

PINGALA'S PRAYERS

SB 11.8.30

पिङ्गलोवाच

अहो मे मोहविततिं पश्यताविजितात्मनः ।
या कान्तादसतः कामं कामये येन बालिशा ॥

piṅgalovāca
aho me moha-vitatiṁ
paśyatāvijitātmanah
yā kāntād asataḥ kāmam
kāmaye yena bālīśā

The prostitute Piṅgalā said: Just see how greatly illusioned I am! Because I cannot control my mind, just like a fool I desire lusty pleasure from an insignificant man.

SB 11.8.31

सन्तं समीपे रमणं रतिप्रदं वित्तप्रदं नित्यमिमं विहाय ।
अकामदं दुःखभयाधिशोक-मोहप्रदं तुच्छमहं भजेऽज्ञा ॥

santaṁ samīpe ramaṇam rati-pradam
vitta-pradam nityam imam vihāya
akāma-dam duḥkha-bhayādhi-śoka-
moha-pradam tuccham aham bhaje 'jshā

I am such a fool that I have given up the service of that person who, being eternally situated within my heart, is actually most dear to me. That most dear one is the Lord of the universe, who is the bestower of real love and happiness and the source of all prosperity. Although He is in my own heart, I have completely neglected Him. Instead I have ignorantly served insignificant men who can never satisfy my real desires and who have simply brought me unhappiness, fear, anxiety, lamentation and illusion.

SB 11.8.32

अहो मयात्मा परितापितो वृथा साङ्केत्यवृत्त्यातिविगर्ह्यवार्तया ।
स्त्रैणान्नराद् यार्थतृषोऽनुशोच्यात् क्रीतेन वित्तं रतिमात्मनेच्छती ॥

aho mayātmā paritāpito vṛthā
sāṅketya-vṛttyāti-vigarhya-vārtayā
straiṇān narād yārtha-tṛṣo 'nuśocyāt
krītena vittam ratim ātmanecchatī

Oh, how I have uselessly tortured my own soul! I have sold my body to lusty, greedy men who are themselves objects of pity. Thus practicing the most abominable profession of a prostitute, I hoped to get money and sex pleasure

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SB 11.8.33

यदस्थिभिर्निर्मितवंशवंश्य-स्थूणं त्वचा रोमनखैः पिनद्धम् ।
क्षरन्नवद्वारमगारमेतद् विष्मूत्रपूर्णं मदुपैति कान्या ॥

*yad asthibhir nirmita-vaṁśa-vaṁsya-
sthūṇaṁ tvacā roma-nakhaiḥ pinaddham
kṣaran-nava-dvāram agāram etad
viṣ-mūtra-pūrṇaṁ mad upaiti kānyā*

This material body is like a house in which I, the soul, am living. The bones forming my spine, ribs, arms and legs are like the beams, crossbeams and pillars of the house, and the whole structure, which is full of stool and urine, is covered by skin, hair and nails. The nine doors leading into this body are constantly excreting foul substances. Besides me, what woman could be so foolish as to devote herself to this material body, thinking that she might find pleasure and love in this contraption?

SB 11.8.34

विदेहानां पुरे ह्यस्मिन्नहमेकैव मूढधीः ।
यान्यमिच्छन्त्यसत्यस्मादात्मदात् काममच्युतात् ॥

*videhānām pure hy asminn
aham ekaiva mūḍha-dhīḥ
yānyam icchanty asaty asmād
ātma-dāt kāmam acyutāt*

Certainly in this city of Videha I alone am completely foolish. I neglected the Supreme Personality of Godhead, who awards us everything, even our original spiritual form, and instead I desired to enjoy sense gratification with many men.

SB 11.8.35

सुहृत् प्रेष्ठतमो नाथ आत्मा चायं शरीरिणाम् ।
तं विक्रीयात्मनैवाहं रमेऽनेन यथा रमा ॥

*suhṛt preṣṭhatamo nātha
ātmā cāyaṁ śarīriṇām
taṁ vikrīyātmanaivāhaṁ
rame 'nena yathā ramā*

The Supreme Personality of Godhead is absolutely the most dear one for all living beings because He is everyone's well-wisher and Lord. He is the Supreme Soul situated in everyone's heart. Therefore I will now pay the price of complete surrender, and thus purchasing the Lord I will enjoy with Him just like Lakṣmīdevī.

