

TRANSLATION OF NÎTIS'ATAKA.

1. Salutation to that peaceful Majesty whose form is pure knowledge, infinite and unconditioned by space, time, &c., and the principal means of knowing which is self-perception.

2. She of whom I think ceaselessly is indifferent to me: she yearns after another man, and he is attached to a third person; while some other woman pines away for me: fie on that woman, on him, and on the God of Love, as well as on this woman and on me.

3. An ignorant man can be pleased easily; a wise man can be persuaded the more easily; but, the God Brahmâ himself will not be able to win over a man puffed up with a gain of knowledge.

4. One might forcibly take out a jewel from the midst of the jaws of a shark; one might cross even the sea, agitated on account of a succession of waves rising high; one might place on one's head even an infuriated serpent as if it were a flower, but one cannot please the heart of a perverse fool (or the perverse mind of a fool).

5. Sedulously pressing sand, one may get oil even from it; a person parched with thirst may drink water even in a mirage; roaming (here and there), a person may, perchance, find the horn of a hare; but no one will be able to propitiate a confirmed blockhead.

6. He who wishes to lead wicked men to the path of the good, with wise words that sprinkle nectar (as it were), tries to bind an elephant with a tender lotus-stalk,

or attempts to cut a diamond with the edge of a *S'irisha* flower, or desires to impart sweetness to the salt (waters of) the ocean with one drop of honey.

7. The Creator has created a certain and effective disguise for ignorance which can be readily commanded, *viz.* silence, which, especially in an assembly of learned men, becomes to ignorant folks a befitting ornament.

8. When I knew a little, I was blinded by pride, as an elephant is by rut; and my mind was elated with the thought "I am an omniscient being". When (however), by keeping company with the wise, I learnt bit by bit, the fever of pride entirely disappeared at the thought that I was a fool.

9. When munching with unparalleled relish and delight a human bone, fleshless, stinking, covered with a swarm of worms, clammed with saliva and nauseating, a cur is not abashed to behold even Indra standing near: a mean wretch does not mind the worthlessness of his belongings.

10. The Ganges falls from heaven on the head of *S'iva*; from the head of the Lord of beings to the mountain *Himálaya*; from the lofty, mountain to the plain (lit. the earth): and from thence into the ocean. Thus going down and down the Ganges here has been reduced to a low position: or there is no cause for wonder; in a hundred ways ruin overtakes those that have lost their discernment.

11. It is possible to counteract (the working of) fire with water, and the heat of the sun with an umbrella; to control a lordly elephant with a sharp goad, and an infuriated bull and an ass with a cudgel; to cure illness by taking medicine, and to countermine the (effect of) poison by the use of spells. Every thing has an antidote prescribed for it in the *S'ástras*, but for a fool there is none.

12. A person, unacquainted with poetics, music and the arts, is, in fact, a beast without the horns and the tail; and it is the highest piece of good luck for beasts that he lives without eating grass.

13. Those who do not possess learning, or practise penance or give gifts, or have knowledge, character, virtue or religious merit, roam in the mortal world as beasts in a human form, a mere burden to the earth.

14. Better would it be to wander in company with foresters through the inaccessible regions of mountains than to live in the company of fools even in the halls of the Lord of gods.

15. That renowned learned men whose speech is charming owing to the use of words refined by the *S'āstras* and whose knowledge is worth being imparted to disciples live in poverty in the dominions of a king, bespeaks the stupidity (want of appreciation) of the king. Even without wealth learned men are kings. The jewels are not to blame but the wicked lapidaries by whom they are appraised much below their worth.

16. The secret treasure of knowledge is not destroyed even at the end of the world, does not fall into the hands of a thief, ever yeilds some (indescribable) happiness, and when given to those that solicit it, increases plentifully. Cast away your pride, ye king, towards those who have this treasure. Who can rival them?

17. Do not despise wise men who have obtained the highest good; wealth, worthless as grass, stands not in their way; a lotus-fibre cannot present any obstacle to elephants whose temples have been darkened with a stream of fresh rut.

18. (If he is) highly incensed, the Creator can deprive the swan only of the luxury of residing in a bed of lotus-

plants; but he cannot rob the bird of his universal reputation for skill in separating milk from water.

19. Bracelets do not beautify a person, nor do necklaces resplendent like the moon, nor bathing, nor anointing (with rubbed sandal &c.), nor (wearing) flowers, nor bedecked hair. Speech alone beautifies a person when it is possessed in a refined form. (Other) ornaments wear away continuously; the ornament of speech is the (only) one which lasts for ever.

20. Learning is verily the highest (mark of or, additional) beauty for man; it is a treasure concealed and well protected; it places within his reach enjoyment, honour and happiness; it is an object of reverence even to those who are worthy of reverence; while journeying in strange lands it is a friend; and it is the highest diet; learning is honoured by kings, but not wealth; one destitute of learning is a beast.

21. If men have forgiveness, why should they require an armour; no (other) enemies (are required to ruin) them, if they are hot-tempered; if there are kins-people, where is the necessity of fire? (*i. e.* they will do the destructive work of fire); if there is a friend, what use is there of medicines of sovereign virtue? What need is there of serpents if wicked men (exist)? Of what account is wealth if there is blameless learning? What is the use of ornaments if (one has) (a proper sense of) shame? If there is sweet poesy, of what good is kingdom?

22. The stability of the world solely depends on those men who are expert in the following arts:—courtesy towards one's relations, kindness towards strangers, cunning towards the wicked, affection for virtuous men, policy towards princes, humility towards the learned, bravery in

dealing with one's enemies, patience with the elders, and shrewdness towards women.

23. Good company removes the dullness of intellect, infuses truth into speech, bestows great honour, removes sin, purifies the heart, and spreads fame in all directions; say what it does not secure for men.

24. Victorious are the blessed poets-in-chief, conversant with all sentiments, whose bodies in the form of fame enjoy immunity from old age and death.

25. A well-behaved son, a chaste and loving wife, a master ready to bestow favours, an affectionate friend, honest servants, the mind free from the least trouble, a lovely form, abiding prosperity, and a face effulgent with learning; all these can be obtained by a mortal if Hari, who gratifies desires and pleases the world is propitiated.

26. Refraining from destroying life, self-restraint as regards appropriating the wealth of others, truthful speech, charity at the right time and according to means, not talking about the young wives of others, impeding the stream of greed, humility towards elders, compassion for all creatures—this is the way to happiness common in all the scriptures, that never fails in its operation (or vitiates no other ordinance).

27. For fear of obstacles, nothing is begun at all by persons who are low-spirited; ordinary people begin and stop when thwarted by difficulties; but the best of (*i. e.* resolute) men, though repeatedly repelled by adverse circumstances, do not give up what they have (once) undertaken.

28. A course of conduct pleasing and upright (at once), not stooping to a sinful act even when life is in danger,

never to supplicate the wicked nor to beg of a friend who has very little wealth, living nobly in adversity, and following in the footsteps of the great,—by whom has this vow, as difficult (to perform) as walking on the edge of a sword, been taught to the good?

29. Though grown weak on account of hunger (starvation), emaciated by old age, almost unnerved and reduced to a pitiable state, with all energy lost and life dying out of him, will the lion, foremost among those who are great in self-respect, ever eat withered grass when his desire is (habitually) fixed solely on making a morsel of the broken temples of a rutting elephant?

30. On securing even a little bone, fleshless and dirty, with small remnants of fat and muscless (still left), a dog is satisfied although it does not satisfy his hunger. (But) a lion kills an elephant, despising a jackal that has even fallen into his clutches. Every one, though overtaken by difficulty, desires a fruit according to the state of his mind (or in born disposition).

31. A dog wags his tail, falls at the feet of his master (lit. feeder), and falling on the ground exhibits his mouth and maw; but the lordly elephant looks grave and eats after (when coaxed with) hundreds of flattering words.

32. In this revolving world who is not born and who is not dead (or, what dead person, indeed, is not born again)? He (alone is truly) born by whose birth the family is raised to eminence.

33. High-minded people have a two-fold course of action like a bunch of flowers, *viz.* to stand at the head (in the case of flowers—on the heads,) of all men, or to wither away in a forest.

34. There are even others—Bṛhaspati chief among them, five or six in number, that are honourable (enough); but Rāhu, delighting in (showing) his peculiar prowess (or, showing his prowess against a distinguished adversary), does not act inimically towards them. On the new and full moon days the demon-chief, whose head is the only remnant part of his body, mark, friend, eclipses only two, the luminous sun and the bright moon.

35. S'es'a supports the row of the worlds on his shelf-like hood; he is ever held on his back by the great Tortoise; even him, the ocean consigns with little concern to the abyss (of its water); oh! unbounded is the magnificence of the actions of the great!

