

श्रीभर्तृहरियोगीन्द्रविरचितासुभाषितत्रिशती

THREE HUNDRED VERSES OF GOOD SAYINGS

of

SHREE BHARTRHARI YOGEENDRA

PART TWO

शृङ्गारशतकम्

VERSES ON LOVE

Translation and Explanation

*by*

*Narayanalakshmi*

## INTRODUCTION

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

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

This second set of hundred verses is about 'SHRINGAARA'.

The word Shringaara is derived like this - शृङ्गम् कामोद्रेकमृच्छयत्यनेन।

When the emotion of passion rises high, that state of mind is called Shringaara. It is one of the nine main emotions rising from the 'Sthaayee Bhaava' (a permanent state of mind which gives rise to nine types of emotions)

पुम्सः स्त्रियां स्त्रियाः पुम्सि सम्भोगं प्रति या स्पृहा स शृङ्गार इति ख्यातः।

The desire for the sexual gratification in a man towards a woman or a woman towards a man is known as Shringaara which is supposed to bring a pleasant मधुर feeling in both.

Shringaara is of two types:

सम्भोग शृङ्गार and विप्रलम्भ शृङ्गार -

the passion rising in the lovers at the time of sexual union and the passion rising when separated from each other.

More sub-divisions are also quoted in the prescribed texts.

भावो हावश्च हेला च माधुर्यं धैर्यमित्यपि लीला विलासो विच्छित्तिर्विभ्रमः किलिकिन्चितं  
मोहायितं कुट्टमितं बिम्बोको ललितं तथा कुतूहलं च चकितं विहृतं हास इत्यपि  
एवं शृङ्गारचेष्टाः स्युरष्टादशविधा मताः।

The eighteen actions expressive of erotic sentiment are

attachment; any coquettish gesture calculated to incite a man towards passion; wanton sport; pleasant exchanges; boldness; play; coquetry; carelessness in dress etc due to pride of personal beauty; madness; chatter; silent absorption in the thought of the lover; affected repulse of a lover's endearments; ignoring the lover through pride; gentle play; curiosity; surprise; bashful silence; laughter

The attraction towards opposite sex is a natural feeling that everyone experiences. It is not a condemned act leading to spiritual downfalls. It is as ordinary as a need to satiate the hunger of the belly. Instead of inert food, this hunger needs a live person with emotions to get satiated. However, anything in excess is always bad, be it even the heavenly nectar or sex. Sex in a normal course of life as a part of human existence is a must, as a booster of reproduction. But in the course of evolution man has learnt to refine his sexual feelings so much that more than the physical satisfaction, he revels in the beauty of the relationship. This beautiful indescribable attachment towards each other where one cannot exist without the other is 'Love'. You can have this feeling towards Gods also. But they have their own life-partners and no one can squeeze in between them!

If not interested in a human partner or sexual unions, there is only one other course left for a man, the path of Knowledge leading towards Self-realization.

Yet this beautiful feeling of love for the opposite sex need not be branded as a dirty, unholy sentiment. Why then worship Gods along with their spouses? Are they also not to be condemned?

Is woman a doorway to sin? Is it her fault that men feel attracted towards her thereby descending down the ladder of spirituality? Is 'woman' such an unholy sinful wretch that spiritual aspirants are averse to mention the terms denoting her limbs while translating scriptures? Whereas Shree Shankara eulogizes the perfect woman 'Uma' the queen of the three worlds by offering her the poetical tribute 'Soundarya Lahari' or 'Waves of Beauty'.

The lamp burns to give light. If by chance it becomes a blazing fire and destroys you, is it the fault of the flame?

Woman is a beautiful product of creation. A world without women will be a world of inert machines. The erotic sentiment is the most blissful emotion a human can have. But if he topples down by having too much of it, and loses control over his own mind, is it the fault of the so called 'woman'?

Here is an incident from the ancient world.

Shuka, the handsome young Sage decided to renounce the world completely and enter the Samaadhi state till the fall of the body. As he started to move, his father Vyaasa the old Sage followed him calling out his name affectionately and shedding tears at his separation. Shuka did not turn back. For him every shape and every object was unreal including his father. He just continued to walk without responding to his father's emotional pleadings.

On the way there was a lake where the divine damsels sported with abandon without covering their bodies with any garment.

Shuka walked past them. The Apsaraas continued their play not bothered about the entry of a man close by. Vyaasa also passed them. They immediately felt embarrassed and covered themselves with their hands. Vyaasa himself felt embarrassed.

He understood that his son was far high in the spiritual ladder than him.

For the young Shuka, 'woman' was just a shape like a tree or a rock on the roadside.

For the old Vyaasa, shapes had names and meanings. One shape he defined as the son and went madly running after him. His mind perceived divisions in the undivided Brahman. That is why the Apsaraas had reacted to his presence with embarrassment. Vyaasa understood his own fault and returned to his own abode. Shuka remained absorbed in the Nirvikalpa Samaadhi till the fall of the body and attained Videha Mukti.

According to Knowledge-Scriptures, Stree (woman) is one who identifies with the body; the one in the Self-state is the Puman (Man). There are no other divisions. Rest are all inert shapes. Only a man identified with the body will color the shapes with his mind; not the knower!

Man and woman the two divisions brought about by nature have to get attracted towards each other by the rules of Creation or evolution. Why should one division (female) be condemned as a form of evil and looked down upon by the spiritual hot heads in this land sanctified by women like Meera Bai and Akka Mahadevi?

Coming to the present text on Shringaara, it is not a book on sexual intercourse as most believe it to be. It is just the natural feelings a young man has towards an attractive young girl. The enjoyment is in the feeling of love than the actual physical union. The physical union is just a part of the process where the flower of love becomes a fruit in the end. But the flower is enchanting by itself.

Shringaara is a unique sentiment which no other animal can have. Man is not a dog or monkey only intent on mechanical reproduction. Man is capable of 'Love'.

There is a very fine dividing line between 'Love' and 'Passion'.

Though love acts as a seed of passion, love by itself is a blissful emotion.

*Love blossoming into Passion is divine.*

*Passion without love is demonic.*

In this section of Trishataka, Bhartrhari gives a lesson on 'Love'.

Salutations to the noble Sage!

This work of translation is an offering at his feet!

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# श्री भर्तृहरिविरचितनीतिशतकम्

**SHRNGAARASHATAKA  
COMPOSED BY SHREE BHARTRHARI**

**[HUNDRED VERSES ON ETHICS]**

(1)

{SALUTATION TO THE DEITY OF PASSION}

शम्भुस्वयम्भुहरयो हरिणेषणानां येनाक्रियन्त सततं गृहकुम्भदासाः  
वाचामगोचरचरित्रविचित्राय तस्मै नमो भगवते मकरध्वजाय ॥१॥

*Salutation to that God with the 'crocodile flag'  
whose amazing actions are indescribable indeed;  
because of whom, Shiva, Brahmaa and Vishnu  
have become always the 'water-carrying servants'  
for the 'deer-eyed beauties'.*

(Water-carriers –a slang word used for referring to obedient husbands)

The Trinities Shiva, Vishnu and Brahmaa are also bound by the love for their spouses. Shiva gave half of his body to Daakshaayini. Vishnu gave his chest region to his beloved Padmaavati. Brahmaa gave his mouth-region (speech) to the Goddess of Knowledge.

What makes women so powerful that even Gods are enslaved by their spouses?  
The poet gives the answer in the next stanza.

Whatever the women do, they are enchanting! Their very presence intoxicates.  
Their smile, their shyness, their looks, their words - anything and everything a woman is or does, ensnares the poor men!

Three types of women are mentioned here; the innocent inexperienced young, the middle with some little experience and those who highly expertise in the art of love-making.

## अथ स्त्रीप्रशंसा

[COMMENDATION OF WOMEN]

(2)

स्मितेन भावेन च लज्जया भिया पराङ्मुखैरर्धकटाक्षवीक्षणैः  
वचोभिरीर्ष्याकलहेन लीलया समस्तभावैः खलु बन्धनं स्त्रियः ॥२॥

*The sudden smile lighting up their face;  
the shy and slightly apprehensive attitude;  
(innocent type – very young)*

*avoiding direct eye-contact;  
throwing momentary glances now and then;  
(the middle type –slightly older)*

*amorous sports like soft speech;  
words of envy about other women; and love-quarrels;  
(experienced adults)*

*through these and also through whatever they do naturally,  
women bind (the men).*

Characteristics pertaining to the age of the woman:

{आकस्मिकं तु हसितं यौवनादिविकारजं - sudden burst of smile is the mark of a young girl}

{लज्जा is the hesitation, embarrassment, shyness felt by the young girl at the threshold of youth, because of her bodily changes like breasts etc. }

{भी- fear of suddenly confronting men}

{तारकायाः कलाभिजास्तं कटाक्षं - 'Side-Glance' means the artful movement of the pupils

यद्गतागतविश्रान्तिवैचित्र्येणविवर्तनं – rolling the eyes artfully by looking elsewhere, back at the person;  
resting the eyes on the person; again moving away }

{परोत्कर्षासहिष्णुत्वं ईर्ष्या - envy is not able to bear the praise of other women}

{लीला प्रियानुकरणं वाग्भिर्गत्याथ चेष्टया - amorous sport is enticing the lover through speech, gait and action }

{ईषद्दृष्टविकारो हावः - slight charming movement of the eyes}

{समस्तभावैः - स्तम्भरोमाञ्चस्वेदादिसात्त्विकभावैः -  
natural reactions like rigidity, horripulations, sweat etc }

Three types of women:

{उदयद्यौवना मुग्धा लज्जाविजितमन्मथा

(Just entering the youthful state; innocent; shyness conquering the passion)

लज्जामन्मथमध्यस्था मध्यमोदितयौवना

(In between shyness and passion; in the middle of youth; enjoying the attention of men)

स्मरमन्दीकृतव्रीडा प्रौढा संपूर्णयौवना

(Shyness lost to passion; mature; in full youth)

{ Which men can escape the women who have such extraordinary weapons?! }

Women themselves are the weapons of God of Love. Even then, women embellish themselves with many other add-ons to enslave men!

(3)

भ्रूचातुर्यात्कुञ्चिताक्षाः कटाक्षाः स्निग्धा वाचो लज्जितान्तान्श्च हासाः  
लीलामन्दं प्रस्थितं च स्थितं च स्त्रीणामेतद्भूषणं चायुधं च ॥३॥

*By the clever movement of the eye-brows  
making the eyes bend crookedly and glance sideways;  
words filled with affection;  
laughter entwined with shyness;  
attractive slow gait and standing coyishly;  
all these are the ornaments and also the weapons that belong to women!*

{Affection is when the heart melts at the sight of the lover after separation. }

{PADMINI CLASS OF WOMEN:

व्रजति मृदु सलीलं राजहंसीव - moves softly with ease like a royal swan

तन्वी त्रिवलिललित मध्या - thin waist with the three lines of hair

हंसवाणी - speech like the swan

सुवेषा - well-dressed

मृदु - soft

शुचि - clean

लघु भुङ्क्ते - eats less

मानिनी - chaste

गाढलज्जा - immensely shy

धवलकुसुमवासोवल्लभा - adorned with white fragrant flowers and attractive

पद्मिनी स्यात् - these type of women belong to the 'Padmini' class (the excellent type)}

Women use their eyes not to see the objects around them. They have mastered the art of moving them in so many charming ways that the whole atmosphere changes when they look at the prey ('man' /lover). To the poor love stuck man, their very look is like a tender lotus flower thrown at him. Even as the woman starts expressing her emotions in varied ways of eye and eye-brow movements, the lover feels that the whole world is filled with lotuses.

