lord. 24. [110].

[There] is the river named the Hope, the water of  
The rejoice of the contemplative sages. which is the desire of mind ;  
[which is] full of waves [in  
the shape of] thirst [strong wish] for [secular ob-  
jects] ; possessed of the crocodiles [in the shape of]  
attachment [to worldly matters] ; [in which there  
are] the birds [in the shape of] reasoning ; [which  
is] destructive of the tree of patience by the whirl-  
pool of delusion ; [which is] very difficult to be  
crossed over ; and [in which there are] the very  
lofty banks [in the shape of] thought. The pure-  
minded Lords amongst the contemplative saints,  
who have reached the opposite shore [of] that  
[river], rejoice [therein]. 25. [111].

Finis of the Fourth Section of the Canticataka,  
named the Obtainment of Brahma.

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# शान्तिशतकम् ।

प्रथमः परिच्छेदः ।

[ परीतापोपशमः । ]

नमस्यामो देवान् ननु हतविधेस्तोऽपि वशगाः,  
 विधिर्व्वन्द्यः सोऽपि प्रतिनियतकर्मैकफलदः ।  
 फलं कर्मायत्तं किममरगणैः किञ्च विधिना,  
 नमस्तत् कर्मभ्यो विधिरपि न येभ्यः प्रभवति ॥१॥  
 यदि शान्तो मनो देयं यदि मुक्ति-पदे रतिः ।  
 तदा शिद्धानमिदस्य पदमारभ्यतां \* धिया ॥२॥

सन्तोष-सन्ततिकरं विदुषां कवीनां,  
 सांसारिकाप्रतिम-दुःखविनाश-बीजम् ।

यत्नेन शान्तिशतकं विदधे विवेकी,

श्रीशिद्धानः प्रकृति-सुन्दर-शुद्ध-बुद्धिः ॥ ३ ॥

आत्मज्ञान-विवेक-निर्मलधियः कुर्व्वन्त्यहो दुष्करं,  
 यन्मुञ्चन्तुरपभोगभाञ्ज्यपि धनान्येकान्ततो निस्पृहाः ।  
 न प्राप्तानि पुरा न सम्प्रति नच प्रप्तौ दृढप्रव्रयाः,  
 वाञ्छामात्र-परिग्रहाख्यपि वयं त्यक्तुं न तानि क्षमाः ॥४॥



धन्यानां गिरिकन्दरोदरभुवि ज्योतिः परं धरायताम्,  
आनन्दाश्रुजलं पिवन्ति शकुना निःशङ्कमङ्गे स्थिताः ।  
अस्माकन्तु मनोरथोपरि-चित-प्रासाद-वापी-तट-  
क्रीडाकानन-केलिमण्डप-जुषामायुः परं क्षीयते ॥ ५ ॥

विशीर्णः प्रारम्भो वपुरपि जरा-व्याधिविधुरं,  
गतं दूरे विप्र-स्वजनभरणं वाञ्छितमपि ।  
इदानीं व्यामोहादहह विपरीते हतविधौ,  
विधेयं यत्तत्त्वं स्फुरति मम नाद्यापि हृदये ॥ ६ ॥

बीभत्साः प्रतिभान्ति किन्तु विषयाः किन्तु सृहायुसती,  
देहस्यापचयो मतो निविशते गाढो गृहेषु ग्रहः ।  
ब्रह्मोपास्यमिति स्फुरत्यपि हृदि व्यावर्त्तिका वासना,  
का नामेयमतर्कहेतु-गहना दैवी सतां यातना ॥ ७ ॥

अजानन् दाहात्ति' विशति शलभो दीपदहनं,  
न मीनोऽपि ज्ञात्वा वृत-वडिशमश्राति पिशितम् ।  
विजानन्तोऽप्येतान् वयमिह विपज्जाल-जटिलान्,  
न मुञ्चामः कामानहह गहनो मोह-महिमा ॥ ८ ॥

क्षान्तं न क्षमया गृहोचितसुखं त्यक्तं न सन्तोषतः,  
सोढा दुःसह शीत-वात-तपनक्लेशा न तप्तं तपः ।  
ध्यातं वित्तमहर्निशं नच पुनर्विष्णोः पदं शाश्वतं,  
यदुयत् कर्म कृतं तदेव मुनिभिस्त्वैस्त्वैः फलैर्विद्वितम् ॥ ९ ॥

