## Chapter 1

### **Verse 1**

ॐ नमः कारणानन्दरुपिणी परचिन्मयि |

विराजते जगच्चित्रचित्रदर्पणरूपिणी ||

om namaḥ kāraṇānandarupiṇī parachinmayi |

virājate jagacchitrachitradarpaṇarupiṇī ||

Om, salutations to the one who is the cause of bliss, the supreme consciousness, who shines in the universe like a mirror.

### **Verse 2**

श्रुतं कच्चिन्नारदैतत् सावधानेन चेतसा ।

माहात्म्यं त्रिपुराख्याया यच्छ्रुतिः परसाधनम्‌ ॥ २ ॥

śrutaṁ kaccinnaradaitat sāvadānena chetasā ।

māhātmyaṁ tripurākhyāyā yachchrutiḥ parasādhanam ॥ 2 ॥

O Narada, have you heard with an attentive mind, the greatness of the one named Tripura, which the scripture declares as the supreme means?

### **Verse 3**

अथ ते कथयाम्यद्य ज्ञानखण्डं महा महाद्भुतम्‌ ।

यच्छ्रुत्वा न पुनः क्वापि मनुष्यः शोकमृच्छति॥ ३ ॥

atha te kathayāmyadya jñānakhandaṁ mahā mahādbhutam ।

yachchrutvā na punaḥ kvāpi manuṣyaḥ śokamṛcchati ॥ 3 ॥

Today I will tell you great and wonderful knowledge, which upon hearing, a human being will never experience grief again.

### **Verse 4**

वैदिकं वैष्णवं दौवं शाक्तं पाशुपतं तथा ।

विज्ञानं सम्यगालोच्य यदेतत्‌ प्रविनिश्चितम्‌ ॥ ४ ॥

vaidikaṁ vaiṣṇavaṁ dauvaṁ śāktaṁ pāśupataṁ tathā ।

vijñānaṁ samyagālochya yadetat praviniśchitam ॥ 4 ॥

Considering thoroughly the Vedic, Vaishnava, Shaiva, Shakta, and Pashupata knowledge, this conclusion has been reached.

### **Verse 5**

नैतद्विज्ञानसदृशमन्यद्‌ मानसमारुहेत्‌ ।

श्या श्रोदत्तगुरुणा भार्गवाय निरूपितम्‌ ।॥ ५ ॥

naitadvijñānasadṛśamanyad mānasamāruhet ।

śyā środattaguruṇā bhārgavāya nirūpitam ॥ 5 ॥

Nothing else like this knowledge should occupy the mind. This was established to Bhargava by the Guru Środatta.

### **Verse 6**

उपप्त्तयुपलब्धिभ्यां समेतं बहु चित्रितम्‌ ।

अत्रोक्तेनापि नो वेद यदि करिचद्विमूढधीः ।॥ ६ ॥

upapttayupalabdhibhyāṁ sametaṁ bahu chitritam।

atroktenāpi no veda yadi karicadvimūḍhadhīḥ ॥ 6 ॥

upapttayā - by reasons, upalabdhibhyāṁ - by realizations, sametam - accompanied, bahu - much, chitritam - colored, atra - here, uktena - by the said, api - even, na - not, veda - knows, yadi - if, karica - any, vimūḍhadhīḥ - bewildered mind

Accompanied by reasons and realizations, much adorned, even by what is said here, one cannot know if the mind is bewildered.

### **Verse 7**

स॒ केवलं दैवहतः स्थाणुरेव न संशयः ।

न तस्य स्यादपि ज्ञानं साक्षाच्छिवनिरूपितम्‌ ।॥ ७ ॥

sa kevalaṁ daivahataḥ sthāṇureva na sanśayaḥ।

na tasya syādapi jñānaṁ sākṣāchśivanirūpitam ॥ 7 ॥

He is simply struck by fate, like an immovable post, without a doubt. He does not have any knowledge, even if it is directly defined by Shiva.

### **Verse 8**

तत्ते शृणु समाख्यास्ये ज्ञानखण्डात्मना स्थितम्‌ ।

अहो सतामद्भुतं हि वृत्तं सवेगुणोत्तरम्‌ ।॥ ८ ॥

tatte śṛṇu samākhyāsye jñānakhāṇḍātmanā sthitam।

aho satāmadbhutaṁ hi vṛttaṁ saveguṇottaram ॥ 8 ॥

Listen, I will explain it to you as it stands in the form of knowledge. Indeed, the conduct of the virtuous is wonderfully remarkable and full of superior qualities.

