

॥ भगवात्पाद प्रश्नोत्तर रत्नमालिका ॥

BHAGAVATPADA'S PRASNOTTARA - RATHNA - MALIKA

Sri Adi Sankara Bhagavatpada has taught the essence of the principles of our ancient dharma in a simple form as questions and answers so that even children could understand easily. This is known as the Prasnottara - ratna - malika.

This is in the form of a garland consisting of sixty seven verses which are like gems. The sixty-sixth verse ends with the pranavakshara. The sixty-seventh verse which is the last mentions the fruit that is to be gained through this work.

Just as a necklace of pearls will beautify a person who wears it, so also if one adorns one-self by wearing round one's neck (in one's mind) this excellent Prasnottara - ratna - malika, that person will shine in an assemblage of released souls.

(1)

कः खलु नालंक्रियते दृष्टादृष्टार्थसाधनपटीयान् ।
अमुया कण्ठस्थितया प्रश्नोत्तररत्नमालिकया ॥

Who will not be adorned by grasping in his mind this Prasnottara - ratna - malika, if he has the ability to follow the means that lead to the seen and the unseen value?

(2)

भगवन्किमुपादेयं? गुरुवचनं, हेयमपि च किम्? अकार्यम् ।
को गुरुः? अधिगततत्त्वः शिष्यहितायोद्यतः सततम् ॥

Question :- O Master, what is to be grasped?

Answer :- The words of the Guru.

Q :- What is to be given up?

A :- What should not be done.

Q :- Who is Guru?

A :- He who has known the truth. He who untiringly strives for the good of those who seek him.

(3)

त्वरितं किं कर्तव्यं विदुषां? संसारसततिच्छेदः ।

किं मोक्षतरोर्बीजं? सम्यक्ज्ञानं क्रियासिद्धम् ॥

Q :- What should be accomplished quickly by one who is intelligent?

A :- The cutting of the transmigratory series (gaining release from repeated birth and death).,

Q :- What is the seed of the tree of release?

A :- Knowing what is as it is, translating it into practice.

(4)

कः पथ्यतरो? धर्मः, कः शुचिरिह? यस्य मानसं शुद्धम् ।

कः पण्डितो? विवेकी, किं विषम्? अवधीरणा गुरुषु ॥

Q :- What is it that does one good?

A :- Dharma.

Q :- Who is the pure one?

A :- He whose mind is pure.

Q :- Who is the learned one?

A :- The discriminating one (He who has viveka).

Q :- Which is poison?

A :- Not heeding the words of those who are great (Gurus).

(5)

किं संसारे सारं? बहुशोऽपि विचिन्त्यमानमिदमेव ।
किं मनुजेष्विष्टतमं? स्वपरहितायोद्यतं जन्म ॥

Q :- What is the essence (sara) in samsara?

A :- It is thinking about this again and (if one remains thinking continuously "what is the essence in samsara' one would get rid of attachment and thus cut the chain of birth).

Q :- What is the most desirable in men?

A :- The birth in which one is engaged in the good of oneself and of others.

(6)

मदिरेव मोहजनकः कः? स्नेहः, के च दस्यवो? विषयाः ।
का भववल्ली? तृष्णा, को वैरी? यस्त्वनुद्योगः ॥६॥

Q :- What is that which generates delusion like liquor?

A :- Attachment (clinging).

Q :- Who are the thieves?

A :- The objects which drag away the sense - organs.

Q :- What is the creeper of samsara?

A :- Thirst (trsna).

Q :- Who is the enemy?

A :- Absence of effort (laziness).

(7)

कस्माद्भयमिह? मरणात्, अन्धादिह को विशिष्यते? रागी ।

कः शूरो? यो ललनालोचनबाणैर्न च व्यधितः ॥

Q :- What is that of which all are afraid?

A :- Death.

Q :- Who is more blind than the blind?

A :- The passionate one.

Q :- Who is the valiant one?

A :- He who restrains himself by not letting the mind go the wrong way (he who does not suffer injury by arrows vi., the looks of women).