कृत्वा शस्त्र-विभीषिकां कतिप्रयग्रामेषु दीनाः प्रजाः,  
 मय्यन्तो विट-जल्यितैरुपहृताः क्षौणीभुजस्ते किल ।  
 विहांसोऽपि वयं किल त्रिजगतां सर्ग-स्थिति-व्यापदाम्-  
 ईशस्तत्परिचर्यया न गणितो धैरेष नारायणः ॥ १० ॥  
 नाथे श्रीपुरुषोत्तमे त्रिजगतामेकाधिपे चेतसा,  
 सेव्ये स्वस्य पदस्य दातरि सुरे नारायणे तिष्ठति ।  
 यं कञ्चित् पुरुषाधमं कतिप्रयग्रामेशमभ्यार्थदं,  
 सेवायै मृगयामहे नरमहो मूढा वराका वयम् ॥ ११ ॥  
 जन्मेदं बन्ध्यतां नीतं भव-भोगोपलिप्सया ।  
 काचमूढ्येन विक्रीतो हन्त चिन्तामणिर्भया ॥ १२ ॥  
 याञ्ज्ञा-शून्यमयत्न-लभ्यमशनं वायुः कृतो वेधसा,  
 व्यालानां पृषताः \* दृणाद्गुरभुजः सुस्थाः स्थलीशायिनः ।  
 संसारार्णव-लङ्घन-क्षमधियां वृत्तिः कृता सा नृणां,  
 यामन्वेषयतां प्रयान्ति सततं सर्व्वे समाप्तिं गुणाः ॥ १३ ॥  
 यद्वक्तुं मुहुरीक्षसे न धनिनां ब्रूषे न चाटुं मृषा,  
 नैषां गर्व्व-गिरः शृणोषि न पुनः प्रत्याशया धावसि ।  
 काले बालदृणानि खादसि सुखं निद्रासि निद्रागमे,  
 तन्मे ब्रूहि कुरङ्ग कुत्र भवता किं नाम तप्तं तपः ॥ १४ ॥

कामं वनेषु हरिणास्तृणेन जीवन्त्ययत्न-सुलभेन ।

विदधति धनिषु न दैन्यं ते खलु पशवो वयं सुधियः ॥ १५ ॥

आस्वाद स्वयमेव वच्मि महतीर्मर्माच्छिदो वेदनाः,

माभूत् कस्यचिदप्ययं परिभवो याच्जेति संसारिणः ।

पश्य भ्रातरियं हि यौवन-जरा-धक्कार-केलिस्थली,

मानस्नानमसी गुणव्यतिकरप्रागल्भ्य-गर्वच्युतिः ॥ १६ ॥

क्व गन्तासि भ्रातः कृतवसतयो यत्र धनिनः,

किमर्थं प्राणानां स्थितिमनुविधातुं कथमपि ।

धनैर्याज्जालब्धैर्ननु परिभवोऽभ्यर्थनफलं,

निकारोऽग्रे पश्चाद् धनमहह भोस्तद्वि निधनम् ॥ १७ ॥

प्राणानां वत किं ब्रुवे कठिनतां तैरेव साविष्कृता,

निष्क्रामन्ति कथञ्चिदेव हि न ये याज्जा-वचोभिः समम् ।

आत्मानं पुनराक्षिपामि विदित-स्थैर्योऽपि येषामहो,

मिथ्याशङ्कित-तद्वियोग-विधुरो यत् प्रार्थये सर्व्वशः ॥ १८ ॥

अमीषां प्राणानां तुलित-विसिनीपत्र-पयसां,

कृते किं नास्माभिर्व्विगलितविवेकैर्व्व्यवसितम् ।

यदीशानामग्रे द्रविणकण-मोहान्धमनसां,

कृतं वीत-व्रीडैर्निजगुणकथा-पातकमपि ॥ १९ ॥



बौभत्ता विषया जुगुप्सिततमः कायो वयो गत्वरं,  
 प्रायो \* वन्धुभिरध्वनीव पथिकैर्योगो वियोगावहः ।  
 हातव्योऽयमसारण्य विरसः संसारइत्यादिकं,  
 सर्व्वस्यैव हि वाचि चेतसि पुनः कस्यापि पुण्यात्मनः ॥ २० ॥  
 तडिन्माला-लोलं प्रतिविरति-दत्तान्वतमसं,  
 भवे सौख्यं हित्वा शमसुखमुपादेयमनघम् ।  
 इति व्यक्तोज्ञारं चटुलवचसः शून्यमनसः,  
 वयं वीत-व्रीडाः शुकइव पठामः परममी ॥ २१ ॥  
 यदासौ दुर्व्वारः प्रसरति मदश्चित्तकरिणः,  
 तदा तस्योद्दाम-प्रसर-रसरूढैर्वा प्रवसितैः ।  
 क्व तद्वैर्यालानं क्व स निजकुलाचार-निगडः,  
 क्व सा लज्जा-रज्जुः क्व विनय-कठोराङ्कुशमपि ॥ २२ ॥  
 भिक्षाशनं भवनमायतनैकदेशः,  
 शय्या भुवः परिजनी निजदेहभारः ।  
 वासश्च जीर्णपटखण्ड-निग्रहकन्या,  
 हाहा तथापि विषयान् न जहाति चेतः ॥ २३ ॥  
 त्वामुदर ! साधु मन्ये शाकैरपि यदसि लब्ध-परितोषम् ।  
 हतहृदयं ह्यधिकाधिक-वाञ्छाशतदुर्भरं न पुनः ॥ २४ ॥