PINGALA'S PRAYERS

SB 11.8.36

कियत् प्रियं ते व्यभजन् कामा ये कामदा नराः ।
आद्यन्तवन्तो भार्याया देवा वा कालविद्रुताः ॥

kiyat priyaṁ te vyabhajan
kāma ye kāma-dā narāḥ
ādy-antavanto bhāryāyā
devā vā kāla-vidrutāḥ

Men provide sense gratification for women, but all these men, and even the demigods in heaven, have a beginning and an end. They are all temporary creations who will be dragged away by time. Therefore how much actual pleasure or happiness could any of them ever give to their wives?

SB 11.8.37

नूनं मे भगवान् प्रीतो विष्णुः केनापि कर्मणा ।
निर्वेदोऽयं दुराशाया यन्मे जातः सुखावहः ॥

nūnaṁ me bhagavān prīto
viṣṇuḥ kenāpi karmaṇā
nirvedo 'yaṁ durāśāyā
yan me jātaḥ sukhāvahaḥ

Although I most stubbornly hoped to enjoy the material world, somehow or other detachment has arisen in my heart, and it is making me very happy. Therefore the Supreme Personality of Godhead, Viṣṇu, must be pleased with me. Without even knowing it, I must have performed some activity satisfying to Him.

SB 11.8.38

मैवं स्युर्मन्दभाग्यायाः क्लेशा निर्वेदहेतवः ।
येनानुबन्धं निर्हृत्य पुरुषः शममृच्छति ॥

maivaṁ syur manda-bhāgyāyāḥ
kleśā nirveda-hetavaḥ
yenānubandhaṁ nirhṛtya
puruṣaḥ śamam ṛcchati

A person who has developed detachment can give up the bondage of material society, friendship and love, and a person who undergoes great suffering gradually becomes, out of hopelessness, detached and indifferent to the material world. Thus, due to my great suffering, such detachment awoke in my heart; yet how could I have undergone such merciful suffering if I were actually unfortunate? Therefore, I am in fact fortunate and have received the mercy of the Lord. He must somehow or other be pleased with me.

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SB 11.8.39

तेनोपकृतमादाय शिरसा ग्राम्यसङ्गताः ।
त्यक्त्वा दुराशाः शरणं ब्रजामि तमधीश्वरम् ॥ ३९ ॥

tenopakṛtam ādāya
śirasā grāmya-saṅgatāḥ
tyaktvā durāśāḥ śaraṇam
vrajāmi tam adhīśvaram

With devotion I accept the great benefit that the Lord has bestowed upon me. Having given up my sinful desires for ordinary sense gratification, I now take shelter of Him, the Supreme Personality of Godhead.

SB 11.8.40

सन्तुष्टा श्रद्धधत्येतद्यथालाभेन जीवती ।
विहराम्यमुनैवाहमात्मना रमणेन वै ॥ ४० ॥

santuṣṭā śraddadhaty etad
yathā-lābhena jīvātī
viharāmy amunaivāham
ātmanā ramaṇena vai

I am now completely satisfied, and I have full faith in the Lord's mercy. Therefore I will maintain myself with whatever comes of its own accord. I shall enjoy life with only the Lord, because He is the real source of love and happiness.

SB 11.8.41

संसारकूपे पतितं विषयैर्मुषितेक्षणम् ।
ग्रस्तं कालाहिनात्मानं कोऽन्यस्त्रातुमधीश्वरः ॥ ४१ ॥

saṁsāra-kūpe patitaṁ
viṣayair muṣitekṣaṇam
grastaṁ kālāhinātmānaṁ
ko 'nyas trātum adhīśvaraḥ

The intelligence of the living entity is stolen away by activities of sense gratification, and thus he falls into the dark well of material existence. Within that well he is then seized by the deadly serpent of time. Who else but the Supreme Personality of Godhead could save the poor living entity from such a hopeless condition?

PINGALA'S PRAYERS

SB 11.8.42

आत्मैव ह्यात्मनो गोप्ता निर्विद्येत यदाखिलात् ।
अप्रमत्त इदं पश्येद् ग्रस्तं कालाहिना जगत् ॥ ४२ ॥

*ātmaiva hy ātmano goptā
nirvidyeta yadākhilāt
apramatta idaṁ paśyed
grastaṁ kālāhinā jagat*

When the living entity sees that the entire universe has been seized by the serpent of time, he becomes sober and sane and at that time detaches himself from all material sense gratification. In that condition the living entity is qualified to be his own protector.