

प्रश्नोत्तर-रत्नमालिका

Praśnottara-ratna-mālikā

The Gem Garland of Questions & Answers



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कः खलु नालङ्कियते
kaḥ khalu nālaṅkriyatē

दृष्टादृष्टार्थसाधनपटीयान् ।
dṛṣṭādṛṣṭārtha-sādhana-paṭīyān

अमुया कण्ठस्थितया
amuyā kaṅṭha-sthitayā

प्रश्नोत्तररत्नमालिकया ॥१॥
praśnōttara-ratna-mālikayā

Who would indeed not want to be adorned with this precious gem-necklace of questions and answers, by memorizing it for constant remembrance, since it is the best means to obtain the seen and the unseen goals (of life)!

भगवन् ! किं उपादेयम् ? गुरुवचनम् ।
bhagavan kiṃ upādeyam guru-vacanam

Q: O Lord! What is to be taken?

A: The utterances of the guru.

हेयमपि किं ? अकार्यम् ।
heyamapi kiṃ akāryam

Q: And what is to be given up?

A: Actions that should not be done.

को गुरुः ? अधिगततत्त्वः
ko guruḥ adhigata-tattvaḥ

Q: Who is a guru?

A: One who has realized the truth...

शिष्यहिताय उद्यतः सततम् ।
śiṣya-hitāya udyataḥ satatam

...and is ever striving for the good of the disciple. (2)

त्वरितं किं कर्तव्यं विदुषाम् ?
tvaritaṃ kiṃ kartavyaṃ viduṣām

Q: What is to be quickly done by the wise?

संसारसन्ततिच्छेदः ।
saṃsāra-santati-cchedaḥ

A: Cessation of the cycle of birth and death.

किं मोक्षतरोः बीजम् ?
kiṃ mokṣa-taroḥ bījam

Q: What is the seed for the tree of liberation ?

सम्यग्ज्ञानं क्रियासिद्धम् ।
samyak-jñānaṃ kriyā-siddham

A: Right knowledge, applied through proper action. (3)

कः पथ्यतरः? धर्मः ।
kaḥ pathyatarah dharmah

Q: What is more beneficial than anything else?

A: Dharma (Righteousness).

कः शुचिः इह ? यस्य मानसं शुद्धम् ।
kaḥ śuciḥ iha yasya mānasaṃ śuddham

Q: Who is pure in this world ?

A: One whose mind is pure.

कः पण्डितः ? विवेकी ।
kaḥ paṇḍitaḥ vivekī

Q: Who is wise and learned?

A: An intelligent one who has discrimination.

किं विषम् ? अवधीरणा गुरुषु ।
kiṃ viṣam avadhīraṇā guruṣu

Q: What is poison?

A: Showing dis-respect to preceptors. (4)

किं संसारे सारम् ?

kiṃ saṃsāre sāram

Q: What is the essence of worldly/material life ?

बहुशोऽपि विचिन्त्यमानं इदम् एव ।

bahuśo'pi vicintyamānaṃ idam eva

A: This alone is to be reflected on repeatedly.

किं मनुजेषु इष्टतमम् ?

kiṃ manujeṣu iṣṭatamam

Q: What is the most desirable for human beings?

स्वपरहिताय उद्यतं जन्म ।

sva-para-hitāya udyataṃ janma

A: Life dedicated for one's and others' welfare. (5)

मदिरेव मोहजनकः कः ? स्नेहः ।

madireva moha-janakaḥ kaḥ snehaḥ

Q: What is it that generates delusion like liquor?

A: Attachment.

के च दस्यवः ? विषयाः ।

ke ca dasyavaḥ viṣayāḥ

Q: Who are thieves?

A: Objects of senses.

का भववल्ली ? तृष्णा ।

kā bhava-vallī tṛṣṇā

Q: What is the creeper of birth?

A: Thirst for enjoyment.

को वैरी ? यः तु अनुद्योगः ।

ko vairī yaḥ tu anudyogaḥ

Q: Who is the enemy ?

A: It is but idleness. (6)

कस्मात् भयं इह ? मरणात् ।
kasmāt bhayaṃ iha maraṇāt

Q: What is the cause of fear?

A: Death.

अन्धात् इह को विशिष्यते ? रागी ।
andhāt iha ko viśiṣyate rāgī

Q: Who is more blind than the blind?

A: One with attachments.

कः शूरः ?

kaḥ śūraḥ

Q: Who is brave ?

यो ललनालोचनबाणैः न च व्यधितः ।
yo lalanālocana-bāṇaiḥ na ca vyadhitaḥ

A: One who is not pierced by the arrow-like
glances of amorous women. (7)

पातुं कर्णाञ्जलिभिः किं अमृतं
इह युज्यते ?

सदुपदेशः

pāntuṃ karṇāñjalibhiḥ kiṃ amṛtaṃ
iha yujyate

sad-upadeśaḥ

Q: What should be listened to like nectar?

A: Good teachings (of the wise).

किं गुरुताया मूलम् ?

यत् एतत् अप्रार्थनं नाम ।

kiṃ gurutāyā mūlam

yat etat aprārthanaṃ nāma

Q: What is the cause of greatness?