निःस्त्री वष्टि शतं शती दशशतं लक्षं सहस्राधिपः,  
लक्षेशः क्षितिपालतां क्षितिपतिश्चक्रेश्वरत्वं पुनः ।  
चक्रेशः पुनरिन्द्रतां सुरपतिर्ब्रह्मास्पदं वाञ्छति,  
ब्रह्मा विष्णुपदं पुनः पुनरहो आशावधिं को गतः ॥ २५ ॥  
शुचां पात्रं धात्री परिणतिरमेध-प्रचयभू-  
रयं भूतावासो विमृश कियतीं याति न दशाम् ।  
तदस्मिन् धीराणां क्षणमपि किमास्यातुमुचितं,  
खलीकारः कोऽयं यदहमहमेवेति रभसः ॥ २६ ॥  
रेतःशोणितयोरियं परिणतिर्यद्वर्षं तच्चाभवत्,  
मृत्योरास्पदमाश्रयो गुरुशुचां रोगस्य विश्रामभूः ।  
जानन्नप्यवशी विवेक विरहान्मज्जनविद्याम्बुधौ,  
शृङ्गारीयति पुत्रकाम्यति वत क्षीयति स्त्रीयति ॥ २७ ॥  
कौतद्वक्त्रारविन्दं क तदधरमधु कायतास्ते कटाक्षाः,  
कालापाः कोमलास्ते कुच मदनधनुर्भङ्गरो भू-विलासः ।  
इत्यं खट्वाङ्ग-कोटौ प्रकटितदशनं मञ्जुगुञ्जत्समीरं,  
खगान्धानामिवोच्चैरुपहसति महामोहजालं कपालम् ॥ २८ ॥  
शृणु हृदय ! रहस्यं यत् प्रशस्तं मुनीनां,  
न खलु न खलु योषित्-सन्निधिः संविधेयः ।  
हरति हि हरिणाली क्षिप्रमक्षि-चुरगैः,  
प्रहतशमत्तनुत्वं चित्तमप्युत्तमानाम् ॥ २९ ॥

समाश्लिष्यत्युच्चैर्धनपिशित-पिण्डं स्तनधिया,  
मुखं लाला-क्लिन्नं पिवति चसकं सासवमिव ।।  
अमेधेयं क्लेदाद्रे' पथि च रमते स्पर्श-रसिकः,  
महामोहाभ्यानां किमिव \* रमणीयं न भवति ॥३०॥

इति शान्तिशतके परीतापोपशमो नाम प्रथमः परिच्छेदः ।।

## द्वितीयः परिच्छेदः ।।

[ विवेकीदयः । ]

अयमविचारित-चारुतया संसारो भाति रमणीयः ।  
अत्र पुनः परमार्थदृशां न किमपि सारो रमणीयः ॥१॥ [३१]  
केनाप्यनर्थरुचिना कपटं प्रयुक्तम्,  
एतत् सुहृत्तनय-बन्धुमयं विचित्रम् ।  
कस्यात्र कः परिजनः स्वजनो जनो वा,  
स्वप्नेन्द्रजालसदृशः खलु जीवलोकः ॥ २ ॥ [३२]  
आरम्भः संशयानामविनय-भवनं पत्तनं साहसानां,  
दोषाणां सन्निधानं कपटशतमयं क्षैत्रमप्रत्ययानाम् ।  
दुस्तग्राज्यं यन्महद्भिः सुर-नरवृषभैः सर्वमाया-करण्डं,  
स्त्रीरूपं केन लोके विषममृतमयं धर्म्मनाशाय सृष्टम् ॥३॥ [३३]



यदा प्रकृत्यैव जनस्य रागिणः,

भृशं प्रदीप्तो हृदि मन्त्रथानलः ।

तदात्र भूयः किमनर्थपण्डितैः,

कुकाव्य-हव्याहुतयो निवेशिताः ॥४॥ [३४]

अलमतिचपलत्वात् स्वप्नमायोपमत्वात्,

परिणति-विरसत्वात् सङ्गमेनाङ्गनायाः ।

इति यदि शतकत्वस्तत्त्वमालोचयामः,

तदपि न हरिणाचीं विस्मरत्यन्तरात्मा ॥५॥ [३५]

दधति तावदमी विषयाः सुखं,

स्फुरति यावदियं हृदि मूढता ।

मनसि तत्त्वविदान्तु विवेचके,

कु विषयाः कु सुखं कु परिग्रहः ॥६॥ [३६]

यदा पूर्वं नासीदुपरि च तथा नैव भविता,

तदा मध्यावस्था-क्षणपरिचयो भूतनिचयः ।

अतः संयोगेऽस्मिन् बलवति \* वियोगे च सहजे,

किमाधारः प्रेमा, किमधिकरणाः सन्तु च शुचः ॥७॥ [३७]

इन्द्रस्याशुचिशूकरस्य च

सुखे दुःखे च नास्त्यन्तरं,

स्वेच्छाकल्पनया तयोः खलु  
 सुधा विष्टा च कास्याशनम् ।

रश्मा चाशुचि-शूकरी च  
 परमप्रेमास्यदं सृत्युतः,

संतापोऽपि समः स्वकर्म्म-

मतिभिः \* चान्योऽन्यभावः समः ॥८॥ [३८]