(4)

क्वचित्सभ्रूभङ्गैः क्वचिदपि च लज्जापरिगतैः  
 क्वचिद्भ्रूरित्रस्तैः क्वचिदपि च लीलाविलसितैः  
 कुमारीनामेतैर्मदनसुभगैर्नेत्रवलितैः  
 स्फुरन्नीलाब्जानां प्रकरपरिकीर्णा इव दिशः ॥४॥

*The quarters appear as if spread out fully  
 with the blossoming blue lotuses,  
 through the various eye-movements of these young girls,  
 which are expressive of love -  
 (by movements) like,  
 sometimes bending the eye-brow  
 (known as 'Rechita' (contraction of the eye-brow));  
 sometimes completely filled with shyness;  
 sometimes extremely frightened and apprehensive;  
 sometimes gesturing playfully.*

{कुतूहलं रम्यदृष्टौ चापलं परिकीर्त्यते - This is one of the gestures of Shringaara- to express interest or curiosity through eye-movements.}

{When a girl is interested in a man, she will silently communicate her willingness to unite with him by expressing all her emotions through her eyes; she may question him with her slight bending of the eye-brow; or feel shy and slightly look downwards; or act frightened; or playfully look at him now and then with love.}

(5)

The poet wonders about the reason for the woman's beautiful looks, and analyzes her structure.

वक्त्रं चन्द्रविकासि पङ्कजपरीहासक्षमे लोचने  
 वर्णः स्वर्णमपाकरिष्णुरलिनीजिष्णुः कचानां चयः  
 वक्षोजाविभकुम्भविभ्रमहरौ गुर्वी नितंबस्थली  
 वाचां हारि च मार्दवं युवतिषु स्वाभाविकं मण्डनम् ॥५॥

*The pretty face shining like a moon;  
 two eyes capable of ridiculing the beauty of the lotuses;  
 body-hue equaling the shine of the gold;  
 clump of dark hair excelling the blackness of the bees;  
 pair of breasts stealing the attractiveness of the elephant heads;  
 the portion at the back below the waist, very heavy;  
 speech soft and pleasing;  
 all these are decorations of the young women by nature.*

{कापि चाम्पेय गौरी - golden white color is said to be one of the qualities of 'Padmini' class (excellent) of women}

(6)

Everything that makes a woman a woman is beautiful!  
 Is there anything that is not beautiful in that young girl just blooming into youthfulness?  
 'No!' declares the poet!

स्मितं किञ्चित्मृगधं सरलतरलो दृष्टिविभवः  
 परिस्पन्दो वाचामभिनवविलासोक्तिसरसः  
 गतानामारम्भः किसलयितलीलापरिकरः  
 स्पृशन्त्यास्तारुण्यं किमिव न हि रम्यं मृगदृशः ॥६॥

*Smile is so innocent (being in between the childhood and youth states).  
 The charming way of her looking at someone is guileless and unsteady.  
 The uttering of words is so enchanting filled with fresh meanings.  
 As she starts to move, all her youthful charms sprout at every step.  
 What is not beautiful in the deer-eyed girl who is just entering her youth!*

{मृग्धा नायिका उदयद्यौवना मृग्धा लज्जाविजितमन्मथा - here the girl just on the threshold of youth is described – she is the ‘Innocent girl’ (Mugdhaa) conquering the heart with her shyness.}

(7)

‘Woman’ can be enjoyed by all the five senses along with the mind. Each sense gets its fulfillment in a woman. How? Here is the answer!

द्रष्टव्येषु किमुत्तमं मृगदृशः प्रेमप्रसन्नं मुखं  
घ्रातव्येष्वपि किं तदास्यपवनः श्रव्येषु किं तद्वचः  
किं स्वाद्येषु तदोष्टपल्लवरसः स्पृश्येषु किं तद्वपुः  
ध्येयं किं नवयौवनं सहृदयैः सर्वत्र तद्विभ्रमाः ॥७॥

*What is the most beautiful thing for the eyes?  
The ‘face’ of the ‘deer-eyed beloved’, adorned by the ‘love-filled smile’!*

*What is the most fragrant thing?  
The smell of her face!*

*What is the most melodious sound?  
Her softly spoken words!*

*What is the tastiest thing?  
Her juicy lips!*

*What is the softest thing?  
Her (flower-like delicate) body!*

*What is the best object for thoughts?  
Her youthful looks!*

*Those whose hearts are lost in love of a girl  
should always meditate on her charms!*

There is no other excellent object which pleases all the six senses like the woman! Union with her is the most enjoyable pleasure in the world!

(8)

People usually compare the gait of a woman to that of a swan. But the poet says that swan's gait is in no way comparable to the gait of a woman!

एताश्चलद्वलयसंहतिमेखलोत्थङ्गङ्कारनूपुरपराजितराजहंस्यः  
कुर्वन्ति कस्य न मनो विवशं तरुण्यो वित्रस्तमुग्धहरिणीसदृशैः कटाक्षैः ॥८॥

*These young girls  
win over the beauty of the real swans  
(which slowly walk making honking noises), (because)  
when they walk,  
the row of bangles on their hands and  
their upper garment bordered with tiny ringing beads,  
together make a melodious sound at every movement!*

*Whose mind does not lose itself to  
these young girls with eyes like the deer  
expressing innocence and apprehension!*

मेखला means a garment bordered with ringing beads.

The girls mentioned in this verse are probably about eighteen to nineteen years of age.

चकित मृगदृगाभे प्रान्त रक्ते च नेत्रे - surprised eyes like that of the deer and reddish

This again is the quality of 'Padmini' class of girls.

(9)

Who says that natural scenes are beautiful, the poet argues. The woman is herself any scenic beauty that anyone can imagine. If the white hills, lotuses in the lake and the swans mean beauty, he can see all that in a woman too!

कुङ्कुमपङ्ककलङ्कितदेहा गौरपयोधरकंपितहारा  
नूपुरहंसरणत्पद्मा कं न वशीकुरुते भुवि रामा ॥९॥

*Her body tainted by the paste (slush) of red saffron;  
her pearl garland trembling on her fair-hued breasts;  
the anklets tied around her lotus feet  
tinkling like the song sung by the swan;  
who is not attracted by the pretty woman on this earth?!*

कुङ्कुम – pollen of saffron plant produced in Kashmir

The young girl has applied the paste of red flowers or red saffron all over her body in various designs; the pearl garland hanging from her neck rolls here and there on her hard fair-hued breasts; the anklets make a rhythmic sound as she moves slowly.

How does this pretty landscape look?

A land covered with red saffron fallen all over in the wet mud; the white snow mountains and the river Ganges rolling down the mountains, trembling in each wave; the lotuses (in the lake) surrounded by swans which sing happily.

(10)

Here the poet argues against naming women as 'Abalaa's or the weaker sex.

Be it an Indra or a Sage renowned for penance, just a slight movement of the eyes and they wither at her feet begging for her grace. Who is weak, women or men?

नूनं हि ते कविवरा विपरीतवाचो ये नित्यमाहुरबला इति कामिनीस्ताः  
याभिर्विलोलतरतारकदृष्टिपातैः शक्रादयोऽपि विजितास्त्वबलाः कथं ताः ॥१०॥

*Indeed it is true that the words of excellent poets  
are contradictory to reality.*

*They always state that the attractive women are weak and helpless.*

*How can they be weak,  
when Indra and others have been conquered by just their glances  
with the ever-moving pupils of the eyes?!*

(11)

And these women have a permanent slave working for them. They just have to glance at any man; this slave pounces on that man and brings him to their feet. The slave is none other than the God of passion.

नूनमाज्ञाकरस्तस्याः मकरध्वजः  
यतस्तन्नेत्रसंचारसूचितेषु प्रवर्तते ॥११॥

*Indeed the God of passion is  
a slave obeying the orders of the pretty women with beautiful eye-brows!  
For, he moves wherever their eyes direct him towards!*

(12)

Is not 'Quiescence' the greatest bliss ever? Should not one develop dispassion towards women and strive for the Supreme state of 'Mental Quietness'?

The poet who is intoxicated by the beauty of the woman has no eye or ears for anything else but his beloved. He sees the damsel who stole his heart as the Supreme state of Quiescence and describes her in that manner.

केशाः संयमिनः श्रुतेरपि परं पारं गते लोचने  
अन्तर्वक्त्रमपि स्वभावशुचिभिः कीर्णं द्विजानां गणैः  
मुक्तानां सतताधिवासरुचिरौ वक्षोजकुम्भभाविमौ  
इत्थं तन्वि वपुः प्रशान्तमपि ते रागं करोत्येव नः ॥१२॥

*Your hair is bound properly!  
(abode of the ascetics bound by disciplines)*

*Your eyes reach up to the ears (beyond Vedic scriptures/Shrutis)!*

*Inside the mouth, the naturally clean row of teeth shines  
(abode of sacred Brahmins/Dvijas)!*

*These pot-like shapes rising on your chest are  
always the residing places for the pearls (of the garland) and are attractive  
(abode of liberated ones/Muktas)!*

*Your body, O slender girl, in this manner,  
is indeed quiescent by nature;  
yet it provokes desire in us!*

(13)

What happened to the poet that he has turned insane like this in love? His heart is broken, the poet informs us and the innocent looking girl alone caused it, he complains. How? Here he answers:

मुग्धे धानुष्कता केयमपूर्वा त्वयि दृश्यते  
यथा विध्यसि चेतांसि गुणैरेव न सायकैः ॥१३॥

*Hey innocent girl!  
There is some extraordinary 'bowman ship' seen in you!  
You seem to break hearts with your charms; not by arrows!*

Other excellent archers only shoot at targets; but you being innocent and ignorant about targets yet seem to break so many hearts just by your youthful charms (doing nothing actually)!

(14)

After breaking his heart with her charms that pretty young girl ran away out of sight. Immediately the world was enveloped with darkness for the heart-broken lover!

सति प्रदीपे सत्यग्नौ सत्सु तारामणीन्दुषु  
विना मे मृगशावाक्ष्या तमोभूतमिदं जगत् ॥१४॥

*A lamp is there giving out light; fire is also there;  
the stars, shining gems are all there; even the moon!  
Yet, this world is covered in darkness for me,  
without my beloved with the eyes of a deer-cub!*

(15)

Now in this darkened world of the poet, only one fire is ablaze; his mind!  
He remembers his beloved again and again and suffers.

उद्वृत्तः स्तनभार एष तरले नेत्रे चले भ्रूलते  
रागाधिष्ठितमोष्टपल्लवमिदं कुर्वन्तु नाम व्यथां  
सौभाग्याक्षरमालिकेव लिखिता पुष्पायुधेन स्वयं  
मध्यस्थापि करोति तापमधिकं रोमावलिः केन सा ॥१५॥

*The rounded upright heavy breasts;  
the restless eyes;  
the movement of the eye-brows expressing emotions;  
the lip-buds which are red with envy;  
let all these torment the mind!  
(It is natural; I do not mind; I will bear it)*

*(But) why does the hair-line (in the lower belly)  
which is like the row of letters denoting good fortune  
written by  
the 'God' 'holding the flower-bow' (Manmatha),  
with his own hands,  
though stuck to one place,  
increases the burning!*

Breasts, eyes, brows, lips all move and trouble; yes, they torment me by their continuous movements; but the hair-line under your waist, which does not move at all, which is so beautiful as if the God of love had taken pains to scrawl a row of letters painstakingly, troubles me a lot more and raises passion in the heart. It is indeed unfair!

(16)

The lover's imaginations run wild! He thinks that she is a casket holding all the precious stones in the world.

मुखेन चन्द्रकान्तेन महानीलैः शिरोरुहैः  
पाणिभ्यां पद्मरागाभ्यां रेजे रत्नमयीव सा ॥१६॥

*Her face is lustrous like the moon-stone!  
Her hairs are dark like the dark sapphires (of Simhala Dveepa)!  
Her palms are reddish in hue like  
the 'Padma Raaga (red like the lotus) stones!  
She shines like a collection of gems!*

(17)

He looks up and sees the planets shining above. Now he thinks that his beloved damsel is a collection of all planets too!

गुरुणा स्तनभारेण मुखचन्द्रेण भास्वता  
शनैश्चराभ्यां पादाभ्यां रेजे ग्रहमयीव सा ॥१७॥

*Her heavy breasts are weighty (Guru- Jupiter)!  
Her face shines like the Moon (Chandra-Moon)!  
Her feet tread very slowly (Shanaih - Shani - Saturn)!  
She indeed shines like a collection of planets!*

(18)

'Where did the girl disappear? Why did she not stay in his presence for long?' the lover wonders. Maybe he had not done enough merits to have her company.