A: That which is known as not asking personal favors. (8)

किं गहनम् ? स्त्रीचरितम् ।
kiṃ gahanam strī-caritam

Q: What is difficult to understand?

A: The activities of women.

कश्चतुरः ? यो न खण्डितः तेन ।
kaḥ caturaḥ yo na khaṇḍitaḥ tena

Q: Who is intelligent ?

A: One who is not confused/won over by that.

किं दुःखम् ? असंतोषः ।
kiṃ duḥkham asantoṣaḥ

Q: What is unhappiness?

A: Cheerlessness.

किं लाघवम् ? अधमतो याञ्चा ।
kiṃ lāghavam adhamato yācñā

Q: What is easy?

A: Asking the dull-minded for help/favors. (9)

किं जीवितम् ? अनवध्यम् ।
kiṃ jīvitam anavadhyam

Q: What is life?

A: That which is blemishless.

किं जाड्यम्? पाठतोऽपि अनभ्यासः ।
kiṃ jāḍyam pāṭhato'pi anabhyāsaḥ

Q: What is unintelligence/dullness?

A: Not practicing what is learnt.

को जागर्ति ? विवेकी ।
ko jāgarti vivekī

Q: Who is awake?

A: One who has proper discrimination.

का निद्रा ? मूढता जन्तोः ।
ka nidrā mūḍhatā jantoḥ

Q: What is sleep?

A: The delusion of a person. (10)

नलिनीदलगतजलवत् तरलं किम् ?
यौवनं धनं च आयुः ।

nalinī-dala-gata-jalavat taralam kiṃ
yauvanam dhanam ca āyuh

Q: What is transient like water on the lotus leaf?

A: Youth, wealth and life.

कथय पुनः के शशिनः किरणसमाः ?
सज्जना एव ।

kathaya punaḥ ke śaśinaḥ kiraṇa-samāḥ
saj-janā eva

Q: Tell me again – who are similar to the rays of the moon?

A: Only good people. (11)

को नरकः ? परवशता ।

ko narakaḥ para-vaśatā

Q: What is naraka ?

A: Being under another's control.

किं सौख्यम् ? सर्वसंगविरतिः या ।
kiṃ saukhyam sarva-sanga-viratiḥ yā

Q: What is satisfaction ?

A: Dispassion/objectivity towards all attachments.

किं साध्यम् ? भूतहितम् ।
kiṃ sādhyam bhūta-hitam

Q: What is to be done?

A: The good for all beings.

प्रियं च किं प्राणिनां ? असवः ।
priyam ca kiṃ prāṇinām asavaḥ

Q: What is dear to living beings?

A: Life. (12)

कोऽनर्थफलः ? मानः

ko'nartha-phalaḥ mānaḥ

Q: What brings unpleasant results?

A: Pride.

का सुखदा ? साधुजनमैत्री ।
kā sukhadā sadhu-jana-maitrī

Q: What brings happiness?

A: Friendship with good/saintly people.

सर्वव्यसनविनाशे को दक्षः ?
सर्वदा त्यागी ।

sarva-vyasana-vināśe ko dakṣaḥ
sarvadā tyāgī

Q: Who is skilled in destroying all unhappiness?

A: One who is always renounced. (13)

किं मरणम् ? मूर्खत्वम् ।
kiṃ maraṇam mūrkhātvam

Q: What is death?

A: Foolishness.

किं च अनर्घम्? यत् अवसारे दत्तम् ।
kiṃ ca anargham yat avasare dattam

Q: What is priceless?

A: That which is given at the right moment.

आमरणात् किं शल्यम् ?
प्रच्छन्नं यत् कृतं पापम् ।

āmaraṇāt kiṃ śalyam
pracchannaṃ yat kṛtaṃ pāpam

Q: What causes pain like a shaft till death?

A: A wrongful action committed in secrecy. (14)

कुत्र विधेयो यतः ?
विद्याभ्यासे, सदौषधे, दाने ।

kutra vidheyo yatnaḥ

vidyābhyāse sad-auśadhe dāne

Q: Where should we direct our efforts?

A: In learning, proper medicine, charity.

अवधीरणा क्व कार्या ?
खलपरयोषित्परधनेषु ।

avadhīraṇā kva kāryā

khala-para-yoṣit-para-dhaneṣu

Q: In what actions should we show lack of interest ?

A: Towards adharmic people, other's wife, other's wealth.
(15)

काहर्निशं अनुचिन्त्या ?
संसारसारता, न तु प्रमदा ।

kā ahar-niśaṃ anucintyā
saṃsārāsāratā na tu pramadā

Q: What is to be reflected on day and night?

A: The futility of life; certainly not what intoxicates!

का प्रेयसी विधेया ?
करुणा दीनेषु । सञ्जने मैत्री ।

kā preyasī vidheyā
karuṇā dīneṣu saj-jane maitrī

Q: What is to be cultivated with love?

A: Compassion towards the helpless; friendship with good people. (16)

कण्ठगतैः अपि असुभिः कस्य हि
आत्मा न शक्यते जेतुम् ?

kaṅṭha-gataiḥ api asubhiḥ kasya hi
ātmā na śakyate jetum

Q: For whom is it difficult to gain mastery,
even at the cost of life ?