कमिकुल चितं लालाकीर्णं विगन्धि जुगुप्सितं,  
 निरुपमरस-प्रीत्या खादन् † नरास्थि निरामिषम् ।

सुरपतिमिव श्वा पार्श्वस्थं सशङ्कितमौचितेः‡,  
 गणयति नहि क्षुद्रो लोकः परिग्रह-फल-गुताम् ॥९॥ [३९]

अमीषां जन्तूनां कतिपयनिमेष-स्थितिजुषां,  
 वियोगे धीराणां क इह परितापस्य विषयः ।

क्षणादुत्पद्यन्ते विलयमपि यान्ति क्षणममौ,  
 न केऽपि स्थातारः सुर-गिरि-पयोधिप्रभृतयः ॥१०॥ [४०]

पुत्रः स्यादिति दुःखितः सति

सुते तस्यामये दुःखितः,

तदुःखादिकमार्ज्जने तदनये

तन्मौर्ख्यतो दुःखितः ।

\* “गतिभिः” इति पाठान्तरम् ।

† “आखादन्” इति पाठान्तरम् ।

‡ “सशङ्कमिवेक्षते” इति पाठान्तरम् ।



जातश्चेत् सगुणोऽथ तन्मृति-

भयं तस्मिन् मृते दुःखितः,

पुन-व्याजमुपागतो रिपु-

रयं मा कस्यचिज्जायताम् ॥११॥ [४१]

स्थिरापायः कायः प्रणयिषु सुखं स्थैर्य-विमुखं,

महाभोगा रोगाः कुवलयदृशः सर्पसदृशः ।

महावेशः \* क्लेशः प्रकृतिचपला श्रीरपि तथा,

यशः†स्वेरी वैरी तदपि न हितं कर्म विहितम् ॥१२॥ [४२]

अर्थं प्राण-विनाश-संशयकरीं प्राप्यापदं दुस्तरां,

प्रत्यासन्न-भयं न वेत्ति विभवं स्वं जीवितं काङ्क्षति ।

उत्तीर्णसु ततो धनार्थमपरां भूयो विशत्यापदं,

प्राणानाञ्च धनस्य चाधमधियामन्योन्यभावः पणः ॥१३॥ [४३]

विमलमतिभिः कैरप्येतज्जगज्जनितं पुरा,

विदृतमपरेर्दत्तञ्चान्यैर्विजित्य त्वणं यथा ।

इह हि भुवनान्यन्ये वीराश्चतुर्दश भुञ्जते,

कतिपयपुर-स्वाम्ये पुंसां कएष मदञ्जरः ॥१४॥ [४४]

रम्यं हर्म्यतलं न किं वसतये श्राव्यं न गीतादिकं,

किं वा प्राणसमा-समागमसुखं नैवाधिकप्रीतये ।

\* 'महावेशः' इति पाठान्तरम् ।

† 'यसः' इति पाठान्तरम् ।



विवेकीदयः ।

किन्तु प्रान्तपतत्-पतङ्ग-पवनव्यालील-दीपाङ्क र-

च्छाया-चञ्चलमाकलय्य सकलं सन्तो वनान्तं गताः ॥१५॥ [४५]

आस्तामकण्टकमिदं वसुधाधिपत्यं,

त्रैलोक्यराज्यमपि तच्च दृणाय मन्ये ।

निःशङ्कसुप्त-हरिणीकुल-संकुलासु,

चेतः परं बलति शैलवनस्थलीषु ॥१६॥ [४६]

हरिणचरण-क्षुण्णोपान्ताः सशाङ्गलनिर्भराः,

कुसुमशबलैर्विश्वग्वार्तेस्तरङ्गित-पादपाः ।

विविधविहगश्रेणी-चित्तध्वनि-प्रतिनादिताः,

मनसि न मुदं कस्यादध्युः शिवा वनभूमयः ॥१७॥ [४७]

ते तीक्ष्णदुर्जन-निकार-शरैर्न भिन्नाः,

धन्याः \* तएष शमसौख्यभुजस्तएव ।

सीमन्तिनी भुजलता-गहनं व्युदस्य,

येऽवस्थिताः शमफलेषु तपोवनेषु ॥१८॥ [४८]

कुरङ्गाः कल्याणं प्रतिविटपमारोग्यमटवि,

श्वन्ति क्षेमं ते पुलिन कुशलं भद्रमुपलाः ।

निशान्तादस्वन्तात् कथमपि विनिष्क्रान्तमधुना,

मनोऽस्माकं दीर्घामभिलषति युष्मत्-परिचितम् ॥१९॥ [४९]