Is it not a well-known fact that people go to heaven to enjoy the company of the heavenly damsels after collecting abundant merits only? This girl must also be a resident of such a heaven! Such beauty cannot belong to the human world. He advises his mind now.

तस्याः स्तनौ यदि घनौ जघनं च हारि  
वक्त्रं च चारु तव चित्त किमाकुलत्वं  
पुण्यं कुरुष्व यदि तेषु तवास्ति वाञ्छा  
पुण्यैर्विना न हि भवन्ति समीहितार्थाः ॥१८॥

*If her breasts are huge, her hips are attractive,  
and her face is pretty,  
why do you feel agitated and suffer my mind?  
Perform meritorious deeds, if you desire her company!  
The desired objects cannot be attained without merits!*

(19)

Lost in her thoughts, he describes her beauty.

इमे तारुण्यश्रीनवपरिमलाः प्रौढसुरतप्रतापप्रारम्भाः  
स्मरविजयदानप्रतिभुवः चिरं चेतश्चोरा  
अभिनवविकारैकगुरवो विलासव्यापाराः  
किमपि विजयन्ते मृगदृशाम् ॥१९॥

*These deer eyed girls-  
with the youthful charms;  
fragrant with their freshness;  
initiating the ability of passionate union,  
guaranteed to make the God of love victorious;  
stealing the hearts of men from so long a time;  
with abundant new gestures (like shiver, fear etc);  
with all sorts of amorous plays;  
- always excel!*

(20)

The poet describes her soft spoken words.

प्रणयमधुराः प्रेमोदारा रसाश्रयतां गताः  
 फणितिमधुरा मुग्धप्रायाः प्रकाशितसंमदाः  
 प्रकृतिसुभगा विस्रंभार्द्राः स्मरोदयदायिनो  
 रहसि किमपि स्वैरालापा हरन्ति मृगीदृशाम् ॥२०॥

*Sweet with affection (removes the tiredness);  
 oozing with love;  
 filled with the 'Shringaara' (erotic) sentiment;  
 mixed with the sweet juice;  
 pleasing the ears with the innocence;  
 expressing the desire for union;  
 naturally pleasant;  
 showing total surrender;  
 raising the passion in the heart;  
 the 'soft words' of the deer-eyed girls in private,  
 somehow steal the mind!*

येनान्तरङ्गं द्रवति स स्नेहः that which makes the heart melt is 'Sneha'.

That is also प्रणय, 'love'.

शीतलीक्रियते तापो येन तन्मधुरं स्मृतं that which cools the heat is 'Madhura', sweet.

## अथ संभोगवर्णनं

[DESCRIPTION OF THE BLISS OF UNION]

(21)

The girl who set fire to her lover at one side-glance is smitten by love herself. She also undergoes the pangs of separation.

The girl mentioned in this verse is suffering from the separation of her beloved. She can't eat; she can't sleep; she has become lean and does not know what to do. It is night and she cannot bear the burning of her body in passion.

विश्रम्य विश्रम्य वनद्रुमाणां छायासु तन्वी विचचार काचित्  
स्तनोत्तरीयेण करोद्धतेन निवारयन्ती शशिनो मयूखान् ॥२१॥

*Some slender girl moved among the trees of the forest-garden,  
resting under the shadows of the trees frequently,  
slightly lifting the garment covering her breasts and  
blocking the rays of the moon!*

The girl was suffering from the separation of her lover and couldn't bear the touch of the moon-light as it increased her torment, and burnt her body.

In the ten levels of passion, it is 'Manmathaavasthaa' (Mental agony) and also the sixth level - Jaagaraavasthaa (Sleepless state).

According to Kaama shaastra, among the twelve states mentioned, it is the tenth state she is in, the 'Unmaadaavastha' (madness), since she is trying to block the moonlight with her garment.

Since she is emaciated, it is 'Kaarshyaavasthaa'-(thinning of the body).

The Ten levels of passion:

दृग्मनः सङ्गसंकल्पो जागरः कृशताऽरतिः ह्रीत्यागोन्मादमूर्च्छान्ता इत्यनङ्गदशा दश  
(Seeing; thinking; desiring the company; sleeplessness; emaciation; disinterest in all;  
shyness; leaving others; madness; fainting)

चक्षुः प्रीतिर्मनः संकल्पोऽथ प्रलापिता जागरः कार्श्यमरतिर्लज्जात्यागोऽथ

संज्वरः उन्मादो मूर्च्छनं चैव मरणं चरमं विदुः (KaamaShaastra)

(Seeing; love; desire in the mind; prattling; awake without sleep; emaciation; disinterest in all; leaving others; feverish state; madness; faintness and lastly death)

(22)

The separated lovers meet at last.

अदर्शने दर्शनमात्रकामा दृष्ट्वा परिष्वङ्गसुखैकलोला  
आलिङ्गितायां पुनरायताक्ष्यां आशास्महे विग्रहयोरभेदम् ॥२२॥

*When not seen, only the desire for the vision of the lover is there;  
when seen, she wants only the joy of embrace;  
when the pretty girl with her elongated eyes is embraced,  
we desire only the non-separation of the bodies.*

‘तद्यथा प्रियया स्त्रिया संपरिष्वक्तो न बाह्यं किञ्चन वेद नान्तरमेवायं पुरुषः’

The person who is embraced by a woman knows not the outside or inside; (so is the bliss of the Self)  
-Shrutis

(23)

After all the sufferings due to separation, the love has fructified. Bliss alone reigns now.

मालती शिरसि जृम्भणं मुखे चन्दनं वपुषि कुङ्कुमाविलं  
वक्षसि प्रियतमा मदालसा स्वर्ग एष परिशिष्ट आगमः ॥२३॥

*The fragrant ‘Maalati’ flower-garland on the head;  
‘yawning’ (due to passion) in the mouth;  
sandal paste mixed with the red dye all over the body;  
the intoxicated beloved on the chest;  
this is the real ‘Heaven’ not mentioned by the Scriptures!*

When the bodies of the lovers become one, what happens?

The flowers worn on the girl’s head is near the man’s head; she is filled with passion towards him as expressed by yawning etc; the red-paste applied on her body is now all over his body which has sandal paste on it; the beloved is completely intoxicated and is clinging to his chest; what could be more pleasurable than this state? Not even the so-called heaven! Here indeed is the true heaven where the lovers meet!

(24)

Here the poet commends the union with a girl of a good family (Kula-stree).  
At the first meeting, the innocent girl at the tender age of youth feels shy still. She belongs to a good family. Yet love torments her heart. She hesitates; fear and anxiety reign at first. However 'Passion' wins in the end!

प्राङ्गमा मेति मनागनागतरसं जाताभिलाषं ततः  
सत्रीडं तदनु श्लथोद्यममथ प्रध्वस्तधैर्यं पुनः  
प्रेमार्द्रं स्पृहणीयनिर्भररहःक्रीडाप्रगल्भं ततो  
निःसङ्गाङ्गविकर्षणाधिकसुखं रम्यं कुलस्त्रीरतम् ॥२४॥

*At first uttering with slight hesitation the words 'No' 'No',  
the attraction has not at all risen;  
then the desire appears accompanied by shyness;  
following that there is an effort to move away;  
then the courage dissolves off;  
then there is an abundance of  
secret amorous games of expressing violent attraction for each other;  
such a copulation with the loyal wife born of a good family  
gives excessive pleasure,  
where the limbs contact without any apprehension.*

When a man tries to woo an innocent girl of good family, who is bonded to him by marriage, she at first shies away from him refusing his passionate moves; because she is innocent and has no thoughts of passion at all; but as the newness of the contact brings her an unknown joy, she desires to be with the man and stays back. However, she is still shy and stands in front of him trembling, yet expecting him to make a move. As he pulls her to him, she tries to move away from him trying to wriggle out of his arms. Yet, as the joy creeps in, she stops struggling and surrenders completely allowing him to embrace her. Even as the amorous sports continue, the two lovers give into each other with extreme love and affection. The joy of union with a loyal wife alone gives true joy; the union with an experienced woman who unites without affection, only intent on the money that will be gained, is worthless. Any physical union, without the union of the minds, is just an animal-act.

(25)

The union of the lovers is complete! But the after-joy is more heavenly.

उरसि निपतितानां स्रस्तधम्मिल्लकानां  
मुकुलितनयनानां किञ्चिदुन्मीलितानां  
उपरिसुरतखेदखिन्नगण्डस्थलानां  
अधरमधुवधूनां भाग्यवन्तः पिबन्ति ॥२५॥

*Only the fortunate ones drink the sweet honey from the lips of the beloved,  
who have fallen on the chest (because of the embrace of the lover);  
the garment covering their breasts slipping away;  
whose eyes are closed (in shyness and ecstasy);  
yet the eyes are slightly uncovered by the eye-lids;  
whose neck-region is dampened by the sweat flowing because of  
the exhaustion of the intercourse!*

(26)

The bliss of union lingers!

आमीलितनयनानां यः सुरतरसोऽनु संविदं भाति  
मिथुनैर्मिथोऽवधारितमवितथमिदमेव कामनिर्वहणम् ॥२६॥

*The two lovers (man and woman) after the union  
are fully conscious of the joyous experience of the intercourse  
and remain in that blissful state with their eyes closed;  
understanding the minds of each other.  
This indeed is the fulfillment of passion.*

Animals, birds all unite sexually to reproduce, prompted by instinct. It is a mechanical act; just a physical satisfaction like satiating a hunger or the act of excretion or urination. There is no conscious process involved. You have the urge; you have it; and walk away without any feelings for each other.

But man is an evolved animal; here sex is not just a chemical induced physical action.

It is fully a conscious process from beginning to end; continuing even after the act is over. From the shy refusal of the girl to her complete surrender to her beloved Lord, each second is a moment of bliss, as sacred and blissful as the worship of a deity.

When one visits a temple, it is advised that one should sit for few minutes outside the sanctum sanctorum and silently enjoy the bliss of the vision he had just had.

Similarly, the lover and the beloved both unite with complete surrender to each other as if the union is the culmination point of their love.

After the union, exhausted and satisfied, both should consciously enjoy the bliss of the union silently together, lost in each other.

This alone is true passion fulfillment; not the hurried physical intercourse that is common everywhere. Without the sacred feeling of love and surrender, the passion never gets its fulfillment.

(27)

However, such a blissful union is possible in the youthful state of the human life only. It is a mockery if aged people entertain passionate thoughts and imitate the young people.

इदमनुचितमक्रमश्च पुंसां यदिह जरास्वपि मान्मथा विकाराः  
तदपि च न कृतं नितबिनीनां स्तनपतनावधि जीवितं रतं वा ॥२७॥

*This is completely improper that  
men even in their old age have passionate thoughts;  
and also the women should not live or have sex  
when their breasts have fallen loose by age.*

Youth alone is the time for passionate unions; not old age.

The old men should stop desiring sex for they can never get any joy out of it; nor should the women who are aged with hanging breasts covet sex or life even; for once the woman reaches that age, she is not a woman at all!

According to Kaama Shaastra, a lady is not fit for sex after fifty five; an old woman belonging to low caste, even if unmarried should not be united with. The embrace of women with hanging breasts is the most painful thing in the world.