36. Better would it have been (for Maināka) to have his wings lopped off with the strokes of the thunderbolt hurled by the proud Indra, strokes which were unbearable on account of the flames of fire proceeding thickly from the thunderbolt; but alas, for the son of the snowy mountain a plunge into the waters of the ocean was not proper, when his father (Himālaya) was beside himself with pain.

37. Since even the insentient sun-jewel emits burning heat when touched by the *Pādas* (feet—the rays) of the sun, how can a man of mettle then brook an insult offered by others?

38. A lion, though young, attacks elephants whose rampart-like temples are soiled with rut; this is the nature of the valiant; age, indeed, is not the cause of valour.

39. Let caste go to the nether world, and let the aggregate of virtues sink lower still; let goodness of character fall from a precipice, and nobility be burnt down with fire; let the thunderbolt strike at once bravery which is no friend (to

us); wealth alone be ours, without which all these virtues are like (of as little worth as) a piece of straw.

40. There are the limbs, all the same; the action the same; the same unimpaired intellect; and speech also the same; and yet the same man, destitute of the warmth of wealth, becomes instantaneously a changed being; this is strange.

41. The man who possesses wealth is (considered) nobleborn; he is learned, well-informed, and an appreciator of merits; he alone is an orator and a handsome man; (in short) all qualifications cling to wealth.

42. On account of evil counsel is ruined a king; an anchorite by attachment to worldly pleasures; a son by indulgence; a Bráhmaṇa by not studying the Vedas; a family by a misbehaved son; character by association with the wicked; modesty by wine; husbandry by want of attention; affection by resorting to travel; friendship by want of courtesy; prosperity by bad management; and wealth by misdirected charity (or careless expenditure).

43. Charity, enjoyment, and destruction are the three courses by which wealth passes away. He who neither gives nor enjoys has the third course (left for his wealth).

44. A jewel polished on the grindstone, a victorious warrior wounded with weapons, an elephant emaciated on account of rutting, a river with its waters (lit. sandy bed) shrunk in winter, the moon with an only digit remaining, a young woman become languid through amorous sports, and persons whose wealth has been bestowed on supplicants—all these look graceful by their slenderness.

45. When poor, a man longs for a handful of rice; when afterwards he is full (of wealth) he regards the whole earth

as straw. Hence we must say that for want of fixity as regards the smallness or largeness of the objects of desire the position of the wealthy magnifies or lessens things (*i. e.* their value).

46. O king, if you wish to milk this cow-like earth, then first nourish (enrich) the nation as they do the calf? when the nation (the people) is being constantly enriched, the earth, like the desire-granting creeper, yields a variety of fruits.

47. Now truthful, now false; at one time harsh, at another speaking sweetly; now cruel and merciful afterwards; now parsimonious, but anon liberal; ever spending wealth and ever gaining large sums of money—thus the policy of kings, like a harlot, assumes a diversity of forms.

48. What is the use of these men becoming the king's servants (lit. resorting to the king) who do not possess the six qualities, *viz.* the power to command, fame, the protection of Brâhmaṇas, charity, the enjoyment of pleasures and the protection of friends.

49. Whatever amount of wealth, large or small, might have been allotted to (lit. written on the forehead of) a man, he certainly obtains even in the country called Maru; on the mountain Meru he will not be able to get more. Have patience then, and do not adopt a servile course of conduct towards the wealthy for nothing. See that a jar draws (lit. takes up) the same quantity of water from a well as well as from the sea.

50. O magnanimous cloud, who does not know that you alone are the supporter of the *Châtakas*? Why do you then wait for our plaintive appeal?

51. Oh friend *Châtaka*, listen (to me) with an attentive mind for a moment; there are many clouds in the sky, but

they are not all of them such (that a supplication should be addressed to them); some of them moisten the earth with showers, (whereas) others roar for nothing; do not utter a piteous cry before every one that you happen to see.

52. Cruelty, unprovoked opposition, lust of another's wealth and wife, and envy of good men and relations : these are natural with the wicked.

53. Though adorned with learning a wicked man should be avoided. Is not a serpent dangerous (although it is) bedecked with a jewel ?

54. Dulness is attributed to a modest man; hypocrisy to one who has a liking for religious observances; roguery to one who leads a life of sanctity; cruelty to a warrior; want of discrimination to one devoted to meditation; meanness to one who speaks agreeably; arrogance to a spirited man; garrulity to an orator; and imbecility to a steady man. What virtue is there then that is not stigmatised by the wicked ?

55. If avarice forms part of a man's character, why should he need other bad qualities; if there be wickedness, why want sins; if truthfulness, religious austerities; if there is purity of heart why should he go on a pilgrimage? If he has goodness of heart why should he want relatives? If he has reputation, ornaments are superfluous. If he possesses learning, what need he care for wealth (*v. l.* the people)? If he has a bad name why should he need death?

56. The moon, pale by day (*i. e.* day-light), a beautiful woman past youth, a lake without lotuses, the unlettered mouth of a man with a fair exterior, a king solely given to hoarding wealth, a virtuous man ever plunged in misery, and a wicked man having access to a king's court—these are the seven barbs in my heart.

57. No one is, indeed, a favourite of kings whose anger is extremely fierce; the fire burns even the sacrificer offering an oblation, when touched.

58. The duty of service is most difficult to be understood; it is beyond the ken of even sages: (for a servant is called), dumb if he is silent! (if he is) ready with his answer, he is talkative or garrulous; if he stands near, he is impudent; and then if he keeps at a distance, he is timid; if he bears patiently, he is a coward; if he cannot brook (harsh words, insults, &c.) he is generally considered unmannerly.

59. Who can live happily when within the range of a wicked man who hates merit, who has by chance attained greatness, and has forgotten his former mode of obtaining a living by base deeds, and who free from all restraint, has whitewashed all other wicked people.

60. The friendship of wicked men and of good men differs like the shadow in the first and the second half of the day (respectively)—extensive at the beginning, but gradually contracting (in the first part, while in the latter) at first scant, but attaining growth afterwards.

61. The deer, the fish, and the virtuous, living on grass, water and contentment respectively (find) in this world unprovoked enemies (in): the hunter, the fisherman, and the wicked.

62. A bow to those men in whom reside the following sterling qualities:—desire for the company of the virtuous, satisfaction at the merits of others, humility towards elders, attachment to learning, love for one's own wife, fear of calumny, devotion to the Trident-holder (Śiva), strength to restrain the self, and freedom from the contact of wicked men.

63. Fortitude in adversity, forgiveness in prosperity, cleverness of speech in an assembly, valour in war, a liking (earnest desire) for fame, and untiring application to the study of the Vedas—all these are natural with the magnanimous.

64. Who taught this course of conduct, difficult like lying on the edge of a sword-blade, to the good, *viz.* charity well concealed, quick reception to him who comes to their house, silence after doing good, not announcing in public their kindness (to others), freedom from arrogance in prosperity, and speaking of others in terms free from disrespectfulness.

65. Laudable charity for the hand, submission at the feet of elders for the head, true words for the mouth, incomparable valour for victorious arms, a quiescent state for the heart, Vedic knowledge (acquired by the ears) for the ears; of high-souled person these are the ornaments even though they have no wealth.

66. In prosperity the mind of magnanimous men becomes tender like a lotus, while in adversity it becomes hard as a solid rock.

67. Not the least trace of water is to be found when it falls (lit. stands) upon heated iron; the same, lying on a lotus-leaf, shines assuming the form of pearls; it is transformed into a pearl when it falls into the cavity of the shells in the sea while (the sun is) in conjunction with the constellation *Śatī*. In general, the lowest, the mediocre, and the highest degree of excellence is imparted (to a thing) by association.

68. He is a son who pleases his father with good actions; that is a wife who desires the good alone of her husband; that is a friend who acts the same way in adversity as in happy times. The meritorious (alone) secure these three things in this world.

69. Rising by bending low (*i. e.* by their humility), evidencing their own merits by extolling those of others, gaining their ends by projecting extensive schemes for (the good of) others, and censuring calumniators, whose tongues (lit. mouths) are noisy with harsh syllables of accusation, with their patience alone—virtuous men of such extraordinary behaviour and highly esteemed in the world—who will not adore them?

70. Trees become bent (*i. e.* humble) with the harvest of fruits; with newly-formed waters the clouds hang very low; good men with (the acquisition of) wealth become meek; this is the nature of benevolent persons.

71. The ear is graced by Vedic knowledge alone, and not by an ear-ring; the hand by charity, not by a bracelet; the body of beneficent people by kindness towards others, and not by sandal-paint.

72. Wise people thus describe the characteristics of a true friend;—he (*i. e.* a good friend) dissuades (you) from sin, urges (you) to good action, keeps (your) secrets, publishes (your) merits, does not forsake you (when you are) in distress, and helps (you, lit. gives you) in time of need.