### **Verse 9**

यन्मत्तोऽप्येष देवर्षिः शुश्रूषत्यपि किञ्चन ।

अनुग्राहकता चैषा सतां सहजसम्भवा ।॥ ९ ॥

yanmatto'py eṣa devarṣiḥ śuśrūṣatyapi kiñcana।

anugrāhakatā caiṣā satāṁ sahajasambhavā ॥ 9 ॥

Even this divine sage desires to hear something from me, though he is indifferent. This benevolence is naturally born among the good.

### **Verse 10**

​​यथा घ्राणोल्लासकता मृगनाभेः स्वतः स्थिता ।

एवं दत्तात्रेयमुखाच्छ्रुत्वा माहात्म्यवैभवम्‌ ॥ १०॥

yathā ghrāṇollāsakatā mṛganābheḥ svataḥ sthitā।

evaṁ dattātreyamukhācchrutvā māhātmyavaibhavam ॥ 10 ॥

Just as the natural attraction of the deer towards the scent of musk is inherent, similarly, upon hearing from Dattatreya's mouth the grandeur of his greatness...

### **Verse 11**

रामः सर्वजनारामो जामदग्न्यः शुभाशयः ।

भक्त्यापहृतसच्चित्तस्तुष्णीं किञ्चिद्‌ बभूव ह ।॥११॥

rāmaḥ sarvajānārāmo jāmadagnyaḥ śubhāśayaḥ।

bhaktyāpahṛtasacchittastuṣṇīṁ kiñcid babhūva ha ॥11॥

Rama, the delight of all people, the son of Jamadagni, of good intent, with his heart captivated by devotion, became somewhat silent.

### **Verse 12**

अथासाद्य बहिर्वृत्ति भरितानन्दलोचनः ।

रोमाञ्चपीवरवपुः स्वान्तरानन्दनिर्भरः ।१२॥।

athāsādya bahirvṛtti bharitānandalocanaḥ।

romāñcapīvaravapuḥ svāntarānandanirbharaḥ ॥12॥

Then, having expressed his state of mind, his eyes filled with joy, his body thrilled, full, and his inner self filled with bliss.

### **Verse 13**

हर्षोऽमायन्‌ रोमकूपविभेदान्निर्गमन्निव ।

प्रणनाम दत्तगुरुं दण्डवच्चरणान्तिके ।।१३॥

harṣo'māyan romakūpavibhedānnirgamaniva।

praṇanāma dattaguruṁ daṇḍavaccharaṇāntike ॥13॥

Joy arising, as if emerging by piercing his hair follicles, he bowed to Guru Dattatreya like a stick near his feet.

### **Verse 14**

उत्थाय हर्षभरितः प्राह गद्गदसुस्वरः ।

धन्योऽहं कृतकृत्योऽहं श्रीगुरो त्वत्प्रसादतः ।। १४।।

utthāya harṣabharitaḥ prāha gadgadasusvaraḥ।

dhanyo'haṁ kṛtakṛtyo'haṁ śrīguro tvatprasādataḥ ॥14॥

Rising, filled with joy, he spoke with a choked sweet voice, "I am blessed, I am accomplished, O revered Guru, by your grace."

### **Verse 15**

यस्य मे करुणासिन्धुस्तुष्टः साक्षाद्‌ गुरुः शिवः ।

यस्मिस्तुष्टे ब्रह्मपदमपि स्यात्‌ तृणसम्मितम्‌ ।१५॥

yasya me karuṇāsindhustuṣṭaḥ sākṣād guruḥ śivaḥ।

yasmistuṣṭe brahmapadamapi syāt tṛṇasammitam ॥15॥

My Guru, directly Shiva, an ocean of compassion, is pleased. When he is pleased, even the position of Brahma would be like grass.

### **Verse 16**

मृत्युरप्यात्मतां याति यस्मात्तुष्टाद्‌ गुरोर्ननु ।

ममाकाण्डादेव गुरुः सोऽद्य तुष्टो महेश्वरः ॥१६।।

mṛtyurapyātmatāṁ yāti yasmāttuṣṭād gurornanu।

mamākāṇḍādeva guruḥ so'dya tuṣṭo maheśvaraḥ ॥16॥

Even death attains self-realization from the pleased Guru. Indeed, without any reason, my Guru Maheshvara is pleased today.