(28)

Why now suddenly the thought of old age? For, the poet can't sit at home and have the bliss of union continuously. This is not the heaven of Indra. Here humans have to earn their livelihood. He is in the service of the king to earn enough wealth to take care of his beloved. But that very act of earning wealth separates him from his lover. He laments:

राजन्स्तृष्णाम्बुराशेर्न हि जगति गतः कश्चिदेवावसानं  
कोवार्थोऽर्थैः प्रभूतैः स्ववपुषि गलिते यौवने सानुरागे  
गच्छामः सद्य तावद्विकसितकुमुदेन्दीवरालोकिनीनां  
आक्रम्याक्रम्य रूपं झटिति न जरया लुप्यते प्रेयसीनाम् ॥२८॥

*O King!  
No one has reached  
the other side of the ocean of desire (for wealth) in this world!  
(There is no contentment ever.)  
What use is there by the abundance of wealth  
if the youthful body, full of love is wasting away?*

*We will go home  
before old age slowly creeps in and quickly robs the beauty of our beloveds,  
who look out for us  
with their eyes resembling the fully blossomed white and blue lotuses!*

The lover in the service of the king remembers that his beloved wife is waiting for him at the door-step of the house; her eyes are wide open trying to see her lover coming at a distance; the white and dark portions of the eyes are like the white and blue lotuses blossoming together.

If the man spends all his life gathering wealth in the service of the king and wastes away his youth; his wife would have become old by the time he retires from work, and she will not be fit for making love. Youth is the best time for love-making. Those who waste their time amassing wealth neglecting their youthful wives are indeed fools. For, neither would they be able to gather wealth to their satisfaction, nor would they have enjoyed the pleasures of their youth.

(29)

Is youth just a fountain of bubbling energy? Is the young person always in the correct path of righteousness? Unfortunately not!

A young man who has no control over his mind and body is doomed forever!

रागस्यागारमेकं नरकशतमहादुःखसंप्राप्तिहेतुः  
मोहस्योत्पत्तिबीजं जलधरपटलं ज्ञानताराधिपस्य  
कन्दर्पस्यैकमित्रं प्रकटितविविधस्पष्टदोषप्रबन्धं  
लोकेऽस्मिन्नहयनर्थव्रजकुलभवनं यौवनादन्यदस्ति ॥२९॥

*It (youth -state) is the single abode of attraction (accompanied by envy etc).*

*It is the pathway to end up in great pains of hundreds of hells.*

*It is the original seed of delusion (ignorance).*

*It is the screen of clouds covering the Moon (Lord of stars) of Knowledge.*

*It is the one and only friend of Manmatha (passion).*

*It is the text revealing varieties of faults explicitly.*

*In this world, there is no other place which produces countless harm  
like the 'youthful-state'.*

यौवनं रूपसम्पत्तिः प्रभुत्वमविवेकिता एकैकमप्यनर्थाय किमु यत्र चतुष्टयम् ॥  
 Youth, wealth, lordship, ignorance; each of these alone can lead to much harm.  
 If all these are together in a man, what to say!

(30)

If there is a young man in this world who can control his passion and remain stable in his mind at all times, there are no words to praise him enough!

शृङ्गारद्रुमनीरदे प्रसृमरक्रीडारसस्रोतसि  
 प्रद्युम्नप्रियबान्धवे चतुरवाङ्गमुक्ताफलोदन्वति  
 तन्वीनेत्रचकोरपार्वणविधौ सौभाग्यलक्ष्मीनिधौ  
 धन्यः कोऽपि न विक्रियां कलयति प्राप्ते नवे यौवने ॥३०॥

*Whoever it is  
 'who does not get agitated in the mind'-  
 when in the 'threshold of youth'  
 which is  
 the cloud which waters the tree of erotic sentiment;  
 the stream filled with the waters of ever-flowing amorous sports;  
 the close friend of the God of passion;  
 the ocean containing the pearls of clever enticing speeches;  
 the full moon for the Chakora birds namely the eyes of pretty damsels;  
 the treasure-house containing the wealth of all that is beautiful;  
 - is blessed indeed!*

Chakora – mythical bird which is said to live on moon beams

(31)

The young lover at the servitude of the king feels impatient. His thoughts are with his beloved. Just a few more minutes; the king will offer his reward and all the torment of waiting will be over. He can please his beloved with various gifts and enjoy her eyes blooming up in wonder!  
 This sentiment is expressed in this verse.

Who are these men standing at the door-way of the palace?  
*The noble men of many talents expecting rewards from the king!  
 But the king is wicked! He may ignore them or humiliate them; or even punish them!*

Are they not afraid of the king?  
*No! They are very brave, because they have the unfailing missile with them!*

Is it any soldier; or a warrior?

*No just the lotus eyed beauties adorning their hearts!*

Don't these girls look like bows; bending in the middle by the weight of the heavy breasts; resounding with twangs of the string as if, by their garments embedded with twinkling beads; and a collection of ever shooting arrows in the form of the charm shooting out of their persons pleasing the eyes like the rays of the rising moon?

With such beauties adorning their hearts, like the bow of Arjuna, why should these noble men fear an ordinary king?

Women cherished in their heart give men courage to face any difficulties.

What is there to be happy in this woebegone world, if 'love' was not there?}

संसारेऽस्मिन्नसारे कुनृपतिभवनद्वारसेवाकलङ्कव्यासङ्गव्यस्तधैर्यं  
 कथममलधियो मानसं संविदध्युः  
 यद्येताः प्रोद्यदिन्दुद्युतिनिचयभृतो न स्युरंभोजनेत्राः प्रेङ्खत्काञ्चीकलापाः  
 स्तनभारविनमन्मध्यभाजस्तरुण्यः ॥३१॥

*In this essence less world-existence,  
 how do the taintless men of noble qualities  
 make their minds brave enough to patiently wait  
 at the door of the wicked king?  
 (It will not be possible) but for the young girls (beloveds) with lotus eyes,  
 who hold the 'collection of the rays of the rising moon'  
 emanating from their bodies;  
 who are adorned by resounding silk garments;  
 and the waist bending by the weight of the huge breasts!*

(32)

Why do not men seek the highest good which is so easily available in the Himalayas?

Caves are there once lived by Siddhas – so conducive to contemplation!

Gangaa is there – bathing in her waters will purify one of all sins!

Shiva himself is there bestowing knowledge to his devotees. The trees broken by his bull when rubbing against their trunks are still seen proving Shiva's presence!

Yet people seek the rich men and get humiliated voluntarily so that they can get favors from them!

Ah! If only these women were not there blocking the path to Shiva's abode!

सिद्धाध्यासितकन्दरे हरवृषस्कन्धावरुगणद्रुमे  
 गङ्गाधौतशिलातले हिमवतः स्थाने स्थिते श्रेयसि  
 कः कुर्वीत शिरः प्रणाममलिनं म्लानं मनस्वी जनो  
 यद्वित्रस्तकुरङ्गशावनयना न स्युः स्मरास्त्रं स्त्रियः ॥३२॥

*When there is the excellent land of Himalayas leading to the highest good,  
 where the caves exist sought by the Siddhas;  
 where the tree exists broken by the hump of Shiva's bull;  
 when the rocks exist drenched by the waves of River Ganges;  
 which brave man will dirty his head by saluting the unworthy king,  
 if the girls with eyes like that of the frightened deer  
 do not act as the weapon of Manmatha?!*

(33)

Ah! It would have been so easy to cross over this worldly existence and get liberation if the thing called woman was not at all there in this world! The wicked Manmatha uses the woman as his weapon and spoils all our effort to reach across the Samsaara!

संसार तव पर्यन्तपदवी न दवीयसी  
 अन्तरा दुस्तरा न स्युर्यदि ते मदिरेक्षणाः ॥३३॥

*Hey Samsaara (worldly existence)!*  
*Your end is not far,*  
*if these women with intoxicating eyes are not there blocking the path!*

(34)

There are only two goals that are open for a man; liberation or the company of a woman!

दिश वनहरिणीभ्यो वंशकाण्डच्छवीनां कवलमुपलकोटिच्छिन्नमूलं कुशानां  
 शक्युवतिकपोलपाण्डुताम्बूलवल्लीदलमरुणनखाग्रैः पाटितं वा वधूभ्यः ॥३४॥

*Pluck the tender Kusha grass  
by cutting at the roots with the edge of the stone  
and offer a handful  
to the forest deer with the hue of bamboo shoots;  
(in between the austerities of penance)  
or,  
with the red hued edge of the nails,  
cut the betel leaf  
white like the cheeks of 'ladies belonging to Shaka country'  
and offer it to the attractive girls.*

Reddish nails are a mark of good fortune.

पाणीपादतले रक्ते नेत्रान्तश्च नखस्तथा तालुजिह्वाधरोष्ठं च सप्तरक्तः सुखी भवेत्।

Palms, underside of the feet, eyes, nails, palate, tongue, lips; if all these are naturally red in a woman, her lover will be very happy with the seven-fold redness.

(35)

Why go to a forest?

Can't a man live here in the world doing good deeds to the others and also enjoy the pleasures that a woman offers?!

श्लोकार्धेन प्रवक्ष्यामि यदुक्तं ग्रन्थकोटिभिः । परोपकारः पुण्याय पापाय परपीडनम्॥

*In half a verse I will tell you the truth which all the scriptures teach.*

*Helping others is meritorious; tormenting others is sinful.}*

असाराः सर्वे ते विरतिविरसाः पापविषया  
जुगुप्स्यन्तां यद्वा ननु सकलदोषास्पदमिति  
तथाप्येतद्भूमौ नहि परहितात्पुण्यमधिकं  
न चास्मिन्संसारे कुवलयदृशो रम्यमपरम् ॥३५॥

*'All objects are without essence; result in harms; are sinful pleasures;  
lead towards all sorts of faults;'  
thinking in this manner, get disgusted with everything.*

*But still there is no meritorious act greater on this earth  
than doing good to the others.*

*There is nothing more beautiful in this world than the lotus eyes of the girls.*

(36)

What is better; passion or dispassion?

मात्सर्यमुत्सार्य विचार्य कार्यमार्याः समर्यादमिदं वदन्तु  
सेव्या नितंबाः किमु भूधरानामुत स्मरस्मेरविलासिनीनाम् ॥३६॥

*Hey wise men!  
Keep aside the partial outlook;  
analyze well and answer neutrally.  
Should the back side of the hills be sought or  
that of the pretty girls who smile invitingly, stuck by passion?*

(37)

There are two types of people in this world; those who search for the Reality of the world and those who melt away in the pleasures of the world.

संसारे स्वप्नसारे परिणतितरले द्वे गती पण्डितानां  
तत्त्वज्ञानामृतांभःप्लवललितधियां यातु कालः कथञ्चित्  
नो चेन्मुग्धाङ्गनानां स्तनघनजघनाभोगसंभोगिनीनां  
स्थूलोपस्थस्थलीषु स्थगितकरतलस्पर्शलीलोद्यमानाम् ॥३७॥

*The well versed men have two courses to choose from  
in this dream-like, ephemeral, mundane existence.*

*Let the time pass away somehow for those men of wisdom  
with their intellects getting entertained by sporting  
in the waters of the nectar of philosophical truths;*

*or,*

*engaged in the amorous sport of slowly moving the hand over the fat genital  
regions of those girls with huge breasts and hips  
who are ready to copulate.*

(38)

Should one do penance renouncing all the pleasures or live only to fulfill the desires of the mind?

आवासः क्रियतां गाङ्गे पापहारिणि वारिणि  
स्तनद्वये तरुण्या वा मनोहारिणि हारिणि ॥३८॥

*Let one seek to live in the waters of the Ganges which remove sins  
or  
in the enchanting pearl garland of the two breasts of the young girl.*

(39)

Either go up leaving all or go down believing in all!

किमिह बहुभिरुक्तैर्युक्तिशून्यैर्प्रलापैर्द्वयमिह पुरुषाणां सर्वदा सेवनीयं  
अभिनवमदलीलालालसं सुन्दरीणां स्तनभारपरिखिन्नं यौवनं वा वनं वा ॥३९॥

*What is the use of prattling so many meaningless words, for no purpose!*

*Two things alone are to be sought by men here always;  
either the 'youthful state'  
which is tired by the weight of the breasts of the beautiful girls  
who are interested in fresh amorous sports  
or  
the forest!*

(40)

Of course the mind-balance will tilt towards the pleasure side only and seek the love of a woman. But is it worthwhile? Do women always give pleasure only? Why are we fooling ourselves with the myth of an ideal woman?