73. The sun causes the group of sun-lotuses to expand without a solicitation; the moon, though unasked, causes the moon-lotuses to bloom; and the cloud yields water without being solicited; good people direct their efforts towards the good of others of their own accord.

74. Those are the noblest persons who, giving up self-interest, bring about the good of others; those that undertake a business for the sake of others, not inconsistent with their own good, are men of the middle order; those that stand in the way of the good of others for their own benefit are demons in a human form; but we know not what to call them (lit. who they are) that oppose the good of others without any advantage to themselves.

75. Milk, at first, imparted all (its) qualities to its constituent water; on seeing the distress of milk (*i. e.* when it was heated) water sacrificed itself in the fire (*i. e.* became evaporated); seeing the distress of its friend (*i. e.* water), it (*viz.* milk) became very eager to throw itself into the fire (lit. to go to the fire, *i. e.* began to boil over); but it settled down when united with that water—such is the friendship of the good.

76. In one part sleeps Kes'ava; in another is the host of his foes; in a third the chain of mountains seeking shelter; in another part yet is Vádava (submarine) fire with all the world-destroying fires. Oh, how extensive, deep and enduring is the expanse of the sea!

77. Cut down (check) desire, have recourse to patience, give up pride, fix not (your) attachment on sinful deeds, speak the truth, follow the footsteps of the good, serve the learned, reverence those that deserve respect, conciliate (your) enemies, do not parade your good qualities, preserve fame and sympathise with those in distress; this is the characteristic of the good.

78. Very few good men are there who, full of the nectar of holiness in thought, word and action and pleasing the three worlds with numerous acts of beneficence, rejoice (lit.

bloom) at heart in ever magnifying the minute good qualities of others.

79. What is to be done with the mountain of gold or the mountain of silver, the trees growing (lit. resting) upon which remain the same as they are; we honour the mountain Malaya alone, by resorting to which even the *Kaṅhōla*, the *Neem* and the *Kutaja* become sandal trees.

80. With (the acquisition of) valuable jewels the gods were not satisfied; and at the dread poison they were not terrified; they did not suspend the labours until they obtain nectar. Resolute persons do not swerve from a policy once determined upon.

81. Sometimes lying on the ground and sometimes on a couch, sometimes subsisting on vegetables and sometimes tasting rice prepared from the *S'ali* variety, sometimes wearing a wallet and at others superfine garments, a high-souled man, pursuing (his cherished) object, does not care for ease or hardship.

82. Good-naturedness (kind behaviour) is the ornament of greatness; silence of valour, restraint over the sense of learning, humility of (Vedic) knowledge, spending in the right direction (or, bestowal on worthy recipient) of wealth, freedom from anger of austerities; forgiveness of a man in power, and freedom from hypocrisy of religious observances; while good character, which is the root of all these, is the highest ornament of all.

83. Let men versed in policy praise or blame; let the goddess of wealth enter (their house) or go away (from it) as she likes; let death come even to-day or in another age; persons of mental calibre do not swerve from the path of justice.

84. The virtue of courage of a heroic person cannot be obliterated though he be worried; though pointed downwards the flame of fire does not point to the ground.

85. That courageous man conquers the triple world whose mind the arrow-like side-glances of women do not hurt, the heat-of-fire-like anger does not burn and the numerous sensual objects do not draw (towards them) with their captivating snares.

86. A ball, though struck on the ground with a blow from the hand, does rebound upwards; generally the misfortunes of the virtuous are not everlasting (are temporary).

87. Better if this body falls from the lofty peak of a high mountain against some rugged surface and is shattered to pieces in the midst of rough rocks; better is the hand thrust into the fangs of a huge serpent of deadly bite; better failing into the fire; but not the wrecking of one's character.

88. The fire acts like water, the ocean becomes like a streamlet, Meru like a small stone, the lion like a deer, the serpent like a wreath of flowers and poisonous juice like a shower of nectar, to him in whose person becomes manifest good character which is prized most by all men.

89. A tree, though cut down, grows again; the moon, though waned, waxes again; thus reflecting good men are not troubled in this world, when plunged in misery.

90. Indra was worsted in battle by his enemies; though possessed of greatness and prowess—even he who had Br̥haspati for his adviser, the thunderbolt for his weapon, the gods for his soldiers, and the heaven for his citadel; he verily enjoyed the favour of Hari (Vishṇu), and had Airāvata for his elephant; it is clear, then, that it is better to submit to fate; oh, fie! valour is useless.

91. A mouse, gnawing a hole into a basket, at night, fell into the mouth of a serpent that, with its body pent up in a basket and its limbs weakened by starvation, had grown despondent. Filled with its meat the serpent quickly glided away through the same opening (lit. the same passage *viz.* the hole made by the mouse); see, my men, it is destiny alone that is the cause of the rise and fall of men.

92. The fruit which men get depends on action (done in a former life), and the inducement to action is in consonance with it (action done in a previous life); still a wise man should be doing a thing only after mature consideration.

93. A bald man, scorched on the head by the rays of the sun and wishing for a shady place, went to (rest under) a palm tree; even there, a big fruit falling (from the tree) broke his pate with a crash. Verily misfortunes do, indeed, go there where a luckless man goes.

94. When I see the sun and the moon oppressed by the planet (Rāhu), the captivity of the elephant and the snake and the poverty of men of intellect, I come to think—Oh, destiny is all powerful!

95. In the first place, the Creator creates an excellent man, the ornament of earth and the mine of all good qualities; but if he makes him short-lived, then alas! woe to the indiscretion of Vidhi!

96. Though he is the repository of nectar; and the lord of herbs, though he is followed by S'atabhishak (the constellation of that name—a hundred physicians) and is the crest-ornament of S'iva's head, consumption does not leave the Moon: or by whom can the ordinance of cruel Fate be transgressed?

97. That, which is fixed as a man's portion in this world by all-powerful Destiny, will go to him; patronage of the

great (lit. great patronage) is not at all the cause (of the acquisition). Although the cloud, the gratifier of the desires of all beings, showers daily, only two or three minute drops of water fall into the mouth the *Châtaka*.

98. When on the branch of the *karira* tree there is not a single leaf, it is not the fault of the spring. If the owl cannot see by day what blame is due to the sun? Showers of rain do not fall into the mouth of the *châtaka*; but why blame the cloud for that? Who is able to wipe off what has once been written on the forehead by fate?

99. We shall bow to the gods, but then, even they are subject to the accursed fate; (in that case) fate ought to receive our homage; but even fate dispenses but the fruits consistent with each action. The fruit being dependent on action what (have we to do) with the gods and what with fate! Bow to those *Karman*s then, which even fate cannot control.

100. A bow to that *Karman* by whom Brahmá was confined in the interior of the pot-like primordial egg (there to evaluate his creation) like a potter; by whom Vishnu was hurled into the very troublesome intricacy of the ten incarnations; by whom S'iva has been compelled to wander for alms skull in hand; and in obedience to whom the sun ever roams in the sky.

101. A handsome form avails not; neither does descent nor character; not even learning, nor service assiduously rendered. Good luck, the result of (lit. stored by) past religious performances fructifies for man seasonably, as do trees.

102. Meritorious deeds done in a former life protect a man in a forest, on a battlefield, in the midst of foes, or water or fire, in the vast ocean, or on a mountain-top, whether he be asleep or careless or in a perilous condition.

103. O good man, to obtain your cherished desire, adore that goddess—Good conduct—that changes wicked men into good, fools into wise men, enemies into friends, the invisible into the visible and deadly poison into nectar, in an instant. Fix not your hopes on numerous other qualities with persistent application.

104. When good luck is favourable to one (lit. closely linked), a splendid mansion, sportive women and prosperity brilliant with the white umbrella—all these things are enjoyed for a long time; but when unfavourable (lit. when its thread is snapped) behold! all these vanish in all directions like a wreath of pearls, the thread of which is broken in the sport of amorous quarrels.

105. A wise man, bent on doing, a thing, good or bad, should first carefully consider its consequence. The issue of actions done in hot haste becomes, till death, like a dart, poignant to the art.

106 The luckless man that does not practise penance on coming into this Land of *Karman*, cooks (as it were) with sandal-wood, &c. for fuel, in a utensil made of the *Vaidurya gem*, the oil-cake of sesamum; or ploughs the earth with a golden ploughshare for the sake of the root of the *Arka* tree, or makes a hedge round a crop of *Kotravas* of camphor-trees having cut them down.

107. That which is not to take place, never takes place, nor is a thing fated to take place averted, in this world, owing to the force of destiny, though a man may dive into water, ascend to the top of the mountain *Meru*, conquer enemies in battle, learn trade, agriculture and all other arts and sciences, (or) pass like a bird with great effort through the infinite sky.