### **Verse 17**

मन्ये सर्वं मया प्राप्तमित्येव कृपया गुरोः ।

नाथ माहात्म्यमखिलं श्रुतं त्वत्कृपयाधुन ।।१७॥

manye sarvaṁ mayā prāptamityeva kṛpayā guroḥ।

nātha māhātmyamakhilaṁ śrutaṁ tvatkṛpayādhuna ॥17॥

I believe that I have attained everything indeed by the grace of the Guru. O master, I have now heard the entire greatness by your grace.

### **Verse 18**

तामुपासितुमिच्छामि त्रिपुरां परमेश्वरीम्‌ ।

तदुपास्तिक्रमं ब्रूहि मह्यं सुकृपया गुरो ॥१८॥

tāmupāsitumicchāmi tripurāṁ parameśvarīm।

tadupāstikramam brūhi mahyaṁ sukṛpayā guro ॥18॥

I wish to worship Tripura, the supreme goddess. O Guru, kindly tell me the method of that worship.

### **Verse 19**

इति संप्रार्थितो दत्तगुरुरालक्ष्य भार्गवे ।

योग्यतां त्रिपुरोपास्तौ सच्छ्रद्धाभक्तिबृंहिताम्‌ ।१९।

iti saṁprārthito dattagururālakṣya bhārgave।

yogyatāṁ tripuropāstau sacchraddhābhaktibṛṁhitām ॥19॥

Thus requested, Guru Dattatreya, seeing Bhargava's fitness, enhanced by true faith and devotion, for the worship of Tripura.

### **Verse 20**

क्रमेण दीक्षयामास त्रिपुरोपास्तिहेतवे ।

जामदग्न्योऽपि संप्राप्य त्रैपुरं दीक्षणं शुभम्‌ ।२०॥

krameṇa dīkṣayāmāsa tripuropāstihetave।

jāmadagnyo'pi saṁprāpya traipuraṁ dīkṣaṇaṁ śubham ॥20॥

Gradually, he initiated him for the worship of Tripura. The son of Jamadagni, having received the auspicious initiation of Tripura.

### **Verse 21**

सर्वदीक्षासमधिकं पूर्णतत्तवप्रबोधनम्‌ ।

मन्त्रयन्त्रवासनाभिरन्वितं निखिलं क्रमम्‌ ॥२१॥

sarvadīkṣāsamadhikaṁ pūrṇatattvaprabodhanam।

mantrayantravasanābhiranvitaṁ nikhilaṁ kramam ॥21॥

Surpassing all initiations, with the complete awakening of the truth, accompanied by mantra and yantra practices, the entire process.

### **Verse 22**

प्राप्य श्रीगुरुवक्त्राब्जाद्रसं मधुकरो यथा ।

तृप्तान्तरङ्ग आनन्दमादितो भार्गवस्तदा ।२२।।

prāpya śrīguruvaktrābjād rasaṁ madhukaro yathā।

tṛptāntaraṅga ānandamādito bhārgavastadā ॥22॥

Having received nectar from the lotus-like face of the revered Guru, like a bee, satisfied in his inner self, Bhargava then filled with bliss.

### **Verse 23**

श्रीनाथेनाभ्यनुज्ञातस्त्रिपुरासाधनोद्यतः ।

परिक्रम्य गुरु नत्वा महेन्द्राद्रिमुपाययौ ॥२३॥

śrīnāthenābhyanugñātaḥ tripurāsādhanodyataḥ।

parikramya guru natvā mahendrādrimupāyayau ॥23॥

Permitted by the revered Guru, prepared for the worship of Tripura, having circumambulated the Guru and bowing, he went to Mahendra mountain.

### **Verse 24**

तत्र निर्माय वसति शुभामतिसुखावहाम्‌ ।

अभूदुपासनपरो वर्षद्वादशकं तदा ॥२४॥

tatra nirmāya vasati śubhāmatisukhāvahām।

abhūd upāsanaparo varṣadvādaśakaṁ tadā ॥24॥

There, creating an auspicious and very blissful residence, he became devoted to worship for twelve years.