मूर्खस्य शङ्कितस्य च विषादिनो वा
कृतज्ञस्य ।

mūrkhasya śaṅkitasya ca viṣādino vā
kṛta-jñasya

A: The unintelligent, the doubting, the
morose and the ungrateful. (17)

कः साधुः ? सद्वृत्तः ।
kaḥ sādhuḥ sad-vṛttaḥ

Q: Who is a good person?

A: One of good conduct.

कम् अधमं आचक्षते ? तु असद्वृत्तम् ।
kam adhamam ācakṣate tu asad-vṛttam

Q: Who is said to be lowly?

A: Certainly the man of bad conduct/actions.

केन जितं जगद् एतत् ?
सत्य-तितिक्षावता पुंसा ।

kena jitaṃ jagad etat
satya-titikṣāvatā puṃsā

Q: By whom is this world conquered?

A: By the person who has
truthfulness and tolerance. (18)

कस्मै नमांसि देवाः कुर्वन्ति ?
दयाप्रदानाय ।

kasmai namāṃsi devāḥ kurvanti
dayā-pradānāya

Q: To whom do Devas offer homage ?

A: One who is compassionate.

कस्मात् उद्वेगः स्यात् ?
संसारारण्यतः सुधियः ।

kasmāt udvegah syāt
saṃsārāraṇyataḥ sudhiyaḥ

Q: What is to be shuddered at?

A: The wise shudder at the forest of material life. (19)

कस्य वशे प्राणिगणः ?
सत्यप्रियभाषिणो विनीतस्य ।
kasya vaśe prāṇi-gaṇaḥ
satya-priya-bhāṣiṇo vinītasya

Q: In whose control are all human beings and animals?

A: One who speaks the truth, kindly and is humble.

क्व स्थातव्यम् ?
न्याय्ये पथि दृष्टादृष्टलाभादये ।

kva sthātavyam
nyāyye pathi dr̥ṣṭādr̥ṣṭa-lābhādaye

Q: Where should one be rooted/remain?

A: On the right path where the seen and the unseen results
etc. are obtained. (20)

कोऽन्धः ? योऽकार्यरतः ।
ko andhaḥ yo akāryarataḥ

Q: Who is blind?

A: One who enjoys doing wrong actions.

को बधिरः ? यो हितानि न श्रृणोति ।
ko badhiraḥ yo hitāni na śṛṇoti

Q: Who is deaf?

A: One who does not listen to good advice.

को मूकः ?
यः काले प्रियाणि वक्तुं न जानाति ।

ko mūkaḥ
yaḥ kāle priyāṇi vaktuṃ na jānāti

Q: Who is dumb ?

A: One who does not know how to speak
kind words at the right moment. (21)

किं दानम् ? अनाकांक्षम् ।
kiṃ dānam anākāṅkṣam

Q: What is charity?

A: Expecting no return.

किं मित्रम् ? यो निवारयति पापात् ।
kiṃ mitram yo nivārayati pāpāt

Q: Who is a friend?

A: One who stops us from wrong actions.

कोऽलंकारः ? शीलम् ।
ko'laṅkāraḥ śīlam

Q: What is an ornament?

A: Character.

किं वाचां मण्डनम् ? सत्यम् ।
kiṃ vācāṃ maṇḍanam satyam

Q: What is the ornament of speech?

A: Truthfulness. (22)

विद्युद्विलसितचपलं किम् ?
दुर्जनसङ्गतिः युवतयश्च ।

vidyut-vilasita-capalaṃ kiṃ
durjana-saṅgatiḥ yuvatayaś ca

Q: What is momentary like lightning?

A: Bad company and young people.

कुलशीलनिष्प्रकम्पाः के कलिकाले अपि ?
सज्जनाः एव ।

kula-śīla-niṣprakampāḥ ke kali-kāle api
saj-janāḥ eva

Q: Who are not shaken from their noble lineage and good conduct even in Kaliyuga?

A: Only good people. (23)

चिंतामणिः इव दुर्लभम् इह किम् ?
कथयामि तत् । चतुर्भद्रम् ।

cintā-maṇiḥ iva durlabham iha kim
kathayāmi tat catur-bhadram

Q: What is rare like the Cintamani?

A: I will tell - that is the four-fold good.

किं तत् वदन्ति भूयो विधूततमसाविशेषण ?
किम् तत् वदन्ति भूयो विधूततमसाविशेषण ?

Q: What do those who have destroyed dark ignorance specially urge repeatedly? (24)

दानं प्रियवाक्सहितं, ज्ञानं अगर्वं,
क्षमान्वितं शौर्यम्, वित्तम् त्यागसमेतं,
दुर्लभम् एतत् चतुर्भद्रम् ॥

dānaṃ priya-vāk-sahitaṃ, jñānam
agarvaṃ, kṣamānviṭaṃ śāuryam,
vittaṃ tyāga-sametaṃ
durlabham etat catur-bhadram

A: Charity along with sweet words,
knowledge with humility, courage with
patience, wealth with renunciation.

These four fortunes are hard to achieve. (25)

किं शोच्यम् ? कार्पण्यम् ।

kiṃ śocyam kārpaṇyam

Q: What is to be grieved over?

A: Miserliness.