108. To a man possessing immense merit (laid by) in a former life, a dreary forest becomes a capital city, all men act in a friendly way towards him and the whole earth becomes full of precious deposits and gems.

MISCELLANEOUS.

1. Sloth is a dreadful enemy abiding in the body of man; there is not friend like industriousness by resorting to which a man is never ruined.

2. What is an advantage gained? The company of the virtuous. What is misery? The company of those that are not learned. What is loss? Wasting an opportunity. What is perfection? Being devoted to one's religious principles. Who is a brave man? One that has restrained his senses. What woman is most beloved? One that is devoted. What is wealth? Learning. What is happiness? Not going on a journey. What is kingdom? The power to command.

3. High-souled persons have, like the *Mâlali* flower, two fates (in store for them) either to be at the head of all men, or to fade away in a forest.

4. The earth is here and there adorned by persons who are poor in unpalatable speech, rich in pleasing words, content with connubial happiness and desisting from calumniating others.

5. As by the sun of profusely glittering splendour, so by a warrior, though single-handed, the entire surface of the earth is covered (overpowered) with his *pa'das* (feet *i. e.* power; rays in the of the sun).

6. Spirited men, devoted to the performance of the vow of truthfulness, sacrifice their lives willingly but not

their vow which is the source of modesty and numerous other good qualities, which keeps the heart exceedingly pure and is binding like a mother of exceedingly pure heart and attached to one.

7. Like unto the face reflected in a mirror the heart of woman cannot be caught (comprehended); their feeling, intricate like the faint mountain-track, cannot be gauged; their heart has been described by the wise as fickle like water on a lotus-leaf; a woman growing with faults is, evidently, like a creeper growing with its poisonous shoots.

8. Leave aside the question whether a man, wounded while facing the enemy attain victory or heaven; the applause of both the armies is, indeed, intensely gratifying to the ear.

9. In all this collection of exceedingly wonderful things, whether of this nature, or of such extent, either Varáha or Ráhu, pre-eminently stand out as an object of wonder: (the former) in that he alone bore up the earth when it was sunk in water; the latter, the head-remuant, in that he swallows his enemy (the sun), and afterwards throws him out.

10. The earth is bounded by the ocean; that store of waters is a hundred *yojanas* in extent; the sun, ever traveling measures the expanse of the sky;—thus in most cases, things are confined within well-defined bounds; but victorious is the intellectual brilliancy of the good (wise) that is unlimited!

11. (Let me have) one god—Kes'ava or S'iva; one friend, the king or an ascetic; one abode—in the city or in a wilderness; and one (thing more) a charming wife, or a cave.

12. This earth, though supported by the Tortoise, the (seven) principal mountains, the (eight) principal elephants and by the serpent king, shakes nevertheless. The under-

taking of pure-minded persons (alone) shakes not (remains firm) even at the time of the final dissolution (of the world).

13. Does not the Tortoise feel pain in his body on account of his burden, that he does not throw off the earth, or does not the lord of the day feel fatigue, in that he never remains motionless? (Yes they do). But a worthy man, when going to give up his undertaking, feels shame inwardly; for carrying to their completion things (once) undertaken is the hereditary vow of the good.

14. Who, in the world, does not become submissive when his mouth is filled with a morsel?—a *Mrdāṅga* gives out a sweet sound when its face is coated (with dough).

15. Thousands of mean fellows there are, who are busy only in maintaining themselves. He alone stands at the head of the good, who considers the interest of others as his own. The *Vāḍava* fire drinks the sea to fill its insatiable maw, but the cloud to alleviate the heat caused by the summer to the world.

16. Verily a statesman, who brings in new wealth from afar, avoiding dispute (or, war, lit. the sound of bows) altogether, becomes engrossed in pleasing the assembly of the wise and takes his steps slowly and solwly agreeably to the heart (wishes) of the subjects, is never free from the burden of anxiety, like a poet who brings outcharming (lit. fresh) meaning (from words which are) far apart (in sense), leaves at a distance unsuitable words again, becomes deeply engaged in pleasing the assembly of the wise, and arranges words with care agreeably so popular taste.

17. Good men should be waited upon, though they may not give good advice (in a special way). For what come from them as random discourses serve as rules for guidance.

18. Though falling, a noble man generally falls like a ball (*i. e.* to rise again); but a mean fellow falls like a lump of clay (never to rise again).

19. If ever by chance the world became destitute of lotuses, would the swan then, like a cock, scratch a dunghill?

20. That elephants whose temples are split open by (the line of) rut stand lazy through drowsiness, at the door, as also steeds decked with gold ornaments neigh proudly, and that one is awakened from sleep by the sound of lutes, clarionets, drums, conches, and tabors:—all that, like (the accompaniments) of the lord of heaven, is the manifestation of the power of religious merit.

21. Redness in lotuses, beneficence in good men, and ruthlessness in the wicked—these three are by nature established respectively in the three.

22. True speech is the highest ornament for man; modesty for a woman and slenderness of the middle; (with the reading गङ्गा—*for a woman with the stately gait of an elephant slenderness &c.*); and for the twice born, learning and in addition patience. Good character is an ornament for all men.

23. Beloved one, wicked fate, having, like a skilful potter, per force rolled our mind into a ball of clay, as it were, whirls it round and round by placing it on the wheel of anxiety which revolves being driven by a series of strokes from the rod in the form of adversity; we know not what fate will do!

24. If you desire to see the courage of magnanimous persons give way in times of difficulty, desist from this wicked pursuit, all trouble in which must be fruitless—

O you block-head these are not the *Kula*-mountains nor the oceans either which transgress their usual bounds at the time of the universal destruction—but insignificant on that account.

25. The goddess of victory likes the chest of warriors lacerated with the nail-like-long sword, just as an accomplished and grown up handsome woman longs for the chest of brave men scratched by her nails long and piercing like a sword.

TRANSLATION
OF
VAIRA'GYAS'ATAKA.

1. Hara, the powerful lamp of knowledge, shines bright in the house of the heart of ascetics; the lamp, which is resplendent with the flickering flame of light from the beautiful digit of the moon, worn as crest-ornament, which burnt, with ease, the moth in the shape of the bustling Káma (the god of love), which sheds its quivering light at the top of the wick of supreme happiness and which completely destroys the mass of darkness of of unbounded infatuation existing (*i. e.* in the heart).

2. Learned men (who can appreciate good speech) are overpowered by jealousy; rich men are blinded by arrogance; and by ignorance are smitten the rest of the people. (Hence) good speech is absorbed in the body (finds no vent for want of encouragement).

3. I dug up the earth expecting to find a treasure; smelted the ores found in mountains; crossed the lord of rivers (the ocean), assiduously propitiated king; passed several nights in the cemetery solely intent upon securing the efficacy of incantations; (but after all) I have not obtained even a broken cowrie. Leave me now, thou, Greed.

4. I wandered over the country rugged with numerous impassable tracts but did not gain any thing; giving up the proper pride for race and lineage I served (but) to no purpose; banishing all sense of self-respect, I dined in strange houses, fearing like a crow (of being driven away at any moment); but thou waxest still, oh Greed—delighting in wicked deeds—and art not satisfied.

5. Intent upon propitiating them, I endured with great difficulty the taunting words of wicked men; checking in my tears I even laughed with a vacant mind; I steadied my heart, and even bowed to the wicked. Disappointed Greed, in what other way wilt thou make me dance?

6. For the sake of this life (lit. these vital airs) that is compared to water on a lotus leaf, what, indeed, have we, destitute of discernment, not done?—since in the presence of the rich whose minds are blinded by the pride of wealth, we, shameless that we are, have committed the sin of even mentioning (singing the praises of) our own virtues.

7. We forbore but not through forgiveness; we relinquished domestic happiness—but not willingly; we endured the pain caused by inclement cold, wind and sun—but did not (thereby) practise austerities; day and night did we think of wealth—but not, with restrained vital airs, of the feet of S'iva. We did the various actions which ascetics perform; but as to the several fruits (obtained by them) we have been deceived.

8. We have not enjoyed pleasures, but we have been preyed upon (by the destructive influence of time); we have not undergone austerities, but we have been harassed (by worldly cares); time has not lapsed, but the lease of our life; our greed has not decayed but we have.

9. Wrinkles have made an inroad on the face; the head is marked (with gray hair) all the limbs become feeble; greed alone keeps its vigour-fresh.

10. The desire for enjoyments is dead: the pride of youth is quiet: humbled co-eval friends, valued as life itself, have sped quick to heaven; (I have) to stand up slowly supported on a staff; and the eyes are obstructed by powerful blindness: oh the impudence of the body! It is still afraid of being overtaken by death.