### **Verse 25**

नित्यनैमित्तिकपरः पूजाजपपरायणः ।

सदा श्रीत्रिपुरेशान्या मूर्त्तिध्यानैकतत्परः ।२५॥

nityanaimittikaparaḥ pūjājapaparāyaṇaḥ।

sadā śrītripureśānyā mūrtidhyānaikatatparaḥ ॥25॥

Devoted to daily and occasional duties, always dedicated to worship and chanting, exclusively devoted to the meditation of Tripureshanya.

### **Verse 26**

एवं तस्यात्यगात्‌ कालो द्वादशाब्दो निमेषवत्‌ ।

अथैकदा सुखासीनो जामदग्न्योऽनुचिन्तयत्‌ ॥२६॥

evaṁ tasyātyagāt kālo dvādaśābdo nimeṣavat।

athaikadā sukhāsīno jāmadagnyo'nucintayat ॥26॥

Thus, his twelve years passed like a moment. Then, once comfortably seated, the son of Jamadagni thought.

### **Verse 27**

पुरा यत्प्राह संवर्तो मया स्वभ्यर्थितः पथि ।

तन्मया नैव विदितमंशेनापि तदा ननु ॥२७॥

purā yatprāha saṁvarto mayā svabhyanṛtaḥ pathi।

tanmayā naiva viditam aṁśenāpi tadā nanu ॥27॥

Previously, what Samvarta said, earnestly requested by me on the path, that indeed was not known by me even in part.

### **Verse 28**

विस्मृतं च मया यस्मात्‌ प्राडन पृष्टं गुरुं प्रति ।

माहात्म्यं त्रिपुराशक्तेः श्रुतं श्रीगुरुवक्त्रतः ।२८॥

vismṛtaṁ ca mayā yasmāt prāḍana pṛṣṭaṁ guruṁ prati।

māhātmyaṁ tripurāśakteḥ śrutaṁ śrīguruvaktrataḥ ॥28॥

Forgotten by me, therefore, I previously asked the Guru about the greatness of Tripura Shakti, which I heard from the mouth of the revered Guru.

### **Verse 29**

परन्तु तन्न विदितं यत्संवर्तः पुराऽब्रवीत्‌ ।

मया सृष्टिप्रसङ्गेन पृष्टं किञ्चिद्‌ गुरुं प्रति ॥२९॥

parantu tanna viditaṁ yatsaṁvartaḥ purā'bravīt।

mayā sṛṣṭiprasanṅgena pṛṣṭaṁ kiñcid guruṁ prati ॥29॥

However, what Samvarta had said earlier, I did not understand at all. I had asked the Guru something about the topic of creation.

### **Verse 30**

तदा कटकृदाख्यानं वर्णयित्वा च मे गुरुः ।

नाब्रवीदप्रकृततस्तन्मे तत्तादृशं स्थितम्‌ ।३०॥

tadā kaṭakṛdākhyānaṁ varṇayitvā ca me guruḥ।

nābravīd aprakṛtatas tanme tattādṛśaṁ sthitam ॥30॥

Then, narrating the story of the battle, the Guru did not say to me, out of context, that which remained.

### **Verse 31**

लोकस्य गतिमेतां तु न जानाम्यपि लेशतः ।

कस्मादिदं समुदितं जगदाडम्बरं महत्‌ ।३१॥

lokasya gatimetāṁ tu na jānāmyapi leśataḥ।

kasmādidaṁ samuditaṁ jagadāḍambaraṁ mahat ॥31॥

I do not even know the slightest bit about the movement of this world. Why has this vast spectacle of the universe arisen?

### **Verse 32**

कुत्र वा गच्छति पुनः कुत्र संस्थानमृच्छति ।

अस्थिरं तु प्रपश्यामि सर्वं सर्वत्र किञ्चन ॥३२॥

kutra vā gacchati punaḥ kutra sansthānamṛcchati।

asthiraṁ tu prapaśyāmi sarvaṁ sarvatra kiñcana ॥32॥

Where does it go again? Where does it attain a stable position? But I see everything unstable everywhere.

### **Verse 33**

व्यवहारः स्थिरप्रायः कस्मादेतदपीदृशम्‌ ।

चित्रां जगद्वयवह्रतिं प्रपश्याम्यविमर्शिनीम्‌ ।३३॥

vyavahāraḥ sthiraprāyaḥ kasmādetadapīdṛśam।

chitrāṁ jagadvayavahṛtiṁ prapaśyāmyavimarśinīm ॥33॥

Conduct generally stable, why is this also such? I see strange worldly behavior without reflection.