(8)

पातुं कर्णाञ्जलिभिः किममृतमिह युज्यते? सदुपदेशः ।

किं गुरुताया मूलं? यदेतदप्रार्थनं नाम ॥

Q :- What is the ambrosia that should be drunk with the ears that serve as the cupped hands?

A :- The teachings of those who are good. (Anjali is joining the two hands in the form of a cup. Since the ear resembles this it has been called anjali here).

Q :- What is the root of greatness?

A :- Not asking anything of the anyone.

(9)

किं गहनं स्त्रीचरितं, कश्चतुरो? यो न खण्डितस्तेन ।

किं दुःखम्? असंतोषः, किं लाघवम्? अधमतो याच्छा ॥

Q :- What is it that cannot be measured?

A :- The ways of women.

Q :- Who is the capable person?

A :- He who is not deceived by the ways of women.

Q :- What is sorrow?

A :- Dissatisfaction.

Q :- What is lowly?

A :- Begging from those who are low.

(10)

किं जीवितम्? अनवद्यं, किं जाड्यं? पाठतोऽप्यनभ्यासः ।

को जागर्ति? विवेकी, का निद्रा? मूढता जन्तोः ॥

Q :- What is good life?

A :- That which is blemishless.

Q :- What is dullness?

A :- The absence of practice even in regard to one's reading.

Q :- Who is a wake?

A :- The discriminating one.

Q :- What is sleep?

A :- The delusion of beings.

(11)

नलिनीगतजलवत्तरलं किं? यौवनं धनं चायुः ।

कथय पुनः के शशिनः किरणसमाः? सज्जना एव ॥

Q :- What is unsteady like the water on the leaf of a lotus?

A :- Youth, wealth, length of life.

Q :- Please say who are like the rays of the moon?

A :- It is only those that are good.

(12)

को नरकः? परवशता, किं सौख्यं? सर्वसङ्गविरतिर्या ।

किं सत्यं? भृतहितं, प्रियं च किं प्राणिनाम्? असवः ॥

Q :- What is hell?

A :- Being dependent on others.

Q :- What is happiness?

A :- It is the giving up of all attachments.

Q :- What is truth?

A :- That which is good for all beings.

Q :- What is dear to living beings?

A :- Life.

(13)

कोऽनर्थफलो? मानः, का सुखदा? साधुजनमैत्री ।
सर्वव्यसनविनाशे को दक्षः? सर्वथा त्यागी ॥

Q :- What is that which results in evil?

A :- Egoity.

Q :- What is that which gives happiness?

A :- Association with the good i.e. friendship with those who are possessed of good minds.

Q :- Who is an expert in destroying all sorrow?

A :- He who renounces everything.

(14)

किं मरणम्? मूर्खत्वम्, किं चानर्घं? यदवसरे दत्तम् ।
आमरणात्किं शल्यं? प्रच्छन्नं यत्कृतं पापम् ॥

Q :- What is worse than death?

A :- Wickedness.

Q :- What is that which is priceless?

A :- That which is given when in need.

Q :- What is that which pricks till one's death?

A :- The sin that was done in secret.

(15)

कुत्र विधेयो यत्नो? विद्याभ्यासे सदौषधे दाने ।
अवधीरणा क्व कार्या? खलपरयोषित्परधनेषु ॥

Q :- In regard to what should effort be made?

A :- In regard to study, proper medicine and gift.

Q :- What are those that should be ignored?

A :- Bad people, the wife of another person, the property of others.

(16)

काहर्निशमनुचिन्त्या? संसारासारता न तु प्रमदा ।
का प्रेयसी विधेया? करुणा दीनेषु सज्जने मैत्री ॥

Q :- What should be remembered day and night?

A :- That there is no essence in Samsara rather than (thinking of) a woman.

Q :- What should be done with pleasure?

A :- Compassion for those that are poor and friendship with proper people that are good.