11. Desire is, indeed, a river, with the objects of desire for its water, agitated by waves in the form of hankerings, having for sharks the passions, and for birds the misgivings (of the heart), destroying the tree of fortitude, difficult to cross on account of eddies in the form of infatuation, very deep and having anxiety for its steep (lit. high) banks; the great ascetics of pure heart, who have crossed it (the river), enjoy felicity.

12. I do not expect the course of life in this world to turn out happy; the result of meritorious deeds inspires me with fear as I contemplate it; for, enjoyments, long experienced in return for accumulated stores of merit, assume mighty proportions to make the enjoyer miserable, as it were.

13. Even after remaining with one for a long time pleasures must needs vanish. What more is there in pleasures tearing themselves off from one, that one does not of one's own accord relinquish them? When vanishing of their own accord, they end in keen anguish for the mind; but when relinquished by one of one's own will, they produce infinite happiness proceeding from tranquillity.

14. Those, who, by the knowledge of Brahman, have acquired discrimination and possess a refined intellect, do what is hard to do, in that they renounce riches even such as contribute to pleasures, being absolutely unselfish: (these) were neither obtained before, nor are they now; nor is there any certainty (lit. firm belief,) as to their attainment; and still we are not able to renounce them, although their possession (lit. desire) is only a matter of imagination.

15. Of the blessed persons who dwell in the caves of mountains and contemplate the Supreme Light, birds drink the tears of delight, fearlessly resting on their laps: our life on the other hand, is being wasted, (as) we enjoy the

delight of sports in the pleasure gardens adjoining the walls of mansions reared up by our imagination.

16. Alas! the mind does not give up (its longing) for carnal pleasures even when one has to eat food obtained by begging, and that too unsubstantial and once (only in a day); when one has the earth for a couch, and only one's self for an attendant, and when one's raiment is a wallet of a hundred threadbare rags (stitched together).

17. The breasts which are fleshy protuberances are compared to golden jars; the mouth which is the receptacle of phlegm is likened to the moon; the hips * * * (are described as) rivalling the head of an elephant-king. Mark how the despicable form (of a woman) has been heightened (cried up) by a certain class of poets.

18. Among passionate persons stands conspicuous S'iva alone, who took for himself half the body of his beloved, (and yet) to whom there is none superior among passion-renouncing men, as one who has given up his attachment to women; the rest of the people, smitten with the poison of the cobra-like and irresistible shafts of love, and therefore maddened, are able neither to enjoy nor to reject pleasures, which are rendered (mere) objects of mockery by the God of Love.

19. Let a moth fall upon the flame of a lamp not knowing its power; let the fish through ignorance bite the baited flesh; but even we that know better do not give up sensual objects which are complicated with a net of difficulties. Alas! how mysterious is the influence of infatuation!

20. The removal of pain man wrongly considers as happiness itself—when the mouth is parched with thirst, he drinks sweet and fragrant water; when oppressed with hunger, he swallows rice mixed with vegetable and other

condiments: and when the fire of love is kindled he clasps his wife closely.

21. A man, infatuated on account of ignorance, enters on a worldly career which is like a prison, believing the world to be constant, on seeing the towering mansion, the sons esteemed by the good, the boundless wealth, the lovely wife, and the prime of life: but the blessed man renounces all this knowing it to be perishable in a moment.

22. If a man did not see his wife distressed and wearing a care-worn appearance, with hungry and noisy children ever tugging at her thread-bare raiment with piteous looks, what man, who respects himself, would, for the sake of his accursed stomach, say—"Give me"—the syllables being broken and absorbed in the gurgling throat for fear of the supplication being rejected.

23. The insatiable boiler of the stomach, which is clever in dissolving (lit. cutting) the knot of high pride which is dearly prized, which is like the bright moonshine in causing the lotus-like higher virtues to fade, and which is like an axe in cleaving asunder the luxuriant creeper modesty, causes humiliation.

24. Blessed is the man of self-respect, who, living in a holy city or in a trackless forest, rather goes, when hungry, from one door to another—the vicinity of which has been darkened by the smoke arising from the fire into which oblations have been offered by Brāhmanas reciting the Vedic *mantras* with the proper accents—in order to fill the cavity of his stomach, with a broken pot covered with a piece of white cloth; but not so the man who daily humiliates himself in (the presence of) his kinsmen, of equal rank with him.

25. Are the Himālayan retreats, which are cool on account of the spray of the waves of the Ganges, and the

charming slabs of which are occupied by Vidyádhara, no more, that men are fond of a morsel from others (doled out) with an insult?

26. Have bulbous roots disappeared entirely from the valleys, or the rivulets from mountains, or have branches bearing delicious fruit and yielding bark-cloth disappeared from trees, that the faces of wicked men devoid of courtesy are looked at in eager expectancy?—faces, the creeper-like eyebrows of which are made to dance by the breeze of pride at having obtained with difficulty a small sum of money?

27. Arise, dear friend, let us go to the forest, where even the name of big folks is not heard, whose minds mean fellows that they are, are ever distracted by inconsiderateness and whose speech is marred by the effect of the disease of wealth—there maintain yourself now on sacred fruits and roots making the earth your couch and covered with fresh and painful barks of trees—a way of living which is covetable.

28. There are the fruits of trees obtainable at will in every forest without difficulty; at intervals there is the cool and sweet water of sacred rivers; a bed made of the tender leaves of creepers is soft to the touch; (although these are available) mean persons do yet suffer pain at the gates of the rich.

29. Seated on a stony couch in the cavern of a mountain, may I, in the intervals of contemplation, recall, with an inward smile, those days which seem to be longer to one experiencing the misery of (having to address) supplications to the wealthy and which (days) appear to be shorter (to one) whose mind is tossed about by the allurements of sensual objects.

30. The joys of those who always rejoice in contentment have not been interrupted, nor is the thirst of those others

quenched, that have their minds agitated by covetousness for wealth. This being the case for whose sake was that Meru made by Brahma a peerless repository of wealth? I like not it, the glory of whose gold is for itself alone.

31. The great ascetics say that the cult of S'iva is a treasure of inexhaustible happiness which cannot be refused to any one—a cult in which there is (*i. e.* which enjoins,) maintenance on charity, in which there is no degradation, which yields unparalleled happiness, which always removes fear, does away with the haughty pride resulting from wicked jealousy, and counteracts the current of miseries, which is easily accessible every day at all places, is preferred by the good, and is holy.

32. Enjoyment (of pleasures) is accompanied with fear of disease, noble birth is liable to a fall, wealth is exposed to danger from the king, dignity to misfortune, an army to fear from the enemy, beauty to danger from oldage, knowledge of *Sātras* to controversy, merits to danger from the wicked, and body to the fear of death; all objects are thus beset with danger; asceticism alone is invulnerable on earth.

33. Birth is attended with death; vivacious youth with oldage; contentment with cupidity; the felicity of renunciation stands in the danger of being disturbed by the sportive movements of youthful women, and virtues by malicious people; wood-lands are infested by serpents; kings are surrounded by wicked people; even prosperity is affected by inconstancy; or, what is there that is not smitten by something else?

34. The health of man is undermined by hundreds of mental and physical infirmities; to where there is wealth misfortunes come thronging as if through gates throw open to them; Death hastily asserts his supremacy over every

helpless creature that is born; what thing is there then, that despotic Fate has made immune from danger?

35. Enjoyments are transient like high surging waves; life is liable to pass away in a moment; youthful happiness lasts for a few days only; love for the cherished is fickle; knowing, therefore, that the entire worldly existence is destitute of any good, ye wise men, givers of advice, make the attempt with a mind skilful in (or, intent on) doing good to the people.

36. Sensual objects are as ephemeral as the lightning shining in the midst of the cloudy canopy; life is frail like the water collected in the row of clouds scattered by the wind; momentary is the youthful happiness of mortals; taking this into consideration, O wise men, fix your mind at once on contemplation of the Supreme Spirit, which it is easy to do when one is a perfect master of (lit. by being perfect in) patience and concentration.

37. Life is fickle like a swelling wave; the splendour of youth remains only for a certain number of days; wealth is, like thought, momentary; pleasures are like the flashes of lightning in autumn; even the embrace of the beloved, encircling the neck, lasts not for a long time; so have your attention concentrated upon Brahman, that you should cross the ocean of worldly dangers.

38. With their bodies cramped, men have to remain with difficulty in the womb in the midst of impurities; in youth the enjoyment of pleasures is difficult on account of the distraction arising from the pain of separation from one's beloved; surely old age too is unwelcome, (for at that period) the refractoriness of women is conspicuous; say oh men, if there is even the least happiness in worldly life?

39. Old age stands threatening like a tigress; like enemies diseases smite the body; life runs away like water

from a broken jar; and yet, oh wonder, man acts in a way detrimental to his interest (does not try to secure *Moksha*).