### **Verse 34**

अहो यथान्धानुगतो ह्यन्धश्चेष्टति तादृशः ।

लोकस्य व्यवहारो वै सर्वस्याप्यभिलक्षितः ।।३४।।

aho yathāndhānugato hyandhaśceṣṭati tādṛśaḥ।

lokasya vyavahāro vai sarvasyāpyabhilakṣitaḥ ॥34॥

Oh, as the blind followed by the blind indeed act in that manner, the behavior of the world is observed to be the same for all.

### **Verse 35**

निदर्शनं ह्यात्मकृतिरत्र मे सर्वथा भवेत्‌ ।

नूनं मम शैशवे किं जातं तन्मे न भावितम्‌ ।३५॥

nidarśanaṁ hyātmakṛtiratra me sarvathā bhavet।

nūnaṁ mama śaiśave kiṁ jātaṁ tanme na bhāvitam ॥35॥

Indeed, my self-action here would be an example in all ways. Surely, what happened in my childhood, that I do not remember.

### **Verse 36**

कौमारे चान्यथा वृत्तं तारुण्येऽपि ततोऽन्यथा ।

इदानीमन्यथैव्रास्ति व्यापारो मम सर्वथा ।३६॥

kaumāre cānyathā vṛttaṁ tāruṇye'pi tato'nyathā।

idānīmanyathaivāsti vyāpāro mama sarvathā ॥36॥

In boyhood, behavior was different, and in youth also different, now, indeed, my activity is different in all ways.

### **Verse 37**

किमभूत्‌ फलमेतेषां तन्न वेद्मि कथञ्चन ।

यद्यत्काले यच्च यच्च क्रियते येन येन वै ।३७॥

kimabhūt phalameteṣāṁ tan na vedmi kathañcana।

yadyatkāle yacca yacca kriyate yena yena vai ॥37॥

I do not know at all what has become of their actions, in any way whatsoever, in whatever way, at whatever time, and by whomever they are done.

### **Verse 38**

सम्यगेवेति तदबुद्ध्वा फलावष्टम्भपूर्वकम् ।

फलं किं तत्र संप्राप्तं केन वा सुखमात्मनः ।३८॥

samyageveti tadabuddhvā phalāvaṣṭambhapūrvakam।

phalaṁ kiṁ tatra saṁprāptaṁ kena vā sukhamātmanaḥ ॥38॥

Having understood it rightly, with prior consideration of the consequences, what outcome has been attained there? By whom has happiness been achieved for the self?

### **Verse 39**

यच्चापि लोके फलवदविमृश्य फलं हि तत्‌ ।

न फलं तदहं मन्ये पुनर्यस्मात् करोति सः ।३९॥

yaccāpi loke phalavadavimṛśya phalaṁ hi tat।

na phalaṁ tadahaṁ manye punaryasmāt karoti saḥ ॥39॥

Whatever action in this world is examined as having consequences like fruit, that examination indeed is the fruit. I do not consider that examination as the fruit, when that action is done again by the same person.

### **Verse 40**

प्राप्ते फले फलेच्छावान्‌ पुनर्भूयात् कथं वद ।

यस्मान्नित्यं करोत्येव जनः सर्वः फलेहया ।॥४०।

prāpte phale phalechāvan punarbhūyāt kathaṁ vada।

yasmān nityaṁ karotyeva janaḥ sarvaḥ phalehayā ॥40॥

When the result is attained, how does one desire another result again, tell me. Because all people always act with a desire for the result.

### **Verse 41**

फलं तदेव संप्रोक्तं दुःखहानिः सुखं च वा ।

कर्तव्यशेषे नो दुःखनाशो वा सुखमेव वा ॥४१॥

phalaṁ tadeva saṁproktaṁ duḥkhahāniḥ sukhaṁ ca vā।

kartavyaśeṣe no duḥkhanāśo vā sukham eva vā ॥41॥

It is indeed that result which has been mentioned: the alleviation of suffering or happiness. In the distinction of duties, there is neither the cessation of suffering nor merely happiness alone.

### **Verse 42**

कर्तव्यतैव दुःखानां परमं दुःखमुच्यते ।

तत्सत्त्वे तु कथं ते स्तो दुःखाभावः सूखं च वा ॥४२॥

kartavyataiva duḥkhānāṁ paramaṁ duḥkhamucyate।

tatsattve tu kathaṁ te sto duḥkhābhāvaḥ sukhaṁ ca vā ॥42॥

Duty itself is said to be the supreme sorrow of sorrows. But in its existence, how are you to have the absence of sorrow or happiness?