सति विभवे किं प्रशस्तम् ? औदार्यम् ।

sati vibhave kiṃ praśastam audāryam

Q: What is praiseworthy in a wealthy person?

A: Generosity.

कः पूज्यः विद्वभिः?

स्वभावतः सर्वदा विनीतो यः ।

kaḥ pūjyaḥ vidvabhiḥ

svabhāvataḥ sarvadā vinīto yaḥ

Q: Who is to be revered by the learned?

A: One who is always humble by nature. (26)

कः कुलकमलदिनेशः ?

सति गुणविभवेऽपि यो नम्रः ।

kaḥ kula-kamala-dineśaḥ

sati guṇa-vibhave'pi yo namraḥ

Q: Who makes the family blossom like the sun makes the
lotus blossom ?

A: One, who although has great qualities, is
humble/reverent.

कस्य वशे जगत् एतत् ?
प्रियहितवचनस्य धर्मनिरतस्य ।

kasya vaśe jagat etat
priya-hita-vacanasya dharma-niratasya

Q: In whose control is this world?

A: In him, whose speech is pleasant and beneficial,
and who is committed to dharma. (27)

विद्वान् मनोहरा का ?
सत्कविता बोधवनिता च ।

vidvān manoharā kā
sat-kavitā bodha-vanitā ca

Q: What pleases the mind of a learned person?

A: Poetry that speaks of truth, and the lady called
Knowledge.

कं न स्पृशति विपत्तिः ?
प्रवृद्धवचनानुवर्तिनं दान्तम् ।

kaṃ na sprśati vipattiḥ
pravṛddha-vacanānuvartinam dāntam

Q: Whom does disaster not affect?

A: One who follows the advice of the elders and has
controlled his senses. (28)

कस्मै स्पृहयति कमला ?
तु अनलसचित्ताय नीतिवृत्ताय ।

kasmai sprhayati kamalā
tu analasa-cittāya nīti-vṛttāya

Q: Whom does the Goddess of Wealth bless?

A: One who is industrious without lethargy and whose
conduct is just and ethical.

त्यजति च कं सहसा ?
द्विजगुरुसुरनिन्दाकरं च सालस्यम् ?

tyajati ca kaṃ sahasā
dvija-guru-sura-nindākaraṃ ca sālasyam

Q: And whom does she (Goddess of Wealth) abandon
immediately ?

A: One who slanders the Brahmana, the Preceptor, and the
Gods and is lazy. (29)

कुत्र विधेयो वासः ?
सञ्जननिकटे अथवा काश्याम् ।

kutra vidheyo vāsaḥ
saj-jana-nikaṭe athavā kāśyām

Q: Where should one live?

A: In the nearness of good people or in Kasi.

कः परिहार्यो देशः ?
पिशुनयुतो लुब्धभूपश्च ।

kaḥ parihāryo deśaḥ
piśuna-yuto lubdha-bhūpaś ca

Q: Which place is to be avoided?

A: One abounding in adharmic people and ruled by a greedy king. (30)

केन अशोच्यः पुरुषः ?
प्रणतकलत्रेण धीरविभवेन ।

kena aśocyaḥ puruṣaḥ
praṇata-kalatrena dhīra-vibhavana

Q: By what means can a person be without grief ?

A: By a respectful wife and lasting wealth.

इह भुवने कः शोच्यः ?
सत्यपि विभवे न यो दाता ।

iha bhuvane kaḥ śocyaḥ
satyapi vibhave na yo dātā

Q: Who is to be grieved over in this world ?

A: One who does not give even when wealthy (31)

किं लघुताया मूलम् ?
प्राकृतपुरुषेषु या याञ्जा ।

kiṃ laghutāyā mūlam
prākṛta-puruṣeṣu yā yācñā

Q: What is the cause of disgrace ?

A: Currying the favour of adharmic people.

रामादपि कः शूरः ?
स्मरशरनिहतो न यश्चलति ।

rāmādapi kaḥ śūraḥ
smara-śara-nihato na yaścalati

Q: Who is braver than even Rama ?

A: One who does not waver even when hit by the arrows of Cupid. (32)

किं अहर्निशं अनुचिन्त्यम् ?
भगवच्चरणम् न संसारः ।

kiṃ ahar-niśaṃ anucintyam
bhagavaccaraṇam na saṃsāraḥ

Q: What is to be contemplated day and night ?

A: The feet of the Lord, not worldly life.

चक्षुष्मन्तोऽपियन्धाः के स्युः ?
ये नास्तिका मनुजाः ।

caḥṣuṣmanto'pyandhāḥ ke syuḥ
ye nāstikā manujāḥ

Q: Who are blind even though possessed of eyes ?

A: Those people who are non-believers. (33)

कः पङ्गुरिह प्रथितः ?
व्रजति च यो वार्द्धके तीर्थम् ।

kaḥ paṅguriha prathitaḥ
vrajati ca yo vārddhake tīrtham

Q: Who is the well known lame person ?

A: One who takes up pilgrimage in old age.

किं तीर्थमपि च मुख्यम् ?
चित्तमलं यन्निवर्तयति ।

kiṃ tīrthamapi ca mukhyam
citta-malaṃ yannivartayati

Q: What is the foremost place of pilgrimage ?

A: That which removes the impurities of mind. (34)

किं स्मर्तव्यं पुरुषैः ?