40. The enjoyments are multifarious and of a transient nature; and by them is constituted this worldly life; what for should you then wander; oh people? Refrain from your actions (pursuit). If our word is to be believed, concentrate your mind, pure on account of the snapping of the bonds of desires, within its cell which can be within reach when passion is rooted out.

41. That indescribable pleasure alone is the highest and ever abiding (lit. keeping its flavour ever fresh) being in the enjoyment of which one considers straw (of little importance) the hosts of gods such as Brahmá, Indra and others and on tasting which high states (prosperity) such as the sovereignty of the three worlds &c. lose all charm. O good man, fix not, therefore, your affection on any other enjoyment which is evanescent.*

42. That delightful city, that great king, and the circle of feudatory kings, and that assembly of eminent scholars at his side, the ladies (of the court) with their faces like the disc of the moon, and that group of haughty princes, those bards, and those stories—a bow to Death through whose (destructive) power all these things have become things of the past (lit. things to be remembered).

43. In a certain house (also square of the dice board) where there were many, there (now) stands only one; even there where there was one many followed, and there is not one left at last; thus revolving day and night as if they were two dice, and God of Death plays (at dice) with his

* त्रैलोक्याः—*v. l.* Having attained that knowledge of Brahman, compared with which the very sovereignty of the three worlds becomes unpalatable, do not fix your attachment on pleasures consisting of food, clothes and honour (position).

wife Kāli making mortals their dice-pieces and the earth the board.

44. With the setting and rising of the sun life becomes shorter and shorter day by day; the lapse of time is not felt in business which weighs down a man with the great weight of work; the feeling of disgust is not awakened on beholding the aggregate of birth, old age, misery and death; the world has been maddened by drinking the intoxicating wine of delusion.

45. Believing that the night is the same and again the same day, ignorant people run busily in the same manner resolutely (or secretly) setting about their diverse vocations. Oh, how do we not, through infatuation, feel ashamed (though) disgraced by transactions in which there is a repetition of the enjoyment of pleasures, and by this worldly life of such nature !

46. For the annihilation of wordly existence we did not contemplate the feet of the Lord, according to the prescribed rules; nor did we accumulate religious merit which is capable of throwing open the doors of heaven; nor did we embrace even in a dream, the pair of the stout (full grown) breasts and thighs of a beautiful woman. We have been (serviceable) simply as axes in cutting down the forests in form of our mother's prime of life.

47. We did not in this world acquire learning capable of silencing a host of controversialists, and befitting modest persons; we did not lead our fame to heaven by shattering with the point of our sword the temples of elephants, we did not, at moon-rise, sip the nectar of the tender-foilage-like lower lip of our beloved; alas ! like a lamp in a tenantless house, our youth has, indeed, passed away uselessly.

48. We did not acquire untainted knowledge; nor did we amass wealth; we did not even serve our parents with a

devoted mind; nor did we embrace young women with long sparkling eyes even in a dream; like crows we have passed this period (of our life) craving a morsel from others.

49. Those from whom we were born have long since passed away; those too, with whom we grew up, have been consigned to the region of memory; now here we are, with our fall approaching nearer and nearer day by day, reduced to the same state as that of trees (growing) on the bank of a sandy river.

50. The life of men is limited to a hundred years; half of it passes away in the night; of the remaining half one-half made up of its first and last fourths is occupied by youth and oldage; the remainder is passed in servitude &c., accompanied by disease and grief for the separation (of relations). Whence can there be any happiness for mortals in wordly life which is even more unsteady than a wave?

51. Like an actor, a man for a time plays the child, and then for an instant the youth delighting in pleasures; for a moment he plays the part of poverty, at another he is full of prosperity; and at the close of life he retires behind the curtain of Yama's seat, his limbs wasted by old age, and his body graced by wrinkles.

52. You are a king; we too are exalted by the pride we take in the wisdom acquired from the preceptor whom we served; you are known for your greatness, (even) our fame the poets spread in all directions; thus, O mortifier (of men) the difference between us is not very great; if you turn away your face from us, we too are utterly indifferent (to you).

53. You are the lord of riches in full, we too of words in all their senses; you are brave, our skill in the act of subduing the feverish pride of a controversialist is inexhaustible; those who are filled with wealth serve you; even me serve

those that have a longing to listen to me that the taint of their hearts may be removed; if you have no respect for me, the less have I for you; O king, here am I off.

54. Here we are satisfied with barks, and you with silk garments; the satisfaction is equal in this case and the distinction is without difference. Let him be (called) poor whose greed is boundless; the heart being content who is rich and who is poor.

55. Fruits for meal, sweet water for drink, the (bare) surface of the earth for a bed, and barks for raiment, are all good (preferable) enough; but I cannot tolerate (lit. sanction) the impudence of wicked men, all those senses have been maddened by the fresh (acquisition of) wealth as if by drinking wine.

56. We live on alms, cover ourselves with the directions serving as garments, and lie down on the surface of the earth: what have we to do with big folks?

57. Of what value, indeed, are we in royal place since we are neither actors, nor flatterers, nor singers; nor have we our hearts set on hating others; nor are we (beautiful) women bent down with the burden of the breasts?

58. The world was formerly created by certain large-hearted blessed persons; by some it was sustained, and by others it was conquered and given away as if it were grass; other noble persons even now rule the fourteen worlds. What morbid infatuation is it on the part of men when they have acquired rulership over a few towns?

59. What honour is it to kings to obtain (the rulership of) the earth, which was not left unenjoyed even for a moment by hundreds of kings; but the lords of a part of its (earth's) part, and of even a small part of that part—fools that they are—rejoice when on the contrary they ought to grieve!!

60. The clod of earth is encircled by the watery edge. Even when taken as a whole, it is indeed very small; and it is apportioned by a number of kings and enjoyed after hundreds of battles. Abject and exceedingly poor, they therefore, give or would give nothing. Fie upon those mean fellows who wish to get even from them a piece of coin.

61. He (lit. that singularly fortunate person) alone was born whose white skull was, by the enemy of the God of Love, held prominently on his head as an ornament; (and yet) what height of morbid presumption is there on the part of men when a few persons solicitous of saving their own lives bow to them.

62. Alas! (my) heart, why dost thou enter the dense mass of misery (suffer much distress) in order to please the hearts of others by daily propitiation when with the powers of the *Chintamani* spontaneously rising in thee, thou art inwardly satisfied, what object of thine foregone-desire will not satisfy?

63. Why do you wander for nothing, oh mind? Rest yourself somewhere. A thing that naturally (lit. of itself) takes a particular course does take it; it changes not. Without, therefore, remembering what is past, or speculating about what is to come, do you in this world experience fruits, the coming and going of which cannot be determined beforehand.

64. Now be pleased, O heart; cease from these troublesome abyss of sensual objects; resort to the path of final beatitude which is capable of removing, in a moment, all misery; assume a peaceful attitude, give up your course unsteady like a *wave* and never again be attached to transient worldly happiness.

65. O my mind sweep off infatuation, acquire that devotion to the moon-crested god (which grants the highest

77. In this world in which life extends over a few winkings of the eye, we do not know what to do, whether we should taste nectarious juice of diverse kinds of poetry, or drink the streams of philosophy; whether we should modestly lead a householder's life in company with a wife ennobled by virtues; or whether we should dwell on the banks of the heavenly river, practising penance.

78. These kings whose minds are as unsteady as a horse are difficult to be propitiated: while we have a high ambition and our heart is set on a lofty position, old age despoils the body and death robs (one) of the dearly loved existence: (under these circumstances), O friend, there is nothing advantageous to a wise man in this world except penance.

79. Pride being on the decline, fortune being dissipated, the mendicant having gone without gaining his object, the relations having diminished in number, attendants having gone away, and youth having gradually died out, only one thing (lit. only this) is proper for the wise *viz.* a habitation somewhere in a brake in a cavern of the mountain, the rocks of which are purified by the waters of the Ganges.

80. Delightful are the moon-beams, the forest spot verdant with grass, the happiness arising from the company of the good and of friends is gratifying; the narratives in poetic works are pleasing; charming is the beloved shining with the tears deposited on it by anger; everything is charming; but nothing (is charming) when the mind is distracted. (See notes).

81. Is there not a delightful mansion for habitation; is not music &c. pleasing to the ear (lit. fit to be heard); is not the happiness of the company of one as dear as life itself to (a man's) great gratification? But wise men have resorted

to a forest considering all this as unstable as the shadow of a small lamp flickering in the wind (caused by the wings) of a moth madly falling upon it.

82. O friend while searching this triple world as far as wordly life prevails, none such has come within the range of our sight or hearing as can easily become (lit. possesses the facility of becoming) the post for fastening, by means of self-restraint, the elephant of the mind intoxicated by the deep-seated and secret attachment for the female elephant in the form of the sensual objects.