सत्यं जना वच्मि न पक्षपाताल्लोकेषु सप्तस्वपि तत्थ्यमेतत्  
नान्यन्मनोहारि नितंबिनेभ्यो दुःखैकहेतुर्न च कश्चिदन्यः ॥४०॥

*Hey people!*

*I speak the Truth; not out of prejudice.  
This is the truth in all the seven worlds.*

*There is nothing more pleasing to the mind than the well-shaped girls;  
and nothing else which causes so much pain!*

## अथ कामिनीगर्हणं

[CENSURE OF WOMEN]

Is the female body really a beauty unsurpassable?

Is it also not a city of nine stinking holes?

Passion in a man's heart makes him superimpose beauty on a woman's body!

When the madness of youth passes away, the woman appears what she is; a bag of flesh and bones!

अमेध्यपूर्णं कृमिजन्तुसन्कुलं स्वभावदुर्गन्धमशौचमधुवं कलेवरं मूत्रपुरीषभाजनं रमेत मूढो न रमेत पण्डितः ॥

Only a fool will enjoy the body which is filthy all over; crowded by many worms; stinking by nature; unclean; unstable; store-house of urine and feces; not a man of wisdom!

(41)

कान्तेत्युत्पललोचनेति विपुलश्रोणीभरेत्युन्नमत्पीनोत्तुङ्गपयोधरेति  
सुमुखाम्भोजेति सुभूरिति दृष्ट्वा  
माद्यति मोदतेऽभिरमते प्रस्तौति विद्वानपि प्रत्यक्षाशुचि भस्त्रिकां  
स्त्रियमहो मोहस्य दुश्चेष्टितम् ॥४१॥

*Even a learned man gets infatuated;  
feels happy; enjoys;  
and after looking at the  
woman, the skin-bag filled with dirt standing in front of his eye,  
eulogizes her as  
attractive; lotus-eyed; with well-formed hips;  
with breasts huge and high;  
with a lotus-like face;  
with beautiful eye-brows and so on!*

*Ah! The evil ways of delusion!*

(42)

The poet is unable to give up the attachment to his beloved. Delusion or no delusion he loves her. His mind still lingers on her beauty. He wonders what is in a woman that makes a man so miserable.

स्मृता भवति तापाय दृष्टा चोन्मादकारिणी  
स्पृष्टा भवति मोहाय सा नाम दयिता कथम् ॥४२॥

*If remembered, she burns (by the fire of separation).  
If seen, she makes one insane (by happiness).  
If touched (embraced), she deludes (with the entire world forgotten).  
What is this thing called 'woman'!*

(43)

The sight of a woman is so pleasing. But will she continue to give the same pleasure always?

तावदेवामृतमयी यावल्लोचनगोचरा  
चक्षुष्पथादतीता तु विषादप्यतिरिच्यते ॥४३॥

*As long as she is visible to the eyes, she is the bliss giving nectar.  
Once she moves out of the vision,  
she is worse than poison.*

As long as the beloved is present, the lover is happy as if he has tasted the nectar and is alive so to say. If she moves away, he feels that his lives have gone along with her. He suffers as if he has swallowed the deadliest poison and reaches the faint condition.

(44)

Suppose she rejects the lover? The pain almost kills the lover!

नामृतं न विषं किञ्चिदेकां मुक्त्वा नितंबिनीं  
सैवामृतलता रक्ता विरक्ता विषवल्लरी ॥४४॥

*Except for the pretty lady with attractive hips,  
the terms nectar and poison do not apply to anything else.*

*She is creeper of nectar, if she loves you.  
(your bliss knows no bounds)  
If not interested in you, she is a poisonous creeper!  
(makes you feel as if dead)*

(45)

The poet now analyzes what all is bad in a woman.

आवर्तः संशयानामविनयभुवनं पट्टणं साहसानां  
दोषाणां संनिधानं कपटशतमयं क्षेत्रमप्रत्ययानां  
स्वर्गद्वारस्य विघ्नो नरकपुरमुखं सर्वमायाकरण्डं  
स्त्रीयन्त्रं केन सृष्टं विषममृतमयं प्राणिलोकस्य पाशः ॥४५॥

*'A whirlpool of suspicions; a world of rudeness; a city of enticing acts;  
a treasure of all faults; filled with hundreds of trickeries; field of distrusts;  
the obstacle to the door of heaven; the doorway to hell;  
the basket of all magical feats'!*

*Who made this woman-machine,  
which is filled with poison, yet tasting like nectar  
and which acts as a trap catching the beings of this earth!*

(46)

There is nothing special about a woman. She is not a nectar-jar fallen from heaven. She is just like any other human on earth; made of flesh, blood and sinews.  
Yet why men imagine beauty in it?

नो सत्येन मृगाङ्क एष वदनीभूतो न चेन्दीवरद्वन्द्वं लोचनतां गतं  
न कनकैरप्यङ्गयष्टिः कृता  
किं त्वेवं कविभिः प्रतारितमनास्तत्त्वं विजानन्नपि त्वङ्गमांसास्थिमयं वपुः  
मन्दो जनः सेवते ॥४६॥

*Truly moon has not become the face.  
The pair of lotuses have not become the eyes.  
The body-stick is not made of gold.  
But fooled by the words of the poets which describe them in such a way,  
the idiots seek the body made of skin, flesh and bones  
though knowing the truth very well.*

(47)

If women move gracefully and are full of charms, it is their natural quality; nothing worth bothering about!

लीलावतीनां सहजा विलासास्त एव मूढस्य हृदि स्फुरन्ति  
रागो नलिन्या हि निसर्गसिद्धस्तत्र भ्रमत्येव वृथा षडन्घ्रिः ॥४७॥

*For these coquettish ladies, the charms are natural;  
yet they provoke the minds of the fools.  
The red color is natural for the lotus;  
yet the bee hovers around it wastefully.*

(48)

The fruit looks delicious; but when eaten, it torments you. Women are like that!

यदेतत्पूर्णेन्दुद्युतिहरमुदाराकृति परं  
मुखाब्जं तन्वङ्ग्याः किल वसति यत्राधरमधु  
इदं तत्किंपाकद्रुमफलमिदानीमतिरसं  
व्यतीते अस्मिन्काले विषमिव भविष्यत्यसुखदं ॥४८॥

*This very 'lotus face' of the slim girl,  
which stole the luster of the full moon and was extremely pretty,  
where honey resided in the lips;  
is the extremely sweet fruit of the tree called 'KimPaaka'  
because as time passes it turns out to be the pain giving poison.*

Kimpaaka tree: The fruits of this tree are very sweet but when eaten end up in dire consequences.

(49)

Keep away from this perilous river called 'woman'!

उन्मीलत्रिवलीतरङ्गनिलया प्रोत्तुङ्गपीनस्तनद्वन्देनोद्गतचक्रवाकयुगला  
 वक्त्राम्बुजोद्भासिनी  
 कान्ताकारधरा नदीयमभितः क्रूरात्र नापेक्ष्यते संसारार्णवमज्जनं यदि  
 तदा दूरेण संत्यज्यताम् ॥४९॥

*Those who do not want to drown  
 in the ocean of mundane existence  
 should remain far from this river (woman),  
 which is all around flowing crookedly (with crooked mind)  
 appearing very attractive;  
 which is the place where the waves of three lines rise up  
 (three hair lines on the stomach region);  
 the pair of chakravaaka birds hovering above  
 as the upright and huge pair of breasts;  
 and looking splendidous with the lotus of the face.*

(50)

Are women ever faithful?

जल्पन्ति सार्धमन्येन पश्यन्त्यन्यं सविभ्रमाः  
 हृद्गतं चिन्तयन्त्यन्यं प्रियः को नाम योषिताम् ॥५०॥

*They converse with some one;  
 look at another one with infatuation;  
 think of some other one who is in their heart!  
 Which one can be the loved one for these women?!  
 (No one!)*

(51)

Never trust women! They talk sweet and trap the 'man' to use him as a slave!

मधु तिष्ठति वाचि योषितां हृदि हालाहलमेव केवलं  
अत एव निपीयतेऽधरो हृदयं मुष्टिभिरेव ताड्यते ॥५१॥

*In the speech of the women, honey is there;  
yet the 'Haalaahala' (deadly) poison alone hides in their heart.  
That is why the lips get tasted and the chest gets beaten!*

(52)

Since the woman has 'poison' hidden in her heart, she can be called a vicious serpent for sure. A man bitten by this poisonous creature is ruined forever!

अपसर सखे दूरादस्मात्कटाक्षविषानलात्  
प्रकृतिविषमाद्योषित्सर्पाद्विलासफणाभृतः  
इतरफणिना दष्टः शक्यश्चिकित्सितुमौषधैः  
चतुरवनिताभोगिग्रस्तं त्यजन्ति हि मन्त्रिणः ॥५३॥

*Move away my friend, from this 'woman-serpent'  
which has charms as hoods;  
which shoots poisonous fire glancing side-ways;  
and is naturally crooked in the heart.  
A person bit by other snakes can be saved by treating him with medicines.  
But even those who know the magical cures for serpent-bites  
discard the man caught by the shrewd woman (as incurable)!*

(53)

Why do men uncontrollably fall for the charms of a woman and suffer? All the fault lies with Manmatha who uses women as his bait to catch men!

विस्तारितं मकरकेतनधीवरेण स्त्रीसञ्जितं बडिशमत्र भवाम्बुराशौ  
येनाचिरात्तदधरामिषलोलमर्त्यमत्स्यान्विकृष्य विपचत्यनुरागवहनौ ॥५३॥

*The fisher man namely the God of passion  
has put the bait named 'Woman'  
in the ocean of world existence.*

*And through it he will soon catch  
the 'men-fish' who are attracted by the meat-piece of lips  
and cook them in the fire of 'mutual attraction'.*

(54)

Beware! The rise of passion may rob you of your wealth and health!

कामिनीकायकान्तारे कुचपर्वतदुर्गमे  
मा संचर मनःपान्थ तत्रास्ते स्मरतस्करः ॥५४॥

*Hey Mind-Traveler!  
Do not wander in the wilderness of the woman's body  
with its impassable mountains of breasts!*

*There waits the dacoit namely the 'God of love'!*

(55)

The woman-serpent can shoot poison even from the eyes! Beware!

व्यादीर्घेण छलेन वक्रगतिना तेजस्विना भोगिना  
नीलाब्जद्युतिनाहिना परमहं दष्टो न तच्चक्षुषा  
दष्टे सन्ति चिकित्सका दिशि दिशि प्रायेण धर्मार्थिनो  
मुग्धाक्षीक्षणवीक्षितस्य न हि मे वैद्यो न चाप्यौषधम् ॥५५॥

*It (eye of the girl/serpent) is elongated to the fullest extreme. (up to the ears)*

*It is restless. (looking here and there)*

*It moves always crookedly. (does not look straight)*

*It is strong (lustrous).*

*It is hooded. (gives fullest enjoyment)*

*It shines (colored) like the dark blue lotus. (is fully open like the lotus)*

*I have been bitten deeply by not the serpent but by those eyes!*

*If bitten by a snake*

*there are people at every place who are good enough to treat it.*

*However, for me who have been glanced at for just a second*

*by that girl with innocent eyes,*

*there is neither a physician who can treat it nor a prescribed treatment!*

(56)

Why blame only the God of Passion! The five senses also act as traitors and drive the man to his ruin! They entice a man with false hopes of enjoyment and lure him to a woman. Before he recovers, he is lost forever in endless sufferings!

इह हि मधुरगीतं नृत्तमेतद्रसोऽयं  
स्फुरति परिमलोऽसौ स्पर्श एष स्तनानां  
इति हतपरमार्थैरिन्द्रियैर्भ्राम्यमाणः  
स्वहितकारणधूर्तैः पञ्चभिर्वञ्चितोऽस्मि ॥५६॥

*I have been deceived by five self-interested cheats (senses) as*

*'This is the sweet song' (removes the restlessness of the mind)*

*'This is the dance' (delights the eyes)*

*'This is the taste' (honey like lips)*

*'The fragrance emanates here'*

*(the fragrance belonging to the Padmini type of women)*

*'This is the touch of the breasts' (titillates)*

*Thus I have been led around by these wretched cheats of senses*

*which are only interested in their own enjoyments*

*and was dragged away from the 'Supreme Truth'.*

(57)

Ah! The deadly virus called woman infects a man so badly that there is never a hope of cure. The torments of passion are unbearable!