हरिनाम सदा न यावनी भाषा ।

kiṃ smartavyaṃ puruṣaiḥ

Hari-nāma sadā na yāvanī bhāṣā

Q: What is to be remembered by people ?

A: Always the name of Hari, not useless chatter.

को हि न वाच्यः सुधिया ?

परदोषश्चानृतम् तद्वत् ।

ko hi na vācyaḥ sudhiyā

para-doṣaścānṛtaṃ tadvat

Q: What should not be spoken by the good-minded ?

A: The faults of others and untruths. (35)

किं संपाद्यं मनुजैः ?

विद्या वित्तं बलं यशः पुण्यम् ।

kiṃ sampādyam manujaiḥ

vidyā vittaṃ balaṃ yaśaḥ puṇyam

Q: What is to be earned by people ?

A: Knowledge, wealth, strength, fame, merit.

कः सर्वगुणविनाशी ? लोभः ।

kaḥ sarva-guṇa-vināśī lobhaḥ

Q: Which is the destroyer of all good qualities ?

A: Greed

शत्रुश्च कः ? कामः ।

śatruśca kaḥ kāmahaḥ

Q: Who is the enemy ?

A: Lust/desire. (36)

का च सभा परिहार्या ?

हीना या वृद्धसचिवेन ।

kā ca sabhā parihāryā

hīnā yā vṛddha-sacivena

Q: And what assembly of people is to be shunned ?

A: That which is devoid of wise elders.

इह कुत्रावहितः स्यात् मनुजः ?

किल राजसेवायाम् ।

iha kutrāvahitaḥ syāt manujaḥ

kila raja-sevāyām

Q: In what should a man be alert?

A: In the service of the King. (37)

प्राणादपि को रम्यः ?

कुलधर्मः साधुसङ्गश्च ।

prāṇādapi ko ramyaḥ

kula-dharmaḥ sādhu-saṅgaśca

Q: What is dearer even than life ?

A: Following one's duties and the company of virtuous.

का संरक्ष्या ?

कीर्तिः पतिव्रता नैजबुद्धिश्च ।

kā samrakṣyā

kīrtiḥ pati-vratā naija-buddhiśca

Q: What is to be well protected ?

A: Good name, devoted wife and discernment. (38)

का कल्पलता लोके ?

सच्छिष्यायार्पिता विद्या ।

kā kalpa-latā loke

sacchiṣyāyārpitā vidyā

Q: What is the kalpa-creeper in the world?

A: Knowledge imparted to the earnest student.

कोऽक्षयवटवृक्षः स्यात् ?

विधिवत् सत्पात्रदत्तदानम् यत् ।

ko'kṣaya-vaṭa-vṛkṣaḥ syāt

vidhivat sat-pātra-datta-dānam yat

Q: What is the imperishable banyan tree?

A: Gift offered to the deserving recipient according to rules. (39)

किं शस्त्रं सर्वेषाम् ? युक्तिः ।

kiṃ śastraṃ sarveṣām yuktiḥ

Q: What is weapon for all ?

A: Reasoning.

माता च का ? धेनुः ।

mātā ca kā dhenuḥ

Q: And who is like a mother ?

A: A cow.

किं नु बलम् ? यद्धैर्यम् ।

kiṃ nu balam yaddhairyam

Q: What indeed is strength ?

A: Courage.

को मृत्युः ? यत् अवधानरहितत्वम् ।

ko mṛtyuḥ yat avadhāna-rahitatvam

Q: What is death?

A: Absence of caring. (40)

कुत्र विषम् ? दुष्टजने ।

kutra viṣam duṣṭa-jane

Q: Where is poison?

A: In adharmic people.

किम् इह अशौचं भवेत् ? ऋणं नृणाम् ।

kim iha aśaucaṃ bhavet ṛṇaṃ nṛṇām

Q: What is unclean ?

A: Debt of men.

किं अभयं इह ? वैराग्यम् ।

kim abhayaṃ iha vairāgyam

Q: What is fearlessness here?

A: Non-attachment.

भयमपि किम् ? वित्तमेव सर्वेषाम् ।

bhayaṃ api kiṃ vittameva sarveṣām

Q: What is fear then?

A: For everyone, it is wealth alone. (41)

का दुर्लभा नराणाम् ? हरिभक्तिः ।

kā durlabhā narāṇām Hari-bhaktiḥ

Q: What is rare for people to accomplish ?

A: Devotion to Hari.

पातकं च किम् ? हिंसा ।

pātaḥ ca kim hiṃsā

Q: What is a heinous crime?

A: Cruelty.

को हि भगवत्प्रियः स्यात् ?

योऽन्यं न उद्वेजयेत् अनुद्विग्नः ।

ko hi bhagavat-priyaḥ syāt

yo'nyaṃ na udvejayet anudvignaḥ

Q: Who is dear to the Lord?

A: One who causes no pain to others and is not lost in worries. (42)

कस्मात् सिद्धिः ? तपसः ।

kasmāt siddhiḥ tapasaḥ

Q: From what is success achieved ?

A: From penance.

बुद्धिः क्व नु ? भूसुरे ।

buddhiḥ kva nu bhūsure

Q: Where is intelligence found?