### **Verse 43**

यथा दग्धाखिलाङ्गस्य पादे पाटीरलेपनम्‌ ।

तथा कर्तव्यशेषस्य सुखलाभ इहोच्यते ।४३।

yathā dagdhākhilāṅgasya pāde pāṭīralepanam।

tathā kartavyaśeṣasya sukhalābha iha ucyate ॥43॥

Just as applying a bandage to the entire body of one burned all over is described here as the gain of happiness from the performance of one’s duty.

### **Verse 44**

यथा शराविद्धहृदः परिष्वङ्गोऽप्सरोगणैः ।

तथा कर्तव्यशेषस्य सुखलाभ इहोच्यते ।४४॥

yathā śarāviddhahṛdaḥ pariṣvaṅgo'psarogaṇaiḥ।

tathā kartavyaśeṣasya sukhalābha iha ucyate ॥44॥

Just as the embrace of groups of apsaras for a person whose heart is pierced by arrows, thus is the gain of happiness here said from the performance of one’s duty.

### **Verse 45**

यथा क्षयामयाविष्टनरस्य गीतसंश्रुतिः ।

तथा कर्तव्यशेषस्य सुखलाभ इहोच्यते ॥४५॥

yathā kṣayāmayāviṣṭanarasya gītasaṁśrutiḥ।

tathā kartavyaśeṣasya sukhalābha iha ucyate ॥45॥

Just as the hearing of a song for a person afflicted by the disease of consumption of poison, thus is the gain of happiness here said from the performance of one’s duty.

### **Verse 46**

सुखिनस्ते हि लोकेषु येऽकर्तव्यतया स्थिताः ।

पर्णाशया महात्मानः सर्वदेहसुशीतलाः ।४६॥

sukhinaste hi lokeṣu ye'kartavyatayā sthitāḥ।

parṇāśayā mahātmānaḥ sarvadehasuśītalāḥ ॥46॥

Happy indeed are those in the worlds who are without duty, dwelling under trees, the great souls, whose all bodies are very cool.

### **Verse 47**

यदि कर्तव्यशेषेऽपि सुखं स्यात्‌ केनचित्‌ क्वचित्‌ ।

शूलप्रोतेऽपि च नरे स्यात्‌ सुखं गन्धमाल्यजम्‌ ।४७॥

yadi kartavyaśeṣe'pi sukhaṁ syāt kenacit kvacit।

śūlaprote'pi ca nare syāt sukhaṁ gandhamālyajam ॥47॥

If someone somewhere could find happiness in the performance of one’s duty, then even a man with a spear wound could find happiness in fragrant garlands.

### **Verse 48**

अहो महच्चित्रमेतत्‌ कर्तव्यशतसंकुले ।

सुखमस्तीह यस्यार्थे करोत्येव सदा जनः ।४८॥

aho mahacchitrametat kartavyaśatasaṁkule।

sukhamastīha yasyārthe karotyeva sadā janaḥ ॥48॥

Oh, what a great wonder this is! Filled with hundreds of duties, there is happiness here, for which a person always acts.

### **Verse 49**

अहो विचारमाहात्म्यं किं वदामि नृणामहम्‌ ।

अनन्तकर्तव्यशैलाक्रान्ताः सौख्यं लभन्ति च ॥४९॥

aho vicāramāhātmyaṁ kiṁ vadāmi nṛṇāmaham।

anantakartavyśailākrāntāḥ saukhyaṁ labhanti ca ॥49॥

Oh, the greatness of contemplation, what can I say of men, who have overcome mountains of endless duties, and attain happiness.

### **Verse 50**

यथा सौख्याय यतते सार्वभौमस्तु सर्वदा ।

तथैव यतते नित्यमपि भिक्षाटने रतः ॥५०॥

yathā saukhyāya yatate sārvabhaumastu sarvadā।

tathaiva yatate nityamapi bhikṣāṭane rataḥ ॥50॥

Just as a sovereign always strives for happiness, so does one engaged in begging for alms always strive.