न गम्यो मन्त्राणां न च भवति भेषज्यविषयो  
 न चापि प्रध्वंसं व्रजति विविधैः शान्तिकशतैः  
 भ्रमावेशादङ्गे कमपि विदधद्भङ्गमसकृत्स्मरापस्मारोऽयं  
 भ्रमयति दृशं घूर्णयति च ॥५७॥

*This (illness of passion) cannot be got rid of by magical chants;  
 is not an illness that could be remedied by medical attentions;  
 does not get destroyed by various rites of appeasement;  
 creates a stupefaction  
 that makes all the limbs shake weirdly again and again.  
 This fainting state of mind brought about by the 'God of passion'  
 brings about delirium and make the eyes roll.*

(58)

The poet censures the man who visits a whore. Satiating the hunger for sex in a whore is the most condemnable act, he thinks.

How can anyone covet a woman whose heart entertains no love for anyone and uses her body as a commodity to any and every man that offers some pittance of money!

Only a man without discrimination can fall for them and lose his health and wealth altogether!

जात्यन्धाय च दुर्मुखाय च जराजीर्णाखिलङ्गाय च  
 ग्रामीणाय च दुष्कुलाय च गलत्कुष्ठाभिभूताय च  
 यच्छन्तीषु मनोहरं निजवपुर्लक्ष्मीलवश्रद्धया  
 पण्यस्त्रीषु विवेककल्पलतिकाशस्त्रीषु रज्येत कः ॥५८॥

*These whores offer their pretty bodies for just a few pittances, to men  
 who are blind by birth; who are bad-mouthed;  
 whose bodies are deteriorated in all the limbs because of old age;  
 who are strangers coming from any village; who are born in lowly families;  
 who stink all over with pus due to leprosy.*

*They indeed are weapons  
which destroy the wish-fulfilling creeper of discrimination.  
Who can be attracted towards them!?*

(59)

वेश्यासौ मदनज्वाला रूपेन्धनविवर्धिता  
कामिभिर्यत्र ह्यन्ते यौवनानि धनानि च ॥५९॥

*This coquettish lady is  
the (sacrificial) blazing fire of Manmatha (God of passion).  
The passionate men offer  
both their youth and wealth as oblations into it.*

(60)

How disgusting!

कश्चुम्बति कुलपुरुषो वेश्याधरपल्लवं मनोज्ञमपि  
चारभटचोरचेटकवितनटनिष्ठीवनशरावम् ॥६०॥

*Which man of a decent heritage  
will kiss the tender bud like lip of the whore though it is lovely;  
for it is the spittoon for a variety of men like  
spies; soldiers; thieves; pimps; sensualists; actors and others!*

रतिकाले मुखं स्त्रीणां शुद्धमाखेटके शुनाम् ।

The mouth of a woman is clean when making love; as that of a dog when hunting!}

And also,

हृदयसङ्गम एव सुसङ्गमो न तनुसङ्ग एव सुसङ्गमः ।

The union of the minds alone is the true union. (is blissful)

The union of mere physical bodies is not a true union. (is animal-like)

अथ सुविरक्तदुर्विरक्तपद्धतिः  
[THE WAYS OF PERFECT AND IMPERFECT DISPASSIONS]

{PERFECT DISPASSION}

(61)

He alone is a noble man who does not waver in front of women!

धन्यास्त एव धवलायतलोचनानां  
तारुण्यदर्पघनपीनपयोधराणां  
क्षामोदरोपरि लसत्त्रिवलीलतानां  
दृष्ट्वाकृतिं विकृतिमेति मनो न येषाम् ॥६१॥

*Those are indeed blessed  
whose minds do not waver at the sight of the female shapes,  
which have elongated white shining eyes;  
which have huge hard breasts due to youthful haughtiness;  
which have three hair-line creepers shining forth on the lean belly!*

शमो वैराग्यान्निर्विकारचित्तत्वम्।

Quiescence is the state of unwavering mind which arises by the cultivation of dispassion.

(62)

The young man has decided to renounce everything and follow a life of dispassion. He avoids responding to the love-invitations of his previous girl-friends.

बाले लीलामुकुलितममी मन्थरा दृष्टिपाताः  
किं क्षिप्यन्ते विरम विरम व्यर्थ एव श्रमस्ते  
संप्रत्यन्ये वयमुपरतं बाल्यमास्था वनान्ते  
क्षीणो मोहस्तृणमिव जगज्जालमालोकयामः ॥६२॥

*Hey naive girl!  
Why throw the side glances from the eyes  
which have slowly opened only a little, with charm?*

*Stop! Stop!  
Your effort is in vain!  
We are different now!  
Immaturity (of the youth) is gone!  
The interest is towards the forest regions now.  
The delusion has worn out.  
We observe the world panorama as just a worthless piece of grass.*

निःस्पृहस्य तृणं जगत्।  
The world equals a piece of grass to a man freed of desires.

(63)

Even as the old habits pull him towards the ephemeral pleasures, the young man offers resistance and walks away with a determined mind.

इयं बाला मां प्रत्यनवरतमिन्दीवरदलप्रभाचोरं चक्षुः क्षिपति  
किमभिप्रेतमनया  
गतो मोहोऽस्माकं स्मरशबरबाणव्यतिकरज्वरज्वाला शान्ता  
तदपि न वराकी विरमति ॥६३॥

*This young girl is continuously throwing her eyes  
which have stolen the beauty of the lotus petals  
at me!*

*What might be her intention?!*

*My delusion is gone now!  
The burning heat of the fever that caused the infection when  
the arrow of the Manmatha-hunter hit me  
has subsided.*

*Even then, this poor thing does not cease from her efforts!*

(64)

The God of love is intent on ruining his determination. The cuckoo birds drag him to old memories of the pleasures enjoyed in the company of women. But the young man relentlessly walks away from temptations.

किं कन्दर्प शरं कदर्थयसि रे कोदण्डटङ्कारितं  
रे रे कोकिल कोमलं कलरवं किं वा वृथा जल्पसि  
मुग्धे स्निग्धविदग्धचारुमधुरैर्लोलैः कटाक्षैरलं  
चेतश्चुम्बितचन्द्रचूडचरणध्यानामृतं वर्तते ॥६४॥

*Hey you Manmatha!  
For what worthless purpose are you readying your bow  
making much noise with the string?  
Hey Hey you cuckoo bird!  
Why are you making such melodious noises wastefully?  
Hey you young girl!  
Enough of those love-filled, expressive, pretty, sweet, and restless glances!  
  
The mind is now kissing the 'nectar of contemplation of Lord Shiva'!*

नाहमिदानीं पूर्ववद्युष्मत्किंकरः किन्तु शङ्करकिंकरः ।  
I am not any more a slave for you as in the past. Now I am a slave of Lord Shiva!

(65)

Physically he has walked away. But the mind thinks only of his beloved.  
When he was with her, he wanted to leave her; now away from her, the mind was running after her!

विरहेऽपि संगमः खलु परस्परं संगतं मनो येषां  
हृदयमपि विघट्टितं चेत्सङ्गो विरहं विशेषयति ॥६५॥

*Even when separated,  
the union is still there for those whose minds are united in love.  
Even when physically together,  
the separation exists if the mind stays apart (through dispassion)!*

(66)

The monsoon has arrived! The fresh dark clouds rising in the horizon bring him the thought of his beloved. Would she be alive or dead he wonders. Will she pine for me? He cogitates. But again he subdues his rising passion and walks further away from home.

किं गतेन यदि सा न जीवति प्राणिति प्रियतमा तथापि किं  
इत्युदीक्ष्य नवमेघमालिकां न प्रयाति पथिकः स्वमन्दिरम् ॥६६॥

*“Suppose my beloved is alive no more,  
what use is there in my going there (to meet her)?*

*Suppose she is alive still,  
even then what use is there in my going there?”  
(I need not bother)*

*The traveler speaks thus to the freshly risen row of clouds  
and does not return home.*

यद्भावि तद्भवत्येव यदभावि न तद्भवेत् इति निश्चितबुद्धीनां न चिन्ता बाधते क्वचित् ॥  
What has to happen will happen anyhow! What will not happen, will not happen at all!  
When a man understands the facts like this, he is no more worried!

(67)

With a mind freed of the thoughts of his beloved, the young man starts developing virtues and with a firm understanding of the evil consequences of passion, practices dispassion.

विरमत बुधा योषित्सङ्गात्सुखात्क्षणभङ्गुरात्  
कुरुत करुणामैत्रीप्रजावधूजनसङ्गमं  
न खलु नरके हाराक्रान्तं घनस्तनमण्डलं  
शरणमथ वा श्रोणीबिम्बं रणन्मणिमेखलम् ॥६७॥

*Hey intelligent men!  
Withdraw from the momentary pleasure of the company of women.  
Seek the company of ladies namely Compassion, Friendship and Wisdom.  
The ‘bosom with huge breasts ornamented by the pearl garland’  
or the ‘well formed hips covered by the girdle bordered with tinkling beads’  
will not save you in hells.*

(68)

As he engages himself in the contemplation of the Self, his mind gets gradually freed from the clutches of passion.

यदा योगाभ्यासव्यसनकृशयोरात्ममनसोरविच्छिन्ना मैत्री स्फुरति  
 कृतिनस्तस्य किमु तैः  
 प्रियाणामालापैरधरमधुभिर्वक्त्रविधुभिः सनिश्वासामोदैः  
 सकुचकलशाश्लेषसुरतैः ॥६८॥

*When engaged in following the disciplines of Yoga,  
 as the desires keep diminishing,  
 an unbreakable friendship ensues between the mind and the Self (Brahman).*

*What will the 'fulfilled one' have to do with  
 the enticing prattle of the beloveds  
 or their sweet lips, or the moon-like faces, or the fragrance of their sighs,  
 or the embrace of the pot like breasts at the time of sexual unions?*

(69)

In the past, just a momentary glance from a woman and he saw her everywhere.  
 Now by the glimpse of the Self, he sees Brahman everywhere!

यदासीदज्ञानं स्मरतिमिरसंचारजनितं  
 तदा दृष्टं नारीमयमिदमशेषं जगदिति  
 इदानीमस्माकं पटुतरविवेकाञ्जनजुषां  
 समीभूता दृष्टिस्त्रिभुवनमपि ब्रह्म मनुते ॥६९॥

*When there was ignorance produced by  
 the infection of the 'Partial Blindness' illness named Passion-God,  
 then the entire world was seen as filled with women.  
 Now as we have applied  
 the excellent ointment of 'Discrimination',  
 the sight has gained equal vision and sees only Brahman everywhere.*

## {IMPERFECT DISPASSION}

(70)

However, if the realization is not complete, there is always a chance of getting ruined by the sight of a woman by giving in to passion.

तावदेव कृतिनामपि स्फुरत्येष निर्मलविवेकदीपकः  
यावदेव न कुरङ्गचक्षुषां ताड्यते चटुललोचनाञ्चलैः ॥७०॥

*Even for those pious men engaged in the spiritual path,  
the taintless 'lamp of discrimination' keeps burning,  
only as long as they are not hit by the  
sharp edged restless glances coming from the deer-eyed girls.*

(71)

By merely discoursing about renunciation and condemning a woman as a blockage to liberation, can a man be truly freed of passion? His suppressed desires will burst some day or other taking him to his complete ruin. He is a fake spiritualist who pretends renunciation outside and thinks of women in his mind.

(मिथ्याचार स उच्यते/ He is known as a hypocrite.