(17)

कण्ठगतैरप्यसुभिः कस्प ह्यात्मा न शक्यते जेतुम् ।
मूर्खस्य शङ्कितस्य च विषादिनो वा कृतधनस्य ॥

Q :- Whose soul cannot be saved even at the expense of one's life?

A :- (The souls of) wicked people, the one who is always in doubt, the one who is depressed and the one who is not grateful.

(18)

कः साधुः? सद्वृत्तः, कमधममाचक्षते? त्वमद्वृत्तम् ।
केन जितं जगदेतत्? सत्यतितिक्षावतां पुंसा ॥

Q :- Who is a good person?

A :- He who is of good conduct.

Q :- Who is said to be lowliest?

A :- He who is of evil conduct.

Q :- By whom can this world be won?

A :- By the person who has (the virtues of) truth and forbearance.

(19)

कसेमै नमांसि देवाः कुर्वन्ति? दयाप्रधानाय ।
कस्मादुद्वेगः स्यात्? संमाराण्यतः सुधियः ॥

Q :- To whom do even the Gods offer obeisance?

A :- To whom who has compassion.

Q :- From what should one tremble?

A :- From the forest of samsara tremble those who have good intellect.

(20)

कस्य वशे प्राणिगणः? सत्यप्रियभाषिणां विनीतस्य ।
क्व स्थातव्यं? न्याय्ये पथि दृष्टादृष्टलाभाढ्ये ॥

- Q :- Under whose control are the host of living beings?
 A :- Under him who speaks what is true and pleasing and who is humble.
 Q :- Where should one remain in order to obtain the fruits that are seen and are not seen?
 A :- In the path which is proper.

(21)

कोऽन्धो? योऽकार्यरतः, को बधिरो यो हितानि न शृणोति ।
 को मूको? यः काले प्रियाणि वक्तुं न जानाति ॥

- Q :- Who is blind?
 A :- He who revels in evil deeds, although he is learned.
 Q :- Who is deaf?
 A :- He who does not hear what is good.
 Q :- Who is dumb?
 A :- He who does not know to utter at the proper time what are pleasing and good.

(22)

किं दानम्? अनाकाङ्क्षं, किं मित्रं? यो निवारयति पापात् ।
 कोऽलंकारः? शीलं, किं वाचां मण्डनं? सत्यम् ॥

- Q :- What is gift?
 A :- Giving even without asking.
 Q :- Who is a friend?
 A :- He who prevents one from sin.
 Q :- What is embellishment?
 A :- Good conduct.
 Q :- What is beauty to speech?
 A :- Truth.

(23)

विद्युद्विलसितचपलं किं? दुर्जनसंगतिर्युवतपश्च ।

कुलशीलनिष्प्रकम्पाः के कलिकालेऽपि? सज्जना एव ॥

Q :- What are fleeting like the glow of lightening?

A :- Association with bad people and young women.

Q :- What are those who do not depart from the irtues belonging to their family even in the age of Kali?

A :- Those people who are good.

(24)

चिन्तामणिरितं दुर्लभमिह किं? कथयामि तद्यतुर्भद्रम् ।

किं तद्वन्ति भूयो विधृततमसो विशेषेण ॥

(25)

दानं प्रियवाक्सहितं ज्ञानमगर्वं क्षमान्वितं शौर्यम् ।

वित्तं त्यागसमेतं दुर्लभमेतच्चतुर्भद्रम् ॥

Q :- What is difficult to gain (rare to obtain) like the wish-fulfilling gem (cintamani)?

A :- The four beatitudes. The fou beatitudes are: offering gifts with pleasing words; knowledge without pride; valour which is accompanied by forbearance; wealth which is combined with renunciation - these are the four beatitudes difficult to obtain.

(26)

किं शोच्यं? कार्पण्यं, सति विभवे किं प्रशस्तम्? ओदार्यम् ।

कः पूज्यो विद्वद्भिः? स्वभावतः सर्वदा विनीतो यः ॥

Q :- What is to be pitied?

A :- Miserliness (accumulating profusely without use for oneself or for others, without spending either for this world or for the other.