वासो वल्कलमास्तरः किशलयान्योक्स्तूरूणां तर्ल,  
 मूलानि क्षतये क्षुधां गिरिनदी-तीयं तृषा-शान्तये ।  
 क्रीडा सुग्धसृगैर्व्यासि सुहृदो नक्तं प्रदीपः शशी,  
 स्वाधीने विभवे तथापि कृपणा याचन्तइत्यङ्गुतम् ॥२०॥[५०]  
 शय्या शाहलमासनं शुचिशिला सन्न दुमाणामधः,  
 शीतं निर्भर-वारि पानमशनं कन्दः सहाया सृगाः ।  
 इत्यप्रार्थित-सर्वलभ्य-विभवे दीपोऽयमेको वने,  
 दुष्प्रापार्थिनि यत् परार्थ-घटना यत्नैर्विना स्वीयते ॥२१॥[५१]  
 पूरयित्वार्थिनामाशां प्रियं कृत्वा द्विषामपि ।  
 पारं गत्वा श्रुतौघस्य धन्या वनमुपासते ॥२२॥[५२]  
 आहारः फलमूलमात्मरचितं शय्या मही वल्कलं,  
 संवीताय परिच्छदाः कुश-समित्-पुष्पाणि पुत्रा सृगाः ।  
 वस्त्रान्नाश्रयदानभोगविभवा निर्यन्त्रणाः शाखिनः,  
 मित्राणीत्यधिकं गृहेषु गृहिणां किन्नाम दुःखादृते ॥२३॥[५३]  
 विवेकः किं सोऽपि स्वरस-जनिका यत्र न कृपा,  
 स किं योगो \* यस्मिन् न भवति परानुग्रह-रसः ।  
 स किं धर्म्मा यत्र स्फुरति न परद्रोह-विरतिः,  
 श्रुतं किं तद्वा स्यादुपशम-फलं यत्र भवति ॥२३॥[५४]

अग्रे कस्यचिदस्ति कच्चिदभितः केनापि पृष्ठे कृतः,

संसारः शिशुभाव-यौवन-जराभारावतारादयम् ।

बालस्तं बहु मन्यतामसुलभं प्राप्तं युवा सेवतां,

वृद्धस्तद्विषयाद्बहिष्कृत इव व्यावृत्य किं पश्यति ॥२५॥ [५५]

पुत्रदारादिसंसारः पुंसां संमूढचेतसाम् ।

विदुषां शास्त्र-संसारः संयोगाभ्यास-विघ्नकृत् ॥२६॥ [५६]

सार्वभौम भवर्न वनवासः,

निःस्वभाव-भव-भावनया ते ।

बालिशो हि विषयेन्द्रिय-चौरैः,

मुष्यते स्वभवने च वने च ॥ २७ ॥ [५७]

खूल-प्रावरणोऽतिपूर्व-कथकः काशाश्रु-लालाविलः,

भग्नोरः-कटि-पृष्ठ-जानु-दशनो मुग्धोऽतिथीन् वारयन् ।

शृण्वन् धृष्टबधू-वचांसि धनुषा संतासयन् वायसान्,

आशापास-निबद्ध जीवविभवो वृद्धो गृहे ग्लायति ॥२८॥ [५८]

वनेषु दोषाः प्रभवन्ति रागिणां,

गृहेऽपि पञ्चेन्द्रिय-निग्रहस्तपः ।

अकुत्सिते कस्मैणि यः प्रवर्त्तते,

निवृत्तरागस्य गृहं तपोवनम् ॥ २९ ॥ [५९]

महता पुण्य-पण्येन क्रीतेयं काय-नौस्त्वया ।

पारं दुःखीदधेर्गन्तुं त्वर यावन्न भिद्यते ॥३०॥ [६०]

इति शान्तिशतके विवेकोदयो नाम द्वितीयः परिच्छेदः ।



## तृतीयः परिच्छेदः ।

[ कर्त्तव्यतोपदेशः ]

दिवस-रजनी-कूलच्छेदैः पतद्भिरनारतं,  
बहति निकटे कालः स्रोतः समस्तभयावहम् ।  
इह हि पततां नास्त्यालम्बो न चापि निवर्त्तनं,  
तदिह महतां कोऽयं मोहो यदेष मदाबिलः ॥ १ ॥ [ ६१ ]  
अवश्यं यातारश्चिरतरमुषित्वापि विषयाः,  
वियोगे को भेदस्यजति न जनो यत् स्वयमिमान् ।  
व्रजन्तः स्वातन्त्र्यात् परमपरितापाय मनसः,  
स्वयं त्यक्ता-क्षेते शममुखमनन्त विदधति ॥ २ ॥ [ ६२ ]  
भवारण्यं भीमं तनुगृहमिदं छिद्रबहुलं,  
बली कालघोरो नियतमसिता मोह-रजनी,  
गृहीत्वा ज्ञानासिं विरति-फलकं शील-कवचं,  
समाधानं कृत्वा स्थिरतरदृशो जागृत जनाः ॥ ३ ॥ [ ६३ ]  
गृहे पर्यन्तस्थे द्रविणकण-मोषं श्रुतवता,  
स्ववेश्मन्यारक्षा क्रियतइति मार्गोऽयमुचितः ।  
नरान् गेहादेहात् प्रतिदिवसमाकृष्य नयतः,  
कृतान्तात् किं शङ्का नहि भवति रे जागृत जनाः ॥ [ ६४ ]