83. Though reflecting for a long time, I do not know of what great penance this is the result.—*viz.* this rambling at will, this meal free from humiliation, the company of the noble, this learning having for its fruit (the observance of) the one vow of controlling the senses, and the mind moving (but) slowly towards external objects.

84. Desires have already been absorbed (by reasons of non-fulfilment) in the heart; youth has passed away; and alas! in the absence of appreciators of merit, skill (lit. qualifications) in the (different) limbs has proved fruitless; relentless and powerful death, the all-destroyer, comes suddenly; what is to be done (lit. proper)? Ah I have it; except bearing (resorting to,) the two feet of the destroyer of cupid (S'iva) there is no other recourse.

85. Between Mahesvara, the Lord of the worlds and Janardana, the Pervading Spirit of the universe, I have no conception of any difference; still I am strongly drawn to the new-moon-crested God.

86. On nights with all sounds hushed up, sitting at ease somewhere on the sandy bank of the heavenly river, the surface of which (bank) is whitened by the brilliant flood of moonlight, and grown despondent on account of the wearisomeness (lit. magnitude or expansiveness) of wordly existence, when shall we, loudly uttering the

the words "Śiva, S'iva" have our eyes flooded with copious tears proceeding from supreme bliss !

87. Having given away everything with a heart full of tender compassion, and remembering the courses of destiny having adverse ends in this wordly existence, (when) shall we pass, in a sacred forest, the nights lit with the rays of the full autumnal moon, the feet of Hara being the sole refuge of our mind!

88. When shall I wearing a small strip of cloth, and residing in Várāṇasī (Benares) on the bank of the river of gods pass my days like a moment crying out "Have mercy, oh Lord, of Gaurī, Destroyer of the Three Cities, oh S'ambhu, oh Three-eyed God," having placed on my head my folded palms!

89. Having bathed in the waters of the Ganges, and worshipped Thee, O Lord, with fruits and flowers undefiled, and having fixed my attention, sitting on a stony couch in the gorge of a mountain, on Thee, the object of contemplation, when shall I, O Enemy of Smara, be free by Thy grace, from the pain of serving a master having hands and feet just like myself, delightfully carrying out the words of the preceptor, living on fruits (only) and self-complacent.

90. O Śambhu, when shall I, living all alone, free from desire and peaceful, and having for my pot my hand (only) and for my garments the quarters, be able to root out *Karma*?

91. A certain path (*i. e.* of *Mokṣha*), easily attainable by the favour of Śiva, opens up for the Yogins, who use the hand as a pot, who are contented with alms which are intrinsically pure, who sit anywhere, who ever look upon the world as almost like grass and who have all acquired, even without casting off the body, the knowledge of the uninterrupted and supreme delight (of Brahman).

92. Happily lives the ascetic (with his) strip of cloth extremely threadbare and torn in a hundred pieces, and a wallet to match, (with his) freedom from care and meal consisting of alms got with ease, (with his) bed in a forest or a cemetery, (with his) equal regard for friends and foes, with his extremely serene contemplation in a secluded place, and glad that all his errors arising from arrogance have been corrected.

93. The mere (insignificant) group of worlds is nothing for the temptation of one who has restrained his mind. Is ever agitation produced in the sea by the motions of a S'afari (a female fish)?

94. O mother, Lakshmi, repair to some one else; do not yearn for me. We are not hankerers after pleasures. What are you to those (*i. e.* to us) who are free from desires? We now wish to live on barley-flour obtained by begging (and placed) in a hollowed vessel of *palāsa* leaves, stitched together at the moment.

95. Like a king possessed of by no means small wealth an ascetic, with ashes profusely besmeared (to his body) and peaceful, sleeps quietly, delighted in the company of the woman *viz.* indifference (to worldly attachments), the earth (being to him) a delightful bed, his creeper-like arm a spacious pillow, the sky his canopy, the favourable breeze (or, the breeze, always at his service) his fan, and the moon a brilliant lamp.

96. There is (rarely found) an ascetic, living on alms, free from attachment (though) in the midst of the people, his movements ever under his control, attached to the path which is free from giving and taking, wearing a wallet made of old threadbare clothes thrown away in the streets, not caring for honour, not proud, and wishing solely for the enjoyment of tranquil pleasure.

97. Is he a Chāṇḍal (pariah) or a Bráhmaṇa (twiceborn), is he a S'údra or an ascetic, or is he some great saint, whose intellect is acute enough to understand philosophical truths: ascetics, although thus spoken of by people, garrulous on account of the doubts rising within them quietly (or, self-de-lighted) go their way neither offended nor please at heart.

98. The creator ordained the air to serve the serpents as food—not involving the sin of destroying life, and assessable without any effort; animals living on land be made to eat grass; (but) to men, whose talents are capable of bearing them over the ocean of life, he has assigned such a living that while in pursuit of it all their good qualities are invariably brought to an end (exhausted).

99. Can those blessed days be (in store) for me, when I, having fixed myself in the *Padmāsana* posture on a slab in the Himálayas on the bank of the Ganges, and having gone to the sleep of concentration while in the act of constantly contemplating Brahman, the old stags (growing) fearless will rub their bodies against mine?

100. Those blessed ones—whose hand is (to them) a clean pot, and alms acquired by wandering (an) inexhaustible (supply of) food, to whom the extensive ten quarters are as a spotless garment, and the earth as a spacious bed, whose development is in accepting renunciation, who are contented with themselves, and who have got rid of a number of opportunities of humiliation—root out *Karma*.

101. O mother, earth; O father, wind; O friend, light; O water, my good relation, and O brother, sky; here do I fold, for the last time, my palms in salutation to you; by means of poor knowledge resulting from the preponderance of merit accumulated by virtue of association with you, all the trammels of infatuation having been removed, I now merge in the Supreme Brahman.

MISCELLANEOUS.

1. The sun is covered by day with the same strip of *Ambara* (sky; cloth) with which the moon is covered at night: oh the misery of these !

2. When self-restraint developed by discrimination becomes manifest, and when the strong-hold desire has upon man is relaxed, there appears that perfection (the last stage of contemplation) wherein even the lord of gods, becomes an object of pity, wretched (as he is under the influence of desire) on account of the strong distraction caused by the enjoyment of greatness worn out of age.

3. Learning formerly served to remove the pain (of existence) of those who possessed self-restraint. In course of time it came to be used for securing sensual happiness to sensualists. Seeing that the rulers of the earth are now averse to learning, alas ! it is even going down and down every day.

4. The time (that was) happy on account of the enjoyment of lovely women is passed; and having, for long, wandered along this avenue of the world we are exhausted; now (stationed) on the bank of the Ganges (lit. the river of heaven) we send forth (lit. extend) with deep sigh (the cries of invocation) with the words—S'iva, S'iva, S'iva.

5. Mahadeva is the god, and the stream of the gods (the Ganges) alone is the stream (for me); caves are (my) abode, and even the quarters (my) raiment; the Destroyer is (to me) as a friend; and my vow—such conduct (as is) free from meanness; or why say more (on this subject), let me be wedded to the *Vata* tree alone (lead a life of seclusion and piety).

6. How very blessed, indeed, are some persons who with their shackles of worldly ties snapped and not looking out for the irregular course of serpentine

sensualism, pass, in the farthest corner of a forest, the night, delightful on account of the expanse of the sky being brightened up by the winter moonshine, solely intent on storing up merit.

7. Our view (at first) was that you were we and we were you (*i. e.* you and we were the same, and had no diverging interests); what has happened now by which you are you and we are we (*i. e.* you and we have had diverging interests)?

8. What is one has a threadbare wallet or a spotless white silken cloth? What if one has only one's wife or is surrounded by a splendid army of horses and elephants? What if delicious food is eaten, or coarse food towards the close of the day? What if there is not the light (of the knowledge of Brahman) manifested inside (*i. e.* in the heart) or what if there is the glorification in which the fear of worldly existence is destroyed?

9. When there was ignorance (in us) produced by the influence of the darkness of passion, even the whole world was then looked upon (by us) as consisting of women only; now having applied the collyrium of better judgment, our sight has been restored to its normal state and regards the whole world as Brahman.

10. Knowledge in the case of the good does away with conceit, vanity and the like; in the case of others (lit. some) it is the cause of haughtiness and vanity. A secluded place in the case of self-restraining persons leads to salvation; in the case of love-sick persons it is a further incitement to love.

11. I consider those men to be supremely rich, who have never joined their palms overhead in token of submission, to whom a slab on some mountain is as a couch and a cave in mountain as a home, to whom the barks of trees are as raiment and the deer as friends, whose subsistence

is by the sweet fruits of trees, who find an agreeable beverage in spring water, and to whom learning is as a pleasure-giving consort.