Q :- What is praiseworthy when there is all facility?

A :- Generosity.

Q :- Who is adored by those who are wise?

A :- He who is always humble by nature. (Being humble with some ulterior purpose is not natural humility.) The one who is humble with some ulterior motive is compared to the wooden rod which is used for baling out water. Thus it is stated in a verse: "When the bucket is full the head side of the wooden rod will be up in the sky, when the bucket is emptied the humble because of some selfish purpose will be with his head down when he does not obtain a living. But when he obtain a living his head will stand erect.

(27)

कः कुलकमलदिनेशः? सति गुणविभवेऽपि यो नम्रः ।

कस्य वशे जगदेतत् प्रियहितवचनस्य धर्मनिरतस्य ॥

Q :- Looking at which sun will the lotus, of the family in which we have been born, shine with happiness?

A :- Looking at the one, who is endowed with extreme humility even though he is possessed of all the virtues in their fullness, the lotus which is the family will shine.

Q :- Under whose control will this world come?

A :- The world will come under the control of one who has learnt to speak in a pleasing manner and who follows the way of righteousness (one should not be humble, in order to control the world. If one is humble, the world of its own accord will come under one's control.)

(28)

विद्वन्मनोहरा का सत्कविता बोधवनिता च ।

कं न स्पृशति विपत्तिः प्रवृद्धवचनानुवर्तिनं दान्तम् ॥

Q :- What fascinates the mind of the learned?

A :- Good poesy and a woman endowed with intelligence.

Q :- Whom will not danger touch?

A :- Him who acts in accordance with the words of the elders and who is self - controlled.

(29)

कस्मै स्पृहयति कमला? त्वनलसचित्ताय नीतिवृत्ताय ।

त्यजति च कं सहसा? द्विजगुरुसुरनिन्दाकरं च सालस्यम् ॥

Q :- Whom does Laksmi (the Goddess of Wealth) like?

A :- Him who has a pure mind and who's of right conduct.

Q :- From whom will she depart soon?

A :- Him who abuses the twice-born ones, the Preceptors and the Gods, and who is seized with laziness.

(30)

कुत्र विधेयो वासः? सज्जननिकटेऽथवा काश्याम् ।

कः परिहार्यो देशः? पिशुनयुतो लुब्धभूपश्च ॥

Q :- Where should one live?

A :- In the proximity of good people or in Kasi.

Q :- From which country should one go away?

A :- From the country which is ruled by a miserly king and where low (bad) people live.

(31)

केनाशोच्यः पुरुषः? प्रणतकलत्रेण धीरविभवेन ।

इह भुवने कः शोच्यः? सत्यपि विभवे न यो दाता ॥

Q :- By what means will a man be without grief?

A :- By having a wife who is obeddient and by splendour which is not unsteady.

Q :- In this world who is it that should be pitied?

A :- He who, having splendour in the form of wealth does not give.

(32)

किं लघुताया मूलं? प्राकृतपुरुषेषु या याच्छा ।

रामादपि कः शूरः? स्मरशरनिहतो न यश्चलति ॥

Q :- What is blameworthy?

A :- Begging of those who are mean.

Q :- Who is a better hero than even Sri Rama?

A :- He who does not swerve from his state even though hit by the arrows of Manmatha.

(33)

किमहर्निशमनुचिन्त्यं? भगवद्घाणं न संसारः ।

चक्षुष्मन्तोऽप्यन्धाः के स्युः? ये नास्तिका मनुजाः ॥

Q :- Which is to be contemplated day and night?

A :- The lotus - feet of the Lord, and not samsara.

Q :- Who is blind though having eyes?

A :- Men who are atheists.

(34)

कः पङ्गुरिह प्रथितो? व्रजति च यो वार्धके तीर्थम् ।

किं तीर्थमपि च मुख्यं? चित्तमलं यन्निवर्तयति ॥

Q :- Who, here, is a lame person?

A :- He who undertakes pilgrimage in his old age.

Q :- Which is the main holy place?