A: In the Brahmana.

कुतो बुद्धिः ? वृद्धोपसेवया ।

kuto buddhiḥ vṛddhopasevayā

Q: How do you gain intelligence?

A: By serving the wise.

के वृद्धाः ? ये धर्मतत्त्वज्ञाः ।

ke vṛddhā ye dharmatattvajñāḥ

Q: Who are the wise?

A: Those who know duty and the truth. (43)

संभावितस्य मरणात् अधिकं किम् ?

दुर्यशो भवति ।

sambhāvitasya maraṇāt adhikaṃ kim

duryaśo bhavati

Q: What is more serious & painful than death for a respected person?

A: Infamy/ill-repute.

लोके सुखी भवेत् कः ? धनवान् ।

loke sukhī bhavet kaḥ

dhanavān

Q: Who is happy in the world?

A: The rich person.

धनमपि च किम् ? यतश्चेष्टम् ।

dhanamapi ca kim yataśceṣṭam

Q: And what indeed is richness?

A: From which there is fulfilment of wants. (44)

सर्वसुखानां बीजं किम् ? पुण्यम् ।
sarva-sukhānāṃ bījaṃ kim puṇyam
Q: What is the source of all pleasures?
A: Merit.

दुःखमपि कुतः ? पापात् ।
duḥkhamapi kutaḥ pāpāt
Q: What is the cause of pain?
A: Papam.

कस्य ऐश्वर्यम् ?
यः किल शंकरं आराधयेत् भक्त्या ।
kasya īśvaryaṃ
yaḥ kila śaṅkaraṃ ārādhayet bhaktyā
Q: For whom is lordship?
A: One who worships Sankara with devotion. (45)

को वर्धते ? विनीतः ।
ko vardhate vinītaḥ
Q: Who grows?
A: The humble.

को वा हीयते ? यो दृप्तः ।
ko vā hīyeta yo dr̥ptaḥ
Q: Who does not succeed?
A: The conceited person.

को न प्रत्येतव्यः ? ब्रूते यश्च अनृतं शश्वत् ।
ko na pratyetavyaḥ brūte yaścānṛtaṃ śaśvat
Q: Who is not to be trusted?
A: One who as a rule utters lies. (46)

कुत्र अनृतेऽपि अपापम् ?
यच्चोक्तं धर्मरक्षार्थम् ।
kutra anṛte'py apāpāṃ
yaccoktaṃ dharma-rakṣārtham
Q: On what occasions, is even a lie sinless?
A: A lie said for the sake of protecting dharma.

को धर्मः?
अभिमतो शिष्टानां निजकुलीनानाम् ।
ko dharmāḥ abhimato śiṣṭānāṃ nija-kulīnānām
Q: What is dharma?
A: That which has been practised by the virtuous elders of the family. (47)

साधुबलं किम्? दैवम् ।

sādhū-balaṃ kim daivam

Q: What is the strength of a sadhu?

A: God.

कः साधुः ? सर्वदा तुष्टः ।

kaḥ sādhuḥ sarvadā tuṣṭaḥ

Q: Who is a sadhu?

A: One who is always contented.

दैवं किम् ? यत्सुकृतम् ।

daivam kim yat-sukṛtam

Q: What is divine?

A: The good deeds.

कः सुकृती ? श्लाघ्यते च यः सद्भिः ।

kaḥ sukṛtī ślāghyate ca yaḥ sadbhiḥ

Q: Who is a doer of good deeds?

A: One who is praised by the virtuous. (48)

गृहमेधिनश्च मित्रं किम् ? भार्या ।

gṛha-medhinaśca mitraṃ kim bhāryā

Q: Who is the friend of a householder?

A: His wife.

को गृही च? यो यजते ।

ko gṛhī ca yo yajate

Q: And who is a householder?

A: One who performs sacrifices/rituals.

को यज्ञः ?

यः श्रुत्या विहितः श्रेयस्करो नृणाम् ।

ko yajñah

yaḥ śrutya vihitah śreyaskaro nṛṇām

Q: What is sacrifice/ritual?

A: That which is ordained by the scriptures for the welfare of people. (49)

कस्य क्रिया सफला ?
यः पुनः आचारवान् शिष्टः ।

kasya kriyā sa-phalā

yaḥ punaḥ ācāravān śiṣṭaḥ

Q: Whose action is fruitful?

A: Of one who is of good conduct and refined.

कः शिष्टः ? यो वेदप्रमाणवान् ।

kaḥ śiṣṭaḥ yo veda-pramāṇavān

Q: Who is the refined?

A: One who has accepted the Vedas as authority.

को हतः ? क्रियाभ्रष्टः ?

ko hataḥ kriya-bhraṣṭaḥ

Q: Who is destroyed?

A: One who has fallen from his religious duties. (50)

को धन्यः ? सन्न्यासी ।

ko dhanyaḥ sannyāsī

Q: Who is the blessed?

A: One who is renounced.

को मान्यः ? पण्डितः साधुः ।

ko mānyaḥ paṇḍitaḥ sādhuḥ

Q: Who is to be respected?

A: One who is a scholar and a sadhu.

कः सेव्यः ? यो दाता ।

kaḥ sevyāḥ yo dātā

Q: Who is to be worshipped?