12. When there is the river of the three worlds, the lustre of whose waist garment touches the head of S'iva, and which with good fruits and with the barks of the trees lining its bank furnishes a splendid living, what wise man is there, who, with the intense pain from the fever of poverty, would face harrowing miseries, if he had no commiseration for his ill-placed family ?

13. Alas! why do wise men live elsewhere, rejecting Kāśi where the most rigorous penance (a life of entire abstinence) is (like) varied dinners given in gardens, where a strip of cloth to cover (the body) is decent raiment, where the glory is an unlimited wandering for alms, and where approaching death is like a blessing.

14. Oh heart, leave those at whose gate (are heard) such replies as "this is not the time for you (to see the master)," "(he is) now in private," "the master is asleep" and "If you were to see him after waiting he would get angry"; and do you go to the temple of the Lord, the ruler of the world, which gives unbounded happiness, which is free from harshness, and where the cruel words of gatekeepers are not heard.

15. May my days pass in some sacred forest, while muttering the words "Śiva, S'iva, S'iva" with an eye regarding equally a serpent or a wreath, a powerful enemy or a friend, a gem or a clod of earth, a bed of flowers or a stone, a blade of grass or a group of damsels.

16. Every thing gives happiness (lit. all directions are full of happiness) to a man who is poor, self-restrained, peaceful, of an equilibrating mind, and ever content at heart.

17. Time never returns; it passes uselessly, a fact which was never considered (by you); (you) accommodated (yourself) to the various conditions, which are adverse on account of the concurrence of a hundred difficulties; or what shall we say? What harm have you not done yourself? Every now and then you have been repeatedly doing the same.

18. "Arise, my friend, and bear for a moment the heavy burden of my poverty. I am now tired, and shall long enjoy the happiness you enjoyed from death." Thus addressed by a poor man who had hurried to the cemetery, the corpse remained silent, knowing that death was better, far better, than destitution.

19. These (*i. e.* women) laugh and cry as suits their purpose; make (others) confide in them, but themselves confide not; therefore a man, possessed of nobility of birth and character, should abandon women as one does jars in a cemetery.

20. To brutes alone would be dear those fawn-eyed (women) in whose case faults (demerits) are a recommendation (*lit.* merits) for, their hardness of the breasts, unsteadiness of the eyes, and falsehood on the tongue (*lit.* mouth) are praised; crookedness of hair, dulness of the face, and plumpness of the hips, commended; and timidity of the heart and deceitful tricks towards their beloved (husbands) always mentioned (with approbation).

21. In some places there is music of the lute, in others cries of alas! alas!; in some places there is the conversation of learned men, in others the brawls of men intoxicated with drink; in some places there are charming ladies, in others (men or) women with leprous bodies; I do not know whether worldly life is full of sweets or bitters.

22. Deformed in limbs and lispng in speech, here are you that have been made the buffoon of a farce, while flattering; what part (I do not know) will prolonged life make you play, such as you are, with your ears bordered with grey hair.

23. Wealth is evanescent; life is unsteady; and youth in life is fickle; in wordly existence, which is fleeting, merit alone is unchangeable.

24. That Tortoise alone was born who offered to bear on his back (*lit.* offered his back for) the heavy burden of the world; the birth of Dhruva (alone) is to be praised, regulated by whom the planetary system revolves; other creatures in the world are, like the insects in an *udumbara* fruit, which possess wings to no purpose, as it were born and dead (simultaneously), since they are not able in any way to do good to others (and since) (both) the present world and the next have become unavailable to them.

25. Possessed of abuses as you are, you may pour abuses; ay, you may; for want of them, we are unable to give you abuses; it is known all the world over, that what there is can be given; no one ever gives to another the horn of a hare.

26. Alms are not unattainable to me in my path lined by rich gardens; the earth is full of fruits, and the skins of deer and the barks of trees (serve as) raiment; with joys or with sorrows, there is in fact the same result. Who will then give up the three-eyed God, and bow to the men blinded by pride for a particle of wealth?

27. With a sword we did not cut asunder elephants—we did not harass our enemies; * * * * we did not sip the noisy water of the streamlets of the Himālayas; we passed our time like crows desirous of obtaining a morsel from others.

[Extra S'l. in the foot-notes—By you Bali was not liberated from the nether world; death was not done away

with; the dark spot on the Moon was not wiped away, nor were diseases rooted out; nor was S'esha's burden lightened (by you) for a moment by supporting the Earth. O heart, you suffer torment day and night by the false pride of being good.]

28. My mind desires to go to S'amkara, its scruples in the investigation of scriptural meaning being completely set at rest, its delight in poetry full of various sentiments being turned away, and all the different wild doubts (*lit.* *expanse of doubts*) being totally dispelled.

29. What if (you have) excellent rice, or a coarse meal at the close of the day? What if (you have) a strip of cloth or a long white garment? What if (you have) one wife or a number of them endowed with a hundred qualities? And what if you wander all alone, or are surrounded by hundreds of elephants and horses?

30. Charity is a cow that yields all desires; a wallet protects from cold; (my) devotion to S'iva is firm; what then is the use of riches?

31. An ascetic, though he has abandoned all desires, lies down on the ground like a king, having the Earth for his couch, his creeper-like arm for a pillow, the sky for canopy and the Moon for his lamp, experiencing pleasure in his union with the woman called Renunciation, and fanned from all sides by the attendant maids—the quarters, with their chowries—the winds.

32. Tell me, O deer, where you performed penance and of what name, that (by virtue of it) you have never to see the face of the rich or to tell lying flatteries; you do not hear their haughty words, nor run to them with some expectation, but you eat tender grass when it is time (to eat) and lie down at ease when sleep comes (to your eyes).

33. O brute, how many times and what preparations of yours, desirous of drinking of the water of the ocean of

mirage in the form of wealth, have not been baffled? (Very often they have been). Yet your hope is not dispelled; your heart must certainly be formed of adamantine stone, since it has not yet been broken into a hundred pieces.

34. What is it that lovely-eyed (women) do not do? Having entered the affectionate heart of men they fascinate them, madden them, mock them, despise them, gladden them and cause grief to them.

35. A lion, strong and living on the flesh of elephants and hogs, ruts, it is said, once in a year. The dove, eating only hard pebbles, ruts daily. Say what the cause here is.

36. Residence in a sacred forest, and, O joy, association with the deer, sacred maintenance on fruits, stones for couches on the bank of every river—such are the materials for those that like devotion to God. To those whose minds are fixed on renunciation alone, whether (they live in) a house or a forest, it is all the same.

37. We are quite content with those delicious syllables (utterances) sweeter than honey or clarified butter which the Divine speech (the Upanishads) sends forth from its ambrosial and immortal body; as long as there is, under our arm, a quantity of barley-meal procured by begging for our maintenance, so long we do not wish to live on wealth acquired by servitude.

38. A dog, lean, blind of an eye, lame, crop-eared and tail-less (through disease), suffering from abscesses, clammed with pus, and with his body covered with hundreds of worms, exhausted through starvation, decayed with age, and having the brim of an earthen jar placed round its neck, follows a bitch. *Madana* scruples not to smite even one that has already been smitten.

39. Desist, O wise men, from associating with women—from the momentary happiness. Be attached to Mercy, Friendship and Reason. Neither the fully-developed orbs of breasts covered with a wreath, nor the

round hips having a tinkling girdle round them set with diamonds, can be your salvation in hell.

40. Why are those suggestive glances, O young women, darted from your sportively half-closed (eyes)? Desist, Oh, desist; vain is this effort (of yours). Now changed beings are we; youth is gone; our yearning (is only) for the farthest part of a forest; infatuation has subsided, and we look upon the meshes of the world as straw.

41. This young woman constantly darts towards me her eye that steals the beauty of the blue lotus-leaf. What is designed by her? Our infatuation is gone; the feverish flame produced by the striking of the flowery arrows of the God of love has been blown out; and yet the poor girl persists!

42. Why do you, O God of love, trouble your hand with the twangings of your bow? Why do you, O Cuckoo, chatter ineffectually with your soft and sweet notes? O young woman, enough of your glances, affectionate, artful, charming, sweet and unsteady; our heart has tasted the nectar-like contemplation of the Moon-crested God.

43. If you do not want to be engulfed in the ocean of worldly existence, then leave at a distance this river in the form of a woman, having about (the banks) cruel monsters in the shape of cruel thoughts, encircled by the waves of the three furrows on the belly, having a pair of *chakravāka* birds on their wing in the form of two high and plump breasts, and decked with a lotus in the shape of the face.

44. By the five senses, clever in ministering to their own advantage, which have marred supreme bliss, have I been duped, being revolved (among their objects) thus—Here is melodious music, here a dance, these are sweet flavoured viands, here is a spreading perfume, and here the touch of breasts.