A :- That which removes the impurity of the mind.

(35)

किं स्मर्तव्यं पुरुषैः? हरिनाम सदा, न यावनी भाषा ।

कों हि न वाच्यः सुधिया? परदोषश्चानृतं तद्वत् ॥

Q :- What should be remembered by men?

A :- The name of Hari always and not foreign language.

Q :- What is unfit to be said by one who has a good mind?

A :- The defects of others and untruth.

(36)

किं संपाद्यं मनुजैः? विद्या वित्तं बलं यशः पुण्यम् ।

कः सर्वगुणविनाशी? लोभः शत्रुश्च कः? कामः ॥

Q :- What should be acquired by human - beings?

A :- Knowledge, wealth, strength and merit.

Q :- What destroys all good qualities?

A :- Miserliness.

Q :- Who is one's foe?

A :- Desire.

(37)

का च समा परिहार्या? हीना या वृद्धसचिवेन ।

इह कुत्रवहितः स्यान्मनुजः? किल राजसेवायाम् ॥

Q :- Which assembly should one reject?

A :- That which is bereft of elderly ministers.

Q :- In this world in what should a man be very careful?

A :- In rendering service of his king.

(38)

प्राणादपि को रम्यः? कुलधर्मः साधुसङ्गश्च ।

का संरक्ष्या? कीर्तिः पतिव्रता नैजवृद्धिश्च ॥

Q :- Which is dearer than one's life?

A :- The duties of one's family and association with the good.

Q :- What is to be protected?

A :- Fame, chastity and good judgement.

(39)

का कल्पलता लोके? सच्छिष्यायार्पिता विद्या ।

कोऽक्षयवटवृक्षः स्यात्? विधिवन्तस्त्पात्रदत्तदानं यत् ॥

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

A :- Knowledge that is imparted to the good disciple (in ancient times every learned person used to transmit his learning to his disciples.

But now it is only L.T.s that teach. Others spend what they have learnt in gossips that waste people's time).

Q :- What is it that is like the undecaying tree?

A :- The gift that is given to good recipients according to rule.

(40)

किं शस्त्रं सर्वेषाम्? युक्तिः, माता च का? धेनुः?

किं नु बलं? यद्वैर्यं, को मृत्युः? यदवधानरहितत्वम् ॥

Q :- Which weapon is in the hands of all?

A :- Reasoning (the ability to establish something through the principles of logic).

Q :- Who is the Mother of all?

A :- The cow who gives milk to all people after giving it to its calf is the mother (we must all protect her).

Q :- Which is the army?

A :- Courage.

Q :- What is death?

A :- Being devoid of vigilance.

(41)

कुत्र विपं? दुष्टजने, किमिहाशौचं भवेत्? ऋणं नृणाम् ।

किमभयमिह? वैराग्यं, भयमपि किं? वित्तमेव सर्वेषाम् ॥

Q :- Where does poison exist?

A :- In wicked people.

Q :- What, here, is the greatest impurity?

A :- The indebtedness of people. (Men do not hide themselves from anything so much as from the one to whom they owe debt. When a woman is in her monthly period she does not go to the temple or to public assemblages. The man who is in debt similarly does not show himself in public).

Q :- What is fearlessness? (i.e. the state where there is no fear?)

A :- Dispassion. If one leaves off desire, that itself is fearlessness.

Q :- What is fear?

A :- Wealth.

(42)

का दुर्लभा नराणां? हरिभक्तिः, पातकं च किं? हिंसा ।

को हि भगवत्प्रियः स्यात्? योऽत्य नोद्वेजयेदनुद्विग्नः ॥

Q :- Which is difficult for humans to obtain?

A :- Devotion to Hari (God).

Q :- Which is deadly sin?

A :- Causing injury.

Q :- Who is dear to God?

A :- He who does not cause harm to himself as well as to others.

(43)

कस्मात्सिद्धिः? तपसः, बुद्धः क्व नु? भूसुरे, कृतो बुद्धिः ।

वृद्धोपसेवया, के षृद्धाः? ये धर्मतत्त्वज्ञाः ॥

Q :- By what does one attain his end?