के यूयं नो वयमपि च वः के भवामो भवाव्यौ,  
कर्मोर्मोर्माणां विषमबलनैः फेनवत् पुञ्जिताः स्मः ।  
तत् क्षेपीयः क्षयिणि विषये चित्तमाधाय पुत्राः,  
सर्वारम्भैर्विशत जगतामन्तरात्मन्यनन्ते ॥५॥ [६५]  
सूक्तिं कर्णसुधां व्यनक्तुं सुजनस्तस्मिन् मोदामहे,  
ब्रूतां वाचमसूयको विषमुचं तस्मिन् खिद्यामहे ।  
या यस्य प्रकृतिः स तां वितनुतां किन्नस्तया जायते,  
कुर्मस्तत् खलु कर्म जन्मनिगङ्-च्छेदाय यज्जायते ॥६॥ [६६]

मन्निन्द्या यदि परः \* परितोषमेति,  
नन्वप्रयत्नसुलभोऽयमनुग्रहो मे ।  
श्रेयोऽर्थिनो हि पुरुषाः परतुष्टिहेतोः,  
दुःखार्जितान्यपि धनानि परित्यजन्ति ॥७॥ [६७]  
कश्चित् पुमान् क्षिपति मामतिरूढमवाक्यैः,  
सोऽहं क्षमा-भवनमेत्य मुदं प्रयामि ।  
शोकं व्रजामि पुनरेष यतस्तपस्वी,  
चारित्र्यतः खलितवानिति मन्निमित्तम् ॥८॥ [६८]  
स्वधर्मपीडामविचिन्त्य योऽयं,  
मत्पाप-शुद्धार्थमिह प्रवृत्तः,

न चेत् क्षमामप्यहमस्य कुर्व्यां,

मत्तः कृतघ्नो वद कोटशोऽन्यः ॥ ८ ॥ [६८]

नन्वात्मन्यवधीयतां गृहसुखाद्वैराग्यमाधीयतां,

बन्धुभ्यो व्यवधीयतां सुरसरितीरे सदा स्थीयताम् ।

भिक्षार्थं व्यवसीयतां समुचितं सत् कर्म सञ्चीयतां,

विष्णुश्चेतसि धीयतां परतरं ब्रह्मानुसन्धीयताम् ॥ १० ॥ [७०]

यत् क्षान्तिः समये श्रुतिः शिवशिवेत्युक्तिर्मनोनिर्वृतिः,

भैक्षे चाभिरुचिर्गृहेषु विरतिः शश्वत् समाधी रतिः ।

एकान्ते वसतिर्गुरुन् प्रति नतिः सद्भिः समं सङ्गतिः,

सत्ये प्रीतिरनङ्ग-निर्जितिरसौ सन्मुक्तिमार्गं स्थितिः ॥ ११ ॥ [७१]

सम्भोगादिषयामिषस्य परितः स्तैमित्यमस्ताखिल-

ज्ञानोन्मेषतया कथं तव भवेदात्मास्पदं देहिनः ।

साध्यं तद्धि तदेव साधनमितो व्यावृत्तिरेवामिषात्,

तस्यां ज्योतिरुदेत्यनिन्धनमिदं दोषत्रयं ध्वज्यति ॥ १२ ॥ [७२]

बुद्धेरगोचरतया न गिरां प्रचारः,

दूरे गुरुप्रथितवस्तु-कथावतारः ।

तत्त्वं क्रमेण विदुषां करुणावदाते,

अद्वावतां हृदि पदं स्वयमादधाति ॥ १३ ॥ [७३]

दुःखाङ्गारक-तीव्रः संसारोऽयं महानसो गहनः ।

इह विषयामिष-लालसमानस-मार्जारं मा निपत ॥ १४ ॥ [७४]





कर्त्तव्यतीपदेशः ।

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आदित्यस्य गतागतैरहरहः सञ्जीयते जीवनं,  
व्यापारैर्वहुकार्य-कारणशतैः कालोऽपि न ज्ञायते ।  
दृष्ट्वा जन्म-जरा-वियोग-मरणं त्रासश्च नोत्पद्यते,  
पीत्वा मोहमयीं प्रमोदमदिरामुन्मत्तभूतं जगत् ॥१५॥ [७५]  
अरे चेतोमत्स्य भ्रमणमधुना यौवन-जले,  
त्यज त्वं स्वच्छन्दं युवति-जलधौ पश्यसि न किम् ।  
तनूजाली-जालं स्तनयुगल-तुम्बीफलयुतं,  
मनोभूः कैवर्त्तः क्षिपति परितस्त्वां प्रति मुहुः ॥१६॥ [७६]  
तरुणिमसमारम्भे तन्वगाः शरीरसरोवरं,  
सरभस-मनोर्हस्येणि प्रयासि कथं पुनः ।  
अवण-लतिका-पाश्वे पाशौ प्रसारित-पातितौ,  
हतविधिवशाद्बन्धायान्धो न पश्यति किं भवान् ॥१७॥ [७७]  
विषय-विषधराणां दोषदंष्ट्रीत्कटानां,  
विषमविष-विमर्द्व्यक्तदुश्चेष्टितानाम् ।  
विरम विरम चेतः सन्निधानादमोषां,  
मुखकण-मणिहेतोः साहसं मास्मा कार्षीः ॥ १८ ॥ [७८]  
एकीभूय स्फुटमिव किमप्याचरद्भिः प्रलोनैः,  
एभिर्भूतैः स्मर कति क्षताः स्वान्त ते विप्रलम्भाः ।  
तस्मादेषां त्यज परिचयं चिन्तय स्वव्यवस्थां,  
आभाषस्ते किमु न विदितः पण्डितः खण्डितः स्यात् ॥१९॥