A: One who gives generously.

को दाता ? योऽर्थितृप्तिम् आतनुते।

ko dātā yo'rthi-triptim ātanute

Q: Who is a generous giver?

A: One who gives satisfaction to the needy. (51)

किं भाग्यं देहवताम् ? आरोग्यम् ।

kiṃ bhāgyaṃ dehavatām ārogyam

Q: What is good fortune for those who have body?

A: Health.

कः फली ? कृषिकृत् ।

kaḥ phalī kṛṣikṛt

Q: Who enjoys the harvest/result?

A: The tiller.

कस्य न पापम् ? जपतः ।

kasya na pāpam japataḥ

Q: For whom is there no papam?

A: For the one who recites holy syllables.

कः पूर्ण ? यः प्रजावान् स्यात् ।

kaḥ pūrṇaḥ yaḥ prajāvān syāt

Q: Who is said to be a complete person?

A: One who has progeny. (52)

किं दुष्करं नराणाम् ?

यन्मनसो निग्रहः सततम् ।

kiṃ duṣkaraṃ narāṇām

yanmanaso nigrahaḥ satatam

Q: What is difficult for humans to accomplish?

A: The constant control of the mind.

को ब्रह्मचर्यवान् स्यात् ?

यश्चास्खलितोर्ध्वरेतस्कः।

ko brahmacaryavān syāt

yaścāskhalitordhvaretaskaḥ

Q: Who is a Brahmacarin?

A: One who is invariably celibate. (53)

का च परदेवता उक्ता? चिच्छक्तिः ।

kā ca paradevata uktā cicchaktiḥ

Q: Who is said to be supreme God?

A: Consciousness.

को जगत्भर्ता ? सूर्यः ।

ko jagat-bhartā sūryaḥ

Q: Who is the protector of the world?

A: The Sun.

सर्वेषां को जीवनहेतुः ? स पर्जन्यः ।

sarveṣāṃ ko jīvanahetuḥ sa parjanyaḥ

Q: Who is the cause of possibility of life for all?

A: Rain. (54)

को शूरः ? यो भीतत्राता ।

kaḥ śuro yo bhīta-trātā

Q: Who is brave?

A: One who protects those in fright.

त्राता च कः ? स गुरुः ।

trātā ca kaḥ sa guruḥ

Q: And who is the protector?

A: It is the guru.

को हि जगद्गुरुक्तः ? शंभुः ।

ko hi jagadgurur-uktaḥ śambhuḥ

Q: Who is said to be the jagad-guru?

A: Siva.

ज्ञानं कुतः ? शिवादेव ।

jñānaṃ kutaḥ śivādeva

Q: Where is knowledge from?

A: From Siva alone. (55)

मुक्तिं लभेत कस्मात् ?

मुकुन्दभक्तेः ।

muktiṃ labheta kasmāt

mukunda-bhakteḥ

Q: How can one gain moksha?

A: By devotion to Mukunda.

मुकुन्दः कः ? यस्तारयेत् अविद्याम् ।

mukundaḥ kaḥ yastārayedavidyām

Q: Who is Mukunda?

A: One who takes us across ignorance.

का चाविद्या ?

यत् आत्मनोऽस्फूर्तिः ।

kā cāvidyā

Yat ātmano'sphūrṭiḥ

Q: And what is ignorance?

A: The non-manifestation of the Self. (56)

कस्य न शोकः ?

यः स्यात् अक्रोधः ।

kasya na śokaḥ yaḥ syāt akrodhaḥ

Q: For whom is there no sorrow?

A: For one who has no anger.

किं सुखम् ? तुष्टिः ।

kiṃ sukham tuṣṭiḥ

Q: What is happiness?

A: Contentment.

को राजा ? रञ्जनकृत ।

ko rājā rañcanakṛt

Q: Who is king?

A: One who makes others happy.

कश्च श्वा ? नीचसेवको यः स्यात् ।

kaśca śvā nīca-sevako yaḥ syāt

Q: Who is like a dog?

A: One who serves the lowly. (57)

को मायी ? परमेशः ।

ko māyī parameśaḥ

Q: Who wields maya?

A: The Supreme Lord.

क इन्द्रजालायते ? प्रपञ्चोऽयम् ।

ka indrajālāyate prapañco'yam

Q: What is the divine magic?

A: This world created by his maya.

कः स्वप्ननिभः ? जाग्रद्व्यवहारः ।

kaḥ svapna-nibhaḥ jāgrad-vyavahāraḥ

Q: What is likened to a dream?

A: The activities of our waking life.

सत्यमपि च किम् ? ब्रह्म ।

satyamapi ca kim brahma

Q: And what is real?

A: Brahman. (58)

किं मिथ्या ? यत् विद्यानाशयम् ।

kiṃ mithyā yat vidyā-nāśyam

Q: What is mithya?

A: That which is destroyed by knowledge.

तुच्छं तु ? शशविषाणादि ।

tucchaṃ tu śaśa-viṣāṇādi

Q: What is non-existent?

A: Horn of a rabbit etc.

का च अनिर्वचनीया ? माया ।

kā ca anirvācanīyā māyā

Q: What is indeterminable as either real or unreal?

A: Maya.