A :- By tapas (by constantly engaging oneself in what one does with one - pointed mind).

Q :- By what does one have tapas?

A :- By the intellect.

Q :- Where does the intellect remain?

A :- In a brahmana.

Q :- Which is the true intellect?

A :- Intellect is gained by resorting to elders and by serving them.

Q :- Who are the elders?

A :- They who know the truth of dharma (even if they are small in years they are elders).

(44)

संभावितस्य मरणादधिकं किं? दुर्यशो भवति ।

लोके सुखी भवेत्को? घनवान्धनमपि च किं? यतश्चेष्टम् ॥

Q :- To him who has won fame what is worse than death?

A :- III - fame.

Q :- In the world which one is happy?

A :- He who has wealth.

Q :- What is wealth?

A :- Wealth is that by which one gains what is dear to him.

(45)

सर्वसुखानां बीजं किं? पुण्यं, दुःखमपि कुतः? पापात् ।

कस्यैश्वर्यं? यः किल शंकरमाराधयेद्भक्त्या ॥

Q :- What is the seed of all pleasures?

A :- Merit.

Q :- Whence is pain?

A :- From sin.

Q :- To whom will splendour come?

A :- To him who with devotion worships Sankara (God).

(46)

को वर्धते? विनीतः, को वा हीयेत? यो हृष्टः ।

को न प्रत्येतव्यो? ब्रूते यश्चानृतं शश्वत् ॥

Q :- Who will develop well?

A :- He who has humility.

Q :- Who will suffer loss?

A :- He who is proud.

Q :- Whom should one not trust?

A :- Him who utters lies always.

(47)

कुत्रानृतेऽप्यपापं? यद्योक्तं धर्मरक्षार्थम् ।

को धर्मो अभिमतो यः शिष्टानां निजकुलीनानाम् ॥

Q :- When is, uttering a lie, not a sin?

A :- That which is said in order to protect dharma.

Q :- What is dharma?

A :- That which has been observed by good people who were born in one's family.

(48)

साधुबलं किं? दैवं, कः साधुः? सर्वदा तुष्टः ।
दैवं किं? यत्युक्तं, कः सुकृती? श्लाध्यते च यः सद्भिः ॥

Q :- Which is the strength for good people?

A :- Divinity.

Q :- Who is a good person?

A :- He who is always contented. (He who does not weep).

Q :- What is divine?

A :- The good deeds that have been done.

Q :- Who is endowed with merit?

A :- He who is extolled by good people.

(49)

गृहमेधिनश्च मित्रं किं? भार्या, को गृही च? यो यजते ।
को यज्ञो? यः श्रुत्या विहितः श्रेयस्करो नृणाम् ॥४९॥

Q :- Who is the friend of the house - holder?

A :- His wife.

Q :- Who is a house - holder?

A :- He who performs sacrifices.

Q :- What is a sacrifice?

A :- That which is enjoined by the Veda as what ought to be done and which brings good to the humans.

(50)

कस्य किया हि सफला? यः पुनसचारवान् शिष्टः ।
कः शिष्टो? यो वेदप्रमाणवान्को हतः? क्रियाभ्रष्टः ॥५०॥

Q :- The actions of whom will bear fruit?

A :- Of him who is of good conduct and who is well instructed.

Q :- Who is the one who is well instructed?

A :- He who accepts the Veda as authority (pramana).

Q :- Who is dead even while being alive?

A :- He who falls away from his duties.

(51)

को धन्यः? संन्यासी को मान्यः? पण्डितः साधुः ।

कः सेव्यो? यो दाता, को दाता? योऽर्थितृप्तिमातनुते ॥५१॥

Q :- Who is the fortunate one?

A :- The sanyasin.

Q :- Who is worthy of reverence?

A :- The learned person (the one who is learned and good).

Q :- Who should be served?

A :- The generous giver.

Q :- Who is the generous giver?

