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# Vairagya Panchakam

वैराग्यपञ्चकम्

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### वैराग्यपञ्चकम्



क्षोणीकोशशतांशपालनकलदुर्वारगवानल-  
क्षुभ्यत्क्षुद्रनरेन्द्रयाट्टरयनां धन्यां न मन्यामहे ।  
द्वेवं सेवितुमेव निश्चिनुमहेयोऽसौ दयालुः पुरा  
दानामुष्टिमुये कुयेलमुनये दत्ते स्म वित्तेशताम् ॥ १ ॥

शिवं किमनलं भवेदनलमौदरं बाधितुं  
पयः प्रसृतिपूरकं किमु न धारकं सारसम् ।  
अयत्नमलमल्पकं पथि पटञ्चरं कञ्चरं  
भजन्ति विबुधा मुधा ल्यल्लडु कुक्षितः कुक्षितः ॥ २ ॥

ज्वलतु जलधि कोऽ कीऽल्लुपीऽ भव प्रभा-  
प्रतिभट पटु ज्वाला मालाकुलो जठरानलः ।  
तृणामपि वयं सायं सङ्कुल्ल मल्लि मतल्लिका  
परिमलमुया वाया यायामहे न मलीश्वरान् ॥ ३ ॥

दुरीश्वरद्वारभळिर्वितर्दिका-  
दुरासिकायै रञ्चितोऽयमञ्जलिः ।  
यदञ्चनाभं निरपायमन्ति मे  
धनञ्जयस्थन्तनभूषणं धनम् ॥ ४ ॥

शरीर पतनावधि प्रभुनिषेवणपापाना-  
दभिन्धनधनञ्जयप्रशमदं धनं दन्धनम् ।  
धनञ्जयविवर्धनं धनमुदूढगोवर्धनं  
सुसाधनमभाधनं सुमनसां समाराधनम् ॥ ५ ॥

(कायाय नीचं कमनीयवाचामोद्याङ्गलस्वादमुया न याये ।  
दयाकुयेले धनदत्तुयेले स्थितेऽकुयेले श्रितमाङ्गियेले ॥ )  
नास्ति पित्रार्जितं किञ्चिन्न मया किञ्चिदार्जितम् ।  
अस्ति मे उस्ति शैलात्रे वस्तु पैतामलं धनम् ॥ ६ ॥

॥ ष्टि वेदा-न्तदेशिडेन रचितं वैराग्यपञ्चकं सम्पूर्णम् ॥


The verse sequence may differ from print to print.

This cannot be reckoned as a Stotram in the same sense in which the other Works in this book are. But of course like every work of this great Poet of God, it has a divine flavour. Total absence of desire for worldly wealth, and all-absorbing desire for the Lord, that is the vairAgya, freedom from attachment, that is held out as the ideal here. Sage vidyAraNya sent an invitation to deshika to come to Vijayanagaram and take up an assignment under the King. It is in answer to it that these verses were written and sent. deshika's contempt for Kingship (672), his contentment (673), self-respect (674) and feeling of richness engendered by the possession of undying wealth in the shape of the Lord (675 and 677) are amply evident from these shlokas. shloka 676 repeats the sound 'dhana' eleven times. shloka 677 says in so many words "I have no self-acquired property nor any obstructed heritage. I have however unobstructed heritage (apratibandhadAya) in the form of Lord varadarAja atop the Elephant-hill, hastigiri in kA nchI, which was acquired by my (pitAmaha) paternal grandfather (brahma).


Encoded by T. R. Chari

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