### **Verse 51**

पृथक्‌ तौ प्राप्नुतः सौख्यं मन्येते कृतकृत्यताम्‌ ।

तद्येन यान्ति सर्वेऽपि याम्यहं ताननुक्रमात्‌ ॥५१॥

pṛthak tau prāpnutaḥ saukhyaṁ manyete kṛtakṛtyatām।

tadyena yānti sarve'pi yāmyahaṁ tān anukramāt ॥51॥

Separately, they attain happiness, considering accomplishment, all go to achieve the same, and I also follow like them.

### **Verse 52**

अनालोच्य फलं चापि यथान्धोऽन्धानुगस्तथा ।

तदलं मेधयानेन भूयो गत्वा दयानिधिम्‌ ॥५२॥

anālocya phalaṁ cāpi yathāndho'ndhānugastathā।

tad alaṁ medhayānena bhūyo gatvā dayānidhim ॥52॥

Just as a blind person follows another blind person without considering the consequences, similarly, the ignorant person, by not reflecting, repeatedly goes to the ocean of compassion (to seek forgiveness due to their actions).

### **Verse 53**

विजिज्ञासितजिज्ञास्यो विचिकित्साम्बुधेः परम्‌ ।

पारं प्रपत्स्ये सुशुभं गुरुवाक्प्लवमाश्रितः ॥५३॥

vijijñāsitajijñāsyo vicikitsāmbudheḥ param।

pāraṁ prapatsye suśubhaṁ guruvākplavamāśritaḥ ॥53॥

Desiring to know what is worth knowing, beyond the ocean of doubt, I will reach the other shore, taking refuge in the auspicious boat of the Guru's words.

### **Verse 54**

इति व्यवस्य सहसा जामदग्न्यः शुभाशयः ।

प्रतस्थे तद्गिरिवराद्‌ गुरुदर्शनकाङ्क्षया ।।५४॥

iti vyavasya sahasā jāmadagnyaḥ śubhāśayaḥ।

pratasthe tad girivarād gurudarśanakāṅkṣayā ॥54॥

Thus deciding immediately, the son of Jamadagni, of good intent, set out from that great mountain with the desire to see the Guru.

### **Verse 55**

गन्धमादनशैलेन्द्रं प्राप्य शीघ्रमपश्यत ।

गुरुं पद्मासनासीनं भूभास्वन्तमिव स्थितम्‌ ।।५५॥

gandhamādanaśailendraṁ prāpya śīghramapaśyata।

guruṁ padmāsanāsīnaṁ bhūbhāsvantamiva sthitam ॥55॥

Reaching the Gandhamadana mountain, he quickly saw the Guru, seated in lotus position, shining like the sun, situated there.

### **Verse 56**

प्रणनाम पादपीठपुरतो भुवि दण्डवत्‌ ।

शिरसाऽपीडयत्‌ पादपद्मं निजकराश्रितम् ।५६॥

praṇanāma pādapīṭhapurato bhuvi daṇḍavat।

śirasā'pīḍayat pādapadmaṁ nijakarāśritam ॥56॥

He bowed before the footstool, like a stick on the ground, touched the lotus feet with his head and hands.

### **Verse 57**

अथैवं प्रणतं रामं दत्तात्रेयः प्रसन्नधीः ।

आशीर्भिर्योजयामास समुत्थापयदादरात्‌ ।।५७॥

athaivaṁ praṇataṁ rāmaṁ dattātreyaḥ prasannadhīḥ।

āśīrbhiryojayāmāsa samutthāpayadādarāt ॥57॥

So, having bowed down in this way, Rama, Dattatreya, with a pleased mind, blessed him, and graciously raised him up.

### **Verse 58**

वत्सोत्तिष्ठ चिरादद्य त्वां पश्यामि समागतम्‌ ।

ब्रूहि स्वात्मभवं वृत्तं निरामयतया स्थितम्‌ ।५८॥

vatsottiṣṭha cirādadya tvāṁ paśyāmi samāgatam।

brūhi svātmabhavaṁ vṛttaṁ nirāmayatayā sthitam ॥58॥

"My dear, rise, after a long time, today I see you arrived. Tell me your own state, the events, situated without any illness."

### **Verse 59**

अथोत्थाय गुरूक्त्या स गुर्वादिष्टाम्यविष्टरः ।

उपविश्य प्रसन्नात्मा बद्धाञ्जलिपुटोऽब्रवीत्‌ ।।५९॥

athotthāya gurūktyā sa gurvādiṣṭāmyaviṣṭaraḥ।

upaviśya prasannātmā baddhāñjalipuṭo'bravīt ॥59॥

Then, rising by the Guru's words, he, delighted by the Guru's instruction, sat with a joyful heart, and said with folded hands.