A :- He who gives satisfaction to the one who asks for favour.

(52)

किं भाग्यं देहवताम्? आरोग्यं कः फली? कृषिकृत् ।

कस्य न पापं? जपतः, कः पूर्णो? यः प्रजावान्स्यात् ॥५२॥

Q :- What is the great benefit for embodied beings?

A :- Health.

Q :- Who will be endowed with the fruit?

A :- He who endeavours to the utmost.

Q :- For whom is there no sin?

A :- For him who does japa (repetition of mantra) always.

Q :- Who is filled with satisfaction?

A :- He who has good progeny.

(53)

किं दुष्करं नराणां? यन्मनसो निग्रहः सततम् ।

को ब्रह्मचर्यवान्स्यात्? यश्चास्खलितोर्ध्वरेतस्कः ॥५३॥

Q :- What is difficult for human beings to do?

A :- Controlling the mind always.

Q :- Who is a true Brahmacarin?

A :- He whose vital force goes upward.

(54)

का च परदेवतोक्ता? चिच्छक्तिः, को जगद्भर्ता ।

सूर्यः, सर्वेषां को जीवनहेतुः? स पर्जन्यः ॥

Q :- Who is the supreme Deity?

A :- She who is of the nature of Consciousness.

Q :- Who is the upholder of the world?

A :- The sun (he gives food).

Q :- Which is the cause of the life of all?

A :- Rain.

(55)

कः शूरो? यो भीतत्राता, त्राता च कः? सः गुरुः ।

को हि जगद्गुरुरुक्तः? शंभुः, ज्ञानं कुतः? शिवादेव ॥५५॥

Q :- Who is the valiant one?

A :- He who protects the person who is afraid.

Q :- Who is the Protector?

A :- The good Preceptor.

Q :- Who is the World Teacher?

A :- Sambhu (Siva).

Q :- From whom does knowledge come?

A :- From Siva alone.

(56)

मुक्तिं लभेत कस्मात्? मुकुन्दभक्तेः, मुकुन्दः कः? ।

यस्तारयेदविद्यां, का चाविद्या? यदात्मनोऽस्फूर्तिः ॥

Q :- Through what does one obtain release?

A :- Through devotion to Mukunda (Vishnu).

Q :- Who is Mukunda?

A :- He who enables us to cross nescience. (avidya)

Q :- What is avidya?

A :- That which veils the Self.

(57)

कस्य न शोको? यः स्यादक्रोधः, किं सुखं? तुष्टिः ।

को राजा? रञ्जनकृत्, कश्च श्चा? नीचसेवको यः स्यात् ॥५७॥

Q :- For whom is there no sorrow?

A :- For him who has no anger.

Q :- What is happiness?

A :- Contentment; inward smile (not showing the teeth).

Q :- Who is a king?

A :- He who is said to be unique and incomparable.

Q :- Who is a dog?

A :- He who is unfortunate having to serve one who is of low nature.

(58)

को मायी? परमेशः, क इन्द्रजालायते? प्रपन्नोऽयम् ।

कः स्वप्ननिभो? जाग्रद्व्यवहारः, सत्यमपि च किं? ब्रह्म ॥

Q :- Who has control over maya?

A :- The supreme Lord (Paramesvara).

Q :- What is like magic?

A :- The world.

Q :- What is similar to dream?

A :- The empirical usage in the waking state.

Q :- What is reality?

A :- The supreme Brahman.

(59)

किं मिथ्या? यद्विद्यानाशयं, तुच्छं तु? शशविषाणादि ।

का चानिर्वचनीया? माया, किं कल्पितं? द्वैतम् ॥

Q :- What is destroyed by knowledge?

A :- What is false (mithya).

Q :- What is tuccha (unreal)?

A :- The horns of a hare etc.

Q :- What is indeterminable?

A :- Maya.

Q :- What is imagined on account thereof?

A :- Duality.