वचसि भवति सङ्गत्यागमुद्दिश्य वार्ता  
श्रुतिमुखरमुखानां केवलं पण्डितानां  
जघनमरुणरत्नग्रन्थिकाञ्चीकलापं  
कुवलयनयनानां को विहातुं समर्थः ॥७१॥

*The speeches  
of the scholars engaged continuously in the recitation of Vedic Mantras  
are only filled with words extolling the renunciation of woman's company.  
But who is capable of renouncing the thought of the well formed hips  
covered by the girdle knotted with tinkling red colored beads  
worn by the lotus eyed beauties?*

(72)

Why do people do good acts and gain merits? Do they try to avoid women of the earth by condemning them as evil and yet aspire for the heavenly damsels as their reward?

स परप्रतारकोऽसौ निन्दति योऽलीकपण्डितो युवतीः  
यस्मात्तपसोऽपि फलं स्वर्गः स्वर्गे अपि चाप्सरसः ॥७२॥

*This (hypocritical) scholar who condemns women  
is indeed a fake and deceives the world (and also himself);  
for, the reward of penance is (said to be) heaven;  
and heaven is filled with heavenly damsels!*

(73)

Any achievement is possible for any one in this world through sincere effort.  
But a man of dispassion is a rare phenomenon indeed!

मत्तेभकुम्भदलने भुवि सन्ति धीराः  
केचित्प्रचण्डमृगराजवधेऽपि दक्षाः  
किन्तु ब्रवीमि बलिनां पुरतः प्रसह्य  
कन्दर्पदर्पदलने विरला मनुष्याः ॥७३॥

*There are brave men who can break the head of a roguish musth elephant.  
Some are talented in killing the angry lion also.*

*But I will declare this in front of the strong men  
and laugh aloud-*

*'Men who can conquer the Lord of Passion are very rare indeed!'*

(74)

Efforts of many years in cultivating virtues fit for liberation evaporate instantly at the sight of a woman.  
Suppression of passion never has done anyone any good.

सन्मार्गे तावदास्ते प्रभवति च नरस्तावदेवेन्द्रियाणां  
 लज्जां तावद्विधत्ते विनयमपि समालम्बते तावदेव  
 भ्रूचापाकृष्टमुक्ताः श्रवणपथगता नीलपक्ष्माण एते  
 यावल्लीलावतीनां हृदि न धृतिमुषो दृष्टिबाणाः पतन्ति ॥७४॥

*A man will walk the path of righteousness;  
 will be able to discipline the senses;  
 will shy away from doing wrong actions;  
 will have modesty;  
 only as long as  
 the 'glance-arrows' capable of breaking the courage -  
 pulled back and released from the bow of the eyebrows,  
 drawn up to the ears,  
 with wings of eye-lashes,  
 belonging to these charming ladies,  
 - do not pierce the heart!*

(75)

If women have made up their mind to stop you from achieving your end, then there is no stopping them.  
 Beware!

उन्मत्तप्रेमसंरम्भादारंभते यदङ्गनाः  
 तत्र प्रत्यूहमाधातुं ब्रह्मापि खलु कातरः ॥७५॥

*When ladies start madly planning some love enterprise,  
 even Brahmaa feels incompetent to stop it.*

(76)

Who can resist a woman's charms!  
 No one can!  
 Hell is an easier target for men who do not control their minds; the women alone have the key for the  
 entrance door!

तावन्महत्वं पाण्डित्यं कुलीनत्वं विवेकिता  
यावज्ज्वलति नाङ्गेषु हतः पञ्चेषुपावकः ॥७६॥

*Greatness, learning, family traits, and discrimination prevail  
only as long as the flames of the five arrows of Manmatha  
do not burn the limbs!*

अरविन्दमशोकं चूतं च नवमल्लिका नीलोत्पलं च पञ्चैते पञ्चबाणस्य सायकाः ।  
Lotus; Asoka; mango flower; fresh jasmine; blue lotus are the five arrows of Manmatha.

(77)

शास्त्रज्ञोऽपि प्रगुणितनयोऽप्यात्तबोधोऽपि बाढं  
संसारेऽस्मिन्भवति विरलो भाजनं सद्गतीनां  
येनैतस्मिन्निरयनगरद्वारमुद्घाटयन्ती  
वामाक्षीणां भवति कुटिला भूलता कुञ्चिकेव ॥७७॥

*Though well-versed in all the scriptures,  
though specialized in the science of law and ethics,  
though learned to a high extent,  
very few become qualified enough to reach higher worlds  
in this world;  
because, the crooked 'eye-brow creeper' of the 'pretty eyed damsels'  
acts as the key unlocking the 'door of the hells'  
in Yama's world.*

(78)

The Great sadist Manmatha-

कृशः काणः खञ्जः श्रवणरहितः पुच्छविकलो  
व्रणी पूयक्लिन्नः कृमिकुलशतैरावृततनुः  
क्षुधाक्षामो जीर्णः पितरककपालार्पितगलः  
शुनीमन्वेति श्वा हतमपि च हन्त्येव मदनः ॥७८॥

*Emaciated by lack of food;  
single-eyed; lame;  
with cut off ears; with cut off tail;  
wounded all over; oozing pus;  
body covered by hundreds of insects and worms;  
tormented by thirst; limbs weakened by age;  
neck stuck with the top circular edge of the pot;  
even such a dog chases the bitch.*

*Though already suffering, Manmatha adds more suffering indeed!*

Neck stuck with the top circular edge of the pot; either punished for stealing food / or got its head stuck inside a pot; broke it and had the round edge of the pot hanging on the neck. }  
Fie on a man who chases women like this above-mentioned dog, intent on physical satisfaction only!

(79)

Try resisting Manmatha and see what punishments are meted out by him!

स्त्रीमुद्रां कुसुमायुधस्य जयिनीं सर्वार्थसंपत्करीं  
ये मूढाः प्रविहाय यान्ति कुधियो मिथ्याफलान्वेषिणः  
ते तेनैव निहत्य निर्दयतरं नग्नीकृता मुण्डिताः  
केचित्पञ्चशिखीकृताश्च जटिलाः कापालिकाश्चापरे ॥७९॥

*Those fools of misdirected intellects (according to the ignorant) -  
who reject*

*Manmatha's (one who has the flower-bow) 'woman-emblem'  
which always brings victory and all prosperities;  
and go after false fructifications (liberation)-  
get punished by him cruelly,  
and wander naked (Digambaras);  
or with shaven heads (recluses).*

*Some remain as bachelors (PanchaShikies/Brahmachaaris);  
some have matted hair; some hold skull-bowls.*

(80)

Even great Sages renowned for penance could not control their passion at the sight of a woman! What is a man of the world when compared to them!

विश्वामित्रपराशरप्रभृतयो वाताम्बुपर्णाशनास्तेऽपि  
 स्त्रीमुखपङ्कजं सुललितं दृष्ट्वैव मोहं गताः  
 शाल्यन्नं सघृतं पयोदधियुतं ये भुञ्जते मानवास्तेषाम्  
 इन्द्रियनिग्रहो यदि भवेद्विन्ध्यः प्लवेत्सागरे ॥८०॥

*Even great Sages like Vishvaamitra (fell for Menakaa)  
 and Paraashara (fell for MatsyaGandhi)  
 who lived only on air, water, or leaf (when engaged in penance),  
 were overcome by passion  
 the moment their eyes fell on the charming lotus face of a woman!*

*If sense control is ever possible for  
 those men who eat high quality rice mixed with ghee, milk and curds,  
 then surely Vindhya Mountain will float on the ocean surface.  
 (Impossible!)*

## अथ ऋतुवर्णनं

### [DESCRIPTION OF THE SEASONS]

In this section the poet describes the pleasures enjoyed by men endowed with righteously earned wealth, surrounded by affectionate family members and a loyal beautiful wife who shines as his heart-throb. “Dharma, Artha, Kaama”; the wealth earned in a righteous manner and love for the family, bestow these pleasures for a man in each and every season.

(81)

{SWEET SPRING/MADHUMAASA}

The beautiful spring season!

परिमलभृतो वाताः शाखा नवाङ्कुरकोटयो  
 मधुरविधुरोत्कण्ठाभाजः प्रियाः पिकपक्षिणां  
 विरलविरलस्वेदोद्गारा वधूवदनेन्दवः  
 प्रसरति मधौ धात्र्यां जातो न कस्य गुणोदयः ॥८१॥

*The winds blow carrying fragrant smells (of various flowers)!*

*Branches are filled with newly risen sprouts.*

*The female partners of the cuckoo birds act restless,  
 feeling happy (by consuming the sprouts of the mango tree)  
 and sad (by the tormenting crows) at the same time,  
 and sing longingly.*

*The face-moons of the girls faded by the heat of the summer  
 are moist by the very sparsely forming sweat (nectar as of the moon).*

*As the spring moves on the earth,  
 who does not feel exhilarated with the rise of pleasant thoughts!*

(82)

Spring brings the thought of the lover who is away!

मधुरयं मधुरैरपि कोकिलाकलरवैर्मलयस्य च वायुभिः  
विरहिणः प्रहिणस्ति शरीरिणो विपदि हन्त सुधापि विषायते ॥८२॥

*The spring with its sweet cuckoo songs  
and the fragrant winds from Malaya Mountain,  
(almost) kills the people who are separated from their lovers.  
When in suffering,  
even nectar (of the spring) becomes poison (and torments)!*

{SUMMER/GREESHMA}

An open terrace with flowering creepers; moonlight cooling like nectar; fragrant cool wind blowing gently; a pretty wife sitting nearby; noisy chattering family all around; good friends to chat with; a full stomach; ladies leisurely gossiping with all household work done; cool garlands on the neck!  
What more does a man want!

(83)

आवासः किलकिञ्चित्तस्य दयिताः पार्श्वे विलासालसाः  
कर्णे कोकिलकामिनीकलरवः स्मेरो लतामण्टपः  
गोष्ठी सत्कविभिः समं कतिपयैर्मुग्धाः सितांशोः कराः  
केषाञ्चित्सुखयन्ति चात्र हृदयं चैत्रे विचित्राः स्रजः ॥८३॥

*The mixed noises of anger, tears, joy etc of amorous nature  
residing next to one;  
the womenfolk close by exhibiting their charms in a leisurely manner;  
the chattering noise of the attractive girls pleasant to the ears  
like the cuckoo song;  
the creeper bower filled with half open blossoms;  
an assembly in the company of talented poets;  
pleasant moon light; a variety of garlands;  
all these entertain the mind of a few in the month of Chaitra (summer).*

(84)

Men have gone out of the country; women are alone; their hearts pine for their lovers and are in flames. Summer has arrived. Golden colored flowers fill the creepers all over. They increase the passion of the women like ghee offered to the fire. Seeing these flames, the cuckoos get startled and start making melodious sounds as if longing for their lovers too! Even so, the winds of the fragrant sandalwood forests blow hard; subdue the flames and offer consolation to the women-folk.

पान्थस्त्रीविरहानलाहुतिकलामातन्वती मञ्जरी  
 माकन्देषु पिकाङ्गनाभिरधुना सोत्कण्ठमालोक्यते  
 अप्येते नवपाटलापरिमलप्राग्भारपाटच्चरा  
 वान्ति क्लान्तिवितानतानवकृतः श्रीखण्डशैलानिलाः ॥८४॥

*The 'blossoms of flowers' -  
 which bear similarity to the oblation offered to the fire of separation  
 of the women whose husbands are away from home  
 - are anxiously seen by the female cuckoo birds in the mango trees now*

*Even so,  
 robbing the enormous wealth of  
 the fragrance of the freshly bloomed red flowers,  
 these winds from the sandal wood forests blow hard  
 and reduce the distress (smoke) hanging there.*

(85)

Suspicions, apprehensions about their husbands haunt the hearts of these lonely ladies. But the moment the fragrant wind blows on them, they feel consoled and feel peaceful.

प्रथितः प्रणयवतीनां तावत्पदमातनोतु हृदि मानः  
 भवति न यावच्चन्दनतरुसुरभिर्मलयपवमानः ॥८५॥

*The well-known envy of the loved girls lingers in the heart,  
 only as long as the fragrant winds of the sandal forests do not blow.*

(86)

Fragrance from the mango blossoms is filling the air. Bees have drunk so much honey that they fly here and there in a drunken stupor. And the lover is away! Alas!