### **Verse 60**

श्रीगुरो करुणासिन्धो तवत्कृपामृत आप्लुतः ।

कथं स॒ परिभूयेत विधिसृष्टैरथामयैः ।॥६०॥

śrīguro karuṇāsindho tvatkṛpāmṛta āplutaḥ।

kathaṁ sa paribhūyeta vidhisṛṣṭairathāmayaiḥ ॥60॥

Revered Guru, ocean of compassion, immersed in your nectar of grace, how would he be affected by fate-created diseases?

### **Verse 61**

त्वत्कृपात्मामृतकरमण्डलान्तः स्थितं तु माम्‌ ।

सन्तापयेत्‌ कथं व्याधिश्चण्डांशुरतिभीषणः ।६१॥

tvatkṛpātmāmṛtakaramandalāntaḥ sthitaṁ tu mām।

santāpayet kathaṁ vyādhiścaṇḍāṁśuratibhīṣaṇaḥ ॥61॥

Being situated within the circle of the nectar of your grace, how would a scorching, very frightening disease afflict me?

### **Verse 62**

आन्तरं बाह्यमपि ते कृपयानन्दितं मम ।

सदा स्थितं किन्तु भवत्पादाब्जवियुति विना ।६२॥

āntaraṁ bāhyamapi te kṛpayānanditaṁ mama।

sadā sthitaṁ kintu bhavatpādabjaviyuti vinā ॥62॥

Internally and externally, by your grace, always delighted, yet situated without separation from your lotus feet.

### **Verse 63**

नान्यद्रुजवाहं किञ्चिदासीन्मे लेशतः क्वचित्‌ ।

तद्भवच्चरणाम्भोजदर्शनादद्य वे पुनः ।॥६३॥

nānyadrujavāhaṁ kiñcidāsīnme leśataḥ kvacit।

tadbhavaccaraṇāmbhojadarśanādadya ve punaḥ ॥63॥

I am not interested in anything else, even a little bit, seated as I am. Therefore, may I have the sight of your lotus feet again today.

### **Verse 64**

संपूर्णता समापन्ना सर्वथा श्रीगुरो ननु ।

तत्‌ किञ्चिच्चिरसंवृत्तं हृदि मे परिवर्तते ॥६४॥

saṁpūrṇatā samāpannā sarvathā śrīguro nanu।

tat kiñciccirasaṁvṛttaṁ hṛdi me parivartate ॥64॥

Completeness attained in every way, revered Guru, indeed. Yet, there’s something, unsettling in my heart for a long time.

### **Verse 65**

तत्प्रष्टुं त्वाभिवाञ्छामि चिरसंशयितान्तरः ।

आज्ञप्तो भवताद्याहं पृच्छामि विचिकित्सितम्‌ ।॥६५॥

tatpraṣṭuṁ tvābhivāñchāmi cirasaṁśayitāntaraḥ।

ājñapto bhavatādyāhaṁ pṛcchāmi vicikitsitam ॥65॥

I wish to ask you that, a long-standing doubt within, permitted by you today, I ask the question.

### **Verse 66**

संश्रुत्यैवं भार्गवोक्तिं दत्तात्रेयो दयानिधिः ।

सम्प्रहृष्टमना राममूचे प्रीत्याथ भार्गवम् ॥६६॥

saṁśrutyaivaṁ bhārgavoktiṁ dattātreyo dayānidhiḥ।

saṁprahṛṣṭamanā rāmaṁ ūce prītyātha bhārgavam ॥66॥

Hearing thus the words of Bhargava, Dattatreya, an ocean of compassion, delighted, then said to Rama with affection.

### **Verse 67**

पृच्छ भार्गव यत्तेऽद्य प्रष्टव्यं चिरसम्भृतम्‌ ।

तव भक्त्या प्रसन्नोऽस्मि प्रब्रवीमि तवेप्सितम्‌ ।६७॥

pṛccha bhārgava yatte'dya praṣṭavyaṁ cirasaṁbhṛtam।

tava bhaktyā prasanno'smi prabravīmi tavepsitam ॥67॥

Ask, Bhargava, what you have to ask today, long accumulated. Pleased by your devotion, I will tell what you desire.