Adore the Lord, adore the Lord, adore the Lord, O fool! when the appointed time (for departure) comes, the repetition of grammatical rules will not, indeed, save you:

O fool! leave off the desire for accumulation of wealth; create in the mind, thoughts about Reality, devoid of passion. What you get - i.e. what you have achieved through your past deeds - with that, satisfy your mind.
Seeing the seductive female form, do not fall prey to frenzied delusion. That (female form) is (but) a modification of flesh and fat. Think well thus in your mind again and again.

(4)

नलिनीदलगतजलमतिता
तद्रजीवितमतिशयत्चपलम्।
विद्ये व्याधयभिमायनस्त
लोकं शोकहतं च समस्तम्॥

The water on the lotus-leaf is very unsteady; so also is life extremely unstable. Know that the entire world is devoured by disease and conceit, and smitten with sorrow.

(5)

यावद्वितोपार्जनसकऽ
स्तावश्चिस्परिवरो रक्तः।
पश्चाज्जीवितं जर्जरदेहे
वार्तं कोशिपि न पुर्णोत्ति गेहे॥

As long as you have the ability to earn money, so long will your dependents be attached to you. After that, when you live with an infirm body no one would even speak to you a word.

(6)

यावत्पवनो निवसति देहे
तावत्पृच्छति कुशलं गेहे॥
As long as there is breath in the body, so long people in the household ask about one's welfare. Once the breath leaves, on the destruction of the body, the dependents dread that very same body.

(7)

When a boy, one is attached to sport; when a youth, one is attached to a young woman; when old, one is attached to anxiety; to the supreme Brahman, no one, alas, is attached!

(8)

Who is your wife? Who is your son? Exceedingly wonderful, indeed, is this empirical process! Of whom are you? Who are you? Whence have you come? O brother, think of that truth here.

(9)

Through the company of the good, there arises non-attachment; through non-attachment, there arises freedom from delusion; through delusionless-
ness, there arises steadfastness; through steadfastness, there arises liberation in life.

(10)

बयसि गते कः कामविकारः
शुष्के नीरि कः कासारः।
क्षीणे वित्ते कः परिवारो
झाते तत्ते कः संसारः॥

When youth is spent, what lustful play is there? When the water has evaporated, what lake is there? When the money is gone, what dependents are there? When the truth is known, what empirical process is there?

(11)

मा कुरु धनजनयौवनगं
हरति निमेषात्कालः सर्वंमू।
मायामयमिदमखिं हित्वा
भ्रह्मपदं त्वं प्रविश विदितवा॥

Do not be proud of wealth, kindred, and youth; Time takes away all these in a moment. Leaving aside this entire (world) which is of the nature of an illusion, and knowing the state of Brahman, enter into it.

(12)

दिनयामिनियो सायं प्रातः
शिशिरवसन्ती पुनरायातः।
कालः क्रीडितं कांव्यागु-
स्तद्यपि न मुख्त्याशावायु॥
Day and night, dusk and dawn, winter and spring come repeatedly; Time sports, life is fleeting; yet one does not leave the winds of desire.

(13)
का ते कान्ता धनगततिन्ता
वातुल किं तव नासि नियन्ता।
त्रिजगति सज्जनसंगतीरका
भवति भवार्णवतरणे नौका।

Why worry about wife, wealth, etc., O crazy one; is there not for you the One who ordains? In the three worlds, it is only the association with good people that can serve as the boat that can carry one across the sea of birth.

(14)
जद्विलो मुण्डी लृश्चितकेशः
काष्यांम्बरबहुकृतवेषः।
पश्चात् पि च न पश्यति मूढो
हुदरस्निमित्तं बहुकृतवेषः॥

The ascetic with matted locks, the one with his head shaven, the one with hairs pulled out one by one, the one who disguises himself variously with the ochre-coloured robes - such a one is a fool who, though seeing, does not see. Indeed, this varied disguise is for the sake of the belly.

(15)
अःं गलितं पलितं मुण्डं
द्वानविहीनं जातं तुण्डमू।
The body has become decrepit; the head has turned grey; the mouth has been rendered toothless; grasping a stick, the old man moves about. Even then, the mass of desires does not go.

(16)
अग्ने वहः पृष्टे भानू
रात्री चुबुकसमर्पितजानु।
करतलभिक्षस्तस्तलवास
स्तदपि न मुन्न्वत्यांशापास।

In front, there is fire; at the back, there is the sun; in the night, (the ascetic sits) with the knees stuck to the chin; he receives alms in his palms, and lives under the trees; yet the bondage of desire does not leave him.

(17)
कुस्ते गञ्जासागरागमनं
ब्रतपरिपालनमथवा दानम्।
झानविहीनः सर्वप्रतेन
मुक्तिः न भजति जन्मावतेन॥

One goes on pilgrimage to the place where the Gaṅgā joins the sea; or observe the religious vows with care; or offers gifts. But if he be devoid of knowledge, he does not gain release—according to all schools of thought—even in a hundred lives.
(18)
सुरमन्दिरतस्मूलनिवासः
श्या भूलमजिं वासः।
सर्वपरिलंभ भोगत्यागः
कस्य सुखं न करोति विरागः॥

Living in temples or at the foot of trees,
sleeping on the ground, wearing deer-skin,
renouncing all possessions and their enjoyment - to
whom will not dispassion bring happiness?