सहकारकुसुमकेसरनिकरभरामोदमूर्च्छितदिगन्ते  
मधुरमधुविधुरमधुपे मधौ भवेत्कस्य नोत्कण्ठा ॥८६॥

*Who will not feel the yearning for the lover in the spring season,  
where the quarters are overfull with  
the fragrance of the thick pollen of the mango blossoms,  
and the honey sucking bees are maddened  
by the sweet honey (available in abundance)!*

(87)

The pleasures of the warm weather:

अच्छाच्छचन्दनरसार्द्रतरा मृगाक्ष्यो  
धारागृहाणि कुसुमानि च कौमुदी च  
मन्दो मरुत्सुमनसः शुचि हर्म्यपृष्टं  
ग्रीष्मे मदं च मदनं च विवर्धयन्ति ॥८७॥

*Extremely pure watery paste of the sandal (applied on the body);  
young girls with deer-like eyes;  
shower-rooms; (variety of) flowers; moon-light;  
gently blowing winds carrying the fragrance of the jasmine flowers;  
clean terrace;  
all these increase both the intoxication and passion in the summer.*

(88)

What enjoyments! Ah!

स्रजो हृद्यामोदा व्यजनपवनश्चन्द्रकिरणाः  
 परागः कासारो मलयजरजः शीधु विशदं  
 शुचिः सौधोत्संगः प्रतनु वसनं पङ्कजदृशो  
 निधाघर्तावेतद्विलसति लभन्ते सुकृतिनः ॥८८॥

*Fragrant flower garlands pleasing the mind;  
 wind produced by the fanning of the Taala leaf;  
 moon-light; pollen of the flowers;  
 water pools to sport about;  
 the pollen of the flowers (brought by the winds) of the Malaya Mountain;  
 faultless wine; clean terrace floor;  
 extremely fine garment;  
 young girls with lotus eyes;  
 all these excel in the summer season  
 which are enjoyed by the meritorious people alone!*

(89)

A man of dispassion is never disturbed by all the beautiful scenes of the spring. His mind is always absorbed in the Self.

सुधाशुभ्रं धाम स्फुरदमलरश्मिः शशधरः  
 प्रियावक्त्राम्भोजं मलयजरजश्चातिसुरभि  
 स्रजो हृद्यामोदास्तदिदमखिलं रागिणि जने  
 करोत्यन्तः क्षोभं न तु विषयसंसर्गविमुखे ॥८९॥

*'House white washed properly;  
 faultless rays of the moon shining forth;  
 the lotus-face of the beloved;  
 extremely fragrant winds coming from Malaya (sandalwood) forests;  
 flower garlands pleasing to the mind!'*

*All these disturb the minds of the people  
who are attracted towards sense pleasures;  
not those who turn away from sense pleasures.*

{MONSOON/SHRAAVANA}

(90)

Rains disguised as a young girl!

तरुणी वेषोद्धीपितकामा विकसज्जातीपुष्पसुगन्धिः  
उन्नतपीनपयोधरभारा प्रावृट् तनुते कस्य न हर्षम् ॥९०॥

*Who will feel happy at the sight of the monsoon, where  
it raises the passion dressed like a young girl;  
with the Jaati flowers slowly blossoming  
(blossoming 'Jaati' flowers worn by the girl)  
and the huge clouds above weighed down by the waters.  
(weighed down by the high and huge breasts)*

(91)

Clouds and Yearning!

वियदुपचितमेघं भूमयः कन्दलिन्यो  
नवकुटजकदंबामोदिनो गन्धवाहाः  
शिखीकुलकलकेकारवरम्या वनान्ताः  
सुखिनमसुखिनं वा सर्वमुत्कण्ठयन्ति ॥९१॥

*'The sky covered by the clouds;  
sprouts filling the ground;  
the garden winds blowing with the fragrance of  
forest jasmynes and Neepa flowers;  
the interiors of forests filled with the indistinct cries of peacocks  
pleasing the mind!'*

*All these invoke passion in a person  
whether he is happy (in the company of the beloved)  
or sad (being separated from the beloved)!*

(92)

Monsoon has arrived .The lover is away from home. As he treads the road wearily, the thought of his beloved torments him.  
He looks above at the sky seeking consolation. Dark clouds loom there increasing his passion. He turns his gaze on the earth. The ground is fully covered by sprouts as if a white carpet is spread out for the lovers' union.  
He looks at the hills. Peacocks are dancing madly at the sight of the clouds. The beautiful sight makes him long for his beloved more.  
Wherever he looks nature seems to be determined to torment him! Poor lover!

उपरि घनं घनपटलं तिर्यग्गिरयोऽपि नर्तितमयूराः  
क्षितिरपि कन्दलधवला दृष्टिं पथिकः क्व पातयति ॥९२॥

*Above hang the dense clouds in all the directions.  
The hills are filled with dancing peacocks.  
The ground is white with a variety of sprouts.  
Which scene can the traveler on the road avoid?*

(93)

Alas! The long days of separation!

इतो विद्युद्वल्लीविलसितमितः केतकितरोः स्फुरन्गन्धः  
प्रोद्यज्जलदनिनदस्फूर्जितमितः  
इतः केकीक्रीडाकलकलरवः पक्षमलदृशां  
कथं यास्यन्त्येते विरहदिवसाः संभृतरसाः ॥९३॥

*Here flash forth the lightning creepers!  
Here the fragrance of (the flowers of) Ketaki tree!  
Here the resonating sound of the thundering clouds!  
Here the cries of peacocks playing around!*

*How will these days filled with the essence of passion,  
pass for these girls with long eye lashes  
who are separated from the lovers?!*

(94)

The lady is out on the streets in the dark monsoon light. She is on her way to meet her lover unknown to her family. Her heart trembling with apprehension she walks slowly. The darkness blinds her and she is not able to see the path. Lightning flashes forth suddenly, enabling her to find her way in the night. But fear makes her tremble also, lest any one see her on the road in the light thrown by the lightning!

असूचीसंचारे तमसि नभसि प्रौढजलदध्वनिप्राज्ञमन्ये  
पतति पृषतानां च निचये  
इदं सौदामन्याः कनककमनीयं विलसितं  
मुदं च म्लानिं च प्रथयति पथि स्वैरसुदृशाम् ॥९४॥

*In the dense darkness which cannot be pierced even by a needle;  
as the sky holds  
'thick water filled clouds' which thunder aloud  
believing themselves to be great orators;  
as the heap of water drops pour down;  
this 'lightning'  
flashing beautifully like a golden streak,  
makes the woman on the road (secretly meeting her lover)  
to feel happy and sad at the same time.*

(95)

A rainy day; and the woman stays inside the house! Thanks to the pouring rains!

आसारेण न हर्म्यतः प्रियतमैर्यातुं बहिः शक्यते  
शीतोत्कंपनिमित्तमायतदृशा गाढं समालिङ्गयते  
जाताः शीकरशीतलाश्च मरुतोरत्यन्तखेदच्छिदो  
धन्यानां बत दुर्दिनं सुदिनतां याति प्रियासंगमे ॥९५॥

*Pouring rains prevent the beloveds from moving out of the mansion.*

*Because of the shivering cold,  
the beautiful young girl with elongated eyes  
embraces tightly.*

*Cold sweat covers the limbs and winds blow removing the extreme tiredness.*

*The dark days of the monsoon turn out to be the lucky days  
for the blessed ones!*

{AUTUMN/SHARAT}

(96)

Autumn is known for pure clear waters!  
Where does the lucky lover find it?  
In the sweat of his beloved after the union!

अर्धं सुप्त्वा निशायाः सरभससुरतायाससन्नश्लथाङ्गः  
प्रोद्भूतासहयतृष्णो मधुमदनिरतो हर्म्यपृष्ठे विविक्ते  
संभोगक्लान्तकान्ताशिथिलभुजलतावर्जितं कर्करीतो  
ज्योस्नाभिन्नाच्छधारं न पिबति सलिलं शारदं मन्दपुण्यः ॥९६॥

*After spending the half night in sleeping,  
then getting the limbs tired by the sudden union with the beloved;  
feeling extremely thirsty;  
the lingering stupor of the wine drunk before the union;  
in the terrace;  
in privacy;  
if the man does not drink the cordial liquor from the jar,  
flowing crystal-clear being mixed with the moonlight  
pouring out of the tired shoulder-creeper of the beloved  
who is exhausted by the union,  
he has not earned enough merits indeed!*

{SNOW/HEMANTA}

(97)

Icy cold winds and the warm embrace!

हेमन्ते दधिदुग्धसर्पिरशना मञ्जिष्टवासोभृतः  
 काश्मीरद्रवसान्द्रदिग्धवपुश्चिन्ना विचित्रै रतैः  
 वृत्तोरुस्तनकामिनीजनकृताश्लेषा गृहाभ्यन्तरे  
 ताम्बूलीदलपूगपूरितमुखा धन्याः सुखं शेरते ॥९७॥

*In the snow-season,  
 after consuming food made of curds, milk and ghee;  
 wearing red-dyed garments;  
 the body painted by the red paste of Kashmir,  
 exhausted by various amorous sports,  
 embraced inside the house  
 by the attractive girls with round thighs and huge breasts,  
 the mouths filled with the Taamboola  
 made of betel leaf and betel nut mixed with fragrant ingredients,  
 the blessed ones sleep happily.*

(98)

Hell waits the man whose beloved is annoyed!

प्रोद्यत्प्रौढप्रियङ्गुद्युतिभृति विकसद्कुन्दमाद्यद्विरेफे  
 काले प्रालेयवातप्रचलविलसितोदारमन्दारधाम्नि  
 येषां नो कण्ठलग्ना क्षणमपि तुहिनक्षोददक्षा मृगाक्षी  
 तेषामायामयामा यमसदनसमा यामिनी याति यूनाम् ॥९८॥

*At the time when the bees which are drunk by the blooming jasmines,  
carry the shine of the Priyangva creepers which have grown well;*

*in the region filled with Mandaara trees where the cool icy winds blow;*

*if the deer-eyed girl expert in removing the cold of the snow,  
does not embrace the neck at least for a second,  
for such youths –  
the long hours of the night pass equal to the life in hell (Yama's world).*

(99)

Cold winds which act like the sensualist!

चुम्बन्तो गण्डभित्तीरलकवति मुखे सीत्कृतान्यादधाना  
वक्षःसूत्कन्चुकेषु स्तनभरपुलकोद्भेदमापादयन्तः  
ऊरुनाकंपयन्तः पृथुजघनतटात्संसयन्तोऽम्शुकानि  
व्यक्तं कान्ताजनानां विटचरितभृतः शैशिरा वान्ति वाताः ॥९९॥

*Kissing the neck-region;  
making the pretty girl with curly locks utter a shriek of sigh;  
producing horripilation all over the breast-region  
though covered by the tight garment;  
shaking the thighs;  
loosening the garment covering the well-formed hips;  
it appears that the cold winds blow  
imitating the behavior of the 'sensualist rogues' with their beloveds!*

(100)

केशानाकुलयन् दृशो मुकुलयन् वासो बलादाक्षिपन्  
आतन्वन् पुलकोद्गमं प्रकटयन्नावेगकम्पं शनैः  
वारवारमुदारसीत्कृतकृतो दन्तच्छदान्पीडयन्  
प्रायः शैशिर एष संप्रति मरुत्कान्तासु कान्तायते ॥१००॥

*Upsetting the well-kempt hair;  
making the eyes close;  
pulling the garment off forcefully;  
making horripilation rise all over the body;  
slowly shaking the body in excited emotion;  
making them shriek from the mouth again and again;  
hurting the lips again and again;  
probably the winter wind is now making love with the attractive girls.*

इति

श्रीभर्तृहरिमहायोगीश्वरस्य कृतौ सुभाषितत्रिशत्यां शृङ्गारशतकं संपूर्णम्॥