(60)

किं पारमार्थिकं स्यात्? अद्वैतं, चाज्ञता कुतो? अनादिः ।

वपुषश्च पोषकं किं? प्रारब्धं चान्नदायि किं? चायुः ॥

Q :- What is the absolute truth?

A :- Advaita.

Q :- Where from does ignorance arise?

A :- It is beginningless.

Q :- What nurtures even the body?

A :- Prarabdha (that portion of past karma) which has being to fructify.

Q :- What is it that gives one food?

A :- One's life.

(61)

को ब्राह्मणरूपास्यो? गायव्यर्काग्निगोचरः शंभुः ।

गायत्र्यामादित्ये चाग्नौ शंभौ च किं नु? तत्तत्त्वम् ॥

Q :- Whom should a Brahmana worship?

A :- Sambhu who is the sphere of Gayatri, the orb of the Sun and Fire.

Q :- What is the principle in Gayatri, the Sun, the Fire and Sambhu (Siva)?

A :- That Siva - tattva (the Reality which is Siva).

(62)

प्रत्यक्षदेवता का? माता, पूज्यो गुरुश्च कः? तातः ।

कः सर्वदेवतात्मा? विद्याकर्मान्वितो विप्रः ॥

Q :- Who is the Deity that is directly seen?

A :- The Mother.

Q :- Who is the Guru that should be worshipped?

A :- The father.

Q :- Who is the seer of all Deities?

A :- The Brahmana who is endowed with accomplishment of knowledge and karma.

(63)

कश्च कुलक्षयहेतुः? संतापः सज्जनेषु योऽकारि ।

केषाममोघवचनं? ये च पुनः सत्यमौनशमशीलाः ॥

Q :- What is the cause which destroys one's family?

A :- Action which causes misery in the heart of good people.

Q :- Whose words will bear fruit?

A :- The words of those who observe the rule of truth - speaking, silence, calmness etc.

(64)

किं जन्म? विषयसङ्गः, किमुत्तरं जन्म? पुत्रः स्यात् ।

कोऽपरिहार्यो? मृत्युः, कुत्र पदं विन्यासेद्य? हृक्पूते ॥

Q :- What is the real cause of birth?

A :- Attachment to objects.

Q :- What is the subsequent birth?

A :- It is that of the son.

Q :- Who cannot be avoided?

A :- Yama (Death).

Q :- Where should one place one's foot?

A :- In that place which is seen to be pure.

(65)

पात्रे किमन्नदाने? क्षुधितं, कोऽर्च्यो हि? भगवदवतारः ।

कश्च भगवन्? महेशः शङ्करनारायणात्मैकः ॥

Q :- Who is the fit person for receiving the gift of food?

A :- He who is hungry.

Q :- Who is worthy of worship?

A :- The Avatara of the Lord.

Q :- Who is the Lord?

A :- The one Self who is both Sankara and Narayana.

(66)

फलमपि भगवद्भक्तेः किं? तल्लोकस्वरूपसाक्षात्त्वम् ।

मोक्षश्च को? ह्याविद्यास्तमयः, कः सर्ववेदभूः? अथ चोम् ॥

Q :- What is the first of devotion to the Lord?

A :- The immediacy of the nature of His Work.

Q :- What is release?

A :- The destruction of nescience.

Q :- What is the origin (and quiescence) of all Vedas?

A :- Om.

(67)

इत्येषा कण्ठस्था प्रश्नोत्तररत्नमालिका येषाम् ।

ते मुक्ताभरणा इव विमलाश्चाभान्ति सत्समाजेषु ॥

Those who wear round their necks (bear in their mind) this Prasnotara - ratna - malika shine in the assembly of good people as those who are like the jewels made of pearls (they are the best of those who are released).

In the Prasnotara - ratna - malika there are sixty seven verses. I think that our Acharya composed only sixty - five verses. He ended the composition with the "Om' occurring at the end of the sixty - sixth verse. The first verse and the last verse should have been added by someone who had great devotion. Such addition is commonly found in the case of all the compositions made by the Acharya. The present work will be found to be an easy one. It will be useful even for children who study Sanskrit.