

## YATI-PAÑCAKAM

---

वेदान्तवाक्येषु सदा रमन्तो

भिक्षान्नमात्रेण च तुष्टिमन्तः ।

विशोकमन्तः करणेचरन्तः (विशोकवन्तः (अशोकवन्तः)

करुणैकवन्तः)

कौपीनवन्तः खलु भाग्यवन्तः ॥ १ ॥

vedāntavakyeṣu sadā ramañto

bhikṣānnamātreṇa ca tuṣṭimañtaḥ,

viśokamañtaḥ-karaṇe carañtaḥ

(viśokavañtaḥ (aśokavañtaḥ) karuṇaikavañtaḥ)

kaupīnavañtaḥ khalu bhāgyavañtaḥ.

Ever revelling in the (actual experience of the import of) Vedānta-vākyas, fully satisfied with mere bhikṣānna (food got by alms), moving about, free from grief at heart (free from grief and full of kindness for all), blessed, indeed, are those (yatis = ascetics) clad in the loin-cloth.

मूलं तरोः केवलमाश्रयन्तः

पाणिद्वयं भोक्तुममत्रयन्तः ।

कन्थामिव श्रीमपि कुत्सयन्तः

कौपीनवन्तः खलु भाग्यवन्तः ॥ २ ॥

mūlaṁ taroḥ kevalaṁ-āśrayaṅtaḥ  
pāṇidvayaṁ bhoktumamatrayaṅtaḥ,  
kaṅthāmiva śrīmapī kutsyaṅtaḥ  
kaupīnavaṅtaḥ khalu bhagyavaṅtaḥ.

Resorting (for rest) only to the foot of the tree, turning the palms into a bowl for taking (eating) food, looking down upon even wealth like an old patched cloth, blessed indeed are those clad in the loin-cloth.

देहाभिमानं परिहृत्य दूरात् (देहात्मभावं परिमार्जयन्तः)

आत्मानमात्मन्यवलोकयन्तः ।

नान्तर्न मध्यं न बहिः स्मरन्तः (अहर्निशंब्रह्मणि ये रमन्तः)

कौपीनवन्तः खलु भाग्यवन्तः ॥ ३ ॥

dehābhimānaṁ parihṛtya dūrāt  
(dehātmabhāvaṁ parimāṛjayaṅtaḥ)  
ātmānamātmaṅyavalokayaṅtaḥ,  
nāntar na madhyaṁ na bahi-smaraṅtaḥ  
(aharnīsaṁ brahmaṇi ye ramaṅtaḥ)  
kaupīnavaṅtaḥ khalu bhāgyavaṅtaḥ.

Keeping away the sense of possession over (attachment to) the body, (never mistaking the body for the Soul), steeped in the direct experience of the Supreme Soul within oneself, not remembering (forgetting) all else inside, in the middle, or outside, (revelling ever and anon in the Soul Supreme), blessed indeed are those clad in the loin-cloth.

स्वानन्दभावे परितुष्टिमन्तः

संशान्त (सुशान्त) सर्वेन्द्रियवृत्ति (दृष्टि) मन्तः ।

अहर्निशं ब्रह्मणि ये रमन्तः (नान्तर्न मध्यं न बहिः स्मरन्तः)

कौपीनवन्तः खलु भाग्यवन्तः ॥४॥

svānaṅdabhāve parituṣṭimaṅtaḥ

saṅśānta (suśānta) sarveṅdriyavṛtti (drṣṭi) maṅtaḥ,  
aharṇiśam brahmaṇi ye ramaṅtaḥ

(nāntar na madhyaṅ na bahi-smaraṅtaḥ)  
kaupīnavaṅtaḥ khalu bhāgyavaṅtaḥ.

Joyously absorbed in the blessed state of the Self, with all the operations (cognitions and experiences) of the senses stilled, revelling in Brahman day and night (forgetting all within, in between and without), blessed, indeed, are those clad in the loin-cloth.

पञ्चाक्षरं (ब्रह्माक्षरं) पावनमुच्चरन्तः

पतिं पशूनां हृदि भावयन्तः ।

भिक्षाशना (भिक्षाशिनो) दिक्षुपरिभ्रमन्तः

कौपीनवन्तः खलु भाग्यवन्तः ॥५॥

pañcākṣaraṅ (brahmākṣaraṅ) pāvana-muccaraṅtaḥ  
patiṅ paśūnāṅ hṛdi bhāvayaṅtaḥ,

bhikṣāśanā (bhikṣāśino) dikṣu paribhramaṅtaḥ  
kaupīnavaṅtaḥ khalu bhāgyavaṅtaḥ.

Muttering the sacred Pañcākṣara, five-syllabled mantra (the syllable OM representing Brahman), meditating at heart, on the Lord of all Beings, subsisting on alms and moving about in all directions at will, blessed, indeed are those clad in the loin-cloth.