(19)
योगरतो वा भोगरतो वा
सक्षरतो वा सक्षकविद्वीनः।
यस्य ब्रह्मणि रमते चिरं
नन्दति नन्दति नन्दत्येव॥

Let one practice concentration; or let one
indulge in sense-enjoyment. Let one find pleasure in
company; or in solitude. He alone is happy, happy,
verily happy, whose mind revels in Brahman.

(20)
भगवद्विलोकितीता
गृजाजललोककणिका पीता।
सकृद्धि येन मुरारिसमर्चा
क्रियते तस्य यमेन न चर्चा॥

For him, who has studied the Bhagavadgītā
even a little, who has drunk a drop of the Gaṅgā-
water, and who has performed the worship of the
Destroyer of the demon Mura (viz. Śri Kṛṣṇa) at least once, there is no tiff with Yama (the lord of death).

(21)
पुनर्पि जननं पुनर्पि मरणं
पुनर्पि जननीजठरे शयनम् ।
इह संसारे बहुदस्तरे
कृपयावपारे पाति मुरारे ॥

Repeated birth, repeated death, and repeated lying in mother's womb - this transmigratory process is extensive and difficult to cross; save me, O Destroyer of Mura (O Kṛṣṇa), through your grace!

(22)
रघ्नाचरितवर्चितकथः:
पुण्यापुण्यविवर्जितपथः ।
योगी योगनियोजितचित्तो
सम्पत्ति-बालान्तत्तवदेव ॥

He who wears a dress made of rags that lie about in the streets, he who walks in the path that is beyond merit and demerit the yogin whose mind is given up to yoga revels (in Brahman) just as a child or as a mad-man.

(23)
कस्तवं कोऽहं कुत आयातः
का मे जननी को मे तातः ।
इति परिभाव्य सर्वंसारं
विश्वं त्यक्तवा स्वप्नविचारम् ॥
Who are you? Whom am I? Whence have I come? Who is my mother? Who, my father? Thus enquire, leaving aside the entire world which is comparable to a dream, and is essenceless.

(24)
तवि मयि चान्त्रेन्को विष्णु-
वर्षैं कुष्णि मय्यसहिष्णुः।
सर्वसिद्धक्षिप पर्यात्मानं
सर्ववन्देश्वरः भेदाज्ञानम्॥

In you, in me, and elsewhere too, there is but one Viṣṇu (God). Vainly do you get angry with me, being impatient. See the Self in all things; and leave off everywhere ignorance which is the cause of difference.

(25)
शतौ मिदे पुत्रे बन्धी
मा कुरु यदं विग्रहसन्धीः।
भव समचित्: सर्वत्र त्वं
वाच्छस्यचिरागादि विष्णुत्तमः॥

Make no effort to be either at war with, or in league with, enemy, friend, son, or relative. If you want to attain the status of Viṣṇu (Godhood) soon, be equal-minded towards all things.

(26)
कामं क्रोधं लोभं मोहं
त्युक्तवासस्त्तात्मां भावय कोऽहम्॥
Leaving off desire, anger, greed, and delusion, make self-inquiry; who am I? They are fools who are without Self-knowledge; as captives in hell, they are tortured.

The Bhagavadgītā and the Sahasranāma should be sung; the form of the Lord of Lakṣmī (Viṣṇu) should always be meditated on; the mind should be led to the company of the good; and wealth should be distributed among the indigent.

One easily takes to carnal enjoyment afterwards, lo, there is disease of the body. Although, in the world, death is the refuge, even then one does not relinquish sinful ways.
(29)
अर्थमनर्थ भावयनित्यं
नासित तत्सुङ्ख्लेषः सत्यम्।
पुत्रादिपि धनभाजां भीति:
सत्तैशा विहिता रीति॥

‘Wealth is no good’; thus reflect always; there
is not the least happiness therefrom; this is the truth.
For the wealthy, there is fear even from a son;
everywhere this is the regular mode.

(30)
प्राणायामं प्रत्याहारं
नित्यानित्यविवेकविचारं।
जाप्यसमेतसमाधि विधानं
कुर्वीधानं महद्वधानम्॥ ३० ॥

The regulation of breath, the withdrawal of the
senses (from their respective objects), the inquiry
consisting in the discrimination between the eternal
and the non-eternal, the method of mind-control
associated with the muttering of mantras - perform
these with great care.

(31)
गुरुचरणामस्तुर्जनिंभरभक्तः
संसाराद्विराज्ज्ञव मुक्तः।
सैन्ध्रयसानसत्यमादेवं
द्रक्ष्यसि निजहृदयस्यं देवम्॥
Being devoted completely to the lotus-feet of the Master, become released soon from the transmigratory process. Thus, through the discipline of sense and mind-control, you will behold the Deity that resides in your heart.