किं कल्पितम् ? द्वैतम् ।

kiṃ kalpitam dvaitam

Q: What is it that is superimposed?

A: Duality. (59)

किं पारमार्थिकं स्यात् ? अद्वैतम् ।

kiṃ pāramāthikam syāt advaitam

Q: What is absolutely real?

A: Non-duality.

च अज्ञता कुतः ? अनादिः ।

ca ajñatā kutaḥ anādiḥ

Q: Where does ignorance come from?

A: It is beginningless.

वपुषश्च पोषकं किम् ? प्रारब्धम् ।

vapuṣaśca poṣakaṃ kim

prārabdham

Q: And what is the sustainer of the body?

A: The actions that have started yielding results.

च अन्नदायि किम् ? च आयुः ।

ca annadāyi kim ca āyuh

Q: What provides food?

A: And that is life-span. (60)

को ब्राह्मणैः उपास्यः ?

गायत्र्यर्काग्निगोचरः शंभुः ।

ko brahmaṇaiḥ upāsyah

gāyatryarkāgnigocaraḥ śambhuḥ

Q: Who is to be contemplated upon by the Brahmanas?

A: Siva who is seen in the Gayatri, Sun and fire.

गायत्र्यां आदित्ये च अग्नौ शंभौ च किं नु ?

तत् तत्त्वम्

gāyatryāṃ āditye ca agnau śambhau ca kiṃ nu

tat tattvam

Q: What is present in the Gayatri, Sun, fire and Siva?

A: That is the Reality. (61)

प्रत्यक्षदेवता का ? माता ।

prātyakṣa-devatā kā mātā

Q: Who is the perceptible Goddess?

A: Mother.

पूज्यो गुरुश्च कः ? तातः ।

pūjyo guruśca kaḥ tātaḥ

Q: And who is the guru to be honoured?

A: Father.

कः सर्वदेवतात्मा ? विद्याकर्मान्वितो विप्रः ।

kaḥ sarva-devatātmā vidyā-karmānvito vipraḥ

Q: Who is the self of all deities?

A: The Brahmana who is endowed with knowledge and action. (62)

कश्च कुलक्षयहेतुः ?

संतापः सजनेषु योऽकारि ।

kaśca kula-kṣaya-hetuḥ

santāpaḥ sajjaneṣu yo'kāri

Q: What is the cause of the decadence of a family?

A: That which causes pain to good people.

केषां अमोघवचनम् ?

ये च पुनः सत्यम् मौनशमशीलाः ।

keṣāṃ amogha-vacanam

ye ca punaḥ satyam mauna-śama-śīlāḥ

Q: Whose words never fail?

A: Those who observe truthfulness, silence and control of the mind. (63)

किं जन्म ? विषयसङ्गः ।

kiṃ janma viṣaya-saṅgaḥ

Q: What causes birth?

A: Attachment to sense-objects.

किं उत्तरं जन्म ? पुत्रः स्यात् ।

kim uttaraṃ janma putraḥ syāt

Q: What is one's subsequent birth?

A: One's son.

कोऽपरिहार्य ? मृत्युः ।

ko'parihāryo mṛtyuḥ

Q: What is unavoidable ?

A: Death.

कुत्र पदं विन्यसेच्च ? दृक्पूते ।

kutra padaṃ vinyasecca dṛk-pūte

Q: Where is the foot to be placed?

A: Where purity is perceived. (64)

पात्रं किं अन्नदाने ? क्षुधितम् ।

pātraṃ kiṃ annadāne kṣudhitam

Q: Who is the fit recipient of the gift of food?

A: The hungry.

कोऽर्च्यो हि ? भगवदवतारः ।

ko'rcyo hi bhagavad-avatāraḥ

Q: Who is to be worshipped?

A: Incarnations of God.

कश्च भगवान् ? महेशः शंकरनारायणात्मकः ।

kaśca bhagavān maheśaḥ śaṅkara-nārāyaṇātmakaḥ

Q: Who is the Lord?

A: The Supreme Lord who is both Narayana & Sankara. (65)

फलमपि च भगवद्भक्तेः किम् ?

तल्लोकस्वरूपसाक्षात्वम् ।

phalam-api ca bhagavad-bhakteḥ kim

taloka-svarupa-sākṣāttvam

Q: And what is the result of devotion to the Lord?

A: The immediate realization of the Lord and one's true nature.

मोक्षश्च कः ? हि अविद्या अस्तमयः ।

mokṣaśca kaḥ hy avidyā astamayāḥ

Q: And what is moksha?

A: It is the disappearance of ignorance.

कः सर्ववेदभूः ? अथ च ओम् ।

kaḥ sarva-veda-bhūḥ atha ca om

Q: What is the origin of the Vedas?

A: Certainly, it is Om. (66)

इत्येषा कण्ठस्था
प्रश्नोत्तररत्नमालिका येषाम् ।
ते मुक्ताभरणा इव
विमलाश्वाभान्ति सत्समाजेषु ॥

ityeṣā kaṅṭhasthā praśnottararatnamālikā yeṣām
te muktābharaṇā iva vimalāścābhānti sat-samājeṣu

Those for whom these questions and answers become a
necklace, they will shine in the assembly of learned
people, like the necklace of gems shines because of its
purity. (67)