When held by one, I escaped, but fell in the clutches of another and found myself being devoured by the third. Oh, how powerful is the fate?

The fate invariably takes people to death from the province of life and leads them to life from the province of death. It never stops.

The fate like a coppersmith incessantly turns the copper vessels in the form of bodies indented by former actions.
The ten headed Havana who was served by gods was alas, killed by the same by taking the form of monkeys. Oh the perversity of fate?

O lion, you, exclusively strong in tearing the herds of elephants are always the strongest of all in the world; but today, when you are ready to have a leap to the cloud, the fate is stronger than prowess of yours.

II. ABOUT MUNDANE EXISTENCE

How can the strangeness of mundane life be descried. Even a virtue may become the cause of trouble when residing in a particular person.
iii. ABOUT AN INDIVIDUAL SOUL

May this self taking away the wealth in the form of good and bad actions and concealing it in other births, vanish; but still the self is held in bondage by hundreds of pleasures and pains, which pursue him on his path after finding him out.

iv. ABOUT STRAY VERSES

What is the use of these single stray jewelled like verses. Extraordinary will be the appreciation of the necklace which you would create by means of these.
Indeed, what is the use of poetry in stray verses without a composition. The sky does not look charming by stars alone when it is devoid of the moon.

v. ABOUT ROYAL SERVICE

The royal service like a young demoness possessing fiery mouth on account of the flames in the eyes of cruel ministers, shouting loudly by means of the cries of the collection of previous fees by the gate keepers, displaying a sharp dagger in the form of the tongues of servants and bearing a fully manifest skelation in the form of apathetic servants, allow to escape alive?

vi. ABOUT A WICKED MAN

The class of law people is invariably averse to the stability of the society. This class being mal-facial
(not a female jackal) gives out flames of fire through the mouth.

Who would prevent the prattling of a low born wicked man whose face is smashed, like the noise of an earthen pitcher in a slaughterhouse, when struck on the mouth.

The work of robbing other people of their due merits is not the means of livelihood of the wicked people. It is their habit which gives them extreme pleasure. Having stolen gold, the mouse keeps it in its hole, what livelihood can there be by its means in his case?

vii. ABOUT A DULL PERSON
While swimming with his composition in the ocean of poetry how can there be danger to the advanced poet, from aquatic monster in the form of human being devoid of power of poetic appreciation?

viii. ABOUT THE GREEDY POET

The poet, who being blind with greed wanders from door to door, of different houses exhibiting his own composition for the sake of filling his belly like a eunuch exhibiting the scroll of death, grieves the deity presiding over the speech, puts other poets to shame and brings himself to a lowly position.

ix. ABOUT THE PERVERSITY OF KINGS IN POETIC APPRECIATION
The poetic qualities were hastily purchased by former sovereigns considering them to be very valuable and fit to be obtained by means of crores of pure As̄ṭāpada coins and hundreds of elephants. The very same poetical qualities when they are sold, now the poet's face is smashed by only a cowrie. Oh how are the kings averse to qualities!

The inborn character of kings is like this only, since they enjoy royal wealth after having driven away the meritorious people. By them even in the childhood the necklace possessing a string (by pun: merit) was set aside from the breast of the mother and milk was tasted.

x. ABOUT THE ENVY OF CONTEMPORARY POETS

(Verse 952)
What fear indeed is there from those who lived in the past or what fear can there be who lived at present and who have taken great pains to compose a treatise. I am afraid of those who are noisy only on account of metrical compositions, ignorant as they are of essential principle. They can be grasped neither by means of horn or by tail.

xi. ABOUT GOOD PERSON

A good person is like an umbrella; since it removes heat (misery); therefore he is held on the head by others.