पातालमाविशसि यासि नभो विलङ्घ्य,

दिङ्मण्डलं व्रजसि मानस चापलेन ।

भ्रान्त्या तु जातु विमलं न तदात्मनोऽनं,

तद्ब्रह्म संस्पृशसि \* निर्वृतिमेषि येन ॥ २० ॥ [८०]

धूर्त्तैरिन्द्रियनामभिः प्रणयितामापादयद्भिः स्वयं,

सम्भोक्तुं विषयानयं किल पुमान् सौख्याशयावञ्चितः ।

तैः शेषे कृतकृत्यतामुपगतैरौदास्य मालम्बितं,

संप्रत्येष विधेर्नियोगवशगः कस्मान्तरैर्व्वध्यते ॥ २१ ॥ [८१]

देवे समर्प्य चिरसञ्चितमोहजालं,

मुस्थाः सुखं वसत किं पर-याचनाभिः ।

मेरुं प्रदक्षिणयतोऽपि दिवाकरस्य,

ते तस्य सप्त तुरगा न कदाचिदष्टौ ॥ २२ ॥ [८२]

आकाशमुत्पततु गच्छतु वा दिगन्तं,

अम्भोनिधिं विशतु तिष्ठतु वा यथेष्टम् ।

जन्मान्तरार्जितशुभाशुभकृन्नराणां,

ह्यायेव न त्यजति कर्म फलानुबन्धि ॥ २३ ॥ [८३]

उपशमफलाद्विद्यावीजात् फलं धनमिच्छतां,

भवति विफलो यत् प्रारम्भस्तदत्र किमद्भुतम् ।

नियतविषया ह्येते भावा न यान्ति विपर्ययं,  
जनयति यतः शालेर्वीजं न जातु यवाङ्गुरम् ॥ २४ ॥ [८४]  
यदेते साधूनामुपरि विमुखाः सन्ति धनिनः,  
न चैषावज्जैषामपि तु निजवित्त-व्ययभयम् ।  
अतः खेदो ह्यस्मिन्न परमनुकम्प्यैव भवति,  
स्वमांसवस्तेभ्यः क इह हरिणेभ्यः परिभवः ॥ २५ ॥ [८५]  
तस्मादनन्तमजरं परमं विकाशि,  
तद्ब्रह्म वाञ्छत बुधा यदि चेतनास्ति ।  
यस्यानुषङ्गत इमे भुवनाधिपत्य-  
भोगादयः कृपणजन्तुगता विभान्ति ॥ २६ ॥ [८६]  
इति शान्तिशतके कर्त्तव्यतोपदेशो नाम तृतीयः परिच्छेदः ।

## चतुर्थः परिच्छेदः ।

[ ब्रह्मप्राप्तिः ]

लक्ष्मीर्निर्वृतिमेति हीनचरितैर्यैरेव तच्छिक्षया,  
किं नाद्यैव करोमि तामनुचरीं वामां सकामामपि ।  
प्राण्डे निपतत्यपि स्वलति न प्रायेण येषां मनः,  
प्रामार्थ्यमनस्विनामनुपदं गन्तास्मि नाहं यदि ॥ १ ॥ [८७]  
लब्धाः श्रियः सकल-कामदुष्वास्ततः किं,  
सन्तर्पिताः प्रणयिनी विभवेस्ततः किम् ।



कल्यं स्थितं तनुभृतां तनुभिस्ततः किं,

न्यस्तं पदं शिरसि विद्विषतां ततः किम् ॥ २ ॥ [८८]

निष्कन्दाः किमु कन्दरोदरभुवः क्षीणास्तरूणां त्वचः,

किं शुष्काः सरितः स्फुरद्गुरुगिरि-ग्राव-स्खलद्बीचयः ।

प्रत्युत्थानमितस्ततः प्रतिदिनं कुर्वद्भिरुद्ग्रीविभिः,

यद्द्वारार्पितदृष्टिभिः क्षितिभुजां विद्वद्भिरप्यास्यते ॥ ३ ॥ [८९]

पाणिः पात्रं पवित्रं भ्रमणपरिगतं भैक्ष्यमक्षय्यमन्नं,

वस्त्रं विस्तीर्णमाशादशकमपमलं तल्पमस्वल्पमुर्वी ।

येषां निःसङ्गताङ्गीकरणपरिणतिः स्वान्त-सन्तोषिणस्ते,

धन्याः संन्यस्तदैव्यव्यतिकरनिकराः कर्म निष्मूलयन्ति ॥ ४ ॥ [९०]

कामं शीर्णपलाशसंहतिक्लृतां कन्यां दधानो वने,

कुर्यामम्बुभिरप्ययाचित सुखैः प्राणानुबन्धस्थितिम् ।

साङ्गुलानि सवेपितं सचकितं सखेददाहज्वरं,

वक्तुं नत्वहमुत्सहे सुकृपणं देहीति दीनं वचः ॥ ५ ॥ [९१]

सत्यं वक्तुमशेषमस्ति सुलभा वाणी मनोहारिणी,

दातुं दानवरं शरण्यमभयं स्वच्छं पितृभ्यो जलम् ।

पूजार्थं परमेश्वरस्य विमलः स्वाध्याययज्ञः परं,

क्षुद्राधेः फलमूलमस्ति शमनं क्लेशात्मकैः किं धनैः ॥ ६ ॥ [९२]

सन्ति स्वादुफला वनेषु तरवः स्वच्छं पथो नैर्भरं,  
वासो वल्कलमाश्रयो गिरिगुहा शय्या लतापल्लवाः ।  
आलोकाय निशासु चन्द्रकिरणाः सख्यं कुरङ्गैः सह,  
स्वाधीने विभवेऽप्यहो नरपतिं सेवन्त इत्यद्भुतम् ॥७॥ [८३]

महाशय्या भूमिर्म्मृणमुपधानं भुजलता,  
वितानञ्चाकाशं व्यजनमनुकूलोऽयमनिलः ।

स्फुरच्चन्द्रो दीपः स्वधृतिवनितासङ्गमुदितः,

सुखं शान्तः शेते न खलु भवभीतो नृप इव ॥८॥ [८४]

धैर्यं यस्य पिता क्षमा च जननी शान्तिश्चिरं गेहिनी,

सत्यं सूनुरयं दया च भगिनी भ्राता मनः-संयमः ।

शय्या भूमितलं दिशोऽपि वसनं ज्ञानासृतं भोजनं,

एते यस्य कुटुम्बिनी वद सखे कस्माद्भयं योगिनः ॥९॥ [८५]

धिक् धिक् तान् कृमिनिर्विशेषवपुषः स्फुर्जन्महासिद्धयः,

निष्पन्दीकृतशान्तयोऽपि च तमःकारागृहेष्वासते ।

तं विहांसमहं ब्रुवे करपुटी-भिक्षान्नशाकेऽपि वा,

बाला-वक्त्रसरोजिनी-मधुनि वा यस्याविशेषो रसः ॥१०॥ [८६]

मातर्लक्ष्मि भजस्व कञ्चिदपरं मत्काङ्क्षिणी मास्म भूः,

भोगेभ्यः स्पृहयालवस्तव वशाः का निस्पृहानामसि ।

मद्यः शीर्ण\*पलाशपत्र-पुटिकापात्रे पवित्रीकृते,

भिक्ष्वाशक्तु भिरेव सम्प्रति वयं वृत्तिं समीहामहे ॥११॥ [८७]

जिह्वे लोचन-नासिके श्रवण हे त्वक् चापि नो वार्यसे,  
सर्वेभ्यस्तु नमस्कृताञ्जलिरहं सप्रश्रयं प्रार्थये ।  
युष्माकं यदि सस्मृतं तदधुना नात्मानमिच्छाम्यहं,  
हीतुं भूमिभुजां निकारदहन-ज्वालाकराले गृहे ॥१२॥ [८८]  
गतः कालो यत्र प्रणयिनि मयि प्रेमकुटिलः,  
कटाक्षः कालिन्दी-लघुलहरिवृत्तिः प्रभवति ।  
इदानीमस्माकं जरठकमठी-पृष्ठकठिना,  
सनोवृत्तिस्तत् किं व्यसनिनि सृष्टैव क्षपयसि ॥१३॥ [८९]  
यदासीदज्ञानं स्मरतिमिर-मोहान्धजनितं\*,  
तदा दृष्टं † नारौमयमिदमशेषं जगदपि ।  
इदानीमस्माकं पटुतरविवेकाञ्जनजुषां,  
समीभूता दृष्टिस्त्रिभुवनमपि ब्रह्म मनुते ॥१४॥ [९०]  
गतः कालो यत्र द्विचरणपशूनां क्षितिभुजां,  
पुरः स्वस्तीत्युक्ता विषयसुखमास्वादितमभूत् ।  
इदानीमस्माकं दृण्डव समस्तं कलयता-  
मपेक्षा भिक्षायामपि किमपि चेतस्तपयति ॥ १५॥ [९१]  
पूर्वं तावत् कुवलयदृशां लोललोलैरपाङ्गैः,  
आकर्षद्भिः किमपि हृदयं पूजिता यौवनश्रीः ।

\* “संस्कारजनितम्” इति पाठान्तरम् ।

† “ज्ञातं” इति पाठान्तरम् ।